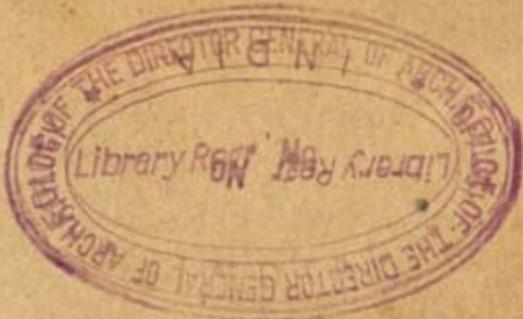


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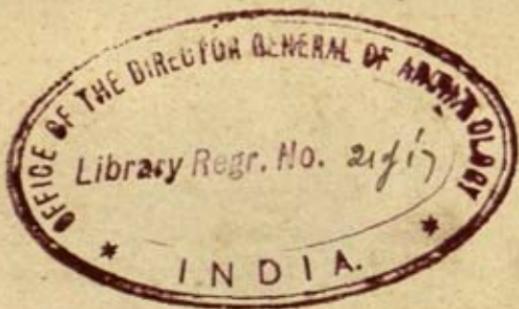
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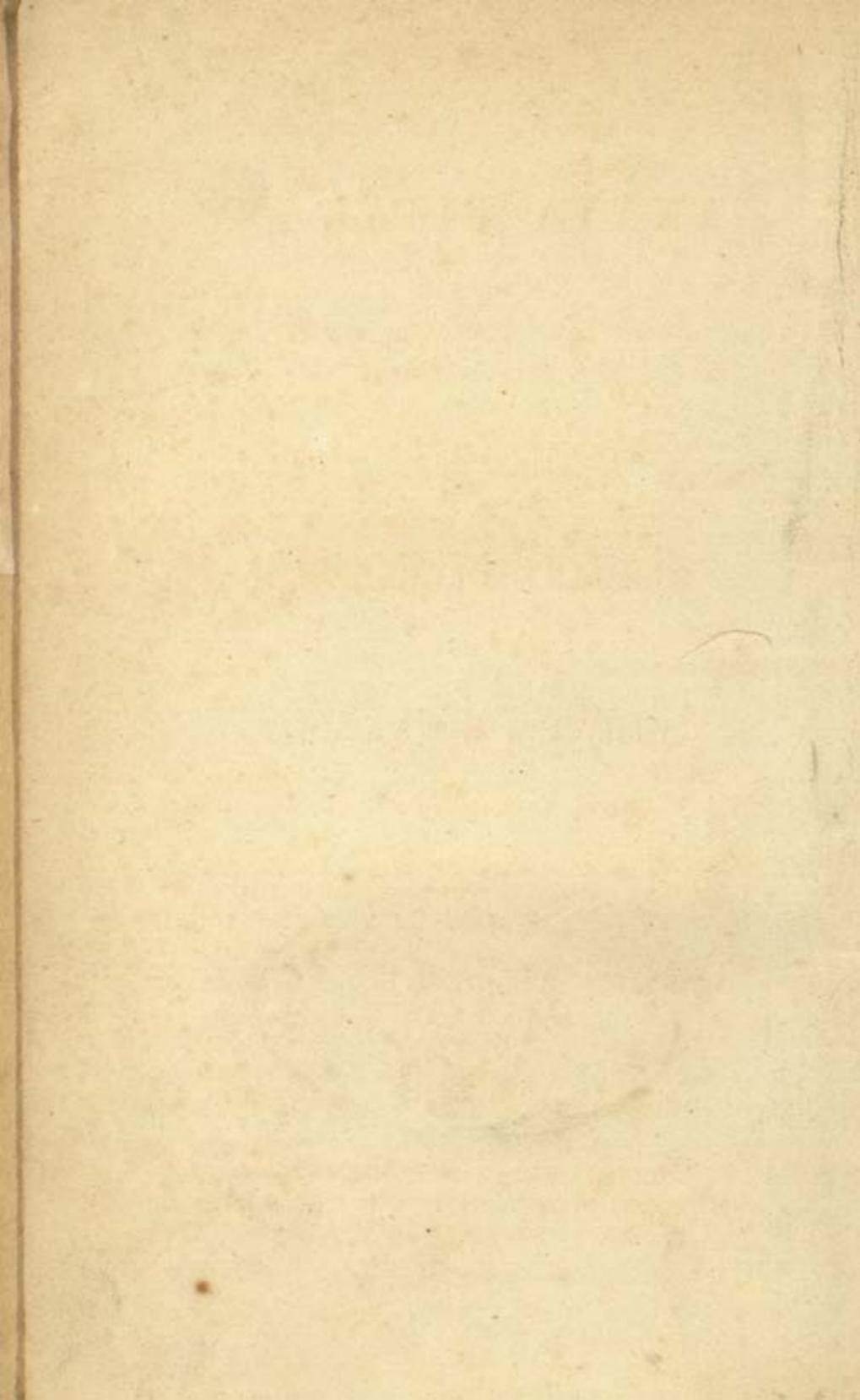
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THE

VINAYA PITAKAM.





THE  
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VINAYA PITAKAM:

ONE OF  
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THE PÂLI LANGUAGE.

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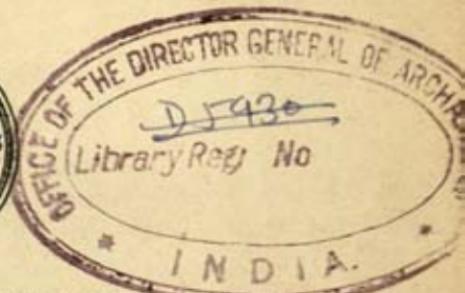
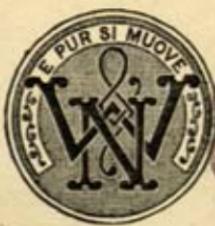


VOL I.

THE MAHÂVAGGA.

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AND OF THE SECRETARY OF STATE FOR INDIA IN COUNCIL.

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TO PUBLISH FIRST, IS, IN INDIA, RECKONED AS THE  
THIRD PART OF THE WHOLE PIĀKA.

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## INTRODUCTION.

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In editing the text of the MAHĀVAGGA, as the first instalment of a complete edition of the Pâli VINAYA PITAKA, 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 Tipitaka. Every one acquainted with the mode of expression employed in the earlier Buddhist works knows with what wearisome diffuseness the religious doctrines and ordinances are there set forth, how constantly the same thoughts and phrases are repeated, and how irritating to European readers is the excessive use of synonymous expressions. It may well be asked, therefore, whether it would not be sufficient to give mere extracts from the text, instead of the text itself, with all its formality and repetition? Those, however, who, being engaged in historical investigations, have been obliged to work from mere extracts, will know the advantage of being able to refer to the original works. When even those who made the extracts find in them an imperfect help, it is not surprising that to others they should be still less able to supply the place of the sources themselves. Every reader has his own questions to put to

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

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

Both in the Holy Writings, and also in the earliest Buddhist works that we possess, we find the VINAYA systematically compared and contrasted with the DHAMMA ; and indeed, where both are mentioned, Dhamma is frequently named first and Vinaya second.<sup>1</sup> This regular system of comparison between Dhamma and Vinaya appears throughout the sacred literature, which, in the earlier period, consisted of two large collections of works (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 DVIPITAKA, but knew nothing of the Tipiṭaka)

<sup>1</sup> Of the numerous examples of this, the citation of a few terms frequently met with, will suffice : yo . . . anūtītthiyapubbo imasmīti dhammavinayā kāñkhati pabbajjati,—ayañ dhammo ayam vinayo idampi satthu sāsanam,—dhammadharo vinayadharo mātikādharo.—Kassapa says when assembling the Bhikkhus in Rājagaha : dhammañ ca vinayan ca samgāyāma.—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 Dravida-compound, and not a Tatpurusha, as M. Feer (*Etudes Bouddhiques*, p. 203) has assumed.

we get an admirably clear account from the closing chapter of the CULLAVAGGA, which I propose to edit when I have finished the Mahâvagga. 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 Râjagaha, 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 Upâli respecting the Vinaya." Whereupon Kassapa questioned Upâli 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 Ânanda about the Dhamma." Whereupon he questioned Ânanda respecting the five collections (pañca nikâyâ), beginning with the Brahmajâlasutta. Hereby, according to this account, the whole work of the revision of Dhamma and Vinaya is brought to an end. The five Nikâyas are undoubtedly the five well-known collections included in the Suttapitaka. These five collections therefore—according to the idea of the age in which this account of the two Councils originated—contained the whole of the Dhamma as taught by Buddha. The series of works which was subsequently called Suttapiṭaka was even at that time well known; the collection of the Abhidhammapiṭaka was either altogether unknown, or was not regarded as canonical or of the same value as the two other Piṭakas; and it was generally supposed that, in the council held after Buddha's death, it had not been admitted by the Theras into the collection of the Dhammadvinaya or of the Jinavacana.<sup>1</sup>

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

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

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

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

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

<sup>2</sup> A valuable testimony of the earlier existence of a Dvīpitaka is also contained in the Mahāparinibbānasutta (p. 39): tāni padavyāñjanāni sādhukam uggahetvā suttē 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 Abhidhammapitaka. It is required of a teacher that he should be able to instruct his pupil: abhidhamme vinetum abhivinaye vinetum (*Mahāvagga*, I. 36, 12). This, of course, is only meant to say that his instruction is to be in that which pertains to the Dhamma and Vinaya.—In the Vibhāṣīga (in explanation of the 72nd Pācittiya) one Bhikkhu says to another: iṅghā tvap suttante vā gāthāyo vā abhidhammaṃ vā pariyāpūṇassu, pacchā vinayam pariypunissasiti. It seems that Gāthā and Abhidhamma are here meant to represent the different texts comprised in the Khuddakanikāya. Some of these, like the Buddhadapsa, or the Dhammapada, are metrical in form, and may be designated Gāthā. Others of these texts, such as the Patisambhidā, are similar in character to the Abhidhamma, and have, in fact, as Buddhaghosa asserts, been considered by many as belonging to the Abhidhamma. So far as I know, the only passage in the Vinaya which really presupposes the existence of an Abhidhammapitaka is one in the Bhikkhunivibhāṣīga (95th Pācittiya: suttante okāśam kārapetvā vinayam vā abhidhammaṃ vā puechati), 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.<sup>1</sup> This, however, is not so much owing to the want of a definite idea regarding the different provinces of the two categories, as to a certain carelessness displayed in the revision of the texts. Many additions were made to the text of the Vinaya, in order to explain the origin and the meaning of the different ecclesiastical ordinances, and various passages from the Dhamma came to be inserted in the 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 *Samgha* and *Bhikkhus*.<sup>2</sup> It does not therefore deal with purely ethical questions, except so far as these affect such outward conduct; nor does it deal with outward conduct generally, but only with the outward conduct of the *Samgha* and the *Bhikkhus*.<sup>3</sup> The Dhamma, on the other hand, includes

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

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

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

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

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

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

It is mentioned, together with a series of other doctrinal subjects belonging to the Dhamma, in an enumeration that is frequently found repeated: dānakathā, saggakathā, kāmīnāpi ādinavō, okāro, saṅkilesō, nekkhamme ānisamso.

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

<sup>2</sup> The Cullavagga relates how Upali 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 adhamma-vādi (*Mahāvagga*, X. 5, 4). King Asoka, in the inscription at Bairat (*Corpus Inscr.* plate xv.), reckons the vinayasamikās among the dhammapaliyājāni.

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

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

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

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

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

the earliest specimen of Buddhist Vinaya literature that we possess.

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

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

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

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

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

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

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

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

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

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

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

<sup>2</sup> For example: tassa bhikkhuno, in the 49th Pācittiya; tathāvādinā bhikkhunā, in the 69th Pācittiya.

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

<sup>4</sup> So bhikkhu bhikkhūhi evam assa vacanīyo, etc.

<sup>5</sup> Pakkamāt' āyasmā imamhā āvāsā, alā te idha vāsenā 'ti:

<sup>6</sup> So bhikkhu bhikkhūhi yāvatatiyāpi samanubhāsitabbo tassa paṭinissaggāya.

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

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

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

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

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

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

It seems to me unnecessary here to give any further enumeration of instances where the Pâtimokkha proves itself to be the older, as compared with what has been added in the 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 Mâhavagga and the Cullavagga,<sup>2</sup> although they do not stand in the same direct relation to the Pâtimokkha as does the Vibhaṅga, nevertheless distinctly presuppose its existence. The Mahâvagga<sup>3</sup> gives precepts concerning the recital of the Pâtimokkha, which put it beyond a doubt that the name Pâtimokkha refers here to that text which we also possess under the same name. Further, the laws against forbidden acts, scattered through the Mahâvagga and Cullavagga, clearly presuppose the existence of an earlier collection of those prohibitions to which they are the supplement. The difference between such transgressions as were in earlier times (in the Pâtimokkha)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The new version of the Pātimokkha, enriched with histories, is contained in the first two of the five parts of the Vinayapitaka, 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 Saṅgha. They gave a detailed and connected account of the admission into the Saṅgha, of the ceremony of the Uposatha, of the annually recurring observances which were connected with the appearance of the rainy season, etc. The titles of the two works in which these accounts are given are MAHĀVAGGA and CULLAVAGGA, comprehended also under the common title of KHANDHAKA. As in the Vibhaṅga, here also the outward form was arranged in such a way that in the case of every statute a history was given relative to the occasion upon which Buddha made the said regulation. The whole style of composition of the Mahāvagga and Cullavagga corresponds so exactly with that of the later written parts of the Vibhaṅga, *i.e.* the narrative portions, that it may be assumed with certainty that these texts were composed

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

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

Without doubt, a careful investigation of the SUTTAPI-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

<sup>1</sup> In the Mahāvagga or the Cullavagga, where the discussion is of regulations that also occur in the Vibhaṅga, the same stories are related in connexion with them. Thus, for instance, the story of Pilindavaccha and of the King Bimbisāra is given identically in the Mahāvagga (VI. 15) and in the Vibhaṅga (Nissaggiya, 23). The story of the proceedings against the Assajipunabbasukā bhikkhu 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 Sutta-pitaka in its full extent, should test these conjectures by the texts themselves, and correct what proves to be erroneous.

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

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

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

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

Of the accounts referring to the first two Councils, the single section of the Pāli Tipiṭaka 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 Suttapiṭaka, 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 Sutta<sup>1</sup> gives the story—in long passages word for word the same as in the Cullavagga—of the irreverent conduct of Subhadda, which Kassapa opposes by briefly pointing to the true consolation that should support the disciples in their separation from the Master. Then follows the account of the burning of Buddha's corpse, of the distribution of his relics among the various princes and cities, and of the festivals that were instituted in honour of these relics. Everything that the legend of the Council alleges as a motive for and as the background to the story about Kassapa's proposal for holding the Council, is found here altogether, except that there is no allusion to the proposal itself or to the Council. We hear of those speeches of Subhadda, which, according to the later tradition, led Kassapa to make his proposal, but we do not hear anything of the proposal itself. We hear of the great assembly that meets for the distribution of Buddha's relics, in which—according to the later tradition—Kassapa's proposal was agreed to, but we do not hear anything of all these transactions. It may be added: we hear in this same Sutta (pp. 39, 60, 61) of the precepts which Buddha delivered to his followers shortly before his death, concerning doubts and differences of opinion that might arise, among the members of the community, with regard to the Dhamma and the Vinaya, and with regard to the treatment of such cases when he should no longer be with them. If any-

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

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

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

<sup>1</sup> I shall here give the passage from the Cullavagga that comes into consideration, in order that it may be compared with the Mahāpar. S. (pp. 67, 68). Kassapa says to the Bhikkhus: *tatrāvuso ye te bhikkhū avitarāgā appekacce bāhā paggya kandanti chinnapapātam papanti āvatānti vivatānti: atikhippam bhagavā parinibbuto, atikhippam sugato parinibbuto, atikhippam cakkhuñ loke antarahitān ti. ye pana te bhikkhū vitarāgā te satā sampajānā adhiväsenti: anicca samphkhāra tam kut' ettha labbhā 'ti. atha khv āham āvuso te bhikkhū etad avocā (observe the alteration in the succession of the speeches compared with the Mahāpar. S.): alamp āvuso mā socitha mā paridevittha, nāvā etam āvuso bhagavatā patigace' eva akkhātam, sabbeh' eva piyehi manāpehi nānābhāvo vinābhāvo anūnāthābhāvo, tam kut' ettha āvuso labbhā yan tam jātañ bhūtam samkhatañ palokadhammā tam vata mā palujitti, n'etam thānam vijjatiti. tena kho pana samayena āvuso Subhaddo nāma buddha-pabbajito tassām parisāyām nisinnō hoti. atha kho avuso Subhaddo bujjha-pabbajito te bhikkhū etad avoca: alamp āvuso mā socitha mā paridevittha, sumuttā mayām tena mahāsamānenā, upaddutā ca mayām homa idam vo kappati idam vo na kappatī, idāni pana mayām yam icchissāma tam karissāma, yam na icchissāma na tam 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 mayāñ āvuso dhammāñ ca vinayañ ca samgāyāmā, pure adhammo dippati dhammo paṭibāhiyati, etc.*—The whole of this story is taken from the Mahāpar.-Sutta; but Subhadda's speech and Kassapa's words of consolation are transposed. The reason of this transposition it is not difficult to understand, and characteristic. In the Mahāpar.-Sutta, the interference of Subhadda is settled by the very fact of so important a person as Mahākassapa raising his voice. In the Cullavagga it is more appropriate that it should not yet be settled, in order that it may form the basis to Kassapa's proposal. Hence, in this text, Subhadda's words are placed at the end, in order that Kassapa's proposal, which was called forth by them, may be attached to them.*

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

The account of the SECOND Council stands in a very different position to the first with regard to its historical authenticity. The northern and southern records correspond in stating that the assembly was occasioned by ten deviations from the strict discipline of the earliest times, having occurred in 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

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

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

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

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

The difference between the earlier and the later account of the Council held at Vesālī is of considerable importance for the history of the Buddhist holy literature. According to the later version, we were expected to believe that this Council had revised the whole of the Holy texts; the earlier and undoubtedly authentic account knows nothing about this revision. If the later version were correct, it would be unintelligible that the very detailed earlier version of the acts of this Council should have omitted this main point, and had represented the insignificant disputes concerning the ten propositions as if the Council had been entirely occupied with them. We have already spoken of the influence which the Council of Vesālī probably exercised upon the legend of the first Council. In the present case, conversely, at a later period, the account of the first Council had, to all appearance, reacted upon the second, and was the cause of the belief that a Dhammasaṅgaha 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 DHAMMÀSOKA. As is well known, the tradition<sup>1</sup> in Ceylon concerning it is as follows:—

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

<sup>1</sup> The tradition is contained in the Dīpavamsa, 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; Moggaliputta then, in a treatise called Kathāvatthu, described the dogmatic position held by himself and his followers, and proclaimed it before the Council. This work is still preserved in the collection of the Pāli Abhidhamma.

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

It is well known that the period between the Councils of Vesāli 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. Moggaliputta, 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 Moggaliputta formulated his own opinions, and denounced all views that differed from his own, resulted in a decisive triumph for his party over its adversaries. Thus it is perfectly intelligible that mention is so frequently made of these proceedings in the records of the Sinhalese, who consider themselves as belonging to the school of Moggaliputta, and so rarely, if at all, by the northern Buddhists. The tradition which ascribes

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

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

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

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

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

The Councils of Vesāli 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 Vesāli and that of Pāṭaliputta. This period, first of all, saw the origin of the schisms, and was also the time of the development of the Abhidhamma literature, which was brought to a close by the proclamation of the text of the Kathāvatthu at the Council of Pāṭaliputta.<sup>1</sup> The composition of the closing chapter of the Cullavagga, which contains an account of the first two Councils, is, on the one hand, clearly of later origin than the Assembly at Vesāli, 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 Vesāli and Pāṭaliputta?

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

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

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

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

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

<sup>1</sup> The Bhikkhunis are constantly spoken of in the Vinaya after the conclusion of the laws relative to the Bhikkhus. In agreement with the fundamental division of the Vinaya into two main parts (*Pārajika Pācittiya—Mahāvagga Cullavagga*), we find the regulations referring to the Bhikkhunis collected in two passages, in the *Bhikkhuniyibhāṅga* 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 Vesāli. The materials for comparing the points disputed at Vesāli with the doctrines of the Vinaya are all in our possession. The account in the Cullavagga concerning the Council even directly mentions, at each of the ten false precepts, *where* these are said to have been condemned by Buddha, so that we know upon what the ancient fraternity itself based the rejection of the ten heresies. Now we find that the text of the Vinaya, as we have it, does not in any way expressly touch upon most of these points;<sup>1</sup> that, in fact, it does not know of the propositions discussed at Vesāli. 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 Vesāli turned are not specified.<sup>2</sup> 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

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

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

explained, in order to cut off every doubt as to the sense. Every one who knows the manner in which the discussion proceeds in these texts will not hesitate, with perfect confidence, to draw the conclusion that, at the time when these texts received their present form, nothing was as yet known of the ten Vatthu of the Bhikkhus at Vesâli. The discussion of the ten propositions is given in the form of an account of the Council at Vesâli, 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 VESÂLI.**

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

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

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

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

2. The formation of the Commentary on the Pātimokkha, 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 VESĀLĪ.
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 Dipavamsa<sup>1</sup>—we shall find the date

<sup>1</sup> I agree perfectly with the remarks made by Dr. Bühler respecting the Sinhalese chronology: "The smallness of the period, sixty years of which are besides covered by the reigns of Candragupta and Bindusāra, where Brahmins 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 adhitisāni; 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 sā in the passage in question, and the reading yā is also confirmed by the Sahasrām edict. It seems to me, therefore, that the only accredited reading is adhityāni (or adhatiyāni), and this is undoubtedly the same as addhateyya and addhatiya of the Pāli and addhajijja of the Jaina Prākrit, 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 Samgha by considering it possible that, during the first ninety years after Buddha's death, it had produced a literature of this great compass, and one so widely scattered in strata of an earlier and later origin. Let us compare it with the literary productions that emanated from the Socratic school during the seventy-seven years between the death of Socrates and that of Aristotle, or with the works of Kant and the philosophers who followed him, during the fifty years between the publication of the *Critic of Pure Reason* and the death of Hegel. The period of Indian history of which we are speaking was—this we must bear in mind—on the one hand, most seriously affected by the religio-ascetic thoughts which have created Buddhism; on the other hand, it possessed a perfect mastery of the literary form. It is most probable that other sects had preceded the Buddhists in laying down their ordinances for the community and their dogmatic principles in a literary form. What these sects had accomplished the Buddhists made use of; and, if nowhere else, they at all events found in the texts of the Brâhmaña, of the Sûtra and Upanishad, prototypes for the development of a didactic material in a form appropriate for the further transmission to disciples. Fellow-labourers in the work were to be found throughout the whole Jambudipa, wherever there were Bhikkhus to whom the doctrines of Gotama Buddha had found their way. Hence our opinion of the early origin of the Buddhist

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

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

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

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

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

Which is the school, the texts of which we have before us in the Pâli 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 (mûlatheravâda); 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 (Vibhajyavâdinas). From

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

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

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

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

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

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

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

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

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

<sup>4</sup> To the passage quoted above I add the following words I have met with in a subscription given by the Mahāvihāra monks to the third book of the Cullavagga: "ūcariyānam vibhajjapadānam (vibhajjavādīnam?) Tambapaññidipapasādakānam Mahāvihāravāsinam." 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,<sup>1</sup> who makes the express remark that the Vinaya used in Ceylon belonged to the Mahîcâsakâs. This cannot be correct. For, in the first place, the Sinhalese themselves considered the Mahîcâsakas 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 Mahîcâsakas. Yet this, at least, seems to result from Fah Hian's statement : the Vinaya of the Mahîcâsaka school must be remarkably like the version of the Vinayapiṭaka handed down in Ceylon.<sup>2</sup> Through the kindness of Mr. BEAL I have been enabled to make a beginning on the comparison of the two versions. The task of proving in detail the relation between the texts of the different schools must be reserved for future investigations ; it can scarcely be doubted that a knowledge of the original form of the Vinaya will, in this way, be attained with as much certainty as accuracy with regard to detail. It is self-evident that first of all the Chinese translations of the Vinaya-literature of several of the Buddhist schools must be examined in detail. Persons acquainted with the Chinese language, and who have access to these works, will be sure to receive the thanks of all interested in the study of Buddhism for every communication with regard to these important literary documents. Meanwhile, however, it will at all events be of interest to inquirers in this domain to become acquainted at least with the arrangement of the

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

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

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

Mr. Beal writes:

1. "There is no division of the Chinese version of the Buddhist Vinaya corresponding to that you name in the Pāli.<sup>1</sup> In the case of the Mahisāsakas, the first section of the FIRST DIVISION is called Po-lo-i, *i.e.* Pārājika. The second section of the first division includes the 23 (13?) Saṅghādisesa rules. The third section of the first division is called Wou-teng, *i.e.* the Anityā dhammā. The fourth section of the first division is called Shi-sah, which I take to be = Nissaggiyā. The fifth section of the first division includes the 91 (92?) Pācittiya rules.

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

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

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 (Saṅgha-kamma).<sup>4</sup>

5. THE FIFTH DIVISION contains miscellaneous rules, and

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

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

<sup>3</sup> This corresponds with the first chapters of the Pāli Mahāvagga.

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

evidently agrees with the Pāli Parivāra.<sup>1</sup> 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 MAHISASAKA school.

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

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

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

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

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

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

<sup>1</sup> More likely this section corresponds with the second half of the Cullavagga, and a section corresponding with the 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.

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

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

<sup>4</sup> Tena kho pana samayena aññataro bhikkhu Vesāliyam Mahāvane makkaṭim āmisenā upalāpetvā tassā methunam dhammam patisevati, etc.

<sup>5</sup> 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 yāvadattham bhuñjimsu, yāvadattham sūpimsu, yāvadattham nahāyimsu, yāvadattham bhuñjitvā . . . ayoniso manasikaritvā . . . methunam dhammam patisevimsu.

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

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

6. "The story of a Rishi who was annoyed by the visits of a 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.'<sup>2</sup>

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

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

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

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

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

<sup>1</sup> Dhaniyo kumbhakāraputta (second Pārājika).

<sup>2</sup> This story belongs to the second Saṅghādisesa 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 Jūtaka collection. The verse is as follows :

"na tam yāce yassa piyam jigīpse, video hoti atiyācanāya.

nāgo mayim yācito brāhmaṇena adassanāñ neva tad ajjhagamā 'ti."

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

<sup>4</sup> Bhikkhuni-vibhaṅga.

<sup>5</sup> 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 Mahāsarvāstivādinas, we have the well-known detailed extracts of CSOMA KÖRÖSI.<sup>1</sup> A comparison of the statements of these two scholars relating to the texts that have been examined by them, with the 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 Mahīcāsakas, and of the Mahāsarvāstivādinas.

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.<sup>2</sup> 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 Tipitaka, and still more of the Āṭṭhakathās, are altogether foreign to this Vinaya. Thus it seems to me very possible, and even probable, that the Pāli version represents the

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

<sup>2</sup> Of the Sinhalese works, known to me, and which discuss Buddha's first actions after he became a Buddha, not one omits mentioning his attention to Lañkā. 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 Theravâda is well-founded. With regard to the two other schools, we can perceive the existence of later additions even in the short quotations from them which are all we as yet possess. These additions are by no means altogether unknown to the Sinhalese church, but they have there been placed in the *Atthakathâs*, 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 Pâli version has hitherto shown itself to be the most original, if not *the* original version. But it may with certainty be maintained that in *one* respect, in reference to the *dialect*, it differs from the original text. No one acquainted with the earliest history of Buddhism will entertain any doubt that the fundamental constituent parts of its sacred texts were first fixed in the kingdom of Magadha, and in the Mâgadhi language. It is certain that the Pâli language is not the Mâgadhi language, and it is unnecessary here to repeat the proofs which do not leave the smallest room for doubt.<sup>1</sup> Now, in the Cullavagga it is said that Buddha had decreed that every one should learn the sacred texts in his own language.<sup>2</sup> This story will scarcely induce us to believe that such a decree proceeded from Buddha himself; however, it follows from this story with the greater certainty—what is of more importance for us—that at the time when the holy texts

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

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

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

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

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

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

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

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

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

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

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

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

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

Another difficulty presents itself. We are not yet acquainted, by inscriptions, with the 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.<sup>1</sup> 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 Pâli for us to regard it as in any way likely that the Pâli language originated in this part of India.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

<sup>4</sup> There is an interesting example, by which it can be shown that in one instance at least an apparent disagreement between the orthography of the Pāli and that of the inscriptions did not exist at the time of Kaccayana, 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 Kaccayana did not write dibbate, but divvate (vi. 2, 10, p. 236 ed. Senart).

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

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

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

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

THE EDITOR.

BERLIN,

*May, 1879.*

# VINAYAPITAKAM.

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## MAHĀVAGGA.

Namo tassa bhagavato arahato sammāsambuddhassa.

### I.

Tena samayena buddho bhagavā Uruvelāyam viharati naijā Nerañjarāya tīre bodhirukkhamūle pañhamābhisaṁbuddho. atha kho bhagavā bodhirukkhamūle sattāham eka-pallañkena niśidi vimuttisukhapaṭisamvēdi. ||1|| atha kho bhagavā rattiya pañhamam yāmaṇi paṭiccasamuppādaṇ anulomapaṭilomaṇ manas' ākāsi : avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇam, viññāṇapaccayā nāmarūpaṇ, nāmarūpapaccayā saṅyatanam, saṅyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā tañhā, tañhāpaccayā upādānam, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇam sokaparidevadukkhadomanassupāyāsā sambhavanti. evam etassa kevalassa dukkhakkhandhassa samudayo hoti. avijjāya tv eva asesavirāganirodhā saṅkhāranirodho, saṅkhāranirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodha saṅyatananirodho, saṅyatananirodhā phassanirodho, phassanirodhā vedanānirodho, vedanānirodhā taphānirodho, tañhānirodhā upādānanirodho, upādānanirodha bhavanirodho, bhavanirodha jātinirodho, jātinirodhā jarāmaraṇam sokaparidevadukkhadomanassupāyāsā niruijjhanti. evam etassa kevalassa dukkhakkhandhassa

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

yadā have pātubhavanti dhammā ātāpino jhāyato brāhmaṇassa

ath' assa kañkhā vapayanti sabbā yato pajānāti sahetu-dhamman ti. ||3||

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

yadā have pātubhavanti dhammā ātāpino jhāyato brāhmaṇassa

ath' assa kañkhā vapayanti sabbā yato khayam pacca�ānam avediti. ||5||

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

yadā have pātubhavanti dhammā ātāpino jhāyato brāhmaṇassa

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

bodhikathā niṭṭhitā. ||1||

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

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

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

Ajapālakathā nitthitā. ||2||

atha kho bhagavā sattāhassa accayena tamhā samādhimhā vuṭṭhahitvā Ajapālanigrodhamūlā yena Mucalindo ten' upasamkami, upasamkamitvā Mucalindamūle sattāham eka-pallañkena nisidi vimuttisukhapaṭisamvedi. ||1|| tena kho pana samayena mahākālamegho udapādi sattāhavaddalikā sitavataduddini. atha kho Mucalindo nāgarājā sakabhavanā nikkhamitvā bhagavato kāyam sattakkhattum bhogehi parikkhipitvā upari muddhani mahantaṁ phaṇam karitvā atṭhāsi : mā bhagavantam sītam, mā bhagavantam uṇham, mā bhagavantam dāmsamakasavātātapasirimsapasamphasso 'ti. ||2|| atha kho Mucalindo nāgarājā sattāhassa accayena viddham vigatavalāhakam devam viditvā bhagavato kāyā bhoge viniveṭhetvā sakavaṇṇam paṭisamharitvā māṇavaka-vaṇṇam abhinimminitvā bhagavato purato atṭhāsi añjaliko bhagavantam namassamāno. ||3|| atha kho bhagavā etam attham viditvā tāyam velāyam imam udānam udānesi :

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

Mucalindakathā nitthitā. ||3||

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

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

Rājāyatanakathā niṭṭhitā. ||4||

atha kho bhagavā sattāhassa accayena tamhā samādhimhā vuṭṭhahitvā Rājāyatanamūlā yena Ajapālanigrodho ten' upasamkami, upasamkamitvā tatra sudam bhagavā Ajapālanigrodhamūle viharati. ||1|| atha kho bhagavato rahogatassa paṭisallinassa evam cetaso parivitakko udapādi : adhigato kho my āyam dhammo gambhiro duddaso duranubodho santo pañito atakkāvacaro nipiṇo pañditavedaniyo. ālayarāmā kho panāyam pajā ālayaratā ālayasammuditā. ālayarāmāya kho pana pajāya ālayaratāya ālayasammuditāya duddasam idam

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

kicchena me adhigatam halam dāni pakāsitum,  
rāgadosaparetehi nāyam dhammo susambudho.|  
paṭisotagāmi nipiṇam gambhīram duddasam anum  
rāgarattā na dakkhanti tamokhandhena āvuṭā 'ti. ||3||

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

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

sokāvatiṇṇañ janatañ apetasoko avekkhassu jātijarābhībhūtam.]

utthehi vira vijitasamgāma satthavāha anaṇa vicara loke,  
desetu bhagavā dhammam aññātāro bhavissantīti. ||7||

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

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

tatiyam pi kho Brahmā Sahampati bhagavantam etad avoca : desetu bhante bhagavā dhammam . . . aññātāro bhavissantīti. atha kho bhagavā Brahmuno ca ajjhesanam viditvā sattesu ca kāruññatam paṭiceca buddhacakkhunā lokam volokesi. addasa kho bhagavā buddhacakkhunā lokam volokento satte apparajakkhe mahārajakkhe tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye appekacce paralokavajjabhayadassāvino viharante. ||10|| seyyathāpi nāma uppaliniyam vā paduminiyam vā puṇḍarikiniyam vā appekaccāni uppalāni vā padumāni vā puṇḍarikāni vā udake jātāni udake samvaddhāni udakānuggatāni antonimuggaposini, appekaccāni uppalāni vā padumāni vā puṇḍarikāni vā udake jātāni udake samvaddhāni samodakaṇ ṣhitāni, appekaccāni uppalāni vā padumāni vā puṇḍarikāni vā udake jātāni udakē samvaddhāni udakā accuggamma ṣhitāni anupallittāni udakena, ||11|| evam eva bhagavā buddhacakkhunā lokam volokento addasa satte apparajakkhe mahārajakkhe

tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye appekacce paralokavajjabhayadassāvino viharante, disvāna Brahmānam Sahampatiṁ gāthāya ajjhabhāsi :

apārutā tesam amatassa dvārā ye sotavanto, pamuñcantu saddham.

vihimsasaññī paguñam na bhāsi dhammam pañitam manujesu Brahme 'ti. ||12||

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

Brahmayācanakathā niṭhitā. ||5||

atha kho bhagavato etad ahosi : kassa nu kho aham pañham dhammam deseyyam, ko imam dhammam khippam eva ajānissatiti. atha kho bhagavato etad ahosi : ayam kho Ājāro Kālāmo pañdito vyatto medhāvī dīgharattam apparajakkhajātiko. yam nūnāham Ājārassa Kālāmassa pañham dhammam deseyyam, so imam dhammam khippam eva ajānissatiti. ||1|| atha kho antarahitā devatā bhagavato ārocesi : sattāhakālamkato bhante Ājāro Kālāmo 'ti. bhagavato pi kho nūnāham udapādi sattāhakālamkato Ājāro Kālāmo 'ti. atha kho bhagavato etad ahosi : mahājāniyo kho Ājāro Kālāmo, sace hi so imam dhammam suñeyya, khippam eva ajāneyyā 'ti. ||2|| atha kho bhagavato etad ahosi : kassa nu kho aham pañham dhammam deseyyam, ko imam dhammam khippam eva ajānissatiti. atha kho bhagavato etad ahosi : ayam kho Uddako Rāmaputto pañdito vyatto medhāvī dīgharattam apparajakkhajātiko. yam nūnāham Uddakassa Rāmaputtassa pañham dhammam deseyyam, so imam dhammam khippam eva ajānissatiti. ||3|| atha kho antarahitā devatā bhagavato ārocesi : abhidosakālamkato bhante Uddako Rāmaputto 'ti. bhagavato pi kho nūnāham udapādi abhidosakālamkato Uddako Rāmaputto 'ti. atha kho bhagavato etad ahosi : mahājāniyo kho Uddako Rāmaputto, sace hi so imam dhammam suñeyya, khippam eva ajāneyyā 'ti. ||4|| atha kho bhagavato etad ahosi : kassa nu kho aham pañham dhammam deseyyam, ko imam dham-

mam khippam eva ājānissatīti. atha kho bhagavato etad ahosi: bahūpakārā kho 'me pañcavaggiyā bhikkhū, ye mam padhānapahitattam upatthahimṣu. yañ nūnāham pañcavaggiyānam bhikkhūnam pāthamam dhammañ deseyyan ti. ||5|| atha kho bhagavato etad ahosi: kahañ nu kho etarahi pañcavaggiyā bhikkhū viharantīti. addasa kho bhagavā dibbena cakkhunā visuddhena atikkantamānusakena pañcavaggiye bhikkhū Bārāṇasiyam viharante Isipatane migadāye. atha kho bhagavā Uruvelāyam yathābhiraṇtam viharityā yena Bārāṇasi tena cārikam pakkāmi. ||6|| addasa kho Upako ājiviko bhagavantam antarā ca Gayam antarā ca bodhim addhānamaggapaṭipannam, disvāna bhagavantam etad avoca: vippasannāni kho te āvuso indriyāni, parisuddho chavivāṇo pariyodāto. kam 'si tvam āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvam dhammam rocesīti. ||7|| evam vutte bhagavā Upakam ājivikam gāthāhi ajjhabhāsi :

sabbābhībhū sabbavidū 'ham asmi sabbesu dhammesu anupalitto

sabbañjaho tañhakkhave vimutto, sayam abhiññāya kam uddiseyyam. |

na me ācariyo atthi, sadiso me na vijjati,  
sadevakasmīm lokasmīm n' atthi me paṭipuggalo. |

aham hi arahā loke, aham satthā anuttaro,  
eko 'mhi sammāsambuddho, sītibhūto 'smi nibbuto. |

dhammacakkam pavattetum gacchāmi Kāsinām puram,  
andhabhūtasmi lokasmīm āhañhi amatadudrabhin ti. ||8||

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

mādisā ve jinā honti ye pattā āsavakkhayam,  
jītā me pāpakkā dhammā tasmāham Upaka jino 'ti.

evam vutte Upako ājiviko hupeyya āvuso 'ti vatvā sisam okampetvā ummaggam gahetvā pakkāmi. ||9|| atha kho bhagavā anupubbena cārikam caramāno yena Bārāṇasi Isipatanamigadāyo yena pañcavaggiyā bhikkhū ten' upasamkami. addasamsu kho pañcavaggiyā bhikkhū bhagavantam dūrato 'va āgacchantam, disvāna aññamaññam sañthapesum : ayam āvuso samaño Gotamo āgacchatī bāhulliko

padhānavibbhanto āvatto bāhullāya. so n' eva abhivāde-  
 tabbo na paccutṭhātabbo nāssa pattacivaram paṭiggaheta-  
 bbam, api ca kho āsanam ṭhapetabbam, sace ākañkhissati  
 nisidissatiti. || 10 || yathā-yathā kho bhagavā pañcavaggiye  
 bhikkhū upasamkamati, tathā-tathā te pañcavaggiyā bhi-  
 kkhū sakāya katikāya asaṇṭhahantā bhagavantam paccu-  
 ggantvā eko bhagavato pattacivaram patiggahesi, eko āsa-  
 nam paññāpesi, eko pādodakam pādapiṭham pādakathalikam  
 upanikkhipi. nisidi bhagavā paññatte āsane, nisajja kho  
 bhagavā pāde pakkhālesi. api 'ssu bhagavantam nāmena ca  
 āvusovādena ca samudācaranti. || 11 || evam vutte bhagavā  
 pañcavaggiye bhikkhū etad avoca : mā bhikkhave tathā-  
 gataṁ nāmena ca āvusovādena ca samudācaratha. araham  
 bhikkhave tathāgato sammāsambuddho. odahatha bhikkha-  
 ve sotam, amataṁ adhigatam, aham anusāsāmi, aham dham-  
 mam desemi. yathānusittham tathā paṭipajjamānā na  
 cirass' eva yass' atthāya kulaputtā sammad eva agārasmā  
 anagāriyam pabbajanti, tad anuttaram brahmaçariyapariyo-  
 sānam dittheva dhamme sayam abhiññā sacchikatvā upa-  
 sampajja viharissathā 'ti. || 12 || evam vutte pañcavaggiyā  
 bhikkhū bhagavantam etad avocum : tāya pi kho tvam āvuso  
 Gotama cariyāya tāya paṭipadāya tāya dukkarakārikāya n'  
 ev' aijjhagā uttarimanussadhammam alamariyañāṇadassana-  
 visesam, kim pana tvam etarahi bāhulliko padhānavibbhanto  
 āvatto bāhullāya adhigamissasi uttarimanussadhammam ala-  
 mariyañāṇadassananavisesan ti. || 13 || evam vutte bhagavā  
 pañcavaggiye bhikkhū etad avoca : na bhikkhave tathāgato  
 bāhulliko, na padhānavibbhanto, na āvatto bāhullāya. ara-  
 ham bhikkhave tathāgato sammāsambuddho. odahatha bhi-  
 kkhave sotam, amataṁ adhigatam, aham anusāsāmi, aham  
 dhammam desemi. yathānusittham tathā paṭipajjamānā na  
 cirass' eva yass' atthāya kulaputtā sammad eva agārasmā  
 anagāriyam pabbajanti, tad anuttaram brahmaçariyapariyosā-  
 nam dittheva dhamme sayam abhiññā sacchikatvā upasam-  
 pajja 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 . . .  
 alamariyāñāṇadassanavisesan ti. ||15|| evam vutte bhagavā  
 pañcavaggiye bhikkhū etad avoca: abhijānātha me no tumhe  
 bhikkhave ito pubbe evarūpam bhāsitam etan ti. no h'  
 etam bhante 'ti. araham bhikkhave tathāgato sammāsam-  
 buddho. odahatha . . . viharissathā 'ti. asakkhi kho bha-  
 gavā pañcavaggiye bhikkhū saññāpetum. atha kho pañca-  
 vaggiyā bhikkhū bhagavantam puna sussūsimsu sotam oda-  
 himsu aññācittam upaṭṭhāpesum. ||16||

✓ atha kho bhagavā pañcavaggiye bhikkhū āmantesi: dve  
 'me bhikkhave antā pabbajitena na sevitabbā. katame dve.  
 (yo cāyām kāmesu kāmasukhallikānuyogo hino gammo po-  
 thujjaniko anariyo anatthasamphito, yo cāyām attakilamathā-  
 nuyogo dukkho anariyo anatthasamphito, ete kho bhikkhave  
 ubho ante anupagamma majjhimā paṭipadā tathāgatena abhi-  
 sambuddhā cakkhukaraṇīñānakaraṇī upasamāya abhiññāya  
 sambodhāya nibbānāya samvattati. ||17|| katamā ca sā bi-  
 khave majjhimā paṭipadā tathāgatena abhisambuddhā ca-  
 kkhukaraṇīñānakaraṇī upasamāya abhiññāya sambodhāya  
 nibbānāya samvattati. ayam eva ariyo aṭṭhaṅgiko maggo,  
 seyyath' idam: sammādiṭṭhi sammāsaṃkappo sammāvācā  
 sammākammanto sammājivo sammāvāyāmo sammāsati sam-  
 māsamādhi. ayam kho sā bhikkhave majjhimā paṭipadā ta-  
 thāgatena abhisambuddhā cakkhukaraṇīñānakaraṇī upasa-  
 māya abhiññāya sambodhāya nibbānāya samvattati. ||18||  
 idam kho pana bhikkhave dukkhām ariyasaccam, jāti pi  
 dukkhā, jarāpi dukkhā, vyādhi pi dukkhā, maraṇam pi dukk-  
 ham, appiyehi sampayogo dukkho, piyehi vippayogo dukkho,  
 yam p' icchām na labhati tam pi dukkham, saṃkhittena  
 pañc' upādānakkhandhāpi dukkhā. ||19|| idam kho pana bhi-  
 khave dukkhā samudayañām ariyasaccam, yāyām taṇhā po-  
 nobbhavikā nandirāgasahagatā tatratrābhinandinī, seyyath'  
 idam: kāmataṇhā bhavataṇhā vibhavataṇhā. ||20|| idam kho  
 pana bhikkhave dukkhanirodhām ariyasaccam, yo tassā  
 yeva taṇhāya asesavirāganirodhō cāgo paṭinissaggo mutti anā-  
 layo. ||21|| idam kho pana bhikkhave dukkhanirodhāgā-  
 minī paṭipadā ariyasaccam, ayam eva ariyo aṭṭhaṅgiko  
 maggo, seyyath' idam: sammādiṭṭhi . . . sammāsamādhi. ||22||

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

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

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

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

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

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

atha kho āyasmato ca Mahānāmassa āyasmato ca Assajissa bhagavatā dhammiyā kathāya ovadiyamānānam anusāsiyamānānam virajam vitamalam dhammadakkhum udapādi yam kiñci samudayadhammam sabbam tam nirodhadhamman ti. ||36|| te diṭṭhadhammā pattadhammā vidiṭṭadhammā pariyogāḥhadhammā tiṇṇavicekicchā vigata-kathām kathā vesārajjappattā aparappaccayā satthu sāsane bhagavantam etad avocum : labheyyāma mayam bhante bhagavato santike pabbajam, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, caratha brahmacariyam sammā dukkhassa antakiriyāyā 'ti. sā 'va tesam āyasmantānam upasampadā ahosi. ||37||

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

vatteyya, labbhetha ca viññāhe evam me viññānam hotu,  
 evam me viññānam mā ahositi. yasmā ca kho bhikkhave  
 viññānam anattā, tasmā viññānam abādhāya samvattati, na  
 ca labbhati viññāhe evam me viññānam hotu, evam me  
 viññānam mā ahositi. ||41|| tam kiṁ maññatha bhikkhave,  
 rūpam niccam vā aniccam vā 'ti. aniccam bhante. yam  
 panāniccam, dukkham vā tam sukham vā 'ti. dukkham  
 bhante. yam panāniccam dukkham vipariñāmadhammam,  
 kallam nu tam samanupassitum etam mama, eso 'ham asmi,  
 eso me attā 'ti. no h' etam bhante. ||42|| vedanā — la —  
 saññā — la — sañkhārā — la — viññānam niccam vā aniccam  
 vā 'ti. aniccam bhante. yam panāniccam, dukkham vā tam  
 sukham vā 'ti. dukkham bhante. yam panāniccam duk-  
 kham vipariñāmadhammam, kallam nu tam samanupassitum  
 etam mama, eso 'ham asmi, eso me attā 'ti. no h' etam  
 bhante. ||43|| tasmāt iha bhikkhave yam kiñci rūpam atītā-  
 nāgatapaccuppannam ajjhattam vā bahiddhā vā olārikam vā  
 sukhumam vā hinam vā pañitam vā yam dūre vā santike vā,  
 sabbam rūpam n' etam mama, n' eso 'ham asmi, na me so  
 attā 'ti evam etam yathābhūtam sammappaññaya daṭṭhab-  
 bam. ||44|| yā kāci vedanā — la — yā kāci saññā — la — ye  
 keci sañkhārā — la — yam kiñci viññānam atītānāgatapaccu-  
 ppannam ajjhattam vā bahiddhā vā olārikam vā sukhumam  
 vā hinam vā pañitam vā yam dūre vā santike vā sabbam  
 viññānam n' etam mama, n' eso 'ham asmi, na me so attā 'ti  
 evam etam yathābhūtam sammappaññaya daṭṭhabbam. ||45||  
 evam passam bhikkhave sutavā ariyasāvako rūpasmim pi  
 nibbindati, vedanāya pi nibbindati, saññāya pi nibbindati,  
 sañkhāresu pi nibbindati, viññānasmim pi nibbindati, nib-  
 bindam virajjati, virāgā vimuccati, vimuttasmim vimutt'  
 amhiti ñānam hoti, khīnā jāti, vusitam brahmacariyam, ka-  
 tam karanīyam, nāparam itthattāyā 'ti pajānātīti. ||46|| idam  
 avoca bhagavā, attamanā pañcavaggiyā bhikkhū bhagavato  
 bhāsitaṁ abhinandanti. imasmiñ ca pana veyyākaraṇasmim  
 bhaññamāne pañcavaggiyānaṁ bhikkhūnam anupādāya āsa-  
 vehi cittāni vimuccimsu. tena kho pana samayena cha loke  
 arahanto honti. ||47|| 6 ||

paṭhamabhañnavāram.

tena kho pana samayena Bārāṇasiyam Yaso nāma kula-  
 putto setṭhiputto sukhumālo hoti, tassa tayo pāsādā honti,  
 eko hemantiko, eko gimhiko, eko vassiko. so vassike pāsāde  
 cattāro māse nippurisehi turiyehi paricāriyamāno na hetṭhā  
 pāsādā orohati. atha kho Yasassa kulaputtassa pañcahi kā-  
 maguṇehi samappitassa samañgibhūtassa paricāriyamānassa  
 paṭigacc 'eva niddā okkami, parijanassāpi pacchā niddā okka-  
 mi, sabbarattiyo ca telappadīpo jhāyati. ||1|| atha kho Yaso  
 kulaputto paṭigacc 'eva paṭibujjhītvā addasa sakam parijanam  
 supantam, aññissā kacche viñam, aññissā kanṭhe mutiṅgam,  
 aññissā kacche ālambaram, aññam vikesikam, aññam vikkhe-  
 likam, vippalapantiyo, hatthappattam susānam maññe. dis-  
 vān' assa ādinavo pāturahosi, nibbidāya cittam sañthāsi.  
 atha kho Yaso kulaputto udānam udānesi : upaddutam vata  
 bho, upassattham vata bho 'ti. ||2|| atha kho Yaso kulaputto  
 suvaṇṇapādūkāyo ārohitvā yena nivesanadvāram ten' upa-  
 samkami, amanussā dvāram vivarimsu mā Yasassa kula-  
 puttassa koci antarāyam akāsi agārasmā anagāriyam pabba-  
 jjāyā 'ti. atha kho Yaso kulaputto yena nagaradvāram ten'  
 upasamkami, amanussā dvāram vivarimsu mā Yasassa kula-  
 puttassa koci antarāyam akāsi agārasmā anagāriyam pabba-  
 jjāyā 'ti. atha kho Yaso kulaputto yena Isipatanam mi-  
 gadāyo ten' upasamkami. ||3|| tena kho pana samayena  
 bhagavā rattiyyā paccūsasamayam paccuṭṭhāya ajjhokāse  
 cañkamati. addasa kho bhagavā Yasam kulaputtam dūrato  
 'va āgacchantam, disvāna cañkamā orohitvā paññatte āsane  
 nisidi. atha kho Yaso kulaputto bhagavato avidūre udānam  
 udānesi : upaddutam vata bho, upassattham vata bho 'ti.  
 atha kho bhagavā Yasam kulaputtam etad avoca : idam kho  
 Yasa anupaddutam, idam anupassattham. ehi Yasa nisida,  
 dhammam te desessāmīti. ||4|| atha kho Yaso kulaputto  
 idam kira anupaddutam, idam anupassatthan ti haṭho uda-  
 ggo suvaṇṇapādūkāhi orohitvā yena bhagavā ten' upasamka-  
 mi, upasamkamitvā bhagavantam abhivādetvā ekamantam  
 nisidi. ekamantam nisinnassa kho Yasassa kulaputtassa bha-  
 gavā anupubbikatham kathesi seyyath' idam : dānakatham  
 sīlakatham saggakatham kāmānam ādinavam okāram samki-  
 lesam nekkhamme ānisamsam pakāsesi. ||5|| yadā bhagavā

āññāsi Yasam̄ kulaputtam̄ kallacittam̄ muducittam̄ vinivarañacittam̄ udaggacittam̄ pasannacittam̄, atha yâ buddhānam̄ sāmukkamsikâ dhammadesanâ tam̄ pakâsesi, dukkham̄ samudayam̄ nirodham̄ maggam̄. seyyathâpi nâma suddham̄ va ttham̄ apagatakâlakam̄ sammad eva rajañam̄ pañiganheyya, evam̄ eva Yasassa kulaputtassa tasmiñ yeva âsane virajam̄ vitamalañ dhammadakkhum̄ udapâdi yan̄ kiñci samudaya-dhammañ sabbam̄ tam̄ nirodhadhamman ti. ||6|| atha kho Yasassa kulaputtassa mâtâ pâsâdam̄ abhirûhitvâ Yasam̄ kula-puttam̄ apassanti yena setthi gahapati ten' upasamkami, upasamkamitvâ setthim̄ gahapatim̄ etad avoca : putto te ga-hapati Yaso na dissatîti. atha kho setthi gahapati catuddisâ assadûte uyyojetvâ sâmam̄ yeva yena Isipatanam̄ migadâyo ten' upasamkami. addasa kho setthi gahapati suvaññapâdukânam̄ nikkepam̄, disvâna tam̄ yeva anugamâsi. ||7|| addasa kho bhagavâ setthim̄ gahapatim̄ dûrato 'va âgacchan-tam̄, disvâna bhagavato etad ahosi : yan̄ nûnâham̄ tathâ-rûpam̄ iddhâbhisañkhâram̄ abhisamkhâreyyam̄, yathâ setthi gahapati idha nisinno idha nisinnam̄ Yasam̄ kulaputtam̄ na passeyyâ 'ti. atha kho bhagavâ tathârûpam̄ iddhâbhisañ-khâram̄ abhisamkhâresi. ||8|| atha kho setthi gahapati yena bhagavâ ten' upasamkami, upasamkamitvâ bhagavantam̄ etad avoca : api bhante bhagavâ Yasam̄ kulaputtam̄ passeyyâ 'ti. tena hi gahapati nisida. app eva nâma idha nisinno idha nisinnam̄ Yasam̄ kulaputtam̄ passeyyâsiti. atha kho setthi gahapati idh' eva kirâham̄ nisinno idha nisinnam̄ Yasam̄ kulaputtam̄ passissâmiti hattho udaggo bhagavantam̄ abhivâ-detvâ ekamantam̄ nisidi. ||9|| ekamantam̄ nisinnassa kho setthissa gahapatissa bhagavâ anupubbikatham̄ kathesi—la-aparappaccayo satthu sâsane bhagavantam̄ etad avoca : abhikkantam̄ bhante, abhikkantam̄ bhante, seyyathâpi bhante nikkujjitam̄ vâ ukkujjeyya, pañcchannañ vâ vivareyya, mûlhassa vâ maggam̄ âcikkheyya, andhakâre vâ telapajjotam̄ dhâreyya cakkhumanto rûpâni dakkhîntîti, evam̄ eva bhaga-vatâ anekapariyâyena dhammo pakâsito. es' âham bhante bhagavantam̄ sarañam̄ gacchâmi dhammañ ca bhikkhusam-ghañ ca, upâsakam̄ mam̄ bhagavâ dhâretu ajjatagge pânupe-tam̄ sarañam̄ gatan ti. so 'va loka pathamam̄ upâsako ahosi

tevāciko. ||10|| atha kho Yasassa kulaputtassa pituno dhamme desiyamāne yathādiṭṭham yathāviditam bhūmim paccavekkhantassa anupādāya āsavehi cittam vimucci. atha kho bhagavato etad ahosi : Yasassa kulaputtassa pituno dhamme desiyamāne yathādiṭṭham yathāviditam bhūmim paccavekkhantassa anupādāya āsavehi cittam vimuttam. abhabbo kho Yaso kulaputto hināyāvattitvā kāme paribhuñjitum seyyathāpi pubbe agārikabhūto. yam nūnāham tam iddhābhisaṃkhāram paṭippassambheyyan ti. atha kho bhagavā tam iddhābhisaṃkhāram paṭippassambhesi. ||11|| addasa kho setṭhi gahapati Yasam kulaputtam nisinnam, disvāna Yasam kulaputtam etad avoca : mātā te tāta Yasa parideva-sokasampannā, dehi mātu jīvitān ti. ||12|| atha kho Yaso kulaputto bhagavantam ullokesi. atha kho bhagavā setṭhim gahapatim etad avoca : tam kiṃ maññasi gahapati, Yasassa sekhena nāñena sekhena dassanena dhammo diṭṭho seyyathāpi tayā. tassa yathādiṭṭham yathāviditam bhūmim paccavekkhantassa anupādāya āsavehi cittam vimuttam. bhabbo nu kho Yaso gahapati hināyāvattitvā kāme paribhuñjitum seyyathāpi pubbe agārikabhūto 'ti. no h' etam bhante. Yasassa kho gahapati kulaputtassa sekhena nāñena sekhena dassanena dhammo diṭṭho seyyathāpi tayā. tassa yathādiṭṭham yathāviditam bhūmim paccavekkhantassa anupādāya āsavehi cittam vimuttam. abhabbo kho gahapati Yaso kulaputto hināyāvattitvā kāme paribhuñjitum seyyathāpi pubbe agārika-bhūto 'ti. ||13|| lābhā bhante Yasassa kulaputtassa, suladdham bhante Yasassa kulaputtassa, yathā Yasassa kulaputtassa anupādāya āsavehi cittam vimuttam. adhivāsetu me bhante bhagavā ajjatanāya bhattam Yasena kulaputtena pacchāsamanenā 'ti. adhivāsesi bhagavā tuṇhibhāvena. atha kho setṭhi gahapati bhagavato adhivāsanam viditvā utthāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi. ||14|| atha kho Yaso kulaputto acirappakkante setṭhimhi gahapatimhi bhagavantam etad avoca : labheyyāham bhante bhagavato santike pabbajjam, labbeyyaṁ upasampadan ti. ehi bhikkhū 'ti bhagavā avoca, svākkhāto dhammo, cara brahmacariyam sammā dukkhassa antakiriyāyā 'ti. sā

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

Yasapabbajjā niṭṭhitā. ||7||

atha kho bhagavā pubbañhasamayaṁ nivāsetvā pattacīva-ram ādāya āyasmatā Yasena pacchāsamaṇena yena setṭhissa gahapatissa nivesanam ten' upasamkami, upasamkamitvā paññatte āsane nisidi. atha kho āyasmato Yasassa mātā ca purāṇadutiyikā ca yena bhagavā ten' upasamkamimśu, upa-samkamitvā bhagavantam abhivādetvā ekamantam nisidim-su. ||1|| tāsam bhagavā anupubbikatham kathesi seyyath' idam: dānakatham sīlakatham saggakatham kāmānam ādi-navam okāram samkilesam nekkhamme ānisamsam pakāsesi. yadā tā bhagavā aññāsi kallacittā muducittā vinīvaraṇacittā uddaggacittā pasannacittā, atha yā buddhānam sāmukkamī-kā dhammadedesanā tam pakāsesi, dukkham samudayam ni-rodhā maggam. seyyathāpi nāma suddham vatham apagatakālakam sammad eva rajaṇam paṭigaṇheyya, evam eva tāsam tasmiṁ yeva āsane virajam vitamalam dhammadacakhum udapādi yam kiñci samudayadhammam sabbam tam nirodhadhamman ti. ||2|| tā ditṭhadhammā pattadhammā vidiṭadhammā pariyoḍalhadhammā tiṇṭavicikicchā vigatakathamkathā vesārajjappattā aparappaccayā satthu sāsane bhagavantam etad avocum: abhikkantam bhante, abhikkantam bhante — la — etā mayam bhante bhagavantam saraṇam ga-cchāma dhammañ ca bhikkhusamghañ ca, upāsikāyo no bhagavā dhāretu ajjatagge pāṇupetā saraṇam gatā 'ti. tā 'va loke paṭhamam upāsikā ahesum tevācikā. ||3|| atha kho āyasmato Yasassa mātā ca pitā ca purāṇadutiyikā ca bhagavantañ ca āyasmantañ ca Yasam paññitena khādaniyena bho-janiyena sahatthā santappetvā sampavāretvā bhagavantam bhuttāvīm onītapattapāṇīm ekamantam nisidimśu. atha kho bhagavā āyasmato Yasassa mātarañ ca pitarañ ca purāṇa-dutiyikañ ca dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā utṭhāyāsanā pakkāmi. ||4||8||

assosum kho āyasmato Yasassa cattāro gihisahāyakā Bārāṇasiyam setṭhānuseṭṭhīnam kulānam puttā Vimalo

Subāhu Puṇṇaji Gavampati: Yaso kira kulaputto kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajito 'ti. sutvāna nesam etad ahosi: na hi nūna so orako dhammadvinayo, na sā orakā pabbajjā, yattha Yaso kulaputto kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajito 'ti. ||1|| te cattāro janā yenāyasmā Yaso ten' upasampkamīnsu, upasampkamitvā āyasmantam Yaso abhivādetvā ekamantam atṭhamīnsu. atha kho āyasmā Yaso te cattāro gihisahāyake ādāya yena bhagavā ten' upasampkami, upasampkamitvā bhagavantam abhivādetvā ekamantam nisidi. ekamantam nisinno kho āyasmā Yaso bhagavantam etad avoca: ime me bhante cattāro gihisahāyakā Bārānasiyam setṭhānuseṭṭhinam kulānam puttā Vimalo Subāhu Puṇṇaji Gavampati, ime cattāro bhagavā ovadatu anusāsatū 'ti. ||2|| tesam bhagavā anupubbikatham kathesi seyyath' idam: dānakatham silakatham saggakatham kāmānam ādinavām okāram samkilesam nekkhamme ānisamsam pakāsesi. yadā te bhagavā aññāsi kallacitte muducitte vinīvaraṇacitte udaggacitte pasannacitte, atha yā buddhānam sāmukkāmsikā dhammadesanā tam pakāsesi, dukkham samudayam nirodham maggam. seyyathāpi nāma suddham vattham apagatakālakām sammad eva rajanam paṭigāṇheyya, evam eva tesam tasmiṁ yeva āsane virajan vitamalam dhammacakkhum udapādi yam kiñci samudayadhammam sabbam tam nirodhadhamman ti. ||3|| te ditṭhadhammā pattadhammā veditadhammā pariyoḡālhadhammā tiṇṇavicikicchā vigatakathamkathā vesarajjappattā aparappaccayā satthu sāsane bhagavantam etad avocum: labheyyāma mayam bhante bhagavato santike pabbajam, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, caratha brahmaçariyam sammā dukkhassa antakiriyāyā 'ti. sā 'va tesam āyasmantānam upasampadā ahosi. atha kho bhagavā te bhikkū dhammiyā kathāya ovadi anusāsi. tesam bhagavatā dhammiyā kathāya ovadiyamānānam anusāsiyamānānam anupādāya āsavehi cittāni vimuccīnsu. tena kho pana samayena ekādasa loke arahanto honti. ||4||

Catugihipabbajjā niṭṭhitā. ||9||

assosum kho āyasmato Yasassa paññāsamattā gihisahāyakā janapadā pubbānupubbakānam kulānam puttā : Yaso kira kulaputto kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajito 'ti. sutvāna nesam etad ahosi : na hi nūna so orako dhammadvinayo, na sā orakā pabbajjā, yattha Yaso kulaputto kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajito 'ti. ||1|| te yenāyasmā Yaso ten' upasamkamīmsu, upasamkamitvā āyasmantam Yasam abhivādetvā ekamantam atthamsu. atha kho āyasmā Yaso te paññāsamatte gihisahāyake ādāya yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi. ekamantam nisino kho āyasmā Yaso bhagavantam etad avoca : ime me bhante paññāsamattā gihisahāyakā janapadā pubbānupubbakānam kulānam puttā, ime bhagavā ovadatu anusāsatū 'ti. ||2|| tesam bhagavā anupubbikatham kathesi seyyath' idam : dānakatham silakatham saggakatham kāmānam ādinavam okāram samkilesam nekkhamme ānisamsam pakāsesi—padukkham samudayam nirodhā maggam. seyyathāpi nāma suddham vattham apagatakālakam sammad eva rajanam patīgāheyya, evam eva tesam tasmiṃ yeva āsane virajam vitamalam dhammadcakkhum udapādi yam kiñci samudaya-dhammam sabbam tam nirodhadhamman ti. ||3|| te ditthādhammā pattadhammā viditadhammā pariyogālhadhammā tiṇnavicikicchā vigatakathamkathā vesārajjappattā aparappaccayā satthu sāsane bhagavantam etad avocum : labheyyāma mayam bhante bhagavato santike pabbajjam, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, caratha brahmacariyam sammā dukkhassa antakiriyāyā 'ti. sā 'va tesam āyasmantānam upasampadā ahosi. atha kho bhagavā te bhikkhū dhammiyā kathāya ovadi anusāsi. tesam bhagavatā dhammiyā kathāya ovadiyamānamānam anusāsiyamānamānam anupādāya āsavehi cittāni vimuccīmsu. tena kho pana samayena ekasatthi loke arahanto honti. ||4|| 10 ||

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

khave muttā sabbapāsehi ye dībbā ye ca mānusā. caratha bhikkhave cārikam bahujanahitāya bahujānasukhāya lokānu-kampāya atthāya hitāya sukhāya devamanussānam. mā ekena dve agamittha. desetha bhikkhave dhammam ādikalyāṇam majjhēkalyāṇam pariyośānakalyāṇam sāttham sa-vyāñjanam kevalaparipuṇṇam 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' upasamkami, upasamkamitvā bhagavantam gāthāya ajjhabhāsi :

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

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

Mārakathā niṭṭhitā. ||11||

tena kho pana samayena bhikkhū nānādisā nānājanapadā pabbajjāpekkhe ca upasampadāpekkhe ca ānenti bhagavā ne pabbajessati upasampādēssatiti, tattha bhikkhū c' eva kilmanti pabbajjāpekkhā ca upasampadāpekkhā ca. atha kho bhagavato rahogatassa paṭisallinassa evam cetaso parivitako udapādi : etarahi kho bhikkhū nānādisā nānājanapadā pabbajjāpekkhe ca upasampadāpekkhe ca ānenti bhagavā ne pabbajessati upasampādēssatiti, tattha bhikkhū c' eva kilmanti pabbajjāpekkhā ca upasampadāpekkhā ca. yam nūnāham bhikkhūnaṁ anujāneyyam tumheva dāni bhikkhave tāsu-tāsu disāsu tesu-tesu janapadesu pabbājetha upasampādethā 'ti. ||1|| atha kho bhagavā sāyanhasamayam paṭisallānā vutṭhito etasmīm niḍāne —pa— dhammikathām katvā

bhikkhū āmantesi : idha mayham bhikkhave rahogatassa patisallinassa evam cetaso parivitakko udapādi : etarahi kho bhikkhū nānādisā nānājanapadā pabbajjāpekkhe ca upasampadāpekkhe ca ānenti bhagavā ne pabbajessati upasampādesso tati, tattha bhikkhū c' eva kilamanti pabbajjāpekkhā ca upasampadāpekkhā ca. yam nūnāham bhikkhūnam anujāneyyam tumheva dāni bhikkhave tāsu-tāsu disāsu tesu-tesu janapadesu pabbajetha upasampādethā 'ti. ||2|| anujānāmi bhikkhave tumheva dāni tāsu-tāsu disāsu tesu-tesu janapadesu pabbajetha upasampādetha. evañ ca pana bhikkhave pabbajetabho upasampādetabho: paṭhamam kesamasum ohārāpetvā, kāsāyāni vatthāni acchādāpetvā, ekamsam uttarāsaṅgam kārāpetvā, bhikkhūnam pāde vandāpetvā, ukkuṭikam nisidāpetvā, añjaliṁ paggaṇhāpetvā evam vadehitī vattabho : ||3|| buddham saraṇam gacchāmi, dhammam saraṇam gacchāmi, saṃgham saraṇam gacchāmi, dutiyam pi buddham saraṇam gacchāmi, dutiyam pi dhammam saraṇam gacchāmi, dutiyam pi saṃgham saraṇam gacchāmi, tatiyam pi buddham saraṇam gacchāmi, tatiyam pi dhammam saraṇam gacchāmi, tatiyam pi samgham saraṇam gacchāmiti. anujānāmi bhikkhave imehi tīhi saraṇagamanehi pabbajam 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 vimuttim anupāpuṇātha anuttaram vimuttim sacchikarothā 'ti. ||1|| atha kho Māro pāpimā yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam gāthāya ajjhabhāsi :

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

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

atha kho bhagavā Bārānasiyam yathābhiraṇtam viharitvā  
 yena Uruvelā tena cārikam pakkāmi. atha kho bhagavā  
 maggā okkamma yena aññataro vanasañdo ten' upasamkami,  
 upasamkamitvā tam vanasañdam ajjhogāhetvā aññatarasmiṁ  
 rukkhamūle nisidi. tena kho pana samayena tiṁsamattā  
 Bhaddavaggiyā sahāyakā sapajāpatikā tasmiṁ yeva van-  
 sañde paricārenti. ekassa pajāpati nāhosi, tass' atthāya vesī  
 ānītā ahosi. atha kho sā vesī tesu pamattesu paricārentesu  
 bhaṇḍam ādāya palāyittha. ||1|| atha kho te sahāyakā sahā-  
 yakassa veyyāvaccam karontā tam itthim gavesantā tam va-  
 nasanḍam āhiṇḍantā addasamsu bhagavantam aññatarasmiṁ  
 rukkhamūle nisinnam, disvāna yena bhagavā ten' upasam-  
 kamiṁsu, upasamkamitvā bhagavantam etad avocum: api  
 bhante bhagavā ekam itthim passeyyā 'ti. kim pana vo kumārā  
 itthiyā 'ti. idha mayam bhante tiṁsamattā Bhaddavaggiyā  
 sahāyakā sapajāpatikā imasmim vanasañde paricārayimhā,  
 ekassa pajāpati nāhosi, tass' atthāya vesī ānītā ahosi. atha  
 kho sā bhante vesī amhesu pamattesu paricārentesu bhaṇḍam  
 ādāya palāyittha. tena mayam bhante sahāyakā sahāyakassa  
 veyyāvaccam karontā tam itthim gavesantā imam vanasañ-  
 ḍam āhiṇḍamā 'ti. ||2|| tam kim maññatha vo kumārā, ka-  
 tamam nu kho tumhākam varam, yam vā tumhe itthim ga-  
 veseyyātha yam vā attānam gaveseyyāthā 'ti. etad eva  
 bhante amhākam varam yam mayam attānam gaveseyyāmā  
 'ti. tena hi vo kumārā nisidatha, dhammam vo desessāmīti.  
 evam bhante 'ti kho te Bhaddavaggiyā sahāyakā bhagavan-  
 tam abhivādetvā ekamantam nisidimṣu. ||3|| tesam bhagavā  
 anupubbikatham kathesi seyyath' idam: dānakatham sīla-  
 katham saggakatham kāmānam ādinavām okāram saṅkilesam  
 nekkhamme ānisamsam pakāsesi. yadā te bhagavā aññāsi  
 kallacitte muducitte vinīvaraṇacitte udaggacitte pasannacitte,  
 atha yā buddhānam sāmukkaṇsikā dhammadesanā, tam pa-  
 kāsesi, dukkham samudayaṁ nirodham maggam. seyyathāpi  
 nāma suddham vattham apagatakālakam sammad eva rajaṇam  
 paṭīgaṇheyya, evam eva tesam tasmiṁ yeva āsane virajam  
 vitamalam dhammacakkhum udapādi yam kiñci samudaya-  
 dhammam sabbam tam nirodhadhammam ti. ||4|| te ditṭha-  
 dhammā pattadhammā viditadhammā pariyoḡāhadhammā

tiṇṇaviciκicchā vigataκathāmκathā vesārājjappattā aparap-paccayā satthu sāsane bhagavantam etad avocum : labheyyāma mayam bhante bhagavato santike pabbajjam, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svāk-khāto dhammo, caratha brahmačariyam sammā dukkhassa antakiriyāyā 'ti. sā 'va tesam āyasmantānam upasampadū ahosi. ||5||

Bhaddavaggiyasahāyakānam vatthum niṭṭhi-tam ||14|| dutiyakabhānavāram.

