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THE
VINAYA PITAKAM:

ONE OF
THE PRINCIPAL BUDDHIST HOLY SCRIPTURES IN
THE PĀLI LANGUAGE.

EDITED BY
HERMANN OLDENBERG.

VOL I.
THE MAHĀVAGGA.

PUBLISHED WITH THE ASSISTANCE OF THE ROYAL ACADEMY OF BERLIN
AND OF THE SECRETARY OF STATE FOR INDIA IN COUNCIL.



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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 PITAKA.

CORRECTIONS.

Instead of "dhammikatham katvâ (for inst. Mahāvagga, I. 22. 18, *etc.*) always read "dhammim katham katvâ."

Instead of "seyyathâpi gihî kâmahogino (for inst. Mahāvagga, V. 2. 1, *etc.*) always read "seyyathâpi gihikâmahogino." The corresponding phrase regarding the Bhikkhunis is "seyyathâpi gihikâmahoginiyo" (Cullav. X. *passim*).

I. 15. 4, 6 (page 25, ll. 8, 29). Instead of "nâge na viheṭhissatīti" read "nâgena viheṭhiyissatīti." The note on this passage, p. 365, ought to be modified accordingly. Comp. Cullavagga, VII. 3. 12.

I. 76. 5 (page 94). Instead of "attanâ 'va" always read "attanâ vâ." Comp. Cullavagga, X. 17. 4.

I. 79. (p. 97 et seq.). Instead of "sac' âham" we probably ought always to read "sac' âha."

VI. 31. 8, 9 (p. 235, l. 35; p. 236, l. 5). Instead of "anabhâvam katâ" read "anabhâvam gatâ." — There occurs the phrase "anabhâvam gameti" in Buddhaghosa's commentary on the Suttavibhaṅga.

Page 21, l. 9. Read Senâninigamo. See Sacred Books, vol. xiii. p. 113, note.

p. 102, last line. Read kim samghassa pubbakiccam. pârisuddhim, etc.

p. 133, l. 10. Read sūpatitṭhitam.

p. 171, l. 4. For pariyositāya read apariyositāya.

p. 182, l. 34. Read saravatī.

p. 185, ll. 15, 17. Read asītisakaṭavāhe hiraññaṃ.

p. 199, ll. 7, 9. Read dhamanisantatagatte.

p. 293, l. 22. Read cinnena. Comp. Bhikkhunīvibhaṅga Pâc. 21. 1.

p. 296, l. 5. Read thullakacchu.

p. 340, l. 8. For sandhāya read saddhāya.

p. 359, l. 27. For ubhayassa read ubhay' assa.

- 3,14 *for vimuttisukhapaṭisaṃvedī read vimuttisukhapaṭisaṃvedī*
 10,17 *for bhikkhave read bhikkhave*
 14,23 *for va read vā*
 14,25 *for me so read m' eso*
 14,36 *for cittāṇi read cittāni*
 14,37 *for honti read honti (defective printing)*
 17,35 *for labbeyaṃ read labheyyaṃ*
 18,9 *for nisīdīṃsu read nisīdiṃsu*
 19,27 *for pariyoḡāḷhadhammā read pariyoḡāḷhadhammā*
 19,33 106,29 109,25 *for bhikkū read bhikkhū*
 32,28 *for jaṭilaṃ read jaṭilaṃ*
 36,6 *for apekacce read appekacce*
 40,34 42,4 *for abbhatitaṃ read abbhatītaṃ*
 41,17 *for bhikkū read bhikkhu*
 45,34 *for upājjhāyo read upajjhāyo*
 47,8 *for nahāyitūkāmo read nahāyitukāmo*
 51,12 *for saṃghāṭiyo read saṃghāṭiyo*
 58,10 *for bhikkhū read bhikkhū*
 59,32 *for anujānāmi read anujānāmi*
 62,15 65,1 84,2 89,12 117,36 135,8 *for bhikkave read bhikkhave*
 66,10 *for asekhena read asekhena*
 67,10 *for appassutto read appassuto*
 76,17 *for nāma read nāma*
 80,38 *for bhikkunā read bhikkhunā*
 83,12 *for bhikkhū read bhikkhū*
 85,20 *for saṃannāgataṃ read samannāgataṃ*
 90,1 *for mātughatakupajjhāyena read mātughātakupajjhāyena*
 100,4 *for nissayaṃ read nissayaṃ (defective printing)*
 107,27 *for suñātu read suṇātu*
 112,14 *for patimokkhuḍdeso read pātimokkhuḍdeso*
 115,3 130,25 *for bhikkūhi read bhikkhūhi*
 122,35 *for vacanīyā read vacanīyā*
 129,14 *for patimokkhe read pātimokkhe*
 129,30 130,1 *for āgacchanti read āgacchanti*
 134,17 *for samānasāṃvāsakadittim read samānasāṃvāsakadittim*
 136,5 *for dukkaṭassa read dukkaṭassa (defective printing)*
 138,25 158,27 *for nā read na*
 142,9 149,6 *for bhikkūnam read bhikkhūnam*
 144,16 *for pucchissāmi read pucchissāmi*
 146,3 *for sikkhamānāya read sikkhamānāya*
 147,31 *for sattanaṃ read sattannaṃ*
 150,35 *for vacaṇaṃ read vacanaṃ*
 151,28 *for bhikkhuno read bhikkhuno*
 154,31 *for paññayati read paññāyati*
 158,30 *for sāvākānaṃ read sāvakaṇaṃ*

172,29 *for dukkataṃ read dukkaṭaṃ*
173,11 *for sabrahmacârînaṃ read sabrahmacârînaṃ*
177,31 *for saṃghena read saṃghena*
180,19 *for nisîdiṃsu read nisîdiṃsu*
181,7 *for paṭigaṇheyya read paṭigaṇheyya*
182,21 *for gavâghatanaṃ read gavâghâtanaṃ*
182,34 *for savaraṭi read saravatî*
184,34 *for manoviññeyâ read manoviññeyyâ*
192,6 *for gonakaṃ read goṇakaṃ*
192,37 193,3 *for papupâsakassa read pâpupâsakassa*
198,21 *for phâlitaṃ read phâlitaṃ*
202,9 *for paṭiggahetvâ read paṭiggahetvâ*
208,3 *for pubbaṇhasamaṃayaṃ read pubbaṇhasamaṃayaṃ*
208,19 *for tiṇaṇḍupakaṃ read tiṇaṇḍupakaṃ*
218,30 *for manussamamsaṃ read manussamaṃsaṃ*
221,29 *for anuppavacchati read anuppaveccchati*
221,31 *for upâjayati read upajâyati*
231,3 *for papaṭipadâ read paṭipadâ*
234,26 235,17 *for Gotamo read Gotamo*
237,27 *for upasakaṃmi read upasaṃkamaṃ*
238,36 *for paṭipâṭiṃ read paṭipâṭiṃ*
245,26 *for upasaṃkamaṃmi read upasaṃkamaṃmi*
247,4 *for âgacchati read âgacchati (defective printing)*
251,1 *for taṇ read taṇ*
251,30 *for maṃsaṇ read maṃsaṇ*
266,38 *for tiṇi read tîṇi*
271,7 *for setṭhibhariaṃ read setṭhibhariaṃ*
302,15 *for bhikkhûnaṃ read bhikkhûnaṃ*
306,4 *for vigarahitvâ read vigharahitvâ (defective printing)*
320,33 *for paṭikasseyya read paṭikasseyya*
325,20 *for ditṭhiṃ read ditṭhiṃ*
325,36 *for tassapâpiyyasikâkammârahassa read tassapâpiyyasikâkammârahassa*
333,27 *for paṭisâraṇiyakammaṃ read paṭisâraṇiyakammaṃ*
338,29 *for upasaṃkamaṃmi read upasaṃkamaṃmi*
345,14 *for singhâṭakena read singhâṭakena*
347,24 *for Kâsirâjanaṃ read Kâsirâjanaṃ*

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INTRODUCTION.

IN editing the text of the MAHĀVAGGA, as the first instalment of a complete edition of the Pāli VINAYA PĪṬAKA, 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.¹ 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 (Piṭaka), 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 DVIPĪṬAKA, but knew nothing of the Tipiṭaka)

¹ Of the numerous examples of this, the citation of a few terms frequently met with, will suffice: yo . . . aṇṇatitthiyapubbo imasmim dhammavinaye ākaṅkhati pabbajjam,—ayaṃ dhammo ayaṃ vinayo idaṃ satthu sāsanaṃ,—dhammadharo vinayadharo mātikādharo.—Kassapa says when assembling the Bhikkhus in Rājagaha: dhammaṃ ca vinayaṃ ca saṃgāyāma.—A juxtaposition of Dhamma with Vinaya is met with even in the Pātimokkha (dhammavādi—vinayavādi, Minayeff, Prāt. p. 5, line 14).—These passages at the same time prove that Dhammavinaya is a Dvandva-compound, and not a Tatpurusha, as M. Feer (*Études 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 *Dhammavinaya* or of the *Jinavacana*.¹

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

¹ 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 DVIPĪṬAKA TO THE TĪPĪṬAKA.

viz. the transition from the Dvipīṭaka to the Tīpīṭaka, 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.¹ 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 (pīṭaka) 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 Dhammavinaya is brought to a close.²

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

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

² A valuable testimony of the earlier existence of a Dvipīṭaka is also contained in the Mahāparinibbānasutta (p. 39): tāni padavyañjanāni sādhu kaṃ 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 Abhidhammapīṭaka. It is required of a teacher that he should be able to instruct his pupil: abhidhamme vinetum abhinivāse 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: iṅha tvam suttante vā gāthāyo vā abhidhammam vā pariyāpupassu, pacchā vinayam pariyapupissasīti. It seems that Gāthā and Abhidhamma are here meant to represent the different texts comprised in the Khuddakanikāya. Some of these, like the Buddhavaṃsa, or the Dhammapada, are metrical in form, and may be designated Gāthā. Others of these texts, such as the Patisaṃbhīdā, 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 Abhidhammapīṭaka is one in the Bhikkhunivibhaṅga (96th Pācittiya: suttante okāsam kārāpetvā vinayam vā abhidhammam vā pucchati), 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 Piṭakas.

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.¹ 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 Vinayapiṭaka in this way. It is important therefore, in reading the Vinayapiṭaka, to avoid being misled by such additions as to what are the chief and essential contents of this Piṭaka.

Looking at what is essential in the Vinayapiṭaka, we may define it as a collection of rules *regulating the outward conduct of the Saṃgha and Bhikkhus*.² 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 Saṃgha and the Bhikkhus.³ The Dhamma, on the other hand, includes

¹ For instance, the passages in Mahāvagga, I. 6. 38-46, are also found in the Suttapiṭaka under the title of Anattalakkhaṇasutta, 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.

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

³ 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,¹ 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.²

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 Saṃgha. 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 sīlakathā, saggakathā, kāmānaṃ ādinava, okāro, saṃkilesa, nekkhamme ānisamso*.

¹ In the Cullavagga we have the striking remark: *ayaṃ dhammavinayo ekaraso vimuttiraso*.

² 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 *adharmavādī* (*Mahāvagga*, X. 5, 4). King Asoka, in the inscription at Bairāt (*Corpus Inscr.* plate xv.), reckons the *vinayasamākāse* among the *dhammapaliyāṇi*.

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

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,¹ 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

¹ It may be said that the Upanishads form the Dhamma, and the Kalpasūtras, Grihyasūtras, etc., the Vinaya of the Brahmins.

the earliest specimen of Buddhist Vinaya literature that we possess.

The opinion here expressed as to the position of the Pātimokkha in Buddhist literature is, I am well aware, opposed to the views of most Pāli scholars. Mr. Rhys Davids¹ considers the Pātimokkha 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 Pātimokkha 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 Pātimokkha in its entirety and in its original form in the Vinayapiṭaka, yet all its rules and ordinances, separately it may be, but word for word the same, are found there; and indeed the whole Vibhaṅga² is nothing more than an extended reading of the Pātimokkha. 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 Pātimokkha being subsequently extracted from it; or whether the Pātimokkha 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,

¹ Ancient Coins and Measures of Ceylon, p. 6; Buddhism, p. 163.

² Vibhaṅga is the collective name for the two closely connected works which in the MSS. are called Pārājika and Pācittiya. 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 Vibhaṅga, we find that they constitute one uninterrupted whole;¹ 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 Vibhaṅga.²

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.³

The Bhikkhus are to remonstrate with the accused upon his course of life,⁴ and pronounce upon him sentence of banishment from his place of abode.⁵ 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.⁶ 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-

¹ This is not the case with the precepts of Buddha when extracted from the *Mahāvagga* or *Cullavagga*.

² For example: *tassa bhikkhuno*, in the 49th *Pācittiya*; *tathāvādinā bhikkhunā*, in the 69th *Pācittiya*.

³ See the last rule of the *Terasuddesa* (Minayeff, p. 6).

⁴ So *bhikkhu bhikkhūhi evam assa vacanīyo*, etc.

⁵ *Pakkama' āyasmā imamhā āvāsā, alan te idha vāsenā 'ti*.

⁶ So *bhikkhu bhikkhūhi yāvatatiyaṃ samanubhāsitaḥ tassa paṭinissaggāya*.

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

Now the details which the Vibhaṅga furnishes with regard to this rule of the Pātimokkha 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 Vibhaṅga 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.¹

The picture of the proceedings against the Assajipunabbasukā bhikkhū, as presented by the account in the Vibhaṅga, differs much more from the text of the Pātimokkha. Buddha gives the following precept regarding this proceeding: paṭhamam Assajipunabbasukā bhikkhū codetabbā, codetvā sāretabbā, sāretvā āpattiṃ ropetabbā, āpattiṃ ropetvā vyattena bhikkhunā paṭibālana saṃgho ñāpetabbo: supātu me bhante saṃgho. ime Assajipunabbasukā bhikkhū kuladūsakā pāpasamācārā. . . yadi saṃghassa pattakallam, saṃgho Assajipunabbasukānam bhikkhūnam Kiṭāgirismā pabbājaniyakammam kareyya na Assajipunabbasukehi bhikkhūhi Kiṭāgirismim vatthabban ti, etc. In place of the repeated

¹ The explanations exactly follow the text, as far as the words *alan te idha vāsenā '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 saṃghamajjham pi ākadḍhitvā vattabbo: māyasmā evam avaca . . . dutiyam pi vattabbo, tatiyam pi vattabbo*. Then: *so bhikkhu samanubhāsitaḥ*. The *samanubhāsanā* 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 Pātimokkha, we find in these statements a peculiar ecclesiastical decree (Saṃghakamma), fulfilled by the Saṃgha, of which the Pātimokkha knows nothing. The restoration of the penitent culprit then takes place by the revocation (paṭippassaddhi) of the Kamma, not by the ancient ceremonies of the Mānatta and of the Abbhāna. It deserves to be noticed that in the same way as the Pabbājaniyakamma is not mentioned in the Pātimokkha, neither is there any mention of the similar proceedings of the Ukkhepaniyakamma, etc., however much occasion for it might appear.¹

It seems to me unnecessary here to give any further enumeration of instances where the Pātimokkha proves itself to be the older, as compared with what has been added in the Vibhaṅga. 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 Māhāvagga and the Cullavagga,² although they do not stand in the same direct relation to the Pātimokkha as does the Vibhaṅga, nevertheless distinctly presuppose its existence. The Mahāvagga³ gives precepts concerning the recital of the Pātimokkha, which put it beyond a doubt that the name Pātimokkha refers here to that text which we also possess under the same name. Further, the laws against forbidden acts, scattered through the Mahāvagga 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 Pātimokkha)

¹ For instance, in the 68th Pācittiya we should expect to find some mention of the Ukkhepaniyakamma pāpikāya dīṭṭhiyā appaṭinissagge. The text of this Pācittiya and the story narrated there stand in exactly the same contradiction, as has been proved in the case of the Pabbājaniyakamma.

² The Parivāra, the fifth Book of the Vinayaṭṭaka, 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.

³ II. 15. 1.

threatened with penance, and such as were added at a later period (in the Mahāvagga 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 Pātimokkha in this case uses the expressions Pārājika, Saṃghādisesa, Pācittiya, etc. Now the circle of offences which constitute a Pācittiya, etc., appeared in later times as completed; if a punishment was to be inflicted for a transgression not specified in the Pātimokkha, they avoided using the expression Pācittiya, because, in doing this, they would have made an unauthorized addition of new matter to the ordinances of the Pātimokkha 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 Pātimokkha was, in general, avoided in the detailed explanations of the Mahāvagga 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 Pātimokkha, as if to something that had already been determined elsewhere.¹

The proofs given will be sufficient to show that the Pātimokkha 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 Pātimokkha. The text of the ancient formulas was furnished, sentence by sentence and word by word, with explanations or a paraphrase. These explanations, when the

¹ Compare ukkoṭanakaṃ pācittiyaṃ, Mahāvagga, IV. 16, 26, with reference to the 63rd Pācittiya; anādariye pācittiyaṃ, Mahāvagga, IV. 17, 7, 8, with reference to the 64th Pācittiya. At times allusion is made by the formula, yathādhammo kāretabbo, to the penance prescribed in the Pātimokkha for a transgression; for instance, Mahāvagga, I. 49, 6, with reference to the 65th Pācittiya; Mahāvagga, VI. 15, 10, with reference to the 23rd Nissaggiya. There are numerous similar passages.

redaction of the Vinayapīṭaka was subsequently taken in hand, were all admitted into it.¹

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.²

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.³ This is

¹ 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 Vinayapīṭaka in its present form, and that at the time of the redaction of the Pīṭaka the older work was admitted into it.

² 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.

³ 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 Vinaya-piṭaka, 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 Saṃgha. They gave a detailed and connected account of the admission into the Saṃgha, 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.¹ 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-TAKA 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

¹ 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 (Nissaggiya, 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 Suttapitāka 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,¹ 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.

¹ 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 Pāli 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 Rājagaha, 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 Upāli, the Dhamma with Ānanda.

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 Pāli text of which has recently been printed by Prof. Childers. This Sutta¹ 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-

¹ 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.¹

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

¹ 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 avitarāgā appekacce bāhā paggayha kandanti chinna-pāpātāṃ papanti āvaṭṭanti vivatṭanti: atikhippam bhagavā parinibbuto, atikhippam sugato parinibbuto, atikhippam cakkhum loke antarahitan ti. ye pana te bhikkhū vitarāgā te satā sampajānā adbhivāsenti: aniccā saṃkhārā taṃ kut' ettha labbhā 'ti. atha khv āham āvuso te bhikkhū etad avocaṃ (observe the alteration in the succession of the speeches compared with the Mahāpar. S.): alaṃ āvuso mā socittha mā paridevitta, naṃv etaṃ āvuso bhagavatā paṭigacce' eva akkhātā, sabbe' eva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo, taṃ kut' ettha āvuso labbhā yaṃ taṃ jātāṃ bhūtāṃ saṃkhātāṃ palokadhammaṃ taṃ vata mā palujjīti, n'etaṃ tñānam vijjatīti. tena kho pana samayena āvuso Subhaddo nāma buddha-pabbajito tassam parisāyaṃ nisinno hoti. atha kho āvuso Subhaddo buddha-pabbajito te bhikkhū etad avoca: alaṃ āvuso mā socittha mā paridevitta, sumuttā mayam tena mahāsamaṇena, upaddutā ca mayam homa idaṃ vo kappati idaṃ vo na kappatīti, idāni pana mayam yaṃ icchissāma taṃ karissāma, yaṃ na icchissāma na taṃ karissāma '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 dhammaṃ ca vinayaṃ ca saṃgāyāma, pure adhammo dhippati 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 Vesāli furnished the necessary materials.¹

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 Vesāli. 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

¹ The influence exercised by the tradition of the second Council upon the first also explains why the first is called Vinayasamgīti 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 *Dīpavaṃsa*, 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 Kūṭāgāra 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 *Dhammasaṃgaha* 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 tradition¹ 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 MOGGALÎPUTTA; the latter came to the capital, preached before the King, and assured him that the minister's crime in no way affected him. Moggalîputta then selected, from among the great host of Bhikkhus

¹ The tradition is contained in the *Dîpavamsa*, the *Mahāvamsa*, and the *Samantapāsādikā* 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; Moggalīputta 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.¹ But it is incorrect to suppose that it was wholly unknown² 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 Pāṭaliputta 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. Moggalīputta, to whom is attributed the leading part at the Council of Pāṭaliputta, 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 Moggalīputta 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 Moggalīputta, and so rarely, if at all, by the northern Buddhists. The tradition which ascribes

¹ Mr. Beal writes to me: "With respect to the Councils, ALL THE CHINESE VERSIONS OF THE VINAYA PĪṬAKA 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 Pīṭaka, which likewise mention only two Councils; but we must beware not to conclude from this that the third Council is a mere invention.

² 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.¹ 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.

¹ In Hiouen Tshang, at all events, in one passage, there is evidence of his being conscious of the difference between the two Asokas. The great king Dhammāsoka he always calls Wou-yeou, and speaks of him as a well-known person. Now, he at one time says (*Mémoires de H. Tsh.*, vol. i. p. 414): "Dans la première centaine d'années qui suivit le Nirvāṇa, il y eut un roi nommé 'O-chou-kia, qui était l'arrière-petit-fils du roi Pin-pi-so-lo (Bimbisāra). Il quitta la ville de la maison du roi (Rājagriha), transféra sa cour à Po-tch'a-li (Pātali-putra) et fit construire une seconde enceinte autour de l'ancienne ville." Shortly before and afterwards Dhammāsoka is spoken of under the name of Wou-yeou. This is the only passage where Hiouen Tshang 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.¹ 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

¹ 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.¹ 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 *diaskenasia* 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

¹ 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 (Pārājika 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.

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;¹ 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.² The texts of the Pārājika and Pācittiya—with the unwearied 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

¹ 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.

² 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 Vesālī. The discussion of the ten propositions is given in the form of an account of the Council at Vesālī, 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 VESĀLĪ.

Probably, however, not MUCH older. If we fix the date of the composition of the Vinayapīṭaka, as handed down to us, too long BEFORE the Council held at Vesālī, we shall thereby, first of all, come too close upon Buddha's own day, and it is further opposed by the prophecy of Pāṭali-putta being made the capital of the kingdom of Magadha, as contained in the Vinaya.¹ According to the statement of Hiouen Tshang, King Kālāsoka, in whose reign the Council of Vesālī was held, is said to have changed his residence, and removed to Pāṭali-putta; and, indeed, the royal residence had been removed there at the time the Council was being held, if the report in the Mahāvamsa (p. 17, l. 4) is correct. The removing of the residence of the Magadha kings to Pāṭali-putta must be anterior to the redaction of the Vinaya Pīṭaka 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 Pātimokkha. The earliest beginnings of the Dhamma literature.

¹ Mahāvagga, VI. 28, 8. Compare Mahāparinibb. S., p. 13.

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

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 Vesālī—in accordance with the chronological system of the Mahāvamsa and Dipavamsa¹—we shall find the date

¹ 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 Bindusāra, 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 Sahasrām and Rupnāth 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 (upāsaka), does not seem to me to have been correctly treated by Dr. Bühler. The inscription of Sahasrām reads: || || || || || iyāni savachalāni; the inscription of Rupnāth: sātirakekāni adhiti ni va[sā]. Dr. Bühler's transcription of this inscription reads adhitiāni; 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 yā rather than sâ in the passage in question, and the reading yâ is also confirmed by the Sahasrām edict. It seems to me, therefore, that the only accredited reading is adhitiyāni (or adhatiyanī), and this is undoubtedly the same as addhateyya and addhatiya of the Pāli and adhaijja of the Jaina Prakrit, which signifies "two and a half." The King, therefore, was not an Upāsaka 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 Saṃgha 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 Brāhmaṇa, of the Sūtra 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 Jambudīpa, 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.¹

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.² 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.

¹ 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*, *Anuttarasamgāmaṇijaya*), 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 *Aṅguttara-Nikāya* which begins: "*Tinmāni 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 *Ambalatthikārāhulovāda*, the sixty-first among the *Suttas* of the *Majjhima-Nikāya*. The *Vinayasamākasa* (= *vinaya-samākarsa*) 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 *Pātimokkha*. The meaning of the title *Anāgatabhayāni* can be gathered from the *Araññikānāgatabhayasutta* of the *Aṅguttaranikāya* (given in the *Suttasamgaha*, 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.

² 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,¹ 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.² 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 THERAVÂDÎ 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 VIBHAJJAVÂDÎ (Vibhajjavādinās). From

¹ 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 *Dīpavamsa* and *Mahāvamsa*. I intend to give a proof of this in my edition of the *Dīpavamsa*.

² Compare Wassiljew, *l. c.* p. 249 ff., *Tāranātha, Geschichte des Buddhismus* (German translation), p. 270 ff.

the reports of the northern Buddhists, more especially those of the Mahāsamghikās and Sammatīyās,¹ we find, by the side of two other groups of schools² which are in close affinity, the following third group: the Sarvāstivādinās, VIBHAJJAVĀDINĀS, Mahīṣāsakās, Dharmaguptakās, Kāṣyapīyās, Saṃkrāntikās (by the side of the last we also find the Tāmraṣṭīyās mentioned here, which seem to be identical with or clearly related to them).³ Now the historical literature of Ceylon corresponding with the above gives the following group: the THERAVĀDĪ, Mahimsāsakā, Sabbatthavādī, Dhammaguttikā, 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 Vibhajjavādinās.

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.⁴

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,

¹ Tāranātha, *l. c.* pp. 271, 272.

² In the centre of one of these groups stand the Mahāsamghikās; in that of the other the Vāseiputriyās.

³ Tāranātha, *l. c.* p. 273.

⁴ 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?) Tambapannipidīpapasādakānam Mahāvihāravāsīnam.” See also Minayeff, in his Introduction to the Prātimoksha, 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,¹ who makes the express remark that the Vinaya used in Ceylon belonged to the Mahīṣāsakās. This cannot be correct. For, in the first place, the Sinhalese themselves considered the Mahīṣāsakas 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 Mahīṣāsakas. Yet this, at least, seems to result from Fah Hian's statement: the Vinaya of the Mahīṣāsaka school must be remarkably like the version of the Vinayapīṭaka handed down in Ceylon.² 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

¹ Beal, *Buddhist Pilgrims*, p. 165.

² It is probably not accidental that the *Dīpavaṃsa* mentions the Mahimsāsakā first among those schools which branched off from the Theravāda, and that the northern Buddhists also are in the habit of mentioning the Vibhajjavādinas and the Mahīṣāsakās side by side.

Vinaya of the Mahîçâsaka-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 Mahîçâsaka-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.¹ 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.²

3. "The THIRD DIVISION contains, 1st, A LIFE OF BUDDHA,³ 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.* Adhikaraṇa-samatha, rules for avoiding litigation, and 2nd, rules for holding sessions of priests (Samgha-kamma).⁴

5. THE FIFTH DIVISION contains miscellaneous rules, and

¹ This is the division into the five works Pârâjika, etc.

² 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.

³ This corresponds with the first chapters of the Pâli Mahâvagga.

⁴ This corresponds with the first four Khandhas of the Cullavagga.

evidently agrees with the Pāli Parivāra.¹ Under this last division, we have in Chinese the history of the Councils.

“In order to test the identity of the Pāli and Chinese versions, I will now give an outline of the first division, as it is found in the MAHĪSĀSAKA 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.²

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

1. “The sin of Sudāna Karandaputra,³ who, having become a disciple, was tempted by his wife to abjure his vows of chastity.

2. “The story of a Bhikkhu⁴ and a female monkey.

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

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

² 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 Pāli text.

³ Pāli: Sudinno Kalandaputto.

⁴ Tena kho pana samayena aññataro bhikkhu Vesāliyaṃ Mahāvane makkaṭṭhaṃ āmisaṃ upalāpetvā tassā methunaṃ dhammaṃ paṭisevati, etc.

⁵ I do not find anything exactly corresponding with this in the Pāli text. Perhaps the following is the passage meant: tena kho pana samayena sambahulā Vesālikā Vajjiputtakā bhikkhū yāvadatthaṃ bhuñjimsu; yāvadatthaṃ sūpimsu, yāvadatthaṃ nahāyimsu, yāvadatthaṃ bhuñjitvā . . . ayoniso manasikaritvā . . . methunaṃ dhammaṃ paṭisevimsu.

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

5. "The story of Danaka,¹ 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 Nāgarāja. Bodhisatva ordered the Rishi to ask the Nāga for the Mani-gem concealed in his crest, on which the Nāga ceased to come to the Rishi. This story concludes with a gāthā :

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

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

"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,⁴ 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 Dīpaṃkara down to the conversion of Śāriputra and Moggallāna."⁵

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

¹ Dhaniyo kumbhakāraputta (second Pārājika).

² This story belongs to the second Samghādisesa 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 ("bhūta-pubbam") were only in few cases connected with Buddha himself, and with the persons surrounding him, whereas this invariably happens in the Jātaka collection. The verse is as follows :

"na tam yāce yassa piyam jigimse, videso hoti atiyācanāya.
nāgo maṇim yācito brāhmaṇena adassanāṇi sieva tad ajjhagamā 'ti."

³ Similar stories occur in the Pāli text in the discussion of the 10th and 11th Samghādisesa dhamma.

⁴ Bhikkhunī-vibhaṅga.

⁵ This corresponds with the introductory chapter of the Mahāvagga. 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 Aggasāvaka.

Of the *Tibet Vinaya*, the *Vinaya* of the *Mahāsarvāstivādinās*, we have the well-known detailed extracts of *Csoma Körösi*.¹ A comparison of the statements of these two scholars relating to the texts that have been examined by them, with the *Pāli 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 *Pāli Vinaya* last composed, is also met with at the exactly corresponding place in the *Vinaya* of the *Mahīśāsakas*, and of the *Mahāsarvāstivādinās*.

Hitherto, I have been unable to discover any traces in the *Pāli 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.² The diction also and the archaic colouring of the language is the same throughout the whole *Pāli Vinaya* ; the easily recognizable and characteristic peculiarities of the later works admitted into the *Tipiṭaka*, and still more of the *Aṭṭhakathās*, are altogether foreign to this *Vinaya*. Thus it seems to me very possible, and even probable, that the *Pāli* version represents the

¹ *Analysis of the Dulao in the Asiatic Researches*, vol. xx. especially p. 46 ff. That the *Tibet Vinaya* belongs to the *Mahāsarvāstivādinās* is stated by Wassiljew (*Buddhismus*, p. 96).

² 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 *Laṅkā*. The *Mahāvagga*, 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 Theravāda 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 *Aṭṭhakathās*, so that the text of the *Tipiṭaka*, as preserved in Ceylon, has remained free from them.

With regard to the contents and the style of representation, the Pāli 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 Māgadhi language. It is certain that the Pāli language is not the Māgadhi language, and it is unnecessary here to repeat the proofs which do not leave the smallest room for doubt.¹ Now, in the *Cullavagga* it is said that Buddha had decreed that every one should learn the sacred texts in his own language.² 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

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

² *anujānāmi bhikkhave sakāya niruttīyā buddhavaṇaṇaṃ pariyāpunituṃ ti.*

of the Buddhists were spread over India, they were certainly not handed over to the different parts of India in the Māgadhi 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 Tipitaka 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 Nāma, Liṅga and Parikkhāra, as is said in the Dīpa-vaṃsa. Thus Ceylon received the sacred traditions in the language of *that* part of India from which the Tipitaka 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 PĀLI. But to what part of India did the Pāli 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 Pāli 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*¹ gives some details concerning the descent and the birth of Mahinda. When Asoka, as a young prince, left for Ujjenī, 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 Ujjenī she gave birth to Mahinda. Asoka resided in Ujjenī 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 Ujjenī with his father till the latter became king.

On these data, Westergaard,² and with him E. Kuhn,³ 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 Ujjenī.

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 Ujjenī dialect for his religious work. Mahinda joined the Buddhist Saṃgha in his twentieth year, six years after his father's being anointed,

¹ Turnour's edition, p. 76.

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

³ *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 Pāṭaliputta, 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 Ujjeni dialect itself. But we have a safe support in the inscriptions of Bhilsa, which is identical with Vidisa, the home of Mahinda's mother.¹ A lively intercourse was carried on between the town of Vidisa and the not very distant city of Ujjeni, as we learn from the numerous inscriptions found at Vidisa relating to citizens of Ujjeni. 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

¹ See Cunningham, *The Bhilsa Topes*, p. 95.

in a number of other countries, and also in Ceylon; ¹ 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 Samghamittâ, his sister, as the foundress of the Bhikkhunîsamgha, 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

¹ Second rock edict; *Corpus Inscript.* p. 66.

proofs with regard to the relations in which Ceylon stood to the kingdom of Kaliṅga,¹ 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.² 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;³ in the Malaya kingdom the school is not expressly named, but mention is made of a monastery said to have been founded by Mahinda.⁴ 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

¹ 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.

² 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.

³ *H. Ths.* iii. pp. 82, 92, 119, 154, 165.

⁴ *Ibid.* p. 121.

Atthakathā of the Andhra referred to the same redaction of the texts to which Buddhaghosa made a commentary.¹

Perhaps, when we possess a larger number of ancient inscriptions from the kingdoms of the Andhra, Kālīṅga, 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,² King of the ANDHRA, found at Nāsik, or the important, but unfortunately, as yet, partially unintelligible rock-inscription of Aira Māhameghavāhana,³ King of the KālīṅGA, 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.⁴

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 Kālīṅga. In this way we lose, it is true, a fixed date for this event, such as is given in the story about Mahinda ;

¹ 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.

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

³ *Corpus Inscript.* Plate XVII.

⁴ 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.

MAHĀVAGGA.

Namo tassa bhagavato arahato sammâsambuddhassa.

I.

Tena samayena buddho bhagavā Uruvelāyaṃ viharati najjā Nerañjarāya tīre bodhirukkhamūle paṭhamābhisambuddho. atha kho bhagavā bodhirukkhamūle sattāhaṃ ekapallāṇkena nisīdi vimuttisukhapaṭisaṃvedī. || 1 || atha kho bhagavā rattiyā paṭhamam yāmaṃ paṭiccasamuppādam anulomapaṭilomam manas' ākāsi: avijjāpaccayā saṃkhārā, saṃkhārapaccayā viññāṇam, viññāṇapaccayā nāmarūpam, nāmarūpapaccayā saḷāyatanam, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānam, upādānapaccayā bhavo, bhavapaccayā jāti, jātippaccayā jarāmaraṇam sokaparidevadukkhadomanassupāyāsā sambhavanti. evam etassa kevalassa dukkhakkhandhassa samudayo hoti. avijjāya tv eva asesavirāganirodhā saṃkhāranirodho, saṃkhāranirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodhā saḷāyatananirodho, saḷāyatananirodhā phassanirodho, phassanirodhā vedanānirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇam sokaparidevadukkhadomanassupāyāsā nirujjhanti. evam etassa kevalassa dukkhakkhandhassa

nirodho hotīti. ||2|| atha kho bhagavā etam attham veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

yadā have pātubhavanti dhammā ātāpino jhāyato brāhmaṇassa

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

atha kho bhagavā rattiyaṃ majjhimam yāmaṃ paṭicca-samuppādam anulomapaṭilomaṃ manas' ākāsi : avijjāpaccayā saṃkhārā, saṃkhārapaccayā viññāṇam, viññāṇapaccayā nāmarūpaṃ — la — evam etassa kevalassa dukkhakkhandhassa samudayo hoti — pa — nirodho hotīti. ||4|| atha kho bhagavā etam attham veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

yadā have pātubhavanti dhammā ātāpino jhāyato brāhmaṇassa

ath' assa kaṅkhā vapayanti sabbā yato khayam paccayānaṃ avedīti. ||5||

atha kho bhagavā rattiyaṃ pacchimaṃ yāmaṃ paṭicca-samuppādam anulomapaṭilomaṃ manas' ākāsi : avijjāpaccayā saṃkhārā, saṃkhārapaccayā viññāṇam — gha — evam etassa kevalassa dukkhakkhandhassa samudayo hoti — pa — nirodho hotīti. ||6|| atha kho bhagavā etam attham veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

yadā have pātubhavanti dhammā ātāpino jhāyato brāhmaṇassa

vidhūpayam tiṭṭhati Mārasenaṃ suriyo 'va obhāsayam antalikkhan ti. ||7||

bodhikathā niṭṭhitā. ||1||

atha kho bhagavā sattāhassa accayena tamhā samādhimhā vuṭṭhahitvā bodhirukkhamulā yena Ajapālanigrodho ten' upasaṃkami, upasaṃkamitvā Ajapālanigrodharukkhamule sattāham ekapallaṅkena nisīdi vimuttisukhapaṭisaṃvedī. ||1|| atha kho aññataro huhuṅkajātiko brāhmaṇo yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavatā saddhim sammodi, sammodanīyaṃ katham saraṇīyaṃ vitisāretvā ekamantaṃ atṭhāsi, ekamantaṃ tṭhito kho so brāhmaṇo bhaga-

vantaṃ etaḍ avoca : kittāvatā nu kho bho Gotama brāhmaṇo hoti katame ca pana brāhmaṇakaraṇā dhammā 'ti. ||2||
atha kho bhagavā etaṃ atthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

yo brāhmaṇo bāhitapāpadhammo nihuhūṅko nikasāvo
yatatto

vedantaḡ vusitabrahmacariyo, dhammena so brāhmaṇo
brahmavādaṃ vadeyya,

yass' ussādā n' atthi kuhiñci loke 'ti. ||3||

Ajapālakathā niṭṭhitā. ||2||

atha kho bhagavā sattāhassa accayena tamhā samādhimhā
vuttahitvā Ajapālanigrodhamūlā yena Mucalindo ten'
upasaṃkami, upasaṃkamitvā Mucalindamūle sattāhaṃ eka-
pallaṅkena nisīdi vimuttisukhapaṭisaṃvedī. ||1|| tena kho
pana samayena mahāakālamegho udapādi sattāhavaddalika
sītavātaduddinī. atha kho Mucalindo nāgarājā sakabhavanā
nikkhamitvā bhagavato kāyaṃ sattakkhattuṃ bhogehi pa-
rikkhipitvā upari muddhani mahantaṃ phaṇaṃ karitvā
atṭhāsi : mā bhagavantaṃ sītaṃ, mā bhagavantaṃ uphaṃ,
mā bhagavantaṃ dāsaṃ samakasavātātapasirimsapasaṃphasso
'ti. ||2|| atha kho Mucalindo nāgarājā sattāhassa accayena
viddhaṃ vigatavalāhakaṃ devaṃ viditvā bhagavato kāyā
bhoge vinivethetvā sakavaṇṇaṃ paṭisaṃharitvā māṇava-
kaṇṇaṃ abhinimminitvā bhagavato purato atṭhāsi añjaliko
bhagavantaṃ namassamāno. ||3|| atha kho bhagavā etaṃ
atthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

sukho viveko tuṭṭhassa sutadhammassa passato,
avyāpajjaṃ sukhaṃ loke pāpabhūtesu saṃyamo.

sukhā virāgatā loke kāmān. . . samatikkamo,

asmimānassa yo vinayo etaṃ ve paramaṃ sukhaṃ ti. ||4||

Mucalindakathā niṭṭhitā. ||3||

atha kho bhagavā sattāhassa accayena tamhā samādhimhā
vuttahitvā Mucalindamūlā yena Rājāyatanam ten' upa-
saṃkami, upasaṃkamitvā Rājāyatanamūle sattāhaṃ eka-
pallaṅkena nisīdi vimuttisukhapaṭisaṃvedī. ||1|| tena kho

pana samayena Tapussabhallikā vāṇijā Ukkalā taṃ
 desaṃ addhānamaggaṭṭipannā honti. atha kho Tapussa-
 bhallikānaṃ vāṇijānaṃ ñāti sālhitā devatā Tapussabhallike
 vāṇije etad avoca : ayaṃ mārisā bhagavā Rājāyatanamūle
 viharati paṭhamābhisambuddho, gacchatha taṃ bhaga-
 vantam manthena ca madhupiṇḍikāya ca paṭimānetha, taṃ
 vo bhavissati dīgharattam hitāya sukhāyā 'ti. ||2|| atha kho
 Tapussabhallikā vāṇijā manthañ ca madhupiṇḍikañ ca ādāya
 yena bhagavā ten' upasaṃkamimso, upasaṃkamitvā bhaga-
 vantam abhivādetvā ekamantam aṭṭhamsu, ekamantam tṭhitā
 kho Tapussabhallikā vāṇijā bhagavantam etad avocum : paṭi-
 gaṇhātu no bhante bhagavā manthañ ca madhupiṇḍikañ ca
 yaṃ ambhākaṃ assa dīgharattam hitāya sukhāyā 'ti. ||3||
 atha kho bhagavato etad ahosi : na kho tathāgatā hatthesu
 paṭigaṇhanti. kimhi nu kho ahaṃ paṭigaṇheyyam manthañ
 ca madhupiṇḍikañ cā 'ti. atha kho cattāro Mahārājāno
 bhagavato cetasā cetoparivitakkam aññāya catuddisā cattāro
 selamaye patte bhagavato upanāmesum : idha bhante bhagavā
 paṭigaṇhātu manthañ ca madhupiṇḍikañ cā 'ti. paṭiggahe-
 si bhagavā paccagge selamaye patte manthañ ca madhupiṇḍi-
 kañ ca paṭiggahetvā ca paribhuñji. ||4|| atha kho Tapussa-
 bhallikā vāṇijā bhagavantam onītapattapāṇim viditvā bhaga-
 vato pādesu sirasā nipatitvā bhagavantam etad avocum : ete
 mayam bhante bhagavantam saraṇam gacchāma dhammañ
 ca, upāsake no bhagavā dhāretu ajjatagge paṇupete saraṇam
 gate 'ti. teva loke paṭhamam upāsakā ahesum dvevā-
 cikā. ||5||

Rājāyatanakathā niṭṭhitā. ||4||

atha kho bhagavā sattāhassa accayena tamhā samādhimhā
 vuṭṭhahitvā Rājāyatanamūlā yena Ajapālanigrodho ten'
 upasaṃkami, upasaṃkamitvā tatra sudam bhagavā Ajapālani-
 grodhamūle viharati. ||1|| atha kho bhagavato rahogatassa
 paṭisallīnassa evaṃ cetaso parivitakko udayādi : adhigato
 kho my āyaṃ dhammo gambhīro duddaso duranubodho santo
 paṇīto atakkāvacarō nipuṇo paṇḍitavedanīyo. ālayarāmā kho
 paṇāyaṃ pajā ālayaratā ālayasammuditā. ālayarāmāya kho
 pana pajāya ālayaratāya ālayasammuditāya duddasam idam

ṭhānam yad idam idappaccayatā paṭiccasamuppādo, idam pi kho ṭhānam sududdasam yad idam sabbasaṃkhārasamatho sabbūpadhipatīnissaggo taṇhakkhayo virāgo nirodho nibbānam. ahañ ceva kho pana dhammam deseyyam pare ca me na ājāneyyam, so mam' assa kilamatho, sā mam' assa vihesā 'ti. ||2|| api 'ssu bhagavantam imā anacchariyā gāthāyo paṭibhaṃsu pubbe assutapubbā :

kiçcena me adhigatam halam dāni pakāsituṃ,
rāgadosaparetehi nāyam dhammo susambudho. |
paṭisotaḡāmi nipuṇam gambhīram duddasam aṇuṃ
rāgarattā na dakkhanti tamokhandhena āvuṭṭā 'ti. ||3||

iti ha bhagavato paṭisañcikkhato appossukkatāya cittaṃ namati no dhammadesanāya. atha kho Brahmuno Sahampatiassa bhagavato cetasā cetoparivittakkaṃ aññāya etad ahosi : nassati vata bho loko, vinassati vata bho loko, yatra hi nāma tathāgatassa arahato sammāsambuddhassa appossukkatāya cittaṃ namati no dhammadesanāyā 'ti. ||4|| atha kho Brahmā Sahampati, seyyathāpi nāma balavā puriso sammīñjitam vā bāham pasāreyya pasāritam vā bāham sammīñjeyya, evam eva Brahmaloce antarāhito bhagavato purato pāturahosi. ||5|| atha kho Brahmā Sahampati ekamsam uttarāsaṅgam karitvā dakkhiṇaṃ jānumaṇḍalam paṭhaviyam nīhantvā yena bhagavā ten' añjaliṃ paṇāmetvā bhagavantam etad avoca : desetu bhante bhagavā dhammam, desetu sugato dhammam, santi sattā apparajakkhajātikā assavanatā dhammassa parihāyanti, bhavissanti dhammassa aññātāro 'ti. ||6|| idam avoca Brahmā Sahampati, idam vatvā athāparam etad avoca :

pāturahosi Magadhesu pubbe dhammo asuddho samalehi
cintito,
apāpur' etaṃ amatassa dvāram suṇantu dhammam vimalenānubuddham. |
sele yathā pabbatamuddhini ṭhito yathāpi passe janatam samantato,
tath' ūpamam dhammamayam sumedha pāsādam āruyha samantacakkhu

sokāvatinnāñ janataṃ apetasoko avekkhassu jātijarābhi-
bhūtaṃ.

utthehi vīra vijitasamgāma satthavāha anāṇa vicara loke,
desetu bhagavā dhammaṃ aññātāro bhavissantīti. ||7||

evam vutte bhagavā Brahmānaṃ Sahampatiṃ etad avoca :
mayhaṃ kho Brahme etad ahosi : adhigato kho my āyaṃ
dhammo gambhīro duddaso duranubodho . . . sā mam' assa
vihesā 'ti. api 'ssu maṃ Brahme imā anacchariyā gāthāyo
paṭibhaṃsu pubbe me assutapubbā . . . āvuṭṭā 'ti. iti ha
me Brahme paṭisañcikkhato appossukkatāya cittaṃ namati
no dhammadesanāyā 'ti. ||8||

dutiyam pi kho Brahmā Sahampati bhagavantam etad
avoca : desetu bhante bhagavā dhammaṃ . . . aññātāro
bhavissantīti. dutiyam pi kho bhagavā Brahmānaṃ Saham-
patiṃ etad avoca : mayham pi kho Brahme etad ahosi :
adhigato kho my āyaṃ dhammo gambhīro duddaso duranu-
bodho . . . sā mam' assa vihesā 'ti. api 'ssu maṃ Brahme
imā anacchariyā gāthāyo paṭibhaṃsu pubbe me assutapubbā
. . . āvuṭṭā 'ti. iti ha me Brahme paṭisañcikkhato appossu-
kkatāya cittaṃ namati no dhammadesanāyā 'ti. ||9||

tatiyam pi kho Brahmā Sahampati bhagavantam etad
avoca : desetu bhante bhagavā dhammaṃ . . . aññātāro
bhavissantīti. atha kho bhagavā Brahmuno ca ajjhesanaṃ
viditvā sattesu ca kāruññataṃ paṭicca buddhacakkhunā lo-
kaṃ volokesi. addasa kho bhagavā buddhacakkhunā lokam
volokento satte apparajakkhe mahārajakkhe tikkhindriye
mudindriye svākāre dvākāre suviññāpaye duviññāpaye appe-
kacce paralokavajjabhayadassāvino viharante. ||10|| seyya-
thāpi nāma uppaliniyaṃ vā paduminiyaṃ vā puṇḍarīkiniyaṃ
vā appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā
udake jātāni udae samvaddhāni udakānuggatāni antoni-
muggaposīni, appekaccāni uppalāni vā padumāni vā puṇḍarī-
kāni vā udae jātāni udae samvaddhāni samodakaṃ ʈhitāni,
appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udae
jātāni udae samvaddhāni udakā accuggamma ʈhitāni anupa-
littāni udakena, ||11|| evam eva bhagavā buddhacakkhunā
lokaṃ volokento addasa satte apparajakkhe mahārajakkhe

tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye appekacce paralokavajjabhayadassāvino viharante, disvāna Brahmānaṃ Sahampatiṃ gāthāya ajjhabhāsi :

apārutā tesam amatassa dvārā ye sotavanto, pamuñcantu saddham.

vihimsasāññi paṇaṃ na bhāsi dhammaṃ paṇitaṃ manujesu Brahme 'ti. ||12||

atha kho Brahmā Sahampati katāvakāso kho 'mhi bhagavatā dhammadesanāyā 'ti bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā tatth' ev' antaradhāyi. ||13||

Brahmayācanakathā niṭṭhitā. ||5||

atha kho bhagavato etad ahosi : kassa nu kho ahaṃ paṭhamam dhammaṃ deseyyaṃ, ko imaṃ dhammaṃ khippam eva ājānissatīti. atha kho bhagavato etad ahosi : ayaṃ kho Ālāro Kālāmo paṇḍito vyatto medhāvī dīgharattaṃ appa-
 rajakkhajātiko. yaṃ nūnāhaṃ Ālārassa Kālāmassa paṭhamam dhammaṃ deseyyaṃ, so imaṃ dhammaṃ khippam eva ājānissatīti. ||1|| atha kho antarahitā devatā bhagavato āro-
 cesi : sattāhakālaṃkato bhante Ālāro Kālāmo 'ti. bhaga-
 vato pi kho ñaṇaṃ udapādi sattāhakālaṃkato Ālāro Kālāmo 'ti. atha kho bhagavato etad ahosi : mahājāniyo kho Ālāro Kālāmo, sace hi so imaṃ dhammaṃ suṇeyya, khippam eva ājāneyyā 'ti. ||2|| atha kho bhagavato etad ahosi : kassa nu
 kho ahaṃ paṭhamam dhammaṃ deseyyaṃ, ko imaṃ dham-
 maṃ khippam eva ājānissatīti. atha kho bhagavato etad
 ahosi : ayaṃ kho Uddako Rāmaputto paṇḍito vyatto
 medhāvī dīgharattaṃ apparajakkhajātiko. yaṃ nūnāhaṃ
 Uddakassa Rāmaputtassa paṭhamam dhammaṃ deseyyaṃ, so
 imaṃ dhammaṃ khippam eva ājānissatīti. ||3|| atha kho
 antarahitā devatā bhagavato ārocesi : abhidosa-kālaṃkato
 bhante Uddako Rāmaputto 'ti. bhagavato pi kho ñaṇaṃ
 udapādi abhidosa-kālaṃkato Uddako Rāmaputto 'ti. atha
 kho bhagavato etad ahosi : mahājāniyo kho Uddako Rāma-
 putto, sace hi so imaṃ dhammaṃ suṇeyya, khippam eva
 ājāneyyā 'ti. ||4|| atha kho bhagavato etad ahosi : kassa nu
 kho ahaṃ paṭhamam dhammaṃ deseyyaṃ, ko imaṃ dham-

mam khippam eva ājānissatīti. atha kho bhagavato etad ahosi: bahūpakārā kho 'me pañcavaggiyā bhikkhū, ye mam padhānapahitattam upatthahimsu. yaṃ nūnāhaṃ pañcavaggiyānaṃ bhikkhūnaṃ paṭhamam dhammam deseyyan ti. ||5|| atha kho bhagavato etad ahosi: kāhaṃ nu kho etarahi pañcavaggiyā bhikkhū viharantīti. addasa kho bhagavā dibbena cakkhunā visuddhena atikkantamānusakena pañcavaggiye bhikkhū Bārāṇasīyam viharante Isipatane migadāye. atha kho bhagavā Uruvelāyaṃ yathābhirantaṃ viharitvā yena Bārāṇasī tena cārikam pakkāmi. ||6|| addasa kho Upako ājīviko bhagavantam antarā ca Gayam antarā ca bodhim addhānamaggapaṭipannaṃ, disvāna bhagavantam etad avoca: vippasannāni kho te āvuso indriyāni, parisuddho chavivaṇṇo pariyodāto. kam 'si tvam āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvam dhammam rocesīti. ||7|| evaṃ vutte bhagavā Upakam ājīvikam gāthāhi ajjhabhāsi:

sabbābhikkhū sabbavidū 'ham asmi sabbesu dhammesu anu-
palitto

sabbaññajaho taṇhakkhaye vimutto, sayam abhiññāya kam
uddiseyyam.|

na me ācariyo atthi, sadiso me na vijjati,

sadevakasmim lokasmim n' atthi me paṭipuggalo.|

ahaṃ hi arahā loke, ahaṃ satthā anuttaro,

eko 'mhi sammāsambuddho, sītibhūto 'smi nibbuto.|

dhammacakkam pavattetum gacchāmi Kāsinam puram,

andhabhūtasmi lokasmim āhañhi amatadudrabhin ti. ||8||

yathā kho tvam āvuso paṭijānāsi arah' asi anantajino 'ti:

mādisā ve jinā honti ye pattā āsavakkhayaṃ,

jitā me pāpakā dhammā tasmāham Upaka jino 'ti.

evaṃ vutte Upako ājīviko 'hupeyya āvuso' 'ti vatvā sīsam okampetvā ummaggaṃ gahetvā pakkāmi. ||9|| atha kho bhagavā anupubbena cārikam caramāno yena Bārāṇasī Isipatanamigadāyo yena pañcavaggiyā bhikkhū ten' upasamkamī. addasaṃsu kho pañcavaggiyā bhikkhū bhagavantam dūrato 'va āgacchantam, disvāna aññamaññiṃ saṇṭhapesuṃ: ayam āvuso samaṇo Gotamo āgacchati bāhulliko

padhānavibbhanto āvatto bāhullāya. so n' eva abhivādetabbo na paccutthātabbo nāssa pattacivaram paṭiggahetabbam, api ca kho āsanam thapetabbam, sace ākaṅkhissati nisīdissatīti. || 10 || yathā-yathā kho bhagavā pañcavaggiye bhikkhū upasamkamati, tathā-tathā te pañcavaggiyā bhikkhū sakāya katikāya asaṇṭhahantā bhagavantam paccuggantvā eko bhagavato pattacivaram paṭiggahesi, eko āsanam paññāpesi, eko pādodakam pādapiṭṭham pādakathalikam upanikkhipi. nisīdi 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 tathāgataṃ nāmena ca āvusovādena ca samudācaratha. araham bhikkhave tathāgato sammāsambuddho. odahatha bhikkhave sotam, amataṃ adhigataṃ, aham anusāsāmi, aham dhammam desemi. yathānusiṭṭham tathā paṭipajjamānā 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 alamariyañāṇadassanavisesam, kim pana tvam etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttarimanussadhammam alamariyañāṇadassanavisesan 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, amataṃ adhigataṃ, aham anusāsāmi, aham dhammam desemi. yathānusiṭṭham tathā paṭipajjamānā 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 . . . alamariyaññāḍassanavisesan ti. ||15|| evaṃ vutte bhagavā pañcavaggiye bhikkhū etad avoca : abhijānātha me no tumhe bhikkhave ito pubbe evarūpaṃ bhāsitaṃ etan ti. no h' etaṃ bhante 'ti. araham bhikkhave tathāgato sammāsam-buddho. odahatha . . . viharissathā 'ti. asakkhi kho bhagavā pañcavaggiye bhikkhū saññāpetum. atha kho pañcavaggiyā bhikkhū bhagavantam puna sussūsimsu sotam oda-himsu aññācittaṃ upatṭhāpesum. ||16||

atha kho bhagavā pañcavaggiye bhikkhū āmantesi : dve 'me bhikkhave antā pabbajitena na sevitaḍḍā. katame dve. yo cāyaṃ kāmesu kāmasukhallikānuyogo hīno gammo po-thujjaniko anariyo anattasamhito, yo cāyaṃ attakilamathānuyogo dukkho anariyo anattasamhito, ete kho bhikkhave ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇi ñāṇakaraṇi upasamāya abhiññāya sambodhāya nibbānāya samvattati. ||17|| katamā ca sā bhikkhave majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇi ñāṇakaraṇi upasamāya abhiññāya sambodhāya nibbānāya samvattati. ayam eva ariyo aṭṭhaṅgiko maggo, seyyath' idaṃ : sammādiṭṭhi sammāsaṃkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsatī sammāsamādhi. ayam kho sā bhikkhave majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇi ñāṇakaraṇi upasamāya abhiññāya sambodhāya nibbānāya samvattati. ||18|| idaṃ kho pana bhikkhave dukkham ariyasaccam, jāti pi dukkhā, jarāpi dukkhā, vyādhī pi dukkhā, maraṇam pi dukkham, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yam p' iccham na labhati tam pi dukkham, saṃkhittena pañc' upādānakkhandhāpi dukkhā. ||19|| idaṃ kho pana bhikkhave dukkhasamudayaṃ ariyasaccam, yāyaṃ taṇhā po-nobbhavikā nandirāgasahagatā tatrataṭṭhābhinandini, seyyath' idaṃ : kāmataṇhā bhavataṇhā vibhavataṇhā. ||20|| idaṃ kho pana bhikkhave dukkhanirodham ariyasaccam, yo tassā yeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo. ||21|| idaṃ kho pana bhikkhave dukkhanirodhagāmini paṭipadā ariyasaccam, ayam eva ariyo aṭṭhaṅgiko maggo, seyyath' idaṃ : sammādiṭṭhi . . . sammāsamādhi. ||22||

idaṃ dukkhaṃ ariyasaccan ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. taṃ kho pan' idaṃ dukkhaṃ ariyasaccam pariññeyyan ti me bhikkhave — la — pariññātan ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. ||23|| idaṃ dukkhasamudayaṃ ariyasaccan ti me bhikkhave . . . āloko udapādi. taṃ kho pan' idaṃ dukkhasamudayaṃ ariyasaccam pahātabban ti me bhikkhave — la — pahānan ti me bhikkhave . . . āloko udapādi. ||24|| idaṃ dukkhanirodhaṃ ariyasaccan ti me bhikkhave . . . āloko udapādi. taṃ kho pan' idaṃ dukkhanirodhaṃ ariyasaccam sacchikātabban ti me bhikkhave — la — sacchikātan ti me bhikkhave . . . āloko udapādi. ||25|| idaṃ dukkhanirodhagāminī paṭipadā ariyasaccan ti me bhikkhave . . . āloko udapādi. taṃ kho pan' idaṃ dukkhanirodhagāminī paṭipadā ariyasaccam bhāvetātabban ti me bhikkhave — la — bhāvitan ti me bhikkhave . . . āloko udapādi. ||26|| yāva kīvañ ca me bhikkhave imesu catusu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ na suvisuddhaṃ ahosi, n' eva tāvāhaṃ bhikkhave sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddho 'ti paccaññāsim. ||27|| yato ca kho me bhikkhave imesu catusu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ suvisuddhaṃ ahosi, athāhaṃ bhikkhave sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddho 'ti paccaññāsim. ||28|| ñāṇaṃ ca pana me dassanaṃ udapādi : akuppā me cetovimutti, ayaṃ antimā jāti, n' atthi dāni punabbhavo 'ti. idaṃ avoca bhagavā, attamanā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinandanti. ima-smiñ ca pana veyyākaraṇasmim bhaññamāne āyasmato Koṇḍaññaassa virajaṃ vītamalaṃ dhammacakkhuṃ udapādi yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamman ti. ||29||

pavattite ca bhagavatā dhammacakke bhumma devā saddaṃ anussāvesum : evaṃ bhagavatā Bārāṇasīyaṃ Isipatane

migadāye anuttaram dhammacakkam pavattitam appaṭivattiyam samanena vā brāhmaṇena vā devena vā Mārena vā Brahmunā vā kenaci vā lokasmin ti. bhumānam devānam saddam sutvā Cātumahārājikā devā saddam anussāvesum —la— Cātumahārājikānam devānam saddam sutvā Tāvatisā devā—la— Yāmā devā—la— Tusitā devā—la— Nimmānaratī devā—la— Paranimmitavasavattī devā—la— Brahmakāyikā devā saddam anussāvesum: evam bhagavatā Bārāṇasiyam Isipatane migadāye anuttaram dhammacakkam pavattitam appaṭivattiyam samanena vā brāhmaṇena vā devena vā Mārena vā Brahmunā vā kenaci vā lokasmin ti. ||30|| iti ha tena khaṇena tena layena tena muhuttana yāva Brahmālokaṃ saddo abbhuggacchi, ayaṃ ca kho dasasahassilokadhātu samkampi sampakampi sampavedhi, appamāṇo ca ulāro obhāso loke pāturahosi atikkamma devānam devānubhāvam. atha kho bhagavā imaṃ udānam udānesi: aññāsi vata bho Koṇḍañño aññāsi vata bho Koṇḍañño 'ti. iti h' idaṃ āyasmato Koṇḍaññassa Aññātakoṇḍañño tv eva nāmaṃ ahoṣi. ||31|| atha kho āyasmā Aññātakoṇḍañño diṭṭhadhammo patta-dhammo veditadhammo pariyogāhadhammo tiṇṇavicikiccho vigatakathamkatho vesārajappatto aparappaccayo satthu sāsane bhagavantam etad avoca: labheyyāham bhante bhagavato santike pabbajjam, labheyyam upasampadan ti. ehi bhikkhū 'ti bhagavā avoca, svākkhāto dhammo, cara brahmācariyam sammā dukkhassa antakiriyāyā 'ti. sā 'va tassa āyasmato upasampadā ahoṣi. ||32||

atha kho bhagavā tadavasese bhikkhū dhammiyā kathāya ovadi anusāsi. atha kho āyasmato ca Vappassa āyasmato ca Bhaddiyassa bhagavatā dhammiyā kathāya ovadiyamānānam anusāsiyamānānam virajam vītamalam dhammacakkhum udapādi yaṃ kiñci samudayadhammam sabbam tam nirodhadhamman ti. ||33|| te diṭṭhadhammā patta-dhammā veditadhammā pariyogāhadhammā tiṇṇavicikicchā vigatakathamkathā vesārajappattā aparappaccayā satthu sāsane bhagavantam etad avocum: labheyyāma mayaṃ bhante bhagavato santike pabbajjam, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, cara-

tha brahmacariyaṃ sammā dukkhassa antakiriyaṃ 'ti. sã 'va tesam āyasmantānaṃ upasampadā ahoṣi. ||34||

atha kho bhagavā tadavasese bhikkhū nīhārabhatto iminā nīhārena dhammiyā kathāya ovadi anusāsi : yaṃ tayo bhikkhū piṇḍāya caritvā āharanti, tena chabbaggo yāpeti. ||35||

atha kho āyasmato ca Mahānāmassa āyasmato ca Assajissa bhagavatā dhammiyā kathāya ovadiyamānānaṃ anusāsiyamānānaṃ virajaṃ vītamaṃ dhammacakkhuṃ udapādi yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ ti. ||36|| te diṭṭhadhammā pattadhammā vidadhammā pariyogāhadhammā tinṇavicikicchā vigata-kathaṃkathā vesārajappattā aparappaccayā satthu sāsane bhagavantaṃ etad avocaṃ : labheyyāma mayaṃ bhante bhagavato santike pabbajjaṃ, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyaṃ 'ti. sã 'va tesam āyasmantānaṃ upasampadā ahoṣi. ||37||

atha kho bhagavā pañcavaggiye bhikkhū āmantesi : rūpaṃ bhikkhave anattā, rūpaṃ ca h' idaṃ bhikkhave attā abhaviṣsa, na yidaṃ rūpaṃ ābādhāya saṃvatteyya, labbhettha ca rūpe evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣīti. yasmā ca kho bhikkhave rūpaṃ anattā, tasmā rūpaṃ ābādhāya saṃvattati, na ca labbhati rūpe evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣīti. ||38|| vedanā anattā, vedanā ca h' idaṃ bhikkhave attā abhaviṣsa, na yidaṃ vedanā ābādhāya saṃvatteyya, labbhettha ca vedanāya evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣīti. yasmā ca kho bhikkhave vedanā anattā, tasmā vedanā ābādhāya saṃvattati, na ca labbhati vedanāya evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣīti. ||39|| saññā anattā — la — saṃkhārā anattā, saṃkhārā ca h' idaṃ bhikkhave attā abhaviṣsaṃsu, na yidaṃ saṃkhārā ābādhāya saṃvatteyyuṃ, labbhettha ca saṃkhāresu evaṃ me saṃkhārā hontu, evaṃ me saṃkhārā mā ahesun ti. yasmā ca kho bhikkhave saṃkhārā anattā, tasmā saṃkhārā ābādhāya saṃvattanti, na ca labbhati saṃkhāresu evaṃ me saṃkhārā hontu, evaṃ me saṃkhārā mā ahesun ti. ||40|| viññāṇaṃ anattā, viññāṇaṃ ca h' idaṃ bhikkhave attā abhaviṣsa, na yidaṃ viññāṇaṃ ābādhāya saṃ-

vatteyya, labbhettha ca viññāṇe evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣīti. yasmā ca kho bhikkhave viññāṇaṃ anattā, tasmā viññāṇaṃ ābādhāya saṃvattati, na ca labbhati viññāṇe evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣīti. || 41 || taṃ kiṃ maññatha bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā 'ti. aniccaṃ bhante. yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā 'ti. dukkhaṃ bhante. yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitum etaṃ mama, eso 'ham asmi, eso me attā 'ti. no h' etaṃ bhante. || 42 || vedanā — la — saññā — la — saṃkhārā — la — viññāṇaṃ niccaṃ vā aniccaṃ vā 'ti. aniccaṃ bhante. yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā 'ti. dukkhaṃ bhante. yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitum etaṃ mama, eso 'ham asmi, eso me attā 'ti. no h' etaṃ bhante. || 43 || tasmā iha bhikkhave yaṃ kiñci rūpaṃ atītā-nāgatapaccuppannaṃ ajjhataṃ va bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre vā santike vā, sabbam rūpaṃ n' etaṃ mama, n' eso 'ham asmi, na me so attā 'ti evaṃ etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. || 44 || yā kāci vedanā — la — yā kāci saññā — la — ye keci saṃkhārā — la — yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā va oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre vā santike vā sabbam viññāṇaṃ n' etaṃ mama, n' eso 'ham asmi, na me so attā 'ti evaṃ etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. || 45 || evaṃ passaṃ bhikkhave sutavā ariyasāvako rūpasamim pi nibbindati, vedanāya pi nibbindati, saññāya pi nibbindati, saṃkhāresu pi nibbindati, viññāṇasmim pi nibbindati, nibbindaṃ virajjati, virāgā vimuccati, vimuttasmim vimutt' amhīti ñāṇaṃ hoti, khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā 'ti pajānātīti. || 46 || idaṃ avoca bhagavā, attamaṇā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinandanti. imasmiñ ca pana veyyākaraṇasmim bhaññamāne pañcavaggiyānaṃ bhikkhūnaṃ anupādāya āsavehi cittāṇi vimuccimsu. tena kho pana samayena cha loke arahanto honti. || 47 || 6 ||

paṭhamabhāṇavāraṃ.

VINAYAPĪṬAKAṀ.

MAHĀVAGGA.

Namo tassa bhagavato arahato sammāsambuddhassa.

I.

Tena samayena buddho bhagavā Uruvelāyaṃ viharati najjā Nerañjarāya tīre bodhirukkhamūle paṭhamābhisambuddho. atha kho bhagavā bodhirukkhamūle sattāhaṃ ekapallāṇkena nisīdi vimuttisukhapatisamvedī. ||1|| atha kho bhagavā rattiyā paṭhamam yāmaṃ paṭiccasamuppādam anulomapaṭilomam manas' ākāsi : avijjāpaccayā saṃkhārā, saṃkhārapaccayā viññāṇam, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanam, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā tanhā, tanhāpaccayā upādānam, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇam sokaparidevadukkhadomanassupāyāsā sambhavanti. evam etassa kevalassa dukkhakkhandhassa samudayo hoti. avijjāya tv eva asesavirāgaṇirodhā saṃkhāranirodho, saṃkhāranirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodhā saḷāyatananirodho, saḷāyatananirodhā phassanirodho, phassanirodhā vedanānirodho, vedanānirodhā tanhānirodho, tanhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇam sokaparidevadukkhadomanassupāyāsā nirujjhanti. evam etassa kevalassa dukkhakkhandhassa

nirodho hotīti. ||2|| atha kho bhagavā etam atthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

yadā have pātubhavanti dhammā ātāpino jhāyato brāhmaṇassa

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

atha kho bhagavā rattiyā majjhimā yāmaṃ paṭicca-samuppādaṃ anulomapaṭilomaṃ manas' ākāsi : avijjāpaccayā saṃkhārā, saṃkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ — la — evam etassa kevalassa dukkhakkhandhassa samudayo hoti — pa — nirodho hotīti. ||4|| atha kho bhagavā etam atthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

yadā have pātubhavanti dhammā ātāpino jhāyato brāhmaṇassa

ath' assa kaṅkhā vapayanti sabbā yato khayāṃ paccayānaṃ aveđīti. ||5||

atha kho bhagavā rattiyā pacchimaṃ yāmaṃ paṭicca-samuppādaṃ anulomapaṭilomaṃ manas' ākāsi : avijjāpaccayā saṃkhārā, saṃkhārapaccayā viññāṇaṃ — gha — evam etassa kevalassa dukkhakkhandhassa samudayo hoti — pa — nirodho hotīti. ||6|| atha kho bhagavā etam atthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

yadā have pātubhavanti dhammā ātāpino jhāyato brāhmaṇassa

vidhūpayāṃ tiṭṭhati Mārasenaṃ suriyo 'va obhāsayam antalikkhan ti. ||7||

bodhikathā niṭṭhitā. ||1||

atha kho bhagavā sattāhassa accayena tamhā samādhimhā vutṭhahitvā bodhirukkkhamulā yena Ajapālanigrodho ten' upasaṃkami, upasaṃkamitvā Ajapālanigrodharukkkhamule sattāhaṃ ekapallāṇkena nisīdi vimuttisukhapatisamvedi. ||1|| atha kho aññataro huhuṇkajātiko brāhmaṇo yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavatā saddhim sammodi, sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ atṭhāsi, ekamantaṃ tṭhito kho so brāhmaṇo bhaga-

tena kho pana samayena Bārāṇasīyaṃ Yaso nāma kulaputto setṭhiputto sukhumālo hoti, tassa tayo pāsādā honti, eko hemantiko, eko gimhiko, eko vassiko. so vassike pāsāde cattāro māse nippurisehi turiyehi paricāriyamāno na heṭṭhā pāsādā orohati. atha kho Yasassa kulaputtassa pañcahi kāmagaṇehi samappitassa samaṇgibhūtaṃ paricāriyamānassa paṭigacce 'eva niddā okkami, parijanassāpi pacchā niddā okkami, sabbarattiyo ca telappadipo jhāyati. ||1|| atha kho Yaso kulaputto paṭigacce 'eva paṭibujjhivā addasa sakaṃ parijaṇaṃ supantaṃ, aññissā kacche vīṇaṃ, aññissā kaṇṭhe mutiṅgaṃ, aññissā kacche ālabharaṃ, aññaṃ vikesikaṃ, aññaṃ vikkheḷikaṃ, vippalapatiyo, hatthappattaṃ susānaṃ maññe. disvān' assa ādīnava pāturahosi, nibbidāya cittaṃ saṇṭhāsi. atha kho Yaso kulaputto udānaṃ udānesi: upaddutaṃ vata bho, upassaṭṭhaṃ vata bho 'ti. ||2|| atha kho Yaso kulaputto suvaṇṇapādukāyo ārohitvā yena nivesanadvāraṃ ten' upasaṃkami, amanussā dvāraṃ vivariṃsu mā Yasassa kulaputtassa koci antarāyaṃ akāsi agārasmā anagāriyaṃ pabbajjāyā 'ti. atha kho Yaso kulaputto yena nagaradvāraṃ ten' upasaṃkami, amanussā dvāraṃ vivariṃsu mā Yasassa kulaputtassa koci antarāyaṃ akāsi agārasmā anagāriyaṃ pabbajjāyā 'ti. atha kho Yaso kulaputto yena Isipatanaṃ migadāyo ten' upasaṃkami. ||3|| tena kho pana samayena bhagavā rattiyā paccūsasamayaṃ paccuttāya ajjhokāse caṅkamati. addasa kho bhagavā Yasaṃ kulaputtaṃ dūrato 'va āgacchantam, disvāna caṅkamā orohivā paññatte āsane nisīdi. atha kho Yaso kulaputto bhagavato avidūre udānaṃ udānesi: upaddutaṃ vata bho, upassaṭṭhaṃ vata bho 'ti. atha kho bhagavā Yasaṃ kulaputtaṃ etad avoca: idaṃ kho Yasa anupaddutaṃ, idaṃ anupassaṭṭhaṃ. ehi Yasa nisīda, dhammaṃ te desessāmīti. ||4|| atha kho Yaso kulaputto idaṃ kira anupaddutaṃ, idaṃ anupassaṭṭhaṃ ti hattho udaggo suvaṇṇapādukāhi orohivā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnassa kho Yasassa kulaputtassa bhagavā anupubbikathaṃ kathesi seyyath' idaṃ: dānakathaṃ sīlakathaṃ saggakathaṃ kāmānaṃ ādīnavaṃ okāraṃ saṃkiḷesaṃ nekkhamme ānisamsaṃ pakāsesi. ||5|| yadā bhagavā

āññāsi Yasam kulaputtam kallacittam muducittam vinīva-
 ranacittam udaggacittam pasannacittam, atha yā buddhānam
 sāmukkamsikā dhammadesanā tam pakāsesi, dukkham samu-
 dayam nirodham maggam. seyyathāpi nāma suddham va-
 ttham apagatakālakam sammad eva rajanam patiganheyya,
 evam eva Yasassa kulaputtassa tasmim yeva āsane virajam
 vītamalam dhammacakkhum udapādi yaṃ kiñci samudaya-
 dhammam sabbam tam nirodhadhamman ti. ||6|| atha kho
 Yasassa kulaputtassa mātā pāsādam abhirūhivā Yasam kula-
 puttam apassanti yena seṭṭhi gahapati ten' upasaṃkami,
 upasaṃkamitvā seṭṭhim gahapatim etad avoca : putto te ga-
 hapati Yaso na dissatīti. atha kho seṭṭhi gahapati catuddisā
 assadūte uyyojetvā sāmam yeva yena Isipatanam migadāyo
 ten' upasaṃkami. addasa kho seṭṭhi gahapati suvaṇṇapā-
 dukānam nikkhepaṃ, disvāna tam yeva anugamāsi. ||7||
 addasa kho bhagavā seṭṭhim gahapatim dūrato 'va āgacchan-
 tam, disvāna bhagavato etad ahosi : yaṃ nūnāham tathā-
 rūpaṃ iddhābhisamkhāraṃ abhisamkhāreyyam, yathā seṭṭhi
 gahapati idha nisinnō idha nisinnam Yasam kulaputtam na
 passeyyā 'ti. atha kho bhagavā tathārūpaṃ iddhābhisam-
 khāraṃ abhisamkhāresi. ||8|| atha kho seṭṭhi gahapati yena
 bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam etad
 avoca : api bhante bhagavā Yasam kulaputtam passeyyā 'ti.
 tena hi gahapati nisīda. app eva nāma idha nisinnō idha
 nisinnam Yasam kulaputtam passeyyāsīti. atha kho seṭṭhi
 gahapati idh' eva kirāham nisinnō idha nisinnam Yasam
 kulaputtam passissāmīti haṭṭho udaggo bhagavantam abhivā-
 detvā ekamantaṃ nisīdi. ||9|| ekamantaṃ nisinnassa kho
 seṭṭhissa gahapatissa bhagavā anupubbikatham kathesi—la—
 aparappaccayo satthu sāsane bhagavantam etad avoca :
 abhikkantaṃ bhante, abhikkantaṃ bhante, seyyathāpi bhante
 nikkujjitam vā ukkujjeyya, paṭicchannam vā vivareyya, mū-
 lhasa vā maggam ācikkheyya, andhakāre vā telapajjotam
 dhāreyya cakkhumanto rūpāni dakkhintīti, evam eva bhaga-
 vatā anekapariyāyena dhammo pakāsito. es' āham bhante
 bhagavantam saraṇam gacchāmi dhammañ ca bhikkhusaṃ-
 ghañ ca, upāsakaṃ maṃ bhagavā dhāretu ajjatagge pānūpe-
 tam saraṇam gatan ti. so 'va loke paṭhamam upāsako ahosi

tevāciko. || 10 || atha kho Yasassa kulaputtassa pituno dhamme desiyamāne yathādiṭṭhaṃ yathāviditaṃ bhūmiṃ paccavekkhantassa anupādāya āsavehi cittaṃ vimucci. atha kho bhagavato etad ahosi : Yasassa kulaputtassa pituno dhamme desiyamāne yathādiṭṭhaṃ yathāviditaṃ bhūmiṃ paccavekkhantassa anupādāya āsavehi cittaṃ vimuttaṃ. abhabbo kho Yaso kulaputto hināyāvattitvā kāme paribhuñjitum seyyathāpi pubbe agārikabhūto. yaṃ nūnāhaṃ taṃ iddhābhisamkhāraṃ paṭippassambheyyān ti. atha kho bhagavā taṃ iddhābhisamkhāraṃ paṭippassambhesi. || 11 || addasa kho seṭṭhi gahapati Yaṃ kulaputtaṃ nisinnaṃ, disvāna Yaṃ kulaputtaṃ etad avoca : mātā te tāta Yasa paridevasokasampannā, dehi mātu jīvitaṃ ti. || 12 || atha kho Yaso kulaputto bhagavantāṃ ullokesi. atha kho bhagavā seṭṭhiṃ gahapatiṃ etad avoca : taṃ kiṃ maññasi gahapati, Yasassa sekhena ñāṇena sekhena dassanena dhammo diṭṭho seyyathāpi tayā. tassa yathādiṭṭhaṃ yathāviditaṃ bhūmiṃ paccavekkhantassa anupādāya āsavehi cittaṃ vimuttaṃ. bhabbo nu kho Yaso gahapati hināyāvattitvā kāme paribhuñjitum seyyathāpi pubbe agārikabhūto 'ti. no h' etaṃ bhante. Yasassa kho gahapati kulaputtassa sekhena ñāṇena sekhena dassanena dhammo diṭṭho seyyathāpi tayā. tassa yathādiṭṭhaṃ yathāviditaṃ bhūmiṃ paccavekkhantassa anupādāya āsavehi cittaṃ vimuttaṃ. abhabbo kho gahapati Yaso kulaputto hināyāvattitvā kāme paribhuñjitum seyyathāpi pubbe agārikabhūto 'ti. || 13 || lābhā bhante Yasassa kulaputtassa, suladdhaṃ bhante Yasassa kulaputtassa, yathā Yasassa kulaputtassa anupādāya āsavehi cittaṃ vimuttaṃ. adhivāsetu me bhante bhagavā ajjatanāya bhattaṃ Yasena kulaputtena pacchāsamaṇenā 'ti. adhivāsesi bhagavā tuṇhibhāvena. atha kho seṭṭhi gahapati bhagavato adhivāsanaṃ veditvā utthāyāsanā bhagavantāṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. || 14 || atha kho Yaso kulaputto acirappakkante seṭṭhiṃhi gahapatiṃhi bhagavantāṃ etad avoca : labheyyāhaṃ bhante bhagavato santike pabbajjāṃ, labbeyyaṃ upasampadan ti. ehi bhikkhū 'ti bhagavā avoca, svākkhāto dhammo, cara brahmacariyaṃ sammā dukkhassa antakiriyaṃ 'ti. sā

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

Yasapabbajjā niṭṭhitā. ||7||

atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacīvaram ādāya āyasmatā Yasena pacchāsamanena yena seṭṭhiassa gahapatissa nivesanam ten' upasamkamī, upasamkamitvā paññatte āsane nisīdi. atha kho āyasmato Yasassa mātā ca purāṇadutiyaikā ca yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdimsu. ||1|| tāsam bhagavā anupubbikatham kathesi seyyath' idaṃ: dānakatham sīlakatham saggakatham kāmānam ādinavam okāram saṃkilesam nekkhamme ānisamsam pakāsesi. yadā tā bhagavā aññāsi kallacittā muducittā vinīvaranacittā uddaggacittā pasannacittā, atha yā buddhānam sāmukkamsikā dhammadesanā tam pakāsesi, dukkham samudayam nirodham maggam. seyyathāpi nāma suddham vattham apagatakālakam sammad eva rajanam paṭigaṇheyya, evam eva tāsam tasmim yeva āsane virajam vitamalam dhammacakkhum udapādi yaṃ kiñci samudayadhammam sabbam tam nirodhadhamman ti. ||2|| tā diṭṭhadhammā pattadhammā viditadhammā pariyogāḷhadhammā tiṇṇavicikicchā vigatakathamkāthā vesārajappattā aparappaccayā satthu sāsane bhagavantam etad avocum: abhikkantam bhante, abhikkantam bhante — la — etā mayam bhante bhagavantam saraṇam gacchāma dhammañ ca bhikkhusamghañ ca, upāsikāyo no bhagavā dhāretu ajjatagge pānupetā saraṇam gatā 'ti. tā 'va loke paṭhamam upāsikā ahesum tevācikā. ||3|| atha kho āyasmato Yasassa mātā ca pitā ca purāṇadutiyaikā ca bhagavantañ ca āyasmantañ ca Yasam pañitena khādaniyena bhojaniyena sahatthā santappetvā sampavāretvā bhagavantam bhuttāvim onītapattapāṇim ekamantam nisīdimsu. atha kho bhagavā āyasmato Yasassa mātarañ ca pitarañ ca purāṇadutiyaikañ ca dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā utthāyāsanaṃ pakkāmi. ||4||8||

assosum kho āyasmato Yasassa cattāro gihisahāyakā Bārāṇasiyam seṭṭhānusetṭhīnam kulānam puttā Vimalo

Subāhu Puṇṇaji Gavampati: Yaso kira kulaputto kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito 'ti. sutvāna nesu etad ahoṣi: 'na hi nūna so orako dhammavinayo, na sā orakā pabbajjā, yattha Yaso kulaputto kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito 'ti. ||1|| te cattāro janā yenāyasmā Yaso ten' upasaṃkamissu, upasaṃkamitvā āyasmantaṃ Yasam abhivādetvā ekamantaṃ atthāssu. atha kho āyasmā Yaso te cattāro gihisahāyake ādāya yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā Yaso bhagavantaṃ etad avoca: ime me bhante cattāro gihisahāyakā Bārāṇasīyaṃ seṭṭhānusetthinaṃ kulānaṃ puttā Vimalo Subāhu Puṇṇaji Gavampati, ime cattāro bhagavā ovadatu anusāsātū 'ti. ||2|| tesam bhagavā anupubbikathaṃ kathesi seyyath' idaṃ: dānakathaṃ sīlakathaṃ saggaṃkathaṃ kāmānaṃ ādīnaṃ okāraṃ saṃkilesaṃ nekkhamme ānisaṃsaṃ pakāsesi. yadā te bhagavā aṇiṇāsi kallacitte muducitte vinīvaraṇacitte udagga-citte pasannacitte, atha yā buddhānaṃ sāmukkaṃsikaṃ dhammadeśanā taṃ pakāsesi, dukkhaṃ samudayaṃ nirodhaṃ maggaṃ. seyyathāpi nāma suddhaṃ vatthaṃ apagatakalākaṃ sammad eva rajanaṃ paṭigāṇheyya, evam eva tesam tasmiṃ yeva āsane virajaṃ vītamalaṃ dhammacakkaṃ udapādi yaṃ kiñci samudayadhammaṃ sabbam taṃ nirodhadhammaṃ ti. ||3|| te diṭṭhadhammā pattadhammā viditadhammā pariyogāḷhadhammā tiṇṇavicikicchā vigataṃkathākaṃkathā vesārajjappattā aparappaccayā satthu sāsane bhagavantaṃ etad avoca: labheyyāma mayaṃ bhante bhagavato santike pabbajjaṃ, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyaṃ 'ti. sā 'va tesam āyasmāntānaṃ upasampadā ahoṣi. atha kho bhagavā te bhikkhū dhammiyā kathāya ovadi anusāsi. tesam bhagavatā dhammiyā kathāya ovadiyamānānaṃ anusāsiyamānānaṃ anupādāya āsavehi cittāni vimuccissu. tena kho pana samayena ekādasa loke arahanto honti. ||4||

Catugihipabbajjā niṭṭhitā. ||9||

assosum kho āyasmato Yasassa paññāsamattā gihisahāyakā janapadā pubbānupubbakānaṃ kulānaṃ puttā: Yaso kira kulaputto kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito 'ti. sutvāna nesam etad ahosi: na hi nūna so orako dhammavinayo, na sā orakā pabbajjā, yattha Yaso kulaputto kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito 'ti. ||1|| te yenāyasmā Yaso ten' upasaṃkamimsu, upasaṃkamitvā āyasmantaṃ Yasam abhivādetvā ekamantaṃ aṭṭham-su. atha kho āyasmā Yaso te paññāsamatte gihisahāyake ādāya yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā Yaso bhagavantaṃ etad avoca: ime me bhante paññāsamattā gihisahāyakā janapadā pubbānupubbakānaṃ kulānaṃ puttā, ime bhagavā ovadatu anusāsātū 'ti. ||2|| tesam bhagavā anupubbikathaṃ kathesi seyyath' idaṃ: dānakathaṃ sīlakathaṃ saggakathaṃ kāmānaṃ ādinavaṃ okāraṃ saṃkilesaṃ nekkhamme ānisaṃsaṃ pakāsesi—pa—dukkhaṃ samudayaṃ nirodhaṃ maggaṃ. seyyathāpi nāma suddhaṃ vatthaṃ apagatakālakam sammad eva rajanaṃ paṭigāṇheyya, evam eva tesam tasmim yeva āsane virajaṃ vītamalaṃ dhammacakkhuṃ udapādi yaṃ kiñci samudaya-dhammaṃ sabbam taṃ nirodhadhamman ti. ||3|| te diṭṭha-dhammā pattadhammā viditadhammā pariyogāhadhammā tiṇṇavicikicchā vigatakathaṃkathā vesārajappattā aparappa-cayā satthu sāsane bhagavantaṃ etad avocum: labheyyāma mayaṃ bhante bhagavato santike pabbajjaṃ, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, caratha brahmacariyaṃ sammā dukkhaṃ antakiriyaṃ 'ti. sā 'va tesam āyasmantaṇaṃ upasampadā ahosi. atha kho bhagavā te bhikkhū dhammiyā kathāya ovadi anusāsi. tesam bhagavatā dhammiyā kathāya ovadiya-mānānaṃ anusāsiyamānānaṃ anupādāya āsavehi cittāni vimuccimsu. tena kho pana samayena ekasatṭhi loke arahanto honti. ||4||10||

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

khavē muttā sabbapāsehi ye dibbā ye ca mānusa. caratha bhikkhave cārikam bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānam. mā ekena dve agamittha. desetha bhikkhave dhammam ādikalyāṇam majjhekalyāṇam pariyosānakalyāṇam sāttham savyañjanam kevalaparipunṇam parisuddham brahmacariyam pakāsetha. santi sattā apparajakkhajātikā assavanatā dhammassa parihāyanti, bhavissanti dhammassa aññātāro. aham pi bhikkhave yena Uruvelā yena Senānigamo ten' upasamkamissāmi dhammadesanāyā 'ti. ||1|| atha kho Māro pāpimā yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam gāthāya ajjhabhāsi :

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

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

Mārakathā niṭṭhitā. ||11||

tena kho pana samayena bhikkhū nānādisā nānājanapadā pabbajjāpekkhe ca upasampadāpekkhe ca ānenti bhagavā ne pabbājessati upasampādessatīti, tattha bhikkhū o' eva kila-manti pabbajjāpekkhā ca upasampadāpekkhā ca. atha kho bhagavato rahogatassa paṭisallīnassa evam cetaso parivittakko udapādi: etarahi kho bhikkhū nānādisā nānājanapadā pabbajjāpekkhe ca upasampadāpekkhe ca ānenti bhagavā ne pabbājessati upasampādessatīti, tattha bhikkhū o' eva kila-manti pabbajjāpekkhā ca upasampadāpekkhā ca. yaṃ nūnāham bhikkhūnam anujāneyyam tumheva dāni bhikkhave tāsū-tāsu disāsū tesū-tesu janapadesu pabbājetha upasampādethā 'ti. ||1|| atha kho bhagavā sāyaṇhasamayam paṭisallānā vuṭṭhito etasmim nidāne —pa— dhammikatham katvā

bhikkhū āmantesi : idha mayham bhikkhave rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko udapādi : etarahi kho bhikkhū nānādisā nānājanapadā pabbajjāpekkhe ca upasampadāpekkhe ca ānenti bhagavā ne pabbājessati upasampādessatīti, tattha bhikkhū o' eva kilamanti pabbajjāpekkhā ca upasampadāpekkhā ca. yaṃ nūnāhaṃ bhikkhūnaṃ anujāneyyaṃ tumheva dāni bhikkhave tāsu-tāsu disāsu tesu-tesu janapadesu pabbājetha upasampādetthā 'ti. ||2|| anujānāmi bhikkhave tumheva dāni tāsu-tāsu disāsu tesu-tesu janapadesu pabbājetha upasampādetthā. evaṃ ca pana bhikkhave pabbājetabbo upasampādetabbo : paṭhamam kesamasum ohārāpetvā, kāsāyāni vatthāni acchādāpetvā, ekamsam uttarāsaṅgam kārāpetvā, bhikkhūnaṃ pāde vandāpetvā, ukkuṭikam nisīdāpetvā, añjalim paggaṇhāpetvā evaṃ vadehīti 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 gacchāmiti. anujānāmi bhikkhave imehi tīhi saraṇagamanehi pabbajjam upasampadan ti. ||4||
tīhi saraṇagamanehi upasampadākathā niṭṭhitā. ||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 vimuttiṃ anupāpuṇātha anuttaram vimuttiṃ sacchikarothā 'ti. ||1|| atha kho Māro pāpimā yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam gāthāya ajjhabhāsi :

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

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

atha kho bhagavā Bārāṇasīyaṃ yathābhirantaṃ viharitvā yena Uruvelā tena cārikaṃ pakkāmi. atha kho bhagavā maggā okkamma yena aññātaro vanasaṇḍo ten' upasaṃkhami, upasaṃkhamitvā taṃ vanasaṇḍaṃ ajjhogāhetvā aññātarasmiṃ rukkhamaṭṭhe nisīdi. tena kho pana samayena timsamattā Bhaddavaggiyā sahāyakā sapajāpatikā tasmīṃ yeva vanasaṇḍe paricārenti. ekassa pajāpati nāhosi, tass' atthāya vesī ānītā ahosi. atha kho sā vesī tesu pamattesu paricārentesu bhaṇḍaṃ ādāya palāyittha. ||1|| atha kho te sahāyakā sahāyakassa veyyāvaccam karontā taṃ itthiṃ gavesantā taṃ vanasaṇḍaṃ āhiṇḍantā addasaṃsu bhāgavantam aññātarasmiṃ rukkhamaṭṭhe nisinnam, disvāna yena bhagavā ten' upasaṃkamimsu, upasaṃkhamitvā bhagavantam etad avocum : api bhante bhagavā ekaṃ itthiṃ passeyyā'ti. kiṃ pana vo kumārā itthiyā'ti. idha mayaṃ bhante timsamattā Bhaddavaggiyā sahāyakā sapajāpatikā imasmiṃ vanasaṇḍe paricārayimhā, ekassa pajāpati nāhosi, tass' atthāya vesī ānītā ahosi. atha kho sā bhante vesī amhesu pamattesu paricārentesu bhaṇḍaṃ ādāya palāyittha. tena mayaṃ bhante sahāyakā sahāyakassa veyyāvaccam karontā taṃ itthiṃ gavesantā imaṃ vanasaṇḍaṃ āhiṇḍamā'ti. ||2|| taṃ kiṃ maññatha vo kumārā, katamaṃ nu kho tumhākaṃ varam, yaṃ vā tumhe itthiṃ gaveseyyātha yaṃ vā attānaṃ gaveseyyāthā'ti. etad eva bhante amhākaṃ varam yaṃ mayaṃ attānaṃ gaveseyyāmā'ti. tena hi vo kumārā nisīdatha, dhammaṃ vo desessāmiti. evaṃ bhante'ti kho te Bhaddavaggiyā sahāyakā bhagavantam abhivādetvā ekamantaṃ nisīdimsu. ||3|| tesam bhagavā anupubbikathaṃ kathesi seyyath' idaṃ : dānakathaṃ sīlakathaṃ saggakathaṃ kāmānaṃ ādinavaṃ okāraṃ saṃkilesaṃ nekkhamme ānisaṃsaṃ pakāsesi. yadā te bhagavā aññāsaṃ kallacitte muducitte vinīvaraṇacitte udaggacitte pasannacitte, atha yā buddhānaṃ sāmukkamsikā dhammadesanā, taṃ pakāsesi, dukkhaṃ samudayaṃ nirodhaṃ maggaṃ. seyyathāpi nāma suddhaṃ vatthaṃ apagatakāḷakaṃ sammad eva rajanaṃ paṭigāpheyya, evaṃ eva tesam tasmīṃ yeva āsane virajaṃ vitamaḷaṃ dhammacakkhuṃ udapādi yaṃ kiñci samudaya-dhammaṃ sabbaṃ taṃ nirodhadhammaṃ ti. ||4|| te diṭṭha-dhammā pattadhammā veditadhammā pariyogāḷhadhammā

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

Bhaddavaggiyasahāyakānam vatthum niṭṭhitam ||14|| dutiyakabhānavāram.

atha kho bhagavā anupubbena cārikam caramāno yena Uruvelā tad avasari. tena kho pana samayena Uruvelāyam tayo jaṭilā paṭivasanti Uruvelakassapo Nadīkassapo Gayākassapo 'ti. tesu Uruvelakassapo jaṭilo pañcannam jaṭilasatānam nāyako hoti vināyako aggo pamukho pāmokkho, Nadīkassapo 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 viheṭhesīti. 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 viheṭhesīti. 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 viheṭhesīti. app eva mam na viheṭheyya, iṅgha tvam Kassapa anujānāhi agyāgāraṇ ti. vihara mahāsamaṇa yathāsukhan ti. ||2|| atha kho bhagavā agyāgāram pavisitvā tiṇṇasantharakam paññāpetvā nisīdi pallaṅkam ābhuñjitvā ujum kāyam pañidhāya parimukham satim upatṭhāpetvā. atha kho so nāgo bhagavantam pavitṭham addasa, disvāna dukkhī dummano padhūpāsi. atha kho bhagavato etad ahosi : yam nūnāham imassa nāgassa anupahacca

chaviñ ca cammañ ca maṃsañ ca nhāruñ ca aṭṭhiñ ca aṭṭhi-
miñjañ ca tejasā tejaṃ pariyādiyeyyan ti. ||3|| atha kho
bhagavā tathārūpaṃ iddhābhisamkhāraṃ abhisamkharitvā
padhūpāsi. atha kho so nāgo makkhaṃ asahamāno pajjali.
bhagavāpi tejodhātum samāpajjitvā pajjali. ubhinnaṃ sajo-
tibhūtānaṃ agyāgāraṃ ādittam viya hoti sampajjalitam sajo-
tibhūtaṃ. atha kho te jaṭilā agyāgāraṃ parivāretvā evaṃ
āhaṃsu : abhirūpo vata bho mahāsamaṇo, nāge na viheṭhis-
satīti. ||4|| atha kho bhagavā tassā rattiyā accayena tassa
nāgassa anupahacca chaviñ ca cammañ ca maṃsañ ca nhāruñ
ca aṭṭhiñ ca aṭṭhimiñjañ ca tejasā tejaṃ pariyādiyitvā patte
pakkhipitvā Uruvelakassapassa jaṭilassa dassesi : ayaṃ te
Kassapa nāgo, pariyādinno assa tejasā tejo 'ti. atha kho
Uruvelakassapassa jaṭilassa etad ahosi : mahiddhiko kho ma-
hāsamaṇo mahānubhāvo, yatra hi nāma caṇḍassa nāgarājassa
iddhimato āsivisassa ghoravisassa tejasā tejaṃ pariyādiyissa-
ti, na tv eva ca kho arahā yathā ahan ti. ||5||

Nerañjarāyaṃ bhagavā Uruvelakassapaṃ jaṭilaṃ avoca :
sace te Kassapa agaru, viharemu ajuṇṇho aggisālamhīti. na
kho me mahāsamaṇa garu, phāsukāmo 'va taṃ nivāremi, caṇḍ'
ettha nāgarājā iddhimā āsiviso ghoraviso, so taṃ mā viheṭhe-
sīti. app eva maṃ na viheṭheyya, iñgha tvam Kassapa anujā-
nāhi agyāgāraṃ ti. dinnan ti naṃ veditvā asambhūto pāvīsi
bhayamatīto. disvā isiṃ pavitṭhaṃ ahināgo dummano padhū-
pāsi. sumānaso avimano manussanāgo pi tattha padhūpāsi.
makkhañ ca asahamāno ahināgo pāvako va pajjali. tejodhā-
tusukusalo manussanāgo pi tattha pajjali. ubhinnaṃ sajoti-
bhūtānaṃ agyāgāraṃ udiccare jaṭilā : abhirūpo vata bho
mahāsamaṇo nāge na viheṭhissatīti bhaṇanti. ||6|| atha kho
tassā rattiyā accayena hatā nāgassa acciyo honti, iddhimato
pana ṭhitā anekavaṇṇā acciyo honti, nīlā atha lohikā mañ-
jetṭhā pītakā phalikavaṇṇāyo Aṅgirasassa kāye anekavaṇṇā
acciyo honti. pattamhi odahitvā ahināgaṃ brāhmaṇassa
dassesi : ayaṃ te Kassapa nāgo, pariyādinno assa tejasā tejo
'ti. atha kho Uruvelakassapo jaṭilo bhagavato iminā iddhi-
pāṭihāriyena abhippasanno bhagavantam etad avoca : idh'
eva mahāsamaṇa vihara, ahan te dhuvabhattanā 'ti. ||7||

paṭhamam pāṭihāriyam. ||15||

atha kho bhagavā Uruvelakassapassa jaṭilaṣṣa assamaṣṣa avidūre aññatarasmim vanasaṇḍe vihāsi. atha kho cattāro Mahārājāno abhikkantāya rattiyā abhikkantavaṇṇā kevalakappam vanasaṇḍam obhāsetvā yena bhagavā ten' upasaṃkamimṣu, upasaṃkamtivā bhagavantam abhivādetvā catuddisā aṭṭhamṣu seyyathāpi mahantā aggikkhandhā. ||1|| atha kho Uruvelakassapo jaṭilo tassā rattiyā accayena yena bhagavā ten' upasaṃkami, upasaṃkamtivā bhagavantam etad avoca: kālo mahāsamaṇa niṭṭhitam bhattam. ke nu kho te mahāsamaṇa abhikkantāya rattiyā abhikkantavaṇṇā kevalakappam vanasaṇḍam obhāsetvā yena tvam ten' upasaṃkamimṣu, upasaṃkamtivā tam abhivādetvā catuddisā aṭṭhamṣu seyyathāpi mahantā aggikkhandhā 'ti. ete kho Kassapa cattāro Mahārājāno yenāham ten' upasaṃkamimṣu dhammasavanāyā 'ti. atha kho Uruvelakassapassa jaṭilaṣṣa etad ahosi: mahiddhiko kho mahāsamaṇo mahānubhavo, yatra hi nāma cattāro pi Mahārājāno upasaṃkamissanti dhammasavanāya, na tv eva ca kho arahā yathā ahan ti. atha kho bhagavā Uruvelakassapassa jaṭilaṣṣa bhattam bhuñjitvā tasmin yeva vanasaṇḍe vihāsi. ||2||

dutiya kapāṭihāriyam. ||16||

atha kho Sakko devānam indo abhikkantāya rattiyā abhikkantavaṇṇā kevalakappam vanasaṇḍam obhāsetvā yena bhagavā ten' upasaṃkami, upasaṃkamtivā bhagavantam abhivādetvā ekamantam aṭṭhāsi seyyathāpi mahā aggikkhandho, pūrimāhi vaṇṇanibhāhi abhikkantataro ca paṇītataro ca. ||1|| atha kho Uruvelakassapo jaṭilo tassā rattiyā accayena yena bhagavā ten' upasaṃkami, upasaṃkamtivā bhagavantam etad avoca: kālo mahāsamaṇa niṭṭhitam bhattam. ko nu kho so mahāsamaṇa abhikkantāya rattiyā abhikkantavaṇṇā kevalakappam vanasaṇḍam obhāsetvā yena tvam ten' upasaṃkami, upasaṃkamtivā tam abhivādetvā ekamantam aṭṭhāsi seyyathāpi mahā aggikkhandho purimāhi vaṇṇanibhāhi abhikkantataro ca paṇītataro ca 'ti. eso kho Kassapa Sakko devānam indo yenāham ten' upasaṃkami dhammasavanāyā 'ti. atha kho Uruvelakassapassa jaṭilaṣṣa etad ahosi: mahiddhiko kho mahāsamaṇo mahānubhavo, yatra hi nāma

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

tatīyakapāṭihāriyam. ||17||

atha kho Brahmā Sahampati abhikkantāya rattiya abhikkantavaṇṇā kevalakappam vanasaṇḍam obhāsetvā yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam atthāsi seyyathāpi mahā aggikkhandho purimāhi vaṇṇanibbhāhi abhikkantataro ca paṇitataro ca. ||1||
atha kho Uruvelakassapo jaṭilo tassā rattiya accayena yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam etad avoca: kālo mahāsamaṇa nīṭṭhitam bhattam. ko nu kho so mahāsamaṇa abhikkantāya rattiya abhikkantavaṇṇā kevalakappam vanasaṇḍam obhāsetvā yena tvaṃ ten' upasamkami, upasamkamitvā tam abhivādetvā ekamantam atthāsi seyyathāpi mahā aggikkhandho purimāhi vaṇṇanibbhāhi abhikkantataro ca paṇitataro ca 'ti. eso kho Kassapa Brahmā Sahampati yenāham ten' upasamkami dhammasavanāya 'ti. atha kho Uruvelakassapassa jaṭilassa etad ahosi: mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma Brahmāpi Sahampati upasamkamissati dhammasavanāya; na tv eva ca kho arahā yathā ahan ti. atha kho bhagavā Uruvelakassapassa jaṭilassa bhattam bhuñjitvā tasmim yeva vanasaṇḍe vihāsi. ||2||

catutthapāṭihāriyam. ||18||

tena kho pana समयena Uruvelakassapassa jaṭilassa mahāyañño paccupaṭṭhito hoti kevalakappā ca Aṅgamagadhā pahūtam khādaniyam bhojaniyam ādāya abhikkamitukāmā honti. atha kho Uruvelakassapassa jaṭilassa etad ahosi: etarahi kho me mahāyañño paccupaṭṭhito kevalakappā ca Aṅgamagadhā pahūtam khādaniyam bhojaniyam ādāya abhikkamissanti. sace mahāsamaṇo mahājanakāye iddhipāṭihāriyam karissati, mahāsamaṇassa lābhasakkāro abhivadhiṣṣati, mama lābhasakkāro parihāyissati. aho nūna mahāsamaṇo svātanāya nāgaccheyyā 'ti. ||1|| atha kho bhagavā

Uruvelakassapassa jaṭilassa cetasā cetoparivitakkam aññāya Uttarakurum gantvā tato piṇḍapātāṃ āharitvā Anotattadahe paribhuñjitvā tatth' eva divāvihāraṃ akāsi. atha kho Uruvelakassapo jaṭilo tassā rattiyā accayena yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam etad avoca : kâlo 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. ||3|| nanu te Kassapa etad ahosi : etarahi kho me mahāyañño paccupaṭṭhito kevalakappā ca Aṅgamaḡadhā pahūtam khādaniyam bhojaniyam ādāya abhikkamissanti. sace mahāsamaṇo mahājanakāye iddhipāṭihāriyam karissati, mahāsamaṇassa lābhasakkāro abhivaḍḍhissati, mama lābhasakkāro parihāyissati. aho nūna mahāsamaṇo svātanāya nāgaccheyyā 'ti. ||3|| so kho aham Kassapa tava cetasā cetoparivitakkam aññāya Uttarakurum gantvā tato piṇḍapātāṃ āharitvā Anotattadahe paribhuñjitvā tatth' eva divāvihāraṃ 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 tasmim yeva vanasaṇḍe viḥāsi. ||4||

pañcamam paṭihāriyam. ||19||

tena kho pana samayena bhagavato paṃsukūlam uppannam hoti. atha kho bhagavato etad ahosi : kattha nu kho aham paṃsukūlam dhoveyyan ti. atha kho Sakko devānam indo bhagavato cetasā cetoparivitakkam aññāya pāṇinā pokkharaniṃ khanitvā bhagavantam etad avoca : idha bhante bhagavā paṃsukūlam dhovatū 'ti. atha kho bhagavato etad ahosi : kimhi nu kho aham paṃsukūlam parimaddeyyan ti. atha kho Sakko devānam indo bhagavato cetasā cetoparivitakkam aññāya mahatiṃ silam upanikkhipi idha bhante bhagavā paṃsukūlam 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 ahaṃ paṃsukūlaṃ vissajjeyyan ti. atha kho Sakko devānam indo bhagavato cetasā cetoparivitakkaṃ aññāya mahatiṃ silaṃ upanikkhipi idha bhante bhagavā paṃsukūlaṃ vissajjetū 'ti. ||2|| atha kho Uruvelakassapo jaṭilo tassā rattiyaṃ accayena yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam etad avoca : kâlo mahāsamaṇa, nitṭhitam bhattam. kiṃ nu kho mahāsamaṇa nāyaṃ pubbe idha pokkharani, sāyaṃ idha pokkharani, na yimā silā pubbe upanikkhittā, ken' imā silā upanikkhittā, na yimassa kaku-dhassa pubbe sākā onatā, sāyaṃ sākā onatā 'ti. ||3|| idha me Kassapa paṃsukūlaṃ uppannam ahosi, tassa mayhaṃ Kassapa etad ahosi : kattha nu kho ahaṃ paṃsukūlaṃ dho-veyyan ti. atha kho Kassapa Sakko devānam indo mama cetasā cetoparivitakkaṃ aññāya pāṇinā pokkharaniṃ khanitvā maṃ etad avoca : idha bhante bhagavā paṃsukūlaṃ dhovatū 'ti. sāyaṃ amanussena pāṇinā khanitā pokkharani. tassa mayhaṃ Kassapa etad ahosi : kimhi nu kho ahaṃ paṃsukūlaṃ parimaddeyyan ti. atha kho Kassapa Sakko devānam indo mama cetasā cetoparivitakkaṃ aññāya mahatiṃ silaṃ upanikkhipi idha bhante paṃsukūlaṃ parimaddatū 'ti. sāyaṃ amanussena nikkhittā silā. ||4|| tassa mayhaṃ Kassapa etad ahosi : kimhi nu kho ahaṃ ālambitvā uttareyyan ti. atha kho Kassapa kakudhe adhivatthā devatā mama cetasā cetoparivitakkaṃ aññāya sākhaṃ onamesi idha bhante bhagavā ālambitvā uttaratū 'ti. sv āyaṃ āharahattho kakudho. tassa mayhaṃ Kassapa etad ahosi : kimhi nu kho ahaṃ paṃsukūlaṃ vissajjeyyan ti. atha kho Sakko devānam indo mama cetasā cetoparivitakkaṃ aññāya mahatiṃ silaṃ upanikkhipi idha bhante bhagavā paṃsukūlaṃ vissajjetū 'ti. sāyaṃ amanussena nikkhittā silā 'ti. ||5|| atha kho Uruvelakassapassa jaṭilassa etad ahosi : mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma Sakko devānam indo veyyāvaccam karissati, na tv eva ca kho arahā yathā ahan ti. atha kho bhagavā Uruvelakassapassa jaṭilassa bhattam bhujjivā tasmim yeva vanasande vihāsi. ||6||

atha kho Uruvelakassapo jaṭilo tassā rattiyaṃ accayena yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhaga-

vato kâlam ārocesi: kâlo mahāsamaṇa niṭṭhitam bhattan ti. gaccha tvam Kassapa, āyām' ahan ti Uruvelakassapaṃ jaṭilaṃ uyyojetvā yāya jambuyāyaṃ Jambudīpo paññāyati, tato phalaṃ gahetvā paṭhamataram āgantvā agyāgāre nisīdi. ||7|| addasa kho Uruvelakassapo jaṭilo bhagavantam agyāgāre nisinnam, disvāna bhagavantam etad avoca: katamena tvam mahāsamaṇa maggena āgato. aham tayā paṭhamataram pakkanto, so tvam paṭhamataram āgantvā agyāgāre nisinno 'ti. ||8|| idhāham Kassapa tam uyyojetvā yāya jambuyāyaṃ Jambudīpo paññāyati, tato phalaṃ gahetvā paṭhamataram āgantvā agyāgāre nisinno. idam kho Kassapa jambuphalaṃ vaṇṇasampannam gandhasampannam rasasampannam, sace ākaṇkhasi, paribhuñjā 'ti. alam mahāsamaṇa, tvam yev' etaṃ arahasi, tvam yev' etaṃ paribhuñjāhiti. atha kho Uruvelakassapassa jaṭilassa etad ahosi: mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma maṃ paṭhamataram uyyojetvā yāya jambuyāyaṃ Jambudīpo paññāyati, tato phalaṃ gahetvā paṭhamataram āgantvā agyāgāre nisidissati, na tv eva ca kho arahā yathā ahan ti. atha kho bhagavā Uruvelakassapassa jaṭilassa bhattam bhuñjitvā tasmim yeva vanasaṇḍe vihāsi. ||9|| atha kho Uruvelakassapo jaṭilo tassā rattiyaṃ accayena yena bhagavā ten' upasamkami, upasamkamitvā bhagavato kâlam ārocesi: kâlo mahāsamaṇa niṭṭhitam bhattan ti. gaccha tvam Kassapa, āyām' ahan ti Uruvelakassapaṃ jaṭilaṃ uyyojetvā yāya jambuyāyaṃ Jambudīpo paññāyati, tassā avidūre ambo—gha— tassā avidūre āmalakī—la— tassā avidūre haritakī—la— Tāvatisam gantvā pâricchattakapuppham gahetvā paṭhamataram āgantvā agyāgāre nisīdi. addasa kho Uruvelakassapo jaṭilo bhagavantam agyāgāre nisinnam, disvāna bhagavantam etad avoca: katamena tvam mahāsamaṇa maggena āgato. aham tayā paṭhamataram pakkanto, so tvam paṭhamataram āgantvā agyāgāre nisinno 'ti. ||10|| idhāham Kassapa tam uyyojetvā Tāvatisam gantvā pâricchattakapuppham gahetvā paṭhamataram āgantvā agyāgāre nisinno. idam kho Kassapa pâricchattakapuppham vaṇṇasampannam gandhasampannam, sace ākaṇkhasi, gaṇhā 'ti. alam mahāsamaṇa, tvam yev' etaṃ arahasi, tvam yev' etaṃ

gaṇhā 'ti. atha kho Uruvelakassapassa jaṭilassa etad ahoṣi : mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma maṃ paṭhamataraṃ uyyojetvā Tāvatisaṃ gantvā pāricchattakapuppham gahetvā paṭhamataraṃ āgantvā agyāgāre nisīdissati, na tv eva ca kho arahā yathā ahan ti. ||11||

tena kho pana samayena te jaṭilā aggī paricaritukāmā na sakkonti kaṭṭhāni phāletuṃ. atha kho tesam jaṭilānaṃ etad ahoṣi : nissamsayaṃ kho mahāsamaṇassa iddhānubhāvo, yathā mayam na sakkoma kaṭṭhāni phāletuṃ ti. atha kho bhagavā Uruvelakassapaṃ jaṭilaṃ etad avoca : phāliyanu Kassapa kaṭṭhānīti. phāliyanu mahāsamaṇā 'ti. sakid eva pañcakatṭhasatāni phāliyaṃsu. atha kho Uruvelakassapassa jaṭilassa etad ahoṣi : mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma kaṭṭhāni pi phāliyaṃsanti, na tv eva ca kho arahā yathā ahan ti. ||12|| tena kho pana samayena te jaṭilā aggī paricaritukāmā na sakkonti aggī ujaletuṃ. atha kho tesam jaṭilānaṃ etad ahoṣi : nissamsayaṃ kho mahāsamaṇassa iddhānubhāvo, yathā mayam na sakkoma aggī ujaletuṃ ti. atha kho bhagavā Uruvelakassapaṃ jaṭilaṃ etad avoca : ujjaliyanu Kassapa aggīti. ujjaliyanu mahāsamaṇā 'ti. sakid eva pañca aggisatāni ujjaliyaṃsu. atha kho Uruvelakassapassa jaṭilassa etad ahoṣi : mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma aggī pi ujjaliyaṃsanti, na tv eva ca kho arahā yathā ahan ti. ||13|| tena kho pana samayena te jaṭilā aggī paricaritvā na sakkonti aggī vijjhāpetuṃ. atha kho tesam jaṭilānaṃ etad ahoṣi : nissamsayaṃ kho mahāsamaṇassa iddhānubhāvo, yathā mayam na sakkoma aggī vijjhāpetuṃ ti. atha kho bhagavā Uruvelakassapaṃ jaṭilaṃ etad avoca : vijjhāyanu Kassapa aggīti. vijjhāyanu mahāsamaṇā 'ti. sakid eva pañca aggisatāni vijjhāyaṃsu. atha kho Uruvelakassapassa jaṭilassa etad ahoṣi : mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma aggī pi vijjhāyaṃsanti, na tv eva ca kho arahā yathā ahan ti. ||14|| tena kho pana samayena te jaṭilā sītāsu hemantikāsu rattisu antarattakāsu himapātasamaye najjā Nerañjarāyaṃ nimujjanti pi, ummujjanti pi, ummujjanimujjam pi karonti. atha kho bhagavā pañcamattāni maṇḍā mukhisatāni abhinimmini, yattha te jaṭilā uttaritvā visib-

besum. atha kho tesam jaṭilānaṃ etad ahosi: nissamsayaṃ kho mahāsamaṇassa iddhānubhāvo, yathā h' imā mandā-mukhiyo 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 mahāakālamegho vassi, mahāudakavāhako sañjāyi. yasmim padese bhagavā viharati, so padeso udakena anuotthaṇo hoti. atha kho bhagavato etad ahosi: yaṃ nūnāhaṃ samantā udakaṃ ussāretvā majjhe reṇuhatāya bhūmiyā caṅkameyyan ti. atha kho bhagavā samantā udakaṃ ussāretvā majjhe reṇuhatāya bhūmiyā caṅkami. atha kho Uruvelakassapo jaṭilo mā h' eva kho mahāsamaṇo udakena vulho ahoṣīti nāvāya sambahulehi jaṭilehi saddhim yasmim padese bhagavā viharati taṃ padesaṃ agamāsi. addasa kho Uruvelakassapo jaṭilo bhagavantam samantā udakaṃ ussāretvā majjhe reṇuhatāya bhūmiyā caṅkamantaṃ, disvāna bhagavantam etad avoca: idha nu tvam mahāsamaṇa 'ti. ayam ah' asmi Kassapa 'ti bhagavā vehāsaṃ abbhuggantvā nāvāya paccuṭṭhāsi. atha kho Uruvelakassapassa jaṭilassa etad ahosi: mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma udakaṃ pi na pavahissati, na tv eva ca kho arahā yathā ahan ti. ||16||

atha kho bhagavato etad ahosi: ciraṃ pi kho imassa moghapurisassa evaṃ bhavissati: mahiddhiko kho mahāsamaṇo mahānubhāvo, na tv eva ca kho arahā yathā ahan ti. yaṃ nūnāhaṃ imaṃ jaṭilaṃ saṃvejeyyan ti. atha kho bhagavā Uruvelakassapaṃ jaṭilaṃ etad avoca: n' eva kho tvam Kassapa arahā, na pi arahattamaggaṃ samāpanno, sā pi te paṭipadā n' atthi, yāya tvam arahā vā assa arahattamaggaṃ vā samāpanno 'ti. atha kho Uruvelakassapo jaṭilo bhagavato pādesu sirasā nipatitvā bhagavantam etad avoca: labheyyāhaṃ bhante bhagavato santike pabbajjaṃ, labheyyaṃ upasampadan ti. ||17|| tvam kho 'si Kassapa pañcannam jaṭilasatānaṃ nāyako vināyako aggo pamukho pāmokkho, te pi tāva apalokehi, yathā te maññissanti tathā karissanti. atha kho Uruvelakassapo jaṭilo yena te jaṭilā ten' upasaṃkami, upasaṃkamitvā te jaṭile etad avoca: icchāmi

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

addasa kho Nadikassapo jaṭilo kesamissam jaṭamissam khārikājamissam aggihuttamissam udae vuyhamāne, disvān' assa etad ahosi: mā h' eva me bhātuno upasaggo ahoṣīti, jaṭile pāhesi gacchatha me bhātaram jānāthā 'ti, sāmañ ca tīhi jaṭilasatehi saddhim yenāyasmā Uruvelakassapo ten' upasaṃkami, upasaṃkamitvā āyasantam Uruvelakassapam etad avoca: idam nu kho Kassapa seyyo 'ti. āmāvuso idam seyyo 'ti. ||20|| atha kho te jaṭilā kesamissam jaṭamissam khārikājamissam aggihuttamissam udae pavāhetvā yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavato pādesu sirasā nipatitvā bhagavantam etad avocum: labheyyāma mayam bhante bhagavato santike pabbajjam, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyaṃ 'ti. sā 'va tesam āyasmantānam upasampadā ahosi. ||21||

addasa kho Gayākassapo jaṭilo kesamissam jaṭamissam khārikājamissam aggihuttamissam udae vuyhamāne, disvān' assa etad ahosi: mā h' eva me bhātūnam upasaggo ahoṣīti, jaṭile pāhesi gacchatha me bhātaro jānāthā 'ti, sāmañ ca dvīhi jaṭilasatehi saddhim yenāyasmā Uruvelakassapo ten' upasaṃkami, upasaṃkamitvā āyasantam Uruvelakassapam etad avoca: idam nu kho Kassapa seyyo 'ti. āmāvuso idam seyyo 'ti. ||22|| atha kho te jaṭilā kesamissam jaṭamissam khārikājamissam aggihuttamissam udae pavāhetvā yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavato

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

bhagavato adhiṭṭhānena paṭica kaṭṭhasatāni na phāliyaṃsu, phāliyaṃsu, aggī na ujjalimaṃsu, ujjalimaṃsu, na vijjhāyimaṃsu, vijjhāyimaṃsu, paṭica mandāmukhisatāni abhinimmini. etena nayena addhuddhapāṭihāriyasahassāni honti. || 24 || 20 ||

atha kho bhagavā Uruvelāyam yathābhirantam viharitvā yena Gayāsisaṃ tena cārikaṃ pakkāmi mahatā bhikkhusamghena saddhiṃ bhikkhusahassena sabbe' eva purāṇajāṭilehi. tatra sudam bhagavā Gayāyam viharati Gayāsise saddhiṃ bhikkhusahassena. || 1 || tatra kho bhagavā bhikkhū āmantesi : sabbam bhikkhave ādittam. kiñ ca bhikkhave sabbam ādittam. cakkhum bhikkhave ādittam, rūpā ādittā, cakkhuvīññānam 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 maraṇena 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, manovīññānam 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 maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan ti vadāmi. || 3 || evam passam bhikkhave sutavā ariyasāvako cakkhusmim pi nibbindati, rūpesu pi nibbindati, cakkhuvīññāṇe pi nibbindati, cakkhusamphasse pi nibbindati, yad idam cakkhusamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā, tasmim pi nibbindati. sotasmim pi nibbindati, saddesu pi nibbindati, ghānasmim pi nibbin-

dati, gandhesu pi nibbindati, jivhāya pi nibbindati, ra-
sesu pi nibbindati, kāyasmim pi nibbindati, phoṭṭhabbesu
pi nibbindati, manasmim pi nibbindati, dhammesu pi
nibbindati, manoviññāṇe pi nibbindati, manosamphasse
pi nibbindati, yad idaṃ manosamphassapaccayā uppajjati
vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ
vā, tasmim pi nibbindati, nibbindaṃ virajjati, virāgā vi-
muccati, vimuttasmim vimutt' amhīti ñāṇaṃ hoti, khīṇā
jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ
itthattāyā 'ti pajānātīti. imasmim ca pana veyyākaraṇasmim
bhaññamāṇe tassa bhikkhusahassassa anupādāya āsavehi
cittāni vimuccimsu. ||4|| ādittapariyāyaṃ niṭṭhitaṃ.
||21|| Uruvelapāṭihāriyaṃ tatiyakabhāṇavāraṃ
niṭṭhitaṃ.

atha kho bhagavā Gayāsīse yathābhirantaṃ viharitvā yena
Rājagahaṃ tena cārikaṃ pakkāmi mahatā bhikkhusaṃ-
ghena saddhim bhikkhusahassena sabbe' eva purāṇajāṭilehi.
• atha kho bhagavā anupubbena cārikaṃ caramāno yena Rāja-
gahaṃ tad avasari. tatra sudaṃ bhagavā Rājagahe viharati
Latṭhivanuyyāṇe Supatitṭhe cetiye. ||1|| assosi kho
rājā Māgadho Seniyo Bimbisāro: samaṇo khalu bho
Gotamo Sakyaputto Sakyakulā pabbajito Rājagahaṃ anu-
ppatto Rājagahe viharati Latṭhivanuyyāṇe Supatitṭhe cetiye.
tam kho pana bhagavantaṃ Gotamaṃ evaṃ kalyāṇo kitti-
saddo ābbhuggato iti pi, so bhagavā araham sammāsa-
buddho vijjācaraṇasampanno sugato lokavidū anuttaro puri-
sadammasārathi satthā devamanussānaṃ buddho bhagavā,
so imaṃ lokaṃ sadevakam samārakam sabrahmakam sassa-
manabrāhmaṇim pajam sadevamanussaṃ sayam abhiññā
sacchikatvā pavedeti, so dhammaṃ deseti ādikalyāṇaṃ majjhe-
kalyāṇaṃ pariyośanakalyāṇaṃ sātthaṃ savyañjanaṃ keva-
laparipunṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. sādhu
kho pana tathārūpānaṃ arahataṃ dassanaṃ hotīti. ||2|| atha
kho rājā Māgadho Seniyo Bimbisāro dvādasanahutehi Māga-
dhikehi brāhmaṇagahapatikehi parivuto yena bhagavā ten'
upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekam-
antaṃ nisīdi. te pi kho dvādasanahutā Māgadhikā brāh-

maṇagahapatikā appekacce bhagavantam abhivādetvā ekam-
 antam nisīdimsu, appekacce bhagavatā saddhim sammo-
 dimsu, sammodaniyam katham saraṇīyam vītisāretvā ekam-
 antam nisīdimsu, appekacce yena bhagavā ten' añjalim
 paṇāmetvā ekamantam nisīdimsu, appekacce bhagavato san-
 tike nāmagottam sāveta ekamantam nisīdimsu, apekacce
 tuṇhibhūtā ekamantam nisīdimsu. || 3 || atha kho tesam dvā-
 dasanahutānaṃ Māgadhikānaṃ brāhmaṇagahapatikānaṃ
 etad ahoṣi : kim nu kho mahāsamaṇo Uruvelakassape brah-
 macariyam carati, udāhu Uruvelakassapo mahāsamaṇe brah-
 macariyam caratīti. atha kho bhagavā tesam dvādasanahu-
 tānaṃ Māgadhikānaṃ brāhmaṇagahapatikānaṃ cetasa ceto-
 parivitakkam aññāya āyasmantaṃ Uruvelakassapaṃ gāthāya
 ajjhabhāsi :

kim eva disvā Uruvelavāsi pahāsi aggim kisako vadāno.
 pucchāmi taṃ Kassapa etam atthaṃ, katham pahīnaṃ
 tava aggihuttan ti. |
 rūpe ca sadde ca atho rase ca kāmittiyo cābhivadanti
 yaññā.
 etaṃ malan ti upadhīsu fiatvā, tasmā na yitthe 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 kāmabhava
 asattam
 anaññathābhāviṃ anaññaneyyam, tasmā na yitthe na hute
 arañjin ti. || 5 ||

atha kho āyasmā Uruvelakassapo utthāyāsanaṃ ekamsam
 uttarāsaṅgam karitvā bhagavato pādesu sirasā nipatitvā bha-
 gavantaṃ etad avoca : satthā me bhante bhagavā, sāvako
 'ham asmi, satthā me bhante bhagavā, sāvako 'ham asmīti.
 atha kho tesam dvādasanahutānaṃ Māgadhikānaṃ brāhma-
 ṇagahapatikānaṃ etad ahoṣi : Uruvelakassapo mahāsamaṇe
 brahmacariyam caratīti. || 6 || atha kho bhagavā tesam dvā-
 dasanahutānaṃ Māgadhikānaṃ brāhmaṇagahapatikānaṃ ce-

tasā cetoparivitakkam aññāya anupubbikatham kathesi seyyath' idam: dānakatham silakatham saggakatham kāmānam ādinavam okāram saṃkilesam nekkhamme ānisamsam pakāsesi. yadā te bhagavā aññāsi kallacitte muducitte vinīvarānacitte udaggacitte pasannacitte, atha yā buddhānam sāmukkaṃsika dhammadeśanā, tam pakāsesi, dukkham samudayam nirodham maggam. ||7|| seyyathāpi nāma suddham vattham apagatakālakam sammad eva rajanam paṭigaṇheyya, evam eva ekādasanahutānam Māgadhikānam brāhmaṇagahapatikānam Bimbisārapamukhānam tasmim yeva āsane virajam vītamalam dhammacakkhum udapādi yaṃ kiñci samudayadhammam sabbam tam nirodhadhamman ti, ekanahutam upāsakattam paṭivedesi. ||8|| atha kho rājā Māgadho Seniyo Bimbisāro diṭṭhadhammo pattadhammo viditadhammo pariyoḡāhadhammo tiṇṇavicikiccho vigatakathamkatho vesārajappatto 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 maṃ rajje abhisinṭceyyun ti, ayam kho me bhante paṭhamo 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 nikkujjitam vā ukkujjeyya paṭicchannam vā vivareyya mūlhasa vā maggam ācikkheyya andhakāre vā telapajjotam dhāreyya cakkhumanto rūpāni dakkhintīti, evam eva bhagavatā anekapariyāyena dhammo pakāsito. es' āham bhante bhagavantam saraṇam gacchāmi dhammañ ca bhikkhusamghañ ca, upāsakam maṃ bhante bhagavā dhāretu ajjatagge pānupetaṃ saraṇam gatan ti, adhivāsetu ca me bhante

bhagavā svātanāya bhattam saddhim bhikkhusamghenā 'ti. adhivāsesi bhagavā tunhibhāvena. ||11|| atha kho rājā Māgadho Seniyo Bimbisāro bhagavato adhivāsanam viditvā utthāyāsanā bhagavantam abhivādetvā padakkhinam katvā pakkāmi. atha kho rājā Māgadho Seniyo Bimbisāro tassā rattiyā accayena pañitam khādaniyam bhojaniyam paṭiyādāpetvā bhagavato kalam ārocāpesi: kālo bhante, niṭṭhitam bhattan ti. atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacivaram ādāya Rājagaham pāvisi mahatā bhikkhusamghena saddhim bhikkhusahassena sabbehi' eva purāṇajātilehi. ||12|| tena kho pana samayena Sakko devānam indo māṇavakavaṇṇam abhinimminivā buddhapamukhassa bhikkhusamghassa purato-purato gacchati imā gāthāyo giya-māno :

danto dantehi saha purāṇajātilehi vippamutto vippamutthehi
siṅgīnikkhasuvaṇṇo Rājagaham pāvisi bhagavā. |

mutto mutthehi saha purāṇajātilehi vippamutto vippa-
mutthehi

siṅgīnikkhasuvaṇṇo Rājagaham pāvisi bhagavā. |

tiṇṇo tiṇṇehi saha purāṇajātilehi vippamutto vippamutthehi

siṅgīnikkhasuvaṇṇo Rājagaham pāvisi bhagavā. |

dasavāso dasabalo dasadhammavidū dasabhi c' upeto

so dasasataparivāro Rājagaham pāvisi bhagavā 'ti. ||13||

manussā Sakkam devānam indam passitvā evam āhamsu :
abhirūpo vatāyam māṇavako, dassanīyo vatāyam māṇavako,
pāsāḍiko vatāyam māṇavako. kassa nu kho ayam māṇavako
'ti. evam vutte Sakko devānam indo te manusse gāthāya
ajjhabhāsi :

yo dhīro sabbadhī danto buddho appaṭipuggalo

araham sugato loka tassāham paricārako 'ti. ||14||

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

sinnassa kho rañño Māgadhasa Seniyassa Bimbisārassa etad ahosi: kattha nu kho bhagavā vihareyya, yaṃ assa gāmato n' eva avidûre na accāsanne gamanāgamanasampannam atthikānam-atthikānam manussānam abhikkamanīyam, divā appākiṇṇam rattim appasaddam appaniggghosam vijanavātaṃ manussarāhaseyyakam paṭisallānasāruppan ti. ||16|| atha kho rañño Māgadhasa Seniyassa Bimbisārassa etad ahosi: idam kho ambhākam Veluvanam uyyānam gāmato n' eva avidûre na accāsanne gamanāgamanasampannam atthikānam-atthikānam manussānam abhikkamanīyam, divā appākiṇṇam, rattim appasaddam appaniggghosam vijanavātaṃ manussarāhaseyyakam paṭisallānasāruppan. yaṃ nūnāham Veluvanam uyyānam buddhapamukhasa bhikkhusamghassa dadeyyan ti. ||17|| atha kho rājā Māgadho Seniyō Bimbisāro sovaṇṇamayam bhikkhāraṃ gahetvā bhagavato oṇojesi etāhaṃ bhante Veluvanam uyyānam buddhapamukhasa bhikkhusamghassa dammīti. paṭiggahesi bhagavā āramam. atha kho bhagavā rājānam Māgadham Seniyam Bimbisāraṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā utthāyāsanaṃ pakkāmi. atha kho bhagavā etasmim nidāne dhammikatham katvā bhikkhū āmantesi: anujānāmi bhikkhave āraman ti. ||18|| 22 ||

tena kho pana samayena Sañjāyo paribbājako Rājagahe paṭivasati mahatiyā paribbājakaparisaṃ saddhim adḍhateyyehi paribbājakasatehi. tena kho pana samayena Sāriputtamoggallānā Sañjāye paribbājake brahmacariyam caranti, tehi katikā katā hoti: yo paṭhamam amatam adhi-gacchati so ārocetū 'ti. ||1|| atha kho āyasmā Assaji pubbaṇhasamayam nivāsetvā pattacivaram ādāya Rājagaham piṇḍāya pāvisi pasādikena abhikkantena paṭikkantena ālokitena vilokitena sammiñjitena pasāritena okkhittacakkhu iriyāpathasampanno. addasa kho Sāriputto paribbājako āyasmantaṃ Assajim Rājagahe piṇḍāya carantaṃ pasādikena abhikkantena paṭikkantena ālokitena vilokitena sammiñjitena pasāritena okkhittacakkhum iriyāpathasampannam, disvān' assa etad ahosi: ye vata loka arahanto vā arahattamaggam vā samāpannā, ayaṃ tesam bhikkhūnam aññataro, yaṃ 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 pavitttho piṇḍāya carati. yam nūnāham imam bhikkhum pitthito-pitthito anubandheyyam atthikehi upaṇṇātam maggan ti. atha kho āyasmā Assaji Rājagahe piṇḍāya caritvā piṇḍapātam ādāya paṭikkami. atha kho Sāriputto paribbājako yenāyasmā Assaji ten' upasamkami, upasamkamitvā āyasmatā Assajinā saddhim sammodi, sammodaniyam katham saraṇīyam vītisaṇetvā ekamantaṃ atthāsi, ekamantaṃ tthito kho Sāriputto paribbājako āyasmantaṃ Assajim etad avoca : vippasannāni kho te āvuso indriyāni, parisuddho chavivaṇṇo pariyodāto, kam 'si tvam āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvam dhammam rocesīti. ||3|| atth' āvuso mahāsamaṇo Sakyaputto Sakya-kulā pabbajito, tāham bhagavantaṃ uddissa pabbajito, so ca me bhagavā satthā, tassa cāham bhagavato dhammam rocemīti. kimvādi panāyasmato satthā kimakkhāyīti. aham kho āvuso navo acirapabbajito adhunāgato imam dhamma-vinayam, na t' āham sakkomi vitthārena dhammam desetum, api ca te samkhittena attham vakkhāmīti. atha kho Sāriputto paribbājako āyasmantaṃ 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 tesaṃ ca yo nirodho evamvādi mahāsamaṇo 'ti.

atha kho Sāriputtassa paribbājakassa imam dhammapariyāyam sutvā virajam vītamalaṃ dhammacakkhum udapādiyam kiñci samudayadhammam sabbam tam nirodhadhamman ti. es' eva dhammo yadi tāvad eva paccavyathā padam asokam adittham abbatitaṃ bahukehi kappanahutehīti. ||5|| atha kho Sāriputto paribbājako yena Moggallāno paribbājako ten' upasamkami. addasa kho Moggallāno paribbājako Sāriputtaṃ paribbājakaṃ dūrato 'va āgacchantaṃ, disvāna Sāri-

puttaṃ paribbājakam etad avoca : vippasannāni kho te āvuso indriyāni, parisuddho chavivaṇṇo pariyodāto, kacoi nu tvaṃ āvuso amatam adhigato 'ti. āmāvuso amatam adhigato 'ti. yathā katham pana tvaṃ āvuso amatam adhigato 'ti. ||6|| idhāham āvuso addasaṃ Assajim bhikkhum Rājagahe piṇḍāya carantaṃ pāsādikena abhikkantena paṭikkantena ālokitena vilokitena sammāññitena pasāritena okkhittacakkhum iriyāpathasampannam, disvāna me etad ahosi : ye vata loka arahanto vā arahattamaggaṃ vā samāpannā, ayaṃ tesaṃ bhikkhūnaṃ aññataro, yaṃ nūnāham imaṃ bhikkhum upasaṃkamitvā puccheyyaṃ : kaṃ 'si tvaṃ āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvaṃ dhammaṃ rocesīti. ||7|| tassa mayhaṃ āvuso etad ahosi : akālo kho imaṃ bhikkhum pucchitum, antaragharaṃ pavittṭho piṇḍāya carati. yaṃ nūnāham imaṃ bhikkhum piṭṭhito-piṭṭhito anubandheyyaṃ atthikehi upaṇñātāṃ maggan ti. atha kho āvuso Assaji bhikkhu Rājagahe piṇḍāya caritvā piṇḍapātāṃ ādāya paṭikkami. atha khv āham āvuso yena Assaji bhikkhu ten' upasaṃkamim, upasaṃkamitvā Assajinā bhikkhunā saddhim sammodim, sammodanīyaṃ katham saraṇīyaṃ vītisāretvā ekamantaṃ atthāsīm, ekamantaṃ tṭhito kho ahaṃ āvuso Assajim bhikkhum etad avocaṃ : vippasannāni kho te āvuso indriyāni, parisuddho chavivaṇṇo pariyodāto, kaṃ 'si tvaṃ āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvaṃ dhammaṃ rocesīti. ||8|| atth' āvuso mahāsamaṇo Sakyaputto Sakyakulā pabbajito, tāhaṃ bhagavantaṃ uddissa pabbajito, so ca me bhagavā satthā, tassa cāhaṃ bhagavato dhammaṃ rocemīti. kimvādī paṇāyasmato satthā kimakkhāyīti. ahaṃ kho āvuso navo acirapabbajito adhunāgato imaṃ dhammavinayaṃ, na t' āhaṃ sakkomi vitthārena dhammaṃ desetum, api ca te saṃkhittena atthaṃ vakkhāmīti. appaṃ vā bahum vā bhāsassu, atthaṃ yeva me brūhi, atthen' eva me attho, kim kāhasi vyañjanaṃ bahun ti. ||9|| atha kho āvuso Assaji bhikkhu imaṃ dhammapariyāyaṃ abhāsi :

ye dhammā hetuppabhavā tesaṃ hetum tathāgato āha tesaṃ ca yo nirodho evaṃvādī mahāsamaṇo 'ti.

atha kho Moggallānassa paribbājakassa imaṃ dhammapari-

yāyaṃ sutvā virajaṃ vītamalaṃ dhammacakkhuṃ udapādi
yaṃ kiñci samudayadhammaṃ sabbam taṃ nirodhadha-
mmaṃ ti. es' eva dhammo yadi tāvad eva paccavyathā
padam asokaṃ aditṭhaṃ abbatitaṃ bahukehi kappanahute-
hīti. ||10||23||

atha kho Moggallāno paribbājako Sāriputtaṃ pa-
ribbājakaṃ etad avoca: gacchāma mayaṃ āvuso bhagavato
santike, so no bhagavā satthā 'ti. imāni kho āvuso addha-
teyyāni paribbājakasatāni amhe nissāya amhe sampassantā
idha viharanti, te pi tāva apalokāma, yathā te maññissanti,
tathā karissantīti. atha kho Sāriputtamoggallānā yena te
paribbājaka ten' upasaṃkamimsu, upasaṃkamitvā te paribbā-
jake etad avocum: gacchāma mayaṃ āvuso bhagavato san-
tike, so no bhagavā satthā 'ti. mayaṃ āyasmante nissāya
āyasmante sampassantā idha viharāma, sace āyasmantā ma-
hāsamaṇe brahmacariyaṃ carissantī, sabbeva mayaṃ mahā-
samaṇe brahmacariyaṃ carissāmā 'ti. ||1|| atha kho Sāri-
puttamoggallānā yena Sañjayaṃ paribbājako ten' upasaṃka-
mimsu, upasaṃkamitvā Sañjayaṃ paribbājakaṃ etad avocum:
gacchāma mayaṃ āvuso bhagavato santike, so no bhagavā
satthā 'ti. alaṃ āvuso mā agamittha, sabbeva tayo imaṃ
gaṇaṃ pariharissāmā 'ti. dutiyaṃ pi kho —la— tatiyaṃ
pi kho Sāriputtamoggallānā Sañjayaṃ paribbājakaṃ etad
avocum: gacchāma mayaṃ āvuso bhagavato santike, so no
bhagavā satthā 'ti. alaṃ avuso mā agamittha, sabbeva
tayo imaṃ gaṇaṃ pariharissāmā 'ti. ||2|| atha kho Sāriputta-
moggallānā tāni addhateyyāni paribbājakasatāni ādāya yena
Veluvanaṃ ten' upasaṃkamimsu, Sañjayassa pana paribbāja-
kassa tatth' eva uṇhaṃ lohitaṃ mukhato uggacchi. addasa
kho bhagavā te Sāriputtamoggallāne dūrato 'va āgacchante,
disvāna bhikkhū āmantesi: ete bhikkhave dve saḥāyakā
āgacchanti Kolito Upatisso ca, etaṃ me sāvakayugaṃ
bhavissati aggamaṃ bhaddayugaṃ ti. gambhīre ñānavisāye
anuttare upadhisamkhaye vimutte anuppatte Veluvanaṃ
atha ne satthā vyākāsi: ete dve saḥāyakā āgacchanti Kolito
Upatisso ca, etaṃ me sāvakayugaṃ bhavissati aggamaṃ bhadda-
yugaṃ ti. ||3|| atha kho Sāriputtamoggallānā yena bhagavā

ten' upasamkamimsu, upasamkamitvā bhagavato pādesu
sirasā nipatitvā bhagavantam etad avocum : labheyyāma
mayam bhante bhagavato santike pabbajjam, labheyyāma
upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svā-
kkhāto dhammo, caratha brahmacariyam sammā dukkhassa
antakiriyāyā 'ti. sā 'va tesam āyasmantānam upasampadā
ahosi. ||4|| tena kho pana samayena abhiññātā-abhiññātā
Māgadhikā kulaputtā bhagavati brahmacariyam caranti.
manussā ujjhāyanti khīyanti vipācenti : aputtakatāya paṭi-
panno samaṇo Gotamo, vedhavyāya paṭipanno samaṇo Gota-
mo, kulupacchedāya paṭipanno samaṇo Gotamo. idāni anena
jaṭilasahassam pabbājitam, imāni ca addhateyyāni paribbāja-
kasatāni Sañjayāni pabbājitāni, ime ca abhiññātā-abhiññātā
Māgadhikā kulaputtā samaṇe Gotame brahmacariyam ca-
rantīti. api 'ssu bhikkhū disvā imāya gāthāya codenti :

āgato kho mahāsamaṇo Magadhānam Giribbajam
sabbe Sañjaye netvāna, kam su dāni nayissatīti. ||5||

assosum kho bhikkhū tesam manussānam ujjhāyantānam
khīyantānam vipācentānam. atha kho te bhikkhū bhagavato
etam attham ārocesum. na bhikkhave so saddo ciraṃ bha-
vissati, sattāham eva bhavissati, sattāhassa accayena antara-
dhāyissati. tena hi bhikkhave ye tumhe imāya gāthāya
codenti :

āgato kho mahāsamaṇo Magadhānam Giribbajam
sabbe Sañjaye netvāna, kam su dāni nayissatīti,

te tumhe imāya gāthāya paṭicodetha :

nayanti ve mahāvīrā saddhammena tathāgatā,
dhammena nayamānānam kā usuyyā vijānatan ti. ||6||

tena kho pana samayena manussā bhikkhū disvā imāya gā-
thāya codenti :

āgato kho mahāsamaṇo Magadhānam Giribbajam
sabbe Sañjaye netvāna, kam su dāni nayissatīti.

bhikkhū te manusse imāya gāthāya paṭicodenti :

nayanti ve mahāvīrā saddhammena tathāgatā,
dhammena nayamānānam kā usuyyā vijānatan ti.

manussā dhammena kira samaṇā Sakyaputtiyā nenti no adhammena 'ti sattāham eva so saddo ahoṣi, sattāhassa acca-
yena antaradhāyi. ||7||

Sāriputtamoggallānapabbajjā niṭṭhitā. ||24||
catutthakabhāṇavāraṃ niṭṭhitam.

tena kho pana samayena bhikkhū anupajjhāyakā anova-
diyamānā ananusāsīyamānā dunnivatthā duppārutā anākappa-
sampaṇṇā piṇḍāya caranti. te manussānaṃ bhuñjamānānaṃ
upari bhojane pi uttiṭṭhapattam upanāmenti, upari khādaniye
pi uttiṭṭhapattam upanāmenti, upari sāyaniye pi uttiṭṭha-
pattam upanāmenti, upari pāniye pi uttiṭṭhapattam upanā-
menti, sāmam sūpam pi odanam pi viññāpetvā bhuñjanti,
bhattagge pi uccāsaddā mahāsaddā viharanti. ||1|| manussā
ujjhāyanti khīyanti vipācenti: katham hi nāma samaṇā
Sakyaputtiyā dunnivatthā duppārutā anākappasampaṇṇā
piṇḍāya carissanti, manussānaṃ bhuñjamānānaṃ upari bho-
jane pi uttiṭṭhapattam upanāmessanti, upari khādaniye pi
uttiṭṭhapattam upanāmessanti, upari sāyaniye pi uttiṭṭha-
pattam upanāmessanti, upari pāniye pi uttiṭṭhapattam upanā-
messanti, sāmam sūpam pi odanam pi viññāpetvā bhuñji-
ssanti, bhattagge pi uccāsaddā mahāsaddā viharissanti, seyya-
thāpi brāhmaṇā brāhmaṇabhojane 'ti. ||2|| assosum kho
bhikkhū tesam manussānaṃ ujjhāyantānaṃ khīyantānaṃ
vipācentānaṃ. ye te bhikkhū appicchā santuṭṭhā lajjino
kukkuccakā sikkhākāmā, te ujjhāyanti khīyanti vipācenti:
katham hi nāma bhikkhū dunnivatthā duppārutā anākappa-
sampaṇṇā piṇḍāya carissanti, manussānaṃ bhuñjamānānaṃ
upari bhojane pi uttiṭṭhapattam upanāmessanti, upari khāda-
niye pi uttiṭṭhapattam upanāmessanti, upari sāyaniye pi utti-
ṭṭhapattam upanāmessanti, upari pāniye pi uttiṭṭhapattam
upanāmessanti, sāmam sūpam pi odanam pi viññāpetvā
bhuñjissanti, bhattagge pi uccāsaddā mahāsaddā viharissantī-
ti. ||3|| atha kho te bhikkhū bhagavato etam attham āroce-
sum. atha kho bhagavā etasmim nidāne etasmim pakarane
bhikkhusamgham sannipātāpetvā bhikkhū paṭipucchi: saccam
kira bhikkhave bhikkhū dunnivatthā duppārutā anākappa-
sampaṇṇā piṇḍāya caranti manussānaṃ bhuñjamānānaṃ

upari bhojane pi uttiṭṭhapattam upanāmenti, upari khādaniye pi uttiṭṭhapattam upanāmenti, upari sāyaniye pi uttiṭṭhapattam upanāmenti, upari pāniye pi uttiṭṭhapattam upanāmenti, sāmam sūpam pi odanam pi viññāpetvā bhuñjanti, bhattagge pi uccāsaddā mahāsaddā viharantīti. saccam bhagavā. ||4||

vigarahi buddho bhagavā: ananucchaviyam bhikkhave tesam moghapurisānam ananulomikam appatirūpam assāmanakam akappiyam akaraṇīyam. katham hi nāma te bhikkhave moghapurisā dunnivatthā duppārutā anākappasampannā piṇḍāya carissanti, manussānam bhuñjamānānam upari bhojane pi uttiṭṭhapattam upanāmessanti upari khādaniye pi uttiṭṭhapattam upanāmessanti, upari sāyaniye pi uttiṭṭhapattam upanāmessanti, upari pāniye pi uttiṭṭhapattam upanāmessanti, sāmam sūpam pi odanam pi viññāpetvā bhuñjissanti, bhattagge 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 mahicchātāya asantutthiā samgaṇikāya kosajassa avaṇṇam bhāsivā anekapariyāyena subharatāya suposatāya appicchassa santutthassa sallekhaassa dhutassa pāsādikassa apacayassa viriyārambhassa vaṇṇam bhāsivā bhikkhūnam tadanucchavikam tadanulomikam dhammikatham katvā bhikkhū āmantesi: anujānāmi bhikkhave upajjhāyam. upajjhāyo bhikkhave saddhivihārikamhi puttacittam upatthāpessati, saddhivihāriko upajjhāyamhi pitucittam upatthāpessati. evam te aññamaññīnam 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 vacaṇīyo: upajjhāyo me bhante hohi, upajjhāyo me bhante hohi, upajjhāyo me bhante hohīti. 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||

saddhivihārikaena bhikkhave upajjhāyamhi sammāvattitabbam, tatrāyaṃ sammāvattanā: kālāssa' eva utthāya upāhanā omuñcitvā ekamsaṃ uttarāsaṅgaṃ karitvā danta-katṭham dātabbam, mukhodakam dātabbam, āsanam paññāpetabbam. sace yāgu hoti, bhājanam dhovitvā yāgu upanāmetabbā. yāgum pītassa udakam datvā bhājanam paṭiggahetvā nīcam katvā sādhuṃ aparighamsantena dhovitvā paṭisāmetabbam. upajjhāyamhi vutthite āsanam uddharitabbam. sace so deso uklāpo hoti, so deso sammajjitabbo. ||8|| sace upajjhāyo gāmaṃ pavisitukāmo hoti, nivāsanam dātabbam, paṭinivāsanam paṭiggahetabbam, kāyabandhanam dātabbam, saṅgaṃ katvā saṃghāṭiyo dātabbā, dhovitvā patto saudako dātabbo. sace upajjhāyo pacchāsamaṇaṃ ākaṇḍhāti, timaṇḍalam paṭicchādentena parimaṇḍalam nivāsetvā kāyabandhanam bandhitvā saṅgaṃ katvā saṃghāṭiyo pārūpitvā gaṇṭhikam paṭimuñcitvā dhovitvā pattam gahetvā upajjhāyassa pacchāsamaṇena hotabbam. nātidūre gantabbam, na accāsanne gantabbam. pattapariyāpannam paṭiggahetabbam. ||9|| na upajjhāyassa bhaṇamānassa antarantārā kathā opādetabbā. upajjhāyo āpattisāmantā bhaṇamāno nivāretabbo. nivattantena paṭhamataram āgantvā āsanam paññāpetabbam, pādodakam pādapiṭham pādakaṭhalikam upanikkhipitabbam, paccuggantvā pattacīvaram paṭiggahetabbam, paṭinivāsanam dātabbam, nivāsanam paṭiggahetabbam. sace cīvaram sinnaṃ hoti, muhuttaṃ uṇhe otāpetabbam, na ca uṇhe cīvaram nidahitabbam. cīvaram saṃharitabbam. cīvaram saṃharantena caturaṅgulaṃ kaṇṇam ussāretvā cīvaram saṃharitabbam mā majjhe bhaṅgo ahoṣīti. obhoge kāyabandhanam kātabbam. sace piṇḍapāto hoti upajjhāyo ca bhuñjitukāmo hoti, udakam datvā piṇḍapāto upanāmetabbo. ||10|| upajjhāyo pāniyena pucchitabbo. bhuttāviṣsa udakam datvā pattam paṭiggahetvā nīcam katvā sādhuṃ aparighamsantena dhovitvā vāḍakam katvā muhuttaṃ uṇhe otāpetabbo, na ca uṇhe patto nidahitabbo. pattacīvaram nikkhipitabbam. pattam nikkhipantena ekena hatthena pattam gahetvā ekena hatthena heṭṭhāmañcam vā

hetthāpīṭhaṃ vā parāmasitvā patto nikkhipitabbo, na ca
 anantarahitāya bhūmiyā patto nikkhipitabbo. cīvaram ni-
 kkipantena ekena hatthena cīvaram gahetvā ekena hatthena
 cīvaravamsam vā cīvārarajjum vā pamajjitvā pārato antam
 orato bhogam katvā cīvaram nikkhipitabbam. upajjhāyamhi
 vutṭhite āsanam uddharitabbam, pādodakam pādapīṭhaṃ pā-
 dakathalikam paṭisāmetabbam. sace so deso uklāpo hoti, so
 deso sammajjitabbo. ||11|| sace upajjhāyo nahāyitūkāmo
 hoti, nahānam paṭiyādetabbam. sace sītena attho hoti, sītam
 paṭiyādetabbam. sace uñhena attho hoti, uñham paṭiyāde-
 tabbam. sace upajjhāyo jantāgharam pavisitukāmo hoti,
 cuñnam sannetabbam, mattikā temetabbā, jantāgharapīṭhaṃ
 ādāya upajjhāyassa piṭṭhito-piṭṭhito gantvā jantāgharapī-
 ṭhaṃ datvā cīvaram paṭiggahetvā ekamantam nikkhipi-
 tabbam, cuñnam 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 nisīditabbam, na navā bhikkhū āsanena paṭi-
 bāhetabbā. jantāghare upajjhāyassa parikammam kātabbam.
 jantāgharā nikkhamantena jantāgharapīṭhaṃ ādāya purato
 ca pacchato ca paṭicchādetvā jantāgharā nikkhamitabbam.
 udaye pi upajjhāyassa parikammam kātabbam. nahātena pa-
 ṭhamataram uttaritvā attano gattam vodakam katvā nivāsetvā
 upajjhāyassa gattato udakam pamajjitabbam, nivāsanam dā-
 tabbam, saṃghāṭi dātabbā, jantāgharapīṭhaṃ ādāya paṭha-
 mataram āgantvā āsanam paññāpetabbam, pādodakam pā-
 dapīṭhaṃ 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 nikkhipi-
 tabbam. nisīdanapaccattharaṇam nīharitvā ekamantam ni-
 kkipitabbam. bhisimbobhanam nīharitvā ekamantam ni-
 kkipitabbam. ||14|| mañico nīcam katvā sādhuḥkam apari-
 ghaṃsantena asaṃghaṭṭantena kavāṭapīṭhaṃ nīharitvā eka-
 mantam nikkhipitabbo. pīṭhaṃ nīcam katvā sādhuḥkam

aparighamsantena asaṃghaṭṭantena kavāṭapiṭṭhaṃ nīharitvā ekamantaṃ nikkhipitabbā. mañcapaṭipāda-kā nīharitvā ekamantaṃ nikkhipitabbā. kheḷamallako nīharitvā ekamantaṃ nikkhipitabbo. apassenaphalakam nīharitvā ekamantaṃ nikkhipitabbā. bhummattharaṇaṃ yathāpaññātaṃ sallakkhetvā nīharitvā ekamantaṃ nikkhipitabbā. sace vihāre santānakam hoti, ullokā paṭhamam ohāretabbā. āloka-sandhikaṇṇabhāgā pamajjitabbā. sace gerukaparikam-makatā bhitti kaṇṇakitā hoti, coḷakam temetvā pīletvā pamajjitabbā. sace kālavaṇṇakatā bhūmi kaṇṇakitā hoti, coḷakam temetvā pīletvā pamajjitabbā. sace akatā hoti bhūmi, udakena parippositvā sammajjitabbā mā vihāro rajena ūhaññīti. saṃkāraṃ vicinitvā ekamantaṃ chaḍḍetabbā. ||15|| bhummattharaṇaṃ otāpetvā sodhetvā pappoṭhetvā atiharitvā yathāpaññātaṃ paññāpetabbā. mañcapaṭipāda-kā otāpetvā pamajjitvā atiharitvā yathāṭṭhāne ṭhapetabbā. mañco otāpetvā sodhetvā pappoṭhetvā nīcam katvā sādhu-kam aparighamsantena asaṃghaṭṭantena kavāṭapiṭṭhaṃ atiharitvā yathāpaññātaṃ paññāpetabbo. pīṭhaṃ otāpetvā sodhetvā pappoṭhetvā nīcam katvā sādhu-kam aparighamsantena asaṃghaṭṭantena kavāṭapiṭṭhaṃ atiharitvā yathāpaññātaṃ paññāpetabbā. bhisibimbohanam otāpetvā sodhetvā pappoṭhetvā atiharitvā yathāpaññātaṃ paññāpetabbā. nisīdanapaccattharaṇaṃ otāpetvā sodhetvā pappoṭhetvā atiharitvā yathāpaññātaṃ paññāpetabbā. kheḷamallako otāpetvā pamajjitvā atiharitvā yathāṭṭhāne ṭhapetabbo. apassenaphalakam otāpetvā pamajjitvā atiharitvā yathāṭṭhāne ṭhapetabbā. ||16|| pattacīvaraṃ nikkhipitabbā. pattaṃ nikkhipantena ekena hatthena pattaṃ gahetvā ekena hatthena heṭṭhāmañcam vā heṭṭhāpīṭhaṃ vā parāmasitvā patto nikkhipitabbo, na ca anantarahitāya bhūmiyā patto nikkhipitabbo. cīvaraṃ nikkhipantena ekena hatthena cīvaraṃ gahetvā ekena hatthena cīvaravamsam vā cīvararajjum vā pamajjitvā pārato antam orato bhogaṃ katvā cīvaraṃ nikkhipitabbā. ||17|| sace puratthimā sarajā vātā vāyanti, puratthimā vātapānā thaketabbā. 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 vivarita-
 tabbā, rattim thaketabbā. sace uṇhakālo hoti, divā vātapānā
 thaketabbā, rattim vivaritabbā. ||18|| sace pariveṇaṃ uklā-
 paṃ hoti, pariveṇaṃ sammajjitabbā. sace koṭṭhako uklāpo
 hoti, koṭṭhako sammajjitabbo. sace upaṭṭhānasālā uklāpā
 hoti, upaṭṭhānasālā sammajjitabbā. sace aggisālā uklāpā
 hoti, aggisālā sammajjitabbā. sace vaccakuṭi uklāpā hoti,
 vaccakuṭi sammajjitabbā. sace pāniyaṃ na hoti, pāniyaṃ
 upaṭṭhāpetabbā. sace paribhojaniyaṃ na hoti, paribhoja-
 niyaṃ upaṭṭhāpetabbā. sace ācamanakumbhiyā udakaṃ
 na hoti, ācamanakumbhiyā udakaṃ āsiñcitabbā. ||19|| sace
 upajjhāyassa anabhirati uppannā hoti, saddhivihārikena vū-
 pakāsetabbā vūpakāsāpetabbā dhammakathā vāssa kātābbā.
 sace upajjhāyassa kukkuccaṃ uppannaṃ hoti, saddhivihāri-
 kena vinodetabbā vinodāpetabbā dhammakathā vāssa
 kātābbā. sace upajjhāyassa diṭṭhigataṃ uppannaṃ hoti,
 saddhivihārikena vivecetabbā vivecāpetabbā dhamma-
 kathā vāssa kātābbā. ||20|| sace upajjhāyo garudhammaṃ
 ajjhāpanno hoti parivāsāraho, saddhivihārikena ussukkaṃ
 kātābbā kin ti nu kho saṃgho upajjhāyassa parivāsaṃ
 dadeyyā 'ti. sace upajjhāyo mūlāya paṭikassanāraho hoti,
 saddhivihārikena ussukkaṃ kātābbā kin ti nu kho saṃgho
 upajjhāyaṃ mūlāya paṭikasseyyā 'ti. sace upajjhāyo mā-
 nattāraho hoti, saddhivihārikena ussukkaṃ kātābbā kin ti
 nu kho saṃgho upajjhāyassa mānattaṃ dadeyyā 'ti. sace
 upajjhāyo abbhānāraho hoti, saddhivihārikena ussukkaṃ kā-
 tabbā kin ti nu kho saṃgho upajjhāyaṃ abbheyyā 'ti. ||21||
 sace saṃgho upajjhāyassa kammaṃ kattukāmo hoti tajjani-
 yaṃ vā nissayaṃ vā pabbājaniyaṃ vā paṭisāraṇiyaṃ vā
 ukkhepaniyaṃ vā, saddhivihārikena ussukkaṃ kātābbā kin
 ti nu kho saṃgho upajjhāyassa kammaṃ na kareyya lahu-
 kāya vā pariṇāmeyyā 'ti. kataṃ vā paṇ' assa hoti saṃghena
 kammaṃ tajjaniyaṃ vā nissayaṃ vā pabbājaniyaṃ vā paṭi-
 sāraṇiyaṃ vā ukkhepaniyaṃ vā, saddhivihārikena ussukkaṃ
 kātābbā kin ti nu kho upajjhāyo sammāvattēyya lomaṃ
 pāteyya netthāraṃ vatteyya, saṃgho taṃ kammaṃ paṭi-
 ppassambheyyā 'ti. ||22|| sace upajjhāyassa cīvaram dhovi-
 tabbā hoti, saddhivihārikena dhovitabbā ussukkaṃ vā

kātabbam kin ti nu kho upajjhāyassa cīvaram dhoviyethā 'ti. sace upajjhāyassa cīvaram kātabbam hoti, saddhivihārikena kātabbam ussukkam vā katabbam kin ti nu kho upajjhāyassa cīvaram kariyethā 'ti. sace upajjhāyassa rajanam pacitabbam hoti, saddhivihārikena pacitabbam ussukkam vā kātabbam kin ti nu kho upajjhāyassa rajanam paciyyethā 'ti. sace upajjhāyassa cīvaram rajitabbam hoti, saddhivihārikena rajitabbam ussukkam vā kātabbam kin ti nu kho upajjhāyassa cīvaram rajiyethā 'ti. cīvaram rajantena sādhumkam samparivattakam-samparivattakam rajitabbam na ca acchinne theve pakkamitabbam. ||23|| na upajjhāyam anāpucchā ekaccassa patto dātabbo, na ekaccassa patto paṭiggahetabbo, na ekaccassa cīvaram dātabbam, na ekaccassa cīvaram paṭiggahetabbam, na ekaccassa parikkhāro dātabbo, na ekaccassa parikkhāro paṭiggahetabbo, na ekaccassa kesā chedātabbā, na ekaccena kesā chedāpetabbā, na ekaccassa parikkammam kātabbam, na ekaccena parikkammam kārāpetabbam, na ekaccassa veyyāvacco kātabbo, na ekaccena veyyāvacco kārāpetabbo, na ekaccassa pacchāsamaṇena hotabbam, na ekacco pacchāsamaṇo ādātabbo, na ekaccassa piṇḍapāto nīharitabbo, na ekaccena piṇḍapāto nīharāpetabbo. na upajjhāyam anāpucchā gāmo pavisitabbo, na susānam gantabbam, na disā pakkamitabbā. sace upajjhāyo gilāno hoti, yāvajivam upatṭhātabbo, vuṭṭhānassa āgametabban ti. ||24||
upajjhāyavattam niṭṭhitam. ||25||

upajjhāyena bhikkhave saddhivihārikamhi sammāvattitabbam, tatrāyam sammāvattanā: upajjhāyena bhikkhave saddhivihāriko samgahetabbo anuggahetabbo uddesena ripucchāya 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 uppajjiyethā '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, kālaseva utthāya dantakattham dātabbam, mukhodakam dātabbam, āsanam paññāpetabbam. sace yāgu hoti, bhājanam dhovivā yāgu upanāmetabbā. yāgum pītassa udakam datvā bhājanam paṭiggahetvā nīcam katvā sādhum aparighamsantena dhovivā paṭisāmetabbam. saddhivihārikamhi vutthite āsanam uddharitabbam. sace so deso uklāpo hoti, so deso sammajjitabbo. ||2|| sace saddhivihāriko gāmaṃ pavisitukāmo hoti, nivāsanam dātabbam, paṭinivāsanam paṭiggahetabbam, kāyabandhanam dātabbam, saḡum katvā samghāṭiyo dātabbā, dhovivā patto sandako dātabbo. ettāvata nivattissatīti āsanam paññāpetabbam, pādodakam pādapiṭham pādakathalikam upanikkhipitabbam, paccuggantvā pattacīvaram paṭiggahetabbam, paṭinivāsanam dātabbam, nivāsanam paṭiggahetabbam. sace cīvaram sinnam hoti, muhuttam uṇhe otāpetabbam, na ca uṇhe cīvaram nidahitabbam. cīvaram samharitabbam. cīvaram samharantena caturaṅgulaṃ kaṇṇam ussāretvā cīvaram samharitabbam mā majjhe bhaṅgo ahoṣīti. obhoge kāyabandhanam kātabbam. sace piṇḍapāto hoti saddhivihāriko ca bhuñjitukāmo hoti, udakam datvā piṇḍapāto upanāmetabbo. ||3|| saddhivihāriko pānienā pucchitabbo. bhuttāvissa udakam datvā pattam paṭiggahetvā nīcam katvā sādhum aparighamsantena dhovivā vodakam katvā muhuttam uṇhe otāpetabbo, na ca uṇhe patto nidahitabbo. pattacīvaram nikkhipitabbam. pattam nikkhipantena ekena hatthena pattam gahetvā ekena hatthena heṭṭhāmañcam vā heṭṭhāpiṭham vā parāmasitvā patto nikkhipitabbo, na ca anantarahitāya bhūmiyā patto nikkhipitabbo. cīvaram nikkhipantena ekena hatthena cīvaram gahetvā ekena hatthena cīvaravamsam vā cīvararajjum vā pamajjitvā pārato antam orato bhogaṃ katvā cīvaram nikkhipitabbam. saddhivihārikamhi vutthite āsanam uddharitabbam, pādodakam pādapiṭham 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 pavisitukāmo hoti, cuṇṇam sannetabbam, mattikā temetabbā, jantāgharapīṭham ādāya gantvā jantāgharapīṭham datvā cīvaram paṭiggahetvā ekamantaṃ nikkhipitabbam, 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 nisīditabbam, na navā bhikkhū āsanena paṭibāhetabbā. jantāghare saddhivihārikassa parikammaṃ kātabbam. jantāgharā nikkhamantena jantāgharapīṭham ādāya purato ca pacchato ca paṭicchādetvā jantāgharā nikkhamitabbam. udaye pi saddhivihārikassa parikammaṃ kātabbam. nabātena paṭhamataram uttaritvā attano gattam vodakam katvā nivāsetvā saddhivihārikassa gattato udakam pamajjitabbam, nivāsanam dātabbam, saṃghāṭi dātabbā, jantāgharapīṭham ādāya paṭhamataram āgantvā āsanam paññāpetabbam, pādodakam padapīṭham pādakathalikam upanikkhipitabbam. saddhivihāriko pāniyena pucchitabbo. ||6|| yasmim vihāre saddhivihāriko viharati, sace so vihāro uklāpo hoti, sace ussahati, sodhetabbo. vihāram sodhentena paṭhamam pattacīvaram niharitvā ekamantaṃ nikkhipitabbam . . . (=I. 25, 14-19) . . . sace ācamanakumbhiyā udakam na hoti, ācamanakumbhiyā udakam āsiñcitabbam. ||7|| sace saddhivihārikassa anabhirati uppannā-hoti, upajjhāyena vūpakāsetabbā vūpakāśāpetabbā dhammakathā vāssa kātabbā. sace saddhivihārikassa kukkucam uppannam hoti, upajjhāyena vinodetabbam vinodāpetabbam dhammakathā vāssa kātabbā. sace saddhivihārikassa diṭṭhigatam uppannam 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 ussukkaṃ kātabbam kin ti nu kho saṃgho saddhivihārikaṃ abhēyyā 'ti. ||9|| sace saṃgho saddhivihārikassa kammaṃ kattukāmo hoti tajjanīyaṃ vā nissayaṃ vā pabbājanīyaṃ vā paṭisāraṇīyaṃ vā ukkhepanīyaṃ vā, upajjhāyena ussukkaṃ kātabbam kin ti nu kho saṃgho saddhivihārikassa kammaṃ na kareyya lahukāya vā pariṇāmeyyā 'ti. kataṃ vā pan' assa hoti saṃghena kammaṃ tajjanīyaṃ vā nissayaṃ vā pabbājanīyaṃ vā paṭisāraṇīyaṃ vā ukkhepanīyaṃ vā, upajjhāyena ussukkaṃ kātabbam kin ti nu kho saddhivihāriko sammāvattēyya lomam pāteyya netthāram vatteyya, saṃgho taṃ kammaṃ paṭippassambheyyā 'ti. ||10|| sace saddhivihārikassa cīvaraṃ dhovitaṃ hoti, upajjhāyena ācikkhitabbam evaṃ dhoveyyāsīti, ussukkaṃ vā kātabbam kin ti nu kho saddhivihārikassa cīvaraṃ dhoviyethā 'ti. sace saddhivihārikassa cīvaraṃ kātabbam hoti, upajjhāyena ācikkhitabbam evaṃ kareyyāsīti, ussukkaṃ vā kātabbam kin ti nu kho saddhivihārikassa cīvaraṃ kariyethā 'ti. sace saddhivihārikassa rajanam pacitaṃ hoti, upajjhāyena ācikkhitabbam evaṃ paceyyāsīti, ussukkaṃ vā kātabbam kin ti nu kho saddhivihārikassa rajanam paciyethā 'ti. sace saddhivihārikassa cīvaraṃ rajitaṃ hoti, upajjhāyena ācikkhitabbam evaṃ rajeyyāsīti, ussukkaṃ vā kātabbam kin ti nu kho saddhivihārikassa cīvaraṃ rajiyethā 'ti. cīvaraṃ rajantena sādhuṃ saṃparivattakam-saṃparivattakam rajitaṃ na ca acchiṇṇe theve pakkamitaṃ. sace saddhivihāriko gilāno hoti, yāvajīvaṃ upatṭhātabbo, vutṭhānassa āgametabbam ti. ||11||
saddhivihārikavattam niṭṭhitaṃ. ||26||

tena kho pana samayena saddhivihārikā upajjhāyesu na sammāvattanti. ye te bhikkhū appicchā, te ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma saddhivihārikā upajjhāyesu na sammāvattissanti. atha kho te bhikkhū bhagavato etam atthaṃ ārocesum. saccam kira bhikkhave saddhivihārikā upajjhāyesu na sammāvattanti. saccam bhagavā. vigarahi buddho bhagavā: kathaṃ hi nāma bhikkhave saddhivihārikā upajjhāyesu na sammāvattissanti. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave

saddhivihārikaena upajjhāyamhi na sammāvattitabbam. yo na sammāvatteyya, āpatti dukkaṭassā 'ti. ||1|| n' eva sammāvattanti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave asammāvattantaṃ paṇāmetum. evañ ca pana bhikkhave paṇāmetabbo: paṇāmemi tan ti vā, mā yidha paṭikkamīti vā, nīhara te pattacīvaran ti vā, nāhaṃ ta-yā upatṭhātabbo 'ti vā kāyena viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, paṇāmito hoti saddhivihāriko. na kāyena viññāpeti, na vācāya viññāpeti, na kāyena vācāya viññāpeti, na paṇāmito hoti saddhivihāriko 'ti. ||2|| tena kho pana samayena saddhivihārikā paṇāmitā na khamāpentī. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave khamāpetun ti. n' eva khamāpentī. bhagavato etam atthaṃ ārocesum. na bhikkhave paṇāmitena na khamāpetabbo. yo na khamāpeyya, āpatti dukkaṭassā 'ti. ||3|| tena kho pana samayena upajjhāyā khamāpiyamānā na khamanti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave khamitun ti. n' eva khamanti. saddhivihārikā pakkamanti pi, vibbhamanti pi, titthiyesu pi samkamanti. bhagavato etam atthaṃ ārocesum. na bhikkhave khamāpiyamānena na khamitabbam. yo na kameyya, āpatti dukkaṭassā 'ti. ||4|| tena kho pana samayena upajjhāyā sammāvattantaṃ paṇāmenti, asammāvattantaṃ na paṇāmenti. bhagavato etam atthaṃ ārocesum. na bhikkhave sammāvattanto paṇāmetabbo. yo paṇāmeyya, āpatti dukkaṭassa. na ca bhikkhave asammāvattanto na paṇāmetabbo. yo na paṇāmeyya, āpatti dukkaṭassa. ||5|| pañcahi bhikkhave aṅgehi samannāgato saddhivihāriko paṇāmetabbo: upajjhāyamhi nādhimattaṃ pemam hoti, nādhimatto pasādo hoti, nādhimattā hirī hoti, nādhimatto gāravo hoti, nādhimattā bhāvanā hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgato saddhivihāriko paṇāmetabbo. pañcahi bhikkhave aṅgehi samannāgato saddhivihāriko na paṇāmetabbo: upajjhāyamhi adhimattaṃ pemam hoti, adhimatto pasādo hoti, adhimattā hirī hoti, adhimatto gāravo hoti, adhimattā bhāvanā hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgato saddhivihāriko na paṇāmetabbo. ||6|| pañcahi bhikkhave aṅgehi samannāgato saddhivihāriko alam paṇāmetum: upa-

jñhāyamhi nādhimattam pemaṃ hoti . . . nādhimattā bhāvanā hoti. imehi kho bhikkhave pañcaḥ' aṅgehi samannāgato saddhivihāriko alaṃ paṇāmetum. pañcāhi bhikkhave aṅgehi samannāgato saddhivihāriko nālaṃ paṇāmetum : upajjhāyamhi adhimattam pemaṃ hoti . . . adhimattā bhāvanā hoti. imehi kho bhikkhave pañcaḥ' aṅgehi samannāgato saddhivihāriko nālaṃ paṇāmetum. || 7 || pañcāhi bhikkhave aṅgehi samannāgataṃ saddhivihārikaṃ apaṇāmento upajjhāyo sātisāro hoti, paṇāmento anatisāro hoti : upajjhāyamhi nādhimattam pemaṃ hoti . . . nādhimattā bhāvanā hoti. imehi kho bhikkhave pañcaḥ' aṅgehi samannāgataṃ saddhivihārikaṃ apaṇāmento upajjhāyo sātisāro hoti, paṇāmento anatisāro hoti. pañcāhi bhikkhave aṅgehi samannāgataṃ saddhivihārikaṃ paṇāmento upajjhāyo sātisāro hoti, apaṇāmento anatisāro hoti : upajjhāyamhi adhimattam pemaṃ hoti . . . adhimattā bhāvanā hoti. imehi kho bhikkhave pañcaḥ' aṅgehi samannāgataṃ saddhivihārikaṃ paṇāmento upajjhāyo sātisāro hoti, apaṇāmento anatisāro hoti. || 8 || **27** ||

tena kho pana samayena aññataro brāhmaṇo bhikkhū upasaṃkamitvā pabbajjaṃ yāci, taṃ bhikkhū na icchimsu pabbājetum, so bhikkhūsu pabbajjaṃ alabhamāno kiso ahosi lūkho dubbaṇṇo uppaṇḍuppaṇḍukajāto dhamanisanthataगतto. addasa kho bhagavā taṃ brāhmaṇaṃ kisaṃ lūkhaṃ dubbāṇṇaṃ uppaṇḍuppaṇḍukajātaṃ dhamanisanthataगतताṃ, disvāna bhikkhū āmantesi : kiṃ nu kho so bhikkhave brāhmaṇo kiso lūkho dubbaṇṇo uppaṇḍuppaṇḍukajāto dhamanisanthataगतto 'ti. eso bhante brāhmaṇo bhikkhū upasaṃkamitvā pabbajjaṃ yāci, taṃ bhikkhū na icchimsu pabbājetum, so bhikkhūsu pabbajjaṃ alabhamāno kiso lūkho dubbaṇṇo uppaṇḍuppaṇḍukajāto dhamanisanthataगतto 'ti. || 1 || atha kho bhagavā bhikkhū āmantesi : ko nu kho bhikkhave tassa brāhmaṇassa adhikāraṃ saratīti. evaṃ vutte āyasmā Sāriputto bhagavantaṃ etad avoca : ahaṃ kho bhante tassa brāhmaṇassa adhikāraṃ sarāmīti. kiṃ pana tvaṃ Sāriputta tassa brāhmaṇassa adhikāraṃ sarasīti. idha me bhante so brāhmaṇo Rājagahe piṇḍāya carantassa kaṭacchubhikkhaṃ dāpesi, imaṃ kho ahaṃ bhante tassa brāhmaṇassa

adhikāraṃ sarāmaṃti. || 2 || sādhu sādhu Sāriputta, kataññuno hi Sāriputta sappurisā katavedino. tena hi tvaṃ Sāriputta taṃ brāhmaṇaṃ pabbājehi upasampādehīti. kathāhaṃ bhante taṃ brāhmaṇaṃ pabbājemi upasampādemīti. atha kho bhagavā etasmim pakaraṇe dhammikathaṃ katvā bhikkhū āmantesi : yā sā bhikkhave mayā tihi saraṇagamanehi upasampadā anuññatā, tāhaṃ ajjatagge paṭikkhipāmi. anujānāmi bhikkhave ñatticatutthena kammaṇa upasampādetum. || 3 || evañ ca pana bhikkhave upasampādetabbo :
 15 vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo : suṇātu me bhante saṃgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho. yadi saṃghassa pattakallaṃ, saṃgho itthannāmaṃ upasampādeyya itthannāmena upajjhāyena. esā ñatti. || 4 || suṇātu me bhante saṃgho. ayaṃ
 20 itthannāmo itthannāmassa āyasmato upasampadāpekkho. saṃgho itthannāmaṃ upasampādeti itthannāmena upajjhāyena. yassāyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena, so tuṇh' assa, yassa na kkkhamati, so bhāseyya. dutiyam pi etaṃ atthaṃ vadāmi : suṇātu me
 25 bhante saṃgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho. saṃgho itthannāmaṃ upasampādeti itthannāmena upajjhāyena. yassāyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena, so tuṇh' assa, yassa na kkkhamati, so bhāseyya. || 5 || tatiyam pi etaṃ
 30 atthaṃ vadāmi : suṇātu me bhante saṃgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho. saṃgho itthannāmaṃ upasampādeti itthannāmena upajjhāyena. yassāyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena, so tuṇh' assa, yassa na kkkhamati, so bhāseyya. upasampanno saṃghena itthannāmo itthannāmena upajjhāyena. khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmi. || 6 || **28** ||

tena kho pana samayena aññataro bhikkhu upasampanna-samanantarā anācāraṃ ācarati. bhikkhū evaṃ āhaṃsu : mā āvuso evarūpaṃ akāsi, n' etaṃ kappatīti. so evaṃ āha : n' evāhaṃ āyasmante yāciṃ upasampādettha man ti, kissa maṃ tumhe ayācitā upasampāditthā 'ti. bhagavato etaṃ atthaṃ

ārocesum. na bhikkhave ayācitenā upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassa. anujānāmi bhikkhave yācitenā upasampādetum. ||1|| evañ ca pana bhikkhave yācitabbo. tena upasampadāpekkhena saṃghaṃ upasaṃkamtivā ekamsaṃ uttarāsaṅgaṃ karitvā bhikkhūnaṃ pāde vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paggahevā evaṃ assa vacanīyo : saṃghaṃ bhante upasampadaṃ yācāmi, ullumpatu maṃ bhante saṃgho anukampaṃ upādāya, dutiyam pi yācitabbo — la — tatiyam pi yācitabbo — la —. ||2|| vyatthena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo : suṇātu me bhante saṃgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho. itthannāmo saṃghaṃ upasampadaṃ yācati itthannāmena upajjhāyena. yadi saṃghassa pattakallaṃ, saṃgho itthannāmaṃ upasampādeyya itthannāmena upajjhāyena. eṣā ñatti. ||3|| suṇātu me bhante saṃgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho. itthannāmo saṃghaṃ upasampadaṃ yācati itthannāmena upajjhāyena. saṃgho itthannāmaṃ upasampādeti itthannāmena upajjhāyena. yassāyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena, so tuṇh' assa, yassa na kkhamati, so bhāseyya. dutiyam pi etaṃ atthaṃ vadāmi — la — tatiyam pi etaṃ atthaṃ vadāmi — la —. upasampanno saṃghena itthannāmo itthannāmena upajjhāyena. khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmiti. ||4|| **29** ||

tena kho pana samayena Rājagahe pañitānaṃ bhattānaṃ bhattapaṭipāṭi adhiṭṭhitā hoti. atha kho aññatarassa brāhmaṇassa etad ahoṣi : ime kho samaṇā Sakyaputtiyā sukkhasilā sukhasamācārā, subhojanāni bhuñjitvā nivātesu sayanesu sayanti. yaṃ nūnāhaṃ samaṇesu Sakyaputtiyesu pabbajeyyan ti. atha kho so brāhmaṇo bhikkhū upasaṃkamtivā pabbajjaṃ yāci, taṃ bhikkhū pabbājesuṃ upasampādesuṃ. ||1|| tasmim pabbajite bhattapaṭipāṭi khīyittha. bhikkhū evaṃ āhaṃsu : ehi dāni āvuso piṇḍāya carissāma 'ti. so evaṃ āha : nāhaṃ āvuso etaṃkāraṇā pabbajito piṇḍāya carissāmiti, sace me dassatha bhuñjissāmi, no ce me dassatha vibbhamissāmiti. kim pana tvam āvuso udarassa kāraṇā

pabbajito 'ti. evaṃ āvuso 'ti. ||2|| ye te bhikkhū appicchā, te ujjhāyanti khīyanti vipācenti : kathaṃ hi nāma bhikkhu evaṃ svākkhāte dhammavinaye udarassa kāraṇā pabbajissatīti. te bhikkhū bhagavato etam atthaṃ ārocesuṃ. saccaṃ kira tvaṃ bhikkhu udarassa kāraṇā pabbajito 'ti. saccaṃ bhagavā. vigarahi buddho bhagavā. kathaṃ hi nāma tvaṃ moghapurisa evaṃ svākkhāte dhammavinaye udarassa kāraṇā pabbajissasi. n' etam moghapurisa appasannānaṃ vā pasādaya pasannānaṃ vā bhiyyobhāvāya. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi : ||3|| anujānāmi bhikkhave upasampādentena cattāro nissaye ācikkhituṃ : piṇḍiyālopabhojanaṃ nissāya pabbajjā, tattha te yāvajīvaṃ ussāho karaṇīyo. atirekalābho saṃghabhattaṃ uddesa-bhattaṃ nimantanāṃ salākabhattaṃ pakkhikaṃ uposathikaṃ pātipadikaṃ. paṃsukūlacīvaraṃ nissāya pabbajjā, tattha te yāvajīvaṃ ussāho karaṇīyo. atirekalābho khomaṃ kappāsikaṃ koseyyaṃ kambalaṃ sāṇaṃ bhaṅgaṃ. ruk-khamūlasenāsaṇaṃ nissāya pabbajjā, tattha te yāvajīvaṃ ussāho karaṇīyo. atirekalābho vihāro addhayogo pāsādo hammiyaṃ guhā. pūtimuttabhesaṃjjaṃ nissāya pabbajjā, tattha te yāvajīvaṃ ussāho karaṇīyo. atirekalābho sappi navanītaṃ telaṃ madhu phāṇitaṃ ti. ||4|| **30** || upajjhāya-vattabhāṇavāraṃ niṭṭhitaṃ pañcamāṃ.

tena kho pana samayena aññataro māṇavako bhikkhū upasamkamitvā pabbajjaṃ yāci. tassa bhikkhū paṭigacc' eva nissaye ācikkhimsu. so evaṃ āha : sace me bhante pabbajite nissaye ācikkheyyātha abhirameyyaṃ sv āhaṃ, na dān' āhaṃ bhante pabbajissāmi, jegucchā me nissayā paṭikūlā 'ti. bhikkhū bhagavato etam atthaṃ ārocesuṃ. na bhikkhave paṭigacc' eva nissayā ācikkhitabbā. yo ācikkheyya, āpatti dukkaṭassa. anujānāmi bhikkhave upasampannasam-anantarā nissaye ācikkhituṃ ti. ||1|| tena kho pana samayena bhikkhū duvaggena pi tivaggena pi gaṇena upasampādentī. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave ūnadasavaggena gaṇena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassa. anujānāmi bhikkhave dasavaggena vā atirekadasavaggena vā gaṇena upasampā-

detun ti. ||2|| tena kho pana samayena bhikkhū ekavassāpi duvassāpi saddhivihārikam upasampādentī. āyasmāpi Upaseno Vaṅgantaputto ekavasso saddhivihārikam upasampādesi. so vassam vuttho duvasso ekavassam saddhivihārikam ādāya yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdi. ācinṇam kho pan' etam buddhānam bhagavantānam āgantu-kehi bhikkhūhi saddhim paṭisammoditum. ||3|| atha kho bhagavā āyasmantam Upasenam Vaṅgantaputtam 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 veditvā pucchanti, kālam veditvā na pucchanti, atthasamhitam tathāgatā pucchanti no anatthasamhitam, anatthasamhite setughāto tathāgatānam. dvīhi ākārehi buddhā bhagavanto bhikkhū paṭipucchanti, dhammam vā desessāma, sāvakānam vā sikkhāpadam paññāpessāmā 'ti. ||4|| atha kho bhagavā āyasmantam Upasenam Vaṅgantaputtam etad avoca : kativasso 'si tvam bhikkhū 'ti. duvasso 'ham bhagavā 'ti. ayaṃ pana bhikkhu kativasso 'ti. ekavasso bhagavā 'ti. kim t' āyam bhikkhu hotīti. saddhivihāriko me bhagavā 'ti. vigarahi buddho bhagavā : ananucchaviyam moghapurisa ananulomikam appaṭirūpam assāmaṇakam akappiyam akaraṇiyam. katham hi nāma tvam moghapurisa aññehi ovadiyo anusāsiyo aññam ovaditum anusāsītum maññissasi. atilahuṃ kho tvam moghapurisa bāhullāya 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 upasampādentī, dissanti upajjhāyā bālā, saddhivihārikā paṇḍitā, 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 titthāyatanam 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 paṭibālena dasavassena vā atirekadasavassena vā upasampādetunti. ||8||31||

tena kho pana samayena bhikkhū upajjhāyesu pakkantesu pi vibbhamantesu pi kālamkatesu pi pakkhasamkantesu pi anācariyā 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 antevāsikamhi puttacittam upatthāpessati, antevāsiko ācariyamhi pitucittam upatthāpessati. evam te aññamaññam sagāravā sappatissā sabhāgavuttino viharantā imasmim dhammavinaye vuddhim virūḷhim vepullam āpajjissanti. anujānāmi bhikkhave dasa vassāni nissāya vatthum, dasavassena nissayam dātum. ||1|| evañ ca pana bhikkhave ācariyo gahetabbo : ekamsam uttarāsaṅgam karitvā pāde vanditvā ukkuṭikam nisīditvā añjalim paggahetvā evam assa vacanīyo : ācariyo me bhante hohi, āyasmato nissāya vacchāmi, ācariyo me bhante hohi, āyasmato nissāya vacchāmi, ācariyo me bhante hohi, āyas-

mato nissāya vacchāmīti. sāhū 'ti vā, lahū 'ti vā, opāyikan ti vā, paṭirūpan ti vā, pāsādikena sampādehīti vā kāyena viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, gahito hoti ācariyo, na kāyena viññāpeti, na vācāya viññāpeti, na kāyena vācāya viññāpeti, na gahito hoti ācariyo. || 2 || antevāsikena bhikkhave ācariyamhi sammāvattitabbam, tatrāyaṃ sammāvattanaṃ: kālāsa' eva utthāya upāhanā omuñcitvā ekamsaṃ uttarāsaṅgaṃ karitvā dantakattham dātabbam, mukhadakam dātabbam, āsanam paññāpetabbam. sace yāgu hoti, bhājanam dhovitvā yāgu upanāmetabbā. yāguṃ pītassa udakam datvā bhājanam paṭiggahetvā nīcam katvā sādhuṃ aparighamsantena dhovitvā paṭisāmetabbam . . . (= I. 25. 8-24; *instead of upajjhāyo, upajjhāyam, etc., read ācariyo, ācariyam, etc.; instead of saddhivihārikena read antevāsikena*). . . sace ācariyo gilāno hoti, yāvajīvaṃ upatthātabbo, vutthānassa āgametabbam ti. || 3 ||

ācariyavattam niṭṭhitam. || 32 ||

ācariyena bhikkhave antevāsikamhi sammāvattitabbam, tatrāyaṃ sammāvattanaṃ: ācariyena bhikkhave antevāsiko saṃgahetabbo anuggahetabbo uddesena paripucchāya ovādena anusāsaniyā. sace ācariyassa patto hoti, antevāsikassa patto na hoti, ācariyena antevāsikassa patto dātabbo ussukkam vā kātabbam kin ti nu kho antevāsikassa patto uppajjiyethā 'ti. sace ācariyassa cīvaram . . . (= I. 26. 1-11; *instead of upajjhāyo, etc., read ācariyo; instead of saddhivihāriko, etc., read antevāsiko*) . . . sace antevāsiko gilāno hoti, yāvajīvaṃ upatthātabbo, vutthānassa āgametabbam ti. || 1 ||

antevāsikavattam. || 33 || chaṭṭham bhāṇavāram.

tena kho pana samayena antevāsikā ācariyesu na sammāvattanti . . . (= I. 27. 1-8; *instead of ācariyo, etc., read as above*) . . . apaṇāmento anatisāro hotīti. || 1 || 34 ||

tena kho pana samayena bhikkhū dasavass' amhā dasavass' amhā 'ti bālā avyattā nissayam denti, dissanti ācariyā bālā, antevāsikā paṇḍitā, dissanti ācariyā avyattā, antevāsikā vyattā, dissanti ācariyā appassutā, antevāsikā bahussutā, dissanti ācariyā duppaññā, antevāsikā paññavanto. ye te bhikkhū appi-

oohā, te ujjhāyanti khīyanti vipācenti : kathaṃ hi nāma bhikkhū dasavass' amhā dasavass' amhā 'ti bālā avyattā nissayaṃ dassanti, dissanti ācariyā bālā . . . antevāsikā paññavanto 'ti. ||1|| atha kho te bhikkhū bhagavato etam atthaṃ ārocesum. saccam kira bhikkhave dasavass' amhā dasavass' amhā 'ti bālā avyattā nissayaṃ dentiti. saccam bhagavā. vigarahi buddho bhagavā. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi : na bhikkhave bālena avyattena nissayo dātabbo. yo dadeyya, āpatti dukkaṭassa. anujānāmi bhikkhave vyattena bhikkhunā paṭibalena dasavassena vā atirekadasavassena vā nissayaṃ dātun ti. ||2|| 35||

tena kho pana samayena bhikkhū ācariyupajjhāyesu pakkantesu pi vibbhamantesu pi kālaṃkatesu pi pakkhasamkantesu pi nissayapaṭippassaddhiyo na jānanti. bhagavato etam atthaṃ ārocesum. pañc' imā bhikkhave nissayapaṭippassaddhiyo upajjhāyamhā : upajjhāyo pakkanto vā hoti vibbhamanto vā kālaṃkato vā pakkhasamkanto vā, āpatti yeva pañcamī. imā kho bhikkhave pañca nissayapaṭippassaddhiyo upajjhāyamhā. cha yimā bhikkhave nissayapaṭippassaddhiyo ācariyamhā : ācariyo pakkanto vā hoti vibbhamanto vā kālaṃkato vā pakkhasamkanto vā, āpatti yeva pañcamī, upajjhāyena vā samodhānaṃ gato hoti. imā kho bhikkhave cha nissayapaṭippassaddhiyo ācariyamhā. ||1|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo : na asekhena sīlakkhandhena samannāgato hoti, na asekhena samādhikkhandhena samannāgato hoti, na asekhena paññākkhandhena samannāgato hoti, na asekhena vimuttikkhandhena samannāgato hoti, na asekhena vimuttiñāṇadassanakkhandhena samannāgato hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo. ||2|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo : asekhena sīlakkhandhena samannāgato hoti, . . . asekhena vimuttiñāṇadassanakkhandhena samannāgato hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena

bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatṭhāpetabbo. ||3|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatṭhāpetabbo : attanā na asekhena sīlakkhandhena samannāgato hoti, na param asekhena sīlakkhandhe samādapetā, . . . attanā na asekhena vimuttiñāṇadassanakkhandhena samannāgato hoti, na param asekhena vimuttiñāṇadassanakkhandhe samādapetā. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatṭhāpetabbo. ||4|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatṭhāpetabbo : attanā asekhena sīlakkhandhena samannāgato hoti, param asekhena sīlakkhandhe samādapetā, . . . attanā asekhena vimuttiñāṇadassanakkhandhena samannāgato hoti, param asekhena vimuttiñāṇadassanakkhandhe samādapetā. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatṭhāpetabbo. ||5|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatṭhāpetabbo : assaddho hoti, ahiriko hoti, anottappī hoti, kusīto hoti, mutṭhassati hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatṭhāpetabbo. ||6|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatṭhāpetabbo : saddho hoti, hirimā hoti, ottappī hoti, āradhaviṇṇa hoti, upatṭhitasati hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatṭhāpetabbo. ||7|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatṭhāpetabbo : adhisīle sīlavipanno hoti, ajjhācāre ācāravipanno hoti, atiditṭhiyā ditṭhivipanno hoti, appassuto hoti, duppañño hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatṭhāpetabbo. ||8|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampāde-

tabbam, nissayo dātabbo, sâmaṇero upatṭhāpetabbo : na adhi-
sile silavipanno hoti, na ajjhâcâre âcâravipanno hoti, na
atiditṭhiyâ ditṭhivipanno hoti, bahuṣṣuto hoti, pâññavâ hoti.
imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhi-
kkhunâ upasampādetabbam, nissayo dātabbo, sâmaṇero upa-
tṭhāpetabbo. ||9|| aparehi pi bhikkhave pañcah' aṅgehi
samannāgatena bhikkhunâ na upasampādetabbam, na nissayo
dātabbo, na sâmaṇero upatṭhāpetabbo : na paṭibalo hoti ante-
vâsim vâ saddhivihârim vâ gilānam upatṭhātum vâ upatṭhā-
petum vâ, uppannam anabhiratim vûpakâsetum vâ vûpakâ-
sāpetum vâ, uppannam kukkucam dhammato vinodetum vâ
vinodāpetum vâ, âpattim na jânâti, âpattiyâ vuṭṭhānam na
jânâti. imehi kho bhikkhave pañcah' aṅgehi samannāga-
tena bhikkhunâ na upasampādetabbam, na nissayo dātabbo,
na sâmaṇero upatṭhāpetabbo. ||10|| pañcahi bhikkhave
aṅgehi samannāgatena bhikkhunâ upasampādetabbam, ni-
ssayo dātabbo, sâmaṇero upatṭhāpetabbo : paṭibalo hoti ante-
vâsim vâ saddhivihârim vâ gilānam upatṭhātum vâ upatṭhā-
petum vâ, uppannam anabhiratim vûpakâsetum vâ vûpa-
kâsāpetum vâ, uppannam kukkucam dhammato vinodetum
vâ vinodāpetum vâ, âpattim jânâti, âpattiyâ vuṭṭhānam jânâti.
imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhi-
kkhunâ upasampādetabbam, nissayo dātabbo, sâmaṇero upa-
tṭhāpetabbo. ||11|| aparehi pi bhikkhave pañcah' aṅgehi
samannāgatena bhikkhunâ na upasampādetabbam, na nissayo
dātabbo, na sâmaṇero upatṭhāpetabbo : na paṭibalo hoti ante-
vâsim vâ saddhivihârim vâ abhisamâcârikâya sikkhâya si-
kkhâpetum, âdibrahmacariyikâya sikkhâya vinetum, abhi-
dhamme vinetum, abhivinaye vinetum, uppannam ditṭhiga-
tam dhammato vivecetum vivecāpetum. imehi kho bhi-
kkhave pañcah' aṅgehi samannāgatena bhikkhunâ na
upasampādetabbam, na nissayo dātabbo, na sâmaṇero upa-
tṭhāpetabbo. ||12|| pañcahi bhikkhave aṅgehi samannā-
gatena bhikkhunâ upasampādetabbam, nissayo dātabbo,
sâmaṇero upatṭhāpetabbo : paṭibalo hoti antevâsim vâ sa-
ddhivihârim vâ abhisamâcârikâya sikkhâya sikkhâpetum,
âdibrahmacariyikâya sikkhâya vinetum, abhidhamme vi-
netum, abhivinaye vinetum, uppannam ditṭhigatam dham-

mato vivecetum vivecāpetum. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo. ||13|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo : 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 suppvattīni, na suvinicchitāni suttato anuvyañjanaso. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo. ||14|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo : āpattim jānāti, anāpattim jānāti, lahukam āpattim jānāti, garukam āpattim jānāti, ubhayāni kho pan' assa pātimokkhāni vitthārena svāgatāni honti suvibhattāni suppvattīni suvinicchitāni suttato anuvyañjanaso. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo. ||15|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo : āpattim na jānāti, anāpattim na jānāti, lahukam āpattim na jānāti, garukam āpattim na jānāti, ūnadasavasso hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo. ||16|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo : 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, sāmaṇero upatthāpetabbo 'ti. ||17|| upasampādetabbapañcakam soḷasavāram niṭṭhitam. ||36||

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

tṭhāpetabbo : na asekhena sīlakkhandhena samannāgato hoti, na asekhena samādhikkhandhena s. h., na asekhena paññākkhandhena s. h., na asekhena vimuttikkhandhena s. h., na asekhena vimuttiñāṇadassanakkhandhena s. h., ūnadasavasso hoti. imehi kho bhikkhave chah' āṇehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatṭhāpetabbo. ||1|| chahi bhikkhave āṇehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatṭhāpetabbo : asekhena sīlakkhandhena samannāgato hoti, . . . asekhena vimuttiñāṇadassanakkhandhena s. h., dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' āṇehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatṭhāpetabbo. ||2|| aparehi pi bhikkhave chah' āṇehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatṭhāpetabbo : attanā na asekhena sīlakkhandhena samannāgato hoti, na param asekhena sīlakkhandhe samādapetā, . . . attanā na asekhena vimuttiñāṇadassanakkhandhena s. h., na param asekhena vimuttiñāṇadassanakkhandhe samādapetā, ūnadasavasso hoti. imehi kho bhikkhave chah' āṇehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatṭhāpetabbo. ||3|| chahi bhikkhave āṇehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatṭhāpetabbo : attanā asekhena sīlakkhandhena samannāgato hoti, param asekhena sīlakkhandhe samādapetā, . . . attanā asekhena vimuttiñāṇadassanakkhandhena samannāgato hoti, param asekhena vimuttiñāṇadassanakkhandhe samādapetā, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' āṇehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatṭhāpetabbo. ||4|| aparehi pi bhikkhave chah' āṇehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatṭhāpetabbo : assaddho hoti, ahiriko hoti, anottappī hoti, kusīto hoti, mutṭhassati hoti, ūnadasavasso hoti. imehi kho bhikkhave chah' āṇehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatṭhāpetabbo. ||5|| chahi bhikkhave āṇehi samannāgatena bhikkhunā

upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo : saddho hoti, hirimā hoti, ottappī hoti, āradhaviṇṇa hoti, upatthitasati hoti, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' āṇehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo. ||6|| aparehi pi bhikkhave chah' āṇehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo : adhisīle sīlavipanno hoti, ajjhācāre ācāravipanno hoti, atiditthiyā ditthivipanno hoti, appassutto hoti, duppañño hoti, ūnadasavasso hoti. imehi kho bhikkhave chah' āṇehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo. ||7|| chahi bhikkhave āṇehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo : na adhisīle sīlavipanno hoti, na ajjhācāre ācāravipanno hoti, na atiditthiyā ditthivipanno hoti, bahussuto hoti, paññavā hoti, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' āṇehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo. ||8|| aparehi pi bhikkhave chah' āṇehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo : na paṭibalo hoti antevāsiṃ vā saddhivihāriṃ vā gilānaṃ upatthātum vā upatthāpetum vā, uppannaṃ anabhiratiṃ vūpakāsetum vā vūpakāśāpetum vā, uppannaṃ kukkuccaṃ dhammato vinodetum vā vinodāpetum vā, āpattiṃ na jānāti, āpattiyā vuṭṭhānaṃ na jānāti, ūnadasavasso hoti. imehi kho bhikkhave chah' āṇehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo. ||9|| chahi bhikkhave āṇehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo : paṭibalo hoti antevāsiṃ vā saddhivihāriṃ vā gilānaṃ upatthātum vā upatthāpetum vā, uppannaṃ anabhiratiṃ vūpakāsetum vā vūpakāśāpetum vā, uppannaṃ kukkuccaṃ dhammato vinodetum vā vinodāpetum vā, āpattiṃ jānāti, āpattiyā vuṭṭhānaṃ jānāti, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' āṇehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo.

||10|| aparehi pi bhikkhave chah' āṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo : na paṭibalo hoti antevāsim vā saddhivihāriṃ vā abhisamācārikāya sikkhāya sikkhāpetum, ādibrahmacariyikāya sikkhāya vinetum, abhidhamme vinetum, abhivinaye vinetum, uppannam diṭṭhigataṃ dhammato vivecetum, ūnadasavasso hoti. imehi kho bhikkhave chah' āṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo. ||11|| chahi bhikkhave āṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo : paṭibalo hoti antevāsim vā saddhivihāriṃ vā abhisamācārikāya sikkhāya sikkhāpetum, ādibrahmacariyikāya sikkhāya vinetum, abhidhamme vinetum, abhivinaye vinetum, uppannam diṭṭhigataṃ dhammato vivecetum, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' āṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo. ||12|| aparehi pi bhikkhave chah' āṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo : āpattiṃ na jānāti, anāpattiṃ na jānāti, lahukam āpattiṃ na jānāti, garukam āpattiṃ na jānāti, ubhayāni kho pan' assa pātimokkhāni vitthārena na svāgatāni honti, na suvibhattāni, na suppvattīni, na suvinicchitāni suddato anuvyañjanaso, ūnadasavasso hoti. imehi kho bhikkhave chah' āṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo. ||13|| chahi bhikkhave āṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo : āpattiṃ jānāti, anāpattiṃ jānāti, lahukam āpattiṃ jānāti, garukam āpattiṃ jānāti, ubhayāni kho pan' assa pātimokkhāni vitthārena svāgatāni honti suvibhattāni suppvattīni suvinicchitāni suddato anuvyañjanaso, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' āṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo 'ti. ||14||

upasampādetabbachakkam soḷasavāram niṭṭhitam. ||37||

tena kho pana samayena yo so aññatitthiyapubbo upajjhāyena sahadhammikaṃ vuccamāno upajjhāyassa vādaṃ āropetvā taṃ yeva titthāyatanam samkamaṃ, so puna paccāgantvā bhikkhū upasampadam yāci. bhikkhū bhagavato etam atthaṃ ārocesum. yo so bhikkhave aññatitthiyapubbo upajjhāyena sahadhammikaṃ vuccamāno upajjhāyassa vādaṃ āropetvā taṃ yeva titthāyatanam samkanto, so āgato na upasampādetabbo. yo bhikkhave añño pi aññatitthiyapubbo imasmim dhammavinaye ākaṅkhati pabbajjam, ākaṅkhati 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 nisīdāpetvā añjalim paggaṇhāpetvā 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 gacchāmi. ||2|| tena kho bhikkhave aññatitthiyapubbena saṅgham upasamkamitvā ekamsam uttarāsaṅgam karitvā bhikkhūnam pāde vanditvā ukkuṭikam nisīditvā añjalim paggaṇhetvā evam assa vacanīyo: ahaṃ bhante itthannāmo aññatitthiyapubbo imasmim dhammavinaye ākaṅkhāmi upasampadam. so 'haṃ bhante saṅgham cattāro māse parivāsam yācāmi. dutiyam pi yācitabbo. tatiyam pi yācitabbo. vyattena bhikkhunā paṭibaleṇa saṅgho ñāpetabbo: suṇātu me bhante saṅgho. ayaṃ itthannāmo aññatitthiyapubbo imasmim dhammavinaye ākaṅkhati upasampadam. so saṅgham cattāro māse parivāsam yācati. yadi saṅghassa pattakallam, saṅgho itthannāmassa aññatitthiyapubbassa cattāro māse parivāsam dadeyya. eṣā ñatti. ||3|| suṇātu me bhante saṅgho. ayaṃ itthannāmo aññatitthiyapubbo imasmim dhammavinaye ākaṅkhati upasampadam. so saṅgham cattāro māse parivāsam yācati. saṅgho itthannāmassa aññatitthiyapubbassa cattāro māse parivāsam deti. yassāyasmato khamati itthannāmassa aññatitthiyapubbassa cattāro māse parivāssassa dānam, so tuṇh' assa, yassa na khamati, so bhāseyya. dinno saṅghena itthannāmassa aññatitthiyapubbassa cattāro māse parivāso.

khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmiti.
 ||4|| evaṃ kho bhikkhave aññatitthiyapubbo ārādhako hoti,
 evaṃ anārādhako. kathaṇ ca bhikkhave aññatitthiyapubbo
 anārādhako hoti. idha bhikkhave aññatitthiyapubbo atikā-
 lena gāmaṃ pavisati, atidivā paṭikkamati. evaṃ pi bhi-
 kkhhave aññatitthiyapubbo anārādhako hoti. puna ca paraṃ
 bhikkhave aññatitthiyapubbo vesiyāgocaro vā hoti, vidhavā-
 gocaro vā hoti, thullakumārikagocaro vā hoti, paṇḍakagocaro
 vā hoti, bhikkhunīgocaro vā hoti. evaṃ pi bhikkhave añña-
 titthiyapubbo anārādhako hoti. ||5|| puna ca paraṃ bhi-
 kkhhave aññatitthiyapubbo yāni tāni sabrahmacārināṃ uccā-
 vacāni karaṇīyāni, tattha na dakkho hoti, na analaso, na
 tatrupāyāya vīmaṃsāya samannāgato, na alaṃ kātum, na
 alaṃ saṃvidhātum. evaṃ pi bhikkhave aññatitthiyapubbo
 anārādhako hoti. puna ca paraṃ bhikkhave aññatitthiya-
 pubbo na tibbacchando hoti uddese paripucchāya adhisīle
 adhicitte adhipaññāya. evaṃ pi bhikkhave aññatitthiya-
 pubbo anārādhako hoti. ||6|| puna ca paraṃ bhikkhave
 aññatitthiyapubbo yassa titthāyatanā saṃkanto hoti, tassa
 satthuno tassa diṭṭhiyā tassa khantiyā tassa ruciyā tassa ādā-
 yassa avanṇe bhaññamāne kupito hoti anattamano anabhi-
 raddho, buddhassa vā dhammassa vā saṃghassa vā avanṇe
 bhaññamāne attamano hoti udaggo abhiraddho, yassa vā
 pana titthāyatanā saṃkanto hoti, tassa satthuno tassa diṭṭhi-
 yā tassa khantiyā tassa ruciyā tassa ādāyassa vanṇe bhañña-
 māne attamano hoti udaggo abhiraddho, buddhassa vā dham-
 massa vā saṃghassa vā vanṇe bhaññamāne kupito hoti
 anattamano anabhiraddho, idaṃ bhikkhave saṃghātanikaṃ
 aññatitthiyapubbassa anārādhanīyasmim. evaṃ kho bhi-
 kkhhave aññatitthiyapubbo anārādhako hoti, evaṃ anārādha-
 ko kho bhikkhave aññatitthiyapubbo āgato na upasampāde-
 tabbo. ||7|| kathaṇ ca bhikkhave aññatitthiyapubbo ārā-
 dhako hoti. idha bhikkhave aññatitthiyapubbo nātikālena
 gāmaṃ pavisati, nātidivā paṭikkamati. evaṃ pi bhikkhave
 aññatitthiyapubbo ārādhako hoti. puna ca paraṃ bhikkhave
 aññatitthiyapubbo na vesiyāgocaro hoti, na vidhavāgo-
 caro hoti, na thullakumārikagocaro hoti, na paṇḍakagocaro
 hoti, na bhikkhunīgocaro hoti. evaṃ pi bhikkhave añña-

titthiyapubbo ârâdhako hoti. ||8|| puna ca param bhikkhave aññatitthiyapubbo yâni tâni sabrahmacârinam uccâvacâni karanîyâni, tattha dakkho hoti analaso tatrupâyâya vimamsâya samannâgato, alam kâtum, alam samvidhâtum. evam pi bhikkhave aññatitthiyapubbo ârâdhako hoti. puna 5
 ca param bhikkhave aññatitthiyapubbo tibbacehando hoti uddese paripucchâya adhisile adhicitte adhipaññâya. evam pi bhikkhave aññatitthiyapubbo ârâdhako hoti. ||9|| puna ca param bhikkhave aññatitthiyapubbo yassa titthâyatanâ samkanto hoti, tassa satthuno tassa diṭṭhiyâ tassa khantiyâ 10
 tassa ruciyâ tassa âdâyassa avanne bhaññamâne attamano hoti udaggo abhiraddho, buddhassa vâ dhammassa vâ samghassa vâ avanne bhaññamâne kupito hoti anattamano anabhiraddho, yassa vâ pana titthâyatanâ samkanto hoti, tassa satthuno tassa diṭṭhiyâ tassa khantiyâ tassa ruciyâ tassa âdâ- 15
 yassa vanne bhaññamâne kupito hoti anattamano anabhiraddho, buddhassa vâ dhammassa vâ samghassa vâ vanne bhaññamâne attamano hoti udaggo abhiraddho. idam bhikkhave samghâtanikam aññatitthiyapubbassa ârâdhanîyasmim. evam kho bhikkhave aññatitthiyapubbo ârâdhako 20
 hoti. evam ârâdhako kho bhikkhave aññatitthiyapubbo âgato upasampâdetabbo. ||10|| sace bhikkhave aññatitthiyapubbo naggo âgacchati, upajjhâyamûlakam cîvaram pariyesitabbam. sace acchinnakeso âgacchati, samgho apaloketabbo bhaṇḍukammâya. ye te bhikkhave aggikâ jâti- 25
 lakâ, te âgatâ upasampâdetabbâ, na tesam parivâso dâtabbo. tam kissa hetu. kammavâdino ete bhikkhave kiriyaâdino. sace bhikkhave jâtiyâ Sâkiyo aññatitthiyapubbo âgacchati, so âgato upasampâdetabbo, na tassa parivâso dâtabbo. imâham bhikkhave fiâtinaṃ âveniyaṃ parihâraṃ dammîti. ||11|| 30
 aññatitthiyapubbakathâ. ||38|| sattamaṃ bhânavâraṃ.

tena kho pana samayena Magadhesu pañca âbâdhâ ussannâ honti kutṭham gaṇḍo kilâso soso apamâro. manussâ pañcâhi âbâdhehi phutṭhâ Jîvakam Komârabhaccam upasamkamitvâ evam vadanti: sâdhu no âcariya tikicchâhîti. aham kho 'yyo bahukicco bahukaraṇîyo, râjâ ca me Mâgadho

Seniyo Bimbisāro upatthātabbo itthāgāraṇ ca buddhapamukho ca bhikkhusaṃgho, nāhaṃ sakkomi tikicchitun ti. sabbhaṃ sâpateyyaṇ ca te âcariya hotu, mayaṇ ca te dâsâ, sâdhu no âcariya tikicchâhîti. ahaṃ kho 'yyo bahukicco bahukaraṇiyo, râjâ ca me Mâgadho Seniyo Bimbisāro upatthātabbo itthāgāraṇ ca buddhapamukho ca bhikkhusaṃgho, nāhaṃ sakkomi tikicchitun ti. ||1|| atha kho tesāṃ manussānaṃ etad ahoṣi : ime kho samaṇâ Sakyaputtiyâ sukhasilâ sukhasaṃâcârâ subhojanâni bhuñjitvâ nivâtesu sayanesu sayanti. yaṃ nûna mayaṃ samaṇesu Sakyaputtiyesu pabbajeyyâma, tattha bhikkhû c' eva upatthahissanti Jîvako ca Komârabhacco tikicchissatiti. atha kho te manussâ bhikkhû upasaṃkamitvâ pabbajjaṃ yâciṃsu, te bhikkhû pabbâjesuṃ upasaṃpâdesuṃ, te bhikkhû c' eva upatthahimsu Jîvako ca Komârabhacco tikicchi. ||2|| tena kho pana samayena bhikkhû bahû gilâne bhikkhû upatthahantâ yâcanabahulâ viññattibahulâ viharanti gilânabhaddatā detha, gilânupatthâkabhaddatā detha, gilânabhaddesajjaṃ dethâ 'ti. Jîvako pi Komârabhacco bahû gilâne bhikkhû tikicchanto aññataram râjakiccaṃ parihâpesi. ||3|| aññatara puriso pañcahi âbâdhehi phuttho Jîvakaṃ Komârabhaccaṃ upasaṃkamitvâ etad avoca : sâdhu maṃ âcariya tikicchâhîti. ahaṃ kho 'yyo bahukicco bahukaraṇiyo, râjâ ca me Mâgadho Seniyo Bimbisāro upatthātabbo itthāgāraṇ ca buddhapamukho ca bhikkhusaṃgho, nāhaṃ sakkomi tikicchitun ti. sabbhaṃ sâpateyyaṇ ca te âcariya hotu, ahaṇ ca te dâso, sâdhu maṃ âcariya tikicchâhîti. ahaṃ kho 'yyo bahukicco bahukaraṇiyo, râjâ ca me Mâgadho Seniyo Bimbisāro upatthātabbo itthāgāraṇ ca buddhapamukho ca bhikkhusaṃgho, nāhaṃ sakkomi tikicchitun ti. ||4|| atha kho tassa purisassa etad ahoṣi : ime kho samaṇâ Sakyaputtiyâ sukhasilâ sukhasaṃâcârâ subhojanâni bhuñjitvâ nivâtesu sayanesu sayanti. yaṃ nûnāhaṃ samaṇesu Sakyaputtiyesu pabbajeyyaṃ, tattha bhikkhû c' eva upatthahissanti, Jîvako ca Komârabhacco tikicchissati, so 'haṃ arogo vibbhamissāmîti. atha kho so puriso bhikkhû upasaṃkamitvâ pabbajjaṃ yâci, taṃ bhikkhû pabbâjesuṃ upasaṃpâdesuṃ, taṃ bhikkhû c' eva upatthahimsu Jîvako ca Komârabhacco tikicchi, so arogo vibbhami. addasa kho

Jīvako Komārabhacco taṃ purisaṃ vibbhamantaṃ, disvāna taṃ purisaṃ etad avoca : nanu tvaṃ ayyo bhikkhūsu pabbajito ahoṣīti. evaṃ ācariyā 'ti. kissa pana tvaṃ ayyo evarūpaṃ akāśīti. atha kho so puriso Jīvakassa Komārabhaccassa etam atthaṃ ārocesi. || 5 || Jīvako Komārabhacco ujjhāyati khīyati vipāceti : kathaṃ hi nāma bhaddantā pañcahi ābādhehi phutṭhaṃ pabbājessantīti. atha kho Jīvako Komārabhacco yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho Jīvako Komārabhacco bhagavantaṃ etad avoca : sādhu bhante ayyā pañcahi ābādhehi phutṭhaṃ na pabbājeyyun ti. || 6 || atha kho bhagavā Jīvakaṃ Komārabhaccaṃ dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi. atha kho Jīvako Komārabhacco bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsīto utthāyāsanā bhagavantaṃ abhivādetvā padaakkhiṇaṃ katvā pakkāmi. atha kho bhagavā etasmiṃ nidāne etasmiṃ pa-karaṇe dhammikathaṃ katvā bhikkhū āmantesi : na bhikkhave pañcahi ābādhehi phutṭho pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassa 'ti. || 7 || 39 ||

tena kho pana samayena rañño Māgadhasa Seniyassa Bimbisārassa paccanto kupito hoti. atha kho rājā Māgadho Seniyo Bimbisāro senānāyake mahāmatte ānāpesi : gacchatha bhane paccantaṃ uccinathā 'ti. evaṃ devā 'ti kho senānāyakā mahāmattā rañño Māgadhasa Seniyassa Bimbisārassa paccassosum. || 1 || atha kho abhiññātānaṃ -abhiññātānaṃ yodhānaṃ etad ahoṣi : mayaṃ kho yuddhābhinandino gacchantā pāpaṇ ca karoma bahuñ ca apuññaṃ pasavāma. kena nu kho mayaṃ upāyena pāpā ca virameyyāma kalyāṇaṇ ca kareyyāmā 'ti. atha kho tesāṃ yodhānaṃ etad ahoṣi : ime kho samaṇā Sakyaputtiyā dhammacārino sammacārino brahmacārino saccavādino silavanto kalyāṇadhammā. sace kho mayaṃ samaṇesu Sakyaputtiyesu pabbājeyyāma, evaṃ mayaṃ pāpā ca virameyyāma kalyāṇaṇ ca kareyyāmā 'ti. atha kho te yodhā bhikkhū upasaṃkamitvā pabbajjaṃ yācimsu. te bhikkhū pabbājesum upasampādesum. || 2 || senānāyakā mahāmattā rājabhaṭe pucchimsu : kiṃ

nu kho bhāṇe itthannāmo ca itthannāmo ca yodhā na di-
ssantīti. itthannāmo ca itthannāmo ca sāmī yodhā bhikkhūsu
pabbajitā 'ti. senānāyakā mahāmattā ujjhāyanti khīyanti
vipācenti: kathaṃ hi nāma samaṇā Sakyaputtiyā rājabhaṭaṃ
pabbājessantīti. senānāyakā mahāmattā rañño Māgadhasa
Seniyassa Bimbisārassa etam atthaṃ ārocesum. atha kho
rājā Māgadho Seniyo Bimbisāro vohārike mahāmatte pucchi:
yo bhāṇe rājabhaṭaṃ pabbājeti, kiṃ so pasavatīti. upajjhā-
yassa deva sīsam chedetabbaṃ, anussāvakassa jivhā uddhari-
tabbā, gaṇassa upadḍhaphāsukā bhañjītabbā 'ti. ||3|| atha
kho rājā Māgadho Seniyo Bimbisāro yena bhagavā ten' upa-
saṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekam-
antaṃ nisīdi. ekamantaṃ nisinno kho rājā Māgadho Seniyo
Bimbisāro bhagavantam etad avoca: santi bhante rājāno
aseaddhā appasannā, te appamattakena pi bhikkhū vihethe-
yyum. sādhu bhante ayyā rājabhaṭaṃ na pabbājeyyum ti.
atha kho bhagavā rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ
dhammiyā kathāya sandassesi samādapesi samuttejesi sampa-
haṃsesi. atha kho rājā Māgadho Seniyo Bimbisāro bhaga-
vatā dhammiyā kathāya sandassito samādapito samuttejito
sampahaṃsito utthāyāsanā bhagavantam abhivādetvā pa-
dakkhiṇaṃ katvā pakkāmi. atha kho bhagavā etasmiṃ
nidāne etasmiṃ pakaraṇe dhammikathaṃ 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 uttasanti pi
palāyanti pi aññena pi gacchanti aññena pi mukhaṃ karonti
dvāraṃ pi thakenti. manussā ujjhāyanti khīyanti vipācenti:
kathaṃ hi nāma samaṇā Sakyaputtiyā dhajabaddhaṃ coraṃ
pabbājessantīti. assosum kho bhikkhū tesam manussānaṃ
ujjhāyantānaṃ khīyantānaṃ vipācentānaṃ. atha kho te
bhikkhū bhagavato etam atthaṃ ārocesum. bhagavā bhikkhū
āmantesi: na bhikkhave dhajabaddho coro pabbājetabbo.
yo pabbājeyya, āpatti dukkaṭassā 'ti. ||1||41||

tena kho pana samayena raññā Māgadhesa Seniyena

Bimbisārena anuññātaṃ hoti: ye samaṇesu Sakyaputtiyesu pabbajanti, na te labbhā kiñci kātum, svākkhāto dhammo, carantu brahmacariyaṃ sammā dukkhassa antakiriyāyā 'ti. tena kho pana samayena aññataro puriso corikaṃ katvā kārāya baddho hoti, so kārāṃ bhinditvā palāyitvā bhikkhūsu pabbajito hoti. || 1 || manussā passitvā evaṃ āhaṃsu: ayaṃ so kārābhedako coro, handa naṃ nemā 'ti. ekacce evaṃ āhaṃsu: māyyo evaṃ avacuttha, anuññātaṃ raññā Māgadhena Seniyena Bimbisārena: ye samaṇesu Sakyaputtiyesu pabbajanti, na te labbhā kiñci kātum, svākkhāto dhammo, carantu brahmacariyaṃ sammā dukkhassa antakiriyāyā 'ti. manussā ujjhāyanti khīyanti vipācenti: abhayūvarā ime samaṇā Sakyaputtiyā, na yime labbhā kiñci kātum. kathaṃ hi nāma kārābhedakaṃ coraṃ pabbājessantīti. bhagavato etaṃ atthaṃ ārocesum. na bhikkhave kārābhedako coro pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. || 2 || **42** ||

tena kho pana samayena aññataro puriso corikaṃ katvā palāyitvā bhikkhūsu pabbajito hoti. so ca rañño antepure likhito hoti yattha passitabbo tattha hantabbo 'ti. manussā passitvā evaṃ āhaṃsu: ayaṃ so likhitako coro, handa naṃ hanāmā 'ti. ekacce evaṃ āhaṃsu: māyyo evaṃ avacuttha, anuññātaṃ . . . antakiriyāyā 'ti. manussā ujjhāyanti khīyanti vipācenti: abhayūvarā ime samaṇā Sakyaputtiyā, na yime labbhā kiñci kātum. kathaṃ hi nāma likhitakaṃ coraṃ pabbājessantīti. bhagavato etaṃ atthaṃ ārocesum. na bhikkhave likhitako coro pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. || 1 || **43** ||

tena kho pana samayena aññataro puriso kasāhato kataḍḍakammo bhikkhūsu pabbajito hoti. manussā ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma samaṇā Sakyaputtiyā kasāhataṃ kataḍḍakammaṃ pabbājessantīti. bhagavato etaṃ atthaṃ ārocesum. na bhikkhave kasāhato kataḍḍakammo pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. || 1 || **44** ||

tena kho pana samayena aññataro puriso lakkhaṇāhato katadaṇḍakammo bhikkhūsu pabbajito hoti. manussā ujjhāyanti khīyanti vipācenti : kathaṃ hi nāma samaṇā Sakya-puttiyā lakkhaṇāhataṃ katadaṇḍakammaṃ pabbājessantīti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave lakkhaṇāhato katadaṇḍakammo pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. || 1 || **45** ||

tena kho pana samayena aññataro puriso iṇāyiko palāyitvā bhikkhūsu pabbajito hoti. dhaniyā passitvā evaṃ āhaṃsu : ayaṃ so amhākaṃ iṇāyiko, handa naṃ nemā 'ti. ekacce evaṃ āhaṃsu : māyyo evaṃ avacuttha, anuññātaṃ raññā Māga-dhena Seniyena Bimbisārena : ye samaṇesu Sakyaputtiyesu pabbajanti, na te labbhā kiñci kātum, svākkhāto dhammo, carantu brahmacariyaṃ sammā dukkhassa antakiriyāyā 'ti. manussā ujjhāyanti khīyanti vipācenti : abhayūvarā ime samaṇā Sakyaputtiyā, na yime labbhā kiñci kātum. kathaṃ hi nāma iṇāyikaṃ pabbājessantīti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave iṇāyiko pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. || 1 || **46** ||

tena kho pana samayena aññataro dāso palāyitvā bhikkhūsu pabbajito hoti. ayyikā passitvā evaṃ āhaṃsu : ayaṃ so amhākaṃ dāso, handa naṃ nemā 'ti. ekacce evaṃ āhaṃsu : māyyo . . . antakiriyāyā 'ti. manussā ujjhāyanti khīyanti vipācenti : abhayūvarā ime samaṇā Sakyaputtiyā, na yime labbhā kiñci kātum. kathaṃ hi nāma dāsaṃ pabbājessantīti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave dāso pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. || 1 || **47** ||

tena kho pana samayena aññataro kammārabhaṇḍu mātāpītūhi saddhiṃ bhaṇḍitvā ārāmaṃ gantvā bhikkhūsu pabbajito hoti. atha kho tassa kammārabhaṇḍussa mātāpitaro taṃ kammārabhaṇḍuṃ vicināntā ārāmaṃ gantvā bhikkhū pucchimsu : api bhante evarūpaṃ dāraṃ passeyyāthā 'ti. bhikkhū ajānaṃ yeva āhaṃsu : na jānāma 'ti, apasāsaṃ yeva āhaṃsu na passāma 'ti. || 1 || atha kho tassa kammārabhaṇḍussa mātāpitaro taṃ kammārabhaṇḍuṃ vi-

cinantā bhikkhūsu pabbajitaṃ disvā ujjhāyanti khīyanti vipācenti: alajjino ime samaṇā Sakyaputtiyā dussilā musāvādino, jānaṃ yeva āhaṃsu: na jānāma 'ti, passaṃ yeva āhaṃsu: na passaṃā 'ti, ayaṃ dārako bhikkhūsu pabbajito 'ti. assosum kho bhikkhū tassa kammārabhaṇḍussa mātāpitunnāṃ ujjhāyantānaṃ khīyantānaṃ vipācentānaṃ. atha kho te bhikkhū bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave saṃghaṃ apaloketum bhaṇḍukammāyā 'ti. ||2|| **48** ||

tena kho pana samayena Rājagahe sattarasavaggiyā dārakā sahāyakā honti, Upāli dārako tesāṃ pāmokkho hoti. atha kho Upālissa mātāpitunnāṃ etad ahosi: kena nu kho upāyena Upāli amhākaṃ accayena sukhañ ca jīveyya na ca kilameyyā 'ti. atha kho Upālissa mātāpitunnāṃ etad ahosi: sace kho Upāli lekhaṃ sikkheyya, evaṃ kho Upāli amhākaṃ accayena sukhañ ca jīveyya na ca kilameyyā 'ti. atha kho Upālissa mātāpitunnāṃ etad ahosi: sace kho Upāli lekhaṃ sikkhissati, aṅguliyo dukkhā bhavissanti. sace kho Upāli gaṇanaṃ sikkheyya, evaṃ kho Upāli amhākaṃ accayena sukhañ ca jīveyya na ca kilameyyā 'ti. ||1|| atha kho Upālissa mātāpitunnāṃ etad ahosi: sace kho Upāli gaṇanaṃ sikkhissati, urassa dukkho bhavissati. sace kho Upāli rūpaṃ sikkheyya, evaṃ kho Upāli amhākaṃ accayena sukhañ ca jīveyya na ca kilameyyā 'ti. atha kho Upālissa mātāpitunnāṃ etad ahosi: sace kho Upāli rūpaṃ sikkhissati, akkhīni dukkhā bhavissanti. ime kho samaṇā Sakyaputtiyā sukkhasilā sukkhasamācārā subhojanāni bhuñjitvā nivātesu sayanesu sayanti. sace kho Upāli samaṇesu Sakyaputtiyesu pabbajeyya, evaṃ kho Upāli amhākaṃ accayena sukhañ ca jīveyya na ca kilameyyā 'ti. ||2|| assosi kho Upāli dārako mātāpitunnāṃ imaṃ kathāsallāpaṃ. atha kho Upāli dārako yena te dārakā ten' upasaṃkami, upasaṃkamitvā te dārake etad avoca: etha mayaṃ ayyo samaṇesu Sakyaputtiyesu pabbajissāma 'ti. sace kho tvam ayyo pabbajissasi, evaṃ mayaṃ pi pabbajissāma 'ti. atha kho te dārakā ekamekassa mātāpitaro upasaṃkamitvā etad avocum: anujānātha maṃ agārasmā anagāriyaṃ pabbajjāyā 'ti. atha kho tesāṃ dāra-

kānaṃ mātāpitaro sabbe p' ime dārakā samānacchandā kalyā-
 ṇādhippāyā 'ti anujānimsu. te bhikkhū upasaṃkamitvā
 pabbajjaṃ yācimsu. te bhikkhū pabbājesuṃ upasampāde-
 sum. ||3|| te rattiyā paccūsasamayam paccuttāyā rodanti :
 5 yāguṃ detha, bhattaṃ detha, khādaniyaṃ dethā 'ti. bhi-
 kkhū evaṃ āhamsu : āgametha āvuso yāva vibhāyati. sace
 yāgu bhavissati, pivissatha, sace bhattaṃ bhavissati, bhuñji-
 ssatha, sace khādaniyaṃ bhavissati, khādissatha, no ce bha-
 vissati yāgu vā bhattaṃ vā khādaniyaṃ vā, piṇḍāya caritvā
 10 bhuñjissathā 'ti. evaṃ pi kho te bhikkhū bhikkhūhi vucca-
 mānā rodant' eva : yāguṃ detha, bhattaṃ detha, khādani-
 yaṃ dethā 'ti, senāsaṇaṃ ūhananti pi ummihanti pi. ||4||
 asosi kho bhagavā rattiyā paccūsasamayam paccuttāyā dā-
 rakasaddam, sutvāna āyasmantaṃ Ānandaṃ āmantesi :
 15 kiṃ nu kho so Ānanda dārakassa saddo 'ti. atha kho āyasmā
 Ānando bhagavato etaṃ atthaṃ ārocesi. saccam kira bhi-
 kkhave bhikkhū jānaṃ ūnavīsativassam puggalaṃ upasampā-
 dentīti. saocaṃ bhagavā. vigarahi buddho bhagavā : ka-
 20 thaṃ hi nāma te bhikkhave moghapurisā jānaṃ ūnavīsati-
 vassam puggalaṃ upasampādessanti. ||5|| ūnavīsativasso
 bhikkhave puggalo akkhamo hoti sītassa uphassa jighacchāya
 pipāsāya ḍaṃsamakasavātātapasirimsapasamphassānaṃ dur-
 uttānaṃ durāgatānaṃ vacanapathānaṃ uppannānaṃ sāriri-
 kānaṃ vedanānaṃ dukkhānaṃ tibbānaṃ kharānaṃ kaṭu-
 kānaṃ asātānaṃ amanāpānaṃ pāṇaharānaṃ anadhivāsaka-
 jātiko hoti. vīsativasso kho bhikkhave puggalo khamo hoti
 sītassa uphassa . . . pāṇaharānaṃ adhivāsakajātiko hoti. n'
 etaṃ bhikkhave appasannānaṃ vā pasāḍāya pasannānaṃ vā
 25 bhiyyobhāvāya. vigarahitvā dhammikathaṃ katvā bhikkhū
 āmantesi : na bhikkhave jānaṃ ūnavīsativasso puggalo
 upasampādetabbo. yo upasampādeyya, yathādhammo kāre-
 tabbo 'ti. ||6||49||

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

ujjhāyanti khīyanti vipācenti: abrahmacārino ime samaṇā Sakya-puttiyā, ayaṃ dārako bhikkhuniyā jāto 'ti. assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam. atha kho te bhikkhū bhagavato etam attham ārocesum. na bhikkhave ūnapannarasavasso dārako pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. || 1 || 50 ||

tena kho pana samayena āyasmato Ānandassa upatthā-kakulam saddham pasannam ahivātakarogena kālamkatam hoti, dve ca dārakā sesā honti, te porāṇakena āciṇṇakappena bhikkhū passitvā upadhāvanti, bhikkhū apasādentī. te bhikkhūhi apasādiyamānā rodanti. atha kho āyasmato Ānandassa etad ahoṣi: bhagavatā paññattam na ūnapannarasavasso dārako pabbājetabbo 'ti, ime ca dārakā ūnapannarasavassā. kena nu kho upāyena ime dārakā na vinasseyyuntī. atha kho āyasmā Ānando bhagavato etam attham ārocesi. ussahanti pana te Ānanda dārakā kāke uttēpetuntī. ussahanti bhagavā 'ti. atha kho bhagavā etasmim nidāne etasmim pakaraṇe dhammikatham katvā bhikkhū āmantesi: anujānami bhikkhave ūnapannarasavassam dārakam kākuttēpakam pabbājetuntī. || 1 || 51 ||

tena kho pana samayena āyasmato Upanandassa Sakya-puttassa dve sāmānerā honti Kaṇḍako ca Mahako ca, te aññamaññaṃ dūsesum. bhikkhū ujjhāyanti khīyanti vipācenti: katham hi nāma sāmānerā evarūpam anācāram ācarissantīti. bhagavato etam attham ārocesum. na bhikkhave ekena dve sāmānerā upatthāpetabbā. yo upatthāpeyya, āpatti dukkaṭassā 'ti. || 1 || 52 ||

tena kho pana samayena bhagavā tatth' eva Rājagahe vassam vasi, tattha hemantam, tattha gimham. manussā ujjhāyanti khīyanti vipācenti: āhunderikā samaṇānam Sakya-puttiyānam disā andhakārā, na imesam disā pakkhāyanti-ti. assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam. atha kho te bhikkhū bhagavato etam attham ārocesum. || 1 || atha kho bhagavā āyasmantam Ānandam āmantesi: gacchānanda apāpuraṇam ādā-

ya anupariveniyam bhikkhūnam ārocehi: icchat' āvuso bhagavā Dakkhiṇāgirim cārikam pakkamitum. yassāyasmato attho, so āgacchatū 'ti. evam bhante 'ti kho āyasmā Ānando bhagavato paṭissutvā apāpuraṇam ādāya anupariveniyam bhikkhūnam ārocesi: icchat' āvuso bhagavā Dakkhiṇāgirim cārikam pakkamitum. yassāyasmato attho, so āgacchatū 'ti. ||2|| bhikkhū evam āhamsu: bhagavatā āvuso Ānanda paññattam dasa vassāni nissāya vatthum, dasavassena nissayam dātum. tattha ca no gantabbam bhavissati, nissayo ca gahetabbo bhavissati, ittarō 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 paññāyissatthi. ||3|| atha kho bhagavā ogaṇena bhikkhusamghena Dakkhiṇāgirim cārikam pakkāmi. atha kho bhagavā Dakkhiṇāgirisim yathābhirantam viharitvā punad eva Rājagaham paccāgacchi. atha kho bhagavā āyasmantam Ānandam āmantesi: kim nu kho Ānanda tathāgato ogaṇena bhikkhusamghena Dakkhiṇāgirim 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 yāvajjivam. ||4|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā na anissitena vatthabbam: na asekhena sīlakkhandhena samannāgato hoti . . . (=I. 36, 2) . . . imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na anissitena vatthabbam. pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā anissitena vatthabbam: asekhena . . . (=I. 36, 3) . . . imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā anissitena vatthabbam. ||5|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na anissitena vatthabbam: assaddho hoti . . . (=I. 36, 6) . . . imehi kho bhikkhave pañcah' 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: adhisīle . . . (=I. 36, 8) . . . imehi kho . . . na anissitena vatthabbam. pañcahi . . . anissitena vatthabbam: na adhisīle . . . (=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) . . . ūnapañcavasso 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 asekhena . . . (=I. 37, 1) . . . ūnapañcavasso hoti. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā na anissitena vatthabbam. chahi . . . anissitena vatthabbam: asekhena . . . (=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) . . . ūnapañcavasso 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: adhisīle . . . (I. 37, 7) . . . ūnapañcavasso hoti. imehi kho . . . na anissitena vatthabbam. chahi . . . anissitena vatthabbam: na adhisīle . . . (=I. 37, 8) . . . pañcavasso vā hoti atirekapañcavasso vā. imehi kho . . . anissitena vatthabbam. ||12|| aparehi pi . . . na anissitena vatthabbam: āpattim . . . (=I. 37, 13) . . . ūnapañcavasso hoti. imehi kho . . . na anissitena vatthabbam. chahi . . . anissitena vatthabbam: āpattim . . . (=I. 37, 14) . . . pañcavasso vā hoti atirekapañcavasso vā. imehi kho . . . anissitena vatthabbam. ||13|| 53||

abhayūvarabhāṇavāram niṭṭhitam.

atha kho bhagavā Rājagahe yathābhirantaṃ viharitvā
 yena Kapilavatthu tena cārikaṃ pakkāmi. anupubbena
 cārikaṃ caramāno yena Kapilavatthu tad avasari. tatra
 sudam bhagavā Sakkesu viharati Kapilavatthusmim
 Nigrodhārāme. atha kho bhagavā pubbaṇhasamayam ni-
 vāsetvā pattacīvaram ādāya yena Suddhodanassa Sa-
 kkassa nivesanam ten' upasamkami, upasamkamitvā pa-
 ññatte āsane nisīdi. 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 aṭṭhāsi su-
 khā te samaṇa chāyā 'ti. atha kho bhagavā utṭhāyāsanaṃ
 pakkāmi. atha kho Rāhulo kumāro bhagavantam piṭṭhito
 -piṭṭhito anubandhi dāyajjam me samaṇa dehi, dāyajjam
 me samaṇa dehīti. atha kho bhagavā āyasmantaṃ Sāri-
 puttaṃ āmantesi: tena hi tvam Sāriputta Rāhulakumāram
 pabbājehīti. kathāham bhante Rāhulakumāram pabbājemī-
 ti. ||2|| atha kho bhagavā etasmim nidāne etasmim pakarane
 dhammikatham katvā bhikkhū āmantesi: anujānāmi bhi-
 kkhave tīhi saraṇagamanehi sāmaṇerapabbajjam. evaṃ
 ca pana bhikkhave pabbājetabbo: paṭhamam kesamassam
 ohārāpetvā kāsāyāni vatthāni acchādāpetvā ekamsam uttarā-
 saṅgam kārāpetvā bhikkhūnam pāde vandāpetvā ukkuṭikam
 nisīdāpetvā añjalim paggaṇhāpetvā 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 gacchāmiti. anujā-
 nāmi bhikkhave imehi tīhi saraṇagamanehi sāmaṇerapabba-
 jjan ti. ||3|| atha kho āyasmā Sāriputto Rāhulakumāram
 pabbājesi. atha kho Suddhodano Sakko yena bhagavā
 ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā
 ekamantaṃ nisīdi. ekamantaṃ nisinno kho Suddhodano
 Sakko bhagavantam etad avoca: ekāham bhante bhaga-
 vantam varam yācāmiti. atikkantavarā kho Gotama tathā-
 gatā 'ti. yaṃ ca bhante kappati yaṃ ca anavajjan ti. vadehi
 Gotamā 'ti. ||4|| bhagavati me bhante pabbajite anappakam
 dukkham ahosi, tathā Nande, adhimattaṃ Rāhule. putta-

pemaṃ bhante chaviṃ chindati, chaviṃ chetvā cammaṃ chindati, cammaṃ chetvā maṃsaṃ chindati, maṃsaṃ chetvā nhāruṃ chindati, nhāruṃ chetvā atthiṃ chindati, atthiṃ chetvā atthimiñjaṃ āhacca tiṭṭhati. sādhu bhante ayyā ananuññātā mātāpitūhi puttā na pabbājeyyū ti. || 5 || atha kho bhagavā Suddhodanaṃ Sakkaṃ dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi. atha kho Suddhodano Sakko bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito utthāyāsanaṃ bhagavantā abhivādetvā padakkhiṇaṃ katvā pakkāmi. atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe dhammikathaṃ katvā bhikkhū āmantesi : na bhikkhave ananuññāto mātāpitūhi putto pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassa 'ti. || 6 || 54 ||

atha kho bhagavā Kapilavatthusmiṃ yathābhirantaṃ viharitvā yena Sāvatti tena cārikaṃ pakkāmi. anupubbe na cārikaṃ caramāno yena Sāvatti tad avasari. tatra sudāṃ bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana samayena āyasmato Sāriputtassa upatthākakulaṃ āyasmato Sāriputtassa santike dārakaṃ pāhesi imaṃ dārakaṃ thero pabbājetū 'ti. atha kho āyasmato Sāriputtassa etad ahosi : bhagavatā sikkhāpadaṃ paññattaṃ na ekena dve sāmaṇerā upatthāpetabbā 'ti, ayañ ca me Rāhulo sāmaṇero. kathaṃ nu kho mayā paṭipajjitabban ti. bhagavato etaṃ atthaṃ ārocesi. anujānāmi bhikkhave vyattena bhikkhunā paṭibaleṇa ekena dve sāmaṇere upatthāpetuṃ, yāvatake vā pana ussahati ovadituṃ anusāsituṃ, tāvatake upatthāpetuṃ ti. || 1 || 55 ||

atha kho sāmaṇeraṇaṃ etad ahosi : kati nu kho amhākaṃ sikkhāpadaṇi, kattha ca amhehi sikkhitabban ti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave sāmaṇeraṇaṃ dasa sikkhāpadaṇi, tesu ca sāmaṇerehi sikkhituṃ : paṇātipātā veramaṇi, adinnādānā veramaṇi, abrahmacariyā veramaṇi, musāvādā veramaṇi, surāmerayamajja-pamādaṭṭhānā veramaṇi, vikālabhojanā veramaṇi, naccagītavāditaṃ vīsūkadassanā veramaṇi, mālā-gandhāvilepanadhāraṇamaṇḍanaṃ vibhūsanatthānā

veramaṇī, uccāsayanamahāsayanā veramaṇī, jātarū-parajatapaṭiggahaṇā veramaṇī. anujānāmi bhikkhave sāmaṇerānaṃ imāni dasa sikkhāpadāni, imesu ca sāmaṇerehi sikkhitun ti. ||1||56||

tena kho pana samayena sāmaṇerā bhikkhūsu agāravā appatissā asabhāgavuttino viharanti. bhikkhū ujjhāyanti khīyanti vipācenti : kathaṃ hi nāma sāmaṇerā bhikkhūsu agāravā appatissā asabhāgavuttino viharissantīti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave pañcahi aṅgehi samannāgatassa sāmaṇerassa daṇḍakammaṃ kātum : bhikkhūnaṃ alābhāya parisakkati, bhikkhūnaṃ anattāya parisakkati, bhikkhūnaṃ avāsāya parisakkati, bhikkhū akkosati paribhāsati, bhikkhū bhikkhūhi bhedeti. anujānāmi bhikkhave imehi pañcahi aṅgehi samannāgatassa sāmaṇerassa daṇḍakammaṃ kātun ti. ||1|| atha kho bhikkhūnaṃ etad ahoṣi : kiṃ nu kho daṇḍakammaṃ kātabbān ti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave āvaraṇaṃ kātun ti. tena kho pana samayena bhikkhū sāmaṇerānaṃ sabbaṃ saṃghārāmaṃ āvaraṇaṃ karonti. sāmaṇerā ārāmaṃ pavisitum alabhamānā pakkamanti pi vibbhamanti pi titthiyesu pi saṃkamanti. bhagavato etam atthaṃ ārocesum. na bhikkhave sabbo saṃghārāmo āvaraṇaṃ kātabbo. yo kareyya, āpatti dukkaṭassa. anujānāmi bhikkhave yattha vā vasati, yattha vā paṭikkamati, tattha āvaraṇaṃ kātun ti. ||2|| tena kho pana samayena bhikkhū sāmaṇerānaṃ mukhadvārakaṃ āhāraṃ āvaraṇaṃ karonti. manussā yāgupānaṃ pi saṃghabhattaṃ pi karontā sāmaṇere evaṃ vadanti : etha bhante yāgum pivatha, etha bhante bhattaṃ bhuñjathā 'ti. sāmaṇerā evaṃ vadanti : nāvuso labbhā, bhikkhūhi āvaraṇaṃ katan ti. manussā ujjhāyanti khīyanti vipācenti. kathaṃ hi nāma bhaddantā sāmaṇerānaṃ mukhadvārakaṃ āhāraṃ āvaraṇaṃ karissantīti. bhagavato etam atthaṃ ārocesum. na bhikkhave mukhadvārako āhāro āvaraṇaṃ kātabbo. yo kareyya, āpatti dukkaṭassā 'ti. ||3||

daṇḍakammavatthum niṭṭhitam. ||4||7||

tena kho pana samayena chabbaggiyā bhikkhū upa-

jjhāye anāpucchā sāmaṇerānaṃ āvaraṇaṃ karonti. upajjhāyā gavesanti kathaṃ nu kho amhākaṃ sāmaṇerā na dissanti. bhikkhū evaṃ āhamsu : chabbaggiyehi āvuso bhikkhūhi āvaraṇaṃ katan ti. upajjhāyā ujjhāyanti khīyanti vipācenti : kathaṃ hi nāma chabbaggiyā bhikkhū amhe anāpucchā amhākaṃ sāmaṇerānaṃ āvaraṇaṃ karissantīti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave upajjhāye anāpucchā āvaraṇaṃ kātappaṃ. yo kareyya, āpatti dukkaṭassa 'ti. || 1 || 58 ||

tena kho pana samayena chabbaggiyā bhikkhū therānaṃ bhikkhūnaṃ sāmaṇere apalāleti. therā sāmaṇaṃ danta-katṭhaṃ pi mukhodakaṃ pi gaṇhantā kilamanti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave aññassa parisā apalāletabbā. yo apalāleyya, āpatti dukkaṭassa 'ti. || 1 || 59 ||

tena kho pana samayena āyasmato Upanandassa Sakya puttassa Kaṇḍako nāma sāmaṇero Kaṇḍakaṃ nāma bhikkhunim dūsesi. bhikkhū ujjhāyanti khīyanti vipācenti : kathaṃ hi nāma sāmaṇero evarūpaṃ anācāraṃ ācarissantīti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave dasaḥ' aṅgehi samannāgataṃ sāmaṇeraṃ nāsetuṃ : paṇātipātī hoti, adinnādāyī hoti, abrahmacārī hoti, musāvādī hoti, majjapāyī hoti, buddhassa avaṇṇaṃ bhāsati, dhammassa avaṇṇaṃ bhāsati, saṃghassa avaṇṇaṃ bhāsati, micchādīṭṭhiko hoti, bhikkhunīdūsako hoti. anujānāmi bhikkhave imehi dasaḥ' aṅgehi samannāgataṃ sāmaṇeraṃ nāsetuṃ ti. || 1 || 60 ||

tena kho pana samayena aññataro paṇḍako bhikkhūsu pabbajito hoti, so dahare-dahare bhikkhū upasaṃkamitvā evaṃ vadeti : etha maṃ āyasmanto dūsethā 'ti. bhikkhū apasādenti : nassa paṇḍaka, vinassa paṇḍaka, ko tayā attho 'ti. so bhikkhūhi apasādito mahante-mahante moligalle sāmaṇere upasaṃkamitvā evaṃ vadeti : etha maṃ āvuso dūsethā 'ti. sāmaṇerā apasādenti : nassa paṇḍaka, vinassa paṇḍaka, ko tayā attho 'ti. so sāmaṇerehi apasādito hatthibhaṇḍe assabhaṇḍe upasaṃkamitvā evaṃ vadeti : etha maṃ

āvuso dūsethā 'ti. hatthibhaṇḍā assabhaṇḍā dūsesum. ||1||
 te ujjhāyanti khīyanti vipācenti : paṇḍakā ime samaṇā Sa-
 kyaṇḍuttīyā, ye pi imesaṃ na paṇḍakā, te pi paṇḍake dūseti.
 evaṃ ime sabbeva abrahmacārino 'ti. assosum kho bhi-
 kkhū hatthibhaṇḍānaṃ assabhaṇḍānaṃ ujjhāyantānaṃ khī-
 yantānaṃ vipācentānaṃ. atha kho te bhikkhū bhagavato
 etaṃ atthaṃ ārocesum. paṇḍako bhikkhave anupasaṃ-
 panno na upasampādetabbo, upasampanno nāsetabbo 'ti.
 ||2||61||

tena kho pana samayena aññataro purāṇakulaputto khīṇa-
 kolañño sukhumālo hoti. atha kho tassa purāṇakulaputtassa
 khīṇakolaññassa etaḍ ahoṣi : ahaṃ kho sukhumālo na paṭi-
 balo anadhigataṃ vā bhogaṃ adhigantum adhigataṃ vā
 bhogaṃ phātikātum. kena nu kho ahaṃ upāyena sukhaṃ
 ca jīveyyaṃ na ca kilameyyaṃ ti. atha kho tassa purāṇaku-
 laputtassa khīṇakolaññassa etaḍ ahoṣi : ime kho samaṇā
 Sakyaputtīyā sukhasilā sukhamaṇācārā subhojanāni bhuñjivā
 nivātesu sayanesu sayanti. yaṃ nūnāhaṃ sāmāṃ pattaci-
 varam paṭiyādetvā kesamaṃsum ohāretvā kāsāyāni vatthāni
 acchādetvā ārāmaṃ gantvā bhikkhūhi saddhiṃ saṃvaseyyaṃ
 ti. ||1|| atha kho so purāṇakulaputto khīṇakolañño sāmāṃ
 pattacivaram paṭiyādetvā kesamaṃsum ohāretvā kāsāyāni va-
 tthāni acchādetvā ārāmaṃ gantvā bhikkhū abhivādeti. bhi-
 kkhū evaṃ āhaṃsu : kativasso 'si tvaṃ āvuso 'ti. kiṃ etaṃ
 āvuso kativasso nāmā 'ti. ko pana te āvuso upajjhāyo 'ti.
 kiṃ etaṃ āvuso upajjhāyo nāmā 'ti. bhikkhū āyasmantaṃ
 Upāliṃ etaḍ avocum : iñghāvuso Upāli imaṃ pabbajitaṃ
 anuyuñjāhīti. ||2|| atha kho so purāṇakulaputto khīṇako-
 lañño āyasmatā Upālinā anuyuñjīyamāno etaṃ atthaṃ āro-
 cesi. āyasmā Upāli bhikkhūnaṃ etaṃ atthaṃ ārocesi. bhi-
 kkhū bhagavato etaṃ atthaṃ ārocesum. theyyasamvā-
 sako bhikkhave anupasaṃpanno na upasampādetabbo, upa-
 sampanno nāsetabbo. titthiyapakkantako bhikkhave
 anupasaṃpanno 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 ahaṃ upāyena nāgayoniyā ca parimucceyyaṃ khippaṇi ca manussattaṃ paṭilabheyyaṃ ti. atha kho tassa nāgassa etad ahosi : ime kho samaṇā Sakyaputtiyā dhammacārino samacārino brahmacārino saccavādinō sīlavanto kalyāṇadhammā. sace kho ahaṃ samaṇesu Sakyaputtiyesu pabbajeyyaṃ, evāhaṃ nāgayoniyā ca parimucceyyaṃ khippaṇi ca manussattaṃ paṭilabheyyaṃ ti. ||1|| atha kho so nāgo mānavakavaṇṇena bhikkhū upasamkamitvā pabbajjaṃ yāci. taṃ bhikkhū pabbājesuṃ upasampādesuṃ. tena kho pana samāyena so nāgo aññātarena bhikkhunā saddhiṃ paccantime vihāre paṭivasati. atha kho so bhikkhu rattiyā paccūsasamaṃ paccuṭṭhāya ajjhokāse caṅkamati. atha kho so nāgo tassa bhikkhuno nikkhante viṣaṭṭho niddaṃ okkami. sabbo vihāro ahinā punṇo, vātapānehi bhogā nikkhantā honti. ||2|| atha kho so bhikkhu vihāraṃ pavisissāmi ti kavātaṃ paṇamento addasa sabbaṃ vihāraṃ ahinā punṇaṃ, vātapānehi bhoge nikkhante. disvāna bhūto viṣsaraṃ akāsi. bhikkhū upadhāvitvā taṃ bhikkhuṃ etad avocaṃ : kissa tvāṃ āvuso viṣsaraṃ akāsi. ayaṃ āvuso sabbo vihāro ahinā punṇo, vātapānehi bhogā nikkhantā 'ti. atha kho so nāgo tena saddena paṭibujjhitvā sake āsane nisīdi. bhikkhū evaṃ āhaṃsu : ko 'si tvāṃ āvuso 'ti. ahaṃ bhante nāgo 'ti. kissa pana tvāṃ āvuso evarūpaṃ akāsi. atha kho so nāgo bhikkhūnaṃ etaṃ atthaṃ ārocesi. bhikkhū bhagavato etaṃ atthaṃ ārocesuṃ. ||3|| atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe bhikkhusaṃghaṃ sannipātāpetvā taṃ nāgaṃ etad avoca : tumhe khv attha nāgā avirūhi-dhammā imasmiṃ dhammavinaye. gaccha tvāṃ nāga tatth'eva cātuddase pannarase atṭhamiyā ca pakkhassa uposa-thaṃ upavasa, evaṃ tvāṃ nāgayoniyā ca parimuccissasi khippaṇi ca manussattaṃ paṭilabhissasīti. atha kho so nāgo avirūhidhammo kirāhaṃ imasmiṃ dhammavinaye 'ti dukkhī dummano assūni pavattayamāno viṣsaraṃ karitvā pakkāmi. ||4|| atha kho bhagavā bhikkhū āmantesi : dve 'me bhikkhave paccayā nāgassa sabhāvapātukammāya, yadā ca sajjā-tiyā methunaṃ dhammaṃ paṭisevati, yadā ca viṣaṭṭho niddaṃ okkamati. ime kho bhikkhave dve paccayā nāgassa

sabhāvapâtukammāya. tiracchānagato bhikkhave an-upasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti. || 5 || **63** ||

tena kho pana samayena aññataro māṇavako mātaraṃ jīvitaṃ voropesi. so tena pāpakena kammena aṭṭiyati harāyati jigucchati. atha kho tassa māṇavakassa etad ahosi: kena nu kho ahaṃ upāyena imassa pāpassa kammassa nikkhantiṃ kareyyan ti. atha kho tassa māṇavakassa etad ahosi: ime kho samaṇā Sakyaputtiyā dhammacārino samacārino brahmacārino saccavādino silavanto kalyāṇadhammā. sace kho ahaṃ samaṇesu Sakyaputtiyesu pabbajeyyāṃ, evāhaṃ imassa pāpassa kammassa nikkhantiṃ kareyyan ti. || 1 || atha kho so māṇavako bhikkhū upasamkamitvā pabbajjā yāci. bhikkhū āyasmantaṃ Upāliṃ etad avocum: pubbe pi kho āvuso Upāli nāgo māṇavakavaṇṇena bhikkhūsu pabbajito, iñghāvuso Upāli imaṃ māṇavakaṃ anuyuñjāhīti. atha kho so māṇavako āyasmatā Upālinā anuyuñjiyamāno etam atthaṃ ārocesi. āyasmā Upāli bhikkhūnaṃ etam atthaṃ ārocesi. bhikkhū bhagavato etam atthaṃ ārocesum. mātughātako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti. || 2 || **64** ||

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

tena kho pana samayena sambahulā bhikkhū Sāketā Sāvattiyaṃ addhānamaggapaṭipannā honti. antarā magge corā nikkhamitvā ekacce bhikkhū acchindimsu, ekacce bhikkhū hanimsu. Sāvattiyā rājabhaṭṭā nikkhamitvā ekacce core aggahesum, ekacce corā palāyimsu. ye te palāyimsu, te bhikkhūsu pabbajimsu, ye te gahitā, te vadhāya onīyanti. || 1 || addasaṃsu kho te pabbajitā te core vadhāya onīyamāne, disvāna evaṃ āhaṃsu: sādhu kho mayāṃ palāyimhā, sacāca mayāṃ gayheyyāma, mayāṃ pi eva eva haññeyyā-

mā 'ti. bhikkhū evaṃ āhaṃsu : kim pana tumhe āvuso akatthā 'ti. attha kho te pabbajitā bhikkhūnaṃ etam atthaṃ ārocesuṃ. bhikkhū bhagavato etam atthaṃ ārocesuṃ. arahanto ete bhikkhave bhikkhū. arahantaghā-tako bhikkhave anupasaṃpanno na upasaṃpādetabbo, upasaṃpanno nāsetabbo 'ti. ||2|| 66 ||

tena kho pana samayena sambahulā bhikkhuniyo Sāketā Sāvatthiṃ addhānamaggapaṭipannā honti. antarā magge corā nikkhamitvā ekaccā bhikkhuniyo acchindimsu, ekaccā bhikkhuniyo dūsesuṃ. Sāvatthiyā rājabhātā . . . (=I, 66, 1. 2) . . . bhikkhū bhagavato etam atthaṃ ārocesuṃ. bhikkhunīdūsako bhikkhave anupasaṃpanno na upasaṃpādetabbo, upasaṃpanno nāsetabbo. saṃghabhedako bhikkhave anupasaṃpanno na upasaṃpādetabbo, upasaṃpanno nāsetabbo. lohituppāḍako bhikkhave anupasaṃpanno na upasaṃpādetabbo, upasaṃpanno nāsetabbo 'ti. ||1|| 67 ||

tena kho pana samayena aññataro ubhatovyañjanako bhikkhūsu pabbajito hoti, so karoti pi kārāpeti pi. bhagavato etam atthaṃ ārocesuṃ. ubhatovyañjanako bhikkhave anupasaṃpanno na upasaṃpādetabbo, upasaṃpanno nāsetabbo 'ti. ||1|| 68 ||

tena kho pana samayena bhikkhū anupajjhāyakam upasaṃpādentī. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave anupajjhāyako upasaṃpādetabbo. yo upasaṃpādeyya, āpatti dukkaṭassā 'ti. ||1|| tena kho pana samayena bhikkhū saṃghena upajjhāyena upasaṃpādentī. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave saṃghena upajjhāyena upasaṃpādetabbo. yo upasaṃpādeyya, āpatti dukkaṭassā 'ti. ||2|| tena kho pana samayena bhikkhū gaṇena upajjhāyena upasaṃpādentī. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave gaṇena upajjhāyena upasaṃpādetabbo. yo upasaṃpādeyya, āpatti dukkaṭassā 'ti. ||3|| tena kho pana samayena bhikkhū paṇḍakupajjhāyena upasaṃpādentī — gha —, theyyasaṃvāsakupajjhāyena upasaṃpādentī, titthiyapakkantakupajjhāyena up., tiracchānagatupajjhā-

yena up., mātughatakupajjhāyena up., pitughātakupajjhāyena up., arahantaghātakupajjhāyena up., bhikkhunīdūsakupajjhāyena up., samghabhedakupajjhāyena up., lohituppādakupajjhāyena up. ubhatovyañjanakupajjhāyena upasampādentī. bhagavato etam atthaṃ ārocesum. na bhikkhave paṇḍakupajjhāyena upasampādetabbo, na theyyasaṃvāsakupajjhāyena upasampādetabbo . . . na ubhatovyañjanakupajjhāyena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||4|| 69||

tena kho pana samayena bhikkhū apattakam upasampādentī. hatthesu piṇḍāya caranti. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi titthiyā 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave apattako upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||1|| tena kho pana samayena bhikkhū acīvarakam upasampādentī. naggā piṇḍāya caranti. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi titthiyā 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave acīvarako upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||2|| tena kho pana samayena bhikkhū apattacīvarakam upasampādentī. naggā hatthesu piṇḍāya caranti. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi titthiyā 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave apattacīvarako upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||3|| tena kho pana samayena bhikkhū yācitakena pattena upasampādentī. upasampanne pattam paṭiharanti, hatthesu piṇḍāya caranti. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi titthiyā 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave yācitakena pattena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||4|| tena kho pana samayena bhikkhū yācitakena cīvarena upasampādentī. upasampanne cīvaram paṭiharanti, naggā piṇḍāya caranti. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi titthiyā 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave yācitakena cīvarena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||5|| tena kho pana samayena bhikkhū yācitakena pattacīvarena upasampādentī. upasampanne pa-

ttacīvaram paṭiharanti, naggā hatthesu piṇḍāya caranti. manussā ujjhāyanti khīyanti vipācenti : seyyathāpi tittihīyā 'ti. bhagavato etam attham ārocesum. na bhikkhave yācītakena pattacīvarena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||6||70|| naupasampādetabbakavīsativāram niṭṭhitam.

tena kho pana samayena bhikkhū hatthacchinnaṃ pabbājenti — gha —, pādacchinnaṃ pabbājenti, hatthapādacchinnaṃ p., kaṇṇacchinnaṃ p., nāsacchinnaṃ p., kaṇṇanāsacchinnaṃ p., aṅgulicchinnam p., alacchinnaṃ p., kaṇḍaracchinnaṃ p., phaṇahatthakaṃ p., khujjaṃ p., vāmanaṃ p., galagaṇḍiṃ p., lakkhaṇāhatam p., kasāhatam p., likhitakaṃ p., sīpaḍiṃ p., pāparogiṃ p., parisadūsakaṃ p., kāṇaṃ p., kuṇiṃ p., khañjaṃ p., pakkahatam p., chinniriyāpatham p., jarādubbalaṃ p., andham p., mūgaṃ p., badhiraṃ p., andhamūgaṃ p., andhabadhiraṃ p., mūgabadhiraṃ p., andhamūgabadhiraṃ pabbājenti. bhagavato etam attham ārocesum. ||1|| na bhikkhave hatthacchinno pabbājetabbo, na pādacchinno pabbājetabbo . . . na andhamūgabadhiro pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||2|| napabbājetabbadvattiṃsavāram niṭṭhitam. ||71||

dāyajjabhāṇavāram niṭṭhitam navamaṃ.

tena kho pana samayena chabbaggiyā bhikkhū alajjinaṃ nissayaṃ denti. bhagavato etam attham ārocesum. na bhikkhave alajjinaṃ nissayo dātabbo. yo dadeyya, āpatti dukkaṭassā 'ti. tena kho pana samayena bhikkhū alajjinaṃ nissāya vasanti, te pi na cirass' eva alajjino honti pāpa-bhikkhū. bhagavato etam attham ārocesum. na bhikkhave alajjinaṃ nissāya vatthabbaṃ. yo vaseyya, āpatti dukkaṭassā 'ti. ||1|| atha kho bhikkhūnaṃ etad ahoṣi : bhagavatā paññattaṃ na alajjinaṃ nissayo dātabbo, na alajjinaṃ nissāya vatthabban ti. kathaṃ nu kho mayaṃ jāneyyāma lajjim vā alajjim vā 'ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave catūhapañcāhaṃ āgamaṃ yāva bhikkhusabbhāgataṃ jānāmiti. ||2||72||

tena kho pana samayena aññataro bhikkhu Kosalesu janapadesu addhānamaggapaṭipanno hoti. atha kho tassa bhikkhuno etad ahoṣi: 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 aññataram āvāsam upagacchimsu, tattha eko bhikkhu gilāno hoti. atha kho tassa gilānassa bhikkhuno etad ahoṣi: 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 gilānupaṭṭhākassa bhikkhuno etad ahoṣi: 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 gilānupaṭṭhākena 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 ahoṣi: 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 āraññākena bhikkhunā phāsuvihāram sallakkhentena nissayam alabhamānena anissitena vatthum yadā paṭirūpo nissayadāyako āgacchissati, tassa nissāya vassāmiti. ||4|| **73** ||

tena kho pana samayena āyasmato Mahākassapassa upasampadāpekkho hoti. atha kho āyasmā Mahākassapo āyasmato Ānandassa santike dūtam pāhesi: āgacchatu Ānando imam anussāvesatīti. āyasmā Ānando evam āha: nāham ussahāmi therassa nāmam 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 ūnavisativasso puggalo upasampādetabbo 'ti, ahañ c' amhi gabbhaviso. upasampanno nu kho 'mhi na nu kho upasampanno 'ti. bhagavato etam attham ārocesum. yam bhikkhave mātu kucchimim paṭhamam cittam uppannam, paṭhamam viññānam pātubhūtam, tadupādāya sā 'v' assa jāti. anujānāmi bhikkhave gabbhavisaṃ upasampādetun ti. ||1|| **75**||

tena kho pana samayena upasampannā dissanti kuṭṭhikāpi gaṇḍikāpi kilāsikāpi sosikāpi apamārikāpi. bhagavato etam attham ārocesum. anujānāmi bhikkhave upasampādentena tassa antarāyike dhamme pucchitum. evañ ca pana bhikkhave pucchitabbo: santi te evarūpā ābādhā kuṭṭham gaṇḍo kilāso soso apamāro, manusso 'si, puriso 'si, bhujisso 'si, anaṇo 'si, na 'si rājabhaṭo, anuññāto 'si mātāpitūhi, paripunṇavisativasso 'si, paripunṇan te pattacīvaram, kimnāmo 'si, konāmo te upajjhāyo 'ti. ||1|| tena kho pana samayena bhikkhū ananusiṭṭhe upasampadāpekkhe antarāyike dhamme pucchanti. upasampadāpekkhā vitthāyanti, mañkū honti, na sakkonti vissajjetum. bhagavato etam attham ārocesum. anujānāmi bhikkhave paṭhamam anusāsivā pacchā antarāyi-

ke dhamme pucchitun ti. ||2|| tath' eva saṃghamajjhe anusāsanti, upasampadāpekkhā tath' eva vitthāyanti, maṅkū honti, na sakkonti vissajjetum. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave ekamantaṃ anusāsitvā saṃghamajjhe antarāyike dhamme pucchitum. evaṃ ca pana bhikkhave anusāsitaḥ: paṭhamam upajjham gāhāpetabbo, upajjham gāhāpetvā pattacivaram ācikkhitabbam, ayan te patto, ayam saṃghāti, ayam uttarāsaṅgo, ayam antaravāsako, gaccha amumbhi okāse tiṭṭhāhīti. ||3|| bālā avyattā anusāsanti, anusitthā upasampadāpekkhā vitthāyanti, maṅkū honti, na sakkonti vissajjetum. bhagavato etam atthaṃ ārocesum. na bhikkhave bālena avyattena anusāsitaḥ. yo anusāseyya, āpatti dukkaṭassa. anujānāmi bhikkhave vyattena bhikkhunā paṭibaleṇa anusāsitun ti. ||4|| asammataṃ anusāsanti. bhagavato etam atthaṃ ārocesum. na bhikkhave asammatenā anusāsitaḥ. yo anusāseyya, āpatti dukkaṭassa 'ti. anujānāmi bhikkhave sammatenā anusāsitum. evaṃ ca pana bhikkhave sammannitaḥ: attanā 'va attānam sammannitabbam pareṇa vā paro sammannitaḥ. kathaṃ ca attanā 'va attānam sammannitabbam. vyattena bhikkhunā paṭibaleṇa saṃgho nāpetabbo: suṇātu me bhante saṃgho. itthannāmo itthannāmassa āyasmato upasampadāpekkho. yadi saṃghassa pattakallam, aham itthannāmam anusāseyyan ti. evam attanā 'va attānam sammannitabbam. ||5|| kathaṃ ca pareṇa paro sammannitaḥ. vyattena bhikkhunā paṭibaleṇa saṃgho nāpetabbo: suṇātu me bhante saṃgho. itthannāmo itthannāmassa āyasmato upasampadāpekkho. yadi saṃghassa pattakallam, itthannāmo itthannāmam anusāseyyā 'ti. evam pareṇa paro sammannitaḥ. ||6|| tena sammatenā bhikkhunā upasampadāpekkho upasamkamitvā evam assa vacaṇīyo: suṇasi itthannāma. ayam te saccakālo bhūtakālo. yaṃ jātaṃ taṃ saṃghamajjhe pucchante santaṃ atthīti vattabbam, asantaṃ n' atthīti vattabbam. mā kho vitthāsi, mā kho maṅku ahoṣi. evaṃ taṃ pucchissan ti: santi te evarūpā ābādha . . . konāmo te upajjhāyo 'ti. ||7|| ekato āgacchanti. na ekato āgantabbam. anusāsakena paṭhamataram āgantvā saṃgho nāpetabbo: suṇātu me bhante saṃgho. itthannāmo itthannāmassa āyasmato upasampadā-

pekkho. anusittho so mayā. yadi saṃghassa pattakallaṃ, itthannāmo āgaccheyyā 'ti. āgacchāhīti vattabbo. ekamsaṃ uttarāsaṅgaṃ kārapetvā bhikkhūnaṃ pāde vandāpetvā ukkuṭikaṃ nisīdāpetvā añjaliṃ paggaṇhāpetvā upasampadaṃ yācāpetabbo : saṃghaṃ bhante upasampadaṃ yācāmi, ullumpatu maṃ bhante saṃgho anukampaṃ upādāya, dutiyam pi bhante . . . , tatiyam pi bhante saṃghaṃ upasampadaṃ yācāmi, ullumpatu maṃ bhante saṃgho anukampaṃ upādāya 'ti. ||8|| vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo : suṇātu me bhante saṃgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho. yadi saṃghassa pattakallaṃ, ahaṃ itthannāmaṃ antarāyike dhamme puccheyyā ti. suṇasi itthannāma. ayaṃ te sacca kālo bhūta kālo. yaṃ jātāṃ taṃ pucchāmi. santaṃ atthīti vattabbaṃ, asantaṃ n' atthīti vattabbaṃ. santi te evarūpā ābādha . . . konāmo te upajjhāyo 'ti. ||9|| vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo : suṇātu me bhante saṃgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho, parisuddho antarāyikehi dhammehi, paripuṇṇ' assa pattacīvaraṃ. itthannāmo saṃghaṃ upasampadaṃ yācati itthannāmena upajjhāyena. yadi saṃghassa pattakallaṃ, saṃgho itthannāmaṃ upasampadēyya itthannāmena upajjhāyena. esā ñatti. ||10|| suṇātu me bhante saṃgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho, parisuddho antarāyikehi dhammehi, paripuṇṇ' assa pattacīvaraṃ. itthannāmo saṃghaṃ upasampadaṃ yācati itthannāmena upajjhāyena. saṃgho itthannāmaṃ upasampādeti itthannāmena upajjhāyena. yassa āyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena, so tuṇh' assa, yassa na kkhamati, so bhāseyya. ||11|| dutiyam pi etaṃ atthaṃ vadāmi : suṇātu me . . . tatiyam pi etaṃ atthaṃ vadāmi : suṇātu me . . . yassa na kkhamati, so bhāseyya. upasampanno saṃghena itthannāmo itthannāmena upajjhāyena. khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmi. ||12|| **76** || upasampadākammaṃ niṭṭhitaṃ.

tāvad eva chāyā metabbā, utupamaṇaṃ ācikkhitabbaṃ, divasabhāgo ācikkhitabbo, saṃgīti ācikkhi-

tabbā, cattāro nissaya ācikkhitabbā: piṇḍiyālopabhōjanam nissāya pabbajjā, tattha te yāvajīvam ussāho karaṇīyo, atirekalābho saṃghabbattam uddesabbattam nimantanam salākabbattam pakkhikam uposathikam pātipadikam. paṃsukūlacivaram nissāya pabbajjā, tattha te yāvajīvam ussāho karaṇīyo. atirekalābho khomaṃ kappāsikam koseyyam kambalam sāṇam bhaṅgam. rukkhamūlasenāsanaṃ nissāya pabbajjā, tattha te yāvajīvam ussāho karaṇīyo. atirekalābho vihāro aḍḍhayogo pāsādo hammiyam guhā. pūtimuttābhessajjam nissāya pabbajjā, tattha te yāvajīvam ussāho karaṇīyo. atirekalābho sappi navanītam telam madhu phāṇitan ti. ||1||77|| cattāro nissaya niṭṭhitā.