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

chaviñ ca cammañ ca mamsañ ca nhāruñ ca atthiñ ca atthimīñjañ ca tejasā tejam pariyyādiyeyyan ti. ||3|| atha kho bhagavā tathārūpam iddhābhisañkhāram abhisamkharitvā padhūpāsi. atha kho so nāgo makkham asahamāno pajjali. bhagavāpi tejodhātum samāpajjītvā pajjali. ubhinnam sajotibhūtānam agyāgāram adittam viya hoti sampajjalitam sajotibhūtam. atha kho te jaṭilā agyāgāram parivāretvā evam āhamsu: abhirūpo vata bho mahāsamaṇo, nāge na viheṭhisatiti. ||4|| atha kho bhagavā tassā rattiyyā accayena tassa nāgassa anupahacca chaviñ ca cammañ ca mamsañ ca nhāruñ ca atthiñ ca atthimīñjañ ca tejasā tejam pariyyādiyītvā patte pakkhipitvā Uruvelakassapassa jaṭilassa dassesi: ayam te Kassapa nāgo, pariyyādinno assa tejasā tejo 'ti. atha kho Uruvelakassapassa jaṭilassa etad ahosi: mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma cāḍassa nāgarājassa iddhimato āsivisassa ghoravisassa tejasā tejam pariyyādiyissati, na tv eva ca kho arahā yathā ahan ti. ||5||

Nerañjarāyam bhagavā Uruvelakassapam jaṭilam avoca: sace te Kassapa agaru, viharemu aijjuṇho aggisālamhīti. na kho me mahāsamaṇa garu, phāsukāmo 'va tam nivāremi, cāḍ' ettha nāgarājā iddhimā āsiviso ghoraviso, so tam mā vihetheśiti. app eva mam na vihetheyya, iṅgha tvam Kassapa anujānāhi agyāgāran ti. dinnan ti naṇ viditvā asambhito pāvisi bhayamatito. disvā isim paviṭṭham ahiṇāgo dummano padhūpāsi. sumānaso avimano manussanāgo pi tattha padhūpāsi. makkhañ ca asahamāno ahiṇāgo pāvako va pajjali. tejodhātusukusalo manussanāgo pi tattha pajjali. ubhinnam sajotibhūtānam agyāgāram udiccare jaṭilā: abhirūpo vata bho mahāsamaṇo nāge na viheṭhissatiti bhaṇanti. ||6|| atha kho tassā rattiyyā accayena hatā nāgassa acciyo honti, iddhimato pana ṭhitā anekavaṇṇā acciyo honti, nīlā atha lohitikā mañjeṭṭhā pitakā phalikavaṇṇāyo Aṅgirasassa kāye anekavaṇṇā acciyo honti. pattamhi odahitvā ahiṇāgam brāhmaṇassa dassesi: ayam te Kassapa nāgo, pariyyādinno assa tejasā tejo 'ti. atha kho Uruvelakassapo jaṭilo bhagavato iminā iddhipāṭīhāriyena abhippasanno bhagavantam etad avoca: idh' eva mahāsamaṇa vihara, ahan te dhuvabhattenā 'ti. ||7||

pāṭhamam pāṭīhāriyam. ||15||

atha kho bhagavā Uruvelakassapassa jaṭilassa assamassa avidūre aññatarasmiṃ vanasañde vihāsi. atha kho cattāro Mahārājāno abhikkantāya rattiyyā abhikkantavaṇṇā kevalakappam vanasañḍam obhāsetvā yena bhagavā ten' upasamkamīsu, upasamkamitvā bhagavantam abhivādetvā catuddisā atthamsu seyyathāpi mahantā aggikkhandhā. ||1|| atha kho Uruvelakassapo jaṭilo tassā rattiyyā accayena yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam etad avoca : kālo mahāsamaṇa niṭṭhitam bhattam. ke nu kho te mahāsamaṇa abhikkantāya rattiyyā abhikkantavaṇṇā kevalakappam vanasañḍam obhāsetvā yena tvam ten' upasamkamīsu, upasamkamitvā tam abhivādetvā catuddisā atthamsu seyyathāpi mahantā aggikkhandhā 'ti. ete kho Kassapa cattāro Mahārājāno yenāhaṃ ten' upasamkamīsu dhammasavanāyā 'ti. atha kho Uruvelakassapassa jaṭilassa etad ahosi : mahiddhiko kho mahāsamaṇo mahānubhavo, yatra hi nāma cattāro pi Mahārājāno upasamkamissanti dhammasavanāyā, na tv eva ca kho arahā yathā ahan ti. atha kho bhagavā Uruvelakassapassa jaṭilassa bhattam bhūñjitvā tasmin yeva vanasañde vihāsi. ||2||

dutiyakapāṭihāriyam. ||16||

atha kho Sakko devānam indo abhikkantāya rattiyyā abhikkantavaṇṇā kevalakappam vanasañḍam obhāsetvā yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam atthāsi seyyathāpi mahā aggikkhandho, pūrimāhi vaṇṇanibhāhi abhikkantataro ca paññitataro ca. ||1|| atha kho Uruvelakassapo jaṭilo tassā rattiyyā accayena yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam etad avoca : kālo mahāsamaṇa niṭṭhitam bhattam. ko nu kho so mahāsamaṇa abhikkantāya rattiyyā abhikkantavaṇṇā kevalakappam vanasañḍam obhāsetvā yena tvam ten' upasamkami, upasamkamitvā tam abhivādetvā ekamantam atthāsi seyyathāpi mahā aggikkhandho purimāhi vaṇṇanibhāhi abhikkantataro ca paññitataro cā 'ti. eso kho Kassapa Sakko devānam indo yenāhaṃ ten' upasamkami dhammasavanāyā 'ti. atha kho Uruvelakassapassa jaṭilassa etad ahosi : mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma

Sakko pi devânam indo upasamkamissati dhammasavanâya, na tv eva ca kho arahâ yathâ ahan ti. atha kho bhagavâ Uruvelakassapassa jaṭilassa bhattam bhuñjitvâ tasmin yeva vanasande vihâsi. ||2||

tatiyakapâtihâriyam. ||17||

atha kho Brahmâ Sahampati abhikkantâya rattiya abhikkantavaṇṇâ kevalakappam vanasañdam obhâsetvâ yena bhagavâ ten' upasamkami, upasamkamitvâ bhagavantam abhivâdetvâ ekamantam aṭṭhâsi seyyathâpi mahâ aggikkhandho purimâhi vanñanibhâhi abhikkantataro ca pañitataro ca. ||1|| atha kho Uruvelakassapo jaṭilo tassâ rattiya accayena yena bhagavâ ten' upasamkami, upasamkamitvâ bhagavantam etad avoca: kâlo mahâsamaṇa niṭṭhitam bhattam. ko nu kho so mahâsamaṇa abhikkantâya rattiya abhikkantavaṇṇâ kevalakappam vanasañdam obhâsetvâ yena tvam ten' upasamkami, upasamkamitvâ tam abhivâdetvâ ekamantam aṭṭhâsi seyyathâpi mahâ aggikkhandho purimâhi vanñanibhâhi abhikkantataro ca pañitataro câ 'ti. eso kho Kassapa Brahmâ Sahampati yenâham ten' upasamkami dhammasavanâya 'ti. atha kho Uruvelakassapassa jaṭilassa etad ahosi: mahiddhiko kho mahâsamaṇo mahânubhâvo, yatra hi nâma Brahmâpi Sahampati upasamkamissati dhammasavanâya, na tv eva ca kho arahâ yathâ ahan ti. atha kho bhagavâ Uruvelakassapassa jaṭilassa bhattam bhuñjitvâ tasmin yeva vanasande vihâsi. ||2||

catuttha pâtihâriyam. ||18||

tena kho pana samayena Uruvelakassapassa jaṭilassa mahâyañño paccupaṭṭhito hoti kevalakappâ ca Aṅgamagadhâ pahûtam khâdaniyam bhojaniyam âdâya abhikkamitukâmâ honti. atha kho Uruvelakassapassa jaṭilassa etad ahosi: etarahi kho me mahâyañño paccupaṭṭhito kevalakappâ ca Aṅgamagadhâ pahûtam khâdaniyam bhojaniyam âdâya abhikkamissanti. sace mahâsamaṇo mahâjanakâye idhipâtihâriyam karissati, mahâsamaṇassa lâbhasakkâro abhivâḍhissati, mama lâbhasakkâro parihâyissati. aho nûna mahâsamaṇo svâtanâya nâgaccheyyâ 'ti. ||1|| atha kho bhagavâ

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

pañcamam paṭīhāriyam. ||19||

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

ālambitvā uttaratū 'ti. atha kho bhagavato etad ahosi : kimhi nu kho aham pamsukūlam vissajjeyyan ti. atha kho Sakko devānam indo bhagavato cetasā cetoparivitakkam aññāya mahatiṁ silam upanikkhipi idha bhante bhagavā pamsukūlam vissajjetū 'ti. ||2|| atha kho Uruvelakassapo jaṭilo tassā rattiyā accayena yena bhagavā ten' upasampkami, upasampkamitvā bhagavantam etad avoca : kālo mahāsamaṇa, niṭṭhitam bhattam. kiṁ nu kho mahāsamaṇa nāyam pubbe idha pokkharaṇī, sāyam idha pokkharaṇī, na yimā silā pubbe upanikkhittā, ken' imā silā upanikkhittā, na yimassa kakudhassa pubbe sākhā onatā, sāyam sākhā onatā 'ti. ||3|| idha me Kassapa pamsukūlam uppannam ahosi, tassa mayham Kassapa etad ahosi : kattha nu kho aham pamsukūlam dhoweyyan ti. atha kho Kassapa Sakko devānam indo mama cetasā cetoparivitakkam aññāya pāṇinā pokkharaṇīm khanitvā mam etad avoca : idha bhante bhagavā pamsukūlam dhovatū 'ti. sāyam amanussena pāṇinā khanitā pokkharaṇī. tassa mayham Kassapa etad ahosi : kimhi nu kho aham pamsukūlam parimaddeyyan ti. atha kho Kassapa Sakko devānam indo mama cetasā cetoparivitakkam aññāya mahatiṁ silam upanikkhipi idha bhante pamsukūlam parimaddatū 'ti. sāyam amanussena nikkhittā silā. ||4|| tassa mayham Kassapa etad ahosi : kimhi nu kho aham ālambitvā uttareyyan ti. atha kho Kassapa kakudhe adhivatthā devatā mama cetasā cetoparivitakkam aññāya sākham onamesi idha bhante bhagavā ālambitvā uttaratū 'ti. svāyam āharahattho kakudho. tassa mayham Kassapa etad ahosi : kimhi nu kho aham pamsukūlam vissajjeyyan ti. atha kho Sakko devānam indo mama cetasā cetoparivitakkam aññāya mahatiṁ silam upanikkhipi idha bhante bhagavā pamsukūlam vissajjetū 'ti. sāyam amanussena nikkhittā silā 'ti. ||5|| atha kho Uruvelakassapassa jaṭilassa etad ahosi : mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma Sakko devānam indo veyyāvaccaṁ karissati, na tv eva ca kho arahā yathā ahan ti. atha kho bhagavā Uruvelakassapassa jaṭilassa bhattam bhuñjitvā tasmiṁ yeva vanasanę vihāsi. ||6||

atha kho Uruvelakassapo jaṭilo tassā rattiyā accayena yena bhagavā ten' upasampkami, upasampkamitvā bhaga-

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

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

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

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

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

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

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

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

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

bhagavato adhitthānena pañca kaṭṭhasatāni na phāliyimsu, phāliyimsu, aggī na ujjaliṁsu, ujjaliṁsu, na vijjhāyimsu, vijjhāyimsu, pañca mandāmukhisatāni abhinimmini. etena nayena addhuddhapātiḥāriyasahassāni honti. ||24||**20**||

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

dati, gandhesu pi nibbindati, jivhāya pi nibbindati, rasusu pi nibbindati, kāyasmiṃ pi nibbindati, phoṭṭhabbesu pi nibbindati, manasmīm pi nibbindati, dhammesu pi nibbindati, manoviññāṇe pi nibbindati, manosamphasse pi nibbindati, yad idam manosamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā, tasmīm pi nibbindati, nibbindam virajjati, virāgā vimuccati, vimuttasmiṃ vimutt' amhīti nānā hoti, khinā jāti, vusitam brahmacariyam, kataṃ karaniyam, nāparam itthattāyā 'ti pajānātīti. imasmīm ca pana veyyākaraṇasmiṃ bhaññamāne tassa bhikkhusahassassa anupādāya āsavehi cittāni vimuccim̄su. ||4|| ādittapariyāyam niṭṭhitam.  
**॥21॥** Uruvelapāṭihāriyam tatiyakabhānavāram niṭṭhitam.

atha kho bhagavā Gayāsise yathābhīrantam viharitvā yena Rājagaham tena cārikam pakkāmi mahatā bhikkhusaṃghena saddhiṃ bhikkhusahassena sabbeḥ' eva purāṇajaṭilehi. atha kho bhagavā anupubbena cārikam caramāno yena Rājagaham tad avasari. tatra sudam bhagavā Rājagahe viharati Laṭṭhivanuṣṣyāne Supatiṭṭhe cetiye. ||1|| assosi kho rājā Māgadho Šeniyo Bimbisāro: samaṇo khalu bho Gotamo Sakyaputto Sakyakulā pabbajito Rājagaham anupatto Rājagahe viharati Laṭṭhivanuṣṣyāne Supatiṭṭhe cetiye. tam kho pana bhagavantam Gotamam evam kalyāṇo kitti-saddo abhuggato iti pi, so bhagavā araham sammāsam-buddho vijjācaraṇasampanno sugato lokavidū anuttaro puri-sadammasārathi satthā devamanussānam buddho bhagavā, so imam lokam sadevakam samārakam sabrahmakam sassamaṇabrahmaṇīm pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti, so dhammam deseti ādikalyāṇam majjhē-kalyāṇam pariyoṣānakalyāṇam sāttham savyañjanam kevalaparipuṇṇam parisuddham brahmacariyam pakāseti. sādhu kho pana tathārūpānam arahatam dassanam hotīti. ||2|| atha kho rājā Māgadho Šeniyo Bimbisāro dvādasanahutehi Māgadhikehi brāhmaṇagahapatikehi parivuto yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekam-antam nisidi. te pi kho dvādasanahutā Māgadhikā brā-

managahapatikā appekacce bhagavantam abhivādetvā ekamantam nisidimṣu, appekacce bhagavatā saddhim sammodimṣu, sammodanīyam kathaṁ sāraṇīyam vītisāretvā ekamantam nisidimṣu, appekacce yena bhagavā ten' añjalim panāmetvā ekamantam nisidimṣu, appekacce bhagavato santike nāmagottam sāvetvā ekamantam nisidimṣu, apekacce tuṇhibhūtā ekamantam nisidimṣu. ||3|| atha kho tesam dvādasanahutānam Māgadhikānam brāhmaṇagahapatikānam etad ahosi : kim nu kho mahāsamaṇo Uruvelakassape brahmacariyam carati, udāhu Uruvelakassapo mahāsamaṇe brahmacariyam caratīti. atha kho bhagavā tesam dvādasanahutānam Māgadhikānam brāhmaṇagahapatikānam cetasā ceto-parivitakkam aūñāya āyasmantam Uruvelakassapam gāthāya ajjhabhāsi :

kim eva disvā Uruvelavāsi pabāsi aggim kisako vadāno.  
pucchāmi tam Kassapa etam attham, kathaṁ pahinam  
tava aggihuttan ti.]

rūpe ca sadde ca atho rase ca kāmitthiyo cābhivadanti  
yaññā.

etam 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 kāmabhave  
asattam

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

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

tasā cetoparivitakkam aññāya anupubbikatham kathesi seyyath' idam: dānakatham sīlakatham saggakatham kāmānam ādīnavam okāram samkilesam nekkhamme ānisamsam pakāsesi. yadā te bhagavā aññāsi kallacitte muducitte vinīvaraṇacitte udaggacitte pasannacitte, atha yā buddhānam sāmu-kkāmsikā dhammadesanā, tam pakāsesi, dukkham samudayam nirodham maggam. ||7|| seyyathāpi nāma suddham vattham apagatakālakam sammad eva rajaṇam paṭīgaṇheyya, evam eva ekādasanahutānam Māgadhikānam brāhmaṇagaha-patikānam Bimbisārapamukhānam tasmīm yeva sāsane vira-jam vitamalam dhammadacakkhum udapādi yañ kiñci samuda-yadhammañ sabbam tam nirodhadhamman ti, ekanahutam upāsakattam paṭivedesi. ||8|| atha kho rājā Māgadho Seniyo Bimbisāro diṭṭhadhammo pattadhammo viditadhammo pari-yogālhadhammo tiṇṇaviciciccho vigatakathamkatho vesā-rajjappatto aparappaccayo satthu sāsane bhagavantam etad avoca: pubbe me bhante kumārassa sato pañca assāsakā ahesum, te me etarahi samiddhā. pubbe me bhante kumārassa sato etad ahosi: aho vata mañ rajje abhisinčeeyun 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 nikujjitatam vā ukkujjeyya paṭicchannam vā vivareyya mūlhassa vā maggāñ acikkheyya andhakāre vā telapajjotam dhāreyya cakkhumanto rūpāni dakkhīntīti, evam eva bhagavatā anekapariyāyena dhammo pakāsito. es' āham bhante bhagavantam saraṇam gacchāmi dhammañ ca bhikkhusaṁ-ghañ ca, upāsakam mañ bhante bhagavā dhāretu aijatagge pāṇupetam saraṇam gatan ti, adhivāsetu ca me bhante

bhagavā svātanāya bhattam saddhiṃ bhikkhusamghenā 'ti. adhivāsesi bhagavā tunhibhāvena. ||11|| atha kho rājā Māgadho Seniyo Bimbisāro bhagavato adhivāsanam viditvā utthāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi. atha kho rājā Māgadho Seniyo Bimbisāro tassā rattiyā accayena pañītam khādaniyam bhojaniyam paṭiyādāpetvā bhagavato kālam ārocāpesi: kālo bhante, niṭṭhitam bhattan ti. atha kho bhagavā pubbañhasamayan nivāsetvā pattacivaram ādāya Rājagaham pāvisi mahatā bhikkhusamghena saddhiṃ bhikkhusahassena sabbeh' eva purāṇajati-lehi. ||12|| tena kho pana samayena Sakko devānam indo māṇavakavaṇṇam abhinimminītvā buddhapamukhassa bhikkhusamghassa purato-purato gacchati imā gāthāyo giyamāno :

danto dantehi saha purāṇajati-lehi vippamutto vippamuttehi  
siṅgīnikkhasuvanṇo Rājagaham pāvisi bhagavā.||

mutto muttehi saha purāṇajati-lehi vippamutto vippamuttehi

siṅgīnikkhasuvanṇo Rājagaham pāvisi bhagavā.||  
tiṇo tiṇehi saha purāṇajati-lehi vippamutto vippamuttehi  
siṅgīnikkhasuvanṇo Rājagaham pāvisi bhagavā.||

dasavāso dasabalo dasadhammavidū dasabhi c' upeto  
so dasasataparivāro Rājagaham pāvisi bhagavā 'ti. ||13||

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

yo dhiro sabbadhi danto buddho appatipuggalo  
araham sugato loke tassāham paricārako 'ti. ||14||

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

sinnassa kho rañño Māgadhassa Seniyassa Bimbisārassa etad ahosi: kattha nu kho bhagavā vihareyya, yam assa gāmato n' eva avidūre na accāsanne gamanāgamana-sampannam atthikānam-atthikānam manussānam abhikkamaniyam, divā appākiṇṇam rattim appasaddam appanigghosam vijanavātam manussarāhaseyyakam patisallānasāruppan ti. ||16|| atha kho rañño Māgadhassa Seniyassa Bimbisārassa etad ahosi: idam kho amhākam Veļuvanam uyyānam gāmato n' eva avidūre na accāsanne gamanāgamana-sampannam atthikānam-atthikānam manussānam abhikkamaniyam, divā appākiṇṇam, rattim appasaddam appanigghosam vijanavātam manussarāhaseyyakam patisallānasāruppam. yam nūnāham Veļuvanam uyyānam buddhapamukhassa bhikkhusaṁghassa dadeyyan ti. ||17|| atha kho rājā Māgadho Seniyo Bimbisāro sovaṇṇamayam bhiñkāram gahetvā bhagavato onojesi etāham bhante Veļuvanam uyyānam buddhapamukhassa bhikkhusaṁghassa dammīti. paṭīggahesi bhagavā ārāmaṁ. atha kho bhagavā rājānam Māgadham Seniyam Bimbisāram dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā uṭṭhāyāsanā pakkāmi. atha kho bhagavā etasmīm nidāne dhammikatham katvā bhikkhū āmantesi: anujānāmi bhikkhave ārāmaṁ ti. ||18|| 22||

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

ham imam bhikkhum upasamkamitvā puccheyyam : kam 'si tvam āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvam dhammam rocesiti. ||2|| atha kho Sāriputtassa paribbājakassa etad ahosi : akālo kho imam bhikkhum pucchitum, antaragharam pavītho piñdāya carati. yan nūnāham imam bhikkhum piñthito-piñthito anubandheyayam atthikehi upaññatam maggan ti. atha kho āyasmā Assaji Rājagahe piñdāya caritvā piñdapātam ādāya paṭikkami. atha kho Sāriputto paribbājako yenāyasmā Assaji ten' upasamkami, upasamkamitvā āyasmata Assajinā saddhim sammodi, sammodaniyam katham sāraniyam vītisāretvā ekamantam atthāsi, ekamantam thito kho Sāriputto paribbājako āyasmantam Assajim etad avoca : vippassannāni kho te āvuso indriyāni, parisuddho chavivāṇo pariyodāto, kam 'si tvam āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvam dhammam rocesiti. ||3|| atth' āvuso mahāsamaṇo Sakyaputto Sakya-kulā pabbajito, tāham bhagavantam uddissa pabbajito, so ca me bhagavā satthā, tassa cāham bhagavato dhammam rocemīti. kiñvādī panāyasmato satthā kimakkhāyiti. 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 āyasmantam Assajim etad avoca : hotu āvuso, appam vā bahum vā bhāsassu, attham yeva me brūhi, atthen' eva me attho, kiñ kāhasi vyañjanam bahun ti. ||4|| atha kho āyasmā Assaji Sāriputtassa paribbājakassa imam dhammapariyāyam abhāsi :

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

atha kho Sāriputtassa paribbājakassa imam dhammapariyāyam sutvā virajam vitamalam dhammadakkhum udapādi yan kiñci samudayadhammam sabbam tam nirodhadhamman ti. es' eva dhammo yadi tāvad eva paccavyathā padam asokam adittham abbhatitam bahukehi kappanahutehiti. ||5|| atha kho Sāriputto paribbājako yena Moggallāno paribbājako ten' upasamkami. addasa kho Moggallāno paribbājako Sāriputtam paribbājakam dūrato 'va āgacchantam, disvāna Sāri-

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

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

atha kho Moggallānassa paribbājakassa imam dhammapari-

yāyām sutvā virajam vītamalam dhammacakkhum udapādi  
yām kiñci samudayadhammad sabbam tam nirodhadhamman ti. es' eva dhammo yadi tāvad eva paccavyathā padam asokam adiṭṭham abbhatitam bahukehi kappanahutehit. ||10||**23**||

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

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

Āgato kho mahāsamaṇo Magadhānam Giribbajam  
 sabbe Sañjaye netvāna, kam su dāni nayissatiti. ||5||

assosum kho bhikkhū tesam manussānam ujjhāyantānam  
 khīyantānam vipācentānam. atha kho te bhikkhū bhagavato  
 etam attham ārocesum. na bhikkhave so saddo cirām 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 nayissatiti,  
 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 nayissatiti.

bhikkhū te manusse imāya gāthāya paṭicodenti :

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

manussā dhammena kira samañā Sakyaputtiyā nenti no adhammenā 'ti sattāham eva so saddo ahosi, sattāhassa accayena antaradhāyi. ||7||

Sāriputtamoggallānapabbajjā niṭṭhitā. ||24||  
catutthakabhāṇavāram niṭṭhitam.

tena kho pana samayena bhikkhū anupajjhāyakā anovadiyamānā ananusāsiyamānā dunnivatthā duppārutā anākappa-sampannā piṇḍāya caranti. te manussānam bhuñjamānānam upari bhojane pi uttiṭṭhapattam upanāmenti, upari khādaniye pi uttiṭṭhapattam upanāmenti, upari sāyaniye pi uttiṭṭhapattam upanāmenti, upari pāniye pi uttiṭṭhapattam upanāmenti, sāmān sūpam pi odanam pi viññāpetvā bhuñjanti, bhattagge pi uccāsaddā mahāsaddā viharanti. ||1|| manussā ujjhāyanti khīyanti vipācenti : katham hi nāma samañā Sakyaputtiyā 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, sāmān sūpam pi odanam pi viññāpetvā bhuñjissanti, bhattagge pi uccāsaddā mahāsaddā viharissanti, seyyathāpi brāhmaṇā brāhmaṇabhojane 'ti. ||2|| assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam. ye te bhikkhū appicchā santuṭṭhā lajjino kukuccakā sikkhākāmā, te ujjhāyanti khīyanti vipācenti : katham hi nāma bhikkhū dunnivatthā duppārutā anākappa-sampannā piṇḍāya carissanti, manussānam bhuñjamānānam upari bhojane pi uttiṭṭhapattam upanāmessanti, upari khādaniye pi uttiṭṭhapattam upanāmessanti, upari sāyaniye pi uttiṭṭhapattam upanāmessanti, upari pāniye pi uttiṭṭhapattam upanāmessanti, sāmān sūpam pi odanam pi viññāpetvā bhuñjissanti, bhattagge pi uccāsaddā mahāsaddā viharissanti. ||3|| atha kho te bhikkhū bhagavato etam attham ārocesum. atha kho bhagavā etasmīm nidāne etasmīm pakaraṇe bhikkhusamgham sannipātāpetvā bhikkhū paṭipucchi : saccam kira bhikkhave bhikkhū dunnivatthā duppārutā anākappa-sampannā piṇḍāya caranti manussānam bhuñjamānānam

upari bhojane pi uttiṭṭhapattam upanāmenti, upari khādaniye  
 pi uttiṭṭhapattam upanāmenti, upari sāyaniye pi uttiṭṭhapat-  
 tam upanāmenti, upari pāniye pi uttiṭṭhapattam upanāmenti,  
 sāmāṇ sūpam pi odanam pi viññāpetvā bhuñjanti, bhattachge  
 pi uccāsaddā mahāsaddā viharantīti. saccan bhagavā. ||4||  
 vigarahi buddho bhagavā : ananucchaviyam bhikkhave tesam  
 moghapurisānam ananulomikam appaṭirūpam assāmaṇakam  
 akappiyam akaraṇiyam. katham hi nāma te bhikkhave  
 moghapurisā dunnivatthā duppārūtā anākappasampannā  
 piñḍāya carissanti, manussānam bhuñjamānānam upari bho-  
 jane pi uttiṭṭhapattam upanāmessanti upari khādaniye pi  
 uttiṭṭhapattam upanāmessanti, upari sāyaniye pi uttiṭṭha-  
 pattam upanāmessanti, upari pāniye pi uttiṭṭhapattam upanā-  
 messanti, sāmāṇ sūpam pi odanam pi viññāpetvā bhuñjis-  
 anti, bhattachge pi uccāsaddā mahāsaddā viharissanti. n'  
 etam bhikkhave appasannānam vā pasādāya pasannānam vā  
 bhiyyobhāvāya, atha kho tam bhikkhave appasannānañ c'  
 eva appasādāya, pasannānañ ca ekaccānam aññathattāyā  
 'ti. ||5|| atha kho bhagavā te bhikkhū anekapariyāyena viga-  
 rahitvā dubbharatāya dupposatāya mahicchatāya asantuṭṭhiyā  
 saṅgaṇikāya kosajjassa avaṇṇam bhāsitvā anekapariyāyena  
 subharatāya suposatāya appicchassa santuṭṭhassa sallekhassa  
 dhutassa pāsādikassa apacayassa viriyārambhassa vaṇṇam  
 bhāsitvā bhikkhūnam tadanucchavikam tadanulomikam  
 dhammikatham katvā bhikkhū āmantesi : anujānāmi bhi-  
 kkhave upajjhāyam. upajjhāyo bhikkhave saddhivihā-  
 rikamhi puttacittam upaṭṭhāpessati, saddhivihāriko upajjhā-  
 yamhi pitucittam upaṭṭhāpessati. evam te aññamaññam  
 sagāravā sappatissā sabhāgavuttino viharantā imasmim  
 dhammadvinaye vuddhim virūlhim vepullam āpajjissanti. ||6||  
 evañ ca pana bhikkhave upajjhāyo gahetabbo : ekamsam  
 uttarāsaṅgam karitvā pāde vanditvā ukkuṭikam nisiditvā  
 añjalim paggahetvā evam assa vacanīyo : upajjhāyo me  
 bhante hohi, upajjhāyo me bhante hohi, upajjhāyo me  
 bhante hohiti. sāhū 'ti vā, lahū 'ti vā, opāyikan ti vā,  
 paṭirūpan ti vā, pāsādikena sampādēhīti vā kāyena viññā-  
 peti, vācāya viññāpeti, kāyena vācāya viññāpeti, gahito  
 hoti upajjhāyo, na kāyena viññāpeti, na vācāya viññā-

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

saddhivihārikena bhikkhave upajjhāyamhi sammāvattitabbam, tatrāyam sammāvattanā: kālass' eva utthāya upāhanā omuñcītvā ekāmsam uttarāsañgam karitvā danta-kattham dātabbam, mukhodakam dātabbam, āsanam paññāpetabbam. sace yāgu hoti, bhājanam dhovitvā yāgu upanāmetabbā. yāgum pītassa udakam datvā bhājanam pañiggahetvā nīcam katvā sādhukam aparighāmāntena dhovitvā pañisāmetabbam. upajjhāyamhi vuññhite āsanam uddhari-tabbam. sace so deso uklāpo hoti, so deso sammajjitatbo. ||8|| sace upajjhāyo gāmam pavisitukāmo hoti, nivāsanam dātabbam, pañinivāsanam pañiggahetabbam, kāyabandhanam dātabbam, sagunam katvā samghātiyo dātabbā, dhovitvā patto saudako dātabbo. sace upajjhāyo pacchāsamañam ākañkhati, timañdalam pañicchādentena parimañdalam nivāsetvā kāyabandhanam bandhitvā sagunam katvā samghātiyo pārupitvā gañthikam pañmuñcītvā dhovitvā pattam gahetvā upajjhāyassa pacchāsamañena hotabbam. nātidūre gantabbam, na accāsanne gantabbam. pattapariyāpannam pañiggahetabbam. ||9|| na upajjhāyassa bhañamānassa antarārā kathā opātetabbā. upajjhāyo āpattisāmantā bhañamāno nivāretabbo. nivattantena pañhamataram āgantvā āsanam paññāpetabbam, pādodakam pādapītham pādaka-thalikam upanikkhipitabbam, paccuggantvā pattacivaram pañiggahetabbam, pañinivāsanam dātabbam, nivāsanam pañiggahetabbam. sace cīvaram sinnam hoti, muhuttam uñhe otāpetabbam, na ca uñhe cīvaram nidahitabbam. cīvaram samharitabbam. cīvaram samharantena caturañgulam kañnam ussāretvā cīvaram samharitabbam mā majjhe bhañgo ahositi. obhoge kāyabandhanam kātabbam. sace piñḍapāto hoti upajjhāyo ca bhuñjitukāmo hoti, udakam datvā piñḍapāto upanāmetabbo. ||10|| upajjhāyo pāniyena puechitabbo. bhuttāvissa udakam datvā pattam pañiggahetvā nīcam katvā sādhukam aparighāmāntena dhovitvā vodakam katvā muhuttam uñhe otāpetabbo, na ca uñhe patto nidahitabbo. pattacivaram nikkipitabbam. pattam nikkipantena ekena hatthena pattam gahetvā ekena hatthena hetthāmañcam vā

hetthāpītham vā parāmasitvā patto nikhipitabbo, na ca  
 anantarahitāya bhūmiyā patto nikhipitabbo. cīvaraṁ ni-  
 kkipantena ekena hatthena cīvaraṁ gahetvā ekena hatthena  
 cīvaravamsam vā cīvararajjum vā pamajjivtā pārato antam  
 orato bhogam katvā cīvaraṁ nikhipitabbam. upajjhāyamhi  
 vutthite āsanam uddharitabbam, pādodakam pādapiṭham pā-  
 dakathalikam paṭisāmetabbam. sace so deso uklāpo hoti, so  
 deso sammajjitatutto. ||11|| sace upajjhāyo nahāyitukāmo  
 hoti, nahānam paṭiyādetabbam. sace sitena attho hoti, sītam  
 paṭiyādetabbam. sace unheṇa attho hoti, unham paṭiyāde-  
 tabbam. sace upajjhāyo jantāgharam pavisitukāmo hoti,  
 cuṇṇam sannetabbam, mattikā temetabbā, jantāgharapīṭham  
 ādāya upajjhāyassa piṭhitō-piṭhitō gantvā jantāgharapī-  
 ṭham datvā cīvaraṁ paṭiggahetvā ekamantam nikhipi-  
 tabbam, cuṇṇam dātabbam, mattikā dātabbā. sace ussahati,  
 jantāgharam pavisitabbam. jantāgharam pavisantena matti-  
 kāya mukham makkhetvā purato ca pacchato ca paṭicchā-  
 detvā jantāgharam pavisitabbam. ||12|| na there bhikkhū  
 anupakhajja nisiditabbam, na navā bhikkhū āsanena paṭi-  
 bhetabbā. jantāghare upajjhāyassa parikammaṁ kātabbam.  
 jantāgharā nikhamantena jantāgharapīṭham ādāya purato  
 ca pacchato ca paṭicchādetvā jantāgharā nikhamitabbam.  
 udake pi upajjhāyassa parikammaṁ kātabbam. nahātena pa-  
 ṭhamataram uttaritvā attano gattam vodakam katvā nivāsetvā  
 upajjhāyassa gattato udakam pamajjitabbam, nivāsanam dā-  
 tabbam, samghāti dātabbā, jantāgharapīṭham ādāya paṭha-  
 mataram āgantvā āsanam paññāpetabbam, pādodakam pā-  
 dapiṭham pādakathalikam upanikkhipitabbam. upajjhāyo  
 pāniyena pucchitabbo. ||13|| sace uddisāpetukāmo hoti,  
 uddisāpetabbo. sace paripucchitukāmo hoti, paripuchhi-  
 tabbo. yasmin vihāre upajjhāyo viharati, sace so vihāro  
 uklāpo hoti, sace ussahati, sodhetabbo. vihāram sodhentena  
 paṭhamam pattacīvaraṁ nīharitvā ekamantam nikhipi-  
 tabbam. nīśanapaccattharanam nīharitvā ekamantam ni-  
 kkipitabbam. bhisibimbohanam nīharitvā ekamantam ni-  
 kkipitabbam. ||14|| mañco nīcam katvā sādhukam apari-  
 ghamsantena asaṅghāttantena kavātapiṭham nīharitvā eka-  
 mantam nikhipitabbo. pīṭham nīcam katvā sādhukam

aparighamsantena asamghaṭṭantena kavāṭapiṭṭham niharitvā ekamantam nikhipitabbam. mañcapatiḍākā niharitvā ekamantam nikhipitabbā. khelamallako niharitvā ekamantam nikhipitabbo. apassenaphalakanam niharitvā ekamantam nikhipitabbam. bhummattharaṇam yathāpaññattam sallakkhetvā niharitvā ekamantam nikhipitabbam. sace vihāre santānakam hoti, ullokā paṭhamam ohāretabbam. ālokasandhikanṇabhāgā pamajjitabbā. sace gerukaparikammakatā bhitti kaṇṇakitā hoti, colakam temetvā pīletvā pamajjitabbā. sace kālavaṇṇakatā bhūmi kaṇṇakitā hoti, colakam temetvā pīletvā pamajjitabbā. sace akatā hoti bhūmi, udakena parippositvā sammajjitabbā mà vihāro rajena ūhaññiti. saṃkāraṇ vicinitvā ekamantam chaddetabbam. ||15|| bhummattharaṇam otāpetvā sodhetvā pappoṭhetvā atiharitvā yathāpaññattam paññāpetabbam. mañcapatiḍākā otāpetvā pamajjitvā atiharitvā yathāṭṭhāne ṭhapetabbā. mañco otāpetvā sodhetvā pappoṭhetvā nīcam katvā sādhukam aparighamsantena asamghaṭṭantena kavāṭapiṭṭham atiharitvā yathāpaññattam paññāpetabbbo. pīṭham otāpetvā sodhetvā pappoṭhetvā nīcam katvā sādhukam aparighamsantena asamghaṭṭantena kavāṭapiṭṭham atiharitvā yathāpaññattam paññāpetabbam. bhisibimbohanam otāpetvā sodhetvā pappoṭhetvā atiharitvā yathāpaññattam paññāpetabbam. nisidanapaccaṭṭharaṇam otāpetvā sodhetvā pappoṭhetvā atiharitvā yathāpaññattam paññāpetabbam. kheṭṭamallako otāpetvā pamajjivtā atiharitvā yathāṭṭhāne ṭhapetabbbo. apassenaphalakanam otāpetvā pamajjivtā atiharitvā yathāṭṭhāne ṭhapetabbam. ||16|| pattacivaram nikhipitabbam. pattam nikhipantena ekena hatthena pattam gahetvā ekena hatthena heṭṭhāmañcam vā heṭṭhāpiṭṭham vā parāmasitvā patto nikhipitabbo, na ca anantarahitāya bhūmiyā patto nikhipitabbo. cīvaraṇ nikkhipantena ekena hatthena cīvaraṇ gahetvā ekena hatthena cīvaravampsam vā cīvararajjum vā pamajjivtā pārato antam orato bhogam katvā cīvaraṇ nikhipitabbam. ||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 sitakālo hoti, divā vātapānā vivaritabbā, rattim thaketabbā. sace unphakālo hoti, divā vātapānā thaketabbā, rattim vivaritabbā. ||18|| sace parivenam uklāpam hoti, parivenam sammajjitabbam. sace koṭṭhako uklāpō hoti, koṭṭhako sammajjitabbo. sace upatthānasālā uklāpā hoti, upatthānasālā sammajjitabbā. sace aggisālā uklāpā hoti, aggisālā sammajjitabbā. sace vaccakuṭi uklāpā hoti, vaccakuṭi sammajjitabbā. sace pāniyam na hoti, pāniyam upatthāpetabbam. sace paribhojaniyam na hoti, paribhojaniyam upatthāpetabbam. sace ācamanakumbhiyā udakam na hoti, ācamanakumbhiyā udakam āsiñcitabbam. ||19|| sace upajjhāyassa anabhirati uppannā hoti, saddhivihārikena vūpakāsetabbā vūpakāsāpetabbā dhammakathā vāssa kātabbā. sace upajjhāyassa kukkuccam uppannam hoti, saddhivihārikena vinodetabbam vinodāpetabbam dhammakathā vāssa kātabbā. sace upajjhāyassa ditthigatam uppannam hoti, saddhivihārikena vivecetabbam vivecāpetabbam dhammaka-thā vāssa kātabbā. ||20|| sace upajjhāyo garudhammam ajjhāpanno hoti parivāraho, saddhivihārikena ussukkam kātabbam kin ti nu kho samgho upajjhāyassa parivāsam dadeyyā 'ti. sace upajjhāyo mūlāya paṭikassanāraho hoti, saddhivihārikena ussukkam kātabbam kin ti nu kho samgho upajjhāyam mūlāya paṭikasseyyā 'ti. sace upajjhāyo mā-nattāraho hoti, saddhivihārikena ussukkam kātabbam kin ti nu kho samgho upajjhāyassa mānattam dadeyyā 'ti. sace upajjhāyo abbhāraho hoti, saddhivihārikena ussukkam kātabbam kin ti nu kho samgho upajjhāyam abbheyyā 'ti. ||21|| sace samgho upajjhāyassa kamman kattukāmo hoti tajjani-yam vā nissayam vā pabbājaniyam vā paṭisāraṇiyam vā ukkhepaniyam vā, saddhivihārikena ussukkam kātabbam kin ti nu kho samgho upajjhāyassa kamman na kareyya lahu-kāya vā pariñāmeyyā 'ti. katan vā pan'assa hoti samghena kamman tajjaniyam vā nissayam vā pabbājaniyam vā paṭisāraṇiyam vā ukkhepaniyam vā, saddhivihārikena ussukkam kātabbam kin ti nu kho upajjhāyo sammāvatteyya lomam pāteyya netthāram vatteyya, samgho tan kamman paṭipassambheyyā 'ti. ||22|| sace upajjhāyassa cīvaram dhovitabbam hoti, saddhivihārikena dhovitabbam ussukkam vā

kātabbam kin ti nu kho upajjhāyassa cīvaraṁ dhoviyethā 'ti. sace upajjhāyassa cīvaraṁ kātabbam hoti, saddhivihārīkena kātabbam ussukkam vā katabbam kin ti nu kho upajjhāyassa cīvaraṁ kariyethā 'ti. sace upajjhāyassa rajaṇam pacitabbam hoti, saddhivihārīkena pacitabbam ussukkam vā kātabbam kin ti nu kho upajjhāyassa rajaṇam paciyethā 'ti. sace upajjhāyassa cīvaraṁ rajitabbam hoti, saddhivihārīkena rajitabbam ussukkam vā kātabbam kin ti nu kho upajjhāyassa cīvaraṁ rajiyethā 'ti. cīvaraṁ rajantena sādhukam samparivattakam-samparivattakam rajitabbam na ca acchinne theve pakkamitabbam. ||23|| na upajjhāyam anāpucchā ekaccassa patto dātabbo, na ekaccassa patto paṭigga-hetabbo, na ekaccassa cīvaraṁ dātabbam, na ekaccassa cīvaraṁ paṭigga-hetabbam, na ekaccassa parikkhāro dātabbo, na ekaccassa parikkhāro paṭigga-hetabbo, na ekaccassa kesā chedātabbā, na ekaccena kesā chedāpetabbā, na ekaccassa pari-kammam kātabbam, na ekaccena parikammam kārāpetabbam, na ekaccassa veyyāvacco kātabbo, na ekaccena veyyāvacco kārāpetabbo, na ekaccassa pacchāsamaṇena hotabbam, na ekacco pacchāsamaṇo ādātabbo, na ekaccassa piñḍapāto nīharitabbo, na ekaccena piñḍapāto nīharāpetabbo. na upajjhāyam anāpucchā gāmo pavisitabbo, na susānam ganta-bbam, na disā pakkamitabbā. sace upajjhāyo gilāno hoti, yāvajīvam upatṭhātabbo, vuṭṭhanassa āgametabban ti. ||24||

upajjhāyavattam niṭṭhitam. ||25||

upajjhāyena bhikkhave saddhivihārikamhi sammāvatti-bbam, tatrāyam sammāvattanā: upajjhāyena bhikkhave saddhivihārīko samgahetabbo anuggahetabbo uddesena pari-pucchāya ovādena anusāsaniyā. sace upajjhāyassa patto hoti, saddhivihārīkassa patto na hoti, upajjhāyena saddhivihārīkassa patto dātabbo ussukkam vā kātabbam kin ti nu kho saddhivihārīkassa patto uppajjiyethā 'ti. sace upajjhāyassa cīvaraṁ hoti, saddhivihārīkassa cīvaraṁ na hoti, upajjhāyena saddhivihārīkassa cīvaraṁ dātabbam ussukkam vā kātabbam kin ti nu kho saddhivihārīkassa cīvaraṁ uppajjiyethā 'ti. sace upajjhāyassa parikkhāro hoti, saddhivihārīkassa parikkhāro na hoti, upajjhāyena saddhivihārīkassa

parikkhāro dātabbo ussukkam vā kātabbam kin ti nu kho  
 saddhivihārikassa parikkhāro uppajjiyethā 'ti. ||1|| sace  
 saddhivihāriko gilāno hoti, kālass' eva utthāya dantakaṭṭham  
 dātabbam, mukhodakam dātabbam, āsanam paññāpetabbam.  
 sace yāgu hoti, bhājanam dhovitvā yāgu upanāmetabbā.  
 yāgum pītassa udakam datvā bhājanam paṭiggahetvā nicam  
 katvā sādhukam aparighamsantena dhovitvā paṭisāme-  
 tabbam. saddhivihārikamhi vuṭṭhite āsanam uddharitabbam.  
 sace so deso uklāpo hoti, so deso sammajjitatutto. ||2|| sace  
 saddhivihāriko gāmam pavisitukāmo hoti, nivāsanam dā-  
 tabbam, paṭinivāsanam paṭiggahetabbam, kāyabandhanam  
 dātabbam, saguṇam katvā samghātiyo dātabbā, dhovitvā  
 patto saudako dātabbo. ettāvatā nivattissatī āsanam paññā-  
 petabbam, pādodakam pādapīṭham pādakathalikam upani-  
 khipitabbam, paccuggantvā pattacivaram paṭiggahetabbam,  
 paṭinivāsanam dātabbam, nivāsanam paṭiggahetabbam. sace  
 cīvaram sinnam hoti, muhuttam uṇhe otāpetabbam, na ca  
 uṇhe cīvaram nidahitabbam. cīvaram samharitabbam. cīva-  
 ram samharantena caturañgulam kaṇṇam ussāretvā cīvaram  
 samharitabbam mā majhe bhaṅgo ahositi. obhoge kāya-  
 bandhanam kātabbam. sace piṇḍapāto hoti saddhivihāriko  
 ca bhuñjitukāmo hoti, udakam datvā piṇḍapāto upanāme-  
 tabbo. ||3|| saddhivihāriko pāniyena pucchitabbo. bhuttā-  
 vissa udakam datvā pattam paṭiggahetvā nicam katvā sādhu-  
 kam aparighamsantena dhovitvā vodakam katvā muhuttam  
 uṇhe otāpetabbbo, na ca uṇhe patto nidahitabbo. pattaciva-  
 ram nikkipitabbam. pattam nikkipantena ekena hatthena  
 pattam gahetvā ekena hatthena hetṭhāmañcam vā hetṭhā-  
 pīṭham vā parāmasitvā patto nikkipitabbo, na ca ananta-  
 rahitāya bhūmiyā patto nikkipitabbo. cīvaram nikki-  
 pantena ekena hatthena cīvaram gahetvā ekena hatthena  
 cīvaravamsam vā cīvararajjum vā pamajjivtā pārato antam  
 orato bhogam katvā cīvaram nikkipitabbam. saddhivihā-  
 rikamhi vuṭṭhite āsanam uddharitabbam, pādodakam pāda-  
 pīṭham pādakathalikam paṭisāmetabbam. sace so deso uklāpo  
 hoti, so deso sammajjitatutto. ||4|| sace saddhivihāriko nahā-  
 yitukāmo hoti, nahānam paṭiyādetabbam. sace sitena attho  
 hoti, sitam paṭiyādetabbam. sace uṇhena attho hoti, uṇham

patiyādetabbam. sace saddhivihāriko jantāgharam pavisutukāmo hoti, cuṇṇam sannetabbam, mattikā temetabbā, jantāgharapīṭham adāya gantvā jantāgharapīṭham datvā cīvaram paṭiggahetvā ekamantam nikkipitabbam, cuṇṇam dātabbam, mattikā dātabbā. sace ussahati, jantāgharam pavisitabbam. jantāgharam pavisantena mattikāya mukham makkhetvā purato ca pacchato ca paṭicchādetvā jantāgharam pavisitabbam. ||5|| na there bhikkhū anupakhajja nisiditabbam, na navā bhikkhū āsanena paṭibāhetabbā. jantāghare saddhivihārikassa parikammam kātabbam. jantāgharā nikhamantena jantāgharapīṭham adāya purato ca pacchato ca paṭicchādetvā jantāgharā nikhamitabbam. udake pi saddhivihārikassa parikammam kātabbam. nahātena paṭhamataram uttaritvā attano gattam vodakam katvā nivāsetvā saddhivihārikassa gattato udakam pamajjitatbam, nivāsanam dātabbam, saṃghāti dātabbā, jantāgharapīṭham adāya paṭhamataram āgantvā āsanam paññāpetabbam, pādodakam padapiṭham pādakathalikam upanikkhipitabbam. saddhivihāriko pāniyena pucchitabbo. ||6|| yasmin vihāre saddhivihāriko viharati, sace so vihāro uklāpo hoti, sace ussahati, sodhetabbo. vihāram sodhentena paṭhamam pattacīvaram nīharitvā ekamantam nikkipitabbam . . . (=I. 25, 14-19) . . . sace ācamanakumbhiyā udakam na hoti, ācamanakumbhiyā udakam āsiñcitabbam. ||7|| sace saddhivihārikassa anabhirati uppannā hoti, upajjhāyena vūpakāsetabbā vūpakāsapeṭabbā dhammakathā vāssa kātabbā. sace saddhivihārikassa kukuccam uppannam hoti, upajjhāyena vinodetabbam vinoḍāpetabbam dhammakathā vāssa kātabbā. sace saddhivihārikassa diṭṭhigataṁ uppannam hoti, upajjhāyena vivecetabbam vivecāpetabbam dhammakathā vāssa kātabbā. ||8|| sace saddhivihāriko garudhammarūpa jihāpanno hoti parivāsāraho, upajjhāyena ussukkam kātabbam kin ti nu kho saṃgho saddhivihārikassa parivāsam dadeyyā 'ti. sace saddhivihāriko mūlāya paṭikassanāraho hoti, upajjhāyena ussukkam kātabbam kin ti nu kho saṃgho saddhivihārikam mūlāya paṭikasseyyā 'ti. sace saddhivihāriko mānattāraho hoti, upajjhāyena ussukkam kātabbam kin ti nu kho saṃgho saddhivihārikassa mānattam dadeyyā 'ti. sace saddhivihā-

riko abbhānāraho hoti, upajjhāyena ussukkam kātabbam  
 kin ti nu kho samgho saddhivihārikam abbheyyā 'ti. ||9||  
 sace samgho saddhivihārikassa kammapam kattukāmo hoti  
 tajjaniyam vā nissayam vā pabbājaniyam vā paṭisāraniyam  
 vā ukkhepaniyam vā, upajjhāyena ussukkam kātabbam kin  
 ti nu kho samgho saddhivihārikassa kammapam na kareyya  
 lahukāya vā pariṇāmeyyā 'ti. kataṁ vā pan' assa hoti  
 samghena kammapam tajjaniyam vā nissayam vā pabbājaniyam  
 vā paṭisāraniyam vā ukkhepaniyam vā, upajjhāyena ussu-  
 kkam kātabbam kin ti nu kho saddhivihāriko sammāvatteyya  
 lomam pāteyya netthāram vatteyya, samgho tam kammapam  
 paṭippassambheyyā 'ti. ||10|| sace saddhivihārikassa cīvaraṁ  
 dhovitabbam hoti, upajjhāyena ācikkhitabbam evam dho-  
 veyyāsiti, ussukkam vā kātabbam kin ti nu kho saddhivihā-  
 rikassa cīvaraṁ dhoviyethā 'ti. sace saddhivihārikassa  
 cīvaraṁ kātabbam hoti, upajjhāyena ācikkhitabbam evam  
 kareyyāsiti, ussukkam vā kātabbam kin ti nu kho saddhivi-  
 hārikassa cīvaraṁ kariyethā 'ti. sace saddhivihārikassa  
 rajanam pacitabbam hoti, upajjhāyena ācikkhitabbam evam  
 paceyyāsiti, ussukkam vā kātabbam kin ti nu kho saddhivi-  
 hārikassa rajanam paciyethā 'ti. sace saddhivihārikassa  
 cīvaraṁ rajitabbam hoti, upajjhāyena ācikkhitabbam evam  
 rajeyyāsiti, ussukkam vā kātabbam kin ti nu kho saddhivi-  
 hārikassa cīvaraṁ rajiyethā 'ti. cīvaraṁ rajantena sādhukam  
 samparivattakam-samparivattakam rajitabbam na ca acchi-  
 nne theve pakkamitabbam. sace saddhivihāriko gilāno hoti,  
 yāvajivam upaṭṭhātabbo, vuṭṭhānassa āgametabban ti. ||11||  
 saddhivihārikavattam niṭṭhitam. ||26||

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

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

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

tena kho pana samayena aññataro brāhmaṇo bhikkhū upasamkamitvā pabbajjam yāci, tam bhikkhū na icchimsu pabbājetum, so bhikkhūsu pabbajjam alabhamāno kiso ahosi lūkho dubbañño uppāñduppañḍukajāto dhamanisanthatagatto. addasa kho bhagavā tam brāhmaṇam kisan lūkham dubbañnam uppāñduppañḍukajātam dhamanisanthatagattam, disvāna bhikkhū āmantesi : kiñ nu kho so bhikkhave brāhmaṇo kiso lūkho dubbañño uppāñduppañḍukajāto dhamanisanthatagatto 'ti. eso bhante brāhmaṇo bhikkhū upasamkamitvā pabbajjam yāci, tam bhikkhū na icchimsu pabbājetum, so bhikkhūsu pabbajjam alabhamāno kiso lūkho dubbañño uppāñduppañḍukajāto dhamanisanthatagatto 'ti. ||1|| atha kho bhagavā bhikkhū āmantesi : ko nu kho bhikkhave tassa brāhmaṇassa adhikāram saratiti. evam vutte āyasmā Sāriputto bhagavantam etad avoca: ahañ kho bhante tassa brāhmaṇassa adhikāram sarāmīti. kiñ pana tvam Sāriputta tassa brāhmaṇassa adhikāram sarasiti. idha me bhante so brāhmaṇo Rājagāhe piñḍāya carantassa kaṭacchubhikkham dāpesi, imam kho ahañ bhante tassa brāhmaṇassa

adhibhāram sarāmīti. ||2|| sādhu sādhu Sāriputta, kataññuno hi Sāriputta sappurisā katavedino. tena hi tvam Sāriputta tam brāhmaṇam pabbājehi upasampādehīti. kathāham bhante tam brāhmaṇam pabbājemi upasampādemīti. atha kho bhagavā etasmīm pakaraṇe dhammikathaṇ katvā bhikkhū āmantesi : yā sā bhikkhave mayā tīhi saraṇagamanehi upasampadā anuññatā, tāham ajjatagge paṭikkhipāmi. anujānāmi bhikkhave niatticatutthena kammena upasampādetum. ||3|| evañ ca pana bhikkhave upasampādetabbo : vyattena bhikkhunā paṭibalena saṅgho niāpetabbo : suñātu me bhante saṅgho. ayam itthannāmo itthannāmassa āyasmato upasampadāpekkho. yadi saṅghassa pattakallam, saṅgho itthannāmam upasampādeyya itthannāmena upajjhāyena. esā niatti. ||4|| suñātu me bhante saṅgho. ayam itthannāmo itthannāmassa āyasmato upasampadāpekkho. saṅgho itthannāmam upasampādeti itthannāmena upajjhāyena. yassāyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena, so tuṇh' assa, yassa na kkhamati, so bhāseyya. dutiyam pi etam attham vadāmi : suñātu me bhante saṅgho. ayam itthannāmo itthannāmassa āyasmato upasampadāpekkho. saṅgho itthannāmam upasampādeti itthannāmena upajjhāyena. yassāyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena, so tuṇh' assa, yassa na kkhamati, so bhāseyya. upasampanno saṅghena itthannāmo itthannāmena upajjhāyena. khamati saṅghassa, tasmā tuṇhī, evam etam dhārāyāmīti. ||6||**28**

tena kho pana samayena aññataro bhikkhu upasampanna-samanantarā anācāram ācarati. bhikkhū evam āhamsu : mā āvuso evarūpam akāsi, n' etam kappatīti. so evam āha : n' evāham āyasmante yāciṁ upasampādetha man ti, kissa mām tumbe ayācitā upasampāditthā 'ti. bhagavato etam attham

ārocesum. na bhikkhave yācītēna upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassa. anujānāmi bhikkhave yācītēna upasampādetum. ||1|| evañ ca pana bhikkhave yācītabbo. tena upasampadāpekkhena saṅgham upasamkamitvā ekamsam uttarāsaṅgam karitvā bhikkhūnam pāde vanditvā ukkuṭikāṇ nisiditvā añjaliṁ paggahetvā evam assa vacanīyo : saṅgham bhante upasampadam yācāmi, ullumpatu mām bhante saṅgho anukampam upādāya, dutiyam pi yācītabbo — la — tatiyam pi yācītabbo — la —. ||2|| vyatene bhikkhunā paṭibalena saṅgho nāpetabbo : sunātu me bhante saṅgho. ayam itthannāmo itthannāmassa āyasmato upasampadāpekkho. itthannāmo saṅgham upasampadam yācati itthannāmena upajjhāyena. yadi saṅghassa pattakallam, saṅgho itthannāmam upasampādeyya itthannāmena upajjhāyena. esā nātti. ||3|| sunātu me bhante saṅgho. ayam itthannāmo itthannāmassa āyasmato upasampadāpekkho. itthannāmo saṅgham upasampadam yācati itthannāmena upajjhāyena. saṅgho itthannāmam upasampādeti itthannāmena upajjhāyena. yassāyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena, so tuṇh' assa, yassa na kkhamati, so bhāseyya. dutiyam pi etam attham vadāmi — la — tatiyam pi etam attham vadāmi — la —. upasampanno saṅghena itthannāmo itthannāmena upajjhāyena. khamati saṅghassa, tasmā tuṇhi, evam etam dhārayāmīti. ||4|| **29** ||

tena kho pana samayena Rājagahe panītānam bhattānap bhattapatiṭipāti adhiṭhitā hoti. atha kho aññatarassa brāhmaṇassa etad ahosi : ime kho samaṇā Sakyaputtiyā su-khasilā sukhasamācārā, subhojanāni bhuñjitvā nivātesu sayanesu sayanti. yañ nūnāhañ samaṇesu Sakyaputtiyesu pabbajeyyan ti. atha kho so brāhmaṇo bhikkhū upasamkamitvā pabbajam yāci, tam bhikkhū pabbājesum upasampādesum. ||1|| tasmiṁ pabbajite bhattapatiṭipāti khiyittha. bhikkhū evam āha : ehi dāni āvuso piṇḍāya carissāmā 'ti. so evam āha : nāhañ āvuso etamkāraṇā pabbajito piṇḍāya carissāmīti, sace me dassatha bhuñjissāmi, no ce me dassatha vibbhamissāmīti. kim pana tvam āvuso udarassa kāraṇā

pabbajito 'ti. evam āvuso 'ti. ||2|| ye te bhikkhū appicchā, te ujjhāyanti khiyanti vipācenti : katham hi nāma bhikkhu evam svākkhāte dhammavinaye udarassa kāraṇā pabbajissati. te bhikkhū bhagavato etam attham ārocesum. saccam kira tvam bhikkhu udarassa kāraṇā pabbajito 'ti. saccam bhagavā. vigarahi buddho bhagavā. katham hi nāma tvam moghapurisa evam svākkhāte dhammavinaye udarassa kāraṇā pabbajissasi. n' etam moghapurisa appasannānam vā pasādāya pasannānam vā bhiyyobhāvāya. vigarahitvā dhammikathaṁ katvā bkikkhū āmantesi : ||3|| anujānāmi bhikkhave upasampādentena cattāro nissaye ācikkhitum : piñḍiyālopa bhojanam nissāya pabbajjā, tattha te yāvajīvam ussāho karaṇiyo. atirekalābho saṃghabhattam uddesabhattam nimantanaṁ salākabhattam pakkhikam uposathikam pāṭipadikam. paṁsukūlacivaraṁ nissāya pabbajjā, tattha te yāvajīvam ussāho karaṇiyo. atirekalābho khomam kappāsikam koseyyam kambalam sāṇam bhaṅgam. rukkhamūla senāsanam nissāya pabbajjā, tattha te yāvajīvam ussāho karaṇiyo. atirekalābho vihāro ad̄dhayogo pāsādo hammiyam guhā. pūtimutta bhesajjam nissāya pabbajjā, tattha te yāvajīvam ussāho karaṇiyo. atirekalābho sappi navanitam telam madhu phāṇitan ti. ||4|| 30 || upajjhāyavattabhāṇavāram niṭṭhitam pañcamam.

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

detun ti. ||2|| tena kho pana samayena bhikkhū eka-vassāpi duvassāpi saddhivihārikāñ upasampādenti. āyasmāpi Upaseno Vaṅgantaputto ekavasso saddhivihārikāñ upasampādesi. so vassam vuttho duvasso ekavassam saddhivihārikāñ ādāya yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi. āciṇṇam 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 viditvā pucchanti, kālam viditvā na pucchanti, atthasamphitam tathāgatā pucchanti no anatthasamphitam, anatthasamphite setughāto tathāgatānam. dvihi ākārehi buddhā bhagavanto bhikkhū paṭipucchanti, dhammadm vā desessāma, sāvakānam vā sikkhāpadam paññā-pessāmā 'ti. ||4|| atha kho bhagavā āyasmantam Upasenam Vaṅgantaputtam etad avoca: kativasso 'si tvam bhikkhū 'ti. duvasso 'ham bhagavā 'ti. ayam pana bhikkhu kativasso 'ti. ekavasso bhagavā 'ti. kim t' āyam bhikkhu hotīti. saddhivihāriko me bhagavā 'ti. vigarahi buddho bhagavā: an-anucchaviyam moghapurisa ananulomikāñ appaṭirūpam assā-mānakāñ akappiyam akaraniyam. katham hi nāma tvam moghapurisa aññehi ovadiyo anusāsiyo aññam ovaditum anusāsitum maññissasi. atilahum kho tvam moghapurisa bā-hullāya āvatto yad idam gaṇabandhikāñ. 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 upasampā-detun ti. ||5|| tena kho pana samayena bhikkhū dasavass' amhā dasavass' amhā 'ti bālā avyattā upasampādenti, 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 vādampi āropetvā tam yeva titthāyatanaṁ samkami. ||6|| ye te bhikkhū appicchā, te ujjhāyanti khīyanti vipācenti : katham hi nāma bhikkhū dasavass' amhā dasavass' amhā 'ti bālā avyattā upasampādessanti, dissanti upajjhāyā bālā . . . saddhivihārikā paññavanto 'ti. atha kho te bhikkhū bhagavato etam attham ārocesum. saccam kira bhikkhave bhikkhū dasavass' amhā dasavass' amhā 'ti bālā avyattā upasampādentī, 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 pāṭibalena dasavassena vā atirekadasavassena vā upasampādetunti. ||8|| 31||

Tena kho pana samayena bhikkhū upajjhāyesu pakkantesu pi vibhamantesu pi kālamkatesu pi pakkhasamkantesu pi anācariyakā anovadiyamānā ananusāsiyamānā dunnivatthā duppārutā anākappasampannā piṇḍāya caranti, manussānam bhuñjamānānam . . . (= I. 25. 1-4) . . . saccam bhagavā. vigarahitvā dhammikatham katvā bhikkhū āmantesi: anujānāmi bhikkhave ācariyam. ācariyo bhikkhave antevāsi-kamhi puttacittam upaṭṭhāpessati, antevāsiko ācariyamhi pitucittam upaṭṭhāpessati. evam te aññamaññam sagāravā sappatissā sabhāgavuttino viharantā imasmim dhammadvinaye vuddhim virūḍhim vepullam āpajjissanti. anujānāmi bhikkhave dasa vassāni nissāya vatthum, dasavassena nissayaṁ dātum. ||1|| evañ ca pana bhikkhave ācariyo gahetabbo : ekam-sam uttarāsaṅgam karityā pāde vanditvā ukkuṭikam nisiditvā añjalim paggahetvā evam assa vacanīyo : ācariyo me bhante hohi, āyasmato nissāya vacchāmi, ācariyo me bhante hohi, āyasmato nissāya vacchāmi, ācariyo me bhante hohi, 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 kā-  
yena vācāya viññāpeti, na gahito hoti ācariyo. ||2|| antevā-  
sikena bhikkhave ācariyamhi sammāvattitabbam, tatrāyam  
sammāvattanā: kālass' eva utthāya upāhanā omuñcitvā  
ekāmsam uttarāsañgam karitvā dantakaṭṭham dātabbam, mu-  
khodakam dātabbam, āsanam paññāpetabbam. sace yāgu  
hoti, bhājanam dhovitvā yāgu upanāmetabbā. yāgum pi-  
tassa udakam datvā bhājanam paṭiggahetvā nicam katvā  
sādhukam aparighamsantena dhovitvā paṭisāmetabbam . . .  
(= I. 25. 8-24; instead of upajjhāyo, upajjhāyam, etc., read  
ācariyo, ācariyam, etc.; instead of saddhivihārikena read ante-  
vāsikena). . . sace ācariyo gilāno hoti, yāvajivam upaṭṭha-  
tabbo, vutthānassa āgametabban ti. ||3||

ācariyavattam niṭṭhitam. ||32||

ācariyena bhikkhave antevāsikamhi sammāvattitabbam,  
tatrāyam sammāvattanā: ācariyena bhikkhave antevāsi-  
ko samgaḥetabbo anuggaḥetabbo uddesena paripucchāya  
ovādena anusāsaniyā. sace ācariyassa patto hoti, antevāsi-  
kassa patto na hoti, ācariyena antevāsikassa patto dātabbo  
ussukkam vā kātabbam kin ti nu kho antevāsikassa patto  
upajjiyethā 'ti. sace ācariyassa cīvaraṁ . . . (= I. 26. 1-11;  
instead of upajjhāyo, etc., read ācariyo; instead of saddhivihā-  
riko, etc., read antevāsiko) . . . sace antevāsiko gilāno hoti,  
yāvajivam upaṭṭhātabbo, vutthānassa āgametabban ti. ||1||  
antevāsikavattam. ||33|| chaṭṭham bhāṇavāram.

tena kho pana samayena antevāsikā ācariyesu na sammā-  
vattanti . . . (= I. 27. 1-8; instead of ācariyo, etc., read as  
above) . . . apanāmento anatisāro hotiti. ||1|| 34||

tena kho pana samayena bhikkhū dasavass' amhā dasavass'  
amhā 'ti bālāavyattā nissayaṁ denti, dissanti ācariyā bālā,  
antevāsikā paṇḍitā, dissanti ācariyāavyattā, antevāsikā vyattā,  
dissanti ācariyā appassutā, antevāsikā bahussutā, dissanti āca-  
riyā duppaññā, antevāsikā paññavanto. ye te bhikkhū appi-

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

tena kho pana samayena bhikkhū ācariyupajjhāyesu pakkantesu pi vibbhamantesu pi kālamkatesu pi pakkhasamkantesu pi nissayapaṭippassaddhiyo na jānanti. bhagavato etam attham ārocesum. pañc' imā bhikkave nissayapaṭippassaddhiyo upajjhāyamhā : upajjhāyo pakkanto vā hoti vibbhamanto vā kālamkato vā pakkhasamkanto vā, āpatti yeva pañcamī. imā kho bhikkhave pañca nissayapaṭippassaddhiyo upajjhāyamhā. cha yimā bhikkhave nissayapaṭippassaddhiyo ācariyamhā : ācariyo pakkanto vā hoti vibbhamanto vā kālamkato vā pakkhasamkanto vā, āpatti yeva pañcamī, upajjhāyena vā samodhānam gato hoti. imā kho bhikkhave cha nissayapaṭippassaddhiyo ācariyamhā. ||1|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā na upasampādettabam, na nissayo dātabbo, na sāmañero upatṭhāpetabbo : na asekhenā silakkhandhena samannāgato hoti, na asekhenā samādhikkhandhena samannāgato hoti, na asekhenā paññākkhandhena samannāgato hoti, na asekhenā vimuttikhandhena samannāgato hoti, na asekhenā vimuttiñāṇadassanakkhandhena samannāgato hoti. imehi kho bhikkhave pañcahi aṅgehi samannāgatena bhikkhunā na upasampādettabam, na nissayo dātabbo, na sāmañero upatṭhāpetabbo. ||2|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādettabam, nissayo dātabbo, sāmañero upatṭhāpetabbo : asekhenā silakkhandhena samannāgato hoti, . . . asekhenā vimuttiñāṇadassanakkhandhena samannāgato hoti. imehi kho bhikkhave pañcahi aṅgehi samannāgatena

bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upatṭhāpetabbo. ||3|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upatṭhāpetabbo : attanā na asekhe sīlakkhandhe samādapetā, . . . attanā na asekhe vimuttiñāṇadassanakkhandhe samādapetā. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upatṭhāpetabbo. ||4|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upatṭhāpetabbo : attanā asekhe sīlakkhandhe samādapetā, . . . attanā asekhe vimuttiñāṇadassanakkhandhe samannāgato hoti, param asekhe vimuttiñāṇadassanakkhandhe samādapetā. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upatṭhāpetabbo. ||5|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upatṭhāpetabbo : assaddho hoti, ahiriko hoti, anottappi hoti, kusito hoti, mutṭhassati hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upatṭhāpetabbo. ||6|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upatṭhāpetabbo : saddho hoti, hirimā hoti, ottappi hoti, āraddhviriyo hoti, upatṭhitasati hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upatṭhāpetabbo. ||7|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upatṭhāpetabbo : adhisile sīlavipanno hoti, ajjhācāre ācāravipanno hoti, atidiṭṭhiyā diṭṭhivipanno hoti, appassuto hoti, duppañño hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upatṭhāpetabbo. ||8|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampāde-

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

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

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

tṭhāpetabbo : na asekhenā silakkhandhena samannāgato hoti,  
 na asekhenā samādhikkhandhena s. h., na asekhenā paññā-  
 kkhandhena s. h., na asekhenā vimuttikkhandhena s. h., na  
 asekhenā vimuttiñāṇadassanakkhandhena s. h., ûnadasavasso  
 hoti. imehi kho bhikkhave chah' aṅgehi samannāgatena  
 bhikkhunā na upasampādetabbam, na nissayo dātabbo, na  
 sāmanero upatṭhāpetabbo. ||1|| chahi bhikkhave aṅgehi  
 samannāgatena bhikkhunā upasampādetabbam, nissayo dā-  
 tabbo, sāmanero upatṭhāpetabbo : asekhenā silakkhandhena  
 samannāgato hoti, . . . asekheṇa vimuttiñāṇadassanakkhan-  
 dhena s. h., dasavasso vā hoti atirekadasavasso vā. imehi kho  
 bhikkhave chah' aṅgehi samannāgatena bhikkhunā upa-  
 sampādetabbam, nissayo dātabbo, sāmanero upatṭhāpetabbo.  
 ||2|| aparehi pi bhikkhave chah' aṅgehi samannāgatena  
 bhikkhunā na upasampādetabbam, na nissayo dātabbo, na  
 sāmanero upatṭhāpetabbo : attanā na asekhenā silakkhandhe  
 na samannāgato hoti, na param asekhe silakkhandhe samā-  
 dapetā, . . attanā na asekhenā vimuttiñāṇadassanakkhandhe  
 s. h., na param asekhe vimuttiñāṇadassanakkhandhe  
 samādapetā, ûnadasavasso hoti. imehi kho bhikkhave chah'  
 aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na  
 nissayo dātabbo, na sāmanero upatṭhāpetabbo. ||3|| chahi  
 bhikkhave aṅgehi samannāgatena bhikkhunā upasampāde-  
 tabbam, nissayo dātabbo, sāmanero upatṭhāpetabbo : attanā  
 asekhenā silakkhandhena samannāgato hoti, param asekhe  
 silakkhandhe samādapetā, . . attanā asekhenā vimuttiñāṇa-  
 dassanakkhandhena samannāgato hoti, param asekhe vimutti-  
 ñāṇadassanakkhandhe samādapetā, dasavasso vā hoti atire-  
 kadasavasso vā. imehi kho bhikkhave chah' aṅgehi sam-  
 annāgatena bhikkhunā upasampādetabbam, nissayo dā-  
 tabbo, sāmanero upatṭhāpetabbo. ||4|| aparehi pi bhikkhave  
 chah' aṅgehi samannāgatena bhikkhunā na upasampāde-  
 tabbam, na nissayo dātabbo, na sāmanero upatṭhāpetabbo :  
 assaddho hoti, ahiriko hoti, anottappi hoti, kusito hoti,  
 muṭṭhassati hoti, ûnadasavasso hoti. imehi kho bhikkhave  
 chah' aṅgehi samannāgatena bhikkhunā na upasampāde-  
 tabbam, na nissayo dātabbo, na sāmanero upatṭhāpetabbo.  
 ||5|| chahi bhikkhave aṅgehi samannāgatena bhikkhunā

upasampādetabbam, nissayo dātabbo, sāmañero upatṭhāpettabbo: saddho hoti, hirimā hoti, ottappī hoti, āraddhviriyo hoti, upatṭhitasati hoti, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upatṭhāpettabbo. ||6|| aparehi pi bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upatṭhāpettabbo: adhisile sīlavipanno hoti, ajjhācāre ācāravipanno hoti, atiditṭhiyā ditṭhivipanno hoti, appassutto hoti, duppañño hoti, ûnadasavasso hoti. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upatṭhāpettabbo. ||7|| chahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upatṭhāpettabbo: na adhisile sīlavipanno hoti, na ajjhācāre ācāravipanno hoti, na atiditṭhiyā ditṭhivipanno hoti, bahussuto hoti, paññavā hoti, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upatṭhāpettabbo. ||8|| aparehi pi bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upatṭhāpettabbo: na patibalo hoti antevāsim vā saddhivihārim vā gilānam upatṭhātum vā upatṭhāpetum vā, uppannam anabhiratim vūpakāsetum vā vūpakāsāpetum vā, uppannam kukkuccam dhammato vino-detum vā vinodāpetum vā, āpattim na jānāti, āpattiyyā vuṭṭhānam na jānāti, ûnadasavasso hoti. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmañero upatṭhāpettabbo. ||9|| chahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upatṭhāpettabbo: patibalo hoti antevāsim vā saddhivihārim vā gilānam upatṭhātum vā upatṭhāpetum vā, uppannam anabhiratim vūpakāsetum vā vūpakāsāpetum vā, uppannam kukkuccam dhammato vino-detum vā vinodāpetum vā, āpattim jānāti, āpattiyyā vuṭṭhānam jānāti, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmañero upatṭhāpettabbo.

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

upasampādetabbachakkam solasavāram niṭṭhitam. ||37||

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

khamati saṅghassa, tasmā tuṇhi, evam etam dhārayāmīti.  
 ||4|| evam kho bhikkhave aññatitthiyapubbo ārādhako hoti,  
 evam anārādhako. kathañ ca bhikkhave aññatitthiyapubbo  
 anārādhako hoti. idha bhikkhave aññatitthiyapubbo atikā-  
 lena gāmañ pavisati, atidivā paṭikkamati. evam pi bhi-  
 kkhave aññatitthiyapubbo anārādhako hoti. puna ca param  
 bhikkhave aññatitthiyapubbo vesiyāgocaro vā hoti, vidhvā-  
 gocaro vā hoti, thullakumārikagocaro vā hoti, pañḍakagocaro  
 vā hoti, bhikkhunīgocaro vā hoti. evam pi bhikkhave aññatit-  
 thiayapubbo anārādhako hoti. ||5|| puna ca param bhikkhave  
 aññatitthiyapubbo yāni tāni sabrahmacārīnam uccā-  
 vacāni karaṇiyāni, tathā na dakkho hoti, na analaso, na  
 tatrupāyāya vimamsāya samannāgato, na alam kātum, na  
 alam samvidhātum. evam pi bhikkhave aññatitthiyapubbo  
 anārādhako hoti. puna ca param bhikkhave aññatitthiya-  
 pubbo na tibbacchando hoti uddese paripucchāya adhisile  
 adhicitte adhipaññāya. evam pi bhikkhave aññatitthiya-  
 pubbo anārādhako hoti. ||6|| puna ca param bhikkhave  
 aññatitthiyapubbo yassa titthāyatanañ saṅkanto hoti, tassa  
 satthuno tassa ditthiyā tassa khantiyā tassa ruciyā tassa ādā-  
 yassa avanñe bhaññamāne kupito hoti anattamano anabhi-  
 raddho, buddhassa vā dhammassa vā saṅghassa vā avanñe  
 bhaññamāne attamano hoti udaggo abhiraddho, yassa vā  
 pana titthāyatanañ saṅkanto hoti, tassa satthuno tassa ditthi-  
 yā tassa khantiyā tassa ruciyā tassa ādāyassa vanñe bhaññamāne  
 attamano hoti udaggo abhiraddho, buddhassa vā dham-  
 massā vā saṅghassa vā vanñe bhaññamāne kupito hoti  
 anattamano anabhiraddho, idam bhikkhave saṅghātanikam  
 aññatitthiyapubbassa anārādhanīyasmiñ. evam kho bhi-  
 kkhave aññatitthiyapubbo anārādhako hoti, evam anārādhako  
 kho bhikkhave aññatitthiyapubbo āgato na upasampāde-  
 tabbo. ||7|| kathañ ca bhikkhave aññatitthiyapubbo ārā-  
 dhako hoti. idha bhikkhave aññatitthiyapubbo nātikālena  
 gāmañ pavisati, nātidivā paṭikkamati. evam pi bhikkhave  
 aññatitthiyapubbo ārādhako hoti. puna ca param bhikkhave  
 aññatitthiyapubbo na vesiyāgocaro hoti, na vidhvāgo-  
 caro hoti, na thullakumārikagocaro hoti, na pañḍakagocaro  
 hoti, na bhikkhunīgocaro hoti. evam pi bhikkhave añña-

titthiyapubbo ārādhako hoti. ||8|| puna ca param bhikkhave aññatitthiyapubbo yāni tāni sabrahmacārinam uccāvacāni karaṇiyāni, tattha dakkho hoti analaso tatrūpāyāya vimāṇsāya samannāgato, alām kātum, alām saṃvidhātum. evam pi bhikkhave aññatitthiyapubbo ārādhako hoti. puna ca param bhikkhave aññatitthiyapubbo tibbacchando hoti uddeṣe paripucchāya adhisile adhicitte adhipaññāya. evam pi bhikkhave aññatitthiyapubbo ārādhako hoti. ||9|| puna ca param bhikkhave aññatitthiyapubbo yassa titthāyatāna saṃkanto hoti, tassa satthuno tassa diṭṭhiyā tassa khantiyā tassa ruciyā tassa ādāyassa avanṇe bhaññamāne attamano hoti udaggo abhiraddho, buddhassa vā dhammassa vā saṃghassa vā avanṇe bhaññamāne kupito hoti anattamano anabhiraddho, yassa vā pana titthāyatāna saṃkanto hoti, tassa satthuno tassa diṭṭhiyā tassa khantiyā tassa ruciyā tassa ādāyassa vanṇe bhaññamāne kupito hoti anattamano anabhiraddho, buddhassa vā dhammassa vā saṃghassa vā vanṇe bhaññamāne attamano hoti udaggo abhiraddho. idam bhikkhave saṃghātanikam aññatitthiyapubbassa ārādhaniyasmīn. evam kho bhikkhave aññatitthiyapubbo ārādhako hoti. evam ārādhako kho bhikkhave aññatitthiyapubbo āgato upasampādetabbo. ||10|| sace bhikkhave aññatitthiyapubbo naggo āgacchati, upajjhāyamūlakam cīvaraṃ pariyesitabbam. sace acchinna keso āgacchati, saṃgho apaloke-tabbo bhaṇḍukammāya. ye te bhikkhave aggikā jaṭilakā, te āgatā upasampādetabbā, na tesam parivāso dātabbo. tam kissa hetu. kammavādino ete bhikkhave kiriyavādino. sace bhikkhave jātiyā Sākiyo aññatitthiyapubbo āgacchati, so āgato upasampādetabbo, na tassa parivāso dātabbo. imāham bhikkhave nātinam āveniyam parihāram dammiti. ||11||

aññatitthiyapubbakathā. ||38|| sattamam  
bhāṇavāram.