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

yāvajīvaṃ akaraṇīyaṃ. ||3|| upasampannena bhikkhunā sañcicca paṇo jīvitaṃ no voropetabbo antamaso kunthakipillikaṃ upādāya. yo bhikkhu sañcicca manussaviggahaṃ jīvitaṃ voropeti antamaso gabbhapātanaṃ upādāya, assamaṇo hoti asakyaputtiyo. seyyathāpi nāma puthusilā dvedhā bhinnā appaṭisandhikā hoti, evaṃ eva bhikkhu sañcicca manussaviggahaṃ jīvitaṃ voropetvā assamaṇo hoti asakyaputtiyo, taṃ te yāvajīvaṃ akaraṇīyaṃ. ||4|| upasampannena bhikkhunā uttarimanussadhammo na ullapitabbo antamaso suññāgāre abhiraṃamāmiti. yo bhikkhu pāpiccho icchāpakato asantaṃ abhūtaṃ uttarimanussadhammaṃ ullapati jhānaṃ vā vimokkhaṃ vā samādhim vā samāpattiṃ vā maggaṃ vā phalaṃ vā, assamaṇo hoti asakyaputtiyo. seyyathāpi nāma tālo matthakacchinno abhabbo punavirūhiyā, evaṃ eva bhikkhu pāpiccho icchāpakato asantaṃ abhūtaṃ uttarimanussadhammaṃ ullapitvā assamaṇo hoti asakyaputtiyo, taṃ te yāvajīvaṃ akaraṇīyaṃ ti. ||5||

cattāri akaraṇīyāni niṭṭhitāni. ||78||

tena kho pana samayena aññataro bhikkhu āpattiyaṃ adassane ukkhittako vibbhami, so puna paccāgantvā bhikkhū upasampadaṃ yāci. bhagavato etaṃ atthaṃ ārocesum. idha pana bhikkhave bhikkhu āpattiyaṃ adassane ukkhittako vibbhamati, so puna paccāgantvā bhikkhū upasampadaṃ yācati. so evaṃ assa vacanīyo : passissasi taṃ āpattiṃ ti. sac' āhaṃ passissāmiti pabbājetabbo, sac' āhaṃ na passissāmiti na pabbājetabbo. ||1|| pabbājetvā vattaṃ passissasi taṃ āpattiṃ ti. sac' āhaṃ passissāmiti upasampādetabbo, sac' āhaṃ na passissāmiti na upasampādetabbo. upasampādetvā vattaṃ passissasi taṃ āpattiṃ ti. sac' āhaṃ passissāmiti osāretabbo, sac' āhaṃ na passissāmiti na osāretabbo. osāretvā vattaṃ passasi taṃ āpattiṃ ti. sace passati, icc etaṃ kusalaṃ, na ce passati, labbhamānāya sāmaggīyā puna ukkhipitabbo, alabbhamānāya sāmaggīyā anāpatti sambhoge samvāse. ||2|| idha pana bhikkhave bhikkhu āpattiyaṃ appaṭikamme ukkhittako vibbhamati, so puna paccāgantvā bhikkhū upasampadaṃ yācati. so evaṃ assa vacanīyo : paṭikarissasi taṃ āpattiṃ ti. sac' āhaṃ paṭikarissāmiti pabbāje-

tabbo, sac' āham na paṭikarissāmiti na pabbājetabbo. pabbājetvā vattabbo paṭikarissasi tam āpattin ti. sac' āham paṭikarissāmiti upasampādetabbo, sac' āham na paṭikarissāmiti na upasampādetabbo. upasampādetvā vattabbo paṭikarissasi tam āpattin ti. sac' āham paṭikarissāmiti osāretabbo, sac' āham na paṭikarissāmiti na osāretabbo. osāretvā vattabbo paṭikarohi tam āpattin ti. sace paṭikaroti, icc etam kusalam, no ce paṭikaroti, labbhamānāya sāmaggīyā puna ukkhipitabbo, alabbhamānāya sāmaggīyā 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 paṭinissajjissāmiti pabbājetabbo, sac' āham na paṭinissajjissāmiti na pabbājetabbo. pabbājetvā vattabbo paṭinissajjissasi tam pāpikam diṭṭhin ti. sac' āham paṭinissajjissāmiti upasampādetabbo, sac' āham na paṭinissajjissāmiti na upasampādetabbo. upasampādetvā vattabbo paṭinissajjissasi tam pāpikam diṭṭhin ti. sac' āham paṭinissajjissāmiti osāretabbo, sac' āham na paṭinissajjissāmiti na osāretabbo. osāretvā vattabbo paṭinissajjāhi tam pāpikam diṭṭhin ti. sace paṭinissajjati, icc etam kusalam, no ce paṭinissajjati, labbhamānāya sāmaggīyā puna ukkhipitabbo, alabbhamānāya sāmaggīyā anāpatti sambhoge samvāse 'ti. ||4||79||

Mahākhandhako paṭhamo.

vinayamhi mahatthesu pesalānam sukhāvahe
niggahe ca pāpicchānam lajjīnam paggahe su ca |
sāsana dhāraṇe c'eva sabbaññujinagocare
anaññavisaye kheme supaññatte asaṃsaye |
khandhake vinaye c'eva parivāre ca mātike
yathatthakārī kusalo paṭipajjati yoniso. |
yo gavaṃ na vijānāti na so rakkhati gogaṇaṃ,
- evaṃ sīlaṃ ajānanto kiṃ so rakkheyya saṃvaram. |
pamuṭṭhamhi ca suttante abhidhamme ca tāvade

5 vinaye avinatthamhi puna tiṭṭhati sāsanaṃ. |
 tasmā saṃgahaṇahetu uddānaṃ anupubbaso
 pavakkhāmi yathāññaṃ, suṇātha mama bhāsato. |
 vatthu nidānaṃ āpattiṃ nayā peyyālam eva ca
 dukkaraṃ taṃ asesetum, nayato taṃ vijjānāthā 'ti. |

-
- bodhi ca, Rājāyatanam, Ajapālo, Sahampati
 Brahmā, Ālāro, Uddako, bhikkhū ca, Upako isi, |
 Koṇḍañño, Vappo, Bhaddiyo, Mahānāmo ca, Assaji,
 Yaso, cattāro, paññāsam, sabbe, pesesi so, disā, |
 vatthum, Mārehi, timśā ca, Uruvelam, tayo jaṭṭi,
 10 agyāgāraṃ, Mahārājā, Sakko, Brahmā ca, kevalā, |
 pamsukūlam, pokkharāṇi, silā ca, kakudho, silā,
 jambu, ambo ca, āmalako, pāricchattapuppham āhari, |
 phāliyantū, ujjalantu, vijjhāyantu ca Kassapa,
 nimujjanti, mukhī, meggho, Gayā, laṭṭhi ca, Māgadho, |
 Upatisso, Kolito ca, abhiññātā ca, pabbajjam,
 dunnivatthā, paṇāmanā, kiso lūkho ca brāhmaṇo, |
 anācāraṃ ācarati, udaraṃ, māṇavo, gaṇo,
 vassaṃ, bālehi, pakkanto, dasa vassāni, nissayo, |
 na vattanti, paṇāmetum, bālā, passaddhi, pañca, cha,
 15 yo so añño ca, naggo ca, acchinnam, jaṭi, Sākiyo, |
 Magadhesu pañca ābādhā, eko, coro ca aṅguli,
 Māgadho ca anuññāsi, kārā, likhi, kasāhato, |
 lakkhaṇā, iṇā, dāso ca, Bhaṇḍuko, Upāli, ahi,
 saddhakulam, Kaṇḍako ca, āhundarikam eva ca, |
 vatthumhi, dārako, sikkhā, viharanti ca, kim nu kho,
 sabbam, mukham, upajjhāye, apalāḷana-Kaṇḍako, |
 paṇḍako, theyya-pakkanto, ahi ca, mātari, pitā,
 arahanta-bhikkhunī, bheda, ruhirena ca, vyañjanaṃ, |
 anupajjhāya—saṃghena, gaṇa-paṇḍakā-'pattako,
 20 acīvaraṃ, tadubhayam, yācitenā pi ye tayo, |
 hatthā, pādā, hatthapādā, kaṇṇā, nāsā, tadubhayam,
 aṅguli, aḷa-kaṇḍaram, phaṇam, khujjaṇi ca, vāmanam, |
 galagaṇḍi, lakkhaṇā c' eva, kasā, likhita-sīpadi,
 pāpa-parisadūsaṇi ca, kaṇam, kuṇim tath' eva ca, |



- khañja-pakkahatañ c' eva, sacchinnairiyāpathaṃ,
 jarāndha-mûga-badhiraṃ, andhamûgañ ca yaṃ tañhiṃ,
 andhabadhiraṃ yaṃ vuttaṃ, mûgabadhiraṃ eva ca,
 andhamûgabadhirañ ca, alajjīnañ ca nissayaṃ,
 vatthabbañ ca, kataddhānaṃ, yācamānena, pekkhanā,
 25 āgacchantaṃ, vivadenti, ekupajjhāyena, Kassapo,
 dissanti upasampannā ābādhehi ca pīlitā,
 ananusitṭhā vitthāyanti, tatth' eva anusāsanā,
 saṃghe pi ca, atho bālo, asammato ca, ekato,
 ullumpatupasampadā, nissayo, ekako, tayo 'ti.
 imamhi khandhake vatthu ekasataṃ bāsattati.

Mahākhandhake uddānaṃ niṭṭhitaṃ paṭhamam.

M A H Â V A G G A .

II.

Tena samayena buddho bhagavâ Râjagahe viharati Gijjhakûṭṭe pabbate. tena kho pana samayena aññatitthiyâ paribbâjakâ cātuddase pannarase aṭṭhamiyâ ca pakkhassa sannipatitvâ dhammaṃ bhāsanti. te manussâ upasamkamanti dhammasavanâya. te labhanti aññatitthiyesu paribbâjakesu pemaṃ, labhanti pasâdaṃ, labhanti aññatitthiyâ paribbâjakâ pakkhaṃ. ||1|| atha kho rañño Mâgadhaassa Seniyassa Bimbisâraassa rahogatassa paṭisallinassa evaṃ cetaso parivitaṅko udapâdi: etarahi kho aññatitthiyâ paribbâjakâ cātuddase pannarase aṭṭhamiyâ ca pakkhassa sannipatitvâ dhammaṃ bhāsanti. te manussâ upasamkamanti dhammasavanâya. te labhanti aññatitthiyesu paribbâjakesu pemaṃ, labhanti pasâdaṃ, labhanti aññatitthiyâ paribbâjakâ pakkhaṃ. yaṃ nûna ayyâpi cātuddase pannarase aṭṭhamiyâ ca pakkhassa sannipateyyun ti. ||2|| atha kho râjâ Mâgadho Seniyo Bimbisâro yena bhagavâ ten' upasamkami, upasamkamitvâ bhagavantam abhivâdetvâ ekamantaṃ nisîdi. ekamantaṃ nisinno kho râjâ Mâgadho Seniyo Bimbisâro bhagavantam etad avoca: idha mayhaṃ bhante rahogatassa paṭisallinassa evaṃ cetaso parivitaṅko udapâdi: etarahi kho aññatitthiyâ paribbâjakâ . . . aṭṭhamiyâ ca pakkhassa sannipateyyun ti. sâdhu bhante ayyâpi cātuddase pannarase aṭṭhamiyâ ca pakkhassa sannipateyyun ti. ||3|| atha kho bhagavâ râjânaṃ Mâgadhaṃ Seniyaṃ Bimbisâraṃ dhammiyâ kathâya sandassesi samâdapesi samuttejesi sampahaṃsesi. atha kho râjâ Mâgadho Seniyo Bimbisâro bhagavatâ dhammiyâ kathâya sandassito samâdapito samuttejito sampahaṃsito utthâyâsanâ bhagavantam

abhivâdetvâ padakkhiṇaṃ katvâ pakkâmi. atha kho bhagavâ etasmim̐ nidāne etasmim̐ pakaraṇe dhammikathaṃ katvâ bhikkhû āmantesi: anujānāmi bhikkhave cātuddase pannarase aṭṭhamiyâ ca pakkhassa sannipatitun ti. ||4||1||

tena kho pana samayena bhikkhû bhagavatâ anuññātaṃ cātuddase pannarase aṭṭhamiyâ ca pakkhassa sannipatitun ti te cātuddase pannarase aṭṭhamiyâ ca pakkhassa sannipatitvâ tuṇhī nisīdanti. te manussâ upasaṃkamanti dhammasavanāya. te ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma samaṇā Sakyaputtiyâ cātuddase pannarase aṭṭhamiyâ ca pakkhassa sannipatitvâ tuṇhī nisīdissanti seyyathāpi mūgasūkarā. nanu nāma sannipatitehi dhammo bhāsitabbo 'ti. assosum̐ kho bhikkhû tesam̐ manussānaṃ ujjhāyantānaṃ khīyantānaṃ vipācentānaṃ. atha kho te bhikkhû bhagavato etaṃ atthaṃ ārocesum̐. atha kho bhagavâ etasmim̐ nidāne etasmim̐ pakaraṇe dhammikathaṃ katvâ bhikkhû āmantesi: anujānāmi bhikkhave cātuddase pannarase aṭṭhamiyâ ca pakkhassa sannipatitvâ dhammaṃ bhāsitun ti. ||1||2||

atha kho bhagavato rahogatassa paṭisallīnassa evaṃ cetaso parivitaṃ upapādi: yaṃ nūnāhaṃ yāni mayâ bhikkhūnaṃ paññattāni sikkhāpadāni tāni nesam̐ pātimokkhuḍdesaṃ anujāneyyaṃ, so nesam̐ bhavissati uposathakamman ti. ||1|| atha kho bhagavâ sāyaṇhasamayam̐ paṭisallānā vutṭhito etasmim̐ nidāne etasmim̐ pakaraṇe dhammikathaṃ katvâ bhikkhû āmantesi: idha mayhaṃ bhikkhave rahogatassa paṭisallīnassa evaṃ cetaso parivitaṃ upapādi: yaṃ nūnāhaṃ yāni mayâ bhikkhūnaṃ paññattāni sikkhāpadāni tāni nesam̐ pātimokkhuḍdesaṃ anujāneyyaṃ, so nesam̐ bhavissati uposathakamman ti. anujānāmi bhikkhave pātimokkhaṃ uddisittum̐. ||2|| evañ ca pana bhikkhave uddisittabbaṃ: vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo: suṇātu me bhante saṃgho. ajj' uposatho pannaraso. yadi saṃghassa patta-kallaṃ, saṃgho uposathaṃ kareyya pātimokkhaṃ uddiseyya. kim saṃghassa pubbakiccaṃ pārisuddhiṃ āyasmanto

ārocetha. pātimokkham uddisissāmi, tam sabbeva santā sādhu-
 kam suṇoma manasikaroma. yassa siyā āpatti, so āvi-
 kareyya, asantiyā āpattiyā tuṇhī bhavitabbaṃ, tuṇhibhāvena
 kho paṇāyasmante parisuddhā 'ti vedissāmi. yathā kho pana
 paccekapuṭṭhassa veyyākaraṇaṃ hoti, evaṃ eva evarūpāya
 parisāya yāvatatiyaṃ anussāvitam hoti. yo pana bhikkhu
 yāvatatiyaṃ anussāviyamāne saramāno santim āpattim nā-
 vikareyya, sampajānamusāvād' assa hoti. sampajānamusā-
 vādo kho paṇāyasmanto antarāyiko dhammo vutto bhagavatā.
 tasmā saramānena bhikkhunā āpannena visuddhāpekkhena
 santi āpatti āvikātabbā, āvikatā hi 'ssa phāsu hotīti. ||3||
 pātimokkhan ti ādim etaṃ, mukhaṃ etaṃ, pamukhaṃ etaṃ
 kusalānaṃ dhammānaṃ, tena vuccati pātimokkhan ti. āya-
 smanto 'ti piyavacanāṃ etaṃ, garuvacanāṃ etaṃ, sagāra-
 sappatissādhivacanāṃ etaṃ āyasmanto 'ti. uddisissāmīti
 ācikkhissāmi desessāmi paññāpessāmi patthapessāmi viva-
 rissāmi vibhajissāmi uttānikarissāmi pakāsessāmi. tan ti
 pātimokkham vuccati. sabbeva santā 'ti yāvatikā tassā pa-
 risāya therā ca navā ca majjhimā ca, ete vuccanti sabbeva
 santā 'ti. sādhu-kaṃ suṇomā 'ti atthikātvā manasikatvā
 sabbam cetasā samannāharāma. manasikaromā 'ti ekagga-
 cittā avikkhittacittā avisāhatacittā nisāmema. ||4|| yassa
 siyā āpattīti therassa vā navassa vā majjhimassa vā pañca-
 nnaṃ vā āpattikkhandhānaṃ aññatarā āpatti sattannaṃ vā
 āpattikkhandhānaṃ aññatarā āpatti. so āvikareyyā 'ti so
 deseyya, so vivareyya, so uttānikareyya, so pakāseyya sam-
 ghamajjhe vā gaṇamajjhe vā ekapuggale vā. asanti nāma
 āpatti anajjhāpannā vā hoti āpajjitvā vā vuṭṭhitā. tuṇhī
 bhavitabban ti adhvāsetabbaṃ, na vyāhātabbaṃ. parisu-
 ddhā 'ti vedissāmīti jānissāmi dhāressāmi. ||5|| yathā kho
 pana paccekapuṭṭhassa veyyākaraṇaṃ hotīti yathā ekena eko
 puṭṭho vyākareyya, evaṃ eva tassā parisāya jānitabbaṃ maṃ
 pucchati. evarūpā nāma parisā bhikkhuparisā vuccati.
 yāvatatiyaṃ anussāvitam hotīti sakim pi anussāvitam hoti
 dutiyaṃ pi anussāvitam hoti tatiyaṃ pi anussāvitam hoti.
 saramāno 'ti jānamāno sañjānamāno. santi nāma āpatti
 ajjhāpannā vā hoti āpajjitvā vā avuṭṭhitā. nāvikareyyā 'ti
 na deseyya na vivareyya na uttānikareyya na pakāseyya

samghamajjhe vā gaṇamajjhe vā ekapuggale vā. ||6|| sampajānamusāvād' assa hotīti, sampajānamusāvādo kiṃ hoti. dukkaṭaṃ hoti, antarāyiko dhammo vutto bhagavatā 'ti. kissa antarāyiko. paṭhamassa jhānassa adhigamāya antarāyiko, dutiyassa jhānassa adhigamāya antarāyiko, tatiyassa jhānassa adhigamāya antarāyiko, catutthassa jhānassa adhigamāya antarāyiko, jhānānaṃ vimokkhānaṃ samādhīnaṃ samāpattīnaṃ nekkhammānaṃ nissaraṇānaṃ pavivekānaṃ kusālānaṃ dhammānaṃ adhigamāya antarāyiko. tasmā 'ti taṃkāraṇā. saramānenā 'ti jānamānena sañjānamānena. visuddhāpekkhenā 'ti vuṭṭhātukāmena visujjhita-kāmena. ||7|| santi nāma āpatti ajjhāpannā vā hoti āpajjitvā vā avuṭṭhitā. āvikātabbā 'ti āvikātabbā samghamajjhe 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, jhānānaṃ vimokkhānaṃ samādhīnaṃ samāpattīnaṃ nekkhammānaṃ nissaraṇānaṃ pavivekānaṃ kusālānaṃ dhammānaṃ adhigamāya phāsu hotīti. ||8||3||

tena kho pana samayena bhikkhū bhagavatā pātimokkhuddeso anuññāto 'ti devasikaṃ pātimokkhaṃ uddisanti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave devasikaṃ pātimokkhaṃ uddisitabbaṃ. yo uddiseyya, āpatti dukkaṭassa. anujānāmi bhikkhave uposathe pātimokkhaṃ uddisitun ti. ||1|| tena kho pana samayena bhikkhū bhagavatā uposathe pātimokkhuddeso anuññāto 'ti pakkhassa tikkhattum pātimokkhaṃ uddisanti cātuddase pannarase aṭṭhamiyā ca pakkhassa. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave pakkhassa tikkhattum pātimokkhaṃ uddisitabbaṃ. yo uddiseyya, āpatti dukkaṭassa. anujānāmi bhikkhave sakiṃ pakkhassa cātuddase vā pannarase vā pātimokkhaṃ uddisitun ti. ||2||4||

tena kho pana samayena chabbaggiyā bhikkhū yathāparisāya pātimokkhaṃ uddisanti sakāya-sakāya parisāya. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave yathāpa-

risāya pātimokkham uddisitabham sakāya-sakāya parisāya. yo uddiseyya, āpatti dukkatassa. anujānāmi bhikkhave samaggānaṃ uposathakamman ti. ||1|| atha kho bhikkhūnaṃ etad ahosi: bhagavatā paññattam samaggānaṃ uposathakamman ti. kittāvatā nu kho sāmaggī hoti, yāvatā ekāvāso udāhu sabbā paṭhavīti. bhagavato etam attham ārocesum. anujānāmi bhikkhave ettāvatā sāmaggī yāvatā ekāvāso 'ti. ||2|| tena kho pana samayena āyasmā Mahākappino Rājagahe viharati Maddakucchismiṃ migadāye. atha kho āyasmato Mahākappinassa rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko udapādi: gaccheyyaṃ vāhaṃ uposatham na vā gaccheyyaṃ, gaccheyyaṃ vā saṃghakammaṃ na vā gaccheyyaṃ, atha khv āhaṃ visuddho paramāya visuddhiyā 'ti. ||3|| atha kho bhagavā āyasmato Mahākappinassa cetasā cetoparivitaṅkaṃ aññāya seyyathāpi nāma balavā puriso sammiñjitaṃ vā bhāhaṃ pasāreyya pasāritaṃ vā bhāhaṃ sammiñjeyya, evaṃ eva Gijjhakūṭe pabbate antarahito Maddakucchismiṃ migadāye āyasmato Mahākappinassa pamukhe pāturahosi. nisīdi bhagavā paññatte āsane, āyasmāpi kho Mahākappino bhagavantam abhivādetvā ekamantaṃ nisīdi. ||4|| ekamantaṃ nisinnaṃ kho āyasmantaṃ Mahākappinaṃ bhagavā etad avoca: nanu te Kappina rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko udapādi: gaccheyyaṃ vāhaṃ uposatham na vā gaccheyyaṃ, gaccheyyaṃ vā saṃghakammaṃ na vā gaccheyyaṃ, atha khv āhaṃ visuddho paramāya visuddhiyā 'ti. evaṃ bhante. tumhe ce brāhmaṇā uposatham na sakkarissatha, na garukarissatha, na mānessatha, na pūjessatha, atha ko carahi uposatham sakkarissati garukarissati mānessati pūjessati. gaccha tvam brāhmaṇa uposatham, mā no agamāsi, gacch' eva saṃghakammaṃ, mā no agamāsi. evaṃ bhante 'ti kho āyasmā Mahākappino bhagavato paccassosi. ||5|| atha kho bhagavā āyasmantaṃ Mahākappinaṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā seyyathāpi nāma balavā puriso sammiñjitaṃ vā bhāhaṃ pasāreyya pasāritaṃ vā bhāhaṃ sammiñjeyya, evaṃ eva Maddakucchismiṃ migadāye āyasmato Mahākappinassa pamukhe antarahito Gijjhakūṭe pabbate pāturahosi. ||6||5||

atha kho bhikkhūnaṃ etad ahoṣi: bhagavatā paññattam ettāvataṃ sāmaggī yāvataṃ ekāvāso 'ti. kittāvataṃ nu kho ekāvāso hotīti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave sīmaṃ sammannitum. evaṃ ca pana bhikkhave sammannitabbā: paṭhamam nimittā kittetabbā, pabbatanimittam, pāsāṇanimittam, vananimittam, rukkhanimittam, magganimittam, vammikanimittam, nadānimittam, udakanimittam. nimitte kittetvā vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo: suṇātu me bhante saṃgho. yāvataṃ samantā nimittā kittitā, yadi saṃghassa pattakallam, saṃgho etehi nimittehi sīmaṃ sammanneyya samānasamvāsam ekuposatham. esā ñatti. ||1|| suṇātu me bhante saṃgho. yāvataṃ samantā nimittā kittitā, saṃgho etehi nimittehi sīmaṃ sammannati samānasamvāsam ekuposatham. yassāyasmato khamati etehi nimittehi sīmāya sammuti samānasamvāsāya ekuposathāya, so tuṇh' assa, yassa na khamati, so bhāseyya. sammataṃ sīmā saṃghena etehi nimittehi samānasamvāsā ekuposathā. khamati saṃghassa, tasmā tuṇhī, evaṃ etam dhārayāmiti. ||2||6||

tena kho pana samayena chabbaggiyā bhikkhū bhagavatā sīmāsammuti anuññatā 'ti atimahatiyo sīmāyo sammannanti catuyojanikāpi pañcayojanikāpi chayojanikāpi. bhikkhū uposatham āgacchantā uddisamāne pi pātimokkhe āgacchanti uddiṭṭhamatte pi āgacchanti antarāpi parivasanti. bhagavato etam atthaṃ ārocesum. na bhikkhave atimahatī sīmā sammannitabbā catuyojanikā vā pañcayojanikā vā chayojanikā vā. yo sammanneyya, āpatti dukkaṭassa. anujānāmi bhikkhave tiyojanaparamam sīmaṃ sammannitum ti. ||1|| tena kho pana samayena chabbaggiyā bhikkhū nadīpāram sīmaṃ sammannanti. uposatham āgacchantā bhikkhū pi vuyhanti pattāpi vuyhanti cīvarāni pi vuyhanti. bhagavato etam atthaṃ ārocesum. na bhikkhave nadīpārā sīmā sammannitabbā. yo sammanneyya, āpatti dukkaṭassa. anujānāmi bhikkhave yatth' assa dhuvaṇāvā vā dhuvasetu vā, evarūpaṃ nadīpāram sīmaṃ sammannitum ti. ||2||7||

tena kho pana samayena bhikkhū anupariveniyam pāti-

mokkham uddisanti asaṃketena. āgantukā bhikkhū na jānanti kattha vā ajj' uposatho kariyissatīti. bhagavato etam attham ārocesum. na bhikkhave anupariveniyam pātimokkham uddisatibbam asaṃketena. yo uddiseyya, āpatti dukkaṭassa. anujānāmi bhikkhave uposathāgāraṃ sammannitvā uposatham kātum yaṃ saṃgho ākaṅkhati vihāraṃ vā adḍhayogaṃ vā pāsādam vā hammiyaṃ vā guhaṃ vā. evaṃ ca pana bhikkhave sammannitabbam : ||1|| vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo : suṇātu me bhante saṃgho. yadi saṃghassa pattakallaṃ, saṃgho itthannāmaṃ vihāraṃ uposathāgāraṃ sammanneyya. esā ñatti. suṇātu me bhante saṃgho. saṃgho itthannāmaṃ vihāraṃ uposathāgāraṃ sammannati. yassāyasmato khamati itthannāmassa vihārassa uposathāgārassa sammuti, so tuṇh' assa, yassa na khamati, so bhāseyya. sammato saṃghena itthannāmo vihāro uposathāgāraṃ. khamati saṃghassa, tasmā tuṇhī, evaṃ etam dhārayāmiti. ||2|| tena kho pana samaye-
na aññatarasmim āvāse dve uposathāgārāni sammataṇi honti. bhikkhū ubhayattha sannipatanti idha uposatho kariyissati idha uposatho kariyissatīti. bhagavato etam attham ārocesum. na bhikkhave ekasmim āvāse dve uposathāgārāni sammannitabbāni. yo sammanneyya, āpatti dukkaṭassa. anujānāmi bhikkhave ekaṃ samūhanitvā ekattha uposatham kātum. ||3|| evaṃ ca pana bhikkhave samūhantabbam : vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo : suṇātu me bhante saṃgho. yadi saṃghassa pattakallaṃ, saṃgho itthannāmaṃ uposathāgāraṃ samūhaneyya. esā ñatti. suṇātu me bhante saṃgho. saṃgho itthannāmaṃ uposathāgāraṃ samūhanati. yassāyasmato khamati itthannāmassa uposathāgārassa samugghāto, so tuṇh' assa, yassa na khamati, so bhāseyya. samūhatam saṃghena itthannāmaṃ uposathāgāraṃ. khamati saṃghassa, tasmā tuṇhī, evaṃ etam dhārayāmiti. ||4|| 8 ||

tena kho pana samayena aññatarasmim āvāse atikhuddakaṃ uposathāgāraṃ sammataṃ hoti. tadah' uposathe mahā bhikkhusaṃgho sannipatito hoti. bhikkhū asammataṃ bhūmiyā nisinnā pātimokkham assosum. atha kho tesaṃ bhikkhūnaṃ etad ahoṣi : bhagavatā paññattam uposathāgāraṃ

sammannitvā uposatho kâtabbo 'ti, mayañ ca asammataya bhûmiyā nisinnā pātimokkham assosumbhā. kato nu kho ambhākam uposatho akato nu kho 'ti. bhagavato etam attham ārocesum. sammatāya vā bhikkhave bhûmiyā nisinnā asammataya vā, yato pātimokkham suṇāti, kato 'v' ass' uposatho. || 1 || tena hi bhikkhave saṃgho yāvamahantaṃ uposathapamukham ākaṇkhati, tāvamahantaṃ uposathapamukham sammannatu. evañ ca pana bhikkhave sammannitabbam : paṭhamam nimittā kittetabbā. nimitte kittetvā vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo : suṇātu me bhante saṃgho. yāvata samantā nimittā kittitā, yadi saṃghassa pattakallam, saṃgho etehi nimittehi uposathapamukham sammanneyya. esā ñatti. suṇātu me bhante saṃgho. yāvata samantā nimittā kittitā, saṃgho etehi nimittehi uposathapamukham sammannati. yassāyasmato khamati etehi nimittehi uposathapamukhassa sammuti, so tuṇh' assa, yassa na khamati, so bhāseyya. sammataṃ saṃghena etehi nimittehi uposathapamukham. khamati saṃghassa, tasmā tuṇhī, evam etam dhārayāmiti. || 2 || 9 ||

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

tena kho pana samayena Rājagahe sambahulā āvāsā samānasimā honti. tattha bhikkhū vivadanti ambhākam āvāse uposatho kariyatu ambhākam āvāse uposatho kariyatū 'ti. bhagavato etam attham ārocesum. idha pana bhikkhave sambahulā āvāsā samānasimā honti, tattha bhikkhū vivadanti ambhākam āvāse uposatho kariyatu ambhākam āvāse uposatho kariyatū 'ti. tehi bhikkhave bhikkhūhi sabbe' eva ekajjham sannipatitvā uposatho kâtabbo, yattha vā pana thero bhikkhu viharati tattha sannipatitvā uposatho kâtabbo. na tv eva vaggena saṃghena uposatho kâtabbo. yo kareyya, āpatti dukkaṭassā 'ti. || 1 || 11 ||

tena kho pana samayena āyasmā Mahākassapa 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' ambi vulho, tena me cīvarāni allānīti. bhagavato etam attham ārocesum. yā sā bhikkhave samghena sīmā sammata samānasamvāsā ekuposathā, samgho tam sīmam ticīvarena avippavāsam sammannatu. ||1|| evañ ca pana bhikkhave sammannitabbā : vyattena bhikkhunā paṭibalena samgho ñāpetabbo : suṇātu me bhante samgho. yā sā samghena sīmā sammata samānasamvāsā ekuposathā, yadi samghassa pattakallam, samgho tam sīmam ticīvarena avippavāsam sammanneyya. esā ñatti. suṇātu me bhante samgho. yā sā samghena sīmā sammata samānasamvāsā ekuposathā, samgho tam sīmam ticīvarena avippavāsam sammannati. yassāyasmato khamati etissā sīmāya ticīvarena avippavāsāya sammuti, so tuṇh' assa, yassa na khamati, so bhāseyya. sammata sā sīmā samghena ticīvarena avippavāsā. khamati samghassa, tasmā tuṇhī, evam etam dhārayāmi. ||2|| tena kho pana samayena bhikkhū bhagavatā ticīvarena avippavāsasammuti anuññātā 'ti antaraghare cīvarāni nikkhipanti. tāni cīvarāni nassanti pi dayhanti pi undurehi pi khajjanti, bhikkhū duccolā honti lūkhacīvarā. bhikkū evam āhamsu : kissa tumhe āvuso duccolā lūkhacīvarā 'ti. idha mayam āvuso bhagavatā ticīvarena avippavāsasammuti anuññātā 'ti antaraghare cīvarāni nikkhipimhā, tāni cīvarāni natthāni pi daḍḍhāni pi undurehi pi khāyitāni. tena mayam duccolā lūkhacīvarā 'ti. bhagavato etam attham ārocesum. yā sā bhikkhave samghena sīmā sammata samānasamvāsā ekuposathā, samgho tam sīmam ticīvarena avippavāsam sammannatu tḥapetvā gāmañ ca gāmūpacārañ ca. ||3|| evañ ca pana bhikkhave sammannitabbā : vyattena bhikkhunā paṭibalena samgho ñāpetabbo : suṇātu me bhante samgho. yā sā samghena sīmā sammata samānasamvāsā ekuposathā, yadi samghassa pattakallam, samgho tam sīmam ticīvarena avippavāsam sammanneyya tḥapetvā

gāmañ ca gāmūpacārañ ca. esā ñatti. suñātu me bhante saṃgho. yā sā saṃghena sīmā sammataṃ samānasamvāsā ekuposathā, saṃgho taṃ sīmaṃ ticivarena avippavāsaṃ sammannati ṭhapetvā gāmañ ca gāmūpacārañ ca. yassāyasmato khamati etissā sīmāya ticivarena avippavāsāya sammuti ṭhapetvā gāmañ ca gāmūpacārañ ca, so tuṇh' assa, yassa na kkhamati, so bhāseyya. sammataṃ sā sīmā saṃghena ticivarena avippavāsā ṭhapetvā gāmañ ca gāmūpacārañ ca. khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmi. ||4|| sīmaṃ bhikkhave sammannantena paṭhamam samānasamvāsasīmā sammannitabbā, pacchā ticivarena avippavāso sammannitabbo. sīmaṃ bhikkhave samūhanantena paṭhamam ticivarena avippavāso samūhantabbo, pacchā samānasamvāsasīmā samūhantabbā. evañ ca pana bhikkhave ticivarena avippavāso samūhantabbo: vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo: suñātu me bhante saṃgho. yo so saṃghena ticivarena avippavāso sammato, yadi saṃghassa pattakallam, saṃgho taṃ ticivarena avippavāsaṃ samūhaneyya. esā ñatti. suñātu me bhante saṃgho. yo so saṃghena ticivarena avippavāso sammato, saṃgho taṃ ticivarena avippavāsaṃ samūhanati. yassāyasmato khamati etassa ticivarena avippavāsassa samugghāto, so tuṇh' assa, yassa na kkhamati, so bhāseyya. samūhato so saṃghena ticivarena avippavāso. khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmi. ||5|| evañ ca pana bhikkhave sīmā samūhanatabbā: vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo: suñātu me bhante saṃgho. yā sā saṃghena sīmā sammataṃ samānasamvāsā ekuposathā, yadi saṃghassa pattakallam, saṃgho taṃ sīmaṃ samūhaneyya. esā ñatti. suñātu me bhante saṃgho. yā sā saṃghena sīmā sammataṃ samānasamvāsā ekuposathā, saṃgho taṃ sīmaṃ samūhanati. yassāyasmato khamati etissā sīmāya samānasamvāsāya ekuposathāya samugghāto, so tuṇh' assa, yassa na kkhamati, so bhāseyya. samūhatā sā sīmā saṃghena samānasamvāsā ekuposathā. khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmi. ||6|| asammataṃ bhikkhave sīmāya aṭṭhapitāya yaṃ gāmaṃ vā nigamaṃ vā upanissāya viharati, yā tassa vā gāmassa gāmasīmā nigamassa vā nigamasīmā, ayaṃ tattha

samānasamvāsā ekuposathā. agāmake ce bhikkhave araññe, samantā sattabbhantarā yaṃ tattha samānasamvāsā ekuposathā. sabbā bhikkhave nadī asīmā, sabbo samuddo asīmo, sabbo jātassaro asīmo. nadiyā vā bhikkhave samudde vā jātassare vā yaṃ majjhimassa purisassa samantā udakukkhepā, yaṃ tattha samānasamvāsā ekuposathā 'ti. ||7||12||

tena kho pana samayena chabbaggiyā bhikkhū sīmāya sīmaṃ sambhindanti. bhagavato etam atthaṃ ārocesum. yesaṃ bhikkhave sīmā paṭhamam sammatā, tesam taṃ kammam dhammikaṃ akuppam ṭhānārahaṃ. yesaṃ bhikkhave sīmā pacchā sammatā, tesam taṃ kammam adhammikaṃ kuppaṃ atṭhānārahaṃ. na bhikkhave sīmāya sīmā sambhinditabbā. yo sambhindeyya, āpatti dukkaṭassa 'ti. ||1|| tena kho pana samayena chabbaggiyā bhikkhū sīmāya sīmaṃ ajjhottharanti. bhagavato etam atthaṃ ārocesum. yesaṃ bhikkhave sīmā paṭhamam sammatā, tesam taṃ kammam dhammikaṃ akuppam ṭhānārahaṃ. yesaṃ bhikkhave sīmā pacchā sammatā, tesam taṃ kammam adhammikaṃ kuppaṃ atṭhānārahaṃ. na bhikkhave sīmāya sīmā ajjhottharitabbā. yo ajjhotthareyya, āpatti dukkaṭassa. anujānāmi bhikkhave sīmaṃ sammannantena sīmantarikaṃ ṭhapetvā sīmaṃ sammannitun ti. ||2||13||

atha kho bhikkhūnaṃ etad ahosi: kati nu kho uposathā 'ti. bhagavato etam atthaṃ ārocesum. dve 'me bhikkhave uposathā cātuddasiko ca pannarasiko ca, ime kho bhikkhave dve uposathā 'ti. ||1|| atha kho bhikkhūnaṃ etad ahosi: kati nu kho uposathakammānīti. bhagavato etam atthaṃ ārocesum. cattār' imāni bhikkhave uposathakammāni, adhammena vaggam uposathakammam, adhammena samaggam uposathakammam, dhammena vaggam uposathakammam, dhammena samaggam uposathakammam ti. tatra bhikkhave yaṃ idaṃ adhammena vaggam uposathakammam, na bhikkhave evarūpaṃ uposathakammam kātappaṃ na ca mayā evarūpaṃ uposathakammam anuññātaṃ. ||2|| tatra bhikkhave yaṃ idaṃ adhammena samaggam uposathakammam, na bhikkhave

evarûpaṃ . . . anuññātaṃ. tatra bhikkhave yaṃ idaṃ dhammena vaggam uposathakammam, na bhikkhave evarûpaṃ . . . anuññātaṃ. tatra bhikkhave yaṃ idaṃ dhammena samaggam uposathakammam, evarûpaṃ bhikkhave uposathakammam kâtabbam evarûpañ ca mayā uposathakammam anuññātaṃ. tasmât iha bhikkhave evarûpaṃ uposathakammam karissâma yad idaṃ dhammena samaggaṇ ti, evañ hi vo bhikkhave sikkhitabban ti. || 3 || 14 ||

atha kho bhikkhûnam etad ahoṣi: kati nu kho pâtimokkhuḍḍesâ 'ti. bhagavato etaṃ atthaṃ ârocesum. pañc' ime bhikkhave pâtimokkhuḍḍesâ: nidânam uddisitivâ avasesam sutena sâvetabbam, ayam paṭhamo pâtimokkhuḍḍeso. nidânam uddisitivâ cattâri pārâjikâni uddisitivâ avasesam sutena sâvetabbam, ayam dutiyo pâtimokkhuḍḍeso. nidânam uddisitivâ cattâri pārâjikâni uddisitivâ terasa saṃghâdisese uddisitivâ avasesam sutena sâvetabbam, ayam tatiyo pâtimokkhuḍḍeso. nidânam uddisitivâ cattâri pārâjikâni uddisitivâ terasa saṃghâdisese uddisitivâ dve aniyate uddisitivâ avasesam sutena sâvetabbam, ayam catuttho pâtimokkhuḍḍeso. vitthâren' eva pañcama. ime kho bhikkhave pañca pâtimokkhuḍḍesâ 'ti. || 1 || tena kho pana samayena bhikkhû bhagavatâ saṃkhittena pâtimokkhuḍḍeso anuññâto 'ti sabbakâlam saṃkhittena pâtimokkham uddisanti. bhagavato etaṃ atthaṃ ârocesum. na bhikkhave saṃkhittena pâtimokkham uddisitabbam. yo uddiseyya, âpatti dukkaṭassâ 'ti. || 2 || tena kho pana samayena Kosalesu janapadesu aññatarasmim âvâse tadah' uposathe savarabhayaṃ ahoṣi. bhikkhû nâsa-kkhiṃsu vitthârena pâtimokkham uddisituṃ. bhagavato etaṃ atthaṃ ârocesum. anujânâmi bhikkhave sati antarâye saṃkhittena pâtimokkham uddisitun ti. || 3 || tena kho pana samayena chabbaggiyâ bhikkhû asati pi antarâye saṃkhittena pâtimokkham uddisanti. bhagavato etaṃ atthaṃ ârocesum. na bhikkhave asati antarâye saṃkhittena pâtimokkham uddisitabbam. yo uddiseyya, âpatti dukkaṭassa. anujânâmi bhikkhave sati antarâye saṃkhittena pâtimokkham uddisituṃ. tatr' ime antarâyâ: rājantarāyo corantarāyo agyantarāyo udakantarāyo manussantarāyo

amanussantarāyo vāḷantarāyo sirīṃsapantarāyo jīvitantarāyo brahmacariyantarāyo. anujānāmi bhikkhave evarūpesu antarāyesu saṃkhittena pātimokkham uddisitum, asati antarāye vitthārenā 'ti. ||4|| tena kho pana samayena chabbaggiyā bhikkhū saṃghamajjhe anajjhittā dhammaṃ bhāsanti. bhagavato etam atthaṃ ārocesum. na bhikkhave saṃghamajjhe anajjhittāthena dhammo bhāsitaḥ. yo bhāseyya, āpatti dukkaṭassa. anujānāmi bhikkhave therena bhikkhunā sāmāṃ vā dhammaṃ bhāsitaṃ paraṃ vā ajjesitaṃ ti. ||5|| tena kho pana samayena chabbaggiyā bhikkhū saṃghamajjhe asaṃmatā vinayaṃ pucchanti. bhagavato etam atthaṃ ārocesum. na bhikkhave saṃghamajjhe asaṃmatena vinayo pucchitaḥ. yo puccheyya, āpatti dukkaṭassa. anujānāmi bhikkhave saṃghamajjhe sammatena vinayaṃ pucchitaṃ. evaṃ ca pana bhikkhave sammannitaḥ: attanā 'va attānaṃ sammannitabbam parena vā paro sammannitaḥ. ||6|| kathaṃ ca attanā 'va attānaṃ sammannitabbam. vyattena bhikkhunā paṭibālana saṃgho nāpetabbo: suṇātu me bhante saṃgho. yadi saṃghassa pattakallaṃ, ahaṃ itthannāmaṃ vinayaṃ puccheyyaṃ ti. evaṃ attanā 'va attānaṃ sammannitabbam. kathaṃ ca parena paro sammannitaḥ. vyattena bhikkhunā paṭibālana saṃgho nāpetabbo: suṇātu me bhante saṃgho. yadi saṃghassa pattakallaṃ, itthannāmo itthannāmaṃ vinayaṃ puccheyyā 'ti. evaṃ parena paro sammannitaḥ 'ti. ||7|| tena kho pana samayena pesalā bhikkhū saṃghamajjhe sammatā vinayaṃ pucchanti. chabbaggiyā bhikkhū labhanti āghātaṃ, labhanti appaccayaṃ, vadhena tajjenti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave saṃghamajjhe sammatena pi parisāṃ oloketvā puggalaṃ tulayitvā vinayaṃ pucchitaṃ ti. ||8|| tena kho pana samayena chabbaggiyā bhikkhū saṃghamajjhe asaṃmatā vinayaṃ vissajjenti. bhagavato etam atthaṃ ārocesum. na bhikkhave saṃghamajjhe asaṃmatena vinayo vissajjetaḥ. yo vissajjeyya, āpatti dukkaṭassa. anujānāmi bhikkhave saṃghamajjhe sammatena vinayaṃ vissajjetaṃ. evaṃ ca pana bhikkhave sammannitaḥ: attanā 'va attānaṃ sammannitabbam parena vā paro sammannitaḥ. ||9|| kathaṃ

ca attanā 'va attānaṃ sammannitabbam. vyattena bhikkhūnā paṭibalena saṃgho nāpetabbo : suṇātu me bhante saṃgho. yadi saṃghassa pattakallaṃ, ahaṃ itthannāmena vinayaṃ puṭṭho vissajjeyyaṃ ti. evaṃ attanā 'va attānaṃ sammannitabbam. kathaṃ ca parena paro sammannitabbo. vyattena bhikkhūnā paṭibalena saṃgho nāpetabbo : suṇātu me bhante saṃgho. yadi saṃghassa pattakallaṃ, itthannāmo itthannāmena vinayaṃ puṭṭho vissajjeyyā 'ti. evaṃ parena paro sammannitabbo 'ti. ||10|| tena kho pana samayena pesalā bhikkhū saṃghamajjhe sammatā vinayaṃ vissajjenti. chabbaggiyā bhikkhū labhanti āghātaṃ, labhanti appaccayaṃ, vadhena tajjenti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave saṃghamajjhe sammatena pi parisam oloketvā puggalaṃ tulayitvā vinayaṃ vissajjetuṃ ti. ||11||15||

tena kho pana samayena chabbaggiyā bhikkhū anokāsakataṃ bhikkhuṃ āpattiyaṃ codenti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave anokāsakato bhikkhu āpattiyaṃ codetabbo. yo codeyya, āpatti dukkaṭassa. anujānāmi bhikkhave okāsaṃ kārāpetvā āpattiyaṃ codetuṃ karotu āyasma okāsaṃ ahaṃ taṃ vattukāmo 'ti. ||1|| tena kho pana samayena pesalā bhikkhū chabbaggiye bhikkhū okāsaṃ kārāpetvā āpattiyaṃ codenti. chabbaggiyā bhikkhū labhanti āghātaṃ, labhanti appaccayaṃ, vadhena tajjenti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave kate pi okāse puggalaṃ tulayitvā āpattiyaṃ codetuṃ ti. ||2|| tena kho pana samayena chabbaggiyā bhikkhū pur' amhākaṃ pesalā bhikkhū okāsaṃ kārāpentīti paṭigaccho' eva suddhānaṃ bhikkhūnaṃ anāpattikānaṃ avatthusmiṃ akāraṇe okāsaṃ kārāpenti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave suddhānaṃ bhikkhūnaṃ anāpattikānaṃ avatthusmiṃ akāraṇe okāso kārāpetabbo. yo kārāpeyya, āpatti dukkaṭassa. anujānāmi bhikkhave puggalaṃ tulayitvā okāsaṃ kārāpetuṃ ti. ||3|| tena kho pana samayena chabbaggiyā bhikkhū saṃghamajjhe adhammakammaṃ karonti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave saṃghamajjhe adhammakammaṃ kātabbam. yo kareyya, āpatti dukkaṭassa 'ti. karonti yeva adhammakammaṃ. bhagavato etaṃ atthaṃ

ārocesum. anujānāmi bhikkhave adhammakamme kayira-
māne paṭikkositun ti. ||4|| tena kho pana samayena pesalā
bhikkhū chabbaggiyehi bhikkhūhi adhammakamme kayi-
ramāne paṭikkosanti. chabbaggiyā bhikkhū labhanti āghā-
tam, labhanti appaccayam, vadhena tajjenti. bhagavato
etam attham ārocesum. anujānāmi bhikkhave diṭṭhim pi
āvikātun ti. tesam yeva santike diṭṭhim āvikaronti. cha-
bbaggiyā bhikkhū labhanti āghātam, labhanti appaccayam,
vadhena tajjenti. bhagavato etam attham ārocesum. anu-
jānāmi bhikkhave catuhi pañcahi paṭikkositum, dvīhi tīhi
diṭṭhim āvikātum, ekena adhiṭṭhātum na me tam khamatīti.
||5|| tena kho pana samayena chabbaggiyā bhikkhū
saṃghamajjhe pātimokkham uddisamānā sañcicca na sā-
venti. bhagavato etam attham ārocesum. na bhikkhave
pātimokkhuddesakena sañcicca na sāvetabbam. yo na sā-
veyya, apatti dukkaṭassā 'ti. ||6|| tena kho pana samayena
āyasmā Udāyi saṃghassa pātimokkhuddesako hoti kākassa-
rako. atha kho āyasmato Udāyissa etad ahoṣi: bhagavatā
paññattam pātimokkhuddesakena sāvetabban ti, ahañ c' amhi
kākassarako. katham nu kho mayā paṭipajjitabban ti. bha-
gavato etam attham ārocesum. anujānāmi bhikkhave pāti-
mokkhuddesakena vāyमितum katham sāveyyan ti, vāya-
mantassa anāpattīti. ||7|| tena kho pana samayena Deva-
datto sagahaṭṭhāya parisāya pātimokkham uddisati.
bhagavato etam attham ārocesum. na bhikkhave sagaha-
ṭṭhāya parisāya pātimokkham uddisitabbam. yo uddiseyya,
āpatti dukkaṭassā 'ti. ||8|| tena kho pana samayena cha-
bbaggiyā bhikkhū saṃghamajjhe anajjhīṭṭhā pātimokkham
uddisanti. bhagavato etam attham ārocesum. na bhi-
kkhave saṃghamajjhe anajjhīṭṭhena pātimokkham uddi-
sitabbam. yo uddiseyya, āpatti dukkaṭassa. anujānāmi
bhikkhave therādhikam pātimokkhan ti. ||9||16||

aññatitthiyabhāṇavāram niṭṭhitam.

atha kho bhagavā Rājagahe yathābhirantam viharitvā
yena Codanāvattthu tena cārikam pakkāmi. anupubbe-
na cārikam caramāno yena Codanāvattthu 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
 paṭipajjitabban ti. bhagavato etam attham ârocesum. anu-
 jânâmi bhikkhave yo tattha bhikkhu vyatto paṭibalo tassâ-
 dheyyam pâtimokkhan ti. ||2|| tena kho pana samayena
 aññatarasmim âvâse tadah' uposathe sambahulâ bhikkhû
 viharanti bâlâ avyattâ, te na jânanti uposatham vâ uposatha-
 kammam vâ pâtimokkham vâ pâtimokkhuddesam vâ. te
 theram ajjhesimsu uddisatu bhante thero pâtimokkhan ti.
 so evam âha : na me âvuso vattatîti. dutiyatheram ajjhe-
 simsu uddisatu bhante thero pâtimokkhan ti. so pi evam
 âha : na me âvuso vattatîti. tatiyatheram ajjhesimsu uddi-
 satu bhante thero pâtimokkhan ti. so pi evam âha : na me
 âvuso vattatîti. eten' eva upâyena yâva saṃghanavakam
 ajjhesimsu uddisatu âyasmâ pâtimokkhan ti. so pi evam
 âha : na me bhante vattatîti. bhagavato etam attham âro-
 cesum. ||3|| idha pana bhikkhave aññatarasmim âvâse ta-
 dah' uposathe sambahulâ bhikkhû viharanti bâlâ avyattâ, te
 na jânanti uposatham vâ . . . pâtimokkhuddesam vâ. te
 theram ajjhesanti uddisatu bhante thero pâtimokkhan ti. so
 evam vadeti : na me âvuso vattatîti. dutiyatheram ajjhesan-
 ti uddisatu bhante thero pâtimokkhan ti. so pi evam va-
 deti : na me âvuso vattatîti. ||4|| tatiyatheram ajjhesanti
 uddisatu bhante thero pâtimokkhan ti. so pi evam vadeti :
 na me âvuso vattatîti. eten' eva upâyena yâva saṃghana-
 vakam ajjhesanti uddisatu âyasmâ pâtimokkhan ti. so pi
 evam vadeti : na me bhante vattatîti. tehi bhikkhave bhi-
 kkhûhi eko bhikkhu sâmantâ âvâsâ sajjukam pâhetabbo
 gâcchâvuso saṃkhittena vâ vitthârena vâ pâtimokkham pa-
 riyaṇupitvâ âgacchâ 'ti. ||5|| atha kho bhikkhûnam etad
 ahosi : kena nu kho pâhetabbo 'ti. bhagavato etam attham
 ârocesum. anujânâmi bhikkhave therena bhikkhunâ navam
 bhikkhum âṇâpetun ti. therena âṇattâ 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 Codanāvattusmim yathābhirantaṃ viharitvā punad eva Rājagahaṃ paccāgacchi. tena kho pana samayena manussā bhikkhū piṇḍāya carante pucchanti: katimī bhante pakkhassā 'ti. bhikkhū evaṃ āhaṃsu: na kho mayam āvuso jānāmā 'ti. manussā ujjhāyanti khīyanti vipācenti: pakkhagaṇanamattam p' ime samaṇā Sakyaputtiyā na jānanti, kim pan' ime aññaṃ kiñci kalyāṇaṃ jāni-ssantīti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave pakkhagaṇanam uggaḥetun ti. ||1|| atha kho bhikkhūnam etad ahosi: kena nu kho pakkhagaṇanā ugga-
hetabbā 'ti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave sabbeḥ' eva pakkhagaṇanam uggaḥetun ti. ||2|| tena kho pana samayena manussā bhikkhū piṇḍāya carante pucchanti: kīvatikā bhante bhikkhū 'ti. bhikkhū evaṃ āhaṃsu: na kho mayam āvuso jānāmā 'ti. manussā ujjhāyanti khīyanti vipācenti: aññaṃaññaṃ p' ime samaṇā Sakyaputtiyā na jānanti, kim pan' ime aññaṃ kiñci kalyāṇaṃ jāni-ssantīti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave bhikkhū gaṇetun ti. ||3|| atha kho bhikkhū-
nam etad ahosi: kadā nu kho bhikkhū gaṇetabbā 'ti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave tadah' uposathe gaṇamaggena vā gaṇetum salākaṃ vā ga-
hetun ti. ||4||18||

tena kho pana samayena bhikkhū ajānantā ajj' uposatho 'ti dūraṃ gāmaṃ piṇḍāya caranti. te uddissamāne pi pāti-mokkhe āgacchanti uddiṭṭhamatte pi āgacchanti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave ārocetum ajj' uposatho 'ti. atha kho bhikkhūnam etad ahosi: kena nu kho ārocetabbo 'ti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave therena bhikkhunā kālavato ārocetun ti. tena kho pana samayena aññataro therō kālavato na ssarati. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave bhattakāle pi ārocetun ti. bhattakāle pi na ssari. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave yaṃ kālaṃ sarati, taṃ kālaṃ ārocetun ti. ||1||19||

tena kho pana samayena aññatarasmim āvāse uposathāgāram uklāpaṃ hoti. āgantukā bhikkhū ujjhāyanti khīyanti vipācenti: katham hi nāma bhikkhū uposathāgāram na sammajjissanti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave uposathāgāram sammajjitun ti. ||1|| atha kho bhikkhūnaṃ etad ahosi: kena nu kho uposathāgāram sammajjitabban ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave therena bhikkhunā navā bhikkhum āṇāpetun ti. therena ānattā navā bhikkhū na sammajjanti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave therena ānattena agilānena na sammajjitabbaṃ. yo na sammajjeyya, āpatti dukkaṭassā 'ti. ||2|| tena kho pana samayena uposathāgāre āsanāṃ apaññattaṃ hoti. bhikkhū chamāyaṃ nisīdanti. gattāni pi cīvarāni pi paṃsukitāni honti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave uposathāgāre āsanāṃ paññāpetun ti. atha kho bhikkhūnaṃ etad ahosi: kena nu kho uposathāgāre āsanāṃ paññāpetabban ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave therena bhikkhunā navā bhikkhum āṇāpetun ti. therena ānattā navā bhikkhū na paññāpenti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave therena ānattena agilānena na paññāpetabbaṃ. yo na paññāpeyya, āpatti dukkaṭassā 'ti. ||3|| tena kho pana samayena uposathāgāre padīpo na hoti. bhikkhū andhakāre kāyaṃ pi cīvaram pi akkamanti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave uposathāgāre padīpaṃ kātun ti. atha kho bhikkhūnaṃ etad ahosi: kena nu kho uposathāgāre padīpo kātabbo 'ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave therena bhikkhunā navā bhikkhum āṇāpetun ti. therena ānattā navā bhikkhū na padīpenti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave therena ānattena agilānena na padīpetabbo. yo na padīpeyya, āpatti dukkaṭassā 'ti. ||4|| tena kho pana samayena aññatarasmim āvāse āvāsikā bhikkhū n' eva pāniyaṃ upatthāpenti na paribhojaniyaṃ upatthāpenti. āgantukā bhikkhū ujjhāyanti khīyanti vipācenti: katham hi nāma āvāsikā bhikkhū n' eva pāniyaṃ upatthāpessanti na paribhojaniyaṃ upatthāpessanti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkha-

ve pānīyaṃ paribhojaniyaṃ upatthāpetun ti. ||5||
 atha kho bhikkhūnaṃ etad ahoṣi: kena nu kho pānīyaṃ
 paribhojaniyaṃ upatthāpetabban ti. bhagavato etam atthaṃ
 ārocesuṃ. anujānāmi bhikkhave therena bhikkhūnā na vaṃ
 bhikkhuṃ āpāpetun ti. therena āpattā navā bhikkhū na
 upatthāpenti. bhagavato etam atthaṃ ārocesuṃ. na bhi-
 kkhave therena āpattena agilānena na upatthāpetabbaṃ. yo
 na upatthāpeyya, āpatti dukkaṭassa 'ti. ||6||20||

tena kho pana samayena sambahulā bhikkhū bālā avyattā
 disaṃgamikā ācariyupajjhāye na āpucchimsu. bhagavato
 etam atthaṃ ārocesuṃ. idha pana bhikkhave sambahulā
 bhikkhū bālā avyattā disaṃgamikā ācariyupajjhāye na āpu-
 cchanti. tehi bhikkhave ācariyupajjhāyehehi pucchitabbā:
 kaṃ gamissatha, kena saddhiṃ gamissathā 'ti. te ce bhi-
 kkhave bālā avyattā aññe bāle avyatte apadiseyyūṃ, na
 bhikkhave ācariyupajjhāyehehi anujānitabbā. anujāneyyūṃ
 ce, āpatti dukkaṭassa. te ce bhikkhave bālā avyattā an-
 annūñātā ācariyupajjhāyehehi gaccheyyūṃ, āpatti dukkaṭassa.
 ||1|| idha pana bhikkhave aññatarasmim āvāse sambahulā
 bhikkhū viharanti bālā avyattā. te na jānanti uposathaṃ
 vā uposathakammaṃ vā pātimokkhaṃ vā pātimokkhuddesaṃ
 vā. tattha añño bhikkhu āgacchati bahussuto āgatāgamo
 dhammadharo vinayadharo mātikādharo paṇḍito vyatto me-
 dhāvī lajjī kukkuccako sikkhākāmo. tehi bhikkhave bhi-
 kkhūhi so bhikkhu saṃgaḥetabbo anuggaḥetabbo upalāpe-
 tabbo upatthāpetabbo cunṇena mattikāya dantakaṭṭhena mu-
 khodakena. no ce saṃgaṇheyyūṃ anugaṇheyyūṃ upalā-
 peyyūṃ upatthāpeyyūṃ cunṇena mattikāya dantakaṭṭhena
 mukhodakena, āpatti dukkaṭassa. ||2|| idha pana bhikkhave
 aññatarasmim āvāse tadah' uposathe sambahulā bhikkhū
 viharanti bālā avyattā. te na jānanti uposathaṃ vā . . .
 pātimokkhuddesaṃ vā. tehi bhikkhave bhikkhūhi eko bhi-
 kkhū sāmanta āvāsa sajjukaṃ pāhetabbo gacchāvuso
 saṃkhittena vā vitthārena vā pātimokkhaṃ pariyāpunitvā
 āgacchā 'ti. evaṃ ce taṃ labhetha, icc etam kusalam. no ce
 labhetha, tehi bhikkhave bhikkhūhi sabbe' eva yattha jā-
 nanti uposathaṃ vā . . . pātimokkhuddesaṃ vā, so āvāso

gantabbo. no ce gaccheyyum, āpatti dukkaṭassa. ||3|| idha pana bhikkhave aññatarasmim āvāse sambahulā bhikkhū vassam vasanti bālā avyattā. te na jānanti uposatham vā . . . pātimokkhuddesaṃ vā. tehi bhikkhave bhikkhūhi eko bhikkhu sāmanta āvāsā sajjukam pāhetabbo gacchāvuso samkhittena vā vitthārena vā pātimokkham pariyāpuṇitvā āgacchā 'ti. evaṃ ce taṃ labhetha, icc etaṃ kusalam. no ce labhetha, eko bhikkhu sattāhakālikam pāhetabbo gacchāvuso samkhittena vā vitthārena vā pātimokkham pariyāpuṇitvā āgacchā 'ti. evaṃ ce taṃ labhetha, icc etaṃ kusalam. no ce labhetha, na bhikkhave tehi bhikkhūhi tasmin āvāse vassam vasitabbam. vaseyyum ce, āpatti dukkaṭassa 'ti. ||4||21||

atha kho bhagavā bhikkhū āmantesi: sannipatatha bhikkhave, saṃgho uposatham karissatīti. evaṃ vutte aññataro bhikkhu bhagavantam etad avoca: atthi bhante bhikkhu gilāno, so anāgato 'ti. anujānāmi bhikkhave gilānena bhikkhunā pārisuddhim dātum. evañ ca pana bhikkhave dātabbā: tena gilānena bhikkhunā ekam bhikkhum upasaṃkamitvā ekamsam uttarāsaṅgam karitvā ukkuṭikam nisīditvā añjalim paggabhetvā 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|| evaṃ ce taṃ labhetha, icc etaṃ kusalam. no ce labhetha, so bhikkhave gilāno bhikkhu mañcena vā pīṭhena vā saṃghamajjhe ānetvā uposatho kātabbo. sace bhikkhave gilānupatṭhākānam bhikkhūnam evaṃ hoti: sace kho mayam gilānam ṭhānā cāvessāma, ābādho vā abhivaḍḍhi-ssati kālamkiriya vā bhavissatīti, na bhikkhave gilāno ṭhānā cāvetabbo, saṃghena tattha gantvā uposatho kātabbo, na tv eva vaggena saṃghena 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, sāmaṇero

paṭijānāti, sikkham paccakkhātaḥ paṭijānāti, antimavatthum
 ajjhāpannaḥ paṭijānāti, ummattaḥ p., khittacitto p., veda-
 natto p., āpattiyaḥ adassane ukkhittako p., āpattiyaḥ appa-
 ṭikamme ukkhittako p., pāpikāya dīṭṭhiyaḥ appaṭinissagge
 nkkhittako p., paṇḍako p., theyyasaṃvāsako p., tīṭṭhiya-
 pakkantaḥ p., tiracchānagato p., mātughātaḥ p., pitughā-
 taḥ p., arahantaghātaḥ p., bhikkhunīdūsako p., saṃgha-
 bhedaḥ p., lohituppadako p., ubhatovyañjanaḥ paṭijānāti,
 aññassa dātabbā pārisuddhi. ||3|| pārisuddhihāraḥ ce bhi-
 kkhava dinnāya pārisuddhiyaḥ antaraḥ magge pakkamati,
 anāhaṭṭaḥ hoti pārisuddhi. pārisuddhihāraḥ ce bhikkhave
 dinnāya pārisuddhiyaḥ antaraḥ magge vibbhamati, kālaṃ
 karoti — pa — ubhatovyañjanaḥ paṭijānāti, anāhaṭṭaḥ hoti
 pārisuddhi. pārisuddhihāraḥ ce bhikkhave dinnāya pāri-
 suddhiyaḥ saṃghappatto pakkamati, āhaṭṭaḥ hoti pārisuddhi.
 pārisuddhihāraḥ ce bhikkhave dinnāya pārisuddhiyaḥ saṃ-
 ghappatto vibbhamati, kālaṃ karoti — la — ubhatovyañja-
 naḥ paṭijānāti, āhaṭṭaḥ hoti pārisuddhi. pārisuddhihāraḥ ce
 bhikkhave dinnāya pārisuddhiyaḥ saṃghappatto sutto na āro-
 ceti, pamatto na āroceti, samāpanno na āroceti, āhaṭṭaḥ hoti
 pārisuddhi, pārisuddhihāraḥ anāpatti. pārisuddhihāraḥ
 ce bhikkhave dinnāya pārisuddhiyaḥ saṃghappatto sañciicca
 na āroceti, āhaṭṭaḥ hoti pārisuddhi, pārisuddhihāraḥ anāpatti
 dukkaṭassa 'ti. ||4||22||

atha kho bhagavā bhikkhū āmantesi: sannipatatha bhi-
 kkhava, saṃgho kammaṃ karissatīti. evaṃ vutte aññataro
 bhikkhu bhagavantam etad avoca: atthi bhante bhikkhu
 gilāno, so anāgato 'ti. anujānāmi bhikkhave gilānena
 bhikkhunā chandam dātum. evañ ca pana bhikkhave
 dātabbo: tena gilānena bhikkhunā ekaṃ bhikkhum upa-
 saṃkamitvā ekamsam uttarāsaṅgam karitvā ukkuṭikam nīsi-
 ditvā añjalim paggahevā evaṃ 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|| evaṃ
 ce tam labhetha, icc etam kusalam. no ce labhetha, so bhi-

kkhave gilāno bhikkhu mañcena vā pīthena vā saṃgha-
majjhe ānetvā kammaṃ kātabbam. sace bhikkhave gilānu-
patthākānaṃ bhikkhūnaṃ evaṃ hoti : sace kho mayam
gilānaṃ ṭhānā cāvesseāma, ābādho vā abhivaḍḍhiessati kālaṃ-
kiriya vā bhavissatīti, na bhikkhave gilāno ṭhānā cāvetabbo,
saṃghena tattha gantvā kammaṃ kātabbam, na tv eva
vaggena saṃghena kammaṃ kātabbam. kareyya ce, āpatti
dukkatassa. ||2|| chandahārako ce bhikkhave dinne chande
tatth' eva pakkamati, aññassa dātabbo chando. chandahārako
ce bhikkhave dinne chande tatth' eva vibbhamati, kālaṃ ka-
roti . . . ubhatovyañjanako patijānāti, aññassa dātabbo chando.
chandahārako ce bhikkhave dinne chande antarā magge
pakkamati, anāhaṭo hoti chando. chandahārako ce . . .
(comp. II. 22. 4) . . . chandahārakassa āpatti dukkatassa.
anujānāmi bhikkhave tadah' uposathe pārisuddhiṃ dentena
chandam pi dātum santi saṃghassa karaṇīyan ti. ||3||23||

tena kho pana samayena aññataraṃ bhikkhuṃ tadah' upo-
sathe ñātakā gaṇhimsu. bhagavato etam atthaṃ ārocesum.
idha pana bhikkhave bhikkhuṃ tadah' uposathe ñātakā
gaṇhanti. te ñātakā bhikkhūhi evam assu vacanīyā : iṅha
tumhe āyasmanto imaṃ bhikkhuṃ muhuttaṃ muñcatha yā-
vāyaṃ bhikkhu uposathaṃ karotīti. ||1|| evaṃ ce taṃ
labhetha, icc etam kusalam, no ce labhetha, te ñātakā bhi-
kkhūhi evam assu vacanīyā : iṅha tumhe āyasmanto mu-
huttaṃ ekamantaṃ hotha yāvāyaṃ bhikkhu pārisuddhiṃ
detīti. evaṃ ce taṃ labhetha, icc etam kusalam. no ce
labhetha, te ñātakā bhikkhūhi evam assu vacanīyā : iṅha
tumhe āyasmanto imaṃ bhikkhuṃ muhuttaṃ nissimaṃ ne-
tha yāva saṃgho uposathaṃ karotīti. evaṃ ce taṃ labhetha,
icc etam kusalam, no ce labhetha, na tv eva vaggena saṃ-
ghena uposatho kātabbo. kareyya ce, āpatti dukkatassa. ||2||
idha pana bhikkhave bhikkhuṃ tadah' uposathe rājāno
gaṇhanti — la — corā gaṇhanti, dhuttā gaṇhanti, bhikkhū
paccatthikā gaṇhanti. te bhikkhū paccatthikā bhikkhūhi
evam assu vacanīyā : iṅha . . . (comp. § 1. 2.) . . . na
tv eva vaggena saṃghena uposatho kātabbo. kareyya ce,
āpatti dukkatassa 'ti. ||3||24||

atha kho bhagavā bhikkhū āmantesi : sannipatatha bhikkhave, atthi saṃghassa karaṇīyaṃ ti. evaṃ vutte aññataro bhikkhu bhagavantam etad avoca : atthi bhante Gaggo nāma bhikkhu ummattako, so anāgato 'ti. dve 'me bhikkhave ummattakā : atthi bhikkhu ummattako sarati pi uposatham na pi sarati, sarati pi saṃghakammam na pi sarati, atthi n' eva sarati, āgacchati pi uposatham na pi āgacchati, āgacchati pi saṃghakammam na pi āgacchati, atthi n' eva āgacchati. ||1|| tatra bhikkhave yv āyaṃ ummattako sarati pi uposatham na pi sarati, sarati pi saṃghakammam na pi sarati, āgacchati pi uposatham na pi āgacchati, āgacchati pi saṃghakammam na pi āgacchati, anujānāmi bhikkhave evarūpassa ummattakassa ummattakasammutim dātum. ||2|| evañ ca pana bhikkhave dātabbā : vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo : suṇātu me bhante saṃgho. Gaggo bhikkhu ummattako sarati pi uposatham na pi sarati, sarati pi saṃghakammam na pi sarati, āgacchati pi uposatham na pi āgacchati, āgacchati pi saṃghakammam na pi āgacchati. yadi saṃghassa pattakallam, saṃgho Gaggassa bhikkhuno ummattakassa ummattakasammutim dadeyya sareyya vā Gaggo bhikkhu uposatham na vā sareyya, sareyya vā saṃghakammam na vā sareyya, āgaccheyya vā uposatham na vā āgaccheyya, āgaccheyya vā saṃghakammam na vā āgaccheyya, saṃgho saha vā Gaggena vinā vā Gaggena uposatham kareyya saṃghakammam kareyya. esā ñatti. ||3|| suṇātu me bhante saṃgho. Gaggo bhikkhu ummattako sarati pi uposatham . . . na pi āgacchati. saṃgho Gaggassa bhikkhuno ummattakassa ummattakasammutim deti sareyya vā Gaggo . . . na vā āgaccheyya, saṃgho saha vā Gaggena vinā vā Gaggena uposatham karissati saṃghakammam karissati. yassāyasmato khamati Gaggassa bhikkhuno ummattakassa ummattakasammutiyā dānam sareyya vā . . . saṃghakammam karissati, so tuṇh' assa, yassa na khamati, so bhāseyya. dinnā saṃghena Gaggassa bhikkhuno ummattakassa ummattakasammuti sareyya vā . . . saṃghakammam karissati. khamati saṃghassa, tasmā tuṇhī, evaṃ etam dhārayāmiti. ||4|| **25**||

tena kho pana samayena aññatarasmim āvāse tadah' uposathe cattāro bhikkhū viharanti. atha kho tesam bhikkhūnam etad ahoṣi: bhagavatā paññattam uposatho kātabbo 'ti, mayaṃ c' amhā cattāro janā. katham nu kho amhehi uposatho kātabbo 'ti. bhagavato etam attham arocesum. anujānāmi bhikkhave catunnam pātimokkham uddisitum ti. ||1|| tena kho pana samayena aññatarasmim āvāse tadah' uposathe tayo bhikkhū viharanti. atha kho tesam bhikkhūnam etad ahoṣi: bhagavatā anuññattam catunnam pātimokkham uddisitum, mayaṃ c' amhā tayo janā. katham nu kho amhehi uposatho kātabbo 'ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave tinṇam pārisuddhiuposatham kātum. ||2|| evaṃ ca pana bhikkhave kātabbo: vyattena bhikkhunā paṭibalena te bhikkhū ñāpetabbā: suṇantu me āyasmanto. ajj' uposatho pannaraso. yad' āyasantānam pattakallam, mayaṃ aññamaññam pārisuddhiuposatham kareyyāma 'ti. therena bhikkhunā ekamsam uttarāsaṅgam karitvā ukkuṭikam nisīditvā añjalim paggahevā te bhikkhū evam assu vacanīyā: parisuddho aham āvuso, parisuddho 'ti maṃ dhāretha, parisuddho aham āvuso, parisuddho 'ti maṃ dhāretha, parisuddho aham āvuso, parisuddho 'ti maṃ dhārethā 'ti. ||3|| navakena bhikkhunā ekamsam uttarāsaṅgam karitvā ukkuṭikam nisīditvā añjalim paggahevā te bhikkhū evam assu vacanīyā: parisuddho aham bhante, parisuddho 'ti maṃ dhāretha, parisuddho aham bhante, parisuddho 'ti maṃ dhāretha, parisuddho aham bhante, parisuddho 'ti maṃ dhārethā 'ti. ||4|| tena kho pana samayena aññatarasmim āvāse tadah' uposathe dve bhikkhū viharanti. atha kho tesam bhikkhūnam etad ahoṣi: bhagavatā anuññattam catunnam pātimokkham uddisitum, tinṇannam pārisuddhiuposatham kātum, mayaṃ c' amhā dve janā. katham nu kho amhehi uposatho kātabbo 'ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave dvinnam pārisuddhiuposatham kātum. ||5|| evaṃ ca pana bhikkhave kātabbo: therena bhikkhunā ekamsam uttarāsaṅgam karitvā ukkuṭikam nisīditvā añjalim paggahevā navo bhikkhu evam assa vacanīyo: parisuddho aham āvuso, parisuddho 'ti maṃ dhārehi, parisuddho aham āvuso, parisuddho

'ti maṃ dhārehi, parisuddho ahaṃ āvuso, parisuddho 'ti maṃ dhārehīti. ||6|| navakena bhikkhunā ekamsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ nisīditvā añjalim paggahevā thero bhikkhu evaṃ assa vacaṇīyo : parisuddho ahaṃ bhante, parisuddho 'ti maṃ dhāretha, parisuddho ahaṃ bhante, parisuddho 'ti maṃ dhāretha, parisuddho ahaṃ bhante, parisuddho 'ti maṃ dhārethā 'ti. ||7|| tena kho pana samayena aññatarasmim āvāse tadah' uposathe eko bhikkhu viharati. atha kho tassa bhikkhuno etad ahosi : bhagavatā anuññātaṃ catunnaṃ pātimokkhaṃ uddisitum, tinnaṇnaṃ pārisuddhi-uposathaṃ kātum, dvinnāṃ pārisuddhiuposathaṃ kātum, ahañ c' amhi ekako. kathaṃ nu kho mayā uposatho kātabbo 'ti. bhagavato etaṃ atthaṃ ārocesum. ||8|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe eko bhikkhu viharati. tena bhikkhave bhikkhunā yattha bhikkhū paṭikkamanti upatṭhānasālāya vā maṇḍape vā rukkhamaṇḍule vā, so deso sammajjitvā pāṇiyāṃ paribhojanīyāṃ upatṭhāpetvā āsannaṃ paññāpetvā padīpaṃ katvā nisīditabbaṃ. sace aññe bhikkhū āgacchanti, tehi saddhim uposatho kātabbo, no ce āgacchanti, aṇṇaṃ me uposatho 'ti adhiṭṭhātabbaṃ. no ce adhiṭṭhaheyya, āpatti dukkaṭassa. ||9|| tatra bhikkhave yattha cattāro bhikkhū viharanti, na ekassa pārisuddhim āharitvā tīhi pātimokkhaṃ uddisitabbaṃ. uddiseyyum ce, āpatti dukkaṭassa. tatra bhikkhave yattha tayo bhikkhū viharanti, na ekassa pārisuddhim āharitvā dvīhi pārisuddhi-uposatho kātabbo. kareyyum ce, āpatti dukkaṭassa. tatra bhikkhave yattha dve bhikkhū viharanti, na ekassa pārisuddhim āharitvā ekena adhiṭṭhātabbaṃ. adhiṭṭhaheyya ce, āpatti dukkaṭassa 'ti. ||10|| **26**||

tena kho pana samayena aññataro bhikkhu tadah' uposathe āpattim āpanno hoti. atha kho tassa bhikkhuno etad ahosi : bhagavatā paññattaṃ na sāpattikena uposatho kātabbo 'ti, ahañ c' amhi āpattim āpanno. kathaṃ nu kho mayā paṭipajjitabbaṃ ti. bhagavato etaṃ atthaṃ ārocesum. idha pana bhikkhave bhikkhu tadah' uposathe āpattim āpanno hoti. tena bhikkhave bhikkhunā ekaṃ bhikkhum upasaṃkamitvā ekamsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ

nisīditvā añjalim paggahevā evam assa vacanīyo : ahaṃ
 āvuso itthannāmaṃ āpattim āpanno, taṃ paṭidesemīti. tena
 vattabbo : passasīti. āma passāmi. āyatim samvareyyāsi-
 ti. ||1|| idha pana bhikkhave bhikkhu tadah' uposathe
 āpattiyā vematiko hoti. tena bhikkhave bhikkhunā
 ekaṃ bhikkhum upasamkamitvā ekamsam . . . evam assa
 vacanīyo : ahaṃ āvuso itthannāmāya āpattiyā vematiko, yadā
 nibbematiko bhavissāmi, tadā taṃ āpattim paṭikarissāmi
 vatvā uposatho kâtabbo pâtimokkham sotabbam, na tv eva
 tappaccayā uposathassa antarāyo kâtabbo 'ti. ||2|| tena kho
 pana samayena chabbaggiyā bhikkhū sabhāgaṃ āpattim
 desenti. bhagavato etam atthaṃ ārocesum. na bhikkhave
 sabhāgā āpatti desetabbā. yo deseyya, āpatti dukkaṭassā
 'ti. tena kho pana samayena chabbaggiyā bhikkhū sa-
 bhāgaṃ āpattim paṭigaṇhanti. bhagavato etam atthaṃ
 ārocesum. na bhikkhave sabhāgā āpatti paṭiggahetabbā.
 yo paṭigaṇheyya, āpatti dukkaṭassā 'ti. ||3|| tena kho
 pana samayena aññataro bhikkhu pâtimokkhe uddissamāne
 āpattim sarati. atha kho tassa bhikkhuno etad ahosi :
 bhagavatā paññattam na sâpattikena uposatho kâtabbo 'ti,
 ahañ c' amhi āpattim āpanno. katham nu kho mayā paṭi-
 pajjitabban ti. bhagavato etam atthaṃ ārocesum. idha
 pana bhikkhave bhikkhu pâtimokkhe uddissamāne āpattim
 sarati. tena bhikkhave bhikkhunā sâmantā bhikkhu evam
 assa vacanīyo : ahaṃ āvuso itthannāmaṃ āpattim āpanno,
 ito vutṭhahitvā taṃ āpattim paṭikarissāmi vatvā uposatho
 kâtabbo pâtimokkham sotabbam, na tv eva tappaccayā
 uposathassa antarāyo kâtabbo. ||4|| idha pana bhikkhave
 bhikkhu pâtimokkhe uddissamāne āpattiyā vemati-
 ko hoti. tena bhikkhave bhikkhunā sâmantā bhikkhu
 evam assa vacanīyo : ahaṃ āvuso itthannāmāya āpattiyā
 vematiko, yadā nibbematiko bhavissāmi, tadā taṃ āpattim
 paṭikarissāmi vatvā uposatho kâtabbo pâtimokkham so-
 tabbam, na tv eva tappaccayā uposathassa antarāyo kâtabbo
 'ti. ||5|| tena kho pana samayena aññatarasmim āvāse tadah'
 uposathe sabbo samgho sabhāgaṃ āpattim āpanno hoti.
 atha kho tesam bhikkhūnaṃ etad ahosi : bhagavatā pañña-
 ttam na sabhāgā āpatti desetabbā, na sabhāgā āpatti paṭigga-

hetabbā 'ti, ayañ ca sabbo saṃgho sabhāgaṃ āpattiṃ āpanno. kathaṃ nu kho amhehi paṭipajjitabban ti. bhagavato etam atthaṃ ārocesum. idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sabbo saṃgho sabhāgaṃ āpattiṃ āpanno hoti. tehi bhikkhave bhikkhūhi eko bhikkhu sāmanta āvāsā sajjukaṃ pāhetabbo gacchāvuso taṃ āpattiṃ paṭikarivā āgaccha, mayam te santike āpattiṃ paṭikarissāma 'ti. ||6|| evañ ce taṃ labhetha, icc etam kusalam, no ce labhetha, vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo: suṇātu me bhante saṃgho. ayaṃ sabbo saṃgho sabhāgaṃ āpattiṃ āpanno. yadā aññaṃ bhikkhum suddham anāpattikaṃ passissati, tadā tassa santike taṃ āpattiṃ paṭikarissatīti vatvā uposatho kātabbo pātimokkhaṃ uddisitaṃ, na tv eva tappaccayā uposathassa antarāyo kātabbo. ||7|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sabbo saṃgho sabhāgāya āpattiyā vematiko hoti. vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo: suṇātu me bhante saṃgho. ayaṃ sabbo saṃgho sabhāgāya āpattiyā vematiko. yadā nibbematiko bhavissati, tadā taṃ āpattiṃ paṭikarissatīti vatvā uposatho kātabbo pātimokkhaṃ uddisitaṃ, na tv eva tappaccayā uposathassa antarāyo kātabbo. ||8|| idha pana bhikkhave aññatarasmim āvāse vassupagato saṃgho sabhāgaṃ āpattiṃ āpanno hoti. tehi bhikkhave bhikkhūhi eko bhikkhu . . . (=§ 6. 7) . . . no ce labhetha, eko bhikkhu sattāhakālikam pāhetabbo gacchāvuso taṃ āpattiṃ paṭikarivā āgaccha, mayam te santike taṃ āpattiṃ paṭikarissāma 'ti. ||9|| tena kho pana samayena aññatarasmim āvāse sabbo saṃgho sabhāgaṃ āpattiṃ āpanno hoti, so na jānāti tassā āpattiyā nāmaṃ gottam. tatth' añño bhikkhu āgacchatīti bahussuto āgatāgamo dhammadharo vinyadharo mātikādharo paṇḍito vyatto medhāvī lajjī kukkucakko sikkhākāmo, tam enaṃ aññataro bhikkhu yena so bhikkhu ten' upasamkami, upasamakamitvā taṃ bhikkhum etad avoca: yo nu kho āvuso evañ c' evañ ca karoti, kiṃ nāma so āpattiṃ āpajjatīti. ||10|| so evaṃ āha: yo kho āvuso evañ c' evañ ca karoti, imaṃ nāma so āpattiṃ āpajjati. imaṃ nāma tvaṃ āvuso āpattiṃ āpanno paṭikarohi taṃ āpattiṃ ti. so evaṃ āha: na kho ahaṃ āvuso eko 'va imaṃ āpattiṃ āpanno, ayaṃ

sabbo saṃgho imaṃ āpattiṃ āpanno 'ti. so evaṃ āha : kin te āvuso karissati paro āpanno vā anāpanno vā. iṅgha tvaṃ āvuso sakāya āpattiyā vuṭṭhahā 'ti. || 11 || atha kho so bhikkhu tassa bhikkhuno vacanena taṃ āpattiṃ paṭikaritvā yena te bhikkhū ten' upasaṃkami, upasaṃkamitvā te bhikkhū etad avoca : yo kira āvuso evañ c' evañ ca karoti, imaṃ nāma so āpattiṃ āpajjati. imaṃ nāma tumhe āvuso āpattiṃ āpannā paṭikarotha taṃ āpattiṃ ti. atha kho te bhikkhū na icchimsu tassa bhikkhuno vacanena taṃ āpattiṃ paṭikātum. bhagavato etam atthaṃ ārocesum. || 12 || idha pana bhikkhave aññatarasmim āvāse sabbo saṃgho sabhāgaṃ āpattiṃ āpanno hoti, so na jānāti tassā āpattiyā nāmaṃ gottam. tatth' añño bhikkhu āgacchati bahussuto . . . sikkhā-kāmo, tam enaṃ aññataro bhikkhu yena so bhikkhu ten' upasaṃkami, upasaṃkamitvā taṃ bhikkhum evaṃ vadeti : yo nu kho āvuso evañ c' evañ ca karoti kim nāma so āpattiṃ āpajjatīti. || 13 || so evaṃ vadeti : yo kho āvuso evañ c' evañ ca karoti, imaṃ nāma so āpattiṃ āpajjati. imaṃ nāma tvaṃ āvuso āpattiṃ āpanno paṭikarohi taṃ āpattiṃ ti. so evaṃ vadeti : na kho ahaṃ āvuso eko 'va imaṃ āpattiṃ āpanno, ayaṃ sabbo saṃgho imaṃ āpattiṃ āpanno 'ti. so evaṃ vadeti : kin te āvuso karissati paro āpanno vā anāpanno vā. iṅgha tvaṃ āvuso sakāya āpattiyā vuṭṭhahā 'ti. || 14 || so ce bhikkhave bhikkhu tassa bhikkhuno vacanena taṃ āpattiṃ paṭikaritvā yena te bhikkhū ten' upasaṃkami, upasaṃkamitvā te bhikkhū evaṃ vadeti : yo kira āvuso evañ c' evañ ca karoti, imaṃ nāma so āpattiṃ āpajjati, imaṃ nāma tumhe āvuso āpattiṃ āpannā paṭikarotha taṃ āpattiṃ ti, te ce bhikkhave bhikkhū tassa bhikkhuno vacanena taṃ āpattiṃ paṭikareyyum, ice etam kusalam, no ce paṭikareyyum, na te bhikkhave bhikkhū tena bhikkhunā akāmā vacanīyā 'ti. || 15 || 27 ||

Codanāvattthubhāṇavāram niṭṭhitam.

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

'ti. te dhammasaññino vinayasaññino vaggā samaggasaññino uposatham akāmsu pātimokkham uddisimsu. tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchimsu bahutarā. bhagavato etam attham ārocesum. ||1|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te na jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te dhammasaññino vinayasaññino vaggā samaggasaññino uposatham karonti pātimokkham uddisanti. tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam, uddesakānam anāpatti. ||2|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . (=§ 2) . . . tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti samasamā. uddiṭṭham suddiṭṭham, avasesam sotabbam, uddesakānam anāpatti. idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . (§ 2) . . . tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. uddiṭṭham suddiṭṭham, avasesam sotabbam, uddesakānam anāpatti. ||3|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam, uddesakānam anāpatti. idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti samasamā. uddiṭṭham suddiṭṭham, tesam santike pārisuddhi ārocetabbā, uddesakānam anāpatti. idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. uddiṭṭham suddiṭṭham, tesam santike pārisuddhi ārocetabbā, uddesakānam anāpatti. ||4|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātimokkhe avuṭṭhitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam, uddesakānam anāpatti. idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātimokkhe avuṭṭhi-

tāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti sama-
samā. uddiṭṭham suddiṭṭham, tesam santike pārisuddhi
ārocetabbā, uddesakānaṃ anāpatti. idha pana bhikkhave
aññatarasmim āvāse tadah' uposathe . . . tehi uddiṭṭha-
matte pātimokkhe avuṭṭhitāya parisāya ath' aññe āvāsikā
bhikkhū āgacchanti thokatarā. uddiṭṭham suddiṭṭham,
tesam santike pārisuddhi ārocetabbā, uddesakānaṃ anāpatti.
||5|| idha pana bhikkhave aññatarasmim āvāse tadah' upo-
sathe . . . tehi uddiṭṭhamatte pātimokkhe ekaccāya
vuṭṭhitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti
bahutarā. tehi bhikkhave . . . (=§ 5) . . . , . . . eka-
ccāya vuṭṭhitāya parisāya . . . samasamā . . . , . . . ekaccā-
ya vuṭṭhitāya parisāya . . . thokatarā . . . ||6|| idha pana
bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi
uddiṭṭhamatte pātimokkhe sabbāya vuṭṭhitāya pari-
sāya ath' aññe āvāsikā bhikkhū āgacchanti bahutarā . . .
samasamā . . . thokatarā . . . (=§ 6) . . . ||7||

anāpattipannarasakam niṭṭhitam. ||28||

idha pana bhikkhave aññatarasmim āvāse tadah' uposathe
sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā
vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te
dhammasaññino vinayasaññino vaggā vaggasaññino uposa-
tham karonti pātimokkham uddisanti. tehi uddissamāne
pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahu-
tarā. tehi bhikkhave bhikkhūhi puna pātimokkham uddisi-
tabbam, uddesakānaṃ āpatti dukkaṭassa. ||1|| idha pana
bhikkhave aññatarasmim āvāse tadah' uposathe . . . (=§ 1)
. . . tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhi-
kkhū āgacchanti samasamā. uddiṭṭham suddiṭṭham, ava-
sesam sotabbam, uddesakānaṃ āpatti dukkaṭassa. idha pana
bhikkhave aññatarasmim āvāse tadah' uposathe . . . (=§ 1)
. . . tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhi-
kkhū āgacchanti thokatarā. uddiṭṭham suddiṭṭham, avase-
sam sotabbam, uddesakānaṃ āpatti dukkaṭassa. ||2|| idha
pana bhikkhave aññatarasmim āvāse tadah' uposathe . . .
tehi uddiṭṭhamatte pātimokkhe — gha — avuṭṭhitāya pari-
sāya — la — ekaccāya vuṭṭhitāya parisāya — la — sabbāya

vuṭṭhitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti bahutarā — la — samasamā — la — thokatarā. uddiṭṭhaṃ suddiṭṭhaṃ, tesam santike pārisuddhi ārocetabbā, uddesakānaṃ 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 amhākaṃ uposatho kātum na nu kho kappatīti vematikā uposathaṃ karonti pātimokkhaṃ uddisanti. tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkhaṃ uddisitabbaṃ, uddesakānaṃ āpatti dukkaṭassa. || 1 || idha pana . . . (comp. II. 29. 2. 3) . . . uddesakānaṃ āpatti dukkaṭassa. || 2 ||

vematikāpannarakasakam 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 amhākaṃ uposatho kātum, n' amhākaṃ na kappatīti kukkuccapakatā uposathaṃ karonti pātimokkhaṃ uddisanti. tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkhaṃ uddisitabbaṃ, uddesakānaṃ āpatti dukkaṭassa. || 1 || idha pana . . . (comp. II. 29. 2. 3) . . . uddesakānaṃ āpatti dukkaṭassa. || 2 ||

kukkuccapakatāpannarakasakam 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 uposathaṃ karonti pātimokkhaṃ uddisanti. tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkhaṃ uddisitabbaṃ, uddesakānaṃ āpatti thullacca-

yassa. ||1|| idha pana . . . (comp. II. 29. 2, 3; instead of āpatti dukkaṭassa read āpatti thullaccayassa) . . . āpatti thullaccayassa. ||2||

bhedapurekkhārāpannarasakam niṭṭhitam. ||32||
pañcasattatikam niṭṭhitam.

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

idha pana bhikkhave āvāsikānaṃ bhikkhūnaṃ cātuddaso hoti, āgantukānaṃ pannaraso. sace āvāsikā bahutarā hontī, āgantukehi āvāsikānaṃ anuvattitabbam. sace samasamā hontī, āgantukehi āvāsikānaṃ anuvattitabbam. sace āgantukā bahutarā hontī, āvāsikehi āgantukānaṃ anuvattitabbam. ||1|| idha pana bhikkhave āvāsikānaṃ bhikkhūnaṃ pannaraso hoti, āgantukānaṃ cātuddaso. sace āvāsikā bahutarā hontī, āgantukehi āvāsikānaṃ anuvattitabbam. sace samasamā hontī, āgantukehi āvāsikānaṃ anuvattitabbam. sace āgantukā bahutarā hontī, āvāsikehi āgantukānaṃ anuvattitabbam. ||2|| idha pana bhikkhave āvāsikānaṃ bhikkhūnaṃ pāṭipado hoti, āgantukānaṃ pannaraso. sace āvāsikā bahutarā hontī, āvāsikehi āgantukānaṃ nākāmā dātābbā sāmaggī, āgantukehi nissīmaṃ gantvā uposatho kātabbo. sace samasamā hontī, āvāsikehi āgantukānaṃ nākāmā dātābbā sāmaggī, āgantukehi nissīmaṃ gantvā uposatho kātabbo. sace āgantukā bahutarā hontī, āvāsikehi āgantukānaṃ sāmaggī vā dātābbā nissīmaṃ vā gantabbam. ||3|| idha pana bhikkhave āvāsikānaṃ bhikkhūnaṃ pannaraso hoti,

āgantukānaṃ pātipado. sace āvāsikā bahutarā honti, āgantukehi āvāsikānaṃ sāmaggī vā dātabbā nissīmaṃ vā gantabbam. sace samasamā honti, āgantukehi āvāsikānaṃ sāmaggī vā dātabbā nissīmaṃ vā gantabbam. sace āgantukā bahutarā honti, āgantukehi āvāsikānaṃ nākāmā dātabbā sāmaggī, āvāsikehi nissīmaṃ gantvā uposatho kātabbo. ||4|| idha pana bhikkhave āgantukā bhikkhū passanti āvāsikānaṃ bhikkhūnaṃ āvāsikākāraṃ āvāsikaliṅgaṃ āvāsikanimittam āvāsikuddesaṃ supaññattam mañcapīṭham bhisibimbohanam pāniyam paribhojaniyam supatīṭṭhitam parivenaṃ susammatṭham, 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 ekato uposatham karonti, anāpatti. te vematikā vicinanti, vicinitvā passanti, passitvā pāṭekkaṃ 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 suṇanti āvāsikānaṃ bhikkhūnaṃ āvāsikākāraṃ āvāsikaliṅgaṃ āvāsikanimittam āvāsikuddesaṃ caṅkamantānaṃ padasaddam sajjhāyasaddam ukkāsitassaddam 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 āgantukānaṃ bhikkhūnaṃ āgantukākāraṃ āgantukaliṅgaṃ āgantukanimittam āgantukuddesaṃ aññātakam pattam aññātakam cīvaram aññātakam nisīdanam pādānaṃ 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 suṇanti āgantukānaṃ bhikkhūnaṃ āgantukākāraṃ āgantukaliṅgaṃ āgantukanimittam āgantukuddesaṃ āgacchantānaṃ padasaddam upāhanapappoṭhanasaddam ukkāsitassaddam khipitasaddam, sutvā vematikā honti atthi nu kho āgantukā bhikkhū n' atthi nu kho 'ti. te . . . (§ 6) . . . āpatti

thullaccayassa. ||9|| idha pana bhikkhave āgantukā bhikkhū passanti āvāsike bhikkhū nānāsaṃvāsake. te samānasamvāsakadiṭṭhiṃ paṭilabanti, samānasamvāsakadiṭṭhiṃ paṭilabhitvā na pucchanti, apucchitvā ekato uposatham karonti, anāpatti. te pucchanti, pucchitvā nābhivitaranti, anabhivitaritvā ekato uposatham karonti, āpatti dukkaṭassa. te pucchanti, pucchitvā nābhivitaranti, anabhivitaritvā pāṭekkaṃ uposatham karonti, anāpatti. ||10|| idha pana bhikkhave āgantukā bhikkhū passanti āvāsike bhikkhū samānasamvāsake. te nānāsamvāsakadiṭṭhiṃ paṭilabanti, nānāsamvāsakadiṭṭhiṃ paṭilabhitvā na pucchanti, apucchitvā ekato uposatham karonti, āpatti dukkaṭassa. te pucchanti, pucchitvā abhivitaranti, abhivitaritvā pāṭekkaṃ uposatham karonti, āpatti dukkaṭassa. te pucchanti, pucchitvā abhivitaranti, abhivitaritvā ekato uposatham karonti, anāpatti. ||11|| idha pana bhikkhave āvāsikā bhikkhū passanti āgantuke bhikkhū nānāsaṃvāsake. te samānasamvāsakadiṭṭhiṃ paṭilabanti . . . (= § 10) . . . anāpatti. ||12|| idha pana bhikkhave āvāsikā bhikkhū passanti āgantuke bhikkhū samānasamvāsake. te nānāsamvāsakadiṭṭhiṃ paṭilabanti . . . (= § 11) . . . anāpatti. ||13|| **34**||

no bhikkhave tadah' uposathe sabhikkhukā āvāsā abhikkhuko āvāso gantabbo aññatra saṃghena aññatra antarāyā. na bhikkhave tadah' uposathe sabhikkhukā āvāsā abhikkhuko anāvāso gantabbo aññatra saṃghena aññatra antarāyā. na bhikkhave tadah' uposathe sabhikkhukā āvāsā abhikkhuko āvāso vā anāvāso vā gantabbo aññatra saṃghena aññatra antarāyā. ||1|| na bhikkhave tadah' uposathe sabhikkhukā anāvāsā abhikkhuko āvāso gantabbo aññatra saṃghena aññatra antarāyā. na bhikkhave tadah' uposathe sabhikkhukā anāvāsā abhikkhuko anāvāso gantabbo aññatra saṃghena aññatra antarāyā. na bhikkhave tadah' uposathe sabhikkhukā anāvāsā abhikkhuko āvāso vā anāvāso vā gantabbo aññatra saṃghena aññatra antarāyā. ||2|| na bhikkhave tadah' uposathe sabhikkhukā āvāsā vā anāvāsā vā abhikkhuko āvāso gantabbo aññatra saṃghena aññatra antarāyā. na bhi-

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

na bhikkhave bhikkhuniyā nisinnaparisaṃyā pātimo-kkham uddisittabbam. yo uddiseyya, āpatti dukkaṭassa. — la — na bhikkhave sikkhamānāya, na sāmaṇerassa, na sāmaṇeriyā, na sikkham paccakkhātakassa, na antimavatthum ajjhāpannakassa nisinnaparisaṃyā pātimo-kkham uddisittabbam. yo uddiseyya, āpatti dukkaṭassa. ||1|| na āpattiyaṃ adassane ukkhittakassa nisinnaparisaṃyā pātimo-kkham uddisittabbam. yo uddiseyya, yathādhhammo kāretabbo. na āpattiyaṃ appaṭi-kamme ukkhittakassa nisinnaparisaṃyā, na pāpikāya diṭṭhiyā appaṭinissagge ukkhittakassa nisinnaparisaṃyā pātimo-kkham uddisittabbam. yo uddiseyya, yathādhhammo kāretabbo. ||2|| na paṇḍakassa nisinnaparisaṃyā pātimo-kkham uddisittabbam. yo uddiseyya, āpatti dukkaṭassa. na theyyasaṃvāsakassa

— la — na titthiyapakkantakassa, na tiracchānagatassa, na mātughātakassa, na pitughātakassa, na arahantaghātakassa, na bhikkhunīdūsakassa, na saṃghabhedakassa, na lohituppādakassa, na ubhatovyañjanakassa nisinnaparisāya pātimokkham uddisitabham. yo uddiseyya, āpatti dukkaṭassa. ||3|| na bhikkhave pārivāsikassa pārisuddhidānena uposatho kâtabbo aññatra avuṭṭhitāya parisāya. na ca bhikkhave anuposathe uposatho kâtabbo aññatra saṃghasāmaggiyā 'ti. ||4|| **36** ||
 uposathakkhandhake tatiyaṃ bhāṇavāraṃ.

-
- imasmim khandhake vatthu chaasīti. tassa uddānaṃ :
 titthiyā Bimbisāro ca, sannipatanti tuṇhikā,
 dhammaṃ, raho, pātimokkham, devasikam, tadā sakim, |
 yathāparisāya, samaggaṃ, sāmaggī, Maddakucchi ca,
 sīmā, mahatī, nadiyā, anu, dve, khuddakāni ca, |
 navā, Rājagahe o' eva, sīmā avippavāsanaṃ,
 sammanne paṭhamam sīmaṃ pacchā sīmaṃ samūhane, |
 asammataṃ gāmasīmā, nadiyā samudde sare
 udakukkhepo, bhindanti, tath' ev' ajjhottharanti ca, |
 kati, kammāni, uddeso, savarā, asati pi ca,
 5 dhammaṃ, vinayaṃ, tajjenti, puna vinaya-tajjanaṃ, |
 codanā, kate okāse, adhamma-paṭikkosanaṃ,
 catupaṇḍiparā, āvi, sañcicca, ce pi vāyame, |
 sagahaṭṭhā, anajjhittā, Codanamhi, na jānati,
 sambahulā na jānanti, sajjukam, na ca gacchare, |
 katimī, kīvatikā, dūre ārocetuṃ ca, na ssari,
 uklāpaṃ, āsanaṃ, padīpo, disā, añño bahussuto, |
 sajjukam, vassuposatho, suddhikammañ ca, nītakā,
 Gaggo, catu-tayo, dve-'ko, āpatti, sabhāgā, sari, |
 sabbo saṃgho, vematiko, na jānanti, bahussuto,
 10 bahū, samasamā, thokā, parisāya avuṭṭhitāya ca, |
 ekaccā vuṭṭhitā, sabbā, jānanti ca, vematikā,
 kappat' evā 'ti kukkucā, jānam, passam, supanti ca, |
 āvāsikena āgantu, cātupannaraso puna,
 pātipado pannaraso, līngasamvāsakā ubho, |
 pārivāsānuposatho, aññatra saṃghasāmaggiyā.
 ete vibhattā uddānā vatthuvibhūtakāraṇā ti. |

MAHĀVAGGA.

III.

Tena samayena buddho bhagavā Rājagahe viharati Veluvane Kalandakanivāpe. tena kho pana samayena bhagavatā bhikkhūnaṃ vassāvāso apaññatto hoti. te 'dha bhikkhū hemantam pi gimham pi vassam pi cārikaṃ caranti. ||1|| manussā ujjhāyanti khīyanti vipācenti: katham hi nāma samaṇā Sakyaputtiyā hemantam pi gimham pi vassam pi cārikaṃ carissanti haritāni tiṇāni sammaddantā ekindriyaṃ jīvaṃ viheṭhentā bahū khuddake paṇe saṃghātaṃ āpādentā. ime hi nāma aññatitthiyā durakkhātadhammā vassāvāsaṃ alliyissanti saṃkāpayissanti, ime hi nāma sakuntakā rukkhaggesu kulāvakāni karitvā vassāvāsaṃ alliyissanti saṃkāpayissanti, ime pana samaṇā Sakyaputtiyā hemantam pi gimham pi vassam pi cārikaṃ caranti haritāni tiṇāni sammaddantā ekindriyaṃ jīvaṃ viheṭhentā bahū khuddake paṇe saṃghātaṃ āpādentā 'ti. ||2|| assosum kho bhikkhū tesam manussānaṃ ujjhāyantānaṃ khīyantānaṃ vipācentānaṃ. atha kho te bhikkhū bhagavato etam atthaṃ ārocesum. atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe dhammikaṭhaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave vassam upagantun ti. ||3||1||

atha kho bhikkhūnaṃ etad ahosi: kadā nu kho vassam upagantabban ti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave vassāne vassam upagantun ti. ||1|| atha kho bhikkhūnaṃ etad ahosi: kati nu kho vassupanāyikā 'ti. bhagavato etam atthaṃ ārocesum. dve 'mā bhikkhave vassupanāyikā purimikā pacchimikā 'ti. aparajjugatāya āsāhiyā purimikā upagantabbā, māsagatāya āsāhiyā pacchimikā upagantabbā. imā kho bhikkhave dve vassupanāyikā 'ti. ||2||2||

tena kho pana samayena chabbaggiyā bhikkhū vassam upagantvā antarā vassam cārikam caranti. manussā ujjhāyanti khīyanti vipācenti : katham hi nāma samaṇā Sakya-puttiyā hemantam pi gimham pi vassam pi cārikam carissanti haritāni tiṇāni sammaddantā ekindriyam jīvam viheṭhentā bahū khuddake pāṇe saṃghātam āpādentā. ime hi nāma aññatitthiyā durakkhātadhammā vassāvāsam alliyissanti saṃkāpayissanti, ime hi nāma sakuntakā rukkhaggesu kulāvakāni karitvā vassāvāsam alliyissanti saṃkāpayissanti, ime pana samaṇā Sakya-puttiyā hemantam pi gimham pi vassam pi cārikam caranti haritāni tiṇāni sammaddantā ekindriyam jīvam viheṭhentā bahū khuddake pāṇe saṃghātam āpādentā 'ti. || 1 || assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam. ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti : katham hi nāma chabbaggiyā bhikkhū vassam upagantvā antarā vassam cārikam carissantīti. atha kho te bhikkhū bhagavato etam attham ārocesum. atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe dhammikatham 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 chabbaggiyā 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 chabbaggiyā 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 ukkaḍḍhitukāmo bhikkhūnam santike dūtam pāhesi, yadi pan' ayyā āgame juṇhe vassam upagaccheyyun ti. bhagavato etam attham ārocesum : anujānāmi bhikkhave rājūnam anuvattitun ti. || 3 || 4 ||

atha kho bhagavā Rājagahe yathābhirantam viharitvā yena Sāvattthi tena cārikam pakkāmi. anupubbena cārikam caramāno yena Sāvattthi tad avasari. tatra sudam bhagavā Sāvattthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana samayena Kosalesu janapadesu Udenena upāsakena saṃgham 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 karaṇīyam, tatth' eva āvāsikānam bhikkhūnam santike viharam patitthāpetū 'ti. ||2|| Udeno upāsako ujjhāyati khīyati vipāceti : katham hi nāma bhaddantā mayā pahite na āgacchissanti, aham hi dāyako kārako saṃghupaṭṭhāko 'ti. aasosum kho bhikkhū Udenassa upāsakassa ujjhāyantassa khīyantassa vipācentassa. atha kho te bhikkhū bhagavato etam attham ārocesum. ||3|| atha kho bhagavā etasmim nidāne dhammikatham katvā bhikkhū āmantei : anujānāmi bhikkhave sattannam sattāhakaraṇīyena pahite gantum, na tv eva appahite, bhikkhussa bhikkhuniyā sikkhamānāya sāmaṇerassa sāmaṇeriyā upāsakassa upāsikāya. anujānāmi bhikkhave imesam sattannam sattāhakaraṇīyena pahite gantum, na tv eva appahite. sattāham sannivaṭṭo kātabbo. ||4|| idha pana bhikkhave upāsakena saṃgham uddissa viharo kārāpito hoti. so ce bhikkhūnam santike dūtam pahineyya, āgacchantu bhaddantā, icchāmi dānañ ca dātum dhammañ ca sotum bhikkhū ca passitun ti, gantabbam bhikkhave sattāhakaraṇīyena pahite, na tv eva appahite. sattāham sannivaṭṭo kātabbo. ||5|| idha pana bhikkhave upāsakena saṃgham uddissa adḍhayogo kārāpito hoti, pāsādo kārāpito hoti, hammiyam kārāpitam h., guhā kārāpitā h., parivenam kārāpitam h., kotṭhako kārāpito h., upaṭṭhānasālā kārāpitā h., aggisālā kārāpitā h., kappiyakuṭi kārāpitā h., vaccaḥ kuṭi kārāpitā h., caṅkamo kārāpito h., caṅkamanasālā kārāpitā h., udapāno kārāpito h., udapānasālā kārāpitā h., jantāgharam kārāpi-

taṃ h., jantāgharasālā kārāpitā h., pokkharanī kārāpitā h., maṇḍapo kārāpito h., āramo kārāpito h., āramavatthum kārāpitam hoti. so ce bhikkhūnaṃ santike dūtaṃ pahīneyya, āgacchantu bhaddantā, icchāmi dānañ ca dātum dhammañ ca sotum bhikkhū ca passitun ti, gantabbam bhikkhave sattāhakarāṇīyena pahite, na tv eva appahite. sattāham sannivaṭṭo kātabbo. ||6|| idha pana bhikkhave upāsakena sambahule bhikkhū uddissa — la — ekam bhikkhum uddissa vihāro kārāpito h., addhayogo k. h., pāsādo k. h., . . . (= § 6) . . . sattāham sannivaṭṭo kātabbo. ||7|| idha pana bhikkhave upāsakena bhikkhunīsamgham 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., pariveṇam 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., pokkharanī k. h., maṇḍapo k. h., āramo k. h., āramavatthum k. h. hoti. so ce bhikkhūnaṃ santike dūtaṃ pahīneyya, āgacchantu bhaddantā, icchāmi dānañ ca dātum dhammañ ca sotum bhikkhū ca passitun ti, gantabbam bhikkhave sattāhakarāṇīyena pahite, na tv eva appahite. sattāham sannivaṭṭo kātabbo. ||8|| idha pana bhikkhave upāsakena attano atthāya nivesanam kārāpitam hoti — la — sayanigharam k. h., uddosito k. h., aṭṭo k. h., mālo k. h., āpaṇo k. h., āpaṇasālā k. h., pāsādo k. h., hammiyam k. h., guhā k. h., pariveṇam 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., pokkharanī k. h., maṇḍapo k. h., āramo k. h., āramavatthum k. h., puttassa vā vāreyyam hoti, dhītuyā vā vāreyyam hoti, gilāno vā hoti, abhiññātam vā suttantam bhāṇati. so ce bhikkhūnaṃ santike dūtaṃ pahīneyya, āgacchantu bhaddantā imaṃ suttantam pariyāpuṇissanti pur' āyam su-

ttanto palujjatīti. aññataram vā pan' assa kiccam hoti karaṇīyam vā. so ce bhikkhūnam santike dūtaṃ pahīneyya, āgacchantu bhaddantā, icchāmi dānañ ca dātum dhammañ ca sotum bhikkhū ca passitun ti, gantabbam bhikkhave sattāha-karaṇīyena pahite, na tv eva appahite. sattāham sannivaṭṭo kātabbo. ||9|| idha pana bhikkhave upāsikāya saṃghaṃ uddissa vihāro kārāpito hoti. sā ce bhikkhūnam santike dūtaṃ pahīneyya, āgacchantu ayyā, icchāmi dānañ ca dātum dhammañ ca sotum bhikkhū ca passitun ti, gantabbam bhikkhave sattāhakarāṇīyena pahite, na tv eva appahite. sattāham sannivaṭṭo kātabbo. ||10|| idha pana bhikkhave upāsikāya saṃghaṃ uddissa addhayogo kārāpito . . . (= § 6) . . . āramavatthum kārāpitam hoti. sā ce bhikkhūnam . . . (= § 10) . . . sattāham sannivaṭṭo kātabbo. ||11|| idha pana bhikkhave upāsikāya sambahule bhikkhū uddissa — la — ekam bhikkhum uddissa — la — bhikkhunisaṃghaṃ uddissa — la — sambahulā bhikkhuniyo uddissa — la — ekam bhikkhunim uddissa — la — sambahulā sikkhamānāyo uddissa, ekam sikkhamānam uddissa, sambahule sāmaṇere uddissa, ekam sāmaṇeram uddissa, sambahulā sāmaṇeriyo uddissa, ekam sāmaṇerim uddissa — la — attano atthāya nivesanam kārāpitam hoti — la — sayanigharam kārāpitam hoti . . . (= § 9) . . . gilānā vā hoti, abhiññātam vā suttantaṃ bhāṇati. sā ce bhikkhūnam santike dūtaṃ pahīneyya, āgacchantu ayyā imaṃ suttantaṃ pariyāpuṇissanti pur' āyaṃ suttanto palujjatīti. aññataram vā pan' assā kiccam hoti karaṇīyam vā. sā ce bhikkhūnam santike dūtaṃ pahīneyya, āgacchantu ayyā, icchāmi dānañ ca dātum dhammañ ca sotum bhikkhū ca passitun ti, gantabbam bhikkhave sattāhakarāṇīyena pahite, na tv eva appahite. sattāham sannivaṭṭo kātabbo. ||12|| idha pana bhikkhave bhikkhunā saṃghaṃ uddissa, bhikkhuniyā saṃghaṃ uddissa, sikkhamānāya saṃghaṃ uddissa, sāmaṇerena saṃghaṃ uddissa, sāmaṇeriyā saṃghaṃ uddissa, sambahule bhikkhū uddissa, ekam bhikkhum uddissa, bhikkhunisaṃghaṃ uddissa, sambahulā bhikkhuniyo uddissa, ekam bhikkhunim uddissa, sambahulā sikkhamānāyo uddissa, ekam sikkhamānam uddissa, sambahule sāmaṇere uddissa, ekam sāmaṇeram uddissa,

sambahulā sāmaṇeriyo uddissa, ekam sāmaṇerim uddissa, attano atthāya vihāro kārāpito hoti . . . (= § 8) . . . āramāvattum kārāpitam hoti. sā ce bhikkhūnam santike dūtam paṇeyya, āgacchantu ayyā, icchāmi dānañ ca dātum dhammañ ca sotum bhikkhū ca passitum ti, gantabbam bhikkhave sattāhakaraṇīyena pahite, na tv eva appahite. sattāham sannivaṭṭo kâtabbo '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 attham ārocesum. anujānāmi bhikkhave pañcannam sattāhakaraṇīyena appahite pi gantum, pag eva pahite, bhikkhussa bhikkhuniyā sikkhamānāya sāmaṇerassa sāmaṇeriyā. anujānāmi bhikkhave imesam pañcannam sattāhakaraṇīyena appahite pi gantum, pag eva pahite. sattāham sannivaṭṭo kâtabbo. ||1|| idha pana bhikkhave bhikkhu gilāno hoti. so ce bhikkhūnam santike dūtam paṇeyya, aham hi gilāno, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, gilānabhattam vā pariyessāmi, gilānupaṭṭhākabhattam vā pariyessāmi, gilānabhesajjam vā pariyessāmi, pucchissāmi vā, upaṭṭhahissāmi vā 'ti. sattāham sannivaṭṭo kâtabbo. ||2|| idha pana bhikkhave bhikkhussa anabhirati uppannā hoti. so ce bhikkhūnam santike dūtam paṇeyya, anabhirati me uppannā, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, anabhiratiṃ vūpakāsessāmi vā vūpakāśapessāmi vā dhammakatham vāssa karissāmi. sattāham sannivaṭṭo kâtabbo. ||3|| idha pana bhikkhave bhikkhussa kukkucam uppannam hoti. so ce bhikkhūnam santike dūtam paṇeyya, kukkucam me uppannam, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, kukkucam vinodessāmi vā vinodāpessāmi vā dhammakatham vāssa karissāmi. sattāham sannivaṭṭo kâtabbo. ||4|| idha pana bhikkhave bhikkhussa diṭṭhigatam uppannam hoti. so ce

bhikkhūnaṃ santike dūtaṃ paṇeyya, diṭṭhigataṃ me uppa-
 nnaṃ, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti,
 gantabbaṃ bhikkhave sattāhakaraṇiyeṇa appahite pi, pag
 eva pahite, diṭṭhigataṃ vivecessāmi vā vivecāpessāmi vā
 dhammakathaṃ vāssa karissāmi. sattāhaṃ sannivaṭṭo kâ-
 tabbo. ||5|| idha pana bhikkhave bhikkhu garudham-
 maṃ ajjhāpanno hoti parivāsāraho. so ce bhikkhūnaṃ
 santike dūtaṃ paṇeyya, ahaṃ hi garudhammaṃ ajjhāpanno
 parivāsāraho, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āga-
 tan ti, gantabbaṃ bhikkhave sattāhakaraṇiyeṇa appahite pi,
 pag eva pahite, parivāsadānaṃ usukkaṃ karissāmi vā, anu-
 ssāvessāmi vā, gaṇapûrako vā bhavissāmi. sattāhaṃ sanni-
 vaṭṭo kâtabbo. ||6|| idha pana bhikkhave bhikkhu mûlāya
 paṭikassanāraho hoti. so ce bhikkhūnaṃ santike dūtaṃ
 paṇeyya, ahaṃ hi mûlāya paṭikassanāraho, āgacchantu
 bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbaṃ bhi-
 kkhhave sattāhakaraṇiyeṇa appahite pi, pag eva pahite,
 mûlāya paṭikassanaṃ usukkaṃ karissāmi vā, anussāvessāmi
 vā, gaṇapûrako vā bhavissāmi. sattāhaṃ sannivaṭṭo kâ-
 tabbo. ||7|| idha pana bhikkhave bhikkhu mânattāraho
 hoti. so ce bhikkhūnaṃ santike dūtaṃ paṇeyya, ahaṃ hi
 mânattāraho, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āga-
 tan ti, gantabbaṃ bhikkhave sattāhakaraṇiyeṇa appahite pi,
 pag eva pahite, mânattadānaṃ usukkaṃ karissāmi vā, anu-
 ssāvessāmi vā, gaṇapûrako vā bhavissāmi. sattāhaṃ sanni-
 vaṭṭo kâtabbo. ||8|| idha pana bhikkhave bhikkhu abbhā-
 nāraho hoti. so ce bhikkhūnaṃ santike dūtaṃ paṇeyya,
 ahaṃ hi abbhānāraho, āgacchantu bhikkhū, icchāmi bhi-
 kkhūnaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇiyeṇa
 appahite pi, pag eva pahite, abbhānaṃ usukkaṃ karissā-
 mi vā, anussāvessāmi vā, gaṇapûrako vā bhavissāmi.
 sattāhaṃ sannivaṭṭo kâtabbo. ||9|| idha pana bhikkhave
 bhikkhussa saṃgho kammaṃ kattukāmo hoti tājjaṇi-
 yaṃ vā nissayaṃ vā pabbājaniyaṃ vā paṭisāraṇiyaṃ vā
 ukkhepaniyaṃ vā. so ce bhikkhūnaṃ santike dūtaṃ
 paṇeyya, saṃgho me kammaṃ kattukāmo, āgacchantu
 bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbaṃ bhi-
 kkhhave sattāhakaraṇiyeṇa appahite pi, pag eva pahite, kin ti

nu kho saṃgho kammaṃ na kareyya lahukāya vā pariṇāmeyyā 'ti. sattāhaṃ sannivaṭṭo kâtabbo. ||10|| kaṭaṃ vā paṇ' assa hoti saṃghena kammaṃ tajjanīyaṃ vā . . . ukkhepanīyaṃ vā. so ce bhikkhūnaṃ santike dūtaṃ pahīneyya, saṃgho me kammaṃ akāsi, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, kin ti nu kho sammāvatteyya lomaṃ pāteyya netthāraṃ vatteyya, saṃgho taṃ kammaṃ paṭippassambheyyā 'ti. sattāhaṃ sannivaṭṭo kâtabbo. ||11|| idha pana bhikkhave bhikkhunī gilānā hoti. sā ce bhikkhūnaṃ santike dūtaṃ pahīneyya, ahaṃ hi gilānā, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, gilānabhataṃ vā pariyesissāmi, gilānupaṭṭhākabhataṃ vā pariyesissāmi, gilānabhesajjaṃ vā pariyesissāmi, pucchissāmi vā, upaṭṭhahissāmi vā 'ti. sattāhaṃ sannivaṭṭo kâtabbo. ||12|| idha pana bhikkhave bhikkhuniyā anabhirati uppannā hoti. sā ce bhikkhūnaṃ santike dūtaṃ pahīneyya, anabhirati me uppannā, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, anabhiratiṃ vūpakāseṣṣāmi vā vūpakāśāpeṣṣāmi vā dhammakathaṃ vāssā karissāmi. sattāhaṃ sannivaṭṭo kâtabbo. ||13|| idha pana bhikkhave bhikkhuniyā kukkucçaṃ uppannaṃ hoti. sā ce bhikkhūnaṃ santike dūtaṃ pahīneyya, kukkucçaṃ me uppannaṃ, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, kukkucçaṃ vinodessāmi vā vinodāpeṣṣāmi vā dhammakathaṃ vāssā karissāmi. sattāhaṃ sannivaṭṭo kâtabbo. ||14|| idha pana bhikkhave bhikkhuniyā diṭṭhi-gataṃ uppannaṃ hoti. sā ce bhikkhūnaṃ santike dūtaṃ pahīneyya, diṭṭhigataṃ me uppannaṃ, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, diṭṭhigataṃ vivecessāmi vā vivecāpeṣṣāmi vā dhammakathaṃ vāssā karissāmi. sattāhaṃ sannivaṭṭo kâtabbo. ||15|| idha pana bhikkhave bhikkhunī garudhammaṃ ajjhāpannā hoti mānattāraha. sā ce bhikkhūnaṃ santike dūtaṃ pahīneyya, ahaṃ hi

garudhammam ajjhāpannā mānattārahā, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbam bhikkhave sattāhakarāṇiyena appahite pi, pag eva pahite, mānattadānaṃ ussukkam karissāmīti. sattāham sannivaṭṭo kâtabbo. ||16|| idha pana bhikkhave bhikkhunī mûlāya paṭikassanārahā hoti. sâ ce bhikkhûnam santike dûtam pahīneyya, aham hi mûlāya paṭikassanārahā, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbam bhikkhave sattāhakarāṇiyena appahite pi, pag eva pahite, mûlāya paṭikassanam ussukkam karissāmīti. sattāham sannivaṭṭo kâtabbo. ||17|| idha pana bhikkhave bhikkhunī abbhānārahā hoti. sâ ce bhikkhûnam santike dûtam pahīneyya, aham hi abbhānārahā, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbam bhikkhave sattāhakarāṇiyena appahite pi, pag eva pahite, abbhānam ussukkam karissāmīti. sattāham sannivaṭṭo kâtabbo. ||18|| idha pana bhikkhave bhikkhuniyā saṃgho kammam kattukāmo hoti tajjanīyam vā nissayam vā pabbājaniyam vā paṭisāraṇīyam vā ukkhepanīyam vā. sâ ce bhikkhûnam santike dûtam pahīneyya, saṃgho me kammam kattukāmo, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbam bhikkhave sattāhakarāṇiyena appahite pi, pag eva pahite, kin ti nu kho saṃgho kammam na kareyya lahukāya vā parināmeyyā 'ti. sattāham sannivaṭṭo kâtabbo. ||19|| katam vā pan' assā hoti saṃghena kammam tajjanīyam vā . . . ukkhepanīyam vā. sâ ce bhikkhûnam santike dûtam pahīneyya, saṃgho me kammam akāsi, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbam bhikkhave sattāhakarāṇiyena appahite pi, pag eva pahite, kin ti nu kho sammāvatteyya lomam pāteyya netthāram vatteyya, saṃgho tam kammam paṭippassambheyyā 'ti. sattāham sannivaṭṭo kâtabbo. ||20|| idha pana bhikkhave sikkhamānā gilānā hoti. sâ ce bhikkhûnam santike dûtam pahīneyya, aham hi gilānā, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbam bhikkhave sattāhakarāṇiyena appahite pi, pag eva pahite, gilānabhattam vā pariyesissāmi, gilānupatthākabhaddam vā pariyesissāmi, gilānabhesajjam vā pariyesissāmi, pucchissāmi vā, upatthahissāmi vā 'ti. sattāham sannivaṭṭo kâtabbo. ||21|| idha pana bhikkhave sikkha-

mānāya anabhirati uppannā hoti — la — sikkhamānāya kukkuccaṃ uppannaṃ hoti, sikkhamānāya diṭṭhigataṃ uppannaṃ hoti, sikkhamānāya sikkhā kupitā hoti. sā ce bhikkhūnaṃ santike dūtaṃ paṇeyya, sikkhā me kupitā, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, sikkhāsamādanāṃ ussukkaṃ karissāmi. sattāhaṃ sannivaṭṭo kâtabbo. ||22|| idha pana bhikkhave sikkhamānā upasampajjitukāma hoti. sā ce bhikkhūnaṃ santike dūtaṃ paṇeyya, ahaṃ hi upasampajjitukāma, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, upasampadaṃ ussukkaṃ karissāmi vā, anussāveṣṣāmi vā, gaṇapûrako vā bhavissāmi. sattāhaṃ sannivaṭṭo kâtabbo. ||23|| idha pana bhikkhave sāmaṇero gilāno hoti. so ce bhikkhūnaṃ santike dūtaṃ paṇeyya, ahaṃ hi gilāno, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, gilānabhattaṃ vā pariyesissāmi, gilānupatṭhākabhattaṃ vā pariyesissāmi, gilānabhesajjaṃ vā pariyesissāmi, pucchissāmi vā, upatṭhahissāmi vā 'ti. sattāhaṃ sannivaṭṭo kâtabbo. ||24|| idha pana bhikkhave sāmaṇerassa anabhirati uppannā hoti — la — sāmaṇerassa kukkuccaṃ uppannaṃ hoti, sāmaṇerassa diṭṭhigataṃ uppannaṃ hoti, sāmaṇero vassaṃ pucchitukāmo hoti, so ce bhikkhūnaṃ santike dūtaṃ paṇeyya, ahaṃ hi vassaṃ pucchitukāmo, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, pucchissāmi vā ācikkhissāmi vā 'ti. sattāhaṃ sannivaṭṭo kâtabbo. ||25|| idha pana bhikkhave sāmaṇero upasampajjitukāmo hoti. so ce bhikkhūnaṃ santike dūtaṃ paṇeyya, ahaṃ hi upasampajjitukāmo, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, upasampadaṃ ussukkaṃ karissāmi vā, anussāveṣṣāmi vā, gaṇapûrako vā bhavissāmi. sattāhaṃ sannivaṭṭo kâtabbo. ||26|| idha pana bhikkhave sāmaṇerī gilānā hoti. sā ce bhikkhūnaṃ santike dūtaṃ paṇeyya, ahaṃ hi gilānā, āgacchantu ayyā, icchāmi ayyānaṃ āgatan

ti, gantabbam bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, gilānabbattam vā pariyesissāmi, gilānupatthāka-bhattam vā pariyesissāmi, gilānabhesajjam vā pariyesissāmi, pucchissāmi vā, upatthahissāmi vā 'ti. sattāham sannivaṭṭo kâtabbo. ||27|| idha pana bhikkhave sâmaṇeriyā anabhi-rati uppannā hoti — la — sâmaṇeriyā kukkuccam uppa-nnam hoti, sâmaṇeriyā diṭṭhigatam uppannam hoti, sâmaṇerī vassam pucchitukāmā hoti. sâ ce bhikkhūnam santike dūtam pahīneyya, aham hi vassam pucchitukāmā, āgacchantu ayyā, icchāmi ayyānam āgatan ti, gantabbam bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, pucchissāmi vā ācikkhissāmi vā 'ti. sattāham sannivaṭṭo kâ-tabbo. ||28|| idha pana bhikkhave sâmaṇerī sikkham sa-mādiyitukāmā hoti. sâ ce bhikkhūnam santike dūtam pahīneyya, aham hi sikkham samādiyitukāmā, āgacchantu ayyā, icchāmi ayyānam āgatan ti, gantabbam bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, sikkhāsamā-dānam ussukkam karissāmīti. sattāham sannivaṭṭo kâtabbo 'ti. ||29|| 6||

tena kho pana samayena aññatarassa bhikkhuno mâtā gilānā hoti. sâ puttassa santike dūtam pāhesi, aham hi gilānā, āgacchatu me putto, icchāmi puttassa āgatan ti. atha kho tassa bhikkhuno etad ahosi: bhagavatā paññattam sattannam sattāhakaraṇīyena pahite gantum, na tv eva appa-hite, pañcannam sattāhakaraṇīyena appahite pi gantum, pag eva pahite, ayañ ca me mâtā gilānā sâ ca anupāsikā. katham nu kho mayā paṭipajjitabban ti. bhagavato etam attham ārocesum. ||1|| anujānāmi bhikkhave sattannam sattāha-karaṇīyena appahite pi gantum, pag eva pahite, bhi-kkhussa bhikkhuniyā sikkhamānāya sâmaṇerassa sâmaṇeriyā mātuyā ca pitussa ca. anujānāmi bhikkhave imesam satta-nam sattāhakaraṇīyena appahite pi gantum, pag eva pahite. sattāham sannivaṭṭo kâtabbo. ||2|| idha pana bhikkhave bhikkhussa mâtā gilānā hoti. sâ ce puttassa santike dū-tam pahīneyya, aham hi gilānā, āgacchatu me putto, icchāmi puttassa āgatan ti, gantabbam . . . (= III. 6. 2) . . . sattā-ham sannivaṭṭo kâtabbo. ||3|| idha pana bhikkhave bhi-

kkhussa pitā gilāno hoti. so ce puttassa santike dūtaṃ paṇeṇya, ahaṃ hi gilāno, āgacchatu me putto, icchāmi puttassa āgatan ti, gantabbam . . . (=III. 6. 2) . . . sattāham sannivaṭṭo kātabbo. ||4|| idha pana bhikkhave bhikkhussa bhātā gilāno hoti. so ce bhātuno santike dūtaṃ paṇeṇya, ahaṃ hi gilāno, āgacchatu me bhātā, icchāmi bhātuno āgatan ti, gantabbam bhikkhave sattāhakaraṇiyeṇa pahite, na tv eva appahite. sattāham sannivaṭṭo kātabbo. ||5|| idha pana bhikkhave bhikkhussa bhaginī gilānā hoti. sā ce bhātuno santike dūtaṃ paṇeṇya, ahaṃ hi gilānā, āgacchatu . . . (§ 5) . . . sattāham sannivaṭṭo kātabbo. ||6|| idha pana bhikkhave bhikkhussa ñātako gilāno hoti. so ce bhikkhussa santike dūtaṃ paṇeṇya, ahaṃ hi gilāno, āgacchatu bhaddanto, icchāmi bhaddantassa āgatan ti, gantabbam bhikkhave sattāhakaraṇiyeṇa pahite, na tv eva appahite. sattāham sannivaṭṭo kātabbo. ||7|| idha pana bhikkhave bhikkhugatiko gilāno hoti. so ce bhikkhūnaṃ santike dūtaṃ paṇeṇya, ahaṃ hi gilāno, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbam bhikkhave sattāhakaraṇiyeṇa pahite, na tv eva appahite. sattāham sannivaṭṭo kātabbo 'ti. ||8||7||

tena kho pana samayena saṃghassa vihāro udriyati. añña-tarena upāsakena araṇṇiṇe bhaṇḍaṃ chedāpitaṃ hoti. so bhikkhūnaṃ santike dūtaṃ pāhesi, sace bhaddantā taṃ bhaṇḍaṃ avahareyyum, dajjāham taṃ bhaṇḍan ti. bhagavato etaṃ atthaṃ ārocesum. anujānāmi bhikkhave saṃghakaraṇiyeṇa gantum. sattāham sannivaṭṭo kātabbo 'ti. ||1||8||

vassāvāsa bhāṇavāraṃ niṭṭhitam.

tena kho pana samayena Kosalesu janapadesu aññata-rasmiṃ āvāse vassupagatā bhikkhū vālehi ubbālā honti, gaṇhiṃsu pi paripātimsu pi. bhagavato etaṃ atthaṃ ārocesum. idha pana bhikkhave vassupagatā bhikkhū vālehi ubbālā honti, gaṇhanti pi paripātenti pi. es' eva antarāyo 'ti pakkamitabbam. anāpatti vassacchedassa. idha pana bhikkhave vassupagatā bhikkhū sirimsapehi ubbālā honti, dasanti pi paripātenti pi. es' eva . . . vassacche-

dassa. ||1|| idha pana bhikkhave vassupagatā bhikkhū corehi ubbālha honti, vilumpanti pi ākoṭenti pi. es' eva . . . vassacchedassa. idha pana bhikkhave vassupagatā bhikkhū piṣācehi ubbālha honti, āvisanti pi ojam pi haranti. es' eva . . . vassacchedassa. ||2|| idha pana bhikkhave vassupagatānam bhikkhūnam gāmo agginā daḍḍho hoti, bhikkhū piṇḍakena kilamanti. es' eva . . . vassacchedassa. idha pana bhikkhave vassupagatānam bhikkhūnam senāsanam agginā daḍḍham hoti, bhikkhū senāsanena kilamanti. es' eva . . . vassacchedassa. ||3|| idha pana bhikkhave vassupagatānam bhikkhūnam gāmo udakena vulho hoti, bhikkhū piṇḍakena kilamanti. es' eva . . . vassacchedassa. idha pana bhikkhave vassupagatānam bhikkhūnam senāsanam udakena vulham hoti, bhikkhū senāsanena kilamanti. es' eva . . . vassacchedassā 'ti. ||4||9||

tena kho pana samayena aññatarasmim āvāse vassupagatānam bhikkhūnam gāmo corehi vuttḥāsi. bhagavato etam attham ārocesum. anujānāmi bhikkhave yena gāmo tena gantun ti. gāmo dvedhā bhijjittha. bhagavato etam attham ārocesum. anujānāmi bhikkhave yena bahutarā tena gantun ti. bahutarā assaddhā honti appasannā. bhagavato etam attham ārocesum. anujānāmi bhikkhave yena saddhā pasannā tena gantun ti. ||1||10||

tena kho pana samayena Kosalesu janapadesu aññatarasmim āvāse vassupagatā bhikkhū na labhimsu lūkhassa vā paṇītassa vā bhojanassa yāvadattham pāripûrim. bhagavato etam attham ārocesum. idha pana bhikkhave vassupagatā bhikkhū na labhanti lūkhassa vā paṇītassa vā bhojanassa yāvadattham pāripûrim. es' eva antarāyo 'ti pakkamitabbam. anāpatti vassacchedassa. idha pana bhikkhave vassupagatā bhikkhū labhanti lūkhassa vā paṇītassa vā bhojanassa yāvadattham pāripûrim, na labhanti sappâyāni bhojanāni. es' eva . . . vassacchedassa. ||1|| idha pana bhikkhave vassupagatā bhikkhū labhanti lūkhassa vā paṇītassa vā bhojanassa yāvadattham pāripûrim, labhanti sappâyāni

bhojanāni, na labhanti sappāyāni bhesajjāni. es' eva . . . vassacchedassa. idha pana bhikkhave vassupagatā bhikkhū labhanti lūkhassa vā paṇītassa vā bhojanassa yāvadattham pāripûrim, labhanti sappāyāni bhojanāni, labhanti sappāyāni bhesajjāni, na labhanti paṭirûpam upaṭṭhākam. es' eva . . . vassacchedassa. ||2|| idha pana bhikkhave vassupagatam bhikkhum itthi nimanteti: ehi bhante hiraññam vā te demi, suvaṇṇam vā te demi, khetam vā t. d., vatthum vā t. d., gāvum vā t. d., gāvim 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 vassupagatam bhikkhum vesī nimanteti — la — thullakumārī nimanteti, paṇḍako nimanteti, ñātakā 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 nidhim passa-ti. tatra ce bhikkhuno evam hoti: lahuparivattam . . . vassa-cchedassa. ||4|| idha pana bhikkhave vassupagato bhikkhu passati sambahule bhikkhū saṃghabhedāya parakkamante. tatra ce bhikkhuno evam hoti: garuko kho saṃghabhedo vutto bhagavatā, mā mayi sammukhībhūte saṃgho bhijjīti, pakkamitabbam. anāpatti vassacchedassa. idha pana bhikkhave vassupagato bhikkhu suṇāti: sambahulā kira bhikkhū saṃghabhedāya parakkamantīti. tatra ce . . . vassacchedassa. ||5|| idha pana bhikkhave vassupagato bhikkhu suṇāti: amukasmiṃ kira āvāse sambahulā bhikkhū saṃghabhedāya parakkamantīti. tatra ce bhikkhuno evam hoti: te kho me bhikkhū mittā, ty āham vakkhāmi: garuko kho āvuso saṃghabhedo vutto bhagavatā, māyasmanānam saṃghabhedo ruccitthā 'ti, karissanti me vacaṇam sussa-santi sotam odahissantīti, pakkamitabbam. anāpatti vassa-cchedassa. ||6|| idha pana bhikkhave vassupagato bhikkhu suṇāti: amukasmiṃ kira āvāse sambahulā bhikkhū saṃgha-

bhedāya parakkamantīti. tatra ce bhikkhuno evaṃ hoti : te kho me bhikkhū na mittā, api ca ye tesāṃ mittā te me mittā, ty āhaṃ vakkhāmi, te vuttā te vakkhanti : garuko . . . (= § 6) . . . vassacchedassa. ||7|| idha pana bhikkhave vassupagato bhikkhu suṇāti : amukasmim kira āvāse sambahulehi bhikkhūhi saṃgho bhinno 'ti. tatra ce bhikkhuno evaṃ hoti : te kho me bhikkhū mittā, ty āhaṃ vakkhāmi : garuko . . . (= § 6) . . . vassacchedassa. ||8|| idha pana bhikkhave vassupagato bhikkhu suṇāti : amukasmim kira āvāse sambahulehi bhikkhūhi saṃgho bhinno 'ti. tatra ce bhikkhuno evaṃ hoti : te kho me bhikkhū na mittā, api ca ye tesāṃ mittā te me mittā, ty āhaṃ vakkhāmi, te vuttā te vakkhanti : garuko . . . (= § 6) . . . vassacchedassa. ||9|| idha pana bhikkhave vassupagato bhikkhu suṇāti : amukasmim kira āvāse sambahulā bhikkhuniyo saṃghabhedāya parakkamantīti. tatra ce bhikkhuno evaṃ hoti : tā kho me bhikkhuniyo mittā, tāhaṃ vakkhāmi : garuko kho bhaginiyo saṃghabhedo vutto bhagavatā, mā bhaginīnaṃ saṃghabhedo rucitthā 'ti, karissanti me vacanaṃ sussūsissanti sotāṃ odhissantīti, pakkamitabbā. anāpatti vassacchedassa. ||10|| idha pana bhikkhave vassupagato bhikkhu suṇāti : amukasmim kira āvāse sambahulā bhikkhuniyo saṃghabhedāya parakkamantīti. tatra ce bhikkhuno evaṃ hoti : tā kho me bhikkhuniyo na mittā, api ca yā tāsāṃ mittā tā me mittā, tāhaṃ vakkhāmi, tā vuttā tā vakkhanti : garuko . . . (= § 10) . . . vassacchedassa. ||11|| idha pana bhikkhave vassupagato bhikkhu suṇāti : amukasmim kira āvāse sambahulāhi bhikkhunihi saṃgho bhinno 'ti. tatra ce bhikkhuno evaṃ hoti : tā kho me bhikkhuniyo mittā, tāhaṃ vakkhāmi : garuko . . . (= § 10) . . . vassacchedassa. ||12|| idha pana bhikkhave vassupagato bhikkhu suṇāti : amukasmim kira āvāse sambahulāhi bhikkhunihi saṃgho bhinno 'ti. tatra ce bhikkhuno evaṃ hoti : tā kho me bhikkhuniyo na mittā, api ca yā tāsāṃ mittā tā me mittā, tāhaṃ vakkhāmi, tā vuttā tā vakkhanti : garuko . . . (= § 10) . . . vassacchedassa. ||13||11||

tena kho pana samayena aññataro bhikkhu vaje vassaṃ

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

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

tena kho pana samayena Sāvatthiyā saṃghena katikā katā hoti antarā vassam na pabbājetabban ti. Visākhāya Migāramātuyā nattā bhikkhū upasaṃkamitvā pabbajjam yāci. bhikkhū evaṃ āhaṃsu: saṃghena 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 evaṃ āha: sac' āham bhante pabbajito assam, abhirameyyāma' āham, na dāna' āham bhante pabbajissāmi. ||1|| Visākhā Migāramātā ujjhāyati khīyati vipāceti: kathaṃ hi nāma ayyā evarūpaṃ katikaṃ karissanti na antarā vassam pabbājetabban ti, kaṃ 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 katabbā antarā vassam na pabbājetabban ti. yo kareyya, āpatti dukkaṭassā 'ti. ||2||13||

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

āyasmā Upanando Sakyaputto rañño Pasenadissa Kosalassa vassāvāsam paṭisunitvā viṣamvādessati. nanu bhagavatā anekapariyāyena musāvādo garahito, musāvādā veramaṇi pasatthā 'ti. ||2|| atha kho te bhikkhū bhagavato etam atthaṃ ārocesuṃ. atha kho bhagavā etasmiṃ nidāne bhikkhusaṃghaṃ sannipātāpetvā āyasmantaṃ Upanandaṃ Sakyaputtaṃ paṭipucchi: saccam kira tvaṃ Upananda rañño Pasenadissa Kosalassa vassāvāsam paṭisunitvā viṣamvādesīti. saccam bhagavā. vigarahi buddho bhagavā: kathaṃ hi nāma tvaṃ moghapurisa rañño Pasenadissa Kosalassa vassāvāsam paṭisunitvā viṣamvādessasi. nanu mayā moghapurisa anekapariyāyena musāvādo garahito musāvādā veramaṇi pasatthā. n' etam moghapurisa appasannānaṃ vā pasāḍāya — la — vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi: ||3|| idha pana bhikkhave bhikkhunaṃ vassāvāso paṭissuto hoti purimikāya. so taṃ āvāsam gacchanto passati antaraṃ magge dve āvāse bahucivarake, tassa evaṃ hoti: yaṃ nūnāhaṃ imesu dvīsu āvāsesu vassaṃ vaseyyaṃ, evaṃ me bahuṃ cīvaraṃ uppajjissatīti. so tesu dvīsu āvāsesu vassaṃ vasati. tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. ||4|| idha pana bhikkhave bhikkhunaṃ vassāvāso paṭissuto hoti purimikāya. so taṃ āvāsam gacchanto bahiddhā uposathaṃ karoti, pātipadena vihāraṃ upeti senāsaṇaṃ paññāpeti pāṇiyaṃ paribhojanīyaṃ upatthāpeti pariveṇaṃ sammajjati, so tadah' eva akaraṇīyo pakkamati. tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. idha pana . . . (=§ 5) . . . so tadah' eva sakaraṇīyo pakkamati. tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. ||5|| idha pana . . . so dvīhatīhaṃ vasitvā akaraṇīyo pakkamati. tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. idha pana . . . so dvīhatīhaṃ vasitvā sattāhakarāṇīyena pakkamati. so taṃ sattāhaṃ bahiddhā vitināmeti. tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. idha pana . . . so dvīhatīhaṃ vasitvā sattāhakarāṇīyena pakka-

mati. so tam sattāham anto sannivaṭṭam karoti. tassa bhikkhave bhikkhuno purimikā ca paññāyati paṭissave ca anāpatti. ||6|| idha pana . . . so sattāham anāgatāya pavāraṇāya 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 vassāvāso paṭissuto hoti purimikāya. so tam āvāsam gantvā uposatham karoti, pāṭipadena 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 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 sannivaṭṭam karoti. tassa bhikkhave bhikkhuno purimikā ca paññāyati paṭissave ca anāpatti. so sattāham anāgatāya . . . (= § 7) . . . anāpatti. ||10|| idha pana bhikkhave bhikkhunā vassāvāso paṭissuto hoti pacchimikāya. so tam āvāsam gacchanto bahiddhā uposatham karoti, pāṭipadena 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 pavāraṇāya: 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, mâtā ca, pitā, bhātā ca, atha ñātako,
 bhikkhugatiko, vihāro, vālā cāpi, sirīṃsapā,|
 corā c' eva, pisācā ca, daḍḍho, tadubhayena ca,
 vulho dakena, vutthāsi, bahutarā ca, dāyakā,|
 lūkhapaṇītasappāya-bhesajj'-upatthakena ca,
 itthi, vesī, kumārī ca, paṇḍako, ñātakena ca,|
 rājā, corā, dhuttā, nidhi, bheda, atthavidhena ca,
 5 vajā, satthā ca, nāvā ca, susire, viṭabhāya ca,|
 ajjhokāse vassāvāso, asenāsanakena ca,
 chavakuṭikā, chatte ca, cāṭiyā ca upenti te,|
 katikā, paṭisunītvā, bahiddhā ca uposathā,
 purimikā, pacchimikā, yathānayaena yojaye,|
 akaraṇīyo pakkamati, sakaraṇīyo tath' eva ca,
 dvīhatīhā ca puna, sattāhakarāṇīyena ca,|
 sattāhanāgatā c' eva, āgaccheyya na eyya vā,
 vatthuddāne antarikā tantimaggam nisāmaye 'ti,|
 imamhi khandhake vatthu dvepañña.

MAHĀVAGGA.

IV.

Tena samayena buddho bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana samayena sambahulā sandiṭṭhā sambhattā bhikkhū Kosalesu janapadesu aññatarasmim āvāse vassaṃ upagacchimsu. atha kho tesam bhikkhūnaṃ etad ahosi: kena nu kho mayaṃ upāyena samaggā sammodamānā avivadamānā phāsukaṃ vassaṃ vaseyyāma na ca piṇḍakena kilameyyāmā 'ti. ||1|| atha kho tesam bhikkhūnaṃ etad ahosi: sace kho mayaṃ aññamaññiṃ n' eva ālapeyyāma na sallapeyyāma, yo paṭhamam gāmato piṇḍāya paṭikkameyya, so āsanam paññāpeyya, pādodakam pādapiṭṭham pādakathalikam upanikkhipeyya, avakkārapātim dhovitvā upatṭhāpeyya, pāniyam paribhojaniam upatṭhāpeyya, ||2|| yo pacchā gāmato piṇḍāya paṭikkameyya, sac' assa bhuttāvaseso, sace ākañkheyya, bhuñjeyya, no ce ākañkheyya, appaharite vā chadḍeyya appānake vā udake opilāpeyya, so āsanam uddhareyya, pādodakam pādapiṭṭham pādakathalikam paṭisāmeyya, avakkārapātim dhovitvā paṭisāmeyya, pāniyam paribhojaniam paṭisāmeyya, bhattaggaṃ sammajjeyya, ||3|| yo passeyya pāniyaghaṭam vā paribhojaniyaghaṭam vā vaccaghaṭam vā rittam tuccham, so upatṭhāpeyya, sac' assa avisayham hatthavikārena, dutyam āmantetvā hatthavilāṅghakena upatṭhāpeyya, na tv eva tappaccayā vācam bhindeyya, evam kho mayaṃ samaggā sammodamānā avivadamānā phāsukaṃ vassaṃ vaseyyāma na ca piṇḍakena kilameyyāmā 'ti. ||4|| atha kho te bhikkhū aññamaññiṃ n' eva ālapimsu na sallapimsu. yo paṭhamam gāmato piṇḍāya paṭikkamati, so āsanam paññāpeti, pādodakam pādapiṭṭham pādakathalikam upanikkhipati, avakkārapātim dhovitvā upatṭhāpeti, pāniyam paribhojaniam upa-

tthāpeti. ||5|| yo pacchā gāmato piṇḍāya paṭikkamati, sace hoti bhuttāvaseso, sace ākaṇkhati, bhuñjati, no ce ākaṇkhati, appaharite vā chaddeti appānake vā udake opilāpeti, so āsanam uddharati pādodakam pādapiṭham pādakathalikam paṭisāmeti, avakkārapātim dhovitvā paṭisāmeti, pāniyam paribhojaniyam paṭisāmeti, bhattaggaṃ sammajjati. ||6|| yo passati pāniyaghaṭam vā paribhojaniyaghaṭam vā vaccaghaṭam vā rittam tuccham, so upaṭṭhāpeti. sac' assa hoti avissayham hatthavikārena, dutiyam āmantetvā hatthavilaṅghakena upaṭṭhāpeti, na tv eva tappaccayā vācam bhindati. ||7|| āciṇṇam kho pan' etam vassam vutthānam bhikkhūnam bhagavantam dassanāya upasamkamitum. atha kho te bhikkhū vassam vutthā temāsaccayena senāsanam saṃsāmetvā pattacivaram ādāya yena Sāvattthi tena pakkamimsu. anupubbena yena Sāvattthi Jetavanam Anāthapiṇḍikassa ārāmo, yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidimsu. āciṇṇam kho pan' etam buddhānam bhagavantānam āgantukehi bhikkhūhi saddhim paṭisammoditum. ||8|| atha kho bhagavā te bhikkhū etad avoca: kacci bhikkhave khamanīyam, kacci yāpanīyam, kacci samaggā sammodamānā avivadamānā phāsukam vassam vasittha na ca piṇḍakena kilamitthā 'ti. khamanīyam bhagavā, yāpanīyam bhagavā, samaggā ca mayam bhante sammodamānā avivadamānā phāsukam vassam vasimhā na ca piṇḍakena kilamimhā 'ti. ||9|| jānantāpi tathāgatā pucchanti, jānantāpi na pucchanti, kālam veditvā pucchanti, kalam veditvā nā pucchanti, atthasaṃhitam tathāgatā pucchanti no anatthasaṃhitam, anatthasaṃhite setughāto tathāgatānam. dvīhi ākārehi buddhā bhagavanto bhikkhū paṭipucchanti, dhammam vā desessāma, sāvākānam vā sikkhāpadam paññāpessāma 'ti. atha kho bhagavā te bhikkhū etad avoca: yathākatham pana tumhe bhikkhave samaggā sammodamānā avivadamānā phāsukam vassam vasittha na ca piṇḍakena kilamitthā 'ti. ||10|| idha mayam bhante sambhulā sandiṭṭhā sambhattā 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 piṇḍakena kilameyyāma 'ti. tesam no bhante amhākaṃ etad ahoṣi: sace kho mayam . . . evaṃ kho mayam samaggā sammodamānā avivadamānā phāsukaṃ vassaṃ vasseyyāma na ca piṇḍakena kilameyyāma 'ti. atha kho mayam bhante aññamaññaṃ n' eva ālapimhā na sallapimhā. yo paṭhamam gāmato piṇḍāya paṭikkamati, so āsanam paññāpeti, pādodakaṃ . . . vācam bhindati. evaṃ kho mayam bhante samaggā sammodamānā avivadamānā phāsukaṃ vassaṃ vasimhā na ca piṇḍakena kilamimhā 'ti. || 11 || atha kho bhagavā bhikkhū āmantesi: aphaṣuñ ñeva kira 'me bhikkhave moghapurisā vutthā samānā phāsu 'mha vutthā 'ti paṭijānanti, pasusaṃvāsañ ñeva kira 'me bhikkhave moghapurisā vutthā samānā phāsu 'mha vutthā 'ti paṭijānanti, ekaṣaṃvāsañ ñeva kira 'me bhikkhave moghapurisā vutthā samānā phāsu 'mha vutthā 'ti paṭijānanti, paṃattasaṃvāsañ ñeva kira 'me bhikkhave moghapurisā vutthā samānā phāsu 'mha vutthā 'ti paṭijānanti. katham hi nāma ime bhikkhave moghapurisā mūgabbataṃ titthiyasamādhānaṃ samādiyissanti. || 12 || n' etaṃ bhikkhave appasannānaṃ vā pasādhāya. vigaṛahitvā dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave mūgabbataṃ titthiyasamādhānaṃ samādiyitabbam. yo samādiyeyya, āpatti dukkaṭassa. anujānāmi bhikkhave vassaṃ vutthānaṃ bhikkhūnaṃ tīhi tṭhānehi pavāretum diṭṭhena vā sutena vā parisaṅkāya vā. sā vo bhavissati aññamaññānulomatā āpattivutthānatā vinayapurekkhārātā. || 13 || evaṃ ca pana bhikkhave pavāretabbam. vyattena bhikkhunā paṭibaleṇa saṃgho nāpetabbo: suṇātu me bhante saṃgho. ajja pavāraṇā. yadi saṃghassa pattakallaṃ saṃgho pavāreyyā 'ti. therena bhikkhunā ekaṃsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ nisīditvā añjaliṃ paggaheṭvā evaṃ assa vacaṇīyo: saṃgham āvuso pavāremi diṭṭhena vā sutena vā parisaṅkāya vā, vadantu maṃ āyasmanto anukampaṃ upādhāya, passanto paṭikarissāmi. dutiyam pi . . . tatiyam pi āvuso saṃgham pavāremi diṭṭhena vā sutena vā parisaṅkāya vā, vadantu maṃ āyasmanto anukampaṃ upādhāya, passanto paṭikarissāmi. navakena bhikkhunā ekaṃsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ nisīditvā añjaliṃ paggaheṭvā evaṃ assa vacaṇīyo: saṃgham bhante pavāremi

diṭṭhena vā . . . dutiyam pi . . . tatiyam pi . . . passanto
patikarissāmīti. ||14||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 thesesu
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 . . . acchissantī. n' etam bhikkhave appasannānam
vā pasādāya. vigarahitvā dhammikatham katvā bhikkhū
āmantesi: na bhikkhave thesesu bhikkhūsu ukkuṭikam ni-
sinnesu pavārayamānesu āsanesu acchitabbam. yo accheyya,
āpatti dukkaṭassa. anujānāmi bhikkhave sabbeheva
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 nisīditum yāva pavāreti, pavāretvā
āsane nisīditun ti. ||2||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 pavāraṇakammānīti. bhagavato etam
attham ārocesum. cattār' imāni bhikkhave pavāraṇakammā-
ni, 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 gilānena bhikkhunā pavāraṇam dātum. evañ
ca pana bhikkhave dātabbā. tena gilānena bhikkhunā ekam

bhikkhum upasamkamitvā ekamsam uttarāsaṅgam karitvā ukkuṭikam nisīditvā añjalim paggahevā evam assa vacanīyo : pavāraṇam dammi, pavāraṇam me hara, mam' atthāya pavārehīti. 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 taṃ labhetha, icc etaṃ kusalam. no ce labhetha, so bhikkhave gilāno bhikkhu mañcena vā pīthena vā saṃghamajjhe ānetvā pavāretabbam. sace bhikkhave gilānupatṭhākānam bhikkhūnam evam hoti : sace kho mayam gilānam ṭhānā cāvessāma, ābādho vā abhivaḍḍhissati kālamkiriya vā bhavissatīti, na bhikkhave gilāno ṭhānā cāvetabbo, saṃghena tattha gantvā pavāretabbam, na tv eva vaggena saṃghena pavāretabbam. pavāreyya ce, āpatti dukkaṭassa. ||4|| pavāraṇāhārako ce bhikkhave dinnāya pavāraṇāya . . . (= II. 22. 3, 4. *Read pavāraṇā, pavāraṇāya, pavāraṇāhārako instead of pārissuddhi, pārissuddhiyā, pārissuddhihārako*) . . . pavāraṇāhārakassa āpatti dukkaṭassa. anujānāmi bhikkhave tadahu pavāraṇāya pavāraṇam dentena chandam pi dātum santi saṃghassa karaṇīyan ti. ||5||3||

tena kho pana samayena aññataram bhikkhum tadahu pavāraṇāya ñātakā gaṇhimsu. bhagavato etaṃ atthaṃ arocesum. idha pana bhikkhave bhikkhum tadahu pavāraṇāya ñātakā gaṇhanti. te ñātakā bhikkhūhi evam assu vacanīyā : iṅgha tumhe āyasmanto imaṃ bhikkhum muhuttam muñcatha yāvāyam bhikkhu pavāretīti. ||1|| evam ce taṃ labhetha, icc etaṃ kusalam, no ce labhetha, te ñātakā bhikkhūhi evam assu vacanīyā : iṅgha tumhe āyasmanto muhuttam ekamantaṃ hotha yāvāyam bhikkhu pavāraṇam detīti. evam ce taṃ labhetha, icc etaṃ kusalam, no ce labhetha, te ñātakā bhikkhūhi evam assu vacanīyā : iṅgha tumhe āyasmanto imaṃ bhikkhum muhuttam nissīmam netha yāva saṃgho pavāretīti. evam ce taṃ labhetha, icc etaṃ kusalam, no ce labhetha, na tv eva vaggena saṃghena 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 vacanīyā: iṅgha . . . (comp. § 1. 2) . . . na tv eva vaggena saṃghena pavāretabbam. pavāreyya ce, āpatti dukkaṭassā 'ti. ||3||4||

tena kho pana samayena aññatarasmim āvāse tadahu pavāraṇāya pañca bhikkhū viharanti. atha kho tesam bhikkhūnam etad ahosi: bhagavatā paññattam saṃghena pavāretabban ti, mayaṇi 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 aññatarasmim āvāse tadahu pavāraṇāya cattāro bhikkhū viharanti. atha kho tesam bhikkhūnam etad ahosi: bhagavatā anuññattam pañcannam saṃghe pavāretum, mayaṇi c' amhā cattāro janā. katham nu kho amhehi pavāretabban ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave catunnam aññamaññam pavāretum. ||2|| evaṇi ca pana bhikkhave pavāretabbam: vyattena bhikkhunā paṭibaleṇa te bhikkhū nāpetabbā: suṇantu me āyasmanto. ajja pavāraṇā. yad' āyasmantānam pattakallam mayam aññamaññam pavāreyyamā 'ti. therena bhikkhunā ekamsam uttarāsaṅgam karitvā ukkuṭikam nīdītvā añjaliṃ paggahe tvā te bhikkhū evam assu vacanīyā: aham āvuso āyasmante pavāremi diṭṭhena vā sutena vā parisaṅkāya vā, vadantu maṃ āyasmanto anukampam upādāya, passanto paṭikarissāmi. dutiyam pi . . . tatiyam pi āvuso . . . paṭikarissāmi. navakena bhikkhunā ekamsam uttarāsaṅgam karitvā ukkuṭikam nīdītvā añjaliṃ paggahe tvā te bhikkhū evam assu vacanīyā: aham bhante āyasmante pavāremi diṭṭhena vā . . . dutiyam pi . . . tatiyam pi . . . paṭikarissāmi. ||3|| tena kho pana samayena aññatarasmim āvāse tadahu pavāraṇāya tayo bhikkhū viharanti. atha kho tesam bhikkhūnam etad ahosi: bhagavatā anuññattam pañcannam saṃghe pavāretum, catunnam aññamaññam pavāretum, mayaṇi c' amhā tayo janā. katham nu kho amhehi pavāretabban ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave tiṇṇannam aññamaññam pavāretum. evaṇi ca pana bhikkhave pavāretabbam. vyattena . . . (= § 3)

. . . paṭikarissāmiti. ||4|| tena kho pana samayena aññatarasmim āvāse tadahu pavāraṇāya dve bhikkhū viharanti. atha kho tesaṃ bhikkhūnaṃ etad ahosi: bhagavatā anuññātaṃ pañcannaṃ saṃghe pavāretuṃ, catunnaṃ aññamaññaṃ pavāretuṃ, tiṇṇannaṃ aññamaññaṃ pavāretuṃ, mayaṃ o' amhā dve janā. kathaṃ nu kho amhehi pavāretabban ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave dvinnāṃ aññamaññaṃ pavāretuṃ. ||5|| evaṃ ca pana bhikkhave pavāretabbaṃ. therena bhikkhunā ekasṃsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ nisīditvā añjalim paggahe tvā navo bhikkhu evaṃ assa vacaṇīyo: ahaṃ āvuso āyasmantaṃ pavāremi diṭṭhena vā sutena vā parisāṅkāya vā, vadatu maṃ āyasmā anukampaṃ upādāya, passanto paṭikarissāmi. dutiyam pi . . . tatiyam pi āvuso . . . paṭikarissāmiti. navakena bhikkhunā ekasṃsaṃ . . . paggahe tvā thero bhikkhu evaṃ assa vacaṇīyo: ahaṃ bhante āyasmantaṃ pavāremi diṭṭhena vā . . . dutiyam pi . . . tatiyam pi . . . paṭikarissāmiti. ||6|| tena kho pana samayena aññatarasmim āvāse tadahu pavāraṇāya eko bhikkhu viharati. atha kho tassa bhikkhuno etad ahosi: bhagavatā anuññātaṃ pañcannaṃ saṃghe pavāretuṃ, catunnaṃ aññamaññaṃ pavāretuṃ, tiṇṇannaṃ aññamaññaṃ pavāretuṃ, dvinnāṃ aññamaññaṃ pavāretuṃ, ahaṃ o' amhi ekako. kathaṃ nu kho mayā pavāretabban ti. bhagavato etam atthaṃ ārocesuṃ. ||7|| idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya eko bhikkhu viharati. tena bhikkhave bhikkhunā yattha bhikkhū paṭikkamanti upatṭhānasālāya vā maṇḍape vā rukkhamūle vā, sa deso sammajjitvā pāṇiyaṃ paribhojaniyaṃ upatṭhāpetvā āsanaṃ paññāpetvā padīpaṃ katvā nisīditabbaṃ. sace aññe bhikkhū āgacchanti, tehi saddhim pavāretabbaṃ, no ce āgacchanti, ajja me pavāraṇā 'ti adhiṭṭhātabbaṃ. no ce adhiṭṭhaheyya, āpatti dukkaṭassa. ||8|| tatra bhikkhave yattha pañca bhikkhū viharanti, na ekassa pavāraṇaṃ āharitvā catūhi saṃghe pavāretabbaṃ. pavāreyyuṃ ce, āpatti dukkaṭassa. tatra bhikkhave yattha cattāro bhikkhū viharanti, na ekassa pavāraṇaṃ āharitvā tīhi aññamaññaṃ pavāretabbaṃ. pavāreyyuṃ ce, āpatti dukkaṭassa. tatra bhikkhave yattha tayo bhikkhū viharanti,

na ekassa pavāraṇaṃ āharitvā dvīhi aññamaññaṃ pavāretabbam. pavāreyyum ce, āpatti dukkaṭassa. tatra bhikkhave yattha dve bhikkhū viharanti, na ekassa pavāraṇaṃ āharitvā ekena adhiṭṭhātabbam. adhiṭṭhaheyya 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 paṭipajjitabban 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 pavārayamāno āpattim sarati. atha kho tassa bhikkhuno etad ahosi: bhagavatā paññattam na sāpattikena pavāretabban ti, ahañ c' amhi āpattim āpanno. katham nu kho mayā paṭipajjitabban ti. bhagavato etam attham ārocesum. idha pana bhikkhave bhikkhu pavārayamāno āpattim sarati. tena bhikkhave bhikkhunā sāmantaṃ bhikkhu evam assa vacanīyo: aham āvuso itthannāmaṃ āpattim āpanno, ito vuṭṭhahitvā tam āpattim paṭikarissāmīti vatvā pavāretabbam, na tv eva tappaccayā pavāraṇāya antarāyo kātabbo. ||2|| idha pana bhikkhave bhikkhu pavārayamāno āpattiyaṃ vematiko hoti. tena bhikkhave bhikkhunā . . . (comp. II. 27. 4-8) . . . paṭikarissatīti vatvā pavāretabbam, na tv eva tappaccayā pavāraṇāya antarāyo kātabbo 'ti. ||3||6||

paṭhamabhāṇavāram niṭṭhitam.

tena kho pana samayena aññatarasmim āvāse tadahu pavāraṇāya sambahulā āvāsikā bhikkhū sannipatiṃsu pañca vā atirekā vā, te na jāniṃsu atth' aññe āvāsikā bhikkhū anāgatā 'ti. te dhammasaññino vinayasaññino vaggā samagga-saññino pavāresum. tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchiṃsu bahutarā. bhagavato etam attham ārocesum. ||1|| idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya sambahulā āvāsikā bhikkhū sannipatanti

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

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

bhikkhû āgacchanti samasamā. pavāritā supavāritā, avasesehi pavāretabbam, pavāritānam āpatti dukkaṭassa. idha pana . . . tehi pavāriyamāne ath' aññe āvāsikā bhikkhû āgacchanti thokatarā. pavāritā supavāritā, avasesehi pavāretabbam, pavāritānam āpatti dukkaṭassa. ||2|| idha pana . . . tehi pavāritamatte — la — avuṭṭhitāya parisāya — la — ekaccāya vuṭṭhitāya parisāya — la — sabbāya vuṭṭhitāya parisāya ath' aññe āvāsikā bhikkhû āgacchanti bahutarā — la — samasamā — la — thokatarā. pavāritā supavāritā, tesam santike pavāretabbam, pavāritānam āpatti dukkaṭassa. ||3||

vaggāvaggasaññinopannarasakam niṭṭhitam. ||8||

idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya sambahulā āvāsikā bhikkhû sannipatanti pañca vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhû anāgatā 'ti. te kappati nu kho amhākam pavāretum na nu kho kappatīti vematikā pavārenti. tehi pavāriyamāne ath' aññe āvāsikā bhikkhû āgacchanti bahutarā. tehi bhikkhave bhikkhûhi 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 āvāse tadahu pavāraṇāya sambahulā āvāsikā bhikkhû sannipatanti pañca vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhû anāgatā 'ti. te kappat' eva amhākam pavāretum, n' amhākam na kappatīti kukkuccapakatā pavārenti. tehi pavāriyamāne ath' aññe āvāsikā bhikkhû āgacchanti bahutarā. tehi bhikkhave bhikkhûhi 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 āvāse tadahu pavā-

raṇāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te nassante te vinassante te ko tehi attho 'ti bheda-purekkhārā pavārenti. tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānam āpatti thullaccayassa. ||1|| idha pana . . . (comp. IV. 8. 2, 3. *Read āpatti thullaccayassa instead of āpatti dukkaṭassa; in the case of āgacchanti samasamā read pavāritā supavāritā, avasesehi pavāretabbam*) . . . tesam santike pavāretabbam, pavāritānam āpatti thullaccayassa. ||2||

bhedapurekkhārāpannarasakam niṭṭhitam. ||11||
pañcasattatikam niṭṭhitam.

idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya sambahulā āvāsikā bhikkhū sannipatanti pañca 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 suṇanti aññe āvāsikā bhikkhū antosīmam okkamantīti. te suṇanti aññe āvāsikā bhikkhū antosīmam okkantā 'ti. āvāsikena āvāsikā ekasatapañcasattati tikanayato, āvāsikena āgantukā, āgantukena āvāsikā, āgantukena āgantukā, peyyālamukhena satta tikasatāni honti. ||1||12||

idha pana bhikkhave āvāsikānam bhikkhūnam cātuddaso hoti, āgantukānam pannaraso . . . (= II. 32. 1-33, 5. *Read pavāretabbam, pavārenti, tadahu pavāraṇāya instead of uposatho kātabbo, uposatham karonti, tadah' uposathe*) . . . ajj' eva gantun ti. ||1||13||

na bhikkhave bhikkhuniyā nisinnaparisāya pavāretabbam. yo pavāreyya, āpatti dukkaṭassa. na bhikkhave sikkhamānāya, na sāmaṇerassa, na sāmaṇeriyā, na sikkham paccakkhātakassa, na antimavatthum ajjhāpannakassa nisinnaparisāya pavāretabbam. yo pavāreyya, āpatti dukka-

ṭassa. ||1|| na āpattiyaṃ adassane ukkhittakassa nisinnaparisāya pavāretabbam. yo pavāreyya, yathāddhammo kāretabbo. na āpattiyaṃ appaṭikamme ukkhittakassa, na pāpikāya diṭṭhiyaṃ appaṭinissagge ukkhittakassa nisinnaparisāya pavāretabbam. yo pavāreyya, yathāddhammo kāretabbo. ||2|| na paṇḍakassa nisinnaparisāya pavāretabbam. yo pavāreyya, āpatti dukkaṭassa. na theyyasamvāsakassa, na titthiyapakkantakassa, na tiracchānagatassa, na mātugghātakassa, na pitugghātakassa, na arahantagghātakassa, na bhikkhunīdūsa-kassa, na saṃghabhedakassa, na lohituppadakassa, na ubhatovyañjanakassa nisinnaparisāya pavāretabbam. yo pavāreyya, āpatti dukkaṭassa. ||3|| na bhikkhave pārivāsikassa pavāraṇādanena pavāretabbam aññatra avutṭhitāya parisāya. na ca bhikkhave apavāraṇāya pavāretabbam aññatra saṃghasāmaggiyā 'ti. ||4||14||

tena kho pana samayena Kosalesu janapadesu aññatarasmim āvāse tadahu pavāraṇāya savarabhayakam ahoṣi. bhikkhū nāsakkhimsu tevācikaṃ pavāretum. bhagavato etam attham ārocesum. anujānāmi bhikkhave dvevācikaṃ pavāretun ti. bālhataram savarabhayakam ahoṣi. bhikkhū nāsakkhimsu dvevācikaṃ pavāretum. bhagavato etam attham ārocesum. anujānāmi bhikkhave ekavācikaṃ pavāretun ti. bālhataram savarabhayakam ahoṣi. bhikkhū nāsakkhimsu ekavācikaṃ pavāretum. bhagavato etam attham ārocesum. anujānāmi bhikkhave samānavassikaṃ pavāretun ti. ||1|| tena kho pana samayena aññatarasmim āvāse tadahu pavāraṇāya manussehi dānam dentehi yebhuyyena ratti khepitā hoti. atha kho tesam bhikkhūnam etad ahoṣi: manussehi dānam dentehi yebhuyyena ratti khepitā. sace saṃgho tevācikaṃ pavāressati, apavārito 'va saṃgho bhavissati, athāyaṃ ratti vibhāyissati. katham nu kho amhehi paṭipajjitabban ti. bhagavato etam attham ārocesum. ||2|| idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya manussehi dānam dentehi yebhuyyena ratti khepitā hoti. tatra ce bhikkhūnam evam hoti: manussehi . . . vibhāyissatīti, vyattena bhikkhunā paṭibālana saṃgho ñāpetabbo: suṇātu me bhante saṃgho. manussehi

dānaṃ dentehi yebhuyyena ratti khepitā. sace saṃgho tevācikaṃ pavāressati, apavārīto 'va saṃgho bhavissati, athāyaṃ ratti vibhāyissati. yadi saṃghassa pattakallaṃ, saṃgho dhevācikaṃ ekavācikaṃ samānavassikaṃ pavāreyyā 'ti. ||3|| idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya bhikkhūhi dhammaṃ, bhaṇantehi suttantikehi suttantaṃ, saṃgāyantehi vinayadharehi vinayaṃ, vinicchinantehi dhammakathikehi dhammaṃ, sākacchantehi bhikkhūhi kalahaṃ karontehi yebhuyyena ratti khepitā hoti. tatra ce bhikkhūnaṃ evaṃ hoti : bhikkhūhi kalahaṃ karontehi yebhuyyena ratti khepitā. sace saṃgho tevācikaṃ pavāressati, apavārīto 'va saṃgho bhavissati, athāyaṃ ratti vibhāyissatīti, vyatтена bhikkhunā paṭibaleṇa saṃgho ñāpetabbo : suṇātu me bhante saṃgho. bhikkhūhi kalahaṃ . . . khepitā. sace saṃgho tevācikaṃ pavāressati, apavārīto 'va saṃgho bhavissati, athāyaṃ ratti vibhāyissati. yadi saṃghassa pattakallaṃ, saṃgho dhevācikaṃ ekavācikaṃ samānavassikaṃ pavāreyyā 'ti. ||4|| tena kho pana samayena Kosalesu janapadesu aññatarasmim āvāse tadahu pavāraṇāya mahā bhikkhusaṃgho sannipatito hoti parittaṇi ca anovassikaṃ hoti mahā ca meghe uggato hoti. atha kho teṣaṃ bhikkhūnaṃ etad ahoṣi : ayaṃ kho mahā bhikkhusaṃgho sannipatito parittaṇi ca anovassikaṃ mahā ca meghe uggato. sace saṃgho tevācikaṃ pavāressati, apavārīto 'va saṃgho bhavissati, athāyaṃ meghe pavassissati. kathaṃ nu kho amhehi paṭipajjitabban ti. bhagavato etam atthaṃ ārocesuṃ. ||5|| idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya mahā bhikkhusaṃgho sannipatito hoti parittaṇi ca anovassikaṃ hoti mahā ca meghe uggato hoti. tatra ce bhikkhūnaṃ evaṃ hoti : ayaṃ kho mahā . . . (= § 5) . . . pavassissatīti, vyatтена bhikkhunā paṭibaleṇa saṃgho ñāpetabbo : suṇātu me bhante saṃgho. ayaṃ mahā . . . pavassissati. yadi saṃghassa pattakallaṃ, saṃgho dhevācikaṃ ekavācikaṃ samānavassikaṃ pavāreyyā 'ti. ||6|| idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya rājantarāyo hoti — la — corantarāyo h., agyantarāyo h., udakant. h., manussant. h., amanussant. h., vālaṇt. h., sirimsapant. h., jīvitant. h., brahmacariyantarāyo hoti. tatra ce bhikkhūnaṃ evaṃ hoti : ayaṃ kho brah-

macariyantarāyo. sace saṃgho tevācikaṃ pavāressati, apavārito 'va saṃgho bhavissati, athāyaṃ brahmacariyantarāyo bhavissatīti, vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo : suṇātu me bhante saṃgho. ayaṃ brahmacariyantarāyo. sace saṃgho tevācikaṃ pavāressati, apavārito 'va saṃgho bhavissati, athāyaṃ brahmacariyantarāyo bhavissati. yadi saṃghassa pattakallaṃ, saṃgho dtevācikaṃ ekavācikaṃ samānavassikaṃ pavāreyyā 'ti. ||7||15||

tena kho pana samayena chabbaggiyā bhikkhū sâpattikā pavārenti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave sâpattikena pavāretabbam. yo pavāreyya, âpatti dukkaṭassa. anujānāmi bhikkhave yo sâpattiko pavāreti, tassa okāsaṃ kârâpetvâ âpattiyaṃ codetunti. ||1|| tena kho pana samayena chabbaggiyâ bhikkhū okāsaṃ kârâpiyamānā na icchanti okāsaṃ kâtuṃ. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave okāsaṃ akarontassa pavāraṇaṃ ṭhapetum. evañ ca pana bhikkhave ṭhapetabbâ. tadahu pavāraṇāya cātuddase vâ pannarase vâ tasmim puggale sammukhîbhûte saṃghamajjhe udâharitabbam : suṇātu me bhante saṃgho. itthan-nāmo puggalo sâpattiko, tassa pavāraṇaṃ ṭhapemi, na tasmim sammukhîbhûte pavāretabban ti ṭhapitâ hoti pavāraṇâ 'ti. ||2|| tena kho pana samayena chabbaggiyâ bhikkhū pur' amhâkaṃ pesalâ bhikkhū pavāraṇaṃ ṭhapenti ti paṭigacce' eva suddhānaṃ bhikkhūnaṃ anâpattikānaṃ avatthusmim akāraṇe pavāraṇaṃ ṭhapenti pavāritānaṃ pi pavāraṇaṃ ṭhapenti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave suddhānaṃ bhikkhūnaṃ anâpattikānaṃ avatthusmim akāraṇe pavāraṇâ ṭhapetabbâ. yo ṭhapeyya, âpatti dukkaṭassa. na bhikkhave pavāritānaṃ pi pavāraṇâ ṭhapetabbâ. yo ṭhapeyya, âpatti dukkaṭassa. ||3|| evaṃ kho bhikkhave ṭhapitâ hoti pavāraṇâ, evaṃ atṭhapitâ. kathaṃ ca bhikkhave atṭhapitâ hoti pavāraṇâ. tevācikāya ce bhikkhave pavāraṇāya bhâsitāya lapitāya pariyositāya pavāraṇaṃ ṭhapeti, atṭhapitâ hoti pavāraṇâ. dtevācikāya ce bhikkhave, ekavācikāya ce bhikkhave, samānavassikāya ce bhikkhave pavāraṇāya bhâsitāya lapitāya pariyositāya pavāraṇaṃ ṭhapeti,

atthapitā hoti pavāraṇā. evaṃ kho bhikkhave atthapitā hoti pavāraṇā. ||4|| kathaṃ ca bhikkhave ṭhapitā hoti pavāraṇā. tevācīkāya ce bhikkhave pavāraṇāya bhāsītāya lapitāya pariyosītāya pavāraṇaṃ ṭhpeti, ṭhapitā hoti pavāraṇā. dvevācīkāya ce bhikkhave, ekavācīkāya ce bhikkhave, samānavassikāya ce bhikkhave pavāraṇāya bhāsītāya lapitāya apariyosītāya pavāraṇaṃ ṭhpeti, ṭhapitā hoti pavāraṇā. evaṃ kho bhikkhave ṭhapitā hoti pavāraṇā. ||5|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇaṃ ṭhpeti. taṃ ce bhikkhuṃ aññe bhikkhū jānanti ayaṃ kho āyasmā aparisuddhakāyasamācāro aparisuddhava-cīsamācāro aparisuddhaājīvo bālo avyatto na paṭibalo anuyuññiyamāno anuyogaṃ dātun ti, alaṃ bhikkhu, mā bhaṇḍaṇaṃ mā kalahaṃ mā viggahaṃ mā vivādan ti omadditvā saṃghena pavāretabbam. ||6|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇaṃ ṭhpeti. taṃ ce bhikkhuṃ aññe bhikkhū jānanti ayaṃ kho āyasmā parisuddhakāyasamācāro aparisuddhava-cīsamācāro aparisuddha-ājīvo bālo avyatto na paṭibalo anuyuññiyamāno anuyogaṃ dātun ti, alaṃ bhikkhu . . . pavāretabbam. ||7|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇaṃ ṭhpeti. taṃ ce bhikkhuṃ aññe bhikkhū jānanti ayaṃ kho āyasmā parisuddhakāyasamācāro parisuddhava-cīsamācāro aparisuddhaājīvo bālo avyatto na paṭibalo anuyuññiyamāno anuyogaṃ dātun ti, alaṃ bhikkhu . . . pavāretabbam. ||8|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇaṃ ṭhpeti. taṃ ce bhikkhuṃ aññe bhikkhū jānanti ayaṃ kho āyasmā parisuddhakāyasamācāro parisuddhava-cīsamācāro parisuddhaājīvo bālo avyatto na paṭibalo anuyuññiyamāno anuyogaṃ dātun ti, alaṃ bhikkhu . . . pavāretabbam. ||9|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇaṃ ṭhpeti. taṃ ce bhikkhuṃ aññe bhikkhū jānanti ayaṃ kho āyasmā parisuddhakāyasamācāro parisuddhava-cīsamācāro parisuddhaājīvo paṇḍito vyatto paṭibalo anuyuññiyamāno anuyogaṃ dātun ti, so evaṃ assa vacaṇīyo : yaṃ kho tvam āvuso imassa bhikkhuno pavāraṇaṃ ṭhapesi, kimhi naṃ ṭhapesi, sīlavipattiyā ṭhapesi, ācāravipattiyā ṭhapesi,

diṭṭhivipattiyaṁ ṭhapesīti. ||10|| so ce evaṃ vadeyya: sīlavipattiyaṁ ṭhapemi, ācāravip. ṭh., diṭṭhivip. ṭhapesīti, so evaṃ assa vacaṇīyo: jānāti panāyasmā sīlavipattim, jānāti ācāravipattim, jānāti diṭṭhivipattin ti. so ce evaṃ vadeyya: jānāmi kho ahaṃ āvuso sīlavipattim, jānāmi ācāravipattim, jānāmi diṭṭhivipattin ti, so evaṃ assa vacaṇīyo: katamā panāvuso sīlavipatti, katamā ācāravipatti, katamā diṭṭhivipattīti. ||11|| so ce evaṃ vadeyya: cattāri ca pārājikāni terasa saṃghādisesā ayaṃ sīlavipatti, thullaccayaṃ pācittiyaṃ pāṭidesanīyaṃ dukkaṭaṃ dubbhāsitaṃ ayaṃ ācāravipatti, micchādiṭṭhi antaggāhikā diṭṭhi ayaṃ diṭṭhivipattīti, so evaṃ assa vacaṇīyo: yaṃ kho tvam āvuso imassa bhikkhuno pavāraṇaṃ ṭhapesi, diṭṭhena ṭhapesi, sutena ṭhapesi, parisāṅkāya ṭhapesīti. ||12|| so ce evaṃ vadeyya: diṭṭhena vā ṭhapemi, sutena vā ṭhapemi, parisāṅkāya vā ṭhapesīti, so evaṃ assa vacaṇīyo: yaṃ kho tvam āvuso imassa bhikkhuno diṭṭhena pavāraṇaṃ ṭhapesi, kiṃ te diṭṭhaṃ, kinti te diṭṭhaṃ, kadā te diṭṭhaṃ, kattha te diṭṭhaṃ, pārājikaṃ ajjhāpajjanto diṭṭho, saṃghādisesaṃ ajjhāpajjanto diṭṭho, thullaccayaṃ pācittiyaṃ pāṭidesanīyaṃ dukkaṭaṃ dubbhāsitaṃ ajjhāpajjanto diṭṭho, kattha ca tvam ahosi, kattha cāyaṃ bhikkhu ahosi, kiṃ ca tvam karosi, kiṃ cāyaṃ bhikkhu karotīti. ||13|| so ce evaṃ vadeyya: na kho ahaṃ āvuso imassa bhikkhuno diṭṭhena pavāraṇaṃ ṭhapemi, api ca sutena pavāraṇaṃ ṭhapesīti, so evaṃ assa vacaṇīyo: yaṃ kho tvam āvuso imassa bhikkhuno sutena pavāraṇaṃ ṭhapesi, kiṃ te sutam, kinti te sutam, kadā te sutam, kattha te sutam, pārājikaṃ ajjhāpanno 'ti sutam, saṃghādisesaṃ ajjhāpanno 'ti sutam, thullaccayaṃ pācittiyaṃ pāṭidesanīyaṃ dukkaṭaṃ dubbhāsitaṃ ajjhāpanno 'ti sutam, bhikkhussa sutam, bhikkhuniyā s., sikkhamānāya s., sāmaṇerassa s., sāmaṇeriyā s., upāsakassa s., upāsikāya s., rājūnaṃ s., rājamahāmattānaṃ s., titthiyānaṃ s., titthiyasāvakaṇaṃ sutan ti. ||14|| so ce evaṃ vadeyya: na kho ahaṃ āvuso imassa bhikkhuno suteṇa pavāraṇaṃ ṭhapesi, api ca parisāṅkāya pavāraṇaṃ ṭhapesīti, so evaṃ assa vacaṇīyo: yaṃ kho tvam āvuso imassa bhikkhuno parisāṅkāya pavāraṇaṃ ṭhapesi, kiṃ parisāṅkasi, kinti parisāṅkasi, kadā parisāṅkasi, kattha parisāṅkasi, pārā-

jikaṃ ajjhāpanno 'ti parisaṅkasi, saṃghādisesaṃ ajjhāpanno 'ti parisaṅkasi, thullaccayaṃ pācittiyaṃ pāṭidesanīyaṃ dukkaṭaṃ dubbhāsitāṃ ajjhāpanno 'ti parisaṅkasi, bhikkhuessa sutvā parisaṅkasi . . . titthiyasāvakānaṃ sutvā parisaṅka-sīti. ||15|| so ce evaṃ vadeyya : na kho ahaṃ āvuso imassa bhikkhuno parisaṅkāya pavāraṇaṃ ṭhapemi, api ca ahaṃ na jānāmi kena ahaṃ imassa bhikkhuno pavāraṇaṃ ṭhapemīti, so ce bhikkhave codako bhikkhu anuyogena viññūnaṃ sabrahmacāriṇaṃ cittaṃ na ārādheti ananuvādo cudito bhikkhū 'ti alaṃ vacanāya. so ce bhikkhave codako bhikkhu anuyogena viññūnaṃ sabrahmacariṇaṃ cittaṃ ārādheti sānuvādo cudito bhikkhū 'ti alaṃ vacanāya. ||16|| so ce bhikkhave codako bhikkhu amūlakena pārājikena anuddhamsitāṃ paṭijānāti, saṃghādisesaṃ ropetvā saṃghena pavāretabbāṃ. so ce bhikkhave codako bhikkhu amūlakena saṃghādisesena anuddhamsitāṃ paṭijānāti, yathādhammaṃ kārāpetvā saṃghena pavāretabbāṃ. so ce bhikkhave codako bhikkhu amūlakena thullaccayena pācittiyena pāṭidesanīyena dukkaṭena dubbhāsitena anuddhamsitāṃ paṭijānāti, yathādhammaṃ kārāpetvā saṃghena pavāretabbāṃ. ||17|| so ce bhikkhave cudito bhikkhu pārājikaṃ ajjhāpanno 'ti paṭijānāti, nāsetvā saṃghena pavāretabbāṃ. so ce bhikkhave cudito bhikkhu saṃghādisesaṃ ajjhāpanno 'ti paṭijānāti, saṃghādisesaṃ ropetvā saṃghena pavāretabbāṃ. so ce bhikkhave cudito bhikkhu thullaccayaṃ pācittiyaṃ pāṭidesanīyaṃ dukkaṭaṃ dubbhāsitāṃ ajjhāpanno 'ti paṭijānāti, yathādhammaṃ kārāpetvā saṃghena pavāretabbāṃ. ||18|| idha pana bhikkhave bhikkhu tadahu pavāraṇāya thullaccayaṃ ajjhāpanno hoti. ekacce bhikkhū thullaccayadiṭṭhino honti, ekacce bhikkhū saṃghādisesadiṭṭhino honti. ye te bhikkhave bhikkhū thullaccayadiṭṭhino, tehi so bhikkhave bhikkhu ekamantaṃ apanetvā yathādhammaṃ kārāpetvā saṃghaṃ upasaṃkamitvā evaṃ assa vacanīyo : yaṃ kho so āvuso bhikkhu āpattiṃ āpanno, sāssa yathādhammaṃ paṭika-tā. yadi saṃghassa pattakallaṃ, saṃgho pavāreyyā 'ti. ||19|| idha pana bhikkhave bhikkhu tadahu pavāraṇāya thullaccayaṃ 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. dubbhāsītad. h. ye te bhikkhave bhikkhū thullaccayadiṭṭhino, tehi . . . (= § 19) . . . saṃgho pavāreyyā 'ti. ||20|| idha pana bhikkhave bhikkhu tadahu pavāraṇāya pācittiyam ajjhāpanno hoti, pāṭidesanīyam ajjhāp. hoti, dukkaṭam ajjhāp. hoti, dubbhāsītam ajjhāp. hoti. ekacce bhikkhū dubbhāsītadiṭṭhino honti, ekacce bhikkhū saṃghādisesadiṭṭhino honti. ye te bhikkhave bhikkhū dubbhāsītadiṭṭhino, tehi . . . (= § 19) . . . saṃgho pavāreyyā 'ti. ||21|| idha pana bhikkhave bhikkhu tadahu pavāraṇāya dubbhāsītam ajjhāpanno hoti. ekacce bhikkhū dubbhāsītadiṭṭhino honti, ek. bh. thullaccayad. h., ek. bh. dubbhāsītad. h., ek. bh. pācittiyad. h., ek. bh. dubbhāsītad. h., ek. bh. pāṭidesanīyad. h., ek. bh. dubbhāsītad. h., ek. bh. dukkaṭad. honti. ye te bhikkhave bhikkhū dubbhāsītadiṭṭhino, tehi . . . saṃgho pavāreyyā 'ti. ||22|| idha pana bhikkhave bhikkhu tadahu pavāraṇāya saṃghamajjhe udāhareyya: suṇātu me bhante saṃgho. idaṃ vatthum paññāyati na puggalo. yadi saṃghassa pattakallam, vatthum ṭhapetvā saṃgho 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 saṃghamajjhe udāhareyya: suṇātu me bhante saṃgho. 'ayam puggalo paññāyati na vatthum. yadi saṃghassa pattakallam, puggalam ṭhapetvā saṃgho 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 saṃghamajjhe udāhareyya: suṇātu me bhante saṃgho. idaṃ vatthuñ ca puggalo ca paññāyati. yadi saṃghassa pattakallam, vatthuñ ca puggalañ ca ṭhapetvā saṃgho 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, kallaṃ vacanāya. pubbe ce bhikkhave pavāraṇāya vatthuñ ca puggalo ca paññāyati, taṃ ce katāya pavāraṇāya ukkoṭeti, ukkoṭanakaṃ pācittiyaṃ ti. ||26||16||

tena kho pana samayena sambahulā sandiṭṭhā sambhattā bhikkhū Kosalesu janapadesu aññatarasmim āvāse vassaṃ upagacchimsu. tesam sāmanta aññe bhikkhū bhaṇḍanākārakā kalahakārakā vivāḍakārakā bhassakārakā saṃghe adhikaraṇakārakā vassaṃ upagacchimsu mayam tesam bhikkhūnam vassaṃ vutthānaṃ pavāraṇāya pavāraṇaṃ ṭhapesāma 'ti. assosum kho te bhikkhū: amhākaṃ kira sāmanta aññe bhikkhū bhaṇḍanākārakā . . . adhikaraṇakārakā vassaṃ upagatā mayam . . . ṭhapesāma 'ti. kathaṃ nu kho amhehi paṭipajjitabban ti. bhagavato etaṃ atthaṃ ārocesum. ||1|| idha pana bhikkhave sambahulā sandiṭṭhā sambhattā bhikkhū aññatarasmim āvāse vassaṃ upagacchanti. tesam sāmanta aññe bhikkhū bhaṇḍanākārakā . . . adhikaraṇakārakā vassaṃ upagacchanti mayam . . . ṭhapesāma 'ti. anujānāmi bhikkhave tehi bhikkhūhi dve tayo uposathe cātuddasike kātum kathaṃ mayam tehi bhikkhūhi paṭhamataraṃ pavāreyyāma 'ti. te ce bhikkhave bhikkhū bhaṇḍanākārakā . . . adhikaraṇakārakā āvāsaṃ āgacchanti, tehi bhikkhave āvāsikehi bhikkhūhi lahum-lahum sannipatitvā pavāretabbaṃ, pavāretvā vattabbā: pavāritā kho mayam āvuso, yathāyasmantā maññanti tathā karontū 'ti. ||2|| te ce bhikkhave bhikkhū bhaṇḍanākārakā . . . adhikaraṇakārakā asaṃvhitā taṃ āvāsaṃ āgacchanti, tehi bhikkhave āvāsikehi bhikkhūhi āsanaṃ paññāpetabbaṃ, pādodakaṃ pādapiṭhaṃ pādakathalikaṃ upanikkhipitabbaṃ, paccuggantvā pattaḍvaram paṭiggahetabbaṃ, pāniyena pucchitabbā, tesam vikkhitvā nissīmaṃ gantvā pavāretabbaṃ, pavāretvā vattabbā: pavāritā kho mayam āvuso, yathāyasmantā maññanti tathā karontū 'ti. ||3|| evañ ce taṃ labbetha, icc etaṃ kusalaṃ, no ce labbetha, āvāsikena bhikkhunā vyattena paṭibalena āvāsikā bhikkhū nāpetabbā: suṇantu me āyasmantā āvāsikā. yad' āyasmantānaṃ patta-kallaṃ, idāni uposathaṃ kareyyāma pātimokkhaṃ uddiseyyā-

ma, āgame kāle pavāreyyāma 'ti. te ce bhikkhave bhikkhū bhaṇḍanakāraḥ . . . adhikaraṇakāraḥ te bhikkhū evaṃ vadeyyum : sād'h' āvuso idān' eva no pavārethā 'ti, te evaṃ assu vacanīyā : anissarā kho tumhe āvuso ambhākaṃ pavāraṇāya, na tāva mayam pavāressāma 'ti. || 4 || te ce bhikkhave bhikkhū bhaṇḍanakāraḥ . . . adhikaraṇakāraḥ tam kālam anuvaseyyum, āvāsikena bhikkhave bhikkhunā vyattena paṭibālana āvāsikā bhikkhū nāpetabbā : suṇantu me āyasmantā . . . uddiseyyāma, āgame juṇhe pavāreyyāma 'ti. te ce bhikkhave bhikkhū bhaṇḍanakāraḥ . . . adhikaraṇakāraḥ te bhikkhū evaṃ vadeyyum : sād'h' āvuso idān' eva no pavārethā 'ti, te evaṃ assu vacanīyā : anissarā kho tumhe āvuso ambhākaṃ pavāraṇāya, na tāva mayam pavāressāma 'ti. || 5 || te ce bhikkhave bhikkhū bhaṇḍanakāraḥ . . . adhikaraṇakāraḥ tam pi juṇham anuvaseyyum, tehi bhikkhave bhikkhūhi sabbe'h' eva āgame juṇhe komudiyā cātumāsiniyā akāma pavāretabbam. || 6 || tehi ce bhikkhave bhikkhūhi pavāriyamāne gilāno agilānassa pavāraṇam ṭhapeti, so evaṃ assa vacanīyo : āyasmaṃ kho gilāno, gilāno ca ananuyogakkhamo vutto bhagavatā. āgamehi āvuso yāva ārogo hosi, ārogo ākaṅkhamāno codessasīti. evaṃ ce vuccamāno codeti, anādariye pācittiyam. || 7 || tehi ce bhikkhave bhikkhūhi pavāriyamāne agilāno gilānassa pavāraṇam ṭhapeti, so evaṃ assa vacanīyo : ayam kho āvuso bhikkhu gilāno, gilāno ca ananuyogakkhamo vutto bhagavatā. āgamehi āvuso yāvāyam bhikkhu ārogo hoti, ārogaṃ ākaṅkhamāno codessasīti. evaṃ ce vuccamāno codeti, anādariye pācittiyam. || 8 || tehi ce bhikkhave bhikkhūhi pavāriyamāne gilāno gilānassa pavāraṇam ṭhapeti, so evaṃ assa vacanīyo : āyasmantā kho gilānā, gilāno ca ananuyogakkhamo vutto bhagavatā. āgamehi āvuso yāva ārogā hotha, ārogaṃ ākaṅkhamāno codessasīti. evaṃ ce vuccamāno codeti, anādariye pācittiyam. || 9 || tehi ce bhikkhave bhikkhūhi pavāriyamāne agilāno agilānassa pavāraṇam ṭhapeti, ubho saṃghena samanuyunñjitvā samanuggāhitvā yathādharmam kāraṇetvā saṃghena 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 ahoṣi: amhākaṃ kho samaggānam . . . adhigato. sace mayaṃ idāni pavāressāma, siyāpi bhikkhū pavāretvā cārikaṃ pakkameyyuṃ, evaṃ mayaṃ imamhā phāsuvihārā paribāhirā bhavissāma. katham nu kho amhehi paṭipajjitabban ti. bhagavato etam attham ārocesuṃ. ||1|| idha pana bhikkhave sambhulā sandiṭṭhā sambhattā bhikkhū aññatarasmim āvāse vassam upagacchanti. tesam samaggānam . . . adhigato hoti. tatra ce bhikkhūnam evaṃ hoti: amhākaṃ kho samaggānam . . . paribāhirā bhavissāma 'ti. anujānāmi bhikkhave tehi bhikkhūhi pavāraṇāsaṃgahaṃ kātum. ||2|| evañ ca pana bhikkhave kātabbo. sabbeḥ' eva ekajjham sannipatitabbaṃ, sannipatitvā vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo: suṇātu me bhante saṃgho. amhākaṃ samaggānam sammodamānānam avivadamānānam viharatam aññataro phāsuvihāro adhigato. sace mayaṃ idāni pavāressāma, siyāpi bhikkhū pavāretvā cārikaṃ pakkameyyuṃ, evaṃ mayaṃ imamhā phāsuvihārā paribāhirā bhavissāma. yadi saṃghassa pattakallaṃ, saṃgho pavāraṇāsaṃgahaṃ kareyya, idāni uposatham kareyya pātimokkhaṃ uddiseyya, āgame komudiyā cātumāsiniyā saṃgho pavāreyya. esā ñatti. ||3|| suṇātu me bhante saṃgho. amhākaṃ samaggānam . . . paribāhirā bhavissāma. saṃgho pavāraṇāsaṃgahaṃ karoti, idāni uposatham karissati pātimokkhaṃ uddisissati, āgame komudiyā cātumāsiniyā pavāressati. yassāyasmato khamati pavāraṇāsaṃghassa karaṇam idāni uposatham karissati pātimokkhaṃ uddisissati, āgame komudiyā cātumāsiniyā pavāressati, so tuṇh' assa. yassa na kkhhamati, so bhāseyya. kato saṃghena pavāraṇāsaṃgaho idāni uposatham karissati pātimokkhaṃ uddisissati, āgame komudiyā cātumāsiniyā pavāressati. khamati saṃghassa, tasmā tuṇhī, evaṃ etam dhārayāmi. ||4|| tehi ce bhikkhave bhikkhūhi kate pavāraṇāsaṃgahe aññataro bhikkhu evaṃ vadeyya: icchāmi' ahaṃ āvuso janapadacārikaṃ pakkamituṃ, atthi me janapade karaṇīyan ti, so evaṃ assa vacanīyo: sādhi' āvuso pavāretvā gacchāhi. so

ce bhikkhave bhikkhu pavārayamāno aññatarassa bhikkhuno pavāraṇaṃ ṭhapeti, so evam assa vacaṇīyo : anissaro kho me tvam āvuso pavāraṇāya, na tāvāham pavāressāmīti. tassa ce bhikkhave bhikkhuno pavārayamānassa aññataro bhikkhu tassa bhikkhuno pavāraṇaṃ ṭhapeti, ubho saṃghena samanuyuñjivā samanuggāhitvā yathādhammaṃ kārāpetabbā. || 5 || so ce bhikkhave bhikkhu janapade taṃ karaṇīyaṃ tīretvā punad eva anto komudiyā cātumāsiniyā taṃ āvāsaṃ āgacchati, tehi ce bhikkhave bhikkhūhi pavāriyamāne aññataro bhikkhu tassa bhikkhuno pavāraṇaṃ ṭhapeti, so evam assa vacaṇīyo : anissaro kho me tvam āvuso pavāraṇāya, pavārito ahan ti. tehi ce bhikkhave bhikkhūhi pavāriyamāne so bhikkhu aññatarassa bhikkhuno pavāraṇaṃ ṭhapeti, ubho saṃghena samanuyuñjivā samanuggāhitvā yathādhammaṃ kārāpetvā saṃghena pavāretabban ti. || 6 || 13 ||

pavāraṇakkhandhakam catuttham.

imamhi khandhake vatthu chacattārisā. tassa uddānaṃ :
 vassam vutthā Kosalesu agamum satthu dassanaṃ
 aphāsupasusamvāsaṃ aññamaññānulomatā, |
 pavārentāpaṇā, dve ca, kammaṃ, 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, līṅga-samvāsakā ubho,
 gantabbam, na nisinnāya, chandadān', apavāraṇā, |
 savarehi, khepitā, meggho, antarā ca, pavāraṇā, |
 5 na karonti, pur' amhākam, atṭhapitā ca, bhikkhuno, |
 kimhi vā 'ti katamañ ca diṭṭhena sutasaṅkāya,
 codako cuditako ca, thullaccaya-vatthu-bhaṇḍanaṃ, |
 pavāraṇāsaṃgaho ca, anissaro, pavāraye 'ti.

MAHĀVAGGA.

V.

Tena samayena buddho bhagavā Rājagahe viharati Gijjhakûṭṭe pabbate. tena kho pana samayena rājā Māgadho Seniyo Bimbisāro asītiyā gāmasahassesu issarā-dhipaccam rajjam kāreti. tena kho pana samayena Campāyam Soṇo nāma Koḷiviso seṭṭhiputto sukhumālo hoti, tassa pādatalesu lomāni jātāni honti. atha kho rājā Māgadho Seniyo Bimbisāro tāni asītim gāmikasahassāni sannipātāpetvā kenacid eva karaṇīyena Soṇassa Koḷivissassa santike dūtam pāhesi, āgacchatu Soṇo icchāmi Soṇassa āgatan ti. ||1|| atha kho Soṇassa Koḷivissassa mātāpitāro Soṇam Koḷivissam etad avocum: rājā te tāta Soṇa pāde dakkhitukāmo. mā kho tvam tāta Soṇa yena rājā tena pāde abhippasāreyyāsi, rañño purato pallaṅkena nisīda, nisinnassa te rājā pāde dakkhissatīti. atha kho Soṇam Koḷivissam sivikāya ānesum. atha kho Soṇo Koḷiviso yena rājā Māgadho Seniyo Bimbisāro ten' upasaṃkami, upasaṃkamitvā rājānam Māgadham Seniyaṃ Bimbisāram abhivādetvā rañño purato pallaṅkena nisīdi. addasa kho rājā Māgadho Seniyo Bimbisāro Soṇassa Koḷivissassa pādatalesu lomāni jātāni. ||2|| atha kho rājā Māgadho Seniyo Bimbisāro tāni asītim gāmikasahassāni diṭṭhadhammike atthe anusāsivā uyyojesi: tumhe khv attha bhāṇe mayā diṭṭhadhammike atthe anusāsita, gacchatha taṃ bhagavantam payirupāsatha, so no bhagavā samparāyike atthe anusāsissatīti. atha kho tāni asīti gāmikasahassāni yena Gijjhakûṭṭo pabbato ten' upasaṃkamimsu. ||3|| tena kho pana samayena āyasmā Sāgato bhagavato upatṭhāko hoti. atha kho tāni asīti gāmikasahassāni yenāyasmā Sāgato ten' upasaṃkamimsu, upasaṃkamitvā āyasantam Sāgataṃ

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 paṭivedemīti. ||4|| atha kho āyasmā Sāgato tesam asītiyā gāmikasahassānam purato pekkhamānānam pāṭikāya nimujjitvā bhagavato purato ummujjitvā bhagavantam etad avoca : imāni bhante asīti gāmikasahassāni idh' upasamkantāni bhagavantam dassanāya, yassa dāni bhante bhagavā kalam maññatīti. tena hi tvam Sāgata vihārapacchāyāyam āsanam paññāpehīti. ||5|| evam bhante 'ti kho āyasmā Sāgato bhagavato paṭisunitvā pīṭham gahetvā bhagavato purato nimujjitvā tesam asītiyā gāmikasahassānam purato pekkhamānānam pāṭikāya ummujjitvā vihārapacchāyāyam āsanam paññāpesi. atha kho bhagavā vihārā nikkhamitvā vihārapacchāyāyam paññatte āsane nisīdi. ||6|| atha kho tāni asīti gāmikasahassāni yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidimsu. atha kho tāni asīti gāmikasahassāni āyasantam yeva Sāgatam samannāharanti, no tathā bhagavantam. atha kho bhagavā tesam asītiyā gāmikasahassānam cetasā cetoparivitakkam aññāya āyasantam Sāgatam āmantesi : tena hi tvam Sāgata bhiyyosomattāya uttarimanussa-dhammam iddhipāṭihāriyam dassēhīti. evam bhante 'ti kho āyasmā Sāgato bhagavato paṭisunitvā vehāsam abbhuggantvā ākāse antalikkhe caṅkamati pi tiṭṭhati pi nisīdati 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 āyasantam Sāgatam. ||8|| atha kho bhagavā tesam asītiyā gāmikasahassānam cetasā cetoparivitakkam aññāya anupubbikatham kathesi seyyath' idaṃ : dānakatham sīlakatham

saggakatham kāmānaṃ ādinavaṃ okāraṃ saṃkilesaṃ nekkhamme ānisaṃsaṃ pakāsesi. yadā te bhagavā aññāsi kallacitte muducitte vinīvaraṇacitte udaggacitte pasannacitte, atha yā buddhānaṃ sāmukkamsikā dhammadesanā taṃ pakāsesi, dukkhaṃ samudayaṃ nirodhaṃ maggaṃ. seyyathāpi nāma suddhaṃ vatthaṃ apagatakālakam sammad eva rajanaṃ patigaṇheyya, evam eva tesam asītiyā gāmikasahassānaṃ tasmaṃ yeva āsanē virajaṃ vītamalaṃ dhammacakkhuṃ udapādi yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ ti. ||9|| te diṭṭhadhammā patta-dhammā veditadhammā pariyogāḷhadhammā tiṇṇavicikicchā vigatakathamkāthā vesārajappattā aparappaccayā satthu sāsane bhagavantam etad avocum : abhikkantaṃ bhante, abhikkantaṃ bhante, seyyathāpi bhante nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya cakkhumanto rūpāni dakkhintīti, evam eva bhagavatā anekapariyāyena dhammo pakāsito. ete mayaṃ bhante bhagavantam saraṇaṃ gacchāma dhammaṃ ca bhikkhusaṃghaṃ ca, upāsake no bhagavā dhāretu ajjatagge pānupete saraṇaṃ gate 'ti. ||10|| atha kho Soṇassa Koḷivisassa etad ahosi : yathā-yathā kho ahaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, na yidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipunnāṃ ekantaparissuddhaṃ saṅkhalikhiṭaṃ brahmacariyaṃ caritum. yaṃ nūnāhaṃ kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyaṃ ti. atha kho tāni asīti gāmikasahassāni bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāyāsanaṃ bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkamimsu. ||11|| atha kho Soṇo Koḷiviso acirapa-kkantesu tesu asītiyā gāmikasahassesu yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho Soṇo Koḷiviso bhagavantam etad avoca : yathā-yathāhaṃ bhante bhagavatā dhammaṃ desitaṃ . . . brahmacariyaṃ caritum. icchāmi ahaṃ bhante kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitum, pabbājetu maṃ bhante bhagavā 'ti. alatta kho Soṇo Koḷiviso bhagavato santike pabbajjaṃ, alatta upasampadaṃ. acirūpasampanno

ca pañāyasmā Soṇo Sītavane viharati. ||12|| tassa accāra-
ddhaviyassa caṅkamato pādā bhijjimsu, caṅkamo lohiteṇa
phuṭo hoti seyyathāpi gavāghātanam. atha kho āyasmato
Soṇassa rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko
udapādi: ye kho keci bhagavato sāvakā āraddhaviyā viha-
ranti, ahaṃ tesam aññataro, atha ca pana me nānupādāya
āsavehi cittaṃ vimuccati, samvijjanti kho pana me kule bho-
gā. sakkā bhoge ca bhuñjitum puññāni ca kātum. yaṃ
nūnāhaṃ hināyāvattitvā bhoge ca bhuñjeyyaṃ puññāni ca
kareyyan ti. ||13|| atha kho bhagavā āyasmato Soṇassa ce-
tasā cetoparivitaṅkaṃ aññāya seyyathāpi nāma balavā puriso
sammiñjitam vā bāhaṃ pasāreyya pasāritam vā bāhaṃ
sammiñjeyya, evaṃ eva Gijjhakūṭe pabbate antarahito Sita-
vane pāturahosi. atha kho bhagavā sambahulehi bhikkhūhi
saddhiṃ senāsanacārikaṃ āhiṇḍanto yenāyasmato Soṇassa
caṅkamo ten' upasaṃkami. addasa kho bhagavā āyasmato
Soṇassa caṅkamam lohiteṇa phuṭam, disvāna bhikkhū āman-
tesi: kassa nū āyaṃ bhikkhave caṅkamo lohiteṇa phuṭo
seyyathāpi gavāghātanam ti. āyasmato bhante Soṇassa accā-
raddhaviyassa caṅkamato pādā bhijjimsu, tassāyaṃ caṅka-
mo lohiteṇa phuṭo seyyathāpi gavāghātanam ti. ||14|| atha
kho bhagavā yenāyasmato Soṇassa vihāro ten' upasaṃkami,
upasaṃkamitvā paññatte āsane nisīdi. āyasmāpi kho Soṇo
bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ
nisinnaṃ kho āyasmantaṃ Soṇam bhagavā etad avoca: nanu
te Soṇa rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko
udapādi: ye kho keci . . . puññāni ca kareyyan ti. evaṃ
bhante 'ti. taṃ kiṃ maññasi Soṇa, kusalo tvaṃ pubbe agā-
rikabhūto vīṇāya tantissare 'ti. evaṃ bhante. taṃ kiṃ
maññasi Soṇa, yadā te vīṇāya tantiyo accāyatā honti, api nu
te vīṇā tasmim samaye saravatī vā hoti kammaññā vā 'ti.
no h' etaṃ bhante. ||15|| taṃ kiṃ maññasi Soṇa, yadā te
vīṇāya tantiyo atisithilā honti, api nu te vīṇā tasmim samaye
savaratī vā hoti kammaññā vā 'ti. no h' etaṃ bhante. taṃ
kiṃ maññasi Soṇa, yadā te vīṇāya tantiyo n' eva accāyatā
honti nātisithilā same guṇe patitṭhitā, api nu te vīṇā tasmim
samaye saravatī vā hoti kammaññā vā 'ti. evaṃ bhante.
evaṃ eva kho Soṇa accāraddhaviyaṃ uddhaccāya samvatta-

ti, atilīnaviriyam kosajjāya samvattati. ||16|| tasmāt iha tvam Soṇa viriyasamatam adhiṭṭhaha indriyānam ca samatam paṭivijjha tattha ca nimittam gaṇhāhīti. evaṃ 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 Sītavane āyasmato Soṇassa sammukhe antarahito Gijjhakūṭe pabbate pāturahosi. ||17|| atha kho āyasmā Soṇo aparena samayena viriyasamatam adhiṭṭhāsi indriyānam ca samatam paṭivijjhi tattha ca nimittam aggahesi. atha kho āyasmā Soṇo eko vūpakattho appamatto ātāpī pahitatto viharanto na cirass' eva yass' atthāya kulaputtā sammad eva agārasmā anagāriyam pabbajanti, tad anuttaram brahmacariyapariyosānam diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihāsi, khīṇā jāti, vusitam brahmacariyam, katam karaṇīyam, nāparam itthattāyā 'ti abbhaññāsi, aññataro ca panāyasmā Soṇo arahatam ahosi. ||18|| atha kho āyasmato Soṇassa arahattam pattassa etad ahosi : yaṃ nūnāham bhagavato santike aññam vyākareyyan ti. atha kho āyasmā Soṇo yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdi, ekamantam nisinno kho āyasmā Soṇo bhagavantam etad avoca : ||19|| yo so bhante bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppatasadattho parikkhīnabhavasamyojano sammadaññāvimutto, so cha tṭhānāni adhimutto hoti : nekkhammādhimutto hoti, pavivekādhimutto hoti, avyāpajjhādhimutto hoti, upādānakkhayādhimutto hoti, taṇhakkhayādhimutto hoti, asammohādhimutto hoti. ||20|| siyā kho pana bhante idh' ekaccassa āyasmato evam assa : kevalam saddhāmattakam nūna ayam āyasmā niseṣāya nekkhammādhimutto 'ti. na kho pan' etaṃ bhante evaṃ daṭṭhabbam. khīṇāsavo bhante bhikkhu vusitavā katakaraṇīyo karaṇīyam attānam asamanupassanto katassa vā paṭicayam khayā rāgassa vītārāgattā nekkhammādhimutto hoti, khayā dosassa vītadosattā nekkhammādhimutto hoti, khayā mohassa vītamohattā nekkhammādhimutto hoti. ||21|| siyā kho pana bhante idh' ekaccassa āyasmato evam assa : lābhasakkārasilokam nūna ayam āyasmā nikā-

mayamāno pavivekādhimutto 'ti. na kho pan' etaṃ . . . khayā rāgassa vītārāgattā pavivekādhimutto hoti, khayā dosassa vītadosattā pavivekādhimutto hoti, khayā mohassa vītamohattā pavivekādhimutto hoti. ||22|| siyā kho pana bhante idh' ekaccassa āyasmato evaṃ assa: sīlabbataparā-māsaṃ nūna ayam āyasmā sārato paccāgacchanto avyāpajjhādhimutto 'ti. na kho pan' etaṃ . . . khayā rāgassa vītārāgattā avyāpajjhādhimutto hoti, khayā dosassa vītadosattā avyāpajjhādhimutto hoti, khayā mohassa vītamohattā avyāpajjhādhimutto hoti, ||23|| khayā rāgassa vītārāgattā upādānakkhayādhimutto hoti, khayā dosassa vītadosattā upādānakkhayādhimutto hoti, khayā mohassa vītamohattā upādānakkhayādhimutto hoti, khayā rāgassa vītārāgattā taṇhakkhayādhimutto hoti, khayā dosassa vītadosattā taṇhakkhayādhimutto hoti, khayā mohassa vītamohattā taṇhakkhayādhimutto hoti, khayā rāgassa vītārāgattā asammohādhimutto hoti, khayā dosassa vītadosattā asammohādhimutto hoti, khayā mohassa vītamohattā asammohādhimutto hoti. ||24|| evaṃ sammāvimuttacittassa bhante bhikkhuno bhusā ce pi cakkhuviññeyyā rūpā cakkhussa āpāthaṃ āgacchanti, n' ev' assa cittaṃ pariyādiyanti, amissikatam ev' assa cittaṃ hoti t̥hitaṃ ānejjappattaṃ vayaṇi c' assānupassati. bhusā ce pi sotaviññeyyā saddā, ghānaviññeyyā gandhā, jivhāviññeyyā rasā, kāyaviññeyyā phoṭṭhabbā, manoviññeyyā dhammā manassa āpāthaṃ āgacchanti, n' ev' assa cittaṃ pariyādiyanti, amissikatam ev' assa cittaṃ hoti t̥hitaṃ ānejjappattaṃ vayaṇi c' assānupassati. ||25|| seyyathāpi bhante selo pabbato acchiddo asusiro ekaghano puratthimāya ce pi disāya āgaccheyya bhusā vātavut̥ṭhi, n' eva naṃ saṃkampeyya na sampakampeyya na sampavedheyya, pacchimāya ce pi disāya — la — uttarāya ce pi disāya — la — dakkhiṇāya ce pi disāya . . . na sampavedheyya, evaṃ eva kho bhante evaṃ sammāvimuttacittassa bhikkhuno bhusā ce pi cakkhuviññeyyā rūpā . . . manoviññeyyā dhammā manassa āpāthaṃ āgacchanti, n' ev' assa cittaṃ . . . vayaṇi c' assānupassatīti. ||26||

nekkhammaṃ adhimuttassa pavivekaṇi ca cetaso
avyāpajjhādhimuttassa upādānakkhayassa ca |

tanhakkhayādhimuttassa asammohañi ca cetaso
 disvā āyatanuppādam sammā cittam vimuccati. |
 tassa sammāvimuttassa santacittassa bhikkhuno
 katassa paṭicayo n' atthi karaṇīyañi ca na vijjati. |
 selo yathā ekaghano vātena na samīrati,
 evam rūpā rasā saddā gandhā phassā ca kevalā |
 itthā dhammā anitthā ca na pavedhenti tādino.
 tñitam cittam vippamuttam vayañi c' assānupassatīti. || 27 ||

atha kho bhagavā bhikkhū āmantesi: evam kho bhikkhave
 kulaputtā aññam vyākaronṭi. attho ca vutto attā ca anupanīto.
 atha ca pan' idh' ekacce moghapurisā hasamānakam maññe
 aññam vyākaronṭi, te pacchā vighātam āpajjantīti. || 28 || atha
 kho bhagavā āyasmantaṃ Soṇam āmantesi: tvaṃ kho 'si
 Soṇa sukhumālo. anujānāmi te Soṇa ekapālāsikam upāhanan
 ti. aham kho bhante asītisakaṭavāhehi raññam ohāya agā-
 rasmā anagāriyam pabbajito sattahatthikañi ca anīkam. tassa
 me bhavissanti vattāro: Soṇo Kōlivo so asītisakaṭavāhehi
 raññam ohāya agārasmā anagāriyam pabbajito sattahatthi-
 kañi ca anīkam, so dān' āyam ekapālāsikāsu upāhanāsu satto
 'ti. || 29 || sace bhagavā bhikkhusamghassa anujānissati,
 aham pi paribhuñjissāmi, no ce bhagavā bhikkhusamghassa
 anujānissati, aham pi na paribhuñjissāmiti. atha kho bha-
 gavā etasmim nidāne dhammikatham katvā bhikkhū āman-
 tesī: anujānāmi bhikkhave ekapālāsikam upāhanam. na
 bhikkhave diguṇā upāhanā dhāretabbā, na tigūṇā upāhanā
 dhāretabbā, na gaṇamgaṇupāhanā 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., sabbamañjettikā up. dh.,
 sabbakaṇhā up. dh., sabbamahāraṅgarattā up. dh., sabbama-
 hānāmarattā up. dhārenti. manussā ujjhāyanti khīyanti vi-
 pācenti: seyyathāpi gihi 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 nīlakavattikā upāhanāyo dhārenti, pītakavattikā up. dh., lohita-kavattikā up. dh., mañjetthakavattikā up. dh., kaṇhavattikā up. dh., mahāraṅgarattavattikā up. dh., mahānāmarattavattikā up. dhārenti. manussā ujjhāyanti khīyanti vipācenti : seyyathāpi gihī kāmabhogino 'ti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave nīlakavattikā upāhanā dhāretabbā . . . na mahānāmarattavattikā upāhanā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||2|| tena kho pana samayena chabbaggiyā bhikkhū khallakabaddhā upāhanāyo dhārenti, puṭabaddhā up. dhārenti, pālignuṇṭhimā up. dh., tūlapuṇṇikā up. dh., tittirapattikā up. dh., meṇḍavisaṇabandhikā up. dh., ajavisaṇabandhikā up. dh., vicchikālikā up. dh., morapicchaparisibbitā up. dh., citrā up. dhārenti. manussā ujjhāyanti khīyanti vipācenti : seyyathāpi gihī kāmabhogino 'ti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave khallakabaddhā upāhanā dhāretabbā . . . na citrā upāhanā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||3|| tena kho pana samayena chabbaggiyā bhikkhū sīhacamma-parikkhaṭṭā upāhanāyo dhārenti, vyagghacamma-parikkhaṭṭā up. dh., dīpacamma. up. dh., ajinacamma. up. dh., uddacamma. up. dh., majjāricamma. up. dh., kālaka-camma. up. dh., ulūkacamma. up. dhārenti. manussā ujjhāyanti khīyanti vipācenti : seyyathāpi gihī kāmabhogino 'ti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave sīhacamma-parikkhaṭṭā upāhanā dhāretabbā . . . na ulūkacamma. up. dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||4||2||

atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacīva-ram ādāya Rājagahaṃ piṇḍāya pāvisi aññātarena bhikkhunaṃ pacchāsamaṇena. atha kho so bhikkhu khañjamāno bhagavantam piṭṭhito-piṭṭhito anubandhi. addasa kho aññātaro upāsako gaṇaṃgaṇūpāhanam ārohitvā bhagavantam dūrato 'va āgacchantam, disvā upāhanā orohitvā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā yena so bhikkhu ten' upasaṃkami, upasaṃkamitvā taṃ bhikkhum abhivādetvā etad avoca : ||1|| kissa bhante ayyo khañjatīti. pādā me āvuso phālītā 'ti. handa bhante upāhanāyo 'ti.

alam āvuso paṭikkhittā bhagavatā gaṇaṃgaṇupāhanā 'ti. gaṇhāh' etā bhikkhu upāhanāyo 'ti. atha kho bhagavā etasmim nidāne dhammikatham katvā bhikkhū āmantesi: anujānāmi bhikkhave omukkaṃ gaṇaṃgaṇupāhanam. na bhikkhave navā gaṇaṃgaṇupāhanā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||2||3||

tena kho pana samayena bhagavā ajjhokāse anupāhano caṅkamati. satthā anupāhano caṅkamatīti therāpi bhikkhū anupāhanā caṅkamanti. chabbaggiyā bhikkhū satthari anupāhane caṅkamamāne theresu pi bhikkhūsu anupāhanesu caṅkamamānesu saupāhanā caṅkamanti. ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti: katham hi nāma chabbaggiyā bhikkhū satthari anupāhane caṅkamamāne theresu pi bhikkhūsu anupāhanesu caṅkamamānesu saupāhanā caṅkamissantīti. ||1|| atha kho te bhikkhū bhagavato etam attham ārocesum. saccaṃ kira bhikkhave chabbaggiyā bhikkhū satthari . . . saupāhanā caṅkamantīti. saccaṃ bhagavā 'ti. vigarahi buddho bhagavā: katham hi nāma te bhikkhave moghapurisā satthari . . . saupāhanā caṅkamissanti. ime hi nāma bhikkhave gihi odātavasanā abhijīvanikassa sippassa kāraṇā ācariyesu sagāravā sappatissā sabhāgavuttikā viharissanti. ||2|| idha kho taṃ bhikkhave sobhetha yaṃ tumhe evaṃ svākkhāte dhammavinaye pabbajitā samānā ācariyesu ācariyamattesu upajjhāyesu upajjhāyamattesu sagāravā sappatissā sabhāgavuttikā vihareyyātha. n' etam bhikkhave appasannānam vā pasādaya — la — vigarahitvā dhammikatham katvā bhikkhū āmantesi: na bhikkhave ācariyesu ācariyamattesu upajjhāyesu upajjhāyamattesu anupāhanesu caṅkamamānesu saupāhanena caṅkamitabbam. yo caṅkameyya, āpatti dukkaṭassa. na ca bhikkhave ajjhārāme upāhanā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||3||4||

tena kho pana samayena aññatarassa bhikkhuno pādakhīlābādho hoti. taṃ bhikkhum pariggahetvā uccāram pi passāvam pi nikkhāmenti. addasa kho bhagavā senāsana-cārikam āhiṇḍanto te bhikkhū taṃ bhikkhum pariggahetvā

uccāram pi passāvam pi nikkhāmente, disvāna yena te bhikkhū ten' upasamkami, upasamkamitvā te bhikkhū etad avoca : ||1|| kim imassa bhikkhave bhikkhuno ābādho 'ti. imassa bhante āyasmato pādakhilābādho, imaṃ mayam pariggahetvā uccāram pi passāvam pi nikkhāmemā 'ti. atha kho bhagavā etasmiṃ nidāne dhammikatham katvā bhikkhū āmantesi : anujānāmi bhikkhave yassa pādā vā dukkhā pādā vā phālita pādakhilā vā ābādho upāhanam dhāretun ti. ||2||5||

tena kho pana samayena bhikkhū adhotēhi pādehi mañcam pi piṭham pi abhirūhanti, cīvaram pi senāsanam pi dussati. bhagavato etam attham ārocesum. anujānāmi bhikkhave idāni mañcam vā piṭham vā abhirūhissāmiti upāhanam dhāretun ti. ||1|| tena kho pana samayena bhikkhū rattiya uposathaggam pi sannisajjam pi gacchantā andhakāre khānum pi kaṇṭakam pi akkamanti, pādā dukkhā honti. bhagavato etam attham ārocesum. anujānāmi bhikkhave ajjhārame upāhanam dhāretum ukkam padīpaṃ kattaradaṇḍan ti. ||2|| tena kho pana samayena chabbaggiyā bhikkhū rattiya paccūsasamayam paccutthāya kaṭṭhapādukāyo abhirūhitvā ajjhokāse caṇkamanti uccāsaddā mahāsaddā khaṭṭakhaṭṭasaddā anekavihitam tiracchānakatham kathentā seyyath' idaṃ : rājakatham, corakatham, mahāmattak., senāk., bhayak., yuddhak., annak., pānak., vatthak., sayanak., mālāk., gandhak., ñātik., yānak., gāmak., nigamak., nagarak., janapadak., itthik., sūrak., visikhāk., kumbhatṭhānak., pubbape-tak., nānatthak., lokakkhāyikam samuddakkhāyikam itibhavābhavakatham iti vā kiṭṭakam pi akkamitvā mārenti bhikkhū pi samādhimhā cāventi. ||3|| ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti : katham hi nāma chabbaggiyā bhikkhū rattiya paccūsasamayam paccutthāya kaṭṭhapādukāyo abhirūhitvā ajjhokāse caṇkamissanti uccāsaddā . . . akkamitvā māressanti bhikkhū pi samādhimhā cāvessantīti. atha kho te bhikkhū bhagavato etam attham ārocesum. saccam kira bhikkhave chabbaggiyā bhikkhū rattiya paccūsasamayam paccutthāya kaṭṭhapādukāyo abhirūhitvā ajjhokāse caṇkamanti uccāsaddā . . . akkamitvā mārenti bhikkhū pi

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

atha kho bhagavā Rājagahe yathābhirantaṃ viharitvā yena Bārāṇasī tena cārikam pakkāmi. anupubbena cārikam caramāno yena Bārāṇasī tad avasari. tatra sudam bhagavā Bārāṇasiyaṃ viharati Isipatane migadāye. tena kho pana samayena chabbaggiyā bhikkhū bhagavatā kaṭṭhapādukā paṭikkhittā 'ti tālataruṇe chedāpetvā tālapattapādukāyo dhārenti, tāni tālataruṇāni chinnāni milāyanti. manussā ujjhāyanti khīyanti vipācenti: katham hi nāma samaṇā Sakyaputtiyā tālataruṇe chedāpetvā tālapattapādukāyo dhāressanti, tāni tālataruṇāni chinnāni milāyanti. ekindriyaṃ samaṇā Sakyaputtiyā jīvaṃ viheṭhentīti. || 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 rukkhasmiṃ. 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 veḷutaruṇe chedāpetvā veḷupattapādukāyo dhārenti, tāni . . . (= § 1. 2. *Read veḷu° instead of tāla°*) . . . na bhikkhave veḷupattapādukā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. || 3 || 7 ||

atha kho bhagavā Bārāṇasiyaṃ yathābhirantaṃ viharitvā yena Bhaddiyaṃ tena cārikam pakkāmi. anupubbenā cārikam caramāno yena Bhaddiyaṃ tad avasari. tatra sudam bhagavā Bhaddiye viharati Jātiyāvane. tena

kho pana samayena Bhaddiyā bhikkhū anekavihitam pādukaṃ maṇḍanānuyogam anuyuttā viharanti, tiṇapādukaṃ 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 uddesaṃ paripuccham adhisīlam adhiccittam adhipaṇṇam. ||1|| ye te bhikkhū appicchā, te ujjhāyanti khīyanti vipācenti: katham hi nāma Bhaddiyā bhikkhū anekavihitam pādukaṃ maṇḍanānuyogam anuyuttā viharissanti, tiṇapādukaṃ karissanti pi kārāpessanti pi . . . riñcissanti uddesaṃ paripuccham adhisīlam adhiccittam adhipaṇṇan ti. atha kho te bhikkhū bhagavato etam attham ārocesum. saccam kira bhikkhave Bhaddiyā bhikkhū anekavihitam pādukaṃ maṇḍanānuyogam anuyuttā viharanti, tiṇapādukaṃ karonti pi kārāpenti pi — la — riñcanti uddesaṃ . . . adhipaṇṇan ti. saccam bhagavā. vigarahi buddho bhagavā: katham hi nāma te bhikkhave moghapurisaṃ anekavihitam pādukaṃ maṇḍanānuyogam anuyuttā viharissanti, tiṇapādukaṃ karissanti pi kārāpessanti pi — la — riñcissanti uddesaṃ paripuccham adhisīlam adhiccittam adhipaṇṇam. n' etam bhikkhave appasannānam vā pasāḍāya. ||2|| vigarahitvā dhammikatham katvā bhikkhū āmantesi: na bhikkhave tiṇapādukā dhāretabbā, na muñjapādukā dhāretabbā, na babbajap. dh., na hintālap. dh., na kamalap. dh., na kambalap. dh., na sovaṇṇamayā p. dh., na rūpiyamayā p. dh., na maṇimayā p. dh., na veḷuriyamayā p. dh., na phalikamayā p. dh., na kaṃsamayā p. dh., na kācamayā p. dh., na tipumayā p. dh., na sīsamayā p. dh., na tambalohamayā p. dhāretabbā. yo dhāreyya, āpatti dukkaṭassa. na ca bhikkhave kāci saṃkamanīyā pādukā dhāretabbā. yo dhāreyya, āpatti dukkaṭassa. anujānāmi bhikkhave tisso pādukāyo dhuvatṭhānīyā asaṃkamanīyāyo, vaccapādukaṃ, passāvapādukaṃ, ācamanapādukan ti. ||3||8||

atha kho bhagavā Bhaddiye yathābhirantam viharitvā yena Sāvattī tena cārikaṃ pakkāmi. anupubbena cārikaṃ caramāno yena Sāvattī tad avasari. tatra sudam bhagavā Sāvattīyam viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana samayena chabbaggiyā

bhikkhū Aciravatiyā nadiyā gāvīnaṃ tarantīnaṃ viśāṇesu pi gaṇhanti, kaṇṇesu pi gaṇhanti, gīvāya pi gaṇhanti, cheppāya pi gaṇhanti, piṭṭhiṃ pi abhirūhanti, rattacittāpi āṇajātaṃ chupanti, vaccharā pi ogāhetvā mārenti. ||1|| manussā ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma samaṇā Sakyaputtiyā gāvīnaṃ tarantīnaṃ viśāṇesu pi gahessanti — gha — seyyathāpi gihī kāmabhogino 'ti. assosum kho bhikkhū tesam manussānaṃ ujjhāyantānaṃ khīyantānaṃ vipācentānaṃ. atha kho te bhikkhū bhagavato etam atthaṃ ārocesum. saccam kira bhikkhave — la — saccam bhagavā. ||2|| vigarahitvā dhammikaṃ katvā bhikkhū āmantesi: na bhikkhave gāvīnaṃ viśāṇesu gahetabbam, na kaṇṇesu gahetabbam, na gīvāya gahetabbam, na cheppāya gahetabbam, na piṭṭhi abhirūhitabbā. yo abhirūheyya, āpatti dukkaṭassa. na ca bhikkhave rattacittena āṇajātaṃ chupitabbam. yo chupeyya, āpatti thullaccayassa. na vaccharā māretabbā. yo māreyya, yathādhammo kāretabbo 'ti. ||3|| tena kho pana samayena chabbaggiyā bhikkhū yānena yāyanti, itthiyuttana pi purisantaraṇa, purisayuttana pi itthantarena. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi Gaṇḍāmahiyāyā 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave yānena yāyitabbam. yo yāyeyya, āpatti dukkaṭassā 'ti. ||4||9||

tena kho pana samayena aññātaro bhikkhu Kosalesu janapadesu Sāvattthiṃ gacchanto bhagavantam dassanāya antarā magge gilāno hoti. atha kho so bhikkhu maggā okkamma aññātaraśmim rukkhamūle nisīdi. manussā taṃ bhikkhum disvā etad avocum: kahaṃ ayyo bhante gamissatthi. Sāvattthiṃ kho ahaṃ āvuso gamissāmi bhagavantam dassanāyā 'ti. ||1|| ehi bhante gamissāma 'ti. nāhaṃ āvuso sakkomi, gilāno 'mhi. ehi bhante yānaṃ abhirūhā 'ti. alaṃ āvuso paṭikkhittaṃ bhagavatā yānaṃ ti kukkucāyanta yānaṃ nābhirūhi. atha kho so bhikkhu Sāvattthiṃ gantvā bhikkhūnaṃ etam atthaṃ ārocesi. bhikkhū bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave gilānassa yānaṃ ti. ||2|| atha kho bhikkhūnaṃ etad ahosi: itthiyuttaṃ nu kho purisayuttaṃ nu kho 'ti. bhagavato etam atthaṃ ārocesum.

anujānāmi bhikkhave purisayuttaṃ hatthavattakan ti. tena kho pana samayena aññatarassa bhikkhuno yānugghātena bālhataraṃ aphāsu ahosi. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave sivikaṃ pāṭaṅkin ti. ||3|| tena kho pana samayena chabbaggiyā bhikkhū uccāsayanamahāsayanāni dhārenti seyyath' idam: āsandiṃ, pallaṅkaṃ, gonakaṃ, cittaṃ, paṭikaṃ, paṭalikaṃ, tūlikaṃ, vikatikaṃ, uddhalomim, ekantalomim, kaṭṭhissaṃ, koseyyaṃ, kuttakaṃ, hatthatharam, assattharam, rathattharam, ajinappaveṇim, kadali-migapavarapaccattharaṇaṃ, sauttaracchadaṃ, ubhatolohita-kūpadhānaṃ. manussā vihāracārikaṃ āhiṇḍantā passivā ujjhāyanti khīyanti vipācenti: seyyathāpi gihī kāmabhogino 'ti. bhagavato etam atthaṃ ārocesuṃ. ||4|| na bhikkhave uccāsayanamahāsayanāni dhāretabbāni seyyath' idam: āsandi, pallaṅko, goṇako, cittaṃ, paṭikā, paṭalikā, tūlikā, vikatikā, uddhalomī, ekantalomī, kaṭṭhissaṃ, koseyyaṃ, kuttakaṃ, hatthatharam, assattharam, rathattharam, ajinappaveṇi, kadali-migapavarapaccattharaṇaṃ, sauttaracchadaṃ, ubhatolohitakūpadhānaṃ. yo dhāreyya, āpatti dukkaṭassā 'ti. ||5|| tena kho pana samayena chabbaggiyā bhikkhū bhagavatā uccāsayanamahāsayanāni paṭikkhittāniti mahācammāni dhārenti, sīhacammaṃ, vyagghacammaṃ, dīpicammaṃ. tāni mañcappamāṇena pi chinnāni honti, piṭhappamāṇena pi chinnāni honti, anto pi mañce paññattāni honti, bahi pi mañce paññattāni honti, anto pi piṭhe paññattāni honti, bahi pi piṭhe paññattāni honti. manussā vihāracārikaṃ āhiṇḍantā passivā ujjhāyanti khīyanti vipācenti: seyyathāpi gihī kāmabhogino 'ti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave mahācammāni dhāretabbāni, sīhacammaṃ, vyagghacammaṃ, dīpicammaṃ. yo dhāreyya, āpatti dukkaṭassā 'ti. ||6|| tena kho pana samayena chabbaggiyā bhikkhū bhagavatā mahācammāni paṭikkhittāniti gocammāni dhārenti. tāni mañcappamāṇena pi chinnāni honti . . . bahi pi piṭhe paññattāni honti. aññataro pāpabhikkhu aññatarassa pāpupāsakassa kulūpako hoti. atha kho so pāpabhikkhu pubbaṇhasamayaṃ nivāsetvā pattacīvaraṃ ādāya yena tassa papupāsakassa nivesanaṃ ten' upasamkamaṃ, upasamkamitvā paññatte āsane nisīdi. atha kho

so pāpupāsako yena so pāpabhikkhu ten' upasamkami, upasamkamitvā taṃ pāpabhikkhum abhivādetvā ekamantaṃ nisīdi. ||7|| tena kho pana samayena tassa papupāsakassa vacchako hoti taruṇako abhirūpo dassaṇiyo pāsādiko citro seyyathāpi dīpicchāpo. atha kho so pāpabhikkhu taṃ vacchakaṃ sakkaccaṃ upanijjhāyati. atha kho so pāpupāsako taṃ pāpabhikkhum etad avoca : kissa bhante ayyo imaṃ vacchakaṃ sakkaccaṃ upanijjhāyatīti. attho me āvuso imassa vacchakassa cammenā 'ti. atha kho so pāpupāsako taṃ vacchakaṃ vadhitvā cammaṃ vidhūnitvā tassa pāpabhikkhuno pādāsi. atha kho so pāpabhikkhu taṃ cammaṃ saṃghāṭiyā paṭicchādetvā agamāsi. ||8|| atha kho sā gāvī vacchagiddhinī taṃ pāpabhikkhum piṭṭhito-piṭṭhito anubandhi. bhikkhū evaṃ āhaṃsu : kissa ty āyaṃ āvuso gāvī piṭṭhito-piṭṭhito anubaddhā 'ti. aham pi kho āvuso na jānāmi kena me āyaṃ gāvī piṭṭhito-piṭṭhito anubaddhā 'ti. tena kho pana samayena tassa pāpabhikkhuno saṃghāṭī lohiteṇa makkhitā hoti. bhikkhū evaṃ āhaṃsu : ayaṃ pana te āvuso saṃghāṭī kiṃ katā 'ti. atha kho so pāpabhikkhu bhikkhūnaṃ etam atthaṃ ārocesi. kiṃ pana tvam āvuso pāṇātipāte samādapesīti. evaṃ āvuso 'ti. ye te bhikkhū appicchā, te ujjhāyanti khīyanti vipācenti : kathaṃ hi nāma bhikkhu pāṇātipāte samādapessati. nanu bhagavatā anekapariyāyena pāṇātipāto garahito pāṇātipātā veramaṇī pasatthā 'ti. atha kho te bhikkhū bhagavato etam atthaṃ ārocesuṃ. ||9|| atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe bhikkhusaṃghaṃ sannipātāpetvā taṃ pāpabhikkhum paṭipucchi : saccam kira tvam bhikkhu pāṇātipāte samādapesīti. saccam bhagavā. kathaṃ hi nāma tvam moghapurisa pāṇātipāte samādapessasi. nanu mayā moghapurisa anekapariyāyena pāṇātipāto garahito, pāṇātipātā veramaṇī pasatthā. n' etam moghapurisa appasannānaṃ vā pasādāya. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi : na bhikkhave pāṇātipāte samādapetabbam. yo samādapeyya, ya-thādhammo kāretabbo. na bhikkhave gocammaṃ dhāretabbam. yo dhāreyya, āpatti dukkaṭassa. na ca bhikkhave kiñci cammaṃ dhāretabbam. yo dhāreyya, āpatti dukkaṭassā 'ti. ||10||10||

tena kho pana samayena manussānaṃ mañcam pi piṭṭhaṃ pi cammonaddhāni honti cammavinaddhāni. bhikkhū kukkucāyanta nābhiniśidanti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave gihivikataṃ abhiniśiditum, na tv eva abhinipajjitun ti. tena kho pana samayena vihārā cammabandhehi ogumphiyanti. bhikkhū kukkucāyanta nābhiniśidanti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave bandhanamattaṃ abhiniśiditun ti. ||1||11||

tena kho pana samayena chabbaggiyā bhikkhū saupāhanā gāmaṃ pavisanti. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi gihī kāmabhogino 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave saupāhanena gāmo pavisitabbo. yo paviseyya, āpatti dukkaṭassa 'ti. tena kho pana samayena aññataro bhikkhu gilāno hoti, na sakkoti upāhanena vinā gāmaṃ pavisitum. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave gilānena bhikkhunā saupāhanena gāmaṃ pavisitun ti. ||1||12||

tena kho pana samayena āyasmā Mahākaccāno Avantīsu viharati Kuraraghare Papāte pabbate. tena kho pana samayena Soṇo upāsako Kuṭikaṇṇo āyasmato Mahākaccānassa upatthāko hoti. atha kho Soṇo upāsako Kuṭikaṇṇo yenāyasmā Mahākaccāno ten' upasaṃkami, upasaṃkamitvā āyasmantaṃ Mahākaccānaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinna kho Soṇo upāsako Kuṭikaṇṇo āyasmantaṃ Mahākaccānaṃ etad avoca: yathā-yathāhaṃ bhante ayyena Mahākaccānena dhammaṃ desitaṃ ājānāmi, na yidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipunṇaṃ ekantaparisuddhaṃ saṅkhalikhitāṃ brahmacariyaṃ caritum. icchāmi ahaṃ bhante kesamassum ohāretvā kāsāyaṇi vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitum, pabbājetu maṃ bhante ayyo Mahākaccāno 'ti. ||1|| dukkaraṃ kho Soṇa yāvajīvaṃ ekaseyyaṃ ekabhattaṃ brahmacariyaṃ, iṅha tvaṃ Soṇa tatth' eva agārikabhūto buddhānaṃ sāsaṇaṃ anuyuñja kālāyuttaṃ ekaseyyaṃ ekabhattaṃ brahmacariyaṃ ti. atha kho Soṇassa upāsakassa Kuṭikaṇṇassa yo ahosi pabbajjābhisamkhāro so paṭippassambhi. dutiyaṃ pi kho Soṇo upāsako

Kuṭikanno — la — tatiyam pi kho Soṇo up. Kuṭ. yenāyasmā Mahākaccāno ten' upasaṃkama . . . pabbājetu maṃ bhante ayyo Mahākaccāno 'ti. atha kho āyasmā Mahākaccāno Soṇaṃ upāsakaṃ Kuṭikaṇṇaṃ pabbājesi. tena kho pana samayena Avantidakkhiṇāpatho appabhikkhuko hoti. atha kho āyasmā Mahākaccāno tiṇṇaṃ vassānaṃ accayena kicchena kasirena tato-tato dasavaggaṃ bhikkhusaṃghaṃ sannipātāpetvā āyasmantaṃ Soṇaṃ upasampādesi. ||2|| atha kho āyasmato Soṇassa vassaṃ vutthassa rahogatassa paṭisallīnassa evaṃ cetaso parivataṃ udapādi: suto yeva kho me so bhagavā ediso ca ediso ca 'ti na ca mayā sammukhā diṭṭho. gaccheyyāhaṃ taṃ bhagavantaṃ dassanāya arahantaṃ sammāsambuddhaṃ sace maṃ upajjhāyo anujāneyyā 'ti. atha kho āyasmā Soṇo sāyaṇhasamayā paṭisallānā vutthito yenāyasmā Mahākaccāno ten' upasaṃkama, upasaṃkamitvā āyasmantaṃ Mahākaccānaṃ abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinna kho āyasmā Soṇo āyasmantaṃ Mahākaccānaṃ etad avoca > ||3|| idha mayhaṃ bhante rahogatassa paṭisallīnassa evaṃ cetaso parivataṃ udapādi: suto yeva kho me so bhagavā ediso ca ediso ca 'ti, na ca mayā sammukhā diṭṭho. gaccheyyāhaṃ taṃ bhagavantaṃ dassanāya arahantaṃ sammāsambuddhaṃ sace maṃ upajjhāyo anujāneyyā 'ti. gaccheyyāhaṃ bhante taṃ bhagavantaṃ dassanāya arahantaṃ sammāsambuddhaṃ sace maṃ upajjhāyo anujānātīti. sādhu sādhu Soṇa, gaccha tvam Soṇa taṃ bhagavantaṃ dassanāya arahantaṃ sammāsambuddhaṃ. ||4|| dakkhissasi tvam Soṇa taṃ bhagavantaṃ pāsādikā pāsādanīyaṃ santindriyaṃ santamānaṃ uttamadamathasamathaṃ anuppattaṃ dantaṃ guttaṃ yatindriyaṃ nāgaṃ. 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, tiṇṇaṃ me vassānaṃ accayena kicchena kasirena tato-tato dasavaggaṃ bhikkhusaṃghaṃ sannipātāpetvā upasampadaṃ alatthaṃ. app eva nāma bhagavā Avantidakkhiṇāpathe appatarena gaṇena upasampadaṃ anujāneyya. ||5|| Avantidakkhiṇāpathe bhante kaṇhuttarā bhūmi kharā gokaṇṭakahatā. app eva nāma bhagavā Avantidakkhiṇāpa-

the gaṇaṃgaṇāpāhanam anujāneyya. Avantidakkhiṇāpathe bhante nahānagarukā manussā udakasuddhikā. app eva nāma bhagavā Avantidakkhiṇāpathe dhuvanahānam anujāneyya. Avantidakkhiṇāpathe bhante cammāni attharaṇāni elakacammam ajacammam migacammam. seyyathāpi bhante majjhimesu janapadesu eragu moragu majjhāru jantu, evam eva kho bhante Avantidakkhiṇāpathe cammāni attharaṇāni elakacammam ajacammam migacammam. app eva nāma bhagavā Avantidakkhiṇāpathe cammāni attharaṇāni anujāneyya elakacammam ajacammam migacammam. ||6|| etarahi bhante manussā nissimāgatānam bhikkhūnam cīvaram denti imam cīvaram itthannāmassa demā 'ti, te āgantvā ārocenti itthannāmehi te āvuso manussehi cīvaram dinnan ti, te kukuccāyantā na sādīyanti mā no nissaggiyam ahoṣīti. app eva nāma bhagavā cīvare pariyāyam ācikkheyyā 'ti. evam bhante 'ti kho āyasmā Soṇo āyasmato Mahākaccānassa paṭisunītvā utthāyāsana āyasmantaṃ Mahākaccānam abhivādetvā padakkhiṇam katvā senāsanam samsāmetvā pattacīvaram ādāya yena Sāvatti tena pakkāmi. ||7|| anupubbena yena Sāvatti Jetavanam Anāthapiṇḍikassa ārāmo yena bhagavā ten' upasamkami, upasamkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. atha kho bhagavā āyasmantaṃ Ānandaṃ āmantesi: imassānanda āgantukassa bhikkhuno senāsanam paññāpehīti. atha kho āyasmā Ānando yassa kho maṃ bhagavā ānāpeti imassa Ānanda āgantukassa bhikkhuno senāsanam paññāpehīti, icchati bhagavā tena bhikkhunā saddhiṃ ekavihāre vatthum, icchati bhagavā āyasmatā Soṇena saddhiṃ 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 rattiyā paccūsasamayam paccutthāya āyasmantaṃ Soṇam ajjhesi: paṭibhātu taṃ bhikkhu dhammo bhāsitun ti. evam bhante 'ti kho āyasmā Soṇo bhagavato paṭisunītvā sabbān' eva atthakavaggikāni sarena abhāsi. atha kho bhagavā āyasmato Soṇassa sarabhaññapariyosāne abbhanumodi: sādhu sādhu bhikkhu suggahitāni kho te bhikkhu atthaka-

vaggikāni sumanasikatāni sūpadhāritāni kalyāṇiyāpi 'si vācāya samannāgato vissatṭhāya aneḷagalāya atthassa viññāpaniyā. kativasso si tvam bhikkhū 'ti. ekavasso aham bhagavā 'ti. ||9|| kissa pana tvam bhikkhu evam ciraṃ akāsi. ciraṃ diṭṭho me bhante kāmesu ādīnavo, api ca sambādhā gharāvāsā bahukiccā bahukaraṇīyā 'ti. atha kho bhagavā etam attham veditvā tāyaṃ velāyaṃ imam udānam udānesi :

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

atha kho āyasmā Soṇo paṭisammodati kho maṃ bhagavā, ayam khv assa kālo yaṃ me upajjhāyo paridassīti utṭhāyāsanaṃ ekamsam uttarāsaṅgam karitvā bhagavato pādesu sirasā nipatitvā bhagavantam etad avoca : upajjhāyo me bhante āyasmā Mahākaccāno bhagavato pāde sirasā vandati evañ ca vadati : Avantidakkhiṇāpatho . . . pariyāyaṃ ācikkheyyā 'ti. atha kho bhagavā etasmim nidāne etasmim pakarane dhammikatham katvā bhikkhū āmantesi : Avantidakkhiṇāpatho bhikkhave appabhikkhuko. anujānāmi bhikkhave sabbapaccantimesu janapadesu vinayadharapañcameṇa gaṇeṇa upasampadam. ||11|| tatr' ime paccantimā janapadā : puratthimāya disāya Kajaṅgalam nāma nigamo, tassa pareṇa Mahāsālā, tato parā paccantimā janapadā, orato majjhe. puratthimadakkhiṇāya disāya Sallavattī nāma nadi, tato parā paccantimā janapadā, orato majjhe. dakkhiṇāya disāya Setakaṇṇikam nāma nigamo, tato parā paccantimā janapadā, orato majjhe. pacchimāya disāya Thūnam nāma brāhmaṇagāmo, tato parā paccantimā janapadā, orato majjhe. uttarāya disāya Usīraddhajo nāma pabbato, tato parā paccantimā janapadā, orato majjhe. anujānāmi bhikkhave evarūpesu paccantimesu janapadesu vinayadharapañcamena gaṇeṇa upasampadam. ||12|| Avantidakkhiṇāpathe bhikkhave kaṇhuttarā bhūmi kharā gokaṇṭakahatā. anujānāmi bhikkhave sabbapaccantimesu janapadesu gaṇamgaṇūpāhanam. Avantidakkhiṇāpathe bhikkhave nahānagarukā manussā udakasuddhikā. anujānāmi bhikkhave sabbapaccantimesu janapadesu dhuvanahānam. Avantidakkhiṇāpathe bhikkhave cammāni attharaṇāni eḷakacammam

ajacammam migacammam. seyyathāpi bhikkhave majjhimesu janapadesu eragu moragu majjhāru jantu, evam eva kho bhikkhave Avantidakkhiṇāpathe sammāni attharaṇāni elakacammam ajacammam migacammam. anujānāmi bhikkhave sabbapaccantimesu janapadesu sammāni attharaṇāni elakacammam ajacammam migacammam. idha pana bhikkhave manussā nissimagatānam bhikkhūnam cīvaram denti imam cīvaram itthannāmassa demā 'ti. anujānāmi bhikkhave sādītum. na tāva tam gaṇanūpagam yāva na hantam gacchatīti. ||13||13||

cammakkhandhakam pañcamam.

imamhi khandhake vatthu tesatthi. tass' uddānam :

rājā Māgadho Soṇo ca asītisahassissaro
 Sāgato Gijjhakūtasmiṃ bahum dassesi uttarim |
 pabbajjāraddha-bhijjimsu vīṇam ekapālāsikam,
 nīlā, pītā, lohikā, mafjetthā, kaṇham eva ca, |
 mahāraṅga-mahānāmā vaṭṭikā ca paṭikkhipi,
 khallakā, puṭa-pālī ca, tūla-tittira-meṇḍ'-ajā, |
 vicchikā mora-citrā ca, sīha-vyagghā ca, dipikā,
 ajin'-uddā, majjārī ca, kāla-luvaparikkhatā, |
 phālīt-upāhanā, khīlā, 'dhota-khānu-khaṭakhatā,
 5 tāla-velu-tiṇam o' eva, muñja-babbaja-hintalā, |
 kamala-kambala-sovaṇṇā, rūpikā, maṇi, veluriyā,
 phalikā, kaṃsa-kācā ca, tipu-sīsaṇ ca, tambakā, |
 gāvī, yānam, gilāno ca, purisayutta-sivikā,
 sayanāni, mahācammā, gocammehi ca pāpako, |
 gihinam, cammabaddhehi, pavisanti, gilāyano,
 Mahākaccāyano Soṇo saren' atthakavaggikam |
 upasampadam pañcagaṇam gaṇamgaṇā dhuvasinā
 cammattaraṇānuññāsi na tāva gaṇanūpagam
 adās' ime vare pañca Soṇattherassa nāyako 'ti.

MAHĀVAGGA.

VI.