Tena kho pana samayena Magadhesu pañca ābādhā ussannā honti kutṭham gaṇdo kilāso soso apamāro. manussā pañcahi ābādhehi phutṭhā Jivakam Komārabhaccam upasamkamitvā evam vadanti: sādhu no acariya tikičchāhīti. aham kho 'yyo bahukicco bahukaraṇiyō, rājā ca me Māgadho

Seniyo Bimbisāro upaṭṭhātabbo itthāgārañ ca buddhapamukho ca bhikkhusaṅgho, nāham sakkomi tikičchitun ti. sabbam sāpateyyañ ca te ācariya hotu, mayañ ca te dāsā, sādhu no ācariya tikičchāhīti. aham kho 'yo bahukicco bahukaraṇīyo, rājā ca me Māgadho Seniyo Bimbisāro upaṭṭhātabbo itthāgārañ ca buddhapamukho ca bhikkhusaṅgho, nāham sakkomi tikičchitun ti. ||1|| atha kho tesam manussānam etad ahosi: ime kho samanā Sakyaputtiyā sukhasilā sukhāsamācārā subhojanāni bhuñjitvā nivātesu sayanesu sayanti. yañ nūna mayañ samañesu Sakyaputtiyesu pabbajeyyāma, tattha bhikkhū c' eva upaṭṭhahissanti Jivako ca Komārabhacco tikičchissatīti. atha kho te manussā bhikkhū upasamkamitvā pabbajjam yāciñsu, te bhikkhū pabbājesum upasampādesum, te bhikkhū c' eva upaṭṭhahimṣu Jivako ca Komārabhacco tikičchi. ||2|| tena kho pana samayena bhikkhū bahū gilāne bhikkhū upaṭṭhahantā yācanabahulā viññattibahulā viharanti gilānabhāttam detha, gilānupatthākabhattam detha, gilānabhesajjam dethā 'ti. Jivako pi Komārabhacco bahū gilāne bhikkhū tikičchanto aññatarām rājakiccam parihāpesi. ||3|| aññataro puriso pañcahi abādhehi phuṭṭho Jivakam Komārabhaccam upasamkamitvā etad avoca: sādhu mama ācariya tikičchāhīti. aham kho 'yo bahukicco bahukaraṇīyo, rājā ca me Māgadho Seniyo Bimbisāro upaṭṭhātabbo itthāgārañ ca buddhapamukho ca bhikkhusaṅgho, nāham sakkomi tikičchitun ti. sabbam sāpateyyañ ca te ācariya hotu, ahañ ca te dāso, sādhu mama ācariya tikičchāhīti. aham kho 'yo bahukicco bahukaraṇīyo, rājā ca me Māgadho Seniyo Bimbisāro upaṭṭhātabbo itthāgārañ ca buddhapamukho ca bhikkhusaṅgho, nāham sakkomi tikičchitun ti. ||4|| atha kho tassa purisassa etad ahosi: ime kho samanā Sakyaputtiyā sukhasilā sukhāsamācārā subhojanāni bhuñjitvā nivātesu sayanesu sayanti. yañ nūnāham samañesu Sakyaputtiyesu pabbajeyyām, tattha bhikkhū c' eva upaṭṭhahissanti, Jivako ca Komārabhacco tikičchissati, so 'ham arogo vibbhamissāmīti. atha kho so puriso bhikkhū upasamkamitvā pabbajjam yāci, tam bhikkhū pabbājesum upasampādesum, tam bhikkhū c' eva upaṭṭhahimṣu Jivako ca Komārabhacco tikičchi, so arogo vibbhami. addasa kho

Jivako Komārabhacco tam purisam vibbhamantam, disvāna tam purisam etad avoca : nanu tvam ayyo bhikkhūsu pabbajito ahositi. evam ācariyā 'ti. kissa pana tvam ayyo evarūpam akāsiti. atha kho so puriso Jivakassa Komārabhaccassa etam attham ārocesi. ||5|| Jivako Komārabhacco ujjhāyati khīyati vipāceti : katham hi nāma bhaddantā pañcahi abādhehi phuṭṭham pabbājessantiti. atha kho Jivako Komārabhacco yena bhagavā ten' upasamkami, upasamkamityā bhagavantam abhivādetvā ekamantam nisidi. ekamantam nisino kho Jivako Komārabhacco bhagavantam etad avoca : sādu bhante ayyā pañcahi abādhehi phuṭṭham na pabbājeyyun ti. ||6|| atha kho bhagavā Jivakam Komārabhaccam dhammiyā kathāya sandassesi samādapesi samuttejesi sampaham̄sesi. atha kho Jivako Komārabhacco bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampaham̄sito utṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi. atha kho bhagavā etasmīm nidāne etasmīm pakaraṇe dhammikatham katvā bhikkhū āmantesi : na bhikkhave pañcahi abādhehi phuṭṭho pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||7||**39**||

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

nu kho bhaṇe itthannāmo ca itthannāmo ca yodhā na dis-santīti. itthannāmo ca itthannāmo ca sāmi yodhā bhikkhūsu pabbajitā 'ti. senānāyakā mahāmattā ujjhāyanti khīyanti vipācenti: kathām hi nāma samaṇā Sakyaputtiyā rājabhaṭam pabbājessantīti. senānāyakā mahāmattā rāñño Māgadhassa Seniyassa Bimbisārassa etam atthām ārocesum. atha kho rājā Māgadho Seniyo Bimbisāro vohārike mahāmatte pucchi: yo bhaṇe rājabhaṭam pabbājeti, kiṁ so pasavatīti. upajjhā-yassa deva sīsam chedetabbam, anussāvakassa jivhā uddhari-tabbā, gaṇassa upaddhaphāsukā bhañjitabbā 'ti. ||3|| atha kho rājā Māgadho Seniyo Bimbisāro yena bhagavā ten' upa-samkami, upasamkamitvā bhagavantam abhivādetvā ekamantaṁ nisidi. ekamantaṁ nisinno kho rājā Māgadho Seniyo Bimbisāro bhagavantam etad avoca: santi bhante rājāno assaddhā appassannā, te appamattakena pi bhikkhū vihetheyyum. sādu bhante ayyā rājabhaṭam na pabbājeyyun ti. atha kho bhagavā rājānam Māgadham Seniyam Bimbisāram dhammiyā kathāya sandassesi samādapesi samuttejesi sampahāmsesi. atha kho rājā Māgadho Seniyo Bimbisāro bhaga-vatā dhammiyā kathāya sandassito samādapito samuttejito sampahāmsito utthāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi. atha kho bhagavā etasmim nidañne etasmim pakaraṇe dhammadikatham 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 ubbjijjanti pi uttasanti pi palāyanti pi aññena pi gacchanti aññena pi mukham karonti dvāram pi thakenti. manussā ujjhāyanti khīyanti vipācenti: kathām hi nāma samaṇā Sakyaputtiyā dhajabaddham coram pabbājessantīti. assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam. atha kho te bhikkhū bhagavato etam atthām ārocesum. bhagavā bhikkhū āmantesi: na bhikkhave dhajabaddho coro pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||1||**41**||

tena kho pana samayena rāññā Māgadhena Seniyena

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

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

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

tena kho pana samayena aññataro puriso lakkhañhato katadañdakammo bhikkhūsu pabbajito hoti. manussā ujjhāyanti khiyanti vipācenti : katham hi nāma samañā Sakyaputtiyā lakkhañhataṁ katadañdakammam pabbājessantīti. bhagavato etam attham ārocesum. na bhikkhave lakkhañhato katadañdakammo pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||1|| 45 ||

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

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

tena kho pana samayena aññataro kammārabhañdu mātāpitūhi saddhim bhañditvā ārāmam gantvā bhikkhūsu pabbajito hoti. atha kho tassa kammārabhañdusso mātāpititaro tam kammārabhañdum vicinantā ārāmam gantvā bhikkhū pucchim̄su : api bhante evarūpam dārakam passeyyāthā 'ti. bhikkhū ajānām yeva āhamṣu : na jānāmā 'ti, apasam yeva āhamṣu na passāmā 'ti. ||1|| atha kho tassa kammārabhañdusso mātāpititaro tam kammārabhañdum vi-

cinantā bhikkhūsu pabbajitam disvā ujjhāyanti khīyanti vi-pācenti : alajjino ime samañā Sakyaputtiyā dussilā musavā-dino, jānam yeva āhamṣu : na jānāmā 'ti, passam yeva āhamṣu : na passāmā 'ti, ayam dārako bhikkhūsu pabbajito 'ti. assosum kho bhikkhū tassa kammārabhaṇḍussa mātāpi-tunnam ujjhāyantānam khīyantānam vipācentānam. atha kho te bhikkhū bhagavato etam atham ārocesum. anujānā-mi bhikkhave saṅgham apaloketum bhaṇḍukammāyā 'ti. ||2||**48**||

tena kho pana samayena Rājagahe sattarasavaggiyā dārakā sahāyakā honti, Upāli dārako tesam pāmokkho hoti. atha kho Upālissa mātāpitunnam etad ahosi : kena nu kho upāyena Upāli amhākam accayena sukhañ ca jiveyya na ca kilameyyā 'ti. atha kho Upālissa mātāpitunnam etad ahosi : sace kho Upāli lekham sikkheyya, evam kho Upāli amhākam accayena sukhañ ca jiveyya na ca kilameyyā 'ti. atha kho Upālissa mātāpitunnam etad ahosi : sace kho Upāli lekham sikkhissati, aṅguliyo dukkhā bhavissanti. sace kho Upāli gañanam sikkheyya, evam kho Upāli amhākam accayena sukhañ ca jiveyya na ca kilameyyā 'ti. ||1|| atha kho Upālissa mātāpitunnam etad ahosi : sace kho Upāli gañanam sikkhissati, urassa dukkho bhavissati. sace kho Upāli rūpam sikkheyya, evam kho Upāli amhākam accayena sukhañ ca jiveyya na ca kilameyyā 'ti. atha kho Upālissa mātāpi-tunnam etad ahosi : sace kho Upāli rūpam sikkhissati, akkhīni dukkhā bhavissanti. ime kho samañā Sakyaputtiyā su-khasilā sukasamācārā subhojanāni bhuñjitvā nivātesu sayanesu sayanti. sace kho Upāli samañesu Sakyaputtiyesu pabbajeyya, evam kho Upāli amhākam accayena sukhañ ca jiveyya na ca kilameyyā 'ti. ||2|| assosi kho Upāli dārako mātāpitunnam imam kathāsallāpanam. atha kho Upāli dārako yena te dārakā ten' upasamkami, upasamkamitvā te dārake etad avoca : etha mayam ayyo samañesu Sakyaputtiyesu pabbajissāmā 'ti. sace kho tvañ ayyo pabbajissasi, evam mayam pi pabbajissāmā 'ti. atha kho te dārakā ekamekassa mātāpitaro upasamkamitvā etad avocum : anujānātha mañ agārasmā anagāriyam pabbajjāyā 'ti. atha kho tesam dāra-

kānam mātāpitaro sabbe p'ime dārakā samānacchandā kalyā-  
 nādhippāyā 'ti anujāniṁsu. te bhikkhū upasamkamitvā  
 pabbajjam yāciṁsu. te bhikkhū pabbājesum upasampāde-  
 sum. ||3|| te rattiyā paccūsasamayam paccuṭṭhāya rodanti :  
 yāgum detha, bhattam detha, khādaniyam dethā 'ti. bhi-  
 kkhū evam āhamsu : āgametha ávuso yāva vibhāyati. sace  
 yāgu bhavissati, pivissatha, sace bhattam bhavissati, bhuñji-  
 ssatha, sace khādaniyam bhavissati, khādissatha, no ce bha-  
 vissati yāgu vā bhattam vā khādaniyam vā, piṇḍāya caritvā  
 bhuñjissathā 'ti. evam pi kho te bhikkhū bhikkhūhi vucca-  
 mānā rodant' eva : yāgum detha, bhattam detha, khādani-  
 yam dethā 'ti, senāsanam ūhananti pi ummihanti pi. ||4||  
 assosi kho bhagavā rattiyā paccūsasamayam paccuṭṭhāya dā-  
 rakasaddam, sutvāna āyasmantam Ānanda āmantesi :  
 kiṁ nu kho so Ānanda dārakassa saddo 'ti. atha kho āyasmā  
 Ānando bhagavato etam attham ārocesi. saccam kira bhi-  
 kkhave bhikkhū jānam ūnavisativassam puggalam upasampā-  
 dentiti. saccam bhagavā. vigarahi buddho bhagavā : ka-  
 tham hi nāma te bhikkhave moghapurisā jānam ūnavisati-  
 vassam puggalam upasampādessanti. ||5|| ūnavisativasso  
 bhikkhave puggalo akkhamo hoti sītassa uṇhassa jighacchāya  
 pipāsāya dāmsamakasavātātapasirimsapasamphassānam dur-  
 uttānam durāgatānam vacanapathānam uppānānam sārīri-  
 kānam vedanānam dukkhānam tibbānam kharānam kaṭu-  
 kānam asātānam amanāpānam pāñaharānam anadhivāsaka-  
 jātiko hoti. visativasso kho bhikkhave puggalo khamo hoti  
 sītassa uṇhassa . . . pāñaharānam adhivāsakajātiko hoti. n'  
 etam bhikkhave appasannānam vā pasādāya pasannānam vā  
 bhiyyobhāvāya. vigarahitvā dhammikatham katvā bhikkhū  
 āmantesi : na bhikkhave jānam ūnavisativasso puggalo  
 upasampādetabbo. yo upasampādeyya, yathādhammo kāre-  
 tabbo 'ti. ||6|| 49 ||

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

ujjhāyanti khīyanti vipācenti: abrahmacārino ime samanā Sakyaputtiyā, ayam 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 upatthākulaṁ saddhaṁ pasannam ahivātakarogena kālamkataṁ hoti, dve ca dārakā sesā honti, te porāṇakena āciṇṇakappena bhikkhū passitvā upadhāvanti, bhikkhū apasādenti. te bhikkhūhi apasādiyamānā rodanti. atha kho āyasmato Ānandassa etad ahosi: bhagavatā paññattam na ūnapannarasavasso dārako pabbājetabbo 'ti, ime ca dārakā ūnapannarasavassā. kena nu kho upāyena ime dārakā na vinasseyyun ti. atha kho āyasmā Ānando bhagavato etam attham ārocesi. ussahanti pana te Ānanda dārakā kāke uttepetun ti. ussahanti bhagavā 'ti. atha kho bhagavā etasmim nidāne etasmim pakaraṇe dhammikathām katvā bhikkhū āmantesi: anujānami bhikkhave ūnapannarasavassam dārakam kākuṭepakaṁ pabbājetun ti. ||1||51||

tena kho pana samayena āyasmato Upanandassa Sakyaputtassa dve sāmaṇerā honti Kaṇḍako ca Mahako ca, te aññamaññam dūsesum. bhikkhū ujjhāyanti khīyanti vipācenti: kathām hi nāma sāmaṇerā evarūpam anācāram acarissantīti. bhagavato etam attham ārocesum. na bhikkhave ekena dve sāmaṇerā 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: āhundarikā samanānam Sakyaputtiyānam disā andhakārā, na imesam disā pakkhāyantīti. 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 Dakkhināgirīm cārikam pakkamitum. yassā-  
 yasmato attho, so āgacchatū 'ti. evam bhante 'ti kho āyasmā  
 Ānando bhagavato paṭissutvā apāpuranam ādāya anuparive-  
 niyam bhikkhūnam ārocesi : icchat' āvuso bhagavā Dakkhinā-  
 girīm cārikam pakkamitum. yassāyasmato attho, so āga-  
 cchatū 'ti. ||2|| bhikkhū evam āhaṁsu : bhagavatā āvuso  
 Ānanda paññattam dasa vassāni nissāya vatthum, dasa-  
 vassena nissayam dātum. tathā ca no gantabbam bhav-  
 issati, nissayo ca gahetabbo bhavissati, ittarō ca vāso  
 bhavissati, puna ca paccāgantabbam bhavissati, puna ca  
 nissayo gahetabbo bhavissati. sace amhākam ācariyu-  
 pajjhāyā gamissanti, mayam pi gamissāma, no ce amhā-  
 kam ācariyupajjhāyā gamissanti, mayam pi na gamissāma.  
 lahucittakatā no āvuso Ānanda paññāyissatī. ||3|| atha  
 kho bhagavā ogaṇena bhikkhusamghena Dakkhināgirīm cā-  
 rikam pakkāmi. atha kho bhagavā Dakkhināgirismim ya-  
 thābhīrantam viharitvā punad eva Rājagaham paccāgacchi.  
 atha kho bhagavā āyasmantam Ānandam āmantesi : kiṁ nu  
 kho Ānanda tathāgato ogaṇena bhikkhusamghena Dakkhinā-  
 girīm cārikam pakkanto 'ti. atha kho āyasmā Ānando  
 bhagavato etam attham ārocesi. atha kho bhagavā etasmim  
 nidāne etasmim pakaraṇe dhammikathām katvā bhikkhū  
 āmantesi : anujānāmi bhikkhave vyattena bhikkhunā paṭi-  
 balena pañca vassāni nissāya vatthum, avyattena  
 yāvajivam. ||4|| pañcahi bhikkhave aṅgehi samannāgatena  
 bhikkhunā na anissitena vatthabbam : na asekhenā sīla-  
 kkhandhena samannāgato hoti . . . (=I. 36, 2) . . . imehi  
 kho bhikkhave pañcahi aṅgehi samannāgatena bhikkhunā na  
 anissitena vatthabbam. pañcahi bhikkhave aṅgehi samannā-  
 gatena bhikkhunā anissitena vatthabbam : asekhenā . . .  
 (=I. 36, 3) . . . imehi kho bhikkhave pañcahi aṅgehi sa-  
 mannāgatena bhikkhunā anissitena vatthabbam. ||5|| aparehi  
 pi bhikkhave pañcahi aṅgehi samannāgatena bhikkhunā na  
 anissitena vatthabbam : assaddho hoti . . . (=I. 36, 6) . . .  
 imehi kho bhikkhave pañcahi aṅgehi samannāgatena bhi-  
 khunā na anissitena vatthabbam. pañcahi bhikkhave aṅge-  
 hi samannāgatena bhikkhunā anissitena vatthabbam : saddho

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

atha kho bhagavā Rājagahe yathābhīrantam viharitvā yena Kapilavatthu tena cārikam pakkāmi. anupubbena cārikam caramāno yena Kapilavatthu tad avasari. tatra sudam bhagavā Sakkesu viharati Kapilavatthusmim Nigrodhārāme. atha kho bhagavā pubbañhasamayam nivāsetvā pattacivaram ādāya yena Sudhodanassa Sakkassa nivesanam ten' upasamkami, upasamkamitvā paññatte āsane nisidi. atha kho Rāhulamātā devi Rāhula-kumāram etad avoca: eso te Rāhula pitā, gacchassu dāyajjam yācāhiti. ||1|| atha kho Rāhulo kumāro yena bhagavā ten' upasamkami, upasamkamitvā bhagavato purato atthāsi sukhā te samaṇa chāyā 'ti. atha kho bhagavā utthāyāsanā pakkāmi. atha kho Rāhulo kumāro bhagavantam piṭṭhitō-piṭṭhitō anubandhi dāyajjam me samaṇa dehi, dāyajjam me samaṇa dehīti. atha kho bhagavā āyasmantam Sāriputtam āmantesi: tena hi tvam Sāriputta Rāhulakumāram pabbājehīti. kathāham bhante Rāhulakumāram pabbājemīti. ||2|| atha kho bhagavā etasmim nidāne etasmim pakaraṇe dhammikathaṁ katvā bhikkhū āmantesi: anujānāmi bhikkhave tīhi saraṇagamanehi sāmaṇera pabbajjam. evañ ca pana bhikkhave pabbājetabbo: pathamam kesamassum ohārāpetvā kāsāyāni vatthāni acchādāpetvā ekamsam uttarāsaṅgam kārāpetvā bhikkhūnam pāde vandāpetvā ukkuṭikam nisidāpetvā añjaliṁ paggañhāpetvā evam vadehīti vattabbo: buddham saraṇam gacchāmi, dhammam saraṇam gacchāmi, samgham saraṇam gacchāmi, dutiyam pi . . . tatiyam pi buddham saraṇam gacchāmi, tatiyam pi dhammam saraṇam gacchāmi, tatiyam pi samgham saraṇam gacchāmīti. anujānāmi bhikkhave imehi tīhi saraṇagamanehi sāmaṇerapabbajjan ti. ||3|| atha kho āyasmā Sāriputto Rāhulakumāram pabbājesi. atha kho Sudhodano Sakko yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi. ekamantam nisinno kho Sudhodano Sakko bhagavantam etad avoca: ekāham bhante bhagavantam varam yācāmīti. atikkantavarā kho Gotama tathāgatā 'ti. yañ ca bhante kappati yañ ca anavajjan ti. vadehi Gotamā 'ti. ||4|| bhagavati me bhante pabbajite anappakam dukkham ahosi, tathā Nande, adhimattam Rāhule. putta-

pemam bhante chavim chindati, chavim chetvā cammam chindati, cammam chetvā mamsam chindati, mamsam chetvā nhārum chindati, nhārum chetvā atthim chindati, atthim chetvā atthimiñjam āhacca tiṭṭhati. sādhu bhante ayyā ana-nuññātam mātāpitūhi puttam na pabbājeyyūn ti. ||5|| atha kho bhagavā Sudhodanam Sakkam dhammiyā kathāya sandassesi samādapesi samuttejesi sampahāmsesi. atha kho Sudhodano Sakko bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahāmsito utthāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi. atha kho bhagavā etasmīm nidāne etasmīm pakaraṇe dhammikatham katvā bhihkhū āmantesi : na bhikkhave ananuññāto mātāpitūhi putto pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||6|| 54 ||

atha kho bhagavā Kapilavatthusmīm yathābhīrantam vi-haritvā yena Sāvatthi tena cārikam pakkāmi. anupubbe-na cārikam caramāno yena Sāvatthi tad avasari. tatra sudam bhagavā Sāvatthiyam viharati Jetavane Anātha-piṇḍikassa ārāme. tena kho pana samayena āyasmato Sāriputtassa upaṭṭhākakulam āyasmato Sāriputtassa saṅtike dārakam pāhesi imam dārakam thero pabbājetū 'ti. atha kho āyasmato Sāriputtassa etad ahosi : bhagavatā sikkhā-padam paññattam na ekena dve sāmaṇerā upaṭṭhāpetabbā 'ti, ayañ ca me Rāhulo sāmaṇero. katham nu kho mayā paṭipajjitatban ti. bhagavato etam attham ārocesi. anujā-nāmi bhikkhave vyattena bhikkhunā paṭibalena ekena dve sāmaṇere upaṭṭhāpetum, yāvatake vā pana ussahati ovaditum anusāsitum, tāvatake upaṭṭhāpetun ti. ||1|| 55 ||

atha kho sāmaṇerānam etad ahosi : kati nu kho amhākam sikkhāpadāni, kattha ca amhehi sikkhitabban ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave sāmaṇerānam dasa sikkhāpadāni, tesu ca sāmaṇerehi sikkhitum : pāṇa-tipātā veramañi, adinnādānā veramañi, abrahmacariyā veramañi, musāvādā veramañi, surāmerayamajja-pamādaṭṭhānā veramañi, vikālabhojanā veramañi, naccagītavāditavisūkadassanā veramañi, mālā-gandhavilepanadhāraṇamandanavibhūsaṇatthānā

veramañī, uccāsayanamahāsayanā veramañī, jātarū-parajatapaṭiggahaṇā veramañī. anujānāmi bhikkave sāmañerānam imāni dasa sikkhāpadāni, imesu ca sāmañerehi sikkhitun ti. ||1|| 56 ||

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

tena kho pana samayena chabbaggiyā bhikkhū upa-

jjhāye anāpucchā sāmañerānam āvaraṇam karonti. upajjhā-yā gavesanti kathaṁ nu kho amhākam sāmañerā na dissantīti. bhikkhū evam āhaṁsu : chabbaggiyehi āvuso bhikkhūhi āvaraṇam katan ti. upajjhāyā ujjhāyanti khiyanti vipācenti : kathaṁ hi nāma chabbaggiyā bhikkhū amhe anāpucchā amhākam sāmañerānam āvaraṇam karissantīti. bhagavato etam attham ārocesum. na bhikkhave upajjhāye anāpucchā āvaraṇam kātabbam. yo kareyya, āpatti dukkaṭassā 'ti.  
||1||58||

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

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

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

āvuso dūsethā 'ti. hatthibhaṇḍā assabhaṇḍā dūsesum. ||1||  
 te ujjhāyanti khīyanti vipācenti : paṇḍakā ime saṃaṇā Sa-  
 kyaputtiyā, ye pi imesam na paṇḍakā, te pi paṇḍake dūsentī.  
 evam īme sabbeva abrahmacārino 'ti. assosum kho bhi-  
 kkhū hatthibhaṇḍānam assabhaṇḍānam ujjhāyantānam khī-  
 yantānam vipācentānam. atha kho te bhikkhū bhagavato  
 etam attham ārocesum. paṇḍako bhikkhave anupasam-  
 panno na upasampādetabbo, upasampanno nāsetabbo 'ti.  
 ||2||**61**||

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

tena kho pana samayena aññataro nāgo nāgøyoniyā atti-

yati harāyati jīgucchati. atha kho tassa nāgassa etad ahosi : kena nu kho aham upāyena nāgayoniyā ca parimucceyyam khippañ ca manussattam paṭilabheyyan ti. atha kho tassa nāgassa etad ahosi : ime kho samaṇā Sakyaputtiyā dhamma-cārino samacārino brahmacārino saccavādino silavanto kalyāṇadhammā. sace kho aham samaṇesu Sakyaputtiyesu pabbajeyyam, evāham nāgayoniyā ca parimucceyyam khippañ ca manussattam patilabheyyan ti. ||1|| atha kho so nāgo māṇavakavaṇṇena bhikkhū upasamkamitvā pabbajam yāci. tam bhikkhū pabbājesum upasampādesum. tena kho pana samaṇena so nāgo aññatarena bhikkhunā saddhiṃ paccantime vihāre paṭivasati. atha kho so bhikkhu rattiyā paccūsasamayam paccutṭhāya ajjhokāse cañkamati. atha kho so nāgo tassa bhikkhuno nikkhante vissaṭṭho niddam okkami. sabbo vihāro ahiṇā puṇṇo, vātāpānehi bhogā nikkhantā honti. ||2|| atha kho so bhikkhu vihāram pavisissāmīti kavāṭam pañamento addasa sabbam vihāram ahiṇā puṇṇam, vātāpānehi bhoge nikkhante. disvāna bhīto vissaram akāsi. bhikkhū upadhāvitvā tam bhikkhum etad avocum : kissa tvam āvuso vissaram akāsiti. ayaṃ āvuso sabbo vihāro ahiṇā puṇṇo, vātāpānehi bhogā nikkhantā 'ti. atha kho so nāgo tena saddena paṭibujjhītvā sake āsane nisidi. bhikkhū evam āhamsu : ko 'si tvam āvuso 'ti. aham bhante nāgo 'ti. kissa pana tvam āvuso evarūpam akāsiti. atha kho so nāgo bhikkhūnam etam attham ārocesi. bhikkhū bhagavato etam attham ārocesum. ||3|| atha kho bhagavā etasmīm niddāne etasmīm pakaraṇe bhikkhusamgham sannipatpētvā tam nāgam etad avoca : tumhe khv attha nāgā avirūḍhidhammā imasmīm dhammadvinaye. gaccha tvam nāga tatth' eva cātuddase pannarase atṭhamiyā ca pakkhassa uposatham upavasa, evam tvam nāgayoniyā ca parimuccissasi khippañ ca manussattam paṭilabhisasiti. atha kho so nāgo avirūḍhidhammo kirāham imasmīm dhammadvinaye 'ti dukkhī dummano assūni pavattayamāno vissaram karitvā pakkāmi. ||4|| atha kho bhagavā bhikkhū āmantesi : dve 'me bhikkhave paccayā nāgassa sabhāvapātukammāya, yadā ca sajātiyā methunam dhammadam paṭisevati, yadā ca vissaṭṭho niddam okkamati. ime kho bhikkhave dve paccayā nāgassa

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

tena kho pana samayena aññataro māṇavako mātaram jīvitā voropesi. so tena pāpakena kammena atṭiyati harāyati jigucchatī. atha kho tassa māṇavakassa etad ahosi : kena nu kho aham upāyena imassa pāpassa kammassa nikkhantiṁ kareyyan ti. atha kho tassa māṇavakassa etad ahosi : ime kho samañā Sakyaputtiyā dhammacārino sama-cārino brahmacārino saccavādino sīlavanto kalyāṇadhammā. sace kho aham samañesu Sakyaputtiyesu pabbajeyyam, evāham imassa pāpassa kammassa nikkhantiṁ kareyyan ti. ||1|| atha kho so māṇavako bhikkhū upasam̄kamitvā pabbajam yāci. bhikkhū āyasmantam Upālim etad avocum : pubbe pi kho āvuso Upāli nāgo māṇavakavaṇṇena bhikkhūsu pabbajito, iṅghāvuso Upāli imam māṇavakam anuyuñjāhīti. atha kho so māṇavako āyasmatā Upālinā anuyuñjīyamāno etam attham ārocesi. āyasmā Upāli bhikkhūnam etam attham ārocesi. bhikkhū bhagavato etam attham ārocesum. mātughātako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti. ||2||**64**||

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

tena kho pana samayena sambahulā bhikkhū Sāketā Sāvatthim addhānamaggapaṭipannā honti. antarā magge corā nikhamitvā ekacce bhikkhū acchindim̄su, ekacce bhikkhū hanim̄su. Sāvatthiyā rājabhaṭā nikhamitvā ekacce core aggahesum, ekacce corā palāyiṁsu. ye te palāyiṁsu, te bhikkhūsu pabbajim̄su, ye te gahitā, te vadhyā oniyanti. ||1|| addasamsu kho te pabbajitā te core vadhyā oniyamāne, disvāna evam āhamsu : sādhū kho mayam palāyimhā, sacāca mayam gayheyāma, mayam pi evam eva haññeyyā-

mā 'ti. bhikkhū evam āhamṣu: kim pana tumhe āvuso  
akatthā 'ti. attha kho te pabbajitā bhikkhūnam etam  
attham ārocesum. bhikkhū bhagavato etam attham āro-  
cesum. arahanto ete bhikkhave bhikkhū. arahantaghā-  
tako bhikkhave anupasampanno na upasampādetabbo, upa-  
sampanno nāsetabbo 'ti. ||2|| **66**||

tena kho pana samayena sambahulā bhikkhuniyo Sāketā  
Sāvatthim addhānamaggapaṭipannā honti. antarā magge  
corā nikhamitvā ekaccā bhikkhuniyo acchindīmṣu, ekaccā  
bhikkhuniyo dūsesum. Sāvatthiyā rājabhaṭā . . . (=I, 66,  
1. 2) . . . bhikkhū bhagavato etam attham ārocesum. bhi-  
kkhunidūsako bhikkave anupasampanno na upasampā-  
detabbo, upasampanno nāsetabbo. saṃghabhedako bhi-  
kkhave anupasampanno na upasampādetabbo, upasampanno  
nāsetabbo. lohituppādako bhikkhave anupasampanno na  
upasampādetabbo, upasampanno nāsetabbo 'ti. ||1|| **67**||

tena kho pana samayena aññataro ubhatovyañjanako bhi-  
khhūsu pabbajito hoti, so karoti pi kārāpeti pi. bhagavato  
etam attham ārocesum. ubhatovyañjanako bhikkhave  
anupasampanno na upasampādetabbo, upasampanno nāse-  
tabbo 'ti. ||1|| **68**||

tena kho pana samayena bhikkhū anupajjhāyakam upa-  
sampādenti. bhagavato etam attham ārocesum. na bhi-  
kkhave anupajjhāyako upasampādetabbo. yo upasampā-  
deyya, āpatti dukkaṭassā 'ti. ||1|| tena kho pana samayena  
bhikkhū saṃghena upajjhāyena upasampādenti. bhagavato  
etam attham ārocesum. na bhikkhave saṃghena upa-  
jjhāyena upasampādetabbo. yo upasampādeyya, apatti  
dukkaṭassā 'ti. ||2|| tena kho pana samayena bhikkhū ga-  
ṇena upajjhāyena upasampādenti. bhagavato etam attham  
ārocesum. na bhikkhave gaṇena upajjhāyena upasampā-  
detabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||3|| tena  
kho pana samayena bhikkhū pañdakupajjhāyena upasampā-  
denti — gha —, theyyasamvāsakupajjhāyena upasampāden-  
ti, titthiyapakkantakupajjhāyena up., tiracchānagatupajjhā-

yena up., mātughatakupajjhāyena up., pitughātakupajjhāyena up., arahantaghātakupajjhāyena up., bhikkhunidūsakupajjhāyena up., samghabhedakupajjhāyena up., lohituppādakupajjhāyena up. ubhatovyañjanakupajjhāyena upasampādenti. bhagavato etam atthām ārocesum. na bhikkhave paññākupajjhāyena upasampādetabbo, na theyyasamvāsa-kupajjhāyena upasampādetabbo . . . na ubhatovyañjanakupajjhāyena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||4||69||

tena kho pana samayena bhikkhū apattakam upasampādenti. hatthesu piññāya caranti. manussā ujjhāyanti khiyanti vipācenti: seyyathāpi titthiyā 'ti. bhagavato etam atthām ārocesum. na bhikkhave apattako upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||1|| tena kho pana samayena bhikkhū acīvarakam upasampādenti. naggā piññāya caranti. manussā ujjhāyanti khiyanti vipācenti: seyyathāpi titthiyā 'ti. bhagavato etam atthām ārocesum. na bhikkhave acīvara ko upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||2|| tena kho pana samayena bhikkhū apattacīvarakam upasampādenti. naggā hatthesu piññāya caranti. manussā ujjhāyanti khiyanti vipācenti: seyyathāpi titthiyā 'ti. bhagavato etam atthām ārocesum. na bhikkhave apattacīvara ko upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||3|| tena kho pana samayena bhikkhū yācitakena pattena upasampādenti. upasampanne pattam paññiharanti, hatthesu piññāya caranti. manussā ujjhāyanti khiyanti vipācenti: seyyathāpi titthiyā 'ti. bhagavato etam atthām ārocesum. na bhikkhave yācitakena pattena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||4|| tena kho pana samayena bhikkhū yācitakena cīvarena upasampādenti. upasampanne cīvaram paññiharanti, naggā piññāya caranti. manussā ujjhāyanti khiyanti vipācenti: seyyathāpi titthiyā 'ti. bhagavato etam atthām ārocesum. na bhikkhave yācita-kena cīvarena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||5|| tena kho pana samayena bhikkhū yācitakena pattacīvarena upasampādenti. upasampanne pa-

ttacivaram paṭiharanti, naggā hatthesu piṇḍāya caranti. manussā ujjhāyanti khiyanti vipācenti: seyyathāpi titthiyā 'ti. bhagavato etam atthām ārocesum. na bhikkhave yāci-takena pattacivarena upasampādetabbo. yo upasampā-deyya, āpatti dukkaṭassā 'ti. ||6||**70**|| na upasampāde-tabbakavisativāram niṭhitam.

tena kho pana samayena bhikkhū hatthacchinnaṁ pabbā-jenti — gha —, pādacchinnaṁ pabbājenti, hatthapādacchi-nnaṁ p., kaṇṇacchinnaṁ p., nāsacchinnaṁ p., kaṇṇanā-sacchinnaṁ p., aṅgulicchinnaṁ p., aṭacchinnaṁ p., kaṇḍa-racchinnaṁ p., phaṇahatthakam p., khujjam p., vāmanam p., galagaṇḍim p., lakkhaṇāhatam p., kasāhatam p., likhitakam p., sīpadim p., pāparogim p., parisadūsakam p., kāṇam p., kuṇim p., khaṇjam p., pakkhahatam p., chinniriyāpatham p., jarādubbalam p., andham p., mūgam p., badhiram p., andhamūgam p., andhabadhiram p., mūgabadhiram p., andhamūgabadhiram pabbājenti. bhagavato etam atthām ārocesum. ||1|| na bhikkhave hatthacchinno pabbājetabbo, na pādacchinno pabbājetabbo . . . na andhamū-gabadhiro pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||2|| napabbājetabbadvattim̄savāram niṭhitam. ||**71**||

dāyajjabhāṇavāram niṭhitam navamam.

tena kho pana samayena chabbaggyā bhikkhū alajji-naṁ nissayaṁ denti. bhagavato etam atthām ārocesum. na bhikkhave alajjinam nissayo dātabbo. yo dadeyya, āpatti dukkaṭassā 'ti. tena kho pana samayena bhikkhū alajjinam nissāya vasanti, te pi na cirass' eva alajjino honti pā-pbhikkhū. bhagavato etam atthām ārocesum. na bhikkhave alajjinam nissāya vatthabbam. yo vaseyya, āpatti dukkaṭassā 'ti. ||1|| atha kho bhikkhūnam etad ahosi: bhagavatā paññattam na alajjinam nissayo dātabbo, na alajjinam nissāya vatthabban ti. kathaṁ nu kho mayam jāneyyāma lajjim vā alajjim vā 'ti. bhagavato etam atthām ārocesum. anujānāmi bhikkhave catuhapañcāham āgametum yāva bhi-khusabhāgatam jānāmiti. ||2||**72**||

tena kho pana samayena aññataro bhikkhu Kosalesu janapadesu addhānamaggapaṭipanno hoti. atha kho tassa bhikkhuno etad ahosi : bhagavatā paññattam na anissitena vatthabban ti, ahañ c' amhi nissayakaraṇīyo addhānamaggapaṭipanno. katham nu kho mayā paṭipajjitabban ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave addhānamaggapaṭipannena bhikkhunā nissayaṁ alabhamānena anissitena vatthun ti. ||1|| tena kho pana samayena dve bhikkhū Kosalesu janapadesu addhānamaggapaṭipannā honti, te aññataram āvāsam upagacchimśu, tattha eko bhi-kku gilāno hoti. atha kho tassa gilānassa bhikkhuno etad ahosi : bhagavatā paññattam na anissitena vatthabban ti, ahañ c' amhi nissayakaraṇīyo gilāno. katham nu kho mayā paṭipajjitabban ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave gilānena bhikkhunā nissayaṁ alabhamānena anissitena vatthun ti. ||2|| atha kho tassa gilānu-patṭhākassa bhikkhuno etad ahosi : bhagavatā paññattam na anissitena vatthabban ti, ahañ c' amhi nissayakaraṇīyo, ayañ ca bhikkhu gilāno. katham nu kho mayā paṭipajjitabban ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave gilānupaṭṭhākena bhikkhunā nissayaṁ alabhamānena yāciyamānena anissitena vatthun ti. ||3|| tena kho pana samayena aññataro bhikkhu araññe viharati, tassa ca tasmīm senāsane phāsu hoti. atha kho tassa bhikkhuno etad ahosi : bhagavatā paññattam na anissitena vatthabban ti, ahañ c' amhi nissayakaraṇīyo, araññe viharāmi, mayhañ ca imasmīm senāsane phāsu hoti. katham nu kho mayā paṭipajjitabban ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave araññakena bhikkhunā phāsuvihāram sallakkhentena nissayaṁ alabhamānena anissitena vatthum yadā paṭirūpo nissayadāyako ḡacchissati, tassa nissāya vassāmīti. ||4|| 73 ||

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

'ti. bhagavato etam' attham̄ ārocesum. anujānāmi bhikkhave gottena pi anussāvetun ti. ||1|| tena kho pana samayena āyasmato Mahākassapassa dve upasampadāpekkhā honti, te vivadanti : aham paṭhamam̄ upasampajjissāmi, aham paṭhamam̄ upasampajjissāmīti. bhagavato etam attham̄ ārocesum. anujānāmi bhikkhave dve ekānussāvane kātun ti. ||2|| tena kho pana samayena sambahulānam therānam̄ upasampadāpekkhā honti, te vivadanti : aham paṭhamam̄ upasampajjissāmi, aham paṭhamam̄ upasampajjissāmīti. therū evam āhamṣu : handa mayam̄ āvuso sabbeva ekānussāvane karomā 'ti. bhagavato etam attham̄ 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 paññattam̄ na ûnavisativasso puggalo upasampādetabbo 'ti, ahañ c' amhi gabbhaviso. upasampanno nu kho 'mhi na nu kho upasampanno 'ti. bhagavato etam attham̄ ārocesum. yan bhikkhave mātu ku-echismim paṭhamam̄ cittam̄ upannam, paṭhamam viññāṇam pātubhūtam, tadupādāya sā 'v' assa jāti. anujānāmi bhikkhave gabbhavisaṁ upasampādetun ti. ||1||**75**||

tena kho pana samayena upasampannā dissanti kuṭṭhikāpi gaṇḍikāpi kilāsikāpi sosikāpi apamārikāpi. bhagavato etam attham̄ ārocesum. anujānāmi bhikkhave upasampādentena tassa antarāyike dhamme pucchitum. evañ ca pana bhikkhave pucchitabbo : santi te evarūpā abādhā kuṭṭham gaṇḍo kilāso soso apamāro, manusso 'si, puriso 'si, bhujisso 'si, anaño 'si, na 'si rājabhaṭo, anuññāto 'si mātāpitūhi, pari-puṇṇavisativasso 'si, paripuṇṇan te pattacivaram, kiṁnāmo '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 attham̄ ārocesum. anujānāmi bhikkhave paṭhamam̄ anusāsitvā pacchā antarāyi-

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

pekkho. anusittho so mayā. yadi samghassa pattakallam, itthannāmo āgaccheyyā 'ti. āgacchāhīti vattabbo. ekaṁsam uttarāsaṅgam kārāpetvā bhikkhūnam pāde vandāpetvā ukkutikam nisidāpetvā añjalim paggañhāpetvā upasampadam yācāpetabbo : samgham bhante upasampadam yācāmi, ullumpatu mām bhante samgho anukampam upādāya, dutiyam pi bhante . . . , tatiyam pi bhante samgham upasampadam yācāmi, ullumpatu mām bhante samgho anukampam upādāyā 'ti. ||8|| vyattena bhikkhunā paṭibalena samgho niāpetabbo : sunātu me bhante samgho. ayam itthannāmo itthannāmassa āyasmato upasampadāpekkho. yadi samghassa pattakallam, aham itthannāmam antarāyike dhamme puccheyyan ti. sunāsi itthannāma. ayam te saccakālo bhūtakālo. yam jātam tam pucchāmi. santam atthīti vattabbam, asantam n' atthīti vattabbam. santi te evarūpā ābhādhā . . . konāmo te upajjhāyo 'ti. ||9|| vyattena bhikkhunā paṭibalena samgho niāpetabbo : sunātu me bhante samgho. ayam itthannāmo itthannāmassa āyasmato upasampadāpekkho, parisuddho antarāyikehi dhammehi, paripuṇṇ' assa pattacivaram. itthannāmo samgham upasampadam yācati itthannāmena upajjhāyena. yadi samghassa pattakallam, samgho itthannāmam upasampādeyya itthannāmena upajjhāyena. esā natti. ||10|| sunātu me bhante samgho. ayam itthannāmo itthannāmassa āyasmato upasampadāpekkho, parisuddho antarāyikehi dhammehi, paripuṇṇ' assa pattacivaram. itthannāmo samgham upasampadam yācati itthannāmena upajjhāyena. samgho itthannāmam upasampādeti itthannāmena upajjhāyena. yassāyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena, so tuṇh' assa, yassa na kkhamati, so bhāseyya. ||11|| dutiyam pi etam attham vadāmi : sunātu me . . . tatiyam pi etam attham vadāmi : sunātu me . . . yassa na kkhamati, so bhāseyya. upasampanno samghena itthannāmo itthannāmena upajjhāyena. khamati samghassa, ta-smā tuṇhi, evam etam dhārayāmīti. ||12|| **76** || upasampa-dākammam niṭhitam.

tāvad eva chāyā metabbā, utupamāṇam ācikkhitabba, divasabhāgo ācikkhitabbo, samgīti ācikkhi-

tabbā, cattāro nissayā ācikkhitabbā: piṇḍiyālopabhōjanam nissaya pabbajjā, tattha te yāvajivam ussāho karaṇīyo, atirekalābho samghabhattam uddesabhattam nimantanam salākabhattam pakkhikam uposathikam pātipadikam. paṁsukūla cīvaraṁ nissaya pabbajjā, tattha te yāvajivam ussāho karaṇīyo. atirekalābho khomam kappāsikam koseyyam kambalam sāṇam bhaṅgam. rukkhām ulasenāsanam nissaya pabbajjā, tattha te yāvajivam ussāho karaṇīyo. atirekalābho vihāro addhayogo pāsādo hammiyam guhā. pūtimuttāhesajjam nissaya pabbajjā, tattha te yāvajivam ussāho karaṇīyo. atirekalābho sappi navanitam telam madhu phāṇitan ti. ||1||**77**|| cattāro nissayā niṭṭhitā.

Tena kho pana samayena bhikkhū aññataram bhikkhum upasampādetvā ekakam ohāya pakkamīsu. so pacchā eka-ko āgacchanto antarā magge purāṇadutiyikāya samāgacchi. sā evam āha: kiṁ dāni pabbajito 'sti. āma pabbajito 'mhi-  
ti. dullabho kho pabbajitānam methuno dhammo, ehi me-  
thunam dhammam paṭisevā 'ti. so tassā methunam dham-  
mam paṭisevitvā cirena āgamāsi. bhikkhū evam āhamsu:  
kissa tvam āvuso evam ciram akāsiti. ||1|| atha kho so bhi-  
kkhu bhikkhūnam etam attham ārocesi. bhikkhū bhaga-  
vato etam atthan ārocesum. anujānāmi bhikkhave upasam-  
pādetvā dutiyam dātum cattāri ca akaraṇīyāni āci-  
kkhitum: upasampannena bhikkhunā methuno dhammo  
na paṭisevitabbo antamaso tiracchānagatāya pi. yo bhikkhu  
methunam dhammam paṭisevati, assamaṇo hoti asakyaputti-  
yo. seyyathāpi nāma puriso sisacchinno abhabbo tena sarī-  
rabandhanena jīvitum, evam eva bhikkhu methunam dham-  
mam paṭisevitvā assamaṇo hoti asakyaputtiyo, tam te  
yāvajivam akaraṇiyam. ||2|| upasampannena bhikkhunā  
adinnam theyyasamkhātam na ādātabbam antamaso tiṇa-  
salākam upādāya. yo bhikkhu pādām vā pādārahām vā  
atirekapādām vā adinnam theyyasamkhātam ādiyati, assa-  
maṇo hoti asakyaputtiyo. seyyathāpi nāma paṇḍupalāso  
bandhanā pamutto abhabbo harittāya, evam eva bhikkhu  
pādām vā pādārahām vā atirekapādām vā adinnam theyya-  
samkhātam ādiyitvā assamaṇo hoti asakyaputtiyo, tam te

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

cattāri akaraṇiyāni niṭṭhitāni. ||78||

tena kho pana samayena aññataro bhikkhu āpattiya ada-

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

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

Mahākhandhako paṭhamo.

vinayamhi mahatthesu pesalānam sukhāvahē  
niggāhe ca pāpicchānam lajjinam paggahesu ca|  
sāsanādhāraṇe c'eva sabbaññujinagocare  
anaññavisaye kheme supaññatte asaṃsaye|  
khandhake vinaye c'eva parivāre ca mātike  
yathatthakārī kusalo paṭipajjati yoniso.|  
yo gavam na vijānāti na so rakkhati gogānam,  
evam silam ajānanto kim so rakkheyya samvaram.|  
panuṭṭhamhi ca suttante abhidhamme ca tāvade

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

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



khañja-pakkhahatañ c' eva, sacchinnairiyāpatham,  
 jarāndha-mūga-badhirañ, andhamūgañ ca yam tahiñ,|  
 andhabadhirañ yam vuttam, mūgabadhirañ eva ca,  
 andhamūgabadhirañ ca, alajjinañ ca nissayam,|  
 vatthabbañ ca, kataddhānam, yācamānena, pekkhanā,  
 25 âgacchantam, vivadenti, ekupajjhāyena, Kassapo,|  
 dissanti upasampannā âbādhehi ca pīlitā,  
 ananusiṭṭhā vitthāyanti, tatth' eva anusāsanā,|  
 samghe pi ca, atho bālo, asammato ca, ekato,  
 ullumpatupasampadā, nissayo, ekako, tayo 'ti.|  
 imamhi khandhake vatthu ekasatañ bāsattati.|

Mahākhandhake uddānam niṭṭhitam paṭhamam.

## M A H Â V A G G A .

### II.

Tena samayena buddho bhagavā Rājagahe viharati  
Gijjhakūṭe pabbate. tena kho pana samayena aññatitthiyā paribbājakā cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipatitvā dhammaṇī bhāsanti. te manussā upasamkamanti dhammasavanāya. te labhanti aññatitthiyesu paribbājakesu pemaṇī, labhanti pasādaṇī, labhanti aññatitthiyā paribbājakā pakkham. ||1|| atha kho rāñño Māgadhassa Seniyassa Bimbisārassa rahogatassa paṭisallinassa evaṇī cetaso parivitakko udapādi: etarahi kho aññatitthiyā paribbājakā cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipatitvā dhammaṇī bhāsanti. te manussā upasamkamanti dhammasavanāya. te labhanti aññatitthiyesu paribbājakesu pemaṇī, labhanti pasādaṇī, labhanti aññatitthiyā paribbājakā pakkham. yam nūna ayyāpi cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipateyyun ti. ||2|| atha kho rājā Māgadho Seniyo Bimbisāro yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantaṇī nisidi. ekamantaṇī nisinno kho rājā Māgadho Seniyo Bimbisāro bhagavantam etad avoca: idha mayhaṇī bhante rahogatassa paṭisallinassa evaṇī cetaso parivitakko udapādi: etarahi kho aññatitthiyā paribbājakā . . . aṭṭhamiyā ca pakkhassa sannipateyyun ti. sādhu bhante ayyāpi cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipateyyun ti. ||3|| atha kho bhagavā rājānāṇī Māgadham Seniyaṇī Bimbisāram dhammiyā kathāya sandassesi samādapesi samuttejesi sampahamsesi. atha kho rājā Māgadho Seniyo Bimbisāro bhagavatā dhammiyā kathāya sandassito samādāpito samuttejito sampahamsito uṭṭhāyāsanā bhagavantam

abhibhādetvā padakkhiṇam katvā pakkāmi. atha kho bhagavā etasmīm nidāne etasminī pakaraṇe dhammikathām katvā bhikkhū āmantesi: anujānāmi bhikkhave cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipatitun ti.  
||4||1||

tena kho pana samayena bhikkhū bhagavatā anuññātam cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipatitun ti te cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipatitvā tuṇhī nisidanti. te manussā upasamkamanti dhammasavanāya. te ujjhāyanti khīyanti vipācenti: kathaṁ hi nāma samaṇā Sakyaputtiyā cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipatitvā tuṇhī nisidissanti seyyathāpi mūgasūkarā. nanu nāma sannipatitehi dhammo bhāsitabbo 'ti. assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam. atha kho te bhikkhū bhagavato etam atthām ārocesum. atha kho bhagavā etasmīm nidāne etasmīm pakaraṇe dhammikathām katvā bhikkhū āmantesi: anujānāmi bhikkhave cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipatitvā dhammām bhāsitun ti. ||1||2||

atha kho bhagavato rahogatassa paṭisallinassa evam cetaso parivitakko udapādi: yam nūnāham yāni mayā bhikkhūnam paññattāni sikkhāpadāni tāni nesam pātimokkhuddesam anujāneyyam, so nesam bhavissati uposathakamman ti. ||1|| atha kho bhagavā sāyaṇhasamayam paṭisallānā vūṭhito etasmīm nidāne etasmīm pakaraṇe dhammikathām katvā bhikkhū āmantesi: idha mayham bhikkhave rahogatassa paṭisallinassa evam cetaso parivitakko udapādi: yam nūnāham yāni mayā bhikkhūnam paññattāni sikkhāpadāni tāni nesam pātimokkhuddesam anujāneyyam, so nesam bhavissati uposathakamman ti. anujānāmi bhikkhave pātimokkham uddisitum. ||2|| evañ ca pana bhikkhave uddisitabbam: vyattena bhikkhunā paṭibalena saṅgho niāpetabbo: sunātu me bhante saṅgho. ajj' uposatho pannaraso. yadi saṅghassa patta-kallam, saṅgho uposatham kareyya pātimokkham uddiseyya. kim saṅghassa pubbakiccam pārisuddhim āyasmanto

ārocetha. pātimokkham uddisissāmi, tam sabbeva santā sādhukam suñoma manasikaroma. yassa siyā āpatti, so āvikareyya, asantiyā āpattiyā tuñhī bhavitabbam, tuñhibhāvena kho panāyasmante parisuddhā 'ti vedissāmi. yathā kho pana paccekapuñthassa veyyākarañam hoti, evam eva evarūpāya parisāya yāvatatiyam anussāvitam hoti. yo pana bhikkhu yāvatatiyam anussāviyamāne saramāno santim āpattim nāvikareyya, sampajānamusāvād' assa hoti. sampajānamusāvādo kho panāyasmanto antarāyiko dhammo vutto bhagavatā. tasmā saramānena bhikkhunā āpannena visuddhāpekkhena santī āpatti āvikātabbā, āvikatā hi 'ssa phāsu hotiti. ||3|| pātimokkhan ti ādim etam, mukham etam, pamukham etam kusalānam dhammānam, tena vuccati pātimokkhan ti. āyasmanto 'ti piyavacanam etam, garuvacanam etam, sagārava-sappatissādhivacanam etam āyasmanto 'ti. uddisissāmiti ācikkhissāmi desessāmi paññāpessāmi paññhapessāmi vivārissāmi vibhajissāmi uttānikarissāmi pakāsessāmi. tan ti pātimokkham vuccati. sabbeva santā 'ti yāvatikā tassā parisāya therā ca navā ca majjhimā ca, ete vuccanti sabbeva santā 'ti. sādhukam suñomā 'ti atthikatvā manasikatvā sabbam cetasa samannāharāma. manasikromā 'ti ekaggacittā avikkhittacittā avisāhaṭacittā nisāmema. ||4|| yassa siyā āpattitī therassa vā navassa vā majjhimassa vā pañca-nnam vā āpattikkhandhānam aññatarā āpatti sattannam vā āpattikkhandhānam aññatarā āpatti. so āvikareyyā 'ti so deseyya, so vivareyya, so uttānikareyya, so pakāseyya sam-ghamajjhe vā gañamajjhe vā ekapuggale vā. asanti nāma āpatti anajjhāpannā vā hoti āpajjitvā vā vuññhitā. tuñhī bhavitabban ti adhivāsetabbam, na vyāhātabbam. parisuddhā 'ti vedissāmiti jānissāmi dhāressāmi. ||5|| yathā kho pana paccekapuñthassa veyyākarañam hotiti yathā eko eko puñño vyākareyya, evam eva tassā parisāya jānitabbañ mam puechatiti. evarūpā nāma parisā bhikkhuparisā vuccati. yāvatatiyam anussāvitam hotiti sakim pi anussāvitam hoti dutiyam pi anussāvitam hoti tatiyam pi anussāvitam hoti. saramāno 'ti jānamāno sañjānamāno. santi nāma āpatti ajjhāpannā vā hoti āpajjitvā vā avuññhitā. nāvikareyyā 'ti na deseyya na vivareyya na uttānikareyya na pakāseyya

saṅghamajjhe vā gaṇamajjhe vā ekapuggale vā. || 6 || sampajānamusāvād' assa hotiti, sampajānamusāvādo kiṁ hoti. dukkaṭam hoti, antarāyiko dhammo vutto bhagavatā 'ti. kissa antarāyiko. paṭhamassa jhānassa adhigamāya antarāyiko, dutiyassa jhānassa adhigamāya antarāyiko, tatiyassa jhānassa adhigamāya antarāyiko, catutthassa jhānassa adhigamāya antarāyiko, jhānānam vimokkhānam samādhinām samāpattinām nekkhammānam nissaraṇānam pāvivekānam kusalānam dhammānam adhigamāya antarāyiko. tasmā 'ti tamkāraṇā. saramānenā 'ti jānamānenā sañjhānamānenā. visuddhāpekkhenā 'ti vuṭṭhātukāmena visujjhitukāmena. || 7 || santī nāma āpatti ajjhāpannā vā hoti āpajjivā vā avuṭṭhitā. āvikātabbā 'ti āvikātabbā saṅghamajjhe vā gaṇamajjhe vā ekapuggale vā. āvikatā hi 'ssa phāsu hotiti, kissa phāsu hoti. paṭhamassa jhānassa adhigamāya phāsu hoti, dutiyassa jhānassa adhigamāya phāsu hoti, tatiyassa jhānassa adhigamāya phāsu hoti, catutthassa jhānassa adhigamāya phāsu hoti, jhānānam vimokkhānam samādhinām samāpattinām nekkhammānam nissaraṇānam pāvivekānam kusalānam dhammānam adhigamāya phāsu hotiti. || 8 || 3 ||

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

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

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

atha kho bhikkhūnam etad ahosi: bhagavatā paññattam ettvatā sāmaggi yāvatā ekāvāso 'ti. kittāvatā nu kho ekāvāso hotiti. bhagavato etam attham ārocesum. anujānāmi bhikkhave sīmā sammannitum. evañ ca pana bhikkhave sammannitabbā: pathamā nimirittā kittetabbā, pabbatanimittam, pāsāṇanimittam, vananimittam, rukkhanimittam, magganimittam, vammikanimittam, nadinimittam, udakanimittam. nimiritte kittetvā vyatthena bhikkhunā paṭibalena saṅgho niāpetabbo: suñātu me bhante saṅgho. yāvatā samantā nimirittā kittitā, yadi saṅghassa pattakallam, saṅgho etehi nimirtehi sīmā sammanneyya samānasamvāsam ekuposatham. esā niatti. ||1|| suñātu me bhante saṅgho. yāvatā samantā nimirittā kittitā, saṅgho etehi nimirtehi sīmā sammannati samānasamvāsam ekuposatham. yassāyasmato khamati etehi nimirtehi sīmāya sammuti samānasamvāsāya ekuposathāya, so tuñh' assa, yassa na kkhamati, so bhāseyya. sammata sīmā samghena etehi nimirtehi samānasamvāsā eku posathā. khamati saṅghassa, tasmā tuñhī, evam etam dhārayāmiti. ||2|| 6 ||

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

tena kho pana samayena bhikkhū anupariveniyam pāti-

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

tena kho pana samayena aññatarasmiñ avāse atikhuddakam uposathāgāram sammatañ hoti. tadah' uposathe mahā bhikkhusamgho sannipatito hoti. bhikkhū asammata�a bhūmiyā nisinnā pātimokkham assosum. atha kho tesam bhikkhūnam etad ahosi : bhagavatā paññattam uposathāgāram

sammannitvā uposatho kātabbo 'ti, mayañ ca asammatāya bhūmiyā nisinnā pātimokkham assosumhā. kato nu kho amhākam uposatho akato nu kho 'ti. bhagavato etam attham ārocesum. sammatāya vā bhikkhave bhūmiyā nisinnā asammatāya vā, yato pātimokkham suñāti, kato 'v' ass' uposatho. ||1|| tena hi bhikkhave sañgho yāvamahantam uposathapamukham sammannatu. evañ ca pana bhikkhave sammannitbam: pañhamam nimittā kittetabbā. nimitte kittetvā vyattena bhikkhunā pañibalena sañgho nāpetabbo: suñātu me bhante sañgho. yāvatā samantā nimittā kittitā, yadi sañghassa pattakallam, sañgho etehi nimittehi uposathapamukham sammanneyya. esā nātti. suñātu me bhante sañgho. yāvatā samantā nimittā kittitā, sañgho etehi nimittehi uposathapamukham sammannati. yassāyasmato khamati etehi nimittehi uposathapamukhassa sammuti, so tuñh' assa, yassa na kkhamati, so bhāseyya. sammatañ sañghena etehi nimittehi uposathapamukham. khamati sañghassa, tasmā tuñhī, evam etam dhārayāmīti. ||2||9||

tena kho pana samayena aññatarasmiñ ávāse tadah' uposathe navakā bhikkhū pañhamataram sannipatitvā na tāva therā ágacchantīti pakkamiñsu. uposatho vikāle ahosi. bhagavato etam attham ārocesum. anujānāmi bhikkhave tadah' uposathe therehi bhikkhūhi pañhamataram sannipatitun ti. ||1||10||

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

tena kho pana samayena āyasmā Mahākassapo Andha-kavindā Rājagahaṁ uposatham āgacchanto antarā magge nadīm taranto manām vuļho ahosi, cīvarāni 'ssa allāni. bhi-kkhū āyasmantam Mahākassapam etad avocum : kissa te āvuso cīvarāni allāniti. idhāham āvuso Andhakavindā Rājagahaṁ uposatham āgacchanto antarā magge nadīm taranto man' amhi vuļho, tena me cīvarāni allāniti. bhagavato etam attham ārocesum. yā sā bhikkhave samghena sīmā sammatā samānasamvāsā ekuposathā, samgho tam sīmam ticivaraena avippavāsam sammannatu. ||1|| evañ ca pana bhikkhave sammannitabbā : vyattena bhikkhunā paṭibalena samgho nāpetabbo : sunātu me bhante samgho. yā sā samghena sīmā sammatā samānasamvāsā ekuposathā, yadi samghassa pattakallam, samgho tam sīmam ticivaraena avippavāsam sammanneyya. esā nātti. sunātu me bhante samgho. yā sā samghena sīmā sammatā samānasamvāsā ekuposathā, samgho tam sīmam ticivaraena avippavāsam sammannati. yassāyasmato khamati etissā sīmāya ticivaraena avippavāsāya sammuti, so tuṇh' assa, yassa na kkhamati, so bhāseyya. sammatā sā sīmā samghena ticivaraena avippavāsā. khamati samghassa, tasmā tuṇhi, evam etam dhārayāmīti. ||2|| tena kho pana samayena bhikkhū bhagavatā ticivaraena avippavāsasammuti anuññātā 'ti antaraghare cīvarāni nikhipanti. tāni cīvarāni nassanti pi ḍayhanti pi undurehi pi khajjanti, bhikkhū duccolā honti lūkhacīvarā. bhikkū evam āhamsu : kissa tumhe āvuso duccolā lūkhacīvarā 'ti. idha mayam āvuso bhagavatā ticivaraena avippavāsasammuti anuññātā 'ti antaraghare cīvarāni nikhipimhā, tāni cīvarāni naṭṭhāni pi daḍḍhāni pi undurehi pi khāyitāni. tena mayam duccolā lūkhacīvarā 'ti. bhagavato etam attham ārocesum. yā sā bhikkhave samghena sīmā sammatā samānasamvāsā ekuposathā, samgho tam sīmam ticivaraena avippavāsam sammannatu ṭhapetvā gāmañ ca gāmū-pacārañ ca. ||3|| evañ ca pana bhikkhave sammannitabbā : vyattena bhikkhunā paṭibalena samgho nāpetabbo : sunātu me bhante samgho. yā sā samghena sīmā sammatā samānasamvāsā ekuposathā, yadi samghassa pattakallam, samgho tam sīmam ticivaraena avippavāsam sammanneyya ṭhapetvā

gāmañ ca gāmūpacārañ ca. esā ñatti. suñātu me bhante  
 samgho. yā sā samghena sīmā sammatā samānasamvāsā  
 ekuposathā, samgho tam sīmam ticivaraṇa avippavāsam sam-  
 manniṭi ṭhapetvā gāmañ ca gāmūpacārañ ca. yassāyasmato  
 khamati etissā simāya ticivaraṇa avippavāsāya sammuti  
 ṭhapetvā gāmañ ca gāmūpacārañ ca, so tuñh' assa, yassa na  
 kkhamati, so bhāseyya. sammatā sā sīmā samghena ticivaraṇa  
 avippavāsā ṭhapetvā gāmañ ca gāmūpacārañ ca. khamati  
 samghassa, tasmā tuñhī, evam etam dhārayāmīti.  
 ||4|| sīmam bhikkhave sammannantena paṭhamam samāna-  
 samvāsasimā sammannitabbā, pacchā ticivaraṇa avippavāso  
 sammannitabbo. sīmam bhikkhave samūhanantena paṭhamam  
 ticivaraṇa avippavāso samūhantabbo, pacchā samānasam-  
 vāsasimā samūhantabbā. evañ ca pana bhikkhave ticivaraṇa  
 avippavāso samūhantabbo: vyattena bhikkhunā paṭiba-  
 lena samgho ñāpetabbo: suñātu me bhante samgho. yo so  
 samghena ticivaraṇa avippavāso sammato, yadi samghassa  
 pattakallam, samgho tam ticivaraṇa avippavāsam samūhaneyya.  
 esā ñatti. suñātu me bhante samgho. yo so samghena  
 ticivaraṇa avippavāso sammato, samgho tam ticivaraṇa avi-  
 ppavāsam samūhanati. yassāyasmato khamati etassa ticivaraṇa  
 avippavāsassa samugghāto, so tuñh' assa, yassa na  
 kkhamati, so bhāseyya. samūhato so samghena ticivaraṇa  
 avippavāso. khamati samghassa, tasmā tuñhī, evam etam  
 dhārayāmīti. ||5|| evañ ca pana bhikkhave sīmā samūhan-  
 tabbā: vyattena bhikkhunā paṭibalena samgho ñāpetabbo:  
 suñātu me bhante samgho. yā sā samghena sīmā sammatā  
 samānasamvāsā ekuposathā, yadi samghassa pattakallam,  
 samgho tam sīmam samūhaneyya. esā ñatti. suñātu me  
 bhante samgho. yā sā samghena sīmā sammatā samāna-  
 samvāsā ekuposathā, samgho tam sīmam samūhanati. yassā-  
 yasmato khamati etissā simāya samānasamvāsāya ekupo-  
 thāya samugghāto, so tuñh' assa, yassa na kkhamati, so  
 bhāseyya. samūhatā sā sīmā samghena samānasamvāsā eku-  
 posathā. khamati samghassa, tasmā tuñhī, evam etam dhāra-  
 yāmīti. ||6|| asammatāya bhikkhave simāya atṭhpitāya yan  
 gāmam vā nigamam vā upanissāya viharati, yā tassa vā gā-  
 massa gāmasimā nigamassa vā nigamasimā, ayam tattha

saṁānasamvāsā ekuposathā. agāmake ce bhikkhave araññe, saṁantā sattabbhantarā ayam tattha saṁānasamvāsā ekuposathā. sabbā bhikkhave nadi asimā, sabbo samuddo asimo, sabbo jātassaro asimo. nadiyā vā bhikkhave samudde vā jātassare vā yam majjhimassa purisassa saṁantā udakukkhe-pā, ayam tattha saṁānasamvāsā ekuposathā 'ti. ||7||12||

tena kho pana samayena chabbaggyā bhikkhū sīmāya sīmā sambhindanti. bhagavato etam atham ārocesum. yesam bhikkhave sīmā paṭhamam sammatā, tesam tam kammam dhammikam akuppam thānārahā. yesam bhikkhave sīmā pacchā sammatā, tesam tam kammam adhammikam kuppam atthānārahā. na bhikkhave sīmāya sīmā sambhīditabbā. yo sambhīdeyya, āpatti dukkaṭassā 'ti. ||1|| tena kho pana samayena chabbaggyā bhikkhū sīmāya sīmā ajjhōtharanti. bhagavato etam atham arocesum. yesam bhikkhave sīmā paṭhamam sammatā, tesam tam kammam dhammikam akuppam thānārahā. yesam bhikkhave sīmā pacchā sammatā, tesam tam kammam adhammikam kuppam atthānārahā. na bhikkhave sīmāya sīmā ajjhōtharitabbā. yo ajjhōthareyya, āpatti dukkaṭassa. anujānāmi bhikkhave sīmā samannantena sīmantari-kam ṭhapetvā sīmā samannitun ti. ||2||13||

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

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

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

amanussantarāyo vālantarāyo sirimsapantarāyo jīvitantarāyo  
 brahmacariyantarāyo. anujānāmi bhikkhave evarūpesu antarāyesu samkhittena pātimokkham uddisitum, asati antarāye  
 vitthārenā 'ti. ||4|| tena kho pana samayena chabbaggiyā  
 bhikkhū samghamajjhe anajjhītthā dhammam bhāsanti.  
 bhagavato etam attham ārocesum. na bhikkhave samgha-  
 majjhe anajjhītthena dhammo bhāsitabbo. yo bhā-  
 seyya, āpatti dukkaṭassa. anujānāmi bhikkhave therena  
 bhikkhunā sāmāṇ vā dhammam bhāsitum param vā ajjhē-  
 situn ti. ||5|| tena kho pana samayena chabbaggiyā bhi-  
 kkhū samghamajjhe asammatā vinayam pucchanti. bhaga-  
 vato etam attham ārocesum. na bhikkhave samghamajjhe  
 asammatena vinayo pucchitabbo. yo puccheyya,  
 āpatti dukkaṭassa. anujānāmi bhikkhave samghamajjhe sam-  
 matena vinayam pucchitum. evañ ca pana bhikkhave  
 sammannitabbo: attanā 'va attānam sammannitabbam  
 parena vā paro sammannitabbo. ||6|| kathañ ca attanā 'va  
 attānam sammannitabbam. vyattena bhikkhunā paṭibalena  
 saṅgho nāpetabbo: suṇātu me bhante saṅgho. yadi sam-  
 ghassa pattakallam, aham itthannāmam vinayam puccheyyan  
 ti. evam attanā 'va attānam sammannitabbam. kathañ ca  
 parena paro sammannitabbo. vyattena bhikkhunā paṭiba-  
 lena saṅgho nāpetabbo: suṇātu me bhante saṅgho. yadi sam-  
 ghassa pattakallam, itthannāmo itthannāmam vinayam  
 puccheyyā 'ti. evam parena paro sammannitabbo 'ti. ||7||  
 tena kho pana samayena pesalā bhikkhū samghamajjhe sam-  
 matā vinayam pucchanti. chabbaggiyā bhikkhū lab-  
 hanti ḍāghātam, labhanti appaccayam, vadrena tajjenti.  
 bhagavato etam attham ārocesum. anujānāmi bhikkhave  
 samghamajjhe sammatena pi parisam oloketvā puggalam tu-  
 layitvā vinayam pucchitun ti. ||8|| tena kho pana samayena  
 chabbaggiyā bhikkhū samghamajjhe asammatā vinayam  
 vissajjenti. bhagavato etam attham ārocesum. na bhi-  
 kkhave samghamajjhe asammatena vinayo vissajje-  
 tabbo. yo vissajjeyya, āpatti dukkaṭassa. anujānāmi bhi-  
 kkhave samghamajjhe sammatena vinayam vissajjetum. evañ  
 ca pana bhikkhave sammannitabbo: attanā 'va attānam sam-  
 mannitabbam parena vā paro sammannitabbo. ||9|| kathañ

ca attanā'va attānam sammannitabbam. vyattena bhikkhunā paṭibalena saṃgho niṭapetabbo : suṇātu me bhante saṃgho. yadi samghassa pattakallam, aham itthannāmena vinayam putṭho vissajjeyyan ti. evam attanā'va attānam sammannitabbam. kathañ ca parena paro sammannitabbo. vyattena bhikkhunā paṭibalena saṃgho niṭapetabbo : suṇātu me bhante saṃgho. yadi samghassa pattakallam, itthannāmo itthannāmena vinayam putṭho vissajjeyyā'ti. evam parena paro sammannitabbo'ti. ||10|| tena kho pana samayena pesalā bhikkhū saṃghamajjhē sammatā vinayam vissajjenti. chabbaggiyā bhikkhū labhanti āghātam, labhanti appaccayam, vadrena tajjenti. bhagavato etam attham ārocesum. anujānāmi bhikkhave saṃghamajjhē sammatena pi parisam oloketvā puggalam tulayitvā vinayam vissajjetun ti. ||11||15||

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

ârocesum. anujânâmi bhikkhave adhammakanme kayiramâne pañkkositun ti. ||4|| tena kho pana samayena pesalâ bhikkhû chabbaggiyehi bhikkhû adhammakanme kayiramâne pañkkosanti. chabbaggiyâ bkikkhû labhanti âghâtam, labhanti appaccayan, vadrena tajjenti. bhagavato etam attham ârocesum. anujânâmi bhikkhave ditthim pi âvikâtun ti. tesam yeva santike ditthim âvikaronti. chabbaggiyâ bhikkhû labhanti âghâtam, labhanti appaccayan, vadrena tajjenti. bhagavato etam attham ârocesum. anujânâmi bhikkhave catuhi pañcahi pañkkositum, dvihi tîhi ditthim âvikâtum, ekena adhiññhatum na me tam khamatitî. ||5|| tena kho pana samayena chabbaggiyâ bhikkhû samghamajhe pâtimokkham uddisamânâ sañcicca na sâventi. bhagavato etam attham ârocesum. na bhikkhave pâtimokkhuddesakena sañcicca na sâvetabbam. yo na sâveyya, apatti dukkaṭassâ 'ti. ||6|| tena kho pana samayena âyasmâ Udâyi samghassa pâtimokkhuddesako hoti kâkassarako. atha kho âyasmato Udâyissa etad ahosi: bhagavatâ paññattam pâtimokkhuddesakena sâvetabban ti, ahañ c' amhi kâkassarako. katham nu kho mayâ pañcipajjitatban ti. bhagavato etam attham ârocesum. anujânâmi bhikkhave pâtimokkhuddesakena vâyamitum kathañ sâveyyan ti, vâyamantassa anâpattiti. ||7|| tena kho pana samayena Devadatto sagahañthâya parisâya pâtimokkham uddisati. bhagavato etam attham ârocesum. na bhikkhave sagahañthâya parisâya pâtimokkham uddisitabbam. yo uddiseyya, âpatti dukkaṭassâ 'ti. ||8|| tena kho pana samayena chabbaggiyâ bhikkhû samghamajhe anajjhîthâ pâtimokkham uddisanti. bhagavato etam attham ârocesum. na bhikkhave samghamajhe anajjhîthena pâtimokkham uddisitabbam. yo uddiseyya, âpatti dukkaṭassa. anujânâmi bhikkhave therâdhikam pâtimokkhan ti. ||9||16||  
aññatitthiyabhâna vâram niñhitam.

atha kho bhagavâ Râjagahe yathâbhîrantam viharitvâ yena Codanâvatthu tena cârikam pakkâmi. anupubbenâ cârikam caramâno yena Codanâvatthu tad avasari. tena kho pana samayena aññatarasminâ âvâse sambahulâ bhikkhû

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 pañcipajjitatban ti. bhagavato etam attham ârocesum. anujânâmi bhikkhave yo tattha bhikkhu vyatto pañibalo tassâdheyyam pâtimokkhan ti. ||2|| tena kho pana samayena aññatarasmim âvâse tada' uposathe sambahulâ bhikkhû viharanti bâlâ avyattâ, te na jânanti uposatham vâ uposathakammam vâ pâtimokkham vâ pâtimokkhuddesam vâ. te theram ajjhesisu uddisatu bhante thero pâtimokkhan ti. so evam âha : na me âvuso vattatîti. dutiyatheram ajjhesisu uddisatu bhante thero pâtimokkhan ti. so pi evam âha : na me âvuso vattatîti. tatiyatheram ajjhesisu uddisatu bhante thero pâtimokkhan ti. so pi evam âha : na me bhante vattatîti. bhagavato etam attham ârocesum. ||3|| idha pana bhikkhave aññatarasmim âvâse tada' uposathe sambahulâ bhikkhû viharanti bâlâ avyattâ, te na jânanti uposatham vâ . . . pâtimokkhuddesam vâ. te theram ajjhessanti uddisatu bhante thero pâtimokkhan ti. so evam vadeti : na me âvuso vattatîti. dutiyatheram ajjhessanti uddisatu bhante thero pâtimokkhan ti. so pi evam vadeti : na me âvuso vattatîti. ||4|| tatiyatheram ajjhessanti uddisatu bhante thero pâtimokkhan ti. so pi evam vadeti : na me âvuso vattatîti. eten' eva upâyena yâva sañghanavakam ajjhessanti uddisatu âyasmâ pâtimokkhan ti. so pi evam vadeti : na me bhante vattatîti. tehi bhikkhave bhikkhûhi eko bhikkhu sâmantâ âvâsa sajjukam pâhetabbo gâcchâvuso sañkhittena vâ vitthârena vâ pâtimokkham pariyâpunitvâ âgacchâ 'ti. ||5|| atha kho bhikkhûnam etad ahosi : kena nu kho pâhetabbo 'ti. bhagavato etam attham ârocesum. anujânâmi bhikkhave therena bhikkhunâ navam bhikkhum âñâpetun ti. therena âñattâ navâ bhikkhû na gacchanti. bhagavato etam attham ârocesum. na bhikkhave

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

atha kho bhagavā Codanāvatthusmīm yathābhīrantam  
viharitvā punad eva Rājagaham paccāgacchi. tena kho  
pana samayena manussā bhikkhū piṇḍāya carante pucchanti:  
katimī bhante pakkhassā 'ti. bhikkhū evam āhamsu: na  
kho mayam āvuso jānāmā 'ti. manussā ujjhāyanti khiyanti  
vipācenti: pakkhaṇanamattam p'ime samanā Sakyaputti-  
yā na jānanti, kiñ pan'ime aññam kiñci kalyāṇam jāni-  
ssantīti. bhagavato etam attham ārocesum. anujānāmi  
bhikkhave pakkhaṇanam uggahetun ti. ||1|| atha kho  
bhikkhūnam etad ahosi: kena nu kho pakkhaṇanā uggahetabbā 'ti. bhagavato etam attham ārocesum. anujānāmi  
bhikkhave sabbe' eva pakkhaṇanam uggahetun ti. ||2||  
tena kho pana samayena manussā bhikkhū piṇḍāya carante  
pucchanti: kīvatikā bhante bhikkhū 'ti. bhikkhū evam  
āhamsu: na kho mayam āvuso jānāmā 'ti. manussā ujjhā-  
yanti khiyanti vipācenti: aññamaññam p'ime samanā Sa-  
kyaputtiyā na jānanti, kiñ pan'ime aññam kiñci kalyāṇam  
jānissantīti. bhagavato etam attham ārocesum. anujānāmi  
bhikkhave bhikkhū gaṇetun ti. ||3|| atha kho bhikkhū-  
nam etad ahosi: kadā nu kho bhikkhū gaṇetabbā 'ti. bha-  
gavato etam attham ārocesum. anujānāmi bhikkhave tadah'  
uposathe gaṇamaggena vā gaṇetum salākam vā ga-  
hetun ti. ||4||18||

tena kho pana samayena bhikkhū ajānāntā ajj' uposatho  
'ti dūraṁ gāmam piṇḍāya caranti. te uddissamāne pi pāti-  
mokkhe āgacchanti udditthamatte pi āgacchanti. bhagavato  
etam attham ārocesum. anujānāmi bhikkhave ārocetum  
ajj' uposatho 'ti. atha kho bhikkhūnam etad ahosi: kena nu  
kho ārocetabbo 'ti. bhagavato etam attham ārocesum. anu-  
jānāmi bhikkhave therena bhikkhunā kālavato ārocetun ti.  
tena kho pana samayena aññataro therō kālavato na ssarati.  
bhagavato etam attham ārocesum. anujānāmi bhikkhave  
bhattakāle pi ārocetun ti. bhattakāle pi na ssari. bhagava-  
to etam attham arocesum. anujānāmi bhikkave yam kālam  
sarati, tam kālam ārocetun ti. ||1||19||

tena kho pana samayena aññatarasmim áváse uposathágaram uklápam hoti. ágantukā bhikkhū ujjhāyanti khiyanti vipácenti: katham hi náma bhikkhū uposathágaram na sammajjissantíti. bhagavato etam attham árocesum. anujánámi bhikkhave uposathágaram sammajjitun ti. ||1|| atha kho bhikkhúnam etad ahosi: kena nu kho uposathágaram sammajjitabban ti. bhagavato etam attham árocesum. anujánámi bhikkhave therena bhikkhunā navam bhikkhum áññapetun ti. therena áñattā navā bhikkhū na sammajjanti. bhagavato etam attham árocesum. na bhikkhave therena áñattena agilánena na sammajjitabbañ. yo na sammajjeyya, ápatti dukkaṭassā 'ti. ||2|| tena kho pana samayena uposathágare ásanam apaññattam hoti. bhikkhū chamáyam nisidanti. gattáni pi cívaráni pi pamsukitáni honti. bhagavato etam attham árocesum. anujánámi bhikkhave uposathágare ásanam paññápetun ti. atha kho bhikkhúnam etad ahosi: kena nu kho uposathágare ásanam paññápetabban ti. bhagavato etam attham árocesum. anujánámi bhikkhave therena bhikkhunā navam bhikkhum áññapetun ti. therena áñattā navā bhikkhū na paññápentí. bhagavato etam attham árocesum. na bhikkhave therena áñattena agilánena na paññápetabbañ. yo na paññápeyya, ápatti dukkaṭassā 'ti. ||3|| tena kho pana samayena uposathágare padípo na hoti. bhikkhū andhakáre káyam pi cívaram pi akkamanti. bhagavato etam attham árocesum. anujánámi bhikkhave uposathágare padípañ kátun ti. atha kho bhikkhúnam etad ahosi: kena nu kho uposathágare padípo kátabbo 'ti. bhagavato etam attham árocesum. anujánámi bhikkhave therena bhikkhunā navam bhikkhum áññapetun ti. therena áñattā navā bhikkhū na padipenti. bhagavato etam attham árocesum. na bhikkhave therena áñattena agilánena na padipetabbo. yo na padipeyya, ápatti dukkaṭassā 'ti. ||4|| tena kho pana samayena aññatarasmim áváse ávásikā bhikkhū n' eva pāniyam upatthápenti na paribhojaniyam upatthápenti. ágantukā bhikkhū ujjhāyanti khiyanti vipácenti: katham hi náma ávásikā bhikkhū n' eva pāniyam upatthápessanti na paribhojaniyam upatthápessanti. bhagavato etam attham árocesum. anujánámi bhikkha-

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

tena kho pana samayena sambahulā bhikkhū bālā avyattā  
 disamgamikā ācariyupajjhāye na āpucchimsu. bhagavato  
 etam attham ārocesum. idha pana bhikkhave sambahulā  
 bhikkhū bālā avyattā disamgamikā ācariyupajjhāye na āpu-  
 cchanti. tehi bhikkhave ācariyupajjhāyehi pucchitabbā :  
 kaham gamissatha, kena saddhim gamissathā 'ti. te ce bhi-  
 kkhave bālā avyattā aññe bāle avyatte apadiseyyum, na  
 bhikkhave ācariyupajjhāyehi anujānītabbā. anujāneyyum  
 ce, āpatti dukkaṭassa. te ce bhikkhave bālā avyattā an-  
 anuññātā ācariyupajjhāyehi gaccheyyum, āpatti dukkaṭassa.  
 ||1|| idha pana bhikkhave aññatarasmīm āvāse sambahulā  
 bhikkhū viharanti bālā avyattā. te na jānanti uposatham  
 vā uposathakammam vā pātimokkham vā pātimokkhuddesam  
 vā. tattha añño bhikkhu āgacchatī bahussuto āgatāgamo  
 dhammadharo vinayadharo mātikādharo paññito vyatto me-  
 dhāvī lajjī kukkuccako sikkhākāmo. tehi bhikkhave bhi-  
 kkhūhi so bhikkhu samgahe tabbo anuggahetabbo upalāpe-  
 tabbo upatṭhāpetabbo cuṇṇena mattikāya dantakaṭṭhena mu-  
 khodakena. no ce samgañheyum anugañheyum upalā-  
 peyyum upatṭhāpeyyum cuṇṇena mattikāya dantakaṭṭhena  
 mukhodakena, āpatti dukkaṭassa. ||2|| idha pana bhikkhave  
 aññatarasmīm āvāse tadah' uposathe sambahulā bhikkhū  
 viharanti bālā avyattā. te na jānanti uposatham vā . . .  
 pātimokkhuddesam vā. tehi bhikkhave bhikkhūhi eko bhi-  
 kku sāmantā āvāsā sajukam pāhet abbo gacchāvuso  
 samkhittena vā vitthārena vā pātimokkham pariyāpūnitvā  
 āgacchā 'ti. evam ce tam labhetha, icc etam kusalam. no ce  
 labhetha, tehi bhikkhave bhikkhūhi sabbeh' eva yattha jā-  
 nanti uposatham vā . . . pātimokkhuddesam vā, so āvāso

gantabbo. no ce gaccheyyūm, āpatti dukkaṭassā. ||3|| idha pana bhikkhave aññatarasminnīvāsē sambahulā bhikkhū vassam vasantī bālā avyattā. te na jānanti uposatham vā . . . pātimokkhuddesam vā. tehi bhikkhave bhikkhūhi eko bhikkhu sāmantā ávāsā sajjukam pāhetabbo gacchāvuso samkhitteṇa vā vitthārena vā pātimokkham pariyāpuṇitvā ágacchā 'ti. evam ce tam labhetha, icc etam kusalam. no ce labhetha, eko bhikkhu sattāhakālikam pāhetabbo gacchāvuso samkhitteṇa vā vitthārena vā pātimokkham pariyāpuṇitvā ágacchā 'ti. evam ce tam labhetha, icc etam kusalam. no ce labhetha, na bhikkhave tehi bhikkhūhi tasminnīvāsē vassam vasitabbam. vaseyyūm ce, āpatti dukkaṭassā 'ti. ||4||**21**||

atha kho bhagavā bhikkhū āmantesi : sannipatatha bhikkhave, samgho uposatham karissatīti. evam vutte aññataro bhikkhu bhagavantam etad avoca : atthi bhante bhikkhu gilāno, so anāgato 'ti. anujānāmi bhikkhave gilānena bhikkhunā pārisuddhim dātum. evañ ca pana bhikkhave dātabbā : tena gilānena bhikkhunā ekañ bhikkhum upasamkamitvā ekamśam uttarāsaṅgam karitvā ukkuṭikam nisiditvā añjalim paggahetvā evam assa vacaniyo : pārisuddhim dammi, pārisuddhim me hara, pārisuddhim me ārocehiti kāyena viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, dinnā hoti pārisuddhi, na kāyena viññāpeti, na vācāyā viññāpeti, na kāyena vācāya viññāpeti, na dinnā hoti pārisuddhi. ||1|| evam ce tam labhetha, icc etam kusalam. no ce labhetha, so bhikkhave gilāno bhikkhu mañicena vā piñhena vā samghamajhe ānetvā uposatho kātabbo. sace bhikkhave gilānupatṭhākānam bhikkhūnam evam hoti : sace kho mayam gilānam ṭhānā cāvessāma, ābādho vā abhivadḍhisati kālamkiriyā vā bhavissatīti, na bhikkhave gilāno ṭhānā cāvetabbo, samghena tathā gantvā uposatho kātabbo, na tv eva vaggena samghena uposatho kātabbo. kareyya ce, āpatti dukkaṭassā. ||2|| pārisuddhihārako ce bhikkhave dinnāya pārisuddhiyā tatth' eva pakkamati, aññassa dātabbā pārisuddhi. pārisuddhihārako ce bhikkhave dinnāya pārisuddhiyā tatth' eva vibbhamati, kālam karoti, sāmanero

paṭijānāti, sikkham paccakkhātako paṭijānāti, antimavatthuṇi  
 ajjhāpannako paṭijānāti, ummattako p., khittacitto p., veda-  
 natto p., āpattiyā adassane ukhittako p., āpattiyā appa-  
 tīkamme ukhittako p., pāpikāya diṭṭhiyā appaṭinissagge  
 ukhittako p., pañdako p., theyyasamvāsako p., titthiya-  
 pakkantako p., tiracchānagato p., mātughātako p., pitughā-  
 tako p., arahantaghātako p., bhikkhunidūsako p., saṃgha-  
 bhedako p., lohituppādako p., ubhatovyañjanako paṭijānāti,  
 aññassa dātabbā pārisuddhi. ||3|| pārisuddhihārako ce bhi-  
 kkhave dinnāya pārisuddhiyā antarā magge pakkamati,  
 anāhaṭā hoti pārisuddhi. pārisuddhihārako ce bhikkhave  
 dinnāya pārisuddhiyā antarā magge vibbhamati, kālam  
 karoti — pa — ubhatovyañjanako paṭijānāti, anāhaṭā hoti  
 pārisuddhi. pārisuddhihārako ce bhikkhave dinnāya pāri-  
 suddhiyā saṃghappatto pakkamati, āhaṭā hoti pārisuddhi.  
 pārisuddhihārako ce bhikkhave dinnāya pārisuddhiyā sam-  
 ghappatto vibbhamati, kālam karoti — la — ubhatovyañja-  
 nako paṭijānāti, āhaṭā hoti pārisuddhi. pārisuddhihārako ce  
 bhikkhave dinnāya pārisuddhiyā saṃghappatto sutto na āro-  
 ceti, pamatto na āroceti, samāpanno na āroceti, āhaṭā hoti  
 pārisuddhi, pārisuddhihārakassa anāpatti. pārisuddhihārako  
 ce bhikkhave dinnāya pārisuddhiyā saṃghappatto sañcicca  
 na āroceti, āhaṭā hoti pārisuddhi, pārisuddhihārakassa āpatti  
 dukkaṭassā 'ti. ||4||22||

atha kho bhagavā bhikkhū āmantesi: sannipatatha bhi-  
 kkhave, saṃgho kammam karissatiti. evam vutte aññataro  
 bhikkhu bhagavantam etad avoca: atthi bhante bhikkhu  
 gilāno, so anāgato 'ti. anujānāmi bhikkhave gilānenā  
 bhikkhunā chandaṃ dātum. evañ ca pana bhikkhave  
 dātabbo: tena gilānenā bhikkhunā ekam bhikkhunū upa-  
 saṃkamitvā ekampasam uttarāsaṅgam karitvā ukkuṭikam nisī-  
 ditvā añjaliṃ paggahetvā evam assa vacanīyo: chandaṃ  
 dammi, chandaṃ me hara, chandaṃ me ārocehīti kāyena  
 viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, dinno  
 hoti chando, na kāyena viññāpeti, na vācāya viññāpeti, na  
 kāyena vācāya viññāpeti, na dinno hoti chando. ||1|| evam  
 ce tam labhetha, icc etam kusalam. no ce labhetha, so bhi-

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

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

atha kho bhagavā bhikkhū āmantesi : sannipatatha bhi-  
kkhave, atthi samghassa karaṇīyan ti. evam vutte aññataro  
bhikkhu bhagavantam etad avoca : atthi bhante Gaggo nā-  
ma bhikkhu ummattako, so anāgato 'ti. dve 'me bhi-  
kkhave ummattakā : atthi bhikkhu ummattako sarati pi  
uposatham na pi sarati, sarati pi samghakammam na pi  
sarati, atthi n' eva sarati, āgacchatī pi uposatham na pi āga-  
cchati, āgacchatī pi samghakammam na pi āgacchati, atthi  
n' eva āgacchati. ||1|| tatra bhikkhave yv āyam ummattako  
sarati pi uposatham na pi sarati, sarati pi samghakammam  
na pi sarati, āgacchatī pi uposatham na pi āgacchati, āga-  
cchati pi samghakammam na pi āgacchati, anujānāmi bhi-  
kkhave evarūpassa ummattakassa ummattakasammutim  
dātum. ||2|| evañ ca pana bhikkhave dātabbā : vyattena  
bhikkhunā paṭibalena samgho niāpetabbo : suñātu me bhante  
samgho. Gaggo bhikkhu ummattako sarati pi uposatham  
na pi sarati, sarati pi samghakammam na pi sarati, āgacchatī  
pi uposatham na pi āgacchati, āgacchatī pi samghakammam  
na pi āgacchati. yadi samghassa pattakallam, samgho Ga-  
ggassa bhikkhuno ummattakassa ummattakasammutim da-  
deyya sareyya vā Gaggo bhikkhu uposatham na vā sareyya,  
sareyya vā samghakammam na vā sareyya, āgaccheyya vā upo-  
satham na vā āgaccheyya, āgaccheyya vā samghakammam na  
vā āgaccheyya, samgho saha vā Gaggena vinā vā Gaggena  
uposatham kareyya samghakammam kareyya. esā fiatti. ||3||  
suñātu me bhante samgho. Gaggo bhikkhu ummattako sa-  
ratī pi uposatham . . . na pi āgacchati. samgho Gaggassa  
bhikkhuno ummattakassa ummattakasammutim deti sareyya  
vā Gaggo . . . na vā āgaccheyya, samgho saha vā Gaggena  
vinā vā Gaggena uposatham karissati samghakammam ka-  
rissati. yassāyasmato khamati Gaggassa bhikkhuno umma-  
ttakassa ummattakasammutiyā dānam sareyya vā . . .  
samghakammam karissati, so tuñh' assa, yassa na kkhāmati,  
so bhāseyya. dinnā samghena Gaggassa bhikkhuno ummattakassa  
ummattakasammuti sareyya vā . . . samghakammam  
karissati. khamati samghassa, tasmā tuñhī, evam etam  
dhārayāmīti. ||4||25||

tena kho pana samayena aññatarasmiñ ávâse tadañ' uposathe cattâro bhikkhû viharanti. atha kho tesam bhikkhûnam etad ahosi: bhagavatâ paññattam uposatho kâtabbo 'ti, mayañ c' amhâ cattâro janâ. katham nu kho amhehi uposatho kâtabbo 'ti. bhagavato etam attham arocesum. anujânâmi bhikkhave catunnam pâtimokkham uddisitum ti. ||1|| tena kho pana samayena aññatarasmiñ ávâse tadañ' uposathe tayo bhikkhû viharanti. atha kho tesam bhikkhûnam etad ahosi: bhagavatâ anuññâtam catunnam pâtimokkham uddisitum, mayañ c' amhâ tayo janâ. katham nu kho amhehi uposatho kâtabbo 'ti. bhagavato etam attham árocesum. anujânâmi bhikkhave tiñnam pârisuddhiuposatham kâtum. ||2|| evañ ca pana bhikkhave kâtabbo: vyattena bhikkhunâ pañbalena te bhikkhû ñâpe-tabbâ: suñantu me áyasmanto. ajj' uposatho pannaraso. yad' áyasmantânam pattakallam, mayam aññamaññam pârisuddhiuposatham kareyyâmâ 'ti. therena bhikkhunâ ekamsam uttarâsañgam karitvâ ukkuñikam nisiditvâ añjalim paggahetvâ te bhikkhû evam assu vacanîyâ: parisuddho aham ávuso, parisuddho 'ti mam dhâretha, parisuddho aham ávuso, parisuddho 'ti mam dhâretha, parisuddho aham ávuso, parisuddho 'ti mam dhâretha 'ti. ||3|| navakena bhikkhunâ ekamsam uttarâsañgam karitvâ ukkuñikam nisiditvâ añjalim paggahetvâ te bhikkhû evam assu vacanîyâ: parisuddho aham bhante, parisuddho 'ti mam dhâretha, parisuddho aham bhante, parisuddho 'ti mam dhâretha, parisuddho aham bhante, parisuddho 'ti mam dhâretha 'ti. ||4|| tena kho pana samayena aññatarasmiñ ávâse tadañ' uposathe dve bhikkhû viharanti. atha kho tesam bhikkhûnam etad ahosi: bhagavatâ anuññâtam catunnam pâtimokkham uddisitum, tiñnam pârisuddhiuposatham kâtum, mayañ c' amhâ dve janâ. katham nu kho amhehi uposatho kâtabbo 'ti. bhagavato etam attham árocesum. anujânâmi bhikkhave dvinnam pârisuddhiuposatham kâtum. ||5|| evañ ca pana bhikkhave kâtabbo: therena bhikkhunâ ekamsam uttarâsañgam karitvâ ukkuñikam nisiditvâ añjalim paggahetvâ navo bhikkhu evam assa vacanîyo: parisuddho aham ávuso, parisuddho 'ti mam dhârehi, parisuddho aham ávuso, parisuddho

'ti mam̄ dhārehi, parisuddho aham̄ āvuso, parisuddho 'ti mam̄ dhārehīti. ||6|| navakena bhikkhunā ekāṁsam̄ uttarāsaṅgam̄ karitvā ukkuṭikam̄ nisīditvā añjalim̄ paggahetvā thero bhikkhu evam assa vacanīyo: parisuddho aham̄ bhante, parisuddho 'ti mam̄ dhāretha, parisuddho aham̄ bhante, parisuddho 'ti mam̄ dhāretha, parisuddho aham̄ bhante, parisuddho 'ti mam̄ dhārethā 'ti. ||7|| tena kho pana samayena aññatarasmiṁ āvāse tada' uposathe eko bhikkhu viharati. atha kho tassa bhikkhuno etad ahosi: bhagavatā anuññātam̄ catunnam̄ pātimokkham̄ uddisitum̄, tiṇṇannam̄ pārisuddhi-uposatham̄ kātum̄, dvinnam̄ pārisuddhiuposatham̄ kātum̄, ahañ c' amhi ekako. katham̄ nu kho mayā uposatho kātabbo 'ti. bhagavato etam attham̄ ārocesum̄. ||8|| idha pana bhikkhave aññatarasmiṁ āvāse tada' uposathe eko bhikkhu viharati. tena bhikkhave bhikkhunā yattha bhikkhū paṭikkamanti upaṭhānāsālāya vā mañḍape vā rukkhamūle vā, so deso sammajjivtā pāniyam̄ paribhojaniyam̄ upaṭṭhāpetvā āsanam̄ paññāpetvā padipam̄ katvā nisīditabbam̄. sace aññe bhikkhū āgacchanti, tehi saddhim̄ uposatho kātabbo, no ce āgacchanti, aija me uposatho 'ti adhiṭṭhātabbam̄. no ce adhiṭṭhaheyya, āpatti dukkaṭassa. ||9|| tatra bhikkhave yattha cattāro bhikkhū viharanti, na ekassa pārisuddhim̄ āharitvā tīhi pātimokkham̄ uddisitabbam̄. uddiseyyum̄ ce, āpatti dukkaṭassa. tatra bhikkhave yattha tayo bhikkhū viharanti, na ekassa pārisuddhim̄ āharitvā dvīhi pārisuddhi-uposatho kātabbo. kareyyum̄ ce, āpatti dukkaṭassa. tatra bhikkhave yattha dve bhikkhū viharanti, na ekassa pārisuddhim̄ āharitvā ekena adhiṭṭhātabbam̄. adhiṭṭhaheyya ce, āpatti dukkaṭassā 'ti. ||10|| **26**||

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

nisiditvā añjalim paggahetvā evam assa vacaniyo: aham āvuso itthannāmam āpattim āpanno, tam pañidesemiti. tena vattabbo: passasiti. āma passāmiti. āyatim samvareyyāsi-ti. ||1|| idha pana bhikkhave bhikkhu tada' uposathe āpattiyā vematiko hoti. tena bhikkhave bhikkhunā ekam bhikkhum upasam̄kamitvā ekamsam . . . evam assa vacaniyo: aham āvuso itthannāmāya āpattiyā vematiko, yadā nibbematiko bhavissāmi, tadā tam āpattim pañikarissāmiti vatvā uposatho kātabbo pātimokkham sotabbam, na tv eva tappaccayā uposathassa antarāyo kātabbo 'ti. ||2|| tena kho pana samayena chabbaggyā bhikkhū sabhāgam āpattim desenti. bhagavato etam attham ārocesum. na bhikkhave sabhāgā āpatti desetabbā. yo deseyya, āpatti dukkaṭassā 'ti. tena kho pana samayena chabbaggyā bhikkhū sabhāgam āpattim pañiganhanti. bhagavato etam attham ārocesum. na bhikkhave sabhāgā āpatti pañiggahetabbā. yo pañiganheyya, āpatti dukkaṭassā 'ti. ||3|| tena kho pana samayena aññataro bhikkhu pātimokkhe uddissamāne āpattim sarati. atha kho tassa bhikkhuno etad ahosi: bhagavatā paññattam na sāpattikena uposatho kātabbo 'ti, ahañ c' amhi āpattim āpanno. katham nu kho mayā pañ-pajjitatban ti. bhagavato etam attham ārocesum. idha pana bhikkhave bhikkhu pātimokkhe uddissamāne āpattim sarati. tena bhikkhave bhikkhunā sāmantā bhikkhu evam assa vacaniyo: aham āvuso itthannāmam āpattim āpanno, ito vuṭṭhahitvā tam āpattim pañikarissāmiti vatvā uposatho kātabbo pātimokkham sotabbam, na tv eva tappaccayā uposathassa antarāyo kātabbo. ||4|| idha pana bhikkhave bhikkhu pātimokkhe uddissamāne āpattiyā vematiko hoti. tena bhikkhave bhikkhunā sāmantā bhikkhu evam assa vacaniyo: ahañ āvuso itthannāmāya āpattiyā vematiko, yadā nibbematiko bhavissāmi, tadā tam āpattim pañikarissāmiti vatvā uposatho kātabbo pātimokkham sotabbam, na tv eva tappaccayā uposathassa antarāyo kātabbo 'ti. ||5|| tena kho pana samayena aññatarasmiñ āvāse tada' uposathe sabbo samgho sabhāgam āpattim āpanno hoti. atha kho tesam bhikkhūnam etad ahosi: bhagavatā paññatam na sabhāgā āpatti desetabbā, na sabhāgā āpatti pañigg-

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

sabbo samgho imam̄ āpattim̄ āpanno 'ti. so evam̄ āha: kin te āvuso karissati paro āpanno vā anāpanno vā. iñgha tvam̄ āvuso sakāya āpattiyā vuṭṭhahā 'ti. ||11|| atha kho so bhikkhu tassa bhikkhuno vacanena tam̄ āpattim̄ paṭikaritvā yena te bhikkhū ten' upasamkami, upasamkamitvā te bhikkhū etad avoca: yo kira āvuso evañ c' evañ ca karoti, imam̄ nāma so āpattim̄ āpajjati. imam̄ nāma tumhe āvuso āpattim̄ āpannā paṭikarotha tam̄ āpattin ti. atha kho te bhikkhū na icehiñsu tassa bhikkhuno vacanena tam̄ āpattim̄ paṭikātum. bhagavato etam attham̄ ārocesum. ||12|| idha pana bhikkhave aññatarasmin̄ āvāse sabbo samgho sabbhāgam̄ āpattim̄ āpanno hoti, so na jānāti tassā āpattiyā nāmam̄ gottam. tath' añño bhikkhu āgacchati bahussuto . . . sikkhākāmo, tam enam aññataro bhikkhu yena so bhikkhu ten' upasamkami, upasamkamitvā tam̄ bhikkhum evam vadeti: yo nu kho āvuso evañ c' evañ ca karoti kiñ nāma so āpattim̄ āpajjatiti. ||13|| so evam vadeti: yo kho āvuso evañ c' evañ ca karoti, imam̄ nāma so āpattim̄ āpajjati. imam̄ nāma tvam̄ āvuso āpattim̄ āpanno paṭikarohi tam̄ āpattin ti. so evam vadeti: na kho aham̄ āvuso eko 'va imam̄ āpattim̄ āpanno, ayam̄ sabbo samgho imam̄ āpattim̄ āpanno 'ti. so evam vadeti: kin te āvuso karissati paro āpanno vā anāpanno vā. iñgha tvam̄ āvuso sakāya āpattiyā vuṭṭhahā 'ti. ||14|| so ce bhikkhave bhikkhu tassa bhikkhuno vacanena tam̄ āpattim̄ paṭikaritvā yena te bhikkhū ten' upasamkami, upasamkamitvā te bhikkhū evam vadeti: yo kira āvuso evañ c' evañ ca karoti, imam̄ nāma so āpattim̄ āpajjati, imam̄ nāma tumhe āvuso āpattim̄ āpannā paṭikarotha tam̄ āpattin ti, te ce bhikkhave bhikkhū tassa bhikkhuno vacanena tam̄ āpattim̄ paṭikareyyum, icc etam kusalam, no ce paṭikareyyum, na te bhikkhave bhikkhū tena bhikkhunā akāmā vacaniyā 'ti. ||15||**27**

Codanāvatthubhāṇavāram niṭṭhitam.

tena kho pana samayena aññatarasmin̄ āvāse tadañ uposathe sambahulā āvāsikā bhikkhū sannipatimsu cattāro vā atirekā vā, te na jāniñsu ath' aññe āvāsikā bhikkhū anāgatā

'ti. te dhammasaññino vinayasaññino vaggā samaggasaññino uposatham akañsu pātimokkham uddisim̄su. tehi uddissamāne pātimokkhe ath' aññe ávásikā bhikkhū ágacchimsu bahutarā. bhagavato etam attham árocesum. ||1|| idha pana bhikkhave aññatarasmim̄ ávāse tada' uposathe sambahulā ávásikā bhikkhū sannipatanti cattāro vā atirekā vā, te na jānanti atth' aññe ávásikā bhikkhū anāgatā 'ti. te dhammasaññino vinayasaññino vaggā samaggasaññino uposatham karonti pātimokkham uddisanti. tehi uddissamāne pātimokkhe ath' aññe ávásikā bhikkhū ágacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam, uddesakānam anāpatti. ||2|| idha pana bhikkhave aññatarasmim̄ ávāse tada' uposathe . . . (=§ 2) . . . tehi uddissamāne patimokkhe ath' aññe ávásikā bhikkhū ágacchanti samasamā. uddittham suddittham, avasesam sotabbam, uddesakānam anāpatti. idha pana bhikkhave aññatarasmim̄ ávāse tada' uposathe . . . (§ 2) . . . tehi uddissamāne pātimokkhe ath' aññe ávásikā bhikkhū ágacchanti thokatarā. uddittham suddittham, avasesam sotabbam, uddesakānam anāpatti. ||3|| idha pana bhikkhave aññatarasmim̄ ávāse tada' uposathe . . . tehi udditthamatte pātimokkhe ath' aññe ávásikā bhikkhū ágacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam, uddesakānam anāpatti. idha pana bhikkhave aññatarasmim̄ ávāse tada' uposathe . . . tehi udditthamatte pātimokkhe ath' aññe ávásikā bhikkhū ágacchanti samasamā. uddittham suddittham, tesam santike pārisuddhi árocetabbā, uddesakānam anāpatti. idha pana bhikkhave aññatarasmim̄ ávāse tada' uposathe . . . tehi udditthamatte pātimokkhe ath' aññe ávásikā bhikkhū agacchanti thokatarā. uddittham suddittham, tesam santike pārisuddhi árocetabbā, uddesakānam anāpatti. ||4|| idha pana bhikkhave aññatarasmim̄ ávāse tada' uposathe . . . tehi udditthamatte pātimokkhe avutthitāya parisaya ath' aññe ávásikā bhikkhū ágacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam, uddesakānam anāpatti. idha pana bhikkhave aññatarasmim̄ ávāse tada' uposathe . . . tehi udditthamatte pātimokkhe avutthi-

tāya parisāya ath' aññe ávāsikā bhikkhū agacchanti sama-samā. uddittham suddittham, tesam santike pārisuddhi árocetabbā, uddesakānam anāpatti. idha pana bhikkhave aññatarasmiñ ávāse tada' uposathe . . . tehi udditthamatte pātimokkhe avutthitāya parisāya ath' aññe ávāsikā bhikkhū ágacchanti thokatarā. uddittham suddittham, tesam santike pārisuddhi árocetabbā, uddesakānam anāpatti. ||5|| idha pana bhikkhave aññatarasmiñ ávāse tada' uposathe . . . tehi udditthamatte pātimokkhe ekaccāya vuṭṭhitāya parisāya ath' aññe ávāsikā bhikkhū ágacchanti bahutarā. tehi bhikkhave . . . (=§ 5) . . . , . . . ekaccāya vuṭṭhitāya parisāya . . . samasamā . . . , . . . ekaccāya vuṭṭhitāya parisāya . . . thokatarā . . . ||6|| idha pana bhikkhave aññatarasmiñ ávāse tada' uposathe . . . tehi udditthamatte pātimokkhe sabbāya vuṭṭhitāya parisāya ath' aññe ávāsikā bhikkhū ágacchanti bahutarā . . . samasamā . . . thokatarā . . . (=§ 6) . . . ||7||  
 anāpattipannarasakam niṭṭhitam. ||28||

idha pana bhikkhave aññatarasmiñ ávāse tada' uposathe sambuhulā ávāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti atth' aññe ávāsikā bhikkhū anāgatā 'ti. te dhammasaññino vinayasaññino vaggā vaggasaññino uposatham karonti pātimokkham uddisanti. tehi uddissamāne pātimokkhe ath' aññe ávāsikā bhikkhū ágacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkham uddisitab�, uddesakānam ápatti dukkaṭassa. ||1|| idha pana bhikkhave aññatarasmiñ ávāse tada' uposathe . . . (=§ 1) . . . tehi uddissamāne pātimokkhe ath' aññe ávāsikā bhikkhū ágacchanti samasamā. uddittham suddittham, avasesam sotabbam, uddesakānam ápatti dukkaṭassa. idha pana bhikkhave aññatarasmiñ ávāse tada' uposathe . . . (=§ 1) . . . tehi uddissamāne pātimokkhe ath' aññe ávāsikā bhikkhū ágacchanti thokatarā. uddittham suddittham, avasesam sotabbam, uddesakānam ápatti dukkaṭassa. ||2|| idha pana bhikkhave aññatarasmiñ ávāse tada' uposathe . . . tehi udditthamatte pātimokkhe — gha — avutthitāya parisāya — la — ekaccāya vuṭṭhitāya parisāya — la — sabbāya

vutthitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti bahutarā — la — samasamā — la — thokatarā. uddiṭṭham suddiṭṭham, tesam santike pārisuddhi ārocetabbā, uddesakānam āpatti dukkaṭassa. ||3||  
vaggāvaggasaññinopannarasakam niṭṭhitam. ||29||

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

vematikāpannarasakam niṭṭhitam. ||30||

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

kukkuccapakatāpannarasakam niṭṭhitam. ||31||

idha pana bhikkhave aññatarasmin āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te nassante te vinassante te ko tehi attho 'ti bhedapurekkhārā uposatham karonti pātimokkham uddisanti. tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam, uddesakānam 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 aññatarasmīm āvāse tada' uposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti aññe āvāsikā bhikkhū antosimam̄ okkamantīti. te jānanti aññe āvāsikā bhikkhū antosimam̄ okkantā 'ti. te passanti aññe āvāsike bhikkhū antosimam̄ okkamante. te passanti aññe āvāsike bhikkhū antosimam̄ okkante. te suṇanti aññe āvāsikā bhikkhū antosimam̄ okkamantīti. te suṇanti aññe āvāsikā bhikkhū antosimam̄ okkantā 'ti. āvāsikena āvāsikā ekasatapañcasattati tikanayato, āvāsikena ḡantukā, ḡantukena āvāsikā, ḡantukena ḡantukā, peyyālamukhena satta tikastāni honti. ||1||33||

idha pana bhikkhave āvāsikānam̄ bhikkhūnam̄ cātuddaso hoti, ḡantukānam̄ pannaraso. sace āvāsikā bahutarā honti, ḡantukehi āvāsikānam̄ anuvattitabbam̄. sace samasamā honti, ḡantukehi āvāsikānam̄ anuvattitabbam̄. sace ḡantukā bahutarā honti, āvāsikānam̄ anuvattitabbam̄. ||1|| idha pana bhikkhave āvāsikānam̄ bhikkhūnam̄ pannaraso hoti, ḡantukānam̄ cātuddaso. sace āvāsikā bahutarā honti, ḡantukehi āvāsikānam̄ anuvattitabbam̄. sace samasamā honti, ḡantukehi āvāsikānam̄ anuvattitabbam̄. sace ḡantukā bahutarā honti, āvāsikehi ḡantukānam̄ anuvattitabbam̄. ||2|| idha pana bhikkhave āvāsikānam̄ bhikkhūnam̄ pātipado hoti, ḡantukānam̄ pannaraso. sace āvāsikā bahutarā honti, āvāsikehi ḡantukānam̄ nākāmā dātabbā sāmaggi, ḡantukehi nissimam̄ gantvā uposatho kātabbo. sace samasamā honti, āvāsikehi ḡantukānam̄ nākāmā dātabbā sāmaggi, ḡantukehi nissimam̄ gantvā uposatho kātabbo. sace ḡantukā bahutarā honti, āvāsikehi ḡantukānam̄ sāmaggi vā dātabbā nissimam̄ vā gantabbam̄. ||3|| idha pana bhikkhave āvāsikānam̄ bhikkhūnam̄ pannaraso hoti,

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

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

no bhikkhave tada' uposathe sabhikkhukā āvāsā abhikkhuko āvāso gantabbo aññatra saṃghena aññatra antarāyā. na bhikkhave tada' uposathe sabhikkhukā āvāsā abhikkhuko anāvāso gantabbo aññatra saṃghena aññatra antarāyā. na bhikkhave tada' uposathe sabhikkhukā āvāsā abhikkhuko āvāso vā anāvāso vā gantabbo aññatra saṃghena aññatra antarāyā. ||1|| na bhikkhave tada' uposathe sabhikkhukā anāvāsā abhikkhuko āvāso gantabbo aññatra saṃghena aññatra antarāyā. na bhikkhave tada' uposathe sabhikkhukā anāvāsā abhikkhuko anāvāso gantabbo aññatra saṃghena aññatra antarāyā. na bhikkhave tada' uposathe sabhikkhukā anāvāsā abhikkhuko āvāso vā anāvāso vā gantabbo aññatra saṃghena aññatra antarāyā. ||2|| na bhikkhave tada' 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 samghena aññatra antarāyā. na bhikkhave tadah' uposathe sabhikkhukā āvāsā vā anāvāsā vā abhikkhuko āvāso vā anāvāso vā gantabbo aññatra samghena aññatra antarāyā. ||3|| na bhikkhave tadah' uposathe sabhikkhukā āvāsā sabhikkhuko āvāso gantabbo yath' assu bhikkhū nānāsamvāsakā aññatra samghena 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 yath' assu bhikkhū nānāsamvāsakā aññatra samghena aññatra antarāyā. ||4|| gantabbo bhikkhave tadah' uposathe sabhikkhukā āvāsā sabhikkhuko anāvāso yath' assu bhikkhū samānasamvāsakā, yam jaññā sakkomi ajj' eva gantun ti. gantabbo bhikkhave tadah' uposathe sabhikkhukā āvāsā sabhikkhuko anāvāso yath' assu bhikkhū samānasamvāsakā, yam jaññā sakkomi ajj' eva gantun ti . . . gantabbo bhikkhave tadah' uposathe sabhikkhukā āvāsā vā anāvāsā vā sabhikkhuko āvāso vā anāvāso vā yath' assu bhikkhū samānasamvāsakā, yam jaññā sakkomi ajj' eva gantun ti. ||5|| 35||

na bhikkhave bhikkhuniyā nisinnaparisāya pātimokkham uddisitabbam. yo uddiseyya, āpatti dukkaṭassa. — la — na bhikkhave sikkhamānāya, na sāmañerassā, na sāmañeriyā, na sikkham uccakkhatakassa, na antimavatthum ajjhāpannakassa nisinnaparisāya pātimokkham uddisitabbam. yo uddiseyya, āpatti dukkaṭassa. ||1|| na āpattiyā adassane ukhittakassa nisinnaparisāya pātimokkham uddisitabbam. yo uddiseyya, yathādhammo kāretabbo. na āpattiyā appati-kamme ukhittakassa nisinnaparisāya, na pāpikāya ditthiyā appati-nissagge ukhittakassa nisinnaparisāya pātimokkham uddisitabbam. yo uddiseyya, yathādhammo kāretabbo. ||2|| na pañdakassa nisinnaparisāya pātimokkham uddisitabbam. yo uddiseyya, āpatti dukkaṭassa. na theyyasamvāsakassa

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

imasmiṃ khandhake vātthu chaasīti. tassa uddānam :  
titthiyā Bimbisāro ca, sannipatanti tuṇhikā,  
dhammam, raho, pātimokkham, devasikam, tadā sakim,|  
yathāparisāya, samaggam, sāmaggi, Maddakucchi ca,  
sīmā, mahati, nadiyā, anu, dve, khuddakāni ca,|  
navā, Rājagahe c' eva, sīmā avippavāsanā,  
sammanne paṭhamam sīmam pacchā sīmam samūhane,|  
asammata gāmasīmā, nadiyā samudde sare  
udakukkhepo, bhindanti, tath' ev' ajjhottaranti ca,|  
katī, kammāni, uddeso, savarā, asati pi ca,  
5 dhammam, vinayam, tajjenti, puna vinaya-tajjanā,|  
codanā, kate okāse, adhamma-patikkosanā,  
catupañcaparā, āvi, sañcicca, ce pi vāyame,|  
sagahaṭṭhā, anajjhīṭṭhā, Codanamhi, na jānati,  
sambahulā na jānanti, sajjukam, na ca gacchare,|  
katimi, kivatikā, dūre ārocetuñ ca, na ssari,  
uklāpam, āsanam, padipo, 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,|  
ekaceā vuṭṭhitā, sabbā, jānanti ca, vematikā,  
kappat' evā 'ti kukuccā, jānam, passam, sunānti ca,|  
āvāsikena ḡāantu, cātupannaraso puna,  
pātipado pannaraso, liṅgasamvāsakā ubho,|  
pārivāsānuposatho, aññatra saṃghasāmaggiyā.  
ete vibhattā uddāna vatthuvibhūtakāraṇā ti. |

## M A H Â V A G G A .

### III.

Tena samayena buddho bhagavā Rājagahe viharati Ve-luvane Kalandakanivāpe. tena kho pana samayena bhagavatā bhikkhūnam vassāvāso apaññatto hoti. te 'dha bhikkhū hemantam pi gimham pi vassam pi cārikam caranti. ||1|| manussā ujjhāyanti khīyanti vipācenti: katham hi nāma samañā Sakyaputtiyā hemantam pi gimham pi vassam pi cārikam carissanti haritāni tiṇāni sammaddantā ekindriyam jīvam vihētentā bahū khuddake pāne samghātam āpādentā. ime hi nāma arñnatitthiyā durakkhātadhammā vassā-vāsam alliyissanti samkāpayissanti, ime hi nāma sakuntakā rukkhaggesu kulāvakāni karitvā vassāvāsam alliyissanti samkāpayissanti, ime pana samañā Sakyaputtiyā hemantam pi gimham pi vassam pi cārikam caranti haritāni tiṇāni sammaddantā ekindriyam jīvam vihētentā bahū khuddake pāne samghātam āpādentā 'ti. ||2|| assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam. atha kho te bhikkhū bhagavato etam attham ārocesum. atha kho bhagavā etasmim nidāne etasmim pakaraṇe dhammadhāthām katvā bhikkhū āmantesi: anujānāmi bhikkhave vassam upagantun ti. ||3||1||

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

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

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

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

tam h., jantāgharasālā kārāpitā h., pokkharaṇī kārāpitā h.,  
 maṇḍapo kārāpito h., ārāmo kārāpito h., ārāmavatthūm kā-  
 rāpitam hoti. so ce bhikkhūnam santike dūtam pahiṇeyya,  
 āgacchantu bhaddantā, icchāmi dānañ ca dātum dhammañ ca  
 sotum bhikkhū ca passitun ti, gantabbam bhikkhave sattāha-  
 karāṇiyena pahite, na tv eva appahite. sattāham sannivatṭo  
 kātabbo. ||6|| idha pana bhikkhave upāsakena sambahule  
 bhikkhū uddissa — la — ekam bhikkhum uddissa  
 vihāro kārāpito h., addhayogo k. h., pāsādo k. h., . . .  
 (= § 6) . . . sattāham sannivatṭo kātabbo. ||7|| idha pana  
 bhikkhave upāsakena bhikkhuni samgham uddissa  
 — la — sambahulā bhikkhuniyo uddissa — la — ekam  
 bhikkhunim uddissa — la — sambahulā sikkhamānā-  
 yo uddissa — la — ekam sikkhamānam uddissa — la —  
 sambahule sāmañere uddissa — la — ekam sāmañe-  
 ram uddissa — la — sambahulā sāmañeriyo uddissa  
 — la — ekam sāmañerim uddissa vihāro kārāpito hoti,  
 addhayogo k. h., pāsādo k. h., hammiyam k. h., guhā k. h.,  
 parivenam k. h., koṭṭhako k. h., upatṭhānasālā k. h., aggisā-  
 lā k. h., kappiyakuṭi k. h., cañkamo k. h., cañkamanasālā  
 k. h., udapāno k. h., udapānasālā k. h., pokkharaṇī k. h.,  
 maṇḍapo k. h., ārāmo k. h., ārāmavatthūm k. h. hoti. so ce  
 bhikkhūnam santike dūtam pahiṇeyya, āgacchantu bha-  
 ddantā, icchāmi dānañ ca dātum dhammañ ca sotum bhikkhū  
 ca passitun ti, gantabbam bhikkhave sattāhakarāṇiyena pa-  
 hite, na tv eva appahite. sattāham sannivatṭo kātabbo. ||8||  
 idha pana bhikkhave upāsakena attano athāya nivesa-  
 nam kārāpitam hoti — la — sayanigharam k. h., uddosito  
 k. h., atṭo k. h., mālo k. h., āpano k. h., āpañasālā k. h., pā-  
 sādo k. h., hammiyam k. h., guhā k. h., parivenam k. h.,  
 koṭṭhako k. h., upatṭhānasālā k. h., aggisālā k. h., rasavati  
 k. h., vaccakuṭi k. h., cañkamo k. h., cañkamanasālā k. h.,  
 udapāno k. h., udapānasālā k. h., jantāgharam k. h., jantā-  
 gharasālā k. h., pokkharaṇī k. h., maṇḍapo k. h., ārāmo k. h.,  
 ārāmavatthūm k. h., puttassa vā vāreyyam hoti, dhītuyā vā  
 vāreyyam hoti, gilāno vā hoti, abhiññātām vā suttantam bha-  
 ṇati. so ce bhikkhūnam santike dūtam pahiṇeyya, āgacchantu  
 bhaddantā imam suttantam pariyāpuṇissanti pur' āyam su-

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

sambahulā sāmañerīyo uddissa, ekaṁ sāmañerīm uddissa, attano atthāya vihāro kārāpito hoti . . . (= § 8) . . . ārā-māvatthum kārāpitam hoti. sā ce bhikkhūnam santike dūtam pahiṇeyya, āgacchantu ayyā, icchāmi dānañ ca dā-tum dhammañ ca sotum bhikkhū ca passitun ti, gantabbam bhikkhave sattāhakaraṇiyena pahite, na tv eva appahite. sattāham sannivatṭo kātabbo 'ti. ||13||5||

tena kho pana samayena aññataro bhikkhu gilāno hoti. so bhikkhūnam santike dūtam pāhesi, aham hi gilāno, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave pañcannam sattāhakaraṇiyena appahite pi gantum, pag eva pahite, bhikkhussa bhikkhuniyā sikkhamānāya sāmañerassa sāmañeriyā. anujānāmi bhikkhave imesam pañcannam sattāhakaraṇiyena appahite pi gantum, pag eva pahite. sattāham sannivatṭo kātabbo. ||1|| idha pana bhikkhave bhikkhu gilāno hoti. so ce bhikkhūnam santike dūtam pahiṇeyya, aham hi gilāno, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, gilānabhettam vā pariyesissāmi, gilānupaṭṭhākabhattam vā pariyesissāmi, gilānabhesajjam vā pariyesissāmi, pucchissāmi vā, upaṭṭhahissāmi vā 'ti. sattāham sannivatṭo kātabbo. ||2|| idha pana bhikkhave bhikkhussa anabhirati uppannā hoti. so ce bhikkhūnam santike dūtam pahiṇeyya, anabhirati me uppannā, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, anabhirati vūpakāsessāmi vā vūpakāsāpessāmi vā dhammakatham vāssa karissāmīti. sattāham sannivatṭo kātabbo. ||3|| idha pana bhikkhave bhikkhussa kukkuccam uppannam hoti. so ce bhikkhūnam santike dūtam pahiṇeyya, kukkuccam me uppannam, āgacchantu bhikkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, kukkuccam vino-dessāmi vā vinodāpessāmi vā dhammakatham vāssa karissāmīti. sattāham sannivatṭo kātabbo. ||4|| idha pana bhikkhave bhikkhussa ditṭhigataṁ uppannam hoti. so ce

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

nu kho saṅgho kammam na kareyya lahukāya vā pariñā-  
 meyyā 'ti. sattāham sannivatṭo kātabbo. ||10|| kataṁ vā  
 pan' assa hoti saṅghena kammam tajjaniyam vā . . .  
 ukkhepaniyam vā. so ce bhikkhūnam santike dūtam pahi-  
 neyya, saṅgho me kammam akāsi, āgacchantu bhikkhū,  
 icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave sattā-  
 hakaraṇiyena appahite pi, pag eva pahite, kin ti nu kho sa-  
 mmāvatteyya lomam pāteyya netthāram vatteyya, saṅgho  
 tam kammam paṭipassambheyyā 'ti. sattāham sannivatṭo  
 kātabbo. ||11|| idha pana bhikkhave bhikkhuni gilā-  
 nā hoti. sā ce bhikkhūnam santike dūtam pahiṇeyya,  
 aham hi gilānā, āgacchantu ayyā, icchāmi ayyānam āga-  
 tan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite  
 pi, pag eva pahite, gilānabhattam vā pariyesissāmi, gilā-  
 nupatṭhākabhattam vā pariyesissāmi, gilānabhesajjam vā  
 pariyesissāmi, pucchissāmi vā, upatṭhahissāmi vā 'ti. sattā-  
 ham sannivatṭo kātabbo. ||12|| idha pana bhikkhave bhi-  
 kkhuniyā anabhirati uppannā hoti. sā ce bhikkhūnam  
 santike dūtam pahiṇeyya, anabhirati me uppannā, āga-  
 cchantu ayyā, icchāmi ayyānam āgatan ti, gantabbam  
 bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite,  
 anabhirati vūpakāsessāmi vā vūpakāsāpessāmi vā dhamma-  
 katham vāssā karissāmīti. sattāham sannivatṭo kātabbo. ||13||  
 idha pana bhikkhave bhikkhuniyā kukkuccam uppannam  
 hoti. sā ce bhikkhūnam santike dūtam pahiṇeyya, kukku-  
 ccam me uppannam, āgacchantu ayyā, icchāmi ayyānam  
 āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite  
 pi, pag eva pahite, kukkuccam vinodessāmi vā vinodāpessāmi  
 vā dhammakatham vāssā karissāmīti. sattāham sannivatṭo  
 kātabbo. ||14|| idha pana bhikkhave bhikkhuniyā ditṭhi-  
 gatam uppannam hoti. sā ce bhikkhūnam santike dūtam  
 pahiṇeyya, ditṭhigatam me uppannam, āgacchantu ayyā,  
 icchāmi ayyānam āgatan ti, gantabbam bhikkhave sattāhaka-  
 raṇiyena appahite pi, pag eva pahite, ditṭhigatam vivecessā-  
 mi vā vivecāpessāmi vā dhammakatham vāssā karissāmīti.  
 sattāham sannivatṭo kātabbo. ||15|| idha pana bhikkhave  
 bhikkhuni garudhammam ajjhāpannā hoti mānattā-  
 rahā. sā ce bhikkhūnam santike dūtam pahiṇeyya, aham hi

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

mānāya anabhirati uppannā hoti — la — sikkhamānāya  
 kukkuccam uppannam hoti, sikkhamānāya ditṭhigatam  
 uppannam hoti, sikkhamānāya sikkhā kūpitā hoti. sā  
 ce bhikkhūnam santike dūtam pahiṇeyya, sikkhā me kūpitā,  
 āgacchantu ayyā, icchāmi ayyānam āgatan ti, gantabbam  
 bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite,  
 sikkhāsamādānam ussukkam karissāmiti. sattāham sanniv-  
 atṭo kātabbo. ||22|| idha pana bhikkhave sikkhamāna upa-  
 sampajjituṭukāmā hoti. sā ce bhikkhūnam santike dūtam  
 pahiṇeyya, aham hi upasampajjituṭukāmā, āgacchantu ayyā,  
 icchāmi ayyānam āgatan ti, gantabbam bhikkhave sattāh-  
 akaraṇiyena appahite pi, pag eva pahite, upasampadām ussu-  
 kkam karissāmi vā, anussāvessāmi vā, gaṇapūrako vā bha-  
 vissāmiti. sattāham sannivatṭo kātabbo. ||23|| idha pana  
 bhikkhave sāmañero gilāno hoti. so ce bhikkhūnam  
 santike dūtam pahiṇeyya, aham hi gilāno, āgacchantu bhi-  
 kkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave  
 sattāhakaraṇiyena appahite pi, pag eva pahite, gilānabhāttam  
 vā pariyesissāmi, gilānupatṭhākabhāttam vā pariyesissāmi,  
 gilānabhesajjam vā pariyesissāmi, pucchissāmi vā, upatṭha-  
 hissāmi vā 'ti. sattāham sannivatṭo kātabbo. ||24|| idha  
 pana bhikkhave sāmañerassa anabhirati uppannā hoti  
 — la — sāmañerassa kukkuccam uppannam hoti, sāmañer-  
 rassa ditṭhigatam uppannam hoti, sāmañero vassam  
 pucchitukāmo hoti, so ce bhikkhūnam santike dūtam  
 pahiṇeyya, aham hi vassam pucchitukāmo, āgacchantu bhi-  
 kkhū, icchāmi bhikkhūnam āgatan ti, gantabbam bhikkhave  
 sattāhakaraṇiyena appahite pi, pag eva pahite, pucchissāmi  
 vā ācikkhissāmi vā 'ti. sattāham sannivatṭo kātabbo. ||25||  
 idha pana bhikkhave sāmañero upasampajjituṭukāmo hoti.  
 so ce bhikkhūnam santike dūtam pahiṇeyya, aham hi upa-  
 sampajjituṭukāmo, āgacchantu bhikkhū, icchāmi bhikkhūnam  
 āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite  
 pi, pag eva pahite, upasampadām ussukkam karissāmi vā,  
 anussāvessāmi vā, gaṇapūrako vā bavissāmiti. sattāham  
 sannivatṭo kātabbo. ||26|| idha pana bhikkhave sāmañerī<sup>1</sup>  
 gilāna hoti. sā ce bhikkhūnam santike dūtam pahiṇeyya,  
 aham hi gilāna, āgacchantu ayyā, icchāmi ayyānam āgatan

ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, gilānabbattam vā pariyesissāmi, gilānupaṭṭhākabhattam vā pariyesissāmi, gilānabhesajjam vā pariyesissāmi, pucchissāmi vā, upaṭṭhahissāmi vā 'ti. sattāham sannivatṭo kātabbo. ||27|| idha pana bhikkhave sāmañeriyā anabhirati uppānā hoti — la — sāmañeriyā kukkuccam uppānām hoti, sāmañeriyā diṭṭhigatam uppānām hoti, sāmañeri vassam pucchitukāmā hoti. sā ce bhikkhūnam santike dūtam pahiṇeyya, aham hi vassam pucchitukāmā, āgacchantu ayyā, icchāmi ayyānam āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, pucchissāmi vā ācikkhissāmi vā 'ti. sattāham sannivatṭo kātabbo. ||28|| idha pana bhikkhave sāmañeri sikkham samādiyitukāmā hoti. sā ce bhikkhūnam santike dūtam pahiṇeyya, aham hi sikkham samādiyitukāmā, āgacchantu ayyā, icchāmi ayyānam āgatan ti, gantabbam bhikkhave sattāhakaraṇiyena appahite pi, pag eva pahite, sikkhāsamādānam ussukkam karissāmīti. sattāham sannivatṭo kātabbo 'ti. ||29|| 6 ||

tena kho pana samayena aññatarassa bhikkhuno mātā gilānā hoti. sā puttassa santike dūtam pāhesi, aham hi gilānā, āgacchatu meutto, icchāmi puttassa āgatan ti. atha kho tassa bhikkhuno etad ahosi: bhagavatā paññattam sattānam sattāhakaraṇiyena pahite gantum, na tv eva appahite, pañcannam sattāhakaraṇiyena appahite pi gantum, pag eva pahite, ayañ ca me mātā gilānā sā ca anupāsikā. kathām nu kho mayā patipajjitatban ti. bhagavato etam attaṁ ārocesum. ||1|| anujānāmi bhikkhave sattānam sattāhakaraṇiyena appahite pi gantum, pag eva pahite, bhikkhussa bhikkhuniyā sikkhamānāya sāmañerassa sāmañeriyā mātuyā ca pitussa ca. anujānāmi bhikkhave imesam sattānam sattāhakaraṇiyena appahite pi gantum, pag eva pahite. sattāham sannivatṭo kātabbo. ||2|| idha pana bhikkhave bhikkhussa mātā gilānā hoti. sā ce puttassa santike dūtam pahiṇeyya, aham hi gilānā, āgacchatu meutto, icchāmi puttassa āgatan ti, gantabbam . . . (=III. 6. 2) . . . sattāham sannivatṭo kātabbo. ||3|| idha pana bhikkhave bhi-

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

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

vassāvāsabhāṇavāram niṭhitam.

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

dassa. ||1|| idha pana bhikkhave vassupagatā bhikkhū corehi ubbālha honti, vilumpanti pi ákoṭenti pi. es' eva . . . vassacchedassa. idha pana bhikkhave vassupagatā bhikkhū pisácehi ubbālhā honti, ávisanti pi ojam pi haranti. es' eva . . . vassacchedassa. ||2|| idha pana bhikkhave vassupagatānam bhikkhūnam gāmo agginā daḍḍho hoti, bhikkhū piñdakena kilamanti. es' eva . . . vassacchedassa. idha pana bhikkhave vassupagatānam bhikkhūnam senāsanām agginā daḍḍham hoti, bhikkhū senāsanena kilamanti. es' eva . . . vassacchedassa. ||3|| idha pana bhikkhave vassupagatānam bhikkhūnam gāmo udakena vuļho hoti, bhikkhū piñdakena kilamanti. es' eva . . . vassacchedassa. idha pana bhikkhave vassupagatānam bhikkhūnam senāsanām udakena vuļham hoti, bhikkhū senāsanena kilamanti. es' eva . . . vassacchedassā 'ti.  
||4||9||

tena kho pana samayena aññatarasmīm ávāse vassupagatānam bhikkhūnam gāmo corehi vuṭṭhāsi. bhagavato etam attham ārocesum. anujānāmi bhikkhave yena gāmo tena gantun ti. gāmo dvedhā bhijjitha. bhagavato etam attham ārocesum. anujānāmi bhikkhave yena bahuṭarā 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 aññatarasmīm ávāse vassupagatā bhikkhū na labhiṁsu lūkhassa vā pāṇitassa vā bhojanassa yāvadattham pāripūrim. bhagavato etam attham ārocesum. idha pana bhikkhave vassupagatā bhikkhū na labhanti lūkhassa vā pāṇitassa vā bhojanassa yāvadattham pāripūrim. es' eva antarāyo 'ti pakkamitabbam. anāpatti vassacchedassa. idha pana bhikkhave vassupagatā bhikkhū labhanti lūkhassa vā pāṇitassa vā bhojanassa yāvadattham pāripūrim, na labhanti sappāyāni bhojanāni. es' eva . . . vassacchedassa. ||1|| idha pana bhikkhave vassupagatā bhikkhū labhanti lūkhassa vā pāṇitassa vā bhojanassa yāvadattham pāripūrim, labhanti sappāyāni

bhojanāni, na labhanti sappāyāni bhesajjāni. es' eva . . . vassacchedassa. idha pana bhikkhave vassupagatā bhikkhū labhanti lūkhassa vā pañitassa vā bhojanassa yāvadattham pāripūrim, labhanti sappāyāni bhojanāni, labhanti sappāyāni bhesajjāni, na labhanti paṭirūpam upaṭṭhākam. es' eva . . . vassacchedassa. ||2|| idha pana bhikkhave vassupagatā bhikkhum itthi nimanteti: ehi bhante hiraññam vā te demi, suvaññam vā te demi, khattam vā t. d., vatthum vā t. d., gāvum vā t. d., gāvīm vā t. d., dāsam vā t. d., dāsim vā t. d., dhītaram vā t. d. bhariyatthāya, aham vā te bhariyā homi, aññam vā te bhariyam ānemiti. tatra ce bhikkhuno evam hoti: lahuparivattam kho cittam vuttam bhagavatā, siyāpi me brahmacariyassa antarāyo 'ti, pakkamitabbam. anāpatti vassacchedassa. ||3|| idha pana bhikkhave vassupagatā bhikkhum vesī nimanteti — la — thullakumāri nimanteti, pañdako 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 passati. tatra ce bhikkhuno evam hoti: lahuparivattam . . . vassacchedassa. ||4|| idha pana bhikkhave vassupagato bhikkhu passati sambahule bhikkhū samghabhedāya parakkamante. tatra ce bhikkhuno evam hoti: garuko kho samghabhedo vutto bhagavatā, mā mayi sammukhibhūte samgho bhijjiti, pakkamitabbam. anāpatti vassacchedassa. idha pana bhikkhave vassupagato bhikkhu sunāti: sambahulā kira bhikkhū samghabhedāya parakkamantīti. tatra ce . . . vassacchedassa. ||5|| idha pana bhikkhave vassupagato bhikkhu sunāti: amukasmīm kira āvāse sambahulā bhikkhū samghabhedāya parakkamantīti. tatra ce bhikkhuno evam hoti: te kho me bhikkhū mittā, ty āham yakkhāmi: garuko kho āvuso samghabhedo vutto bhagavatā, māyasmantānam samghabhedo ruccitthā 'ti, karissanti me vacanam sussūsi(ssanti sotam odahissantīti, pakkamitabbam. anāpatti vassacchedassa. ||6|| idha pana bhikkhave vassupagato bhikkhu sunāti: amukasmīm kira āvāse sambahulā bhikkhū samgha-

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

tena kho pana samayena aññataro bhikkhu vaje vassam

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

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

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

tena kho pana samayena āyasmatā Upanandena Sakya-puttena rāñño Pasenadissa Kosalassa vassavāso paṭisusto hoti purimikāya. so tam āvāsam gacchanto addasa antarā magge dve āvāse bahucivārake, tassa etad ahosi: yan nūnāhaṃ imesu dvīsu āvāsesu vassam vaseyyam, evam me bahu civaram uppajjissatīti. so tesu dvīsu āvāsesu vassam vasi. rājā Pasenadi Kosalo ujjhāyati khīyati vipāceti: kathañ hi nāma ayyo Upanando Sakyaputto amhākam vassavāsam paṭisunītvā visamvādēssati. nanu bhagavatā anekapariyāyena musavādo garahito, musavādā veramaṇi pasatthā 'ti. ||1|| assosum kho bhikkhū rāñño Pasenadissa Kosalassa ujjhāyantassa khīyantassa vipācentassa. ye te bhikkhū appicchā, te ujjhāyanti khīyanti vipācenti: katham hi nāma

āyasmā Upanando Sakyaputto rañño Pasenadissa Kosalassa vassāvāsam paṭisunītvā visamvādēssati. nanu bhagavatā anekapariyāyena musāvādo garahito, musāvādā veramaṇī pasatthā 'ti. ||2|| atha kho te bhikkhū bhagavato etam attham ārocesum. atha kho bhagavā etasmīm nidāne bhikkhusaṅgham sannipātāpetvā āyasmantam Upānandam Sakyaputtam paṭipuechi: saccam kira tvam Upānanda rañño Pasenadissa Kosalassa vassāvāsam paṭisunītvā visamvādēsiti. saccam bhagavā. vigarahi buddho bhagavā: katham hi nāma tvam moghapurisa rañño Pasenadissa Kosalassa vassāvāsam paṭisunītvā visamvādēssasi. nanu mayā moghapurisa anekapariyāyena musāvādo garahito musāvādā veramaṇī pasatthā. n' etam moghapurisa appasannānam vā pasādāya — la — vigarhitvā dhammikathaṅ katvā bhikkhū āmantesi: ||3|| idha pana bhikkhave bhikkhunā vassāvāso paṭissuto hoti purimikāyā. so tam āvāsam gacchanto passati antarā magge dve āvāse bahucivarake, tassa evam hoti: yaṁ nūnāham imesu dvīsu āvāsesu vassam vaseyyam, evam me bahum cīvaraṁ uppajjissatī. so tesu dvīsu āvāsesu vassam vasati. tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. ||4|| idha pana bhikkhave bhikkhunā vassāvāso paṭissuto hoti purimikāya. so tam āvāsam gacchanto bahiddhā uposatham karoti, pāṭipadena vihāram upeti senāsanam paññāpeti pāniyam paribhojaniyam upaṭṭhāpeti pariveṇam 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 dvīhatiham vasitvā akaraṇīyo pakkamati. tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. idha pana . . . so dvīhatiham vasitvā sakaraṇīyo pakkamati. tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. idha pana . . . so dvīhatiham vasitvā sattāhakaraṇīyena pakkamati. so tam sattāham bahiddhā vitināmeti. tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. idha pana . . . so dvīhatiham vasitvā sattāhakaraṇīyena pakkamati.

mati. so tam sattāham anto sannivat̄tam 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 vassavāso paṭissuto hoti purimikāya. so tam āvāsam gantvā uposatham karoti, pātipadena vihāram upeti senāsanam paññāpeti pāniyam paribhojaniyam upaṭṭhāpeti pariveṇam sammajjati. so tada' eva akaraṇīyo pakkamati. tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. ||8|| idha pana . . . (= § 8) . . . so tada' eva sakaraṇīyo pakkamati — la — so dvīhatīham vasitvā akaraṇīyo pakkamati — la — so dvīhatīham vasitvā sakaraṇīyo pakkamati — la — so dvīhatīham vasitvā sattāhakaraṇīyena pakkamati. so tam sattāham bahiddhā vitināmeti. tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. ||9|| so dvīhatīham vasitvā sattāhakaraṇīyena pakkamati. so tam sattāham anto sannivat̄tam karoti. tassa bhikkhave bhikkhuno purimikā ca paññāyati paṭissave ca anāpatti. so sattāham anāgatāya . . . (= § 7) . . . anāpatti. ||10|| idha pana bhikkhave bhikkhunā vassavāso paṭissuto hoti pacchimikāya. so tam āvāsam gacchanto bahiddhā uposatham karoti, pātipadena vihāram upeti senāsanam paññāpeti pāniyam paribhojaniyam upaṭṭhāpeti pariveṇam sammajjati. so tada' 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, ukkaḍhitum, upāsako,

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

## M A H Â V A G G A .

## IV.

Tena samayena buddho bhagavā Sāvatthiyam viharati  
 Jetavane Anāthapindikassa arāme. tena kho pana sa-  
 mayena sambahulā sandīṭṭhā sambhattā bhikkhū Kosalesu  
 janapadesu aññatarasmiṃ avāse vassam upagacchimsu. atha  
 kho tesam bhikkhūnam etad ahosi: kena nu kho mayam  
 upāyena samaggā sammodamānā avivadamānā phāsukam  
 vassam vaseyyāma na ca piṇḍakena kilameyyāmā 'ti. ||1||  
 atha kho tesam bhikkhūnam etad ahosi: sace kho mayam  
 aññamaññam n' eva ālapeyyāma na sallapeyyāma, yo paṭha-  
 mam gāmato piṇḍāya paṭikkameyya, so āsanam paññāpeyya,  
 pādodakam pādapīṭham pādakathalikam upanikkhipeyya,  
 avakkārapātiṃ dhovitvā upaṭṭhāpeyya, pāniyam paribho-  
 niyam upaṭṭhāpeyya, ||2|| yo pacchā gāmato piṇḍāya paṭi-  
 kkameyya, sac' assa bhuttāvaseso, sace ākañkheyya, bhuñje-  
 yya, no ce ākañkheyya, appaharite vā chaddēyya appāṇake  
 vā udake opilāpeyya, so āsanam uddhareyya, pādodakam pā-  
 dapīṭham pādakathalikam paṭisāmeyya, avakkārapātiṃ dho-  
 vitvā paṭisāmeyya, pāniyam paribhojaniyam paṭisāmeyya,  
 bhattaggam sammajjeyya, ||3|| yo passeyya pāniyagaṭam  
 vā paribhojaniyagaṭam vā vaccaghaṭam vā rittam tuccham,  
 so upaṭṭhāpeyya, sac' assa avisayham hatthavikārena, duti-  
 yam āmantetvā hatthavilañghakena upaṭṭhāpeyya, na tv eva  
 tappaccayā vācam bhindeyya, evam kho mayam samaggā  
 sammodamānā avivadamānā phāsukam vassam vaseyyāma na  
 ca piṇḍakena kilameyyāmā 'ti. ||4|| atha kho te bhikkhū  
 aññamaññam n' eva ālapimsu na sallapimsu. yo paṭhamam  
 gāmato piṇḍāya paṭikkamati, so āsanam paññāpeti, pādoda-  
 kam pādapīṭham pādakathalikam upanikkhipati, avakkāra-  
 pātiṃ dhovitvā upaṭṭhāpeti, pāniyam paribhojaniyam upa-

tthāpeti. ||5|| yo pacchā gāmato piṇḍaya paṭikkamati, sace hoti bhuttāvaseso, sace ākañkhati, bhuñjati, no ce ākañkhati, appaharite vā chaddeti appāñake vā udake opilāpeti, so āsanām uddharati pādodakam pādapīṭham pādakathalikam paṭisāmeti, avakkārapātiṁ dhovitvā paṭisāmeti, pāniyam pari-bhojaniyam paṭisāmeti, bhattaggam sammajjati. ||6|| yo passati pāniyaghaṭam vā paribhojaniyaghaṭam vā vaccaghaṭam vā rittam tuccham, so upaṭṭhāpeti. sac' assa hoti avisayham hatthavikārena, dutiyam āmantetvā hatthavilaṅghakena upaṭṭhāpeti, na tv eva tappaccayā vācam bhindati. ||7|| āciṇṇam kho pan' etam vassam vutthānam bhikkhūnam bhagavantam dassanāya upasam̄kamitum. atha kho te bhikkhū vassam vutthā temāsaccayena senāsanam samsāmetvā pattacivaram ādāya yena Sāvatthi tena pakkamīmsu. anupubbena yena Sāvatthi Jetavanam Anāthapīṇḍikassa ārāmo, yena bhagavā ten' upasam̄kamīmsu, upasam̄kamitvā bhagavantam abhivādetvā ekamantam niśidīmsu. āciṇṇam kho pan' etam buddhānam bhagavantānam ḡantukehi bhikkhūhi saddhim paṭisammoditum. ||8|| atha kho bhagavā te bhikkhū etad avoca: kacci bhikkhave khamaniyam, kacci yāpaniyam, kacci samaggā sammodamānā avivadamānā phāsukam vassam vasittha na ca piṇḍakena kilamitthā 'ti. khamaniyam bhagavā, yāpaniyam bhagavā, samaggā ca mayam bhante sammodamānā avivadamānā phāsukam vassam vasimhā na ca piṇḍakena kilamimhā 'ti. ||9|| jānantāpi tathāgatā pucchanti, jānantāpi na pucchanti, kālam viditvā pucchanti, kalam viditvā nā pucchanti, atthasam̄hitam tathāgatā pucchanti no anatthasam̄hitam, anatthasam̄hite setughāto tathāgatānam. dvihi ākārehi buddhā bhagavanto bhikkhū paṭipucchanti, dhamman vā desessāma, sāvākānam vā si-kkhāpadam paññāpessāmā '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 aññatarasmīm āvāse vassam upagacchimhā, tesam no bhante amhākam etad ahosi: kena nu kho mayam upāyena samaggā sammodamānā avivadamānā phāsukam vassam vaseyyāma na

ca piṇḍakena kilameyyāmā 'ti. tesam no bhante amhākam etad ahosi: sace kho mayam . . . evam kho mayam samaggā sammodamānā avivadamānā phāsukam vassam̄ vaseyyāma na ca piṇḍakena kilameyyāmā 'ti. atha kho mayam bhante aññamaññam n' eva ālapimhā na sallapimhā. yo paṭhamam gāmato piṇḍaya patikkamati, so āsanam̄ paññāpeti, pādodakam̄ . . . vācam̄ bhindati. evam̄ kho mayam bhante samaggā sammodamānā avivadamānā phāsukam̄ vassam̄ vasimhā na ca piṇḍakena kilamimhā 'ti. ||11|| atha kho bhagavā bhikkhū āmantesi: aphāsuñ ūeva kira 'me bhikkhave moghapurisā vutthā samānā phāsu 'mha vutthā 'ti paṭijānanti, pasusamvāsañ ūeva kira 'me bhikkhave moghapurisā vutthā samānā phāsu 'mha vutthā 'ti paṭijānanti, elakasamvāsañ ūeva kira 'me bhikkhave moghapurisā vutthā samānā phāsu 'mha vutthā 'ti paṭijānanti, pamattasamvāsañ ūeva kira 'me bhikkhave moghapurisā vutthā samānā phāsu 'mha vutthā 'ti paṭijānanti. katham̄ hi nām' ime bhikkhave moghapurisā mūgabbataṁ titthiyasamādānam̄ samādiyissanti. ||12|| n' etam̄ bhikkhave appasannānam̄ vā pasādāya. vigararahitvā dhammikatham̄ katvā bhikkhū āmantesi: na bhikkhave mūgabbataṁ titthiyasamādānam̄ samādiyitabbam̄. yo samādiyeyya, āpatti dukkaṭassa. anujānāmi bhikkhave vassam̄ vutthānam̄ bhikkhūnam̄ tīhi thāne hi pavāretum̄ diṭṭhena vā sutena vā parisaṅkāya vā. sā vo bhavissati aññamāññānulomata āpattivutthānatā vinayapurekkhāratā. ||13|| evañ ca pana bhikkhave pavāretabbam̄. vyattena bhikkhunā paṭibalena saṅgho ūṇapetabbo: sunātu me bhante saṅgho. ajja pavāraṇā. yadi saṅghassa pattakallam̄ saṅgho pavāreyyā 'ti. therena bhikkhunā ekamsam̄ uttarāsaṅgam̄ karitvā ukkuṭikam̄ nisiditvā añjalim̄ pagghetvā evam assa vacanīyo: saṅgham̄ āvuso pavāremi diṭṭhena vā sutena vā parisaṅkāya vā, vadantu marū āyasmanto anukampam̄ upādāya, passanto paṭikarissāmi. dutiyam̄ pi . . . tatiyam̄ pi āvuso saṅgham̄ pavāremi diṭṭhena vā sutena vā parisaṅkāya vā, vadantu mam̄ āyasmanto anukampaṁ upādāya, passanto paṭikarissāmīti. navakena bhikkhunā ekamsam̄ uttarāsaṅgam̄ karitvā ukkuṭikam̄ nisiditvā añjalim̄ pagghetvā evam assa vacanīyo: saṅgham̄ bhante pavāremi

dīṭṭhena vā . . . dutiyam pi . . . tatiyam pi . . . passanto  
paṭikarissāmīti. ||14||1||

tena kho pana samayena chabbaggiyā bhikkhū there-  
su bhikkhūsu ukkuṭikam nisinnesu pavārayamānesu āsanesh  
acchanti. ye te bhikkhū appicchā te ujjhāyanti khyanti  
vipācenti: katham hi nāma chabbaggiyā bhikkhū theresu  
bhikkhūsu ukkuṭikam nisinnesu pavārayamānesu āsanesh  
acchissantiti. atha kho te bhikkhū bhagavato etam attham  
ārocesum. saccam kira bhikkhave chabbaggiyā bhikkhū  
theresu . . . acchantiti. saccam bhagavā. vigarahi bu-  
ddho bhagavā: katham hi nāma te bhikkhave moghapurisā  
theresu . . . acchissant. n' etam bhikkhave appasannānam  
vā pasādāya. vigarahitvā dhammikatham katvā bhikkhū  
āmantesi: na bhikkhave theresu bhikkhūsu ukkuṭikam ni-  
sinnesu pavārayamānesu āsanesh acchitabbam. yo accheyya,  
āpatti dukkaṭassa. anujānāmi bhikkhave sabbe' eva  
ukkuṭikam nisinnehi pavāretun ti. ||1|| tena kho  
pana samayena aññataro theror jarādubbalo yāva sabbe pavā-  
rentiti ukkuṭikam nisino āgamayamāno mucchito papati.  
bhagavato etam attham ārocesum. anujānāmi bhikkhave  
tadantarā ukkuṭikam nisiditum yāva pavāreti, pavāretvā  
āsane nisiditun 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, samgho pavāressatiti.  
evam vutte aññataro bhikkhu bhagavantam etad avoca:  
atthi bhante bhikkhu gilāno, so anāgato 'ti. anujānāmi  
bhikkhave gilānenā bhikkhunā pavāraṇām dātum. evañ  
ca pana bhikkhave dātabbā. tena gilānenā bhikkhunā ekam

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

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

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

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

... paṭikarissāmīti. ||4|| tena kho pana samayena aññatarasmiñ ávâse tadahu pavâraṇâya dve bhikkhû viharanti. atha kho tesam bhikkhûnam etad ahosi: bhagavatâ anuññatam pañcannam saṅghe pavâretum, catunnam aññamaññam pavâretum, tiṇṇannam aññamaññam pavâretum, mayañ c' amhâ dve janâ. katham nu kho amhehi pavâretabban ti. bhagavato etam attham ârocesum. anujânâmi bhikkhave dvinnam aññamaññam pavâretum. ||5|| evañ ca pana bhikkhave pavâretabbam. therena bhikkhunâ ekaṁsam uttarâsaṅgam karitvâ ukkuṭikam nisiditvâ añjaliṁ paggahetvâ navo bhikkhu evam assa vacanîyo: aham ávuso áyasmantam pavâremi diṭṭhena vâ sutena vâ parisañkâya vâ, vadatu maññam áyasmâ anukampañ upâdâya, passanto paṭikarissâmî. dutiyam pi . . . tatiyam pi ávuso . . . paṭikarissâmîti. navakena bhikkhunâ ekaṁsam . . . paggahetvâ thero bhikkhu evam assa vacanîyo: aham bhante áyasmantam pavâremi diṭṭhena vâ . . . dutiyam pi . . . tatiyam pi . . . paṭikarissâmîti. ||6|| tena kho pana samayena aññatarasmiñ ávâse tadahu pavâraṇâya eko bhikkhu viharati. atha kho tassa bhikkhuno etad ahosi: bhagavatâ anuññatam pañcannam saṅghe pavâretum, catunnam aññamaññam pavâretum, tiṇṇannam aññamaññam pavâretum, dvinnam aññamaññam pavâretum, ahañ c' amhi ekako. katham nu kho mayâ pavâretabban ti. bhagavato etam attham ârocesum. ||7|| idha pana bhikkhave aññatarasmiñ ávâse tadahu pavâraṇâya eko bhikkhu viharati. tena bhikkhave bhikkhunâ yattha bhikkhû paṭikkamanti upaṭṭhânasâlâya vâ manḍape vâ rukkhamûle vâ, sa deso sammajjivtâ pâniyam paribhojaniyam upaṭṭhâpetvâ ásanam paññâpetvâ padipam katvâ nisiditabbam. sace aññe bhikkhû ágacchanti, tehi saddhim pavâretabbam, no ce ágacchanti, ajja me pavâraṇâ 'ti adhitṭhâtabbam. no ce adhitṭhâheyya, ápatti dukkaṭassa. ||8|| tatra bhikkhave yattha pañca bhikkhû viharanti, na ekassa pavâraṇam áharitvâ catûhi saṅghe pavâretabbam. pavâreyyum ce, ápatti dukkaṭassa. tatra bhikkhave yattha cattâro bhikkhû viharanti, na ekassa pavâraṇam áharitvâ tihî aññamaññam pavâretabbam. pavâreyyum ce, ápatti dukkaṭassa. tatra bhikkhave yattha tayo bhikkhû viharanti,

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

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

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

pañca vā atirekā vā, te na jānanti ath' aññe ávásikā bhikkhū anāgatā 'ti. te dhammasaññino vinayasaññino vaggā samaggasaññino pavārenti. tehi pavāriyamāne ath' aññe ávásikā bhikkhū ágacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānam anāpatti.  
 ||2|| idha pana bhikkhave aññatarasmim ávāse tadahu pavāraṇāya . . . tehi pavāriyamāne ath' aññe ávásikā bhikkhū ágacchanti samasamā. pavāritā supavāritā, avasesehi pavāretabbam, pavāritānam anāpatti. idha pana bhikkhave aññatarasmim ávāse tadahu pavāraṇāya . . . tehi pavāriyamāne ath' aññe ávásikā bhikkhū ágacchanti thokatarā. pavāritā supavāritā, avasesehi pavāretabbam, pavāritānam anāpatti.  
 ||3|| idha pana bhikkhave aññatarasmim ávāse tadahu pavāraṇāya . . . tehi pavāritamatte ath' aññe ávásikā bhikkhū ágacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānam anāpatti. idha pana . . . tehi pavāritamatte ath' aññe ávásikā bhikkhū ágacchanti samasamā. pavāritā supavāritā, tesam santike pavāretabbam, pavāritānam anāpatti. idha pana . . . tehi pavāritamatte ath' aññe ávásikā bhikkhū ágacchanti 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 ávāse tadahu pavāraṇāya sambahulā ávásikā bhikkhū sannipatanti pañca vā atirekā vā, te jānanti ath' aññe ávásikā bhikkhū anāgatā 'ti. te dhammasaññino vinayasaññino vaggā vaggasaññino pavārenti. tehi pavāriyamāne ath' aññe ávásikā bhikkhū ágacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānam āpatti dukkatassa.  
 ||1|| idha pana . . . tehi pavāriyamāne ath' aññe ávásikā

bhikkhū āgacchanti samasamā. pavāritā supavāritā, avasesehi pavāretabbam, pavāritānam āpatti dukkaṭassa. idha pana . . . tehi pavāriyamāne ath' aññe āvāsikā bhikkhū 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 bhikkhū āgacchanti bahutarā — la — samasamā — la — thokatarā. pavāritā supavāritā, tesam santike pavāretabbam, pavāritānam āpatti dukkaṭassa. ||3||

vaggāvaggasaññinopannarasakam niṭṭhitam. ||8||

idha pana bhikkhave aññatarasmīm āvāse tadahu pavāraṇāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te kappati nu kho amhākam pavāretum na nu kho kappatiti vematikā pavārenti. tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānam āpatti dukkaṭassa. ||1|| idha pana . . . (comp. IV. 8. 2, 3) . . . tesam santike pavāretabbam, pavāritānam āpatti dukkaṭassa. ||2||

vematikāpannarasakam niṭṭhitam. ||9||

idha pana bhikkhave aññatarasmīm āvāse tadahu pavāraṇāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te kappat' eva amhākam pavāretum, n' amhākam na kappatiti kukkuccapakatā pavārenti. tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānam āpatti dukkaṭassa. ||1|| idha pana . . . (comp. IV. 8. 2, 3) . . . tesam santike pavāretabbam, pavāritānam āpatti dukkaṭassa. ||2||

kukkuccapakatāpannarasakam niṭṭhitam. ||10||

idha pana bhikkhave aññatarasmīm āvāse tadahu pavā-

rañāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā, te jānanti ath' 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 apatti 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 apatti thullaccayassa. ||2||  
**bhedapurekkhārāpannarasakam niṭṭhitam. ||11||**  
**pañcasattatikam niṭṭhitam.**

idha pana bhikkhave aññatarasmiñ āvāse tadahu pavārañāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā, te jānanti aññe āvāsikā bhikkhū antosimam̄ okkamantīti. te jānanti aññe āvāsikā bhikkhū antosimam̄ okkantā 'ti. te passanti aññe āvāsike bhikkhū antosimam̄ okkamante. te passanti aññe āvāsike bhikkhū antosimam̄ okkante. te suṇanti aññe āvāsikā bhikkhū antosimam̄ okkamantīti. te suṇanti aññe āvāsikā bhikkhū antosimam̄ okkantā 'ti. Āvāsikena āvāsikā eka-satapañcasattati tikanayato, āvāsikena āgantukā, āgantukena āvāsikā, āgantukena āgantukā, peyyālamukhena satta tikastāni honti. ||1||12||

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

na bhikkhave bhikkhuniyā nisinnaparisāya pavāretabbam. yo pavāreyya, āpatti dukkaṭassa. na bhikkhave sikkhamānāya, na sāmanerassa, na sāmaneriyā, na sikkham̄ paccakkhātakassa, na antimavāthum ajjhāpannakassa nisinnaparisāya pavāretabbam. yo pavāreyya, āpatti dukka-

ṭassa. ||1|| na āpattiyā adassane ukkhittakassa nisinnapari-sāya pavāretabbam. yo pavāreyya, yathādhammo kāretabbo. na āpattiyā appatikamme ukkhittakassa, na pāpikāya dīṭṭhi-yā appatiniṣagge ukkhittakassa nisinnaparisāya pavāretabbam. yo pavāreyya, yathādhammo kāretabbo. ||2|| na pañḍakassa nisinnaparisāya pavāretabbam. yo pavāreyya, āpatti dukkaṭassa. na theyyasamvāsakassa, na titthiyapa-kantakassa, na tiracchānagatasssa, na mātughātakassa, na pitughātakassa, na arahantaghātakassa, na bhikkhunidūsa-kassa, na samghabhedakassa, na lohituppādakassa, na ubhatovyañjanakassa niśinnaparisāya pavāretabbam. yo pavāreyya, āpatti dukkaṭassa. ||3|| na bhikkhave pārivāsikassa pavāra-nādānena pavāretabbam aññatra avuṭṭhitāya parisāya. na ca bhikkhave apavāraṇāya pavāretabbam aññatra samgha-sāmaggiyā 'ti. ||4|| **14** ||

tena kho pana samayena Kosalesu janapadesu aññata-rasmim āvāse tadahu pavāraṇāya savarabhayakam ahosi. bhikkhū nāsakkhiṁsu tevācikam pavāretum. bhagavato etam attham ārocesum. anujānāmi bhikkhave dvevāci-kam pavāretun ti. bālhataram savarabhayakam ahosi. bhikkhū nāsakkhiṁsu dvevācikam pavāretum. bhagavato etam attham ārocesum. anujānāmi bhikkhave ekavācikam pavāretun ti. bālhataram savarabhayakam ahosi. bhikkhū nāsakkhiṁsu ekavācikam pavāretum. bhagavato etam attham ārocesum. anujānāmi bhikkhave samāna-vassikam pavāretun ti. ||1|| tena kho pana samayena aññatarasmiṁ āvāse tadahu pavāraṇāya manussehi dānam dentehi yebhuyyena ratti khepitā hoti. atha kho tesam bhikkhūnaŋ etad ahosi: manussehi dānam dentehi yebhuyyena ratti khepitā. sace samgho tevācikam pavāressati, apavārito 'va samgho bhavissati, athāyan ratti vibhāyissati. katham nu kho amhehi paṭipajjitatban ti. bhagavato etam attham ārocesum. ||2|| idha pana bhikkhave aññatarasmiṁ āvāse tadahu pavāraṇāya manussehi dānam dentehi yebhuyyena ratti khepitā hoti. tatra ce bhikkhūnam evam hoti: manussehi . . . vibhāyissatiti, vyattena bhikkhunā paṭibalena samgho nāpetabbo: suñātu me bhante samgho. manussehi

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

macariyantarāyo. sace saṅgho tevācikam pavāressati, apavārito 'va saṅgho bhavissati, athāyam brahma-cariyantarāyo bhavissatiti, vyattena bhikkhunā paṭibalena saṅgho nāpe-tabbo: sunātu me bhante saṅgho. ayam brahma-cariyanta-rāyo. sace saṅgho tevācikam pavāressati, apavārito 'va saṅgho bhavissati, athāyam brahma-cariyantarāyo bhavissati. yadi saṅghassa pattakallam, saṅgho dvevācikam eka-vācikam samānavassikam pavāreyyā 'ti. ||7||15||

tena kho pana samayena chabbaggyā bhikkhū sā-pattikā pavārenti. bhagavato etam attham ārocesum. na bhikkhave sāpattikenā pavāretabbaṁ. yo pavā-reyya, āpatti dukkaṭassa. anujānāmi bhikkhave yo sāpattiko pavāreti, tassa okāsam kārāpetvā āpattiya codetunti. ||1|| tena kho pana samayena chabbaggyā bhi-kkhū okāsam kārāpiyamāna na icchanti okāsam kātum. bhagavato etam attham ārocesum. anujānāmi bhikkhave okāsam akarontassa pavāraṇam ṭha petum. evañ ca pana bhikkhave ṭhapetabbā. tadahu pavāraṇāya cātuddase vā pannarase vā tasmim puggale sammukhibhūte saṅghamajjhe udāharitabbam: sunātu me bhante saṅgho. itthanāmo puggalo sāpattiko, tassa pavāraṇam ṭhapemi, na tasmim sammukhibhūte pavāretabban ti ṭhāpitā hoti pavāraṇā 'ti. ||2|| tena kho pana samayena chabbaggyā bhi-kkhū pur' amhākam pesalā bhikkhū pavāraṇam ṭhapenti paṭigacca' eva suddhānam bhikkhūnam anāpattikānam avatthusmīm akāraṇe pavāraṇam ṭhapenti pavāritānam pi pavāraṇam ṭhapenti. bhagavato etam attham ārocesum. na bhikkhave suddhānam bhikkhūnam anāpattikānam avatthusmīm akāraṇe pavāraṇā ṭhapetabbā. yo ṭhapeyya, āpatti dukkaṭassa. na bhikkhave pavāritānam pi pavāraṇā ṭhapetabbā. yo ṭhapeyya, āpatti dukkaṭassa. ||3|| evam kho bhikkhave ṭhāpitā hoti pavāraṇā, evam atṭhāpitā. kathañ ca bhikkhave atṭhāpitā hoti pavāraṇā. tevācikāya ce bhikkhave pavāraṇāya bhāsitāya lapitāya pariyo-sitāya pavāraṇam ṭhāpeti, atṭhāpitā hoti pavāraṇā. dvevācikāya ce bhikkhave ekavācikāya ce bhikkhave, samānavassikāya ce bhikkhave pavāraṇāya bhāsitāya lapitāya pariyo-sitāya pavāraṇam ṭhāpeti,

atthapitā hoti pavāraṇā. evam̄ kho bhikkhave atthapitā hoti pavāraṇā. ||4|| kathañ ca bhikkhave thapitā hoti pavāraṇā. tevācikāya ce bhikkhave pavāraṇāya bhāsitāya lapitāya pariyositāya pavāraṇam̄ thapeti, thapitā hoti pavāraṇā. dvevācikāya ce bhikkhave, ekavācikāya ce bhikkhave, samānavassikāya ce bhikkhave pavāraṇāya bhāsitāya lapitāya apariyositāya pavāraṇam̄ thapeti, thapitā hoti pavāraṇā. evam̄ kho bhikkhave thapitā hoti pavāraṇā. ||5|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇam̄ thapeti. tam̄ ce bhikkhum̄ aññe bhikkhū jānanti ayam̄ kho āyasmā aparisuddhakāyasamācāro aparisuddhavacīsamācāro aparisuddhaājivo bālo avyatto na paṭibalo anuyuñjiyamāno anuyogam̄ dātun ti, alam̄ bhikkhu, mā bhaṇḍanam̄ mā kalaham̄ mā viggaham̄ mā vivādan ti omadditvā samghena pavāretabbam̄. ||6|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇam̄ thapeti. tam̄ ce bhikkhum̄ aññe bhikkhū jānanti ayam̄ kho āyasmā pari-suddhakāyasamācāro aparisuddhavacīsamācāro aparisuddhaājivo bālo avyatto na paṭibalo anuyuñjiyamāno anuyogam̄ dātun ti, alam̄ bhikkhu . . . pavāretabbam̄. ||7|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇam̄ thapeti. tam̄ ce bhikkhum̄ aññe bhikkhū jānanti ayam̄ kho āyasmā parisuddhakāyasamācāro parisuddhavacīsamācāro aparisuddhaājivo bālo avyatto na paṭibalo anuyuñjiyamāno anuyogam̄ dātun ti, alam̄ bhikkhu . . . pavāretabbam̄. ||8|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇam̄ thapeti. tam̄ ce bhikkhum̄ aññe bhikkhū jānanti ayam̄ kho āyasmā parisuddhakāyasamācāro parisuddhaājivo bālo avyatto na paṭibalo anuyuñjiyamāno anuyogam̄ dātun ti, alam̄ bhikkhu . . . pavāretabbam̄. ||9|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇam̄ thapeti. tam̄ ce bhikkhum̄ aññe bhikkhū jānanti ayam̄ kho āyasmā parisuddhakāyasamācāro parisuddhavacīsamācāro parisuddhaājivo pandito vyatto paṭibalo anuyuñjiyamāno anuyogam̄ dātun ti, so evam̄ assa vacanīyo: yam̄ kho tvam̄ āvuso imassa bhikkhuno pavāraṇam̄ thapesi, kimhi nam̄ thapesi, silavipattiyā thapesi, ācāravipattiyā thapesi,

diṭṭhivipattiyā ṭhapesitī. ||10|| so ce evam vadeyya : si-  
 lavipattiyā ṭhapemi, ācāravip. th., diṭṭhivip. ṭhapemiti,  
 so evam assa vacanīyo : jānāti panāyasmā sīlavipattim,  
 jānāti ācāravipattim, jānāti diṭṭhivipattin ti. so ce evam  
 vadeyya : jānāmi kho aham āvuso sīlavipattim, jānāmi ācā-  
 ravipattim, jānāmi diṭṭhivipattin ti, so evam assa vacanī-  
 yo : katamā panāvuso sīlavipatti, katamā ācāravipatti, katamā  
 diṭṭhivipattiti. ||11|| so ce evam vadeyya : cattāri ca pārājī-  
 kāni terasa samghādisesā ayam sīlavipatti, thullaccayaṇ pā-  
 cittiyaṇ pāṭidesanīyaṇ dukkaṭam dubbhāsitam ayam ācāra-  
 vipatti, micchādiṭṭhi antaggāhikā diṭṭhi ayam diṭṭhivipattiti,  
 so evam assa vacanīyo : yam kho tvam āvuso imassa bhikkhu-  
 no pavāraṇam ṭhapesi, diṭṭhena ṭhapesi, sutena ṭhapesi,  
 parisaṅkāya ṭhapesitī. ||12|| so ce evam vadeyya : diṭṭhena vā  
 ṭhapemi, sutena vā ṭhapemi, parisaṅkāya vā ṭhapemiti, so  
 evam assa vacanīyo : yam kho tvam āvuso imassa bhikkhu-  
 no diṭṭhena pavāraṇam ṭhapesi, kim te diṭṭham, kinti te  
 diṭṭham, kadā te diṭṭham, kattha te diṭṭham, pārājikam ajjhā-  
 pajjanto diṭṭho, samghādisesam ajjhāpajjanto diṭṭho, thulla-  
 ccayaṇ pācittiyaṇ pāṭidesanīyaṇ dukkaṭam dubbhāsitam  
 ajjhāpajjanto diṭṭho, kattha ca tvam ahosi, kattha cāyam  
 bhikkhu ahosi, kim ca tvam karosi, kim cāyam bhikkhu  
 karotiti. ||13|| so ce evam vadeyya : na kho aham āvuso  
 imassa bhikkhuṇo diṭṭhena pavāraṇam ṭhapemi, api ca su-  
 tena pavāraṇam ṭhapemiti, so evam assa vacanīyo : yam kho  
 tvam āvuso imassa bhikkhuṇo sutena pavāraṇam ṭhapesi,  
 kim te sutam, kinti te sutam, kadā te sutam, kattha te sutam,  
 pārājikam ajjhāpanno 'ti sutam, samghādisesam ajjhāpanno  
 'ti sutam, thullaccayaṇ pācittiyaṇ pāṭidesanīyaṇ dukkataṭam  
 dubbhāsitam ajjhāpanno 'ti sutam, bhikkhussa sutam, bhi-  
 kkuniyā s., sikkhamānāya s., sāmañerassā s., sāmañeriyyā s.,  
 upāsakassa s., upāsikāya s., rājūnam s., rājamahāmattānam  
 s., titthiyānam s., titthiyasāvakānam sutan ti. ||14|| so ce  
 evam vadeyya : na kho aham āvuso imassa bhikkhuṇo sute-  
 na pavāraṇam ṭhapemi, api ca parisaṅkāya pavāraṇam ṭha-  
 pemiti, so evam assa vacanīyo : yam kho tvam āvuso imassa  
 bhikkhuṇo parisaṅkāya pavāraṇam ṭhapesi, kim parisaṅkasi,  
 kinti parisaṅkasi, kadā parisaṅkasi, kattha parisaṅkasi, pārā-

jikam ajjhāpanno 'ti parisañkasi, sañghādisesam ajjhāpanno 'ti parisañkasi, thullaccayam pācittiyan pātidesaniyam dukkaṭam dubbhāsitam ajjhāpanno 'ti parisañkasi, bhikkhussa sutvā parisañkasi . . . titthiyasāvakānam sutvā parisañkāsīti. ||15|| so ce evam vadeyya : na kho aham āvuso imassa bhikkhuno parisañkāya pavāraṇam ṭhapemi, api ca aham na jānāmi kena aham imassa bhikkhuno pavāraṇam ṭhapemīti, so ce bhikkhave codako bhikkhu anuyogena viññūnam sabrahmacārinam cittam na ārādheti ananuvādo cuditō bhikkhū 'ti alam vacanāya. so ce bhikkhave codako bhikkhu anuyogena viññūnam sabrahmacārinam cittam ārādheti sānuvādo cuditō bhikkhū 'ti alam vacanāya. ||16|| so ce bhikkhave codako bhikkhu amūlakena pārājikena anuddhamśitam patijānāti, sañghādisesam ropetvā sañghena pavārettabam. so ce bhikkhave codako bhikkhu amūlakena sañghādisesena anuddhamśitam patijānāti, yathādhammam kārāpetvā sañghena pavārettabam. so ce bhikkhave codako bhikkhu amūlakena thullaccayena pācittiyyena pātidesaniyena dukkaṭena dubbhāsitena anuddhamśitam patijānāti, yathādhammam kārāpetvā sañghena pavārettabam. ||17|| so ce bhikkhave cuditō bhikkhu pārājikam ajjhāpanno 'ti patijānāti, nāsetvā sañghena pavārettabam. so ce bhikkhave cuditō bhikkhu sañghādisesam ajjhāpanno 'ti patijānāti, sañghādisesam ropetvā sañghena pavārettabam. so ce bhikkhave cuditō bhikkhu thullaccayam pācittiyan pātidesaniyam dukkaṭam dubbhāsitam ajjhāpanno 'ti patijānāti, yathādhammam kārāpetvā sañghena pavārettabam. ||18|| idha pana bhikkhave bhikkhu tadahu pavāraṇāya thullaccayam ajjhāpanno hoti. ekacce bhikkhū thullaccayadiṭṭhino honti, ekacce bhikkhū sañghādisesadiṭṭhino honti. ye te bhikkhave bhikkhu thullaccayadiṭṭhino, tehi so bhikkhave bhikkhu ekamantam apanetvā yathādhammam kārāpetvā sañgham upasamkamitvā evam assa vacanīyo : yam kho so āvuso bhikkhu āpattim āpanno, sāssa yathādhammam paṭikatā. yadi sañghassa pattakallam, sañgho pavāreyyā 'ti. ||19|| idha pana bhikkhave bhikkhu tadahu pavāraṇāya thullaccayam ajjhāpanno hoti. ekacce bhikkhū thullaccayadiṭṭhino honti, ekacce bhikkhū pācittiyyadiṭṭhino honti. ekacce bhi-

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

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

tena kho pana samayena sambahulā sanditthā sambhattā bhikkhū Kosalesu janapadesu aññatarasmim avāse vassam upagacchimsu. tesam sāmantā aññe bhikkhū bhañdanakārakā kalahakārakā vivādakārakā bhassakārakā samghe adhikaraṇakārakā vassam upagacchimsu mayam tesam bhikkhūnaṃ vassam vutthānam pavāraṇāya pavāraṇam thapessāmā 'ti. assosum kho te bhikkhū: amhākam kira sāmantā aññe bhikkhū bhañdanakārakā . . . adhikaranakārakā vassam upagatā mayam . . . thapessāmā 'ti. katham nu kho amhehi paṭipajjitabban ti. bhagavato etam attham ārocesum. ||1|| idha pana bhikkhave sambahulā sanditthā sambhattā bhikkhū aññatarasmim avāse vassam upagacchanti. tesam sāmantā aññe bhikkhū bhañdanakārakā . . . adhikaranakārakā vassam upagacchanti mayam . . . thapessāmā 'ti. anujānāmi bhikkhave tehi bhikkhūhi dve tayo uposathe cātuddasike kātuñ katham mayam tehi bhikkhūhi paṭhamataram pavāreyyāmā 'ti. te ce bhikkhave bhikkhū bhañdanakārakā . . . adhikaranakārakā avāsam āgacchanti, tehi bhikkhave avāsikehi bhikkhūhi lahum-lahum sannipativā pavāretabbam, pavāretvā vattabbā: pavāritā kho mayam avuso, yathāyasmantā maññanti tathā karontū 'ti. ||2|| te ce bhikkhave bhikkhū bhañdanakārakā . . . adhikaranakārakā asaṃvihitā tam avāsam āgacchanti, tehi bhikkhave avāsikehi bhikkhūhi āsanam paññāpetabbam, pādodakam pādapīṭham pādakathalikam upanikkhipitabbam, paceuggantvā pattacivaram paṭiggahetabbam, pāniyena pucchitabbā, tesam vikkhitvā nissimam gantvā pavāretabbam, pavāretvā vattabbā: pavāritā kho mayam avuso, yathāyasmantā maññanti tathā karontū 'ti. ||3|| evañ ce tam labhetha, ice etam kusalam, no ce labhetha, avāsikena bhikkhunā vyattena paṭibalena avāsikā bhikkhū niāpetabbā: suṇantu me āyasmantā avāsikā. yad' āyasmantānam pakkallam, idāni uposatham kareyyāma pātimokkhām uddiseyyā-

ma, āgame kāle pavāreyyāmā 'ti. te ce bhikkhave bhikkhū bhañdanakārakā . . . adhikaraṇakārakā te bhikkhū evam vadeyyum : sādh' āvuso idān' eva no pavārethā 'ti, te evam assu vacaniyā : anissarā kho tumhe āvuso amhākam pavāraṇāya, na tāva mayam pavāressāmā 'ti. || 4 || te ce bhikkhave bhikkhū bhañdanakārakā . . . adhikaraṇakārakā tam kālam anuvaseyyum, āvāsikena bhikkhave bhikkhunā vyattena paṭibalena āvāsikā bhikkhū nāpetabbā : sunantu me āyasmantā . . . uddiseyyāma, āgame juṇhe pavāreyyāmā 'ti. te ce bhikkhave bhikkhū bhañdanakārakā . . . adhikaraṇakārakā te bhikkhū evam vadeyyum : sādh' āvuso idān' eva no pavārethā 'ti, te evam assu vacaniyā : anissarā kho tumhe āvuso amhākam pavāraṇāya, na tāva mayam pavāressāmā 'ti. || 5 || te ce bhikkhave bhikkhū bhañdanakārakā . . . adhikaraṇakārakā tam pi juṇham anuvaseyyum, tehi bhikkhave bhikkhūhi sabbeh' eva āgame juṇhe komudiyā cātumāsiniyā akāmā pavārettabbā. || 6 || tehi ce bhikkhave bhikkhūhi pavāriyamāne gilāno agilānassa pavāraṇām thapeti, so evam assa vacanīyo : āyasmā kho gilāno, gilāno ca ananuyogakkhamo vutto bhagavatā. āgamehi āvuso yāva ārogo hosi, ārogo ākañkhamāno codessasiti. evam ce vuccamāno codeti, anādariye pācittiyam. || 7 || tehi ce bhikkhave bhikkhūhi pavāriyamāne agilāno gilānassa pavāraṇām thapeti, so evam assa vacanīyo : ayasmantā kho gilānā, gilāno ca ananuyogakkhamo vutto bhagavatā. āgamehi āvuso yāvāyam bhikkhu ārogo hoti, ārogam ākañkhamāno codessasiti. evam ce vuccamāno codeti, anādariye pācittiyam. || 8 || tehi ce bhikkhave bhikkhūhi pavāriyamāne gilāno gilānassa pavāraṇām thapeti, so evam assa vacanīyo : āyasmantā kho gilānā, gilāno ca ananuyogakkhamo vutto bhagavatā. āgamehi āvuso yāva ārogā hotha, ārogam ākañkhamāno codessasiti. evam ce vuccamāno codeti, anādariye pacittiyam. || 9 || tehi ce bhikkhave bhikkhūhi pavāriyamāne agilāno agilānassa pavāraṇām thapeti, ubho saṃghena samanuyuñjitvā samanuggāhitvā yathādhammam kārāpetvā saṃghena pavārettabban ti. || 10 || 17 ||

tena kho pana samayena sambahulā sanditthā sambhattā

bhikkhū Kosalesu janapadesu aññatarasmiṃ àvāse vassam  
 upagacchimsu. tesam samaggānam sammodamānānam avi-  
 vadamānānam viharataṃ aññataro phāsuvihāro adhigato  
 hoti. atha kho tesam bhikkhūnam etad ahosi: amhā-  
 kam kho samaggānam . . . adhigato. sace mayam idāni  
 pavāressāma, siyāpi bhikkhū pavāretvā cārikam pakkame-  
 yyum, evam mayam imamhā phāsuvihārā paribāhirā bha-  
 vissāma. kathampu kho amhehi paṭipajjitatban ti. bhagava-  
 to etam atthampūrocesum. ||1|| idha pana bhikkhave samba-  
 hulā sandīṭṭhā sambhattā bhikkhū aññatarasmiṃ àvāse vassam  
 upagacchanti. tesam samaggānam . . . adhigato hoti. tatra  
 ce bhikkhūnam evam hoti: amhākam kho samaggānam . . .  
 paribāhirā bhavissāmā 'ti. anujānāmi bhikkhave tehi bhi-  
 khūhi pavāraṇāsamgaham kātum. ||2|| evañ ca pana  
 bhikkhave kātabbo. sabbe' eva ekajjhām sannipatitabbam,  
 sannipatitvā vyattena bhikkhunā paṭibalena samgho nāpe-  
 tabbo: sunātu me bhante samgho. amhākam samaggānam  
 sammodamānānam avivadamānānam viharataṃ aññataro phā-  
 suvihāro adhigato. sace mayam idāni pavāressāma, siyāpi  
 bhikkhū pavāretvā cārikam pakkameyyum, evam mayam  
 imamhā phāsuvihārā paribāhirā bhavissāma. yadi samghassa  
 pattakallam, samgho pavāraṇāsamgaham kareyya, idāni upo-  
 satham kareyya pātimokkhām uddiseyya, āgame komudiyā  
 cātumāsiniyā samgho pavāreyya. esā nātti. ||3|| sunātu me  
 bhante samgho. amhākam samaggānam . . . paribāhirā bha-  
 vissāma. samgho pavāraṇāsamgaham karoti, idāni upos-  
 thatham karissati pātimokkhām uddisissati, āgame komudiyā  
 cātumāsiniyā pavāressati. yassāyasmato khamati pavāraṇā-  
 samgahassa karaṇam idāni uposatham karissati pātimokkhām  
 uddisissati, āgame komudiyā cātumāsiniyā pavāressati, so  
 tuñh' assa. yassa na khamati, so bhāseyya. kato samghe-  
 na pavāraṇāsamgaho idāni uposatham karissati pātimokkhām  
 uddisissati, āgame komudiyā cātumāsiniyā pavāressati. kha-  
 mati samghassa, tasmā tuñhī, evam etam dhārayāmiti. ||4||  
 tehi ce bhikkhave bhikkhūhi kate pavāraṇāsamgahe aññia-  
 taro bhikkhu evam vadeyya: icchām' aham àvuso janapa-  
 dacārikam pakkamitum, atthi me janapade karaṇiyān ti, so  
 evam assa vacaniyo: sādh' àvuso pavāretvā gacchāhīti. so

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

pavāraṇakkhandhakam catuttham.