Tena samayena buddho bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana samayena bhikkhūnaṃ sārādikena ābādhena phutṭhānaṃ yāgu pi pītā uggacchati bhattam pi bhuttaṃ uggacchati, te tena kisā honti lūkhā dubbaṇṇā uppaṇḍuppaṇḍukajātā dhammanisanthatagattā. addasa kho bhagavā te bhikkhū kise lūkhe dubbaṇṇe uppaṇḍuppaṇḍukajāte dhammanisanthatagatte, disvāna āyasmantaṃ Ānandaṃ āmantesi: kiṃ nu kho Ānanda etarahi bhikkhū kisā lūkhā . . . dhammanisanthatagattā 'ti. etarahi bhante bhikkhūnaṃ sārādikena ābādhena phutṭhānaṃ yāgu pi pītā uggacchati bhattam pi bhuttaṃ uggacchati, te tena kisā lūkhā dubbaṇṇā uppaṇḍuppaṇḍukajātā dhammanisanthatagattā 'ti. ||1|| atha kho bhagavato rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi: etarahi kho bhikkhūnaṃ sārādikena ābādhena phutṭhānaṃ — la — dhammanisanthatagattā. kiṃ nu kho ahaṃ bhikkhūnaṃ bhesajjaṃ anujāneyyaṃ, yaṃ bhesajjaṃ c' eva assa bhesajjasammataṃ ca lokassa āhārattaṃ ca phareyya na ca olāriko āhāro paññāyeyya 'ti. atha kho bhagavato etad ahoṣi: imāni kho pañca bhesajjāni seyyath' idaṃ sappi navaṇitaṃ telaṃ madhu phāṇitaṃ bhesajjāni c' eva bhesajjasammataṃ ca lokassa āhārattaṃ ca pharanti na ca olāriko āhāro paññāyati. yaṃ nūnāhaṃ bhikkhūnaṃ imāni pañca bhesajjāni anujāneyyaṃ kāle paṭiggahetvā kāle paribhuñjitun ti. ||2|| atha kho bhagavā sāyaṇhasamayam paṭisallānā vuṭṭhito etasmim nidāne dhammikathaṃ katvā bhikkhū āmantesi: idha mayhaṃ bhikkhave rahogatassa . . . paññāyeyya 'ti. tassa mayhaṃ bhikkhave etad ahoṣi: imāni kho pañca bhe-

sajjāni — la — yaṃ nūnāhaṃ bhikkhūnaṃ imāni pañca bhesajjāni anujāneyyaṃ 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 cchādentī, pag eva senesikāni. te tena c' eva sārādikena ābādhena phutṭhā iminā ca bhattācchanda-kena tadubhayena bhiyyosomattāya kisā honti lūkhā dubbhaṇṇā uppaṇḍuppaṇḍukajātā dhamanisanthataḡattā. addasa kho bhagavā te bhikkhū bhiyyosomattāya — la — dhamanisanthataḡatte, disvāna āyasmantaṃ Ānandaṃ āmantesi: kiṃ nu kho Ānanda etarahi bhikkhū bhiyyosomattāya kisā — la — dhamanisanthataḡattā 'ti. || 4 || etarahi bhante bhikkhū tāni ca pañca bhesajjāni kāle . . . tadubhayena bhiyyosomattāya kisā lūkhā dubbhaṇṇā uppaṇḍuppaṇḍukajātā dhamanisanthataḡattā 'ti. atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave tāni pañca bhesajjāni paṭiggahetvā kāle pi vikāle pi paribhuñjitun ti. || 5 || 1 ||

tena kho pana samayena gilānānaṃ bhikkhūnaṃ vasehi bhesajjehi attho hoti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave vasāni bhesajjāni acchavasāṃ macchavasāṃ susukāvasāṃ sūkaravasāṃ gadrabhavasāṃ kāle paṭiggahitaṃ kāle nipakkaṃ kāle saṃsatṭhaṃ telaparibhogena paribhuñjitum. || 1 || vikāle ce bhikkhave paṭiggahitaṃ, vikāle nipakkaṃ, vikāle saṃsatṭhaṃ, taṃ ce paribhuñjeyya, āpatti tiṇṇaṃ dukkaṭānaṃ. kāle ce bhikkhave paṭiggahitaṃ, vikāle nipakkaṃ, vikāle saṃsatṭhaṃ, taṃ ce paribhuñjeyya, āpatti dvinnāṃ dukkaṭānaṃ. kāle ce bhikkhave paṭiggahitaṃ, kāle nipakkaṃ, vikāle saṃsatṭhaṃ, taṃ ce paribhuñjeyya, āpatti dukkaṭassa. kāle ce bhikkhave paṭiggahitaṃ, kāle nipakkaṃ, kāle saṃsatṭhaṃ, taṃ ce paribhuñjeyya, anāpattīti. || 2 || 2 ||

tena kho pana samayena gilānānaṃ bhikkhūnaṃ mūlehi bhesajjehi attho hoti. bhagavato etaṃ atthaṃ ārocesuṃ.

anujānāmi bhikkhave mūlāni bhesajjāni haliddaṃ siṅgi-veraṃ vacaṃ vacatthaṃ ativisaṃ kaṭukarohiṇiṃ usīraṃ bhaddamuttakaṃ yāni vā pan' aññāni pi atthi mūlāni bhesajjāni, n' eva khādaniye khādaniyattaṃ pharanti, na bhojaniye bhojaniyattaṃ pharanti, tāni paṭiggahetvā yāvajjivaṃ pariharitum, sati paccaye paribhuñjitum. asati paccaye paribhuñjantassa āpatti dukkaṭassā 'ti. ||1|| tena kho pana samayena gilānānaṃ bhikkhūnaṃ mūlehi bhesajjehi piṭṭhehi attho hoti. bhagavato etaṃ atthaṃ ārocesum. anujānāmi bhikkhave nisadaṃ nisadapotaṃ ti. ||2||3||

tena kho pana samayena gilānānaṃ bhikkhūnaṃ kasāvehi bhesajjehi attho hoti. bhagavato etaṃ atthaṃ ārocesum. anujānāmi bhikkhave kasāvāni bhesajjāni nimbakasāvaṃ kuṭajak. pakkaṃvaka. nattamālak. yāni vā pan' aññāni pi atthi kasāvabhesajjāni, n' eva khādaniye khādaniyattaṃ pharanti na bhojaniye bhojaniyattaṃ pharanti, tāni paṭiggahetvā yāvajjivaṃ pariharitum, sati paccaye paribhuñjitum. asati paccaye paribhuñjantassa āpatti dukkaṭassā 'ti. ||1||4||

tena kho pana samayena gilānānaṃ bhikkhūnaṃ paṇṇehi bhesajjehi attho hoti. bhagavato etaṃ atthaṃ ārocesum. anujānāmi bhikkhave paṇṇāni bhesajjāni nimbapaṇṇaṃ kuṭajap. paṭolap. sulasip. kappāsikap. yāni vā pan' aññāni pi atthi paṇṇāni bhesajjāni, n' eva khādaniye khādaniyattaṃ pharanti na bhojaniye bhojaniyattaṃ pharanti — la —. ||1||5||

tena kho pana samayena gilānānaṃ bhikkhūnaṃ phalehi bhesajjehi attho hoti — la — anujānāmi bhikkhave phalāni bhesajjāni vilaṅgaṃ pippalaṃ maricaṃ harītakam vibhītakam āmalakam goṭhaphalaṃ yāni vā pan' aññāni pi atthi phalāni bhesajjāni, n' eva khādaniye khādaniyattaṃ pharanti, na bhojaniye bhojaniyattaṃ pharanti — la —. ||1||6||

tena kho pana samayena gilānānaṃ bhikkhūnaṃ jatūhi bhesajjehi attho hoti — la — anujānāmi bhikkhave jatūni bhesajjāni hiṅgu hiṅgujatu hiṅgusipātīkaṃ takam takapattim

takapaṇṇim sajjulasam yāni vā pan' aññāni pi atthi jatūni
bhesajjāni, n' eva khādaniye khādanīyattam pharanti — la —
|| 1 || 7 ||

tena kho pana samayena gilānānam bhikkhūnam loṇehi
bhesajjehi attho hoti — la — anujānāmi bhikkhave loṇāni
bhesajjāni sāmuddam kālalonam sindhavam ubbhidaṃ bilam
yāni vā pan' aññāni pi atthi loṇāni bhesajjāni, n' eva khā-
daniye khādanīyattam pharanti, na bhojaniye bhojanīyattam
pharanti, tāni patiggahetvā yāvajīvam pariharitum, sati pa-
ccaye paribhuñjitum. asati paccaye paribhuñjantassa āpatti
dukkaṭṭassa 'ti. || 1 || 8 ||

tena kho pana samayena āyasmato Ānandassa upajjhā-
yassa āyasmato Belaṭṭhasāsassa thullakacchābādho hoti.
tassa lasikāya cīvarāni kāye lagganti. tāni bhikkhū uda-
kena temetvā-temetvā apakaḍḍhanti. addasa kho bhagavā
senāsanacārikam āhiṇḍanto te bhikkhū tāni cīvarāni uda-
kena temetvā-temetvā apakaḍḍhante, disvāna yena te bhi-
kkhū ten' upasamkami, upasamkamitvā te bhikkhū etad
avoca: kiṃ imassa bhikkhave bhikkhuno ābādho 'ti. imassa
bhante āyasmato thullakacchābādho, lasikāya cīvarāni kāye
lagganti, tāni mayam udakena temetvā-temetvā apakaḍḍhā-
mā 'ti. || 1 || atha kho bhagavā etasmim nidāne dhammi-
katham katvā bhikkhū āmantesi: anujānāmi bhikkhave
yassa kaṇḍu vā piḷakā vā assāvo vā thullakacchā vā ābādho
kāyo vā duggandho, cuṇṇāni bhesajjāni, agilānassa cha-
kanam mattikam rajananipakkam. anujānāmi bhikkhave
udukkhalam musalan ti. || 2 || 9 ||

tena kho pana samayena gilānānam bhikkhūnam cuṇṇehi
bhesajjehi cālītehi attho hoti — la — anujānāmi bhikkhave
cuṇṇacālanin ti. saṇhehi attho hoti. anujānāmi bhikkhave
dussacālanin ti. || 1 || tena kho pana samayena aññatarassa
bhikkhuno amanussikābādho hoti. tam ācariyupajjhāyā
upaṭṭhahantā nāsakkhimsu ārogam kātum. so sūkarasūnam
gantvā āmakamaṃsam khādi āmakalohitam pivi, tassa so
amanussikābādho paṭippassambhi. bhagavato etam attham

ārocesum. anujānāmi bhikkhave amanussikābādhe āmakamamsam āmakalohitan ti. ||2||10||

tena kho pana samayena aññatarassa bhikkhuno cakkhurogābādho hoti. tam bhikkhum pariggahetvā uccāram pi passāvam pi nikkhāmenti. addasa kho bhagavā senāsana-cārikam āhiṇḍanto te bhikkhū tam bhikkhum pariggahetvā uccāram pi passāvam pi nikkhāmente, disvāna yena te bhikkhū ten' upasamkami, upasamkamitvā te bhikkhū etad avoca: kim imassa bhikkhave bhikkhuno ābādho 'ti. ||1|| imassa bhante āyasmato cakkhurogābādho, imam mayam pariggahetvā uccāram pi passāvam pi nikkhāmemā 'ti. atha kho bhagavā etasmiṃ nidāne dhammikatham katvā bhikkhū āmantesi: anujānāmi bhikkhave añjanam kāḷañjanam rasañjanam sotañjanam gerukam kapallan ti. añjanupapisesanehi attho hoti — gha — anujānāmi bhikkhave candanam tagaram kāḷānusāriyam tāḷsam bhaddamuttakan ti. ||2||11||

tena kho pana samayena bhikkhū piṭṭhāni añjanāni thāli-kesu pi sarāvakesu pi nikkhipanti. tiṇacunnehi pi paṃsukehi pi okiriyanti — gha — anujānāmi bhikkhave añjanin ti. tena kho pana samayena chabbaggiyā bhikkhū uccāvacaññaniyo dhārenti sovaṇṇamayam rūpiyamamayam. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi gihī kāmabhogino 'ti. bhagavato etam attham ārocesum. na bhikkhave uccāvacaññanī dhāretabbā. yo dhāreyya, āpatti dukkaṭassa. anujānāmi bhikkhave aṭṭhimayam dantamayam visāṇamayam nāḷamayam veḷumamayam kaṭṭhamamayam jatunamayam phalamamayam lohamamayam saṅkhanābhimayan ti. ||1|| tena kho pana samayena añjanī apārutā honti. tiṇacunnehi pi paṃsukehi pi okiriyanti — la — anujānāmi bhikkhave apidhānan ti. apidhānam nipatati. anujānāmi bhikkhave suttakena bandhitvā añjanīyā bandhitun ti. añjanī nipatati. anujānāmi bhikkhave suttakena sibbetun ti. ||2|| tena kho pana samayena bhikkhū aṅguliyaññanti. akkhiñi dukkhāni honti — la — anujānāmi bhikkhave añjanisalākan ti. tena kho pana samayena chabbaggiyā bhikkhū uccāvacaññanīsalākāyo dhārenti sovaṇṇamayam rūpiyamamayam. ma-

nussâ ujjhâyanti khîyanti vipâcenti: seyyathâpi gihî kâma-
bhogino 'ti — la — na bhikkhave uccâvacâ añjanisalâkâ
dhâretabbâ. yo dhâreyya, âpatti dukkaṭassa. anujânâmi bhi-
kkhave aṭṭhimayaṃ — la — saṅkhanâbhimayan ti. ||3|| tena
kho pana samayena añjanisalâkâ bhûmiyaṃ 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. aṃsabandhako na hoti — la — anujânâmi bhi-
kkhave aṃsabandhakam bandhanasuttakan ti. ||4||12||

tena kho pana samayena âyasmato Pilindavacchassa
sisâbhitâpo hoti — la — anujânâmi bhikkhave muddhani
telakan ti. na kkhamaniyo hoti — la — anujânâmi bhi-
kkhave natthukamman ti. natthu galati — la — anu-
jânâmi bhikkhave natthukaraṇin ti. tena kho pana sam-
ayena chabbaggiyâ bhikkhû uccâvacâ natthukaraṇiyo
dhârenti sovaṇṇamayaṃ rūpiyamayaṃ. manussâ ujjhâyanti
khîyanti vipâcenti: seyyathâpi gihî kâma-bhogino 'ti. na
bhikkhave uccâvacâ natthukaraṇi dhâretabbâ. yo dhâreyya,
âpatti dukkaṭassa. anujânâmi bhikkhave aṭṭhimayaṃ — la —
saṅkhanâbhimayan ti. ||1|| natthum visamaṃ âsiñcanti.
anujânâmi bhikkhave yamakanatthukaraṇin ti. na
kkhamaniyo hoti. anujânâmi bhikkhave dhûmaṃ pātun
ti. tañ ñeva vaṭṭim âlimpetvâ pivanti. kaṇṭham dahati
— la — anujânâmi bhikkhave dhûmanettan ti. tena kho
pana samayena chabbaggiyâ bhikkhû uccâvacâni dhû-
manettâni dhârenti . . . (comp. § 1.) . . . saṅkhanâbhima-
yan ti. tena kho pana samayena dhûmanettâni apârutâni
honti, pāpakâ pavisanti — la — anujânâmi bhikkhave api-
dhânan ti. tena kho pana samayena bhikkhû dhûmanettâni
hatthena pariharanti. anujânâmi bhikkhave dhûmanetta-
thavikan ti. ekato ghaṃsiyanti — la — anujânâmi bhi-
kkhave yamakathavikan ti. aṃsabandhako na hoti
— la — anujânâmi bhikkhave aṃsabandhakam bandha-
nasuttakan ti. ||2||13||

tena kho pana samayena âyasmato Pilindavacchassa

vātābādho hoti. vejjā evaṃ āhaṃsu : telam pacitabban ti. anujānāmi bhikkhave telapākan ti. tasmim kho pana telapāke majjam pakkhipitabbam hoti. anujānāmi bhikkhave telapāke majjam pakkhipitun ti. tena kho pana samayena chabbaggiyā bhikkhū atipakkhittamajjāni telāni pacanti. tāni pivitvā majjanti. na bhikkhave atipakkhittamajjam telam pātābbam. yo piveyya, yathāadhammo kāretabbo. anujānāmi bhikkhave yasmim telapāke majjassa na vaṇṇo na gandho na raso paññāyati, evarūpaṃ majjapakkhittam telam pātun ti. ||1|| tena kho pana samayena bhikkhūnaṃ bahum atipakkhittamajjam telam pakkam hoti. atha kho bhikkhūnaṃ etad ahoṣi : katham nu kho atipakkhittamajje tele paṭipajjitabban ti. anujānāmi bhikkhave abbhañjanam adhiṭṭhātun ti. tena kho pana samayena āyasmato Pilindavacchassa bahutaram telam pakkam hoti, telabhājanam na samvijjati. anujānāmi bhikkhave tīṇi tumbāni lohatumbam katṭhatumbam phalatumban ti. ||2|| tena kho pana samayena āyasmato Pilindavacchassa aṅgavāto hoti. anujānāmi bhikkhave sedakamman ti. na kkhamanīyo hoti. anujānāmi bhikkhave sambhārasedan ti. na kkhamanīyo hoti. anujānāmi bhikkhave mahāsedan ti. na kkhamanīyo hoti. anujānāmi bhikkhave bhaṅgodakan ti. na kkhamanīyo hoti. anujānāmi bhikkhave udakakotṭhakan ti. ||3|| tena kho pana samayena āyasmato Pilindavacchassa pabbavāto hoti. anujānāmi bhikkhave lohitam mocetun ti. na kkhamanīyo hoti. anujānāmi bhikkhave lohitam mocetvā visāṇena gahetun ti. tena kho pana samayena āyasmato Pilindavacchassa pādā phālītā honti. anujānāmi bhikkhave pādabbhañjānan ti. na kkhamanīyo hoti. anujānāmi bhikkhave pajjam abhisamkharitun ti. tena kho pana samayena aññatarassa bhikkhuno gaṇḍābādho hoti. anujānāmi bhikkhave satthakammaṃ. kasāvodakena attho hoti. anujānāmi bhikkhave kasāvodakan ti. tilakakkena attho hoti. anujānāmi bhikkhave tilakakkan ti. ||4|| kabalikāya attho hoti. anujānāmi bhikkhave kabalikan ti. vaṇabandhanacolena attho hoti. anujānāmi bhikkhave vaṇabandhanacolan ti. vaṇo kaṇḍuvati. anujānāmi bhikkhave sāsapakuṭṭena phositun ti. vaṇo kilijjittha.

anujānāmi bhikkhave dhūmaṃ kātun ti. vaṇamamsaṃ
 vuṭṭhāti. anujānāmi bhikkhave loṇasaṃkkaṭṭhāya
 chinditun ti. vaṇo na rūhati. anujānāmi bhikkhave va-
 ṇatelaṇ ti. telaṃ galati. bhagavato etaṃ atthaṃ āroce-
 suṃ. anujānāmi bhikkhave vikāsikaṃ sabbam vaṇapaṭi-
 kamman ti. ||5|| tena kho pana samayena aññataro bhikkhu
 ahinā datṭho hoti. bhagavato etaṃ atthaṃ ārocesuṃ. anu-
 jānāmi bhikkhave cattāri mahāvikaṭṭhāni dātum gūthaṃ
 muttaṃ chārikaṃ mattikaṇ ti. atha kho bhikkhūnaṃ etaḍ
 ahoṣi: appaṭiggahitāni nu kho udāhu paṭiggahetabbāni.
 bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave
 sati kappiyakārake paṭiggahāpetum, asati kappiyakārake
 sāmāṃ gahetvā paribhuñjitun ti. tena kho pana samayena
 aññatarena bhikkhūnā viṣaṃ pītaṃ hoti. anujānāmi bhi-
 kkhave gūthaṃ pāyetun ti. atha kho bhikkhūnaṃ etaḍ
 ahoṣi: appaṭiggahito nu kho udāhu paṭiggahāpetabbo 'ti.
 anujānāmi bhikkhave yaṃ karonto paṭiggaṇhāti sv eva
 paṭiggaho kato, na puna paṭiggahāpetabbo 'ti. ||6|| tena
 kho pana samayena aññatarassa bhikkhuno gharadinnakā-
 bādho hoti. anujānāmi bhikkhave sītāloliṃ pāyetun ti.
 tena kho pana samayena aññataro bhikkhu duṭṭhagahaṇiko
 hoti. anujānāmi bhikkhave āmisakhāraṃ pāyetun ti.
 tena kho pana samayena aññatarassa bhikkhuno paṇḍuro-
 gābādho hoti. anujānāmi bhikkhave muttahaṇitakam
 pāyetun ti. tena kho pana samayena aññatarassa bhikkhuno
 chavidosābādho hoti. anujānāmi bhikkhave gandhālepaṃ
 kātun ti. tena kho pana samayena aññataro bhikkhu abhi-
 sannakāyo hoti. anujānāmi bhikkhave virecanaṃ pātun
 ti. acchakaññiyā attho hoti. anujānāmi bhikkhave accha-
 kaññikaṇ ti. akatayūṣena attho hoti. anujānāmi bhi-
 kkhave akatayūṣaṇ ti. kaṭākaṭena attho hoti. anujānāmi
 bhikkhave kaṭākaṭaṇ ti. paṭicchādaniyena attho hoti.
 anujānāmi bhikkhave paṭicchādaniyaṇ ti. ||7||14||

tena kho pana samayena āyasmā Pilindavaccho Rāja-
 gahe pabbhāraṃ sodhāpeti lepaṃ kattukāmo. atha kho
 rājā Māgadho Seniyo Bimbisāro yenāyasmā Pilinda-
 vaccho ten' upasaṃkami, upasaṃkamitvā āyasmantaṃ Pili-

davacchaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho rājā Māgadho Seniyo Bimbisāro āyasmantaṃ Pilindavacchaṃ etad avoca: kim bhante thero kārāpetīti. pabbhāraṃ mahārāja sodhāpemi leṇaṃ kattukāmo 'ti. attho bhante ayyassa ārāmikenā 'ti. na kho mahārāja bhagavatā ārāmiko anuññāto 'ti. tena hi bhante bhagavantaṃ paṭipucchitvā mama āroceyyāthā 'ti. evaṃ mahārājā 'ti kho āyasmā Pilindavaccho rañño Māgadhasa Seniyassa Bimbisārassa paccassosi. ||1|| atha kho āyasmā Pilindavaccho rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi. atha kho rājā Māgadho Seniyo Bimbisāro āyasmatā Pilindavacchena dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito utthāyāsaṇā āyasmantaṃ Pilindavacchaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. atha kho āyasmā Pilindavaccho bhagavato santike dūtaṃ pāhesi: rājā bhante Māgadho Seniyo Bimbisāro ārāmikaṃ dātukāmo. kathaṃ nu kho bhante paṭipajjitabbaṃ ti. atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave ārāmikaṃ ti. ||2|| dutiyaṃ pi kho rājā Māgadho Seniyo Bimbisāro yenāyasmā Pilindavaccho ten' upasaṃkamaṃ, upasaṃkamitvā āyasmantaṃ Pilindavacchaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho rājā Māgadho Seniyo Bimbisāro āyasmantaṃ Pilindavacchaṃ etad avoca: anuññāto bhante bhagavatā ārāmiko 'ti. evaṃ mahārājā 'ti. tena hi bhante ayyassa ārāmikaṃ dammīti. atha kho rājā Māgadho Seniyo Bimbisāro āyasmato Pilindavacchassa ārāmikaṃ paṭisunītvā vissaritvā cirena satiṃ paṭilabhitvā aññataraṃ sabbatthakaṃ mahāmattaṃ āmantesi: yo mayā bhāṇe ayyassa ārāmiko paṭissuto dinno so ārāmiko 'ti. na kho deva ayyassa ārāmiko dinno 'ti. kīvaciraṃ nu kho bhāṇe ito hitaṃ hotīti. ||3|| atha kho so mahāmatto rattiyo vigaṇetvā rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ etad avoca: pañca deva rattisatānīti. tena hi bhāṇe ayyassa pañca ārāmikasatāni dethā 'ti. evaṃ devā 'ti kho so mahāmatto rañño Māgadhasa Seniyassa Bimbisārassa paṭisunītvā āyasmato Pilindavacchassa pañca ārāmikasatāni pādāsi, paṭiyekko gāmo nivisi. Ārāmikagāmo 'ti pi naṃ

âhaṃsu, Pilindagāmo 'ti pi naṃ âhaṃsu. tena kho pana samayena âyasmā Pilindavaccho tasmim̐ gāmake kulûpako hoti. atha kho âyasmā Pilindavaccho pubbaṇhasamayam̐ nivāsetvā pattacīvaram̐ âdāya Pilindagāmam̐ piṇḍāya pāvīsi. ||4|| tena kho pana samayena tasmim̐ gāmake ussavo hoti, dārikā alaṃkatā mālākitā kilānti. atha kho âyasmā Pilindavaccho Pilindagāmake sapadānam̐ piṇḍāya caramāno yena aññatarassa ârāmikassa nivesanam̐ ten' upasaṃkami, upasaṃkamitvā paññatte āsane nisīdi. tena kho pana samayena tassā ârāmikiniyā dhītā aññe dārake alaṃkate mālākite passitvā rodati: mālāṃ me detha, alaṃkāraṃ me dethā 'ti. atha kho âyasmā Pilindavaccho taṃ ârāmikinim̐ etad avoca: kissāyaṃ dārikā rodattīti. ayaṃ bhante dārikā aññe dārake alaṃkate mālākite passitvā rodati: mālāṃ me detha, alaṃkāraṃ me dethā 'ti. kuto ambhākaṃ duggatānam̐ mālā, kuto alaṃkāro 'ti. ||5|| atha kho âyasmā Pilindavaccho aññataram̐ tiṇaṇḍupakaṃ gahetvā taṃ ârāmikinim̐ etad avoca: hand' imaṃ tiṇaṇḍupakaṃ tassā dārikāya sīse paṭimuñcā 'ti. atha kho sā ârāmikinī taṃ tiṇaṇḍupakaṃ gahetvā tassā dārikāya sīse paṭimuñci. sā ahosi suvaṇṇamālā abhirûpā dassaniyā pāsādikā, n' atthi tādīsā rañño pi antepure suvaṇṇamālā. manussā rañño Māgadhasa Seniyassa Bimbisārassa ârocesum̐: amukassa deva ârāmikassa ghare suvaṇṇamālā abhirûpā dassaniyā pāsādikā, n' atthi tādīsā devassa pi antepure suvaṇṇamālā. kuto tassa duggatassa. nissamsayaṃ corikāya ābhata 'ti. atha kho rājā Māgadho Seniyo Bimbisāro taṃ ârāmikakulam̐ bandhāpesi. ||6|| dutiyam pi kho âyasmā Pilindavaccho pubbaṇhasamayam̐ nivāsetvā pattacīvaram̐ âdāya Pilindagāmam̐ piṇḍāya pāvīsi. Pilindagāmake sapadānam̐ piṇḍāya caramāno yena tassa ârāmikassa nivesanam̐ ten' upasaṃkami, upasaṃkamitvā paṭivissake pucchi: khaṃ imaṃ ârāmikakulam̐ gatan ti. etissā bhante suvaṇṇamālāya kāraṇā raññā bandhāpitan ti. atha kho âyasmā Pilindavaccho yena rañño Māgadhasa Seniyassa Bimbisārassa nivesanam̐ ten' upasaṃkami, upasaṃkamitvā paññatte āsane nisīdi. atha kho rājā Māgadho Seniyo Bimbisāro yenâyasmā Pilindavaccho ten' upasaṃkami, upasaṃkamitvā âyasmantaṃ Pilindavacchaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ

kho rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ āyasmā Pi-
lindavaccho etad avoca : ||7|| kissa mahārāja ārāmikakulaṃ
bandhāpitaṃ ti. tassa bhante ārāmikassa ghare suvaṇṇamālā
abhirūpā dassanīyā pāsādikā, n' atthi tādisā amhākaṃ pi
antepure suvaṇṇamālā. kuto tassa duggatassa. nissamsayaṃ
corikāya ābhata' ti. atha kho āyasmā Pilindavaccho rañño
Māgadhasa Seniyassa Bimbisārassa pāsādaṃ suvaṇṇaṃ ti
adhimucchi, so ahosi sabbo sovaṇṇamayo. idaṃ pana te ma-
hārāja tāvabahuṃ suvaṇṇaṃ kuto 'ti. aññātaṃ bhante,
ayyassa eso iddhānubhāvo 'ti taṃ ārāmikakulaṃ muñcāpesi.
||8|| manussā ayyena kira Pilindavacchena sarājikāya pari-
sāya uttarimanussadhammaṃ iddhipātihāriyaṃ dassitaṃ ti
attamaṇā abhippasannā āyasmato Pilindavacchassa pañca
bhesajjāni abhiharimsu seyyath' idaṃ : sappiṃ navanītaṃ
telāṃ madhuṃ phāṇitaṃ ti. pakatiyāpi ca āyasmā Pilinda-
vaccho lābhī hoti, pañcannaṃ bhesajjānaṃ laddhaṃ-laddhaṃ
parisāya vissajjesi. parisā c' assa hoti bāhullikā, laddhaṃ
-laddhaṃ kolambe pi ghaṭe pi pūretvā paṭisāmeti, parissāva-
nāni pi thavikāyo pi pūretvā vātapānesu lagganti, tāni olīna-
vilīnāni tiṭṭhanti, undurehi pi viharā okiṇṇavikiṇṇā honti.
manussā viharacārikaṃ āhiṇḍantaṃ passitvā ujjhāyanti khī-
yanti vipācenti : antokotṭhāgarikā ime samaṇā Sakyaputtiyā
seyyathāpi rājā Māgadho Seniyo Bimbisāro 'ti. ||9|| assosum
kho bhikkhū tesam manussānaṃ ujjhāyantānaṃ khīyantā-
naṃ vipācentānaṃ. ye te bhikkhū appicchā te ujjhāyanti
khīyanti vipācenti : kathaṃ hi nāma bhikkhū evarūpāya bā-
hullāya cetessantīti. atha kho te bhikkhū bhagavato etaṃ
atthaṃ ārocesum. saccam kira bhikkhave bhikkhū evarū-
pāya bāhullāya cetentīti. saccam bhagavā. vigarahitvā
dhammikathaṃ katvā bhikkhū āmantesi : yāni kho pana
tāni gilānaṃ bhikkhūnaṃ paṭisāyaniyāni bhesajjāni
seyyath' idaṃ : sappiṃ navanītaṃ telāṃ madhu phāṇitaṃ, tā-
ni paṭiggahetvā sattāhaparamaṃ sannidhikāraṃ
paribhuñjitabbāni, taṃ atikkāmayato yathādhammo kā-
retabbo 'ti. ||10||15||

bhesajjaanuññātabhāṇavāraṃ paṭhamam.

atha kho bhagavā Sāvatthiyaṃ yathābhirantaṃ viha-

ritvā yena Rājagaham tena cārikam pakkāmi. addasa kho āyasmā Kaṅkhārevato antarā magge gulakaraṇam okkamitvā guḷe piṭṭham pi chārikam pi pakkhipante, disvāna akappiyo guḷo sāmiso, na kappati guḷo vikāle paribhuñjitun ti kukkuccāyanto sapariso guḷam na paribhuñjati, ye pi 'ssa sotabbam maññanti, te pi guḷam na paribhuñjanti. bhagavato etam attham ārocesum. kimatthiyā bhikkhave guḷe piṭṭham pi chārikam pi pakkhipantīti. thaddhanatthāya bhagavā 'ti. sace bhikkhave thaddhanatthāya guḷe piṭṭham pi chārikam pi pakkhipanti so ca guḷo tv eva saṃkham gacchati, anujānāmi bhikkhave yathāsukham guḷam paribhuñjitun ti. ||1|| addasa kho āyasmā Kaṅkhārevato 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 loṇasovīrakam apāyi, tassa so udaravātābādho paṭippassambhi. bhagavato etam attham ārocesum. anujānāmi bhikkhave gilānassa loṇasovīrakam, agilānassa udakasambhinnam pānaparibhogena paribhuñjitun ti. ||3||16||

atha kho bhagavā anupubbena cārikam caramāno yena Rājagaham tad avasari. tatra sudam bhagavā Rājagahe viharati Veluvane Kalandakanivāpe. tena kho pana samayena bhagavato udaravātābādho hoti. atha kho āyasmā Ānando pubbe pi bhagavato udaravātābādho tekaṭulāya yāguyā phāsu hotīti 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 viditvā pucchanti, kālam viditvā na pucchanti, atthasaṃhitam tathāgatā pucchanti no anatthasaṃhitam, anatthasaṃhite setu-ghāto tathāgatānam. dvīhi ākārehi buddhā bhagavanto bhikkhū paṭipucchanti, dhammam vā desessāma, sāvakanam vā sikkhāpadam paññāpessāmā 'ti. atha kho bhagavā āyas-

mantam Ānandam āmantesi: kut' āyam Ānanda yāgū 'ti. atha kho āyasmā Ānando bhagavato etam attham ārocesi. ||2|| vigarahi buddho bhagavā: ananucchaviyam Ānanda ananulomikam appatirūpam assāmanakam akappiyam akaraṇiyam. katham hi nāma tvam Ānanda evarūpāya bāhullāya cetessasi. yad api Ānanda anto vuttham tad api akappiyam, yad api anto pakkam tad api akappiyam, yad api sāmam pakkam tad api akappiyam. n' etam Ānanda appasannānam vā pasādāya. vigarahitvā dhammikatham katvā bhikkhū āmantesi: na bhikkhave anto vuttham anto pakkam sāmam pakkam paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkaṭassa. ||3|| anto ce bhikkhave vuttham anto pakkam sāmam pakkam, tañ ce paribhuñjeyya, āpatti tinṇam dukkaṭānam. anto ce bhikkhave vuttham anto pakkam aññehi pakkam, tañ ce paribhuñjeyya, āpatti dvinnam dukkaṭānam. anto ce bhikkhave vuttham bahi pakkam sāmam pakkam, tañ ce paribhuñjeyya, āpatti dvinnam dukkaṭānam. ||4|| bahi ce bhikkhave vuttham anto pakkam sāmam pakkam, tañ ce paribhuñjeyya, āpatti dvinnam dukkaṭānam. anto ce bhikkhave vuttham bahi pakkam aññehi pakkam, tañ ce paribhuñjeyya, āpatti dukkaṭassa. bahi ce bhikkhave vuttham anto pakkam aññehi pakkam, tañ ce paribhuñjeyya, āpatti dukkaṭassa. bahi ce bhikkhave vuttham bahi pakkam sāmam pakkam, tañ ce paribhuñjeyya, āpatti dukkaṭassa. bahi ce bhikkhave vuttham bahi pakkam aññehi pakkam, tañ ce paribhuñjeyya, anāpattīti. ||5|| tena kho pana samayena bhikkhū bhagavatā sāmampāko paṭikkhitto 'ti punapāke kukkucāyanti. bhagavato etam attham ārocesum. anujānāmi bhikkhave punapākam pacitun ti. ||6|| tena kho pana samayena Rājagaham dubbhikkham hoti. manussā loṇam pi telam pi taṇḍulam pi khādaniyam pi ārāmaṃ āharanti, tāni bhikkhū bahi vāseti, ukkapiṇḍakāpi khādanti corāpi haranti. bhagavato etam attham ārocesum. anujānāmi bhikkhave anto vāsetun ti. anto vāsetvā bahi pācenti, damakā parivārenti. bhikkhū avissatthā paribhuñjanti. bhagavato etam attham ārocesum. anujānāmi bhikkhave anto pacitun ti. dubbhikkhe kappiyakārakā bahutaram haranti, appataram bhikkhūnam denti. bhaga-

vato etam attham ārocesum. anujānāmi bhikkhave sāmam pacitum. anujānāmi bhikkhave anto vuttham anto pakkam sāmam pakkam ti. ||7|| tena kho pana samayena sambahulā bhikkhū Kāsīsu vassam vutthā Rājagaham gacchantā bhagavantam dassanāya antarā magge na labhimsu lūkhassa vā paṇitassa vā bhojanassa yāvadattham pāripūrim, bahuñ ca phalakhādaniyam ahosi, kappiyakārako ca na ahosi. atha kho te bhikkhū kilantarūpā yena Rājagaham Veluvanam Kalandakanivāpo yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidimsu. ācinnam kho pan' etam buddhānam bhagavantānam āgantukehi bhikkhūhi saddhim paṭisammoditum. atha kho bhagavā te bhikkhū etad avoca: kacci bhikkhave khamaniyam, kacci yāpaniyam, kacci 'ttha appakilamathena addhānam āgatā, kuto ca tumhe bhikkhave āgacchathā 'ti. ||8|| khamaniyam bhagavā, idha mayam bhante Kāsīsu vassam vutthā Rājagaham āgacchantā bhagavantam dassanāya antarā magge na labhimhā lūkhassa vā paṇitassa vā bhojanassa yāvadattham pāripūrim, bahuñ ca phalakhādaniyam ahosi, kappiyakārako ca na ahosi, tena mayam kilantarūpā addhānam āgatā 'ti. atha kho bhagavā etasmim nidāne dhammikatham katvā bhikkhū āmantesi: anujānāmi bhikkhave yattha phalakhādaniyam passati kappiyakārako ca na hoti, sāmam gahetvā haritvā kappiyakarakam passitvā bhūmiyam nikkhipitvā paṭiggahāpetvā paribhuñjitum. anujānāmi bhikkhave uggahitam paṭiggahitum ti. ||9||17||

tena kho pana samayena aṇṇatarassa brāhmaṇassa navā ca tilā navañ ca madhum uppannā honti. atha kho tassa brāhmaṇassa etad ahosi: yam nūnāham nave ca tile navañ ca madhum buddhapamukhassa bhikkhusamghassa dadeyyam ti. atha kho so brāhmaṇo yena bhagavā ten' upasamkami, upasamkamitvā bhagavatā saddhim sammodi. sammodaniyam katham saraṇiyam vītisāretvā ekamantam atthāsi, ekamantam tthito kho so brāhmaṇo bhagavantam etad avoca: adhvāsetu me bhante bhavam Gotamo svātanāya bhattam saddhim bhikkhusamghenā 'ti. adhvāsesi bhagavā tuñhi-

bhāvena. atha kho so brāhmaṇo bhagavato adbhivāsanaṃ viditvā pakkāmi. ||1|| atha kho so brāhmaṇo tassa rattiyaṃ accayena paṇitaṃ khādaniyaṃ bhojaniyaṃ paṭiyādapetvā bhagavato kālaṃ ārocāpesi : kālo bho Gotama, niṭṭhitaṃ bhattaṃ ti. atha kho bhagavā pubbaṇhasamayā nivāsetvā pattacīvaraṃ ādāya yena tassa brāhmaṇassa nivesanaṃ ten' upasaṃkami, upasaṃkamitvā paññatte āsane nisīdi saddhim bhikkhusaṃghena. atha kho so brāhmaṇo buddhapamukhaṃ bhikkhusaṃghaṃ paṇitena khādaniyena bhojaniyena sahaṭṭhā santappetvā sampavāretvā bhagavantam bhuttāvim onītapattapāṇim ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho taṃ brāhmaṇaṃ bhagavā dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā utthāyāsanaṃ pakkāmi. ||2|| atha kho tassa brāhmaṇassa acirapakkantassa bhagavato etad ahosi : yesaṃ kho mayā atthāya buddhapamukho bhikkhusaṃgho nimantito nave ca tile navañ ca madhuraṃ dassāmiti, te mayā pamuttā dātum. yaṃ nūnaṃ nave ca tile navañ ca madhuraṃ kolambehi ca ghaṭehi ca ārāmaṃ harāpeyyaṃ ti. atha kho so brāhmaṇo nave ca tile navañ ca madhuraṃ kolambehi ca ghaṭehi ca ārāmaṃ āharāpetvā yena bhagavā ten' upasaṃkami, upasaṃkamitvā ekamantaṃ atthāsi, ekamantaṃ tṭhito kho so brāhmaṇo bhagavantam etad avoca : ||3|| yesaṃ kho mayā bho Gotama atthāya buddhapamukho bhikkhusaṃgho nimantito nave ca tile navañ ca madhuraṃ dassāmiti, te mayā pamuttā dātum. paṭigaṇhātu me bhavaṃ Gotamo nave ca tile navañ ca madhuraṃ ti. tena hi brāhmaṇa bhikkhūnaṃ dehīti. tena kho pana samayena bhikkhū dubbhikkhe appamattake pi pavārenti paṭisaṃkhāpi paṭikkhipanti, sabbo ca saṃgho pavārito hoti, bhikkhū kukkuccāyantaṃ na paṭigaṇhanti. paṭigaṇhatha bhikkhave paribhuñjatha. anujānāmi bhikkhave tato nīhataṃ bhuttāvinā pavāritena anatirittaṃ paribhuñjitum ti. ||4||18||

tena kho pana samayena āyasmato Upanandassa Sa-
kyaputtassa upatthākakulaṃ saṃghassa' atthāya khādani-
yaṃ pāhesi : ayyassa Upanandassa dassetvā saṃghassa dā-
tabban ti. tena kho pana samayena āyasmā Upanando

Sakyaputto gāmaṃ piṇḍāya pavitṭho hoti. atha kho te manussā ārāmaṃ gantvā bhikkhū pucchimsu : kamaṃ bhante ayyo Upanando 'ti. esāvuso āyasmā Upanando Sakyaputto gāmaṃ piṇḍāya pavitṭho 'ti. idam bhante khādaniyaṃ ayyassa Upanandassa dassetvā saṃghassa dātabban ti. bhagavato etaṃ atthaṃ ārocesum. tena hi bhikkhave paṭigga-hetvā nikkhipatha yāva Upanando āgacchatīti. ||1|| atha kho āyasmā Upanando Sakyaputto purebhattaṃ kulāni pa-yirupāsītvā divā āgacchi. tena kho pana samayena bhikkhū dubbhikkhe appamattake pi pavārenti paṭisaṃkhāpi paṭi-kkhipanti, sabbo ca saṃgho pavārito hoti, bhikkhū kukku-ccāyantā na paṭigaṇhanti. paṭigaṇhatha bhikkhave pari-bhuñjatha. anujānāmi bhikkhave purebhattaṃ paṭi-ggahitaṃ bhuttāvinā pavāritena anatirittaṃ paribhuñjitun ti. ||2||19||

atha kho bhagavā Rājagahe yathābhirantaṃ viharitvā yena Sāvatti tena cārikaṃ pakkāmi. anupubbena cārikaṃ caramāno yena Sāvatti tad avasari. tatra sudam bhagavā Sāvattiyam viharati Jetavane Anāthapiṇḍikassa ārame. tena kho pana samayena āyasmato Sāriputtassa kāyadāhābādho hoti. atha kho āyasmā Mahāmoggallāno yenāyasmā Sāriputto ten' upasaṃkami, upasaṃkamitvā āyasmantaṃ Sāriputtaṃ etad avoca : pubbe te āvuso Sāri-putta kāyadāhābādho kena phāsu hotīti. bhisehi ca me āvuso muḍālikāhi cā 'ti. atha kho āyasmā Mahāmoggallāno seyyathāpi nāma balavā puriso sammiñjitaṃ vā bāhaṃ pasā-reyya pasāritaṃ vā bāhaṃ sammiñjeyya, evam eva Jetavane antarahito Mandākinīyā pokkharaniyā tīre pāturahosi. ||1|| addasa kho aññataro nāgo āyasmantaṃ Mahāmoggallānaṃ dūrato 'va āgacchantam, disvāna āyasmantaṃ Mahā-moggallānaṃ etad avoca : etu kho bhante ayyo Mahāmogga-llāno, svāgataṃ bhante ayyassa Mahāmoggallānassa, kena bhante ayyassa attho, kiṃ dammiti. bhisehi ca me āvuso attho muḍālikāhi cā 'ti. atha kho so nāgo aññataraṃ nāgaṃ ānāpesi : tena hi bhante ayyassa bhise ca muḍālikāyo ca yāvad-atthaṃ dehīti. atha kho so nāgo Mandākinīm pokkharaniṃ ogāhetvā soṇḍāya bhisañ ca muḍāliñ ca abbāhitvā suvi-

kkhālitam vikkhāletvā bhaṇḍikam bandhitvā yenāyasmā Mahāmoggallāno ten' upasamkami. ||2|| atha kho āyasmā Mahāmoggallāno seyyathāpi nāma balavā puriso sammiñjitaṃ vā bhāṃ pasāreyya pasāritaṃ vā bhāṃ sammiñjeyya, evam eva Mandākiniyā pokkharaniyā tīre antarahito Jetavane pāturahosi, so pi kho nāgo Mandākiniyā pokkharaniyā tīre antarahito Jetavane pāturahosi. atha kho so nāgo āyasmato Mahāmoggallānassa bhise ca muḷālikāyo ca paṭiggahāpetvā Jetavane antarahito Mandākiniyā pokkharaniyā tīre pāturahosi. atha kho āyasmā Mahāmoggallāno āyasmato Sāriputtassa bhise ca muḷālikāyo ca upanāmesi. atha kho āyasmato Sāriputtassa bhise ca muḷālikāyo ca paribhuttassa kāyadhābādho paṭippassambhi. bahū bhisā ca muḷālikāyo ca avasiṭṭhā honti. ||3|| tena kho pana samayena bhikkhū dubbhikkhe appamattake pi pavārenti paṭisaṃkhāpi paṭikkhipanti, sabbo ca saṃgho pavārito hoti, bhikkhū kukkuccāyantaṃ na paṭigaṇhanti. paṭigaṇhatha bhikkhave paribhuñjatha. anujānāmi bhikkhave vanaṭṭhaṃ pokkharatṭhaṃ bhuttāvinā pavāritena anatirittam paribhuñjitun ti. ||4||20||

tena kho pana samayena Sāvatthiyaṃ bahum phalakhādaniyaṃ ussannaṃ hoti kappiyakārako ca na hoti. bhikkhū kukkuccāyantaṃ phalaṃ na paribhuñjanti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave abijaṃ nibbatta-bijaṃ akatakappam phalaṃ paribhuñjitun ti. ||1||21||

atha kho bhagavā Sāvatthiyaṃ yathābhirantaṃ viharitvā yena Rājagahaṃ tena cārikam pakkāmi. anupubbenā cārikam caramāno yena Rājagahaṃ tad avasari. tatra sudam bhagavā Rājagahe viharati Veluvane Kalandakanivāpe. tena kho pana samayena aññatarassa bhikkhuno bhagandalābādho hoti. Ākāśagotto vejjo satthakammam karoti. atha kho bhagavā senāsanacārikam āhiṇḍanto yena tassa bhikkhuno vihāro ten' upasamkami. ||1|| addasa kho Ākāśagotto vejjo bhagavantam dūrato 'va āgacchantam, disvāna bhagavantam etad avoca : āgacchatu bhavam Gotamo imassa bhikkhuno vaccamaggam passatu seyyathāpi godhā-

mukhan ti. atha kho bhagavā mamaṃ khv āyaṃ moghapuri-
so uppaṇḍetīti tuṇhibhūto 'va paṭinivattitvā etasmim nidāne
etasmim pakaraṇe bhikkhusamgamaṃ sannipātāpetvā bhikkhū
paṭipucchi: atthi kira bhikkhave amukasmim vihāre bhikkhu
gilāno 'ti. atthi bhagavā 'ti. kim tassa bhikkhave bhikkhumo
ābādho 'ti. tassa bhante āyasmato bhagandalābādho, Ākā-
sagotto vejjo satthakammaṃ karotīti. ||2|| vigarahi buddho
bhagavā: ananucchaviyaṃ bhikkhave tassa moghapurisassa
ananulomikaṃ appaṭirūpaṃ assāmaṇakaṃ akappiyaṃ aka-
raṇiyaṃ. kathaṃ hi nāma so bhikkhave moghapuriso
sambādhe satthakammaṃ kārāpessatīti. sambādhe bhikkha-
ve sukhumā chavi, duropayo vaṇo, dupparihāraṃ satthaṃ.
n' etaṃ bhikkhave appasannānaṃ vā pasādāya. vigara-
hitvā dhammikathaṃ katvā bhikkhū āmantesi: na bhi-
kkhave sambādhe satthakammaṃ kārāpetabbaṃ. yo
kārāpeyya, āpatti thullaccayassā 'ti. ||3|| tena kho pana
samayena chabbaggiyā bhikkhū bhagavatā sattha-
kammaṃ paṭikkhittan ti vatthikammaṃ kārāpenti. ye
te bhikkhū appicchā te ujjhāyanti khiyanti vipācenti:
kathaṃ hi nāma chabbaggiyā bhikkhū vatthikammaṃ kārā-
pessantīti. atha kho te bhikkhū bhagavato etaṃ atthaṃ
ārocesum. saccam kira bhikkhave chabbaggiyā bhikkhū
vatthikammaṃ kārāpentīti. saccam bhagavā. vigarahitvā
dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave
sambādhassa sāmantā dvaṅgulā satthakammaṃ vā
vatthikammaṃ vā kārāpetabbaṃ. yo kārāpeyya, āpatti
thullaccayassā 'ti. ||4|| **22** ||

atha kho bhagavā Rājagahe yathābhirantaṃ viharitvā
yena Bārāṇasī tena cārikaṃ pakkāmi. anupubbena cāri-
kaṃ caramāno yena Bārāṇasī tad avasari. tatra sudam bha-
gavā Bārāṇasiyaṃ viharati Isipatane migadāye. tena
kho pana samayena Bārāṇasiyaṃ Suppiyo ca upāsako
Suppiyā ca upāsikā ubhatopasannā honti dāyaka kāraka
saṃghupaṭṭhākā. atha kho Suppiyā upāsikā ārāmaṃ gantvā
vihārena vihāraṃ pariveṇena pariveṇaṃ upasaṃkamitvā bhi-
kkhū pucchati: ko bhante gilāno, kassa kim āhariyyatū
'ti. ||1|| tena kho pana samayena aññatarena bhikkhunā

virecanam pītaṃ hoti. atha kho so bhikkhu Suppiyaṃ upāsikaṃ etad avoca : mayā kho bhagini virecanam pītaṃ, attho me paṭicchādaniyenā 'ti. suṭṭhu ayya āhariyissatīti gharaṃ gantvā antevāsim āṇāpesi : gaccha bhane pavattamaṃsaṃ jānāhīti. evaṃ ayye 'ti kho so puriso Suppiyāya upāsikāya paṭisunitvā kevalakappaṃ Bārāṇasim āhindanto na addasa pavattamaṃsaṃ. atha kho so puriso yena Suppiyā upāsikā ten' upasaṃkami, upasaṃkamitvā Suppiyaṃ upāsikaṃ etad avoca : n' atth' ayye pavattamaṃsaṃ, māghāto ajjā 'ti. ||2|| atha kho Suppiyāya upāsikāya etad ahosi : tassa kho gilānassa bhikkhuno paṭicchādaniyaṃ alabhantassa ābādho vā abhivaḍḍhissati kālāṃkiriyaṃ vā bhavissati, na kho me taṃ paṭirūpaṃ yāhaṃ paṭisunitvā na harāpeyyan ti poṭṭhanikaṃ gahetvā ūrumaṃsaṃ ukkantitvā dāsiyā adāsi : handa je imaṃ maṃsaṃ sampādetvā amukasmim vihāre bhikkhu gilāno tassa dajjehi, yo ca maṃ pucchati gilānā 'ti paṭivedehīti uttarāsaṅgena ūruṃ veṭhetvā ovarakaṃ pavisitvā mañcake nipajji. ||3|| atha kho Suppiyo upāsako gharaṃ gantvā dāsim pucchi : kahaṃ Suppiyā 'ti. esāyya ovarake nipannā 'ti. atha kho Suppiyo upāsako yena Suppiyā upāsikā ten' upasaṃkami, upasaṃkamitvā Suppiyaṃ upāsikaṃ etad avoca : kissa nipannāsitī. gilān' amhīti. kin te ābādho 'ti. atha kho Suppiyā upāsikā Suppiyassa upāsakassa etam atthaṃ ārocesi. atha kho Suppiyo upāsako acchariyaṃ vata bho abbhutaṃ vata bho yāva saddhāyaṃ Suppiyā pasannā, yatra hi nāma attano pi maṃsāni pariccattāni, kim pana imāya aññaṃ kiñci adeyyaṃ bhavissatīti haṭṭho udaggo yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ||4|| ekamantaṃ nisinno kho Suppiyo upāsako bhagavantam etad avoca : adhvāsetu me bhante bhagavā svātānāya bhattam saddhim bhikkhusaṃghenā 'ti. adhvāsesi bhagavā tuṇhibhāvena. atha kho Suppiyo upāsako bhagavato adhvāsanam viditvā uṭṭhāyāsanā bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi. atha kho Suppiyo upāsako tassā rattiyā accayena paṇitaṃ khādaniyaṃ bhojaniyaṃ paṭiyādāpetvā bhagavato kālāṃ ārocāpesi : kālo bhante nitṭhitam bhattan ti. atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacivaraṃ ādāya yena

Suppiyassa upāsakassa nivesanam ten' upasamkami, upasamkamitvā paññatte āsane nisīdi saddhim bhikkhusamghena. ||5|| atha kho Suppiyo upāsako yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam atthāsi. ekamantam tthitam kho Suppiyam upāsakam bhagavā etad avoca: kham Suppiyā 'ti. gilānā bhagavā 'ti. tena hi āgacchatū 'ti. na bhagavā ussatthi. tena hi pariggahetvāpi ānethā 'ti. atha kho Suppiyo upāsako Suppiyam upāsikam pariggahetvā ānesi. tassā saha dassanena bhagavato tāvamahā vaṇo rūlho ahosi succhavi lomajāto. ||6|| atha kho Suppiyo ca upāsako Suppiyā ca upāsikā acchariyam vata bho abbhutam vata bho tathāgatassa mahiddhikatā mahānubhāvātā, yatra hi nāma saha dassanena bhagavato tāvamahā vaṇo rūlho bhavissati succhavi lomajāto 'ti hatthā udaggā buddhapamukham bhikkhusamgham pañitena khādaniyena bhojaniyena sahatthā santappetvā sampavāretvā bhagavantam bhuttāvim onītapattapānim ekamantam nisīdīsu. atha kho bhagavā Suppiyam upāsakam Suppiyañ ca upāsikam dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā utthāyāsanā pakkāmi. ||7|| atha kho bhagavā etasmim nidāne etasmim pakaraṇe bhikkhusamgham sannipātāpetvā bhikkhū paṭipucchi: ko bhikkhave Suppiyam upāsikam mamsam viññāpesīti. evam vutte so bhikkhu bhagavantam etad avoca: aham kho bhante Suppiyam upāsikam mamsam viññāpesin ti. āhاريythā bhikkhū 'ti. āhاريythā bhagavā 'ti. paribhuñji tvam bhikkhū 'ti. paribhuñj' aham bhagavā 'ti. paṭivekkhi tvam bhikkhū 'ti. nāham bhagavā paṭivekkhin ti. ||8|| vigarahi buddho bhagavā: katham hi nāma tvam moghapurisa appaṭivekkhitvā mamsam paribhuñjissāsi. manussamamsam kho tayā moghapurisa paribhuttam. n' etam moghapurisa appasannānam vā pasādāya. vigarahitvā dhammikatham katvā bhikkhū āmantesi: santi bhikkhave manussā saddhā pasannā, tehi attano pi mameāni pariccattāni. na bhikkhave manussamamsam paribhuñjitabbam. yo paribhuñjeyya, āpatti thullaccayassa. na ca bhikkhave appaṭivekkhitvā mamsam paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||9|| tena kho pana samayena rañño hatthi ma-

ranti. manussā dubbhikkhe hatthimaṃsaṃ paribhuñjanti, bhikkhūnaṃ piṇḍāya carantānaṃ hatthimaṃsaṃ denti, bhikkhū hatthimaṃsaṃ paribhuñjanti. manussā ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma samaṇā Sakyaputtiyā hatthimaṃsaṃ paribhuñjissanti. rājaṅgaṃ hatthī, sace rājā jāneyya, na nesam attamano assā 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave hatthimaṃsaṃ paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||10|| tena kho pana samayena rañño assā maranti. manussā dubbhikkhe assamaṃsaṃ paribhuñjanti, bhikkhūnaṃ piṇḍāya carantānaṃ assamaṃsaṃ denti, bhikkhū assamaṃsaṃ paribhuñjanti. manussā ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma samaṇā Sakyaputtiyā assamaṃsaṃ paribhuñjissanti. rājaṅgaṃ assā, sace rājā jāneyya, na nesam attamano assā 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave assamaṃsaṃ paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||11|| tena kho pana samayena manussā dubbhikkhe sunakhamamsaṃ paribhuñjanti, bhikkhūnaṃ piṇḍāya carantānaṃ sunakhamamsaṃ denti, bhikkhū sunakhamamsaṃ paribhuñjanti. manussā ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma samaṇā Sakyaputtiyā sunakhamamsaṃ paribhuñjissanti, jeguccho sunakho paṭikkūlo 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave sunakhamamsaṃ paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||12|| tena kho pana samayena manussā dubbhikkhe ahimaṃsaṃ paribhuñjanti, bhikkhūnaṃ piṇḍāya carantānaṃ ahimaṃsaṃ denti, bhikkhū ahimaṃsaṃ paribhuñjanti. manussā ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma samaṇā Sakyaputtiyā ahimaṃsaṃ paribhuñjissanti, jeguccho ahi paṭikkūlo 'ti. Supasso pi nāgarājā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ atthāsi. ekamantaṃ tthito kho Supasso nāgarājā bhagavantam etad avoca: santi bhante nāgā assaddhā appasannā, te appamattake pi bhikkhū vihettheyyū. sādhu bhante ayyā ahimaṃsaṃ na paribhuñjeyyū ti. atha kho bhagavā Supassaṃ nāgarājānaṃ dhammiyā kathāya sandassesī — la — padakkhiṇaṃ katvā pakkāmi. atha kho bhagavā etasmim nidāne

dhammikatham katvā bhikkhū āmantesi: na bhikkhave ahimaṃsaṃ paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkaṭassa 'ti. ||13|| tena kho pana samayena luddakā sīhaṃ hantvā maṃsaṃ paribhuñjanti, bhikkhūnaṃ piṇḍāya carantānaṃ sīhamamaṃsaṃ denti. bhikkhū sīhamamaṃsaṃ paribhuñjitvā araññe viharanti, sīhā sīhamamaṃsagandhena bhikkhū paripātentī. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave sīhamamaṃsaṃ paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkaṭassa 'ti. ||14|| tena kho pana samayena luddakā vyagghaṃ hantvā, dīpiṃ hantvā, acchaṃ hantvā, taraccaṃ hantvā maṃsaṃ paribhuñjanti, bhikkhūnaṃ piṇḍāya carantānaṃ taraccamamaṃsaṃ denti. bhikkhū taraccamamaṃsaṃ paribhuñjitvā araññe viharanti, taraccaṃ taraccamamaṃsagandhena bhikkhū paripātentī. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave taraccamamaṃsaṃ paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkaṭassa 'ti. ||15|| **23**

atha kho bhagavā Bārāṇasīyaṃ yathābhirantaṃ viharitvā yena Andhakavindaṃ tena cārikaṃ pakkāmi mahatā bhikkhusamghena saddhiṃ addhatelasehi bhikkhusatehi. tena kho pana samayena jānapadā manussā bahū loṇaṃ pi telam pi taṇḍulam pi khadaniyaṃ pi sakāṭesu āropetvā buddhapamukhassa bhikkhusamghassa piṭṭhito-piṭṭhito anubaddhā honti yadā paṭipāṭiṃ labhissāma tadā bhattaṃ karissāma 'ti, pañcamattāni ca vighāsādasatāni. atha kho bhagavā anupubbena cārikaṃ caramāno yena Andhakavindaṃ tad avasari. ||1|| atha kho aññatarassa brāhmaṇassa paṭipāṭiṃ alabhantassa etad ahoṣi: atītāni kho me dve māsāni buddhapamukhaṃ bhikkhusamghaṃ anubaddhassa yadā paṭipāṭiṃ labhissāmi tadā bhattaṃ karissāmīti, na ca me paṭipāṭi labbhati, ahañ c' amhi ekako, bahu ca me gharāvāsatto hāyati. yaṃ nūnāhaṃ bhattaggaṃ olokeyyaṃ, yaṃ bhattagge na addasaṃ taṃ paṭiyādeyyaṃ ti. atha kho so brāhmaṇo bhattaggaṃ olokento dve nāddasa yāguṇi ca madhugolakaṇi ca. ||2|| atha kho so brāhmaṇo yenāyasmā Ānando ten' upasaṃkami, upasaṃkamitvā āyasmantaṃ Ānandaṃ etad avoca: idha me bho Ānanda paṭipāṭiṃ alabhantassa etad ahoṣi: atītāni kho

me dve māsāni buddhapamukhaṃ bhikkhusamghaṃ anubaddhassa yadā paṭipāṭiṃ labhissāmi tadā bhattaṃ karissāmīti, na ca me paṭipāṭi labbhati, ahañ c' amhi ekako, bahu ca me gharāvāsatto hāyati. yaṃ nūnāhaṃ bhattaggaṃ olokeyyaṃ, yaṃ bhattagge na addasaṃ taṃ paṭiyādeyyan ti. so kho ahaṃ bho Ānanda bhattaggaṃ olovento dve na addasaṃ yāguṇ ca madhugolakañ ca. sac' āhaṃ bho Ānanda paṭiyādeyyaṃ yāguṇ ca madhugolakañ ca, paṭigaṇheyya me bhavaṃ Gotamo 'ti. tena hi brāhmaṇa bhagavantaṃ pucchissāmīti. ||3|| atha kho āyasmā Ānando bhagavato etaṃ atthaṃ ārocesi. tena h' Ānanda paṭiyādetū 'ti. tena hi brāhmaṇa paṭiyādehīti. atha kho so brāhmaṇo tassā rattiya accayena pahūtaṃ yāguṇ ca madhugolakañ ca paṭiyādāpetvā bhagavato upanāmesi : paṭigaṇhātu me bhavaṃ Gotamo yāguṇ ca madhugolakañ cā 'ti. tena hi brāhmaṇa bhikkhūnaṃ dehīti. bhikkhū kukkuccāyantaṃ na paṭigaṇhanti. paṭigaṇhatha bhikkhave paribhuñjathā 'ti. atha kho so brāhmaṇo buddhapamukhaṃ bhikkhusamghaṃ pahūtāya yāguyā ca madhugolakena ca sahatthā santappetvā sampavāretvā bhagavantaṃ dhotahatthaṃ onītapattapāṇiṃ ekamantaṃ nisīdi. ||4|| ekamantaṃ nisinnaṃ kho taṃ brāhmaṇaṃ bhagavā etaḍ avoca : das' ime brāhmaṇa ānisaṃsā yāguyā, katame dasa. yaḡuṃ dento āyuṃ deti, vaṇṇaṃ deti, sukhaṃ deti, balaṃ deti, paṭibhānaṃ deti, yāgu pītā khudaṃ paṭihanati, pipāsaṃ vinodeti, vātaṃ anulometi, vatthiṃ sodheti, āmāvasesaṃ pāceti. ime kho brāhmaṇa dasānisaṃsā yāguyā 'ti. ||5||

yo saññātānaṃ paradattaḥojinaṃ kālena sakkaccaṃ dadāti
yāguṃ

das' assa ṭhānāni anuppavacchati : āyuñ ca vaṇṇañ ca
sukhaṃ balañ ca,

paṭibhānaṃ assa upājayati tato, khudaṃ pipāsañ ca vyapaneti vātaṃ,

sodheti vatthiṃ, pariṇāmeti bhattaṃ. bhesajjaṃ etaṃ sugatena vaṇṇitaṃ.

tasmā hi yāguṃ alaṃ eva dātum niccaṃ manussena sukhathhikena

dibbāni vā patthayatā sukhāni manussasobhāgyataṃ icchatā vā 'ti. ||6||

atha kho bhagavā taṃ brāhmaṇaṃ imāhi gāthāhi anumoditvā utthāyāsanaṃ pakkāmi. atha kho bhagavā etasmim nidāne dhammikathaṃ katvā bhikkhū āmantesi : anujānāmi bhikkhave yāguṇ ca madhugolaṃ ca 'ti. ||7||24||

assosum kho manussā : bhagavatā kira yāgu anuññātā madhugolaṃ ca 'ti. te kālāssa' eva bhojjayāgum paṭiyādenti madhugolaṃ ca. bhikkhū kālāssa' eva bhojjayāguyā dhātā madhugolakena ca bhattagge na cittarūpaṃ bhuñjanti. tena kho pana samayena aññatarena taruṇapasannena mahāmatteṇa svātanāya buddhapamukho bhikkhusamgho nimantito hoti. atha kho tassa taruṇapasannassa mahāmattassa etad ahoṣi : yaṃ nūnāhaṃ addhatelasannaṃ bhikkhusātānaṃ addhatelasāni maṃsapātīsātāni paṭiyādeyyaṃ ekamekassa bhikkhuno ekamekaṃ maṃsapātiṃ upanāmeyyaṃ ti. ||1||

atha kho so taruṇapasanno mahāmatto tassā rattiyaṃ accayena paṇitaṃ khādaniyaṃ bhojaniyaṃ paṭiyādāpetvā addhatelasāni ca maṃsapātīsātāni bhagavato kālaṃ ārocāpesi : kālo bhante, niṭṭhitaṃ bhattaṃ ti. atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacīvaraṃ ādāya yena tassa taruṇapasannassa mahāmattassa nivesanaṃ ten' upasaṃkami, upasaṃkamitvā paññatte āsane nisīdi saddhiṃ bhikkhusamghena. ||2||

atha kho so taruṇapasanno mahāmatto bhattagge bhikkhū parivisati. bhikkhū evaṃ āhamsu : thokaṃ āvuso dehi thokaṃ āvuso dehīti. mā kho tumhe bhante ayaṃ taruṇapasanno mahāmatto 'ti thokaṃ-thokaṃ paṭigaṇhatha. bahuṃ me khādaniyaṃ bhojaniyaṃ paṭiyattaṃ addhatelasāni ca maṃsapātīsātāni, ekamekassa bhikkhuno ekamekaṃ maṃsapātiṃ upanāmeṣsāmi. paṭigaṇhatha bhante yāvadatthan ti. na kho mayaṃ āvuso etaṃkāraṇā thokaṃ-thokaṃ paṭigaṇhāma, api ca mayaṃ kālāssa' eva bhojjayāguyā dhātā madhugolakena ca, tena mayaṃ thokaṃ-thokaṃ paṭigaṇhāmā 'ti. ||3||

atha kho so taruṇapasanno mahāmatto ujjhāyati khīyati vipāceti : kathaṃ hi nāma bhaddantā mayā nimantitā aññassa bhojjayāgum paribhujjissanti, na cāhaṃ na paṭibalo yāvadatthaṃ dātun ti kupito anattamaṇo āsādanāpekkho bhikkhūnaṃ patte pūrento agamāsi bhuñjatha vā haratha vā 'ti. atha kho so taruṇapasanno mahāmatto buddhapamukhaṃ bhikkhusamghaṃ pa-

nītena khādaniyena bhojaniyena sahatthā santappetvā sampavāretvā bhagavantam bhuttāvim onītapattapāṇim ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho taruṇapasannaṃ mahāmattaṃ bhagavā dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā utthāyāsanaṃ pakkāmi. || 4 || atha kho tassa taruṇapasannassa mahāmattassa acirapakkantassa bhagavato ahu eva kukkucçaṃ ahu vippaṭṭisāro: alābhā vata me, na vata me lābhā, dulladdhaṃ vata me, na vata me suladdhaṃ, yo 'ham kupito anattamano āsādanāpekkho bhikkhūnaṃ patte pūrento agamāsim bhuñjatha vā haratha vā 'ti. kiṃ nu kho mayā bahum pasūtaṃ puññaṃ vā apuññaṃ vā 'ti. atha kho so taruṇapasanno mahāmatto yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho so taruṇapasanno mahāmatto bhagavantam etad avoca: idha mayhaṃ bhante acirapakkantassa bhagavato ahu eva kukkucçaṃ ahu vippaṭṭisāro: alābhā vata me, na vata me lābhā, dulladdhaṃ vata me, na vata me suladdhaṃ, yo 'ham kupito anattamano āsādanāpekkho bhikkhūnaṃ patte pūrento agamāsim bhuñjatha vā haratha vā 'ti. kiṃ nu kho mayā bahum pasūtaṃ puññaṃ va apuññaṃ vā 'ti. kiṃ nu kho mayā bhante bahum pasūtaṃ puññaṃ vā apuññaṃ vā 'ti. || 5 || yadaggena tayā āvuso svātanāya buddhapamukho bhikkhusaṃgho nimantito, tadaggena te bahum puññaṃ pasūtaṃ, yadaggena te ekamekena bhikkhuna ekamekaṃ sītthaṃ paṭiggahitaṃ, tadaggena te bahum puññaṃ pasūtaṃ, saggā te āradhā 'ti. atha kho so taruṇapasanno mahāmatto lābhā kira me, suladdhaṃ kira me, bahum kira mayā puññaṃ pasūtaṃ, saggā kira me āradhā 'ti haṭṭho udaggo utthāyāsanaṃ bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi. || 6 || atha kho bhagavā etasmim nidāne etasmim pakaraṇe bhikkhusaṃgham sannipātāpetvā bhikkhū paṭipucchi: saccaṃ kira bhikkhave bhikkhū aññatra nimantitā aññassa bhojjayāgum paribhuñjanti. saccaṃ bhagavā. vigarahi buddho bhagavā: kathaṃ hi nāma te bhikkhave moghapurisa aññatra nimantitā aññassa bhojjayāgum paribhuñjissanti. n' etaṃ bhikkhave appasannānaṃ vā pasādaya. vigarahitvā dhammikathaṃ katvā bhikkhū āmante-

si: na bhikkhave aññatra nimantitena aññassa bhoggjayāgu paribhuñjitabbā. yo paribhuñjeyya, yathā-dhammo kāretabbo 'ti. ||7||25||

atha kho bhagavā Andhakavinde yathābhirantaṃ viharitvā yena Rājagahaṃ tena cārikaṃ pakkāmi mahatā bhikkhusaṃghena saddhiṃ addhatelasehi bhikkhusatehi. tena kho pana samayena Belaṭṭho Kaccāno Rājagahā Andhakavindaṃ addhānamaggapaṭipanno hoti pañcamattehi sakaṭasatehi sabbehi' eva gulakumbhapûrehi. addasa kho bhagavā Belaṭṭhaṃ Kaccānaṃ dūrato 'va āgacchantam, disvāna maggā okkamma aññatarasmim rukkhamûle nisīdi. ||1|| atha kho Belaṭṭho Kaccāno yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. ekamantaṃ tīto kho Belaṭṭho Kaccāno bhagavantaṃ etad avoca: icchāmi' ahaṃ bhante ekamekassa bhikkhuno ekamekaṃ gulakumbhaṃ dātun ti. tena hi tvam Kaccāna ekam yeva gulakumbhaṃ āharā 'ti. evam bhante 'ti kho Belaṭṭho Kaccāno bhagavato paṭisunivā ekam yeva gulakumbhaṃ ādāya yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ etad avoca: āhaṃ bhante gulakumbho, kathāhaṃ bhante paṭipajjāmi. tena hi tvam Kaccāna bhikkhūnaṃ guḷaṃ dehīti. ||2|| evam bhante 'ti kho Belaṭṭho Kaccāno bhagavato paṭisunivā bhikkhūnaṃ guḷaṃ datvā bhagavantaṃ etad avoca: dinno bhante bhikkhūnaṃ guḷo bahu cāyaṃ guḷo avasitṭho, kathāhaṃ bhante paṭipajjāmi. tena hi tvam Kaccāna bhikkhūnaṃ guḷaṃ yāvadatthaṃ dehīti. evam bhante 'ti kho Belaṭṭho Kaccāno bhagavato paṭisunivā bhikkhūnaṃ guḷaṃ yāvadatthaṃ datvā bhagavantaṃ etad avoca: dinno bhante bhikkhūnaṃ guḷo yāvadattho bahu cāyaṃ guḷo avasitṭho, kathāhaṃ bhante paṭipajjāmi. tena hi tvam Kaccāna bhikkhū gulehi santappēhīti. evam bhante 'ti kho Belaṭṭho Kaccāno bhagavato paṭisunivā bhikkhū gulehi santappesi. ekacce bhikkhū patte pi pûresuṃ parissāvanāni pi thavikāyo pi pûresuṃ. ||3|| atha kho Belaṭṭho Kaccāno bhikkhū gulehi santappetvā bhagavantaṃ etad avoca: santappitā bhante bhikkhū gulehi bahu cāyaṃ guḷo avasitṭho, kathāhaṃ bhante paṭipajjāmi. tena

hi tvam Kaccāna vighāsādānam gulam dehīti. evam bhante 'ti kho Belattho Kaccāno bhagavato paṭisunitvā vighāsādānam gulam datvā bhagavantam etad avoca: dinno bhante vighāsādānam guḷo bahu cāyam guḷo avasiṭṭho, kathāham bhante paṭipajjāmiti. tena hi tvam Kaccāna vighāsādānam yāvadattham gulam dehīti. ||4|| evam bhante 'ti kho Belattho Kaccāno bhagavato paṭisunitvā vighāsādānam yāvadattham gulam datvā bhagavantam etad avoca: dinno bhante vighāsādānam guḷo yāvadattho bahu cāyam guḷo avasiṭṭho, kathāham bhante paṭipajjāmiti. tena hi tvam Kaccāna vighāsāde guḷehi santappehīti. evam bhante 'ti kho Belattho Kaccāno bhagavato paṭisunitvā vighāsāde guḷehi santappesi. ekacce vighāsādā kolambe pi ghaṭe pi pūresum piṭakāni pi ucchaṅge pi pūresum. ||5|| atha kho Belattho Kaccāno vighāsāde guḷehi santappetvā bhagavantam etad avoca: santappitā bhante vighāsādā guḷehi bahu cāyam guḷo avasiṭṭho, kathāham bhante paṭipajjāmiti. nāham tam Kaccāna passāmi sadevake loke samārake sabrahmake sassamanabrāhmaṇi-yā pajāya sadevamanussāya yassa so guḷo paribhutto sammā pariṇāmanam gaccheyya aññatara tathāgatassa vā tathāgatasāvakassa vā. tena hi tvam Kaccāna tam gulam appaharite vā chaddhehi appānake vā uḍake opilāpehīti. evam bhante 'ti kho Belattho Kaccāno bhagavato paṭisunitvā tam gulam appānake uḍake opilāpesi. ||6|| atha kho so guḷo uḍake pakkhitto ciccitāyati cīcīcīyati saṃdhūpāyati sampadhūpāyati. seyyathāpi nāma phālo divasaṃ santatto uḍake pakkhitto ciccitāyati cīcīcīyati saṃdhūpāyati sampadhūpāyati, evam eva so guḷo uḍake pakkhitto ciccitāyati cīcīcīyati saṃdhūpāyati sampadhūpāyati. atha kho Belattho Kaccāno samviggo lomahatthajāto yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ||7|| ekamantaṃ nisinnassa kho Belatthassa Kaccānassa bhagavā anupubbikathaṃ kathesi seyyath' idaṃ: dānakathaṃ sīlakathaṃ saggakathaṃ kāmānaṃ ādinavaṃ okāraṃ saṃkilesaṃ nekkhamme ānisaṃsaṃ pakāsesi. yadā bhagavā aññāsi Belattham Kaccānam kallacittaṃ muducittaṃ vinīvaranacittaṃ udaggacittaṃ pasannacittaṃ, atha yā buddhānaṃ sāmukkaṃsikaṃ dhammadesanā tam pakāsesi — la — evam eva Bela-

tthassa Kaccānassa tasmim yeva āsane virajam vītamalam dhammacakkhum udapādi yaṃ kiñci samudayadhammaṃ sabbam taṃ nirodhadhammaṃ ti. ||8|| atha kho Belaṭṭho Kaccāno ditṭhadhammo pattadhammo veditadhammo pariyo-gāḷhadhammo tinṇavicikiccho vigatakathamkatho vesārajja-ppatto aparappaccayo satthu sāsane bhagavantam etad avoca: abhikkantaṃ bhante, abhikkantaṃ bhante, seyyathāpi bhante nikkujjitaṃ vā ukkujjeyya — la — evam eva bhagavatā anekapariyāyena dhammo pakāsito. es' āham bhante bhagavantam saraṇam gacchāmi dhammañ ca bhikkhusamghañ ca, upāsakam maṃ bhagavā dhāretu ajjatagge paṇupetaṃ saraṇam gatan ti. ||9|| **26** ||

atha kho bhagavā anupubbena cārikam caramāno yena Rājagahaṃ tad avasari. tatra sudam bhagavā Rājagahe viharati Veluvane Kalandakanivāpe. tena kho pana samayena Rājagahe guḷo ussanno hoti. bhikkhū gilānass' eva bhagavatā guḷo anuññāto no agilānassā 'ti kukkuccāyantaṃ guḷam na bhuñjanti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave gilānassa guḷam, agilānassa guḷodakan ti. ||1|| **27** ||

atha kho bhagavā Rājagahe yathābhirantaṃ viharitvā yena Pāṭaligāmo tena cārikam pakkāmi mahatā bhikkhusamghena saddhim adḍhatelasehi bhikkhusatehi. atha kho bhagavā anupubbena cārikam caramāno yena Pāṭaligāmo tad avasari. assosum kho Pāṭaligāmikā upāsakā: bhagavā kira Pāṭaligāmaṃ anuppatto 'ti. atha kho Pāṭaligāmikā upāsakā yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisidimsu, ekamantaṃ nisinne kho Pāṭaligāmike upāsake bhagavā dhammiyā kathāya sandassesī samādapesi samuttejesī sampahaṃsesī. ||1|| atha kho Pāṭaligāmikā upāsakā bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā bhagavantam etad avocum: adhivāsetu no bhante bhagavā āvassathāgāraṃ saddhim bhikkhusamghenā 'ti. adhivāsesī bhagavā tuṃhibhāvena. atha kho Pāṭaligāmikā upāsakā bhagavato adhivāsaṃ viditvā utthāyāsanaṃ bhagavantam abhivādetvā

padakkhinam katvā yena āvasathāgāraṃ ten' upasamkamim-su, upasamkamitvā sabbasantharim santhatam āvasathāgāraṃ santharitvā āsanāni paññāpetvā udakamanikam patitthāpetvā telapadipam āropetvā yena bhagavā ten' upasamkamim-su, upasamkamitvā bhagavantam abhivādetvā ekamantam atthamsu. ||2|| ekamantam thitā kho Pāṭaligāmikā upāsakā bhagavantam etad avocum: sabbasantharim santhatam bhante āvasathāgāraṃ, āsanāni paññattāni, udakamaniko patitthāpito, telapadipo āropito, yassa dāni bhante bhagavā kalam maññatīti. atha kho bhagavā pubbanhasamayam nivāsetvā pattacīvaram ādāya saddhim bhikkhusamghena yena āvasathāgāraṃ ten' upasamkami, upasamkamitvā pāde pakkhāletvā āvasathāgāraṃ pavisitvā majjhimam thambham nissāya puratthimābhimukho nisīdi. bhikkhusamgho pi kho pāde pakkhāletvā āvasathāgāraṃ pavisitvā pacchimam bhitthim nissāya puratthimābhimukho nisīdi bhagavantam yeva purakkhatvā. Pāṭaligāmikāpi kho upāsakā pāde pakkhāletvā āvasathāgāraṃ pavisitvā puratthimam bhitthim nissāya pacchimābhimukhā nisīdim-su bhagavantam yeva purakkhatvā. ||3||

atha kho bhagavā Pāṭaligāmike upāsake āmantesi: pañc' ime gahapatayo ādinavā dussīlassa sīlavipattiyā. katame pañca. idha gahapatayo dussīlo sīlavipanno pamādhikaraṇam mahatim bhogajānim nigacchati, ayam paṭhamo ādinavo dussīlassa sīlavipattiyā. puna ca param gahapatayo dussīlassa sīlavipannassa pāpako kittisaddo abbhuggacchati, ayam dutiyo ādinavo dussīlassa sīlavipattiyā. puna ca param gahapatayo dussīlo sīlavipanno yañ ñad eva parisam upasamkamati yadi khattiyaparisam yadi brāhmaṇaparisam yadi gahapatiparisam yadi samaṇaparisam avisārado upasamkamati mañkubhūto, ayam tatiyo ādinavo dussīlassa sīlavipattiyā. puna ca param gahapatayo dussīlo sīlavipanno sammūlho kalam karoti, ayam catuttho ādinavo dussīlassa sīlavipattiyā. puna ca param gahapatayo dussīlo sīlavipanno kāyassa bhedā param maraṇā apāyam duggatim vinipātam nirayam upapajjati, ayam pañcimo ādinavo dussīlassa sīlavipattiyā. ime kho gahapatayo pañca ādinavā dussīlassa sīlavipattiyā. ||4||

pañc' ime gahapatayo ānisamsā sīlavato sīlasampadāya.

katame pañca. idha gahapatayo sīlavā sīlasampanno appamādhādhikaraṇaṃ mahantaṃ bhogakkhandhaṃ adhigacchati, ayaṃ paṭhamo ānisaṃso sīlavato sīlasampadāya. puna ca paraṃ gahapatayo sīlavato sīlasampannassa kalyāṇo kittisaddo abbhuggacchati, ayaṃ dutiyo ānisaṃso sīlavato sīlasampadāya. puna ca paraṃ gahapatayo sīlavā sīlasampanno yañ ñad eva pariya upasaṃkamati yadi khattiyapariyaṃ yadi brāhmaṇapariyaṃ yadi gahapatipariyaṃ yadi samaṇapariyaṃ visārado upasaṃkamati amaṇkubhūto, ayaṃ tatiyo ānisaṃso sīlavato sīlasampadāya. puna ca paraṃ gahapatayo sīlavā sīlasampanno asammūlho kālaṃ karoti, ayaṃ catuttho ānisaṃso sīlavato sīlasampadāya. puna ca paraṃ gahapatayo sīlavā sīlasampanno kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati, ayaṃ pañcama ānisaṃso sīlavato sīlasampadāya. ime kho gahapatayo pañca ānisaṃsā sīlavato sīlasampadāya 'ti. ||5||

atha kho bhagavā Pāṭaligāmiṇe upāsake bahud eva rattiṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā uyyojesi : abbikkantā kho gahapatayo ratti, yassa dāni kālaṃ maññathā 'ti. evaṃ bhante 'ti kho Pāṭaligāmiṇe upāsake bhagavato paṭisunitvā utthāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkamissu. ||6||

atha kho bhagavā acirapakkantesu Pāṭaligāmiṇesu upāsakesu suññāgāraṃ pāvisi. tena kho pana samayena Sunidhāvassakārā Magadhamahāmattā Pāṭaligāme nagaraṃ māpenti Vajjīnaṃ paṭibāhāya. addasa kho bhagavā rattiyaṃ paccūsasamayaṃ paccutthāya dibbena cakkhunā visuddhena atikkantaṃānusakena sambahulā devatāyo Pāṭaligāme vatthūni parigaṇhantiyo. yasmaṃ padese mahesakkhā devatā vatthūni parigaṇhanti, mahesakkhānaṃ tattha rājūnaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ, yasmaṃ padese majjhimā devatā vatthūni parigaṇhanti, majjhimānaṃ tattha rājūnaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ, yasmaṃ padese nīcā devatā vatthūni parigaṇhanti, nīcānaṃ tattha rājūnaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ. ||7|| atha kho bhagavā āyasmantaṃ Ānandaṃ āmantesi : ke nu kho te Ānanda Pāṭaligāme nagaraṃ māpentīti. Sunidhāvassakā-

rā bhante Magadhamahāmattā Pāṭaligāme nagaram māpentī Vajjīnaṃ paṭibāhāyā 'ti. seyyathāpi Ānanda devehi Tāvattiṃsehi saddhiṃ mantetvā evaṃ eva kho Ānanda Sunidhavassakārā Magadhamahāmattā Pāṭaligāme nagaram māpentī Vajjīnaṃ paṭibāhāyā. idhāhaṃ Ānanda rattiyā paccūsasamayaṃ paccuṭṭhāya addasaṃ dibbena cakkhunā visuddhena atikkantaṃānusakena sambahulā devatāyo . . . nīcānaṃ tattha rājūnaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ. yāvataṃ Ānanda ariyaṃ āyatanam yāvataṃ vaṇippatho idaṃ agganagaram bhavissati Pāṭaliputtam puṭabhedanaṃ. Pāṭaliputtassa kho Ānanda tayo antarāyā bhavissanti, aggitto vā udakato vā abbhantarato vā mithubhedā 'ti. ||8||

atha kho Sunidhavassakārā Magadhamahāmattā yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavatā saddhiṃ sammodimsu, sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ atthamsu, ekamantaṃ ṭhitā kho Sunidhavassakārā Magadhamahāmattā bhagavantaṃ etad avocum : adhiṇāsetu no bhavaṃ Gotamo ajjatanāya bhattaṃ saddhiṃ bhikkhusaṃghena 'ti. adhiṇāsesi bhagavā tuṇhibhāvena. atha kho Sunidhavassakārā Magadhamahāmattā bhagavato adhiṇāsaṇaṃ viditvā pakkamimsu. ||9|| atha kho Sunidhavassakārā Magadhamahāmattā paṇītaṃ khādaniyaṃ bhojanīyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesum : kālo bho Gotama, niṭṭhitaṃ bhattaṃ ti. atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacīvaram ādāya yena Sunidhavassakārānaṃ Magadhamahāmattānaṃ parivesanā ten' upasaṃkami, upasaṃkamitvā paññāte āsane nisīdi saddhiṃ bhikkhusaṃghena. atha kho Sunidhavassakārā Magadhamahāmattā buddhapamukhaṃ bhikkhusaṃghaṃ paṇītena khādaniyena bhojanīyena sahatthā santappetvā sampavāretvā bhagavantaṃ bhuttāvim onītapattapāṇiṃ ekamantaṃ nisīdīmu, ekamantaṃ nisinne kho Sunidhavassakāre Magadhamahāmattaṃ bhagavā imāhi gāthāhi anumodi : ||10||

yasmim padese kappeti vasaṃ paṇḍitajātiyo,
silavantaṃ tattha bhojetvā saññate brahmacariye |
yā tattha devatā āsum tāsāṃ dakkhiṇam ādisse,
tā pūjitā pūjayanti, mānitā mānayanti naṃ, |

tato naṃ anukampanti mātā puttā va orasāṃ.
devatānukampito poso sadā bhadrāni passatīti.

atha kho bhagavā Sunidhavassakāre Magadhamahāmatte imāhi gāthāhi anumoditvā utthāyāsanaṃ pakkāmi. ||11|| tena kho pana samayena Sunidhavassakārā Magadhamahāmatā bhagavantāṃ piṭṭhito-piṭṭhito anubaddhā honti, yen' ajja samaṇo Gotamo dvārena nikkhamissati taṃ Gotamadvāraṃ nāma bhavissati, yena titthena Gaṅgaṃ nadim uttarissati taṃ Gotamatitthaṃ nāma bhavissatīti. atha kho bhagavā yena dvārena nikkhami taṃ Gotamadvāraṃ nāma ahoṣi. atha kho bhagavā yena Gaṅgā nadī ten' upasaṃkhami. tena kho pana samayena Gaṅgā nadī pūrā hoti samatitthikā kāka-peyyā. manussā aññe nāvaṃ pariyesanti aññe ulumpaṃ pariyesanti aññe kullaṃ bandhanti orā pāraṃ gantukāmā. ||12|| addasa kho bhagavā te manusse aññe nāvaṃ pariyesante aññe ulumpaṃ pariyesante aññe kullaṃ bandhante orā pāraṃ gantukāme, disvāna seyyathāpi nāma balavā puriso sammiññitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ samm-iñjeyya, evaṃ eva Gaṅgāya nadiyā orimatīre antarahito pārimatīre paccutthāsi saddhim bhikkhusaṃghena. atha kho bhagavā etaṃ atthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

ye taranti aṇṇavaṃ saraṃ setuṃ katvāna vissajja pallalāni,
kullaṃ hi jano bandhati, tiṇṇā medhāvino janā 'ti. ||13|| 28 ||

atho kho bhagavā yena Koṭigāmo ten' upasaṃkhami. tatra sudāṃ bhagavā Koṭigāme viharati. tatra kho bhagavā bhikkhū āmantesi : catunnaṃ bhikkhave ariyasaccānaṃ ananubodhā appaṭivedhā eva idaṃ dīghaṃ addhānaṃ sandhāvitāṃ saṃsaritaṃ mamañ c' eva tumhākañ ca. katamesaṃ catunnaṃ. dukkhassa bhikkhave ariyasaccassa ananubodhā appaṭivedhā eva idaṃ dīghaṃ addhānaṃ sandhāvitāṃ saṃsaritaṃ mamañ c' eva tumhākañ ca. dukkhasamudayassa ariyasaccassa, dukkhanirodhassa ariyasaccassa, dukkhanirodhagāminipaṭipadāriyasaccassa ananubodhā appaṭivedhā eva idaṃ dīghaṃ addhānaṃ sandhāvitāṃ saṃsaritaṃ mamañ c' eva tumhākañ ca. ||1|| tayidaṃ bhikkhave dukkhaṃ ariya-

atha kho te Licchavī Ambapāliṃ gaṇikaṃ etad avocum :
 kissa je Ambapāli daharānaṃ-daharānaṃ Licchavīnaṃ isāya
 isam yugena yugam cakkena cakkam akkhena akkham
 paṭivattesi. tathā hi pana mayā ayyaputtā svātanāya
 buddhapamukho bhikkhusamgho nimantito 'ti. dehi je
 Ambapāli amhākaṃ etaṃ bhattaṃ satasahassenā 'ti. sace pi
 ayyaputtā Vesāliṃ sāhāraṃ dajjeyyātha, n' eva dajjāhaṃ
 taṃ bhattaṃ ti. atha kho te Licchavī aṅgulī poṭhesum :
 jit' amhā vata bho ambakāya, parājit' amhā vata bho
 ambakāyā 'ti. ||4|| atha kho te Licchavī yena bhagavā
 ten' upasaṃkamimsu. addasa kho bhagavā te Licchavī dū-
 rato 'va āgacchante, disvāna bhikkhū āmantesi: yehi bhi-
 kkhave bhikkhūhi devā Tāvatisā aditṭhapubbā, oloketha
 bhikkhave Licchaviparisam apaloketha bhikkhave Licchavi-
 parisam upasaṃharatha bhikkhave Licchaviparisam Tāvatiṃ-
 saparisaṃ ti. atha kho te Licchavī yāvaticā yānassa bhūmi
 yānena gantvā yānā paccorohitvā pattikā 'va yena bhagavā
 ten' upasaṃkamimsu, upasaṃkamitvā bhagavantam abhivā-
 detvā ekamantaṃ nisīdimsu. ekamantaṃ nisinne kho te
 Licchavī bhagavā dhammiyā kathāya sandassesi samādapesi
 samuttejesi sampahamsesi. atha kho te Licchavī bhagavatā
 dhammiyā kathāya sandassitā samādapitā samuttejitā sampa-
 hamsitā bhagavantam etad avocum : adhivāsetu no bhante
 bhagavā svātanāya bhattaṃ saddhim bhikkhusamghenā 'ti.
 adhivuttho 'mhi Licchavī svātanāya Ambapāliyā gaṇikāya
 bhattaṃ ti. atha kho te Licchavī aṅgulī poṭhesum : jit'
 amhā vata kho ambakāya, parājit' amhā vata bho ambakāyā
 'ti. atha kho te Licchavī bhagavato bhāsitaṃ abhinanditvā
 anumoditvā utṭhāyāsanaṃ bhagavantam abhivādetvā padakkhi-
 ñaṃ katvā pakkamimsu. ||5|| atha kho bhagavā Koṭigāme
 yathābhirantaṃ viharitvā yena Nātikā ten' upasaṃkami.
 tatra sudam bhagavā Nātike viharati Giṇṇjakāvasathe.
 atha kho Ambapāli gaṇikā tassā rattiya accayena sake ārame
 paṇitaṃ khādaniyaṃ bhojaniyaṃ paṭiyādāpetvā bhagavato
 kālaṃ ārocāpesi: kālo bhante, niṭṭhitaṃ bhattaṃ ti. atha
 kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacivaram ādā-
 ya yena Ambapāliyā gaṇikāya parivesanā ten' upasaṃkami.
 upasaṃkamitvā paṇṇatte āsane nisīdi saddhim bhikkhu-

samghena. atha kho Ambapāli gaṇikā buddhapamukhaṃ bhikkhusamghaṃ paṇītena khādaniyena bhojaniyena sahattā santappetvā sampavāretvā bhagavantam bhuttāvim onītapattapaṇim ekamantaṃ nisīdi. ekamantaṃ nisinnā kho Ambapāli gaṇikā bhagavantam etad avoca: imāhaṃ bhante Ambapāliyaṃ buddhapamukhassa bhikkhusamghassa dammīti. paṭiggaheṣi bhagavā āramaṃ. atha kho bhagavā Ambapālīṃ gaṇikaṃ dhammiyā kathāya sandassetvā . . . sampahaṃsetvā utthāyāsanaṃ yena Mahāvaṇaṃ ten' upasamkhami. tatra sudam bhagavā Vesālīyaṃ viharati Mahāvane Kūṭāgārasālāyaṃ. ||6|| 30 ||

Licchavibhāṇavāraṃ nīṭṭhitam.

tena kho pana samayena abhiññātā-abhiññātā Licchavī santhāgāre sannisinnā sannipatitā anekapariyāyena buddhassa vaṇṇaṃ bhāsanti, dhammassa vaṇṇaṃ bhāsanti, samghassa vaṇṇaṃ bhāsanti. tena kho pana samayena Sīho senāpati nigaṇṭhasāvako tassam parisāyaṃ nisinno hoti. atha kho Sīhassa senāpatissa etad ahosi: nissamsayaṃ kho so bhagavā araham sammāsambuddho bhavissati, tathā h' ime abhiññātā-abhiññātā Licchavī santhāgāre sannisinnā sannipatitā anekapariyāyena buddhassa vaṇṇaṃ bhāsanti, dhammassa vaṇṇaṃ bhāsanti, samghassa vaṇṇaṃ bhāsanti. yaṃ nūnāhaṃ tam bhagavantam dassanāya upasamkameyyam arahantaṃ sammāsambuddhan ti. ||1|| atha kho Sīho senāpati yena nigaṇṭho Nātaputto ten' upasamkhami, upasamkamitvā nigaṇṭham Nātaputtaṃ etad avoca: icchāma' ahaṃ bhante samaṇaṃ Gotamaṃ dassanāya upasamkamitun ti. kim pana tvaṃ Sīha kiriyavādo samāno akiriyavādaṃ samaṇaṃ Gotamaṃ dassanāya upasamkamissasi. samaṇo hi Sīha Gotamo akiriyavādo akiriyāya dhammaṃ deseti tena ca sāvake vinetīti. atha kho Sīhassa senāpatissa yo ahosi gamikābhisamkhāro bhagavantam dassanāya so paṭippassambhi. ||2|| dutiyam pi kho abhiññātā-abhiññātā Licchavī santhāgāre sannisinnā sannipatitā anekapariyāyena buddhassa vaṇṇaṃ bhāsanti, dhammassa vaṇṇaṃ bhāsanti, samghassa vaṇṇaṃ bhāsanti. dutiyam pi kho Sīhassa senāpatissa etad ahosi: nissamsayaṃ . . . sammāsambuddhan ti. dutiyam pi kho Sīho senāpati

yena nigaṇṭho Nātaputto . . . vineti. dutiyam pi kho Sīhassa senāpatissa . . . paṭippassambhi. tatiyam pi kho abhiññātā . . . vaṇṇaṃ bhāsanti. tatiyam pi kho Sīhassa senāpatissa etad ahosi: nissamsayam . . . saṃghassa vaṇṇaṃ bhāsanti. kim hi me kariṣanti nigaṇṭhā apalokitā vā anapalokitā vā. yaṃ nūnāhaṃ anapaloketvā 'va nigaṇṭhe taṃ bhagavantam dassanāya upasaṃkameyyam arahantaṃ sammāsambuddhan ti. ||3|| atha kho Sīho senāpati pañcāhi rathasatehi divādivassa Vesāliyaṃ niyyāsi bhagavantam dassanāya. yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattiko 'va yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinna kho Sīho senāpati bhagavantam etad avoca: sutam metaṃ bhante: akiriyavādo samaṇo Gotamo, akiriyāya dhammam deseti tena ca sāvake vinetīti. ye te bhante evam āhaṃsu: akiriyavādo samaṇo Gotamo, akiriyāya dhammam deseti tena ca sāvake vinetīti, kacci te bhante bhagavato vuttavādī na ca bhagavantam abhūtena abbhācikkhanti dhammassa ca anudhammam vyākaronāti. na ca koci sahadhammiko vādānuvādo gārayhatthānaṃ āgacchati, anabbhakkhātukāmā hi mayam bhante bhagavantān ti. ||4||

atthi Sīha pariyāyo yena maṃ pariyāyena sammā vadamāno vadeyya: akiriyavādo samaṇo Gotamo, akiriyāya dhammam deseti tena ca sāvake vinetīti. atthi Sīha pariyāyo yena maṃ pariyāyena sammā vadamāno vadeyya: kiriyavādo samaṇo Gotamo, kiriyāya . . . vinetīti. atthi Sīha pariyāyo yena maṃ . . . vadeyya: ucchedavādo samaṇo Gotamo, ucchedāya . . . vinetīti. atthi Sīha pariyāyo yena maṃ . . . vadeyya: jegucchī samaṇo Gotamo, jegucchitāya . . . vinetīti. atthi Sīha pariyāyo yena maṃ . . . vadeyya: venayiko samaṇo Gotamo, vinayāya . . . vinetīti. atthi Sīha pariyāyo yena maṃ . . . vadeyya: tapassī samaṇo Gotamo, tapassitāya . . . vinetīti. atthi Sīha pariyāyo yena maṃ . . . vadeyya: apagabbho samaṇo Gotamo, apagabbhatāya . . . vinetīti. atthi Sīha pariyāyo yena maṃ . . . vadeyya: assattho samaṇo Gotamo, assāsāya . . . vinetīti. ||5|| kathamā ca Sīha pariyāyo yena maṃ pariyāyena sammā vadamāno vadeyya: akiriyavādo samaṇo Gotamo, akiriyāya dhammam

deseti tena ca sāvake vinetīti. ahaṃ hi Sīha akiriyaṃ vadāmi kâyaduccaritassa vacīduccaritassa manoduccaritassa anekavihitānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ akiriyaṃ vadāmi. ayaṃ kho Sīha pariyāyo yena maṃ . . . vadeyya: akiriyavādo samaṇo Gotamo, akiriyāya . . . vinetīti. katamo ca Sīha pariyāyo yena maṃ . . . vadeyya: kiriyavādo samaṇo Gotamo, kiriyāya . . . vinetīti. ahaṃ hi Sīha kiriyaṃ vadāmi kâyasucaritassa vacīsucaritassa manosucaritassa anekavihitānaṃ kusalānaṃ dhammānaṃ kiriyaṃ vadāmi. ayaṃ kho Sīha pariyāyo yena maṃ . . . vadeyya: kiriyavādo samaṇo Gotamo, kiriyāya . . . vinetīti. ||6|| katamo ca Sīha pariyāyo yena maṃ . . . vadeyya: ucchedavādo samaṇo Gotamo, ucchedāya . . . vinetīti. ahaṃ hi Sīha ucchedaṃ vadāmi rāgassa dosassa mohassa anekavihitānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ ucchedaṃ vadāmi. ayaṃ kho Sīha pariyāyo yena maṃ . . . vadeyya: ucchedavādo samaṇo Gotamo, ucchedāya . . . vinetīti. katamo ca Sīha pariyāyo yena maṃ . . . vadeyya: jegucchī samaṇo Gotamo, jegucchitāya . . . vinetīti. ahaṃ hi Sīha jigucchāmi kâyaduccaritena vacīduccaritena manoduccaritena anekavihitānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyaṃ jegucchitāya dhammaṃ desemi. ayaṃ kho Sīha pariyāyo yena maṃ . . . vadeyya: jegucchī samaṇo Gotamo, jegucchitāya . . . vinetīti. ||7|| katamo ca Sīha pariyāyo yena maṃ . . . vadeyya: venayiko samaṇo Gotamo, vinayāya . . . vinetīti. ahaṃ hi Sīha vinayāya dhammaṃ desemi rāgassa dosassa mohassa anekavihitānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ vinayāya dhammaṃ desemi. ayaṃ kho Sīha pariyāyo yena maṃ . . . vadeyya: venayiko samaṇo Gotamo, vinayāya . . . vinetīti. katamo ca Sīha pariyāyo yena maṃ . . . vadeyya: tapassī samaṇo Gotamo, tapassitāya . . . vinetīti. tapanīya' ahaṃ Sīha pāpake akusale dhamme vadāmi kâyaduccaritaṃ vacīduccaritaṃ manoduccaritaṃ. yassa kho Sīha tapanīyaṃ pāpakā akusalā dhammā pahīnā ucchinnamūlā tālā vatthukatā anabhāvaṃ katā āyatimā anuppādadhammā taṃ ahaṃ tapassīti vadāmi. tathāgatassa kho Sīha tapanīyaṃ pāpakā akusalā dhammā . . . anuppādadhammā. ayaṃ kho Sīha pariyāyo yena maṃ . . . vadeyya: tapassī samaṇo

Gotamo, tapassitāya . . . vinetīti. ||8|| katamo ca Sīha pariyāyo yena maṃ . . . vadeyya : apagabbho samaṇo Gotamo, apagabbhatāya . . . vinetīti. yassa kho Sīha āyatim gabbhaseyyā punabbhavābhinibbatti pahīnā ucchinnamūlā tālā vattthukatā anabhāvaṃ katā āyatim anuppādadhammā, tam ahaṃ apagabbho 'ti vadāmi. tathāgatassa kho Sīha āyatim gabbhaseyyā . . . anuppādadhammā. ayaṃ kho Sīha pariyāyo yena maṃ . . . vadeyya : apagabbho samaṇo Gotamo, apagabbhatāya . . . vinetīti. katamo ca Sīha pariyāyo yena maṃ . . . vadeyya : assatto samaṇo Gotamo, assāsāya . . . vinetīti. ahaṃ hi Sīha assatto paramena assāsena assāsāya ca dhammaṃ desemi tena ca sāvake vinemi. ayaṃ kho Sīha pariyāyo yena maṃ . . . vadeyya : assatto samaṇo Gotamo, assāsāya dhammaṃ deseti tena ca sāvake vinetīti. ||9|| evaṃ vutte Sīho senāpati bhagavantam etad avoca : abhikkantaṃ bhante — la — upāsakaṃ maṃ bhagavā dhāretu ajjatagge paṇupetaṃ saraṇaṃ gatan ti. anuvijjakāraṃ kho Sīha karohi, anuvijjakāro tumhādisānaṃ nātamanussānaṃ sādhu hotīti. iminā p' āhaṃ bhante bhagavato bhiyyosomattāya attamano abhiraddho yaṃ maṃ bhagavā evam āha : anuvijjakāraṃ kho Sīha karohi, anuvijjakāro tumhādisānaṃ nātamanussānaṃ sādhu hotīti. mamaṃ hi bhante aññatitthiyā sāvakam labhitvā kevalakappaṃ Vesālīṃ patākam parihareyyuṃ Sīho amhākaṃ senāpati sāvakattaṃ upagato 'ti. atha ca pana maṃ bhagavā evam āha : anuvijjakāraṃ kho Sīha karohi, anuvijjakāro tumhādisānaṃ nātamanussānaṃ sādhu hotīti. es' āhaṃ bhante dutiyam pi bhagavantam saraṇaṃ gacchāmi dhammañ ca bhikkhusaṃghañ ca, upāsakaṃ maṃ bhagavā dhāretu ajjatagge paṇupetaṃ saraṇaṃ gatan ti. ||10|| dīgharattaṃ kho te Sīha nigaṇṭhānaṃ opānabhūtaṃ kulam yena nesam upagātānaṃ piṇḍapātaṃ dātābbaṃ maññeyyāsi. iminā p' āhaṃ bhante bhagavato bhiyyosomattāya attamano abhiraddho yaṃ maṃ bhagavā evam āha : dīgharattaṃ kho te Sīha nigaṇṭhānaṃ opānabhūtaṃ kulam yena nesam upagātānaṃ piṇḍapātaṃ dātābbaṃ maññeyyāsi. sutam metaṃ bhante : samaṇo Gotamo evam āha : mayham eva dānaṃ dātābbaṃ, na aññesaṃ dānaṃ dātābbaṃ, mayham eva sāvakānaṃ dānaṃ dātābbaṃ, na aññesaṃ sāvakānaṃ dānaṃ dā-

tabbam, mayham eva dinnam mahapphalam, na aññesam dinnam mahapphalam, mayham eva sāvakānam dinnam mahapphalam, na aññesam sāvakānam dinnam mahapphalan ti. atha ca pana mam bhagavā nigaṇṭhesu pi dāne samādapeti. api ca bhante mayam ettha kalam jānissāma. es' āham bhante tatiyam pi bhagavantam saraṇam gacchāmi . . . saraṇam gatan ti. ||11|| atha kho bhagavā Sīhassa senāpatissa anupubbikatham kathesi seyyath' idam: dānakatham — la — aparappaccayo satthu sāsane bhagavantam etad avoca : adhiṇṇaseta me bhante bhagavā svātanāya bhattam saddhim bhikkhusamghenā 'ti. adhiṇṇasesi bhagavā tuṇhibhāvena. atha kho Sīho senāpati bhagavato adhiṇṇasanaṃ viditvā utthāyāsanaṃ bhagavantam abhiṇṇasetvā padakkhiṇam katvā pakkāmi. atha kho Sīho senāpati aññataram purisaṃ ānāpesi : gaccha bhāṇe pavattamamsam jānāhi. atha kho Sīho senāpati tassā rattiyā accayena paṇitam khādaniyam bhojaniyam paṭiyādāpetvā bhagavato kalam ārocāpesi : kalam bhante, niṭṭhitam bhattan ti. atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacīvaram ādāya yena Sīhassa senāpatissa nivesanaṃ ten' upasaṃkami, upasaṃkamitvā paññatte āsane nisīdi saddhim bhikkhusamghena. ||12|| tena kho pana samayena sambahulā nigaṇṭhā Vesāliyam rathiyāya rathiyam siṅghātakena siṅghātakam bāhā paggayha kandanti : ajja Sīhena senāpatinā thullam pasum vadhitvā samānassa Gotamassa bhattam katam, tam samaṇo Gotamo jānam uddissakataṃ mamsam paribhuñjati paṭiccekammaṃ ti. atha kho aññataro puriso yena Sīho senāpati ten' upasaṃkami, upasaṃkamitvā Sīhassa senāpatissa upakaṇṇake ārocesi : yagghe bhante jāneyyāsi, ete sambahulā nigaṇṭhā Vesāliyam rathiyāya rathiyam siṅghātakena siṅghātakam bāhā paggayha kandanti : ajja . . . uddissakataṃ mamsam paribhuñjati paṭiccekammaṃ ti. alam ayyo dīgharattam pi te āyasmantā avaṇṇakāmā buddhassa avaṇṇakāmā dhammassa avaṇṇakāmā samghassa, na ca pana te āyasmantā jīranti tam bhagavantam asatā tucchā musā 'va abhūtena abbhācikkhantā, na ca mayam jīvitaḥetu pi sañcicca paṇam jīvitaṃ voropeyyāmā 'ti. ||13|| atha kho Sīho senāpati buddhapamukham bhikkhusamgham paṇitena khādaniyena bhojaniyena sahatthā santa-

ppetvā sampavāretvā bhagavantam bhuttāvim onītapattapā-
 ñim ekamantam nisīdi, ekamantam nisinnam kho Sīham
 senāpatim bhagavā dhammiyā kathāya sandassetvā . . .
 sampahamsetvā utthāyāsanaṃ pakkāmi. atha kho bhagavā
 etasmiṃ nidāne dhammikatham katvā bhikkhū āmantesi : na
 bhikkhave jānam uddissakataṃ maṃsam paribhuñji-
 tabbam. yo paribhuñjeyya, āpatti dukkaṭassa. anujānāmi
 bhikkhave tikoti-parisuddham macchamaṃsam adittham
 asutam aparisaṅkitan ti. ||14|| 31||

tena kho pana samayena Vesālī subhikkhā hoti susassā
 sulabhapiṇḍā sukarā uñchena paggahena yāpetum. atha
 kho bhagavato rahogatassa paṭisallīnassa evaṃ cetaso pa-
 rivitakko udapādi : yāni tāni mayā bhikkhūnam anuññā-
 tāni dubbhikkhe dussasse dullabhapiṇḍe anto vuttham anto
 pakkam sāmam pakkam uggahitapaṭiggahitakam tato nīha-
 tam purebhattam paṭiggahitam vanattham pokkharattham,
 ajjāpi nu kho tāni bhikkhū paribhuñjantīti. atha kho
 bhagavā sāyaṇhasamayam paṭisallānaṃ vuṭṭhito āyasmantaṃ
 Ānandaṃ āmantesi : yāni tāni Ānanda mayā bhikkhū-
 nam anuññātāni . . . paribhuñjantīti. paribhuñjanti bha-
 gavā 'ti. ||1|| atha kho bhagavā etasmiṃ nidāne etasmiṃ
 pakarane dhammikatham katvā bhikkhū āmantesi : yāni
 tāni bhikkhave mayā bhikkhūnam anuññātāni dubbhikkhe
 dussasse dullabhapiṇḍe anto vuttham anto pakkam sāmam pa-
 kkam uggahitapaṭiggahitakam tato nīhatam purebhattam pa-
 ṭiggahitam vanattham pokkharattham, tān' āham ajjatagge
 paṭikkhipāmi. na bhikkhave anto vuttham anto pakkam sā-
 mam pakkam uggahitapaṭiggahitakam paribhuñjitabbam. yo
 paribhuñjeyya, āpatti dukkaṭassa. na ca bhikkhave tato nī-
 hatam purebhattam paṭiggahitam vanattham pokkharattham
 bhuttāvinā pavāritena anatirittam paribhuñjitabbam. yo
 paribhuñjeyya, yathādhammo karetabbo 'ti. ||2|| 32||

tena kho pana samayena jānapadā manussā bahum loṇam
 pi telam pi taṇḍulam pi khādaniyam pi sakāṭesu āropetvā
 bahārāmakotthake sakataparivaṭṭam karitvā acchanti yadā
 paṭipātim labhissāma tadā bhattam karissāmā 'ti, mahā ca

megho uggato hoti. atha kho te manussā yenāyasmā
 Ânando ten' upasamkamimsu, upasamkamitvā āyasmantaṃ
 Ânandaṃ etad avocum: idha bhante Ânanda bahum loṇaṃ
 pi telam pi taṇḍulam pi khādaniyaṃ pi sakātesu āropetvā
 tiṭṭhanti mahā ca megho uggato. kathaṃ nu kho bhante
 Ânanda paṭipajjitabban ti. atha kho āyasmā Ânando bhagava-
 to etaṃ atthaṃ ārocesi. ||1|| tena h' Ânanda saṃgho paccanti-
 maṃ vihāraṃ kappiyabhūmiṃ sammannitvā tattha vāse-
 tu yaṃ saṃgho ākaṅkhati vihāraṃ vā adḍhayogaṃ vā pāsā-
 daṃ vā hammiyaṃ vā guhaṃ vā. evaṃ ca pana bhikkhave
 sammannitabbo: vyattena bhikkhunā paṭibaleṇa saṃgho ñā-
 petabbo: suṇātu me bhante saṃgho. yadi saṃghassa patta-
 kallaṃ, saṃgho itthannāmaṃ vihāraṃ kappiyabhūmiṃ sam-
 manneyya. eṣā ñatti. suṇātu me bhante saṃgho. saṃgho
 itthannāmaṃ vihāraṃ kappiyabhūmiṃ sammannati. yassā-
 yasmato khamati itthannāmassa vihārassa kappiyabhūmiyā
 sammuti, so tuṇh' assa, yassa na kkhamati, so bhāseyya.
 sammato saṃghena itthannāmo vihāro kappiyabhūmi. kha-
 mati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmi. ||2||
 tena kho pana samayena manussā tatth' eva sammutiyā ka-
 ppiyabhūmiyā yāgyo pacanti bhaddhāni pacanti sūpāni sampā-
 denti maṃsāni kottenti kaṭṭhāni phārenti. assosi kho bha-
 gavā rattiyaṃ paccūsasamayaṃ paccuṭṭhāya uccāsaddaṃ mahā-
 saddaṃ kākoravasaddaṃ, sutvāna āyasmantaṃ Ânandaṃ
 āmantesi: kiṃ nu kho so Ânanda uccāsaddo mahāsaddo
 kākoravasaddo 'ti. ||3|| etarahi bhante manussā tatth' eva
 sammutiyā kappiyabhūmiyā yāgyo pacanti bhaddhāni pacanti
 sūpāni sampādenti maṃsāni kottenti kaṭṭhāni phārenti, so
 eso bhagavā uccāsaddo mahāsaddo kākoravasaddo 'ti. atha
 kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū
 āmantesi: na bhikkhave sammuti kappiyabhūmi pari-
 bhūñjitabbā. yo paribhūñjeyya, āpatti dukkaṭassa. anujā-
 nāmi bhikkhave tisso kappiyabhūmiyo ussāvanantikaṃ
 gonisādikaṃ gahapatiṃ ti. ||4|| tena kho pana samayena
 āyasmā Yasojo gilāno hoti, tass' atthāya bhesajjāni āhari-
 yyanti, tāni bhikkhū bahi tṭhapenti. ukkapiṇḍakāpi
 khādanti corāpi haranti. bhagavato etaṃ atthaṃ ārocesum.
 anujānāmi bhikkhave sammutiṃ kappiyabhūmiṃ pa-

ribhufñjitum. anujānāmi bhikkhave catasso kappiya-
bhūmiyo ussāvanantikam gonisādikam gahapatim sammun-
tin ti. ||5|| **33**||

catuvīsatibhāṇavāram niṭṭhitam.

tena kho pana samayena Bhaddiyanagare Meṇḍako
gahapati paṭivasati, tassa evarūpo iddhānubhāvo hoti: sīsam
nahāyivā dhaññāgāram sammajjāpetvā bahidvāre 'va nisī-
dati, antalikkhā dhaññassa dhārā opatitvā dhaññāgāram pū-
reti. bhariyāya evarūpo iddhānubhāvo hoti: ekañ ñeva
āḷhakathālikam upanisīditvā ekañ ca sūpavyañjanakam dāsa-
kammakaraporisam bhattena parivisati, na tāva tam khīyati
yāva sā na vuṭṭhāti. puttassa evarūpo iddhānubhāvo hoti:
ekañ ñeva sahasatthavikam gahetvā dāsakammakaraporisassa
chammāsikam vetanam deti, na tāva tam khīyati yāv' assa
hatthagatā. ||1|| supisāya evarūpo iddhānubhāvo hoti: ekañ
ñeva catudonikam piṭakam upanisīditvā dāsakammakarapori-
sassa chammāsikam bhattam deti, na tāva tam khīyati yāva sā
na vuṭṭhāti. dāsassa evarūpo iddhānubhāvo hoti: ekena
naṅgalena kasantassa satta sītāyo gacchanti. ||2|| assosi kho
rājā Māgadho Seniyo Bimbisāro: amhākam kira vijite
Bhaddiyanagare Meṇḍako gahapati paṭivasati, tassa evarūpo
iddhānubhāvo: sīsam nahāyivā dhaññāgāram sammajjāpetvā
bahidvāre nisīdati, antalikkhā dhaññassa dhārā opatitvā
dhaññāgāram pūreti. bhariyāya evarūpo iddhānubhāvo:
ekañ ñeva āḷhakathālikam upanisīditvā ekañ ca sūpavyañja-
nakam dāsakammakaraporisam bhattena parivisati, na tāva
tam khīyati yāva sā na vuṭṭhāti. puttassa evarūpo iddhānu-
bhāvo: ekañ ñeva sahasatthavikam gahetvā dāsakammaka-
raporisassa chammāsikam vetanam deti, na tāva tam khīyati
yāv' assa hatthagatā. ||3|| supisāya evarūpo iddhānubhāvo:
ekañ ñeva catudonikam piṭakam upanisīditvā dāsakammaka-
raporisassa chammāsikam bhattam deti, na tāva tam khīyati
yāva sā na vuṭṭhāti. dāsassa evarūpo iddhānubhāvo: ekena
naṅgalena kasantassa satta sītāyo gacchantīti. ||4|| atha kho
rājā Māgadho Seniyo Bimbisāro aññataram sabbatthakam
mahāmattam āmantesi: amhākam kira bhane vijite Bhaddi-
yanagare Meṇḍako gahapati paṭivasati, tassa evarūpo iddhā-

nubhāvo: sīsam . . . satta sītāyo gacchanti. gaccha bhāṇe jānāhi, yathā mayā sāmam diṭṭho evaṃ tava diṭṭho bhavissatīti. evaṃ devā 'ti kho so mahāmatto rañño Māgadhabassa Seniyassa Bimbisārassa paṭisunitvā caturaṅginiyā senāya yena Bhaddiyaṃ tena pāyāsi. ||5|| anupubbena yena Bhaddiyaṃ yena Meṇḍako gahapati ten' upasaṃkami, upasaṃkamitvā Meṇḍakam gahapatim etad avoca: ahaṃ hi gahapati raññā āpatto: ambhākam kira bhāṇe vijite . . . diṭṭho bhavissatīti. passāma te gahapati iddhānubhāvan ti. atha kho Meṇḍako gahapati sīsam nabhāyitvā dhaññāgāraṃ sammajjāpetvā bahidvāre nisīdi, antalikkhā dhaññassa dhārā opatitvā dhaññāgāraṃ pūresi. diṭṭho te gahapati iddhānubhāvo, bhariyāya te iddhānubhāvaṃ passissāmā 'ti. ||6|| atha kho Meṇḍako gahapati bhariyaṃ ānāpesi: tena hi caturaṅginim senam bhattena parivisāhīti. atha kho Meṇḍakassa gahapatissa bhariyā ekañ ñeva āḷhakathālikam upanisīditvā ekañ ca sūpavyañjanakam caturaṅginim senam bhattena parivisi, na tāva taṃ khīyati yāva sā na vuṭṭhāti. diṭṭho te gahapati bhariyāya pi iddhānubhāvo, puttassa te iddhānubhāvaṃ passissāmā 'ti. ||7|| atha kho Meṇḍako gahapati puttaṃ ānāpesi: tena hi tāta caturaṅginiyā senāya chammāsikam vetanam dehīti. atha kho Meṇḍakassa gahapatissa putto ekañ ñeva sahasatthavikam gahetvā caturaṅginiyā senāya chammāsikam vetanam adāsi, na tāva taṃ khīyati yāv' assa hatthagatā. diṭṭho te gahapati puttassa pi iddhānubhāvo, sunisāya te iddhānubhāvaṃ passissāmā 'ti. ||8|| atha kho Meṇḍako gahapati sunisaṃ ānāpesi: tena hi caturaṅginiyā senāya chammāsikam bhattaṃ dehīti. atha kho Meṇḍakassa gahapatissa sunisā ekañ ñeva catudonikam piṭakam upanisīditvā caturaṅginiyā senāya chammāsikam bhattaṃ adāsi, na tāva taṃ khīyati yāva sā na vuṭṭhāti. diṭṭho te gahapati sunisāya pi iddhānubhāvo, dāsassa te iddhānubhāvaṃ passissāmā 'ti. mayhaṃ kho sāmi dāsassa iddhānubhāvo khette passitabbo 'ti. alaṃ gahapati diṭṭho te dāsassa pi iddhānubhāvo 'ti. atha kho so mahāmatto caturaṅginiyā senāya punad eva Rājagahaṃ paccāgacchi, yena rājā Māgadho Seniyō Bimbisāro ten' upasaṃkami, upasaṃkamitvā rañño Māgadhabassa Seniyassa Bimbisārassa etam atthaṃ ārocesi. ||9||

atha kho bhagavā Vesāliyaṃ yathābhirantaṃ viharitvā
 yena Bhaddiyaṃ tena cārikaṃ pakkāmi mahatā bhikkhu-
 saṃghena saddhiṃ aḍḍhatelasehi bhikkhusatehi. atha kho
 bhagavā anupubbena cārikaṃ caramāno yena Bhaddiyaṃ
 tad avasari. tatra sudam bhagavā Bhaddiye viharati
 Jātiyāvane. ||10|| assosi kho Meṇḍako gahapati: sa-
 maṇo khalu bho Gotamo Sakyaputto Sakyakulā pabbajito
 Bhaddiyaṃ anupatto Bhaddiye viharati Jātiyāvane. tam
 kho pana bhagavantam Gotamaṃ evaṃ kalyāṇo kittisaddo
 abbhuggato iti pi so bhagavā araham sammāsambuddho
 vijjācaraṇasampanno sugato lokavidū anuttaro purisadamma-
 sārathi satthā devamanussānam buddho bhagavā, so imaṃ
 lokam sadevakam samārakam sabrahmakam sassamaṇabrāh-
 maṇiṃ pajam sadevamanussam sayam abhiññā sacchikatvā
 pavedeti, so dhammaṃ deseti ādikalyāṇam majjhe kalyāṇam
 pariyośanakalyāṇam sattham savyañjanam kevalaparipunṇam
 parisuddham brahmacariyaṃ pakāseti. sādhu kho pana ta-
 thārūpānam arahataṃ dassanam hotīti. ||11|| atha kho
 Meṇḍako gahapati bhadraṇi-bhadraṇi yānāni yojāpetvā bha-
 draṃ yānam abhirūhitvā bhadrehi-bhadrehi yānehi Bhaddiyā
 niyyāsi bhagavantam dassanāya. addasaṃsu kho sambahulā
 titthiyā Meṇḍakam gahapatim dūrato 'va āgacchantam, di-
 vāna Meṇḍakam gahapatim etad avocum: kham tvam ga-
 hapati gacchasīti. gacchām' aham bhante bhagavantam sa-
 maṇam Gotamaṃ dassanāyā 'ti. kim pana tvam gahapati
 kiriyavādo samāno akiriyavādam samaṇam Gotamaṃ dassa-
 nāya upasamkamissasi, samaṇo hi gahapati Gotamo akiriyavā-
 do akiriyāya dhammaṃ deseti tena ca sāvake vinetīti. ||12||
 atha kho Meṇḍakassa gahapatissa etad ahosi: nissamsayam
 kho so bhagavā araham sammāsambuddho bhavissati yathā
 yime titthiyā usuyyanti, yāvatikā yānassa bhūmi yānena
 gantvā yānā paccorohitvā pattiko 'va yena bhagavā ten' upa-
 samkami, upasamkamitvā bhagavantam abhivādetvā ekam-
 antam nisīdi. ekamantam nisinnassa kho Meṇḍakassa ga-
 hapatissa bhagavā anupubbikatham kathesi seyyath' idaṃ:
 dānakatham — la — aparappaccayo satthu sāsane bhaga-
 vantam etad avoca: abhikkantam bhante — gha — upāsa-
 kam maṃ bhagavā dhāretu ajjatagge paṇupetaṃ saraṇam

gatan ti, adhivāsetu ca me bhante bhagavā svātanāya bhattam saddhim bhikkhusamghenā 'ti. adhivāsesi bhagavā tuṇhibhāvena. ||13|| atha kho Meṇḍako gahapati bhagavato adhivāsanam veditvā utthāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi. atha kho Meṇḍako gahapati tassā rattiya accayena paṇitam khādaniyam bhojaniyam pati-yādāpetvā bhagavato kālam ārocāpesi: kālo bhante, niṭṭhitam bhattan ti. atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacivaram ādāya yena Meṇḍakassa gahapatissa nivesanam ten' upasamkami, upasamkamitvā paññatte āsane nisīdi saddhim bhikkhusamghena. ||14|| atha kho Meṇḍakassa gahapatissa bhariyā ca putto ca suṇisā ca dāso ca yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdimsu. tesam bhagavā anupubbika-tham kathesi — la — aparappaccayā satthu sāsane bhagavantam etad avocum: — gha — ete mayam bhante bhagavantam saraṇam gacchāma dhammañ ca bhikkhusamghañ ca, upāsake no bhagavā dhāretu ajjatagge paṇupete saraṇam gate 'ti. ||15|| atha kho Meṇḍako gahapati buddhapamukham bhikkhusamgham paṇitena khādaniyena bhojaniyena sahattā santappetvā sampavāretvā bhagavantam bhuttāvim onītapattapaṇim ekamantam nisīdi. ekamantam nisinno kho Meṇḍako gahapati bhagavantam etad avoca: yāva bhante bhagavā Bhaddiye viharati, tāva aham buddhapamukhasa bhikkhusamghassa dhuvabhattenā 'ti. atha kho bhagavā Meṇḍakam gahapatim dhammiyā kathāya sandassetvā . . . sampahamsetvā utthāyāsanā pakkāmi. ||16||

atha kho bhagavā Bhaddiye yathābhirantam viharitvā Meṇḍakam gahapatim anāpucchā yena Aṅguttarāpo tena cārikam pakkāmi mahatā bhikkhusamghena saddhim adḍhatelasehi bhikkhusatehi. assosi kho Meṇḍako gahapati: bhagavā kira yena Aṅguttarāpo tena cārikam pakkanto mahatā . . . bhikkhusatehīti. atha kho Meṇḍako gahapati dāse ca kammakare ca āṇāpesi: tena hi bhāṇe bahum loṇam pi telam pi taṇḍulam pi khādaniyam pi sakāṭesu āropetvā āgacchatha, adḍhatelasāni ca gopālakasatāni adḍhatelasāni dhenusatāni ādāya āgacchantu, yattha bhagavantam passissāma tattha taruṇena khirena bhojessāma 'ti. ||17|| atha kho Meṇḍako

gahapati bhagavantam antarā magge kantāre sambhāvesi.
 atha kho Meṇḍako gahapati yena bhagavā ten' upasamkami,
 upasamkamitvā bhagavantam abhivādetvā ekamantam aṭṭhā-
 si. ekamantam t̥hito kho Meṇḍako gahapati bhagavantam
 5 etad avoca: adhivāsetu me bhante bhagavā svātanāya bha-
 ttam saddhim bhikkhusamghenā 'ti. adhivāsesi bhagavā
 tuṇhibhāvena. atha kho Meṇḍako gahapati bhagavato
 adhivāsanam viditvā bhagavantam abhivādetvā padakkhiṇam
 katvā pakkāmi. atha kho Meṇḍako gahapati tassā rattiya
 10 accayena paṇītam khādaniyam bhojaniyam paṭiyādāpetvā
 bhagavato kalam ārocāpesi: kālo bhante, niṭṭhitam bhattan
 ti. ||18|| atha kho bhagavā pubbaṇhasamayam nivāsetvā
 pattacivaram ādāya yena Meṇḍakassa gahapatissa parivesanā
 ten' upasamkami, upasamkamitvā paññatte āsane nisīdi sa-
 15 ddhim bhikkhusamghena. atha kho Meṇḍako gahapati addha-
 telasāni gopālakasatāni āṇāpesi: tena hi bhāṇe ekamekaṃ
 dhenum gahetvā ekamekassa bhikkhuno upatiṭṭhatha taruṇe-
 na khīrena bhojessāma 'ti. atha kho Meṇḍako gahapati
 buddhapamukhaṃ bhikkhusamghaṃ paṇītena khādaniyena
 20 bhojaniyena sahatthā santappesi sampavāresi taruṇena ca
 khīrena. bhikkhū kukkucāyantā khīraṃ na paṭigaṇhanti.
 paṭigaṇhatha bhikkhave paribhuñjathā 'ti. ||19|| atha kho
 Meṇḍako gahapati buddhapamukhaṃ bhikkhusamghaṃ pa-
 ṇītena khādaniyena bhojaniyena sahatthā santappetvā sampa-
 25 vāretvā taruṇena ca khīrena bhagavantam bhuttāvim onīta-
 pattapāṇim ekamantam nisīdi. ekamantam nisinno kho
 Meṇḍako gahapati bhagavantam etad avoca: santi bhante
 maggā kantārā appodakā appabhakkhā na sukarā apātheyye-
 na gantum. sādhu bhante bhagavā bhikkhūnam pātheyyam
 30 anujānātū 'ti. atha kho bhagavā Meṇḍakam gahapatim
 dhammiyā kathāya sandassetvā . . . sampahaṃsetvā utthā-
 yāsanā pakkāmi. ||20|| atha kho bhagavā etasmim nidāne
 dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhi-
 kkhave pañca gorase khīraṃ dadhim takkaṃ navanītam
 35 sappim. santi bhikkhave maggā kantārā appodakā appa-
 bhakkhā na sukarā apātheyyena gantum. anujānāmi bhi-
 kkhave pātheyyam pariyesitum, taṇḍulo taṇḍulatthikena,
 muggo muggatthikena, māso māsatthikena, loṇam loṇatthi-

kena, guḷo guḷatthikena, telam telatthikena, sappi sappitthikena. santi bhikkhave manussā saddhā pasannā, te kappiya-kārakānam hatthe hiraññam upanikkhipanti iminā ayyassa yaṃ kappiyaṃ taṃ dethā 'ti. anujānāmi bhikkhave yaṃ tato kappiyaṃ taṃ sāditaṃ. na tv evāham bhikkhave kenaci pariyāyena jātarūparajataṃ sādītabbam pariyesitabban ti vadāmīti. ||21|| **34**||

atha kho bhagavā anupubbena cārikaṃ caramāno yena Āpaṇaṃ tad avasari. assosi kho Keniyo jaṭilo : samaṇo khalu bho Gotamo Sakyaputto Sakyakulā pabbajito Āpaṇaṃ anuppatto Āpaṇe viharati. taṃ kho pana bhagavantam Gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato — la — sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hotīti. atha kho Keniyassa jaṭilassa etad ahosi : kiṃ nu kho ahaṃ samaṇassa Gotamassa harāpeyyan ti. ||1|| atha kho Keniyassa jaṭilassa etad ahosi : ye pi kho te brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro yesam idaṃ etarahi brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ tad anugāyanti tad anubhāsanti bhāsitaṃ anubhāsanti vācitaṃ anuvācenti, seyyath'idaṃ : Aṭṭhako Vāma-ko Vāmadevo Vessāmitto Yamataggi Aṅgiraso Bhāradvājo Vāseṭṭho Kassapo Bhagu, rattūparatā viratā vikālabhojanā, te evarūpāni pānāni sādiiṃsu, ||2|| samaṇo pi Gotamo rattūparato virato vikālabhojanā, arahati samaṇo pi Gotamo evarūpāni pānāni sāditaṃ ti, pahūtaṃ pānaṃ paṭiyādāpetvā kājehi gāhāpetvā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavatā saddhiṃ sammodi, sammodaniyaṃ kathaṃ saraṇiyaṃ vitisāretvā ekamantaṃ atṭhāsi. ekamantaṃ thito kho Keniyo jaṭilo bhagavantam etad avoca : paṭigaṇhātu me bhavaṃ Gotamo pānan ti. tena hi Keniya bhikkhūnaṃ dehīti. bhikkhū kukkucāyantaṃ na paṭigaṇhanti. paṭigaṇhatha bhikkhave paribhuñjathā 'ti. ||3|| atha kho Keniyo jaṭilo buddhapamukhaṃ bhikkhusaṃghaṃ pahūtehi pānehi sahatthā santappetvā sampavāretvā bhagavantam dhotahatthaṃ onītapattapāṇiṃ ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho Keniyaṃ jaṭilaṃ bhagavā dhammiyā kathāya sandassesī . . . sampahaṃsesī. atha

kho Keniyo jaṭilo bhagavatā dhammiyā kathāya sandassito . . . sampahamsito bhagavantam etad avoca : adhivāsetu me bhavam Gotamo svātanāya bhattam saddhim bhikkhusamghenā 'ti. ||4|| mahā kho Keniya bhikkhusamgho aḍḍhatelasāni bhikkhusatāni tvaṇ ca brāhmaṇesu abhippasanno 'ti. dutiyam pi kho Keniyo jaṭilo bhagavantam etad avoca : kiṇ cāpi bho Gotama mahā bhikkhusamgho aḍḍhatelasāni bhikkhusatāni ahaṇ ca brāhmaṇesu abhippasanno. adhivāsetu me . . . bhikkhusamghenā 'ti. mahā kho . . . abhippasanno 'ti. tatiyam pi kho Keniyo jaṭilo bhagavantam etad avoca : kiṇ cāpi . . . saddhim bhikkhusamghenā 'ti. adhivāsesi bhagavā tuṇhibhāvena. atha kho Keniyo jaṭilo bhagavato adhivāsanaṃ viditvā utṭhāyāsanaṃ pakkāmi. ||5|| atha kho bhagavā etasmim nidāne dhammikatham katvā bhikkhū āmantesi : anujānāmi bhikkhave aṭṭha pānāni : ambapānaṃ jambupānaṃ cocapānaṃ mocapānaṃ madhup. muddikāp. sālukap. phārusakapānaṃ. anujānāmi bhikkhave sabbam phalarasam ṭhapetvā dhaññaphalarasam. anujānāmi bhikkhave sabbam pattarasam ṭhapetvā dākarasam. anujānāmi bhikkhave sabbam puppharasam ṭhapetvā madhukapuppharasam. anujānāmi bhikkhave ucchurasan ti. ||6||

atha kho Keniyo jaṭilo tassā rattiyaṃ accayena sake assame paṇitaṃ khādaniyam bhojaniyam paṭiyādāpetvā bhagavato kālam ārocāpesi : kālo bho Gotama, niṭṭhitam bhattan ti. atha kho bhagavā pubbanhasamayam nivāsetvā pattacīvaram ādāya yena Keniyassa jaṭilassa assamo ten' upasamkamī, upasamkamitvā paññatte āsane nisīdi saddhim bhikkhusamghena. atha kho Keniyo jaṭilo buddhapamukham bhikkhusamgham paṇitena khādaniyena bhojaniyena sahatthā santappetvā sampavāretvā bhagavantam bhuttāvim onītapattapāṇim ekamantaṃ nisīdi. ||7|| ekamantaṃ nisinnaṃ kho Keniyam jaṭilaṃ bhagavā imāhi gāthāhi anumodi :

aggihuttamukhā yaññā, sāvithī chandaso mukham,
rājā mukham manussānam, nadīnam sāgaro mukham,
nakkhattānam mukham cando, ādicco tapataṃ mukham,
puññaṃ ākaṇkhamānānam samgho ve jayataṃ mukhan ti.

atha kho bhagavā Keniyam jaṭilaṃ imāhi gāthāhi anumoditvā utṭhāyāsanaṃ pakkāmi. ||8|| 35 ||

atha kho bhagavā Āpaṇe yathābhirantaṃ viharitvā yena Kusinārā tena cārikaṃ pakkāmi mahatā bhikkhusaṃghena saddhiṃ adḍhatelasehi bhikkhusatehi. assosun kho Kosinārakā Mallā: bhagavā kira Kusināraṃ āgacchati mahatā bhikkhusaṃghena saddhiṃ adḍhatelasehi bhikkhusatehīti. te saṃgaram akāmsu: yo bhagavato paccuggamanam na karissati pañca satāni daṇḍo 'ti. tena kho pana samayena Rojo Mallo āyasmato Ānandassa sahāyo hoti. atha kho bhagavā anupubbena cārikaṃ caramāno yena Kusinārā tad avasari. ||1|| atha kho Kosinārakā Mallā bhagavato paccuggamanam akāmsu. atha kho Rojo Mallo bhagavato paccuggamanam karitvā yenāyasmā Ānando ten' upasaṃkami, upasaṃkamitvā āyasmantaṃ Ānantaṃ abhivādetvā ekamantaṃ atṭhāsi. ekamantaṃ tṭhitaṃ kho Rojaṃ Mallam āyasmā Ānando etad avoca: ulāraṃ kho te idaṃ āvuso Roja yaṃ tvaṃ bhagavato paccuggamanam akāsi. nāhaṃ bhante Ānanda bahukato buddhena vā dhammena vā saṃghena vā, api ca nātīhi saṃgare kato yo bhagavato paccuggamanam na karissati pañca satāni daṇḍo 'ti. sa kho ahaṃ bhante Ānanda nātīnaṃ daṇḍabhaṃ evāhaṃ bhagavato paccuggamanam akāsin ti. atha kho āyasmā Ānando anattamanā aho: kathaṃ hi nāma Rojo Mallo evaṃ vakkhatīti. ||2|| atha kho āyasmā Ānando yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinna kho āyasmā Ānando bhagavantaṃ etad avoca: ayaṃ bhante Rojo Mallo abhiññāto nātamanusso. mahiddhiyo kho pana evarūpaṇaṃ nātamanussānaṃ imasmiṃ dhammavinaye pasādo. sādhu bhante bhagavā tathā karotu yathā Rojo Mallo imasmiṃ dhammavinaye pasīdeyyā 'ti. na kho taṃ Ānanda dukkaraṃ tathāgatena yathā Rojo Mallo imasmiṃ dhammavinaye pasīdeyyā 'ti. ||3|| atha kho bhagavā Rojaṃ Mallam mettana cittaṇa pharitvā utṭhāyāsanaṃ vihāraṃ pāvisi. atha kho Rojo Mallo bhagavatā mettana cittaṇa phutṭho seyyathāpi nāma gāvi taruṇavacchā eva eva vihārena vihāraṃ parivenena parivenaṃ upasaṃkamitvā bhikkhū pucchati: kahaṃ nu kho bhante etarahi so bhagavā viharati araham sammāsambuddho, dassanakāmaṃ hi mayaṃ taṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ ti. es' āvuso Roja

vihāro samvutadvāro, tena appasaddo upasamkamitvā ataramāno ālindaṃ pavisitvā ukkāsitvā aggalaṃ ākoṭehi, vivarissati te bhagavā dvāran ti. ||4|| atha kho Rojo Mallo yena so vihāro samvutadvāro tena appasaddo upasamkamitvā ataramāno ālindaṃ pavisitvā ukkāsitvā aggalaṃ ākoṭesi, vivari bhagavā dvāraṃ. atha kho Rojo Mallo vihāraṃ pavisitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnassa kho Rojassa Mallassa bhagavā anupubbikathaṃ kathesi seyyath' idam : dānakathaṃ — la — aparappaccayo satthu sāsane bhagavantam etad avoca : sādhu bhante ayyā mamañ ñeva paṭigaṇheyyum cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhāraṃ no aññesan ti. yesam kho Roja sekkena ñāṇena sekkena dassanena dhammo diṭṭho seyyathāpi tayā tesam pi evaṃ hoti : aho nūna ayyā amhākañ ñeva paṭigaṇheyyum cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhāraṃ no aññesan ti. tena hi Roja tava c' eva paṭigaṇhissanti aññesañ cā 'ti. ||5||

tena kho pana samayena Kusinārāyaṃ paṇitānaṃ bhattānaṃ bhattapaṭipāṭi adhiṭṭhitā hoti. atha kho Rojassa Mallassa paṭipāṭim alabhantassa etad ahosi : yaṃ nūnāhaṃ bhattaggaṃ olokeyyaṃ, yaṃ bhattagge nāddasaṃ taṃ paṭiyādeyyan ti. atha kho Rojo Mallo bhattaggaṃ olokento dve nāddasa dākañ ca piṭṭhakhādaniyañ ca. atha kho Rojo Mallo yenāyasmā Ānando ten' upasamkami, upasamkamitvā āyasmantaṃ Ānandaṃ etad avoca : idha me bhante Ānanda paṭipāṭim alabhantassa etad ahosi : yaṃ nūnāhaṃ bhattaggaṃ olokeyyaṃ, yaṃ bhattagge nāddasaṃ taṃ paṭiyādeyyan ti. so kho ahaṃ bhante Ānanda bhattaggaṃ olokento dve nāddasaṃ dākañ ca piṭṭhakhādaniyañ ca. sac' ahaṃ bhante Ānanda paṭiyādeyyaṃ dākañ ca piṭṭhakhādaniyañ ca, paṭigaṇheyya me bhagavā 'ti. tena hi Roja bhagavantam paṭipucchissāmīti. ||6|| atha kho āyasmā Ānando bhagavato etam atthaṃ ārocesi. tena h' Ānanda paṭiyādetū 'ti. tena hi Roja paṭiyādehīti. atha kho Rojo Mallo tassā rattiyā accayena pahūtaṃ dākañ ca piṭṭhakhādaniyañ ca paṭiyādapetvā bhagavato upanāmesi paṭigaṇhātu me bhante bhagavā dākañ ca piṭṭhakhādaniyañ cā 'ti. tena hi Roja bhikkhūnaṃ dehīti. bhikkhū kukkucāyantaṃ na pa-

ṭiṇaṇhanti. paṭiṇaṇhatha bhikkhave paribhuñjathā. 'ti ||7||
 atha kho Rojo Mallo buddhapamukhaṃ bhikkhusaṃghaṃ
 pahūtehi dākehi ca piṭṭhakhādaniyehi ca sahatthā santappe-
 tvā sampavāretvā bhagavantam dhotahattham onītapattapā-
 ñim ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho Rojaṃ
 Mallam bhagavā dhammiyā kathāya sandassetvā . . . sampa-
 hamsetvā utṭhāyāsanaṃ pakkāmi. atha kho bhagavā etasmim
 nidāne dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi
 bhikkhave sabbañ ca dākam sabbañ ca piṭṭhakhādani-
 yan ti. ||8||36||

atha kho bhagavā Kusinārāyam yathābhirantaṃ viha-
 ritvā yena Ātuma tena cārikaṃ pakkāmi mahatā bhikkhu-
 saṃghena saddhiṃ adḍhatelasehi bhikkhusatehi. tena kho
 pana samayena aññataro vuḍḍhapabbajito Ātumāyaṃ paṭiva-
 sati nahāpitapubbo, tassa dve dārakā honti mañjuka paṭi-
 bhāneyyakā dakkhā pariyodātasippā sake ācariyake nahāpi-
 takamme. ||1|| assosi kho so vuḍḍhapabbajito: bhagavā
 kira Ātumaṃ āgacchati mahatā bhikkhusaṃghena saddhiṃ
 adḍhatelasehi bhikkhusatehīti. atha kho so vuḍḍhapabbajito
 te dārake etad avoca: bhagavā kira tāta Ātumaṃ āgacchati
 mahatā bhikkhusaṃghena saddhiṃ adḍhatelasehi bhikkhusa-
 tehi. gacchatha tumhe tāta khurabhaṇḍam ādāya nāliyā-
 vāpakena anugharakaṃ-anugharakaṃ āhiṇḍatha loṇam pi
 telam pi taṇḍulam pi khādaniyam pi saṃharatha, bhagavato
 āgatassa yāgupānam karissāmā 'ti. ||2|| evaṃ tāta 'ti kho te
 dārakā tassa vuḍḍhapabbajitassa paṭisunītvā khurabhaṇḍam
 ādāya nāliyāvāpakena anugharakaṃ-anugharakaṃ āhiṇḍanti
 loṇam pi telam pi taṇḍulam pi khādaniyam pi saṃharantā.
 manussā te dārake mañjuka paṭibhāneyyake passitvā ye pi
 na kārāpetukāmā te pi kārāpenti kārāpetvāpi bahum denti.
 atha kho te dārakā bahum loṇam pi telam pi taṇḍulam pi
 khādaniyam pi saṃharimsu. ||3||

atha kho bhagavā anupubbenā cārikaṃ caramāno yena
 Ātuma tad avasari. tatra sudam bhagavā Ātumāyaṃ vi-
 harati Bhūṣāgāre. atha kho so vuḍḍhapabbajito tassā
 rattiya accayena pahūtaṃ yāguṃ paṭiyādāpetvā bhagavato
 upanāmesī paṭiṇaṇhātu me bhante bhagavā yāgun ti. jā-

nantāpi tathāgatā pucchanti — la — sāvakanam vā sikkhā-
 padam paññāpessāmā 'ti. atha kho bhagavā tam vuḍḍha-
 pabbajitam etad avoca : kut' āyam bhikkhu yāgū 'ti. atha
 kho so vuḍḍhapabbajito bhagavato etam attham ārocesi. ||4||
 vigarahi buddho bhagavā : ananucchaviyam moghapurisa ana-
 nulomikam appaṭirūpam assāmanakam akappiyam akaraṇi-
 yam. katham hi nāma tvam moghapurisa pabbajito akappi-
 ye samādapessasi. n' etam moghapurisa appasannānam vā
 pasādaya. vigarahitvā dhammikatham katvā bhikkhū āman-
 tesī : 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 yathābhirantam vihari-
 tvā yena Sāvattī tena cārikam pakkāmi. anupubbena
 cārikam caramāno yena Sāvattī tad avasari. tatra sudam
 bhagavā Sāvattīyam viharati Jetavane Anātha-
 piṇḍikassa ārāme. tena kho pana samayena Sāvattīyam
 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 saṃghikāni bījāni puggalikāya
 bhūmiyā ropiyanti, puggalikāni bījāni saṃghikāya bhūmi-
 yā ropiyanti. bhagavato etam attham ārocesum. saṃghi-
 kāni bhikkhave bījāni puggalikāya bhūmiyā ropitāni
 bhāgam datvā paribhuñjitabbāni, puggalikāni bījāni
 saṃghikāya bhūmiyā ropitāni bhāgam datvā paribhuñji-
 tabbānīti. ||1||39||

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

ṭikkhittam, taṇ ce kappiyam anulometi akappiyam paṭibāhati, tam vo kappati. yañ ca bhikkhave mayā idam kappatīti ananuññātam, tañ ce akappiyam anulometi kappiyam paṭibāhati, tam vo na kappati. yaṃ bhikkhave mayā idam kappatīti ananuññātam, tañ ce kappiyam anulometi akappiyam paṭibāhati, tam vo kappatīti. || 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 kappatīti. 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 kappatīti. || 3 || 40 ||

bhesajjakkhandhakam chaṭṭham.

imamhi khandhake vatthum ekasatam chavatthum. tassa uddānam :

sāradike, vikāle pi, vasam, mūle, piṭṭhehi ca,
 kasāvehi, paṇṇa-phalam, jatu-loṇam, chakanam ca,|
 cunṇam, cālīnī, mamsaṇ ca, añjanam, upapisanam,
 añjanī, ucca-parutā, salākā, salākodhani,|
 thavikam, bandhakam, suttam, muddhani telam, natthu ca,
 natthukaraṇī, dhūmaṇ ca, nettañ, cā, 'pidhānam, thavi,|
 telapākesu, majjañ ca, atikkhitta-abbhañjanam,
 tumbam, sedam, sambhāraṇ ca, mahā-bhaṇḍodakam tathā,|
 dakakotṭham, lohitaṇ ca, visāṇam, pādabbhañjanam,
 5 pajjam, sattham, kasāvaṇ ca, tilakakka-kabaḷikam,|

- colam, sāsapakutṭaṇi ca, dhûma-sakkharikâya ca,
 vaṇatelaṃ, vikâsikaṃ, vikataṇi ca, paṭiggahaṃ,|
 gûthaṃ, karonto, loḷiṇi ca, khâraṃ, muttahaṇṭakî,
 gandhâ, virecanaṇi c'eva, acchâ, 'kaṭa-katṭakataṃ,|
 paṭicchâdani-pabbhârâ, ârâmi, sattahena ca,
 guḷaṃ, muggaṃ, sovîraṇi ca, sâmapâkâ, punâ pace,|
 punânuṇṇâsi, dubbhikkhe, phalaṇi ca, tila-khâdani,
 purebhattaṃ, kâyaḍḍho, nibbattaṇi ca, bhagandalaṃ,|
 vatthikammaṇi ca, Suppi ca, manussamaṃsaṃ eva ca,
 10 hatthi, assâ, sunakho ca, ahi, sîha-vyaggha-dîpikaṃ,|
 accha-taracchamaṃsaṇi ca, paṭipâṭi ca, yâgu ca,
 taruṇaṃ aṇṇatara, guḷaṃ, Sunidh'-âvasathâgâraṃ,|
 Ambapâlî ca, Licchavî, Gaṇḍâ, Koṭi saccakathâ,
 uddissakataṃ, subhikkhaṃ punad eva paṭikkhipi,|
 megho, Yasojo, Meṇḍako ca, gorasaṃ pâtheyyakena ca,
 Keni, ambo, jambu, coca-moca-madhu, muddikâ, sâlukaṃ,|
 phârusakâ, dâka-piṭṭhaṃ, Âtumâyam nahâpito,
 Sâvatthiyaṃ phala-bijaṃ, kasmim thâne ca, kâliko 'ti.