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

## M A H Â V A G G A .

## V.

Tena samayena buddho bhagavā Rājagahe viharati  
 Gijjhakūṭe pabbate. tena kho pana samayena rājā Mā-  
 gadho Seniyo Bimbisāro asītiyā gāmasahassesu issarā-  
 dhipaccam rajjam kāreti. tena kho pana samayena Campā-  
 yam Soṇo nāma Koṇiviso set̄hiputto sukhumālo hoti,  
 tassa pādatalesu lomāni jātāni honti. atha kho rājā Māga-  
 dho Seniyo Bimbisāro tāni asīti gāmikasahassāni sannipā-  
 tāpetvā kenacid eva karaṇiyena Soṇassa Koṇivisassa santike  
 dūtam pāhesi, āgacchatu Soṇo icchāmi Soṇassa āgatan ti. ||1||  
 atha kho Soṇassa Koṇivisassa mātāpitaro Soṇam Koṇivisam  
 etad avocum: rājā te tāta Soṇa pāde dakkhitukāmo. mā  
 kho tvam tāta Soṇa yena rājā tena pāde abhippasāreyyāsi,  
 rañño purato pallañkena nisida, nisinnassa te rājā pāde  
 dakkhissatiti. atha kho Soṇam Koṇivisam sivikāya ānesum.  
 atha kho Soṇo Koṇiviso yena rājā Māgadho Seniyo Bimbisā-  
 ro ten' upasam̄kami, upasam̄kamitvā rājānam Māgadham  
 Seniyam Bimbisāram abhivādetvā rañño purato pallañkena  
 nisidi. addasa kho rājā Māgadho Seniyo Bimbisāro Soṇassa  
 Koṇivisassa pādatalesu lomāni jātāni. ||2|| atha kho rājā  
 Māgadho Seniyo Bimbisāro tāni asīti gāmikasahassāni  
 diṭṭhadhammike atthe anusāsitvā uyyojesi: tumhe khv attha  
 bhaṇe mayā diṭṭhadhammike atthe anusāsitā, gacchatha tam  
 bhagavantam payirupāsatha, so no bhagavā samparāyike  
 atthe anusāsissatiti. atha kho tāni asīti gāmikasahassāni  
 yena Gijjhakūṭo pabbato ten' upasam̄kamiṁsu. ||3|| tena  
 kho pana samayena āyasmā Sāgato bhagavato upatthāko  
 hoti. atha kho tāni asīti gāmikasahassāni yenāyasmā Sāgato  
 ten' upasam̄kamiṁsu, upasam̄kamitvā āyasmantam Sāgatam

etad avocum: imâni bhante asîti gâmikasahassâni idh' upasamkantâni bhagavantam dassanâya. sâdu mayam bhante labheyyâma bhagavantam dassanâyâ 'ti. tena hi tumhe âyasmanto muhuttam idh' eva tâva hotha yâvâham bhagavantam pâtivedemiti. ||4|| atha kho âyasmâ Sâgato tesam asîtiyâ gâmikasahassânam purato pekkhamânânam pâtikâya nimujjivâ bhagavato purato ummujjitvâ bhagavantam etad avoca: imâni bhante asîti gâmikasahassâni idh' upasamkantâni bhagavantam dassanâya, yassa dâni bhante bhagavâ kâlam maññatiti. tena hi tvam Sâgata vihârapacchâ-yâyam âsanam paññâpehit. ||5|| evam bhante 'ti kho âyasmâ Sâgato bhagavato pâtisunîtvâ pîtham gahetvâ bhagavato purato nimujjivâ tesam asîtiyâ gâmikasahassânam purato pekkhamânânam pâtikâya ummujjitvâ vihârapacchâ-yâyam âsanam paññâpesi. atha kho bhagavâ vihârâ nikhamitvâ vihârapacchâ-yâyam paññatte âsane nisidi. ||6|| atha kho tâni asîti gâmikasahassâni yena bhagavâ ten' upasamkamîsu, upasamkamitvâ bhagavantam abhivâdetvâ ekamantam nisidîsu. atha kho tâni asîti gâmikasahassâni âyasmantam yeva Sâgatam samannâharanti, no tathâ bhagavantam. atha kho bhagavâ tesam asîtiyâ gâmikasahassânam cetasâ cetoparivitakkam aññaya âyasmantam Sâgatam âmantesi: tena hi tvam Sâgata bhiyyosomattâya uttarimanussadhammam iddhipâtihâriyam dassehit. evam bhante 'ti kho âyasmâ Sâgato bhagavato pâtisunîtvâ vehâsam abbhuggantvâ âkâse antalikkhe cañkamati pi tiñhati pi nisidati pi seyyam pi kappeti dhûpâyati pi pajjalati pi antaradhâyati pi. ||7|| atha kho âyasmâ Sâgato âkâse antalikkhe anekavihitam uttarimanussadhammam iddhipâtihâriyam dassetvâ bhagavato pâdesu sirasâ nipatitvâ bhagavantam etad avoca: satthâ me bhante bhagavâ, sâvako 'ham asmi, satthâ me bhante bhagavâ, sâvako 'ham asmiti. atha kho tâni asîti gâmikasahassâni acchariyam vata bho, abbhutam vata bho, sâvako pi nâma evam mahiddhiko bhavissati evam mahânubhâvo, aho nûna satthâ 'ti bhagavantam yeva samannâharanti, no tathâ âyasmantam Sâgatam. ||8|| atha kho bhagavâ tesam asîtiyâ gâmikasahassânam cetasâ cetoparivitakkam aññaya anupubbikatham kathesi seyyath' idam: dânakatham silakatham

saggakatham kāmānam ādīnavam okāram saṅkilesam nekkhamme ānisamsam pakāsesi. yadā te bhagavā aññāsi kallacitte muducitte vinivaraṇacitte udaggacitte pasannacitte, atha yā buddhānam sāmukkāmsikā dhammadesanā tam pakāsesi, dukkham samudayam nirodham maggam. seyyathāpi nāma suddham vattham apagatakālakam sammad eva rajaṇam patigaṇheyya, evam eva tesam asitiyā gāmikasa-hassānam tasmim yeva āsane virajam vītamalam dhamma-cakkhum udapādi yam kiñci samudayadhammam sabbañ tam nirodhadhamman ti. ||9|| te ditthadhammā patta-dhammā vidiṭadhammā pariyogālhadhammā tiṇṇavicicicchā vigatakathamkathā vesārājjappattā aparappaccayā satthu sāsane bhagavantam etad avocūm : abhikkantam bhante, abhi-kantam bhante, seyyathāpi bhante nikujjitatam vā ukku-jjeyya, paṭicchannañ vā vivareyya, mūlhassa vā maggam ācikkheyya, andhakāre vā telapajotam dhāreyya cakkhu-manto rūpāni dakkhīntiti, evam eva bhagavatā anekapariyā-yena dhammo pakāsito. ete mayam bhante bhagavantam saranam gacchāma dhammañ ca bhikkhusamghañ ca, upāsake no bhagavā dhāretu ajjatagge pāṇupete saranam gate 'ti. ||10|| atha kho Soṇassa Kolivisassa etad ahosi : yathā-yathā kho aham bhagavatā dhammañ desitam ajānāmi, na yidam sukaram agāram ajjhāvasatā ekantaparipuṇṇam ekan-taparisuddham sañkhalikhitam brahmacariyam caritum. yam nūnāham kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajeyyan ti. atha kho tāni asiti gāmikasahassāni bhagavato bhāsitam abhinanditvā anu-moditvā uṭṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkamiṁsu. ||11|| atha kho Soṇo Koṇiviso acirapa-kkantesu tesu asitiyā gāmikasahassesu yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekam-antam nisidi. ekamantam nisinno kho Soṇo Koṇiviso bhagavantam etad avoca : yathā-yathāhañ bhante bhagavatā dhammañ desitam . . . brahmacariyam caritum. icchām' aham bhante kesamassum ohāretvā kāsāyāni vatthāni acchā-detvā agārasmā anagāriyam pabbajitum, pabbājetu mam bhante bhagavā 'ti. alattha kho Soṇo Koṇiviso bhagavato santike pabbajam, alattha upasampadam. acirūpasampanno

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

ti, atilinaviriyam kosajjâya samvattati. ||16|| tasmât iha tvam Sôna viriyasamatam adhiññaha indriyânam ca samatam pâtiñijha tattha ca nimittam gañhâhîti. evam bhante 'ti kho âyasmâ Sôno bhagavato paccassosi. atha kho bhagavâ âyasmantam Sonam iminâ ovâdena ovaditvâ seyyathâpi nâmâ balavâ puriso sammiñjitam vâ bâham pasâreyya pasâritam vâ bâham sammiñjeyya, evam eva Sîtavane âyasmato Sonassa sammukhe antarahito Gijjhakûte pabbate pâturahosi. ||17|| atha kho âyasmâ Sôno aparena samayena viriyasamatam adhiññâsi indriyânam ca samatam pâtiñijjhî tattha ca nimittam aggahesi. atha kho âyasmâ Sôno eko vûpakañño appamatto âtâpi pahitatto viharanto na cirass' eva yass' athâya kulaputtâ sammad eva agârasmâ anagâriyam pabbajanti, tad anuttaram brahmacariyapariyosânam diññheva dhamme sayam abhiññâ sacchikatvâ upasampajja vihâsi, khîñâ jâti, vusitam brahmacariyam, katam karanîyam, nâparam itthattâyâ 'ti abbhaññâsi, aññataro ca panâyasmâ Sôno arahatañ ahosi. ||18|| atha kho âyasmato Sonassa arahattam pattassa etad ahosi : yam nûnâham bhagavato santike aññam vyâkareyyan ti. atha kho âyasmâ Sôno yena bhagavâ ten' upasamkami, upasamkamitvâ bhagavantam abhivâdetvâ ekamantam nisidi, ekamantam nisinno kho âyasmâ Sôno bhagavantam etad avoca : ||19|| yo so bhante bhikkhu araham khîñâsavo vusitavâ katakarañyo ohitabhâro anuppatasadatho parikkhîñabhabvasamyojano sammadaññâvimutto, so cha tîhanâni adhimutto hoti : nekkhammâdhimutto hoti, pavivekâdhimutto hoti, avyâpajjhâdhimutto hoti, upâdâna-kkhayâdhimutto hoti, tañhakkhayâdhimutto hoti, asammohâdhimutto hoti. ||20|| siyâ kho pana bhante idh' ekaccassa âyasmato evam assa : kevalam saddhâmattakam nûna ayam âyasmâ nissâya nekkhammâdhimutto 'ti. na kho pan' etam bhante evam datthabbam. khîñâsavo bhante bhikkhu vusitavâ katakarañyo karanîyam attânam asamanupassanto katassa vâ pâtiçayam khayâ râgassa vitarâgattâ nekkhammâdhimutto hoti, khayâ dosassa vitadosattâ nekkhammâdhimutto hoti, khayâ mohassa vitamohattâ nekkhammâdhimutto hoti. ||21|| siyâ kho pana bhante idh' ekaccassa âyasmato evam assa : lâbhasakkârasilokam nûna ayam âyasmâ nikâ-

mayamāno pavivekādhimutto 'ti. na kho pan' etam . . . khayā rāgassa vitarāgattā pavivekādhimutto hoti, khayā dosassa vitadosattā pavivekādhimutto hoti, khayā mohassa vitamohattā pavivekādhimutto hoti. ||22|| siyā kho pana bhante idh' ekaccassa āyasmato evam assa: silabbataparāmāsañ nūna ayam āyasmā sārato paccāgacchanto avyāpajjhādhimutto 'ti. na kho pan' etam . . . khayā rāgassa vitarāgattā avyāpajjhādhimutto hoti, khayā dosassa vitadosattā avyāpajjhādhimutto hoti, khayā mohassa vitamohattā avyāpajjhādhimutto hoti, ||23|| khayā rāgassa vitarāgattā upādānakkhayādhimutto hoti, khayā dosassa vitadosattā upādānakkhayādhimutto hoti, khayā rāgassa vitarāgattā tanhakkhayādhimutto hoti, khayā dosassa vitadosattā tanhakkhayādhimutto hoti, khayā mohassa vitamohattā tanhakkhayādhimutto hoti, khayā rāgassa vitarāgattā asammohādhimutto hoti, khayā dosassa vitadosattā asammohādhimutto hoti, khayā mohassa vitamohattā asammohādhimutto hoti. ||24|| evam sammāvīmuttacittassa bhante bhikkhuno bhusā ce pi cakkhuviññeyyā rūpā cakkhussa āpātham āgacchanti, n' ev' assa cittam pariyādiyanti, amissikatam ev' assa cittam hoti thitam ānejjappattam vayañ c' assānupassati. bhusā ce pi sotaviññeyyā saddā, ghānaviññeyyā gandhā, jivhāviññeyyā rasā, kāyaviññeyyā phoṭṭhabbā, manoviññeyyā dhammā manassa āpātham āgacchanti, n' ev' assa cittam pariyādiyanti, amissikatam ev' assa cittam hoti thitam ānejjappattam vayañ c' assānupassati. ||25|| seyyathāpi bhante selo pabbato acchiddo asusiro ekaghano puratthimāya ce pi disāya āgaccheyya bhusā vātavuṭṭhi, n' eva nam samkampeyya na sampakampeyya na sampavedheyya, pacchimāya ce pi disāya — la — uttarāya ce pi disāya — la — dakkhiṇāya ce pi disāya . . . na sampavedheyya, evam eva kho bhante evam sammāvīmuttacittassa bhikkhuno bhusā ce pi cakkhuviññeyyā rūpā . . . manoviññeyyā dhammā manassa āpātham āgacchanti, n' ev' assa cittam . . . vayañ c' assānupassati. ||26||

nekhammañ adhimuttassa pavivekañ ca cetaso  
avyāpajjhādhimuttassa upādānakkhayassa ca |

tañhakkhayādhimuttassa asammohañ ca cetaso  
 disvā āyatanuppādām sammā cittam vimucceati. |  
 tassa sammāvimuttassa santacittassa bhikkhuno  
 katassa pañcayo n' atti karañiyañ ca na vijjati. |  
 selo yathā ekaghano vātēna na samirati,  
 evam rūpā rasā saddā gandhā phassā ca kevalā |  
 itthā dhammā anitthā ca na pavedhenti tādino.  
 thitam cittam vippamuttam vayañ c' assānupassatiti. ||27||

atha kho bhagavā bhikkhū āmantesi: evam kho bhikkhave  
 kulaputtā aññam vyākaronti. attho ca vutto attā ca anupanīto.  
 atha ca pan' idh' ekacce moghapurisā hasamānakam maññe  
 aññam vyākaronti, te pacchā vighātam āpajjantīti. ||28|| atha  
 kho bhagavā āyasmantam Soñam āmantesi: tvam kho 'si  
 Soñā sukhumālo. anujānāmi te Soñā ekapalāsikam upāhanan  
 ti. aham kho bhante asitisakañavāhehi raññam ohāya agā-  
 rasmā anagāriyam pabbajito sattahatthikañ ca anikam. tassa  
 me bhavissanti vattāro: Soñō Koliviso asitisakañavāhehi  
 raññam ohāya agārasmā anagāriyam pabbajito sattahatthi-  
 kañ ca anikam, so dān' āyam ekapalāsikāsu upāhanāsu satto  
 'ti. ||29|| sacē bhagavā bhikkhusamghassa anujānissati,  
 aham pi paribhuñjissāmi, no ce bhagavā bhikkhusamghassa  
 anujānissati, aham pi na paribhuñjissāmiti. atha kho bha-  
 gavā etasmim̄ nidāne dhammikatham katvā bhikkhū āman-  
 tesi: anujānāmi bhikkhave ekapalāsikam upāhanam. na  
 bhikkhave diguñā upāhanā dhāretabbā, na tiguñā upāhanā  
 dhāretabbā, na gañamgañūpāhanā dhāretabbā. yo dhāreyya,  
 āpatti dukkañassā 'ti. ||30||1|

tena kho pana samayena chabbaggiyā bhikkhū sabba-  
 nilikā upāhanāyo dhārenti — la — sabbapitikā upāhanāyo  
 dhārenti, sabbalohitikā up. dh., sabbamañjetthikā up. dh.,  
 sabbakañhā up. dh., sabbamahārañgarattā up. dh., sabbama-  
 hāñmarattā up. dhārenti. manussā ujjhāyanti khiyanti vi-  
 pācenti: seyyathāpi gihī kāmabhogino 'ti. bhagavato etam  
 atham ārocesum. na bhikkhave sabbanilikā upāhanā dhā-  
 retabbā, na sabbapitikā upāhanā dhāretabbā . . . na sabba-  
 mahāñmarattā upāhanā dhāretabbā. yo dhāreyya, āpatti  
 dukkañassā 'ti. tena kho pana samayena chabbaggi-

yā bhikkhū nīlakavaṭṭikā upāhanāyo dhārenti, pītakavaṭṭikā up. dh., lohitakavaṭṭikā up. dh., mañjeṭṭhakavaṭṭikā up. dh., kañhavaṭṭikā up. dh., mahāraṅgarattavaṭṭikā up. dh., mahānāmarattavaṭṭikā up. dhārenti. manussā ujjhāyanti khiyanti vipācenti: seyyathāpi gihī kāmabhogino 'ti. bhagavato etam atthām ārocesum. na bhikkhave nīlakavaṭṭikā upāhanā dhāretabbā . . . na mahānāmarattavaṭṭikā upāhanā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||2|| tena kho pana samayena chabbaggiyā bhikkhū khallakabaddhā upāhanāyo dhārenti, puṭabaddhā up. dhārenti, pāligunṭhimā up. dh., tūlapunnikā up. dh., tittirapattikā up. dh., meṇdavī-sāṇabandhikā up. dh., ajavisāṇabandhikā up. dh., vicchikālikā up. dh., morapicchapharisibbitā up. dh., citrā up. dhārenti. manussā ujjhāyanti khiyanti vipācenti: seyyathāpi gihī kāmabhogino 'ti. bhagavato etam atthām ārocesum. na bhikkhave khallakabaddhā upāhanā dhāretabbā . . . na citrā upāhanā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||3|| tena kho pana samayena chabbaggiyā bhikkhū sīha-cammaparikkhaṭā upāhanāyo dhārenti, vyagghacammapari-khaṭā up. dh., dīpicammap. up. dh., ajinacammap. up. dh., uddacammap. up. dh., majjāricammap. up. dh., kālaka-cammap. up. dh., ulūkacammap. up. dhārenti. manussā ujjhāyanti khiyanti vipācenti: seyyathāpi gihī kāmabhogino 'ti. bhagavato etam atthām ārocesum. na bhikkhave sīha-cammaparikkhaṭā upāhanā dhāretabbā . . . na ulūkacammap. up. dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||4||2||

atha kho bhagavā pubbañhasamayaṁ nivāsetvā pattacivaram ādāya Rājagahaṁ piṇḍaya pāvisi aññatarena bhikkhū-nā pacchāsamanena. atha kho so bhikkhu khañjamāno bhagavantam piṭṭhito-piṭṭhito anubandhi. addasa kho aññataro upāsako gaṇamgaṇūpāhanam ārohitvā bhagavantam dūrato 'va ḡacchantam, disvā upāhanā orohitvā yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā yena so bhikkhu ten' upasamkami, upasamkamitvā tam bhikkhum abhivādetvā etad avoca: ||1|| kissa bhante ayyo khañjatīti. pādā me āvuso phālitā 'ti. handa bhante upāhanāyo 'ti.

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

tena kho pana samayena bhagavā ajjhokāse anupāhano cañkamati. satthā anupāhano cañkamatiti therāpi bhikkhū anupāhanā cañkamanti. chabbaggiyā bhikkhū satthari anupāhane cañkamamāne theresu pi bhikkhūsu anupāhanesu cañkamamānesu saupāhanā cañkamanti. ye te bhikkhū appicchā te ujjhāyanti khiyanti vipācenti: katham̄ hi nāma chabbaggiyā bhikkhū satthari anupāhane cañkamamāne theresu pi bhikkhūsu anupāhanesu cañkamamānesu saupāhanā cañkamissantiti. ||1|| atha kho te bhikkhū bhagavato etam attham̄ ārocesum. saccam̄ kira bhikkhave chabbaggiyā bhikkhū satthari . . . saupāhanā cañkamantiti. saccam̄ bhagavā 'ti. vigarahi buddho bhagavā: katham̄ hi nāma te bhikkhave moghapurisā satthari . . . saupāhanā cañkamissanti. ime hi nāma bhikkhave gihī odātavasanā abhijīvanikassa sippassa kāraṇā ācariyesu sagāravā sappatissā sabhāgavuttikā viharissanti. ||2|| idha kho tam̄ bhikkhave sobhetha yam tumhe evam̄ svākkhāte dhammavinaye pabbajitā samānā ācariyesu ācariyamattesu upajjhāyesu upajjhāyamattesu sagāravā sappatissā sabhāgavuttikā vihareyyātha. n' etam̄ bhikkhave appasannānam̄ vā pasādāya — la — vigarahitvā dhammikatham̄ katvā bhikkhū āmantesi: na bhikkhave ācariyesu ācariyamattesu upajjhāyesu upajjhāyamattesu anupāhanesu cañkamamānesu saupāhanena cañkamitabbaṁ. yo cañkameyya, āpatti dukkaṭassa. na ca bhikkhave ajjhārāme upāhanā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||3||4||

tena kho pana samayena aññatarassa bhikkhuno pādakhilābādho hoti. tam̄ bhikkhum̄ pariggahetvā uccāram pi passāvam̄ pi nikkhāmenti. addasa kho bhagavā senāsanacārikam̄ āhiṇḍanto te bhikkhū tam̄ bhikkhum̄ 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 áyasmato pādakhilābādho, imam mayam pariggahetvā uccāram pi passāvam pi nikkhāmemā 'ti. atha kho bhagavā etasmim̄ nidāne dhammikatham̄ katvā bhikkhū āmantesi : anujānāmi bhikkhave yassa pādā vā dukkhā pādā vā phālitā pādakhilā vā ābādho upāhanam̄ dhāretun ti. ||2||**5**||

tena kho pana samayena bhikkhū adhotehi pādehi mañcam pi pītham pi abhirūhanti, cīvaram pi senāsanam pi dussati. bhagavato etam attham̄ ārocesum. anujānāmi bhikkhave idāni mañcam vā pītham vā abhirūhissāmiti upāhanam dhāretun ti. ||1|| tena kho pana samayena bhikkhū rattiya uposathaggam pi sannisajjam pi gacchantā andhakāre khānum pi kañṭakam pi akkamanti, pādā dukkhā honti. bhagavato etam attham̄ ārocesum. anujānāmi bhikkhave ajjhārāme upāhanam dhāretum ukkañ padipam kattaradañdan ti. ||2|| tena kho pana samayena chabbaggiyā bhikkhū rattiya paccūsasamayam paccuṭṭhāya katṭhapādukāyo abhirūhitvā ajjhokāse cañkamanti uccāsaddā mahāsaddā khaṭakhaṭasaddā anekavihitam̄ tiracchānakatham̄ kathentā seyyath' idam : rājakatham, corakatham, mahāmattak., senāk., bha-yak., yuddhak., annak., pānak., vatthak., sayanak., mālāk., gandhak., nātik., yānak., gāmak., nigamak., nagarak., jana-padak., ithik., sūrak., visikhāk., kumbhatthānak., pubba-petak., nānatthak., lokakkhāyikam̄ samuddakkhāyikam̄ itibhāvabhavakatham̄ iti vā kiṭakam pi akkamitvā mārenti bhikkhū pi samādhimhā cāventi. ||3|| ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti : katham hi nāma chabbaggiyā bhikkhū rattiya paccūsasamayam paccuṭṭhāya katṭhapādukāyo abhirūhitvā ajjhokāse cañkamissanti uccāsaddā . . . akkamitvā māressanti bhikkhū pi samādhimhā cāvessantiti. atha kho te bhikkhū bhagavato etam attham̄ ārocesum. saccam kira bhikkhave chabbaggiyā bhikkhū rattiya paccūsasamayam paccuṭṭhāya katṭhapādukāyo abhirūhitvā ajjhokāse cañkamanti uccāsaddā . . . akkamitvā mārenti bhikkhū pi

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

atha kho bhagavā Rājagahe yathābhīrantam̄ viharitvā yena Bārāṇasī tena cārikam̄ pakkāmi. anupubbena cārikam̄ caramāno yena Bārāṇasī tad avasari. tatra sudam̄ bhagavā Bārāṇasiyam̄ viharati Isipatane migadāye. tena kho pana samayena chabbaggiyā bhikkhū bhagavatā katthapādukā paṭikkhittā 'ti tālataruṇe chedāpetvā tālapattapādukāyo dhārenti, tāni tālataruṇāni chinnāni milāyanti. manussā ujjhāyanti khyanti vipācenti: katham̄ hi nāma samāṇā Sakyaputtiyā tālataruṇe chedāpetvā tālapattapādukāyo dhāressanti, tāni tālataruṇāni chinnāni milāyanti. ekindriyam̄ samāṇā Sakyaputtiyā jīvam̄ viheṭhentīti. ||1|| assosum̄ kho bhikkhū tesam̄ manussānam̄ ujjhāyantānam̄ khyantānam̄ vipācentānam̄. atha kho te bhikkhū bhagavato etam attham̄ ārocesum̄. saccam̄ kira bhikkhave chabbaggiyā bhikkhū tālataruṇe chedāpetvā tālapattapādukāyo dhārenti, tāni tālataruṇāni chinnāni milāyantīti. saccam̄ bhagavā. vigarāhi buddho bhagavā: katham̄ hi nāma te bhikkhave moghapurisā tālataruṇe chedāpetvā tālapattapādukāyo dhāressanti, tāni tālataruṇāni chinnāni milāyanti. jīvasaññino hi bhikkhave manussā rukkhasmiṃ. n' etam̄ bhikkhave appasannānam̄ vā pasādāya — la — vigarahitvā dhammikatham̄ katvā bhikkhū āmantesi: na bhikkhave tālapattapādukā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||2|| tena kho pana samayena chabbaggiyā bhikkhū bhagavatā tālapattapādukā paṭikkhittā 'ti velutaruṇe chedāpetvā velupattapādukāyo dhārenti, tāni . . . (= § 1. 2. *Read velu instead of tāla*) . . . na bhikkhave velupattapādukā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||3||7||

atha kho bhagavā Bārāṇasiyam̄ yathābhīrantam̄ viharitvā yena Bhaddiyam̄ tena cārikam̄ pakkāmi. anupubbena cārikam̄ caramāno yena Bhaddiyam̄ tad avasari. tatra sudam̄ bhagavā Bhaddiye viharati Jātiyāvane. tena

kho pana samayena Bhaddiyā bhikkhū anekavihitam pādu-  
 kam mañḍanānuyogam anuyuttā viharanti, tiṇapādūkam ka-  
 ronti pi kārāpentī pi, muñjapād. k. pi k. pi, babbajapād.  
 k. pi k. pi, hintālapād. k. pi k. pi, kamalapād. k. pi k. pi,  
 kambalapād. k. pi k. pi, riñcanti uddesam paripuccham  
 adhisilam adhicittam adhipaññam. ||1|| ye te bhikkhū appi-  
 echā, te ujjhāyanti khīyanti vipācenti: kathaṁ hi nāma  
 Bhaddiyā bhikkhū anekavihitam pādūkam mañḍanānuyogam  
 anuyuttā viharissanti, tiṇapādūkam karissanti pi kārāpessanti  
 pi . . . riñcissanti uddesam paripuccham adhisilam adhi-  
 cittam adhipaññan ti. atha kho te bhikkhū bhagavato etam  
 attham ārocesum. saccam kira bhikkhave Bhaddiyā bhikkhū  
 anekavihitam pādūkam mañḍanānuyogam anuyuttā viha-  
 ranti, tiṇapādūkam karonti pi kārāpentī pi — la — riñcanti  
 uddesam . . . adhipaññan ti. saccam bhagavā. vigarahi  
 buddho bhagavā: kathaṁ hi nāma te bhikkhave moghapu-  
 risā anekavihitam pādūkam mañḍanānuyogam anuyuttā vi-  
 harissanti, tiṇapādūkam karissanti pi kārāpessanti pi — la —  
 riñcissanti uddesam paripuccham adhisilam adhicittam adhi-  
 paññam. n' etam bhikkhave appasannānam vā pasādāya. ||2||  
 vigarahitvā dhammikathām katvā bhikkhū āmantesi: na  
 bhikkhave tiṇapādūkā dhāretabbā, na muñjapādūkā dhāre-  
 tabbā, 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 veluriyamayā p. dh., na phali-  
 kamayā p. dh., na kaṇsamayā p. dh., na kācamayā p. dh., na  
 tipumayā p. dh., na sisamayā p. dh., na tambalohamayā p.  
 dhāretabbā. yo dhāreyya, āpatti dukkaṭassa. na ca bhi-  
 kkhave kāci saṃkamaniyā pādūkā dhāretabbā. yo dhāreyya,  
 āpatti dukkaṭassa. anujānāmi bhikkhave tisso pādūkāyo  
 dhuvaṭṭhāniyā asaṃkamaniyāyo, vaccapādūkam, passāvapā-  
 dūkam, ācamanapādukan ti. ||3||8||

atha kho bhagavā Bhaddiyē yathābhīrantam viharitvā  
 yena Sāvatthi tena cārikam pakkāmi. anupubbena cāri-  
 kam caramāno yena Sāvatthi tad avasari. tatra sudam bha-  
 gavā Sāvatthiyam viharati Jetavane Anātha piñdi-  
 kassa ārāme. tena kho pana samayena chabbaggiyā

bhikkhū Aciravatiyā nadiyā gāvīnam tarantīnam visāñesu pi  
 gañhanti, kaññesu pi gañhanti, givāya pi gañhanti, cheppā-  
 ya pi gañhanti, piññhim pi abhirūhanti, rattacittāpi añgajā-  
 tam chupanti, vacchatarī pi ogāhetvā mārenti. ||1|| manussā  
 ujjhāyanti khīyanti vipācenti : kathām hi nāma samanā  
 Sakyaputtiyā gāvīnam tarantīnam visāñesu pi gaheSSI  
 — gha — seyyathāpi gihī kāmabhogino 'ti. assosum kho  
 bhikkhū tesam manussānam ujjhāyantānam khīyantānam vi-  
 pācentānam. atha kho te bhikkhū bhagavato etam atthām  
 ārocesum. saccam kira bhikkhave — la — saccam' bhagavā.  
 ||2|| vigarahitvā dhammikathām katvā bhikkhū āmantesi :  
 na bhikkhave gāvīnam visāñesu gaheSSbam, na kaññesu ga-  
 hetabbam, na givāya gaheSSbam, na cheppāya gaheSSbam,  
 na piññhi abhirūhitabbā. yo abhirūheyya, āpatti dukkaṭassā.  
 na ca bhikkhave rattacittena añgajātam chupitabbam. yo  
 chupeyya, āpatti thullaccayassa. na vacchatarī māretabbā.  
 yo māreyya, yathādhammo kāretabbo 'ti. ||3|| tena kho  
 pana samayena chabbaggyā bhikkhū yānena yāyanti,  
 itthiyuttēna pi purisantarena, purisayuttēna pi itthantarena.  
 manussā ujjhāyanti khīyanti vipācenti : seyyathāpi Gañgā-  
 mahiyāyā 'ti. bhagavato etam atthām ārocesum. na bhi-  
 kkhave yānena yāyitabbam. yo yāyeyya, āpatti dukkaṭassā  
 'ti. ||4|| 9 ||

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

anujânâmi bhikkhave purisayuttam̄ hatthavaṭṭakan ti. tena  
 kho pana samayena aññatarassa bhikkhuno yânugghâtena  
 bâlhataram aphâsu ahosi. bhagavato etam attham̄ ârocesum. anujânâmi bhikkhave sivikam̄ pâtañkin ti. ||3|| tena kho  
 pana samayena chabbaggyâ bhikkhû uccâsayanamahâsayanâni dhârenti seyyath' idam : âsandi, pallañkam, gonakam,  
 cittakam, pañikam, pañalikam, tûlikam, vikatikam, uddhalo-  
 mîm, ekantalomî, katthissam, koseyyam, kuttakam, hattha-  
 ttharam, assattharam, rathattharam, ajinappaveṇîm, kadali-  
 migapavarapaccattharanam, sauttaracchadam, ubhatolohita-  
 kûpadhânam. manussâ vihâracârikam âhîndantâ passitvâ  
 ujjhâyanti khîyanti vipâcenti : seyyathâpi gihî kâmabhogino  
 'ti. bhagavato etam attham̄ ârocesum. ||4|| na bhikkhave  
 uccâsayanamahâsayanâni dhâretabbâni seyyath' idam :  
 âsandi, pallañko, goñako, cittakâ, pañikâ, pañalikâ, tûlikâ, vi-  
 katikâ, uddhalomî, ekantalomî, katthissam, koseyyam, ku-  
 ttakam, hatthattharam, assattharam, rathattharam, aji-  
 nappaveṇî, kadalmigapavarapaccattharanam, sauttaraccha-  
 dam, ubhatolohitakûpadhânam. yo dhâreyya, âpatti dukka-  
 ṭassâ 'ti. ||5|| tena kho pana samayena chabbaggyâ  
 bhikkhû bhagavatâ uccâsayanamahâsayanâni pañikkhittânti  
 mahâcammâni dhârenti, sihacammam, vyagghacammam, dî-  
 picammam. tâni mañcappamâñena pi chinnâni honti, pi-  
 ñhappamâñena pi chinnâni honti, anto pi mañce paññattâni  
 honti, bahi pi mañce paññattâni honti, anto pi piñhe paññâ-  
 ttâni honti, bahi pi piñhe paññattâni honti. manussâ vihâ-  
 racârikam âhîndantâ passitvâ ujjhâyanti khîyanti vipâcenti :  
 seyyathâpi gihî kâmabhogino 'ti. bhagavato etam attham̄  
 ârocesum. na bhikkhave mahâcammâni dhâretabbâni, si-  
 hacammam, vyagghacammam, dîpicammam. yo dhâreyya,  
 âpatti dukkaṭassâ 'ti. ||6|| tena kho pana samayena cha-  
 bbaggyâ bhikkhû bhagavatâ mahâcammâni patikkhittâ-  
 niti gocammâni dhârenti. tâni mañcappamâñena pi chinnâ-  
 ni honti . . . bahi pi piñhe paññattâni honti. aññataro  
 pâpabhikkhu aññatarassa pâpupâsakassa kulûpako hoti. atha  
 kho so pâpabhikkhu pubbañhasamayam nivâsetvâ pattaciva-  
 ram âdâya yena tassa papupâsakassa nivesanam ten' upa-  
 samkami, upasamkamitvâ paññatte âsane nisidi. atha kho

so pāpupāsako yena so pāpabhikkhu ten' upasampkami, upasampkamitvā tam pāpabhikkhum abhivādetvā ekamantam nisidi. ||7|| tena kho pana samayena tassa papupāsakassa vacchako hoti taruṇako abhirūpo dassaniyo pāsādiko citro seyyathāpi dīpicchāpo. atha kho so pāpabhikkhu tam vacchakanā sakkaccañ upanijjhāyati. atha kho so pāpupāsako tam pāpabhikkhum etad avoca : kissa bhante ayyo imam vacchakanā sakkaccañ upanijjhāyatīti. attho me āvuso imassa vacchakassa cammenā 'ti. atha kho so pāpupāsako tam vacchakanā vadhitvā cammañ vidhūnitvā tassa pāpabhikkhuno pādāsi. atha kho so pāpabhikkhu tam cammañ samghātiyā paṭicchādetvā agamāsi. ||8|| atha kho sā gāvī vacchagiddhini tam pāpabhikkhum piṭṭhito-piṭṭhito anubandhi. bhikkhū evam āhamṣu : kissa ty āyam āvuso gāvī piṭṭhito-piṭṭhito anubaddhā 'ti. aham pi kho āvuso na jānāmi kena my āyam gāvī piṭṭhito-piṭṭhito anubaddhā 'ti. tena kho pana samayena tassa pāpabhikkhuno samghāti lohitena makkhitā hoti. bhikkhū evam āhamṣu : ayam pana te avuso samghāti kiñ katā 'ti. atha kho so pāpabhikkhu bhikkhūnam etam attham ārocesi. kiñ pana tvam āvuso pāṇātipāte samādapessiti. evam āvuso 'ti. ye te bhikkhū appicchā, te ujjhāyanti khiyanti vipācenti : katham hi nāma bhikkhu pāṇātipāte samādapessati. nanu bhagavatā anekapariyāyena pāṇātipāto garahito pāṇātipātā veramañi pasatthā 'ti. atha kho te bhikkhū bhagavato etam attham ārocesum. ||9|| atha kho bhagavā etasmim nidañne etasmim pakaraṇe bhikkhusamgham sannipātāpetvā tam pāpabhikkhum paṭipucchi : saccam kira tvam bhikkhu pāṇātipāte samādapessiti. saccam bhagavā. katham hi nāma tvam moghapurisa pāṇātipāte samādapessasi. nanu mayā moghapurisa anekapariyāyena pāṇātipāto garahito, pāṇātipātā veramañi pasatthā. n' etam moghapurisa appasannānam vā pasādāya. vigarāhitvā dhammikatham katvā bhikkhū āmantesi : na bhikkhave pāṇātipāte samādapetabbam. yo samādapeyya, ya-thādhammo kāretabbo. na bhikkhave goecammam dhāretabbam. yo dhāreyya, āpatti dukkaṭassā. na ca bhikkhave kiñci cammañ dhāretabbam. yo dhāreyya, āpatti dukkaṭassā 'ti. ||10|| **10**

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

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

tena kho pana samayena āyasmā Mahākaccāno Avantisu viharati Kuraraghare Papāte pabbate. tena kho pana samayena Soṇo upāsako Kuṭīkaṇṇo āyasmato Mahākaccānassa upaṭṭhāko hoti. atha kho Soṇo upāsako Kuṭīkaṇṇo yenāyasmā Mahākaccāno ten' upasamkami, upasamkamitvā āyasmantam Mahākaccānam abhivādetvā ekamantam nisidi. ekamantam nisinno kho Soṇo upāsako Kuṭīkaṇṇo āyasmantam Mahākaccānam etad avoca: yathā-yathāham bhante ayyena Mahākaccānena dhammam desitam Ājānāmi, na yidaṁ su-karam agāram ajjhāvasatā ekantaparipuṇṇam ekantapari-suddham sañkhalihitam brahmacariyam caritum. icchām' aham bhante kesamassum ohāretvā kāsāyāni vatthāni acchā-detvā agārasmā anagāriyam pabbajitum, pabbajetu mam bhante ayyo Mahākaccāno 'ti. ||1|| dukkaram kho Soṇa yā-vajivam ekaseyyam ekabhattam brahmacariyam, iṅgha tvam Soṇa tath' eva agārikabhūto buddhānam sāsanam anuyuñja kālayuttam ekaseyyam ekabhattam brahmacariyan ti. atha kho Soṇassa upāsakassa Kuṭīkaṇṇassa yo ahosi pabbajābhisaṁkhāro so paṭippassambhi. dutiyam pi kho Soṇo upāsako

Kuṭikaṇṇo — la — tatiyam pi kho Soṇo up. Kuṭ. yenāyasmā Mahākaccāno ten' upasamkami . . . pabbājetu mam bhante ayyo Mahākaccāno 'ti. atha kho āyasmā Mahākaccāno Soṇam upāsakam Kuṭikaṇṇam pabbājesi. tena kho pana samayena Avantidakkhiṇāpatho appabhikkhuko hoti. atha kho āyasmā Mahākaccāno tiṇṇam vassānam accayena kicchena kasirena tato-tato dasavaggam bhikkhusamgham sannipātāpetvā āyasmantam Soṇam upasampādesi. ||2|| atha kho āyasmato Soṇassa vassam vutthassa rahogatassa patisallinassa evam cetaso parivatakko udapādi: suto yeva kho me so bhagavā ediso ca ediso cā 'ti na ca mayā sammukhā ditṭho. gaccheyyāham tam bhagavantam dassanāya arahantam sammāsambuddham sace mam upajjhāyo anujāneyyā 'ti. atha kho āyasmā Soṇo sāyañhasamayam paṭisallānā vuṭṭhitō yenāyasmā Mahākaccāno ten' upasamkami, upasamkamitvā ayasmantam Mahākaccānam abhivādetvā ekamantam nisidi, ekamantam nisinno kho āyasmā Soṇo āyasmantam Mahākaccānam etad avoca: ||3|| idha mayham bhante rahogatassa paṭisallinassa evam cetaso parivatakko udapādi: suto yeva kho me so bhagavā ediso ca ediso cā 'ti, na ca mayā sammukhā ditṭho. gaccheyyāham tam bhagavantam dassanāya arahantam sammāsambuddham sace mam upajjhāyo anujāneyyā 'ti. gaccheyyāham bhante tam bhagavantam dassanāya arahantam sammāsambuddham sace mam upajjhāyo anujānātī. sādhu sādhu Soṇa, gaccha tvam Soṇa tam bhagavantam dassanāya arahantam sammāsambuddham. ||4|| dakkhissasi tvam Soṇa tam bhagavantam pāśādikam pasādaniyam santindriyam santamānasam uttamadamatthasamatham anuppattam dantam guttam yatindriyam nāgam. tena hi tvam Soṇa mama vacanena bhagavato pāde sirasā vanda upajjhāyo me bhante āyasmā Mahākaccāno bhagavato pāde sirasā vandatīti, evañ ca vadehi: Avantidakkhiṇāpatho bhante appabhikkhuko, tiṇṇam me vassānam accayena kicchena kasirena tato-tato dasavaggam bhikkhusamgham sannipātāpetvā upasampadam alattham. app eva nāma bhagavā Avantidakkhiṇāpatho appatarena gañena upasampadam anujāneyya. ||5|| Avantidakkhiṇāpatho bhante kañhuttarā bhūmi kharā go-kañṭakahatā. app eva nāma bhagavā Avantidakkhiṇāpa-

the gaṇaṁgaṇūpāhanam anujāneyya. Avantidakkhiṇāpathē bhante nahānagarukā manussā udakasuddhikā. app eva nāma bhagavā Avantidakkhiṇāpathē dhuvanahānam anujāneyya. Avantidakkhiṇāpathē bhante cammāni attharanāni elakacammām ajacammām migacammām. seyyathāpi bhante majjhimesu janapadesu eragu moragu majjhāru jantu, evam eva kho bhante Avantidakkhiṇāpathē cammāni attharanāni elakacammām ajacammām migacammām. app eva nāma bhagavā Avantidakkhiṇāpathē cammāni attharanāni anujāneyya elakacammām ajacammām migacammām. ||6|| etarahi bhante manussā nissīmagatānam bhikkhūnam cīvaraṁ denti imam cīvaraṁ itthannāmassa demū 'ti, te āgantvā ārocenti itthannāmehi te āvuso manussehi cīvaraṁ dinnan ti, te kukkanccāyantā na sādiyanti mā no nissaggiyam ahositi. app eva nāma bhagavā cīvare pariyāyam ācikkheyyā 'ti. evam bhante 'ti kho āyasmā Soṇo āyasmato Mahākaccānassa paṭisūnitvā utthāyāsanā āyasmantam Mahākaccānam abhivādetvā padakkhiṇam katvā senāsanam samsāmetvā pattacīvaraṁ ādāya yena Sāvatthi tena pakkāmi. ||7|| anupubbena yena Sāvatthi Jetavanam A nāthapindikassa ārāmo yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi. atha kho bhagavā āyasmantam Ānandam āmantesi: imassānanda āgantukassa bhikkhuno senāsanam paññāpehīti. atha kho āyasmā Ānando yassa kho mām bhagavā ānāpeti imassā Ānanda āgantukassa bhikkhuno senāsanam paññāpehīti, icchatī bhagavā tena bhikkhunā saddhim ekavihāre vatthum, icchatī bhagavā āyasmatā Soṇena saddhim ekavihāre vatthun ti yasmīm vihāre bhagavā viharati tasmim vihāre āyasmato Soṇassa senāsanam paññāpesi. ||8|| atha kho bhagavā bahud eva rattim ajjhokāse vitināmetvā vihāram pāvisi. āyasmāpi kho Soṇo bahud eva rattim ajjhokāse vitināmetvā vihāram pāvisi. atha kho bhagavā rattiyā pacceusasamayam pacceutthāya āyasmantam Soṇam ajjhesi: paṭibhātu tam bhikkhu dhammo bhāsitun ti. evam bhante 'ti kho āyasmā Soṇo bhagavato paṭisūnitvā sabbān' eva atthakavaggikāni sarena abhāsi. atha kho bhagavā āyasmato Soṇassa sarabhaññapariyośāne abbhanumodi: sādhū sādhū bhikkhu suggahitāni kho te bhikkhu atthaka-

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

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

atha kho āyasmā Soṇo paṭisammodati kho mām bhagavā, oyaṁ khv assa kālo yaṁ me upajjhāyo paridassīti utthāyasa-nā ekamṣam uttarāsaṅgam karitvā bhagavato pādesu sirasā nippatitvā bhagavantam etad avoca : upajjhāyo me bhante āyasmā Mahākaccāno bhagavato pāde sirasā vandati evañ ca vadati : Avantidakkhiṇāpatho . . . pariyāyam ācikkheyyā 'ti. atha kho bhagavā etasmim niḍāne etasmim pakaraṇe dhammikatham katvā bhikkhū āmantesi : Avantidakkhiṇāpatho bhikkhave appabhikkhuko. anujānāmi bhikkhave sabbapaccantimesu janapadesu vinayadharapañcamena gañena upasampadam. ||11|| tatr' ime paccantimā janapadā : puratthimāya disāya Kajaṅgalam nāma nigamo, tassa parena Mahāsālā, tato parā paccantimā janapadā, orato majjhe. puratthimadakkhiṇāya disāya Sallavatī 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 Usiraddhajo nāma pabbato, tato parā paccantimā janapadā, orato majjhe. anujānāmi bhikkhave evarūpesu paccantimesu janapadesu vinayadharapañcamena gañena upasampadam. ||12|| Avantidakkhiṇāpathe bhikkhave kañhuttarā bhūmi kharā gokañtakahatā. anujānāmi bhikkhave sabbapaccantimesu janapadesu gañgañāpāhanam. Avantidakkhiṇāpathe bhikkhave nahānagarukā manussā udakasuddhikā. anujānāmi bhikkhave sabbapaccantimesu janapadesu dhuvanahānam. Avantidakkhiṇāpathe bhikkhave cammāni attharañāni elakacammam

ajacammam migacammam. seyyathāpi bhikkhave majhi-mesu janapadesu eragu moragu majjhāru jantu, evam eva kho bhikkhave Avantidakkhiṇāpathe cammāni attharaṇāni elakacammam ajacammam migacammam. anujānāmi bikkhave sabbapaccantimesu janapadesu cammāni attharaṇāni elakacammam ajacammam migacammam. idha pana bikkhave manussā nissīmagatānam bhikkhūnam cīvaraṁ denti imam cīvaraṁ itthannāmassa demā 'ti. anujānāmi bikkhave sāditum. na tāva tam gaṇanūpagam yāva na ha-ttham gacchatīti. ||13||**13**||

cammakkhandhakam pañcamam.

imamhi khandhake vatthu tesatthi. tass' uddānam :

rājā Māgadho Soṇo ca asītisahassissaro  
 Sāgato Gijjhakūṭasmiṁ bahum dassesi uttarim |  
 pabbajjāraddha-bhijjimsu viṇam ekapalāsikam,  
 nilā, pītā, lohitikā, mañjetthā, kaṇham eva ca,|  
 mahāraṅga-mahānāmā vāṭikā ca paṭikkhipi,  
 kballakā, puṭa-pālī ca, tūla-tittira-meṇḍ'-ajā,|  
 viechikā mora-citrā ca, siha-vyagghā ca, dīpikā,  
 ajin'-uddā, majjārī ca, kāṭa-luvaparikkhatā,|  
 phālit-upāhanā, khilā, 'dhota-khānu-khaṭakhatā,  
 5 tāla-velu-tiṇam c' eva, muñja-babbaja-hintalā,|  
 kamala-kambala-sovaṇṇā, rūpikā, maṇi, veṇuriyā,  
 phalikā, kamṣa-kācā ca, tipu-sīsañ ca, tambakā,|  
 gāvī, yānam, gilāno ca, purisayutta-sivikā,  
 sayanāni, mahācammā, gocammehi ca pāpako,|  
 gihinam, cabbaddhehi, pavanti, gilāyano,  
 Mahākaccāyano Soṇo sareñ' atthakavaggikam |  
 upasampadam pañcagaṇam gaṇamgaṇā dhuvasinā  
 cammattharaṇānuññāsi na tāva gaṇanūpagam  
 adās' ime vare pañca Sonatherassa nāyako 'ti.

## MAHĀ VAGGA.

## VI.

Tena samayena buddho bhagavā Sāvatthiyām viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana samayena bhikkhūnam sāradikena ābādhena phuṭṭhānam yāgu pi pītā uggacchati bhattam pi bhuttam uggacchati, te tena kisā honti lūkhā dubbaṇṇā uppaṇḍuppaṇḍukajātā dhammanisanthatagattā. addasa kho bhagavā te bhikkhū kise lūkhe dubbaṇṇe uppaṇḍuppaṇḍukajātē dhammanisanthatagatte, disvāna āyasmantam Ānandam āmantesi : kiṁ nu kho Ānanda etarahi bhikkhū kisā lūkhā . . . dhammanisanthatagattā 'ti. etarahi bhante bhikkhūnam sāradikena ābādhena phuṭṭhānam yāgu pi pītā uggacchati bhattam pi bhuttam uggacchati, te tena kisā lūkhā dubbaṇṇā uppaṇḍuppaṇḍukajātā dhammanisanthatagattā 'ti. ||1|| atha kho bhagavato rahogatassa paṭisallinassa evam cetaso parivitakko udapādi : etarahi kho bhikkhūnam sāradikena ābādhena phuṭṭhānam — la — dhammanisanthatagattā. kiṁ nu kho ahaṁ bhikkhūnam bhesajjām anujāneyyām, yām bhesajjañ c' eva assa bhesajjasammatañ ca lokassa āhārattañ ca phareyya na ca oḷāriko āhāro paññāyeyyā 'ti. atha kho bhagavato etad ahosi : imāni kho pañca bhesajjāni seyyath' idam sappi navanītam telam madhu phāṇitam bhesajjāni c' eva bhesajjasammatañ ca lokassa āhārattañ ca pharanti na ca oḷāriko āhāro paññāyati. yām nūnāham bhikkhūnam imāni pañca bhesajjāni anujāneyyām kāle paṭiggahetvā kāle paribhuñjitun ti. ||2|| atha kho bhagavā sāyaṇhasamayaṁ paṭisallānā vuṭṭhito etasmim̄ nidāne dhammadikatham̄ katvā bhikkhū āmantesi : idha mayham bhikkhave rahogatassa . . . paññāyeyyā 'ti. tassa mayham bhikkhave etad ahosi : imāni kho pañca bhe-

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

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

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

anujānāmi bhikkhave mūlāni bhesajjāni haliddam siṅgi-  
veram vacam vacattham ativisam kaṭukarohinim usīram  
bhaddamuttakam yāni vā pan' aññāni pi atthi mūlāni bhe-  
sajjāni, n' eva khādaniye khādaniyattam pharanti, na bho-  
janiye bhojaniyattam pharanti, tāni paṭiggahetvā yāvajīvam  
pariharitum, sati paccaye paribhuñjitum. asati paccaye pa-  
ribhuñjantassa āpatti dukkaṭassā 'ti. ||1|| tena kho pana  
samayena gilānānam bhikkhūnam mūlehi bhesajjehi piṭṭhehi  
attho hoti. bhagavato etam attham ārocesum. anujānāmi  
bhikkhave nisadānam nisadapotan ti. ||2|| 3||

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

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

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

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

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

tena kho pana samayena gilānānam bhikkhūnam loñehi bhesajjehi attho hoti — la — anujānāmi bhikkhave loñāni bhesajjāni sāmuddam kālalōnam sindhavam ubbhidam bilam yāni vā pan' aññāni pi atthi loñāni bhesajjāni, n' eva khādaniye khādaniyattam pharanti, na bhojaniye bhojaniyattam pharanti, tāni patiggahetvā yāvajivam pariharitum, sati pacaye paribhuñjitum. asati pacaye paribhuñjantassa āpatti dukkaṭassā 'ti. ||1||8||

tena kho pana samayena āyasmato Ānandassa upajjhāyassa āyasmato Belaṭṭhasisassa thullakacchābādho hoti. tassa lasikāya cīvarāni kāye lagganti. tāni bhikkhū udakena temetvā-temetvā apakaddhanti. addasa kho bhagavā senāsanacārikam āhiñdanto te bhikkhū tāni cīvarāni udakena temetvā-temetvā apakaddhante, disvāna yena te bhikkhū ten' upasamkami, upasamkamitvā te bhikkhū etad avoca: kim imassa bhikkhave bhikkhuno abādho 'ti. imassa bhante āyasmato thullakacchābādho, lasikāya cīvarāni kāye lagganti, tāni mayam udakena temetvā-temetvā apakaddhāmā 'ti. ||1|| atha kho bhagavā etasmim nidāne dhammikatham katvā bhikkhū āmantesi: anujānāmi bhikkhave yassa kañdu vā piñkā vā assāvo vā thullakacchā vā abādho kāyo vā duggandho, cuññāni bhesajjāni, agilānassa chakanam mattikam rajananipakkam. anujānāmi bhikkhave udukkhalañ musalan ti. ||2||9||

tena kho pana samayena gilānānam bhikkhūnam cuññehi bhesajjehi cālitehi attho hoti — la — anujānāmi bhikkhave cuññācālanin ti. sañhehi attho hoti. anujānāmi bhikkhave dussacālanin ti. ||1|| tena kho pana samayena aññatarassa bhikkhuno amanussikābādho hoti. tam ācariyupajjhāyā upaṭṭhahantā nāsakkhiṁsu ḍrogam kātum. so sūkarasūnam gantvā āmakamamsam khādi āmakalohitam pivi, tassa so amanussikābādho paṭippassambhi. bhagavato etam attham

ārocesum. anujānāmi bhikkhave amanussikābādhe āmaka-maṃsam āmakalohitan ti. ||2||10||

tena kho pana samayena aññatarassa bhikkhuno cakkhu-rogābādho hoti. tam bhikkhum pariggahetvā uccāram pi passāvam pi nikkhāmenti. addasa kho bhagavā senāsanācārikām āhiṇdanto te bhikkhū tam bhikkhum pariggahetvā uccāram pi passāvam pi nikkhāmente, disvāna yena te bhikkhū ten' upasamkami, upasamkamitvā te bhikkhū etad avoca: kiṃ imassa bhikkhave bhikkhuno ābādho 'ti. ||1|| imassa bhante āyasmato cakkhurogābādho, imam mayam pariggahetvā uccāram pi passāvam pi nikkhāmemā 'ti. atha kho bhagavā etasmim nidāne dhammikathām katvā bhikkhū āmantesi: anujānāmi bhikkhave añjanam kālañjanam rasañjanam sotañjanam gerukaṃ kapallan ti. añjanupapisanehi attho hoti — gha — anujānāmi bhikkhave candanam tagaram kālānusāriyam tālisam bhaddamuttakan ti. ||2||11||

tena kho pana samayena bhikkhū piṭṭhāni añjanāni thāli-kesu pi sarāvakesu pi nikkipanti. tiṇacuṇṇehi pi paṃsu-kehi pi okiriyanti — gha — anujānāmi bhikkhave añjanin ti. tena kho pana samayena chabbaggiyā bhikkhū uccāvacā añjaniyo dhārenti sovaṇṇamayam rūpiyamayam. manussā ujjhāyanti khyanti vipācenti: seyyathāpi gihī kāma-bhogino 'ti. bhagavato etam attham ārocesum. na bhikkhave uccāvacā añjani dhāretabbā. yo dhāreyya, āpatti dukkaṭassa. anujānāmi bhikkhave aṭṭhimayam dantamayam visāṇamayam nalamayam veḍumayam kaṭṭhamayam jatuma-yam phalamayam lohamayam saṅkhanābhimayan ti. ||1|| tena kho pana samayena añjani apārutā honti. tiṇacuṇṇehi pi paṃsukehi pi okiriyanti — la — anujānāmi bhikkhave apidhānan ti. apidhānam nipatati. anujānāmi bhikkhave suttakena bandhitvā añjaniyā bandhitun ti. añjani nipatati. anujānāmi bhikkhave suttakena sibbetun ti. ||2|| tena kho pana samayena bhikkhū aṅguliyā añjanti. akkhini dukkhāni honti — la — anujānāmi bhikkhave añjanisalākan ti. tena kho pana samayena chabbaggiyā bhikkhū uccāvacā añjanisalākāyo dhārenti sovaṇṇamayam rūpiyamayam. ma-

nussā ujjhāyanti khīyanti vipācenti: seyyathāpi gihī kāma-bhogino 'ti — la — na bhikkhave uccāvacā añjanisalākā dhāretabbā. yo dhāreyya, āpatti dukkaṭassa. anujānāmi bhikkhave atṭhimayam — la — sañkhanābhimayan ti. ||3|| tena kho pana samayena añjanisalākā bhūmiyam patitā pharusa hoti — la — anujānāmi bhikkhave salākodhāniyan ti. tena kho pana samayena bhikkhū añjanim pi añjanisalākam pi hatthena pariharanti — la — anujānāmi bhikkhave añjanithavikan ti. amsabandhako na hoti — la — anujānāmi bhikkhave amsabandhakam bandhanasuttakan ti. ||4||12||

tena kho pana samayena āyasmato Pilindavacchassa sisābhitāpo hoti — la — anujānāmi bhikkhave muddhani telakan ti. na kkhamanīyo hoti — la — anujānāmi bhikkhave natthukamman ti. natthu galati — la — anujānāmi bhikkhave natthukaraṇin ti. tena kho pana samayena chabbaggyā bhikkhū uccāvacā natthukaraṇīyo dhārenti sovaṇṇamayam rūpiyamayam. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi gihī kāmabhogino 'ti. na bhikkhave uccāvacā natthukaraṇī dhāretabbā. yo dhāreyya, āpatti dukkaṭassa. anujānāmi bhikkhave atṭhimayam — la — sañkhanābhimayan ti. ||1|| natthum visamam āsiñcanti. anujānāmi bhikkhave yamakanatthukaraṇin ti. na kkhamanīyo hoti. anujānāmi bhikkhave dhūmam pātun ti. tañ ñeva vattim alimpetvā pivanti. kanṭham dahati — la — anujānāmi bhikkhave dhūmanettan ti. tena kho pana samayena chabbaggyā bhikkhū uccāvacāni dhūmanettāni dhārenti . . . (comp. § 1.) . . . sañkhanābhimayan ti. tena kho pana samayena dhūmanettāni apārutāni honti, pāṇakā pavisanti — la — anujānāmi bhikkhave apidhānan ti. tena kho pana samayena bhikkhū dhūmanettāni hatthena pariharanti. anujānāmi bhikkhave dhūmanettathavikan ti. ekato ghamṣiyanti — la — anujānāmi bhikkhave yamakathavikan ti. amsabandhako na hoti — la — anujānāmi bhikkhave amsabandhakam bandhanasuttakan ti. ||2||13||

tena kho pana samayena āyasmato Pilindavacchassa

vātābādho hoti. vejjā evam āhamṣu : telam pacitabban ti. anujānāmi bhikkhave telapākan ti. tasmim kho pana telapāke majjaṁ pakhipitabbam hoti. anujānāmi bhikkhave telapāke majjaṁ pakhipitun ti. tena kho pana samayena chabbaggyā bhikkhū atipakkhittamajjāni telāni pacanti. tāni pivitvā majjanti. na bhikkhave atipakkhittamajjam telam pātabbam. yo piveyya, yathādhammo kāretabbo. anujānāmi bhikkhave yasmim telapāke majjassa na vano na gandho na raso paññāyati, evarūpam majjapakkhittam telam pātun ti. ||1|| tena kho pana samayena bhikkhūnam babum atipakkhittamajjam telam pakkam hoti. atha kho bhikkhūnam etad ahosi : kathaṁ nu kho atipakkhittamajje tele paṭipajjītabban ti. anujānāmi bhikkhave abbhañjanam adhiṭṭhatun ti. tena kho pana samayena āyasmato Pilindavacchassa bahutaram telam pakkam hoti, telabhājanam na samvijjati. anujānāmi bhikkhave tīṇi tumbāni lohatumbam kaṭṭhatumbam phalatumban ti. ||2|| tena kho pana samayena āyasmato Pilindavacchassa aṅgavāto hoti. anujānāmi bhikkhave sedakamman ti. na kkhamaniyo hoti. anujānāmi bhikkhave sambhārasedan ti. na kkhamaniyo hoti. anujānāmi bhikkhave mahāsedan ti. na kkhamaniyo hoti. anujānāmi bhikkhave bhaṅgodakan ti. na kkhamaniyo hoti. anujānāmi bhikkhave udakakoṭṭhakan ti. ||3|| tena kho pana samayena āyasmato Pilindavacchassa pabbavāto hoti. anujānāmi bhikkhave lohitam mocetun ti. na kkhamaniyo hoti. anujānāmi bhikkhave lohitam mocetvā visāprena gahetun ti. tena kho pana samayena āyasmato Pilindavacchassa pādā phālitā honti. anujānāmi bhikkhave pādabbhañjanan ti. na kkhamaniyo hoti. anujānāmi bhikkhave pajjam abhisamkharitun ti. tena kho pana samayena aññatarassa bhikkhuno gaṇḍābādho hoti. anujānāmi bhikkhave satthakamam. kasāvodakena attho hoti. anujānāmi bhikkhave kasāvodakan ti. tilakakkena attho hoti. anujānāmi bhikkhave tilakakkan ti. ||4|| kabalikāya attho hoti. anujānāmi bhikkhave kabalikan ti. vanabandhanacolena attho hoti. anujānāmi bhikkhave vanabandhanacolan ti. vano kaṇḍuvati. anujānāmi bhikkhave sāsapakuṭṭena phositun ti. vano kilijittha.

anujānāmi bhikkhave dhūmam kātun ti. vanamam̄sam  
 vuṭṭhāti. anujānāmi bhikkhave loṇasakkharikāya  
 chinditun ti. vaṇo na rūhati. anujānāmi bhikkhave va-  
 ṇatelan ti. telam galati. bhagavato etam attham āroce-  
 sum. anujānāmi bhikkhave vikāsikam sabbam vanapati-  
 kamman ti. ||5|| tena kho pana samayena aññataro bhikkhu  
 ahinā datṭho hoti. bhagavato etam attham ārocesum. anu-  
 jānāmi bhikkhave cattāri mahāvikaṭāni dātum gūtham  
 muttam chārikam mattikan ti. atha kho bhikkhūnam etad  
 ahosi : appatiggahitāni nu kho udāhu paṭiggahetabbānīti.  
 bhagavato etam attham ārocesum. anujānāmi bhikkhave  
 sati kappiyakārake paṭiggahāpetum, asati kappiyakārake  
 sāmam gahetvā paribhuñjitun ti. tena kho pana samayena  
 aññatarena bhikkhunā visam pitam hoti. anujānāmi bhi-  
 kkhave gūtham pāyetun ti. atha kho bhikkhūnam etad  
 ahosi: appatiggahito nu kho udāhu paṭiggahāpetabbo 'ti.  
 anujānāmi bhikkhave yam karonto paṭiggañhāti sv eva  
 paṭiggaho kato, na puna paṭiggahāpetabbo 'ti. ||6|| tena  
 kho pana samayena aññatarassa bhikkhuno gharadinnakā-  
 bādho hoti. anujānāmi bhikkhave sītāloṭīm pāyetun ti.  
 tena kho pana samayena aññataro bhikkhu duṭṭhagahañiko  
 hoti. anujānāmi bhikkhave āmisakhāram pāyetun ti.  
 tena kho pana samayena aññatarassa bhikkhuno pañduro-  
 gābādho hoti. anujānāmi bhikkhave muttaharitakam  
 pāyetun ti. tena kho pana samayena aññatarassa bhikkhuno  
 chavidosābādho hoti. anujānāmi bhikkhave gandhālepam  
 kātun ti. tena kho pana samayena aññataro bhikkhu abhi-  
 sannakāyo hoti. anujānāmi bhikkhave virecanam pātun  
 ti. acchakañjiyā attho hoti. anujānāmi bhikkhave accha-  
 kañjikan ti. akaṭayūṣena attho hoti. anujānāmi bhi-  
 kkhave akaṭayūṣan ti. kaṭākatena attho hoti. anujānāmi  
 bhikkhave kaṭākaṭan ti. paṭicchādaniyena attho hoti.  
 anujānāmi bhikkhave paṭicchādaniyan ti. ||7||14||

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

davaçcham abhvādetvā ekamantam nisidi. ekamantam nisinno kho rājā Māgadho Seniyo Bimbisāro āyasmantam Pilindavaccham etad avoca: kim bhante thero kārāpetīti. pabbhāram mahārāja sodhāpemi leñam kattukāmo 'ti. attho bhante ayyassa ārāmikenā 'ti. na kho mahārāja bhagavatā ārāmiko anuññāto 'ti. tena hi bhante bhagavantam paṭipucchitvā mama āroceyyāthā 'ti. evam mahārājā 'ti kho āyasmā Pilindavaccho rañño Māgadhassa Seniyassa Bimbisārassa paccassosi. ||1|| atha kho āyasmā Pilindavaccho rājānam Māgadham Seniyam Bimbisāram dhammiyā kathāya sandassesi samādapesi samuttejesi sampahamṣesi. atha kho rājā Māgadho Seniyo Bimbisāro āyasmata Pilindavacchena dhammiyā kathāya sandassito samādapito samuttejito sampahamṣito uṭṭhāyāsanā āyasmantam Pilindavaccham abhvādetvā padakkhiṇam katvā pakkāmi. atha kho āyasmā Pilindavaccho bhagavato santike dūtam pāhesi: rājā bhante Māgadho Seniyo Bimbisāro ārāmikam dātukāmo. kathaṇ nu kho bhante paṭipajjitatban ti. atha kho bhagavā etasmiṃ nidāne dharmikatham katvā bhikkhū āmantesi: anujānāmi bhikkhave ārāmikan ti. ||2|| dutiyam pi kho rājā Māgadho Seniyo Bimbisāro yenāyasmā Pilindavaccho ten' upasamkami, upasamkamitvā āyasmantam Pilindavaccham abhvādetvā ekamantam nisidi. ekamantam nisinno kho rājā Māgadho Seniyo Bimbisāro āyasmantam Pilindavaccham etad avoca: anuññāto bhante bhagavatā ārāmiko 'ti. evam mahārājā 'ti. tena hi bhante ayyassa ārāmikam dammīti. atha kho rājā Māgadho Seniyo Bimbisāro āyasmato Pilindavachassa ārāmikam paṭisūnitvā vissaritvā cirena satiṃ paṭilabhītvā aññataram sabbathakam mahāmattam āmantesi: yo mayā bhaṇe ayyassa ārāmiko paṭissuto dinno so ārāmiko 'ti. na kho deva ayyassa ārāmiko dinno 'ti. kivaciram nu kho bhaṇe ito hitam hotīti. ||3|| atha kho so mahāmatto rattīyo viganetvā rājānam Māgadham Seniyam Bimbisāram etad avoca: pañca deva rattisatānīti. tena hi bhaṇe ayyassa pañca ārāmikasatāni dethā 'ti. evam devā 'ti kho so mahāmatto rañño Māgadhassa Seniyassa Bimbisārassa patisūnitvā āyasmato Pilindavachassa pañca ārāmikasatāni pādāsi, pātiyekko gāmo nivisi. Ārāmikagāmo 'ti pi nam

āhamṣu, Pilindagāmo 'ti pi naṃ āhamṣu. tena kho pana samayena āyasmā Pilindavaccho tasmiṃ gāmake kulūpako hoti. atha kho āyasmā Pilindavaccho pubbañhasamayaṃ nivāsetvā pattacīvaram ādāya Pilindagāmam piṇḍāya pāvisi. ||4|| tena kho pana samayena tasmiṃ gāmake ussavo hoti, dārikā alamkattā mālākitā kīlanti. atha kho āyasmā Pilindavaccho Pilindagāmake sapadānam piṇḍāya caramāno yena aññatarassa ārāmikassa nivesanam ten' upasam̄kami, upasam̄kamitvā paññatte āsane nisidi. tena kho pana samayena tassā ārāmikiniyā dhītā aññe dārake alamkate mālākite passitvā rodati : mālam me detha, alamkāram me dethā 'ti. atha kho āyasmā Pilindavaccho tam ārāmikinim etad avoca : kissāyam dārikā rodatiti. ayam bhante dārikā aññe dārake alamkate mālākite passitvā rodati : mālam me detha, alamkāram me dethā 'ti. kuto amhākam duggatānam mālā, kuto alamkāro 'ti. ||5|| atha kho āyasmā Pilindavaccho aññataram tiṇḍupakam gahetvā tam ārāmikinim etad avoca : hand' imam tiṇḍupakam tassā dārikāya sise paṭimuñcā 'ti. atha kho sā ārāmikinī tam tiṇḍupakam gahetvā tassā dārikāya sise paṭimuñci. sā ahosi suvannamālā abhirūpā dassaniyā pāsādikā, n' atthi tādisā rañño pi antepure suvannamālā. manussā rañño Māgadhassa Seniyassa Bimbisārassa ārocesun : amukassa deva ārāmikassa ghare suvannamālā abhirūpā dassaniyā pāsādikā, n' atthi tādisā devassa pi antepure suvannamālā. kuto tassa duggatassa. nissamsayam corikāya ābhata 'ti. atha kho rājā Māgadho Seniyo Bimbisāro tam ārāmikakulam bandhāpesi. ||6|| dutiyam pi kho āyasmā Pilindavaccho pubbañhasamayaṃ nivāsetvā pattacīvaram ādāya Pilindagāmam piṇḍāya pāvisi. Pilindagāmake sapadānam piṇḍāya caramāno yena tassa ārāmikassa nivesanam ten' upasam̄kami, upasam̄kamitvā paṭivissake pucchi : kabam imam ārāmikakulam gatan ti. etissā bhante suvannamālāya kāraṇā raññā bandhāpitān ti. atha kho āyasmā Pilindavaccho yena rañño Māgadhassa Seniyassa Bimbisārassa nivesanam ten' upasam̄kami, upasam̄kamitvā paññatte āsane nisidi. atha kho rājā Māgadho Seniyo Bimbisāro yenāyasmā Pilindavaccho ten' upasam̄kami, upasam̄kamitvā āyasmantam Pilindavaccham abhivādetvā ekamantam nisidi. ekamantam nisinnam

kho rājānam Māgadham Seniyam Bimbisāram āyasmā Pilindavaccho etad avoca : ||7|| kissa mahārāja ārāmikakulam bandhāpitān ti. tassa bhante ārāmikassa ghare suvaṇṇamālā abhirūpā dassanīyā pāsādikā, n' atthi tādisā amhākam pi antepure suvaṇṇamālā. kuto tassa duggatassa. nissampsayam corikāya ābhata 'ti. atha kho āyasmā Pilindavaccho rañño Māgadhassa Seniyassa Bimbisārassa pāsādam suvaṇṇan ti adhimucci, so ahosi sabbo sovannamayo. idam pana te mahārāja tāvabahum suvaṇṇam kuto 'ti. aññātām bhante, ayyassa eso iddhānubhāvo 'ti tam ārāmikakulam muñicāpesi. ||8|| manussā ayyena kira Pilindavacchena sarājikāya parisāya uttarimanussadhammam iddhipāṭīhāriyam dassitan ti attamanā abhippasannā āyasmato Pilindavacchassa pañca bhesajjāni abhiharimsu seyyath' idam : sappim navanītam telam madhum phānitam ti. pakatiyāpi ca āyasmā Pilindavaccho lābhī hoti, pañcannam bhesajjānam laddham-laddham parisāya vissajjesi. parisā c' assa hoti bāhullikā, laddham-laddham kolambe pi ghaṭe pi pūretvā paṭisāmeti, parissāvānāni pi thavikāyo pi pūretvā vātapānesu lagganti, tāni olinavilināni tiṭṭhanti, undurehi pi vihārā okiṇṇavikiṇṇā honti. manussā vihāracārikām āhīndantā passitvā ujjhāyanti khīyanti vipācenti : antokoṭṭhāgārikā ime samanā Sakyaputtiyā seyyathāpi rājā Māgadho Seniyo Bimbisāro 'ti. ||9|| assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam. ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti : katham hi nāma bhikkhū evarūpāya bāhullāya cetessantiti. atha kho te bhikkhū bhagavato etam attham ārocesum. saccam kira bhikkhave bhikkhū evarūpāya bāhullāya cetentiti. saccam bhagavā. vigarahitvā dhammikathām katvā bhikkhū āmantesi : yāni kho pana tāni gilānānam bhikkhūnam paṭisāyaniyāni bhesajjāni seyyath' idam : sappi navanītam telam madhu phānitam, tāni paṭīggahetvā sattāhaparamam sannidhikārakam paribhuñjitabbāni, tam atikkāmayato yathādhammo kāretabbo 'ti. ||10|| 15 ||

bhesajjaanuññātabhāṇavāram paṭhamam.