MAHĀVAGGA.

VII.

Tena samayena buddho bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana samayena tiṃsamattā Pāṭheyyakā bhikkhū sabbe āra-
 ñṇakā sabbe piṇḍapātīkā sabbe paṃsukūlikā sabbe tecīvarikā Sāvattiṃ gacchantā bhagavantam dassanāya upakaṭṭhāya vassūpanāyikāya nāsakkhimsu Sāvatthiyaṃ vassūpanāyikaṃ sambhāvetum, antarā magge Sākete vassam upagacchimsu. te ukkaṇṭhitarūpā vassam vasimsu : āsanneva no bhagavā viharati ito chasu yojanesu na ca mayam labhāma bhagavantam dassanāya 'ti. atha kho te bhikkhū vassam vutthā temāsaccayena katāya pavāraṇāya deve vassante udakasamgahe udakacikkhale okapunnehi cīvarehi kilantarūpā yena Sāvatti Jetavanam Anāthapiṇḍikassa ārāmo yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdimsu. ||1|| āciṇṇam kho pan' etaṃ buddhānam bhagavantānam āgantukehi bhikkhūhi saddhiṃ paṭisammoditum. atha kho bhagavā te bhikkhū etad avoca : kacci bhikkhave khamanīyaṃ, kacci yāpanīyaṃ, kacci samaggā sammodamānā avivadamānā phāsukaṃ vassam vassittha na ca piṇḍakena kilamittā 'ti. khamanīyaṃ bhagavā, yāpanīyaṃ bhagavā, samaggā ca mayam bhante sammodamānā avivadamānā vassam vassimbā na ca piṇḍakena kilamimbā. idha mayam bhante tiṃsamattā Pāṭheyyakā bhikkhū Sāvattiṃ āgacchantā bhagavantam dassanāya upakaṭṭhāya vassūpanāyikāya nāsakkhimbā Sāvatthiyaṃ vassūpanāyikaṃ sambhāvetum, antarā magge Sākete vassam upagacchimbā. 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 addhānam āgatā 'ti. ||2|| atha kho
 bhagavā etasmim nidāne dhammikatham katvā bhikkhū
 āmantesi : anujānāmi bhikkhave vassam vutthānam bhikkhū-
 nam kaṭhinam attharītum. atthatakaṭhinānam vo bhi-
 kkhave pañca kappissanti anāmantacāro asamādānacāro gaṇa-
 bhojanam yāvadatthacīvaram yo ca tattha cīvaruppādo so
 nesam bhavissati. atthatakaṭhinānam vo bhikkhave imāni
 pañca kappissanti. evañ ca pana bhikkhave kaṭhinam attha-
 ritabbam : ||3|| vyattena bhikkhunā paṭibalena saṃgho nā-
 petabbo : suṇātu me bhante saṃgho. idam saṃghassa kaṭhi-
 nadussam uppannam. yadi saṃghassa pattakallam, saṃgho
 imam kaṭhinadussam itthannāmassa bhikkhuno dadeyya ka-
 ṭhinam attharītum. esā fiatti. suṇātu me bhante saṃgho.
 idam saṃghassa kaṭhinadussam uppannam. saṃgho imam
 kaṭhinadussam itthannāmassa bhikkhuno deti kaṭhinam
 attharītum. yassāyasmato khamati imassa kaṭhinadussassa
 itthannāmassa bhikkhuno dānam kaṭhinam attharītum so
 tunh' assa. yassa na kkhamati so bhāseyya. dinnam idam
 saṃghena kaṭhinadussam itthannāmassa bhikkhuno kaṭhinam
 attharītum. khamati saṃghassa, tasmā tunhī, evam etaṃ
 dhārayāmiti. ||4|| evam kho bhikkhave atthataṃ hoti kaṭhi-
 nam, evam anattthatam. kathaṃ ca bhikkhave anattthatam
 hoti kaṭhinam. na ullikhitamattena atthataṃ hoti kaṭhi-
 nam, na dhovanamattena atthataṃ hoti kaṭhinam, na cīvara-
 vicāraṇamattena atth. h. kaṭh., na cchedanamattena atth. h.
 k., na bandhanamattena atth. h. k., na ovaṭṭikakaraṇama-
 ttena atth. h. k., na kaṇḍusakaraṇamattena atth. h. k., na
 dalhikammakaraṇamattena atth. h. k., na anuvātakaraṇa-
 mattena atth. h. k., na paribhaṇḍakaraṇamattena atth. h. k.,
 na ovaddheyyakaraṇamattena 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 saṃghāṭiya atth. h. k.,

na aññatra uttarāsaṅgena atth. h. k., na aññatra antaravāsa-
kena atth. h. k., na aññatra pañcakena vā atirekapañcakena
vā tadah' eva sañchinnena samaṇḍalikatena atth. h. k., na
aññatra puggalassa atthārā atth. h. kaṭṭhinam. sammā c' eva
atthataṃ hoti kaṭṭhinam tañ ce nissīmaṭṭho anumodati evam
pi anatthataṃ hoti kaṭṭhinam. evam kho bhikkhave anattha-
taṃ hoti kaṭṭhinam. ||5|| kathaṃ ca bhikkhave atthataṃ hoti
kaṭṭhinam. ahatena atthataṃ hoti kaṭṭhinam, ahatakappena
atth. h. k., pilotikāya atth. h. k., paṃsukūlena atth. h. k.,
pāpaṇikena atth. h. k., animittakatena atth. h. k., aparika-
thākatena atth. h. k., akukkukatena atth. h. k., asannidhika-
tena atth. h. k., anissaggiyena atth. h. k., kappakatena atth.
h. k., saṃghāṭiyā atth. h. k., uttarāsaṅgena atth. h. k., anta-
ravāsakena atth. h. k., pañcakena vā atirekapañcakena vā
tadah' eva sañchinnena samaṇḍalikatena atth. h. k., pugga-
lassa atthārā atth. h. k., sammā c' eva atthataṃ hoti kaṭṭhi-
nam tañ ce sīmaṭṭho anumodati evam pi atthataṃ hoti kaṭṭhi-
nam. evam kho bhikkhave atthataṃ hoti kaṭṭhinam. ||6||

kathaṃ ca bhikkhave ubbhatam hoti kaṭṭhinam. atṭh' imā
bhikkhave mātikā kaṭṭhinassa ubbhārāya pakkamananti-
kā niṭṭhānantikā sannīṭṭhānantikā nāsanantikā savanantikā
āsāvachchedikā sīmātikantikā sahubbhārā 'ti. ||7||1||

bhikkhu atthatakaṭṭhino katacīvaram ādāya pakkamati na
paccessan ti. tassa bhikkhuno pakkamanantiko kaṭṭhinu-
ddhāro. bhikkhu atthatakaṭṭhino cīvaram ādāya pakkamati,
tassa bahisīmagatassa evam hoti: idh' ev' imam cīvaram kā-
ressam na paccessan ti, so tam cīvaram kāreti. tassa bhi-
kkhuno niṭṭhānantiko kaṭṭhinuddhāro. bhikkhu atthataka-
ṭṭhino cīvaram ādāya pakkamati, tassa bahisīmagatassa evam
hoti: n' ev' imam cīvaram kāressam na paccessan ti. tassa
bhikkhuno sannīṭṭhānantiko kaṭṭhinuddhāro. bhikkhu attha-
takāṭṭhino cīvaram ādāya pakkamati, tassa bahisīmagatassa
evam hoti: idh' ev' imam cīvaram kāressam na paccessan ti,
so tam cīvaram kāreti, tassa tam cīvaram kayiramānam nassa-
ti. tassa bhikkhuno nāsanantiko kaṭṭhinuddhāro. ||1|| bhi-
kkhu atthatakaṭṭhino cīvaram ādāya pakkamati paccessan ti,
so bahisīmagato tam cīvaram kāreti, so katacīvaro suṇāti:

ubbhatam kira tasmim āvāse kaṭṭhinan ti. tassa bhikkhuno savanantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvaram ādāya pakkamati paccessan ti, so bahisīmagato tam cīvaram kāreti, so katacīvaro paccessam paccessan ti bahiddhā kaṭṭhinuddhāram vītināmeti. tassa bhikkhuno sīmātikantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvaram ādāya pakkamati paccessan ti, so bahisīmagato tam cīvaram kāreti, so katacīvaro paccessam paccessan ti sambhūṇāti kaṭṭhinuddhāram. tassa bhikkhuno saha bhikkhūhi kaṭṭhinuddhāro. ||2||2||

ādāyasattakam niṭṭhitam.

bhikkhu atthatakaṭṭhino katacīvaram samādāya pakkamati na paccessan ti. tassa bhikkhuno pakkamanantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvaram samādāya pakkamati, tassa bahisīmagatassa evam hoti: idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvaram samādāya pakkamati, tassa bahisīmagatassa evam hoti: n' ev' imam cīvaram kāressam na paccessan ti. tassa bhikkhuno sannīṭṭhānantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvaram samādāya 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 kaṭṭhinuddhāro. ||1|| bhikkhu atthatakaṭṭhino cīvaram samādāya pakkamati paccessan ti, so bahisīmagato tam cīvaram kāreti, so katacīvaro suṇāti: ubbhatam kira tasmim āvāse kaṭṭhinan ti. tassa bhikkhuno savanantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvaram samādāya pakkamati paccessan ti, so bahisīmagato tam cīvaram kāreti, so katacīvaro paccessam paccessan ti bahiddhā kaṭṭhinuddhāram vītināmeti. tassa bhikkhuno sīmātikantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvaram samādāya pakkamati paccessan ti, so bahisīmagato tam cīvaram kāreti, so katacīvaro paccessam paccessan ti sambhūṇāti kaṭṭhinuddhāram. tassa bhikkhuno saha bhikkhūhi kaṭṭhinuddhāro. ||2||3||

samādāyasattakam niṭṭhitam.

bhikkhu atthatakāṭhino 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 kāṭhinuddhāro *is omitted.*) . . . saha bhikkhūhi kāṭhinuddhāro. ||1||4||

ādāyachakkam niṭṭhitam.

bhikkhu atthatakāṭhino 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 kāṭhinuddhāro *is omitted.*) . . . saha bhikkhūhi kāṭhinuddhāro. ||1||5||

samādāyachakkam.

bhikkhu atthatakāṭhino cīvaram ādāya pakkamati, tassa bahisīmagatassa evam hoti: idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko kāṭhinuddhāro. bhikkhu atthatakāṭhino cīvaram ādāya pakkamati, tassa bahisīmagatassa evam hoti: n' ev' imam cīvaram kāressam na paccessan ti. tassa bhikkhuno sannitṭhānantiko kāṭhinuddhāro. bhikkhu atthatakāṭhino 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 kāṭhinuddhāro. ||1|| bhikkhu atthatakāṭhino cīvaram ādāya pakkamati na paccessan ti, tassa bahisīmagatassa evam hoti: idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko kāṭhinuddhāro. bhikkhu atthatakāṭhino cīvaram ādāya pakkamati na paccessan ti, tassa bahisīmagatassa evam hoti: n' ev' imam cīvaram kāressan ti. tassa bhikkhuno sannitṭhānantiko kāṭhinuddhāro. bhikkhu atthatakāṭhino cīvaram ādāya pakkamati na paccessan ti, tassa bahisīmagatassa evam hoti: idh' ev' imam cīvaram kāressan

ti, so taṃ cīvaram kāreti, tassa taṃ cīvaram kayiramānaṃ 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 bahisiṃmagatassa evaṃ hoti : idh' ev' imaṃ cīvaram kāressaṃ na paccessan ti, so taṃ 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 bahisiṃmagatassa evaṃ hoti : n' ev' imaṃ cīvaram kāressaṃ na paccessan ti. tassa bhikkhuno sannitiṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaram ādāya pakkamati anadhiṭṭhitena, n' ev' assa hoti paccessan ti, na pan' assa hoti na paccessan ti, tassa bahisiṃmagatassa evaṃ hoti : idh' ev' imaṃ cīvaram kāressaṃ na paccessan ti, so taṃ cīvaram kāreti, tassa taṃ cīvaram kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. ||3|| bhikkhu atthatakaṭhino cīvaram ādāya pakkamati paccessan ti, tassa bahisiṃmagatassa evaṃ hoti : idh' ev' imaṃ cīvaram kāressaṃ na paccessan ti, so taṃ cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaram ādāya pakkamati paccessan ti, tassa bahisiṃmagatassa evaṃ hoti : idh' ev' imaṃ cīvaram kāressaṃ na paccessan ti, so taṃ cīvaram kāreti, tassa taṃ cīvaram kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaram ādāya pakkamati paccessan ti, so bahisiṃmagato taṃ cīvaram kāreti, so katacīvaro suṇāti : ubbhaṭaṃ kira tasmim āvāse kaṭhinaṃ ti. tassa bhikkhuno savanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaram ādāya pakkamati paccessan ti, so bahisiṃmagato taṃ cīvaram kāreti, so katacīvaro paccessaṃ paccessan ti bahiddhā kaṭhinuddhāraṃ vītināmeti. tassa bhikkhuno sīmātikantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaram ādāya pakkamati paccessan ti, so bahisiṃmagato taṃ cīvaram kāreti, so katacīvaro paccessaṃ paccessan ti sambhu-

ṇāti kaṭhinuddhāraṃ. tassa bhikkhuno saha bhikkhūhi kaṭhinuddhāro. || 4 || 6 ||

bhikkhu atthatakaṭhino cīvaraṃ samādaya pakkamati — pa — ādayapakkamanavārasadisam evaṃ vitthāretabbam — la — bhikkhu atthatakaṭhino vippakatacīvaraṃ ādaya pakkamati — la — samādayapakkamanavārasadisam evaṃ vitthāretabbam — la — bhikkhu atthatakaṭhino vippakatacīvaraṃ samādaya pakkamati . . . (= ch. 6; read vippakatacīvaraṃ samādaya instead of cīvaraṃ ādaya.) . . . saha bhikkhūhi kaṭhinuddhāro. || 1 || 7 ||

ādayabhāṇavāraṃ niṭṭhitam.

bhikkhu atthatakaṭhino cīvarāśāya pakkamati, so bahisīmagato taṃ cīvarāsaṃ payirupāsati anāsāya labhati āśāya na labhati, tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvarāśāya . . . tassa evaṃ hoti: n' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti. tassa bhikkhuno sannitṭhānantiko kaṭhinuddhāro. . . . tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti, tassa taṃ cīvaraṃ kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvarāśāya pakkamati, tassa bahisīmagata tassa evaṃ hoti: idh' ev' imaṃ cīvarāsaṃ payirupāsissaṃ na paccessaṃ ti, so taṃ cīvarāsaṃ payirupāsati, tassa sā cīvarāśā upacchijjati. tassa bhikkhuno āśāvacchediko kaṭhinuddhāro. || 1 || bhikkhu atthatakaṭhino cīvarāśāya pakkamati na paccessaṃ ti, so bahisīmagato taṃ cīvarāsaṃ payirupāsati anāsāya labhati āśāya na labhati, tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ ti, so taṃ cīvaraṃ kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino . . . tassa evaṃ hoti: n' ev' imaṃ cīvaraṃ kāressaṃ ti. tassa bhikkhuno sannitṭhānantiko kaṭhinuddhāro . . . tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ ti, so taṃ cīvaraṃ kāreti, tassa taṃ cīvaraṃ kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvarāśāya pakkamati na paccessaṃ ti, tassa bahisī-

magatassa evaṃ hoti: idh' ev' imaṃ cīvarāsaṃ payirupāsissaṃ ti, so taṃ cīvarāsaṃ payirupāsati, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āsāvachchediko kaṭhinuddhāro. ||2|| bhikkhu atthatakaṭhino cīvarāsāya pakkamati anadhiṭṭhitena, n' ev' assa hoti paccessaṃ ti, na paṇ' assa hoti na paccessaṃ ti, so bahisimagato taṃ cīvarāsaṃ payirupāsati anāsāya labhati āsāya na labhati, tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro . . . tassa evaṃ hoti: n' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti. tassa bhikkhuno sannitṭhānantiko kaṭhinuddhāro . . . tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti, tassa taṃ cīvaraṃ kayiramānaṃ nassaṃti. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvarāsāya pakkamati anadhiṭṭhitena, n' ev' assa hoti paccessaṃ ti, na paṇ' assa hoti na paccessaṃ ti, tassa bahisimagatassa evaṃ hoti: idh' ev' imaṃ cīvarāsaṃ payirupāsissaṃ na paccessaṃ ti, so taṃ cīvarāsaṃ payirupāsati, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āsāvachchediko kaṭhinuddhāro. ||3||8||

anāsādolāsakam niṭṭhitam.

bhikkhu atthatakaṭhino cīvarāsāya pakkamati paccessaṃ ti, so bahisimagato taṃ cīvarāsaṃ payirupāsati āsāya labhati anāsāya na labhati, tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro . . . tassa evaṃ hoti: n' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti. tassa bhikkhuno sannitṭhānantiko kaṭhinuddhāro . . . tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti, tassa taṃ cīvaraṃ kayiramānaṃ nassaṃti. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvarāsāya pakkamati paccessaṃ ti, tassa bahisimagatassa evaṃ hoti: idh' ev' imaṃ cīvarāsaṃ payirupāsissaṃ na paccessaṃ ti, so taṃ cīvarāsaṃ payirupāsati, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āsāvachchediko kaṭhinuddhāro. ||1|| bhikkhu atthatakaṭhino cīvarāsāya pakkamati paccessaṃ ti, so bahisimagato suṇāti: ubbhatam

kira tasmim āvāse kaṭṭhinaṃ ti, tassa evaṃ hoti : yato tasmim āvāse ubbhatam kaṭṭhinaṃ idh' ev' imam cīvarāsaṃ payirupāsissan ti, so tam cīvarāsaṃ payirupāsati āsāya labhati anāsāya na labhati, tassa evaṃ hoti : idh' ev' imam cīvaraṃ kāressam na paccessan ti, so tam cīvaraṃ kāreti. tassa bhikkhuno niṭṭhānantiko kaṭṭhinuddhāro . . . tassa evaṃ hoti : n' ev' imam cīvaraṃ kāressam na paccessan ti. tassa bhikkhuno sanniṭṭhānantiko kaṭṭhinuddhāro . . . tassa evaṃ hoti : idh' ev' imam cīvaraṃ kāressam na paccessan ti, so tam cīvaraṃ kāreti, tassa tam cīvaraṃ kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvarāsaṃ pakkamati paccessan ti, so bahisimagato suṇāti : ubbhatam kira tasmim āvāse kaṭṭhinaṃ ti, tassa evaṃ hoti : yato tasmim āvāse ubbhatam kaṭṭhinaṃ idh' ev' imam cīvarāsaṃ payirupāsissam na paccessan ti, so tam cīvarāsaṃ payirupāsati, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āsāvachediko kaṭṭhinuddhāro. ||2|| bhikkhu atthatakaṭṭhino cīvarāsaṃ pakkamati paccessan ti, so bahisimagato tam cīvarāsaṃ payirupāsati āsāya labhati anāsāya na labhati, so tam cīvaraṃ kāreti, so katacīvaro suṇāti : ubbhatam kira tasmim āvāse kaṭṭhinaṃ ti. tassa bhikkhuno savanantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvarāsaṃ pakkamati paccessan ti, tassa bahisimagatassa evaṃ hoti : idh' ev' imam cīvarāsaṃ payirupāsissam na paccessan ti, so tam cīvarāsaṃ payirupāsati, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āsāvachediko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvarāsaṃ pakkamati paccessan ti, so bahisimagato tam cīvarāsaṃ payirupāsati āsāya labhati anāsāya na labhati, so tam cīvaraṃ kāreti, so katacīvaro paccessam paccessan ti bahiddhā kaṭṭhinuddhāraṃ vītināmeti. tassa bhikkhuno sīmātikantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvarāsaṃ pakkamati paccessan ti, so bahisimagato tam cīvarāsaṃ payirupāsati āsāya labhati anāsāya na labhati, so tam cīvaraṃ kāreti, so katacīvaro paccessam paccessan ti sambhunaṇāti kaṭṭhinuddhāraṃ. tassa bhikkhuno saha bhikkhūhi kaṭṭhinuddhāro. ||3||9||

āsādoḷasakam niṭṭhitam.

bhikkhu atthatakāṭhino kenacid eva karaṇīyena pakkamati, tassa bahisīmagatassa cīvarāsā uppajjati, so taṃ cīvarāsaṃ payirupāsati anāsāya labhati āsāya na labhati, tassa evaṃ hoti : idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti. tassa bhikkhuno niṭṭhānantiko kāṭhinuddhāro . . . tassa evaṃ hoti : n' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti. tassa bhikkhuno sannitiṭṭhānantiko kāṭhinuddhāro . . . tassa evaṃ hoti : idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti, tassa taṃ cīvaraṃ kayiramānaṃ naassati. tassa bhikkhuno nāsanantiko kāṭhinuddhāro. bhikkhu atthatakāṭhino kenacid eva karaṇīyena pakkamati, tassa bahisīmagatassa cīvarāsā uppajjati, tassa evaṃ hoti : idh' ev' imaṃ cīvarāsaṃ payirupāsissaṃ na paccessaṃ ti, so taṃ cīvarāsaṃ payirupāsati, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āsāvachediko kāṭhinuddhāro. ||1|| bhikkhu atthatakāṭhino kenacid eva karaṇīyena pakkamati na paccessaṃ ti, tassa bahisīmagatassa cīvarāsā uppajjati, so taṃ cīvarāsaṃ payirupāsati anāsāya labhati āsāya na labhati, tassa evaṃ hoti : idh' ev' imaṃ cīvaraṃ kāressaṃ ti, so taṃ cīvaraṃ kāreti, tassa bhikkhuno niṭṭhānantiko kāṭhinuddhāro . . . tassa evaṃ hoti : n' ev' imaṃ cīvaraṃ kāressaṃ ti. tassa bhikkhuno sannitiṭṭhānantiko kāṭhinuddhāro . . . tassa evaṃ hoti : idh' ev' imaṃ cīvaraṃ kāressaṃ ti, so taṃ cīvaraṃ kāreti, tassa taṃ cīvaraṃ kayiramānaṃ naassati. tassa bhikkhuno nāsanantiko kāṭhinuddhāro. bhikkhu atthatakāṭhino kenacid eva karaṇīyena pakkamati na paccessaṃ ti, tassa bahisīmagatassa cīvarāsā uppajjati, tassa evaṃ hoti : idh' ev' imaṃ cīvarāsaṃ payirupāsissaṃ ti, so taṃ cīvarāsaṃ payirupāsati, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āsāvachediko kāṭhinuddhāro. ||2|| bhikkhu atthatakāṭhino kenacid eva karaṇīyena pakkamati anadhiṭṭhitena, n' ev' assa hoti paccessaṃ ti, na paṇ' assa hoti na paccessaṃ ti, tassa bahisīmagatassa cīvarāsā uppajjati, so taṃ cīvarāsaṃ payirupāsati anāsāya labhati āsāya na labhati, tassa evaṃ hoti : idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti. tassa bhikkhuno niṭṭhānantiko kāṭhinuddhāro . . . tassa evaṃ hoti : n' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti. tassa bhikkhuno sanni-

ṭṭhānantiko kaṭhinuddhāro . . . tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti, tassa taṃ cīvaraṃ kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino kenacid eva karaṇīyena pakkamati anadhiṭṭhiteṇa, n' ev' assa hoti paccessaṃ ti, na paṇ' assa hoti na paccessaṃ ti, tassa bahisiṃmagatassa cīvarāsaṃ uppajjati, tassa evaṃ hoti: idh' ev' imaṃ cīvarāsaṃ payirupāsissaṃ na paccessaṃ ti, so taṃ cīvarāsaṃ payirupāsati, tassa sa cīvarāsaṃ upacchijjati. tassa bhikkhuno āśāvachediko kaṭhinuddhāro. ||3||10||
karaṇīyadoḷasakaṃ niṭṭhitam.

bhikkhu atthatakaṭhino disaṃgamiko pakkamati cīvara-
paṭivisaṃ apacinayamāno, taṃ enaṃ disaṃgataṃ bhikkhū
pucchanti: kahaṃ tvaṃ āvuso vassaṃ vuttho kattha ca te
cīvaraṇi paṭivisaṃ 'ti. so evaṃ vadeti: amukasmim āvāse vassaṃ
vuttho 'mhi tattha ca me cīvaraṇi paṭivisaṃ ti. te evaṃ vadanti:
gacchāvuso taṃ cīvaraṃ āhara, mayan te idha cīvaraṃ ka-
rissāma 'ti. so taṃ āvāsaṃ gantvā bhikkhū pucchati:
kahaṃ me āvuso cīvaraṇi paṭivisaṃ 'ti. te evaṃ vadanti: ayaṇ
te āvuso cīvaraṇi paṭivisaṃ, kahaṃ gamissasīti. so evaṃ vadeti:
amukaṃ nāma āvāsaṃ gamissāmi tattha me bhikkhū cīvaraṃ
karissantīti. te evaṃ vadanti: alaṃ āvuso mā agamāsi,
mayan te idha cīvaraṃ karissāma 'ti: tassa evaṃ hoti: idh'
ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ
kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro. bhi-
kkhu atthatakaṭhino disaṃgamiko pakkamati — la — tassa
bhikkhuno sanniṭṭhānantiko kaṭhinuddhāro. bhikkhu attha-
takaṭhino disaṃgamiko pakkamati — la — tassa bhikkhuno
nāsanantiko kaṭhinuddhāro. ||1|| bhikkhu atthatakaṭhino
disaṃgamiko pakkamati cīvaraṇi paṭivisaṃ apacinayamāno . . .
ayaṇ te āvuso cīvaraṇi paṭivisaṃ 'ti. so taṃ cīvaraṃ ādāya taṃ
āvāsaṃ gacchati, taṃ enaṃ antarā magge bhikkhū pucch-
anti: āvuso kahaṃ gamissasīti. so evaṃ vadeti: amukaṃ
nāma āvāsaṃ gamissāmi, tattha me bhikkhū cīvaraṃ ka-
rissantīti. te evaṃ vadanti: alaṃ āvuso mā agamāsi, mayan
te idha cīvaraṃ karissāma 'ti. tassa evaṃ hoti: idh' ev' imaṃ
cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti.

tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro . . . tassa evaṃ hoti : n' ev' imaṃ cīvaram kāressaṃ na paccessaṃ ti. tassa bhikkhuno sannīṭṭhānantiko kaṭhinuddhāro . . . idh' ev' imaṃ cīvaram kāressaṃ na paccessaṃ ti, so taṃ cīvaram kāreti, tassa taṃ cīvaram kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. ||2|| bhikkhu atthatakaṭhino disaṃgamiko pakkamati cīvaram apacinayamāno . . . ayaṃ te āvuso cīvarapaṭiviso 'ti. so taṃ cīvaram ādāya taṃ āvasaṃ gacchati, tassa taṃ āvasaṃ gacchantassa evaṃ hoti : idh' ev' imaṃ cīvaram kāressaṃ na paccessaṃ ti, so taṃ cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro . . . n' ev' imaṃ cīvaram kāressaṃ na paccessaṃ ti. tassa bhikkhuno sannīṭṭhānantiko kaṭhinuddhāro . . . idh' ev' imaṃ cīvaram kāressaṃ na paccessaṃ ti, so taṃ cīvaram kāreti, tassa taṃ cīvaram kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. ||3||11||

apacinanavakaṃ niṭṭhitam.

bhikkhu atthatakaṭhino phāsuviḥārīko cīvaram ādāya pakkamati amukaṃ nāma āvasaṃ gamissāmi, tattha me phāsu bhavissati vasissāmi, no ce me phāsu bhavissati amukaṃ nāma āvasaṃ gamissāmi, tattha me phāsu bhavissati vasissāmi, no ce me phāsu bhavissati amukaṃ nāma āvasaṃ gamissāmi, tattha me phāsu bhavissati vasissāmi, no ce me phāsu bhavissati paccessaṃ ti. tassa bahisīmagatassa evaṃ hoti : idh' ev' imaṃ cīvaram kāressaṃ na paccessaṃ ti, so taṃ cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino phāsuviḥārīko . . . paccessaṃ ti. tassa bahisīmagatassa evaṃ hoti : n' ev' imaṃ cīvaram kāressaṃ na paccessaṃ ti. tassa bhikkhuno sannīṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino phāsuviḥārīko . . . paccessaṃ ti. tassa bahisīmagatassa evaṃ hoti : idh' ev' imaṃ cīvaram kāressaṃ na paccessaṃ ti, so taṃ cīvaram kāreti, tassa taṃ cīvaram kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino phāsuviḥārīko . . . paccessaṃ ti. so bahisīmagato taṃ cīvaram kāreti, so katacīvaro paccessaṃ paccessaṃ ti bahiddhā kaṭhinuddhāraṃ vītināmeti. tassa bhikkhuno si-

mātikantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino phāsuviḥāriko . . . paccessan ti. so bahisimagato taṃ cīvaram kāreti, so katacīvaro paccessam paccessan ti sambhunaṭi kaṭhinuddhāram. tassa bhikkhuno saha bhikkhūhi kaṭhinuddhāro. ||1||12||

phāsuviḥārapañcakam niṭṭhitam.

dve 'me bhikkhave kaṭhinassa palibodhā dve apalibodhā. katame ca bhikkhave dve kaṭhinassa palibodhā. āvāsapalibodho ca cīvarapalibodho ca. kathaṇ ca bhikkhave āvāsapalibodho hoti. idha bhikkhave bhikkhu vassati vātasmiṃ āvāse sāpekkho vā pakkamati paccessan ti. evaṃ kho bhikkhave āvāsapalibodho hoti. kathaṇ ca bhikkhave cīvarapalibodho hoti. idha bhikkhave bhikkhuno cīvaram akataṃ vā hoti vippakataṃ vā cīvarāsā vā anupacchinnā. evaṃ kho bhikkhave cīvarapalibodho hoti. ime kho bhikkhave dve kaṭhinassa palibodhā. ||1|| katame ca bhikkhave dve kaṭhinassa apalibodhā. āvāsaapalibodho ca cīvaraapalibodho ca. kathaṇ ca bhikkhave āvāsaapalibodho hoti. idha bhikkhave bhikkhu pakkamati tamhā āvāsā cattena vantena muttena anapekkhena na paccessan ti. evaṃ kho bhikkhave āvāsaapalibodho hoti. kathaṇ ca bhikkhave cīvaraapalibodho hoti. idha bhikkhave bhikkhuno cīvaram kataṃ vā hoti natṭham vā vinatṭham vā daddham vā cīvarāsā vā upacchinnā. evaṃ kho bhikkhave cīvaraapalibodho hoti. ime kho bhikkhave dve kaṭhinassa apalibodhā 'ti. |2||13||

kaṭhinakkhandhakam sattamam.

imamhi khandhake vatthu dōḷasa, peyyālamukhāni ekasataṃ atṭhārasa. tassa uddānam :

tiṃsa Pāṭheyyakā bhikkhū Sāket' ukkaṇṭhitā vasaṃ
vassaṃ vutth' okapunnēhi agamaṃ jinadassanam. |
idaṃ vatthum kaṭhinassa, kappiyan ti ca pañcakā :
anāmantā asamācārā tath' eva gaṇabhojanam |
yāvadatthaṇ ca uppādo atthataṇam bhavissati.
ñatti ev' atthataṇ c' eva, evaṇ c' eva anattatam. |
ullikhi dhovanā c' eva vicāraṇam ca chedanam
bandhan' ovatti kaṇḍu ca daḷhikamm'-ānuvātikā |

- paribhaṇḍaṃ ovaṭṭeyyaṃ maddanā nimitta-kathā
 5 kukku sannidhi nissaggi n' akapp' aññatra te tayo |
 aññatra pañcātireke sañchinnena samaṇḍalī
 na aññatra puggalā, sammā nissīmaṭṭho anumodati, |
 kaṭhinaṃ anattathaṃ hoti evaṃ buddhena desitaṃ.
 ahaṭ'-ākappa-piloti-pamsu-pāpaṇikāya ca |
 animitt'-āparikathā akukku asannidhi ca
 anissaggi kappakate tathā ticīvarena ca |
 pañcake vātireke vā chinna-samaṇḍalīkate
 puggalass' atthārā, sammā sīmaṭṭho anumodati. |
 evaṃ kaṭhinattharaṇaṃ. ubbhārass' atṭha mātikā :
 10 pakkamananti niṭṭhānaṃ sannīṭṭhānañ ca nāsaṇaṃ |
 savanaṃ āsāvaccchedi sīmā saubbhār' atṭhamī.
 katacīvaram ādāya na paccessaṇ ti gacchati, |
 tassa taṃ kaṭhinuddhāro hoti pakkamanantiko.
 ādāya cīvaram yāti nissīme idha cintayi |
 kāressaṃ na paccessaṇ ti niṭṭhāne kaṭhinuddhāro.
 ādāya nissīmaṃ n' eva na paccessaṇ timānaso |
 tassa taṃ kaṭhinuddhāro sannīṭṭhānantiko bhavē.
 ādāya cīvaram yāti nissīme idha cintayi |
 kāressaṃ na paccessaṇ ti kayiraṃ tassa nassati,
 15 tassa taṃ kaṭhinuddhāro bhavati nāsanantiko. |
 ādāya yāti paccessaṃ bahi kāreti cīvaram
 cīvarakato supāti ubbhaṭaṃ kaṭhinaṃ tahiṃ, |
 tassa taṃ kaṭhinuddhāro bhavati savanantiko.
 ādāya yāti paccessaṃ bahi kāreti cīvaram |
 katacīvaro bahiddhā nāmeti kaṭhinuddhāraṃ,
 tassa taṃ kaṭhinuddhāro sīmātikantiko bhavē. |
 ādāya yāti paccessaṃ bahi kāreti cīvaram
 katacīvaro paccessaṃ sambhoti kaṭhinuddhāraṃ, |
 tassa taṃ kaṭhinuddhāro saha bhikkhūhi jāyati.
 20 ādāya samādāya ca sattasattavidhi gati. |
 pakkamanantikā n' atthi chaccā vippakatā gati.
 ādāya nissīmagataṃ kāressaṃ iti jāyati |
 niṭṭhānaṃ sannīṭṭhānañ ca nāsaṇaṃ ca ime tayo.
 ādāya na paccessaṇ ti bahisīme karomīti |
 niṭṭhānaṃ sannīṭṭhānaṃ pi nāsaṇaṃ pi idaṃ tayo.
 anadhiṭṭhitena n' ev' assa heṭṭhā tiṇi nayā vidhi. |

ādāya yāti paccessaṃ bahisīme karomiti
 na paccessaṃ ti kâreti, niṭṭhāne kaṭhinuddhâro |
 sannitiṭṭhānaṃ nâsanañ ca savana-sīmâtikkamā
 25 saha bhikkhûhi jāyetha, evaṃ pannarasam gati. |
 samādāya, vippakatā, samādāya punā tathā,
 ime te caturo vâraṃ sabbe pannarasa vidhi. |
 anāsāya ca, āsāya, karaṇīyo ca te tayo,
 nayato taṃ vijāneyya tayo dvādasa-dvādasa. |
 apacinanā nav' ettha, phāsu pañcavidhā tahiṃ,
 palibodh'-āpalibodhā, uddānaṃ nayato katan ti.

MAHAVAGGA.

VIII.

Tena samayena buddho bhagavā Rājagahe viharati Veluvane Kalandakanivāpe. tena kho pana samayena Vesālī iddhā c' eva hoti phītā ca bahujanā ākiṇṇamanussā subhikkhā ca, satta ca pāsādasahassāni satta ca pāsādasatāni satta ca pāsādā satta ca kūtāgārasahassāni satta ca kūtāgārasatāni satta ca kūtāgārāni satta ca ārāmasahassāni satta ca ārāmasatāni satta ca ārāmā satta ca pokkharaniṣahassāni satta ca pokkharaniṣatāni satta ca pokkharaniyo. Ambapālikā gaṇikā abhirūpā hoti dassaniyā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā padakkhiṇā nacce ca gīte ca vādite ca abhisatā atthikānaṃ-atthikānaṃ manussānaṃ paññāsāya ca rattim gacchati tāya ca Vesālī bhiyyosoma-ttāya upasobhati. || 1 || atha kho Rājagahako negamo Vesālīyaṃ agamāsi kenacid eva karaṇīyena. addasa kho Rājagahako negamo Vesālīyaṃ iddhaṃ ca phītaṃ ca bahujanaṃ ākiṇṇamanussaṃ subhikkhaṃ ca satta ca pāsādasahassāni . . . satta ca pokkharaniyo Ambapālīyaṃ ca gaṇikaṃ abhirūpaṃ dassaniyaṃ pāsādikā . . . upasobhitaṃ ti. atha kho Rājagahako negamo Vesālīyaṃ taṃ karaṇīyaṃ tīretvā punad eva Rājagahaṃ paccāgacchi, yena rājā Māgadho Seniyo Bimbisāro ten' upasaṃkami, upasaṃkamitvā rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ etad avoca : Vesālī deva iddhā ca phītā ca . . . upasobhati. sādhu deva mayam pi gaṇikaṃ vuttāpeyyāma 'ti. tena hi bhāṇe tādisiṃ kumārīyaṃ jānāhi yaṃ tumhe gaṇikaṃ vuttāpeyyātha 'ti. || 2 || tena kho pana samayena Rājagahe Sālavatī nāma kumārī abhirūpā hoti dassaniyā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā. atha kho Rājagahako negamo Sālavatīyaṃ kumārīyaṃ

gaṇikam vuttḥāpesi. atha kho Sālavatī gaṇikā na cirass' eva padakkhiṇā ahoṣi nacce ca gite ca vādite ca abhisatā atthikānam-atthikānam manussānam paṭisatena ca rattim gacchati. atha kho Sālavatī gaṇikā na cirass' eva gabbhinī ahoṣi. atha kho Sālavatīyā gaṇikāya etad ahoṣi: itthi kho gabbhinī purisānam amanāpā. sace maṃ koci jānissati Sālavatī gaṇikā gabbhinīti sabbo me sakkāro parihāyissati. yaṃ nūnāhaṃ gilānā 'ti paṭivedeyyan ti. atha kho Sālavatī gaṇikā dovārikam āṇāpesi: mā bhaṇe dovārika koci puriso pavisi, yo ca maṃ pucchati gilānā 'ti paṭivedehīti. evaṃ ayye 'ti kho so dovāriko Sālavatīyā gaṇikāya paccassosi. ||3|| atha kho Sālavatī gaṇikā tassa gabbhassa paripākam anvāya puttam vijāyi. atha kho Sālavatī gaṇikā dāsim āṇāpesi: handa je imam dārakam kattarasuppe pakkhipitvā niharitvā saṃkāra-kūṭe chaḍḍehīti. evaṃ ayye 'ti kho sā dāsi Sālavatīyā gaṇikāya paṭisunītvā tam dārakam kattarasuppe pakkhipitvā niharitvā saṃkāra-kūṭe chaḍḍesi. tena kho pana samayena Abhayo nāma rājakumāro kālāss' eva rājupaṭṭhānam gacchanto addasā tam dārakam kākehi samparikiṇṇam, disvāna manusse pucchi kiṃ etaṃ bhaṇe kākehi samparikiṇṇan ti. dārako devā 'ti. jīvati bhaṇe 'ti. jīvati devā 'ti. tena hi bhaṇe tam dārakam amhākam antepuram netvā dhātīnam detha posetun ti. evaṃ devā 'ti kho te manussā Abhayassa rājakumārassa paṭisunītvā tam dārakam Abhayassa rājakumārassa antepuram netvā dhātīnam adamsu posethā 'ti. tassa jīvātīti Jīvako 'ti nāmaṃ akamsu, kumārena posāpito 'ti Komārabhacco 'ti nāmaṃ akamsu. ||4||

atha kho Jīvako Komārabhacco na cirass' eva viññu-tam pāpuṇi. atha kho Jīvako Komārabhacco yena Abhayo rājakumāro ten' upasaṃkami, upasaṃkamitvā Abhayam rājakumāram etad avoca: kā me deva mātā ko pitā 'ti. aham pi kho te bhaṇe Jīvaka mātaram na jānāmi, api cāhaṃ te pitā, mayāpi posāpito 'ti. atha kho Jīvakassa Komārabhaccassa etad ahoṣi: imāni kho rājakulāni na sukarāni asippena upajīvitum. yaṃ nūnāhaṃ sippam sikkheyyan ti. tena kho pana samayena Takkaśilāyaṃ disāpāṃmokkho vejjo paṭivasati. ||5|| atha kho Jīvako Komārabhacco Abhayam rājakumāram anāpucchā yena Takkaśilā

tena pakkāmi, anupubbena yena Takkasilā yena so vejjo ten' upasamkami, upasamkamitvā taṃ vejjaṃ etad avoca: icchāṃ' ahaṃ ācariya sippaṃ sikkhitun ti. tena hi bhāṇe Jīvaka sikkhassū 'ti. atha kho Jīvako Komārabhacco bahū ca gaṇhāti lahuṃ ca gaṇhāti suṭṭhuṃ ca upadhāreti gahitaṃ o' assa na pamussati. atha kho Jīvakassa Komārabhaccassa sattannaṃ vassānaṃ accayena etad ahosi: ahaṃ kho bahū ca gaṇhāmi lahuṃ ca gaṇhāmi suṭṭhuṃ ca upadhāremi gahitaṃ ca me na pamussati satta ca me vassāni adhiyantassa na yimassa sippassa anto paññāyati, kadā imassa sippassa anto paññāyissatīti. ||6|| atha kho Jīvako Komārabhacco yena so vejjo ten' upasamkami, upasamkamitvā taṃ vejjaṃ etad avoca: ahaṃ kho ācariya bahū ca gaṇhāmi lahuṃ ca gaṇhāmi suṭṭhuṃ ca upadhāremi gahitaṃ ca me na pamussati satta ca me vassāni adhiyantassa na yimassa sippassa anto paññāyati, kadā imassa sippassa anto paññāyissatīti. tena hi bhāṇe Jīvaka khanittim ādāya Takkasilāya samantā yojanaṃ āhiṇḍanto yaṃ kiñci abhesajjaṃ passeyyāsi taṃ āharā 'ti. evaṃ ācariyā 'ti kho Jīvako Komārabhacco tassa vejjaṃ paṭisunitvā khanittim ādāya Takkasilāya samantā yojanaṃ āhiṇḍanto na kiñci abhesajjaṃ addasa. atha kho Jīvako Komārabhacco yena so vejjo ten' upasamkami, upasamkamitvā taṃ vejjaṃ etad avoca: āhiṇḍanto 'mhi ācariya Takkasilāya samantā yojanaṃ, na kiñci abhesajjaṃ addasaṃ ti. sikkhito 'si bhāṇe Jīvaka, alaṇ te ettakaṃ jīvikkāyā 'ti Jīvakassa Komārabhaccassa parittaṃ pātheyyaṃ pādāsi. ||7||

atha kho Jīvako Komārabhacco taṃ parittaṃ pātheyyaṃ ādāya yena Rājagaḥaṃ tena pakkāmi. atha kho Jīvakassa Komārabhaccassa taṃ parittaṃ pātheyyaṃ antarā magge Sākete parikkhayaṃ agamāsi. atha kho Jīvakassa Komārabhaccassa etad ahosi: ime kho maggā kantārā appodakā appabhakkhā na sukarā apātheyyena gantūṃ, yaṃ nūnāhaṃ pātheyyaṃ pariyeseyyaṃ ti. tena kho pana samayena Sākete setthibhāriyāya sattavassiko sīsābādho hoti, bahū mahantā-mahantā disāpāmokkhā vejjā āgantvā nāsakkhimsu ārogaṃ kātūṃ, bahū hiraññaṃ ādāya agamaṃsu. atha kho Jīvako Komārabhacco Sāketāṃ pavisitvā manusse pucchi: ko bhāṇe gilāno kaṃ tikicchāmiti. etiesā ācariya setthibhāriyāya

sattavassiko sisābādho, gaccha ācariya setṭhibhariyaṃ tiki-
 cchāhīti. ||8|| atha kho Jīvako Komārabhacco yena setṭhissa
 gahapatissa nivesanam ten' upasamkami, upasamkamitvā
 dovārikam ānāpesi: gaccha bhāṇe dovārika, setṭhibhariyāya
 pāvada, vejjo ayye āgato so tam datṭhukāmo 'ti. evaṃ
 ācariyā 'ti kho so dovāriko Jivakassa Komārabhaccassa paṭi-
 sunītvā yena setṭhibhariyā ten' upasamkami, upasamkamitvā
 setṭhibhariyaṃ etad avoca: vejjo ayye āgato so tam datṭhu-
 kāmo 'ti. kīdiso bhāṇe dovārika vejjo 'ti. daharako ayye
 'ti. alam bhāṇe dovārika, kim me daharako vejjo karissati.
 bahū mahantā-mahantā disāpāmokkhā vejjā āgantvā nāsa-
 kkhimsu ārogaṃ kātum, bahum hiraññam ādāya agamamsū 'ti.
 ||9|| atha kho so dovāriko yena Jīvako Komārabhacco ten'
 upasamkami, upasamkamitvā Jivakam Komārabhaccam etad
 avoca: setṭhibhariyā ācariya evaṃ āha: alam bhāṇe dovārika
 . . . agamamsū 'ti. gaccha bhāṇe dovārika, setṭhibhariyāya
 pāvada: vejjo ayye evaṃ āha: mā kir' ayye pure kiñci adāsi,
 yadā ārogā ahosi, tadā yaṃ iccheyyāsi tam dajjeyyāsi.
 evaṃ ācariyā 'ti kho so dovāriko Jivakassa Komārabhaccassa
 paṭisunītvā yena setṭhibhariyā ten' upasamkami, upasa-
 mkamitvā setṭhibhariyaṃ etad avoca: vejjo ayye evaṃ āha
 . . . tam dajjeyyāsi. tena hi bhāṇe dovārika vejjo āgacch-
 atū 'ti. evaṃ ayye 'ti kho so dovāriko setṭhibhariyāya
 paṭisunītvā yena Jīvako Komārabhacco ten' upasamkami,
 upasamkamitvā Jivakam Komārabhaccam etad avoca: setṭhi-
 bhariyā tam ācariya pakkosatīti. ||10|| atha kho Jīvako
 Komārabhacco yena setṭhibhariyā ten' upasamkami, upasa-
 mkamitvā setṭhibhariyāya vikāraṃ sallakkhetvā setṭhibhariyaṃ
 etad avoca: pasatena ayye sappinā attho 'ti. atha kho
 setṭhibhariyā Jivakassa Komārabhaccassa pasatam sappim
 dāpesi. atha kho Jīvako Komārabhacco tam pasatam sappim
 nānābhesaṃjehi nippacitvā setṭhibhariyaṃ maficake uttānam
 nipajjāpetvā natthuto adāsi. atha kho tam sappi natthuto
 dinnam mukhato uggaçchi. atha kho setṭhibhariyā paṭiggahe
 nuṭṭhubitvā dāsim ānāpesi: handa je imam sappim picunā
 gaṇhāhīti. ||11|| atha kho Jivakassa Komārabhaccassa etad
 ahosi: acchariyaṃ yāva lūkhāyaṃ gharaṇi yatra hi nāma
 imam chaddaniyadhammam sappim picunā gāhāpessati, bahu-

kāni ca me mahagghāni-mahagghāni bhesajjāni upagatāni, kim pi m' āyaṃ kiñci deyyadhammaṃ dassatīti. atha kho setṭhibhāriyā Jīvakassa Komārabhaccassa vikāraṃ salla-kkhetvā Jivakaṃ Komārabhaccaṃ etad avoca : kissa tvaṃ ācariya vimano 'sīti. idha me etad ahosi : acchariyaṃ yāva . . . dassatīti. mayam kho ācariya agārikā nāma upajānām' etassa saṃyamassa, varam etaṃ sappi dāsānaṃ vā kamma-karānaṃ vā pādabbhañjanaṃ vā padīpakaraṇe vā āsittaṃ. mā tvaṃ ācariya vimano ahosi, na te deyyadhammo hāyissa-tīti. || 12 || atha kho Jīvako Komārabhacco setṭhibhāriyāya sattavassikaṃ sisābādham eken' eva natthukammena apa-kaddhi. atha kho setṭhibhāriyā ārogā samānā Jīvakassa Komārabhaccassa cattāri sahasāni pādāsi, putto mātā me ārogā ṭhitā 'ti cattāri sahasāni pādāsi, sunisā sassū me ārogā ṭhitā 'ti cattāri sahasāni pādāsi, setṭhi gahapati bhāriyā me ārogā ṭhitā 'ti cattāri sahasāni pādāsi dāsaṃ ca dāsiṃ ca assaratham ca. atha kho Jīvako Komārabhacco tāni soḷasa sahasāni ādāya dāsaṃ ca dāsiṃ ca assaratham ca yena Rājagahaṃ tena pakkāmi, anupubbena yena Rājagahaṃ yena Abhayo rājakumāro ten' upasamkami, upasamkamitvā Abhayaṃ rājakumāraṃ etad avoca : idaṃ me deva paṭhama-kammaṃ soḷasa sahasāni dāso ca dāsi ca assaratho ca, paṭi-gaṇhātu me devo posāvanikaṃ ti. alaṃ bhāṇe Jīvaka tuyh' eva hotu, amhākañ ñeva antepure nivesanaṃ māpehīti. evaṃ devā 'ti kho Jīvako Komārabhacco Abhayassa rājakumārassa paṭisunītvā Abhayassa rājakumārassa antepure nivesanaṃ māpesi. || 13 ||

tena kho pana samayena rañño Māgadhasa Seniyassa Bimbisāraṃ bhagandalābādho hoti, sātaka lohitena makkhiyanti. deviyo disvā uppaṇḍenti utunī dāni devo, pupphaṃ devassa uppannaṃ, na cirass' eva devo vijā-yissatīti. tena rājā mañku hoti. atha kho rājā Māgadho Seniyō Bimbisāro Abhayaṃ rājakumāraṃ etad avoca : mayham kho bhāṇe Abhaya tādiso ābādho : sātaka lohitena makkhiyanti, deviyo maṃ disvā uppaṇḍenti . . . vijāyissatīti. iñgha bhāṇe Abhaya tādisaṃ vejjam jānāhi yo maṃ tiki-ccheyyā 'ti. ayaṃ deva amhākaṃ Jīvako vejjo taruṇo bhadrako, so devaṃ tikicchissatīti. tena hi bhāṇe Abhaya

Jīvakaṃ vejjaṃ āṇāpehi, so maṃ tikicchissatīti. ||14|| atha kho Abhayo rājakumāro Jīvakaṃ Komārabhaccaṃ āṇāpesi : gaccha bhāṇe Jīvaka rājānaṃ tikicchāhīti. evaṃ devā 'ti kho Jīvako Komārabhacco Abhayassa rājakumārassa paṭisunivā nakhena bhesajjaṃ ādāya yena rājā Māgadho Seniyo Bimbisāro ten' upasaṃkami, upasaṃkamitvā rājānaṃ Māgadham Seniyaṃ Bimbisāraṃ etad avoca : ābādham deva passāma 'ti. atha kho Jīvako Komārabhacco rañño Māgadhasa Seniyassa Bimbisārassa bhagandalābādham eken' eva ālepena apakaddhi. atha kho rājā Māgadho Seniyo Bimbisāro ārogo samāno pañca itthisatāni sabbālaṃkāraṃ bhūṣāpetvā omuñcāpetvā puñjaṃ kārāpetvā Jīvakaṃ Komārabhaccaṃ etad avoca : etaṃ bhāṇe Jīvaka pañcannaṃ itthisatānaṃ sabbālaṃkāraṃ tuyhaṃ hotū 'ti. alaṃ deva adhikāraṃ me devo saratū 'ti. tena hi bhāṇe Jīvaka maṃ upatṭhaha itthāgāraṃ ca buddhapamukhaṃ bhikkhusaṃghaṃ cā 'ti. evaṃ devā 'ti kho Jīvako Komārabhacco rañño Māgadhasa Seniyassa Bimbisārassa paccassosi. ||15||

tena kho pana samayena Rājagahakassa setṭhissa sattavassiko sisābādho hoti, bahū mahantā-mahantā disāpāmokkhā vejja āgantvā nāsakkhiṃsu ārogaṃ kātum, bahuṃ hiraññaṃ ādāya agamamsu. api ca vejjeḥi paccakkhāto hoti, ekacce vejja evaṃ āhaṃsu : pañcamāṃ divasaṃ setṭhi gahapati kālaṃ karissatīti, ekacce vejja evaṃ āhaṃsu : sattamaṃ divasaṃ setṭhi gahapati kālaṃ karissatīti. atha kho Rājagahakassa negamassa etad ahosi : ayaṃ kho setṭhi gahapati bahūpakāro rañño c' eva negamassa ca, api ca vejjeḥi paccakkhāto, ekacce vejja evaṃ āhaṃsu : pañcamāṃ divasaṃ setṭhi gahapati kālaṃ karissatīti, ekacce vejja evaṃ āhaṃsu : sattamaṃ divasaṃ setṭhi gahapati kālaṃ karissatīti, ayaṃ ca rañño Jīvako vejjo taruṇo bhadraḥ, yaṃ nūna mayā rājānaṃ Jīvakaṃ vejjaṃ yāceyyāma setṭhiṃ gahapatiṃ tikicchitun ti. ||16|| atha kho Rājagahako negamo yena rājā Māgadho Seniyo Bimbisāro ten' upasaṃkami, upasaṃkamitvā rājānaṃ Māgadham Seniyaṃ Bimbisāraṃ etad avoca : ayaṃ deva setṭhi gahapati bahūpakāro devassa c' eva negamassa ca, api ca vejjeḥi paccakkhāto . . . karissatīti. sādhu devo Jīvakaṃ vejjaṃ āṇāpetu setṭhiṃ gahapatiṃ

tikicchitun ti. atha kho rājā Māgadho Seniyo Bimbisāro Jivakam Komārabhaccam ānāpesi : gaccha bhaṇe Jivaka seṭṭhim gahapatim tikicchāhīti. evaṃ devā 'ti kho Jivako Komārabhacco rañño Māgadhassa Seniyassa Bimbisārassa paṭisunivā yena seṭṭhi gahapati ten' upasamkami, upasamkamitvā seṭṭhissa gahapatissa vikāram sallakkhetvā seṭṭhim 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 seṭṭhim gahapatim mañcake nipajjāpetvā mañcake sambandhitvā sīsacchaviṃ upphāletvā sibbinim vināmetvā dve paṇake nīharitvā janassa dassesi : passath' ayyo ime dve paṇake ekam khuddakam ekam mahallakam. ye te ācariyā evaṃ āhamsu : pañcamam divasam seṭṭhi gahapati kālam karissatīti teh' āyam mahallako paṇako diṭṭho, pañcamam divasam seṭṭhissa gahapatissa matthaluṅgam pariyādiyissati, matthaluṅgassa pariyādānā seṭṭhi gahapati kālam karissati, suditṭho tehi ācariyehi. ye te ācariyā evaṃ āhamsu : sattamam divasam seṭṭhi gahapati kālam karissatīti teh' āyam khuddako paṇako diṭṭho, sattamam divasam seṭṭhissa gahapatissa matthaluṅgam pariyādiyissati, matthaluṅgassa pariyādānā seṭṭhi gahapati kālam karissati, suditṭho tehi ācariyehīti, sibbinim sampatipādetvā sīsacchaviṃ sibbetvā ālepam adāsi. ||18|| atha kho seṭṭhi gahapati sattāhassa accayena Jivakam Komārabhaccam etad avoca : nāham ācariya sakkomi ekena passena satta māse nipajjitun ti. nanu me tvam gahapati paṭisunī 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 nipajjāhīti. atha kho seṭṭhi gahapati sattāhassa accayena Jivakam Komārabhaccam etad

avoca : nāhaṃ ācariya sakkomi dutiyena passena satta māse nipajjitun ti. nanu me tvam gahapati paṭisunī sakkom' ahaṃ ācariya dutiyena passena satta māse nipajjitun ti. saccāhaṃ ācariya paṭisunim, ap' āhaṃ marissāmi, nāhaṃ ācariya sakkomi dutiyena passena satta māse nipajjitun ti. tena hi tvam gahapati uttāno satta māse nipajjāhīti. atha kho seṭṭhi gahapati sattāhassa accayena Jīvakaṃ Komārabhaccaṃ etad evoca : nāhaṃ ācariya sakkomi uttāno satta māse nipajjitun ti. nanu me tvam gahapati paṭisunī sakkom' ahaṃ ācariya uttāno satta māse nipajjitun ti. saccāhaṃ ācariya paṭisunim, ap' āhaṃ marissāmi, nāhaṃ sakkomi uttāno satta māse nipajjitun ti. ||19|| ahaṃ ce taṃ gahapati na vadeyyaṃ ettakam pi tvam na nipajjeyyāsi, api ca paṭigaccho' eva mayā nīato tīhi sattāhehi seṭṭhi gahapati ārogo bhavissatīti. uttāhehi gahapati ārogo 'si, jānāhi kim me deyyadhammo 'ti. sabbam sāpateyyaṃ ca te ācariya hotu ahaṃ ca te dāso 'ti. alaṃ gahapati mā me tvam sabbam sāpateyyaṃ adāsi mā ca me dāso, rañño satasahassaṃ dehi mayhaṃ satasahassan ti. atha kho seṭṭhi gahapati ārogo samāno rañño satasahassaṃ adāsi Jivakassa Komārabhaccassa satasahassaṃ. ||20||

tena kho pana samayena Bārāṇaseyyakassa seṭṭhi-puttassa mokkhaśikāya kilantassa antagaṇṭhābādho hoti yena yāgu pi pītā na sammāpariṇāmaṃ gacchati bhaddam pi bhaddam na sammāpariṇāmaṃ gacchati uccāro pi passāvo pi na paṇḍo. so tena kiso hoti lūkho dubbhaṇṇo uppaṇḍuppaṇḍukajāto dhamanisanthataḡatto. atha kho Bārāṇaseyyakassa seṭṭhissa etad ahosi : mayhaṃ kho puttassa kīdiso ābādho. yāgu pi pītā na sammāpariṇāmaṃ gacchati bhaddam pi bhaddam na sammāpariṇāmaṃ gacchati uccāro pi passāvo pi na paṇḍo, so tena kiso lūkho dubbhaṇṇo uppaṇḍuppaṇḍukajāto dhamanisanthataḡatto. yaṃ nūnāhaṃ Rājagahaṃ gantvā rājānaṃ Jivakaṃ vejjāya yāceyyaṃ puttāya me tiki-ochitun ti. atha kho Bārāṇaseyyako seṭṭhi Rājagahaṃ gantvā yena rājā Māgadho Seniya Bimbisāro ten' upasamkamī, upasamkamitvā rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ etad avoca : mayhaṃ kho deva puttassa tādiso ābādho : yāgu pi . . . dhamanisanthataḡatto. sādhu devo Jivakaṃ

vejjam ānāpetu puttam me tikicchitun ti. ||21|| atha kho rājā Māgadho Seniyō Bimbisāro Jīvakaṃ Komārabhaccaṃ ānāpesi: gaccha bhāṇe Jīvaka Bārāṇasim gantvā Bārāṇaseyyakaṃ setṭhiputtam tikicchāhīti. evaṃ devā 'ti kho Jīvako Komārabhacco rañño Māgadhassa Seniyassa Bimbisārassa paṭisunitvā Bārāṇasim gantvā yena Bārāṇaseyyako setṭhiputto ten' upasaṃkami, upasaṃkamitvā Bārāṇaseyyakassa setṭhiputtassa vikāraṃ sallakkhetvā janam ussāretvā tirokaraṇiyam parikkhipitvā thambhe ubbandhitvā bhariyam purato ṭhapetvā udaracchaviṃ upphāletvā antagaṇṭhim niharitvā bhariyāya dassesi passa te sāmikassa ābādham, iminā yāgu pi pītā na sammāpariṇāmaṃ gacchati bhattam pi bhuttam na sammāpariṇāmaṃ gacchati uccāro pi passāvo pi na paṇṇo, imināyaṃ kiso lūkho dubbaṇṇo uppaṇḍuppaṇḍukajāto dhamanisanthatagetto 'ti, antagaṇṭhim vinivēhetvā antāni paṭipavesetvā udaracchaviṃ sibbetvā ālepaṃ adāsi. atha kho Bārāṇaseyyako setṭhiputto na cirass' eva ārogo ahoṣi. atha kho Bārāṇaseyyako setṭhi putto me ārogo ṭhito 'ti Jīvakassa Komārabhaccassa soḷasa sahaṣṣāni pādāsi. atha kho Jīvako Komārabhacco tāni soḷasa sahaṣṣāni ādāya punad eva Rājagahaṃ paccāgacchi. ||22||

tena kho pana samayena rañño Pajjotassa paṇḍuro gābādho hoti. bahū mahantā - mahantā disāpāmokkhā vejja āgantvā nāsakkhimsu ārogaṃ kātum, bahum hiraññaṃ ādāya agamaṃsu. atha kho rājā Pajjoto rañño Māgadhassa Seniyassa Bimbisārassa santike dūtā paṇesi: mayham kho tādiso ābādho, sādhu devo Jīvakaṃ vejjam ānāpetu, so maṃ tikicchissatīti. atha kho rājā Māgadho Seniyō Bimbisāro Jīvakaṃ Komārabhaccaṃ ānāpesi: gaccha bhāṇe Jīvaka Ujjenim gantvā rājānam Pajjotam tikicchāhīti. evaṃ devā 'ti kho Jīvako Komārabhacco rañño Māgadhassa Seniyassa Bimbisārassa paṭisunitvā Ujjenim gantvā yena rājā Pajjoto ten' upasaṃkami, upasaṃkamitvā rañño Pajjotassa vikāraṃ sallakkhetvā rājānam Pajjotam etad avoca: ||23|| sappim deva nippacissāmi, tam devo pivissatīti. alaṃ bhāṇe Jīvaka yaṃ te sakkā vinā sappinā ārogaṃ kātum tam karoḥi, jegucchā me sappi paṭikkūlan ti. atha kho Jīvakassa Komārabhaccassa etad

ahosi : imassa kho rañño tādiso ābādho na sakkā vinā sappinā ārogam kātum. yaṃ nūnāhaṃ sappiṃ nippaceyyaṃ kasāvavaṇṇaṃ kasāvagandhaṃ kasāvarasaṃ ti. atha kho Jīvako Komārabhacco nānābhesajjehi sappiṃ nippaci kasāvavaṇṇaṃ kasāvagandhaṃ kasāvarasaṃ. atha kho Jivakassa Komārabhaccassa etad ahosi : imassa kho rañño sappi pītaṃ pariṇāmetaṃ uddekaṃ dassati. caṇḍ' āyaṃ rājā ghātāpeyyāsi maṃ. yaṃ nūnāhaṃ paṭigacce' eva āpuccheyyaṃ ti. atha kho Jīvako Komārabhacco yena rājā Pajjoto ten' upasaṃkamaṃ, upasaṃkamitvā rājānaṃ Pajjotaṃ etad avoca : ||24|| mayāṃ kho deva vejjā nāma tādīsena muhuttena mūlāni uddharāma bhesajjāni saṃharāma. sādhu devo vāhanāgāresu ca dvāresu ca ānāpetu : yena vāhanena Jīvako icchati tena vāhanena gacchatu, yena dvārena icchati tena dvārena gacchatu, yaṃ kālāṃ icchati taṃ kālāṃ gacchatu, yaṃ kālāṃ icchati taṃ kālāṃ pavisatū 'ti. atha kho rājā Pajjoto vāhanāgāresu ca dvāresu ca ānāpesi : yena vāhanena Jīvako icchati tena vāhanena gacchatu, yena dvārena icchati tena dvārena gacchatu, yaṃ kālāṃ icchati taṃ kālāṃ gacchatu, yaṃ kālāṃ icchati taṃ kālāṃ pavisatū 'ti. tena kho pana samayena rañño Pajjotassa Bhaddavatikā nāma hatthinikā paññāsaya-janikā hoti. atha kho Jīvako Komārabhacco rañño Pajjotassa sappiṃ upanāmesi kasāvaṃ devo pivatū 'ti. atha kho Jīvako Komārabhacco rājānaṃ Pajjotaṃ sappiṃ pāyetvā hatthiśālaṃ gantvā Bhaddavatikāya hatthinikāya nagaramhā nippati. || 25 || atha kho rañño Pajjotassa taṃ sappi pītaṃ pariṇāmetaṃ uddekaṃ adāsi. atha kho rājā Pajjoto manusse etad avoca : duṭṭhena bhaṇe Jivakena sappiṃ pāyito 'mhi. tena hi bhaṇe Jivakaṃ vejjaṃ vicinathā 'ti. Bhaddavatikāya deva hatthinikāya nagaramhā nippatito 'ti. tena kho pana samayena rañño Pajjotassa Kāko nāma dāso saṭṭhiyojaniko hoti amanussena paṭicca jāto. atha kho rājā Pajjoto Kākāṃ dāsaṃ ānāpesi : gaccha bhaṇe Kāka Jivakaṃ vejjaṃ nivattehi rājā taṃ ācariya nivattāpetīti. ete kho bhaṇe Kāka vejjā nāma bahumāyā, mā c' assa kiñci paṭiggaheṣīti. ||26|| atha kho Kāko dāso Jivakaṃ Komārabhaccaṃ antarā magge Kosambiyaṃ sambhāvesi pātaraśaṃ karon-taṃ. atha kho Kāko dāso Jivakaṃ Komārabhaccaṃ etad

avoca : rājā taṃ ācariya nivattāpetīti. āgamehi bhaṇe Kāka yāva bhuñjāma, handa bhaṇe Kāka bhuñjassū 'ti. alaṃ ācariya raññ' amhi ānatto : ete kho bhaṇe Kāka vejjā nāma bahumāyā mā o' assa kiñci paṭiggaheṣīti. tena kho pana samayena Jīvako Komārabhacco nakhena bhesajjaṃ olumpetvā āmalakaṃ ca khādati pāṇiyaṃ ca pivati. atha kho Jīvako Komārabhacco Kākaṃ dāsaṃ etad avoca : handa bhaṇe Kāka āmalakaṃ ca khāda pāṇiyaṃ ca pivassū 'ti. ||27||

atha kho Kāko dāso ayaṃ kho vejjo āmalakaṃ ca khādati pāṇiyaṃ ca pivati, na arahati kiñci pāpakaṃ hotuṃ ti upaḍḍhāmalakaṃ ca khādi pāṇiyaṃ ca apāyi. tassa taṃ upaḍḍhāmalakaṃ khādayitaṃ tatth' eva nicchāresi. atha kho Kāko dāso Jīvakaṃ Komārabhaccaṃ etad avoca : atthi me ācariya jīvitaṃ ti. mā bhaṇe Kāka bhāyi, tvaṃ o' eva ārogo bhavissasi, rājā ca caṇḍo, so rājā ghātāpeyyāsi maṃ, tenāhaṃ na nivattāmi ti Bhaddavatikaṃ hatthinikaṃ Kākassa niyyādetvā yena Rājagahaṃ tena pakkāmi, anupubbena yena Rājagahaṃ yena rājā Māgadho Seniyo Bimbisāro ten' upasaṃkami, upasaṃkamitvā rañño Māgadhasa Seniyassa Bimbisārassa etaṃ atthaṃ ārocesi. sutṭhu bhaṇe Jīvaka akāsi yaṃ pi na nivatto, caṇḍo so rājā ghātāpeyyāsi taṃ ti. ||28||

atha kho rājā Pajjoto ārogo samāno Jīvakassa Komārabhaccassa santike dūtaṃ pāhesi, āgacchatu Jīvako varaṃ dassāmi ti. alaṃ ayyo adhikāraṃ me devo saratū 'ti. tena kho pana samayena rañño Pajjotassa Siveyyakaṃ dussayugaṃ uppannaṃ hoti bahunnaṃ dussānaṃ bahunnaṃ dussayugānaṃ bahunnaṃ dussayugasatānaṃ bahunnaṃ dussayugasahassānaṃ bahunnaṃ dussayugasatasahassānaṃ aggā ca setṭhaṃ ca makkhaṃ ca uttamaṃ ca pavaraṃ ca. atha kho rājā Pajjoto taṃ Siveyyakaṃ dussayugaṃ Jīvakassa Komārabhaccassa pāhesi. atha kho Jīvakassa Komārabhaccassa etad ahoṣi : idaṃ kho me Siveyyakaṃ dussayugaṃ raññā Pajjotena pahitaṃ bahunnaṃ dussānaṃ . . . pavaraṃ ca, na, yimaṃ aṇño koci paccārahati aṇñatra tena bhagavatā arahatā sammāsambuddhena raññā vā Māgadhena Seniyena Bimbisārenā 'ti. ||29||

tena kho pana samayena bhagavato kāyo dosābhisanno hoti. atha kho bhagavā āyasmantaṃ Ānandaṃ āmantesi :

dosābhisanno kho Ānanda tathāgatassa kāyo, icchatī tathāgato virecanam pātun ti. atha kho āyasmā Ānando yena Jīvako Komārabhacco ten' upasamkhami, upasamkamitvā Jīvakaṃ Komārabhaccam etad avoca: dosābhisanno kho āvuso Jīvaka tathāgatassa kāyo, icchatī tathāgato virecanam pātun ti. tena hi bhante Ānanda bhagavato kāyam katipāham sinehethā 'ti. atha kho āyasmā Ānando bhagavato kāyam katipāham sinehetvā yena Jīvako Komārabhacco ten' upasamkhami, upasamkamitvā Jīvakaṃ Komārabhaccam etad avoca: siniddho kho āvuso Jīvaka tathāgatassa kāyo, yassa dāni kalam maññasīti. ||30|| atha kho Jīvakassa Komārabhaccassa etad ahosi: na kho me tam paṭirūpaṃ yo 'ham bhagavato oḷārikaṃ virecanam dadeyyan ti, tñhi uppalahatthāni nānābhessajjehi paribhāvetvā yena bhagavā ten' upasamkhami, upasamkamitvā ekaṃ uppalahattham bhagavato upanāmesi imaṃ bhante bhagavā paṭhamam uppalahattham upasiṅghatu, idaṃ bhagavantam dasakkhattum virecessatīti. dutiyam pi uppalahattham bhagavato upanāmesi imaṃ bhante bhagavā dutiyam uppalahattham upasiṅghatu, idaṃ bhagavantam dasakkhattum virecessatīti. tatiyam pi uppalahattham bhagavato upanāmesi imaṃ bhante bhagavā tatiyam uppalahattham upasiṅghatu, idaṃ bhagavantam dasakkhattum virecessatīti, evaṃ bhagavato samatimsāya virecanam bhavissatīti. atha kho Jīvako Komārabhacco bhagavato samatimsāya virecanam datvā bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi. ||31|| atha kho Jīvakassa Komārabhaccassa bahi dvārakoṭṭhakā nikkhantassa etad ahosi: mayā kho bhagavato samatimsāya virecanam dinnam. dosābhisanno tathāgatassa kāyo, na bhagavantam samatimsakkhattum virecessatī, ekūnatimsakkhattum bhagavantam virecessatī, api ca bhagavā viritto nahāyissatī, nahātam bhagavantam sakiṃ virecessatī, evaṃ bhagavato samatimsāya virecanam bhavissatīti. atha kho bhagavā Jīvakassa Komārabhaccassa cetasā cetoparivitakkam affhāya āyasmantaṃ Ānandaṃ āmantesi: idhānanda Jīvakassa Komārabhaccassa bahi dvārakoṭṭhakā nikkhantassa etad ahosi: mayā kho bhagavato . . . bhavissatīti. tena h' Ānanda uṇhodakaṃ paṭiyādetthā 'ti. evaṃ bhante 'ti kho āyasmā Ānando bhagavato paṭisunitvā uṇho-

dakam paṭiyādesi. ||32|| atha kho Jīvako Komārabhacco yena bhagavā ten' upasamkhami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdi, ekamantam nisinno kho Jīvako Komārabhacco bhagavantam etad avoca : viritto bhante bhagavā 'ti. viritto 'mhi Jīvaka' 'ti. idha mayham bhante bhi dvārakoṭṭhakā nikkhantassa etad ahosi : mayā kho bhagavato . . . bhavissatīti. nahāyatu bhante bhagavā, nahāyatu sugato 'ti. atha kho bhagavā uṇhodakam nahāyi, nahātam bhagavantam sakim virecesi, evam bhagavato samatimsāya virecanam ahosi. atha kho Jīvako Komārabhacco bhagavantam etad avoca : yāva bhante bhagavato kāyo pakatatto hoti, alam yūsapiṇḍapātenā 'ti. atha kho bhagavato kāyo na cirass' eva pakatatto ahosi. ||33||

atha kho Jīvako Komārabhacco tam Siveyyakam dussayugam ādāya yena bhagavā ten' upasamkhami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdi. ekamantam nisinno kho Jīvako Komārabhacco bhagavantam etad avoca : ekāham bhante bhagavantam varam yācāmiti. atikkantavarā kho Jīvaka tathāgatā 'ti. yaṃ ca bhante kappati yaṃ ca anavajjan ti. vadehi Jīvaka' 'ti. bhagavā bhante paṃsukūliko bhikkhusamgho ca. idam me bhante Siveyyakam dussayugam raññā Pajjotena pahitam bahunnam dussānam bahunnam dussayugānam bahunnam dussayugasatānam bahunnam dussayugasahassānam bahunnam dussayugasatasa-hassānam aggam ca seṭṭham ca mookham ca uttamam ca pavaram ca. paṭigarhātu me bhante bhagavā Siveyyakam dussayugam bhikkhusamghassa ca gahapati-civaram anujānātū 'ti. paṭiggahehi bhagavā Siveyyakam dussayugam. atha kho bhagavā Jivakam Komārabhaccam dhammiyā kathāya sandassesi samādapehi samuttejehi sampahamsesi. atha kho Jivako Komārabhacco bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahamsito utthāya-saṇā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi. ||34|| atha kho bhagavā etasmim nidāne dhammikatham katvā bhikkhū āmantesi : anujānāmi bhikkhave gahapati-civaram. yo icchati paṃsukūliko hotu, yo icchati gahapati-civaram sādīyatu. itarītarena p' āham bhikkhave santutthim vaṇṇemīti. assosum kho Rājagahe manussā bhagavatā

kira bhikkhūnam gahapaticīvaram anuññātan ti, te ca manussā haṭṭhā ahesum udaggā, idāni kho mayam dānāni dassāma puññāni karissāma yato bhagavatā bhikkhūnam gahapaticīvaram anuññātan ti, ekāhen' eva Rājagahe bahūni cīvarasahassāni uppajjimsu. assosum kho jānapadā manussā bhagavatā kira bhikkhūnam gahapaticīvaram anuññātan ti, te ca manussā haṭṭhā ahesum udaggā, idāni kho mayam dānāni dassāma puññāni karissāma yato bhagavatā bhikkhūnam gahapaticīvaram anuññātan ti, janapade pi ekāhen' eva bahūni cīvarasahassāni uppajjimsu. ||35|| tena kho pana samayena saṃghassa 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 adḍhakāsikam kambalam pāhesi upadḍhakāsinam khamamānam. atha kho Jīvako Komārabhacco tam adḍhakāsikam kambalam ādāya yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdi. ekamantam nisinno kho Jīvako Komārabhacco bhagavantam etad avoca: ayam me bhante adḍhakāsiko kambalo Kāsiraññā pahito upadḍhakāsinam khamamāno. paṭigaṇhātu me bhante bhagavā kambalam yam mama assa dīgharattam hitāya sukhāyā 'ti. paṭiggahehi bhagavā kambalam. atha kho bhagavā Jīvakam Komārabhaccam dhammiyā kathāya sandassesī — la — padakkhiṇam katvā pakkāmi. atha kho bhagavā etasmim nidāne dhammikatham katvā bhikkhū āmantesi: anujānāmi bhikkhave kambalan ti. ||1||2||

tena kho pana samayena saṃghassa 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 bhaṅgan ti. ||1|| tena kho pana samayena te bhikkhū gaha-

paticivaram sâdiyanti, te kukkuccâyantâ pamsukûlam na sâdiyanti ekam yeva bhagavatâ civaram anuññâtam na dve 'ti. bhagavato etam attham ârocesum. anujânâmi bhikkhave gahapaticivaram sâdiyantena pamsukûlam pi sâditum, tadubhayena p' âham bhikkhave santutthim vappemiti. ||2||3||

tena kho pana samayena sambahulâ bhikkhû Kosalesu janapadesu addhânamaggapaṭipannâ honti. ekacce bhikkhû susânam okkamimsu pamsukûlâya, ekacce bhikkhû âgâmesum. ye te bhikkhû susânam okkamimsu pamsukûlâya te pamsukûlâni labhimsu, ye te bhikkhû âgâmesum te evam âhamsu : amhâkam pi âvuso bhâgam dethâ 'ti. te evam âhamsu : na mayam âvuso tumhâkam bhâgam dassâma, kissa tumhe âgâmitthâ 'ti. bhagavato etam attham ârocesum. anujânâmi bhikkhave âgamentânam nâkâmâ bhâgam dâtun ti. ||1|| tena kho pana samayena sambahulâ bhikkhû Kosalesu janapadesu addhânamaggapaṭipannâ honti. ekacce bhikkhû susânam okkamimsu pamsukûlâya, ekacce bhikkhû âgâmesum. ye te bhikkhû susânam okkamimsu pamsukûlâya te pamsukûlâni labhimsu, ye te bhikkhû âgâmesum 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 addhânamaggapaṭipannâ honti. ekacce bhikkhû paṭhamam susânam okkamimsu pamsukûlâya, ekacce bhikkhû pacchâ okkamimsu. ye te bhikkhû paṭhamam susânam okkamimsu pamsukûlâya te pamsukûlâni labhimsu, ye te bhikkhû pacchâ okkamimsu te na labhimsu, 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 addhânamaggapaṭipannâ honti. te sadiâ susânam okkamimsu pamsukûlâya, ekacce bhikkhû pamsukûlâni labhimsu, ekacce bhikkhû na

labhimsu. ye te bhikkhū na labhimsu te evaṃ āhamsu : amhākam pi āvuso bhāgaṃ dethā 'ti. te evaṃ āhamsu : na mayam āvuso tumhākaṃ bhāgaṃ dassāma, kissa tumhe na labhitthā 'ti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave sadisaṇaṃ okkantānaṃ akāma bhāgaṃ dātun ti. ||4|| tena kho pana samayena sambahulā bhikkhū Kosalesu janapadesu addhānamaggaṭṭipannā honti. te katikaṃ katvā susānaṃ okkamimsu paṃsukūlāya, ekacce bhikkhū paṃsukūlāni labhimsu, ekacce bhikkhū na labhimsu. ye te bhikkhū na labhimsu te evaṃ āhamsu : amhākam pi āvuso bhāgaṃ dethā 'ti. te evaṃ āhamsu : na mayam āvuso tumhākaṃ bhāgaṃ dassāma, kissa tumhe na labhitthā 'ti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave katikaṃ katvā okkantānaṃ akāma bhāgaṃ dātun ti. ||5||4||

tena kho pana samayena manussā cīvaraṃ ādāya ārāmaṃ āgacchanti, te paṭiggāhakaṃ alabhamānā paṭiharanti, cīvaraṃ parittaṃ uppajjati. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave pañcaḥ' aṅgehi samannāgataṃ bhikkhuṃ cīvaraṃ paṭiggāhakaṃ sammannitum : yo na chandāgatiṃ gaccheyya, na dosāgatiṃ gaccheyya, na mohāgatiṃ gaccheyya, na bhayāgatiṃ gaccheyya, gahitāgahitaṃ ca jāneyya. ||1|| evaṃ ca pana bhikkhave sammannitabbo : paṭhamam bhikkhu yācitabbo, yācitvā vyattena bhikkhunā paṭibalena saṃgho nāpetabbo : suṇātu me bhante saṃgho. yadi saṃghassa pattakallaṃ saṃgho itthannāmaṃ bhikkhuṃ cīvaraṃ paṭiggāhakaṃ sammanneyya. eṣā ñatti. suṇātu me bhante saṃgho. saṃgho itthannāmaṃ bhikkhuṃ cīvaraṃ paṭiggāhakaṃ sammannati. yassāyasmato khamati itthannāmassa bhikkhuno cīvaraṃ paṭiggāhakassa sammuti, so tuṇh' assa, yassa na khamati so bhāseyya. sammato saṃghena itthannāmo bhikkhu cīvaraṃ paṭiggāhako. khamati saṃghassa, tasmā tuṇhī, evaṃ etam dhārayāmiti. ||2||5||

tena kho pana samayena cīvaraṃ paṭiggāhakaṃ bhikkhū cīvaraṃ paṭiggahetvā tatth' eva ujjhitvā pakkamanti, cīvaraṃ naassati. bhagavato etam atthaṃ ārocesum. anujānāmi

bhikkhave pañcah' āgehi samannāgatam bhikkhum cīvaranidāhakam 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 ñāpetabbo: suṇātu me bhante saṃgho. yadi saṃghassa pattakallam saṃgho itthannāmam bhikkhum cīvaranidāhakam sammanneyya. esā ñatti. suṇātu me bhante saṃgho. saṃgho itthannāmam bhikkhum cīvaranidāhakam sammannati. yassāyasmato khamati itthannāmassa bhikkhuno cīvaranidāhakassa sammuti so tuṇh' assa, yassa na kkhamati so bhāseyya. sammato saṃghena itthannāmo bhikkhu cīvaranidāhako. khamati saṃghassa, tasmā tuṇhī, evam etam dhārayāmīti. ||2||6||

tena kho pana samayena cīvaranidāhakā bhikkhū maṇḍape pi rukkkhamūle pi nimbakose pi cīvaram nidahanti, undurehi pi upacikāhi pi khajjanti. bhagavato etam attham ārocesum. anujānāmi bhikkhave bhaṇḍāgāram sammannitum yam saṃgho ākaṇkhati vihāram vā adḍhayogam vā pāsādam vā hammiyam vā guham vā. ||1|| evam ca pana bhikkhave sammannitabbo: vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo: suṇātu me bhante saṃgho. yadi saṃghassa pattakallam saṃgho itthannāmam vihāram bhaṇḍāgāram sammanneyya. esā ñatti. suṇātu 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 cīvaram aguttam hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave pañcah' āgehi samannāgatam bhikkhum bhaṇḍāgārikam sammannitum: yo na chandāgatim gaccheyya . . . na bhayāgatim gaccheyya guttāguttam ca jāneyya. evam ca pana bhikkhave sammannitabbo — la — sammato saṃghena itthannāmo bhikkhu bhaṇḍāgāriko.

khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmiti. ||1|| tena kho pana samayena chabbaggiyā bhikkhū bhaṇḍāgārikaṃ vuṭṭhāpenti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave bhaṇḍāgāriko vuṭṭhāpetabbo. yo vuṭṭhāpeyya, āpatti dukkaṭassā 'ti. ||2||8||

tena kho pana samayena saṃghassa bhaṇḍāgāre cīvaram ussannaṃ hoti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave sammukhībhūtena saṃghena bhājetuṃ ti. tena kho pana samayena sabbo saṃgho cīvaram bhājento kolāhalaṃ akāsi. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave 'pañcah' aṅgehi samannāgataṃ bhikkhum cīvarabhājakam sammannituṃ yo na chandāgatiṃ gaccheyya . . . na bhayāgatiṃ gaccheyya bhājitābhājitam ca jāneyya. evaṃ ca pana bhikkhave sammannitabbo — la — sammato saṃghena itthannāmo bhikkhu cīvarabhājako. khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmiti. ||1|| atha kho cīvarabhājakānaṃ bhikkhūnaṃ etad ahoṣi: kathaṃ nu kho cīvaram bhājetabban ti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave paṭhamam uccinitvā tulayitvā vaṇṇāvaṇṇam katvā bhikkhū gaṇetvā vaggam bandhitvā cīvarapaṭivisaṃ ṭhapetuṃ ti. atha kho cīvarabhājakānaṃ bhikkhūnaṃ etad ahoṣi: kathaṃ nu kho sāmaṇerānaṃ cīvarapaṭiviso dātabbo 'ti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave sāmaṇerānaṃ upaḍḍhapatiṃsaṃ dātun ti. ||2|| tena kho pana samayena aññataro bhikkhu sakena bhāgena uttaritukāmo hoti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave uttarantassa sakaṃ bhāgaṃ dātun ti. tena kho pana samayena aññataro bhikkhu atirekabhāgena uttaritukāmo hoti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave anukkhepe dinne atirekabhāgaṃ dātun ti. ||3|| atha kho cīvarabhājakānaṃ bhikkhūnaṃ etad ahoṣi: kathaṃ nu kho cīvarapaṭiviso dātabbo āgatapaṭipāṭiyā nu kho udāhu yathāvuḍḍhan ti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave vikalake tosetvā kusapātaṃ kātun ti. ||4||9||

tena kho pana samayena bhikkhū chakanena pi paṇḍu-

mattikāya pi cīvaram rajanti, cīvaram dubbannam hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave cha rajanāni mūlarajanam khandharajanam tacarajanam patta-
 rajanam puppharajanam phalarajanam ti. || 1 || tena kho pana samayena bhikkhū sītunnakāya cīvaram rajanti, cīvaram duggandham hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave rajanam pacitum cullarajanakumbhin ti. rajanam uttariyati. anujānāmi bhikkhave uttarāḷumpam bandhitun ti. tena kho pana samayena bhikkhū na jānanti rajanam pakkam vā apakkam vā. bhagavato etam attham ārocesum. anujānāmi bhikkhave udaye vā nakhapittikāya vā thevakam dātun ti. || 2 || tena kho pana samayena bhikkhū rajanam oropentā kumbhim āvajjanti, kumbhī bhijjati. bhagavato etam attham ārocesum. anujānāmi bhikkhave rajanauḷūṅkam daṇḍakathālikam ti. tena kho pana samayena bhikkhūnam rajanabhājanam na samvijjati. bhagavato etam attham ārocesum. anujānāmi bhikkhave rajanako-
 lambam rajanaghaṭan ti. tena kho pana samayena bhikkhū pātiyāpi patte pi cīvaram sammaddanti, cīvaram paribhijjati. bhagavato etam attham ārocesum. anujānāmi bhikkhave rajanadoṇikan ti. || 3 || 10 ||

tena kho pana samayena bhikkhū chamāya cīvaram pattharanti, cīvaram paṃsukitam hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave tiṇasanthārakan ti. tiṇasanthārako upacikāhi khajjati. bhagavato etam attham ārocesum. anujānāmi bhikkhave cīvaravaṃsam cīvararajjun ti. majjhena laggenti, rajanam ubhatō galati. bhagavato etam attham ārocesum. anujānāmi bhikkhave kaṇṇe bandhitun ti. kaṇṇo jirati. bhagavato etam attham ārocesum. anujānāmi bhikkhave kaṇṇasuttakan 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 udaye osāretun ti. tena kho pana samayena cīvaram pharusam hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave pāṇinā āko-

tetun ti. tena kho pana samayena bhikkhū acchinnakāni dhārenti dantakāsāvāni. manussā ujjhāyanti khīyanti vipācenti : seyyathāpi nāma gihī kāmabhogino 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave acchinnakāni cīvarāni dhāretabbāni. yo dhāreyya, āpatti dukkaṭassā 'ti. ||2||11||

atha kho bhagavā Rājagahe yathābhirantaṃ viharitvā yena Dakkhiṇāgiri tena cārikaṃ pakkāmi. addasa kho bhagavā Magadhakhettaṃ accibandhaṃ pālibandhaṃ mariyādabandhaṃ siṅghātakabandhaṃ, disvāna āyasmantaṃ Ānandaṃ āmantesi : passasi no tvaṃ Ānanda Magadhakhettaṃ accibandhaṃ . . . siṅghātakabandhaṃ ti. evaṃ bhante. ussahasi tvaṃ Ānanda bhikkhūnaṃ evarūpāni cīvarāni saṃvidahitun ti. ussahāmi bhagavā 'ti. atha kho bhagavā Dakkhiṇāgirisimā yathābhirantaṃ viharitvā punad eva Rājagahaṃ paccāgacchi. atha kho āyasmā Anando sambahulānaṃ bhikkhūnaṃ cīvarāni saṃvidahitvā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ etad avoca : passaṭu me bhante bhagavā cīvarāni saṃvidahitānīti. ||1|| atha kho bhagavā etasmim nīdāne dhammikaṃ katvā bhikkhū āmantesi : paṇḍito bhikkhave Ānando, mahāpaṇḍito bhikkhave Ānando, yatra hi nāma mayā saṃkhitteṇa bhāsitaṃ vitthārena atthaṃ ājānissati, kusim pi nāma karissati addhakusim pi nāma karissati maṇḍalam pi n. k. addhamaṇḍalam pi n. k. vivaṭṭaṃ pi n. k. anuvivaṭṭaṃ pi n. k. gīveyyakam pi n. k. jaṅgheyyakam pi n. k. bāhantaṃ pi n. k. chinnakam ca bhavissati sattalūkhaṃ samaṇasārappaṃ paccatthikānaṃ ca anabhijjhitaṃ. anujānāmi bhikkhave chinnakam saṃghāṭim chinnakam uttarāsaṅgaṃ chinnakam antaravāsakaṃ ti. ||2||12||

atha kho bhagavā Rājagahe yathābhirantaṃ viharitvā yena Vesālī tena cārikaṃ pakkāmi. addasa kho bhagavā antara ca Rājagahaṃ antara ca Vesālīṃ addhānamaggapaṭipanno sambahule bhikkhū cīvarehi ubbhaṇḍite sīse pi cīvarabhisim karitvā khandhe pi cīvarabhisim karitvā kaṭṭiyāpi cīvarabhisim karitvā āgacchante, disvāna bhagavato etad ahosi : atilahuṃ kho ime moghapurisā cīvare bāhullāya

āvattā, yaṃ nūnāhaṃ bhikkhūnaṃ cīvare sīmaṃ bandheyyaṃ mariyādaṃ ṭhapeyyaṃ ti. || 1 || atha kho bhagavā anupubbena cārikaṃ caramāno yena Vesālī tad avasari. tatra sudamā bhagavā Vesāliyaṃ viharati Gotamake cetiye. tena kho pana samayena bhagavā sītāsu hemantikāsu rattīsu antarāṭṭhakāsu himapātasamaye rattim ajjhokāse ekacīvaro nisīdi, na bhagavantam sītam ahoṣi. nikkhante paṭhame yāme sītam bhagavantam ahoṣi. dutiyaṃ bhagavā cīvaram pārupi, na bhagavantam sītam ahoṣi. nikkhante majjhime yāme sītam bhagavantam ahoṣi. tatiyaṃ bhagavā cīvaram pārupi, na bhagavantam sītam ahoṣi. nikkhante pacchime yāme uddhate aruṇe nandimukhiyā rattiyā sītam bhagavantam ahoṣi. catuttham bhagavā cīvaram pārupi, na bhagavantam sītam ahoṣi. || 2 || atha kho bhagavato etad ahoṣi : ye pi kho te kulaputtā imasmim dhammavinaye sītālukā sītabhīrukā te pi sakkonti ticīvarena yāpetum. yaṃ nūnāhaṃ bhikkhūnaṃ cīvare sīmaṃ bandheyyaṃ mariyādaṃ ṭhapeyyaṃ ticīvaram anujāneyyaṃ ti. atha kho bhagavā etasmim nidāne dhammikatham katvā bhikkhū āmantesi : || 3 || idhāhaṃ bhikkhave antarā ca Rājagahaṃ antarā ca Vesālīm addhānamaggapaṭipanno addasaṃ sambahule bhikkhū cīvarehi ubbhaṇḍite sīse pi cīvarabhisim karitvā khandhe pi cīvarabhisim karitvā kaṭiyāpi cīvarabhisim karitvā āgacchante, disvāna me etad ahoṣi : atilahaṃ kho ime moghapurisā cīvare bahullāya āvattā, yaṃ nūnāhaṃ bhikkhūnaṃ cīvare sīmaṃ bandheyyaṃ mariyādaṃ ṭhapeyyaṃ ti. || 4 || idhāhaṃ bhikkhave sītāsu hemantikāsu rattīsu antarāṭṭhakāsu himapātasamaye rattim ajjhokāse ekacīvaro nisīdim, na maṃ sītam ahoṣi. nikkhante paṭhame yāme sītam maṃ ahoṣi. dutiyāhaṃ cīvaram pārupim na maṃ sītam ahoṣi. nikkhante majjhime yāme sītam maṃ ahoṣi. tatiyāhaṃ cīvaram pārupim, na maṃ sītam ahoṣi. nikkhante pacchime yāme uddhate aruṇe nandimukhiyā rattiyā sītam maṃ ahoṣi. catutthāhaṃ cīvaram pārupim, na maṃ sītam ahoṣi. tassa mayhaṃ bhikkhave etad ahoṣi : ye pi kho te kulaputtā imasmim dhammavinaye sītālukā sītabhīrukā te pi sakkonti ticīvarena yāpetum. yaṃ nūnāhaṃ bhikkhūnaṃ cīvare sīmaṃ bandheyyaṃ mariyādaṃ ṭhape-

yyaṃ ticīvaraṃ anujāneyyaṃ ti. anujānāmi bhikkhave ticīvaraṃ diguṇaṃ saṃghāṭiṃ ekacciyaṃ uttarāsaṅgaṃ ekacciyaṃ antaravāsakaṃ ti. ||5|| tena kho pana samayena chabbaggiyā bhikkhū bhagavatā ticīvaraṃ anuññātan ti aññen' eva ticīvarena gāmaṃ pavisanti, aññena ticīvarena ārāme acchanti, aññena ticīvarena nahānaṃ otaranti. ye te bhikkhū appicchā te ujjhāyanti khiyanti vipācenti: kathaṃ hi nāma chabbaggiyā bhikkhū atirekacīvaraṃ dhāressantīti. atha kho te bhikkhū bhagavato etam atthaṃ ārocesuṃ. atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave atirekacīvaraṃ dhāretabbaṃ. yo dhāreyya, yathādhammo kāretabbo 'ti. ||6|| tena kho pana samayena āyasmato Ānandassa atirekacīvaraṃ uppannaṃ hoti āyasmā ca Ānando taṃ cīvaraṃ āyasmato Sāriputtassa dātukāmo hoti āyasmā ca Sāriputto Sākete viharati. atha kho āyasmato Ānandassa etad ahoṣi: bhagavatā paññattaṃ na atirekacīvaraṃ dhāretabban ti, idaṃ ca me atirekacīvaraṃ uppannaṃ ahaṃ ca imaṃ cīvaraṃ āyasmato Sāriputtassa dātukāmo āyasmā ca Sāriputto Sākete viharati. kathaṃ nu kho mayā paṭipajjitabban ti. atha kho āyasmā Ānando bhagavato etam atthaṃ ārocesi: kīvaciraṃ paṇānanda Sāriputto āgacchissatīti. navamaṃ vā bhagavā divasaṃ dasamaṃ vā 'ti. atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave dasāhaparamaṃ atirekacīvaraṃ dhāretuṃ ti. ||7|| tena kho pana samayena bhikkhūnaṃ atirekacīvaraṃ uppajjati. atha kho bhikkhūnaṃ etad ahoṣi: kathaṃ nu kho atirekacīvare paṭipajjitabban ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave atirekacīvaraṃ vikappetuṃ ti. ||8||13||

atha kho bhagavā Vesāliyaṃ yathābhirantaṃ viharitvā yena Bārāṇasī tena cārikaṃ pakkāmi. anupubbena cārikaṃ caramāno yena Bārāṇasī tad avasari. tatra sudaṃ bhagavā Bārāṇasiyaṃ viharati Isipatane migadāye. tena kho pana samayena aññatarassa bhikkhuno antaravāsako chiddo hoti. atha kho tassa bhikkhuno etad ahoṣi: bhagavatā ticīvaraṃ anuññātaṃ diguṇā saṃghāṭī ekacciyo uttarā-

saṅgo ekacciyo antaravāsako, ayaṃ ca me antaravāsako chiddo. yaṃ nūnāhaṃ aggaḷaṃ acchupeyyaṃ samantato dupattaṃ bhavissati majjhe ekacciyaṃ ti. ||1|| atha kho so bhikkhu aggaḷaṃ acchupesi. addasa kho bhagavā senāsana-cārikaṃ āhiṇḍanto taṃ bhikkhuṃ aggaḷaṃ acchupentaṃ, disvāna yena so bhikkhu ten' upasaṃkami, upasaṃkamitvā taṃ bhikkhuṃ etad avoca : kiṃ tvaṃ bhikkhu karosīti. aggaḷaṃ bhagavā acchupemīti. sādhu sādhu bhikkhu, sādhu kho tvaṃ bhikkhu aggaḷaṃ acchupesīti. atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi : anujānāmi bhikkhave ahatānaṃ dussānaṃ ahatakappānaṃ diguṇaṃ saṃghāṭiṃ ekacciyaṃ uttarāsaṅgaṃ ekacciyaṃ antaravāsakaṃ, utuddhaṭānaṃ dussānaṃ catuguṇaṃ saṃghāṭiṃ diguṇaṃ uttarāsaṅgaṃ diguṇaṃ antaravāsakaṃ. paṃsu-kūle yāvadatthaṃ pāpaṇike ussāho karaṇīyo. anujānāmi bhikkhave aggaḷaṃ tunnaṃ ovaṭṭikaṃ kaṇḍusakaṃ dalhi-kammaṃ ti. ||2||14||

atha kho bhagavā Bārāṇasiyaṃ yathābhirantaṃ viharitvā yena Sāvatti tena cārikaṃ pakkāmi. anupubbena cārikaṃ caramāno yena Sāvatti tad avasari. tatra sudam bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. atha kho Visākhā Migāramâtā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho Visākhā Migāramâtaraṃ bhagavā dhammiyā kathāya sandassesī . . . sampahaṃsesī. atha kho Visākhā Migāramâtā bhagavatā dhammiyā kathāya sandassitā . . . sampahaṃsitā bhagavantaṃ etad avoca : adhivāsetu me bhante bhagavā svātānāya bhattaṃ saddhiṃ bhikkhusaṃghena 'ti. adhivāsesī bhagavā tuṇhibhāvena. atha kho Visākhā Migāramâtā bhagavato adhivāsanaṃ viditvā utthāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. ||1|| tena kho pana samayena tassā rattiyaṃ accayena cātuddīpiko mahāmegho pāvassi. atha kho bhagavā bhikkhū āmantesi : yathā bhikkhave Jetavane vassati evaṃ catūsu dīpesu vassati, ovassāpetha bhikkhave kāyaṃ, ayaṃ pacchimako cātuddīpiko mahāmegho 'ti. evaṃ bhante 'ti kho te bhikkhū bhagavato

paṭisunītvā nikkhittacīvarā kāyaṃ ovassāpentī. ||2|| atha kho Visākhā Migāramātā paṇītaṃ khādaniyaṃ bhojaniyaṃ paṭiyādāpetvā dāsiṃ āṇāpesi : gaccha je ārāmaṃ gantvā kālaṃ ārocehi kālo bhante nīṭṭhitaṃ bhattan ti. evaṃ ayye 'ti kho sā dāsi Visākhāya Migāramātuyā paṭisunītvā ārāmaṃ gantvā addasa bhikkhū nikkhittacīvare kāyaṃ ovassāpente, disvāna n' atthi ārāme bhikkhū, ājīvaka kāyaṃ ovassāpentīti yena Visākhā Migāramātā ten' upasaṃkami, upasaṃkamitvā Visākhā Migāramātaraṃ etad avoca : n' atth' ayye ārāme bhikkhū, ājīvaka kāyaṃ ovassāpentīti. atha kho Visākhāya Migāramātuyā paṇḍitāya viyattāya medhāviniyā etad ahosi : nissamsayaṃ kho ayyā nikkhittacīvarā kāyaṃ ovassāpentīti, sāyaṃ balā maññittha n' atthi ārāme bhikkhū, ājīvaka kāyaṃ ovassāpentīti, dāsiṃ āṇāpesi : gaccha je ārāmaṃ gantvā kālaṃ ārocehi kālo bhante nīṭṭhitaṃ bhattan ti. ||3|| atha kho te bhikkhū gattāni sītikaritvā kallakāyā cīvarāni ga-
hetvā yathāvihāraṃ pavasiṃsu. atha kho sā dāsi ārāmaṃ gantvā bhikkhū apassanti n' atthi ārāme bhikkhū, suñño ārāmo 'ti yena Visākhā Migāramātā ten' upasaṃkami, upa-
saṃkamitvā Visākhā Migāramātaraṃ etad avoca : n' atth' ayye ārāme bhikkhū, suñño ārāmo 'ti. atha kho Visākhāya Migāramātuyā paṇḍitāya viyattāya medhāviniyā etad ahosi : nissamsayaṃ kho ayyā gattāni sītikaritvā kallakāyā cīvarāni ga-
hetvā yathāvihāraṃ pavitṭhā, sāyaṃ balā maññittha n' atthi ārāme bhikkhū, suñño ārāmo 'ti dāsiṃ āṇāpesi : gaccha je ārāmaṃ gantvā kālaṃ ārocehi kālo bhante nīṭṭhitaṃ bhattan ti. ||4|| atha kho bhagavā bhikkhū āmantesi : sannahatha bhikkhave pattacīvaraṃ, kālo bhattassā 'ti. evaṃ bhante ti kho te bhikkhū bhagavato paccassosum. atha kho bhagavā pubbaṇhasamayā nīvāsetvā pattacīvaraṃ ādāya seyyathāpi nāma balavā puriso sammiñjitaṃ vā bā-
haṃ pasāreyya pasāritaṃ vā bāhaṃ sammiñjeyya evaṃ eva Jetavane antarahito Visākhāya Migāramātuyā koṭṭhake pā-
turahosi. nisīdi bhagavā paññatte āsane saddhiṃ bhikkhu-
saṃghena. ||5|| atha kho Visākhā Migāramātā acchariyaṃ vata bho abbhutaṃ vata bho tathāgatassa mahiddhikatā mahānubhāvātā, yatra hi nāma jannukamattesu pi oghesu pavattamānesu kaṭimattesu pi oghesu pavattamānesu na hi

nāma ekabhikkhussa pi pādā vā cīvarāni vā allāni bhavissanti haṭṭhā udaggā buddhapamukhaṃ bhikkhusamghaṃ paṇitena khādaniyena bhojanīyena sabatthā santappetvā sampavāretvā bhagavantam bhuttāvim onītapattapāṇim ekamantaṃ nisīdi. ekamantaṃ nisinnā kho Visākhā Migāramātā bhagavantam etad avoca : atṭhāhaṃ bhante bhagavantam varāni yācāmi. atikkantavarā kho Visākhe tathāgatā 'ti. yāni ca bhante kappiyāni yāni ca anavajjānīti. vadehi Visākhe 'ti.

||6|| icchāmi ahaṃ bhante samghassa yāvajjīvaṃ vassikasāṭikaṃ dātum, āgantukabhaddam dātum, gamikabhaddam dātum, gilānabhaddam dātum, gilānupatṭhākabhaddam dātum, gilānabhessajjam dātum, dhuvayāgum dātum, bhikkhunīsamghassa udakasāṭikaṃ dātum ti. kiṃ pana tvaṃ Visākhe atthavasam sampassamānā tathāgataṃ attha varāni yācasīti. idhāhaṃ bhante dāsiṃ ānāpesiṃ : gaccha je ārāmaṃ gantvā kālārocehi kālā bhante niṭṭhitam bhaddam ti, atha kho sā bhante dāsi ārāmaṃ gantvā addasa bhikkhū nikkhattacīvare kāyaṃ ovassāpente, disvāna n' atthi ārāme bhikkhū, ājivakā kāyaṃ ovassāpentīti yenāhaṃ ten' upasamkami, upasamkamitvā maṃ etad avoca n' atth' ayye ārāme bhikkhū, ājivakā kāyaṃ ovassāpentīti. asuci bhante naggiyaṃ paṭikkūlaṃ. imāhaṃ bhante atthavasam sampassamānā icchāmi samghassa yāvajjīvaṃ vassikasāṭikaṃ dātum. ||7|| puna ca param bhante āgantuko bhikkhu na vithikusalo na gocarakusalo kilanto piṇḍāya carati. so me āgantukabhaddam bhuñjitvā vithikusalo gocarakusalo akilanto piṇḍāya carissati. imāhaṃ bhante atthavasam sampassamānā icchāmi samghassa yāvajjīvaṃ āgantukabhaddam dātum. puna ca param bhante gamiko bhikkhu attano bhaddam pariyesamāno satthā vā vihāyissati, yattha vā vāsam gantukāmo bhavissati tattha vikāle upagacchissati kilanto addhānam gamissati. so me gamikabhaddam bhuñjitvā satthā na vihāyissati, yattha vāsam gantukāmo bhavissati tattha kālāna upagacchissati akilanto addhānam gamissati. imāhaṃ bhante atthavasam sampassamānā icchāmi samghassa yāvajjīvaṃ gamikabhaddam dātum. ||8|| puna ca param bhante gilānassa bhikkhuno sappāyāni bhojanāni alabhantassa ābādho vā abhivaḍḍhissati kālāmkiriya vā bhavissati. tassa me gilānabhaddam bhuttassa

ābādho na abhivaḍḍhissati kālaṃkiriyaṃ na bhavissati. imā-
 haṃ bhante atthavasam sampassamānā icchāmi saṃghassa
 yāvajīvaṃ gilānabhattaṃ dātum. puna ca paraṃ bhante
 gilānupaṭṭhāko bhikkhu attano bhattaṃ pariyesamāno gilā-
 nassa ussūre bhattaṃ nīharissati bhattacchedaṃ karissati.
 so me gilānupaṭṭhākabhattaṃ bhuñjitvā gilānassa kālena
 bhattaṃ nīharissati bhattacchedaṃ na karissati. imāhaṃ
 bhante atthavasam sampassamānā icchāmi saṃghassa yāva-
 jīvaṃ gilānupaṭṭhākabhattaṃ dātum. ||9|| puna ca paraṃ
 bhante gilānassa bhikkhuno sappāyāni bhesajjāni alabhan-
 tassa ābādho vā abhivaḍḍhissati kālaṃkiriyaṃ vā bhavissati.
 tassa me gilānabhesajjaṃ paribhuttassa ābādho na abhi-
 vaḍḍhissati kālaṃkiriyaṃ na bhavissati. imāhaṃ bhante
 atthavasam sampassamānā icchāmi saṃghassa yāvajī-
 vaṃ gilānabhesajjaṃ dātum. puna ca paraṃ bhante
 bhagavatā Andhakavinde dasānisamse sampassamānena
 yāgu anuññātā. ty āhaṃ bhante ānisamse sampassamānā
 icchāmi saṃghassa yāvajīvaṃ dhuvayāgum dātum. ||10||
 idha bhante bhikkhuniyo Aciravatiyaṃ nadiyaṃ vesiyāhi
 saddhiṃ naggaṃ ekatitthe nahāyanti. tā bhante vesiyā
 bhikkhuniyo uppaṇḍesum: kiṃ nu kho nāma tumhākaṃ
 ayye daharānaṃ brahmacariyaṃ ciṇṇe, nanu nāma kāmā
 paribbhuñjitabbā, yadā jīṇṇā bhavissanti tadā brahmacariyaṃ
 carissatha, evaṃ tumhākaṃ ubho antā pariggahitā bha-
 vissantīti. tā bhante bhikkhuniyo vesiyāhi uppaṇḍiyamānā
 mañkū ahesum. asuci bhante mātugāmassa naggiyaṃ
 jegucchaṃ paṭikkūlaṃ. imāhaṃ bhante atthavasam sam-
 passamānā icchāmi bhikkhunīsaṃghassa yāvajīvaṃ udaka-
 sātikaṃ dātun ti. ||11|| kiṃ pana tvaṃ Visākhe ānisamsam
 sampassamānā tathāgataṃ attha varāni yācasīti. idha
 bhante disāsu vassaṃ vutthā bhikkhū Sāvattthiṃ āgacchi-
 ssanti bhagavantam dassanāya, te bhagavantam upasaṃka-
 mitvā pucchissanti: itthannāmo bhante bhikkhu kālaṃkato,
 tassa kā gati ko abhisamparāyo 'ti. taṃ bhagavā vyāka-
 karissati sotāpattiphale vā sakadāgāmiphale vā anāgāmiphale
 vā arahattaphale vā. ty āhaṃ upasaṃkamitvā pucchissāmi:
 āgatapubbā nu kho bhante tena ayyena Sāvattthīti. ||12||
 suce 'me vakkhanti āgatapubbā tena bhikkhunā Sāvattthīti,

niṭṭhaṃ ettha gacchissāmi nissamsayaṃ paribhuttaṃ tena ayyena vassikasāṭikā vā āgantukabhattaṃ vā gamikabhattaṃ vā gilānabhattaṃ vā gilānupaṭṭhākabhattaṃ vā gilānabhesajjaṃ vā dhuvayāgu vā 'ti. tassā me tad anussarantiyā pāmujaṃ jāyissati, pamuditāya pīti jāyissati, pītimanāya kāyo passambhissati, passaddhakāyā sukhaṃ vedayissāmi, sukhiniyā cittaṃ samādhiyissati, sā me bhavissati indriya-bhāvanā balabhāvanā bojjhaṅgabhāvanā. imāhaṃ bhante ānisamsaṃ sampassamānā tathāgataṃ aṭṭha varāni yācāmiti. ||13|| sādhu sādhu Visākhe, sādhu kho tvaṃ Visākhe imaṃ ānisamsaṃ sampassamānā tathāgataṃ aṭṭha varāni yācasi. anujānāmi te Visākhe aṭṭha varānīti. atha kho bhagavā Visākhaṃ Migāramātaraṃ imāhi gāthāhi anumodi :

yā annapānaṃ atipamoditā sīlūpapannaṃ sugatassa sāvikaṃ
dadāti dānaṃ abhibhuyya maccheraṃ sovaggikaṃ soka-
nudaṃ sukhāvahaṃ, |
dibbaṃ sā labhate āyuraṃ āgamaṃ maggaṃ virajaṃ anaṅga-
naṃ,
sā puñṇakāmā sukhinī anāmayā saggaṃhi kāyaṃhi ciraṃ
pamodatīti.

atha kho bhagavā Visākhaṃ Migāramātaraṃ imāhi gāthāhi anumoditvā utṭhāyāsanaṃ pakkāmi. ||14|| atha kho bhagavā etasmim niddāne dhammikathaṃ katvā bhikkhū āmantesi : anujānāmi bhikkhave vassikasāṭikaṃ āgantukabhattaṃ gamikabhattaṃ gilānabhattaṃ gilānupaṭṭhākabhattaṃ gilānabhesajjaṃ dhuvayāguraṃ bhikkhunīsamghassa udakasāṭikaṃ ti. ||15||15||