atha kho bhagavā Sāvatthiyam yathābhīrantam viha-

ritvā yena Rājagaham tena cārikam pakkāmi. addasa kho āyasmā Kañkhārevato antarā magge gułakaraṇam okkamitvā gule piṭṭham pi chārikam pi pakkhipante, disvāna akappiyo gulo sāmiso, na kappati gulo vikāle paribhuñjitun ti kukkuccāyanto sapariso gulam na paribhuñjati, ye pi 'ssa sotabbam maññanti, te pi gulam na paribhuñjanti. bhagavato etam attham ārocesum. kimathiyā bhikkhave gule piṭṭham pi chārikam pi pakkhipantīti. thaddhanatthāya bhagavā 'ti. sace bhikkhave thaddhanatthāya gule piṭṭham pi chārikam pi pakkhipanti so ca gulo tv eva samkham gacchatī, anujānāmi bhikkhave yathāsukham gulam pari-bhuñjutn ti. ||1|| addasa kho āyasmā Kañkhārevato antarā magge vacce muggam jātam, passitvā akappiyā muggā, pakkāpi muggā jāyantīti kukkuccāyanto sapariso muggam na paribhuñjati, ye pi 'ssa sotabbam maññanti, te pi muggam na paribhuñjanti. bhagavato etam attham ārocesum. sace bhikkhave pakkāpi muggā jāyanti, anujānāmi bhikkhave yathāsukham muggam paribhuñjutn ti. ||2|| tena kho pana samayena aññatarassa bhikkhuno udaravātā-bādho hoti, so loṇasovirakam apāyi, tassa so udaravātābādho paṭippassambhi. bhagavato etam attham ārocesum. anujānāmi bhikkhave gilānassa loṇasovirakam, agilānassa udakasambhinnam pānaparibhogena paribhuñjutn ti. ||3|| 16 ||

atha kho bhagavā anupubbena cārikam caramāno yena Rājagaham tad avasari. tatra sudam bhagavā Rājagahē viharati Veļuvane Kalandakanivāpe. tena kho pana samayena bhagavato udaravātābādho hoti. atha kho āyasmā Ānando pubbe pi bhagavato udaravātābādho tekaṭulāya yāguyā phāsu hotīti sāmam̄ tilam pi taṇḍulam pi muggam pi paññāpetvā anto vāsetvā anto sāmam̄ pacitvā bhagavato upanāmesi pivatu bhagavā tekaṭulayāgun ti. ||1|| jānantāpi tathāgatā pucchanti, jānantāpi na pucchanti, kālam viditvā pucchanti, kālam viditvā na pucchanti, atthasamphitam tathāgatā pucchanti no anatthasamphitam, anatthasamphite setughāto tathāgatānam. dvihi ākārehi buddhā bhagavanto bhikkhū paṭipucchanti, dhammam̄ vā desessāma, sāvakānam̄ vā sikkhāpadam̄ paññāpessāmā 'ti. atha kho bhagavā āyas-

mantam Ânandañ âmantesi : kut' âyam Ânanda yâgû 'ti.  
 atha kho âyasmâ Ânando bhagavato etam attham ârocesi.  
 ||2|| vigarahi buddho bhagavâ : ananucchaviyam Ânanda  
 ananulomikam appaṭirûpam assâmañakam akappiyam aka-  
 raniyam. katham hi nâmâ tvam Ânanda evarûpâya bâhullâya  
 cetessasi. yad api Ânanda anto vuttham tad api akappiyam,  
 yad api anto pakkam tad api akappiyam, yad api sâmam  
 pakkam tad api akappiyam. n' etam Ânanda appasannânam  
 vâ pasâdâya. vigarahitvâ dhammikathañ katvâ bhikkhû  
 âmantesi : na bhikkhave anto vuttham anto pakkam  
 sâmam pakkam paribhuñjitabbam. yo paribhuñjeyya,  
 âpatti dukkaṭassa. ||3|| anto ce bhikkhave vuttham anto  
 pakkam sâmam pakkam, tañ ce paribhuñjeyya, âpatti tiññam  
 dukkaṭânam. anto ce bhikkhave vuttham anto pakkam  
 aññehi pakkam, tañ ce paribhuñjeyya, âpatti dvinnam  
 dukkaṭânam. anto ce bhikkhave vuttham bahi pakkam  
 sâmam pakkam, tañ ce paribhuñjeyya, âpatti dvinnam dukka-  
 tânam. ||4|| bahi ce bhikkhave vuttham anto pakkam  
 sâmam pakkam, tañ ce paribhuñjeyya, âpatti dvinnam dukka-  
 tânam. anto ce bhikkhave vuttham bahi pakkam aññehi  
 pakkam, tañ ce paribhuñjeyya, âpatti dukkaṭassa. bahi ce  
 bhikkhave vuttham anto pakkam aññehi pakkam, tañ ce  
 paribhuñjeyya, âpatti dukkaṭassa. bahi ce bhikkhave vu-  
 tham bahi pakkam sâmam pakkam, tañ ce paribhuñjeyya,  
 âpatti dukkaṭassa. bahi ce bhikkhave vuttham bahi pakkam  
 aññehi pakkam, tañ ce paribhuñjeyya, anâpattîti. ||5|| tena  
 kho pana samayena bhikkhû bhagavatâ sâmampâko paṭi-  
 khitto 'ti punapâke kukkuccâyanti. bhagavato etam attham  
 ârocesum. anujânâmi bhikkhave punapâkam pacitun ti.  
 ||6|| tena kho pana samayena Râjagaham dubbhikkham ho-  
 ti. manussâ loñam pi telam pi tañḍulam pi khâdaniyam pi  
 ârâmañ aharanti, tâni bhikkhû bahi vâseti, ukkapindakâpi  
 khâdanti corâpi haranti. bhagavato etam attham ârocesum.  
 anujânâmi bhikkhave anto vâsetun ti. anto vâsetvâ bahi  
 pâcenti, damakâ parivârenti. bhikkhû avissathâ pari-  
 buñjanti. bhagavato etam attham ârocesum. anujânâmi  
 bhikkhave anto pacitun ti. dubbhikkhe kappiyakârakâ  
 bahutaram haranti, appataram bhikkhûnam denti. bhaga-

vato etam attham ārocesum. anujānāmi bhikkhave sāmāñ pacitum. anujānāmi bhikkhave anto vuttham anto pakkam sāmāñ pakkan ti. ||7|| tena kho pana samayena sambahulā bhikkhū Kāsisu vassam vutthā Rājagahañ gacchantā bhagavantam dassanāya antarā magge na labhimsu lūkhassa vā pañitassa vā bhojanassa yāvadattham pāripūrim, bahuñ ca phalakhādaniyam ahosi, kappiyakārako ca na ahosi. atha kho te bhikkhū kilantarūpā yena Rājagahañ Vēluvanam Kalandakanivāpo yena bhagavā ten' upasamkamīnsu, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidimsu. ācinnam kho pan' etam buddhānam bhagavantānam āgantukehi bhikkhūhi saddhim patissammoditum. 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 Kāsisu vassam vutthā Rājagahañ āgacchantā bhagavantam dassanāya antarā magge na labhimhā lūkhassa vā pañitassa vā bhojanassa yāvadattham pāripūrim, bahuñ ca phalakhādaniyam ahosi, kappiyakārako ca na ahosi, tena mayam kilantarūpā addhānam āgatā 'ti. atha kho bhagavā etasmim nidāne dhammadikatham katvā bhikkhū āmantesi: anujānāmi bhikkhave yatha phalakhādaniyam passati kappiyakārako ca na hoti, sāmāñ gahetvā haritvā kappiyakārakam passitvā bhūmiyam nikhipitvā paṭiggahāpetvā paribhuñjitum. anujānāmi bhikkhave uggahitam paṭiggahitun ti. ||9||17||

tena kho pana samayena aññatarassa brāhmaṇassa navā ca tilā navañ ca madhum uppānnā honti. atha kho tassa brāhmaṇassa etad ahosi: yan nūnāham nave ca tile navañ ca madhum buddhapamukhassa bhikkhusaṅghassa dadeyyan ti. atha kho so brāhmaṇo yena bhagavā ten' upasamkami, upasamkamitvā bhagavatā saddhim sammodi. sammodaniyam katham sāraṇiyam vitisāretvā ekamantam atthāsi, ekamantam thito kho so brāhmaṇo bhagavantam etad avoca: adhivāsetu me bhante bhavam Gotamo svātanāya bhattam saddhim bhikkhusaṅghenā 'ti. adhivāsesi bhagavā tuñhi-

bhāvena. atha kho so brāhmaṇo bhagavato adhivāsanam  
 viditvā pakkāmi. ||1|| atha kho so brāhmaṇo tassā rattiyā  
 accayena pañitam khādaniyam bhojaniyam paṭiyādāpetvā  
 bhagavato kālam ārocāpesi : kālo bho Gotama, niṭhitam  
 bhattan ti. atha kho bhagavā pubbañhasamayam nivāsetvā  
 pattacivaram ādāya yena tassa brāhmaṇassa nivesanam ten'  
 upasamkami, upasamkamitvā pañiatte āsane nisidi saddhim  
 bhikkhusamghena. atha kho so brāhmaṇo buddhapamu-  
 kham bhikkhusamgham pañitena khādaniyena bhojaniyena  
 sahatthā santappetvā sampavāretvā bhagavantam bhuttāvim  
 onitapattapāṇīm ekamantam nisidi. ekamantam nisinnam  
 kho tam brāhmaṇam bhagavā dhammiyā kathāya sandassetvā  
 samādapetvā samuttejetvā sampahamsetvā utthāyāsanā pa-  
 kkāmi. ||2|| atha kho tassa brāhmaṇassa acirapakkantassa  
 bhagavato etad ahosi : yesam kho mayā atthāya buddhapu-  
 mukho bhikkhusamgho nimantito nave ca tile navañ ca  
 madhum dassāmīti, te mayā pamuṭṭhā dātum. yam nūnā-  
 ham nave ca tile navañ ca madhum kolambehi ca ghaṭehi  
 ca ārāmam harāpeyyan ti. atha kho so brāhmaṇo nave  
 ca tile navañ ca madhum kolambehi ca ghaṭehi ca ārāmam  
 āharāpetvā yena bhagavā ten' upasamkami, upasamkamitvā  
 ekamantam atṭhāsi, ekamantam thito kho so brāhmaṇo bha-  
 gagvantam etad avoca : ||3|| yesam kho mayā bho Gotama  
 atthāya buddhapamukho bhikkhusamgho nimantito nave ca  
 tile navañ ca madhum dassāmīti, te mayā pamuṭṭhā dātum.  
 paṭīgaṇhātu me bhavam Gotamo nave ca tile navañ ca  
 madhun ti. tena hi brāhmaṇa bhikkhūnam dehiti. tena  
 kho pana samayena bhikkhū dubbhikkhe appamattake pi  
 pavārenti paṭisamkhāpi paṭikkhipanti, sabbo ca saṅgho pa-  
 vārito hoti, bhikkhū kukkuccāyantā na paṭīgaṇhanti. paṭī-  
 gaṇhatha bhikkhave paribhuñjatha. anujānāmi bhikkhave  
 tato nihatam bhuttāvinā pavāritena anatirittam pari-  
 buñjitun ti. ||4||18||

tena kho pana samayena āyasmato Upanandassa Sa-  
 kyaputtassa upaṭṭhākulañ saṅghass' atthāya khādani-  
 yam pāhesi : ayyassa Upanandassa dassetvā saṅghassa dā-  
 tabban ti. tena kho pana samayena āyasmā Upanando

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

atha kho bhagavā Rājagahe yathābhīrantam viharitvā yena Sāvatthi tena cārikam pakkāmi. anupubbena cārikam caramāno yena Sāvatthi tad avasari. tatra sudam bhagavā Sāvatthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana samayena āyasmato Sāriputtassa kāyaḍāhābādho hoti. atha kho āyasmā Mahāmoggallāno yenāyasmā Sāriputto ten' upasamkami, upasamkamitvā āyasmantam Sāriputtam etad avoca : pubbe te āvuso Sāriputta kāyaḍāhābādho kena phāsu hotiti. bhisehi ca me āvuso muļālikāhi cā 'ti. atha kho āyasmā Mahāmoggallāno seyyathāpi nāma balavā puriso sammiñjitam vā bāham pasā-reyya pasāritam vā bāham sammiñjeyya, evam eva Jetavane antarahito Mandākiniyā pokkharaṇiyā tire pāturahosi. ||1|| addasa kho aññataro nāgo āyasmantam Mahāmoggallānam dūrato 'va āgacchantam, disvāna āyasmantam Mahāmoggallānam etad avoca : etu kho bhante ayyo Mahāmoggallāno, svāgatam bhante ayyassa Mahāmoggallānassa, kena bhante ayyassa attho, kiṁ dammiti. bhisehi ca me āvuso attho muļālikāhi cā 'ti. atha kho so nāgo aññataram nāgam āñāpesi : tena hi bhaṇe ayyassa bhise ca muļālikāyo ca yāvad-attham dehiti. atha kho so nāgo Mandākinim pokkharaṇim ogāhetvā sonḍāya bhisai ca muļāliñ ca abbāhitvā suvi-

kkhālitam vikkhāletvā bhañdikam bandhitvā yenāyasmā Mahāmoggallāno ten' upasamkami. ||2|| atha kho āyasmā Mahāmoggallāno seyyathāpi nāma balavā puriso sammiñjitatam vā bāham pasāreyya pasāritam vā bāham sammiñjeyya, evam eva Mandākiniyā pokkharaṇiyā tīre antarahito Jetavane pātūrahosi, so pi kho nāgo Mandākiniyā pokkharaṇiyā tīre antarahito Jetavane pātūrahosi. atha kho so nāgo āyasmato Mahāmoggallānassa bhise ca muñālikāyo ca patīggahāpetvā Jetavane antarahito Mandākiniyā pokkharaṇiyā tīre pātūrahosi. atha kho āyasmā Mahāmoggallāno āyasmato Sāriputtassa bhise ca muñālikāyo ca upanāmesi. atha kho āyasmato Sāriputtassa bhise ca muñālikāyo ca paribhuttassa kāyadāhābādhō pañippassambhi. bahū bhisā ca muñālikāyo ca avasiñthā honti. ||3|| tena kho pana samayena bhikkhū dubbhikkhe appamattake pi pavārenti pañsamkhāpi pañikkhipanti, sabbo ca samgho pavārito hoti, bhikkhū kukkuccāyantā na pañiganhanti. pañganhatha bhikkhave pari-bhuñjatha. anujānāmi bhikkhave vanañṭham pokkharatñham bhuttāvinā pavāritena anatirittam paribhuñjitunti. ||4||**20**||

tena kho pana samayena Sāvatthiyam bahum phalakhā-daniyam ussannam hoti kappiyakārako ca na hoti. bhikkhū kukkuccāyantā phalam na paribhuñjanti. bhagavato etam attham ārocesum. anujānāmi bhikkhave abijam nibbattabijam akatakappam phalam paribhuñjitunti. ||1||**21**||

atha kho bhagavā Sāvatthiyam yathābhīrantam viharitvā yena Rājagahañ tena cārikam pakkāmi. anupubbenā cārikam caramāno yena Rājagahañ tad avasari. tatra sudam bhagavā Rājagahe viharati Veļuvane Kalandakanivāpe. tena kho pana samayena aññatarassa bhikkhuno bhagandalābādhō hoti. Ākāsagotto vejjo satthakammañ karoti. atha kho bhagavā senāsanacārikam āhiñdanto yena tassa bhikkhuno vihāro ten' upasamkami. ||1|| addasa kho Ākāsagotto vejjo bhagavantam dūrato 'va āgacchantam, disvāna bhagavantam etad avoca : āgacchatu bhavañ Gotamo imassa bhikkhuno vaccamaggam passatu seyyathāpi godhā-

mukhan ti. atha kho bhagavā mamam khv āyam moghapuriso uppādetiti tuñhibhūto 'va pañinivattitvā etasmīm nidāne etasmīm pakaraṇe bhikkhusaṅgham sannipātāpetvā bhikkhū pañipuechi: atthi kira bhikkhave amukasmīm vihāre bhikkhu gilāno 'ti. atthi bhagavā 'ti. kiñ tassa bhikkhave bhikkhuno ābādho 'ti. tassa bhante āyasmato bhagandalābādho, Ākāsagotto vejjo satthakammam karotiti. ||2|| vigarahi buddho bhagavā: ananucchaviyam bhikkhave tassa moghapurisassa ananulomikam appatirūpam assāmaṇakam akappiyam akarāṇiyam. katham hi nāma so bhikkhave moghapuriso sambādhe satthakammam kārāpessatīti. sambādhe bhikkhave sukhumā chavi, duropayo vaño, dupparihāram sattham. n' etam bhikkhave appasannānam vā pasādāya. vigarhitvā dhammikatham katvā bhikkhū āmantesi: na bhikkhave sambādhe satthakammam kārāpetabbam. yo kārāpeyya, āpatti thullaccayassā 'ti. ||3|| tena kho pana samayena c h a b b a g g i y ā bhikkhū bhagavatā satthakammam pañikkhittan ti vatthikammam kārāpentti. ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti: katham hi nāma chabbaggiyā bhikkhū vatthikammam kārāpessantīti. atha kho te bhikkhū bhagavato etam attham ārocesum. saccam kira bhikkhave chabbaggiyā bhikkhū vatthikammam kārāpentti. saccam bhagavā. vigarahitvā dhammikatham katvā bhikkhū āmantesi: na bhikkhave sambādhassa sāmantā dvañgulā satthakammam vā vatthikammam vā kārāpetabbam. yo kārāpeyya, āpatti thullaccayassā 'ti. ||4|| **22**||

atha kho bhagavā Rājagahe yathābhīrantam viharitvā yena Bārāṇasi tena cārikam pakkāmi. anupubbena cārikam caramāno yena Bārāṇasi tad avasari. tatra sudam bha-gavā Bārāṇasiyam viharati Isipatane migadāye. tena kho pana samayena Bārāṇasiyam Suppiyo ca upāsako Suppiyā ca upāsikā ubhatopasannā honti dāyakā kārakā saṅghupatīthākā. atha kho Suppiyā upāsikā ārāmam gantvā vihārena vihāram parivenena parivenam upasamkamitvā bhikkhū pucchatī: ko bhante gilāno, kassa kiñ āhariyyatū 'ti. ||1|| tena kho pana samayena aññatarena bhikkhunā

virecanam pītam hoti. atha kho so bhikkhu Suppiyam upāsikam etad avoca : mayā kho bhagini virecanam pītam, attho me paṭicchādaniyenā 'ti. suṭṭhu ayya āhariyissatiti gharām gantvā antevāsim ḥñāpesi : gaccha bhaṇe pavattamāṃsam jānāhīti. evam ayye 'ti kho so puriso Suppiyāya upāsikāya paṭisūṇitvā kevalakappam Bārāṇasim āhiṇḍanto na addasa pavattamāṃsam. atha kho so puriso yena Suppiyā upāsikā ten' upasamkami, upasamkamitvā Suppiyam upāsikam etad avoca : n' att' ayye pavattamāṃsam, māghāto ajjā 'ti. ||2|| atha kho Suppiyāya upāsikāya etad ahosi : tassa kho gilānassa bhikkhuno paṭicchādaniyam alabhangtassa ābādho vā abhivaddhissati kālamkiriyā vā bhavissati, na kho me tam paṭirūpam yāham paṭisūṇitvā na harāpeyyan ti potthanikam gahetvā ūrumāṃsam ukkantitvā dāsiyā adāsi : handa je imam māṃsam sampādetvā amukasmim vihāre bhikkhu gilāno tassa dajjehi, yo ca mam pucchati gilānā 'ti paṭivedehīti uttarāsaṅgena ūrum vēṭhetvā ovarakam pavisitvā mañcāke nipajji. ||3|| atha kho Suppiyo upāsako gharām gan-tvā dāsim pucchi : kaham Suppiyā 'ti. esāyya ovarake nipannā 'ti. atha kho Suppiyo upāsako yena Suppiyā upāsikā ten' upasamkami, upasamkamitvā Suppiyam upāsikam etad avoca : kissa nipannāsīti. gilān' amhīti. kin te ābādho 'ti. atha kho Suppiyā upāsikā Suppiyassa upāsakassa etam attham ārocesi. atha kho Suppiyo upāsako acchariyam vata bho abbhutam vata bho yāva saddhāyam Suppiyā pasannā, yatra hi nāma attano pi māṃsāni pariccattāni, kim pana imāya aññām kiñci adeyyam bhavissatiti haṭṭho udaggo yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi. ||4|| ekamantam nisinno kho Suppiyo upāsako bhagavantam etad avoca : adhvāsetu me bhante bhagavā svātanāya bhattam saddhiṃ bhikkhusam-ghenā 'ti. adhvāsesi bhagavā tuṇhibhāvena. atha kho Suppiyo upāsako bhagavato adhvāsanam viditvā uṭṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi. atha kho Suppiyo upāsako tassā rattiyā accayena pañitam khādaniyam bhojaniyam paṭiyādāpetvā bhagavato kālam ārocāpesi : kālo bhante niṭṭhitam bhattan ti. atha kho bhagavā pubbañhasamayam nivāsetvā pattacivaram ādāya yena

Suppiyassa upāsakassa nivesanam ten' upasamkami, upasamkamitvā paññatte āsane nisidi saddhim bhikkhusamghena. ||5|| atha kho Suppiyo upāsako yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam atthāsi. ekamantam thitam kho Suppiyam upāsakam bhagavā etad avoca: kaham Suppiyā 'ti. gilānā bhagavā 'ti. tena hi āgacchatū 'ti. na bhagavā ussahatiti. tena hi pariggahetvāpi ānethā 'ti. atha kho Suppiyo upāsako Suppiyam upāsikam pariggahetvā ānesi. tassā saha dassanena bhagavato tāvamahā vano rūlho ahosi succhavi lomajāto. ||6|| atha kho Suppiyo ca upāsako Suppiyā ca upāsikā acchariyam vata bho abbhutam vata bho tathāgatassa mahiddhikatā mahānubhāvatā, yatra hi nāma saha dassanena bhagavato tāvamahā vano rūlho bhavissati succhavi lomajāto 'ti. hatthā udaggā buddhapamukham bhikkhusamgham paññtena khādaniyena bhojaniyena sahatthā santappetvā sampavāretvā bhagavantam bhuttāvīm onītapattapāniṃ ekamantam nisidim̄su. atha kho bhagavā Suppiyam upāsakam Suppiyañ ca upāsikam dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā utthayāsanā pakkāmi. ||7|| atha kho bhagavā etasmīm nidāne etasmīm 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. āhariyittha bhikkhū 'ti. āhariyittha bhagavā 'ti. paribhuñji tvam bhikkhū 'ti. paribhuñj' āham bhagavā 'ti. pativekkhi tvam bhikkhū 'ti. nāham bhagavā pativekkhin ti. ||8||. vigarahi buddho bhagavā: katham hi nāma tvam moghapurisa appativedkhitvā mamsam paribhuñjissasi. manussamamsam kho tāyā moghapurisa paribhuttam. n' etam moghapurisa appasannānam vā pasādāya. vigarahitvā dhammikatham katvā bhikkhū āmantesi: santi bhikkhave manussā saddhā pasannā, tehi attano pi mamsāni pariccattāni. na bhikkhave manussamamsam paribhuñjitabbam. yo paribhuñjeyya, āpatti thullaceayassa. na ca bhikkhave appativedkhitvā mamsam paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkātassā 'ti. ||9|| tena kho pana samayena rañño hatthī ma-

ranti. manussā dubbhikkhe hatthimamsam paribhuñjanti, bhikkhūnām piñdāya carantānam hatthimamsam denti, bhikkhū hatthimamsam paribhuñjanti. manussā ujjhāyanti khyanti vipācenti: katham hi nāma samanā Sakyaputtiyā hatthimamsam paribhuñjissanti. rājañgam hatthi, sace rājā jāneyya, na nesam attamano assā 'ti. bhagavato etam attham ārocesum. na bhikkhave hatthimamsam paribhuñjitabbaṁ. yo paribhuñjeyya, āpatti dukkataßā 'ti. ||10|| tena kho pana samayena rāñño assā maranti. manussā dubbhikkhe assamamsam paribhuñjanti, bhikkhūnām piñdāya carantānam assamamsam denti, bhikkhū assamamsam paribhuñjanti. manussā ujjhāyanti khyanti vipācenti: katham hi nāma samanā Sakyaputtiyā assamamsam paribhuñjissanti. rājañgam assā, sace rājā jāneyya, na nesam attamano assā 'ti. bhagavato etam attham ārocesum. na bhikkhave assamamsam paribhuñjitabbaṁ. yo paribhuñjeyya, āpatti dukkataßā 'ti. ||11|| tena kho pana samayena manussā dubbhikkhe sunakhamamsam paribhuñjanti, bhikkhūnām piñdāya carantānam sunakhamamsam denti, bhikkhū sunakhamamsam paribhuñjanti. manussā ujjhāyanti khyanti vipācenti: katham hi nāma samanā Sakyaputtiyā sunakhamamsam paribhuñjissanti, jeguccho sunakho paṭikkūlo 'ti. bhagavato etam attham ārocesum. na bhikkhave sunakhamamsam paribhuñjitabbaṁ. yo paribhuñjeyya, āpatti dukkataßā 'ti. ||12|| tena kho pana samayena manussā dubbhikkhe ahimamsam paribhuñjanti, bhikkhūnām piñdāya carantānam ahimamsam denti, bhikkhū ahimamsam paribhuñjanti. manussā ujjhāyanti khyanti vipācenti: katham hi nāma samanā Sakyaputtiyā ahimamsam paribhuñjissanti, jeguccho ahi paṭikkūlo 'ti. Supasso pi nāgarājā yena bhagavā ten' upasamkami, upasamkamitvā bhagavantañ abhivādetvā ekamantam atthāsi. ekamantam tñito kho Supasso nāgarājā bhagavantañ etad avoca: santi bhante nāgā assaddhā appasannā, te appamattake pi bhikkhū vihetheyum. sādhu bhante ayyā ahimamsam na paribhuñjeyyun ti. atha kho bhagavā Supassam nāgarājanam dhammiyā kathāya sandassesi — la — padakkhiṇam katvā pakkāmi. atha kho bhagavā etasmīm nidāne

dhammikathaṁ katvā bhikkhū āmantesi: na bhikkhave ahimamsam paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||13|| tena kho pana samayena luddakā siham hantvā māmsam paribhuñjanti, bhikkhūnam piṇḍaya carantānam sihamamṣam denti. bhikkhū sihamamṣam paribhuñjitvā araññe viharanti, sīhā sihamamṣagandhena bhikkhū paripātentī. bhagavato etam attham ārocesum. na bhikkhave sihamamṣam paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||14|| tena kho pana samayena luddakā vyaggham hantvā, dīpiṇ hantvā, accham hantvā, taraccham hantvā māmsam paribhuñjanti, bhikkhūnam piṇḍaya carantānam taracchamamṣam denti. bhikkhū taracchamamṣam paribhuñjitvā araññe viharanti, taracchā taracchamamṣagandhena bhikkhū paripātentī. bhagavato etam attham ārocesum. na bhikkhave taracchamamṣam paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||15||**23**||

atha kho bhagavā Bārāṇasiyam yathābhīrantam viharitvā yena Andhakavindam tena cārikam pakkāmi mahatā bhikkhusamghena saddhim addhatelasehi bhikkhusatehi. tena kho pana samayena jānapadā manussā bahum lonam pi telam pi taṇḍulam pi khadaniyam pi sakātesu āropetvā buddhapamukhassa bhikkhusamghassa piṭṭhito-piṭṭhito anubaddhā honti yadā paṭipāṭim labhissāma tadā bhattam karissāmā 'ti, pañcamattāni ca vighāsādasatāni. atha kho bhagavā anupubbena cārikam caramāno yena Andhakavindam tad avasari. ||1|| atha kho aññatarassa brāhmaṇassa paṭipāṭim alabhan-tassa etad ahosi: atitāni kho me dve māsāni buddhapamukham bhikkhusamgham anubaddhassa yadā paṭipāṭim labhissāmi tadā bhattam karissāmīti, na ca me paṭipāṭi labbhati, ahañ c' amhi ekako, bahu ca me gharāvāsattho hayati. yam nūnāham bhattaggam olokeyyam, yam bhattagge na addasam tam paṭiyādeyyan ti. atha kho so brāhmaṇo bhattaggam olokento dve nāddasa yāguñ ca madhugo lakañ ca. ||2|| atha kho so brāhmaṇo yenāyasmā Ānando ten' upasamkami, upasamkamitvā āyasmantam Ānandam etad avoca: idha me bho Ānanda paṭipāṭim alabhan-tassa etad ahosi; atitāni kho

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

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

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

assosuñ kho manussā : bhagavatā kira yāgu anuññatā madhugoļakañ cā 'ti. te kālass' eva bhojjayāgum paṭiyādenti madhugoļakañ ca. bhikkhū kālass' eva bhojjayāguyā dhātā madhugoļakena ca bhattachge na cittarūpam bhuñjanti. tena kho pana samayena aññatarena taruṇapasannena mahāmatte-na svātanāya buddhapamukho bhikkhusaṅgho nimantito hoti. atha kho tassa taruṇapasannassa mahāmattassa etad ahosi : yam nūnāham addhatelasannam bhikkhusatānam addhatelasāni māṃsapātisatāni paṭiyādeyyam ekamekassa bhikkhuno ekamekam māṃsapātīm upanāmeyyan ti. ||1|| atha kho so taruṇapasanno mahāmatto tassā rattiyā accayena panītam khādaniyam bhojaniyam paṭiyādāpetvā addhatelasāni ca māṃsapātisatāni bhagavato kālam ārocāpesi : kālo bhante, niṭṭhitam bhaffan ti. atha kho bhagavā pubbañha-samayam nivāsetvā pattacīvaram ādāya yena tassa taruṇapasannassa mahāmattassa nivesanam ten' upasamkami, upasamkamitvā paññatte āsane nisidi saddhim bhikkhusaṅghena. ||2|| atha kho so taruṇapasanno mahāmatto bhattachge bhikkhū parivisati. bhikkhū evam āhamsu : thokam āvuso dehi thokam āvuso dehit. mā kho tumhe bhante ayam taruṇapasanno mahāmatto 'ti thokam-thokam paṭīgaṇhatha. bahum me khādaniyam bhojaniyam paṭiyattam addhatelasāni ca māṃsapātisatāni, ekamekassa bhikkhuno ekamekam māṃsapātīm upanāmēssāmīti. paṭīgaṇhatha bhante yāvadatthan ti. na kho mayam āvuso etampāraṇā thokam-thokam paṭīgaṇhāma, api ca mayam kālass' eva bhojjayāguyā dhātā madhugoļakena ca, tena mayam thokam-thokam paṭīgaṇhāmā 'ti. ||3|| atha kho so taruṇapasanno mahāmatto ujjhāyati khyati vipāceti : katham hi nāma bhaddantā mayā nimantitā aññassa bhojjayāgum paribhuñjissanti, na cāham na paṭibalo yāvadattham dātun ti kupito anattamano āsādanāpekkho bhikkhūnaṁ patte pūrento agamāsi bhuñjatha vā haratha vā 'ti. atha kho so taruṇapasanno mahāmatto buddhapamukham bhikkhusaṅgham pa-

ṇītena khādaniyena bhojaniyena sahatthā santappetvā sampa-  
vāretvā bhagavantam bhuttāvīm onītapattapāṇīm ekamantam  
nisīdi. ekamantam nisinnam kho taruṇapasannam mahā-  
mattam bhagavā dhammiyā kathāya sandassetvā samādapetvā  
samuttejetvā sampahaṇsetvā utṭhāyāsanā pakkāmi. ||4|| atha  
kho tassa taruṇapasannassa mahāmattassa acirapakkantassa  
bhagavato ahud eva kukkuccam ahu vippatisāro: alābhā vata  
me, na vata me lābhā, dulladdham vata me, na vata me su-  
laddham, yo 'ham kupito anattamano āsādanāpekkho bhi-  
kkhūnam patte pūrento agamāsim bhuñjatha vā haratha vā  
'ti. kiṁ nu kho mayā bahum pasūtam puññam vā apuññam  
vā 'ti. atha kho so taruṇapasanno mahāmatto yena bhagavā  
ten' upasampkami, upasampkamitvā bhagavantam abhivādetvā  
ekamantam nisīdi. ekamantam nisinno kho so taruṇapa-  
sanno mahāmatto bhagavantam etad avoca: idha mayham  
bhante acirapakkantassa bhagavato ahud eva kukkuccam  
ahu vippatisāro: alābhā vata me, na vata me lābhā, dulla-  
ddham vata me, na vata me suladdham, yo 'ham kupito  
anattamano āsādanāpekkho bhikkhūtham patte pūrento aga-  
māsim bhuñjatha vā haratha vā 'ti. kiṁ nu kho mayā  
bahum pasūtam puññam va apuññam vā 'ti. kiṁ nu kho  
mayā bhante bahum pasūtam puññam vā apuññam vā 'ti. ||5||  
yadaggena tayā āvuso svātanāya buddhapamukho bhikkhu-  
saṅgho nimantito, tadaggena te bahum puññam pasū-  
tam, yadaggena te ekamekena bhikkhunā ekamekaṁ si-  
ttham paṭiggahitam, tadaggena te bahum puññam pasū-  
tam, saggā te āraddhā 'ti. atha kho so taruṇapasanno  
mahāmatto lābhā kira me, suladdham kira me, bahum kira  
mayā puññam pasūtam, saggā kira me āraddhā 'ti hatṭho  
udaggo utṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam  
katvā pakkāmi. ||6|| atha kho bhagavā etasmim nidāne  
etasmin pakaraṇe bhikkhusamgham sannipātāpetvā bhikkhū  
paṭipucchi: saccam kira bhikkhave bhikkhū aññatra ni-  
mantitā aññassa bhojjayāgum paribhuñjantiti. saccam bha-  
gavā. vigarahi buddho bhagavā: katham hi nāma te bhi-  
kkhave moghapurisā aññatra nimantitā aññassa bhojjayāgum  
paribhuñjissanti. n' etam bhikkhave appasannānam vā pa-  
sādāya. vigarahitvā dhammadikatham katvā bhikkhū āmante-

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

atha kho bhagavā Andhakavinde yathābhīrantam viharitvā yena Rājagahām tena cārikām pakkāmi mahatā bhikkhusaṅghena saddhim addhatelasehi bhikkhusatehi. tena kho pana samayena Belatṭho Kaccāno Rājagahā Andhakavindam addhānamaggapaṭipanno hoti pañcamattehi sakaṭasatehi sabbe' eva guṇakumbhapūrehi. addasa kho bhagavā Belatṭham Kaccānam dūrato 'va āgacchantam, disvāna maggā okkamma aññatarasmiṁ rukkhamūle nisidi. ||1|| atha kho Belatṭho Kaccāno yena bhagavā ten' upasampkami, upasampkamitvā bhagavantam abhivādetvā ekamantam atṭhāsi. ekamantam tħito kho Belatṭho Kaccāno bhagavantam etad avoca: icchām' aham bhante ekamekassa bhikkhuno ekamekaṁ guṇakumbham dātun ti. tena hi tvam Kaccāna ekam yeva guṇakumbham āharā 'ti. evam bhante 'ti kho Belatṭho Kaccāno bhagavato paṭisūnitvā ekam yeva guṇakumbham ādāya yena bhagavā ten' upasampkami, upasampkamitvā bhagavantam etad avoca: āhaṭo bhante guṇakumbho, kathāham bhante paṭipajjāmīti. tena hi tvam Kaccāna bhikkhūnam guļam dehīti. ||2|| evam bhante 'ti kho Belatṭho Kaccāno bhagavato paṭisūnitvā bhikkhūnam guļam datvā bhagavantam etad avoca: dinno bhante bhikkhūnam guļo bahu cāyam guļo avasiṭṭho, kathāham bhante paṭipajjāmīti. tena hi tvam Kaccāna bhikkhūnam guļam yāvadattham dehīti. evam bhante 'ti kho Belatṭho Kaccāno bhagavato paṭisūnitvā bhikkhūnam guļam yāvadattham datvā bhagavantam etad avoca: dinno bhante bhikkhūnam guļo yāvadattho bahu cāyam guļo avasiṭṭho, kathāham bhante paṭipajjāmīti. tena hi tvam Kaccāna bhikkhū gulehi santapphehi. evam bhante 'ti kho Belatṭho Kaccāno bhagavato paṭisūnitvā bhikkhū gulehi santappesi. ekacce bhikkhū patte pi pūresum parissāvanāni pi thavikāyo pi pūresum. ||3|| atha kho Belatṭho Kaccāno bhikkhū gulehi santappetvā bhagavantam etad avoca: santappitā bhante bhikkhū gulehi bahu cāyam guļo avasiṭṭho, kathāham bhante paṭipajjāmīti. tena

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

tthassa Kaccānassa tasmīm yeva āsane virajam vītamalam dhammadakkhum udapādi yañ kiñci samudayadhammam sabbam tam nirodhadhamman ti. ||8|| atha kho Belattho Kaccāno diṭṭhadhammo pattadhammo vīditadhammo pariyo-gālhadhammo tiṇṇaviciκiccho vigatakathamkatho vesārajappaṭto aparappaccayo satthu sāsane bhagavantam etad avoca: abhikkantam bhante, abhikkantam bhante, seyyathāpi bhante nikkujjitam vā ukkujjeyya — la — evam eva bhagavatā anekapariyāyena dhammo pakāsito. es' āham bhante bhagavantam saraṇam gacchāmi dhammañ ca bhikkhusamghañ ca, upāsakam mām bhagavā dhāretu ajjatagge pāṇupetam saraṇam gatan ti. ||9|| **26**||

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

atha kho bhagavā Rājagahe yathābhīrantam viharitvā yena Pāṭaligāmo tena cārikam pakkāmi mahatā bhikkhusamghena saddhim addhatelasehi bhikkhusatehi. atha kho bhagavā anupubbena cārikam caramāno yena Pāṭaligāmo tad avasari. assosum kho Pāṭaligāmikā upāsakā: bhagavā kira Pāṭaligāmam anuppatto 'ti. atha kho Pāṭaligāmikā upāsakā yena bhagavā ten' upasamkamimśu, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidimśu, ekamantam nisinne kho Pāṭaligāmike upāsake bhagavā dhammiyā kathāya sandassesi samādapesi samuttejesi sampahañsesi. ||1|| atha kho Pāṭaligāmikā upāsakā bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejītā sampahañsitā bhagavantam etad avocum: adhivāsetu no bhante bhagavā āvasathāgāraṃ saddhim bhikkhusamghenā 'ti. adhivāsesi bhagavā tuñhibhbhāvena. atha kho Pāṭaligāmikā upāsakā bhagavato adhivāsanam vīditvā utṭhāyāsanā bhagavantam abhivādetvā

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

atha kho bhagavā Pāṭaligāmike upāsake āmantesi: pañc' ime gahapatayo ādinavā dussilassa silavipattiyā. katame pañca. idha gahapatayo dussilo silavipanno pamādādhikaraṇam mahatim bhogajānim nigacchatī, ayam paṭhamo ādinavo dussilassa silavipattiyā. puna ca param gahapatayo dussilassa silavipannassa pāpako kittisaddo abbhuggacchatī, ayam dutiyo ādinavo dussilassa silavipattiyā. puna ca param gahapatayo dussilo silavipanno yaññād eva parisam upasamkamati yadi khattiyparisam yadi brāhmaṇaparisam yadi gahapatiparisam yadi samanaparisam avisārado upasamkamatī mañkubhūto, ayam tatiyo ādinavo dussilassa silavipattiyā. puna ca param gahapatayo dussilo silavipanno sammūlho kālam karoti, ayam catuttho ādinavo dussilassa silavipattiyā. puna ca param gahapatayo dussilo silavipanno kāyassa bhedā param marañā apāyam duggatim vinipātam nirayam upapajjati, ayam pañcamo ādinavo dussilassa silavipattiyā. ime kho gahapatayo pañca ādinavā dussilassa silavipattiyā. ||4||

pañc' ime gahapatayo ānisamsā silavato silasampadāya.

katame pañca. idha gahapatayo sīlavā sīlasampanno appamādādhikaraṇam mahantam bhogakkhandham adhigacchati, ayam pañhamo ānisamso sīlavato sīlasampadāya. puna ca param gahapatayo sīlavato sīlasampannassa kalyāṇo kittisaddo abbhuggacchati, ayam dutiyo ānisamso sīlavato sīlasampadāya. puna ca param gahapatayo sīlavā sīlasampanno yañ nād eva parisam upasamkamati yadi khattiyaparisam yadi brāhmaṇaparisam yadi gahapatiparisan yadi samaṇaparisam visārādo upasamkamati amāñkubhūto, ayam tatiyo ānisamso sīlavato sīlasampadāya. puna ca param gahapatayo sīlavā sīlasampanno asammūlho kālam karoti, ayam catuttho ānisamso sīlavato sīlasampadāya. puna ca param gahapatayo sīlavā sīlasampanno kāyassa bhedā param marañā sugatim saggam lokam upapajjati, ayam pañcamo ānisamso sīlavato sīlasampadāya. ime kho gahapatayo pañca ānisamsā sīlavato sīlasampadāya 'ti. ||5||

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

atha kho bhagavā acirapakkantesu Pāṭaligāmikesu upāsakesu suññāgāram pāvisi. tena kho pana samayena Sunidhvavassakārā Magadhamahāmattā Pāṭaligāme nagaram māpentī Vajjīnam paṭibhāya. addasa kho bhagavā rattiya paccūsasamayaṁ paccutthāya dibbena cakkhunā vi-suddhena atikkantamānusakena sambahulā devatāyo Pāṭaligāme vatthūni pariganhantiyo. yasmīm padese mahesakkhā devatā vatthūni pariganhanti, mahesakkhanam tattha rājūnam rājamahāmattānam cittāni namanti nivesanāni māpetum, yasmīm padese majjhimā devatā vatthūni pariganhanti, majjhimānam tattha rājūnam rājamahāmattānam cittāni namanti nivesanāni māpetum, yasmīm padese nīcā devatā vatthūni pariganhanti, nīcānam tattha rājūnam rājamahāmattānam cittāni namanti nivesanāni māpetum. ||7|| atha kho bhagavā āyasmantam Ānandamāmantesi: ke nu kho te Ānanda Pāṭaligāme nagaram māpentīti. Sunidhvavassakā-

rā bhante Magadhamahāmattā Pāṭaligāme nagaram māpentī Vajjinam paṭibhāyā 'ti. seyyathāpi Ānanda devehi Tāvatiṃsehi saddhim mantetvā evam eva kho Ānanda Sunidhvassakārā Magadhamahāmattā Pāṭaligāme nagaram māpentī Vajjinam paṭibhāyā. idhāham Ānanda rattiyā paccūsasamayam paccuṭṭhāya addasam dibbenā cakkhunā visuddhena atikkantamānusakena sambahulā devatāyo . . . nīcānam tattha rājūnam rājamahāmattānam cittāni namanti nivesanāni māpetum. yāvatā Ānanda ariyam āyatanaṁ yāvatā vāṇipatho idam agganagaram bhavissati Pāṭaliputtam puṭabhedanam. Pāṭaliputtassa kho Ānanda tayo antarāyā bhavissanti, aggito vā udakato vā abbhantarato vā mithubhedā 'ti. ||8||

atha kho Sunidhvassakārā Magadhamahāmattā yena bhagavā ten' upasamkamim̄su, upasamkamitvā bhagavatā saddhim sammodim̄su, sammodanīyam katham sāraṇīyam viti-sāretvā ekamantam atṭhamis, ekamantam ṭhitā kho Sunidhvassakārā Magadhamahāmattā bhagavantam etad avocum : adhivāsetu no bhavam Gotamo ajjatanāya bhattam saddhim bhikkhusamghenā 'ti. adhivāsesi bhagavā tuṇhibhbhāvena. atha kho Sunidhvassakārā Magadhamahāmattā bhagavato adhivāsanam viditvā pakkamim̄su. ||9|| atha kho Sunidhvassakārā Magadhamahāmattā pañitam khādaniyam bhojaniyam paṭiyādāpetvā bhagavato kālam ārocāpesum : kālo bho Gotama, niṭṭhitam bhattan ti. atha kho bhagavā pubbañhasamayam nivāsetvā pattacivaram ādāya yena Sunidhvassakārānam Magadhamahāmattānam parivesanā ten' upasamkamī, upasamkamitvā paññatte āsane nisidi saddhim bhikkhusamghena. atha kho Sunidhvassakārā Magadhamahāmattā buddhapamukham bhikkhusamgham pañitenā khādaniyena bhojaniyena sahatthā santappetvā sampavāretvā bhagavantam bhuttāvīm onītapattapāñīm ekamantam nisidim̄su, ekamantam nisinne kho Sunidhvassakāre Magadhamahāmatte bhagavā imāhi gāthāhi anumodi : ||10||

yasmim̄ padese kappeti vāsam pañditajātiyo,  
silavantettha bhojetvā saññate brahmacariye |  
yā tattha devatā āsum tāsañ dakkhiṇam adise,  
tā pūjītā pūjayanti, mānitā mānayanti nam,|

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

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

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

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

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

catunnam ariyasaccānam yathābhūtam adassanā  
samsitam dīgham addhānam tāsu-tāsv eva jātisu.]  
tāni etāni dīṭṭhāni, bhavanetti samūhatā,  
ucchinnam mūlam dukkhassa, n' atthi dāni punabbhavo  
'ti. ||2|| **29**

assosi kho Ambapālī gaṇikā: bhagavā kira Koṭigā-mam anuppatto 'ti. atha kho Ambapālī gaṇikā bhadrāni-bhadrāni yānāni yojāpetvā bhadram yānam abhirūhitvā bhadrehi-bhadrehi yānehi Vesāliyā niyyāsi bhagavantam dassanāya. yāvatikā yānassa bhūmi yānenā gantvā yānā paccorohitvā pattikā 'va yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi. ||1|| ekamantam nisinnam kho Ambapālim gaṇikam bhagavā dhammiyā kathāya sandassesi samādapesi samuttejesi sampaham̄sesi. atha kho Ambapālī gaṇikā bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejītā sampaham̄sitā bhagavantam etad avoca: adhivāsetu me bhante bhagavā svātanāya bhattam saddhiṃ bhikkhusamghenā 'ti. adhivāsesi bhagavā tuṇhibhāvena. atha kho Ambapālī gaṇikā bhagavato adhivāsanam viditvā utṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi. ||2|| assosum kho Vesālikā Licchavī: bhagavā kira Koṭigāmam anuppatto 'ti. atha kho Vesālikā Licchavī bhadrāni-bhadrāni yānāni yojāpetvā bhadram-bhadram yānam abhirūhitvā bhadrehi-bhadrehi yānehi Vesāliyā niyyāsum bhagavantam dassanāya. appekacce Licchavī nilā honti nilavaṇṇā nilavatthā nilālam-kārā, appekacce Licchavī pītā honti pītavaṇṇā pītavatthā pītālam-kārā, appekacce Licchavī lohitakā honti lohitavaṇṇā lohitavatthā lohitālam-kārā, appekacce Licchavī odātā honti odātavaṇṇā odātavatthā odātālam-kārā. atha kho Ambapālī gaṇikā daharānam-daharānam Licchavīnam isāya isam yuge-na yugam cakkena cakkam akkhena akkham paṭivat̄tesi. ||3||

atha kho te Licchavi Ambapālim gaṇikam etad avocum :  
 kissa je Ambapāli daharānam-daharānam Licchavīnam isāya  
 isam yugena yugam cakkena cakkam akkhena akkham  
 paṭivat̄tesiti. tathā hi pana mayā ayyaputtā svātanāya  
 buddhapamukho bhikkhusamgho nimantito 'ti. dehi je  
 Ambapāli amhākam etam bhattam satasahassenā 'ti. sace pi  
 ayyaputtā Vesālim sāhāram dajjeyyātha, n' eva dajjāham  
 tam bhattan ti. atha kho te Licchavi aṅguli pothesum :  
 jit' amhā vata bho ambakāya, parājit' amhā vata bho  
 ambakāyā 'ti. ||4|| atha kho te Licchavi yena bhagavā  
 ten' upasam̄kamim̄su. addasa kho bhagavā te Licchavī dū-  
 rato 'va āgacchante, disvāna bhikkhū āmantesi : yehi bhi-  
 kkhave bhikkhūhi devā Tāvatimsā adit̄thapubbā, oloketha  
 bhikkhave Licchaviparisam apaloketha bhikkhave Licchavi-  
 parisam upasampharatha bhikkhave Licchaviparisam Tāvatim-  
 saparisan ti. atha kho te Licchavi yāvatikā yānassa bhūmi  
 yānena gantvā yānā paccorohitvā pattikā 'va yena bhagavā  
 ten' upasam̄kamim̄su, upasam̄kamitvā bhagavantam abhivā-  
 detvā ekamantam nisidim̄su. ekamantam nisinne kho te  
 Licchavi bhagavā dhammiyā kathāya sandassesi samādapesi  
 samuttejesi sampaham̄sesi. atha kho te Licchavi bhagavatā  
 dhammiyā kathāya sandassitā samādapitā samuttejitatā sampa-  
 hamsitā bhagavantam etad avocum : adhivāsetu no bhante  
 bhagavā svātanāya bhattam saddhim bhikkhusamghenā 'ti.  
 adhivuttho 'mhi Licchavi svātanāya Ambapāliyā gaṇikāya  
 bhattan ti. atha kho te Licchavi aṅguli pothesum : jit'  
 amhā vata kho ambakāya, parājit' amhā vata bho ambakāyā  
 'ti. atha kho te Licchavi bhagavato bhāsitam abhinanditvā  
 anumoditvā utthāyāsanā bhagavantam abhivādetvā padakkhi-  
 ñam katvā pakkamim̄su. ||5|| atha kho bhagavā Koṭigāme  
 yathābhīrantam viharitvā yena Nātikā ten' upasam̄kami.  
 tatra sudam bhagavā Nātike viharati Giñjakāvasathe.  
 atha kho Ambapāli gaṇikā tassā rattiyā accayena sake ārāme  
 pañitam khādaniyam bhojaniyam paṭiyādāpetvā bhagavato  
 kālam ārocāpesi : kālo bhante, niṭhitam bhattan ti. atha  
 kho bhagavā pubbañhasamayam nivāsetvā pattacivaram ādā-  
 ya yena Ambapāliyā gaṇikāya parivesanā ten' upasam̄kami,  
 upasam̄kamitvā paññatte āsane nisidi saddhim bhikkhu-

saṅghena. atha kho Ambapāli gaṇikā buddhapamukham bhikkhusaṅgham paññena khādaniyena bhojaniyena saha-tthā santappetvā sampavāretvā bhagavantam bhuttāvīm oni-tapattapāñīm ekamantam nisidi. ekamantam nisinnā kho Ambapāli gaṇikā bhagavantam etad avoca: imāham bhante Ambapāli vanam buddhapamukhassa bhikkhusaṅghassa dammīti. paṭiggahesi bhagavā ārāmaṁ. atha kho bhagavā Ambapālim gaṇikam dhammiyā kathāya sandassetvā . . . sampahamsetvā uṭṭhāyāsanā yena Mahāvanam ten' upasamkami. tatra sudam bhagavā Vesāliyam viharati Mahāvane Kūṭāgārasālāyam. ||6||30||

Licchavibhāṇavāram niṭṭhitam.

Tena kho pana samayena abhiññātā-abhiññātā Licchavī santhāgāre sannisinnā sannipatitā anekapariyāyena buddhassa vaṇṇam bhāsanti, dhammassa vaṇṇam bhāsanti, saṅghassa vaṇṇam bhāsanti. Tena kho pana samayena Sihō senāpati niganṭhasāvako tassam parīsāyam nisinno hoti. atha kho Sihassa senāpatissa etad ahosi: nissamsayam kho so bhagavā araham sammāsambuddho bhavissati, tathā h' ime abhiññātā-abhiññātā Licchavī santhāgāre sannisinnā sannipatitā anekapariyāyena buddhassa vaṇṇam bhāsanti, dhammassa vaṇṇam bhāsanti, saṅghassa vaṇṇam bhāsanti. Yam nūnāham tam bhagavantam dassanāya upasamkameyyam arahantam sammāsambuddhan ti. ||1|| atha kho Sihō senāpati yena niganṭho Nātāputto ten' upasamkami, upasamkamitvā niganṭham Nātāputtam etad avoca: icchām' aham bhante samaṇam Gotamam dassanāya upasamkamitun ti. Kim pana tvam Siha kiriyavādo samāno akiriyavādam samaṇam Gotamam dassanāya upasamkamissasi. samaṇo hi Siha Gotamo akiriyavādo akiriyāya dhammam deseti tena ca sāvake vinetiti. atha kho Sihassa senāpatissa yo ahosi gamikābhisaṅkhāro bhagavantam dassanāya so paṭippassambhi. ||2|| dutiyam pi kho abhiññātā-abhiññātā Licchavī santhāgāre sannisinnā sannipatitā anekapariyāyena buddhassa vaṇṇam bhāsanti, dhammassa vaṇṇam bhāsanti, saṅghassa vaṇṇam bhāsanti. dutiyam pi kho Sihassa senāpatissa etad ahosi: nissamsayam . . . sammāsambuddhan ti. dutiyam pi kho Siha senāpati

yena nigaṇṭho Nātaputto . . . vineti. dutiyam pi kho Sihassa senāpatissa . . . paṭippassambhi. tatiyam pi kho abhiññatā . . . vannam bhāsanti. tatiyam pi kho Sihassa senāpatissa etad ahosi: nissamsayam . . . samghassa vannam bhāsanti. kim hi me karissanti nigaṇṭhā apalokitā vā an-apalokitā vā. yam nūnāham anapaloketvā 'va nigaṇṭhe tam bhagavantam dassanāya upasamkameyyam arahantam sammā-sambuddhan ti. ||3|| atha kho Siho senāpati pañcahi rathasatehi divādivassa Vesāliyā niyyāsi bhagavantam dassanāya. yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattiko 'va yena bhagavā ten' upasamkami, upasamka-mitvā bhagavantam abhivādetvā ekamantam nisidi. ekamantam nisinno kho Siho senāpati bhagavantam etad avoca: sutam metaṁ bhante: akiriyavādo samaṇo Gotamo, akiriyāya dhammam deseti tena ca sāvake vinetiti. ye te bhante evam āhamsu: akiriyavādo samaṇo Gotamo, akiriyāya dhammam deseti tena ca sāvake vinetiti, kacci te bhante bhagavato vuttavādi na ca bhagavantam abhūtena abbhācikkhanti dhammassa ca anudhammam vyākaronti. na ca koci saha-dhammiko vādānuvādo gārayhatthānam āgacchati, anabbhā-kkhātukāmā hi mayam bhante bhagavantan ti. ||4||

atthi Siha pariyyāyo yena mam pariyyāyena sammā vadamāno vadeyya: akiriyavādo samaṇo Gotamo, akiriyāya dhammam deseti tena ca sāvake vinetiti. atthi Siha pariyyāyo yena mam pariyyāyena sammā vadamāno vadeyya: kiriyavādo samaṇo Gotamo, kiriyāya . . . vinetiti. atthi Siha pariyyāyo yena mam . . . vadeyya: ucchedavādo samaṇo Gotamo, ucchedāya . . . vinetiti. atthi Siha pariyyāyo yena mam . . . vadeyya: jegucchī samaṇo Gotamo, jegucchitāya . . . vinetiti. atthi Siha pariyyāyo yena mam . . . vadeyya: venayiko samaṇo Gotamo, vinayāya . . . vinetiti. atthi Siha pariyyāyo yena mam . . . vadeyya: tapassi samaṇo Gotamo, tapassitāya . . . vinetiti. atthi Siha pariyyāyo yena mam . . . vadeyya: apagabbho samaṇo Gotamo, apagabbhatāya . . . vinetiti. atthi Siha pariyyāyo yena mam . . . vadeyya: assattho samaṇo Gotamo, assasāya . . . vinetiti. ||5|| kata-mo ca Siha pariyyāyo yena mam pariyyāyena sammā vadamāno vadeyya: akiriyavādo samaṇo Gotamo, akiriyāya dhammam

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

Gotamo, tapassitāya . . . vinetīti. ||8|| katamo ca Siha pariyāyo yena mam . . . vadeyya : apagabbho samaṇo Gotamo, apagabbhatāya . . . vinetīti. yassa kho Siha āyatīm gabbhaseyyā punabbhavābhinibbatti pahinā ucchinnaṁūlā tālā vattukatā anabhāvam katā āyatīm anuppādadharmmā, tam aham apagabbho 'ti vadāmi. tathāgatassa kho Siha āyatīm gabbhaseyyā . . . anuppādadharmmā. ayam kho Siha pariyāyo yena mam . . . vadeyya : apagabbho samaṇo Gotamo, apagabbhatāya . . . vinetīti. katamo ca Siha pariyāyo yena mam . . . vadeyya : assattho samaṇo Gotamo, assāsāya . . . vinetīti. aham hi Siha assattho paramena assāsena assāsāya ca dhammam desemi tena ca sāvake vinemi. ayam kho Siha pariyāyo yena mam . . . vadeyya : assattho samaṇo Gotamo, assāsāya dhammam deseti tena ca sāvake vinetīti. ||9|| evam vutte Siho senāpati bhagavantam etad avoca : abhikkantam bhante — la — upāsakam mam bhagavā dhāretu ajjatagge pāṇupetam saranam gatan ti. anuvijjakāram kho Siha karohi, anuvijjakāro tumhādisānam fiātamanussānam sādhu hotiti. iminā p' āham bhante bhagavato bhiyyosomattāya attamano abhiraddho yan mam bhagavā evam āha : anuvijjakāram kho Siha karohi, anuvijjakāro tumhādisānam fiātamanussānam sādhu hotiti. mamañ hi bhante aññatitthiyā sāvakam labhitvā kevalakkappam Vesālim patākam parihareyyum Siho amhākam senāpati sāvakattam upagato 'ti. atha ca pana mam bhagavā evam āha : anuvijjakāram kho Siha karohi, anuvijjakāro tumhādisānam fiātamanussānam sādhu hotiti. es' āham bhante dutiyam pi bhagavantam saranam gacchāmi dhammañ ca bhikkhusamghañ ca, upāsakam mam bhagavā dhāretu ajjatagge pāṇupetam saranam gatan ti. ||10|| dīgharattam kho te Siha nigaṇṭhānam opānabhūtam kulam yena nesam upagatānam piñḍapātam dātabbam maññeeyyāsiti. iminā p' āham bhante bhagavato bhiyyosomattāya attamano abhiraddho yan mam bhagavā evam āha : dīgharattam kho te Siha nigaṇṭhānam opānabhūtam kulam yena nesam upagatānam piñḍapātam dātabbam maññeeyyāsiti. sutam metam bhante : samaṇo Gotamo evam āha : mayham eva dānam dātabbam, na aññesam dānam dātabbam, mayham eva sāvakānam dānam dātabbam, na aññesam sāvakānam dānam dā-

tabbam, mayham eva dinnam mahapphalam, na aññesam  
 dinnam mahapphalam, mayham eva sāvakānam dinnam ma-  
 happhalam, na aññesam sāvakānam dinnam mahapphalan ti.  
 atha ca pana mām bhagavā nigañthesu pi dāne samādapeti.  
 api ca bhante mayam etha kālam jānissāma. es' āham  
 bhante tatiyam pi bhagavantam saraṇam gacchāmi . . . sa-  
 raṇam gatan ti. ||11|| atha kho bhagavā Sihassa senāpatissa  
 anupubbikatham kathesi seyyath' idam: dānakatham — la —  
 aparappaccayo satthu sāsane bhagavantam etad avoca:  
 adhivāsetu me bhante bhagavā svātanāya bhattam sa-  
 ddhim bhikkhusamghenā 'ti. adhivāsesi bhagavā tuñhibhā-  
 vena. atha kho Siho senāpati bhagavato adhivāsanam vi-  
 ditvā uṭṭhayāsanā bhagavantam abhivādetvā padakkhiṇam  
 katvā pakkāmi. atha kho Siho senāpati aññataram purisam  
 āñāpesi: gaccha bhaṇe pavattamamsam jānāhiti. atha kho  
 Siho senāpati tassā rattiyā accayena pañitam khādaniyam  
 bhojaniyam pañiyādāpetvā bhagavato kālam ārocāpesi: kālo  
 bhante, niññhitam bhattan ti. atha kho bhagavā pubbañha-  
 samayam nivāsetvā pattacivaram ādāya yena Sihassa senāpa-  
 tissa nivesanam ten' upasamkami, upasamkamitvā paññiatte  
 āsane nisidi saddhim bhikkhusamghena. ||12|| tena kho  
 pana samayena sambahulā nigañthā Vesāliyam rathiyāya  
 rathiyam siñghātakena siñghātakam bāhā paggayha kandanti:  
 ajja Sihena senāpatinā thullam pasum vadhitvā sama-  
 nassa Gotamassa bhattam katam, tam samaṇo Gotamo jānam  
 uddissakatam mamsam paribhuñjati pañcacakamman ti. atha  
 kho aññataro puriso yena Siho senāpati ten' upasakam-  
 mi, upasamkamitvā Sihassa senāpatissa upakaññake ārocesi:  
 yagghe bhante jāneyyāsi, ete sambahulā nigañthā Vesāliyam  
 rathiyāya rathiyam siñghātakena siñghātakam bāhā paggay-  
 ha kandanti: ajja . . . uddissakatam mamsam paribhuñjati  
 pañcacakamman ti. alam ayyo digharattam pi te āyasmantā  
 avaññakāmā buddhassa avaññakāmā dhammassa avaññakāmā  
 sañghassa, na ca pana te āyasmantā jiranti tam bhagavantam  
 asatā tucchā musā 'va abhūtena abbhācikkhantā, na ca ma-  
 yam jīvitahetu pi sañcicca pāṇam jīvitā voropeyyāmā 'ti.  
 ||13|| atha kho Siho senāpati buddhapamukham bhikkhu-  
 samgham pañitenā khādaniyena bhojaniyena sahatthā santa-

ppetvā sampavāretvā bhagavantam bhuttāvīm onitapattapā-  
ṇīm ekamantam nisidi, ekamantam nisinnaṁ kho Sīham  
senāpatīm bhagavā dhammiyā kathāya sandassetvā . . .  
sampahamsetvā utthāyāsanā pakkāmi. atha kho bhagavā  
etasminnīm nidāne dhammikathām katvā bhikkhū āmantesi : na  
bhikkhave jānam uddissakatam māsaṁ paribhuñji-  
tabbam. yo paribhuñjeyya, āpatti dukkaṭassa. anujānāmi  
bhikkhave tikoti parisuddham māccham aṁsaṁ adiṭṭham  
asutam aparisañkitan ti. ||14||31||

tena kho pana samayena Vesālī subhikkhā hoti susassā  
sulabhaṇḍā sukarā uñchena paggahena yāpetum. atha  
kho bhagavato rahogatassa patisallinassa evam cetaso pa-  
ravitakko udapādi : yāni tāni mayā bhikkhūnam anuññā-  
tāni dubbhikkhe dussasse dullabhaṇḍe anto vuttham anto  
pakkam sāmaṁ pakkam uggahitapaṭiggahitakam tato nīha-  
tam purebhattam paṭiggahitam vanatṭham pokkharaṭṭham,  
ajjāpi nu kho tāni bhikkhū paribhuñjantīti. atha kho  
bhagavā sāyañhasamayam paṭisallānā vutthito āyasmantam  
Ānandaṁ āmantesi : yāni tāni Ānanda mayā bhikkhū-  
nam anuññātāni . . . paribhuñjantīti. paribhuñjanti bha-  
gavā 'ti. ||1|| atha kho bhagavā etasmīm nidāne etasmīm  
pakaraṇe dhammikathām katvā bhikkhū āmantesi : yāni  
tāni bhikkhave mayā bhikkhūnam anuññātāni dubbhikkhe  
dussasse dullabhaṇḍe anto vuttham anto pakkam sāmaṁ pa-  
kkam uggahitapaṭiggahitakam tato nīhatam purebhattam pa-  
ṭiggahitam vanatṭham pokkharaṭṭham, tān' āham ajjatagge  
paṭikkhipāmi. na bhikkhave anto vuttham anto pakkam sā-  
maṁ pakkam uggahitapaṭiggahitakam paribhuñjitabbam. yo  
paribhuñjeyya, āpatti dukkaṭassa. na ca bhikkhave tato nī-  
hatam purebhattam paṭiggahitam vanatṭham pokkharaṭṭham  
bhuttāvinā pavāritena anatirittam paribhuñjitabbam. yo  
paribhuñjeyya, yathādhammo kāretabbo 'ti. ||2||32||

tena kho pana samayena jānapadā manussā bahum loṇam  
pi telam pi taṇḍulam pi khādaniyam pi sakāṭesu āropetvā  
bahārāmakoṭṭhake sakāṭaparivatṭam karitvā acchanti yadā  
paṭipātīm labhissāma tadā bhuttam karissāmā 'ti, mahā ca

megho uggato hoti. atha kho te manussā yenāyasmā  
 Ānando ten' upasamkamimśu, upasamkamitvā āyasmantam  
 Ānandam etad avocum : idha bhante Ānanda bahum loṇam  
 pi telam pi taṇḍulam pi khādaniyam pi sakaṭesu āropetvā  
 tiṭṭhanti mahā ca megho uggato. katham nu kho bhante  
 Ānanda paṭipajjitatban ti. atha kho āyasmā Ānando bhagava-  
 to etam attham ārocesi. ||1|| tena h' Ānanda saṅgho paccanti-  
 mam vihāram kappiyabhūmīm sammannitvā tattha vāse-  
 tu yam saṅgho ākañkhati vihāram vā adḍhayogam vā pāsā-  
 dam vā hammiyam vā guham vā. evañ ca pana bhikkhave  
 sammannitabbo : vyattena bhikkhunā paṭibalena samgho nā-  
 petabbo : sunātu me bhante saṅgho. yadi saṅghassa patta-  
 kallam, saṅgho itthannāmam vihāram kappiyabhūmīm sam-  
 manneyya. esā nātti. sunātu me bhante saṅgho. saṅgho  
 itthannāmam vihāram kappiyabhūmīm sammannati. yassā-  
 yasmato khamati itthannāmassa vihārassa kappiyabhūmiyā  
 sammuti, so tuṇh' assa, yassa na kkhamati, so bhāseyya.  
 sammato saṅghena itthannāmo vihāro kappiyabhūmi. kha-  
 mati saṅghassa, tasmā tuṇhi, evam etam dhārayāmīti. ||2||  
 tena kho pana samayena manussā tath' eva sammuti�ā ka-  
 ppiyabhūmiyā yāguyo pacanti bhattāni pacanti sūpāni sampā-  
 denti māṃsāni koṭṭenti kaṭṭhāni phālenti. assosi kho bhag-  
 avā ratti�ā paccūsasamayañ pacuṭṭhāya uccāsaddam mahā-  
 saddam kākoravasaddam, sutvāna āyasmantam Ānandam  
 āmantesi : kiñ nu kho so Ānanda uccāsaddo mahāsaddo  
 kākoravasaddo 'ti. ||3|| etarahi bhante manussā tath' eva  
 sammuti�ā kappiyabhūmiyā yāguyo pacanti bhattāni pacanti  
 sūpāni sampādenti māṃsāni koṭṭenti kaṭṭhāni phālenti, so  
 eso bhagavā uccāsaddo mahāsaddo kākoravasaddo 'ti. atha  
 kho bhagavā etasmīm nidāne dhammikatham katvā bhikkhū  
 āmantesi : na bhikkhave sammuti kappiyabhūmi pari-  
 bhūñjitatbā. yo paribhūñjeyya, āpatti dukkaṭassa. anujā-  
 nāmi bhikkhave tisso kappiyabhūmiyo ussāvanantikam  
 gonisādikam gahapatin ti. ||4|| tena kho pana samayena  
 āyasmā Yasojo gilāno hoti, tass' atthāya bhesajjāni āhari-  
 yyanti, tāni bhikkhū bahi ṭṭhapenti. ukkapindakāpi  
 khādanti corāpi haranti. bhagavato etam attham ārocesum.  
 anujānāmi bhikkhave sammuti kappiyabhūmīm pa-

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

catuvīsatibhāṇavāram niṭhitam.

tena kho pana samayena Bhaddiyanagare Meñdako gahapati paṭivasati, tassa evarūpo iddhānubhāvo hoti: sisam nahāyitvā dhaññāgāram sammajjāpetvā bahidvāre 'va nisidati, antalikkhā dhaññassa dhārā opatitvā dhaññāgāram pūreti. bhariyāya evarūpo iddhānubhāvo hoti: ekañ ūeva ālhakathālikam upanisiditvā ekañ ca sūpavyañjanakam dāsa-kammakaraporisam bhattena parivisati, na tāva tam khiyati yāva sā na vuṭṭhāti. puttassa evarūpo iddhānubhāvo hoti: ekañ ūeva sahassatthavikam gahetvā dāsa-kammakaraporisassa chammāsikam vetanam deti, na tāva tam khiyati yāv' assa hatthagatā. ||1|| suṇisāya evarūpo iddhānubhāvo hoti: ekañ ūeva catudonikam piṭakam upanisiditvā dāsa-kammakaraporisassa chammāsikam bhattam deti, na tāva tam khiyati yāva sā na vuṭṭhāti. dāsassa evarūpo iddhānubhāvo hoti: ekena nañgalena kasantassa satta sītāyo gacchanti. ||2|| assosi kho rājā Māgadho Seniyo Bimbisāro: amhākam kira vijite Bhaddiyanagare Meñdako gahapati paṭivasati, tassa evarūpo iddhānubhāvo: sisam nahāyitvā dhaññāgāram sammajjāpetvā bahidvāre nisidati, antalikkhā dhaññassa dhārā opatitvā dhaññāgāram pūreti. bhariyāya evarūpo iddhānubhāvo: ekañ ūeva ālhakathālikam upanisiditvā ekañ ca sūpavyañjanakam dāsa-kammakaraporisam bhattena parivisati, na tāva tam khiyati yāva sā na vuṭṭhāti. puttassa evarūpo iddhānubhāvo: ekañ ūeva sahassatthavikam gahetvā dāsa-kammakaraporisassa chammāsikam vetanam deti, na tāva tam khiyati yāv' assa hatthagatā. ||3|| suṇisāya evarūpo iddhānubhāvo: ekañ ūeva catudonikam piṭakam upanisiditvā dāsa-kammakaraporisassa chammāsikam bhattam deti, na tāva tam khiyati yāva sā na vuṭṭhāti. dāsassa evarūpo iddhānubhāvo: ekena nañgalena kasantassa satta sītāyo gacchantiti. ||4|| atha kho rājā Māgadho Seniyo Bimbisāro aññataram sabbatthakam mahāmattam āmantesi: amhākam kira bhaṇe vijite Bhaddiyanagare Meñdako gahapati paṭivasati, tassa evarūpo iddhā-

nubhāvo : sisam . . . satta sitāyo gacchanti. gaccha bhaṇe jānāhi, yathā mayā sāmam dittho evam tava dittho bhavissatīti. evam devā 'ti kho so mahāmatto rāñño Māgadhbassa Seniyassa Bimbisārassa patisuṇitvā caturaṅginiyā senāya yena Bhaddiyam tena pāyāsi. ||5|| anupubbena yena Bhaddiyam yena Menḍako gahapati ten' upasamkami, upasamkamitvā Menḍakam gahapatim etad avoca : aham hi gahapati rāññā ānatto : amhākam kira bhaṇe vijite . . . dittho bhavissatīti. passāma te gahapati iddhānubhāvan ti. atha kho Menḍako gahapati sisam nahāyitvā dhaññāgāram sammajjāpetvā bahidvāre nisidi, antalikkhā dhaññassa dhārā opatitvā dhaññāgāram pūresi. dittho te gahapati iddhānubhāvo, bhariyāya te iddhānubhāvam passissāmā 'ti. ||6|| atha kho Menḍako gahapati bhariyam ānāpesi : tena hi caturaṅginim senam bhattena parivisāhiti. atha kho Menḍakassa gahapatissa bhariyā ekañ ūeva ālhakathālikam upanisiditvā ekañ ca sūpavyañjanakam caturaṅginim senam bhattena parivisi, na tāva tam khīyati yāva sā na vuṭṭhāti. dittho te gahapati bhariyāya pi iddhānubhāvo, puttassa te iddhānubhāvam passissāmā 'ti. ||7|| atha kho Menḍako gahapati puttam ānāpesi : tena hi tāta caturaṅginiyā senāya chammāsikam vetanam dehiti. atha kho Menḍakassa gahapatissa putto ekañ ūeva sahassatthavikam gahetvā caturaṅginiyā senāya chammāsikam vetanam adāsi, na tāva tam khīyati yāv' assa hatthagatā. dittho te gahapati puttassa pi iddhānubhāvo, suṇisaya te iddhānubhāvam passissāmā 'ti. ||8|| atha kho Menḍako gahapati sunisam ānāpesi : tena hi caturaṅginiyā senāya chammāsikam bhattam dehiti. atha kho Menḍakassa gahapatissa sunisā ekañ ūeva catudonikam piṭakam upanisiditvā caturaṅginiyā senāya chammāsikam bhattam adāsi, na tāva tam khīyati yāva sā na vuṭṭhāti. dittho te gahapati sunisaya pi iddhānubhāvo, dāsassa te iddhānubhāvam passissāmā 'ti. mayham kho sāmi dāsassa iddhānubhāvo khette passitabbo 'ti. alam gahapati dittho te dāsassa pi iddhānubhāvo 'ti. atha kho so mahāmatto caturaṅginiyā senāya punad eva Rājagahām paccāgacchi, yena rājā Māgadho Seniyo Bimbisāro ten' upasamkami, upasamkamitvā rāñño Māgadhabba Seniyassa Bimbisārassa etam attham ārocesi. ||9||

atha kho bhagavā Vesāliyam yathābhīrantam viharitvā  
 yena Bhaddiyam tena cārikam pakkāmi mahatā bhikkhu-  
 samghena saddhim addhatelaschi bhikkhusatehi. atha kho  
 bhagavā anupubbena cārikam caramāno yena Bhaddiyam  
 tad avasari. tatra sudaṁ bhagavā Bhaddiye viharati  
 Jātiyāvane. ||10|| assosi kho Menḍako gahapati : sa-  
 maṇo khalu bho Gotamo Sakyaputto Sakyakulā pabbajito  
 Bhaddiyam anuppatto Bhaddiye viharati Jātiyāvane. tam  
 kho pana bhagavantam Gotamam evam kalyāṇo kittisaddo  
 abbhuggato iti pi so bhagavā araham sammāsambuddho  
 vijjācaraṇasampanno sugato lokavidū anuttaro purisadamma-  
 sārathi satthā devamanussānam buddho bhagavā, so imam  
 lokam sadevakam samārakam sabrahmakam sassamaṇabrah-  
 maṇim pajam sadevamanussam sayam abhiññā sacchikatvā  
 pavedeti, so dhammam deseti ādikalyāṇam majjhe kalyāṇam  
 pariyoṣānakalyāṇam sattham savyañjanam kevalaparipuṇṇam  
 parisuddham brahmacariyam pakāseti. sādhu kho pana ta-  
 thārūpānam arahatam dassanam hotīti. ||11|| atha kho  
 Menḍako gahapati bhadrāni-bhadrāni yānāni yojāpetvā bha-  
 dram yānam abhirūhitvā bhadrehi-bhadrehi yānehi Bhaddiyā  
 niyyāsi bhagavantam dassanāya. addasamsu kho sambahulā  
 titthiyā Menḍakam gahapatim dūrato 'va āgacchantam, dis-  
 vāna Menḍakam gahapatim etad avocum : kaham tvam ga-  
 hapati gacchasiti. gacchām' aham bhante bhagavantam sa-  
 manam Gotamam dassanāyā 'ti. kim pana tvam gahapati  
 kiriyavādo samāno akiriyavādam samanam Gotamam dassa-  
 nāya upasamkamissasi, samaṇo hi gahapati Gotamo akiriyavā-  
 do akiriyāya dhammam deseti tena ca sāvake vinetīti. ||12||  
 atha kho Menḍakassa gahapatissa etad ahosi : nissamsayam  
 kho so bhagavā araham sammāsambuddho bhavissati yathā  
 yime titthiyā usuyyantīti, yāvatikā yānassa bhūmi yānena  
 gantvā yānā paccorohitvā pattiko 'va yena bhagavā ten' upa-  
 samkami, upasamkamitvā bhagavantam abhivādetvā ekam-  
 antam nisidi. ekamantam nisinnassa kho Menḍakassa ga-  
 hapatissa bhagavā anupubbikatham kathesi seyyath' idam :  
 dānakatham — la — aparappaccayo satthu sāsane bhaga-  
 vantam etad avoca : abhikkantam bhante — gha — upāsa-  
 kam mam bhagavā dhāretu ajjatagge pāñupetam saranam

gatan ti, adhivāsetu ca me bhante bhagavā svātanāya bha-  
ttam saddhiṃ bhikkhusaṃghenā 'ti. adhivāsesi bhagavā  
tuṇhibhāvena. ||13|| atha kho Menḍako gahapati bhagavato  
adhivāsanam viditvā utṭhāyāsanā bhagavantam abhivādetvā  
padakkhiṇam katvā pakkāmi. atha kho Menḍako gahapati  
tassā rattiyā accayena pañitam khādaniyam bhojaniyam pati-  
yādāpetvā bhagavato kālam ārocāpesi: kālo bhante, niṭṭhitam  
bhattan ti. atha kho bhagavā pubbañhasamayam nivāsetvā  
pattacīvaraṃ ādāya yena Menḍakassa gahapatissa nivesanam  
ten' upasamkami, upasamkamitvā pañnatte āsane niśidi sa-  
ddhiṃ bhikkhusaṃghena. ||14|| atha kho Menḍakassa gaha-  
patissa bhariyā ca putto ca sunisā ca dāso ca yena bhagavā  
ten' upasamkaminsu, upasamkamitvā bhagavantam abhivā-  
detvā ekamantam niśidimsu. tesam bhagavā anupubbika-  
tham kathesi — la — aparappaccayā satthu sāsane bhaga-  
vantam etad avocum: — gha — ete mayam bhante bhaga-  
vantam saranam gacchāma dhammañ ca bhikkhusaṃghañ ca,  
upāsake no bhagavā dhāretu ajjatagge pāṇupete saranam gate  
'ti. ||15|| atha kho Menḍako gahapati buddhapamukham  
bhikkhusaṃgham pañtena khādaniyena bhojaniyena saha-  
tthā santappetvā sampavāretvā bhagavantam bhuttāviṃ oni-  
tapattapāniṃ ekamantam niśidi. ekamantam niśinno kho  
Menḍako gahapati bhagavantam etad avoca: yāva bhante  
bhagavā Bhaddiye viharati, tāva aham buddhapamukhassa  
bhikkhusaṃghassa dhuvabhattenā 'ti. atha kho bhagavā  
Menḍakam gahapatim dhammiyā kathāya sandassetvā . . .  
sampahamsetvā utṭhāyāsanā pakkāmi. ||16||