Visākhābhāṇavāraṃ.

tena kho pana samayena bhikkhū paṇītāni bhojanāni bhuñjitvā mutṭhassatī asampajānā niddaṃ okkamenti, tesam mutṭhassatīnaṃ asampajānānaṃ niddaṃ okkamantānaṃ supinantena asuci muccati, senāsaṇaṃ asucinā makkhiyati. atha kho bhagavā āyasmatā Ānandena pacchāsamaṇena senāsa-nacārikaṃ āhiṇḍanto addasa senāsaṇaṃ asucinā makkhitaṃ, disvāna āyasmantaṃ Ānandaṃ āmantesi : kiṃ etaṃ Ānanda senāsaṇaṃ makkhitaṃ ti. etarahi bhante bhikkhū paṇītāni

bhojanāni bhuñjitvā mutṭhassatī asampajānā niddam okka-
 menti, tesam . . . asuci muccati, tayidaṃ bhagavā senāsanam
 asucinā makkhitan ti. ||1|| evaṃ etaṃ Ānanda evaṃ etaṃ
 Ānanda, muccati hi Ānanda mutṭhassatīnaṃ asampajānānaṃ
 niddam okkamantānaṃ supinanta asuci. ye te Ānanda
 bhikkhū upatṭhitasatī sampajānā niddam okkaṃmenti tesam
 asuci na muccati, ye pi te Ānanda puthujjanā kāmesu vīta-
 rāgā tesam pi asuci na muccati. atṭhānam etaṃ Ānanda
 anavakāso yaṃ arahato asuci mucceyyā 'ti. atha kho bhagavā
 etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi:
 idhāhaṃ bhikkhave Ānandena pacchāsamaṇena senāsanacāri-
 kaṃ āhiṇḍanto addasaṃ senāsanam asucinā makkhitaṃ,
 disvāna Ānandaṃ āmantesiṃ : kiṃ etaṃ Ānanda . . .
 (=§ 1, 2) . . . arahato asuci mucceyyā 'ti. ||2|| pañc' ime
 bhikkhave ādinavā mutṭhassatissa asampajānassa niddam
 okkamayato: dukkhaṃ supati, dukkhaṃ paṭibujjhati, pāpa-
 kaṃ supinaṃ passati, devatā na rakkhanti, asuci muccati.
 ime kho bhikkhave pañca ādinavā mutṭhassatissa asampajā-
 nassa niddam okkamayato. pañc' ime bhikkhave ānisaṃsā
 upatṭhitasatissa sampajānassa niddam okkamayato: sukhaṃ
 supati, sukhaṃ paṭibujjhati, na pāpakaṃ supinaṃ passati,
 devatā rakkhanti, asuci na muccati. ime kho bhikkhave
 pañca ānisaṃsā upatṭhitasatissa sampajānassa niddam okka-
 mayato. anujānāmi bhikkhave kāyaguttiyā cīvaraguttiyā
 senāsanaguttiyā nisīdanānaṃ ti. ||3|| tena kho pana sama-
 yena atikhuddakaṃ nisīdanam na sabbam senāsanam gopeti.
 bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave
 yāvamahantaṃ paccattharaṇam ākaṅkhati tāvamahantaṃ
 paccattharaṇam kātun ti. ||4||16||

tena kho pana samayena āyasmato Ānandassa upajjhā-
 yassa āyasmato Belaṭṭhasāsissa thullakacchābādho hoti.
 tassa lasikāya cīvarāni kāye lagganti, tāni bhikkhū udakena
 temetvā-temetvā apakaḍḍhanti. addasa kho bhagavā senā-
 sanacārikaṃ āhiṇḍanto te bhikkhū tāni cīvarāni udakena
 temetvā-temetvā apakaḍḍhante, disvāna yena te bhikkhū
 ten' upasaṃkami, upasaṃkamitvā te bhikkhū etad avoca:
 kiṃ imassa bhikkhave bhikkhuno ābādho 'ti. imassa bhante

āyasmato thullakacchābādho, lasikāya cīvarāni kāye lagganti, tāni mayam udakena temetvā-temetvā apakaḍḍhāmā 'ti. atha kho bhagavā etasmim nidāne dhammikatham katvā bhikkhū āmantesi : anujānāmi bhikkhave yassa kaṇḍu vā piḷakā vā assāvo vā thullakacchā vā ābādho kaṇḍupaṭicchādin ti. || 1 || 17 ||

atha kho Visākhā Migāramātā mukhapuñchanacolakam ādāya yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantam nisīdi, ekamantam nisinnā kho Visākhā Migāramātā bhagavantam etad avoca : paṭigāṇhātu me bhante bhagavā mukhapuñchanacolakam yam mama assa dīgharattam hitāya sukhāya 'ti. paṭiggahehi bhagavā mukhapuñchanacolakam. atha kho bhagavā Visākhā Migāramātaram dhammiyā kathāya sandassesi . . . sampahamsesi. atha kho Visākhā Migāramātā bhagavatā dhammiyā kathāya sandassitā . . . sampahamsitā utthāya-saṇā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi. atha kho bhagavā etasmim nidāne dhammikatham katvā bhikkhū āmantesi : anujānāmi bhikkhave mukhapuñchanacolakan ti. || 1 || 18 ||

tena kho pana samayena Rojo Mallo āyasmato Ānandassa sahāyo hoti. Rojassa Mallassa khomapilotikā āyasmato Ānandassa hatthe nikkhattā hoti āyasmato ca Ānandassa khomapilotikāya attho hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave pañicah' āngehi samannāgatassa vissāsam gahetum : sandiṭṭho ca hoti sambhatto ca ālapito ca jīvati ca jānāti gahite me attamano bhavissatīti. anujānāmi bhikkhave imehi pañicah' āngehi samannāgatassa vissāsam gahetun ti. || 1 || 19 ||

tena kho pana samayena bhikkhūnam paripunnam hoti ticīvaram attho ca hoti parissāvanehi pi thavikāhi pi. bhagavato etam attham ārocesum. anujānāmi bhikkhave parikkhāracolakan ti. || 1 || atha kho bhikkhūnam etad ahosi : yāni tāni bhagavatā anuññātāni ticīvaran ti vā vassikasāṭikā 'ti vā nisīdanan ti vā paccattharaṇan ti vā kaṇḍupa-

ticchāditi vā mukhapuñchanacolakan ti vā parikkhāracolakan ti vā, sabbāni tāni adhiṭṭhātabbāni nu kho udāhu vikappetabbānīti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave ticīvaṃ adhiṭṭhātum na vikappetum, vassika-sātikam vassānam cātumāsam adhiṭṭhātum tato param vikappetum, nisīdanam adhiṭṭhātum na vikappetum, paccattaraṇam adhiṭṭhātum na vikappetum, kaṇḍupaṭicchādim yāva ābādhā adhiṭṭhātum tato param vikappetum, mukhapuñchanacolakam adhiṭṭhātum na vikappetum, parikkhāracolakam adhiṭṭhātum na vikappetun ti. ||2||20||

atha kho bhikkhūnam etad ahoṣi: kittakam pacchimaṃ nu kho cīvaṃ vikappetabban ti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave āyāmena aṭṭhaṅgulaṃ sugataṅgulaena caturaṅgulaṃ vitthatam pacchimaṃ cīvaṃ vikappetun ti. tena kho pana samayena āyasmato Mahākassapassa pamsukūlakato garuko hoti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave suttalūkhaṃ kātun ti. vikaṇṇo hoti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave vikaṇṇam uddharitun ti. suttā okiriyanti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave anuvātaṃ paribhaṇḍam āropetun ti. tena kho pana samayena saṃghāṭiyā pattā lujjanti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave aṭṭhapadakaṃ kātun ti. ||1|| tena kho pana samayena aññatarassa bhikkhuno ticīvaṃ 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 dhāretabbaṃ. yo dhāreyya, āpatti dukkaṭassā 'ti. ||2||21||

tena kho pana samayena aññatarassa bhikkhuno bahum cīvaṃ uppannam hoti so ca taṃ cīvaṃ mātāpitunnam dātukāmo hoti. bhagavato etam atthaṃ ārocesum. mātāpitaro hi kho bhikkhave dadamāne kiṃ vadeyyāma. anujā-

nāmi bhikkhave mātāpitunnam dātum. na ca bhikkhave saddhādeyyam vinipātetabbam. yo vinipāteyya, āpatti dukka-
tassā 'ti. ||1|| **22** ||

tena kho pana samayena aññataro bhikkhu Andhavane cīvaram nikkhipitvā santaruttarena gāmaṃ piṇḍāya pāvisi. corā taṃ cīvaram avaharimsu. so bhikkhu duccolo hoti lūkhacīvaro. bhikkhū evaṃ āhamsu : kissa tvam āvuso duccolo lūkhacīvaro 'ti. idhāham āvuso Andhavane cīvaram nikkhipitvā santaruttarena gāmaṃ piṇḍāya pāvisim, corā taṃ cīvaram avaharimsu, tenāham duccolo lūkhacīvaro 'ti. bhagavato etam attham ārocesum. na bhikkhave santaruttarena gāmo pavisitabbo. yo paviseyya, āpatti dukka-
tassā 'ti. ||1|| tena kho pana samayena āyasmā Ānando asatiyā santaruttarena gāmaṃ piṇḍāya pāvisi. bhikkhū āyasmantaṃ Ānantaṃ etad avocum : nanu kho āvuso Ānanda bhagavatā paññattaṃ na santaruttarena gāmo pavisitabbo 'ti. kissa tvam āvuso santaruttarena gāmaṃ pavitṭho 'ti. saccam āvuso bhagavatā paññattaṃ na santaruttarena gāmo pavisitabbo 'ti, api cāham asatiyā pavitṭho 'ti. bhagavato etam attham ārocesum. ||2|| pañc' ime bhikkhave paccayā saṃghā-
ṭiyā nikkhepāya : gilāno vā hoti, vassikasamketam vā hoti, nadīpāraṃ gantum vā hoti, aggaḷagutti vihāro vā hoti, attha-
takathinaṃ vā hoti. ime kho bhikkhave pañca paccayā saṃghāṭiyā nikkhepāya. pañc' ime bhikkhave paccayā uttarāsaṅgassa antaravāsakassa nikkhepāya : gilāno vā . . .
atthatakathinaṃ vā hoti. ime kho bhikkhave pañca paccayā uttarāsaṅgassa antaravāsakassa nikkhepāya. pañc' ime bhi-
kkhave paccayā vassikasāṭikāya nikkhepāya : gilāno vā hoti, nissīmaṃ gantum vā hoti, nadīpāraṃ gantum vā hoti, aggaḷagutti vihāro vā hoti, vassikasāṭikā akatā vā hoti vip-
pakatā vā. ime kho bhikkhave pañca paccayā vassikasāṭikāya nikkhepāyā 'ti. ||3|| **23** ||

tena kho pana samayena aññataro bhikkhu eko vassam vasi. tattha manussā saṃghassa demā 'ti cīvarāni adamsu. atha kho tassa bhikkhuno etad ahoṣi : bhagavatā paññattaṃ catuvaggo pacchimo saṃgho 'ti, aham c' amhi ekako, ime ca

manussā saṃghassa demā 'ti cīvarāni adaṃsu. yaṃ nūnāhaṃ imāni saṃghikāni cīvarāni Sāvattthiṃ hareyyan ti. atha kho so bhikkhu tāni cīvarāni ādāya Sāvattthiṃ gantvā bhagavato etam atthaṃ ārocēsi. tuyh' eva bhikkhu tāni cīvarāni yāva kaṭhinassa ubbhārāyā 'ti. ||1|| idha pana bhikkhave bhikkhu eko vassaṃ vasati. tattha manussā saṃghassa demā 'ti cīvarāni denti. anujānāmi bhikkhave tass' eva tāni cīvarāni yāva kaṭhinassa ubbhārāyā 'ti. ||2|| tena kho pana samayena aññataro bhikkhu utukālaṃ eko vasi. tattha manussā saṃghassa demā 'ti cīvarāni adaṃsu. atha kho tassa bhikkhuno etad ahosi: bhagavatā paññattaṃ catuvaggo pacchimo saṃgho 'ti, ahaṃ c' amhi ekako, ime ca manussā saṃghassa demā 'ti cīvarāni adaṃsu. yaṃ nūnāhaṃ imāni saṃghikāni cīvarāni Sāvattthiṃ hareyyan ti. atha kho so bhikkhu tāni cīvarāni ādāya Sāvattthiṃ gantvā bhikkhūnaṃ etam atthaṃ ārocēsi. bhikkhū bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave sammukhībhūtena saṃghena bhājetuṃ. ||3|| idha pana bhikkhave bhikkhu utukālaṃ eko vasati. tattha manussā saṃghassa demā 'ti cīvarāni denti. anujānāmi bhikkhave tena bhikkhunā tāni cīvarāni adhiṭṭhātumu mayh' imāni cīvarānīti. tassa ce bhikkhave bhikkhuno taṃ cīvaraṃ anadhiṭṭhitena añño bhikkhu āgacchati, samako dātabbo bhāgo. tehi ce bhikkhave bhikkhūhi taṃ cīvaraṃ bhājiyamāne apātite kuse añño bhikkhu āgacchati, samako dātabbo bhāgo. tehi ce bhikkhave bhikkhūhi taṃ cīvaraṃ bhājiyamāne pātite kuse añño bhikkhu āgacchati, nākāmā dātabbo bhāgo 'ti. ||4|| tena kho pana samayena dve bhātukā therā āyasmā ca Isidāso āyasmā ca Isibhatto Sāvattthiyaṃ vassaṃ vutthā aññataraṃ gāmakāvāsaṃ agamaṃsu. manussā cirassāpi therā āgatā 'ti sacīvarāni bhattāni adaṃsu. āvāsikā bhikkhū there pucchimsu: imāni bhante saṃghikāni cīvarāni there āgamma uppannāni, sādīyissanti therā bhāgan ti. therā evaṃ āhaṃsu: yathā kho mayaṃ āvuso bhagavatā dhammaṃ desitaṃ ājānāma tumhākaṃ yeva tāni cīvarāni yāva kaṭhinassa ubbhārāyā 'ti. ||5|| tena kho pana samayena tayo bhikkhū Rājagahe vassaṃ vasanti. tattha manussā saṃghassa demā 'ti cīvarāni denti. atha kho tesam bhikkhūnaṃ etad ahosi: bhagavatā

paññattam catuvaggo pacchimo saṃgho 'ti, mayaṃ c' amhā tayo janā, ime ca manussā saṃghassa demā 'ti cīvarāni denti. katham nu kho amhehi paṭipajjitabban ti. tena kho pana samayena sambahulā therā āyasmā ca Nilavāsī āyasmā ca Sāṇavāsī āyasmā ca Gopako āyasmā ca Bhagu āyasmā ca Phalikasandāno Pāṭaliputte viharanti Kukkuṭārāme. atha kho te bhikkhū Pāṭaliputtam gantvā there pucchimsu. therā evaṃ āhaṃsu: yathā kho mayaṃ āvuso bhagavatā dhammam desitam ājānāma tumhākam yeva tāni cīvarāni yāva kaṭhinassa ubbhārāyā 'ti. || 6 || 24 ||

tena kho pana samayena āyasmā Upanando Sakya-putto Sāvatthiyaṃ vassaṃ vuttho aññataram gāmak-āvāsam agamāsi. tattha bhikkhū cīvaram bhājetukāmā sannipatimsu. te evaṃ āhaṃsu: imāni kho āvuso saṃghikāni cīvarāni bhājiyissanti, sādiiyissasi bhāgan ti. āmāvuso sādiiyissāmīti tato cīvarabhāgam gahetvā aññam āvāsam agamāsi. tattha pi bhikkhū cīvaram bhājetukāmā sannipatimsu. te pi evaṃ āhaṃsu: imāni kho āvuso saṃghikāni cīvarāni bhājiyissanti, sādiiyissasi bhāgan ti. āmāvuso sādiiyissāmīti tato pi cīvarabhāgam gahetvā aññam āvāsam agamāsi. tattha pi bhikkhū cīvaram bhājetukāmā sannipatimsu. te pi evaṃ āhaṃsu: imāni kho āvuso saṃghikāni cīvarāni bhājiyissanti, sādiiyissasi bhāgan ti. āmāvuso sādiiyissāmīti tato pi cīvarabhāgam gahetvā mahantam cīvarabhāṇḍikam ādāya punad eva Sāvattthim paccāgacchi. || 1 || bhikkhū evaṃ āhaṃsu: mahāpuñño 'si tvam āvuso Upananda, bahum te cīvaram uppannan ti. kuto me āvuso puññam, idhāham āvuso Sāvattthiyaṃ vassaṃ vuttho aññataram gāmak-āvāsam agamāsim, tattha bhikkhū cīvaram bhājetukāmā sannipatimsu, te maṃ evaṃ āhaṃsu: imāni kho āvuso saṃghikāni cīvarāni bhājiyissanti, sādiiyissasi bhāgan ti. āmāvuso sādiiyissāmīti tato cīvarabhāgam gahetvā aññam āvāsam agamāsim, tattha pi bhikkhū cīvaram bhājetukāmā sannipatimsu, te pi maṃ evaṃ āhaṃsu: imāni kho āvuso saṃghikāni cīvarāni bhājiyissanti, sādiiyissasi bhāgan ti, āmāvuso sādiiyissāmīti tato pi cīvarabhāgam gahetvā aññam

āvāsaṃ agamāsīm, tattha pi bhikkhū cīvaram bhājetukāmā sannipatimsu, te pi maṃ evaṃ āhamsu: imāni . . . sādīyissāmīti tato pi cīvarabhāgaṃ aggahesiṃ, evaṃ me bahum cīvaram uppannan ti. ||2|| kiṃ pana tvam āvuso Upananda aññatra vassaṃ vuttho aññatra cīvarabhāgaṃ sādīyissasīti. evaṃ āvuso 'ti. ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti: katham hi nāma āyasmā Upanando Sakya-putto aññatra vassaṃ vuttho aññatra cīvarabhāgaṃ sādīyissatīti. bhagavato etam attham ārocesum. saccam kira tvam Upananda aññatra vassaṃ vuttho aññatra cīvarabhāgaṃ sādīyīti. saccam bhagavā. vigarahi buddho bhagavā: katham hi nāma tvam moghapurisa aññatra vassaṃ vuttho aññatra cīvarabhāgaṃ sādīyissasi. n' etam moghapurisa appasannānam vā pasādāya pasannānam vā bhiyyobhāvāya. vigarahitvā dhammikatham katvā bhikkhū āmantesi: na bhikkhave aññatra vassaṃ vutthena aññatra cīvarabhāgo sādītabbo. yo sādīyeyya, āpatti dukkaṭassā 'ti. ||3|| tena kho pana samayena āyasmā Upanando Sakyaputto eko dvīsu āvāsesu vassaṃ vasi evaṃ me bahum cīvaram uppajjissatīti. atha kho tesam bhikkhūnam etad aho: katham nu kho āyasmato Upanandassa Sakyaputtassa cīvarapaṭiviso dātabbo 'ti. bhagavato etam attham ārocesum. detha bhikkhave moghapurissassa ekādhippāyam. idha pana bhikkhave bhikkhu eko dvīsu āvāsesu vassaṃ vasati evaṃ me bahum cīvaram uppajjissatīti. sace amutra upadḍham amutra upadḍham vasati, amutra upadḍho amutra upadḍho cīvarapaṭiviso dātabbo, yattha vā pana bahutaram vasati tato cīvarapaṭiviso dātabbo 'ti. ||4|| **25** ||

tena kho pana samayena aññatarassa bhikkhuno kucchivikārabādho hoti, so sake muttakarīse palipanno seti. atha kho bhagavā āyasmatā Ānandena pacchāsamaṇena senāsanacārikam āhiṇḍanto yena tassa bhikkhuno vihāro ten' upasaṃkami. addasa kho bhagavā tam bhikkhum sake muttakarīse palipannam sayamānam, disvāna yena so bhikkhu ten' upasaṃkami, upasaṃkamitvā tam bhikkhum etad avoca: kiṃ te bhikkhu ābādho 'ti. kucchivikāro me bhagavā 'ti. atthi pana te bhikkhu upatṭhāko 'ti. n' atthi bhagavā

'ti. kissa tam bhikkhū na upatthentīti. aham kho bhante bhikkhūnam akārako, tena mam bhikkhū na upatthentīti. ||1|| atha kho bhagavā āyasmantaṃ Ānandaṃ āmantesi: gacchānanda udakaṃ āhara, imaṃ bhikkhuṃ nahāpessāmā 'ti. evaṃ bhante 'ti kho āyasmā Ānando bhagavato paṭisunivā udakaṃ āharitvā bhagavā udakaṃ āsiñci āyasmā Ānando paridhovi, bhagavā sīsato aggahesi āyasmā Ānando pādato uccāretvā mañcake nipātesum. ||2|| atha kho bhagavā etasmim nidāne etasmim pakaraṇe bhikkhusamghaṃ sannipātāpetvā bhikkhū paṭipucchi: atthi bhikkhave amukasmim vihāre bhikkhu gilāno 'ti. atthi bhagavā 'ti. kiṃ tassa bhikkhave bhikkhuno ābādho 'ti. tassa bhante āyasmato kucchivikārābādho 'ti. atthi pana bhikkhave tassa bhikkhuno upatthāko 'ti. n' atthi bhagavā 'ti. kissa tam bhikkhū na upatthentīti. eso bhante bhikkhu bhikkhūnam akārako, tena tam bhikkhū na upatthentīti. n' atthi te bhikkhave mātā n' atthi pitā ye te upatthaheyyum. tumhe ce bhikkhave aññamaññaṃ na upatthahissatha atha ko carahi upatthahissati. yo bhikkhave maṃ upatthaheyya so gilānaṃ upatthaheyya. ||3|| sace upajjhāyo hoti upajjhāyena yāvajivam upatthātabbo, vutthānassa āgametabbam. sace ācariyo hoti ācariyena yāvajivam upatthātabbo, vutthānassa āgametabbam. sace saddhivihāriko hoti . . . sace antevāsiko hoti . . . sace samānupajjhāyako hoti . . . sace samānācariyako hoti samānācariyakena yāvajivam upatthātabbo, vutthānassa āgametabbam. sace na hoti upajjhāyo vā ācariyo vā saddhivihāriko vā antevāsiko vā samānupajjhāyako vā samānācariyako vā samghena upatthātabbo. no ce upatthaheyya, āpatti dukkaṭassa. ||4|| pañcahi bhikkhave aṅgehi samannāgato gilāno dupatthāko hoti: asappāyakārī hoti, sappāye mattaṃ na jānāti, bhesajjaṃ na paṭisevitā hoti, atthakāmassa gilānupatthākassa yathābhūtaṃ ābādhaṃ nāvikkattā hoti abhikkamantaṃ vā abhikkamatīti paṭikkamantaṃ vā paṭikkamatīti tthitaṃ vā tthito 'ti, uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tibbānaṃ kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ paṇaharānaṃ anadhivāsakajātiko hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgato gilāno dupatthāko hoti. ||5|| pañcahi

bhikkhave aṅgehi samannāgato gilāno supatṭhāko hoti : sappāyakārī hoti, sappāye mattaṃ jānāti, bhesajjaṃ paṭi-sevitā hoti, atthakāmassa gilānupaṭṭhākassa yathābhūtaṃ ābādhaṃ āvikattā hoti abhikkamantaṃ vā abhikkamatīti paṭikkamantaṃ vā paṭikkamatīti ṭhitaṃ vā ṭhito 'ti, uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tibbānaṃ kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ pānahaṛānaṃ adhivā-sakajātiko hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgato gilāno supatṭhāko hoti. ||6|| pañcahi bhikkhave aṅgehi samannāgato gilānupaṭṭhāko nālaṃ gilānaṃ upatṭhātum : na paṭibalo hoti bhesajjaṃ vidhātum, sappāyā-sappāyaṃ na jānāti asappāyaṃ upanāmeti sappāyaṃ apanāmeti, āmisantaro gilānaṃ upatṭhāti no mettacitto, jegucchi hoti uccāraṃ vā passāvaṃ vā kheḷaṃ vā vantaṃ vā nīhātum, na paṭibalo hoti gilānaṃ kālēna kālaṃ dhammiyā kathāya sandassetum . . . sampahaṃsetum. imehi kho bhikkhave pañcah' aṅgehi samannāgato gilānupaṭṭhāko nālaṃ gilānaṃ upatṭhātum. ||7|| pañcahi bhikkhave aṅgehi samannāgato gilānupaṭṭhāko alaṃ gilānaṃ upatṭhātum : paṭibalo hoti bhesajjaṃ samvidhātum, sappāyāsappāyaṃ jānāti asappāyaṃ apanāmeti sappāyaṃ upanāmeti, mettacitto gilānaṃ upatṭhāti no āmisantaro, ajegucchi hoti uccāraṃ vā passāvaṃ vā kheḷaṃ vā vantaṃ vā nīhātum, paṭibalo hoti gilānaṃ kālēna kālaṃ dhammiyā kathāya sandassetum . . . sampahaṃsetum. imehi kho bhikkhave pañcah' aṅgehi samannāgato gilānupaṭṭhāko alaṃ gilānaṃ upatṭhātun ti. ||8|| **26**||

tena kho pana samayena dve bhikkhū Kosalesu janapadesu addhānamaggapaṭipannā honti. te aññātaraṃ āvāsaṃ upagacchimsu, tattha aññātaro bhikkhu gilāno hoti. atha kho tesam bhikkhūnaṃ etad ahoṣi : bhagavatā kho āvuso gilānupaṭṭhānaṃ vaṇṇitaṃ, handa mayaṃ āvuso imaṃ bhikkhuṃ upatṭhahemā 'ti, te taṃ upatṭhahimsu. so tehi upatṭhahiyamāno kālaṃ akāsi. atha kho te bhikkhū tassa bhikkhuno pattacīvaraṃ ādāya Sāvatthiṃ gantvā bhagavato etaṃ atthaṃ ārocesu. ||1|| bhikkhussa bhikkhave kālaṃ kate saṃgho sāmī pattacīvare. api ca gilānupaṭṭhākā bahūpakārā. anujānāmi bhikkhave saṃghena ticīvaraṃ

ca pattam ca gilānupaṭṭhākānaṃ dātum. evaṃ ca pana bhikkhave dātabbam : tena gilānupaṭṭhākena bhikkhunā saṃghaṃ upasaṃkamitvā evaṃ assa vacaṇīyo : itthannāmo bhante bhikkhu kālaṃ kato, idaṃ tassa ticivaraṃ ca patto cā 'ti. vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo : suṇātu me bhante saṃgho. itthannāmo bhikkhu kālaṃ kato, idaṃ tassa ticivaraṃ ca patto ca. yadi saṃghassa pattakallam saṃgho imaṃ ticivaraṃ ca pattam ca gilānupaṭṭhākānaṃ dadeyya. esā ñatti. suṇātu me bhante saṃgho. itthannāmo bhikkhu kālaṃ kato, idaṃ tassa ticivaraṃ ca patto ca. saṃgho imaṃ ticivaraṃ ca pattam ca gilānupaṭṭhākānaṃ deti. yassāyasmato khamati imassa ticivarassa ca pattassa ca gilānupaṭṭhākānaṃ dānaṃ so tuṇh' assa, yassa na khamati so bhāseyya. dinnam idaṃ saṃghena ticivaraṃ ca patto ca gilānupaṭṭhākānaṃ. khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmiti. ||2|| tena kho pana samayena aññataro sāmaṇero kālaṃ kato hoti. bhagavato etaṃ atthaṃ ārocesum. sāmaṇerassa bhikkhave kālaṃ kate saṃgho sāmī pattacivare. api ca gilānupaṭṭhākā bahūpakārā. anujānāmi bhikkhave saṃghena cīvaraṃ ca pattam ca gilānupaṭṭhākānaṃ dātum. evaṃ ca pana bhikkhave dātabbam : tena gilānupaṭṭhākena bhikkhunā saṃghaṃ upasaṃkamitvā evaṃ assa vacaṇīyo : itthannāmo bhante sāmaṇero kālaṃ kato, idaṃ tassa cīvaraṃ ca patto cā 'ti. vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo : suṇātu me bhante saṃgho. itthannāmo sāmaṇero kālaṃ kato, idaṃ tassa cīvaraṃ ca patto ca. yadi saṃghassa pattakallam, saṃgho imaṃ cīvaraṃ ca pattam ca gilānupaṭṭhākānaṃ dadeyya. esā ñatti. suṇātu me bhante saṃgho. itthannāmo sāmaṇero kālaṃ kato, idaṃ tassa cīvaraṃ ca patto ca. saṃgho imaṃ cīvaraṃ ca pattam ca gilānupaṭṭhākānaṃ deti. yassāyasmato khamati imassa cīvarassa ca pattassa ca gilānupaṭṭhākānaṃ dānaṃ so tuṇh' assa, yassa na khamati so bhāseyya. dinnam idaṃ saṃghena cīvaraṃ ca patto ca gilānupaṭṭhākānaṃ. khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmiti. ||3|| tena kho pana samayena aññataro bhikkhu ca sāmaṇero ca gilānaṃ upaṭṭhahimsu. so tehi upaṭṭhahiyamāno kālam akāsi. atha kho tassa gilānupaṭṭhākassa bhikkhuno etad

ahosi : katham nu kho gilānupaṭṭhākassa sāmaṇerassa cīvarapaṭiviso dātabbo 'ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave gilānupaṭṭhākassa sāmaṇerassa samakam paṭivisaṃ dātun ti. ||4|| tena kho pana samayena aññataro bhikkhu bahubhaṇḍo bahuparikkhāro kālaṃ kato hoti. bhagavato etam attham ārocesum. bhikkhussa bhikkhave kālaṃ kate saṃgho sāmī pattaçivare. api ca gilānupaṭṭhākā bahūpakārā. anujānāmi bhikkhave saṃghena ticivaraṃ ca pattaṃ ca gilānupaṭṭhākānaṃ dātum, yaṃ tattha lahubhaṇḍaṃ lahuparikkhāraṃ taṃ sammukhībhūtena saṃghena bhājetum, yaṃ tattha garubhaṇḍaṃ garuparikkhāraṃ taṃ āgatānāgatassa cātuddisaṃ saṃghassa avissajjikaṃ avebhaṅgikaṃ ti. ||5|| 27 ||

tena kho pana samayena aññataro bhikkhu naggo hutvā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ etad avoca : bhagavā hi bhante anekapariyāyena appicchassa santuṭṭhassa sallekhaṃ dhutassa pāsādikassa apacayassa viriyārambhassa vaṇṇavādī. idaṃ bhante naggiyaṃ anekapariyāyena appicchatāya santuṭṭhiyā sallekhaṃ dhutattāya pāsādikatāya apacayāya viriyārambhāya saṃvattati. sādhu bhante bhagavā. bhikkhūnaṃ naggiyaṃ anujānātū 'ti. vigarahi buddho bhagavā : ananucchaviyaṃ moghapurisa ananulomikaṃ appaṭirūpaṃ assāmaṇakaṃ akappiyaṃ akaraṇiyaṃ. katham hi nāma tvaṃ moghapurisa naggiyaṃ titthiyasamādanāṃ samādiyissasi. n' etam moghapurisa appasannānaṃ vā pasādaya. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi : na bhikkhave naggiyaṃ titthiyasamādanāṃ samādiyitabbam. yo samādiyeyya, āpatti thullaccayassā 'ti. ||1|| tena kho pana samayena aññataro bhikkhu kusacīraṃ nivāsetvā — la — vākacīraṃ nivāsetvā, phalakacīraṃ nivāsetvā, kesakambalaṃ nivāsetvā, vālakambalaṃ nivāsetvā, ulūkapakkhaṃ nivāsetvā — la — ajinakkipaṃ nivāsetvā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ etad avoca : bhagavā bhante anekapariyāyena appicchassa . . . vaṇṇavādī. idaṃ bhante ajinakkipaṃ anekapariyāyena appicchatāya . . . saṃvattati. sādhu

bhante bhagavā bhikkhūnaṃ ajinakkhipaṃ anujānātū 'ti. vigarahi . . . akaraṇīyaṃ. kathaṃ hi nāma tvaṃ moghapurisa ajinakkhipaṃ titthiyadhajāṃ dhāressasi. n' etaṃ moghapurisa appasannānaṃ vā pasādaya. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave ajinakkhipaṃ titthiyadhajāṃ dhāretabbāṃ. yo dhāreyya, āpatti thullaccayassā 'ti. ||2|| tena kho pana samayena aññataro bhikkhu akkanālaṃ nivāsetvā — la — potthakaṃ nivāsetvā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantāṃ etad avoca: bhagavā bhante aneka-pariyāyena appicchassa . . . vaṇṇavādi. ayaṃ bhante potthako anekapariyāyena appicchatāya . . . saṃvattati. sādhu bhante bhagavā bhikkhūnaṃ potthakaṃ anujānātū 'ti. vigarahi . . . akaraṇīyaṃ. kathaṃ hi nāma tvaṃ moghapurisa potthakaṃ nivāsesasi. n' etaṃ moghapurisa appasannānaṃ vā pasādaya. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave potthako nivāsetabbo. yo nivāseyya, āpatti dukkaṭassā 'ti. ||3|| 28 ||

tena kho pana samayena chabbaggiyā bhikkhū sabbanīlakāni cīvarāni dhārenti, sabbapītakāni cīvarāni dhārenti, sabbalohitakāni cīvarāni dhārenti, sabbamañjeṭṭhakāni cīvarāni dhārenti, sabbakaṇhāni cīvarāni dhārenti, sabbamahāraṅgarattāni cīvarāni dhārenti, sabbamahānāmarattāni cīvarāni dhārenti, acchinnadasāni cīvarāni dhārenti, dīghadasāni cīvarāni dhārenti, pupphadasāni cīvarāni dhārenti, phaṇadasāni cīvarāni dhārenti, kaṇcukaṃ dhārenti, tirīṭakaṃ dhārenti, veṭṭhanaṃ dhārenti. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi gihī kāmabhogino 'ti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave sabbanīlakāni cīvarāni dhāretabbāni, na sabbapītakāni cīvarāni dhāretabbāni . . . na kaṇcukaṃ dhāretabbāṃ, na tirīṭakaṃ dhāretabbāṃ, na veṭṭhanaṃ dhāretabbāṃ. yo dhāreyya, āpatti dukkaṭassā 'ti. ||1|| 29 ||

tena kho pana samayena vassaṃ vutthā bhikkhū anuppanne

cīvare pakkamanti pi, vibbhamanti pi, kālam pi karonti, sāmaṇerāpi paṭijānanti, sikkhaṃ paccakkhātakāpi paṭijānanti, antimavatthum ajjhāpannakāpi paṭijānanti, ummattakāpi p., khittacittāpi p., vedanattāpi p., āpattiyaṃ adassane ukkhittakāpi p., āpattiyaṃ appaṭikamme ukkhittakāpi p., pāpikāya diṭṭhiyaṃ appaṭinissagge ukkhittakāpi p., paṇḍakāpi p., theyyasamvāsakāpi p., tiṭṭhiyapakkantakāpi p., tiracchānagatāpi p., mātughātakāpi p., pitughātakāpi p., arahantaghātakāpi p., bhikkhuniḍḍasakāpi p., saṃghabhedakāpi p., lohittuppādakāpi p., ubhatovyañjanakāpi paṭijānanti. bhagavato etam atthaṃ 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, sāmaṇero paṭijānāti, sikkhaṃ paccakkhātako paṭijānāti, antimavatthum ajjhāpannako paṭijānāti. saṃgho sāmī. idha pana bhikkhave vassam vuttho bhikkhu anuppanne cīvare ummattako paṭijānāti, . . . pāpikāya diṭṭhiyaṃ appaṭinissagge ukkhittako paṭijānāti. sante paṭirūpe gāhake dātabbam. idha pana bhikkhave vassam vuttho bhikkhu anuppanne cīvare paṇḍako paṭijānāti, . . . ubhatovyañjanako paṭijānāti. saṃgho 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. saṃgho sāmī. idha pana bhikkhave vassam vuttho bhikkhu uppanne cīvare abhājite ummattako paṭijānāti, . . . pāpikāya diṭṭhiyaṃ appaṭinissagge ukkhittako paṭijānāti. sante paṭirūpe gāhake dātabbam. idha pana bhikkhave vassam vuttho bhikkhu uppanne cīvare abhājite paṇḍako paṭijānāti . . . ubhatovyañjanako paṭijānāti. saṃgho sāmī. ||3|| idha pana bhikkhave vassam vutthānaṃ bhikkhūnaṃ anuppanne cīvare saṃgho bhijjati. tattha manussā ekasmiṃ pakkhe udakaṃ denti ekasmiṃ pakkhe cīvaraṃ denti saṃghassa demā 'ti. saṃghass' ev' etam. idha pana bhikkhave vassam vutthānaṃ bhikkhūnaṃ anuppanne cīvare saṃgho bhijjati. tattha manussā ekasmiṃ pakkhe udakaṃ denti, tasmīṃ yeva pakkhe cīvaraṃ denti

samghassa demā 'ti. samghass' ev' etaṃ. ||4|| idha pana bhikkhave vassam vutthānaṃ bhikkhūnaṃ anuppanne cīvare samgho bhijjati. tattha manussā ekasmim pakkhe udakaṃ denti ekasmim pakkhe cīvaraṃ denti pakkhassa demā 'ti. pakkhass' ev' etaṃ. idha pana bhikkhave vassam vutthānaṃ bhikkhūnaṃ anuppanne cīvare samgho bhijjati. tattha manussā ekasmim pakkhe udakaṃ denti, tasmim yeva pakkhe cīvaraṃ denti pakkhassa demā 'ti. pakkhass' ev' etaṃ. ||5|| idha pana bhikkhave vassam vutthānaṃ bhikkhūnaṃ uppanne cīvare abhājite samgho bhijjati. sabbesaṃ samakam bhājetabban ti. ||6|| **30** ||

tena kho pana samayena āyasmā Revato aññatarassa bhikkhuno hatthe āyasmato Sāriputtassa cīvaraṃ pāhesi imaṃ cīvaraṃ therassa dehīti. atha kho so bhikkhu antarā magge āyasmato Revatassa vissāsā taṃ cīvaraṃ aggahesi. atha kho āyasmā Revato āyasmatā Sāriputtena samāgantvā pucchi : ahaṃ bhante therassa cīvaraṃ pāhesim, sampattam taṃ cīvaraṃ ti. nāhaṃ taṃ āvuso cīvaraṃ passāmīti. atha kho āyasmā Revato taṃ bhikkhum etad avoca : ahaṃ āvuso āyasmato hatthe therassa cīvaraṃ pāhesim, kahaṃ taṃ cīvaraṃ ti. ahaṃ bhante āyasmato vissāsā taṃ cīvaraṃ aggahesin ti. bhagavato etaṃ atthaṃ ārocesum. ||1|| idha pana bhikkhave bhikkhu bhikkhussa hatthe cīvaraṃ paṇināti imaṃ cīvaraṃ itthannāmassa dehīti. so antarā magge yo paṇināti tassa vissāsā gaṇhāti, suggahitaṃ. yassa paṇiyyati tassa vissāsā gaṇhāti, duggahitaṃ. idha pana bhikkhave bhikkhu bhikkhussa hatthe cīvaraṃ paṇināti imaṃ cīvaraṃ itthannāmassa dehīti. so antarā magge yassa paṇiyyati tassa vissāsā gaṇhāti, duggahitaṃ. yo paṇināti tassa vissāsā gaṇhāti, suggahitaṃ. idha pana bhikkhave bhikkhu . . . dehīti. so antarā magge suṇāti yo paṇināti so kālaṃ kato 'ti. tassa matakacīvaraṃ adhiṭṭhāti, svādhīṭṭhitaṃ. yassa paṇiyyati tassa vissāsā gaṇhāti, duggahitaṃ. idha pana bhikkhave bhikkhu . . . dehīti. so antarā magge suṇāti yassa paṇiyyati so kālaṃ kato 'ti. tassa matakacīvaraṃ adhiṭṭhāti, dvādhīṭṭhitaṃ. yo paṇināti tassa vissāsā gaṇhāti, suggahitaṃ. idha pana bhikkhave bhikkhu . . . dehīti.

so antarā magge suṇāti ubho kālaṃ katā 'ti. yo paṇināti tassa matakacīvaram adhiṭṭhāti, svādhiṭṭhitam. yassa paṇiyyati tassa matakacīvaram adhiṭṭhāti, dvādhiṭṭhitam. ||2|| idha pana bhikkhave bhikkhu bhikkhussa hatthe cīvaram paṇināti imam cīvaram itthannāmassa dammīti. so antarā magge yo paṇināti tassa viśāsā gaṇhāti, duggahitam. yassa paṇiyyati tassa viśāsā gaṇhāti, suggahitam. idha pana bhikkhave bhikkhu . . . dammīti. so antarā magge yassa paṇiyyati tassa viśāsā gaṇhāti, suggahitam. yo paṇināti tassa viśāsā gaṇhāti, duggahitam. idha pana bhikkhave bhikkhu . . . dammīti. so antarā magge suṇāti yo paṇināti so kālaṃ kato 'ti. tassa matakacīvaram adhiṭṭhāti, dvādhiṭṭhitam. yassa paṇiyyati tassa viśāsā gaṇhāti, suggahitam. idha pana bhikkhave bhikkhu . . . dammīti. so antarā magge suṇāti yassa paṇiyyati so kālaṃ kato 'ti. tassa matakacīvaram adhiṭṭhāti, svādhiṭṭhitam. yo paṇināti tassa viśāsā gaṇhāti, duggahitam. idha pana bhikkhave bhikkhu . . . dammīti. so antarā magge suṇāti ubho kālaṃ katā 'ti. yo paṇināti tassa matakacīvaram adhiṭṭhāti, dvādhiṭṭhitam. yassa paṇiyyati tassa matakacīvaram adhiṭṭhāti, svādhiṭṭhitam. ||3|| **31**||

aṭṭh' imā bhikkhave mātikā cīvarassa uppādāya: sīmāya deti, katikāya deti, bhikkhāpaññattiyā deti, saṃghassa deti, ubhatosaṃghassa deti, vassam vutthasaṃghassa deti, ādiassa deti, puggalassa deti. sīmāya deti: yāvatikā bhikkhū antosi magatā tehi bhājetabbam. katikāya deti: sambahulā āvāsā samānalābhā honti, ekasmiṃ āvāse dinne sabbattha dinnam hoti. bhikkhāpaññattiyā deti: yattha saṃghassa dhuvakārā kariyanti tattha demā 'ti. saṃghassa deti: sammukhībhūtena saṃghena bhājetabbam. ubhatosaṃghassa deti: bahukāpi bhikkhū honti ekā bhikkhunī hoti, upaddham dātabbam. bahukāpi bhikkhuniyo honti eko bhikkhu hoti, upaddham dātabbam. vassam vutthasaṃghassa deti: yāvatikā bhikkhū tasmim āvāse vassam vutthā tehi bhājetabbam. ādiassa deti: yāguyā vā bhatte vā khādaniye vā cīvare vā senāsane vā bhesajje

vā. puggalassa deti : imam cīvaram itthannāmassa dammi-
ti. ||1|| 32 ||

cīvarakkhandhakam aṭṭhamam.

imamhi khandhake vatthu channavuti. tassa uddānam :

- Rājagahako negamo disvā Vesāliyam gaṇi
puna Rājagaham gantvā rañño tam paṭivedayi. |
putto Sālavatikāya Abhayassa hi atrajo
jīvatīti kumārena saṃkhāto Jīvako iti. |
so hi Takkaṣilaṃ gantvā uggahetvā mahābhiso
sattavassikaābādham natthukammena nāsayi, |
rañño bhagandalābādham ālepena apākaḍḍhi,
mamaṃ ca itthāgāraṃ ca buddhasaṃghaṃ c' upaṭṭhaha. |
Rājagahako ca seṭṭhi, antagaṇṭhitikicchitam,
5 Pajjotassa mahārogaṃ ghatapānena nāsayi. |
adhikāraṃ ca, Siveyyaṃ, abhisannaṃ sinehati,
tīṇi uppalahatthena samatimsavirecanaṃ. |
pakatattam varam yāci, Siveyyaṃ ca paṭiggahi,
cīvaram ca gihidānaṃ anuññāsi tathāgato. |
Rājagahe janapade bahuṃ uppajji cīvaram.
pāvāro, kosikaṃ c' eva, kojavo, aḍḍhakāsikaṃ, |
uccāvacā ca, santuṭṭhi, nāgames' āgamesu ca,
paṭhamam pacchā, sadisā, katikā ca, paṭiharum, |
bhaṇḍāgāraṃ, aguttaṃ ca, vuṭṭhāpenti tath' eva ca,
10 ussannaṃ, kolāhalaṃ ca, kathaṃ bhāje, kathaṃ dade, |
sak'-ātirekabhāgena, paṭiviso kathaṃ dade,
chakanena, sītuṇhi ca, uttaritum, na jānare, |
oropento, bhājanaṃ ca, pātiyā ca, chamāya ca,
upacikā, majjhe, jiranti, ekato, patthinnena ca, |
pharus'-āchinn'-accibandhā, addasāsi ubhaṇḍite,
vīmaṃsitvā Sakyamuni anuññāsi ticīvaram, |
aññena atirekena, uppajji, chiddam eva ca,
cātuddīpo, varam yāci dātum vassikasāṭikaṃ |
āgantu-gami-gilānaṃ upaṭṭhākaṃ ca bhesajjam
15 dhuvam udakasāṭim ca, paṇītaṃ, atikhuddakaṃ, |
thullakacchu, mukhaṃ, khomaṃ, paripunnam, adhiṭṭhā-
nam,
pacchimam, kato garuko, vikaṇṇo, suttam okiri, |

lujjanti, na ppahonti ca, anvādhikaṃ, bahūni ca,
 Andhavane, asatiyā, eko vassaṃ, utumhi ca,|
 dve bhātukā, Rājagahe, Upanando, puna dvisu,
 kucchivikāro, gilāno ubho c' eva, gilāyanā,|
 naggā, kusā, vākacīraṃ, phalako, kesakambalaṃ,
 vāla-ulūkapakkhaṃ ca, ajinaṃ, akkanālaṃ ca,|
 potthakaṃ, nīla-pītaṃ ca, lohitaṃ, mañjetthēna ca,
 20 kaṇhā, mahāraṅga-nāma, acchinnadasikā tathā,|
 dīgha-puppha-phaṇadasā, kañcu-tirīṭa-veṭhanaṃ,
 anuppanne pakkamati, saṃgho bhijjati tāvade,|
 pakkhe dadanti, saṃghassa, āyasmā Revato pahi,
 viśāsagāh', ādhitthāti, attha cīvaramātikā 'ti.

MAHĀVAGGA.

IX.

Tena samayena buddho bhagavā Campāyaṃ viharati Gaggarāya pokkharāṇiyā tīre. tena kho pana samayena Kāsisu janapadesu Vāsabhaḡāmo nāma hoti, tattha Kassapagotto nāma bhikkhu āvāsiko hoti tantibaddho ussukkaṃ āpanno kinti anāgatā ca pesalā bhikkhū āgaccheyyumaṃ āgatā ca pesalā bhikkhū phāsu vihareyyumaṃ ayaṃ ca āvāso vuddhiṃ virūḷhiṃ vepullaṃ āpajjeyyā 'ti. tena kho pana samayena sambahulā bhikkhū Kāsisu cārikaṃ caramānā yena Vāsabhaḡāmo tad avasarumaṃ. addasa kho Kassapagotto bhikkhu te bhikkhū dūrato 'va āgacchante, disvāna āsanam paññāpesi pādodakam pādapiṭṭham pādakathalikam upanikkhipi paccuggantvā pattacivaram paṭiggahesi pāṇiyena, āpucchi nahāne ussukkaṃ akāsi ussukkaṃ pi akāsi yāguyā khādaniye bhattasmiṃ. atha kho tesam āgantukānaṃ bhikkhūnaṃ etad ahoṣi : bhaddako kho ayaṃ āvuso āvāsiko bhikkhu, nahāne ussukkaṃ karoti ussukkaṃ pi karoti yāguyā khādaniye bhattasmiṃ, handa mayaṃ āvuso idh' eva Vāsabhaḡāme nivāsaṃ kappemā 'ti. atha kho te āgantukā bhikkhū tatth' eva Vāsabhaḡāme nivāsaṃ kappesumaṃ. ||1|| atha kho Kassapagottassa bhikkhuno etad ahoṣi : yo kho imesaṃ āgantukānaṃ bhikkhūnaṃ āgantukakilamatho so paṭippassaddho, ye p' ime gocare appakataññuno te dān' ime gocare pakataññuno. dukkaram kho pana parakulesu yāvajivaṃ ussukkaṃ kātumaṃ vifiññatti ca mañussānaṃ amanāpā. yaṃ nūnāhaṃ na ussukkaṃ kareyyaṃ yāguyā khādaniye bhattasmiṃ ti. so na ussukkaṃ akāsi yāguyā khādaniye bhattasmiṃ. atha kho tesam āgantukānaṃ bhi-

kkhūnam etad ahosi : pubbe khv āyaṃ āvuso āvāsiko bhikkhu nahāne ussukkaṃ akāsi ussukkaṃ pi akāsi yāguyā khādaniye bhattasmim, so dān' āyaṃ na ussukkaṃ karoti yāguyā khādaniye bhattasmim. duṭṭho dān' āyaṃ āvuso āvāsiko bhikkhu, handa mayaṃ āvuso āvāsikaṃ bhikkhum ukkhipāmā 'ti. ||2|| atha kho te āgantukā bhikkhū sannipatitvā Kassapagottaṃ bhikkhum etad avocum : pubbe kho tvaṃ āvuso nahāne ussukkaṃ karosi ussukkaṃ pi karosi yāguyā khādaniye bhattasmim, so dāni tvaṃ na ussukkaṃ karosi yāguyā khādaniye bhattasmim. āpattim tvaṃ āvuso āpanno, passas' etaṃ āpattin ti. n' atthi me āvuso āpatti yam ahaṃ passeyyan ti. atha kho te āgantukā bhikkhū Kassapagottaṃ bhikkhum āpattiyā adassane ukkhipimsu. atha kho Kassapagottassa bhikkhuno etad ahosi : ahaṃ kho etaṃ na jānāmi āpatti vā esā anāpatti vā āpanno c' amhi anāpanno vā ukkhitto c' amhi anukkhitto vā dhammikenā vā adhammikenā vā kuppēna vā akuppēna vā ṭhānārahēna vā aṭṭhānārahēna vā. yaṃ nūnāhaṃ Campaṃ gantvā bhagavantam etaṃ attham puccheyyan ti. ||3|| atha kho Kassapagotto bhikkhu senāsanam samsāmetvā pattacīvaram ādāya yena Campā tena pakkāmi, anupubbena yena Campā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. āciṇṇam kho pan' etaṃ buddhānam bhagavantānam āgantukehi bhikkhūhi saddhim paṭisammoditum. atha kho bhagavā Kassapagottaṃ bhikkhum etad avoca : kacci bhikkhu khamaniyaṃ, kacci yāpaniyaṃ, kacci appakilamathena addhānam āgato, kuto ca tvaṃ bhikkhu āgacchasīti. khamaniyaṃ bhagavā, yāpaniyaṃ bhagavā, appakilamathena cāhaṃ bhante addhānam āgato. ||4|| atthi bhante Kāsīsu janapadesu Vāsabhagāmo nāma, tatthāhaṃ bhagavā āvāsiko tantibaddho ussukkaṃ āpanno kinti anāgatā ca pesalā bhikkhū āgaccheyyum āgatā ca pesalā bhikkhū phāsu vihareyyum ayaṃ ca āvāso vuddhim virūḷhim vepullaṃ āpajjeyyā 'ti. atha kho bhante sambahulā bhikkhū Kāsīsu cārikaṃ caramānā yena Vāsabhagāmo tad avasarum. addasaṃ kho ahaṃ bhante bhikkhū dūrato 'va āgacchante, disvāna āsanam paññāpesim . . . atha kho tesam bhante āgantukānam bhikkhūnam etad ahosi : bhaddako . . . atha

kho te bhante āgantukā bhikkhū tatth' eva Vāsabhaḡāme nivāsaṃ kappesum. tassa mayhaṃ bhante etad ahoṣi: yo kho . . . bhattasmiṃ ti. so kho ahaṃ bhante na ussukkaṃ akāsiṃ . . . atha kho tesāṃ bhante āgantukānaṃ . . . nahāne ussukkaṃ karoti ussukkaṃ pi karoti yāguyā khā-daniye bhattasmiṃ, so dān' āyaṃ na ussukkaṃ karoti . . . atha kho te bhante āgantukā bhikkhū sannipatitvā maṃ etad avocum: pubbe kho . . . passeyyan ti. atha kho te bhante āgantukā bhikkhū maṃ āpattiyaṃ adassane ukkhipimsu. tassa mayhaṃ bhante etad ahoṣi: ahaṃ kho . . . puccheyyan ti. tato ahaṃ bhagavā āgacchāmi. ||5|| anāpatti eṣā bhikkhu n' eṣā āpatti, anāpanno 'si na 'si āpanno, anukkhitto 'si na 'si ukkhitto, adhammikenā 'si kammena ukkhitto kuppena aṭṭhā-nāraheṇa. gaccha tvam bhikkhu tatth' eva Vāsabhaḡāme nivāsaṃ kappehiṃti. evaṃ bhante 'ti kho Kassapagotto bhikkhu bhagavato paṭisunītvā utṭhāyāsanaṃ bhagavantam abhivādetvā padakkhiṇaṃ katvā yena Vāsabhaḡāmo tena pakkāmi. ||6|| atha kho tesāṃ āgantukānaṃ bhikkhūnaṃ ahud eva kukkuccaṃ ahu vippatīsāro: alābhā vata no na vata no lābhā, dulladdhaṃ vata no na vata no suladdhaṃ, ye mayaṃ suddhaṃ bhikkhuṃ anāpattikaṃ avatthusmiṃ akāraṇe ukkhipimhā. handa mayaṃ āvuso Campaṃ gantvā bhagavato santike accayaṃ accayato desemaṃ 'ti. atha kho te āgantukā bhikkhū senāsaṇaṃ saṃsāmetvā pattacīvaraṃ ādāya yena Campā tena pakkamimsu, anupubbena yena Campā yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdimsu. āciṇṇaṃ kho . . . paṭisaṃmoditum. atha kho bhagavā te bhikkhū etad avoca: kacci bhikkhave khamanīyaṃ, kacci yāpanīyaṃ, kacci appakilamathena addhānaṃ āgatā, kuto ca tumhe bhikkhave āgacchathā 'ti. khamanīyaṃ bhagavā, yāpanīyaṃ bhagavā, appakilamathena ca mayaṃ bhante addhānaṃ āgatā. atthi bhante Kāsisu janapadesu Vāsabhaḡāmo nāma, tato mayaṃ bhagavā āgacchāma 'ti. ||7|| tumhe bhikkhave āvāsikaṃ bhikkhuṃ ukkhipithā 'ti. evaṃ bhante 'ti. kismiṃ bhikkhave vatthusmiṃ kāraṇe 'ti. avatthusmiṃ bhagavā akāraṇe 'ti. vigarahi buddho bhagavā: ananucchaviyaṃ bhikkhave ananulomi-

kam . . . akaraṇīyaṃ. kathaṃ hi nāma tumhe moghapurisaṃ suद्धaṃ bhikkhuṃ anāpattikaṃ avatthusmiṃ akāraṇe ukkhipissatha. n' etaṃ moghapurisaṃ appasannānaṃ vā pasādaya. vigaṛahitvā dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave suद्धo bhikkhu anāpattiko avatthusmiṃ akāraṇe ukkhipitabbo. yo ukkhipeyya, āpatti dukkaṭṭassa 'ti. ||8|| atha kho te bhikkhū utthāyāsanaṃ ekamsaṃ uttarāsaṅgaṃ karitvā bhagavato pādesu sirasā nipatitvā bhagavantaṃ etaḍ avocaṃ: accayo no bhante accagamā yathā bāle yathā mūlhe yathā akusale ye mayaṃ suद्धaṃ bhikkhuṃ anāpattikaṃ avatthusmiṃ akāraṇe ukkhipimhā, tesam no bhante bhagavā accayaṃ accayato paṭigaṇhātu āyatiṃ saṃvārāyā 'ti. taggha tumhe bhikkhave accayo accagamā yathā bāle yathā mūlhe yathā akusale ye tumhe suद्धaṃ bhikkhuṃ anāpattikaṃ avatthusmiṃ akāraṇe ukkhipittha. yato ca kho tumhe bhikkhave accayaṃ accayato disvā yathādhammaṃ paṭikarotha taṃ vo mayaṃ paṭigaṇhāma, vuddhi h' esā bhikkhave ariyassa vinaye yo accayaṃ accayato disvā yathādhammaṃ paṭikaroti āyatiṃ saṃvaram āpajjatīti. ||9||1||

tena kho pana samayena Campāyaṃ bhikkhū evarūpāni kammāni karonti: adhammena vaggakammaṃ karonti, adhammena samaggakammaṃ karonti, dhammena vaggak. k., dhammapaṭirūpakena vaggak. k., dhammapaṭirūpakena samaggak. k., eko pi ekaṃ ukkhipati, eko pi dve ukkhipati, eko pi sambahule ukkhipati, eko pi saṃghaṃ ukkh., dve pi ekaṃ ukkhipanti, dve pi dve ukkh., dve pi sambahule ukkh., dve pi saṃghaṃ ukkh., sambahulāpi ekaṃ ukkh., sambahulāpi dve ukkh., sambahulāpi sambahule ukkh., sambahulāpi saṃghaṃ ukkh., saṃgho pi saṃghaṃ ukkhipati. ||1|| ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma Campāyaṃ bhikkhū evarūpāni kammāni karissanti: adhammena vaggakammaṃ karissanti, . . . dhammapaṭirūpakena samaggakammaṃ karissanti, eko pi ekaṃ ukkhipissati . . . saṃgho pi saṃghaṃ ukkhipissatīti. atha kho te bhikkhū bhagavato etaṃ atthaṃ arocesuṃ. saccaṃ kira bhikkhave Campāyaṃ bhikkhū evarūpāni kammāni karonti:

adhammena vaggakammam karonti . . . sangho pi sangham ukkhipatīti. saccam bhagavā. vigarahi buddho bhagavā: ananucchaviyam bhikkhave tesam moghapurisānam ananulomikam . . . akaraṇīyam. katham hi nāma te bhikkhave moghapurisā evarūpāni kammāni karissanti: adhammena vaggakammam karissanti . . . sangho pi sangham ukkhipissati. n' etam bhikkhave appasannānam vā pasādaya. vigarahitvā dhammikatham katvā bhikkhū āmantesi. ||2|| adhammena ce bhikkhave vaggakammam akammam na ca karaṇīyam. adhammena samaggakammam akammam na ca karaṇīyam . . . dhammapaṭirūpakena samaggakammam akammam na ca karaṇīyam, eko pi ekam ukkhipati akammam na ca karaṇīyam . . . sangho pi sangham ukkhipati akammam na ca karaṇīyam. ||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 atthānāraham. 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 thānāraham. evarūpam bhikkhave kammam kātabbam evarūpam ca mayā kammam anuññātam. tasmāt iha bhikkhave evarūpam kammam karissāma yad idam dhammena samaggan ti, evaṃ hi vo bhikkhave sikkhitabban ti. ||4||2||

tena kho pana samayena chabbaggiyā 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 kammaṃ karonti, aññatrāpi dhammā kammaṃ karonti aññatrāpi vinayā k. k., aññatrāpi satthu sāsana k. k., paṭikuṭṭhakatam pi kammaṃ karonti adhammikaṃ kuppam atthānārahaṃ. ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti : kathaṃ hi nāma chabbaggiyā bhikkhū evarūpāni kammāni karissanti : adhammena vaggakammaṃ karissanti . . . paṭikuṭṭhakatam pi kammaṃ karissanti kuppam atthānārahan ti. atha kho te bhikkhū bhagavato etam atthaṃ ārocesum. saccam kira bhikkhave chabbaggiyā bhikkhū evarūpāni kammāni karonti : adhammena vaggakammaṃ karonti — la — paṭikuṭṭhakatam pi kammaṃ karonti adhammikaṃ kuppam atthānārahan ti. saccam bhagavā. — la — vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi : ||1|| adhammena ce bhikkhave vagga-kammaṃ akammaṃ na ca karaṇīyaṃ . . . dhammapaṭirūpakena samaggakammaṃ akammaṃ na ca karaṇīyaṃ, ñattivipannam ce bhikkhave kammaṃ anussāvanasampannam akammaṃ na ca karaṇīyaṃ, anussāvanavipannam ce bhikkhave kammaṃ ñattisampannam ak. na ca k., ñattivipannam ce bhikkhave kammaṃ anussāvanavipannam ak. na ca k., aññatrāpi dhammā kammaṃ ak. na ca k., annatrāpi vinayā kammaṃ ak. na ca k., aññatrāpi satthu sāsana kammaṃ ak. na ca k., paṭikuṭṭhakatam ce bhikkhave kammaṃ adhammikaṃ kuppam atthānārahaṃ akammaṃ na ca karaṇīyaṃ. ||2||

cha yimāni bhikkhave kammāni : adhammakammaṃ vagga-kammaṃ samaggakammaṃ dhammapaṭirūpakena vagga-kammaṃ dhammapaṭirūpakena samaggakammaṃ dhammena samaggakammaṃ. katamaṃ ca bhikkhave adhammakammaṃ. ñattidutiye ce bhikkhave kamme ekāya ñattiyā kammaṃ karoti na ca kammavācam anussāveti, adhammakammaṃ. ñattidutiye ce bhikkhave kamme dvīhi ñattīhi kammaṃ karoti na ca kammavācam anussāveti, adhammakammaṃ. ñattidutiye ce bhikkhave kamme ekāya kammavācāya kammaṃ karoti na ca ñattim ṭhapeti, adhammakammaṃ. ñattidutiye ce bhikkhave kamme dvīhi kammavācāhi kammaṃ karoti na ca ñattim ṭhapeti, adhammakammaṃ. ||3|| ñatticatutthe ce bhikkhave kamme ekāya ñattiyā kammaṃ karoti na ca kammavācam anussāveti,

adhammakammaṃ. ñatticatutthe ce bhikkhave kamme dvīhi ñattīhi kammaṃ karoti . . . tīhi ñattīhi kammaṃ karoti . . . catūhi ñattīhi kammaṃ karoti na ca kammavācaṃ anussāveti, adhammakammaṃ. ñatticatutthe ce bhikkhave kamme ekāya kammavācāya kammaṃ karoti . . . dvīhi kammavācāhi kammaṃ karoti . . . tīhi kammavācāhi kammaṃ karoti . . . catūhi kammavācāhi kammaṃ karoti na ca ñattim ṭhapeti, adhammakammaṃ. idaṃ vuccati bhikkhave adhammakammaṃ. ||4|| katamaṃ ca bhikkhave vaggakammaṃ. ñattidutiye ce bhikkhave kamme yāvatikā bhikkhū kammappattā te anāgatā honti, chandārahānaṃ chando anāhaṭo hoti, sammukhībhūtā paṭikkosanti, vaggakammaṃ. ñattidutiye ce bhikkhave kamme yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānaṃ chando anāhaṭo hoti, sammukhībhūtā paṭikkosanti, vaggakammaṃ. ñattidutiye ce bhikkhave kamme yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānaṃ chando āhaṭo hoti, sammukhībhūtā paṭikkosanti, vaggakammaṃ. ñatticatutthe ce . . . *(the same three cases are repeated here)* . . . vaggakammaṃ. idaṃ vuccati bhikkhave vaggakammaṃ. ||5|| katamaṃ ca bhikkhave samaggakammaṃ. ñattidutiye ce bhikkhave kamme yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānaṃ chando āhaṭo hoti, sammukhībhūtā na paṭikkosanti, samaggakammaṃ. ñatticatutthe ce . . . na paṭikkosanti, samaggakammaṃ. idaṃ vuccati bhikkhave samaggakammaṃ. ||6|| katamaṃ ca bhikkhave dhammapaṭirūpakena vaggakammaṃ. ñattidutiye ce bhikkhave kamme paṭhamam kammavācaṃ anussāveti, pacchā ñattim ṭhapeti, yāvatikā bhikkhū kammappattā te anāgatā honti, chandārahānaṃ chando anāhaṭo hoti, sammukhībhūtā paṭikkosanti, dhammapaṭirūpakena vaggakammaṃ. ñattidutiye ce bhikkhave kamme paṭhamam kammavācaṃ anussāveti, pacchā ñattim ṭhapeti, yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānaṃ chando anāhaṭo hoti, sammukhībhūtā paṭikkosanti, dhammapaṭirūpakena vaggakammaṃ. ñattidutiye ce bhikkhave kamme paṭhamam kammavācaṃ anussāveti, pacchā ñattim ṭhapeti, yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānaṃ chando āhaṭo hoti,

sammukhībhūtā paṭikkosanti, dhammapaṭirūpakena vaggakammaṃ. ñatticatutthe ce bhikkhave kamme . . . (*the same three cases are repeated here*) . . . dhammapaṭirūpakena vaggakammaṃ. idaṃ vuccati bhikkhave dhammapaṭirūpakena vaggakammaṃ. ||7|| katamaṃ ca bhikkhave dhammapaṭirūpakena samaggakammaṃ. ñattidutiye ce bhikkhave kamme paṭhamam kammavācam anussāveti, pacchā ñattim ṭhapeti, yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānam chando āhaṭo hoti, sammukhībhūtā na paṭikkosanti, dhammapaṭirūpakena samaggakammaṃ. ñatticatutthe ce . . . na paṭikkosanti, dhammapaṭirūpakena samaggakammaṃ. idaṃ vuccati bhikkhave dhammapaṭirūpakena samaggakammaṃ. ||8|| katamaṃ ca bhikkhave dhammena samaggakammaṃ. ñattidutiye ce bhikkhave kamme paṭhamam ñattim ṭhapeti, pacchā ekāya kammavācāya kammaṃ karoti, yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānam chando āhaṭo hoti, sammukhībhūtā na paṭikkosanti, dhammena samaggakammaṃ. ñatticatutthe ce bhikkhave kamme paṭhamam ñattim ṭhapeti, pacchā tīhi kammavācāhi kammaṃ karoti, yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānam chando āhaṭo hoti, sammukhībhūtā na paṭikkosanti, dhammena samaggakammaṃ. ||9||3||

pañca saṃghā: catuvaggo bhikkhusaṃgho, pañcavaggo bhikkhusaṃgho, dasavaggo bhikkhusaṃgho, vīsativaggo bhikkhusaṃgho, atirekavīsativaggo bhikkhusaṃgho. tatra bhikkhave yv āyaṃ catuvaggo bhikkhusaṃgho, ṭhapetvā tīni kammāni upasampadam pavāraṇam abbhānam dhammena samaggo sabbakammesu kammappatto. tatra bhikkhave yv āyaṃ pañcavaggo bhikkhusaṃgho, ṭhapetvā dve kammāni majjhimesu janapadesu upasampadam abbhānam dhammena samaggo sabbakammesu kammappatto. tatra bhikkhave yv āyaṃ dasavaggo bhikkhusaṃgho, ṭhapetvā ekaṃ kammaṃ abbhānam dhammena samaggo sabbakammesu kammappatto. tatra bhikkhave yv āyaṃ vīsativaggo bhikkhusaṃgho, dhammena samaggo sabbakammesu kammappatto. tatra bhikkhave yv āyaṃ atirekavīsativaggo

bhikkhusaṃgho, dhammena samaggo sabbakammesu kamma-
ppatto. ||1|| catuvaggakaraṇaṃ ce bhikkhave kammaṃ
bhikkhuni-catuttho kammaṃ kareyya, akammaṃ na ca
karaṇīyaṃ. catuvaggakaraṇaṃ ce bhikkhave kammaṃ
5 sikkhamānācatuttho . . . sāmaṇeracatuttho . . . sāmaṇeri-
catuttho . . . sikkhaṃ paccakkhātakacatuttho . . . antima-
vatthum ajjhāpannakacatuttho . . . āpattiyaṃ adassane
ukkhittakacatuttho . . . āpattiyaṃ appaṭikamme ukkhitta-
kacatuttho . . . pāpikāya diṭṭhiyaṃ appaṭinissagge ukkhitta-
10 kacatuttho . . . paṇḍakacatuttho . . . theyyasaṃvāsaka-
catuttho . . . titthiyapakkantakacatuttho . . . tiracchānagata-
catuttho . . . mātughātakacatuttho . . . pitughātakacatuttho
. . . arahantaghātakacatuttho . . . bhikkhunīdūsakacatuttho
. . . saṃghabhedakacatuttho . . . lohituppādakacatuttho
. . . ubhatovyañjanakacatuttho . . . nānāsaṃvāsakacatuttho
. . . nānāśīmāya ṭhitacatuttho . . . iddhiyaṃ vehāse ṭhita-
catuttho . . . yassa saṃgho kammaṃ karoti taṃcatuttho
kammaṃ kareyya, akammaṃ na ca karaṇīyaṃ. ||2|| catu-
vaggakaraṇaṃ.

pañcavaggakaraṇaṃ ce bhikkhave kammaṃ bhikkhuni-
pañcamo kammaṃ kareyya, akammaṃ na ca karaṇīyaṃ . . .
yassa saṃgho kammaṃ karoti taṃpañcamo kammaṃ kareyya,
akammaṃ na ca karaṇīyaṃ. ||3|| pañcavaggakaraṇaṃ.

dasavaggakaraṇaṃ ce bhikkhave kammaṃ bhikkhuni-
dasamo kammaṃ kareyya, akammaṃ na ca karaṇīyaṃ . . .
yassa saṃgho kammaṃ karoti taṃdasamo kammaṃ kareyya,
akammaṃ na ca karaṇīyaṃ. ||4|| dasavaggakaraṇaṃ.

visativaggakaraṇaṃ ce bhikkhave kammaṃ bhikkhuni-
visato kammaṃ kareyya, akammaṃ na ca karaṇīyaṃ . . . yassa
saṃgho kammaṃ karoti taṃvisato kammaṃ kareyya, akammaṃ
na ca karaṇīyaṃ. ||5|| visativaggakaraṇaṃ.

pārivāsikacatuttho ce bhikkhave parivāsaṃ dadeyya mū-
lāya paṭikasseyya mānattaṃ dadeyya, taṃvīso abhheyya,
akammaṃ na ca karaṇīyaṃ. mūlāya paṭikassanārahaca-
tuttho ce bhikkhave parivāsaṃ dadeyya mūlāya paṭikasseyya
mānattaṃ dadeyya, taṃvīso abhheyya, akammaṃ na ca
karaṇīyaṃ. mānattārahacatuttho ce bhikkhave parivāsaṃ
dadeyya mūlāya paṭikasseyya mānattaṃ dadeyya, taṃvīso

abbheyya, akammaṃ na ca karaṇīyaṃ. mānattacārikaca-tuttho ce bhikkhave parivāsaṃ dadeyya mūlāya paṭikasseyya mānattaṃ dadeyya, taṃvīso abbheyya, akammaṃ na ca karaṇīyaṃ. abbhānārahacatatuttho ce bhikkhave parivāsaṃ dadeyya mūlāya paṭikasseyya mānattaṃ dadeyya, taṃvīso abbheyya, akammaṃ na ca karaṇīyaṃ. ||6||

ekaccassa bhikkhave saṃghamajjhe paṭikkosanaṃ rūhati, ekaccassa na rūhati. kassa ca bhikkhave saṃghamajjhe paṭikkosanaṃ na rūhati. bhikkhuniyā bhikkhave saṃghamajjhe paṭikkosanaṃ na rūhati, sikkhamānāya bhikkhave — la — sāmaṇerassa bh., sāmaṇeriyā bh., sikkhaṃ paccakkhātakassa bh., antimavatthum ajjhāpannakassa bh., ummattakassa bh., khittacittassa bh., vedanaṭṭassa bh., āpattiyā adassane ukkhittakassa bh., āpattiyā appaṭikamme ukkhittakassa bh., pāpikāya diṭṭhiyā appaṭinissagge ukkhittakassa bh., paṇḍakassa bh., theyyasamvāsakassa bh., titthiyapakantakassa bh., tiracchānagatassa bh., mātughātakassa bh., pitughātakassa bh., arahantaghātakassa bh., bhikkhunīdūsakassa bh., saṃghabhedakassa bh., lohituppādakassa bh., ubhatovyañjanakassa bh., nānāsamvāsakassa bh., nānāsīmāya ṭhitassa bh., iddhiyā vehāse ṭhitassa bh., yassa saṃgho kammaṃ karoti tassa bhikkhave saṃghamajjhe paṭikkosanaṃ na rūhati. imesaṃ kho bhikkhave saṃghamajjhe paṭikkosanaṃ na rūhati. ||7|| kassa ca bhikkhave saṃghamajjhe paṭikkosanaṃ rūhati. bhikkhussa bhikkhave pakatattassa samānasamvāsakassa samānasīmāya ṭhitassa antamaso ānantarikassāpi bhikkhuno viññāpentassa saṃghamajjhe paṭikkosanaṃ rūhati. imassa kho bhikkhave saṃghamajjhe paṭikkosanaṃ rūhati. ||8||

dve 'mā bhikkhave nissāraṇā. atthi bhikkhave puggalo appatto nissāraṇaṃ, taṃ ce saṃgho nissāreti ekacco sunissārito ekacco dunnissārito. katamo ca bhikkhave puggalo appatto nissāraṇaṃ taṃ ce saṃgho nissāreti dunnissārito. idha pana bhikkhave bhikkhu suddho hoti anāpattiko, taṃ ce saṃgho nissāreti dunnissārito. ayaṃ vuccati bhikkhave puggalo appatto nissāraṇaṃ taṃ ce saṃgho nissāreti dunnissārito. katamo ca bhikkhave puggalo appatto nissāraṇaṃ taṃ ce saṃgho nissāreti sunissārito. idha pana bhikkhave bhikkhu bālo hoti avyatto āpattibahulo anapadāno gihi-

samsattho viharati ananulomikehi gihisamsaggehi, tam ce samgho nissāreti sunissārito. ayam vuccati bhikkhave puggalo appatto nissāraṇaṃ tam ce samgho nissāreti sunissārito. || 9 ||

- 5 dve 'mā bhikkhave osāraṇā. atthi bhikkhave puggalo appatto osāraṇaṃ, tam ce samgho osāreti ekacco sosārito ekacco dosārito. katamo ca bhikkhave puggalo appatto osāraṇaṃ tam ce samgho osāreti dosārito. paṇḍako bhikkhave appatto osāraṇaṃ tam ce samgho osāreti dosārito. 10 theyyasamvāsako bhikkhave . . . titthiyapakkantako bhikkhave, tiracchānagato bh., mātughātako bh., pitughātako bh., arahantaghātako bh., bhikkhunīdūsako bh., samghabhedako bh., lohituppādako bh., ubhatovyañjanako bhikkhave appatto osāraṇaṃ tam ce samgho osāreti dosārito. 15 ayam vuccati bhikkhave puggalo appatto osāraṇaṃ tam ce samgho osāreti dosārito. ime vuccanti bhikkhave puggalā appattā osāraṇaṃ tam ce samgho osāreti dosāritā. || 10 || katamo ca bhikkhave puggalo appatto osāraṇaṃ tam ce samgho osāreti sosārito. hatthacchinno bhikkhave appatto osāraṇaṃ tam ce samgho 20 osāreti sosārito. pādacchinno bhikkhave, hatthapādacchinno bh., kaṇṇacchinno bh., nāsacchinno bh., kaṇṇanāsacchinno bh., aṅgolicchinno bh., aḷacchinno bh., kaṇḍaracchinno bh., phaṇahatthako bh., khujjo bh., vāmano bh., galagaṇḍi bh., lakkaṇāhato bh., kasāhato bh., likhitako bh., sīpadiko bh., 25 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 osāraṇaṃ tam ce samgho osāreti sosārito. 30 ayam vuccati bhikkhave puggalo appatto osāraṇaṃ tam ce samgho osāreti sosārito. ime vuccanti bhikkhave puggalā appattā osāraṇaṃ tam ce samgho osāreti sosāritā. || 11 || 4 ||

Vāsabhaḡāma bhāṇavāraṃ paṭhamam.

idha pana bhikkhave bhikkhussa na hoti āpatti datṭhabbā. tam enaṃ codeti samgho vā sambahulā vā ekapuggalo vā : āpattim tvam āvuso āpanno, passas' etaṃ āpattin ti. so evaṃ vadeti : n' atthi me āvuso āpatti yam ahaṃ passeyyan ti.

tam saṃgho āpattiyaṃ adassane ukkhipati, adhammakammam. idha pana bhikkhave bhikkhussa na hoti āpatti paṭikātabbā. tam enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattim tvam āvuso āpanno, paṭikarohi tam āpattin ti. so evaṃ vadeti : n' atthi me āvuso āpatti yam ahaṃ paṭikareyyan ti. tam saṃgho āpattiyaṃ appaṭikamme ukkhipati, adhammakammam. idha pana bhikkhave bhikkhussa na hoti pāpikā diṭṭhi paṭinissajjetā. tam enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : pāpikā te āvuso diṭṭhi, paṭinissajj' etaṃ pāpikaṃ diṭṭhin ti. so evaṃ vadeti : n' atthi me āvuso pāpikā diṭṭhi yam ahaṃ paṭinissajjeyyan ti. tam saṃgho pāpikāya diṭṭhiyaṃ appaṭinissagge ukkhipati, adhammakammam. ||1|| idha pana bhikkhave bhikkhussa na hoti āpatti datṭhabbā na hoti āpatti paṭikātabbā. tam enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattim tvam āvuso āpanno, passas' etaṃ āpattim, paṭikarohi tam āpattin ti. so evaṃ vadeti : n' atthi me āvuso āpatti yam ahaṃ passeyyam, n' atthi me āvuso āpatti yam ahaṃ paṭikareyyan ti. tam saṃgho adassane vā appaṭikamme vā ukkhipati, adhammakammam. ||2|| idha pana bhikkhave bhikkhussa na hoti āpatti datṭhabbā na hoti pāpikā diṭṭhi paṭinissajjetā. tam enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattim tvam āvuso āpanno, passas' etaṃ āpattim, pāpikā te diṭṭhi, paṭinissajj' etaṃ pāpikaṃ diṭṭhin ti. so evaṃ vadeti : n' atthi me āvuso āpatti yam ahaṃ passeyyam, n' atthi me pāpikā diṭṭhi yam ahaṃ paṭinissajjeyyan ti. tam saṃgho adassane vā appaṭinissagge vā ukkhipati, adhammakammam. ||3|| idha pana bhikkhave bhikkhussa na hoti āpatti paṭikātabbā na hoti pāpikā diṭṭhi paṭinissajjetā. tam enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattim tvam āvuso āpanno, paṭikaroh' etaṃ āpattim, pāpikā te diṭṭhi, paṭinissajj' etaṃ pāpikaṃ diṭṭhin ti. so evaṃ vadeti : n' atthi me āvuso āpatti yam ahaṃ paṭikareyyam, n' atthi me pāpikā diṭṭhi yam ahaṃ paṭinissajjeyyan ti. tam saṃgho appaṭikamme vā appaṭinissagge vā ukkhipati, adhammakammam. ||4|| idha pana bhikkhave bhikkhussa na hoti āpatti datṭhabbā na hoti āpatti paṭikātabbā na hoti pāpikā diṭṭhi paṭinissajjetā. tam enaṃ codeti saṃgho 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 saṃgho adassane vā appaṭikamme vā appaṭinissagge vā ukkhipati, adhammakammam. || 5 ||

idha pana bhikkhave bhikkhussa hoti āpatti daṭṭhabbā. tam enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattim tvam āvuso āpanno, passas' etam āpattin ti. so evam vadeti : āmāvuso passāmiti. tam saṃgho āpattiyā adassane ukkhipati, adhammakammam. idha pana bhikkhave bhikkhussa hoti āpatti paṭikātabbā. tam enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattim tvam āvuso āpanno, paṭikarohi tam āpattin ti. so evam vadeti : āmāvuso paṭikarissāmiti. tam saṃgho āpattiyā appaṭikamme ukkhipati, adhammakammam. idha pana bhikkhave bhikkhussa hoti pāpikā diṭṭhi paṭinissajjetā. tam enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : pāpikā te āvuso diṭṭhi, paṭinissajj' etam pāpikam diṭṭhin ti. so evam vadeti : āmāvuso paṭinissajjissāmiti. tam saṃgho pāpikāya diṭṭhiyā appaṭinissagge ukkhipati, adhammakammam. || 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 enaṃ codeti saṃgho 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 paṭinissajjissāmiti. tam saṃgho adassane vā appaṭikamme vā appaṭinissagge vā ukkhipati, adhammakammam. || 7 ||

idha pana bhikkhave bhikkhussa hoti āpatti daṭṭhabbā. tam enaṃ codeti saṃgho 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 saṃgho adassane ukkhipati, dhammakammaṃ. idha pana bhikkhave bhikkhussa hoti āpatti paṭikātabbā. tam enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā: āpattiṃ tvam āvuso āpanno, paṭikarohi tam āpattiṃ ti. so evaṃ vadeti: n' atthi me āvuso āpatti yam ahaṃ paṭikareyyan ti.⁵ tam saṃgho appaṭikamme ukkhipati, dhammakammaṃ. idha pana bhikkhave bhikkhussa hoti pāpikā diṭṭhi paṭinissajjetā. tam enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā: pāpikā te āvuso diṭṭhi, paṭinissajj' etaṃ pāpikaṃ diṭṭhin ti. so evaṃ vadeti: n' atthi me āvuso pāpikā diṭṭhi yam ahaṃ paṭinissajjeyyan ti. tam saṃgho pāpikāya diṭṭhiyā appaṭinissagge ukkhipati, dhammakammaṃ. ||8|| idha pana bhikkhave bhikkhussa hoti āpatti datṭhabbā hoti āpatti paṭikātabbā, hoti āpatti datṭhabbā hoti pāpikā diṭṭhi paṭinissajjetā, hoti āpatti paṭikātabbā hoti pāpikā diṭṭhi paṭinissajjetā, hoti āpatti datṭhabbā hoti āpatti paṭikātabbā hoti pāpikā diṭṭhi paṭinissajjetā. tam enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā: āpattiṃ tvam āvuso āpanno, passas' etaṃ āpattiṃ, paṭikarohi tam āpattiṃ, pāpikā te diṭṭhi, paṭinissajj' etaṃ pāpikaṃ diṭṭhin ti. so evaṃ vadeti:²⁰ n' atthi me āvuso āpatti yam ahaṃ passeyyaṃ, n' atthi me āvuso āpatti yam ahaṃ paṭikareyyaṃ, n' atthi me pāpikā diṭṭhi yam ahaṃ paṭinissajjeyyan ti. tam saṃgho adassane vā appaṭikamme vā appaṭinissagge vā ukkhipati, dhammakammaṃ ti. ||9||5||

atha kho āyasmā Upāli yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinna kho āyasmā Upāli bhagavantam etad avoca: yo nu kho bhante samaggo saṃgho sammukhākaraṇīyaṃ kammaṃ asammukhā karoti, dhammakammaṃ nu kho tam bhante vinayakammaṃ ti. adhammakammaṃ tam Upāli avinayakammaṃ. ||1|| yo nu kho bhante samaggo saṃgho paṭipucchākaraṇīyaṃ kammaṃ appaṭipucchā karoti, paṭiññāyakaṇīyaṃ kammaṃ appaṭiññāya karoti, sativinayārahassa amūlḥhavinayaṃ deti, amūlḥhavinayārahassa tassapāpiyyasikākammaṃ karoti, tassapāpiyyasikākammārahassa tajjanīyakammaṃ karoti, tajjanīyakammārahassa nissayakammaṃ k.,

nissayakammārahassa pabbājaniyakammaṃ k., pabbājaniyakammārahassa paṭisāraṇiyakammaṃ k., paṭisāraṇiyakammārahassa ukkhepaniyakammaṃ k., ukkhepaniyakammārahassa parivāsaṃ deti, parivāsārahaṃ mûlāya paṭikassati, mûlāya paṭikassanārahassa mĀnattam deti, mĀnattārahaṃ abbhethi, abbhānārahaṃ upasampādeti, dhammakammaṃ nu kho tam bhante vinayakamman ti. ||2|| adhammakammaṃ tam Upāli avinayakammaṃ. yo kho Upāli samaggo saṃgho sammukkhākarāṇiyaṃ kammaṃ asammukhā karoti, evaṃ kho Upāli adhammakammaṃ hoti avinayakammaṃ evañ ca pana saṃgho sātisaṃ hoti. yo kho Upāli samaggo saṃgho paṭipucchākarāṇiyaṃ kammaṃ appaṭipucchā karoti, paṭiññāyakaṇiyaṃ . . . abbhānārahaṃ upasampādeti, evaṃ kho Upāli adhammakammaṃ hoti avinayakammaṃ evañ ca pana saṃgho sātisaṃ hotīti. ||3||

yo nu kho bhante samaggo saṃgho sammukkhākarāṇiyaṃ kammaṃ sammukhā karoti, dhammakammaṃ nu kho tam bhante vinayakamman ti. dhammakammaṃ tam Upāli vinayakammaṃ. yo nu kho bhante samaggo saṃgho paṭipucchākarāṇiyaṃ kammaṃ paṭipucchā karoti, paṭiññāyakaṇiyaṃ kammaṃ paṭiññāya karoti, sativinayārahassa sativinayaṃ deti . . . abbhānārahaṃ abbhethi, upasampadārahaṃ upasampādeti, dhammakammaṃ nu kho tam bhante vinayakamman ti. dhammakammaṃ tam Upāli vinayakammaṃ. yo kho Upāli samaggo saṃgho sammukkhākarāṇiyaṃ kammaṃ sammukhā karoti, evaṃ kho Upāli dhammakammaṃ hoti vinayakammaṃ evañ ca pana saṃgho anatisāro hoti. yo kho Upāli samaggo saṃgho paṭipucchākarāṇiyaṃ kammaṃ paṭipucchā karoti . . . upasampadārahaṃ upasampādeti, evaṃ kho Upāli dhammakammaṃ hoti vinayakammaṃ evañ ca pana saṃgho anatisāro hotīti. ||4||

yo nu kho bhante samaggo saṃgho sativinayārahassa amûlḥhavinayaṃ deti amûlḥhavinayārahassa sativinayaṃ deti, dhammakammaṃ nu kho tam bhante vinayakamman ti. adhammakammaṃ tam Upāli avinayakammaṃ. yo nu kho bhante samaggo saṃgho amûlḥhavinayārahassa tassapāpiyyasikākammaṃ karoti tassapāpiyyasikākammārahassa amûlḥhavinayaṃ deti, tassapāpiyyasikākammārahassa tajjaniya-

kammaṃ karoti tajjanīyakammārahassa tassapāpiyyasikā-
 kammaṃ karoti, tajjanīyakammārahassa nissayakammaṃ
 karoti nissayakammārahassa tajjanīyakammaṃ karoti, nissa-
 yakammārahassa pabbājanīyakammaṃ karoti pabbājaniya-
 kammārahassa nissayakammaṃ karoti, pabbājanīyakammā-
 rahassa paṭisāraṇīyakammaṃ karoti paṭisāraṇīyakammāra-
 hassa pabbājanīyakammaṃ karoti, paṭisāraṇīyakammārahassa
 ukkhepanīyakammaṃ karoti ukkhepanīyakammārahassa paṭi-
 sāraṇīyakammaṃ karoti, ukkhepanīyakammārahassa pari-
 vāsaṃ deti parivāsārahassa ukkhepanīyakammaṃ karoti,
 parivāsārahaṃ mūlāya paṭikassati mūlāya paṭikassanārahassa
 parivāsaṃ deti, mūlāya paṭikassanārahassa mānattam deti
 mānattārahaṃ mūlāya paṭikassati, mānattārahaṃ abbhethi
 abbhānārahassa mānattam deti, abbhānārahaṃ upasampādeti
 upasampadārahaṃ abbhethi, dhammakammaṃ nu kho tam
 bhante vinayakammaṃ ti. ||5|| adhammakammaṃ tam Upāli
 avinayakammaṃ. yo kho Upāli samaggo saṃgho sativinayā-
 rahassa amūlḥavinayaṃ deti amūlḥavinayārahassa sativina-
 yaṃ deti, evaṃ kho Upāli adhammakammaṃ hoti avinaya-
 kammaṃ evaṃ ca pana saṃgho sātisāro hoti. yo kho Upāli
 samaggo saṃgho amūlḥavinayārahassa tassapāpiyyasikā-
 kammaṃ karoti . . . upasampadārahaṃ abbhethi, evaṃ kho
 Upāli adhammakammaṃ hoti avinayakammaṃ evaṃ ca pana
 saṃgho sātisāro hotīti. ||6||

yo nu kho bhante samaggo saṃgho sativinayārahassa
 sativinayaṃ deti amūlḥavinayārahassa amūlḥavinayaṃ
 deti, dhammakammaṃ nu kho tam bhante vinayakammaṃ
 ti. dhammakammaṃ tam Upāli vinayakammaṃ. yo nu
 kho bhante samaggo saṃgho amūlḥavinayārahassa amū-
 lḥavinayaṃ deti, tassapāpiyyasikākammārahassa tassapā-
 piyyasikākammaṃ karoti . . . abbhānārahaṃ abbhethi,
 upasampadārahaṃ upasampādeti, dhammakammaṃ nu kho
 tam bhante vinayakammaṃ ti. ||7|| dhammakammaṃ tam
 Upāli vinayakammaṃ. yo kho Upāli samaggo saṃgho
 sativinayārahassa sativinayaṃ deti amūlḥavinayārahassa
 amūlḥavinayaṃ deti, evaṃ kho Upāli dhammakammaṃ hoti
 vinayakammaṃ evaṃ ca pana saṃgho anatisāro hoti. yo kho
 Upāli samaggo saṃgho amūlḥavinayārahassa amūlḥavinayaṃ

deti . . . upasampadārahaṃ upasampādeti, evaṃ kho Upāli dhammakammaṃ hoti vinayakammaṃ evaṃ ca pana saṃgho anatisāro hotīti. ||8||

5 atha kho bhagavā bhikkhū āmantesi : yo kho bhikkhave samaggo saṃgho sativinayārahassa amūlḥhavinayaṃ deti, evaṃ kho bhikkhave adhammakammaṃ hoti avinayakammaṃ evaṃ ca pana saṃgho sātisāro hoti. yo kho bhikkhave samaggo saṃgho sativinayārahassa tassapāpiyyasikākammaṃ karoti, sativinayārahassa tajjanīyakammaṃ karoti . . . sativinayā-
10 rahaṃ upasampādeti, evaṃ kho bhikkhave adhammakammaṃ hoti avinayakammaṃ evaṃ ca pana saṃgho sātisāro hoti. yo kho bhikkhave samaggo saṃgho amūlḥhavinayārahassa tassapāpiyyasikākammaṃ karoti, evaṃ kho bhikkhave adhammakammaṃ hoti avinayakammaṃ evaṃ ca pana saṃgho sātisāro hoti. yo kho bhikkhave samaggo saṃgho amūlḥhavinayārahassa tajjanīyakammaṃ karoti . . . amūlḥhavinayā-
15 rahaṃ upasampādeti, amūlḥhavinayārahassa sativinayaṃ deti, evaṃ kho bhikkhave adhammakammaṃ hoti avinayakammaṃ evaṃ ca pana saṃgho sātisāro hoti. yo kho bhikkhave samaggo saṃgho tassapāpiyyasikākammārahassa . . . upasampadārahaṃ abbheti, evaṃ kho bhikkhave adhammakammaṃ hoti avinayakammaṃ evaṃ ca pana saṃgho sātisāro hotīti. ||9||6||

Upālīpucchābhāṇavāraṃ dutiyaṃ.

idha pana bhikkhave bhikkhu bhaṇḍanakārako hoti kalahakārako vivādakārako bhassakārako saṃghe adhikarāṇakārako. tatra ce bhikkhūnaṃ evaṃ hoti : ayaṃ kho āvuso bhikkhu bhaṇḍanakārako — la — saṃghe adhikarāṇakārako, hand' assa mayaṃ tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti adhammena vaggā. so tamhā āvāsā aññaṃ āvasaṃ gacchati, tattha bhikkhūnaṃ evaṃ hoti : ayaṃ kho āvuso bhikkhu saṃghena tajjanīyakammaṃ kato adhammena vaggehi, hand' assa mayaṃ tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti adhammena samaggā. so tamhāpi āvāsā aññaṃ āvasaṃ gacchati, tattha pi bhikkhūnaṃ . . . tajjanīyakammaṃ kato adhammena samaggehi, hand' assa mayaṃ

tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti dhammena vaggā. so tamhāpi āvāsā aññiṃ . . . tajjanīyakammaṃ kato dhammena vaggehi, hand' assa mayam tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti dhammapaṭirūpakena vaggā. so tamhāpi āvāsā aññiṃ . . . tajjanīyakammaṃ kato dhammapaṭirūpakena vaggehi, hand' assa mayam tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti dhammapaṭirūpakena samaggā. ||1|| idha pana bhikkhave bhikkhu bhaṇḍanakārako hoti . . . saṃghe adhikarāṇakārako. tatra ce bhikkhūnam evaṃ hoti: ayaṃ kho āvuso bhikkhu bhaṇḍanakārako . . . saṃghe adhikarāṇakārako, hand' assa mayam tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti adhammena samaggā. so tamhā āvāsā aññiṃ āvāsaṃ gacchati, tattha bhikkhūnam evaṃ hoti: ayaṃ kho āvuso bhikkhu saṃghena tajjanīyakammaṃ 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 bhaṇḍanakārako hoti . . . saṃghe adhikarāṇakārako. tatra ce bhikkhūnam evaṃ hoti: ayaṃ kho āvuso bhikkhu bhaṇḍanakārako . . . saṃghe adhikarāṇakārako, hand' assa mayam tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti dhammena vaggā . . . dhammapaṭirūpakena vaggā . . . dhammapaṭirūpakena samaggā . . . adhammena vaggā . . . adhammena samaggā. ||3|| idha pana bhikkhave bhikkhu bhaṇḍanakārako hoti . . . saṃghe adhikarāṇakārako. tatra ce bhikkhūnam evaṃ hoti: ayaṃ kho āvuso bhikkhu bhaṇḍanakārako . . . saṃghe adhikarāṇakārako, hand' assa mayam tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti dhammapaṭirūpakena vaggā . . . dhammapaṭirūpakena samaggā . . . adhammena vaggā . . . adhammena samaggā. ||4|| idha pana bhikkhave bhikkhu bhaṇḍanakārako hoti . . . saṃghe adhikarāṇakārako. tatra ce bhikkhūnam evaṃ hoti: ayaṃ kho āvuso bhikkhu bhaṇḍanakārako . . . saṃghe adhikarāṇakārako, hand' assa mayam tajjanīyakammaṃ karomā 'ti, te

tassa tajjanīyakammaṃ karonti dhammapaṭirūpakena samaggā . . . adhammena vaggā . . . adhammena samaggā . . . dhammena vaggā . . . dhammapaṭirūpakena vaggā. ||5||

idha pana bhikkhave bhikkhu bālo hoti avyatto āpattibahulo anapadāno gihisaṃsaṭṭho viharati ananulomikehi gihisaṃsaṃsaggehi. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu bālo avyatto . . . gihisaṃsaṃsaggehi, hand' assa mayaṃ nissaya-kammaṃ karomā 'ti, te tassa nissaya-kammaṃ karonti adhammena vaggā. so tamhā āvāsā aññaṃ āvāsaṃ gaocchi, tattha bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu saṃghena nissaya-kammaṃ kato adhammena vagghehi, hand' assa mayaṃ nissaya-kammaṃ karomā 'ti, te tassa nissaya-kammaṃ karonti adhammena samaggā — la — dhammena vaggā, dhammapaṭirūpakena vaggā, dhammapaṭirūpakena samaggā. yathā heṭṭhā tathā cakkam kātabbam — la —. ||6|| idha pana bhikkhave bhikkhu kuladūśako hoti pāpasamācāro. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu kuladūśako pāpasamācāro, hand' assa mayaṃ pabbājaniyakammaṃ karomā 'ti te tassa pabbājaniyakammaṃ karonti adhammena vaggā . . . (comp. § 6) . . . dhammapaṭirūpakena samaggā. cakkam kātabbam. ||7|| idha pana bhikkhave bhikkhu gihī akkosati paribhāsatī. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu gihī akkosati paribhāsatī, hand' assa mayaṃ paṭisaṃsāriyakammaṃ karomā 'ti, te tassa paṭisaṃsāriyakammaṃ karonti adhammena vaggā . . . (comp. § 6) . . . dhammapaṭirūpakena samaggā. cakkam kātabbam. ||8|| idha pana bhikkhave bhikkhu āpattiṃ āpajjitvā na icchati āpattiṃ passitum. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu āpattiṃ āpajjitvā na icchati āpattiṃ passitum, hand' assa mayaṃ āpattiyaṃ adassane ukkhepaniyakammaṃ karomā 'ti, te tassa āpattiyaṃ adassane ukkhepaniyakammaṃ karonti adhammena vaggā . . . dhammapaṭirūpakena samaggā. cakkam kātabbam. ||9|| idha pana bhikkhave bhikkhu āpattiṃ āpajjitvā na icchati āpattiṃ paṭikātum. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu āpattiṃ āpajjitvā na icchati āpattiṃ paṭikātum, hand' assa mayaṃ āpattiyaṃ appaṭikamme ukkhepaniyakammaṃ karomā

'ti, te tassa āpattiyā appaṭikamme ukkhepaniyakammaṃ karonti adhammena vaggā . . . dhammapaṭirūpakena samaggā. cakkam kātabbam. ||10|| idha pana bhikkhave bhikkhu na icchati pāpikam ditṭhim paṭinissajjitum. tatra ce bhikkhūnam evaṃ hoti: ayaṃ kho āvuso bhikkhu na icchati pāpikam ditṭhim paṭinissajjitum, hand' assa mayam pāpikāya ditṭhiyā appaṭinissagge ukkhepaniyakammaṃ karomā 'ti, te tassa pāpikāya ditṭhiyā appaṭinissagge ukkhepaniyakammaṃ karonti adhammena vaggā . . . dhammapaṭirūpakena samaggā. cakkam kātabbam. ||11||

idha pana bhikkhave bhikkhu saṃghena tajjanīyakammaṃ kato sammāvattati lomam pāṭeti netthāram vattati tajjanīyassa kammaṃsa paṭippassaddhim yācati. tatra ce bhikkhūnam evaṃ hoti: ayaṃ kho āvuso bhikkhu saṃghena tajjanīyakammaṃ kato sammāvattati . . . paṭippassaddhim yācati, hand' assa mayam tajjanīyakammaṃ paṭippassambhemā 'ti, te tassa tajjanīyakammaṃ paṭippassambhenti adhammena vaggā. so tamhā āvāsā aññam āvāsam gacchati, tattha bhikkhūnam evaṃ hoti: imassa kho āvuso bhikkhuno saṃghena tajjanīyakammaṃ paṭippassaddham adhammena vaggehi, hand' assa mayam tajjanīyakammaṃ paṭippassambhemā 'ti. te tassa tajjanīyakammaṃ paṭippassambhenti adhammena samaggā . . . dhammena vaggā . . . dhammapaṭirūpakena vaggā . . . dhammapaṭirūpakena samaggā. ||12|| idha pana bhikkhave bhikkhu saṃghena tajjanīyakammaṃ kato sammāvattati lomam pāṭeti netthāram vattati tajjanīyassa kammaṃsa paṭippassaddhim yācati. tatra ce bhikkhūnam evaṃ hoti: ayaṃ kho āvuso bhikkhu . . . yācati, hand' assa mayam tajjanīyakammaṃ paṭippassambhemā 'ti, te tassa tajjanīyakammaṃ paṭippassambhenti adhammena samaggā . . . (comp. § 2-5) . . . dhammapaṭirūpakena vaggā. ||13|| idha pana bhikkhave bhikkhu saṃghena nissayakammaṃ kato sammāvattati lomam pāṭeti netthāram vattati nissayassa kammaṃsa paṭippassaddhim yācati . . . (comp. § 12-13) . . . idha pana bhikkhave bhikkhu saṃghena pabbājaniyakammaṃ kato . . . paṭisāraṇīyakammaṃ kato . . . āpattiyā adassane ukkhepaniyakammaṃ kato . . . āpattiyā appaṭikamme ukkhepaniyakammaṃ kato . . . pāpikāya ditṭhiyā

appaṭinissagge ukkhepaniyakammaṃ kato . . . cakkam
kātabbam. ||14||

idha pana bhikkhave bhikkhu bhaṇḍanakāraḥ hoti . . .
saṃghe adhikaraṇakāraḥ. tatra ce bhikkhūnaṃ evaṃ hoti :
ayaṃ kho āvuso bhikkhu bhaṇḍanakāraḥ — la — saṃghe
adhikaraṇakāraḥ, haṇḍ' assa mayā tājjanīyakammaṃ
karomā 'ti, te tassa tājjanīyakammaṃ karonti adhammena
vaggā. tatrattho saṃghe vivadati adhammena vaggakammaṃ
adhammena samaggakammaṃ dhammena vaggakammaṃ
dhammapaṭirūpakena vaggakammaṃ dhammapaṭirūpakena
samaggakammaṃ akataṃ kammaṃ dukkaṭaṃ kammaṃ
puna kātabbam kamman ti. tatra bhikkhave ye te bhikkhū
evaṃ āhaṃsu adhammena vaggakammaṃ ti, ye ca te bhikkhū
evaṃ āhaṃsu akataṃ kammaṃ dukkaṭaṃ kammaṃ puna
kātabbam kamman ti, ime tattha bhikkhū dhammavādino.

||15|| idha pana bhikkhave bhikkhu bhaṇḍanakāraḥ hoti
. . . te tassa tājjanīyakammaṃ karonti adhammena samaggā.
tatrattho . . . tatra bhikkhave ye te bhikkhū evaṃ āhaṃsu
adhammena samaggakammaṃ ti ye ca te bhikkhū evaṃ
āhaṃsu akataṃ kammaṃ dukkaṭaṃ kammaṃ puna kātabbam
kamman ti, ime tattha bhikkhū dhammavādino. idha pana
bhikkhave bhikkhu bhaṇḍanakāraḥ hoti . . . dhammena
vaggā . . . dhammapaṭirūpakena vaggā . . . dhammapaṭi-
rūpakena samaggā . . . ime tattha bhikkhū dhammavā-
dino. ||16||

idha pana bhikkhave bhikkhu bālo hoti avyatto āpattiba-
hulo anapadāno gihisaṃsattho viharati ananulomikehi gihi-
saṃsaggehi. tatra ce bhikkhūnaṃ evaṃ hoti : ayaṃ kho
āvuso bhikkhu bālo avyatto . . . gihisaṃsaggehi, haṇḍ' assa
mayā nissaya-kammaṃ karomā 'ti, te tassa nissaya-kammaṃ
karonti adhammena vaggā — la — adhammena samaggā,
dhammena vaggā, dhammapaṭirūpakena vaggā, dhammapaṭi-
rūpakena samaggā. tatrattho saṃghe vivadati . . . ime tattha
bhikkhū dhammavādino. ime pañca vārā saṃkhittā.
||17|| idha pana bhikkhave bhikkhu kuladūsaḥ hoti
pāpasamācāro. tatra ce . . . pabbājaniyakammaṃ karomā
'ti . . . ime pañca vārā saṃkhittā. idha pana bhikkhave
bhikkhu gihī akkosati paribhāseti. tatra ce . . . paṭisaṇi-

yakammam karomā 'ti . . . ime pañca vārā saṃkhittā. idha pana bhikkhave bhikkhu āpattiṃ āpajjitvā na icchati āpattiṃ passitum. tatra ce . . . āpattiyaṃ adassane ukkhepaniyakammam karomā 'ti . . . ime pañca vārā saṃkhittā. idha pana bhikkhave bhikkhu āpattiṃ āpajjitvā na icchati āpattiṃ paṭikātum. tatra ce . . . āpattiyaṃ appaṭikamme ukkhepaniyakammam karomā 'ti . . . ime pañca vārā saṃkhittā. idha pana bhikkhave bhikkhu na icchati pāpikam ditṭhiṃ paṇissajjitum. tatra ce . . . pāpikāya ditṭhiyaṃ appaṇissagge ukkhepaniyakammam karomā 'ti . . . ime pañca vārā saṃkhittā. || 18 ||

idha pana bhikkhave bhikkhu saṃghena tajjanīyakammam kato sammāvattati lomam pāteti netthāram vattati tajjanīyassa kammassa paṭippassaddhiṃ yācati. tatra ce bhikkhūnam evaṃ hoti: ayaṃ kho āvuso bhikkhu saṃghena tajjanīyakammam kato sammāvattati . . . paṭippassaddhiṃ yācati, hand' assa mayam tajjanīyakammam paṭippassambhemā 'ti, te tassa tajjanīyakammam paṭippassambhenti adhammena vaggā. tatrattṭho saṃgho vivadati . . . ime tattha bhikkhū dhammavādino. idha pana bhikkhave bhikkhu saṃghena tajjanīyakammam kato sammāvattati . . . te tassa tajjanīyakammam paṭippassambhenti adhammena samaggā . . . dhammena vaggā . . . dhammapaṭirūpakena vaggā . . . dhammapaṭirūpakena samaggā . . . ime tattha bhikkhū dhammavādino. || 19 || idha pana bhikkhave bhikkhu saṃghena nissayakammam kato . . . pabbājaniyakammam kato . . . patisāraṇiyakammam kato . . . āpattiyaṃ adassane ukkhepaniyakammam kato . . . āpattiyaṃ appaṭikamme ukkhepaniyakammam kato . . . pāpikāya ditṭhiyaṃ appaṇissagge 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 vaggakammaṃ samaggaṃ adhammena ca
dhammena vaggakammaṃ ca paṭirūpakena vaggikaṃ |
paṭirūpakena samaggaṃ, eko ukkhipat' ekakaṃ
eko ca dve sambahule saṃghaṃ ukkhipat' ekato, |
duve pi, sambahulāpi, saṃgho saṃghaṃ ca ukkhipi.

- 5 sabbaññu pavaro sutvā adhamman ti paṭikkhipi. |
ñattivipannaṃ yaṃ kammaṃ sampannaṃ anussāva-
naṃ

anussāvanavipannaṃ sampannaṃ ñattiyā ca yaṃ |
ubhayena vipannaṃ ca aññatradhammaṃ eva ca
vinā satthu paṭikutthaṃ kuppaṃ aṭṭhānārahikaṃ. |
adhamma-vaggaṃ samaggaṃ paṭirūpāni ye duve,
dhammen' eva ca sāmaggim anuññāsi tathāgato. |
catuvaggo pañcavaggo dasavaggo ca vīsati
parovīsativaggo ca saṃgho pañcavidho tathā. |
ṭhapetvā upasampadam yaṃ ca kammaṃ pavāraṇaṃ

- 10 abbhānakammena saha catuvaggehi kammiko. |
duve kamme ṭhapetvāna majjhadesupasampadā
abbhānaṃ pañcavaggiko sabbakammesu kammiko. |
abbhān' ekaṃ ṭhapetvāna ye bhikkhū dasavaggikā.
sabbakammakaro saṃgho viśo sabbatthakammiko. |
bhikkhunī sikkhamānā ca sāmaṇero sāmaṇerikā
paccakkhāt'-antimavatthum ukkhitt' āpattādassane |
appaṭikamme ditṭhiyā paṇḍaka-theyyasaṃvāsakaṃ
titṭhiya-tiracchānagataṃ mātu pitu ca ghātakaṃ |
araṃ bhikkhunīdūsim bhedakaṃ lohituppādam vyañja-
naṃ

- 15 nānāsaṃvāsako c' eva nānāsimāya iddhiyā |
yassa saṃgho kare kammaṃ hont' ete catuvīsati,
sambuddhena paṭikkhittā na h' ete gaṇapūrakā. |
pārivāsikacatuṭṭho parivāsaṃ dadeyya vā
mūlā-mānattaṃ abbheyya akammaṃ na ca karaṇaṃ. |
mūlā-araṃ mānattā abbhānārahama eva ca
na kammakārakā pañca sambuddhena pakāsitā. |
bhikkhunī sikkhamānā ca sāmaṇero sāmaṇerikā
paccakkh'-antima-ummattā khitta-vedan'-adassane |
appaṭikamme ditṭhiyā paṇḍakāpi ca vyañjanaṃ

- 20 nānāsaṃvāsakā simā vehāsaṃ yassa kamma ca |

- aṭṭhārasannam etesaṃ paṭikkosa na rūhati,
 bhikkhussa pakatattassa rūhati paṭikkosanaṃ.
 suddh' assa dunnisārito, bālo hi sunissārito.
 paṇḍako theyyasaṃvāsaṃ pakkanto tiracchānagato |
 mātu pitu arahanta-dūsako saṃghabhedako
 lohituppāḍako c' eva ubhatovyañjano ca yo |
 ekādasannam etesaṃ osāraṇaṃ na yujjati.
 hattha-pādā tadubhayaṃ kaṇṇa-nāsā tadubhayaṃ |
 aṅguli ala-kaṇḍaraṃ phaṇaṃ khujjo ca vāmano
 25 gaṇḍi lakkhaṇa-kasā ca likhitako ca sīpadi |
 pāpa-parisa-kāṇo ca kuṇi khañjo hato pi ca
 iriyāpatha-dubbalo andho mūgo ca badhiro |
 andhamūga-badhiro ca mūgabadhiraṃ eva ca
 andhabadhiraṃ mūgo ca dvattims' ete anūnakā,
 tesam osāraṇaṃ hoti sambuddhena pakāsitam.
 daṭṭhabbā paṭikātabbā nissajjetam na vijjati,
 tassa ukkhepanā kammā satta honti adhammikā,
 āpannam anuvattantam satta te pi adhammikā,
 āpannam nānuvattantam sattakammesu dhammikā.
 30 sammukhā paṭipucchā ca paṭiññāya ca kārakā |
 sati-amūlha-pāpikā tajjanīyavasena ca
 pabbājaniya-paṭisāro ukkhepa-parivāsa ca |
 mūla-mānatta-abbhānā tath' eva upasampadā :
 aññaṃ kareyya aññaṃ soḷas' ete adhammikā,
 tam tam kareyya tam tassa soḷas' ete sudhammikā,
 paccāropeyya aññañño soḷas' ete adhammikā,
 dvedvetamūlakan tassa, te pi soḷasa dhammikā,
 ekekaṃ mūlakaṃ cakkam adhamman ti jino 'bravi.
 akāsi tajjanīyakammaṃ saṃgho bhaṇḍanakārako
 35 adhammena vaggakammaṃ, aññaṃ āvāsa gacchi so,
 tattha dhammena samaggā tassa tajjanīyaṃ karuṃ,
 aññattha vaggadhammena tassa tajjanīyaṃ karuṃ,
 paṭirūpakena vaggāpi samaggāpi tathā karuṃ.
 adhammena samaggā ca, dhammena vaggam eva ca,
 paṭirūpakena vaggā ca, samaggā ca, ime padā,
 ekekaṃ mūlakaṃ katvā cakka bandhe vicakkhaṇo.
 bālavyattassa nissayaṃ, pabbāje kuladūsakaṃ,
 paṭisāraṇīyakammaṃ kare akkosakassa ca,

adassanāpaṭīkamme yo ca diṭṭhiṃ na nissaje
 40 tesam ukkhepaniyakammam satthavāhena bhāsitam |
 ukkhepaniyakammānam pañño tajjanīyam naye.
 tesam yeva anulomam sammāvattantayācite |
 passaddhi tesam kammānam heṭṭhākammanayena ca.
 tasmim-tasmim tu kammesu tatrattho ca vivadati |
 akataṃ dukkaṭaṃ c' eva puna kâtabbakan ti ca
 kamme passaddhiyā cāpi te bhikkhū dhammavādino |
 vipattivyādhite disvā kammappatte mahāmuni
 paṭippassaddhim akkhāsi sallakatto va osadhan ti.

MAHĀVAGGA.

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 taṃ bhikkhum etad avocum : āpattim tvam āvuso āpanno, passas' etaṃ āpattin ti. n' atthi me āvuso āpatti yam ahaṃ passeyyan ti. atha kho te bhikkhū sāmaggim labhitvā taṃ bhikkhum āpattiya adassane ukkhipimsu. ||1|| so ca bhikkhu bahussuto hoti āgatāgamo dhammadharo vinayadharo mātikādharo paṇḍito vyatto medhāvī lajjī kukkuccako sikkhākāmo. atha kho so bhikkhu sandiṭṭhe sambhatte bhikkhū upasaṃkamitvā etad avoca : anāpatti esā āvuso n' esā āpatti, anāpanno 'mhi n' amhi āpanno, anukkhitto 'mhi n' amhi ukkhitto, adhammiken' amhi kammena ukkhitto kuppena aṭṭhānārahena, hotha me āyasmanto dhammato vinayato pakkhā 'ti. alabhi kho so bhikkhu sandiṭṭhe sambhatte bhikkhū pakkhe. jānapadānam pi sandiṭṭhānam sambhattānam bhikkhūnam santike dūtaṃ pāhesi : anāpatti esā āvuso . . . aṭṭhānārahena, hontu me āyasmanto dhammato vinayato pakkhā 'ti. alabhi kho so bhikkhu jānapade pi sandiṭṭhe sambhatte bhikkhū pakkhe. ||2|| atha kho te ukkhittānuvattakā bhikkhū yena ukkhepakā bhikkhū ten' upasaṃkamimsu, upasaṃkamitvā ukkhepake bhikkhū etad avocum : anāpatti esā āvuso n' esā āpatti, anāpanno eso bhikkhu n' eso bhikkhu āpanno, anukkhitto eso bhikkhu n' eso bhikkhu

ukkhitto, adhammikenā kammena ukkhitto kuppena atthānā-
 rahenā 'ti. evaṃ vutte ukkhepakā bhikkhū ukkhittānu-
 vattake bhikkhū etad avocaṃ : 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 tthānārahena, mā kho
 tumhe āyasmanto etaṃ ukkhittakaṃ bhikkhuṃ anuvattittha
 anuparivārethā 'ti. evaṃ pi kho te ukkhittānuvattakā
 bhikkhū ukkhepakehi bhikkhūhi vuccamānā tath' eva taṃ
 ukkhittakaṃ bhikkhuṃ anuvattimsu anuparivāresuṃ. ||3||
 atha kho aññataro bhikkhu yena bhagavā ten' upasaṃkami,
 upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi.
 ekamantaṃ nisinna kho so bhikkhu bhagavantam etad avoca:
 idha bhante aññataro bhikkhu āpattim āpanno ahosi, so tassā
 āpattiyā āpattidiṭṭhi ahosi, aññe bhikkhū tassā āpattiyā
 anāpattidiṭṭhino ahesuṃ. so aparena samayena tassā āpattiyā
 anāpattidiṭṭhi ahosi, aññe bhikkhū tassā āpattiyā āpatti-
 diṭṭhino ahesuṃ. 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 sandiṭṭhe . . . alabhi kho so bhante bhikkhu
 jānapade pi . . . atha kho te bhante ukkhittānuvattakā . . .
 evaṃ vutte bhante ukkhepakā . . . evaṃ pi kho te bhante
 ukkhittānuvattakā bhikkhū ukkhepakehi bhikkhūhi vucca-
 mānā tath' eva taṃ ukkhittakaṃ bhikkhuṃ anuvattanti
 anuparivārentīti. ||4|| atha kho bhagavā bhinna bhikkhu-
 saṃgho bhinna bhikkhusaṃgho 'ti utthāyāsanā yena ukkhe-
 pakā bhikkhū ten' upasaṃkami, upasaṃkamitvā paññatte
 āsane nisīdi. nisajja kho bhagavā ukkhepake bhikkhū etad
 avoca : mā kho tumhe bhikkhave paṭibhāti no paṭibhāti no
 'ti yasmim vā tasmim vā bhikkhuṃ 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 taṃ bhi-
 kkhuṃ evaṃ jānanti : ayaṃ kho āyasmā bahussuto āgatā-
 gamo . . . sikkhākāmo, sace mayam imaṃ bhikkhuṃ
 āpattiyā adassane ukkhipissāma na mayam iminā bhikkhunā

saddhim uposatham karissāma vinā iminā bhikkhunā uposatham karissāma, bhavissati saṃghassa tatonidānaṃ bhaṇḍanam kalaho viggaho vivādo saṃghabhedo saṃgharāji saṃghavavattthānaṃ saṃghanānākaraṇan ti, bhedagarukehi bhikkhave bhikkhūhi na so bhikkhu āpattiyā adassane ukkhipitabbo.

||6|| idha pana bhikkhave bhikkhu āpattiṃ āpanno hoti, so tassā . . . ukkhipissāma na mayam iminā bhikkhunā saddhim pavāressāma vinā iminā bhikkhunā pavāressāma, na mayam iminā bhikkhunā saddhim saṃghakammaṃ karissāma vinā iminā bhikkhunā saṃghakammaṃ karissāma, na mayam iminā bhikkhunā saddhim āsane nisīdissāma vinā iminā bhikkhunā āsane nisīdissāma, na mayam iminā bhikkhunā saddhim yāgupāne nisīdissāma vinā iminā bhikkhunā yāgupāne nisīdissāma, na mayam iminā bhikkhunā saddhim bhattagge nisīdissāma vinā iminā bhikkhunā bhattagge nisīdissāma, na mayam iminā bhikkhunā saddhim ekacchanne vasissāma vinā iminā bhikkhunā ekacchanne vasissāma, na mayam iminā bhikkhunā saddhim yathāvuddhaṃ abhivādanam paccutthānaṃ añjalikammaṃ sāmīcikkammaṃ karissāma vinā iminā bhikkhunā yathāvuddhaṃ . . . sāmīcikkammaṃ karissāma, bhavissati saṃghassa tatonidānaṃ bhaṇḍanam kalaho viggaho vivādo saṃghabhedo saṃgharāji saṃghavavattthānaṃ saṃghanānākaraṇan ti, bhedagarukehi bhikkhave bhikkhūhi na so bhikkhu āpattiyā adassane ukkhipitabbo 'ti.

||7|| atha kho bhagavā ukkhepakānaṃ bhikkhūnaṃ etam attham bhāsivā uttāpāsanaṃ yena ukkhittānuvattakā bhikkhū ten' upasaṃkami, upasaṃkamitvā paññatte āsane nisīdi. nisajja kho bhagavā ukkhittānuvattake bhikkhū etad avoca: mā kho tumhe bhikkhave āpattiṃ āpajjitvā n' amhā āpannā 'ti āpattiṃ na paṭikātabbam maññittha. idha pana bhikkhave bhikkhu āpattiṃ āpanno hoti, so tassā āpattiyā anāpattidiṭṭhi hoti, aññe bhikkhū tassā āpattiyā āpattidiṭṭhino honti. so ce bhikkhave bhikkhu te bhikkhū evaṃ jānāti: ime kho āyasmantā bahussutā āgatāgamā dhammadharā vinayadharā mātikāddharā paṇḍitā vyattā medhāvino lajjino kukkucakā sikkhākāmā, nālaṃ mamaṃ vā kāraṇā aññesaṃ vā kāraṇā chandā dosā mohā bhayā agatiṃ gantum, sace maṃ ime bhikkhū āpattiyā adassane

ukkipissanti na mayā saddhim uposatham karissanti vinā
 mayā uposatham karissanti, . . . na mayā saddhim pavā-
 ressanti vinā mayā pavāressanti . . . vinā mayā yathā-
 vuddham abhivādanam paccutthānam añjalikammam sāmī-
 5 cikammam karissanti, bhavissati saṃghassa tatonidānam
 bhaṇḍanam kalaho viggaho vivādo saṃghabhedo saṃgharāji
 saṃghavavatthānam saṃghanānākaraṇan ti, bhedagarukena
 bhikkhave bhikkhunā paresam pi sandhāya āpatti desetabbā
 'ti. atha kho bhagavā ukkhittānuvattakānam bhikkhūnam
 10 etam attham bhāsivā utthāyāsanaṃ pakkāmi. || 8 ||

tena kho pana samayena ukkhittānuvattakā bhikkhū tatth'
 eva anto sīmāya uposatham karonti saṃghakammam karonti,
 ukkhepakā pana bhikkhū nissimam gantvā uposatham ka-
 ronti saṃghakammam karonti. atha kho aññataro ukkhe-
 15 pako bhikkhu yena bhagavā ten' upasaṃkami, upasaṃkamitvā
 bhagavantam abhivādetvā ekamantam nisīdi. ekamantam
 nisinno kho so bhikkhu bhagavantam etad avoca: te bhante
 ukkhittānuvattakā bhikkhū tatth' eva anto sīmāya uposatham
 karonti saṃghakammam karonti, mayam pana ukkhepakā
 20 bhikkhū nissimam gantvā uposatham karoma saṃghakammam
 karomā 'ti. te ce bhikkhu ukkhittānuvattakā bhikkhū tatth'
 eva anto sīmāya uposatham karissanti saṃghakammam ka-
 rissanti yathā mayā ñatti ca anussāvanā ca paññattā, tesam
 tāni kammāni dhammikāni bhavissanti akuppāni ṭhānārahāni.
 25 tumhe ce bhikkhu ukkhepakā bhikkhū tatth' eva anto sīmāya
 uposatham karissatha saṃghakammam karissatha yathā mayā
 ñatti ca anussāvanā ca paññattā, tumhākam pi tāni kammāni
 dhammikāni bhavissanti akuppāni ṭhānārahāni. || 9 || tam
 kissa hetu. nānāsaṃvāsakā ete bhikkhū tumhehi tumhe ca
 30 tehi nānāsaṃvāsakā. dve 'mā bhikkhu nānāsaṃvāsakabhū-
 miyo: attanā vā attānam nānāsaṃvāsakam karoti samaggo
 vā naṃ saṃgho ukkhipati adassane vā appaṭikamme vā
 appaṭinissagge vā. imā kho bhikkhu dve nānāsaṃvāsaka-
 bhūmiyo. dve 'mā bhikkhu samānasaṃvāsakabhūmiyo:
 attanā vā attānam samānasaṃvāsakam karoti samaggo vā
 naṃ saṃgho ukkhittam osāreti adassane vā appaṭikamme vā
 appaṭinissagge vā. imā kho bhikkhu dve samānasaṃvāsaka-
 bhūmiyo 'ti. || 10 || 1 ||

tena kho pana samayena bhikkhū bhattagge antaraghare bhaṇḍanaajātā kalahajātā vivādāpannā aññamaññaṃ ananulomikaṃ kāyakammaṃ vacīkammaṃ upadāmsenti hatthaparāmāsaṃ karonti. manussā ujjhāyanti khīyanti vipācenti : kathaṃ hi nāma samaṇā Sakyaputtiyā bhattagge antaraghare . . . upadāmsessanti hatthaparāmāsaṃ karissantīti. assosum kho bhikkhū tesam manussānaṃ ujjhāyantānaṃ khīyantānaṃ vipācentānaṃ. ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti : kathaṃ hi nāma bhikkhū bhattagge antaraghare . . . upadāmsessanti hatthaparāmāsaṃ karissantīti. atha kho te bhikkhū bhagavato etam atthaṃ ārocesum. saccaṃ kira bhikkhave — la — saccaṃ bhagavā. vīgarahitvā dhammikathaṃ katvā bhikkhū āmantesi : bhinne bhikkhave saṃghe adhammiyamāne asaṃmodikāya vattamānāya ettāvatā na aññamaññaṃ ananulomikaṃ kāyakammaṃ vacīkammaṃ upadāmsessāma hatthaparāmāsaṃ karissāma 'ti āsane nisīditabbaṃ. bhinne bhikkhave saṃghe dhammiyamāne saṃmodikāya vattamānāya āsanantarikāya nisīditabbaṃ ti. ||1|| tena kho pana samayena bhikkhū saṃghamajjhe bhaṇḍanaajātā . . . vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharanti, te na sakkonti taṃ adhikaraṇaṃ vūpasametum. atha kho aññataro bhikkhu yena bhagavā ten' upasaṃkamaṃ, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ atthāsi. ekamantaṃ tīto kho so bhikkhu bhagavantam etad avoca : idha bhante bhikkhū saṃghamajjhe . . . vūpasametum. sādhu bhante bhagavā yena te bhikkhū ten' upasaṃkamatu anukampaṃ upādāyā 'ti. addivāsesi bhagavā tuṇhibhāvena. atha kho bhagavā yena te bhikkhū ten' upasaṃkamaṃ, upasaṃkamitvā paññatte āsane nisīdi. nisajja kho bhagavā te bhikkhū etad avoca : alaṃ bhikkhave mā bhaṇḍanaṃ mā kalahāṃ mā viggahaṃ mā vivādan ti. evaṃ vutte aññataro adhammavādī bhikkhu bhagavantam etad avoca : āgametu bhante bhagavā dhammasāmi, apposukko bhante bhagavā ditthadhammasukhavihāraṃ anuyutto viharatu, mayaṃ etena bhaṇḍanena kalahena viggahena vivādena paññāyissāma 'ti. dutiyam pi kho bhagavā te bhikkhū etad avoca : alaṃ bhikkhave . . . mā vivādan ti. dutiyam pi kho so adhammavādī bhikkhu bhagavantam etad avoca :

āgametu bhante . . . paññāyissāma 'ti. atha kho bhagavā bhikkhū āmantesi : ||2||

bhūtapubbam bhikkhave Bārāṇasiyaṃ Brahmadaṭṭo nāma Kāsirājā ahosi adḍho mahaddhano mahābhogo mahabbalo mahāvāhano mahāvijito paripuṇṇakosakoṭṭhāgāro. Dīghīti nāma Kosalarājā ahosi daliddo appadhano appabhogo appabalo appavāhano appavijito aparipuṇṇakosakoṭṭhāgāro. atha kho bhikkhave Brahmadaṭṭo Kāsirājā caturaṅginim senaṃ sannayhitvā Dīghītim Kosalarājānaṃ abbhuyyāsi. assosi kho bhikkhave Dīghīti Kosalarājā : Brahmadaṭṭo kira Kāsirājā caturaṅginim senaṃ sannayhitvā mama abbhuyyāto 'ti. atha kho bhikkhave Dīghītissa Kosalarañño etad ahosi : Brahmadaṭṭo kho Kāsirājā adḍho . . . paripuṇṇakosakoṭṭhāgāro, ahaṃ pan' amhi daliddo . . . aparipuṇṇakosakoṭṭhāgāro, nāhaṃ paṭibalo Brahmadaṭṭena Kāsiraññā ekasamghātam pi sahitum. yaṃ nūnāhaṃ paṭigaccho' eva nagaramhā nippateyyan ti. atha kho bhikkhave Dīghīti Kosalarājā mahesiṃ ādāya paṭigaccho' eva nagaramhā nippati. atha kho bhikkhave Brahmadaṭṭo Kāsirājā Dīghītissa Kosalarañño balaṃ ca vāhanaṃ ca janapadaṃ ca kosaṃ ca koṭṭhāgāraṃ ca abhivijīya ajjhāvasati. atha kho bhikkhave Dīghīti Kosalarājā sapajāpatiko yena Bārāṇasī tena pakkāmi. anupubbena yena Bārāṇasī tad avasari. tatra sudam bhikkhave Dīghīti Kosalarājā sapajāpatiko Bārāṇasiyaṃ aññatarasmim paccantime okāse kumbhakāranivesane aññātakavesena paribbājakacchannena paṭivasati. ||3|| atha kho bhikkhave Dīghītissa Kosalarañño mahesi na cirasso' eva gabbhinī ahosi. tassā evarūpo dohaḷo hoti : icchatī suriyassa uggamanakāle caturaṅginim senaṃ sannaddhaṃ vammikaṃ subhummiyaṃ ṭhitam passitum khaggānaṃ ca dhovanaṃ pātum. atha kho bhikkhave Dīghītissa Kosalarañño mahesi Dīghītim Kosalarājānaṃ etad avoca : gabbhinī 'mhi deva, tassā me evarūpo dohaḷo uppanno : icchāmi suriyassa . . . pātun ti. kuto devi amhākaṃ duggatānaṃ caturaṅginī senā sannaddhā vammikā subhummiyaṃ ṭhitā khaggānaṃ ca dhovanan ti. sac' āhaṃ deva na labhissāmi marissāmiti. ||4|| tena kho pana samayena bhikkhave Brahmadaṭṭassa Kāsirañño purohito brāhmaṇo Dīghītissa Kosalarañño sahāyo

hoti. atha kho bhikkhave Dīghīti Kosalarājā yena Brahma-
dattassa Kāsirañño purohito brāhmaṇo ten' upasaṃkami, upa-
saṃkamitvā Brahmaddattassa Kāsirañño purohitaṃ brāhma-
ṇaṃ etad avoca : sakhī te samma gabbhinī, tassā evarūpo
dohaḷo uppanno : icchati suriyassa . . . pātun ti. tena hi
deva mayam pi devim passāmā 'ti. atha kho bhikkhave
Dīghītissa Kosalarañño mahesī yena Brahmaddattassa Kāsi-
rañño purohito brāhmaṇo ten' upasaṃkami. addasa kho
bhikkhave Brahmaddattassa Kāsirañño purohito brāhmaṇo
Dīghītissa Kosalarañño mahesiṃ dūrato 'va āgacchantim,
disvāna utthāyāsanaṃ ekamsaṃ uttarāsaṅgaṃ karitvā yena
Dīghītissa Kosalarañño mahesī ten' añjaliṃ paṇāmetvā
tikkhattum udānaṃ udānesi : Kosalarājā vata bho kucchigato,
Kosalarājā vata bho kucchigato 'ti. avimaṇā devi hohi,
lacchasi suriyassa uggamanakāle caturaṅginim senaṃ
sannaddhaṃ vammikaṃ subhummiyaṃ t̥hitaṃ passitum
khaggānaṃ ca dhovanaṃ pātun ti. ||5|| atha kho bhikkhave
Brahmadattassa Kāsirañño purohito brāhmaṇo yena Brahma-
datto Kāsirājā ten' upasaṃkami, upasaṃkamitvā Brahma-
dattaṃ Kāsirājānaṃ etad avoca : tathā deva nimittāni
dissanti, sve suriyuggamanakāle caturaṅginī senā sannaddhā
vammikā subhummiyaṃ tiṭṭhatu khaggā ca dhoviyantū 'ti.
atha kho bhikkhave Brahmaddatto Kāsirājā manusse āpāpesi :
yathā bhaṇe purohito brāhmaṇo āha tathā karoṭhā 'ti. alabhi
kho bhikkhave Dīghītissa Kosalarañño mahesī suriyassa
uggamanakāle caturaṅginim senaṃ sannaddhaṃ vammikaṃ
subhummiyaṃ t̥hitaṃ passitum khaggānaṃ ca dhovanaṃ
pātum. atha kho bhikkhave Dīghītissa Kosalarañño mahesī
tassa gabbhassa paripākāṃ anvāya puttāṃ vijāyi, tassa
Dīghāvū 'ti nāmaṃ akāṃsu. atha kho bhikkhave Dīghā-
vukumāro na cirass' eva viññutaṃ pāpuṇi. ||6|| atha kho
bhikkhave Dīghītissa Kosalarañño etad ahosi : ayaṃ kho
Brahmadatto Kāsirājā bahunā amhākaṃ anattassa kārako,
iminā amhākaṃ balaṃ ca vāhanaṃ ca janapado ca koso ca
koṭṭhāgāraṃ ca acchinnāṃ. sac' āyaṃ amhe jānissati sabbeva
tayo ghātāpessati. yaṃ nūnāhaṃ Dīghāvukumāraṃ bahi
nagare vāseyyan ti. atha kho bhikkhave Dīghīti Kosalarājā
Dīghāvukumāraṃ bahi nagare vāsesi. atha kho bhikkhave

Dīghāvukumāro bāhi nagare paṭivasanto na cirass' eva sabba-sippāni sikkhi. ||7|| tena kho pana samayena bhikkhave Dīghītissa Kosalarāṇiño kappako Brahmadatte Kāsiraṇiṇe paṭivasati. addasa kho bhikkhave Dīghītissa Kosalarāṇiño kappako Dīghītiṃ Kosalarājānaṃ sapajāpatikaṃ Bārāṇasiyaṃ aññatarasmim paccantime okāse kumbhakāranivesane aññatakavesena paribbājakacchannena paṭivasantaṃ, disvāna yena Brahmadatto Kāsirājā ten' upasaṃkami, upasaṃkamitvā Brahmadattaṃ Kāsirājānaṃ etad avoca: Dīghīti deva Kosalarājā sapajāpatiko Bārāṇasiyaṃ aññatarasmim paccantime okāse kumbhakāranivesane aññatakavesena paribbājakacchannena paṭivasatīti. ||8|| atha kho bhikkhave Brahmadatto Kāsirājā manusse ānāpesi: tena hi bhāṇe Dīghītiṃ Kosalarājānaṃ sapajāpatikaṃ ānethā 'ti. evaṃ devā 'ti kho bhikkhave te manussā Brahmadattassa Kāsiraṇiṇo paṭissutvā Dīghītiṃ Kosalarājānaṃ sapajāpatikaṃ ānesum. atha kho bhikkhave Brahmadatto Kāsirājā manusse ānāpesi: tena hi bhāṇe Dīghītiṃ Kosalarājānaṃ sapajāpatikaṃ dalhāya rajjuyā pacchābāhaṃ gāḷhabandhanaṃ bandhitvā khuramuṇḍaṃ karitvā kharassarena paṇavena rathiyāya rathiyaṃ siṅghāṭakena siṅghāṭakaṃ parinetvā dakkhiṇena dvārena nikkhāmetvā dakkhiṇato nagarassa catudhā chinditvā cattudisā bilāni nikkhipathā 'ti. evaṃ devā 'ti kho bhikkhave te manussā Brahmadattassa Kāsiraṇiṇo paṭissutvā Dīghītiṃ Kosalarājānaṃ sapajāpatikaṃ dalhāya rajjuyā pacchābāhaṃ gāḷhabandhanaṃ bandhitvā khuramuṇḍaṃ karitvā kharassarena paṇavena rathiyāya rathiyaṃ siṅghāṭakena siṅghāṭakaṃ parinenti. ||9|| atha kho bhikkhave Dīghāvussa kumārassa etad ahosi: ciraditṭhā kho me mātāpitaro. yaṃ nūnāhaṃ mātāpitaro passeyyan ti. atha kho bhikkhave Dīghāvukumāro Bārāṇasiṃ pavisitvā addasa mātāpitaro dalhāya rajjuyā pacchābāhaṃ gāḷhabandhanaṃ bandhitvā khuramuṇḍaṃ karitvā kharassarena paṇavena rathiyāya rathiyaṃ siṅghāṭakena siṅghāṭakaṃ parinente, disvāna yena mātāpitaro ten' upasaṃkami. addasa kho bhikkhave Dīghīti Kosalarājā Dīghāvukumāraṃ dūrato 'va āgacchantaṃ, disvāna Dīghāvukumāraṃ etad avoca: mā kho tvam tāta Dīghāvu dīghaṃ passa mā rassaṃ, na hi tāta Dīghāvu

verena verā sammanti, averena hi tāta Dīghāvu verā sammantīti. || 10 || evaṃ vutte bhikkhave te manussā Dīghītiṃ Kosalarājānaṃ etad avocaṃ : ummattako ayaṃ Dīghīti Kosalarājā vippalapati, ko imassa Dīghāvu, kaṃ ayaṃ evaṃ āha : mā kho tvam tāta Dīghāvu dīghaṃ passa mā rassaṃ, na hi tāta Dīghāvu verena verā sammanti, averena hi tāta Dīghāvu verā sammantīti. nāhaṃ bhaṇe ummattako vippalapāmi, api ca yo viññū so vibhāvessatīti. dutiyam pi kho bhikkhave — la — tatiyam pi kho bhikkhave Dīghīti Kosalarājā Dīghāvukumāraṃ etad avoca : mā kho . . . sammantīti. tatiyam pi kho bhikkhave te manussā Dīghītiṃ Kosalarājānaṃ etad avocaṃ : ummattako . . . so vibhāvessatīti. atha kho bhikkhave te manussā Dīghītiṃ Kosalarājānaṃ sapajāpatikaṃ rathiyāya rathiyaṃ singhāṭakena singhāṭakaṃ parinetvā dakkhiṇena dvārena nikkhāmetvā dakkhiṇato nagarassa catudhā chinditvā catuddisā bilāni nikkhipitvā gumbaṃ ṭhapetvā pakkamimsu. || 11 || atha kho bhikkhave Dīghāvukumāro Bārāṇasīṃ pavisitvā suraṃ nīharitvā gumbiye pāyesi. yadā te mattā ahesuṃ patitā atha kaṭṭhāni saṃkaḍḍhitvā citakaṃ karitvā mātāpitunnaṃ sarīraṃ citakaṃ āropetvā aggim datvā pañjaliko tikkhattuṃ citakaṃ padakkhiṇaṃ akāsi. tena kho pana samayena bhikkhave Brahmaddatto Kāsirājā uparipāsādaragato hoti. addasa kho bhikkhave Brahmaddatto Kāsirājā Dīghāvukumāraṃ pañjalikaṃ tikkhattuṃ citakaṃ padakkhiṇaṃ karontaṃ, disvān' assa etad ahosi : nissamsayaṃ kho so manusso Dīghītissa Kosalarāṇiṃ ñāti vā sālohito vā. aho me anattako, na hi nāma me koci ārocessatīti. || 12 || atha kho bhikkhave Dīghāvukumāro araṇṇiṃ gantvā yāvadattham kanditvā roditvā vappaṃ puñchitvā Bārāṇasīṃ pavisitvā antepurassa sāmantaṃ hatthisālaṃ gantvā hatthācariyaṃ etad avoca : icchāmi ahaṃ ācariya sippaṃ sikkhituṃ ti. tena hi bhaṇe mānavaka sikkhassū 'ti. atha kho bhikkhave Dīghāvukumāro rattiyā paccūsasamayaṃ paccuṭṭhāya hatthisālāyaṃ mañjunā sareṇa gāyi vīṇaṃ ca vādesi. assosi kho bhikkhave Brahmaddatto Kāsirājā rattiyā paccūsasamayaṃ paccuṭṭhāya hatthisālāyaṃ mañjunā sareṇa gītaṃ vīṇaṃ ca vāditam, sutvāna manusse pucchi : ko bhaṇe rattiyā paccūsa-

samayam paccutthāya hatthisālāyam mañjunā sarena gāyi vīṇaṇ ca vādesīti. || 13 || amukassa deva hatthācariyassa antevāsī mānavako rattiyaṃ paccūsasamayam paccutthāya hatthisālāyam mañjunā sarena gāyi vīṇaṇ ca vādesīti. tena hi bhāṇe taṃ mānavakaṃ ānethā 'ti. evaṃ devā 'ti kho bhikkhave te manussā Brahmaddattassa Kāsirañño paṭissutvā Dīghāvukumāraṃ ānesuṃ. tvaṃ bhāṇe mānavaka rattiyaṃ paccūsasamayam paccutthāya hatthisālāyam mañjunā sarena gāyi vīṇaṇ ca vādesīti. evaṃ devā 'ti. tena hi tvaṃ bhāṇe mānavaka gāyassu vīṇaṇ ca vādehīti. evaṃ devā 'ti kho bhikkhave Dīghāvukumāro Brahmaddattassa Kāsirañño paṭissutvā ārādhāpekho mañjunā sarena gāyi vīṇaṇ ca vādesi. atha kho bhikkhave Brahmaddatto Kāsirājā Dīghāvukumāraṃ etad avoca : tvaṃ bhāṇe mānavaka maṃ upatthahā 'ti. evaṃ devā 'ti kho bhikkhave Dīghāvukumāro Brahmaddattassa Kāsirañño paccassosi. atha kho bhikkhave Dīghāvukumāro Brahmaddattassa Kāsirañño pubbutthayī ahoṣi pacchānipāṭī kimkārapaṭissāvi manāpacārī piyavādi. atha kho bhikkhave Brahmaddatto Kāsirājā Dīghāvukumāraṃ na cirass' eva abbhantarike viśāsikatthāne ṭhapesi. || 14 || atha kho bhikkhave Brahmaddatto Kāsirājā Dīghāvukumāraṃ etad avoca : tena hi bhāṇe mānavaka rathaṃ yojehi migavaṃ gamissāmīti. evaṃ devā 'ti kho bhikkhave Dīghāvukumāro Brahmaddattassa Kāsirañño paṭissutvā rathaṃ yojetvā Brahmaddattaṃ Kāsirājānaṃ etad avoca : yutto kho te deva ratho, yassa dāni kālaṃ maññaṣīti. atha kho bhikkhave Brahmaddatto Kāsirājā rathaṃ abhirūhi, Dīghāvukumāro rathaṃ pesesi, tathā-tathā rathaṃ pesesi yathā-yathā aññen' eva senā agamāsi aññen' eva ratho. atha kho bhikkhave Brahmaddatto Kāsirājā dūraṃ gantvā Dīghāvukumāraṃ etad avoca : tena hi bhāṇe mānavaka rathaṃ muñcassu, kilanto 'mhi nipajjissāmīti. evaṃ devā 'ti kho bhikkhave Dīghāvukumāro Brahmaddattassa Kāsirañño paṭissutvā rathaṃ muñcitvā paṭhaviyaṃ pallaṅkena nisīdi. atha kho bhikkhave Brahmaddatto Kāsirājā Dīghāvukumārassa ucchaṅge sīsaṃ katvā seyyaṃ kappesi, tassa kilantassa muhuttaken' eva niddaṃ okkami. || 15 || atha kho bhikkhave Dīghāvussa kumārassa etad ahoṣi : ayaṃ kho Brahmaddatto Kāsirājā bahuno amhākaṃ

anattassa kārako, iminā amhākaṃ balañ ca vāhanañ ca janapado ca koso ca koṭṭhāgārañ ca acchinnaṃ iminā ca me mātāpitaro hatā. ayaṃ khv assa kālo yo 'haṃ veram appeyyan ti kosiyaṃ khaggaṃ nibbāhi. atha kho bhikkhave Dīghāvussa kumārassa etad ahoṣi: pitā kho maṃ maraṇakāle avaca: mā kho tvam tāta Dīghāvu dīghaṃ passa mā rassaṃ, na hi tāta Dīghāvu verena verā sammanti, averena hi tāta Dīghāvu verā sammantīti. na kho me taṃ paṭirūpaṃ yo 'haṃ pitu vacanaṃ atikkameyyan ti kosiyaṃ khaggaṃ pavesesi. dutiyam pi kho bhikkhave Dīghāvussa kumārassa etad ahoṣi: ayaṃ kho Brahmaḍatto . . . nibbāhi. dutiyam pi kho bhikkhave Dīghāvussa kumārassa etad ahoṣi: pitā . . . atikkameyyan ti, punad eva kosiyaṃ khaggaṃ pavesesi. tatiyam pi kho . . . nibbāhi. tatiyam pi kho . . . pavesesi. atha kho bhikkhave Brahmaḍatto Kāsirājā bhito ubbiggo ussaṅkī utrasso sahasā vutṭhāsi. atha kho bhikkhave Dīghāvukumāro Brahmaḍattaṃ Kāsirājānaṃ etad avoca: kissa tvam deva bhito . . . vutṭhāsīti. idha maṃ bhane mānavaka Dīghītissa Kosalarañño putto Dīghāvukumāro supinantaṃ khaggena paripātesi tenāhaṃ bhito ubbiggo ussaṅkī utrasso sahasā vutṭhāsin ti. || 16 || atha kho bhikkhave Dīghāvukumāro vāmena hatthena Brahmaḍattassa Kāsirañño sīsaṃ parāmasitvā dakkhiṇena hatthena khaggaṃ nibbāhetvā Brahmaḍattaṃ Kāsirājānaṃ etad avoca: ahaṃ kho so deva Dīghītissa Kosalarañño putto Dīghāvukumāro. bahunō tvam amhākaṃ anattassa kārako, tayā amhākaṃ balañ ca vāhanañ ca janapado ca koso ca koṭṭhāgārañ ca acchinnaṃ tayā ca me mātāpitaro hatā. ayaṃ khv assa kālo yv āhaṃ veram appeyyan ti. atha kho bhikkhave Brahmaḍatto Kāsirājā Dīghāvussa kumārassa pādesu sirasā nipatitvā Dīghāvukumāraṃ etad avoca: jīvitam me tāta Dīghāvu dehi, jīvitam me tāta Dīghāvu dehīti. ky āhaṃ 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 Brahmaḍatto ca Kāsirājā Dīghāvu ca kumāro aññamaññassa jīvitam adamsu pāṇiṃ ca aggaheṣum sapathaṃ ca akamsu adrūbhāya. atha kho bhikkhave Brahmaḍatto Kāsirājā Dīghāvukumāraṃ etad avoca:

tena hi tâta Dîghâvu ratham yojehi gamissâmâ 'ti. evam devâ 'ti kho bhikkhave Dîghâvukumâro Brahmaddattassa Kâsirañño patissutvâ ratham yojetvâ Brahmaddattam Kâsirâ-jānam etad avoca : yutto kho te deva ratho, yassa dāni kalam māññasīti. atha kho bhikkhave Brahmaddatto Kâsirâ-jā ratham abhirūhi, Dîghâvukumâro ratham pesesi, tathâ-tathâ ratham pesesi yathâ-yathâ na cirass' eva senāya samā-gacchi. ||17|| atha kho bhikkhave Brahmaddatto Kâsirâ-jā Bārāṇasim pavisitvâ amacce pārisajje sannipātāpetvâ etad avoca : sace bhaṇe Dîghītissa Kosalarañño puttam Dîghâvu-kumāram passeyyātha kinti naṃ kareyyāthâ '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 Dîghītissa Kosalarañño putto Dîghâvukumâro, nāyam labbhā kiñci kâtuṃ, iminā ca me jīvitam dinnam mayā ca imassa jīvitam dinnan ti. ||18|| atha kho bhikkhave Brahmaddatto Kâsirâ-jā Dîghâvukumāram etad avoca : yaṃ kho te tâta Dîghâvu pitā maraṇakāle avaca : mā kho tvaṃ tâta Dîghâvu dighaṃ passa mā rassam, na hi tâta Dîghâvu verena verā sammantī, averena hi tâta Dîghâvu verā sammantīti, kin te pitā sandhāya avacā 'ti. yaṃ kho me deva pitā maraṇakāle avaca mā dighan ti, mā ciram veram akāsīti, imam kho me deva pitā maraṇakāle avaca mā dighan ti. yaṃ kho me deva pitā maraṇakāle avaca mā rassan ti, mā khippam mittehi bhijjitthā 'ti, imam kho me deva pitā maraṇakāle avaca mā rassan ti. yaṃ kho me deva pitā maraṇakāle avaca na hi tâta Dîghâvu verena verā sammantī, averena hi tâta Dîghâvu verā sammantīti, devena me mātāpitaro hatā 'ti, sac' āham devam jīvitā voropeyyam ye devassa atthakāmā te maṃ jīvitā voropeyyum, ye me atthakāmā te te jīvitā voropeyyum, evam taṃ veram verena na vūpasameyya. idāni ca pana me devena jīvitam dinnam mayā ca devassa jīvitam dinnam, evam veram averena vūpasantaṃ. imam kho me deva pitā maraṇakāle avaca : na hi tâta . . . sammantīti. ||19|| atha kho bhikkhave Brahmaddatto Kâsirâ-jā acchari-

yam vata bho abbhutam vata bho, yāva paṇḍito ayam Dīghāvukumāro, yatra hi nāma pituno saṃkhittena bhāsi-tassa vitthārena attham ājānissatīti, pettikam balañ ca vāhanañ ca janapadañ ca kosañ ca koṭṭhāgārañ ca paṭipādesi dhītarañ ca adāsi. tesam hi nāma bhikkhave rājūnam ādinnadaṇḍānam ādinnasatthānam evarūpam khantisoraccam bhavissatīti, idha kho pana tam bhikkhave sobbetha yam tumhe evam svākkhāte dhammavinaye pabbajitā samānā khamā ca bhaveyyātha soratā cā 'ti. tatiyam pi kho bhagavā te bhikkhū etad avoca: alam bhikkhave mā bhaṇḍa-nam mā kalaham mā viggaham mā vivādan ti. tatiyam pi kho so adhammavādī bhikkhu bhagavantam etad avoca: āgametu bhante bhagavā dhammasāmi, appossukko bhante bhagavā diṭṭhadhammasukhavihāram anuyutto viharatu, mayam etena bhaṇḍanena kalahena viggahena vivādena paññāyissamā 'ti. atha kho bhagavā pariyādinnarūpā kho ime moghapurisa, na yime sukarā saññāpetun ti utthā-yāsana pakkāmi. ||20||2||

Dīghāvubhāṇavāram paṭhamam.

atha kho bhagavā pubbaṇhasamayam nivāsetvā pattaci-varam ādāya Kosambim piṇḍāya pāvisi, Kosambiyam piṇḍāya caritvā pacchābhattam piṇḍapāṭapaṭikkanto senāsa-nam saṃsāmetvā pattacivaram ādāya saṃghamajjhe ṭhitako 'va imā gāthāyo abhāsi:

puthusaddo samajano na bālo koci maññatha
saṃghasmim bhijjamānasmim, n' aññaṃ bhiyyo amañña-
rum. |

parimuttā paṇḍitā bhāsā vācāgocarabhāṇino,
yāv' icchanti mukhāyāmaṃ, yena nītā na tam vidū. |
akkocchi maṃ, avadhi maṃ, ajini maṃ, ahāsi me,
ye tam upanayhanti, veram tesam na sammati. |
akkocchi maṃ, avadhi maṃ, ajini maṃ, ahāsi me,
ye tam na upanayhanti, veram tes' ūpasammati. |
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. |

aṭṭhicchinnā pāṇaharā gavāssadhanahārino
 raṭṭhaṃ vilumpamānānaṃ tesam pi hoti saṃgati. kasmā
 tumhākaṃ no siyā.|
 sace labhetha nipakaṃ sahāyaṃ saddhiñcaraṃ sādhuvi-
 hāri dhīraṃ,
 abhibhuyya sabbāni parissayāni careyya ten' attamano
 satimā.|
 no ce labhetha nipakaṃ sahāyaṃ saddhiñcaraṃ sādhuvi-
 hāri dhīraṃ
 rājā va raṭṭhaṃ vijitaṃ pahāya eko care mātāṅgaraññe
 va nāgo.|
 ekassa caritaṃ seyyo, n' aṭṭhi bāle sahāyatā.
 eko care na ca pāpāni kayirā appossukko mātāṅgaraññe
 10 va nāgo 'ti. || 1 || 3 ||

atha kho bhagavā saṃghamaṃ jhe ṭhitako 'va imā gāthāyo
 bhāsivā yena Bālakaloṇakāragāmo ten' upasaṃkhami.
 tena kho pana samayena āyasmā Bhagu Bālakaloṇakāra-
 gāme viharati. addasa kho āyasmā Bhagu bhagavantam
 dūrato 'va āgacchantaṃ, disvāna āsanaṃ paññāpesi pādoda-
 kaṃ pādapiṭhaṃ pādakathalikaṃ upanikkhipi, paccuggantvā
 pattacivaraṃ paṭiggaheṣi. nisīdi bhagavā paññatte āsane,
 nisajja pāde pakkhālesi. āyasmāpi kho Bhagu bhagavantam
 abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinnaṃ kho
 āyasmantaṃ Bhagum bhagavā etad avoca: kacci bhikkhu
 khamanīyaṃ, kacci yāpanīyaṃ, kacci piṇḍakena na kilama-
 sīti. khamanīyaṃ bhagavā, yāpanīyaṃ bhagavā, na cāhaṃ
 bhante piṇḍakena kilamāmi. atha kho bhagavā āyasmantaṃ
 Bhagum dhammiyā kathāya sandassetvā . . . sampahaṃsetvā
 utthāyāsanaṃ yena Pācīnavamsadāyo ten' upasaṃkhami.
 || 1 || tena kho pana samayena āyasmā ca Anuruddho
 āyasmā ca Nandiyo āyasmā ca Kimbilo Pācīnavamsadāye
 viharanti. addasa kho dāyapālo bhagavantam dūrato 'va
 āgacchantaṃ, disvāna bhagavantam etad avoca: mā samaṇa
 etaṃ dāyaṃ pāvīsi, sant' ettha tayo kulaputtā attakāmarūpā
 viharanti, mā tesam aphāsum akāsi. assosi kho āyasmā
 Anuruddho dāyapālassa bhagavatā saddhiṃ mantayamānassa,
 sutvā dāyapālaṃ etad avoca: māvuso dāyapāla bhagavantam

vāresi, satthā no bhagavā anuppatto 'ti. atha kho āyasmā Anuruddho yenāyasmā ca Nandiyo āyasmā ca Kimbilo ten' upasamkami, upasamkamitvā āyasmantaṃ ca Nandiyaṃ āyasmantaṃ ca Kimbilaṃ etad avoca : abhikkamathāyasmanto abhikkamathāyasmanto, satthā no bhagavā anuppatto 'ti. ||2|| atha kho āyasmā ca Anuruddho āyasmā ca Nandiyo āyasmā ca Kimbilo bhagavantaṃ paccuggantvā eko bhagavato pattacīvaraṃ paṭiggaheṣi, eko āsanaṃ paññāpesi, eko pādodakaṃ pādapiṭhaṃ pādakathalikaṃ upanikkhipi. nisīdi bhagavā paññatte āsane, nisajja pāde pakkhālesi. te pi kho āyasmantaṃ bhagavantaṃ abhivādetvā ekamantaṃ nisīdīṃsu. ekamantaṃ nisinnaṃ kho āyasmantaṃ Anuruddhaṃ bhagavā etad avoca : kacci vo Anuruddhā khamaniyaṃ, kacci yāpaniyaṃ, kacci piṇḍakena na kilamathā 'ti. khamaniyaṃ bhagavā, yāpaniyaṃ bhagavā, na ca mayaṃ bhante piṇḍakena kilamāma 'ti. kacci pana vo Anuruddhā samaggā sammodamānā avivadamānā khīrodakibhūtā aññamaññaṃ piyacakkhūhi sampassantā viharathā 'ti. taggha mayaṃ bhante samaggā sammodamānā avivadamānā khīrodakibhūtā aññamaññaṃ piyacakkhūhi sampassantā viharāma 'ti. yathākathaṃ pana tumhe Anuruddhā samaggā sammodamānā . . . sampassantā viharathā 'ti. ||3|| idha mayhaṃ bhante evaṃ hoti : lābhā vata me, suladdhaṃ vata me yo 'haṃ evarūpehi sabrahmacārīhi saddhiṃ viharāmiti. tassa mayhaṃ bhante imesu āyasmantesu mettaṃ kāyakammaṃ paccupaṭṭhitaṃ āvi c' eva raho ca, mettaṃ vacīkammaṃ, mettaṃ manokammaṃ paccupaṭṭhitaṃ āvi c' eva raho ca. tassa mayhaṃ bhante evaṃ hoti : yaṃ nūnāhaṃ sakaṃ cittaṃ nikkhipitvā imesaṃ yeva āyasmantaṇaṃ cittassa vasena vatteyyan ti. so kho ahaṃ bhante sakaṃ cittaṃ nikkhipitvā imesaṃ yeva āyasmantaṇaṃ cittassa vasena vattāmi, nānā hi kho no bhante kāyā ekaṃ ca pana maññe cittaṃ ti. āyasmāpi kho Nandiyo, āyasmāpi kho Kimbilo bhagavantaṃ etad avoca : mayhaṃ pi kho bhante evaṃ hoti : lābhā . . . maññe cittaṃ ti. evaṃ kho mayaṃ bhante samaggā sammodamānā avivadamānā khīrodakibhūtā aññamaññaṃ piyacakkhūhi sampassantā viharāma '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 ambhākam yo paṭhamam gāmato piṇḍāya paṭikkamati, so āsanam paññāpeti, pādodakam pādapiṭham pādakathalikam upanikkhipati, avakkārapātim dhovitvā upatthāpeti, pāniyam paribhojaniyam upatthāpeti. yo pacchā gāmato piṇḍāya paṭikkamati, sace hoti bhuttāvaseso, sace ākaṅkhati, bhuñjati, no ce ākaṅkhati, appaharite vā chaḍḍeti appānake vā udae opilāpeti, so āsanam uddharati, pādodakam pādapiṭham pādakathalikam paṭisāmeti, avakkārapātim dhovitvā paṭisāmeti, pāniyam paribhojaniyam paṭisāmeti, bhattaggaṃ sammajjati. yo passati pāniyaghaṭam vā paribhojaniyaghaṭam vā vaccaghaṭam vā rittam tuocham so upatthāpeti. sac' assa hoti avisayham hatthavikārena, dutiyam āmantetvā hatthavilāṅghakena upatthāpema, 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 āyasmantaṃ ca Anuruddham āyasmantaṃ ca Nandiyam āyasmantaṃ ca Kimbilam dhammiyā kathāya sandassetvā . . . sampahamsetvā utthāyāsanaṃ yena Pārileyyakam tena cārikam pakkāmi. anupubbena cārikam caramāno yena Pārileyyakam tad avasari. tatra sudam bhagavā Pārileyyake viharatī Rakkhita vanasande Bhaddasālamūle. atha kho bhagavato rahogatassa paṭisallīnassa evam cetaso parivitakko udapādi : aham kho pubbe ākiṇṇo na phāsu vihāsim tehi Kosambakehi bhikkhūhi bhaṇḍanakārakehi kalahakārakehi vivādakārakehi bhassakārakehi saṃghe adhikarapakārakehi, so 'mhi etarahi eko adutiyo sukham phāsu viharāmi aññatr' eva tehi Kosambakehi bhikkhūhi kalahakārakehi . . . adhikarapakārakehīti. aññātaro pi kho hatthināgo ākiṇṇo viharatī hatthīhi hatthinīhi hatthikaḷabhehi hatthicchāpakehi, chinnaggāni c' eva tiṇāni khādāti, obhaggobhaggaṃ c' assa sākhaḍḍhaṅgam khādanti, āvilāni ca pāniyāni pivati, ogāhantassa otinṇassa hatthiniyo kāyam upanighamsantiyo gacchanti. atha kho

tassa hatthināgassa etad ahosi : ahaṃ kho ākiṇṇo viharāmi hatthīhi hatthinīhi hatthikaḷabhehi hatthicchāpakehi, chinna-ggāni c' eva tiṇāni khādāmi, obhaggobhaggañ ca me sākkhābhaṅgaṃ khādanti, āvilāni ca pāṇiyāni pivāmi, ogāhantassa me otiṇṇassa hatthiniyo kāyaṃ upanighamsantiyo gacchanti. yaṃ nūnāhaṃ eko 'va gaṇasmā vūpakaṭṭho vihareyyan ti. ||6|| atha kho so hatthināgo yūthā apakkamma yena Pārileyyakaṃ Rakkhitavanasaṇḍo Bhaddasālamūlaṃ yena bhagavā ten' upasaṃkami, upasaṃkamitvā soṇḍāya bhagavato pāṇiyaṃ paribhojaniyaṃ upatṭhāpeti appaharitañ ca karoti. atha kho tassa hatthināgassa etad ahosi : ahaṃ kho pubbe ākiṇṇo na phāsu vihasiṃ hatthīhi hatthinīhi hatthikaḷabhehi hatthicchāpakehi, chinna-ggāni c' eva tiṇāni khādiṃ, obhaggobhaggañ ca me sākkhābhaṅgaṃ khādiṃsu, āvilāni ca pāṇiyāni apāyiṃ, ogāhantassa ca me otiṇṇassa hatthiniyo kāyaṃ upanighamsantiyo agamaṃsu, 'so 'mhi etarahi eko adutiyo sukhaṃ phāsu viharāmi aññatr' eva hatthīhi hatthinīhi hatthikaḷabhehi hatthicchāpehīti. atha kho bhagavā attano ca pavivekaṃ veditvā tassa ca hatthināgassa cetasā cetoparivitakkaṃ aññāya tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

evaṃ nāgassa nāgena isādantassa hatthino

sameti cittaṃ cittena yad eko ramati vane 'ti. ||7||4||

atha kho bhagavā Pārileyyake yathābhirantaṃ viharitvā yena Sāvatti tena cārikaṃ pakkāmi. anupubbena cārikaṃ caramāno yena Sāvatti tad avasari. tatra sudam bhagavā Sāvattiyaṃ viharati Jetavane Anātha-piṇḍikassa ārāme. atha kho Kosambakā upāsakā ime kho ayyā Kosambakā bhikkhū bahuno ambhakaṃ anattassa kārakā, imehi ubbālho bhagavā pakkanto, handa mayaṃ ayye Kosambake bhikkhū n' eva abhivādeyyāma na paccutṭheyyāma na añjalikammaṃ sāmīcikammaṃ kareyyāma na sakka-reyyāma na garukareyyāma na māneyyāma na pūjeyyāma upagatānaṃ pi piṇḍapātaṃ na dajjeyyāma, evaṃ ime amhehi asakkariyamānā agarukariyamānā amāṇiyamānā apūjīyamānā asakkārapakatā pakkamiṃsanti vā vibbhamiṃsanti vā bhagavantam vā pasādessanti. ||1|| atha kho Kosambakā upāsakā Kosambake bhikkhū n' eva abhivādesuṃ na paccutṭhesuṃ na

añjalikammaṃ sāmīcīkammaṃ akāṃsu na sakkarīṃsu na garukarīṃsu na mānesuṃ na pūjesuṃ upagatānaṃ pi piṇḍapātaṃ na adaṃsu. atha kho Kosambakā bhikkhū Kosambakehi upāsakehi asakkariyamānā . . . asakkārapakatā evaṃ āhaṃsu: handa mayaṃ āvuso Sāvattthiṃ gantvā bhagavato santike imaṃ adhikaraṇaṃ vūpasamemā 'ti. atha kho Kosambakā bhikkhū senāsanaṃ samsāmetvā pattacīvaram ādāya yena Sāvattthi ten' upasaṃkamīṃsu. ||2||

assosi kho āyasmā Sāriputto: te kira Kosambakā bhikkhū bhaṇḍanakāraḥ . . . saṃghe adhikaraṇakāraḥ Sāvattthiṃ āgacchantīti. atha kho āyasmā Sāriputto yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā Sāriputto bhagavantaṃ etad avoca: te kira bhante Kosambakā bhikkhū bhaṇḍanakāraḥ . . . saṃghe adhikaraṇakāraḥ Sāvattthiṃ āgacchanti. kathāhaṃ bhante tesu bhikkhūsu paṭipajjāmīti. tena hi tvaṃ Sāriputta yathā dhammo tathā tiṭṭhāhīti. kathāhaṃ bhante jāneyyamaṃ dhammaṃ vā adhammaṃ vā 'ti. ||3||

aṭṭhārasahi kho Sāriputta vatthūhi adhammavādī jānītabbo. idha Sāriputta bhikkhu adhammaṃ dhammo 'ti dīpeti, dhammaṃ adhammo 'ti dīpeti, avinayaṃ vinayo 'ti d., vinayaṃ avinayo 'ti d., abhāsitaṃ alapitaṃ tathāgatena bhāsitaṃ lapitaṃ tathāgatena 'ti d., bhāsitaṃ lapitaṃ tathāgatena abhāsitaṃ alapitaṃ tathāgatena 'ti d., anāciṇṇaṃ tathāgatena āciṇṇaṃ tathāgatena 'ti d., āciṇṇaṃ tathāgatena anāciṇṇaṃ tathāgatena 'ti d., appaṇṇattaṃ tathāgatena paṇṇattaṃ tathāgatena 'ti d., paṇṇattaṃ tathāgatena appaṇṇattaṃ tathāgatena 'ti d., anāpattiṃ āpattīti d., āpattiṃ anāpattīti d., lahukaṃ āpattiṃ garukā āpattīti d., garukaṃ āpattiṃ lahukā āpattīti d., sāvasesaṃ āpattiṃ anavasesā āpattīti d., anavasesaṃ āpattiṃ sāvasesā āpattīti d., dutṭhullaṃ āpattiṃ adutṭhulla āpattīti d., adutṭhullaṃ āpattiṃ dutṭhulla āpattīti dīpeti. imehi kho Sāriputta aṭṭhārasahi vatthūhi adhammavādī jānītabbo. ||4|| aṭṭhārasahi ca kho Sāriputta vatthūhi dhammavādī jānītabbo. idha Sāriputta bhikkhu adhammaṃ adhammo 'ti dīpeti, dhammaṃ dhammo 'ti d., avinayaṃ . . . , vinayaṃ . . . , abhāsitaṃ alapitaṃ

tathāgatena . . . , bhāsitaṃ lapitaṃ tathāgatena . . . , anā-
 cinnāṃ tathāgatena . . . , ācinnāṃ tathāgatena . . . ,
 appaññattaṃ tathāgatena . . . , paññattaṃ tathāgatena . . . ,
 āpattim . . . , anāpattim . . . , lahukāṃ āpattim . . . , garu-
 kāṃ āpattim . . . , sāvasesaṃ āpattim . . . , anavasesaṃ
 āpattim . . . , dutṭhullaṃ āpattim . . . , adutṭhullaṃ āpattim
 adutṭhullā āpattitī dīpeti. imehi kho Sāriputta aṭṭhārasehi
 vatthūhi dhammavādī jānitaḥko 'ti. ||5||

assosi kho āyasmā Mahāmoggallāno — la — assosi kho
 āyasmā Mahākassapo, assosi kho āyasmā Mahākaccāno,
 assosi kho āyasmā Mahākoṭṭhito, assosi kho āyasmā Ma-
 hākappino, 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 jāni-
 tabbo 'ti. ||6||

assosi kho Mahāpajāpatī Gotamī: te kira Kosambakā
 bhikkhū . . . āgacchantīti. atha kho Mahāpajāpatī Gotamī
 yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavan-
 taṃ abhivādetvā ekamantaṃ atthāsi. ekamantaṃ tthitā kho
 Mahāpajāpatī Gotamī bhagavantaṃ etad avoca: te kira
 bhante . . . paṭipajjāmīti. tena hi tvam Gotamī ubhayattha
 dhammaṃ suṇa, ubhayattha dhammaṃ sutvā ye tattha bhi-
 kkhū dhammavādino tesam diṭṭhiñ ca khantiñ ca ruciñ ca
 ādāyañ ca rocehi, yañ ca kiñci bhikkhunīsamghena bhikkhu-
 samghato paccāsimsitabbam sabban taṃ dhammavādito 'va
 paccāsimsitabban ti. ||7|| assosi kho Anāthapiṇḍiko ga-
 hapati: te kira Kosambakā bhikkhū . . . āgacchantīti.
 atha kho Anāthapiṇḍiko gahapati yena bhagavā ten' upa-
 saṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekaman-
 taṃ nisīdi, ekamantaṃ nisinno kho Anāthapiṇḍiko gahapati
 bhagavantaṃ etad avoca: te kira bhante . . . paṭipajjā-
 mīti. tena hi tvam gahapati ubhayattha dānaṃ dehi, ubha-
 yattha dānaṃ datvā ubhayattha dhammaṃ suṇa, ubhayattha
 dhammaṃ sutvā ye tattha bhikkhū dhammavādino tesam
 diṭṭhiñ ca khantiñ ca ruciñ ca ādāyañ ca rocehīti. ||8|| assosi
 kho Visākhā Migāramāṭṭā: te kira Kosambakā bhikkhū

. . . āgacchantīti. atha kho Visākhā Migāramātā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnā kho Visākhā Migāramātā bhagavantam etad avoca : te kira bhante . . . paṭipajjāmīti. tena hi tvaṃ Visākhe ubhayattha dānaṃ dehi . . . rocehīti. || 9 ||

atha kho Kosambakā bhikkhū anupubbena yena Sāvattīhi tad avasarum. atha kho āyasmā Sāriputto yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnā kho āyasmā Sāriputto bhagavantam etad avoca : te kira bhante Kosambakā bhikkhū bhaṇḍanakāraṇā . . . saṃghe adhikarapaṇāsaṇā Sāvattīhi anupattā. kathaṃ nu kho bhante tesu bhikkhūsu senāsane paṭipajjitabban ti. tena hi Sāriputta vivittaṃ senāsanaṃ dātabban ti. sace pana bhante vivittaṃ na hoti kathaṃ paṭipajjitabban ti. tena hi Sāriputta vivittaṃ katvāpi dātabbam. na tv evāhaṃ Sāriputta kenaci pariya-yena vuddhatarassa bhikkhuno senāsanaṃ paṭibāhitabban ti vadāmi. yo paṭibāheyya, āpatti dukkaṭassa 'ti. āmise pana bhante kathaṃ paṭipajjitabban ti. āmisam kho Sāriputta sabbesaṃ samakaṃ bhājetabban ti. || 10 ||

atha kho tassa ukkhittakassa bhikkhuno dhammañ ca vinayañ ca paccavekkhantassa etad ahosi : āpatti esā n' esā anāpatti, āpanno 'mhi n' amhi anāpanno, ukkhitto 'mhi n' amhi anukkhitto, dhammiken' amhi kammena ukkhitto akuppena ṭhānārahenā 'ti. atha kho so ukkhittako bhikkhu yena ukkhittānuvattakā bhikkhū ten' upasaṃkami, upasaṃkamitvā ukkhittānuvattake bhikkhū etad avoca : āpatti esā āvuso n' esā anāpatti . . . ṭhānārahena. etha maṃ āyasmanto osārethā 'ti. || 11 || atha kho te ukkhittānuvattakā bhikkhū taṃ ukkhittakaṃ bhikkhum ādāya yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdimsu. ekamantaṃ nisinnā kho te bhikkhū bhagavantam etad avocum : ayam bhante ukkhittako bhikkhu evaṃ āha : āpatti esā āvuso n' esā anāpatti . . . osārethā 'ti. kathaṃ nu kho tehi bhante paṭipajjitabban ti. āpatti esā bhikkhave n' esā anāpatti, āpanno eso bhikkhu n' eso bhikkhu anāpanno, ukkhitto eso bhikkhu n' eso bhikkhu

anukkhitto, dhammikenā kammēna ukkhitto akuppena
 tñānārahēna. yato ca kho so bhikkhave bhikkhu āpanno ca
 ukkhitto ca passati ca tena hi bhikkhave taṃ bhikkhum
 osārethā 'ti. ||12|| atha kho te ukkhittānuvattakā bhikkhū
 taṃ ukkhittakam bhikkhum osāretvā yena ukkhepakā bhi-
 kkhū ten' upasamkamimsu, upasamkamitvā ukkhepake
 bhikkhū etad avocum : yasmim āvuso vatthusmim ahosi
 samghassa bhaṇḍanam kalaho viggaho vivādo samghabhedo
 samgharāji samghavavattānam samghanānākaraṇam 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' upasamkamimsu, upasamkamitvā bhagavantam abhivā-
 detvā ekamantaṃ nisīdimsu, ekamantaṃ nisinnā kho te
 bhikkhū bhagavantam etad avocum : te bhante ukkhittā-
 nuvattakā bhikkhū evam āhamsu : yasmim āvuso vatthus-
 mim ahosi . . . samghasāmaggim karomā 'ti. katham nu
 kho bhante paṭipajjitabban ti. ||13|| yato ca kho so bhi-
 kkhave bhikkhu āpanno ca ukkhitto ca passi ca osārito ca
 tena hi bhikkhave samgho tassa vatthussa vūpasamāya
 samghasāmaggim karotu. evañ ca pana bhikkhave
 kātābbā. sabbe' eva ekajjham sannipatitabbam gilānehi ca
 agilānehi ca, na kehici chando dātabbo. sannipatitvā vyattēna
 bhikkhunā paṭibalena samgho nāpetabbo : suṇātu me bhante
 samgho. yasmim vatthusmim ahosi samghassa bhaṇḍanam
 kalaho viggaho vivādo samghabhedo samgharāji samgha-
 vavattānam samghanānākaraṇam so eso bhikkhu āpanno
 ca ukkhitto ca passi ca osārito ca. yadi samghassa
 pattakallam samgho tassa vatthussa vūpasamāya samgha-
 sāmaggim kareyya. esā ñatti. suṇātu me bhante samgho.
 yasmim vatthusmim . . . osārito ca. samgho tassa
 vatthussa vūpasamāya samghasāmaggim karoti. yassā-
 yasmato khamati tassa vatthussa vūpasamāya samghasā-
 aggiyā karaṇam so tuṇh' assa, yassa na khamati so
 bhāseyya. katā samghena tassa vatthussa vūpasamāya
 samghasāmaggi nihatā samgharāji nihato samghabhedo.
 khamati samghassa, tasmā tuṇhī, evam etaṃ dhārayāmiti.
 tāvad eva uposatho kātabbo pātimokkham uddisitaṃ ti.
 ||14||5||

atha kho āyasmā Upāli yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho āyasmā Upāli bhagavantam etad avoca : yasmim bhante vatthusmim hoti saṃghassa bhaṇḍanaṃ . . . saṃghanānākaraṇaṃ, saṃgho taṃ vatthum avinicchinitvā amûlā mûlaṃ gantvā saṃghasāmaggiṃ karoti, dhammikā nu kho sā bhante saṃghasāmaggīti. yasmim Upāli vatthusmim hoti . . . saṃgho taṃ vatthum avinicchinitvā amûlā mûlaṃ gantvā saṃghasāmaggiṃ karoti, adhammikā sā Upāli saṃghasāmaggīti. yasmim pana bhante vatthusmim hoti . . . saṃgho taṃ vatthum vinicchinitvā mûlā mûlaṃ gantvā saṃghasāmaggiṃ karoti, dhammikā nu kho sā bhante saṃghasāmaggīti. yasmim Upāli vatthusmim hoti . . . saṃgho taṃ vatthum vinicchinitvā mûlā mûlaṃ gantvā saṃghasāmaggiṃ karoti, dhammikā sā Upāli saṃghasāmaggīti. || 1 ||

kati nu kho bhante saṃghasāmaggiyo 'ti. dve 'mā Upāli saṃghasāmaggiyo. atth' Upāli saṃghasāmaggi atthāpetā vyañjanupetā, atth' Upāli saṃghasāmaggi atthupetā ca vyañjanupetā ca. katamā ca Upāli saṃghasāmaggi atthāpetā vyañjanupetā. yasmim Upāli vatthusmim hoti saṃghassa bhaṇḍanaṃ . . . saṃghanānākaraṇaṃ, saṃgho taṃ vatthum avinicchinitva amûlā mûlaṃ gantvā saṃghasāmaggiṃ karoti. ayam vuccati Upāli saṃghasāmaggi atthāpetā vyañjanupetā. katamā ca Upāli saṃghasāmaggi atthupetā ca vyañjanupetā ca. yasmim Upāli vatthusmim hoti saṃghassa bhaṇḍanaṃ . . . saṃghanānākaraṇaṃ, saṃgho taṃ vatthum vinicchinitvā mûlā mûlaṃ gantvā saṃghasāmaggiṃ karoti. ayam vuccati Upāli saṃghasāmaggi atthupetā ca vyañjanupetā ca. imā kho Upāli dve saṃghasāmaggiyo ti. || 2 ||

atha kho āyasmā Upāli utthāyāsanaṃ ekamsaṃ uttarāsaṇaṃ karitvā yena bhagavā ten' añjalim paṇāmetvā bhagavantam gāthāya ajjhabhāsi :

saṃghassa kiccesu ca mantanāsu ca atthesu jātesu vinicchayesu ca

kathampakāro idha naro mahatthiko bhikkhu katham hoti idha paggaḥāraho 'ti.

anānuvajjo paṭhamena sīlato avekkhitācāro susaṃvu-
 tindriyo,
 paccatthikā na upavadanti dhammato, na hi 'ssa taṃ hoti
 vadeyyuṃ yena naṃ.|
 so tādiso sīlavisuddhiyā ṭhito visārado hoti visayha
 bhāsatī,
 na cchambhati parisagato na vedhati, atthaṃ na hāpeti
 anuyyutaṃ bhaṇaṃ,|
 tath' eva pañhaṃ parisāsu pucchito na c' eva pajjhāyati
 na mañku hoti.
 so kālāgataṃ vyākaraṇārahaṃ vaco rañjati viññūparisaṃ
 vicakkhaṇo,|
 sagāvaro vuḍḍhataresu bhikkhusu ācerakamhi ca sake
 visārado,
 alaṃ pametum, paṇo kathetave, paccatthikānañ ca
 5 viraddhikovidō,|
 paccatthikā yena vajanti niggahaṃ mahājano paññāpanaṃ
 ca gacchati,
 sakañ ca ādāyam ayaṃ na riñcati vyākaraṇapañhaṃ anu-
 paghātikaṃ,|
 dūteyyakammesu alaṃ samuggaho saṃghassa kiccesu ca
 āhunaṃ yathā,
 karaṇvaco bhikkhugaṇena pesito ahaṃ karomīti na tena
 maññati,|
 āpajjati yāvatakesu vatthusu, āpatti yā hoti yathā ca
 vutthāti,
 ete vibhaṅgā ubhayassa sāgatā, āpattivutthānapadassa
 kovidō,|
 nissāraṇaṃ gacchati yāni cācamaṃ, nissārīto hoti yathā ca
 vatthunā,
 osāraṇaṃ taṃvusitassa jantuno etaṃ pi jānāti vibhaṅga-
 kovidō,|
 sagāvaro vuḍḍhataresu bhikkhusu navesu thesesu ca
 majjhimesu ca,
 mahājanass' atthacaro 'dha paṇḍito, so tādiso bhikkhu
 10 idha paggaḥāraho 'ti. ||3||6||
 Kosambakkhandhako dasamo.

tassa uddānaṃ :

Kosambiyā jīnavaro, vivād' āpattidassane,
 ukkhipeyya yasmiṃ tasmīṃ, tassa yāpatti desaye.|
 anto sīmāyaṃ, tatth' eva, pañc', ekañ c' eva, sampadā,
 Pārileyyā ca, Sāvatti, Sāriputto ca, Kolito,|
 Mahākassapa-Kaccāno, Koṭṭhito, Kappinena ca,
 Mahācundo ca, Anuruddho, Revato, Upālivhaya,|
 Ānando, Rāhulo c' eva, Gotamī, 'nāthapiṇḍiko, Visākhā
 Migāramātā ca,
 senāsanaṃ vivittaṃ ca, āmisāṃ samakāṃ pi ca,|
 na kena chando dātabbo, Upāli paripucchito,
 5 anupavajji visīlena, sāmaggī jīnasāsane 'ti.

MAHĀVAGGAṀ SAMATTAM.

VARIOUS READINGS.

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 Aṭṭhakathā; 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.

I.

1. 1, vimuttisukhaṃ paṭisaṃvedi A C E, vimuttisukhapāṭisaṃvedi B D. Comp. Jātaka, i. p. 77, 80, ed. Fausböll.— 2, jarāmarāṇasokaṃ C at both places.— 3, yadā have A B C E, yadā bhava D. —jhāyino B. —brahmaṇassa A C. The same spelling is constantly observed in these as in most Burmese MSS.— 4, For omitted words B always uses the symbol pe, A C have different symbols, the most frequent being la. This entire passage is given without abbreviation in C, which reads here again at both places jarāmarāṇasokaṃ.— 5, jhāyino

corrected to jhāyato B. —pavedīti corrected to avedīti B.—
 6, C reads again at both places jarāmarāṇasokap°. — 7, obhā-
 sayam ant° ABC. Comp. the note of M. Senart on Kacc.
 i. 4, 5.— 2. 1, samādhi uttāhavitvā B. —vimuttisukhap° D,
 vimuttisukham p° ABC E.— 2, huhukajātiko A, huhumkaj°
 BCDE. Buddhaghosa: so kira ditthamaṅgaliko mānavasena
 kodhavasena ca huhun ti karonto vicarati, tasmā huhuṅkajā-
 tiko 'ti vuccati. huhukkajātiko ti pi paṭhanti. —brahmaṇa-
 kāraṇā A, brāhmaṇakāraṇā B, brahmaṇakarā C.— 3, yatatto
 ACDE, yuttatto B. —brāhmaṇavādam B.— 3. 1, samādhi
 vutthahitvā B. —Ajapālanigrodharukkhamūlā A, °nigrodha-
 mūle B, °nigrodhamūlā C. —Muñjalindarukkhamūle A, Mu-
 calindamūle B, Muñcalindamūle C. —vimuttisukham p° AC.
 — 2, sattāhavatṭṭalikā ABC, sattāhavaddalikā D, sattāhavadda-
 likā E. Comp. Jātaka i. p. 80. —°duddini AB, °duṭṭini C,
 °duddinī DE.— 3, viddham ACDE, visuddham B. —pañja-
 liko C.— 4, asmimānassa vinayo B.— 4. 1, samādhi vutth°
 B. —vimuttisukham p° AC.— 2, tam desam gantukāmā
 addh° C. —gacchata bhagavantam B.— 5, onitapattapāṇi
 ABC.—te ca BC.— 5. 1, samādhi v° B.— 2, ālayapamuditā
 and ālayapamuditāya A, ālayasamuditā and °pamuditāya B,
 °samuditā and °samuditāya C, ālayesu sutthū muditā 'ti
 ālayasammuditā DE. In § 8, 9, B reads °samuditā and
 °samuditāya, C °samuditā, °samudditā and °samuditāya,
 °samudditāya. —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 cor-
 rected to °gāmi C, paṭisotegāmin ti D, paṭisotagāmin ti E. —
 dakkhinti D, dakkhanti ABCE.— 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°. —dhira 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 Râmaputra.— 8, Kâsinam A D, Kâsinam C, Kâsiyam B, Kâsinam or Kâsinam E. —andhibhûtasmi A C. —âhañhi A E, ahamhi B, âhañci C, ahañhi D. —amatadundubhîti D (not E). 9, yathâ pi kho B. —hupeyya âvuso A, hupeyyâ âv° B, hupeyyam âv° C, hupeyya pâvuso ti âvuso evam pi nâma bhaveyya D E. —okampetvâ A C, okappetvâ (“sisam câletvâ” D E) B D E.— 10, âvaddho bâhullâyâ ti D. —paccupaṭṭhâpetabbo A B, paccuṭṭhâtabbo C. —11, apissu A B, api sudam C. — 12, samudâcarittha C. —The Jâtaka Aṭṭhakathâ (i. p. 82), which quotes some words from this passage, offers the reading: aham bh° tathâgato sammâsambuddho.— 13, 15, cariyâya B, iriyâya A, cariyâya corrected to iriyâya C.— 13, uttarimanussadhammam C, °mmâ A B. —bâhulliko A C, bahulikato B. —uttarim manussadhammâ A, uttarimanussadhammam B C.— 15, uttarim manussadhammâ A, uttarimanussadhammâ B, uttarimanussadhammam C; the same at both places.— 16, me tumhe B. —abbhâsitam A, abbhâvitam D, bhâsitam B E. The comment explains the word: vâkyanâdan ti. —asakkhi kho A, asanṭhiko corrected to asakkhi kho C, asakkhi ko (or: as° to?) B, as° vo D. —puna sussimsu A, susisum B, vacanam sussisu C. Probably we ought to read: puna sussûsimsu.— 17, atthakil° B.— 20, °nandini A B C. 27, paccaññâsi A B C.— 28, paccaññâsi A C.— 29, idam avoca . . abhinandanti is omitted in B C; in C these words have been inserted afterwards.— 30, ca pana bhagavatâ C. —evam A C, etam B.— 31, devânuvâvan ti B C. —Aññâkaṇḍañña (at the first place) B. The Jât. Aṭṭhav. (i. p. 82) and the Dhammap. Aṭṭh. (p. 119, 125) read Aññâkaṇḍañña, but the Lal. Vist. (p. 529 ed. Calc.) reads Ajnâtakeṇḍînya.— 32, C almost constantly reads svâkhyâto. —tassa âyasmato Kondañassa A. 35, nihârabhatto iminâ nihârena C, nihârabhatto A, iminâ hârena B. —B inserts nihârabhatte, which is corrected to °bhatto, before tayo.— 39, vedanâ bhikkhave anattâ C. —labbhettha ca vedanâyam A. —na ca labbhati vedanâyam A B. 41, viññânam 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 *Cūḷarāhulovāda* (Berlin MS. of the *Suttasamgaha*). Comp. also i. 21. 4.— 7. 1, *heṭṭhā pāsādaṃ* A, *h° pāsādā* B, *h° pasādā* corrected to *h° pasādaṃ* C. — *pi niddā okkami* A, *pi pacchā niddaṃ okkami* C, *pi niddā okkamati* *parijanassāpi pacchā niddaṃ okkami* B. — 2, *mudiṅgaṃ* A, *mudigaṃ* C. — *vikesikaṃ* A, *vikkesikaṃ* C, *vikkhesitaṃ* B. — *vikkhelikaṃ* AC, *vikkhelikaṃ* B. — *aññā vippalapantiyo* C. — *saṇṭhāti* C. — *idaṃ upaddutaṃ* A. — *idaṃ upassaṭhaṃ* A. — 3, *abhirūhitvā* B. — 6, *dukkhasamudayaṃ nirodhamaggaṃ* 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* AC. — 10, *dakkhintīti* B, *dakkhantīti* AC. 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, *vimuttaṃ* B. — 14, *lābhā* AB, *sulābhā* C. — *suladdhaṃ* A, *suladdhaṃ lābhā* B, *lābhisuladdhaṃ* C. — *ajjatanāya* AC, *ajja svātanāya* B. — 8. 3, *tā ca loke* AB, *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. *Bārāṇasiyaṃ setṭhānusetṭhināṃ*, in the preceding chapter. — 2, *ime me bhante* AC, *ime bhante* B. — 4, *sā tesam* A, *sāva t°* C, *yāva t°* B. — 11. 1, *muttāhaṃ* AB, *muttānaṃ haṃ* C. — *manussā* constantly C. — *mā ekena maggena* C. — *agamittha* AC, *agamattha* D, *āgamete* corrected to *āgamatta* B. — *ahaṃ hi bhikkhave* B. — *Senānigamo* corrected to *Senāninigamo* B, *Senanigamo* A, *Senonigamo* C. — 2, *bandhosi* ABC. — *mahābandhanabandho* A, *Mārabandhanabaddho* corrected to *mahāb°* C, *Mārabandhanabandho* B. — *muttohaṃ* B. — *mahābandhanamutto* A, *Mārabandh°* B, *Mārabandh°* corrected to *mahāb°* C. — *nīhato* B. — *bādhayissāmi* ABC; the true reading apparently is *bandhayissāmi*. — 12. 3, *pabbājetuṃ upasampādetuṃ ti* A, *pabbājetha upasampādetha* B, and thus reads C, where it is corrected thus: *pabbājetu upasampādetuṃ*. D: *pabbājethā tiādimhi*. — 4, *gacchāmi* C, *gacchāmi* AB. — 13. 1, *vuṭṭhavasso* C. — 2, *bandhosi* AB, *baddhosi* corrected to *bandhosi* C. — *Mārapāsena* AB, *Māra-*

pāsehi C. —mahābandhanabandho A, Mārabandhanabandho BC. —muttāham AC, muttohi B. —Mārapāseṇa AB, Mārapāsehi C. —Mārabāndhanamutto C.— 14. 1, tasmim yeva vanasaṇḍe A, tasmim van° B, tasmi ca van° C. —ekassa pana pajāpati B. —nāhoti AB, nāhosi C. —ānītā hoti B.— 2, paricārimhā AB. —nāhoti B.— 3, tam kāraṇaṃ kiṃ B. —ye mayam instead of yam mayam all three MSS.— 5, sā va AC, yā ca B.— 15. 1, B omits tesu.— 2, jaṭilasseva assamo C. —agarum and garum almost constantly C. —api caṇḍ° C. —vihedhesīti constantly AC. —api ca caṇḍ° C (at the second place). —caṇḍ°, corrected to api caṇḍ° C (at the third place). — 3, pariyādeyyan ti AB, pariyādiyeyyan ti C. DE: pariyāteyyan [pariyādiyeyyan E] ti abhibhaveyya vā vināseyya vā. — 4, abhisamkhāritvā AC, °kharitvā B. It ought to be corrected: abhisamkhāretvā, comp. i. 7. 8. —nāge AB, nāgo corrected to nāge C. In § 6 all three MSS. read nāge. The agreement of the two passages makes a correction like nāgena na viheṭhiyati (viheṭhiyissati), highly improbable. I suppose, that nāge is a Māgadhi nominative, the occurrence of which may easily be accounted for in a legend founded on popular tradition.— 5, pariyāditvā B.— 6, vihāremu C. —aggisālāyan ti A. —phāsukāmo va A, ph° ca BC. —vibodhesīti AC. —naṃ AC, tam B. —disvāna C. —sumānaso C, sumanaso A, suppasannamanaso B. —agyāgāre B. —vihedhiyatīti C.— 7, hatā A, hatā ca C, yāva B. —C inserts kālā after lohikā. —kāye A, kāyena B, rūpakāye C.— 16. 1, upasaṃkami AB, upasaṃgami C instead of upasaṃkamimsu. —pi nāma mahanto B.— 2, upasaṃkami AC. —pi nāma mahantā B.— 17. 1, vannānipabbhāhi B.— 2, vaṇṇānipabbhāhi B.— 18. 1, vaunātipabbhāhi B.— 2, vannātipabbhāhi B.— 19. 4, akāsi AB, akāsiti C.— 20. 1, mahati all three MSS., instead of mahatiṃ (the same in § 2, 4 and 5).— 2, A inserts paṃsukulam before ālambitvā, in B this word is included in brackets, in C it is omitted. —adhivattā AB, adhivaṭṭhā C (the same in § 5). —C inserts paṃsukulam before ālambitvā. —parivissajjeyyan ti C. —parivissajjatu ti B.— 4, upanikkhittā A.— 5, A inserts paṃsukulam before ālambitvā. —āharahattho AC, arahanto B.— 6, tvam gaccha B.— 9, idam kho pana

Kassapa B.— 11, sugandhikam A, gandhasampannan ti B, gandhasampannam rasasampannam C. —BC omit sace ākañkhasi . . . tvam yeva tam gaṇhā 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, ummujja nimujjanti pi B. —abhinimmi A, abhimmini C, abhiniyatā corrected to abhinimmi B. —visippesu C. —yathā himā (yathā pi B) mandāmukhiyo nimmitā ti AB, yathā pañcamattāni mandāmukhisatāni abhinimmitā ti C. —mahāmand° 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. —pavāhissati A, passahissati B, ppavāhissati C. —na tv eva kho tvam A.— 18, cīrapaṭikā A, cīrapatikā C, cirapaṭikā B. DE: cīrapaṭikā ti cīrapatṭhāya.— 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 BDE. —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. —anupadhikaṃ ABC, anupadhīnaṃ D. —anaññatābhāvi (°bhāvi C) ABC. DE: jātijarāmaraṇānaṃ abhāvena anaññathābhāvim (°bhāvi corrected to °bhāvim E). — 8, ekaṃ nahutaṃ B. — 11, dakkhanti A, dakkhinti B, dakkhantīti C. — 13, giyaṃāno A, gāy° B, bhāsamāno C. — siṅgīnikkhasuvaṇṇo ABC constantly; DE: siṅgīnikkhasuvaṇṇo ti siṅgīsuvaṇṇanikkhena samānavāṇṇo. The Jāt. Atthakathā (i. p. 84) reads: °savaṇṇo. — After the third stanza B inserts a fourth one: santo santehi (sic) purāṇajāṭilehi . . . pāvīsi bhagavā. — dasavāso ABCE, dasāvāso D and the Jāt. Atthakathā. — dasabhi ACE, dasahi BD and the Jāt. Atth. It is possible, that this is an instance of the Instrumental ending in -bhi, which was hitherto known only from grammatical literature. — °parivāraṃ AC, °parivāro B and the Jāt. Atth. — 14, sabbadhi AC, sabbadhī BD and the Jāt. Atth. In E the reading is illegible. — suddho AC, buddho B and the Jāt. Atth. — 16, avidūre ABC (the same § 17), instead of atidūre? — appakinnāṃ BCD, abbokinṇāṃ A, appākinṇāṃ E. — appanighosaṃ AC (the same § 17). — vijanavādan ti pi pāṭho . . . vijanapātan ti pi pāṭho DE. — 17, abbokinṇāṃ A, appokinṇāṃ C, appakinnāṃ 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 tumhehīti attho. — paramasokaṃ C. — abbhūtitaṃ A, abantitaṃ B, apbhutitaṃ C, abbhutitaṃ and abbhātitaṃ D, abbhātitaṃ E. — 6, kacci no AB, kiñci nu C. — adhigatombhiti C. — adhigatosīti C. — 7, arahattamaggasamāpannā vā A, °maggam vā sammāpannā BC. — 10, paccavyattā A, °byatā C, °byāthā B. — paramasokaṃ C. — abbhūtitaṃ A, abbhātitaṃ BC. — 24. 1, apalokāma ABC, instead of apalokayāma or °kema. — 3, uṇhalohitaṃ 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, niyamānānaṃ C, neyam° B.

— 25. 1, anācariyamānā B (instead of anovad°).— 6, dupposatāya A B, duppositāya C.—asantutṭhitāya A, asantutṭhatāya B, asantutṭhiyā C.—saṃgaṇikāya A C, asallekhatāya B.—suposatāya A, supposatā B, supositāya C.—appicchassa B C, appicchatāya A.— 10, Instead of saṃharitabbam, saṃharantena, etc., the MSS (also those of the comment) frequently read saṃgharitabbam, etc.—ussādetvā D (not E).— 15, I am not sure about the spelling and the derivation of kavātapittam; the MSS. read °pittam and °piṭham. D: kavātapīṭhan ti kavātañ ca piṭhasaṃghātañ ca. E: kavātapittan ti k° ca piṭasaṃghātañ ca. The last word is spelt piṭṭhas° in Minayeff's edition of the Pātimokkha, and Abhidhān. 219.— 15, apassenaph° A, aphassenaph° B C.—B omits nīharitvā (after sallakkhetvā).—gerukap° C, gerūkap° A, garuṃ p° B.—colakam B (at both places).—parippositvā C, paripposetvā B, paribbositvā A.— 16, apassenaph° A C, aphassenaph° B.— 20, Buddhaghosa appears to have read: vūpakāsetabbo vūpakāsāpetabbo.—Instead of vāssa B C often read tassa.— 21, nissayam B. The Burmese MSS. ordinarily read niyasam or niyassam.— 23, dhoviyethāti A, dhoveyyāti B, dhoviyathāti C.—kariyethāti A C, kariyeyyā ti B.—The MSS. have rajanam as well as rajanā; the former is the correct reading.—paciyethāti A C, phatiyeyyā ti B.—rajeeyyā ti B —rajentena B.— 24, chedātabbā A B, na chodetabbā C (i. 32. 3, chedātabbā all three MSS.) —upaṭṭhāpetabbo A, upaṭṭhapetabbo B, upaṭṭhātabbo C.— 26. 1, uppajjeyyāthā ti B, upajjhiyethā ti, upajjiyethā ti A, upajjiyethā ti C.— 11, The MSS. have rajanam as well as rajanā, see ch. 25. 23.—rajitabbam A, rajet° B C.—rajantena A C E, rajent° B.—rajetabbam A B, 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 B C.—°sandhatagatto A constantly.—ko nu kho bhikkhave C, ko bh° A, ko nu kho B.—imam kho bhante B.— 3, saraṇāgamanehi B C, °nagamanehi A E.—tāham C, tam A, ham corrected to nāham B.—upasampadam dātum B C, upasampādetum A.— 29. 1, upasampanṇassa samanantarā D (not E).—evamrūpaṃ C.—

âyasmante AC, âyasmato B. —upasampâditthâti AC, upasampadatthâti B.— 30. 2, khiyattha AC, nikkhiyittha B. — no ce me A, no me ce C, no ce B.— 4, tattha te tayâ 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. —jeguucchāmi nissayā paṭikulyā ti B.— 2, B omits tivaggena pi.— 4, kacci tvam app° A, kacci (kicci C) ttha app° BC. —app° ca mayam C.— 5, tattha ayam pana C—hotīti BC, ahoṣīti A. —tvam kho mogh° C. —añam ovaḍitum añamm 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, upajjiyethā ti C. —upaṭṭhāpetabbo all three MSS. instead of upaṭṭhātabbo. — 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 Bhānavāra, 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 asekhena °kkhandhena B constantly.— 12, ādibrahmacariyakāya AC, ādibrahmacāriyakāya B, ādibrahmacariyikāyāyā ti D, ādibrahmacarikāyā ti 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, supavattini AB, supavattī[ti] D. —suttaso AE, suddato BCD. The reading of BCD, which I have preferred, is sustained by the reading of all three MSS. in i. 53. 8, 13.— 15, supavattini C, supavattitāni B; A omits this word. —suttaso A, suddato BC.— 37. 3, param asekhena °kkhandhena B constantly.— 4, Both readings, asekhena °kkhandhena and asekhē °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, °cārikāya 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, suddato BC.— 14, suppavattini AC, suppavattāni B. —suttaso A, suddato AC. In the subscription this chapter, though it contains only 14 chakka, is specified as “chakkaṃ soḷasa-vāraṃ.”— 38. 1, so āgato na upasampādetabbo AB, so puna pacchāgamtvā bhikkhu upasampadam 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, gāmaṃ piṇḍāya pavāsati D (not E). —vesiyag° BCDE, vesiyāg° A. —vidhavāg° AC, vidhavag° B.— 6, kikaraṇiyanī C.— 7, idaṃ vuccati bhikkhave B. —saṃghātanikaṃ AB, saṃghātanīyaṃ C, saṃghātanīyaṃ, in the explanation saṃghātanikaṃ D, saṃghātanīyaṃ, in the explanation saṃghātanikaṃ E. —evaṃ an° kho ACE; BD omit kho.— 8, vesiyāg° AB, vesig° C. —vidhavāg° ABC.— 9, kikaraṇiyanī C.— 10, saṃghātanīyaṃ A, saṃghātanīya C, °nikaṃ B. —evaṃ ār° kho ADE, evaṃ ār° hi B, evaṃ ār° C.— 11, upajjhāyassa mūl° B (not DE). —āvenīyaṃ AE, āveni-yaṃ D, bhāvenīyaṃ C, āvenikaṃ 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, yuddhātina° C. —pāpañ ca kammaṃ karoma B. —dhammavādino B. —B omits samac° brahmac°. —sammacārino A, samac° C. —saccav° brahmacārīno sīl° B.— 3, kin ti nu kho B. —B omits sāmi. —rājabhāṭe 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, corikammaṃ katvā C. —bandho all three MSS. —so taṃ kâraṃ C.— 2, haṇemāti B. —abhayūvarā AD, abhayuvarā BC.— **43.** 1, corikammaṃ katvā C.— **46.** 1, dhaniyā passitvā AC, dhatiyā taṃ passitvā B. dhaniyā is a misspelling; it should be dhanikā.— **47.** 1, ayyikā AC, sāmikā B. —ayaṃ 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, evaṃ B. —mayam ayyā A. —sabbe cime C.— 4, yāva vibhāyāti B. —C omits bhikkhū before bhikkhūhi. —uhananti AC.— 5, dāra-kasaddo ti A, dārakassa saddo ti BC.— 6, vīsativ° ca kho B. —yo upas° āpatti dukkaṭassā ti B.— **51.** 1, uttacetun ti A, upatthāpetun ti B, uddoyetun ti C. —kākutṭepakaṃ AE, °uttṭhepakaṃ B, °uddēvakaṃ C, kākudēpatan ti corrected to kākutṭepakan ti D. The comment explains this word as follows: yo vāmahatthena laṭṭhi (sic D, yaṭṭhi E) gahetvā nisinno sakkoti āgatāgate kâke utthāpetvā purato nikkhattaṃ bhattaṃ bhuñjitum ayaṃ k° nāma.— **53.** 1, āhundarikā AC, āhunnākirakā or āhuntaḥkirakā B. —B omits na (before ime-sam) — 2, apāpuraṇaṃ A, avāp° B, apāv° C. —paṭisupitvā A, paṭissutvā B, paṭisutvā C. —apāpuraṇaṃ A, avāpūr° B, āpāpur° C.— 3, ittharo B, ittharo AC. —lahucittakatā no A, °cittākatā kho no C, °ttaṃ vatā no B.— **54.** 1, gacchassu AC, āgacchassu B.— 3, ohāretvā B. —acchādāpetvā A, °detvā BC.— 4, anavajjaṃ tad eva yācāmiti C. —bhavati A, bhaga-vati C, bhagavāti B.— **55.** 1, bhagavatā sikkhāpadaṃ pañña-ttaṃ B, bhagavatā paññattaṃ AC.— **56.** 1, kattha ca A, kattha ci B, kathañ (corr. to katthañ) ca C. —jātarūparaja-tapaṭigg° veramaṇīti B.— **57.** 1, bhikkhū akkosati A, bhi-kkhuṇaṃ akk° B, bhikkhūnaṃ akk° C.— 3, mukhadvārikaṃ, mukhadvāriko AC, mukhadvāraṃ, °dvāragataṃ, °dvāraḥ B. —B omits etha bhante (before bhattaṃ). —bhadantā BC, bhaddantā A.— **58.** 1, upajjhāyena anāp° B. —gavesantā A. —upajjhāyaṃ anāpucchā DE, upajjhāyena an° B.— **59.** 1, apalāḷenti, apalāḷetabbā, apalāḷeyya AC, apalāl° B. —añña-

parisā C.— **61.** 1, moligalle BDE, moligalle A, mukalle C. The comment explains the word by thūlasarīre.— 2, imesaṃ na p° A, imesaṃ p° B, imesaṃ pana paṇḍakā (the last word is corrected to apaṇḍakā) C. —te paṇḍake C. —sabbe abr° B. —tesaṃ hatthibhaṇḍānaṃ A.— **62.** 1, porāṇak° C constantly. —aham nu kho B. —phātiṃ k° A, bātik° C, phātik° DE, phāvaro vā kātum B. —ime hi kho B. —nāsetabbo ti titthiyap° AB.— **63.** 1, aṭṭiyati ABCE, aṭṭiyati D.— 2, okkamesi A, okkami B, okkamati C.— 3, upadhāvitvā AC, upaṭṭhahitvā B. —pabujjhivā A, patib° C, paṭipucchitvā B.— 4, gacchatha tvam C. —aṭṭh° pi p° C. —upavassa AC, upavasatha B. —pavattiyamāno B. —katvā A, kamitvā B, karitvā C.— 5, methunadhammaṃ A. —okkamati all three MSS.— **66.** 2, sacā ca A, sace BC. (67: sacā ca AB, sajje corrected to sace C). Buddhaghosa: yam pana pāliyaṃ sacāca (sacāva D) mayan ti vuttaṃ, tassa sace mayan ti ayam eva attho. sace 'ti hi vattabbe ettha sacāca (sacāva D) iti ayaṃ 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, acīvaram 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, gaḷagaṇṭhiṃ A, gaḷagaṇḍikaṃ C, gaḷagaṇḍikaṃ B, gaḷagaṇḍīti DE. —sipari C, sīpari A, sīpadaṃ B. sīpadīti D, sīpariti E. —parisadūsaṇaṃ A, °dūsakaṃ BC. °dūsano 'ti DE.— **72.** 1, pāpakā bhikkhu C.— 2, lajjim vā alajjim vā ti A, lajji vā alajji vā ti C, lajjī vā alajjī vā ti B.— **73.** 1, ārocesi A, °sum C, °sum corrected to °si B. —vattun ti A, vattabban ti BC (the same § 2, 3).— 3, A omits bhikkhu. —BC omit yāciyamānena. BUDDHAGHOSA mentions this word.— 4, araññakena all three MSS. —sallakkhantena AC, °kkhentena corrected to °kkhantena B. —anissitena vasitum 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 *Atthakathā* 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, *suñāsi* AC, *suñāsi* B.— 9, *suñāsi* 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, *agamāsi* C.— 3, *nāma puriso paṇḍupalāso* B. — *haritatthāya ACDE*, *haritattāya* B.— 4, *puṭhūsīlā* all MSS. **BUDDHAGHOSA:** *puṭhūsīlā ti mahāsīlā*.— 5, *mattakacchinno* AC.— **79.** 1, *passissāmīti* (at both places) A.— 2, *passasi* A, *passese* C, *paṭīkarohīti* B. — *passati* AC, *paṭīkaroti* B (at both places). — B omits *puna*.— 4, *paṭinissajjehi* A, *paṭinissajjesasi* C, *na paṭinissajjesasi* B. I believe that we should read *paṭinissajjāhi*.

TABLE OF CONTENTS OF THE FIRST BOOK.— 1, *mahantesu* B. — *niggahānaṃ ca pāpicche* A, *niggahānaṃ ca pāpiccho* BC. We ought to correct: *niggahe ca pāpicchānaṃ*, or *pāpicchānaṃ ca niggahe*.— 5, *pamuṭṭhamicca suttante* B.— 6, *saṃgāhanā h°* A, *saṃgāhanā h°* C, *saṃganāṅgetu* B. *saṃgahaṇaḥetu?*— 7, *vatthum* A. — *āpattiṃ* A. — *dukkaram asamsesetum* B. — *naṃ* B.— 9, *Bhaddiyo Vappo* B.— 10, *vatthu* B. — *Mārehi?* (instead of *Māro pi*).— 11, *pāripupphañ ca āhari* AC.— 13, *paṇāmanā* A, *paṇāmetum* C, *panamanā* B.— 16, Instead of *eko* I think we ought to read *bhaṭo*.— 18, *vatthumhi* A, *vatthusmiṃ* B, *vatthusmi* C. *vatthum?* — *apalālena* B, *apalālana* AC.— 23, *andhamugabadh°* A, *jarāndhamughabadh°* B, *ejjandhamugapadh°* C. After this word A inserts *ca*.— 25, *vivadenti* AC, *vivādentī* 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 sesaṃ* corrected to *t° nesaṃ* C. —so *nesaṃ* AC, so *tesaṃ* B.— 2, *tāni nesaṃ* AC, *tesaṃ* (*tāni* is omitted) B. —so *ca nesaṃ* A.— 3, BC omit the words *ajj' uposatho panna-raso*. Comp. Minayeff's edition of the *Pātimokkhasutta*, p. 2, line 16. —*evam eva* AC, *evam evaṃ* B. —*phāsu hoti* (omitting *ti*) B.— 4, After *°adhivacanam etam* B inserts: *tena vucca*. —*vivarissāmi* A, *viparissāmi* C, *viharissāmi* B. —B omits *manasikatvā*. —*sabbaṃ 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 āp° vā vuṭṭhito*. —*byahātabbam* A, *bbyāhātabbam* B, *byāhāritabbam* C.— 6, *byākareyya* BC, *byākato bhaveyya* A. —*evam evaṃ* B. —*jānitabbam pucchatīti* A, *jānitabbā maṃ pucchatīti* C, *jānitabbam esa maṃ puccheyya* B. —*evarūpāya nāma parisāya* A. —*pi* instead of *vuccati* B. —B omits *saṃjānamāno*.— 7, *saṃādhinaṃ vimokkhānaṃ* C. —*vivekānaṃ* B.— 5. 2, *yāvatakā ek°* A. —*ettāvataṭṭhā sām° hoti yāvataṭṭhā* B.— 6. 1, *yāvataṭṭhā ekāvāso hoti* (omitting *ti*) B.— 2, *sammataṭṭhā sā simā* B.— 7. 1, *tiyojanikap°* B. BUDDHAGHOSA agrees with the reading of AC.— 2, *nadīpāraṃ s°* C, *°pāras°* AB. BUDDHAGHOSA: *nadīpāraṇ ti*. —*nadīpārā s°* C, *°pāras°* A, *°pāraṃ s°* B. —*evarūpaṃ nadīpāras°* ABC.— 8. 2, Instead of *saṃgho saṃgho* 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*. —*uposathamukhaṃ* 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, *nadīm taranto* A, *nadī t°* BC (at both places). BUDDHAGHOSA: *nadīm* (*nadī* E) *taranto 'ti Sappiniyaṃ nāma nadīm atikkamanto*. —BUDDHAGHOSA: *manam vūlho* (*mūlho* D) *ahosīti isakaṃ appattavūlhabhāvo* (*°mūlhabhāvo* D) *ahosi, . . . vegena āgacchantam udakaṃ amanasikaronto* *thero manam vūlho* (*manamūlho*, which appears to be corrected to *manavūlho*, D) *ahosi, na pana vūlho* (*vūlho*, corrected to *mūlho*, D.) —(At the second place:) *manam vūlho* A, *manavūlho*

C, manamhi vulho B.— 3, avippavāsasammuti AB. —avippavāsasammuti (at the second place) AC.— 5, paṭhamam sīmā (sīmā B) samm° BC.— 13. 2, āpatti dukkaṭassāti ABC.— 15. 3, savarabhayaṃ A, savarabhayaṃ C, corābhayaṃ corrected to corabhayaṃ B. BUDDHAGHOSA : samvarabhayan (samvarabhayaṇakhan D) ti aṭavimanussabhayaṃ.— 7, kathaṃ ca pana bhikkhave attānā vā C. —8, A omits puggalam tulayitvā. — 9, sammannitabbam ABC instead of sammannitabbo (comp. § 6).— 16. 1, vattukāmo BC, vatthumkāmo A. I entertain no doubt, that the correct reading is vattukāmo.— 3, kā-rāpessantīti A, kā-rāpentīti BC.— 5, diṭṭhi āvikātun A, diṭṭhim pi āv° BD, diṭṭha pi āv° C, diṭṭhi pi āv° E.— 9, therādhikaṃ ABDE, therādikaṃ C. BUDDHAGHOSA explains the word by therādhinaṃ and mentions a reading therādeyyam.— 17. 3, The MSS. constantly read vattati, not vaṭṭati. —dutiyaṃ theram, tatiyaṃ 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, pa-dīpetabbo ABC, instead of padīpetabbam? —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. —gaccheyyum C, gaccheyyum ce A, gaccheyyum ceva B. — 22. 1, sannipatatha A, sannipatitha C, sannipatitṭha B.— dātabbo ABC; it ought to be read: dātabbā.— 2, kālakiriyaṃ B.— 4, sutto ACE, sute B, sutte D.— 23. 1, sannipatatha A, sannipatitha BC.— 2, kālakiriyaṃ B.— 3, santi AC, santa B. — 24. 1, muñcatha 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 AC, eko B.— 9 and 10, adhiṭṭhātabbo ABC instead of adhiṭṭhātabbam.— 27. 4, sāmanto A, sāmantā BCDE. — 10, 13, kim nāma (or kinnāma) so āpattiṃ all MSS. Correct: kam nāma so āpattiṃ.— 13, 15, ten' upasamkami ABC. ten' upasamkamati?— 28. 1, ath' aññe āv° bh°

anāgatā AB, atth' aññe, etc., C. The same readings almost constantly return throughout the subsequent chapters.— 7, (at the end of the chapter) pārisuddhiuposatho kâtabbo (instead of pārisuddhi ārocetabbā) A.— **32.** (subscription) pañcaviśatikā n° the MSS. instead of pañcasattatikā n° (comp. iv. 11).— **34.** 8, pādānaṃ dhotāṃ udakanissekaṃ A, hadānaṃ ha anadhotāṃ udakanisesaṃ C, pādadhovanantena udakanissekaṃ B. **BUDDHAGHOSA :** pādānaṃ dotānaṃ (dhotāṃ E) udakanisekan (°nissekan E) ti pādānaṃ dhotānaṃ udakanissekaṃ. bahuvacanassa ekavacanāṃ veditabbāṃ. padhānaṃ (pādānaṃ E) dhotānaṃ udakanisekan (corrected to dhotāṃ ud°, D; dhotaudakanissekan E) ti vā pāṭho, pādānaṃ dhovanaudakanisekan (°nissekan E) ti attho.— 9, āgacchantānaṃ padasaddaṃ B, āgantukānaṃ p° AC.

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, sañcisāpi ca vāyave B. sañcicca cāpi vāyame?— 12, āgantuke C.— 13, parivāsānuposatho A, pārivāssānuposatho B, pārivassonuposatho 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, saṃkāpayissanti A, saṃkāyissanti B, saṃkāyissanti and saṃkāpayissanti C. **BUDDHAGHOSA :** saṃkāpayissantīti (saṃkhāpayissantīti D) appossukkā nibaddhavāsaṃ vasissanti. — **3.** 1, saṃkāyissanti B.— **4.** 2, sañcicca paṭikkamanti A, sañcicca āvāsaṃ atikkamanti BC.— 3, upakaḍḍhitukāmo B, ukkaḍḍhitukāmo A, upakkadhitukāmo C. —paṇeyyā B, paṇeyyā C, paṇāyyā A. — **5.** 2, gamissanti BC, āgamissanti A.— 3, ahaṃ dāyako C, ahaṃ hi dāyako A, ayaṃ dāyako B. —etasmim nīd° etasmim pakarane dh° B.— 4, sannivaṭṭo C, °vatto A, °vaṭṭā corrected to °vaṭṭho B. **BUDDHAGHOSA :** sattāhasannivaddho (sattāhaṃ sannivaṭṭo E) kâtabbo 'ti.— 7, After ekaṃ bhikkhuṃ uddissa BC add : bhikkhunīsaṃghaṃ uddissa. —In the subsequent enumeration of edifices B omits jantāgharaṃ k° h° jantā-

gharasālā k° h°, C omits the same words and also udapānasālā k° h°. — 8, BC omit bhikkhunī° uddissa. — After kappiyakuṭi k° h° AB insert vaccakuṭi k° h° (the same in § 13). BUDDHAGHOSA : bhikkhunīsamgham uddissā 'ti ito patthāya vaccakuṭi jantāgharam jantāgharasālā 'ti imāni tīni parihīnāni. — 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 (paḷ° 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, udāmyati 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, piṇḍena C, piṇḍakena 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, °viṭapiyā B (only at the first place). — 5, nimpikosam A, nimbak° B, nimpok° C. — 13. 1, Sāvattihīyā AC, °yam B. — abhirameyyām (corrected to °yyam) aham A, °yyam paham B, °yyāmāham C. — kim kalam A. — 14. 1 and 4, bahum A.

TABLE OF CONTENTS OF THE THIRD BOOK. — 2, bhikkhugatiko A, °bhatiko C, °bhātiko B. — 5, bhedaatth° A, bhedā atth° BC. — susirena A. — viṭapāya AC, viṭabhāya B. — 6, ajjhokāse ca yā vāsā A. — 7, yathāñāyena AC, yathānāyena B. — 8, duvibhātihā ca puṇā B, dvihatihā ca puna A, dvihātihā 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 niṭṭhitam A, pañcavisatikam 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, yassa, 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 ārogaṃ ākaṅkhamāno codessasīti.— 10, samanuyuñjitvā samanugāhitvā A, samanuy° samanubhāsivā B, samanuy° samanugāhitvā (samanuggāhitvā c. 18. 5, 6) samanubhāsivā 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 junhe 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, pavārentā-paṇāmañi 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 bhaṇḍanaṃ A, °vatthu bhaṇḍanaṃ B, °vatthu diṭṭhi ca bhaṇḍanaṃ C.— 7, °saṃgaho ca A B, °saṃgaho C.

V.

1. 1, et seqq. The MSS. read: asīti °sahassāni instead of asītim °sahassāni.— 2, adhippasāreyyāsi B.— 3, so vo bhagavā?— 4, upasamkantāni C, °kamantāni A B.— 5, upasamkamantāni A, °kantāni C, °kamāni B.— 7, no tathā bhagavantam B, no tathāgatam bhagavantam A C.— 8, A C put the words satthā . . . asmi only once. —sāvato pi A, sāvako pi B, Sāgato pi C. —no tathā B C (tathā is crossed in C). —After Sāgatam a corrector has added, in C: yathā.— 12, et seqq. Sītavane, Sītavane B, Sitavane A C.— 13, puṭo A D, phuṭo E, puṭho C, puṭṭho B. —bhoge ca bhujjītuṃ A, bhogā ca bh° B C.— 15, bhoge ca bhujjītuṃ A C, bhogā ca bh° B.— 25, ānañcappattam A C, ānañcapattam D, ānejjapp° B, aneñcappattam E.— 27, tassa sammādhimuttassa B C. —bhi-kkhuno A B, tādino C. —karaṇiyañ ca na v° A, kariyam na v° C, karaṇiyam 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., A E, °vaṭṭhikā B, °bandhikā, °vandikā, °vandhikā C, °vaṭṭikā D. Comp. Abhidhānapp. 525, 526. —khallakabandhā A, kallakabandhā and khall° B, khallakabaddhā C D E. —puṭabandhā A B, puṭabaddhā D, pūṭabaddhā E, puṭabandhā and puṭabaddhā C. —pāliguṇṭhimā and pālig° A, pāliguṇṭhimā E, pāliguṇṭhimā D, pālikuṇṭhimā and pāliguṇṭhimā C, pāliguṇṭhikā B. —tulapunnikā A D, tūlapunnikā and tūlapunnikā B, tūlapunnikā E, tulapunnikā and tūlapunnikā C. —°vaddhikā A, °vaṇṭhikā B, °bandhikā and °vaddhikā C, °baddhikā and °vaṭṭikā D, °baddhikā and °vaddhikā E. E: meṇḍavisāṇabaddhikā 'ti kaṇṇikathāne meṇḍakasiṅga-

saṅghāne vaddhe yojetvā katā. — vicchikālikā ADE, °likā BC. — 4, uddacammaṃ A, uddacammaṃ and udaṃ C, oṭṭhacammaṃ B. — luvakacṃ A, lūvakacṃ and luvakacṃ C, ulukacṃ and ulukacṃ B, ulukacṃ D, lukacṃ E. — 3. 1, °upāhanā ārohitvā AC, °naṃ āroṃ B. — upāhanā orohitvā ABC. Comp. i. 7. 3, 5. — 5. 1, init.: taṃ bhikkhuṃ pariggahetvā ABC; probably we should correct: taṃ bhikkhū par°. Comp. vi. 11. 1. — upāhanaṃ AC, upāhanā B. — 6. 1, upāhanaṃ AC, upāhanā B. — 2, AB omit rattiyā. — 2, kaṇḍakam pi AC, kaṇṭhakam pi B. — kataradaṇḍan ti A, kadhāratadaṇḍan ti C, kattaradaṇḍan tīti B. — 3, khaṭṭakhaṭṭasaddā B. — sabhā-kathaṃ AC, bhayakṃ B. Comp. GRIMBLOR, Sept Suttas Pālis, p. 10. — 8. 1, 2, riñchanti, riñchissanti A, ricchanti, racchissanti B, riñcanti, riñcissanti C. — 10. 1, taṃ bhikkhuṃ passitvā C. — 3, pātaṃgin ti A, pātaṅgan ti C, pātakan ti B, pātaṅkiti (°kīti D) DE. — 4, goṇakaṃ BDE, gonṃ AC. — tulikaṃ ABC, kulṃ D, tūlṃ E. — kadaliṃ ACE, kādaliṃ 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, ogummiyanti D, okumpiyanti CE. — 12. 1, vinā upāhanena A, upṃ vinā BC. — 13. 1, Kururaghare A, Kuraraghare BD, Kuduraghare E, Kusaghare C. — Papatake 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, dassaniyaṃ pāsādikam A, pāsādaniyaṃ B, pāsādikam pāsādaniyaṃ C, pasādikam pāsādaniyaṃ E. — yatindriyaṃ A, yantindriyaṃ B, santindriyaṃ, which appears to be corrected to yantindriyaṃ, C, satindriyan ti jitindriyaṃ D, santandriyan ti jivitindriyaṃ E. — 6, kaṇḍuttarā ACD, kaṇḍuttarā BE. — gokaṇḍakahatā AC, gokaṇṭhakagatā and gokaṇṭhakahatā B, gokaṇṇākāhatā D, gokaṇṭhakahatā E. — majjhāru AC, majjāru DE, majjhṃ and majjṃ B. — 9, tvaṃ AB, taṃ C. — sarabhaññamānapariyosāne A, sarabhaññapṃ C, bhaññapṃ B. — 10, na ramati kāme C. — 11, paridasīti A, paridassīti B, paridissati C. paridassīti (patidṃ E) paridassesi DE. — 12, Gajaṅgalam A, Kajṃ BC. — tato param B, tṃ parā AC constantly. — Saḷavati C, Sallavati A, Sallavatī B. —

Setakaṇṇikaṃ A, Setakaṇṇataṃ C, Svetakaṇṇikaṃ B. — Dhūnaṃ A, Thūnaṃ B, Thuṇaṃ C.

TABLE OF CONTENTS OF THE FIFTH BOOK.— 1, ca asītisa-hassissaro A C, saḥassagāmikissaro B.— 9, upasampāda-paṇicehi gaṇaṃgaṇā dhuvasinā C, upasampadaṃ paṇica gaṇaṃ dhuvanahāyiṇā B, upasampadaṃ paṇica gaṇaṃgaṇā dhuva-sindāyaṇā C.

VI.

1. 2, The MSS. almost indifferently read āhārattaṃ and °tthaṃ (in the following chapters we find almost constantly khādaniyatthaṃ and bhojaniyatthaṃ).— 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, vacaṃ B, pacāṃ A C. —vacatthaṃ A D E, paccattaṃ C, vattaṃ B. —nisadapotaṇ ti A C D, nisaddapotaṇ ti E, nissadepodakaṇ ti B.— 4. 1, paggavak° A C, vaggavak° pakkavak° B. —D E: pakkavaṇ ti latājāti.— 5. 1, After paṭolapaṇṇaṃ C inserts: nettamālap° paggavap°.— 6. 1, viḷaṅgaṃ B, piḷ° A C. —pippali A C, pipphalaṃ B.— goṭhaphalaṃ A, goṭaphalaṃ B, koṭhaphalaṃ C.— 8. 1, sāmuddaṃ A B C, samuddikā 'ti D E. Comp. Abhidh. 461. —bilaṃ A B C E, bilālaṃ D, which may be correct, comp. Abhidh. 461.— 9. 1, thullakacchābādho A, °kaccāābādho B, °kaccā vā āb° C. Comp. viii. 17. 1.— 2, rajanipakkaṃ A C, rajanānippakkaṃ B, rajanapakkaṇ (and: rajananip°) ti rajanakaṣaṭṭhaṃ E.— 10. 1, cālikehi A B, cālithi C. —cunṇa-cālinan ti A, cunṇaṃ cālinan ti B C. —dussacālinan ti A C, dussajālinan ti B.— 11. 1, taṃ bhikkhuṃ A B, taṃ bhikkhu C. Probably the correct reading is: taṃ bhikkhū. Comp. v. 5. 1.— 2, saraṇjanaṃ E. —tālisāṃ A, tālisāṃ B, tāliscayaṃ C. Possibly the true reading is kālīyaṃ (Abhidhān. 302).— 12. 4, pharusā hoti A B C. ph° honti? —salākātṭhāniyaṇ ti A, salākātaniyaṇ ti C, salākādhārayan ti B, salākodhāniyaṇ ti yattha salākāṃ odahanti taṃ D E. —aṃsabaddhako A, °bandhako B, °vadhako C, °vaddhako D E.

—amsabaddhakam A, °bandhakam B, °vadhakam C.— 13. 1, muddhatelakan ti C.— 2, natthu AB, natthum C.— āsiṇṇa A, āsiṇṇanti B, āsiṇṇiyanti C. —pātum AC, haritun B. —vaṭṭim A, vaṭṭi BC. —dahati all three MSS. —dhumanetthan ti A, °nettan 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, kabalikāya A, kambalikāya B, kappalikāya C. —kabalikan ti A, kabalikan ti B, paḷikan ti C, kakhalikan ti D, pakalikan ti E. —sāsapakuttana AC, °kuṇḍena B, °kuṭṭena E, °kuḍḍena D. —phositun ti A, positum ti C, dhovitun ti B. —kiliṇṇittha A, kilijittha C, pilicchittha B. —°sakkarikāya AB, °sakkharitāya C. DE: lonasakkarikāya (losakkarikāya E) chinditun ti khureṇa chinditum (E omits the last two words).— 6, Instead of udāhu paṭiggahetabbāni I propose to read: ud° paṭiggahāpetabbāni. —paṭiggaho ti kato B. kato (tato E) paṭiggahāpetabbo 'ti sace bhūmippatto paṭiggahetabbo, appattam (appatti E) pana gahetum vaṭṭati DE.— 7, duṭṭhagahapaniko A, °gahaniko BD, °gahaniko CE. —acchakañciyā AC, addhakañjiyā B. —acchakañciyan ti AC, añḍakañjiyan ti B, acchakajakan (acchakañcakan E) ti taṇḍulakamattho (taṇḍulamatto E) DE.— 15. 3, sabbatthikam A, sabbatthakam C, sambhattakam B. —ito titam C.— 4, vigaṇetvā C, pi gaṇetvā A, gaṇetvā 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. —añṇe dārike AB, añṇe dārike C. —añṇe dārike ABC.— 6, paṭimuṇḍā ti A, °ñcā ti C, °ñcāhi ti B. —asukassa B.— 8, sabbaso suvaṇṇamayo C. The reading of the Vibhaṅga (Nissaggiya 23), where the same story is told, is sabbasovaṇṇamayo, which I think is correct.— 9, uttarimanussadhammā AB, °dhammam C. Comp. v. 1. 7, 8. —koḷumpe C, kolumpe A, koḷumbe B. In the Abhidhānapp. (456) this word is spelt kolambo. Comp. ch. 19. 3.— 16. 1, °karaṇam AC, °kāram B. —sāpiso A, sāmiso C, sāmiso B. —kimatthiyā AC,

kimitthiyā B. —thaddhanatthāya A, dhandhanatthāya B, bandhanatthāya C. thambhanatthāya? thaddhattāya? — 2, vacce AC, vadhe B.— 17. 2, kutāyaṃ AC, kutoyaṃ B.— 4, 5, sāmam pakkam AB, sāmāp° DE. C generally reads sāmāp°.— 6, sāmāpāko, sāmāp° B, samāp° corrected to sāmāp° C.— 7, ukkapiṇḍakā ADE, °piṇḍukā B, °piṇḍākā C. —pācenti AC, paccanti B.— 8, na ahosi C, nāhosi A, na hoti B.— 9, After khamanīyaṃ bhagavā B inserts: yāpanīyaṃ bhagavā. —na ahosi AC, na hoti B. —paṭiggahāpetvā AC, paṭiggahetvā B.— 18. 3, koḷumpehi AC, kolambehi B. —āharāpeyyan ti A, āharāpessan ti B, hārāpeyyan ti C. —harāpetvā AC, āharāpetvā B.— 4, nihaṭam ABC, tihaṭam D, nihaṭam E.— 19. 1, After pāhesi B inserts: imam khādaniyaṃ; before dassetvā: Sakyaputtassa.— 20. 1, Mandākinidahatire B.— 2, bhaṇe (omitting tena hi) AB. —Mandākinidaham B. —abbāhiṭvā AC, agghahitvā B.— 3, evam evaṃ Andākinīyā dahāya B.— 4, atirittam B.— 21. 1, uppannam B, ussannam AC. —nippaṭṭabijam AC, nibabbabijam B. nibbaṭṭhabījan ti (nibbattab° ti E) bijam nibbaṭṭhetvā (nippattetvā apanetvā E) paribhuñjītabbam DE. Probably we should read nivattabijam.— 22. 2, so maṃ khv A, mamaṃ khavāyaṃ B, mamaṃ khv corrected to so maṃ khv C. —tunhibhuto va B, tato va AC. — 3, duropayo ACDE, dūrepayo B. duropiyo?— 23. 2, sutṭhu ayya A, s° ayye B, suṭṭhaya C. —āharissāmā 'ti B. —evaṃ ayyo ti B. —natthayyo B.— 3, potthanikaṃ A, potthalikaṃ B, poṭṭhanikaṃ C. pottaṇīkan ti (potṭhanikan ti E) mamsacchedanasatthakaṃ 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 mahāvaṇo.— 8, viññāpemi ti AC, viññāpesēti B instead of viññāpesin ti. —paribhuñjāmahaṃ 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, paripādentī B.— 15, taracchā taraccham° A, taracchā m° C, taraccham° B. —paripātentī A, paripādentī B, pādentī C.— 24. 2, adhiḱāni ABC instead of atitāni, comp. § 3. —na assa AB, na addassa C, instead of na addasaṃ

(comp. ch. 36. 6).— 2, 3, gharāvāsatto B.— 3, atitāni A, adhikāni C, adhittitāni B. —na assa A, na addassam C; B omits addassam 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, anuppa-
vacchati 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) pāṭho (pi pāṭo D) atthi so (yo D) yeva gahetabbo.— 25. 1, °yāguyā vā A, °yāguyā ca B, °yāguyā dhātā C. Comp. Sansc. dhrā.— 3, paṭiggaṇhatha AB, patigaṇhittha C. —dhātā AC, dhitā B.— 4, na cāham paṭi-
balo 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, Belatṭo and sometimes Belatṭho BC. Comp. the name of Saṇjaya Belatṭhiputta.— 2, ābhato AB, āhato C.— 5, koḷumpe pi AB, koḷampehi C.— ghaṭe pi A, vighaṭehi pi C, B omits these words. —piṭakāni pi uccaṅge pi AC, sippāṭikāni pi uttarāsaṅgam pi B.— 7, ciciṭāyati ciṭicīṭāyati A, ciccīṭāyati ciṭicīṭāyati B, vicīṭāyati viciṭāyati C. —phālo A, mahāphālo C, balo corrected to bālo B. —divasam santatto A, divasa-
santattho C, divasayantatto B. —ciciṭāyati ciṭāciṭāyati A, oicatāyati ciṭicīṭāyati B, ciccīṭāyati viciṭāyati 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. Mahāpari-
nibbānas. p. 11.— 3, sabbasandharisandhatam AC, sabbā-
sattharikam santhatam B. —purattābhimukho A, puratthābh° C, puratthimābh° B (at both places). —purakkhetvā A, purekkhitvā 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, Sûnidhav°, Sunidhav°, Sunîdhav° B, Sûtîdhav° D. I think that Childers's spelling Sunîdha is correct; comp. Sansc. Sunîtha.— 10, nivesanâ C, parivesanâ B, parivesanam A.— 11, brahmacariye AC, brahmacâriye B. —âsum ABC. The true reading is assu, see Mahâparinibb. 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. —acchinnamûlam B, ucchinnam m° AC.— **30.** 1, bhadram bhadram yanam AC, bhadram y° B. Comp. Mahâpar. Sutta, p. 19.— 3, niyyâsum AB, niyâsisum C.— 4, kissa je Amb° amhâkam d° B. —ekabhattam AC, etam bh° B. —sace pi me ayy° A. —dajjâham tam C, dajjâham A, dajjâ B.— 4, 5, Instead of ambakâya ABC read Ambapâlikâya, but the comment shows, that the former reading is the correct one (BUDDHAGHOSA : ambakâyâ 'ti itthiyikâya). Comp. Mahâparin. S. p. 20.— 5, adhivutto AC, adhivatto B.— 6, Bhiñjikav° A, Kiñcik° C, Giñjak° B. —Ambavanam A.— **31.** 1, et seq. sandhâgâre AC, santhâg° and satthâg° B.— Nâtap° A, Nâtap° and Nâthap° B, Nâtap° C. —samikâbhisamkhâro B (at both places).— 3, kim panime karissanti C.— 4, divâ divasâ A, divâ divassa B, divâ divase C.— pattikâ AB, pattiko corrected to pattikâ C. — 7, C omits jegucchitâya dhammam desemi. jigucchitâya dh° d° A, jigucchâya dh° d° B.— 8, 9, anabhâvam gatâ B. — 10, anuviccekâram ABC, anuvijjakâraṇam D, anuviccekâraṇam E (anuviditvâ cintetvâ tulayitvâ kâtabbam). —mam hi AC, mamam hi B. —sâvakâ AB, sâvakam C.— 11, piṇḍapâtam BC, piṇḍakam A (at both places).— 13, asatâ AC, acchâ B. —musâva AC, musâvâdâ B.— **32.** 1, et seq. uggahitapaṭiggahitakam AC, uggahitam paṭiggahitam, and uggahitakam paṭiggahitakam B. — **33.** 1, bahârâmak° A, bâhirâk° B, ârâmak° C. —âropetvâ AC, âropitâ B.— 3, 4, sammutiya k° all three MSS. The agreement of the MSS. here and at the following places leads me to believe that we must not change sammutiya to sammatâya, but that sammutî is here the fem. of an adjective sammuta=Sansc. sâmmata.— 4, sammuti k° all three MSS. —gonisâṭikam A,

gonisâtikaṃ B, gonisâdikaṃ CE.— 5, bahi patiṭṭhāpenti A, bahi ṭṭhapenti B, bahi vāsenti C. —sammutikapp° AC, sammutiyā kapp° B. —gonisâdikaṃ A, goniṇyâdikaṃ B, gonisâdikaṃ C. —sammutin ti A, sammutisan ti B, sammutiyan ti C, sammutikā nāma, etc., E.— **34.** 1, supabhiñjanakaṃ A.— 3, supabhiñjanakaṃ AC.— 5, sabbatthakaṃ mah° A, sabbatthakamah° C, sambhattakamā mah° B.— 6, et seq. passissāmā 'ti B, passāmā 'ti C, passissāmā 'ti and passāmā 'ti A.— 7, sūpabhiñcanakaṃ A, sūpabhiñcācāraṃ C.— 9, tena hi sunisa catur° B.— 12, I have written bhadraṃ yānaṃ abhirūhitvā; ABC read: bhadraṃ bhadraṃ y° a°. Comp. ch. 30. 1.— 13, yathā yime AC, yathā yime corrected to yathā ime B. — pattikā va B.— 17, Aṅguttarāmo (at both places) A. — loṇaṃ pi taṇḍulaṃ pi telaṃ pi A, loṇaṃ pi telaṃ pi madhumaṃ pi taṇḍulaṃ pi B, loṇaṃ pi telaṃ pi taṇḍulaṃ pi C. —After khādaniyaṃ pi AB insert bhojaniyaṃ pi. Comp. ch. 33. 1. yathā bhagavantaṃ AC, yathā mayaṃ 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, nivesanaṃ AC, parivesanā B.— 19, 20, sampavāresi (and sampavāretvā) taruṇena ca khīrena C; AB omit ca at both places.— 20, santi hi bhante B.— 21, pañca gorasaṃ AC, pañca gosam B, pañca gorase E. —māso māsatthikena AC, kummāso kummāsatthikena māsenā māsatthikena B. —iminā yaṃ ayyassa kappiyaṃ yaṃ tam d° B, iminā ayyassa k° d° A, iminā ayyassa yaṃ k° tam d° C.— **35.** 1, et seq. Keniyo B, Keṇiyo A. C spells the name generally Keniyo, but sometimes we find also the other spelling in this MS.— 1, harāpeyyan ti AC, yāpeyyan ti B.— 2, samihitaṃ AC, samaṅgitaṃ B. —Atṭhako Vāmaṃ Vāmadevo cāṅgirasō Bhagu Yamataggi ca Vāsetṭho Bhāradvāja ca Kassapo Vessāmitto ca mantānaṃ kattāro isayo ime rattup° B.— 6, madhukapānaṃ A, madhup° BCDE. —dākarasaṃ AC, ṭākar° E, sākar° BD.— 8, sāvatthi all three MSS. instead of sāvitthi. —ve jayataṃ B, ve yajataṃ C, veya etaṃ (ve yajataṃ?) A. **36.** 1, saṃkaraṃ ADE, saṃkāraṃ C, saṃnagaraṃ B. —

pañca satāni 'ssa daṇḍo A; in C assa has been inserted by a corrector; tassa pañca satāni daṇḍo B.— 2, bahukato A B E, bahukkato D, bahugatho C.—buddhe vā dhamme vā saṃghe vā A.—saṃkaro AC, saṃgāro B.—pañca satāni 'ssa d° A.— 3, mahiddhiko B.—abhippasādo B.— 4, bhagavato mettena cittena ph° ABC instead of bhagavatā m° c° ph°.—gāviṃ taruṇav° A, gāvi taruṇāv° B, gāvi taruṇav° C.—eso āvuso B.— 6, nāddasa ABC instead of nāddasaṃ.—sākaṃ B constantly.—nāddasa AB, nādassa C instead of nāddasaṃ.— 37. 3, bahuṃ-bahuṃ 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 paṭiggahitaṃ BC, which is wrong, as the commentary shows.

TABLE OF CONTENTS OF THE SIXTH BOOK.— 2, añcaṇi upapisaṇi AC, añjatim upapiñjani B.—salākathāni AC, salākodhanti B.— 3, thavikam paddhakam B, thavikaamsavaddhakam A, thapikam aññavaddhakam C.— 6, vikāsiyam AB, vikāsāyam C.— 10, sihañ ca dipikam A, siḥabyaggha-dīpika C, sihañ ca dīpikam B.

VII.

1. 1, et seq. Pāveyyakā ACE, Pātheyyakā and Pāth° B, Pāt° and Pāth° D. BUDDHAGHOSA explains this name thus: Pāṭeyya- (Pāceyya° E) ratṭhavāsino, Pāṭheyya (Pāveyyam E) nāma Kosalesu pacchimadisābhāge ratṭham, tatthavāsino 'ti. Comp. Turnour's Index to the Mahāvamsa, p. 20.—BUDDHAGHOSA, after having explained okapunnēhi, adds: oghapunnēhīti (opapunnēhīti D) pi pātho.— 2, B omits yāpanīyam bhagavā.—avivadamānā phāsukam (phāsu B) vassam vassimhā BC, which is wrong, as the commentary shows.—gacchantā A, āg° BC.— 5, (I here mark the readings of the Parivāra [MS. Orient. fol 378 of the Berlin Royal Library, fol. jhī], which contains a

similar passage, by P) ovattiyakaraṇamattena A E, ovattikak° CP, ovadhīyak° D, ovadhitakāraṇamattena B. —kaṇḍusak° A, kaṇḍukak° B, bhaṇḍupak° C, kaṇḍûsak° P, kaṇḍusakakaraṇamattena 'ti muttiya- (corrected: mutaddittiya-) patta-bandhanamattena D, kaṇḍusakaraṇamattena 'ti muddiya-pattabandhanamattena E. —anuvātakaraṇam° ACEP, anuvātam° B, anuvādakaraṇam° D. —ovadeyyakaraṇamattena A, ovadh° C, ovaddh° B, ovatṭh° E, ovad° corrected to ovaddh° D, ovatt° P. The word is explained thus: āgantukapattāropanamattena kaṭṭhinacīvarato vā pattam gahetvā aññasmim kaṭṭhinacīvare (kaṭṭhinacīvare D) pattāropanamattena. —eva saññhinnena AP, evassa cchinnena B, eva sacchinnena C. —sammā AP, simmā C, sāmañ B. — 6, pāpaṇikena ACEP, apanikena B, pāpanikena D. —eva saññhinnena 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, apacitīyamāno 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, Pātheyyakā B.— 4, ullikhi AC, ullikhā B. —opatti A, opati B, opathi C. —dalhakamm° B. —ānuvādikā AB, ānuvārikā C.— 5, ovadheyyam C.— 6, saññhinnena AB, sacch° C.— 9, chinna° A, sacchinna° C, chinne B.— 11, simassa ubbhārāṭhamhi A, sīmassa ubbhārāṭhāpi C, simāsa ubbhārāṭṭhami B.— 12, 14, idha B, idaṃ AC.— 15, kariyam tassa A, kayiran tassa C, karissam tassa B.— 20, sattasattavidhi AC, sakkasukkāviddhī B.— 21, natthi AC, nantikā B. —chaccā AC, chaṭṭhe B. chaccho (Sansk. śhaṭṭṣas)?— 22, AC omit the words ādāya nissīmagatam.— 23, tiṇi AC, tini B. heṭṭhā 'ti tinayo vidhi?— 27, karaṇiyo AB, °yā C.— 28, apaciṇanā A, apavilānā C, apaciṇe B.

VIII.

1. 1, 2, ârâmâni BC instead of ârâmâ and ârâme.— 2, vutthâpessâmâ ti A, °yyâmâ ti BC.— 3, parihâyissati B, bhañjissati A, sacchijjati C. —gilânâ 'ti paṭivedeyyan ti ABC, gilānaṃ paṭivedeyyan ti E, gilānaṃ paṭivaseyyan ti D.— 4, jīvatīti tassa Jīvako B, tassa jīvatīti J° C, tassa Jīvako A.— 5, upari jīvitum B.— 6, gaṇhati DE (at both places). —sutthum ca ABC, sutthu ca DE. —sutthum ca AB, sutthu ca C.— 7, āhiṇḍanto ācariya C, āhiṇḍantomhi ācariya AB. —āhiṇḍanto na kiñci A ; BC omit āhiṇḍanto.— 8, kaṃ tikicchāmi A, taṃ t° BC. —etissā ācariya A, etissācariya C, ehācariya B.— 10, yadā arogā ahosi AC, yadā ārogo hoti B.— 11, uttānakam B. —nipajjāpetvā B, nipātetvā AC. —nūṭhuhitvā AC, nūṭṭhahitvā B.— 12, me mahagghāni bhesajjāni B. —upajjānametassa samyamassa ABC. BUDDHAGHOSA : upanayam (upaneyam E) etassa samyamassā 'ti nayatassa (nayakatassa E) ca rogupasamassa (rogūpamassa E) ca upakāraṃ jānāmi adhippāyo.— 13, arogā ṭhitā A, ārogā ṭhitā, ār° thitā, ār° titā C, ārogāpitā B (at all three places). Comp. § 22. —amhākañ ceva B.— 14, na ciram AC, na cirasseva B.— 16, ayam kho gahapati A, ayam kho setthi B, ayam kho setthi gahapati C.— 17, sādhu deva . . . ānāpetam B, s° devo . . . ānāpetu AC. Comp. § 21, 23.— 18, nipātvo A, nipajjāpetvā BC. —m° te sambandhitvā B. —ophāletvā A, pāletvā B, pāṭiletvā C, uppādetvā DE. Comp. § 22. —sippani C, sippinim A, sippini E, sabbini B, sibbanim D. —pānake, pānako AC, pānake, pānako B. —passeyyātha B, passathayyo A, passathayyā C. —tesāyam (at both places) B. —sibbini A, sibbinā B, sappani corrected to sippani C.— 19, sacāham A, saccāham C, sacāham and saccāham B.— 20, jānāsi A, jānāhīti B.— 21, antagaṇhābādho A, antānaṃ gaṇṭhābādho C, antagaṇṭhāb° B. —devo C, deva AB. Comp. § 23. —ānāpetha A, ānāpetum B, ānāpetu C.— 22, ussārāpetvā DE. —thambhe A, tambhe C, tumbhe B. —ubandhitvā A, upanibandhitvā ca C. —uppāṭetvā AC, uppāl° B. —antagaṇṭhim A, antānaṃ gaṇhi C, antogaṇṭhikam B. —andhagaṇṭhim A, antānaṃ gaṇṭhi C,

antogaṇṭhi B. —B omits antāni paṭipavesetvā. —ārogo ṭhito AB. —soḷasa kaḥāpanasahassāni adāsi B. — 23, In B, at some of the places where the king's name occurs, he is called Caṇḍapajjota. — 24, taṃ te lopivisaratīti B instead of taṃ devo pivissatīti. —nippimceyyaṃ A, nipaceyyaṃ BC. —nippaci A, nipaci BC. —sappiṃ pītaṃ AB. —maṃ ghātepassasi B, ghātāpeyyāsi (omitting maṃ) A, ghātāpeyyāsi maṃ C. Comp. § 28. ghātāpeyyāti? — 26, taṃ sappiṃ A, taṃ sappi B, sappi C. —amanusseva paṭijāto B. —mā cassa AC, māssa B. — 27, bahumā passa kiñci B. —ulumpetvā A, olumpetvā C, odametvā B, olumpetvā DE. — 28, khādati B, khādi A. —apāyi AC, pivati apāsi B. —khādayitaṃ AB, khāyitaṃ C. —ghātāpeyyāsi AC, °peyyasi B. ghātāpeyyāti? —ghātāpeyyāsi ABC. ghātāpeyyāti? —siveyyakam BC, siv° and sīv° BD, sīv° E. —paccārahati AB, paccāharati C. paccarahati? — 31, B: nānābhesajjeḥi upari bhāvetvā tathāgatassa upanāmeyyan ti atha kho Jīvako Kom° tīni upphalahatthāni nānābhesajjeḥi 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, aḍḍhakāsiyaṃ DE. —upaḍḍhakāsinam ABC, °kāsinam DE. —khamamānaṃ, khamamāno ABC, kambhānan ti (corrected to khambhānan ti) uccāvacāni sundarāni asundarāni ca D, khamānan ti (omitting the following words) E. — 4. 1, anāgamentānaṃ A. —sadisaṃ A, sadisānaṃ 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 chabbaggiyā 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, sītunakāya B, sītuntikā ti apakkarajanaṃ vuccati E. I am doubtful as to the correct spelling. sītunhikāya? —uttarālumpam AC, uttarālumpakam B. uttarālavan ti vaṭṭāṭhārakam rajanakumbhiyā majjhe ṭhapetvā taṃ āthāram parikkhipitvā rajanaṃ pakkhipitum anujānāmīti attho, evaṃ

hi kate rajanam na uttarati E.— 3, āviñcanti A, āvajjanti BC. āvajjenti? — °thālikan ti ABC, °thālakan ti E, °tālakan 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: atirajitattā thaddham. Comp. Sansc. styāna. — osāretun ti ABC, osādetun ti D, thapetun ti E. — dantakāsā-vāniti C; after dantakāsāvāni B inserts: ti dasadasā honti. — 12. 1, Magadhamahākhettam B. — acchibandham A, accabaddham, which at one of the places is corrected to accib° C, accibandham BE, adhibaddham D. BUDDHAGHOSA: caturassakedārabaddham. — pālibaddham, mariyāda-baddham, simghāṭakabaddham 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 rattiya.— 3, 5, After dhammavinaye B inserts pabbajitā.— 14. 1, aggaḷam acchādeyyan ti chinnaṭṭhāne pilotikakhaṇḍam (pilotikabaddham D) laggāpeyyan ti DE. — sapattam A, dupattam C, dupattam B. — majjhe ekacciyan ti AC, maṇḍele (corrected to maṇḍela) kacciyan ti B.— 2, acchupantam A, acchupanti B, acchupentam C. — utuṭṭhatānam A, utuddhatānam B, utumbaṭānam (corrected to uttubbaṭānam) D, utuddhatānam CE. BUDDHAGHOSA: ututo dīghakālato uddhatānam (utuṭṭhānam D) gatavatthakānam (°vattakānam D) pilotikānan ti vuttam hoti.— 15. 4, kallakāyā AC, kallakāyāni B.— 6, pādā AC, pādāni B.— 7, et seq. The MSS. indifferently read both gamiya° and gamika°. — kim . . atthavasam the MSS. constantly. — A B almost constantly read samphassamānā instead of sampassamānā. — 9, ussure all three MSS.— 10, sampamānena A, samphamāne B, sampassamānena C.— 11, brahmacariyānam jinne A, brahmacariyam jinno B, brahmacārikam jikkena C. — jinna bhavissanti all three MSS. instead of jinna bhavissatha. — kim . . ānisamsam the MSS. constantly.— 13, passambhissati AC, passaddhisati B. — passaddhamkāyā A, passaddhikāyā B, passaddhakāyo C.— 14, atipamoditā AC, dadāti pamoditā B. — maccharam B. — dibbam sukham sā labhateva āyūm B.— 16. 1, et seq. The MSS. almost

constantly read *okkamenti* (rarely *okkamanti*), but *okkamantānaṃ* (rarely *okkamentānaṃ*); comp. *okkamayato*, § 3. — 4, *tena kho pana samayena āyasmato Ānandassa atikhuddakaṃ B.* — *saṃgopeti A.* — **21.** 1, *suttalōkhaṃ AB, suttalukhaṃ CE, suttalukaṃ D.* **BUDDHAGHOSA:** *sutteneva aggalaṃ kātun ti attho.* — *okiriyanti AC, okiranti B.* *okireyyātiti jinnakonano galati D, okiratiti chindakoṇato galati E.* — *aṭṭhapadaṃ A, aṭṭhapadakaṃ B, aṭṭhapadikaṃ C, aṭṭhapādaṃ D, aṭṭhāpadaṃ E.* **BUDDHAGHOSA (E):** *aṭṭhāpadaṃ kaccannena pattamukhaṃ sibbituṃ.* — 2, *anvādhikaṃ pi āropetuṃ* is explained thus by **BUDDHAGHOSA:** *āgantukapattaṃ dātuṃ. idaṃ pana appahonake āropetabbam. sace pahoti āgantukapattaṃ na vaṭṭati, chinditabbam eva.* — **22.** 1, *mātāpitāro hi kho A, °ro kho B, °ro pi kho C.* — *dadamāno BC, dadamāne A.* — **23.** 1, *idhāhaṃ B, so ahaṃ A, sohaṃ C.* Comp. ii. 12, 1, etc. — **24.** 4, Possibly we should correct *anadhiṭṭhite* instead of *anadhiṭṭhitena*; comp. *bhājiyamāne.* — 5, *Isibhato A, °ddo C, °tto B.* — 6, *Nilavāsī AB, Nilavāsi C.* — *Sāṇavāsī A, Sālavāsī C; B omits the name of this Thera.* — *Gotako A, Gopako B, Govako C.* — *Balिकासंतāno A, Phalिकासandano B, Phalिकासandāno 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 *agamāsiṃ* and *aggahesiṃ*. — *te pi maṃ* (at the first place) all three MSS. instead of *te maṃ.* — **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). — *upaṭṭhaheyyuṃ AB, upaheyyuṃ C.* — 4, *upaṭṭhāpetabbo B* constantly. — 7, *nihātuṃ A, niharituṃ BC.* — 8, *nihātuṃ AB, niharituṃ C.* — **27.** 1, *upaṭṭhahemāti A, upaṭṭhapemāti B, upaṭṭhāhemāti C.* — 5, *avissajjitam C.* — **28.** 1, *AC omit hi.* — 2, *ajinakkhipaṃ AC* constantly, *ajinapakkhikaṃ* and *ajinapakkhiṃ B.* — *tiṭṭhiyadhajaṃ dhāretabbam AB, °jo dhāretabbo C.* — 3, *akkaṇālaṃ AE, akkaṇālaṃ B, aggaṇālaṃ C, akkhaṇālaṃ D.* — *paṇadasāni* and *phaṇad° A, phala-*

dasāni C, phalakasāni and phaladasāni B.— 31. 1, After ārocesuṃ C adds: anujānāmi bhikkhave viśāsaṃ gāhetuṃ ti.

TABLE OF CONTENTS OF THE EIGHTH BOOK.— 2, hitatrajo B, hi atr° A C.— 3, mahābhiso A C, mahābhañño B.— 6, sinehati A, sinehasi B, °si C.— 11, sītudi A, santutṭhi B, situṇhi C.— 12, pattinnena A, pattinena B, vatthinnena C.— 13, acchibandhā A, avibbhatti B, avibbhanti C.— addasāsi ubhaṇḍite A, addasāpi ubh° C, addasāsaṇ ca bhaṇḍite B.— 16, pacchimam A, °me C, °mena B.— 18, punacchimsu A, punajjhisu B, puna dvisu C.— gilāyanā A B, gilāyavā C.— 19, agganālā ca C, akkanāli ca A, akkanālayam B.— 21, °phaṇa° A, °pana° B, °phala° C.— 22, bahi B C, pahi A.

IX.

1. 1, BUDDHAGHOSA: tantibaddho 'ti tasmim āvāse kattabbatātantipaṭibaddho.— 5, addasa kho A, addasā kho B C. This is certainly a blunder; the true reading is addasaṃ 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 A C, v° kasmim kāraṇe ti B. The reading of B (or: v° kismim kāraṇe 'ti) may be correct.— 9, vinaye A C, vinayo, B.— 3. 1, 2, BUDDHAGHOSA: aññatrāpi dhammakammaṃ karontīti aññiatrāpi dhammakammaṃ (sic) karonti ayam eva vā pāṭho . . . aññiatrāpi vinaya-kammaṃ aññiatrāpi satthusāsanakammaṃ ti.— 3, cha imāni C D, cha yimāni A E, chamāni B.— 4. 8, anantarikassāpi A B, antarikassa pi C. E: ānantarikassā ti attano anantaraṃ nisinnassa.— 10, 11, (at the end of the paragraph) all three MSS. read taṃ ce instead of te ce.— 5. 1, paṭinissajetā A, paṭinisañjetā C, paṭinissajjetā B. BUDDHAGHOSA: paṭinissadethā ti (paṭinissajitvā ti E) paṭinissajjitabbā.— 6. 1, A C omitt bhagavantam abhivādetvā.

TABLE OF CONTENTS OF THE NINTH BOOK.— 1, icchitabbako AB, °ke C.— 7, atthānārahikaṃ A, ratthānārāhikaṃ B, aṭhānārāhikaṃ C.— 10, yañ ca kammaṃ A, pañcakammaṃ BC.— 11, °upasampadā ABC.— 16, paṭikkhittaṃ BC, °ttā A.— 17, na ca kārakaṃ C.— 21, paṭikkosa A, paṭikosa BC.— 31, tajjanīyasena ca A, tajjanīyavasena ca BC. tajjanīyaṃ nissayena ca ?— 33, paccāropeyya aññañño A, paccakkhāropeyya aññamaññaṃ C, pacchā ropeyya assañño B.— 34, dodotamūlakan tassa A, dvedvemūlakatan tassa C, dvedvetanḍulakan tassa B.— 35, All three MSS. read bhaṇḍa-nakārako.— 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 pātho.— 3, et seq. In the MSS. the name of the king is spelt: Dighiti, Dīghiti, Dīghīti. Dīghiti 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 mamaṃ abbhuyyāto.—abhivijjiya C— 4, et seq. vammikaṃ A, dhammikaṃ BC constantly. Comp. Abhidhān. 378.— 5, avimanā A, avimano B, attamanā C. —hoti AB, hotīti C, instead of hohi. —6, After vijāyi C inserts: suvaṇṇavaṇṇaṃ buddhalakkhaṇasampannaṃ buddhañkura (sic).— 6, et seq. In B the name of the prince is constantly spelt Dīghāyu.— 8, Brahmadaṭṭe Kāsirañño A, °tto Kāsirañño B, °ttho Kāsikarañño C.— 9, pilāni A, bilāni BC.— 10, ciraḍiṭṭho B, cīraṃ diṭṭhā A, ciraḍiṭṭhā C.— 11, bilāni AB, khilāni C. —guppaṃ A, kuppa C, gumbaṃ B.— 12, rappiye A, rammiye C, gusimpiye B. —atha kaṭṭhāni A, aṭṭha k° C, aṭṭhi k° B. —anattako A, anattako C, anattakārako B.— 13, rodi vappaṃ pucchitvā A, roditvā khippaṃ pucchitvā B, roditvā dhammaṃ pañcivā C.— 14, AC omit paṭissutvā. —AC omit atha kho . . . etad avoca. —AC omit

paccassosi . . . Kāsirañño.— 15, gamissāmā ti A, gamissāmi C, gamissāmīti B. —aññena ratho C, aññeneva ratho AB. —tassa . . niddaṃ okkami all three MSS.— 16, paripādesi B, parimātesi C, paripā A.— 17, nibbātetvā A, nibbāhetvā C, nibbāpetvā B. —adrūbhāya A, adubhaya C, adrabbhāvāya B.—3. 1, v. 2, BUDDHAGHOSA: parimuttā 'ti mutṭhassatino. vācāgocarabhāṇino 'ti rākārassa (rak° D) rassādeso kato. vācāgocarā na satipaṭṭhānādigocarā. bhāṇino ca, kathambhāṇino (E adds ca). yāv' icchanti mukhāyāman ti yāva mukhaṃ pasāretum icchanti tāva pasāretvā bhāṇino, eko pi saṃghagāravena mukhasaṃkocaṃ na karotīti attho. —v. 3, yeva taṃ A, ye taṃ BDE, ye ca taṃ C. —upanayhanti AD, upaneyhanti CE, nayhanti B.— v. 6, pare na ca AC, pare ca na B.— v. 7, aṭṭhicchinnā ACE, °cchiddā B, °cchidā D. —gavāssa° BDE, gavassa° AC.— v. 9, mātāṅgaraññe A, °rañño B, mātāṅgaṃ vañe C. BUDDHAGHOSA: mātāṅgaraññeva (°rañño ca D) nāgo 'ti mātāṅgo araññe (rañño va D) nāgo vā.— v. 10, sahāyakā AC, °tā B. —kayirā A, kavirā C, kerā B. —mātāṅgaraññe A, °rañño BC.—4. 1, 2, Pācinavaṃsadāyo, °ye A, Pācinavaṃsadāso, °ye B, Vācinavaṃsamaggadāyo, Pācinavaṃsamaggadāye C.— 2, atthak° AC, attak° B.— 6, et seq. Pārileyyakaṃ CDE, Pālil° A, Pāral° B.— 7, upaṭṭhāpesi B. —apāyi A, apāsi B, avāsi C.— 5. 1, piṇḍapātaṃ B, piṇḍapāta C, piṇḍakaṃ A.— 2, piṇḍapātaṃ B, piṇḍakaṃ AC.— 6, Mahākoṭhiko A, °to BC.— 12, kathaṃ nu kho tehi AB, k° nu kho tehi tehi C, instead of: kathaṃ nu kho amhehi? — 6. 3, v. 1, After vinicchayesu B omits ca; Buddhaghosa does not mention this ca.— v. 2, anānuvajjo ABCE, ananuvajjo D. —vadeyya yena taṃ B.— v. 3, anuyyataṃ A, anuyyutaṃ BCE, anuyuttaṃ and anuyyutaṃ D. BUDDHAGHOSA explains this word thus: anuyyātaṃ anupakataṃ.— v. 4, pajjhāti B. —kālāgataṃ A, kālākataṃ E, kālagaṭaṃ BCD. BUDDHAGHOSA: kathetabbayuttakāle āgataṃ.— v. 5, pametaṃ ABD, sametaṃ CE. BUDDHAGHOSA: vimamsitaṃ taṃ taṃ kāraṇaṃ paññāya tulayitum samattho. —viraddhikovidō A, visuddhikovidō BC. D: visandikotiviro ti viddhaṭṭhānakusalo; E: visandhikovidō ti viraddhaṭṭhā-

nakusalo.— v. 6, saññāpanam AC, paññāpanam B, saññājanam D, paññāpanam E.— v. 7, BUDDHAGHOSA: yathā nāma āhunam (anuhitam D) āhutipinḍam samuggaṇhantīti.—v. 9, vattanā A, vattunā B, vatthunā C.— v. 10, atthacaro 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, 'nāthapinḍiko 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.