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

gahapati bhagavantam antarā magge kantare sambhāvesi.  
 atha kho Menḍako gahapati yena bhagavā ten' upasamkami,  
 upasamkamitvā bhagavantam abhivādetvā ekamantam atthā-  
 si. ekamantam thito kho Menḍako gahapati bhagavantam  
 etad avoca: adhivāsetu me bhante bhagavā svātanāya bha-  
 ttam saddhim bhikkhusamghenā 'ti. adhivāsesi bhagavā  
 tuṇhibhāvena. atha kho Menḍako gahapati bhagavato  
 adhivāsanam viditvā bhagavantam abhivādetvā padakkhiṇam  
 katvā pakkāmi. atha kho Menḍako gahapati tassā rattiyā  
 accayena panītam khādaniyam bhojaniyam paṭiyādāpetvā  
 bhagavato kālam ārocāpesi: kālo bhante, niṭṭhitam bhattan  
 ti. ||18|| atha kho bhagavā pubbañhasamayam nivāsetvā  
 pattacīvaram ādāya yena Menḍakassa gahapatissa parivesanā  
 ten' upasamkami, upasamkamitvā paññatte āsane nisidi sa-  
 ddhim bhikkhusamghena. atha kho Menḍako gahapati adhā-  
 telasāni gopālakasatāni āñāpesi: tena hi bhaṇe ekamekam  
 dhenūm gaheṭvā ekamekassa bhikkhuno upatiṭṭhatha taruṇe-  
 na khirena bhojessāmā 'ti. atha kho Menḍako gahapati  
 buddhapamukham bhikkhusamgham panītena khādaniyena  
 bhojaniyena sahatthā santappesi sampavāresi tarunena ca  
 khirena. bhikkhū kukkuccāyantā khīram na paṭigaṇhanti.  
 paṭigaṇhatha bhikkhave paribhuñjathā 'ti. ||19|| atha kho  
 Menḍako gahapati buddhapamukham bhikkhusamgham pa-  
 nītena khādaniyena bhojaniyena sahatthā santappetvā sampavā-  
 retvā taruṇena ca khirena bhagavantam bhuttāviṁ onīta-  
 pattapāniṁ ekamantam nisidi. ekamantam nisino kho  
 Menḍako gahapati bhagavantam etad avoca: santi bhante  
 maggā kantārā appodakā appabhakkhā na sukarā apātheyye-  
 na gantum. sādhu bhante bhagavā Menḍakam gahapatim  
 dhammiyā kathāya sandassetvā . . . sampahamsetvā utṭhā-  
 yāsanā pakkāmi. ||20|| atha kho bhagavā etasmīm nidañne  
 dhammadikatham katvā bhikkhū āmantesi: anujānāmi bhi-  
 kkhave pañca gorase khīram dadhim takkam navanītam  
 sappim. santi bhikkhave maggā kantārā appodakā appa-  
 bhakkhā na sukarā apātheyyena gantum. anujānāmi bhi-  
 kkhave pātheyyam pariyesitum, taṇḍulo taṇḍulatthikena,  
 muggo muggaththikena, māso māsatthikena, loṇam loṇaththi-

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

atha kho bhagavā anupubbena cārikam caramāno yena Āpaṇam tad avasari. assosi kho Keniyo jaṭilo : samaṇo khalu bho Gotamo Sakyaputto Sakyakulā pabbajito Āpaṇam anuppatto Āpaṇe viharati. tam kho pana bhagavantam Gotamam evam kalyāṇo kittisaddo abbhuggato — la — sādhu kho pana tathārūpānam arahatam dassanam hotiti. atha kho Keniyassa jaṭilassa etad ahosi : kiṁ nu kho aham samaṇassa Gotamassa harāpeyyan ti. ||1|| atha kho Keniyassa jaṭilassa etad ahosi : ye pi kho te brāhmaṇānam pubbakā isayo mantānam kattāro mantānam pavattāro yesam idam etarahi brāhmaṇā porāṇam mantapadam gītam pavuttam samihitam tad anugāyanti tad anubhāsanti bhāsitaṁ anubhāsanti vācitam anuvācenti, seyyath' idam : Aṭṭhako Vāma-ko Vāmadevo Vessāmitto Yamataggi Aṅgiraso Bhāradvājo Vāsetṭho Kassapo Bhagu, rattūparatā viratā vikālabhojanā, te evarūpāni pānāni sādiyimsu, ||2|| samaṇo pi Gotamo rattūparato virato vikālabhojanā, arahati samaṇo pi Gotamo evarūpāni pānāni saditun ti, pahūtam pānām paṭiyādāpetvā kājehi gāhāpetvā yena bhagavā ten' upasamkami, upasamkamitvā bhagavatā saddhiṁ sammodi, sammodaniyam katham sāraṇiyam vitisāretvā ekamantam aṭṭhāsi. ekamantam ṭhito kho Keniyo jaṭilo bhagavantam etad avoca : paṭīgaṇhātu me bhavam Gotamo pānan ti. tena hi Keniya bhikkhūnaṁ dehiti. bhikkhū kukkuccāyantā na paṭīganhanti. paṭīgaṇhatha bhikkhave paribhuñjathā 'ti. ||3|| atha kho Keniyo jaṭilo buddhapamukham bhikkhusamgham pahūtehi pānehi sahatthā santappetvā sampavāretvā bhagavantam dhotahattham onītapattapānim ekamantam nisidi. ekamantam nisinnam kho Keniyam jaṭilam bhagavā dhammiyā kathāya sandassesi . . . sampahamsesi. atha

kho Keniyo jaṭilo bhagavatā dhammiyā kathāya sandassito . . . sampaham̄sito bhagavantam̄ etad avoca : adhivāsetu me bhavaṇ Gotamo svātanāya bhattam saddhiṁ bhikkhusamghe-nā 'ti. ||4|| mahā kho Keniya bhikkhusamgho ad̄dhatelasāni bhikkhusatāni tvañ ca brāhmaṇesu abhippasanno 'ti. dutiyam pi kho Keniyo jaṭilo bhagavantam̄ etad avoca : kiñ cāpi bho Gotama mahā bhikkhusamgho ad̄dhatelasāni bhikkhusatāni ahañ ca brāhmaṇesu abhippasanno. adhivāsetu me . . . bhikkhusamghenā 'ti. mahā kho . . . abhippasanno 'ti. tatiyam pi kho Keniyo jaṭilo bhagavantam̄ etad avoca : kiñ cāpi . . . saddhiṁ bhikkhusamghenā 'ti. adhivāsesi bhagavā tuṇhibhāvena. atha kho Keniyo jaṭilo bhagavato adhivāsanam viditvā utṭhayāsanā pakkāmi. ||5|| atha kho bhagavā etasmim̄ nidāne dhammikatham̄ katvā bhikkhū āmantesi : anujānāmi bhikkhave atṭha pānāni : ambapānam̄ jambupānam̄ cocapānam̄ mocapānam̄ madhup. muddikāp. sālukap. phārusakapānam̄. anujānāmi bhikkhave sabbam̄ phalarasam̄ ṭhapetvā dhaññaphalarasam̄. anujānāmi bhikkhave sabbam̄ pattarasam̄ ṭhapetvā dākarasam̄. anujānāmi bhikkhave sabbam̄ puppharasam̄ ṭhapetvā madhukapuppharasam̄. anujānāmi bhikkhave uccurasan ti. ||6||

atha kho Keniyo jaṭilo tassā rattiyā accayena sake assame pañitam̄ khādaniyam̄ bhojaniyam̄ paṭiyādāpetvā bhagavato kālam̄ ārocāpesi : kālo bho Gotama, niṭṭhitam̄ bhattan ti. atha kho bhagavā pubbañhasamayam̄ nivāsetvā paccivaram̄ ādāya yena Keniyassa jaṭilassa assamo ten' upasamkami, upasamkamitvā paññatte āsane nisidi saddhiṁ bhikkhusamghe-na. atha kho Keniyo jaṭilo buddhapamukham̄ bhikkhusamgham̄ pañitenā khādaniyena bhojaniyena sahatthā santappetvā sampavāretvā bhagavantam̄ bhuttāvīm̄ onītapattpāṇīm̄ ekamantam̄ nisidi. ||7|| ekamantam̄ nisinnam̄ kho Keniyam̄ jaṭilam̄ bhagavā imāhi gāthāhi anumodi :

aggihuttamukhā yaññā, sāvitthī chandaso mukham,  
rājā mukham̄ manussānam̄, nadīnam̄ sāgaro mukham̄,  
nakkhattānam̄ mukham̄ cando, ādicco tapatam̄ mukham̄,  
puññam̄ ākañkhamānānam̄ samgho ve jayatañ mukhan ti.  
atha kho bhagavā Keniyam̄ jaṭilam̄ imāhi gāthāhi anumoditvā utṭhayāsanā pakkāmi. ||8|| 35 ||

atha kho bhagavā Āpaṇe yathābhīrantam viharitvā yena Kusinārā tena cārikam pakkāmi mahatā bhikkhusamghena saddhim adḍhatelasehi bhikkhusatehi. assosum kho Kosinārakā Mallā : bhagavā kira Kusināram āgacchati mahatā bhikkhusamghena saddhim adḍhatelasehi bhikkhusatehīti. te saṃgaram akamsu : yo bhagavato paccuggamanam na karissati pañca satāni daṇḍo 'ti. tena kho pana samayena Rojo Mallo āyasmato Ānandassa sahāyo hoti. atha kho bhagavā anupubbena cārikam caramāno yena Kusinārā tad avasari. ||1|| atha kho Kosinārakā Mallā bhagavato paccuggamanam akamsu. atha kho Rojo Mallo bhagavato paccuggamanam karitvā yenāyasmā Ānando ten' upasamkami, upasamkamitvā āyasmantam Ānandam abhivādetvā ekamantam atthāsi. ekamantam thitam kho Rojam Mallam āyasmā Ānando etad avoca : ulāram kho te idam āvuso Roja yan tvam bhagavato paccuggamanam akāsiti. nāham bhante Ānanda bahukato buddhena vā dhammena vā saṃghena vā, api ca nātīhi saṃgaro kato yo bhagavato paccuggamanam na karissati pañca satāni daṇḍo 'ti. sa kho aham bhante Ānanda nātīnam daṇḍabhyā evāham bhagavato paccuggamanam akāsin ti. atha kho āyasmā Ānando anattamano ahosi : katham hi nāma Rojo Mallo evam vakkhatiti. ||2|| atha kho āyasmā Ānando yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi. ekamantam nisinno kho āyasmā Ānando bhagavantam etad avoca : ayam bhante Rojo Mallo abhiññāto nātamanusso. mahiddhiyo kho pana evarūpānam nātamanussānam imasmiṃ dhammavinaye pasādo. sādhu bhante bhagavā tathā karotu yathā Rojo Mallo imasmiṃ dhammavinaye pasideyyā 'ti. na kho tam Ānanda dukkaram tathāgatena yathā Rojo Mallo imasmiṃ dhammavinaye pasideyyā 'ti. ||3|| atha kho bhagavā Rojam Mallam mettena cittena pharitvā utthāyāsanā vihāram pāvisi. atha kho Rojo Mallo bhagavatā mettena cittena phuṭṭho seyyathāpi nāma gāvī taruṇavacchā evam eva vihārena vihāram pariveṇena parivenam upasamkamitvā bhikkhū puechhati : kaham nu kho bhante etarahi so bhagavā viharati araham sammāsambuddho, dassanakāmā hi mayam tam bhagavantam arahantaṃ sammāsambuddhan ti. es' āvuso Roja

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

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

tiṇaṇhanti. paṭiṇaṇhatha bhikkhave paribhuñjathā. 'ti ||7||  
 atha kho Rojo Mallo buddhapamukhaṃ bhikkhusaṅgham  
 pahūtehi dākehi ca piṭṭhakhādaniyehi ca sahatthā santappe-  
 tvā sampavāretvā bhagavantam dhotahattham onītapattpā-  
 ṇīm ekamantam nisidi. ekamantam nisinnam kho Rojan  
 Mallam bhagavā dhammiyā kathāya sandassetvā . . . sampa-  
 hamsetvā utṭhayāsanā pakkāmi. atha kho bhagavā etasmīm  
 nidāne dhammikatham katvā bhikkhū āmantesi: anujānāmi  
 bhikkhave sabbañ ca dākam sabbañ ca piṭṭhakhādani-  
 yan ti. ||8||**36**

atha kho bhagavā Kusinārāyam yathābhīrantam viha-  
 ritvā yena Ātumā tena cārikam pakkāmi mahatā bhikkhu-  
 saṅghena saddhiṃ addhatelasehi bhikkhusatehi. tena kho  
 pana samayena aññataro vuḍḍhapabbajito Ātumāyam paṭi-  
 sati nahāpitapubbo, tassa dve dārakā honti mañjukā paṭi-  
 bhāneyyakā dakkhā pariyodātasippā sake ācariyake nahāpi-  
 takamme. ||1|| assosi kho so vuḍḍhapabbajito: bhagavā  
 kira Ātumam āgacchati mahatā bhikkhusaṅghena saddhiṃ  
 addhatelasehi bhikkhusatehī. atha kho so vuḍḍhapabbajito  
 te dārake etad avoca: bhagavā kira tāta Ātumam āgacchati  
 mahatā bhikkhusaṅghena saddhiṃ addhatelasehi bhikkhusa-  
 tehi. gacchatha tumhe tāta khurabhaṇḍam ādāya nāliyā-  
 vāpakena anugharakam-anugharakam āhiṇḍatha loṇam pi  
 telam pi taṇḍulam pi khādaniyam pi saṁharatha, bhagavato  
 āgatassa yāgupānam karissāmā 'ti. ||2|| evam tātā 'ti kho te  
 dārakā tassa vuḍḍhapabbajitassa paṭisūṇitvā khurabhaṇḍam  
 ādāya nāliyāvāpakena anugharakam-anugharakam āhiṇḍanti  
 loṇam pi telam pi taṇḍulam pi khādaniyam pi saṁharantā.  
 manussā te dārake mañjuke paṭibhāneyyake passitvā ye pi  
 na kārāpetukāmā te pi kārāpentī kārāpetvāpi bahum denti.  
 atha kho te dārakā bahum loṇam pi telam pi taṇḍulam pi  
 khādaniyam pi saṁhariṁsu. ||3||

atha kho bhagavā anupubbena cārikam caramāno yena  
 Ātumā tad avasari. tatra sudam bhagavā Ātumāyam vi-  
 harati Bhūsāgāre. atha kho so vuḍḍhapabbajito tassā  
 rattiya accayena pahūtam yāgum paṭiyādāpetvā bhagavato  
 upanāmesi paṭiṇaṇhātu me bhante bhagavā yāgun ti. jā-

nantāpi tathāgatā pucchanti — la — sāvakānām vā sikkhā-  
padam paññāpessāmā 'ti. atha kho bhagavā tam vuddha-  
pabbajitā etad avoca : kut' āyā bhikkhu yāgū 'ti. atha  
kho so vuḍḍhapabbajito bhagavato etam atthām ārocesi. ||4||  
vigarahi buddho bhagavā : ananuechaviyām moghapurisa ana-  
nulomikām appaṭirūpām assāmaṇakām akappiyām akaraṇī-  
yām. kathām hi nāma tvām moghapurisa pabbajito akappi-  
ye samādapessasi. n' etām moghapurisa appassannānām vā  
pasādāya. vigarahitvā dhammikathām katvā bhikkhū āman-  
tesi : na bhikkhave pabbajitena akappiyē samādape-  
tabbām. yo samādapeyya, āpatti dukkaṭassa. na ca bhi-  
kkhave nahāpitapubbena khurabhaṇḍām pariharitabbām.  
yo parihareyya, āpatti dukkaṭassā 'ti. ||5||**37**||

atha kho bhagavā Ātumāyām yathābhīrantām vihari-  
tvā yena Sāvatthi tena cārikām pakkāmī. anupubbena  
cārikām caramāno yena Sāvatthi tad avasari. tatra sudām  
bhagavā Sāvatthiyām viharati Jetavane Anātha-  
piṇḍikassa ārāme. tena kho pana samayena Sāvatthiyām  
bahūm phalakhādaniyām ussannām hoti. atha kho bhikkhū-  
nām etad ahosi : kiṁ nu kho bhagavatā phalakhādaniyām  
anuññātām kiṁ ananuññātan ti. bhagavato etam atthām  
ārocesum. anujānāmī bhikkhave sabbām phalakhādani-  
yan ti. ||1||**38**||

tena kho pana samayena saṅghikāni bijāni puggalikāya  
bhūmiyā ropiyanti, puggalikāni bijāni saṅghikāya bhūmiyā  
ropiyanti. bhagavato etam atthām ārocesum. saṅghi-  
kāni bhikkhave bijāni puggalikāya bhūmiyā ropitāni  
bhāgam datvā paribhuñjtabbāni, puggalikāni bijāni  
saṅghikāya bhūmiyā ropitāni bhāgam datvā paribhuñji-  
tabbāniti. ||1||**39**||

tena kho pana samayena bhikkhūnām kismiñci-kismiñci  
thāne kukuccam uppajjati : kiṁ nu kho bhagavatā anuññā-  
tām kiṁ ananuññātan ti. bhagavato etam atthām ārocesum.  
yām bhikkhave mayā idām na kappatīti appaṭikkhittām, tañ  
ce akappiyām anulometi kappiyām paṭibāhati, tam vo na  
kappati. yām bhikkhave mayā idām na kappatīti appa-

tiikkhattam, tañ ce kappiyam anulometi akappiyam paṭibāhati, tam vo kappati. yañ ca bhikkhave mayā idam kappatiti ananuññātam, tañ ce akappiyam anulometi kappiyam paṭibāhati, tam vo na kappati. yan bhikkhave mayā idam kappatiti ananuññātam, tañ ce kappiyam anulometi akappiyam paṭibāhati, tam vo kappatiti. ||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 sattāhakālikena yāvajīvikam na nu kho kappati. kappati nu kho sattāhakālikena yāvajīvikam na nu kho kappatiti. 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. 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 kappatiti. ||3||**40**

bhesajjakkhandhakam chaṭṭham.

imamhi khandhake vatthum ekasatam chavatthum. tassa uddānam :

sāradike, vikāle pi, vasam, mūle, piṭṭhehi ca,  
kasāvehi, pañña-phalam, jatu-loṇam, chakanam ca,|  
cuṇṇam, cālini, māmsañ ca, añjanam, upapisanam,  
añjanī, ucca-parutā, salākā, salākodhani,|  
thavikam, bandhakam, suttam, muddhani telam, natthu ca,  
natthukaraṇī, dhūmañ ca, nettañ, cā, 'pidhānam, thavi,|  
telapākesu, majjañ ca, atikkhitta-abbhāñjanam,  
tumbam, sedam, sambhārañ ca, mahā-bhañgodakam tathā,|  
dakakoṭṭham, lohitañ ca, visāṇam, pādabbhañjanam,  
5 pajjam, sattham, kasāvañ ca, tilakakka-kabalikam,|

colam, sāsapakuṭṭañ ca, dhūma-sakkharikāya ca,  
 vanatelam, vikāsikam, vikatañ ca, paṭiggaham,|  
 gūtham, karonto, loṇīñ ca, khāram, muttaharitakī,  
 gandhā, virecanañ c'eva, acchā, 'kaṭa-katākatam,|  
 paṭicchādani-pabbhārā, ārāmi, sattahena ca,  
 gulam, muggam, sovirañ ca, sāmapākā, punā pace,|  
 punānuññāsi, dubbhikkhe, phalañ ca, tila-khādani,  
 purebhattam, kāyaḍāho, nibbattañ ca, bhagandalam,|  
 vatthikammañ ca, Suppi ca, manussamamsam eva ca,  
 10 hatthi, assā, sunakho ca, ahi, siha-vyaggha-dipikam,|  
 accha-taracchamamsañ ca, paṭipāti ca, yāgu ca,  
 taruṇam aññatra, guļam, Sunidh'-āvasathāgāram,|  
 Ambapāli ca, Licchavī, Gañgā, Koṭi saccakathā,  
 uddissakatañ, subhikkham punad eva paṭikkhipi,|  
 megho, Yasojo, Menḍako ca, gorasam pātheyyakena ca,  
 Keni, ambo, jambu, coca-moca-madhu, muddikā, sālukam,|  
 phārusakā, dāka-piṭṭham, Ātumāyam nahāpito,  
 Sāvatthiyam phala-bijam, kasmiñ ṭhāne ca, kāliko 'ti.

## MAHĀVAGGA.

## VII.

Tena samayena buddho bhagavā Sāvatthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana samayena tiṁsamattā Pāṭheyyakā bhikkhū sabbe ārañikā sabbe piṇḍapātikā sabbe pañcukūlikā sabbe tecivarikā Sāvatthim gacchantā bhagavantam dassanāya upakaṭṭhāya vassūpanāyikāya nāsakkhimsu Sāvatthiyam vassūpanāyikam sambhāvetum, antarā magge Sākete vassam upagacchimsu. te ukkaṇṭhitarūpā vassam vasimṣu: āsanneva no bhagavā viharati ito chasu yojanesu na ca mayam labhāma bhagavantam dassanāyā 'ti. atha kho te bhikkhū vassam vutthā temāsaccayena katāya pavāraṇāya deve vassante udakasamgahe udakacikkhalle okapunyehi civarehi kilantarūpā yena Sāvatthi Jetavanam Anāthapiṇḍikassa ārāmo yena bhagavā ten' upasam̄kamimṣu, upasam̄kamitvā bhagavantam abhivādetvā ekamantam niśidimṣu. ||1|| āciṇṇam kho pan' etam buddhānam bhagavantānam ḡantukehi bhikkhūhi saddhim paṭisammoditum. 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 vassam vasimhā na ca piṇḍakena kilamimhā. idha mayam bhante tiṁsamattā Pāṭheyyakā bhikkhū Sāvatthim ḡacchantā bhagavantam dassanāya upakaṭṭhāya vassūpanāyikāya nāsakkhimhā Sāvatthiyam vassūpanāyikam sambhāvetum, antarā magge Sākete vassam upagacchimhā. te mayam bhante ukkaṇṭhitarūpā vassam va-

simhā : āsanneva no bhagavā viharati ito chasu yojanesu na  
 ca mayam labhāma bhagavantam dassanāyā 'ti. atha kho  
 mayam bhante vassam vutthā temāsaccayena katāya pavāra-  
 nāya deve vassante udakasamgahe udakacikkhalle okapunne-  
 hi cīvarehi kilantarūpā addhānam āgatā 'ti. ||2|| atha kho  
 bhagavā etasmim̄ nidāne dhammikathām katvā bhikkhū-  
 āmantesi : anujānāmi bhikkhave vassam vutthānam bhikkhū-  
 nam kaṭhinam attharitum. atthatakaṭhinānam vo bhi-  
 kkhave pañca kappissanti anāmantacāro asamādānacāro gaṇa-  
 bhojanam yāvadatthacīvaraṁ yo ca tattha cīvaruppādo so  
 nesam bhavissati. atthatakaṭhinānam vo bhikkhave imāni  
 pañca kappissanti. evañ ca pana bhikkhave kaṭhinam attha-  
 ritabbam : ||3|| vyattena bhikkhunā paṭibalena saṅgho nā-  
 petabbo: sunātu me bhante saṅgho. idam saṅghassa kaṭhi-  
 nadussam uppannam. yadi saṅghassa pattakallam, saṅgho  
 imam kaṭhinadussam itthannāmassa bhikkhuno dadeyya ka-  
 ṭhinam attharitum. esā nātti. sunātu me bhante saṅgho.  
 idam saṅghassa kaṭhinadussam uppannam. saṅgho imam  
 kaṭhinadussam itthannāmassa bhikkhuno deti kaṭhinam  
 attharitum. yassāyasmato khamati imassam kaṭhinadussassa  
 itthannāmassa bhikkhuno dānam kaṭhinam attharitum so  
 tuñh' assa. yassa na kkhamati so bhāseyya. dinnam idam  
 samghena kaṭhinadussam itthannāmassa bhikkhuno kaṭhinam  
 attharitum. khamati saṅghassa, tasmā tuñhī, evam etam  
 dhārayāmīti. ||4|| evam kho bhikkhave atthataṁ hoti kaṭhi-  
 nam, evam anatthataṁ. kathañ ca bhikkhave anatthataṁ  
 hoti kaṭhinam. na ullikhitamattena atthataṁ hoti kaṭhi-  
 nam, na dhovanamattena atthataṁ hoti kaṭhinam, na cīvara-  
 vicāraṇamattena atth. h. kaṭ., na cchedanamattena atth. h.  
 k., na bandhanamattena atth. h. k., na ovatṭikakaraṇamatta-  
 tena 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 ovaddheyakaraṇamattena 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 saṅghāṭiya atth. h. k.,

na aññatra uttarāsañgena atth. h. k., na aññatra antaravāsakena atth. h. k., na aññatra pañcakena vā atirekapañcakena vā tada' eva sañchinnena samanḍalikatena atth. h. k., na aññatra puggalassa atthārā atth. h. kaṭhinam. sammā c' eva atthatam hoti kaṭhinam tañ ce nissimāttho anumodati evam pi anatthatam hoti kaṭhinam. evam kho bhikkhave anatthatam hoti kaṭhinam. ||5|| kathañ ca bhikkhave atthatam hoti kaṭhinam. ahatena atthatam hoti kaṭhinam, ahatakappena atth. h. k., pilotikāya atth. h. k., pamsukūlena atth. h. k., pāpañikena atth. h. k., animittakatena atth. h. k., aparikathākatena atth. h. k., akukkukatena atth. h. k., asannidhikatena atth. h. k., anissaggyiena atth. h. k., kappakatena atth. h. k., saṃghātiyā atth. h. k., uttarāsañgena atth. h. k., antaravāsakena atth. h. k., pañcakena vā atirekapañcakena vā tada' eva sañchinnena samanḍalikatena atth. h. k., puggalassa atthārā atth. h. k., sammā c' eva atthatam hoti kaṭhinam tañ ce simāttho anumodati evam pi atthatam hoti kaṭhinam. ||6||

kathañ ca bhikkhave ubbhatañ hoti kaṭhinam. atṭh' imā bhikkhave mātikā kaṭhinassa ubbhārāya pakkamanantikā niṭṭhānantikā sanniṭṭhānantikā nāsanantikā savanantikā āsāvacchedikā simātikkantikā sahubbhārā 'ti. ||7||1||

bhikkhu atthatakaṭhino katacīvarañ adāya pakkamati na paccessan ti. tassa bhikkhuno pakkamanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvarañ adāya pakkamati, tassa bahisīmagatassa evam hoti: idh' ev' imā cīvarañ kāressam na paccessan ti. tassa bhikkhuno niṭṭhānantikō kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvarañ adāya pakkamati, tassa bahisīmagatassa evam hoti: n' ev' imā cīvarañ kāressam na paccessan ti. tassa bhikkhuno sanniṭṭhānantikō kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvarañ adāya pakkamati, tassa bahisīmagatassa evam hoti: idh' ev' imā cīvarañ kāressam na paccessan ti, so tam cīvarañ kāreti, tassa tam cīvarañ kayiramānam nassati. tassa bhikkhuno nāsanantikō kaṭhinuddhāro. ||1|| bhi-kku atthatakaṭhino cīvarañ adāya pakkamati paccessan ti, so bahisīmagato tam cīvarañ kāreti, so katacīvaro sunāti:

ubbhatam kira tasmim āvâse kaṭhinan ti. tassa bhikkhuno savanantiko kaṭhinuddhâro. bhikkhu atthatakaṭhino cîvaram ādâya pakkamati paccessan ti, so bahisimagato tam cîvaram kâreti, so katacîvaro paccessam paccessan ti bahiddhâ kaṭhinuddhâram vitinâmeti. tassa bhikkhuno sîmâtikkantiko kaṭhinuddhâro. bhikkhu atthatakaṭhino cîvaram ādâya pakkamati paccessan ti, so bahisimagato tam cîvaram kâreti, so katacîvaro paccessam paccessan ti sambhuṇâti kaṭhinuddhâram. tassa bhikkhuno saha bhikkhûhi kaṭhinuddhâro. ||2||2||

ādâyasattakam niṭṭhitam.

bhikkhu atthatakaṭhino katacîvaram samâdâya pakkamati na paccessan ti. tassa bhikkhuno pakkamanantiko kaṭhinuddhâro. bhikkhu atthatakaṭhino cîvaram samâdâya pakkamati, tassa bahisimagatassa evam hoti: idh' ev' imam cîvaram kâressam na paccessan ti, so tam cîvaram kâreti. tassa bhikkhuno niṭṭhanantiko kaṭhinuddhâro. bhikkhu atthatakaṭhino cîvaram samâdâya pakkamati, tassa bahisimagatassa evam hoti: n' ev' imam cîvaram kâressam na paccessan ti. tassa bhikkhuno sannitṭhanantiko kaṭhinuddhâro. bhikkhu atthatakaṭhino cîvaram samâdâya pakkamati, tassa bahisimagatassa evam hoti: idh' ev' imam cîvaram kâressam na paccessan ti, so tam cîvaram kâreti. tassa tam cîvaram kayiramânam nassati. tassa bhikkhuno nâsanantiko kaṭhinuddhâro. ||1|| bhikkhu atthatakathino cîvaram samâdâya pakkamati paccessan ti, so bahisimagato tam cîvaram kâreti, so katacîvaro suṇâti: ubbhatam kira tasmim āvâse kaṭhinan ti. tassa bhikkhuno savanantiko kaṭhinuddhâro. bhikkhu atthatakaṭhino cîvaram samâdâya pakkamati paccessan ti, so bahisimagato tam cîvaram kâreti, so katacîvaro paccessam paccessan ti bahiddhâ kaṭhinuddhâram vitinâmeti. tassa bhikkhuno sîmâtikkantiko kaṭhinuddhâro. bhikkhu atthatakaṭhino cîvaram samâdâya pakkamati paccessan ti, so bahisimagato tam cîvaram kâreti, so katacîvaro paccessam paccessan ti sambhuṇâti kaṭhinuddhâram. tassa bhikkhuno saha bhikkhûhi kaṭhinuddhâro. ||2||3||

samâdâyasattakam niṭṭhitam.

bhikkhu atthatakathino vippakatacivaram adāya pakkamati, tassa bahisimagatassa evam hoti: idh' ev' imam civaram kāressam na paccessan ti, so tam civaram kāreti. tassa bhikkhuno niṭṭhānantiko . . . (= ch. 2; read vippakatacivaram adāya instead of civaram adāya; the pakkamanantiko kathinuddhāro is omitted.) . . . saha bhikkhūhi kāthinuddhāro. ||1||4||

adāyachakkam niṭṭhitam.

bhikkhu atthatakathino vippakatacivaram samādāya pakkamati, tassa bahisimagatassa evam hoti: idh' ev' imam civaram kāressam na paccessan ti, so tam civaram kāreti. tassa bhikkhuno niṭṭhānantiko . . . (= ch. 3; read vippakatacivaram samādāya instead of civaram samādāya; the pakkamanantiko kathinuddhāro is omitted.) . . . saha bhikkhūhi kāthinuddhāro. ||1||5||

samādāyachakkam.

bhikkhu atthatakathino civaram adāya pakkamati, tassa bahisimagatassa evam hoti: idh' ev' imam civaram kāressam na paccessan ti, so tam civaram kāreti. tassa bhikkhuno niṭṭhānantiko kāthinuddhāro. bhikkhu atthatakathino civaram adāya pakkamati, tassa bahisimagatassa evam hoti: n' ev' imam civaram kāressam na paccessan ti. tassa bhikkhuno sannīṭṭhānantiko kāthinuddhāro. bhikkhu atthatakathino civaram adāya pakkamati, tassa bahisimagatassa evam hoti: idh' ev' imam civaram kāressam na paccessan ti, so tam civaram kāreti. tassa tam civaram kayiramānam nassati. tassa bhikkhuno nāsanantiko kāthinuddhāro. ||1|| bhikkhu atthatakathino civaram adāya pakkamati na paccessan ti, tassa bahisimagatassa evam hoti: idh' ev' imam civaram kāressan ti, so tam civaram kāreti. tassa bhikkhuno niṭṭhānantiko kāthinuddhāro. bhikkhu atthatakathino civaram adāya pakkamati na paccessan ti, tassa bahisimagatassa evam hoti: n' ev' imam civaram kāressan ti. tassa bhikkhuno sannīṭṭhānantiko kāthinuddhāro. bhikkhu atthatakathino civaram adāya pakkamati na paccessan ti, tassa bahisimagatassa evam hoti: idh' ev' imam civaram kāressan

ti, so tam cīvaraṁ kāreti, tassa tam cīvaraṁ kayiramānam nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. ||2|| bhikkhu athatakaṭhino cīvaraṁ ādāya pakkamati anadhitthitena, n' ev' assa hoti paccessan ti, na pan' assa hoti na paccessan ti, tassa bahisimagatassa evam hoti : idh' ev' imam cīvaraṁ kāressam na paccessan ti, so tam cīvaraṁ kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro. bhikkhu athatakaṭhino cīvaraṁ ādāya pakkamati anadhitthitena, n' ev' assa hoti paccessan ti, na pan' assa hoti na paccessan ti, tassa bahisimagatassa evam hoti : n' ev' imam cīvaraṁ kāressam na paccessan ti. tassa bhikkhuno sannīṭṭhānantiko kaṭhinuddhāro. bhikkhu athatakaṭhino cīvaraṁ ādāya pakkamati paccessan ti, na pan' assa hoti na paccessan ti, tassa bahisimagatassa evam hoti : idh' ev' imam cīvaraṁ kāressam na paccessan ti, so tam cīvaraṁ kāreti, tassa tam cīvaraṁ kayiramānam nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. ||3|| bhikkhu athatakaṭhino cīvaraṁ ādāya pakkamati paccessan ti, tassa bahisimagatassa evam hoti : idh' ev' imam cīvaraṁ kāressam na paccessan ti, so tam cīvaraṁ kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro. bhikkhu athatakaṭhino cīvaraṁ ādāya pakkamati paccessan ti, tassa bahisimagatassa evam hoti : idh' ev' imam cīvaraṁ kāressam na paccessan ti, so tam cīvaraṁ kāreti, tassa tam cīvaraṁ kayiramānam nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu athatakaṭhino cīvaraṁ ādāya pakkamati paccessan ti, so bahisimagato tam cīvaraṁ kāreti, so katacīvaro sunāti : ubbhataṁ kira tasmin āvāse kaṭhinan ti. tassa bhikkhuno savanantiko kaṭhinuddhāro. bhikkhu athatakaṭhino cīvaraṁ ādāya pakkamati paccessan ti, so bahisimagato tam cīvaraṁ kāreti, so katacīvaro paccessam paccessan ti bahiddhā kaṭhinuddhāram vītināmeti. tassa bhikkhuno simātikkantiko kaṭhinuddhāro. bhikkhu athatakaṭhino cīvaraṁ ādāya pakkamati paccessan ti, so bahisimagato tam cīvaraṁ kāreti, so katacīvaro paccessam paccessan ti sambhu-

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

bhikkhu atthatakaṭhino cīvaraṁ samādāya pakkamati — pa — ādāyapakkamanavārasadisam evam vitthāretabbam — la — bhikkhu atthatakaṭhino vippakatacīvaraṁ ādāya pakkamati — la — samādāyapakkamanavārasadisam evam vitthāretabbam — la — bhikkhu atthatakaṭhino vippakatacīvaraṁ samādāya pakkamati . . . (= ch. 6; read vippakatacīvaraṁ samādāya instead of cīvaraṁ ādāya.) . . . saha bhikkhūhi kaṭhinuddhāro. ||1||7||

ādāyabhaṇavāraṁ niṭṭhitam:

bhikkhu atthatakaṭhino cīvarāsāya pakkamati, so bahisimagaṭo tam cīvarāsaṁ payirupāsatī anāsāya labhati āsāya na labhati, tassa evam hoti: idh' ev' imam cīvaraṁ kāressam na paccessan ti, so tam cīvaraṁ kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvarāsāya . . . tassa evam hoti: n' ev' imam cīvaraṁ kāressam na paccessan ti, tassa bhikkhuno sanniṭṭhānantiko kaṭhinuddhāro. . . . tassa evam hoti: idh' ev' imam cīvaraṁ kāressam na paccessan ti, so tam cīvaraṁ kāreti, tassa tam cīvaraṁ kayiramānam nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvarāsāya pakkamati, tassa bahisimagaṭa tassa evam hoti: idh' ev' imam cīvarāsaṁ payirupāsissam na paccessan ti, so tam cīvarāsaṁ payirupāsatī, tassa sā cīvarāsa upacchijjati. tassa bhikkhuno āsāvacchediko kaṭhinuddhāro. ||1|| bhikkhu atthatakaṭhino cīvarāsāya pakkamati na paccessan ti, so bahisimagaṭo tam cīvarāsaṁ payirupāsatī anāsāya labhati āsāya na labhati, tassa evam hoti: idh' ev' imam cīvaraṁ kāressan ti, so tam cīvaraṁ kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino . . . tassa evam hoti: n' ev' imam cīvaraṁ kāressan ti. tassa bhikkhuno sanniṭṭhānantiko kaṭhinuddhāro . . . tassa evam hoti: idh' ev' imam cīvaraṁ kāressan ti, so tam cīvaraṁ kāreti, tassa tam cīvaraṁ kayiramānam nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvarāsāya pakkamati na paccessan ti, tassa bahisi-

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

anāsādolasakam niṭṭhitam.

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

kira tasmim̄ āvāse kaṭhanan ti, tassa evam̄ hoti : yato tasmim̄ āvāse ubbhatam̄ kaṭhanam̄ idh' ev' imam̄ cīvarāsam̄ payirupā-sissan ti, so tam̄ cīvarāsam̄ payirupāsatī āsāya labhati anāsāya na labhati, tassa evam̄ hoti : idh' ev' imam̄ cīvaraṁ kāressam̄ na paccessan ti, so tam̄ cīvaraṁ kāreti. tassa bhikkhuno niṭṭhān-antiko kaṭhinuddhāro . . . tassa evam̄ hoti : n' ev' imam̄ cīvaraṁ kāressam̄ na paccessan ti. tassa bhikkhuno sannītthān-antiko kaṭhinuddhāro . . . tassa evam̄ hoti : idh' ev' imam̄ cīvaraṁ kāressam̄ na paccessan ti, so tam̄ cīvaraṁ kāreti, tassa tam̄ cīvaraṁ kayiramānam̄ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu athatakaṭhino cīvarāsāya pakkamati paccessan ti, so bahisimagato suṇāti : ubbhatam̄ kira tasmim̄ āvāse kaṭhanan ti, tassa evam̄ hoti : yato tasmim̄ āvāse ubbhatam̄ kaṭhanam̄ idh' ev' imam̄ cīvarāsam̄ payirupāsissam̄ na paccessan ti, so tam̄ cīvarāsam̄ payirupāsatī, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āsāvacchediko kaṭhinuddhāro. ||2|| bhikkhu athatakaṭhino cīvarāsāya pakkamati paccessan ti, so bahisimagato tam̄ cīvarāsam̄ payirupāsatī āsāya labhati anāsāya na labhati, so tam̄ cīvaraṁ kāreti, so katacīvaro suṇāti : ubbhatam̄ kira tasmim̄ āvāse kaṭhanan ti. tassa bhikkhuno savanantiko kaṭhinuddhāro. bhikkhu athatakaṭhino cīvarāsāya pakkamati paccessan ti, tassa bahisimagatassa evam̄ hoti : idh' ev' imam̄ cīvarāsam̄ payirupāsissam̄ na paccessan ti, so tam̄ cīvarāsam̄ payirupāsatī, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āsāvacchediko kaṭhinuddhāro. bhikkhu athatakaṭhino cīvarāsāya pakkamati paccessan ti, so bahisimagato tam̄ cīvarāsam̄ payirupāsatī āsāya labhati anāsāya na labhati, so tam̄ cīvaraṁ kāreti, so katacīvaro paccessam̄ paccessan ti bahiddhā kaṭhinuddhāram̄ vītināmeti. tassa bhikkhuno sī-mātikkantiko kaṭhinuddhāro. bhikkhu athatakaṭhino cīvarāsāya pakkamati paccessan ti, so bahisimagato tam̄ cīvarāsam̄ payirupāsatī āsāya labhati anāsāya na labhati, so tam̄ cīvaraṁ kāreti, so katacīvaro paccessam̄ paccessan ti sambhūṇāti kaṭhinuddhāram̄. tassa bhikkhuno saha bhikkhūhi kaṭhinuddhāro. ||3|| 9||

āsādolasa kam̄ niṭṭhitam̄.

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

tthānāntiko kāthīnuddhāro . . . tassa evam hoti: idh' ev' imam cīvaraṁ kāressam na paccessan ti, so tam cīvaraṁ kāreti, tassa tam cīvaraṁ kayiramānaṁ nassati. tassa bhikkhuno nāsanāntiko kāthīnuddhāro. bhikkhu atthatakāthino kenacit eva karāniyena pakkamati anadhitthitena, n' ev' assa hoti paccessan ti, na pan' assa hoti na paccessan ti, tassa bahisimagatassa cīvarāsā uppajjati, tassa evam hoti: idh' ev' imam cīvarāsām payirupāsissam na paccessan ti, so tam cīvarāsām payirupāsat, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āsāvacchediko kāthīnuddhāro. ||3||**10**  
karāniyado lasakam niṭṭhitam.

bhikkhu atthatakāthino disamgamiiko pakkamati cīvara-pativisam apacinayamāno, tam enam disamgatam bhikkhū pucchanti: kaham tvam āvuso vassam vuttho kattha ca te cīvarapativiso 'ti. so evam vadeti: amukasmim āvāse vassam vuttho 'mhi tattha ca me cīvarapativiso ti. te evam vadanti: gacchāvuso tam cīvaraṁ āhara, mayan te idha cīvaraṁ karissāmā 'ti. so tam āvāsam gantvā bhikkhū pucchati: kaham me āvuso cīvarapativiso 'ti. te evam vadanti: ayan te āvuso cīvarapativiso, kaham gamissasiti. so evam vadeti: amukam nāma āvāsam gamissāmi tattha me bhikkhū cīvaraṁ karissantiti. te evam vadanti: alam āvuso mā agamāsi, mayan te idha cīvaraṁ karissāmā 'ti: tassa evam hoti: idh' ev' imam cīvaraṁ kāressam na paccessan ti, so tam cīvaraṁ kāreti. tassa bhikkhuno niṭṭhānāntiko kāthīnuddhāro. bhikkhu atthatakāthino disamgamiiko pakkamati — la — tassa bhikkhuno sannītthānāntiko kāthīnuddhāro. bhikkhu atthatakāthino disamgamiiko pakkamati cīvarapativisam apacinayamāno . . . ayan te āvuso cīvarapativiso 'ti. so tam cīvaraṁ ādāya tam āvāsam gacchati, tam enam antarā magge bhikkhū pucchanti: āvuso kaham gamissasiti. so evam vadeti: amukam nāma āvāsam gamissāmi, tattha me bhikkhū cīvaraṁ karissantiti. te evam vadanti: alam āvuso mā agamāsi, mayan te idha cīvaraṁ karissāmā 'ti. tassa evam hoti: idh' ev' imam cīvaraṁ kāressam na paccessan ti, so tam cīvaraṁ kāreti.

tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro . . . tassa evam hoti : n' ev' imam cīvaraṇ kāressam na paccessan ti. tassa bhikkhuno sanniṭṭhānantiko kaṭhinuddhāro . . . idh' ev' imam cīvaraṇ kāressam na paccessan ti, so tam cīvaraṇ kāreti, tassa tam cīvaraṇ kayiramānam nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. ||2|| bhikkhu atthata-kaṭhino disamgamiko pakkamati cīvaraṇ apacinayamāno . . . ayan te āvuso cīvaraṇatīviso 'ti. so tam cīvaraṇ ādāya tam āvāsam gacchati, tassa tam āvāsam gacchantassa evam hoti : idh' ev' imam cīvaraṇ kāressam na paccessan ti, so tam cīvaraṇ kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro . . . n' ev' imam cīvaraṇ kāressam na paccessan ti. tassa bhikkhuno sanniṭṭhānantiko kaṭhinuddhāro . . . idh' ev' imam cīvaraṇ kāressam na paccessan ti, so tam cīvaraṇ kāreti, tassa tam cīvaraṇ kayiramānam nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. ||3||11||

apacinanavakam niṭṭhitam.

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

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

phāsuvihārapañcakam niṭṭhitam.

dve 'me bhikkhave kaṭhinassa palibodhā dve apalibodhā. katame ca bhikkhave dve kaṭhinassa palibodhā. āvāsapalibodho ca cīvarapalibodho ca. kathañ ca bhikkhave āvāsa-palibodho hoti. idha bhikkhave bhikkhu vassati vātasmim āvāse sāpekkho vā pakkamati paccessan ti. evam kho bhikkhave āvāsapalibodho hoti. kathañ ca bhikkhave cīvara-palibodho hoti. idha bhikkhave bhikkhuno cīvaraṁ akataṁ vā hoti vippakataṁ vā cīvarāsā vā anupacchinnā. evam kho bhikkhave cīvarapalibodho hoti. ime kho bhikkhave dve kaṭhinassa palibodhā. ||1|| katame ca bhikkhave dve kaṭhinassa apalibodhā. āvāsaapalibodho ca cīvaraapalibodho ca. kathañ ca bhikkhave āvāsaapalibodho hoti. idha bhikkhave bhikkhu pakkamati tamhā āvāsā cattena vantena muttena anapekkhena na paccessan ti. evam kho bhikkhave āvāsa-apalibodho hoti. kathañ ca bhikkhave cīvaraapalibodho hoti. idha bhikkhave bhikkhuno cīvaraṁ kataṁ vā hoti nattham vā vinattham vā dadḍham vā cīvarāsā vā upacchinnā. evam kho bhikkhave cīvaraapalibodho hoti. ime kho bhikkhave dve kaṭhinassa apalibodhā 'ti. |2||13||

kaṭhinakkhandhakam sattamam.

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

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

paribhaṇḍam ovat̄teyyam maddanā nimitta-kathā  
 5 kukku sannidhi nissaggi n' akapp' aññatra te tayo |  
 aññatra pañcātireke sañchinna sāmañḍali  
 na aññatra puggalā, sammā nissimāṭho anumodati,  
 kathinam anathataṁ hoti evam buddhena desitam.  
 ahat'-ākappa-piloti-paṁsu-pāpañikāya ca |  
 animitt'-āparikathā akukku asannidhi ca  
 anissaggi kappakate tathā ticivarena ca |  
 pañcāke vātireke vā chinna-samañḍalikate  
 puggalass' atthārā, sammā sīmat̄ho anumodati.  
 evam kāthinattharanam. ubbhārass' aṭṭha mātikā :  
 10 pakkamananti niṭṭhānam sanniṭṭhānañ ca nāsanam |  
 savanam āsāvacchedi sīmā saubbhār' aṭṭhami.  
 katacivaram ādāya na paccessan ti gacchati,  
 tassa tam kāthinuddhāro hoti pakkamanantiko.  
 ādāya cīvaram yāti nissime idha cintayi |  
 kāressam na paccessan ti niṭṭhāne kāthinuddhāro.  
 ādāya nissimam n' eva na paccessan timānaso |  
 tassa tam kāthinuddhāro sanniṭṭhānantiko bhave.  
 ādāya cīvaram yāti nissime idha cintayi |  
 kāressam na paccessan ti kayiram tassa nassati,  
 15 tassa tam kāthinuddhāro bhavati nāsanantiko.  
 ādāya yāti paccessam bahi kāreti cīvaram  
 cīvarakato sunāti ubbhataṁ kāthinaṁ tahim,  
 tassa tam kāthinuddhāro bhavati savanantiko.  
 ādāya yāti paccessam bahi kāreti cīvaram |  
 katacīvaro bahiddhā nāmeti kāthinuddhāram,  
 tassa tam kāthinuddhāro sīmātikkantiko bhave.  
 ādāya yāti paccessam bahi kāreti cīvaram  
 katacīvaro paccessam sambhoti kāthinuddhāram,  
 tassa tam kāthinuddhāro saha bhikkhūhi jāyati.  
 20 ādāya samādāya ca sattasattavidhi gati.  
 pakkamanantikā n' atthi chaccā vippakatā gati.  
 ādāya nissimagatam kāressam iti jāyati |  
 niṭṭhānam sanniṭṭhānañ ca nāsanāñ ca ime tayo.  
 ādāya na paccessan ti bahisime karomiti |  
 niṭṭhānam sanniṭṭhānam pi nāsanam pi idam tayo.  
 anadhiṭṭhitena n' ev' assa hetṭhā tini nayā vidhi.

ādāya yāti paccessam̄ bahisīme karomiti  
 na paccessan̄ ti kāreti, nitthāne kaṭhinuddhāro |  
 sannitthānam̄ nāsanañ ca savana-simātikkamā  
 25 saha bhikkhūhi jāyetha, evam̄ pannarasam̄ gati.|  
 samādāya, vippakatā, samādāya punā tathā,  
 ime te caturo vārā sabbe pannarasa vidhi.|  
 anāsāya ca, āsāya, karaṇīyo ca te tayo,  
 nayato tam̄ vijāneyya tayo dvādasa-dvādasa.|  
 apacinanā nav' ettha, phāsu pañcavidhā tahiṁ,  
 palibodh'-āpalibodhā, uddānam̄ nayato katan̄ ti.

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

## VIII.

Tena samayena buddho bhagavā Rājagahe viharati Veļuvane Kalandakanivāpe. tena kho pana samayena Vesāli iddhā c' eva hoti phitā ca bahujanā ākinñamanussā subhikkhā ca, satta ca pāsādasahassāni satta ca pāsādasatāni satta ca pāsādā satta ca kūṭāgārasahassāni satta ca kūṭāgārasatāni satta ca kūṭāgārāni satta ca ārāmasahassāni sata ca ārāmasatāni satta ca ārūmā satta ca pokkharaṇīsaḥassāni sata ca pokkharaṇīsatāni satta ca pokkharaṇīyo. Ambapālikā gaṇikā abhirūpā hoti dassaniyā pāsādikā paramāya vanṇapokkharatāya samannāgatā padakkhiṇā nacce ca gīte ca vādite ca abhisatā atthikānam-atthikānam manussānam paññāsāya ca rattim gacchati tāya ca Vesāli bhiyyosomattāya upasobhati. ||1|| atha kho Rājagahako negamo Vesālim agamāsi kenacid eva karaṇiyena. addasa kho Rājagahako negamo Vesālim iddhām ca phitām ca bahujanām ākinñamanussām subhikkham ca satta ca pāsādasahassāni . . . satta ca pokkharaṇīyo Ambapālim ca gaṇikām abhirūpām dassaniyām pāsādikām . . . upasobhitān ti. atha kho Rājagahako negamo Vesāliyām tam karaṇiyām tiretvā punad eva Rājagahām paccāgacchi, yena rājā Māgadho Seniyo Bimbisāro ten' upasamkami, upasamkamitvā rājānam Māgadham Seniyan Bimbisāram etad avoca: Vesāli deva iddhā ca phitā ca . . . upasobhati. sādhu deva mayam pi gaṇikām vutthāpeyyāmā 'ti. tena hi bhaṇe tādisim kumārim jānāhi yām tumhe gaṇikām vutthāpeyyāthā 'ti. ||2|| tena kho pana samayena Rājagahe Sālavati nāma kumāri abhirūpā hoti dassaniyā pāsādikā paramāya vanṇapokkharatāya samannāgatā. atha kho Rājagahako negamo Sālavatiñ kumārim

gaṇikām vuṭṭhāpesi. atha kho Sālavatī gaṇikā na cirass' eva padakkhiṇā ahosi nacce ca gīte ca vādite ca abhisatā atthikā-nām-atthikānam manussānam paṭisatena ca rattim gacchati. atha kho Sālavatī gaṇikā na cirass' eva gabbhinī ahosi. atha kho Sālavatiyā gaṇikāya etad ahosi: itthi kho gabbhinī purisā-nām amanāpā. sace maṇi koci jānissati Sālavatī gaṇikā gabbhinīti sabbo me sakkāro parihāyissati. yaṁ nūnāham gilānā 'ti paṭivedeyyan ti. atha kho Sālavatī gaṇikā dovārikām āṇāpesi: mā bhaṇe dovārika koci puriso pāvisi, yo ca maṇi pucchati gilānā 'ti paṭivedehiti. evam ayye 'ti kho so dovāriko Sālavatiyā gaṇikāya paccassosi. ||3|| atha kho Sālavatī gaṇikā tassa gabbhassa paripākām anvāya puttām vijāyi. atha kho Sālavatī gaṇikā dāsim āṇāpesi: handa je imam dārakām kattarasuppe pakhipitvā niharitvā samkāra-kūte chaddhehit. evam ayye 'ti kho sā dāsi Sālavatiyā gaṇikāya paṭisūnitvā tam dārakām kattarasuppe pakhipitvā niharitvā samkārakūte chaddesi. tena kho pana samayena Abhayo nāma rājakumāro kālass' eva rājupatthānam gacchanto addasa tam dārakām kākehi samparikiṇṇam, disvāna manusse pucchi kiṁ etam bhaṇe kākehi samparikiṇṇan ti. dārako devā 'ti. jivati bhaṇe 'ti. jivati devā 'ti. tena hi bhaṇe tam dārakām amhākām antepuram netvā dhātīnam detha posetun ti. evam devā 'ti kho te manussā Abhayassa rājakumārassa paṭisūnitvā tam dārakām Abhayassa rājakumārassa antepuram netvā dhātīnam adamsu posethā 'ti. tassa jivatiti Jivako 'ti nāmam akāmsu, kumārena posāpito 'ti Komārabhacco 'ti nāmam akāmsu. ||4||

atha kho Jivako Komārabhacco na cirass' eva viññutam pāpuṇi. atha kho Jivako Komārabhacco yena Abhayo rājakumāro ten' upasamkami, upasamkamitvā Abhayam rājakumāram etad avoca: kā me deva mātā ko pitā 'ti. aham pi kho te bhaṇe Jivaka mātarām na jānāmi, api cāham te pitā, mayāpi posāpito 'ti. atha kho Jivakassa Komārabhaccassa etad ahosi: imāni kho rājakulāni na sukarāni asippena upajivitum. yaṁ nūnāham sippam sikkheyyan ti. tena kho pana samayena Takkasilāyaṁ disāpāmokkho veijo paṭivasati. ||5|| atha kho Jivako Komārabhacco Abhayam rājakumāram anāpucchā yena Takkasilā

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

atha kho Jivako Komārabhacco tam parittam pātheyyam adāya yena Rājagahaṇ tena pakkāmi. atha kho Jivakassa Komārabhaccassa tam parittam pātheyyam antarā magge Sākete parikkhayam agamāsi. atha kho Jivakassa Komārabhaccassa etad ahosi: ime kho maggā kantārā appodakā appabhakkhā na sukarā apātheyyena gantum, yan nūnāham pātheyyam pariyeseyyan ti. tena kho pana samayena Sākete setṭhibhariyāya sattavassiko sisabādho hoti, bahū mahantā -mahantā disapāmokkhā vejjā ḡantvā nāsakkhiṁsu ḣrogam kātum, bahum hiraññam adāya agamamsu. atha kho Jivako Komārabhacco Sāketam pavisitvā manusse pucchi: ko bhaṇe gilāno kam tikičchāmiti. etissā ācariya setṭhibhariyāya

sattavassiko sīsābādho, gaccha ācariya setṭhibhariyam tiki-  
cechāhiti. ||8|| atha kho Jivako Komārabhacco yena setṭhissa  
gahapatissa nivesanam ten' upasamkami, upasamkamitvā  
dovārikam āñāpesi: gaccha bhaṇe dovārika, setṭhibhariyāya  
pāvada, vejjo ayye āgato so tam datṭhukāmo 'ti. evam  
ācariyā 'ti kho so dovāriko Jivakassa Komārabhaccassa paṭi-  
suṇitvā yena setṭhibhariyā ten' upasamkami, upasamkamitvā  
setṭhibhariyam etad avoca: vejjo ayye āgato so tam datṭhu-  
kāmo 'ti. kidiso bhaṇe dovārika vejjo 'ti. daharako ayye  
'ti. alam bhaṇe dovārika, kiñ me daharako vejjo karissati.  
bahū mahantā-mahantā disāpāmokkhā vejjā āgantvā nāsa-  
kkhimsu ārogam kātum, bahum hiraññam ādāya agamamsu 'ti.  
||9|| atha kho so dovāriko yena Jivako Komārabhacco ten'  
upasamkami, upasamkamitvā Jivakam Komārabhaccam etad  
avoca: setṭhibhariyā ācariya evam āha: alam bhaṇe dovārika  
... agamamsu 'ti. gaccha bhaṇe dovārika, setṭhibhariyāya  
pāvada: vejjo ayye evam āha: mā kir' ayye pure kiñci adāsi,  
yadā ārogā ahosi, tadā yan iccheyyāsi tam dajjeyyāsiti.  
evam ācariyā 'ti kho so dovāriko Jivakassa Komārabhaccassa  
paṭisuṇitvā yena setṭhibhariyā ten' upasamkami, upasam-  
kamitvā setṭhibhariyam etad avoca: vejjo ayye evam āha  
... tam dajjeyyāsiti. tena hi bhaṇe dovārika vejjo āgacch-  
atū 'ti. evam ayye 'ti kho so dovāriko setṭhibhariyāya  
paṭisuṇitvā yena Jivako Komārabhacco ten' upasamkami,  
upasamkamitvā Jivakam Komārabhaccam etad avoca: setṭhi-  
bhariyā tam ācariya pakkosatīti. ||10|| atha kho Jivako  
Komārabhacco yena setṭhibhariyā ten' upasamkami, upasam-  
kamitvā setṭhibhariyāya vikāram sallakkhetvā setṭhibhariyam  
etad avoca: pasatena ayye sappinā attho 'ti. atha kho  
setṭhibhariyā Jivakassa Komārabhaccassa pasatam sappim  
dāpesi. atha kho Jivako Komārabhacco tam pasatam sappim  
nānābhessajjehi nippacitvā setṭhibhariyam mañcake uttānam  
nipajjāpetvā natthuto adāsi. atha kho tam sappi natthuto  
dinnam mukhato uggacchi. atha kho setṭhibhariyā paṭiggahe  
nutṭhuhitvā dāsim āñāpesi: handa je imam sappim picunā  
gañhāhīti. ||11|| atha kho Jivakassa Komārabhaccassa etad  
ahosi: acchariyam yāva lūkhāyam gharani yatra hi nāma  
imam chaddaniyadhammam sappim picunā gāhāpessati, bahu-

kāni ca me mahagghāni-mahagghāni bhesajjāni upagatāni,  
 kim pi m' āyam kiñci deyyadhammañ dassatiti. atha kho  
 setthibhariyā Jivakassa Komārabhaccassa vikāram salla-  
 kkhetvā Jivakam Komārabhaccam etad avoca : kissa tvam  
 ācariya vimano 'sīti. idha me etad ahosi: acchariyam yāva  
 . . . dassatiti. mayam kho ācariya agārikā nāma upajānām'  
 etassa samyamassa, varam etam sappi dāsānam vā kamma-  
 karānam vā pādabbhañjanam vā padipakaraṇe vā āsittam.  
 mā tvam ācariya vimano ahosi, na te deyyadhammo hāyissa-  
 titi. || 12 || atha kho Jivako Komārabhacco setthibhariyāya  
 sattavassikam sisābādhām eken' eva natthukammena apa-  
 kaddhi. atha kho setthibhariyā ārogā samānā Jivakassa  
 Komārabhaccassa cattāri sahassāni pādāsi, putto mātā me  
 ārogā thitā 'ti cattāri sahassāni pādāsi, sunisā sassū me ārogā  
 thitā 'ti cattāri sahassāni pādāsi, setthi gahapati bhariyā me  
 ārogā thitā 'ti cattāri sahassāni pādāsi dāsam ca dāsim ca  
 assaratham ca. atha kho Jivako Komārabhacco tāni solasa  
 sahassāni ādāya dāsam ca dāsim ca assaratham ca yena  
 Rājagaham tena pakkāmi, anupubbena yena Rājagaham  
 yena Abhayo rājakumāro ten' upasamkami, upasamkamitvā  
 Abhayam rājakumāram etad avoca : idam me deva paṭhamam  
 kammapāla sahassāni dāso ca dāsi ca assaratho ca, paṭi-  
 gañhātu me devo posāvanikan ti. alam bhaṇe Jivaka tuyh'  
 eva hotu, amhākañ ūeva antepure nivesanam māpehīti. evam  
 devā 'ti kho Jivako Komārabhacco Abhayassa rājakumārassa  
 paṭisunītvā Abhayassa rājakumārassa antepure nivesanam  
 māpesi. || 13 ||

tena kho pana samayena rāñño Māgadhassa Seniyassa  
 Bimbisārassa bhagandalābādho hoti, sātakā lohitena  
 makkhiyanti. deviyo disvā uppāndenti utuni dāni devo,  
 puppham devassa uppānnañ, na cirass' eva devo vijā-  
 yissatiti. tena rājā mañku hoti. atha kho rājā Māgadho  
 Seniyo Bimbisāro Abhayam rājakumāram etad avoca :  
 mayham kho bhaṇe Abhaya tādiso ābādho : sātakā lohitena  
 makkhiyanti, deviyo mam disvā uppāndenti . . . vijāyissatiti.  
 iñgha bhaṇe Abhaya tādisam vejjam jānāhi yo mam tiki-  
 ccheyyā 'ti. ayam deva amhākam Jivako vejjo taruno  
 bhadrako, so devam tikičchissatiti. tena hi bhaṇe Abhaya

Jivakam vejjam āñāpehi, so mañ tikiçchissatīti. ||14|| atha kho Abhayo rājakumāro Jivakam Komārabhaccam āñāpesi : gaccha bhañe Jivaka rājānam tikiçchāhiti. evam devā 'ti kho Jivako Komārabhacco Abhayassa rājakumārassa pañsu-nitvā nakhena bhesajjam ādāya yena rājā Māgadho Seniyo Bimbisāro ten' upasamkami, upasamkamitvā rājānam Māgadham Seniyam Bimbisāram etad avoca : abādham deva passāmā 'ti. atha kho Jivako Komārabhacco rañño Māgadhabba Seniyassa Bimbisārassa bhagandalābādhām eken' eva ālepena apakaddhi. atha kho rājā Māgadho Seniyo Bimbisāro ārogo samāno pañca itthisatāni sabbālamkāram bhūsāpetvā omuñcāpetvā puñjam kārāpetvā Jivakam Komārabhaccam etad avoca : etam bhañe Jivaka pañcannam itthisatānam sabbālamkāram tuyham hotū 'ti. alam deva adhikāram me devo saratū 'ti. tena hi bhañe Jivaka mañ upañthaha itthāgāram ca buddhapamukham bhikkhusamgham cā 'ti. evam devā 'ti kho Jivako Komārabhacco rañño Māgadhassa Seniyassa Bimbisārassa paccassosi. ||15||

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

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

avoca: nāham ācariya sakkomi dutiyena passena satta māse nipajjitun ti. nanu me tvam gahapati paṭisūni sakkom' aham ācariya dutiyena passena satta māse nipajjitun ti. saccāham ācariya paṭisūnim, ap' āham marissāmi, nāham ācariya sakkomi dutiyena passena satta māse nipajjitun ti. tena hi tvam gahapati uttāno satta māse nipajjāhiti. atha kho setṭhi gahapati sattāhassa accayena Jīvakam Komārabhaccam etad evoca: nāham ācariya sakkomi uttāno satta māse nipajjitun ti. nanu me tvam gahapati paṭisūni sakkom' aham ācariya uttāno satta māse nipajjitun ti. saccāham ācariya paṭisūnim, ap' āham marissāmi, nāham sakkomi uttāno satta māse nipajjitun ti. ||19|| aham ce tam gahapati na vadeyyam ettakam pi tvam na nipajjeyyāsi, api ca paṭigacc' eva mayā fiāto tīhi sattāhehi setṭhi gahapati ārogo bhavissa-tīti. utṭhehi gahapati ārogo 'si, jānāhi kim me deyya-dhammo 'ti. sabbam sāpateyyam ca te ācariya hotu aham ca te dāso 'ti. alam gahapati mā me tvam sabbam sāpateyyam adāsi mā ca me dāso, rāñño satasahassam dehi mayham sata-sahassan ti. atha kho setṭhi gahapati ārogo samāno rāñño satasahassam adāsi Jīvakassa Komārabhaccassa satasaha-ssam. ||20||

Tena kho pana samayena Bārāṇaseyyakassa setṭhi-puttassa mokkhacikāya kīlantassa antaganṭhābādho hoti yena yāgu pi pītā na sammāpariṇāmam gacchati bhattam pi bhuttam na sammāpariṇāmam gacchati uccāro pi passāvo pi na paguṇo. so tena kiso hoti lūkho dubbaṇṇo uppāṇḍuppa-ṇḍukajāto dhamanisanthatagatto. atha kho Bārāṇaseyya-kassa setṭhissa etad ahosi: mayham kho puttassa kīdiso abādho. yāgu pi pītā na sammāpariṇāmam gacchati bhattam pi bhuttam na sammāpariṇāmam gacchati uccāro pi passāvo pi na paguṇo, so tena kiso lūkho dubbaṇṇo uppāṇḍuppa-ṇḍukajāto dhamanisanthatagatto. Yam nūnāham Rājagahaṁ gantvā rājānam Jīvakam vejjam yāceyyam puttam me tiki-cchitun ti. atha kho Bārāṇaseyyako setṭhi Rājagahaṁ gantvā yena rājā Māgadho Seniyo Bimbisāro ten' upasam-kami, upasamkamitvā rājānam Māgadham Seniyam Bimbisāram etad avoca: mayham kho deva puttassa tādiso abādho: yāgu pi . . . dhamanisanthatagatto. sādhu devo Jīvakam

vejjam āñāpetu puttam me tikiechitun ti. ||21|| atha kho rājā Māgadho Seniyo Bimbisāro Jivakam Komārabhaccam āñāpesi: gaccha bhaṇe Jivaka Bārāṇasim gantvā Bārāṇaseyyakam setthiputtam tikičchāhīti. evam devā 'ti kho Jivako Komārabhacco rañño Māgadhassa Seniyassa Bimbisārassa paṭisūnitvā Bārāṇasim gantvā yena Bārāṇaseyyako setthiputto ten' upasamkami, upasamkamitvā Bārāṇaseyyakkassa setthiputtassa vikāram sallakkhetvā janam ussaretvā tirokaraniyam parikkhipitvā thambhe ubbandhitvā bhariyam purato ṭhapetvā udaracchavim upphāletvā antaganṭhim niharitvā bhariyāya dassesi passa te sāmikassa abādhām, iminā yāgu pi pītā na sammāparināmam gacchatī bhattam pi bhuttam na sammāparināmam gacchatī uccāro pi passāvo pi na paguno, imināyam kiso lūkho dubbaṇo uppanḍuppanḍukajāto dhamanisanthatagatto 'ti, antaganṭhim viniveṭhetvā antāni paṭipavesetvā udaracchavim sibbetvā ālepam adāsi. atha kho Bārāṇaseyyako setthiputto na cirass' eva ārogo ahosi. atha kho Bārāṇaseyyako setthi putto me ārogo ṭhito 'ti Jivakassa Komārabhaccassa solasa sahassāni pādāsi. atha kho Jivako Komārabhacco tāni soṭasa sahassāni ādāya punad eva Rājagaham paccāgacchi. ||22||

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

ahosi : imassa kho rañño tādiso abādho na sakkā vinā sappinā  
 ārogam kātum. yam nūnāhaṃ sappim nippaceyyam kasā-  
 vavanñam kasāvagandham kasāvarasan ti. atha kho Jivako  
 Komārabhacco nānābhesajjehi sappim nippaci kasāvavanñam  
 kasāvagandham kasāvarasam. atha kho Jivakassa Komāra-  
 bhaccassa etad ahosi : imassa kho rañño sappi pītam parinā-  
 mentam uddekaṃ dassati. cand' āyam rājā ghātāpeyyāsi  
 mam. yam nūnāhaṃ paṭigacc' eva āpuccheyyan ti. atha  
 kho Jivako Komārabhacco yena rājā Pajjoto ten' upasamkami,  
 upasamkamitvā rājānaṃ Pajjotam etad avoca : ||24|| mayam  
 kho deva vejjā nāma tādisena muhuttena mūlāni uddharāma  
 bhesajjāni saṃpharāma. sādhu devo vāhanāgāresu ca dvāresu  
 ca āṇāpetu : yena vāhanena Jivako icchatī tena vāhanena  
 gacchatu, yena dvārena icchatī tena dvārena gacchatu, yam  
 kālam icchatī tam kālam gacchatu, yam kālam icchatī tam  
 kālam pavisatū 'ti. atha kho rājā Pajjoto vāhanāgāresu ca  
 dvāresu ca āṇāpesi : yena vāhanena Jivako icchatī tena  
 vāhanena gacchatu, yena dvārena icchatī tena dvārena ga-  
 cchatu, yam kālam icchatī tam kālam gacchatu, yam kālam  
 icchatī tam kālam pavisatū 'ti. tena kho pana samayena  
 rañño Pajjotassa Bhaddavatikā nāma hatthinikā paññāsayo-  
 janikā hoti. atha kho Jivako Komārabhacco rañño Pajjotassa  
 sappim upanāmesi kasāvan̄ devo pivatū 'ti. atha kho Jivako  
 Komārabhacco rājānaṃ Pajjotam sappim pāyetvā hathisālaṃ  
 gantvā Bhaddavatikāya hatthinikāya nagaramhā nippati.  
 ||25|| atha kho rañño Pajjotassa tam sappi pītam  
 parināmentam uddekaṃ adāsi. atha kho rājā Pajjoto  
 manusse etad avoca : duṭṭhenā bhaṇe Jivakena sappim pāyito  
 'mhi. tena hi bhaṇe Jivakam vejjam vicinathā 'ti. Bhadda-  
 vatikāya deva hatthinikāya nagaramhā nippatito 'ti. tena  
 kho pana samayena rañño Pajjotassa Kāko nāma dāso  
 saṭṭhiyojaniko hoti amanussena paṭicca jāto. atha kho rājā  
 Pajjoto Kākam dāsam āṇāpesi : gaccha bhaṇe Kāka Jivakam  
 vejjam nivattehi rājā tam ācariya nivattāpetiti. ete kho  
 bhaṇe Kāka vejjā nāma bahumāyā, mā c' assa kiñci paṭigga-  
 hesiti. ||26|| atha kho Kāko dāso Jivakam Komārabhaccam  
 antarā magge Kosambiyam sambhāvesi pātarāsam karon-  
 tam. atha kho Kāko dāso Jivakam Komārabhaccam etad

avoca : rājā tam ācariya nivattāpetīti. āgamehi bhaṇe Kāka yāva bhuñjāma, handa bhaṇe Kāka bhuñjassū 'ti. alam ācariya raññ' amhi āṇatto : ete kho bhaṇe Kāka vejjā nāma bahumāyā mā c' assa kiñci patīggahesiti. tena kho pana samayena Jivako Komārabhacco nakhena bhesajjam olum-petvā āmalakam ca khādati pāniyam ca pivati. atha kho Jivako Komārabhacco Kākam dāsam etad avoca : handa bhaṇe Kāka āmalakam ca khāda pāniyam ca pivassū 'ti. ||27|| atha kho Kāko dāso ayam kho vejjo āmalakam ca khādati pāniyam ca pivati, na arahati kiñci pāpakaṁ hotun ti upadḍhāmalakam ca khādi pāniyam ca apāyi. tassa tam upadḍhāmalakam khādayitam tath' eva nicchāresi. atha kho Kāko dāso Jivakam Komārabhaccam etad avoca : atthi me ācariya jīvitān ti. mā bhaṇe Kāka bhāyi, tvam c' eva ārogo bhavissasi, rājā ca caṇḍo, so rājā ghātāpeyyāsi mam, tenāham na nivattāmīti Bhaddavatikam hatthinikam Kākassa niyyādetvā yena Rājagahaṁ tena pakkāmi, anupubbena yena Rājagahaṁ yena rājā Māgadho Seniyo Bimbisāro ten' upasamkami, upasamkamitvā rañño Māgadhassa Seniyassa Bimbisārassa etam attham ārocesi. suṭṭhu bhaṇe Jivaka akāsi yam pi na nivatto, caṇḍo so rājā ghātāpeyyāsi tan ti. ||28|| atha kho rājā Pajjoto ārogo samāno Jivakassa Komārabhaccassa santike dūtam pāhesi, āgacchatu Jivako varam dassāmīti. alam ayyo adhikāram me devo saratū 'ti. tena kho pana samayena rañño Pajjotassa Siveyyakam dussayugam uppannam hoti bahunnam dussānam bahunnam dussayugānam bahunnam dussayugasatānam bahunnam dussayugasahassānam bahunnam dussayugasatasahassānam aggam ca seṭṭham ca mokkhamp ca uttamam ca pavaram ca. atha kho rājā Pajjoto tam Siveyyakam dussayugam Jivakassa Komārabhaccassa pāhesi. atha kho Jivakassa Komārabhaccassa etad ahosi: idam kho me Siveyyakam dussayugam raññā Pajjotena pahitam bahunnam dussānam . . . pavaram ca, na yimam añño koci paccārahati aññatra tena bhagavatā arahatā sammā-sambuddhena raññā vā Māgadhena Seniyena Bimbisārenā 'ti. ||29||

tena kho pana samayena bhagavato kāyo dosābhisanno hoti. atha kho bhagavā āyasmantam Ānandam āmantesi :

dosābhisanno kho Ānanda tathāgatassa kāyo, icchatī tathāgato  
 virecanam pātun ti. atha kho āyasmā Ānando yena Jivako  
 Komārabhacco ten' upasamkami, upasamkamitvā Jivakam  
 Komārabhaccam etad avoca : dosābhisanno kho āvuso Jivaka  
 tathāgatassa kāyo, icchatī tathāgato virecanam pātun ti.  
 tena hi bhante Ānanda bhagavato kāyam katipāham sine-  
 hethā 'ti. atha kho āyasmā Ānando bhagavato kāyam  
 katipāham sinehetvā yena Jivako Komārabhacco ten' upa-  
 samkami, upasamkamitvā Jivakam Komārabhaccam etad  
 avoca : siniddho kho āvuso Jivaka tathāgatassa kāyo, yassa  
 dāni kālam maññasīti. ||30|| atha kho Jivakassa Komāra-  
 bhaccassa etad ahosi : na kho me tam paṭirūpam yo 'ham  
 bhagavato olārikam virecanam dadeyyan ti, tīpi uppala-  
 hatthāni nānābhesajjehi paribhāvetvā yena bhagavā ten'  
 upasamkami, upasamkamitvā ekam uppalahattham bhagavato  
 upanāmesi imam bhante bhagavā pāthamam uppalahattham  
 upasiṅghatu, idam bhagavantam dasakkhattum virecessatī.  
 dutiyam pi uppalahattham bhagavato upanāmesi imam bhante  
 bhagavā dutiyam uppalahattham upasiṅghatu, idam bhaga-  
 vantam dasakkhattum virecessatī. tatiyam pi uppalahat-  
 tham bhagavato upanāmesi imam bhante bhagavā tatiyam  
 uppalahattham upasiṅghatu, idam bhagavantam dasakkha-  
 ttum virecessatī, evam bhagavato samatimsāya virecanam  
 bhavissatī. atha kho Jivako Komārabhacco bhagavato sam-  
 atimsāya virecanam datvā bhagavantam abhivādetvā padakkhi-  
 nam katvā pakkāmi. ||31|| atha kho Jivakassa Komāra-  
 bhaccassa bahi dvārakoṭṭhakā nikkhantassa etad ahosi : mayā  
 kho bhagavato samatimsāya virecanam dinnam. dosābhisanno  
 tathāgatassa kāyo, na bhagavantam samatimsakkhattum vire-  
 cessati, ekūnatimsakkhattum bhagavantam virecessati, api  
 ca bhagavā viritto nahāyissati, nahātam bhagavantam sakim  
 virecessati, evam bhagavato samatimsāya virecanam bhavissa-  
 tī. atha kho bhagavā Jivakassa Komārabhaccassa cetasā  
 cetoparivitakkam aññāya āyasmantam Ānandaṁ āmantesi :  
 idhānanda Jivakassa Komārabhaccassa bahi dvārakoṭṭhakā  
 nikkhantassa etad ahosi : mayā kho bhagavato . . . bhavissa-  
 tī. tena h' Ānanda uñhodakam paṭiyādethā 'ti. evam  
 bhante 'ti kho āyasmā Ānando bhagavato paṭisūnitvā uñho-

dakam paṭiyādesi. ||32|| atha kho Jivako Komārabhacco yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi, ekamantam nisinno kho Jivako Komārabhacco bhagavantam etad avoca : viritto bhante bhagavā 'ti. viritto 'mhi Jivakā 'ti. idha mayham bhante bahi dvārakotthakā nikkhantassa etad ahosi : mayā kho bhagavato . . . bhavissatīti. nahāyatu bhante bhagavā, nahāyatu sugato 'ti. atha kho bhagavā uṇhodakaṇ nahāyi, nahātam bhagavantam sakiṇ virecesi, evam bhagavato samatiṁsāya virecanam ahosi. atha kho Jivako Komārabhacco bhagavantam etad avoca : yāva bhante bhagavato kāyo pakatatto hoti, alam yūsapinḍapātenā 'ti. atha kho bhagavato kāyo na cirass' eva pakatatto ahosi. ||33||

atha kho Jivako Komārabhacco tam Siveyyakan dussayugam ādāya yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi. ekamantam nisinno kho Jivako Komārabhacco bhagavantam etad avoca : ekāham bhante bhagavantam varam yācāmīti. atikkantavarā kho Jivaka tathāgatā 'ti. yam ca bhante kappati yam ca anavajjan ti. vadehi Jivakā 'ti. bhagavā bhante pamsukūliko bhikkhusamgho ca. idam me bhante Siveyyakam dussayugam raññā Pajjotena pahitam bahunnam dussānam bahunnam dussayugānam bahunnam dussayugasatānam bahunnam dussayugasahassānam bahunnam dussayugasatasa-hassānam aggam ca sethām ca mokkham ca uttamam ca pavaram ca. paṭigānhatu me bhante bhagavā Siveyyakam dussayugam bhikkhusamghassa ca gahapaticivaram anujā-nātū 'ti. paṭiggahesi bhagavā Siveyyakan dussayugam. atha kho bhagavā Jivakam Komārabhaccam dhammiyā kathāya sandassesi samādapesi samuttejesi sampahamsesi. atha kho Jivako Komārabhacco bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahamsito utthāyasanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi. ||34|| atha kho bhagavā etasmīm nidāne dhammikatham katvā bhikkhū āmantesi : anujānāmi bhikkhave gahapati-civaram. yo icchatī pamsukūliko hotu, yo icchatī gahapati-civaram sādiyatū. itaritarena p' āham bhikkhave santutthim vanṇemīti. assosum kho Rājagahe manussā bhagavatā

kira bhikkhūnam gahapaticivaram anuññātan ti, te ca manussā haṭṭhā ahesum udaggā, idāni kho mayam dānāni dassāma puññāni karissāma yato bhagavatā bhikkhūnam gahapaticivaram anuññātan ti, ekāhen' eva Rājagahe bahūni cīvarasahassāni uppajjim̄su. assosum kho jānapadā manussā bhagavatā kira bhikkhūnam gahapaticivaram anuññātan ti, te ca manussā haṭṭhā ahesum udaggā, idāni kho mayam dānāni dassāma puññāni karissāma yato bhagavatā bhikkhūnam gahapaticivaram anuññātan ti, janapade pi ekāhen' eva bahūni cīvarasahassāni uppajjim̄su. ||35|| tena kho pana samayena samghassa pāvāro uppanno hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave pāvāran ti. koseyyapāvāro uppanno hoti. anujānāmi bhikkhave koseyya pāvāran ti. kojavam uppannam hoti. anujānāmi bhikkhave kojavan ti. ||36||1||

paṭhamakabhāṇavāram niṭṭhitam.

tena kho pana samayena Kāsikarājā Jivakassa Komārabhaccassa adḍhakāsikam kambalam pāhesi upaḍḍhakāsinam khamamānam. atha kho Jivako Komārabhacco tam adḍhakāsikam kambalam ādāya yena bhagavā ten' upasampami, upasampamitvā bhagavantam abhivādetvā ekamantam nisidi. ekamantam nisinno kho Jivako Komārabhacco bhagavantam etad avoca : ayan me bhante adḍhakāsiko kambalo Kāsiraññā pahito upaḍḍhakāsinam khamamāno. paṭīgaṇhātu me bhante bhagavā kambalam yam mama assa dīgharattam hitāya sukhāyā 'ti. paṭiggahesi bhagavā kambalam. atha kho bhagavā Jivakam Komārabhaccam dhammiyā kathāya sandassesi — la — padakkhiṇam katvā pakkāmi. atha kho bhagavā etasmim nidāne dhammikathaṁ katvā bhikkhūmantesi : anujānāmi bhikkhave kambalan ti. ||1||2||

tena kho pana samayena samghassa uccāvacāni cīvarāni uppajjanti. atha kho bhikkhūnam etad ahosi : kiṁ nu kho bhagavatā cīvaraṁ anuññātam kiṁ ananuññātan ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave cha cīvarāni khomam kappāsikam koseyyam kambalam sānam bhaṅgan ti. ||1|| tena kho pana samayena te bhikkhū gaha-

paticivaram sādiyanti, te kukkuccāyantā pamsukūlam na sādiyanti ekaṁ yeva bhagavatā cīvaraṁ anuññātaṁ na dve 'ti. bhagavato etam atthām ārocesum. anujānāmi bhikkhave gahapaticivaram sādiyantena pamsukūlam pi sāditum, tad-ubhayena p' āham bhikkhave santutṭhim vāṇemiti. ||2||3||

tena kho pana samayena sambahulā bhikkhū Kosalesu janapadesu addhānamaggapaṭipannā honti. ekacce bhikkhū susānam okkamīsu pamsukūlāya, ekacce bhikkhū nāgumesum. ye te bhikkhū susānam okkamīsu pamsukūlāya te pamsukūlāni labhīmsu, ye te bhikkhū nāgumesum te evam āhamīsu : amhākam pi āvuso bhāgam dethā 'ti. te evam āhamīsu : na mayam āvuso tumhākam bhāgam dassāma, kissa tumhe nāgamitthā 'ti. bhagavato etam atthām ārocesum. anujānāmi bhikkhave nāgamentānaṁ nākāmā bhāgam dātun ti. ||1|| tena kho pana samayena sambahulā bhikkhū Kosalesu janapadesu addhānamaggapaṭipannā honti. ekacce bhikkhū susānam okkamīsu pamsukūlāya, ekacce bhikkhū āgumesum. ye te bhikkhū susānam okkamīsu pamsukūlāya te pamsukūlāni labhīmsu, ye te bhikkhū āgumesum te evam āhamīsu : amhākam pi āvuso bhāgam dethā 'ti. te evam āhamīsu : na mayam āvuso tumhākam bhāgam dassāma, kissa tumhe na okkamitthā 'ti. bhagavato etam atthām ārocesum. anujānāmi bhikkhave āgamentānaṁ akāmā bhāgam dātun ti. ||2|| tena kho pana samayena sambahulā bhikkhū Kosalesu janapadesu addhānamaggapaṭipannā honti. ekacce bhikkhū paṭhamām susānam okkamīsu pamsukūlāya, ekacce bhikkhū pacchā okkamīsu. ye te bhikkhū paṭhamām susānam okkamīsu pamsukūlāya te pamsukūlāni labhīmsu, ye te bhikkhū pacchā okkamīsu te na labhīmsu, te evam āhamīsu : amhākam pi āvuso bhāgam dethā 'ti. te evam āhamīsu : na mayam āvuso tumhākam bhāgam dassāma, kissa tumhe pacchā okkamitthā 'ti. bhagavato etam atthām ārocesum. anujānāmi bhikkhave pacchā okkantānaṁ nākāmā bhāgam dātun ti. ||3|| tena kho pana samayena sambahulā bhikkhū Kosalesu janapadesu addhānamaggapaṭipannā honti. te sadisā susānam okkamīsu pamsukūlāya, ekacce bhikkhū pamsukūlāni labhīmsu, ekacce bhikkhū na

labhim̄su. ye te bhikkhū na labhim̄su te evam āhamsu: amhākam pi āvuso bhāgam dethā 'ti. te evam āhamsu: na mayam āvuso tumhākam bhāgam dassāma, kissa tumhe na labhitthā 'ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave sadisānam okkantānam akāmā bhāgam dātun ti. ||4|| tena kho pana samayena sambahulā bhikkhū Kosalesu janapadesu addhānamaggapatipannā honti. te katikam̄ katvā susānam okkam̄su pamsukulāya, ekacce bhikkhū pamsukulāni labhim̄su, ekacce bhikkhū na labhim̄su. ye te bhikkhū na labhim̄su te evam āhamsu: amhākam pi āvuso bhāgam dethā 'ti. te evam āhamsu: na mayam āvuso tumhākam bhāgam dassāma, kissa tumhe na labhitthā 'ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave katikam̄ katvā okkantānam akāmā bhāgam dātun ti. ||5|| 4||

tena kho pana samayena manussā cīvaraṁ ādāya ārāmaṁ āgacchanti, te paṭiggāhakam̄ alabhamāna paṭi-haranti, cīvaraṁ parittam̄ uppajjati. bhagavato etam attham ārocesum. anujānāmi bhikkhave pañcah' aṅgehi samannāgataṁ bhikkhum cīvara paṭiggāhakam̄ samma-nnitum: yo na chandāgatim gaccheyya, na dosāgatim gaccheyya, na mohāgatim gaccheyya, na bhayāgatim gaccheyya, gahitāgahitam ca jāneyya. ||1|| evam ca pana bhikkhave sammannitabbo: paṭhamam bhikkhu yācitabbo, yācitvā vyattena bhikkhunā paṭibalena saṃgho nāpetabbo: suṇātu me bhante saṃgho. yadi saṃghassa pattakallam̄ saṃgho itthannāmam bhikkhum cīvara paṭiggāhakam̄ samma-nneyya. esā nātti. suṇātu me bhante saṃgho. saṃgho itthannāmam bhikkhum cīvara paṭiggāhakam̄ sammannati. yassāyasmato khamati itthannāmassa bhikkhuno cīvara paṭiggāhakassa sammuti, so tuṇh' assa, yassa na kkhamati so bhāseyya. sammato saṃghena itthannāmo bhikkhu cīvara paṭiggāhako. khamati saṃghassa, tasmā tuṇhī, evam etam dhārayāmiti. ||2|| 5||

tena kho pana samayena cīvara paṭiggāhakā bhikkhū cīvara paṭiggahetvā tatth' eva ujjhitvā pakkamanti, cīvara nassati. bhagavato etam attham ārocesum. anujānāmi

bhikkhave pañcaḥ' aṅgehi samannāgatam bhikkhum cīvaraṇidāhakam sammannitum: yo na chandāgatim gaccheyya . . . na bhayāgatim gaccheyya nihitānihitam ca jāneyya. ||1|| evam ca pana bhikkhave sammannitabbo: paṭhamam bhikkhu yācitatte, yācītvā vyattena bhikkhunā paṭibalena saṃgho nāpetabbo: suṇātu me bhante saṃgho. yadi saṃghassa pattakallam saṃgho itthannāmam bhikkhum cīvaraṇidāhakam sammanneyya. esā ānatti. suṇātu me bhante saṃgho. saṃgho itthannāmam bhikkhum cīvaraṇidāhakam sammannati. yassāyasmato khamati itthannāmassa bhikkhuno cīvaraṇidāhakassa sammuti so tuṇh' assa, yassa na kkhamati so bhāseyya. sammato saṃghena itthannāmo bhikkhu cīvaraṇidāhako. khamati saṃghassa, tasmā tuṇhī, evam etam dhārayāmiti. ||2|| 6 ||

tena kho pana samayena cīvaraṇidāhakā bhikkhū maṇḍape pi rukkhamūle pi nimbakose pi cīvaram nidahanti, undurehi pi upacikāhi pi khajjanti. bhagavato etam attham ārocesum. anujānāmi bhikkhave bhaṇḍāgāram sammannitum yam saṃgho ākañkhati vihāram vā addhayogam vā pāsādām vā hammiyam vā guham vā. ||1|| evam ca pana bhikkhave sammannitabbo: vyattena bhikkhunā paṭibalena saṃgho nāpetabbo: suṇātu me bhante saṃgho. yadi saṃghassa pattakallam saṃgho itthannāmam vihāram bhaṇḍāgāram sammanneyya. esā ānatti. 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 dhārayāmiti. ||2|| 7 ||

tena kho pana samayena saṃghassa bhaṇḍāgāre cīvaram aguttam hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave pañcaḥ' aṅgehi 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 samghassa, tasmā tuṇhi, evam etam dhārayāmīti.  
 ||1|| tena kho pana samayena chabbaggyā bhikkhū bhaṇḍāgārikam vutṭhāpentī. bhagavato etam attham ārocesum. na bhikkhave bhaṇḍāgāriko vutṭhāpetabbo. yo vutṭhāpeyya, āpatti dukkaṭassā 'ti. ||2||**8**||

tena kho pana samayena samghassa bhaṇḍāgāre cīvaraṁ ussannam hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave sammukhibhūtena samghena bhājetun ti. tena kho pana samayena sabbo samgho cīvaraṁ bhājento kolāhalam akāsi. bhagavato etam attham ārocesum. anujānāmi bhikkhave pañcaḥ aṅgehi samannāgataṁ bhikkhum cīvarabhājakam sammannitum yo na chandāgatim gaccheyya . . . na bhayāgatim gaccheyya bhājitatbhājitat ca jāneyya. evam ca pana bhikkhave sammannitabbo — la — sammato samghena itthannāmo bhikkhu cīvarabhājako. khamati samghassa, tasmā tuṇhi, evam etam dhārayāmīti.  
 ||1|| atha kho cīvarabhājakānam bhikkhūnam etad ahosi: katham nu kho cīvaraṁ bhājetabban ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave paṭhamam uccinitvā tulayitvā vanṇāvanṇam katvā bhikkhū gaṇetvā vaggam bandhitvā cīvarapaṭīvisam ṭhapetun ti. atha kho cīvarabhājakānam bhikkhūnam etad ahosi: katham nu kho sāmaṇerānam cīvarapaṭīviso dātabbo 'ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave sāmaṇerānam upaḍhapaṭīvisam dātun ti. ||2|| tena kho pana samayena aññataro bhikkhu sakena bhāgena uttaritukāmo hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave uttarantassa sakam bhāgam dātun ti. tena kho pana samayena aññataro bhikkhu atirekabhāgena uttaritukāmo hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave anukkhepe dinne atirekabhāgam dātun ti. ||3|| atha kho cīvarabhājakānam bhikkhūnam etad ahosi: katham nu kho cīvarapaṭīviso dātabbo āgatapaṭipātiyā nu kho udāhu yathāvuḍḍhan ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave vikalake tosetvā kusapātam kātun ti. ||4||**9**||

tena kho pana samayena bhikkhū chakanena pi paṇḍu-

mattikāya pi cīvaraṁ rajanti, cīvaraṁ dubbaṇṇam hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave cha rajaṇāni mūlarajanaṁ khandharajanaṁ tacarajanaṁ patta-rajanaṁ puppharajanaṁ phalarajana ti. ||1|| tena kho pana samayena bhikkhū sītunnakāya cīvaraṁ rajanti, cīvaraṁ duggandham hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave rajaṇam pacitum cullarajanakumbhin ti. rajaṇam uttariyati. anujānāmi bhikkhave uttarālumpam bandhitun ti. tena kho pana samayena bhikkhū na jānanti rajaṇam pakkam vā apakkam vā. bhagavato etam attham ārocesum. anujānāmi bhikkhave udake vā nakhapiṭṭhikāya vā thevakam dātun ti. ||2|| tena kho pana samayena bhikkhū rajaṇam oropentā kumbhim āvajjanti, kumbhi bhijjati. bhagavato etam attham ārocesum. anujānāmi bhikkhave rajaṇauļuñkam dañḍakathālikan ti. tena kho pana samayena bhikkhūnām rajaṇabhājanām na samvijjati. bhagavato etam attham ārocesum. anujānāmi bhikkhave rajaṇako-lambam rajaṇaghaṭan ti. tena kho pana samayena bhikkhū pātiyāpi patte pi cīvaraṁ sammaddanti, cīvaraṁ paribhijjati. bhagavato etam attham ārocesum. anujānāmi bhikkhave rajaṇadoñikan ti. ||3||10||

tena kho pana samayena bhikkhū chamāya cīvaraṁ pattharanti, cīvaraṁ pamsukitam hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave tiṇasanthārakan ti. tiṇasanthārako upacikāhi khajjati. bhagavato etam attham ārocesum. anujānāmi bhikkhave cīvaravaṇṣam cīvararajjun ti. majjhena laggenti, rajaṇam ubhato galati. bhagavato etam attham ārocesum. anujānāmi bhikkhave kaṇṇe bandhitun ti. kaṇṇo jirati. bhagavato etam attham ārocesum. anujānāmi bhikkhave kaṇṇasuttakan ti. rajaṇam ekato galati. bhagavato etam attham ārocesum. anujānāmi bhikkhave samparivattakam - samparivattakam rajetum na ca acchinne theve pakkmitun ti. ||1|| tena kho pana samayena cīvaraṁ patthinnam hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave udake osāretun ti. tena kho pana samayena cīvaraṁ 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 attham ārocesum. na bhikkhave acchinnakāni cīvarāni dhāretabbāni. yo dhāreyya, āpatti dukkaṭassā 'ti. ||2||11||

atha kho bhagavā Rājagahe yathābhīrantam viharitvā yena Dakkhināgiri tena cārikam pakkāmi. addasa kho bhagavā Magadha khettaṁ accibandham pālibandham mariyādabandham siṅghāṭakabandham, disvāna āyasmantam Ānandaṁ āmantesi: passasi no tvam Ānanda Magadha-khettaṁ accibandham . . . siṅghāṭakabandhan ti. evam bhante. ussahasi tvam Ānanda bhikkhūnam evarūpāni cīvarāni saṃvidahitun ti. ussahāmi bhagavā 'ti. atha kho bhagavā Dakkhināgirismim yathābhīrantam viharitvā punad eva Rājagahaṁ paccāgacchi. atha kho āyasmā Anando sambahulānam bhikkhūnam cīvarāni saṃvidahitvā yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam etad avoca: passatu me bhante bhagavā cīvarāni saṃvida-hitānīti. ||1|| atha kho bhagavā etasmim nidāne dhammikatham katvā bhikkhū āmantesi: paññito bhikkhave Ānando, mahāpañño bhikkhave Ānando, yatra hi nāma mayā saṃkhitena bhāsitassa vitthārena attham ājānissati, kusim pi nāma karissati adḍhakusim pi nāma karissati maṇḍalam pi n. k. adḍhamāṇḍalam pi n. k. vivattam pi n. k. anuvivattam pi n. k. giveyyakam pi n. k. jaṅgheyyakam pi n. k. bāhantam pi n. k. chinnakam ca bhavissati sattalūkham samaṇasāruppam paccatthikānam ca anabhijjhitam. anujā-nāmi bhikkhave chinnakam saṅghāṭim chinnakam uttarā-saṅgam chinnakam antaravāsakan ti. ||2||12||

atha kho bhagavā Rājagahe yathābhīrantam viharitvā yena Vesālī tena cārikam pakkāmi. addasa kho bhagavā antarā ca Rājagahaṁ antarā ca Vesālim addhānamaggapati-panno sambahule bhikkhū cīvarehi ubbhaṇḍite sise pi cīvarabhisim karitvā khandhe pi cīvarabhisim karitvā ka-tiyāpi cīvarabhisim karitvā āgacchante, disvāna bhagavato etad ahosi: atilahum kho ime moghapurisā cīvare bāhullāya

āvattā, yam nūnāham bhikkhūnam cīvare sīmām bandheyyam mariyādam thapeyyan ti. || 1 || atha kho bhagavā anupubbena cārikām caramāno yena Vesāli tad avasari. tatra sudam bhagavā Vesāliyam viharati Gotamake cetiye. tena kho pana samayena bhagavā sītāsu hemantikāsu rattisu antaraṭṭhakāsu himapātasamaye rattim ajjhokāse ekacīvaro nisidi, na bhagavantam sītam ahosi. nikkhante paṭhame yāme sītam bhagavantam ahosi. dutiyam bhagavā cīvaram pārupi, na bhagavantam sītam ahosi. nikkhante majjhime yāme sītam bhagavantam ahosi. tatiyam bhagavā cīvaram pārupi, na bhagavantam sītam ahosi. nikkhante pacchime yāme uddhate aruṇe nandimukhiyā rattiyā sītam bhagavantam ahosi. catuttham bhagavā cīvaram pārupi, na bhagavantam sītam ahosi. || 2 || atha kho bhagavato etad ahosi: ye pi kho te kulaputtā imasmim dhammadvinaye sītālukā sītabhirukā te pi sakkonti ticīvarena yāpetum. yam nūnāham bhikkhūnam cīvare sīmām bandheyyam mariyādam thapeyyam ticīvaram anujāneyyan ti. atha kho bhagavā etasmim nidāne dhammikathām katvā bhikkhū āmantesi: || 3 || idhāham bhikkhave antarā ca Rājagahaṁ antarā ca Vesālim addhānamaggapaṭipanno addasam sambahule bhikkhū cīvarehi ubbhaṇdite sīse pi cīvarabhisim karitvā khandhe pi cīvarabhisim karitvā kaṭiyāpi cīvarabhisim karitvā āgacchante, disvāna me etad ahosi: atilahum kho ime moghapurisā cīvare bahullāya āvattā, yam nūnāham bhikkhūnam cīvare sīmām bandheyyam mariyādam thapeyyan ti. || 4 || idhāham bhikkhave sītāsu hemantikāsu rattisu antaraṭṭhakāsu himapātasamaye rattim ajjhokāse ekacīvaro nisidim, na mām sītam ahosi. nikkhante paṭhame yāme sītam mām ahosi. dutiyāham cīvaram pārupim na mām sītam ahosi. nikkhante majjhime yāme sītam mām ahosi. tatiyāham cīvaram pārupim, na mām sītam ahosi. nikkhante pacchime yāme uddhate aruṇe nandimukhiyā rattiyā sītam mām ahosi. catutthāham cīvaram pārupim, na mām sītam ahosi. tassa mayham bhikkhave etad ahosi: ye pi kho te kulaputtā imasmim dhammadvinaye sītālukā sītabhirukā te pi sakkonti ticīvarena yāpetum. yam nūnāham bhikkhūnam cīvare sīmām bandheyyam mariyādam thapeyyam.

yyam ticivaram anujāneyyan ti. anujānāmi bhikkhave ticivaram diguṇam samghāṭīm ekacciyaṁ uttarāsaṅgam ekacciyaṁ antaravāsakan ti. ||5|| tena kho pana samayena chabbaggyā bhikkhū bhagavatā ticivaram anuññātan ti aññen' eva ticivarena gāmaṁ pavisanti, aññena ticivarena ārāme acchanti, aññena ticivarena nahānam otaranti. ye te bhikkhū appiechā te ujjhāyanti khīyanti vipācenti: katham hi nāma chabbaggyā bhikkhū atirekacivaram dhāressantīti. atha kho te bhikkhū bhagavato etam attham ārocesum. atha kho bhagavā etasmīm nidāne dhammikatham katvā bhikkhū āmantesi: na bhikkhave atirekacivaram dhārettabam. yo dhāreyya, yathādhammo kāretabbo 'ti. ||6|| tena kho pana samayena āyasmato Ānandassa atirekacivaram uppannam hoti āyasmā ca Ānando tam cīvaraṁ āyasmato Sāriputtassa dātukāmo hoti āyasmā ca Sāriputto Sākete viharati. atha kho āyasmato Ānandassa etad ahosi: bhagavatā paññattam na atirekacivaram dhāretabban ti, idam ca me atirekacivaram uppannam aham ca imam cīvaraṁ āyasmato Sāriputtassa dātukāmo āyasmā ca Sāriputto Sākete viharati. katham nu kho mayā paṭipajjitabban ti. atha kho āyasmā Ānando bhagavato etam attham ārocesi: kīvacirām panānanda Sāriputto āgacchissatīti. navamam vā bhagavā divasam dasamam vā 'ti. atha kho bhagavā etasmīm nidāne dhammikatham katvā bhikkhū āmantesi: anujānāmi bhikkhave dasāhaparamam atirekacivaram dhāretun ti. ||7|| tena kho pana samayena bhikkhūnam atirekacivaram uppajjati. atha kho bhikkhūnam etad ahosi: katham nu kho atirekacivare paṭipajjitabban ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave atirekacivaram vikappetun ti. ||8||13||

atha kho bhagavā Vesāliyam yathābhīrantam viharitvā yena Bārāṇasi tena cārikam pakkāmi. anupubbena cārikam caramāno yena Bārāṇasi tad avasari. tatra sudam bhagavā Bārāṇasiyam viharati Isipatane migadāye. tena kho pana samayena aññatarassa bhikkhuno antaravāsako chiddo hoti. atha kho tassa bhikkhuno etad ahosi: bhagavatā ticivaram anuññātam diguṇā samghāṭī ekacciyo uttarā-

saṅgo ekacciyo antaravāsako, ayam ca me antaravāsako chiddo. yam nūnāhaṇ aggalāṇ acchupeyyam samantato dupattāṇ bhavissati majjhe ekacciyan ti. ||1|| atha kho so bhikkhu aggalāṇ acchupesi. addasa kho bhagavā senāsanācārikāṇ āhiṇḍanto tam bhikkhūṇ aggalāṇ acchupentam, disvāna yena so bhikkhu ten' upasamkami, upasamkamitvā tam bhikkhūṇ etad avoca : kiṁ tvam bhikkhu karositi. aggalāṇ bhagavā acchupemīti. sādhu sādhu bhikkhu, sādhu kho tvam bhikkhu aggalāṇ acchupesiti. atha kho bhagavā etasmīṇ nidāne dhammikatham katvā bhikkhū āmantesi : anujānāmi bhikkhave ahatānam dussānam ahatakappānam diguṇāṇ samghāṭīṇ ekacciyaṇ uttarāsaṅgam ekacciyaṇ antaravāsakāṇ, utuddhaṭānam dussānam catuguṇāṇ samghāṭīṇ diguṇāṇ uttarāsaṅgam diguṇāṇ antaravāsakāṇ. pamsukule yāvadattham pāpaṇike ussāho karaṇīyo. anujānāmi bhikkhave aggalāṇ tunnam ovattikāṇ kaṇḍusakāṇ dalhi-kamman ti. ||2||14||

atha kho bhagavā Bārāṇasiyāṇ yathābhīrantāṇ viharitvā yena Sāvatthi tena cārikāṇ pakkāmi. anupubbena cārikāṇ caramāno yena Sāvatthi tad avasari. tatra sudam bhagavā Sāvatthiyāṇ viharati Jetavane Anātha piṇḍikassa ārāme. atha kho Visākhā Migāramātā yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi. ekamantam nisinnam kho Visākham Migāramātaram bhagavā dhammiyā kathāya sandassesi . . . sampahamṣesi. atha kho Visākhā Migāramātā bhagavatā dhammiyā kathāya sandassitā . . . sampahamṣitā bhagavantam etad avoca : adhivāsetu me bhante bhagavā svātanāya bhattā saddhiṇ bhikkhusamghenā 'ti. adhivāsesi bhagavā tuṇhibhāvena. atha kho Visākhā Migāramātā bhagavato adhivāsanām viditvā uṭṭhāyāsanā bhagavantam abhivādetvā padakkhiṇām katvā pakkāmi. ||1|| tena kho pana samayena tassā rattiyā accayena cātuddipiko mahāmegho pāvassi. atha kho bhagavā bhikkhū āmantesi : yathā bhikkhave Jetavane vassati evam catūsu dipesu vassati, ovassāpetha bhikkhave kāyāṇ, ayam pacchimako cātuddipiko mahāmegho 'ti. evam bhante 'ti kho te bhikkhū bhagavato

paṭisunitvā nikkhittacivarā kāyam ovassāpenti. ||2|| atha  
 kho Visākhā Migāramātā paṇītam khādaniyam bhojaniyam  
 paṭiyādāpetvā dāsim āñāpesi : gaccha je ārāmam gantvā  
 kālam ārocehi kālo bhante niṭṭhitam bhattan ti. evam ayye  
 'ti kho sā dāsi Visākhāya Migāramātuyā paṭisunitvā ārāmam  
 gantvā addasa bhikkhū nikkhittacivare kāyam ovassāpente,  
 disvāna n' atthi ārāme bhikkhū, ājīvakā kāyam ovassāpentīti  
 yena Visākhā Migāramātā ten' upasampkami, upasampkamitvā  
 Visākham Migāramātarām etad avoca : n' atth' ayye ārāme  
 bhikkhū, ājīvakā kāyam ovassāpentīti. atha kho Visākhāya  
 Migāramātuyā paṇḍitāya viyattāya medhāviniyā etad ahosi :  
 nissamsayam kho ayyā nikkhittacivarā kāyam ovassāpentīti,  
 sāyam bālā maññittha n' atthi ārāme bhikkhū, ājīvakā kāyam  
 ovassāpentīti, dāsim āñāpesi : gaccha je ārāmam gantvā  
 kālam ārocehi kālo bhante niṭṭhitam bhattan ti. ||3|| atha  
 kho te bhikkhū gattāni sītikaritvā kallakāyā cīvarāni ga-  
 hetvā yathāvihāram pavisimṣu. atha kho sā dāsi ārāmam  
 gantvā bhikkhū apassantī n' atthi ārāme bhikkhū, suñño  
 ārāmo 'ti yena Visākhā Migāramātā ten' upasampkami, upa-  
 sampkamitvā Visākham Migāramātarām etad avoca : n' atth'  
 ayye ārāme bhikkhū, suñño ārāmo 'ti. atha kho Visākhāya  
 Migāramātuyā paṇḍitāya viyattāya medhāviniyā etad ahosi :  
 nissamsayam kho ayyā gattāni sītikaritvā kallakāyā cīvarāni ga-  
 hetvā yathāvihāram pavitthā, sāyam bālā maññittha n'  
 atthi ārāme bhikkhū, suñño ārāmo 'ti dāsim āñāpesi : gaccha  
 je ārāmam gantvā kālam ārocehi kālo bhante niṭṭhitam  
 bhattan ti. ||4|| atha kho bhagavā bhikkhū āmantesi :  
 sannahatha bhikkhave pattacivaram, kālo bhattassā 'ti.  
 evam bhante ti kho te bhikkhū bhagavato paccassosum.  
 atha kho bhagavā pubbañhasamayam nivāsetvā pattacivaram  
 ādāya seyyathāpi nāma balavā puriso sammiñjitam vā bā-  
 ham pasāreyya pasāritam vā bāham sammiñjeyya evam eva  
 Jetavane antarahito Visākhāya Migāramātuyā koṭṭhake pā-  
 turahosi. nisidi bhagavā paññatte āsane saddhim bhikkhu-  
 saṅghena. ||5|| atha kho Visākhā Migāramātā acchariyam  
 vata bho abbhutam vata bho tathāgatassa mahiddhikatā  
 mahānubhāvatā, yatra hi nāma jannukamattesu pi oghesu  
 pavattamānesu kaṭimatṭesu pi oghesu pavattamānesu na hi

nāma ekabhikkhussa pi pādā vā cīvarāni vā allāni bhavissanti ti haṭṭhā udaggā buddhapamukham bhikkhusaṅgham pañitena khādaniyena bhojaniyena sahatthā santappetvā sampavāretvā bhagavantam bhuttāvim onītapattpāṇim ekamantam nisidi. ekamantam nisinnā kho Visākhā Migāramātā bhagavantam etad avoca : aṭṭhāham bhante bhagavantam varāni yācāmiti. atikkantavarā kho Visākhe tathāgatā 'ti. yāni ca bhante kappiyāni yāni ca anavajjānīti. vadehi Visākhe 'ti. ||6|| icchām' aham bhante saṅghassa yāvajīvam vassikasāṭikam dātum, āgantukabhattam dātum, gamikabhattam dātum, gilānabhattam dātum, gilānupatṭhākabhattam dātum, gilānabhesajjam dātum, dhuvayāgum dātum, bhikkhuni-saṅghassa udakasāṭikam dātun ti. kim pana tvam Visākhe atthavasam sampassamānā tathāgatam aṭṭha varāni yācasiti. idhāham bhante dāsim āṇāpesim : gaccha je ārāmam gantvā kālam ārocehi kālo bhante niṭṭhitam bhattan ti, atha kho sā bhante dāsi ārāmam gantvā addasa bhikkhū nikkhittacīvare kāyam ovassāpente, disvāna n' atthi ārāme bhikkhū, ājivakā kāyam ovassāpentiti yenāham ten' upasamkami, upasamkamitvā mam etad avoca n' atth' ayye ārāme bhikkhū, ājivakā kāyam ovassāpentiti. asuci bhante naggiyam paṭikkūlam. imāham bhante atthavasam sampassamānā icchāmi saṅghassa yāvajīvam vassikasāṭikam dātum. ||7|| puna ca param bhante āgantuko bhikkhu na vīthikusalo na gocarakusalo kilanto piṇḍaya carati. so me āgantukabhattam bhuñjitvā vīthikusalo gocarakusalo akilanto piṇḍaya carissati. imāham bhante atthavasam sampassamānā icchāmi saṅghassa yāvajīvam āgantukabhattam dātum. puna ca param bhante gamiko bhikkhu attano bhattam pariyesamāno satthā vā vihāyissati, yattha vā vāsam gantukāmo bhavissati tattha vikāle upagacchissati kilanto addhānam gamissati. so me gamikabhattam bhuñjitvā satthā na vihāyissati, yattha vāsam gantukāmo bhavissati tattha kālena upagacchissati akilanto addhānam gamissati. imāham bhante atthavasam sampassamānā icchāmi saṅghassa yāvajīvam gamikabhattam dātum. ||8|| puna ca param bhante gilānassa bhikkhuno sappāyāni bhojanāni alabantassa abādho vā abhivaḍḍhissati kālamkiriya vā bhavissati. tassa me gilānabhattam bhuttassa

ābādho na abhivaddhissati kālamkiriyā na bhavissati. imāham bhante athavasam sampassamānā icchāmi saṅghassa yāvajīvam gilānabhāttam dātum. puna ca param bhante gilānupaṭṭhāko bhikkhu attano bhattam pariyesamāno gilānassa ussūre bhattam niharissati bhattacchedam karissati. so me gilānupaṭṭhākabhattam bhuñjītvā gilānassa kālena bhattam niharissati bhattacchedam na karissati. imāham bhante athavasam sampassamānā icchāmi saṅghassa yāvajīvam gilānupaṭṭhākabhattam dātum. ||9|| puna ca param bhante gilānassa bhikkhuno sappāyāni bhesajjāni alabhan-tassa ābādho vā abhivaddhissati kālamkiriyā vā bhavissati. tassa me gilānabhesajjam paribhuttassa ābādho na abhivaddhissati kālamkiriyā na bhavissati. imāham bhante athavasam sampassamānā icchāmi saṅghassa yāvajīvam gilānabhesajjam dātum. puna ca param bhante bhagavatā Andhakavinde dasānisampse sampassamānena yāgu anuññātā. ty āham bhante ānisampse sampassamānā icchāmi saṅghassa yāvajīvam dhuvayāgum dātum. ||10|| idha bhante bhikkhuniyo Aciravatiyā nadiyā vesiyāhi saddhim naggā ekatitthe nahāyanti. tā bhante vesiyā bhikkhuniyo uppādesum: kiṁ nu kho nāma tumhākam ayye daharānam brahmacariyam ciṇne, nanu nāma kāmā paribhuñjitabbā, yadā jinnā bhavissanti tadā brahmacariyam carissatha, evam tumhākam ubho antā pariggahitā bhavissantīti. tā bhante bhikkhuniyo vesiyāhi uppādiyamānā mañkū ahesum. asuci bhante mātugāmassa naggiyam jeguccham paṭikkūlam. imāham bhante athavasam sampassamānā icchāmi bhikkhunisamghassa yāvajīvam udaka-sātikam dāfun ti. ||11|| kiṁ pana tvam Visākhe ānisampsam sampassamānā tathāgataṁ attha varāni yācasiti. idha bhante disāsu vassam vutthā bhikkhū Sāvatthim āgacchissanti bhagavantam dassanāya, te bhagavantam upasamka-mitvā pucchissanti: itthannāmo bhante bhikkhu kālamkato, tassa kā gati ko abhisamparāyo 'ti. tam bhagavā vyākarissati sotāpattiphale vā sakadāgāmiphale vā anāgāmiphale vā arahattaphale vā. ty āham upasamkamitvā pucchissāmi: āgatapubbā nu kho bhante tena ayyena Sāvatthiti. ||12|| sace 'me vakkhanti āgatapubbā tena bhikkhunā Sāvatthiti,

niṭṭham ettha gacchissāmi nissamsayam paribhuttam tena  
 ayyena vassikasātikā vā āgantukabhattam vā gamikabhattam  
 vā gilānabhattam vā gilānupaṭṭhākabhattam vā gilānabhe-  
 sajjam vā dhuvayāgu vā 'ti. tassā me tad anussarantiyā  
 pāmuṭṭjam jāyissati, pamuditāya piti jāyissati, pitimanāya  
 kāyo passambhissati, passaddhakāyā sukhām vedayissāmi,  
 sukhiniyā cittam samādhiyissati, sā me bhavissati indriya-  
 bhāvanā balabhāvanā bojjhañgabhāvanā. imāham bhante  
 ānisamsam sampassamānā tathāgataṁ atṭha varāni yācāmiti.  
 ||13|| sādhu sādhu Visākhe, sādhu kho tvam Visākhe imam  
 ānisamsam sampassamānā tathāgataṁ atṭha varāni yācasī.  
 anujānāmi te Visākhe atṭha varāniti. atha kho bhagavā  
 Visākham Migāramātaram imāhi gāthāhi anumodi :

yā annapānam atipamoditā sīlūpapannā sugatassa sāvikā  
 dadāti dānam abhibhuyya maccheram sovaggikam soka-  
 nudam sukhāvaham,|  
 dibbam sā labhate āyūm āgamma maggam virajam anaṅga-  
 nam,  
 sā puññakāmā sukhini anāmayā saggamhi kāyamhi ciram  
 pamodatiti.

atha kho bhagavā Visākham Migāramātaram imāhi gāthāhi  
 anumoditvā utṭhāyāsanā pakkāmi. ||14|| atha kho bhagavā  
 etasmim nidāne dhammikatham katvā bhikkhū āmantesi :  
 anujānāmi bhikkhave vassikasātikam āgantukabha-  
 ttam gamikabhattam gilānabhattam gilānu-  
 paṭṭhākabhattam gilānabhesajjam dhuvayāgum  
 bhikkhunisāmghassa udakasātikan ti. ||15||15||

Visākhābhāṇavāram.

tena kho pana samayena bhikkhū paṇītāni bhojanāni  
 bhuñjivā muṭṭhassatī asampajānā niddam okkamenti, tesam  
 muṭṭhassatinam asampajānānā niddam okkamantānam supi-  
 nantenā asuci muccati, senāsanam asucinā makkhiyati. atha  
 kho bhagavā āyasmatā Ānandena pacchāsamanena senāsa-  
 nacārikam āhinḍanto addasa senāsanam asucinā makkhitam,  
 disvāna āyasmantam Ānandam āmantesi : kiṃ etam Ānanda  
 senāsanam makkhitam ti. etarahi bhante bhikkhū paṇītāni

bhojanāni bhuñjitvā muṭṭhassatī asampajānā niddam okkamenti, tesam . . . asuci muccati, tayidam bhagavā senāsanam asucinā makkhitān ti. ||1|| evam etam Ānanda evam etam Ānanda, muccati hi Ānanda muṭṭhassatīnām asampajānānām niddam okkamantānam supinantena asuci. ye te Ānanda bhikkhū upaṭṭhitasatī sampajānā niddam okkamenti tesam asuci na muccati, ye pi te Ānanda puthujjanā kāmesu vitarāgā tesam pi asuci na muccati. atthānam etam Ānanda anavakāso yañ arahato asuci mucceyyā 'ti. atha kho bhagavā etasmim̄ nidāne dhammikathām katvā bhikkhū āmantesi: idhāhaṁ bhikkhave Ānandena pacchāsamaṇena senāsanacārikām̄ āhiṇḍanto addasam̄ senāsanam̄ asucinā makkhitām, disvāna Ānandam̄ āmantesi: kiñ etam Ānanda . . . (=§ 1, 2) . . . arahato asuci mucceyyā 'ti. ||2|| pañc' ime bhikkhave ādinavā muṭṭhassatissa asampajānassa niddam okkamayato: dukkham̄ supati, dukkham̄ paṭibujjhati, pāpakaṁ supinam̄ passati, devatā na rakkanti, asuci muccati. ime kho bhikkhave pañca ādinavā muṭṭhassatissa asampajānassa niddam okkamayato. pañc' ime bhikkhave ānisamsā upaṭṭhitasatissa sampajānassa niddam okkamayato: sukham̄ supati, sukham̄ paṭibujjhati, na pāpakaṁ supinam̄ passati, devatā rakkanti, asuci na muccati. ime kho bhikkhave pañca ānisamsā upaṭṭhitasatissa sampajānassa niddam okkamayato. anujānāmi bhikkhave kāyaguttiyā cīvaraguttiyā senāsanaguttiyā nisidanan ti. ||3|| tena kho pana samayena atikhuddakam̄ nisidanaṁ na sabbam̄ senāsanam̄ gopeti. bhagavato etam atthām̄ ārocesum. anujānāmi bhikkhave yāvamahantam̄ paccattharaṇam̄ ākañkhati tāvamahantam̄ paccattharaṇam̄ kātun ti. ||4||16||

tena kho pana samayena āyasmato Ānandassa upajjhāyassa āyasmato Belaṭṭhasisassa thullakacchābādho hoti. tassa lasikāya cīvarāni kāye lagganti, tāni bhikkhū udakena temetvā-temetvā apakaḍḍhanti. addasa kho bhagavā senāsanacārikām̄ āhiṇḍanto te bhikkhū tāni cīvarāni udakena temetvā-temetvā apakaḍḍhante, disvāna yena te bhikkhū ten' upasam̄kami, upasam̄kamitvā te bhikkhū etad avoca: kiñ imassa bhikkhave bhikkhuno abādho 'ti. imassa bhante

āyasmato thullakacchābādho, lasikāya cīvarāni kāye lagganti, tāni mayam udakena temetvā-temetvā apakaḍḍhāmā 'ti. atha kho bhagavā etasmim̄ nidāne dhammikathām̄ katvā bhikkhū āmantesi: anujānāmi bhikkhave yassa kaṇḍu vā piṭakā vā assāvo vā thullakacchā vā abādho kaṇḍupaṭiechādin ti. ||1||17||

atha kho Visākhā Migāramātā mukhapuñchanacolakam̄ adāya yena bhagavā ten' upasam̄kami, upasam̄kamitvā bhagavantam̄ abhivādetvā ekamantam̄ nisidi, ekamantam̄ nisinnā kho Visākhā Migāramātā bhagavantam̄ etad avoca: paṭigaṇhātu me bhante bhagavā mukhapuñchanacolakam̄ yam mama assa digharattam̄ hitāya sukhāyā 'ti. paṭiggahesi bhagavā mukhapuñchanacolakam̄. atha kho bhagavā Visākhā Migāramātaram̄ dhammiyā kathāya sandassesi . . . sampaham̄sesi. atha kho Visākhā Migāramātā bhagavatā dhammiyā kathāya sandassitā . . . sampaham̄sitā utṭhāyanā bhagavantam̄ abhivādetvā padakkhiṇam̄ katvā pakkāmi. atha kho bhagavā etasmim̄ nidāne dhammikathām̄ 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 nikkhittā hoti āyasmato ca Ānandassa khomapilotikāya attho hoti. bhagavato etam attham̄ ārocesum̄. anujānāmi bhikkhave pañcaḥ' aṅgehi samannāgatassa vissāsam̄ gahetuṁ: sandiṭṭho ca hoti sambhatto ca ālapito ca jīvati ca jānāti gahite me attamano bhavissatiti. anujānāmi bhikkhave imehi pañcaḥ' aṅgehi samannāgatassa vissāsam̄ gahetun ti. ||1||19||

tena kho pana samayena bhikkhūnam̄ paripuṇṇam̄ hoti ticīvaraṁ attho ca hoti parissāvanehi pi thavikāhi pi. bhagavato etam attham̄ ārocesum̄. anujānāmi bhikkhave parikkhāracolakan ti. ||1|| atha kho bhikkhūnam̄ etad ahosi: yāni tāni bhagavatā anuññātāni ticīvaran ti vā vassikasātikā 'ti vā nisidanan ti vā pacceṭhararan ti vā kaṇḍupa-

ticchādīti vā mukhapuñchanacolakan ti vā parikkhāracolakan  
 ti vā, sabbāni tāni adhitthātabbāni nu kho udāhu vikappe-  
 tabbānīti. bhagavato etam atthām ārocesum. anujānāmi  
 bhikkhave ticivaram adhitthātum na vikappetum, vassika-  
 sātikam vassānam cātumāsam adhitthātum tato param  
 vikappetum, nisidānam adhitthātum na vikappetum, paccā-  
 ttharaṇam adhitthātum na vikappetum, kaṇḍupaṭicchādīm  
 yāva ābādhā adhitthātum tato param vikappetum, mukha-  
 puñchanacolakam adhitthātum na vikappetum, parikkhāra-  
 colakam adhitthātum na vikappetun ti. ||2||20||

atha kho bhikkhūnam etad ahosi: kittakam pacchimam nu  
 kho cīvaraṇ vikappetabban ti. bhagavato etam atthām  
 ārocesum. anujānāmi bhikkhave āyāmena atthaṅgulam  
 sugataṅgulena caturaṅgulam vitthatam pacchimam cīvaraṇ  
 vikappetun ti. tena kho pana samayena āyasmato Mahā-  
 kassapassa pamsukūlakato garuko hoti. bhagavato etam  
 atthām ārocesum. anujānāmi bhikkhave suttalūkhām kātun  
 ti. vikanṇo hoti. bhagavato etam atthām ārocesum. anu-  
 jānāmi bhikkhave vikanṇam uddharitun ti. suttā okiri-  
 yanti. bhagavato etam atthām ārocesum. anujānāmi bhikkh-  
 ave anuvātam paribhāṇḍam āropetun ti. tena kho  
 pana samayena samghātiyā pattā lujjanti. bhagavato etam  
 atthām ārocesum. anujānāmi bhikkhave atṭhapadakam  
 kātun ti. ||1|| tena kho pana samayena aññatarassa bhikkh-  
 uno ticivare kayiramāne sabbam chinnakam na ppahoti.  
 anujānāmi bhikkhave dve chinnakāni ekaṁ acchinnakan ti.  
 dve chinnakāni ekaṁ achinnakan na ppahoti. anujānāmi  
 bhikkhave dve acchinnakāni ekaṁ chinnakan ti. dve  
 acchinnakāni ekaṁ chinnakan na ppahoti. anujānāmi  
 bhikkhave anvādhikam pi āropetum. na ca bhikkhave  
 sabbam acchinnakan dhāretabbam. yo dhāreyya, āpatti  
 dukkataṭṭā 'ti. ||2||21||

tena kho pana samayena aññatarassa bhikkhuno bahum  
 cīvaraṇ uppānam hoti so ca tam cīvaraṇ mātāpitunnam  
 dātukāmo hoti. bhagavato etam atthām ārocesum. mātā-  
 pitaro hi kho bhikkhave dadamāne kiṁ vadeyyāma. anujā-

nāmi bhikkhave mātāpitunnam dātum. na ca bhikkhave saddhādeyyam vinipātētabbam. yo vinipāteyya, āpatti dukkataśā 'ti. ||1|| **22**||

tena kho pana samayena aññataro bhikkhu Andhavane cīvaraṁ nikhipitvā santaruttarena gāmaṁ piṇḍāya pāvisi. corā tam cīvaraṁ avahariṁsu. so bhikkhu duccolo hoti lūkhacīvaro. bhikkhū evam āhamsu : kissa tvam āvuso duccolo lūkhacīvaro 'ti. idhāham āvuso Andhavane cīvaraṁ nikhipitvā santaruttarena gāmaṁ piṇḍāya pāvisim, corā tam cīvaraṁ avahariṁsu, tenāham duccolo lūkhacīvaro 'ti. bhagavato etam attham ārocesum. na bhikkhave santaruttarena gāmo pavisitabbo. yo paviseyya, āpatti dukkataśā 'ti. ||1|| tena kho pana samayena āyasmā Ānando asatiyā santaruttarena gāmaṁ piṇḍāya pāvisi. bhikkhū āyasmantaṁ Ānandaṁ etad avocuṁ: nanu kho āvuso Ānanda bhagavatā paññattam na santaruttarena gāmo pavisitabbo 'ti. kissa tvam āvuso santaruttarena gāmaṁ paviṭṭho 'ti. saccam āvuso bhagavatā paññattam na santaruttarena gāmo pavisitabbo 'ti, api cāham asatiyā paviṭṭho 'ti. bhagavato etam attham ārocesum. ||2|| pañc' ime bhikkhave paccayā saṅghātiyā nikkhepāya : gilāno vā hoti, vassikasamketam vā hoti, nadipāram gantum vā hoti, aggalagutti vihāro vā hoti, athataκhinam vā hoti. ime kho bhikkhave pañca paccayā saṅghātiyā nikkhepāya. pañc' ime bhikkhave paccayā uttarāsaṅgassa antaravāsakassa nikkhepāya : gilāno vā . . . athataκhinam vā hoti. ime kho bhikkhave pañca paccayā uttarāsaṅgassa antaravāsakassa nikkhepāya. pañc' ime bhikkhave paccayā vassikasātiκāya nikkhepāya : gilāno vā hoti, nissimam gantum vā hoti, nadipāram gantum vā hoti, aggalagutti vihāro vā hoti, vassikasātiκā akatā vā hoti vippakatā vā. ime kho bhikkhave pañca paccayā vassikasātiκāya nikkhepāya 'ti. ||3|| **23**||

tena kho pana samayena aññataro bhikkhu eko vassam vasi. tattha manussā saṅghassa demā 'ti cīvarāni adāmsu. atha kho tassa bhikkhuno etad ahosi : bhagavatā paññattam catuvaggo pacchimo saṅgho 'ti, aham c' amhi ekako, ime ca

manussā samghassa demā 'ti cīvarāni adamsu. yam nūnāham imāni samghikāni cīvarāni Sāvatthim hareyyan ti. atha kho so bhikkhu tāni cīvarāni adāya Sāvatthim gantvā bhagavato etam atham ārocesi. tuyh' eva bhikkhu tāni cīvarāni yāva kaṭhinassa ubbhārāyā 'ti. ||1|| idha pana bhikkhave bhikkhu eko vassam vasati. tattha manussā samghassa demā 'ti cīvarāni denti. anujānāmi bhikkhave tass' eva tāni cīvarāni yāva kaṭhinassa ubbhārāyā 'ti. ||2|| tena kho pana samayena aññataro bhikkhu utukālam eko vasi. tattha manussā samghassa demā 'ti cīvarāni adamsu. atha kho tassa bhikkhuno etad ahosi: bhagavatā paññattam catuvaggo pacchimo samgho 'ti, aham c' amhi ekako, ime ca manussā samghassa demā 'ti cīvarāni adamsu. yam nūnāham imāni samghikāni cīvarāni Sāvatthim hareyyan ti. atha kho so bhikkhu tāni cīvarāni adāya Sāvatthim gantvā bhikkhūnam etam atham ārocesi. bhikkhū bhagavato etam atham ārocesum. anujānāmi bhikkhave sammukhibhūtena samghena bhājetum. ||3|| idha pana bhikkhave bhikkhu utukālam eko vasati. tattha manussā samghassa demā 'ti cīvarāni denti. anujānāmi bhikkhave tena bhikkhunā tāni cīvarāni adhiṭṭhātum mayh' imāni cīvarāniti. tassa ce bhikkhave bhikkhuno tam cīvaraṁ anadhiṭṭhitena añño bhikkhu āgacchat, samako dātabbo bhāgo. tehi ce bhikkhave bhikkhūhi tam cīvaraṁ bhājiyamāne apātite kuse añño bhikkhu āgacchat, samako dātabbo bhāgo. tehi ce bhikkhave bhikkhūhi tam cīvaraṁ bhājiyamāne pātite kuse añño bhikkhu āgacchat, nākāmā dātabbo bhāgo 'ti. ||4|| tena kho pana samayena dve bhātukā therā āyasmā ca Isidāso āyasmā ca Isibhatto Sāvatthiyam vassam vutthā aññataram gāmakāvāsam agamamsu. manussā cirassāpi therā āgatā 'ti sacīvarāni bhattāni adamsu. āvāsikā bhikkhū there puchimsu: imāni bhante samghikāni cīvarāni there āgamma uppannāni, sādiyissanti therā bhāgan ti. therā evam āhamsu: yathā kho mayam āvuso bhagavatā dhammam desitam ājānāma tumhākam yeva tāni cīvarāni yāva kaṭhinassa ubbhārāyā 'ti. ||5|| tena kho pana samayena tayo bhikkhū Rājagahe vassam vasanti. tattha manussā samghassa demā 'ti cīvarāni denti. atha kho tesam bhikkhūnam etad ahosi: bhagavatā

paññattam catuvaggo pacchimo samgho 'ti, mayam c' amhā tayo janā, ime ca manussā samghassa demā 'ti cīvarāni denti. kathaṁ nu kho amhehi paṭipajjitabban ti. tena kho pana samayena sambahulā therā āyasmā ca Nilavāsi āyasmā ca Sāṇavāsi āyasmā ca Gopako āyasmā ca Bhagu āyasmā ca Phalikasandāno Pāṭaliputte viharanti Kukkuṭārāme. atha kho te bhikkhū Pāṭaliputtam gantvā there pucchimsu. therā evam āhamsu: yathā kho mayam āvuso bhagavatā dhammam desitam ājānāma tumhākam yeva tāni cīvarāni yāva kaṭhinassa ubbhārāyā 'ti.  
||6||**24**||

tena kho pana samayena āyasmā Upanando Sakya-putto Sāvatthiyam vassam vuttho aññataram gāmak-āvāsam agamāsi. tattha bhikkhū cīvaraṁ bhājetukāmā sannipatimsu. te evam āhamsu: imāni kho āvuso samghikāni cīvarāni bhājiyissanti, sādiyissasi bhāgan ti. āmāvuso sādiyissāmīti tato cīvarabhāgam gahetvā aññam āvāsam agamāsi. tattha pi bhikkhū cīvaraṁ bhājetukāmā sannipatimsu. te pi evam āhamsu: imāni kho āvuso samghikāni cīvarāni bhājiyissanti, sādiyissasi bhāgan ti. āmāvuso sādiyissāmīti tato pi cīvarabhāgam gahetvā aññam āvāsam agamāsi. tattha pi bhikkhū cīvaraṁ bhājetukāmā sannipatimsu. te pi evam āhamsu: imāni kho āvuso samghikāni cīvarāni bhājiyissanti, sādiyissasi bhāgan ti. āmāvuso sādiyissāmīti tato pi cīvarabhāgam gahetvā mahantaṁ cīvara-bhāndikam adāya punad eva Sāvatthim paccāgacchi. ||1|| bhikkhū evam āhamsu: mahāpuñño 'si tvam āvuso Upananda, bahum te cīvaraṁ uppannan ti. kuto me āvuso puññam, idhāhaṁ āvuso Sāvatthiyam vassam vuttho aññataram gāmak-āvāsam agamāsim, tattha bhikkhū cīvaraṁ bhājetukāmā sannipatimsu, te mam evam āhamsu: imāni kho āvuso samghikāni cīvarāni bhājiyissanti, sādiyissasi bhāgan ti. āmāvuso sādiyissāmīti tato cīvarabhāgam gahetvā aññam āvāsam agamāsim, tattha pi bhikkhū cīvaraṁ bhājetukāmā sannipatimsu, te pi mam evam āhamsu: imāni kho āvuso samghikāni cīvarāni bhājiyissanti, sādiyissasi bhāgan ti, āmāvuso sādiyissāmīti tato pi cīvarabhāgam gahetvā aññam

āvāsam agamāsim, tattha pi bhikkhū cīvaraṁ bhājetukāmā sannipatim̄su, te pi mām evam̄ āham̄su: imāni . . . sādiyissāmīti tato pi cīvarabhāgām aggahesim̄, evam̄ me bahum̄ cīvaraṁ uppānan ti. ||2|| kim pana tvam̄ āvuso Upananda aññatra vassam̄ vuttho aññatra cīvarabhāgām sādiyissasīti. evam̄ āvuso 'ti. ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti: katham̄ hi nāma āyasmā Upanando Sakyaputto aññatra vassam̄ vuttho aññatra cīvarabhāgām sādiyissatiti. bhagavato etam̄ attham̄ ārocesum̄. saccam̄ kira tvam̄ Upananda aññatra vassam̄ vuttho aññatra cīvarabhāgām sādiyīti. saccam̄ bhagavā. vigarahi buddho bhagavā: katham̄ hi nāma tvam̄ moghapurisa aññatra vassam̄ vuttho aññatra cīvarabhāgām sādiyissasi. n' etam̄ moghapurisa appasannānam̄ vā pasādāya pasannānam̄ vā bhiyyobhāvāya. vigarahitvā dhammikatham̄ katvā bhikkhū āmantesi: na bhikkhave aññatra vassam̄ vutthena aññatra cīvarabhāgo sāditabbo. yo sādiyeyya, āpatti dukkaṭassā 'ti. ||3|| tena kho pana samayena āyasmā Upanando Sakyaputto eko dvīsu āvāsesu vassam̄ vasi evam̄ me bahum̄ cīvaraṁ uppajjissatiti. atha kho tesam̄ bhikkhūnaṁ etad ahosi: katham̄ nu kho āyasmato Upanandassa Sakyaputtassa cīvarapaṭīviso dātabbo 'ti. bhagavato etam̄ attham̄ ārocesum̄. detha bhikkhave moghapurisassa ekādhippāyam̄. idha pana bhikkhave bhikkhu eko dvīsu āvāsesu vassam̄ vasati evam̄ me bahum̄ cīvaraṁ uppajjissatiti. sace amutra upadḍham̄ amutra upadḍham̄ vasati, amutra upadḍho amutra upadḍho cīvarapaṭīviso dātabbo, yattha vā pana bahutaram̄ vasati tato cīvarapaṭīviso dātabbo 'ti. ||4|| 25 ||

tena kho pana samayena aññatarassa bhikkhuno kucchi-vikārābādho hoti, so sake muttakarise palipanno seti. atha kho bhagavā āyasmata Ānandena pacchāsamaṇena senāsanacārikam̄ āhīḍanto yena tassa bhikkhuno vihāro ten' upasam̄kami. addasa kho bhagavā tam̄ bhikkhum̄ sake muttakarise palipannam̄ sayamānam̄, disvāna yena so bhikkhu ten' upasam̄kami, upasam̄kamitvā tam̄ bhikkhum̄ etad avoca: kiṁ te bhikkhu abādho 'ti. kucchivikāro me bhagavā 'ti. atthi pana te bhikkhu upaṭṭhāko 'ti. n' atthi bhagavā

'ti. kissa tam bhikkhū na upatthentīti. aham kho bhante bhikkhūnam akārako, tena mam bhikkhū na upatthentīti. ||1|| atha kho bhagavā āyasmantam Ānandam āmantesi: gacchānanda udakaṁ āhara, imam bhikkhum nahāpessāmā 'ti. evam bhante 'ti kho āyasmā Ānando bhagavato patisūṇtvā udakaṁ āharitvā bhagavā udakaṁ āsiñci āyasmā Ānando paridhovi, bhagavā sisato aggahesi āyasmā Ānando pādāto uccāretvā mañcāke nipātesum. ||2|| atha kho bhagavā etasmim̄ nidāne etasmīn̄ pakaraṇe bhikkhusamgham sannipātāpetvā bhikkhū paṭipucchi: atthi bhikkhave amukasmiṁ vihāre bhikkhu gilāno 'ti. atthi bhagavā 'ti. kim tassa bhikkhave bhikkhuno abādho 'ti. tassa bhante āyasmato kucchivikārabādho 'ti. atthi pana bhikkhave tassa bhikkhuno upatthāko 'ti. n' atthi bhagavā 'ti. kissa tam bhikkhū na upatthentīti. eso bhante bhikkhu blikkhūnam akārako, tena tam bhikkhū na upatthentīti. n' atthi te bhikkhave mātā n' atthi pitā ye te upatthāheyyum. tumhe ce bhikkhave aññamaññam na upatthahissatha atha ko carahi upatthahissati. yo bhikkhave mam upatthāheyya so gilānam upatthāheyya. ||3|| sace upajjhāyo hoti upajjhāyena yāvajīvam upatthātabbo, vutthānassa āgametabbam. sace ācariyo hoti ācariyena yāvajīvam upatthātabbo, vutthānassa āgametabbam. sace saddhivihāriko hoti . . . sace antevāsiko hoti . . . sace samānupajjhāyako hoti . . . sace samānācariyako hoti samānācariyakena yāvajīvam upatthātabbo, vutthānassa āgametabbam. sace na hoti upajjhāyo vā ācariyo vā saddhivihāriko vā antevāsiko vā samānupajjhāyako vā samānācariyako vā samghena upatthātabbo. no ce upatthāheyya, āpatti dukkaṭassa. ||4|| pañcahi bhikkhave aṅgehi samannāgato gilāno dupatthāko hoti: asappāyakāri hoti, sappāye mattam na jānāti, bhesajjam nā patisevitā hoti, atthakāmassa gilānupatthākassa yathābhūtam abādhām nāvikkattā hoti abhikkamatam vā abhikkamatīti paṭikkamatam vā paṭikkamatīti thitam vā thito 'ti, uppānānam sārīrīkānam vedanānam dukkhānām tibbānām kharānām kaṭukānām asātānām amanāpānām pāñaharānām anadhi-vāsakājātiko hoti. imehi kho bhikkhave pañcahi aṅgehi samannāgato gilāno dupatthāko hoti. ||5|| pañcahi

bhikkhave aṅgehi samannāgato gilāno supatṭhāko hoti : sappāyakārī hoti, sappāye mattam jānāti, bhesajjam paṭi-sevitā hoti, atthakāmassa gilānupaṭṭhākassa yathābhūtam ābādhām āvikattā hoti abhikkamantam vā abhikkamatiti paṭikkamantam vā paṭikkamatiti thitam vā thito 'ti, uppānānam sārīrikānam vedanānam dukkhānam tibbānam kharānam kaṭukānam asātānam amanāpānam pāṇaharānam adhivā-sakajātiko hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgato gilāno supatṭhāko hoti. ||6|| pañcahi bhi-kkhave aṅgehi samannāgato gilānupaṭṭhāko nālam gilānam upaṭṭhātum : na paṭibalo hoti bhesajjam vidhātum, sappāyā-sappāyam na jānāti asappāyam upanāmeti sappāyam apanāmeti, āmisantaro gilānam upaṭṭhāti no mettacitto, jegucchi hoti uccāram vā passāvam vā khelem vā vantam vā nihātum, na paṭibalo hoti gilānam kālena kālam dhammiyā kathāya sandassetum . . . sampahamsetum. imehi kho bhikkhave pañcah' aṅgehi samannāgato gilānupaṭṭhāko nālam gilānam upaṭṭhātum. ||7|| pañcahi bhikkhave aṅgehi samannāgato gilānupaṭṭhāko alam gilānam upaṭṭhātum : paṭibalo hoti bhesajjam samvidhātum, sappāyāsappāyam jānāti asappāyam apanāmeti sappāyam upanāmeti, mettacitto gilānam upaṭṭhāti no āmisantaro, ajegucchi hoti uccāram vā passāvam vā khelem vā vantam vā nihātum, paṭibalo hoti gilānam kālena kālam dhammiyā kathāya sandassetum . . . sampaham-setum. imehi kho bhikkhave pañcah' aṅgehi samannāgato gilānupaṭṭhāko alam gilānam upaṭṭhātun ti. ||8|| **26** ||

tena kho pana samayena dve bhikkhū Kosalesu janapadesu addhānamaggapatiṇḍanā honti. te aññataram āvāsam upagacchim̄su, tattha aññataro bhikkhu gilāno hoti. atha kho tesam bhikkhūnam etad ahosi : bhagavatā kho āvuso gilānupaṭṭhānam vanṇitam, handa mayam āvuso imam bhikkhum upaṭṭhahemā 'ti, te tam upaṭṭhahim̄su. so tehi upaṭṭhahiyamāno kālam akāsi. atha kho te bhikkhū tassa bhikkhuno pattacivaram ādāya Sāvatthim gantvā bhagavato etam attham ārocesum. ||1|| bhikkhussa bhikkhave kālam kate saṃgho sāmī pattacivare. api ca gilānupaṭṭhākā bahūpakārā. anujānāmi bhikkhave saṃghena ticivaram

ca pattam ca gilānupaṭṭhākānam dātum. evam ca pana bhikkhave dātabbam: tena gilānupaṭṭhākena bhikkhunā samgham upasam̄kamitvā evam assa vacanīyo: itthannāmo bhante bhikkhu kālam kato, idam tassa ticivaram ca patto cā 'ti. vyattena bhikkhunā paṭibalena samgho nāpetabbo: sunātu me bhante samgho. itthannāmo bhikkhu kālam kato, idam tassa ticivaram ca patto ca. yadi samghassa pattakallam samgho imam̄ ticivaram ca pattam ca gilānupaṭṭhākānam dadeyya. esā nātti. sunātu me bhante samgho. itthannāmo bhikkhu kālam kato, idam tassa ticivaram ca patto ca. samgho imam̄ ticivaram ca pattam ca gilānupaṭṭhākānam deti. yassāyasmato khamati imassa cīvarassā ca pattassa ca gilānupaṭṭhākānam dānam so tuṇh' assa, yassa na kkhamati so bhāseyya. dinnam idam samghena ticivaram ca patto ca gilānupaṭṭhākānam. khamati samghassa, tasmā tuṇhī, evam etam dhārayāmīti. ||2|| tena kho pana samayena aññataro sāmañero kālam kato hoti. bhagavato etam atham ārocesum. sāmañerassā bhikkhave kālam kate samgho sāmī pattacīvare. api ca gilānupaṭṭhākā bahūpakārā. anujānāmi bhikkhave samghena cīvaram ca pattam ca gilānupaṭṭhākānam dātum. evam ca pana bhikkhave dātabbam: tena gilānupaṭṭhākena bhikkhunā samgham upasam̄kamitvā evam assa vacanīyo: itthannāmo bhante sāmañero kālam kato, idam tassa cīvaram ca patto cā 'ti. vyattena bhikkhunā paṭibalena samgho nāpetabbo: sunātu me bhante samgho. itthannāmo sāmañero kālam kato, idam tassa cīvaram ca patto ca. yadi samghassa pattakallam, samgho imam̄ cīvaram ca pattam ca gilānupaṭṭhākānam dadeyya. esā nātti. sunātu me bhante samgho. itthannāmo sāmañero kālam kato, idam tassa cīvaram ca patto ca. samgho imam̄ cīvaram ca pattam ca gilānupaṭṭhākānam deti. yassāyasmato khamati imassa cīvarassā ca pattassa ca gilānupaṭṭhākānam dānam so tuṇh' assa, yassa na kkhamati so bhāseyya. dinnam idam samghena cīvaram ca patto ca gilānupaṭṭhākānam. khamati samghassa, tasmā tuṇhī, evam etam dhārayāmīti. ||3|| tena kho pana samayena aññataro bhikkhu ca sāmañero ca gilānam upaṭṭhahimṣu. so tehi upaṭṭhahiyamāno kālam akāsi. atha kho tassa gilānupaṭṭhākassa bhikkhuno etad

ahosi : katham nu kho gilānupaṭṭhākassa sāmanerassa cīvarapativiso dātabbo 'ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave gilānupaṭṭhākassa sāmanerassa samakam paṭivisam dātun ti. ||4|| tena kho pana samayena aññataro bhikkhu bahubhaṇḍo bahuparikkhāro kālam kato hoti. bhagavato etam attham ārocesum. bhikkhussa bhikkhave kālam kate saṅgho sāmī pattacivare. api ca gilānupaṭṭhākā bahūpakārā. anujānāmi bhikkhave saṅghena ticīvaraṁ ca pattam ca gilānupaṭṭhākānam dātum, yam tattha lahubhaṇḍam lahubarikkhāram tam sammukhibhūtena saṅghena bhājetum, yam tattha garubhaṇḍam garuparikkhāram tam āgatānāgatassa cātuddisassa saṅghassa avissajjikam avebhañgikan ti. ||5|| 27||

tena kho pana samayena aññataro bhikkhu naggo hutvā yena bhagavā ten' upasam̄kami, upasam̄kamitvā bhagavantam etad avoca : bhagavā hi bhante anekapariyāyena appicchassa santuṭṭhassa sallekhassa dhutassa pāsādikassa apacayassa viriyārambhassa vaṇṇavādi. idam bhante naggiyam anekapariyāyena appicchatāya santuṭṭhiyā sallekhāya dhattattāya pāsādikatāya apacayāya viriyārambhāya saṃvattati. sādhu bhante bhagavā bhikkhūnam naggiyam anujānātū 'ti. vigarahi buddho bhagavā : ananucchaviyam moghapurisa ananulomikam appaṭirūpam assāmaṇakam akappiyam akaraniyam. katham hi nāma tvam moghapurisa naggiyam titthiyasamādānam samādiyissasi. n' etam moghapurisa appasannānam vā pasādāya. vigarahitvā dhammikatham katvā bhikkhū āmantesi : na bhikkhave naggiyam titthiyasamādānam samādiyitabbam. yo samādiyeyya, āpatti thullaccayassā 'ti. ||1|| tena kho pana samayena aññataro bhikkhu kusacirām nivāsetvā — la — vākacirām nivāsetvā, phalakacirām nivāsetvā, kesakambalam nivāsetvā, vālakambalam nivāsetvā, ulūkapakkham nivāsetvā — la — ajinakkhipam nivāsetvā yena bhagavā ten' upasam̄kami, upasam̄kamitvā bhagavantam etad avoca : bhagavā bhante anekapariyāyena appicchassa . . . vaṇṇavādi. idam bhante ajinakkhipam anekapariyāyena appicchatāya . . . saṃvattati. sādhu

bhante bhagavā bhikkhūnam ajinakkhipam anujānātū 'ti. vigarahi . . . akaraṇiyam. katham hi nāma tvam moghapurisa ajinakkhipam titthiyadhajam dhāressasi. n' etam moghapurisa appasannānam vā pasādāya. vigarahitvā dhammikatham katvā bhikkhū āmantesi: na bhikkhave ajinakkhipam titthiyadhajam dhāretabbam. yo dhāreyya, āpatti thullaccayassā 'ti. ||2|| tena kho pana samayena aññataro bhikkhu akkanālam nivāsetvā — la — potthakam nivāsetvā yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam etad avoca: bhagavā bhante anekapariyāyena appicchassa . . . vanṇavādī. ayam bhante potthako anekapariyāyena appicchatāya . . . samvattati. sādhu bhante bhagavā bhikkhūnam potthakam anujānātū 'ti. vigarahi . . . akaraṇiyam. katham hi nāma tvam moghapurisa potthakam nivāsessasi. n' etam moghapurisa appasannānam vā pasādāya. vigarahitvā dhammikatham katvā bhikkhū āmantesi: na bhikkhave potthako nivāsetabbo. yo nivāseyya, āpatti dukkaṭassā 'ti. ||3|| **28**

tena kho pana samayena chabbaggyā bhikkhū sabbanīlakāni cīvarāni dhārenti, sabbapitakāni cīvarāni dhārenti, sabbalohitakāni cīvarāni dhārenti, sabbamañjetṭhakāni cīvarāni dhārenti, sabbakanhāni cīvarāni dhārenti, sabbamahāraṅgarattāni cīvarāni dhārenti, sabbamahāmarattāni cīvarāni dhārenti, acchinna dasāni cīvarāni dhārenti, dighadasāni cīvarāni dhārenti, pupphadasāni cīvarāni dhārenti, phaṇadasāni cīvarāni dhārenti, kañcukam dhārenti, tirīṭakam dhārenti, veṭhanam dhārenti. manussā ujjhāyanti khyanti vipācenti: seyyathāpi gihī kāmabhogino 'ti. bhagavato etam atham ārocesum. na bhikkhave sabbanīlakāni cīvarāni dhāretabbāni, na sabbapitakāni cīvarāni dhāretabbāni . . . na kañcukam dhāretabbam, na tirīṭakam dhāretabbam, na veṭhanam dhāretabbam. yo dhāreyya, āpatti dukkaṭassā 'ti. ||1|| **29**

tena kho pana samayena vassam vutthā bhikkhū anuppanne

cīvare pakkamanti pi, vibbhamanti pi, kālam pi karonti, sāmaṇerāpi paṭijānanti, sikkham paccakkhātakāpi paṭijānanti, antimavatthūm ajjhāpannakāpi paṭijānanti, ummattakāpi p., khittacittāpi p., vedanaṭṭāpi p., āpattiya adassane ukkhittakāpi p., āpattiya appaṭikamme ukkhittakāpi p., pāpikāya diṭṭhiyā appaṭinissagge ukkhittakāpi p., pañdakāpi p., theyyasanāvāsakāpi p., titthiyapakkantakāpi p., tiracchānagatāpi p., mātughātakāpi p., pitughātakāpi p., arahantaghātakāpi p., bhikkhunidūsakāpi p., samghabhedakāpi p., lohituppādakāpi p., ubhatovyañjanakāpi paṭijānanti. bhagavato etam attham ārocesum. ||1|| idha pana bhikkhave vassam vuttho bhikkhu anuppanne cīvare pakkamati. sante paṭirūpe gāhake dātabbam. idha pana bhikkhave vassam vuttho bhikkhu anuppanne cīvare vibbhamati, kālam karoti, sāmaṇero paṭijānāti, sikkham paccakkhātako paṭijānāti, antimavatthūm ajjhāpannako paṭijānāti. samgho sāmī. idha pana bhikkhave vassam vuttho bhikkhu anuppanne cīvare pañdako paṭijānāti, . . . ubhatovyañjanako paṭijānāti. samgho sāmī. ||2|| idha pana bhikkhave vassam vuttho bhikkhu uppanne cīvare abhājite pakkamati. sante paṭirūpe gāhake dātabbam. idha pana bhikkhave vassam vuttho bhikkhu uppanne cīvare abhājite vibbhamati, . . . antimavatthūm ajjhāpannako paṭijānāti. samgho sāmī. idha pana bhikkhave vassam vuttho bhikkhu uppanne cīvare abhājite ummattako paṭijānāti, . . . pāpikāya diṭṭhiyā appaṭinissagge ukkhittako paṭijānāti. sante paṭirūpe gāhake dātabbam. idha pana bhikkhave vassam vuttho bhikkhu uppanne cīvare abhājite pañdako paṭijānāti . . . ubhatovyañjanako paṭijānāti. samgho sāmī. ||3|| idha pana bhikkhave vassam vutthānam bhikkhūnam anuppanne cīvare samgho bhijjati. tattha manussā ekasmiṁ pakkhe udakam denti ekasmiṁ pakkhe cīvaraṁ denti samghassa demā 'ti. samghass' ev' etam. idha pana bhikkhave vassam vutthānam bhikkhūnam anuppanne cīvare samgho bhijjati. tattha manussā ekasmiṁ pakkhe udakam denti, tasmiṁ yeva pakkhe cīvaraṁ denti

saṅghassa demā 'ti. saṅghass' ev' etam. ||4|| idha pana bhikkhave vassam vutthānam bhikkhūnam anuppanne cīvare saṅgho bhijjati. tattha manussā ekasmim pakkhe udakam denti ekasmim pakkhe cīvaraṁ denti pakkhassa demā 'ti. pakkhass' ev' etam. idha pana bhikkhave vassam vutthānam bhikkhūnam anuppanne cīvare saṅgho bhijjati. tattha manussā ekasmim pakkhe udakam denti, tasmiṁ yeva pakkhe cīvaraṁ denti pakkhassa demā 'ti. pakkhass' ev' etam. ||5|| idha pana bhikkhave vassam vutthānam bhikkhūnam uppanne cīvare abhājite saṅgho bhijjati. sabbesam samakam bhājetabban ti. ||6|| **30** ||

tena kho pana samayena āyasmā Revato aññatarassa bhikkhuno hatthe āyasmato Sāriputtassa cīvaraṁ pāhesi imam cīvaraṁ therassa dehiti. atha kho so bhikkhu antarā magge āyasmato Revatassa vissāsā tam cīvaraṁ aggahesi. atha kho āyasmā Revato āyasmatā Sāriputtena samāgantvā pucchi : aham bhante therassa cīvaraṁ pāhesim, sampattam tam cīvaran ti. nāham tam āvuso cīvaraṁ passāmiti. atha kho āyasmā Revato tam bhikkhum etad avoca : aham āvuso āyasmato hatthe therassa cīvaraṁ pāhesim, kaham tam cīvaran ti. aham bhante āyasmato vissāsā tam cīvaraṁ aggahesin ti. bhagavato etam attham ārocesum. ||1|| idha pana bhikkhave bhikkhu bhikkhussa hatthe cīvaraṁ pahiṇati imam cīvaraṁ itthannāmassa dehiti. so antarā magge yo pahiṇati tassa vissāsā gaṇhāti, suggahitam. yassa pahiyyati tassa vissāsā gaṇhāti, duggahitam. idha pana bhikkhave bhikkhu bhikkhussa hatthe cīvaraṁ pahiṇati imam cīvaraṁ itthannāmassa dehiti. so antarā magge yassa pahiyyati tassa vissāsā gaṇhāti, duggahitam. yo pahiṇati tassa vissāsā gaṇhāti, suggahitam. idha pana bhikkhave bhikkhu . . . dehiti. so antarā magge sunāti yo pahiṇati so kālam kato 'ti. tassa matakacīvaraṁ adhiṭṭhāti, svādhiṭṭhitam. yassa pahiyyati tassa vissāsā gaṇhāti, duggahitam. idha pana bhikkhave bhikkhu . . . dehiti. so antarā magge sunāti yassa pahiyyati so kālam kato 'ti. tassa matakacīvaraṁ adhiṭṭhāti, dvādhiṭṭhitam. yo pahiṇati tassa vissāsā gaṇhāti, suggahitam. idha pana bhikkhave bhikkhu . . . dehiti.

so antarā magge sunāti ubho kālam katā 'ti. yo pahiṇati tassa matakacivaram adhiṭṭhāti, svādhiṭṭhitam. yassa pahiyyati tassa matakacivaram adhiṭṭhāti, dvādhiṭṭhitam. ||2|| idha pana bhikkhave bhikkhu bhikkhussa hatthe cīvaraṁ pahiṇati imam cīvaraṁ itthannāmassa dammīti. so antarā magge yo pahiṇati tassa vissāsā gaṇhāti, duggahitam. yassa pahiyyati tassa vissāsā gaṇhāti, suggahitam. idha pana bhikkhave bhikkhu . . . dammīti. so antarā magge yassa pahiyyati tassa vissāsā gaṇhāti, suggahitam. yo pahiṇati tassa vissāsā gaṇhāti, duggahitam. idha pana bhikkhave bhikkhu . . . dammīti. so antarā magge sunāti yo pahiṇati so kālam kato 'ti. tassa matakacivaram adhiṭṭhāti, dvādhiṭṭhitam. yassa pahiyyati tassa vissāsā gaṇhāti, suggahitam. idha pana bhikkhave bhikkhu . . . dammīti. so antarā magge sunāti yassa pahiyyati so kālam kato 'ti. tassa matakacivaram adhiṭṭhāti, svādhiṭṭhitam. yo pahiṇati tassa vissāsā gaṇhāti, duggahitam. idha pana bhikkhave bhikkhu . . . dammīti. so antarā magge sunāti ubho kālam katā 'ti. yo pahiṇati tassa matakacivaram adhiṭṭhāti, dvādhiṭṭhitam. yassa pahiyyati tassa matakacivaram adhiṭṭhāti, svādhiṭṭhitam. ||3|| 31 ||

aṭṭh' imā bhikkhave mātikā cīvarassa uppādāya: sīmāya deti, katikāya deti, bhikkhāpaññattiyā deti, saṃghassā deti, ubhatosamghassā deti, vassam vutthasamghassā deti, ādissa deti, puggalassā deti. sīmāya deti: yāvatikā bhikkhū antosimagatā tehi bhājetabbam. katikāya deti: sambahulā āvāsā samānālābhā honti, ekasmīm āvāse dinne sabbattha dinnam hoti. bhikkhāpaññattiyā deti: yattha saṃghassā dhuvakārā kariyanti tattha dēmā 'ti. saṃghassā deti: sammukhibhūtena saṃghena bhājetabbam. ubhatosamghassā deti: bahukāpi bhikkhū honti ekā bhikkhuni hoti, upadḍham dātabbam. bahukāpi bhikkhuniyo honti eko bhikkhu hoti, upadḍham dātabbam. vassam vutthasamghassā deti: yāvatikā bhikkhū tasmin āvāse vassam vutthā tehi bhājetabbam. ādissa deti: yāguyā vā bhatte vā khādaniye vā cīvare vā senāsane vā bhesajje

vā. puggalassa deti : imam cīvaram itthannāmassa dammīti. ||1||**32**||

cīvarakkhandhakam atṭhamam.

imamhi khandhake vatthu channavuti. tassa uddānam :

Rājagahako negamo disvā Vesāliyam gaṇi  
puna Rājagaham gantvā rañño tam paṭivedayi.||  
putto Sālavatikāya Abhayassa hi atrajo  
jīvatīti kumārena samkhāto Jivako iti.||  
so hi Takkasilam gantvā uggahetvā mahābhiso  
sattavassikaābādham natthukamma nāsayi,||  
rañño bhagandalābādham ālepena apākaddhi,  
mamaṇ ca itthāgāram ca buddhasamgham c' upaṭṭhaha.||  
Rājagahako ca seṭṭhi, antagaṇṭhitikicchitam,

5 Pajjotassa mahārogam ghatapānena nāsayi.||  
adhikāram ca, Siveyyam, abhisannam sinehati,  
tiṇi uppalahatthena samatiṁsavirecanam.||  
pakatattam varam yāci, Siveyyam ca paṭiggahi,  
cīvaram ca gihidānam anuññāsi tathāgato.||  
Rājagahe janapade bahum uppajji cīvaram.  
pāvāro, kosikam c' eva, kojavo, addhakāsikam,||  
uccāvacā ca, santuṭṭhi, nāgumes' āgumesu ca,  
paṭhamam pacchā, sadisā, katikā ca, paṭiharum,||  
bhandāgāram, aguttam ca, vutthāpenti tath' eva ca,

10 ussannam, kolāhalam ca, katham bhāje, katham dade,  
sak'-ātirekabhāgena, paṭiviso katham dade,  
chakanena, situṇhi ca, uttaritum, na jānare,||  
oropento, bhājanam ca, pātiyā ca, chamāya ca,  
upacikā, majjhe, jiranti, ekato, patthinnena ca,||  
pharus'-āchinn'-accibandhā, addasāsi ubhaṇḍite,  
vimaṁsitvā Sakyamuni anuññāsi ticivaram,||  
aññena atirekena, uppajji, chiddam eva ca,  
cātuddipo, varam yāci dātum vassikasāṭikam |  
āgantu-gami-gilānam upaṭṭhākam ca bhesajjam

15 dhuvam udakasāṭīm ca, paṇītam, atikhuddakam,||  
thullakacchu, mukham, khomam, paripuṇṇam, adhiṭṭhā-  
nam,  
pacchimam, kato garuko, vikanṇo, suttam okiri,||

lujjanti, na ppahonti ca, anvādhikam, bahūni ca,  
 Andhavane, asatiyā, eko vassam, utumhi ca,|  
 dve bhātukā, Rājagahe, Upanando, puna dvisu,  
 kucchivikāro, gilāno ubho c' eva, gilāyanā,|  
 naggā, kusā, vākacīram, phalako, kesakambalam,  
 vāla-ulūkapakkham ca, ajinam, akkanālam ca,|  
 potthakam, nīla-pītam ca, lohitam, mañjetṭhena ca,  
 20 kañhā, mahāraṅga-nāma, acchinnadasikā tathā,|  
 dīgha-puppha-phaṇadasā, kañcu-tirīṭa-veṭhanam,  
 anuppanne pakkamati, saṃgho bhijjati tāvade,|  
 pakkhe dadanti, saṃghassa, āyasmā Revato pahi,  
 vissāsagāh', ādhiṭṭhāti, atṭha cīvaramātikā 'ti.

## M A H Â V A G G A .

## IX.

Tena samayena buddho bhagavā Campāyam viharati  
 Gaggarāya pokkharanīyā tīre. tena kho pana samayena  
 Kāsisu janapadesu Vāsabhagāmo nāma hoti, tattha  
 Kassapagotto nāma bhikkhu āvāsiko hoti tantibaddho  
 ussukkam̄ āpanno kinti anāgatā ca pesalā bhikkhū āgacche-  
 yyum̄ āgatā ca pesalā bhikkhū phāsu vihareyyum̄ ayam ca  
 āvāso vuddhiṃ virūlhiṃ vepullam̄ āpajjeyyā 'ti. tena kho  
 pana samayena sambahulā bhikkhū Kāsisu cārikam̄ caramānā  
 yena Vāsabhagāmo tad avasarum̄. addasa kho Kassapagotto  
 bhikkhu te bhikkhū dūrato 'va Āgacchante, disvāna  
 āsanam̄ paññāpesi pādodakam̄ pādapīṭham̄ pādakathali-  
 kam̄ upanikkhipi paccuggantvā pattacivaram̄ paṭiggahesi  
 pāniyena āpucchi nahāne ussukkam̄ akāsi ussukkam̄ pi  
 akāsi yāguyā khādaniye bhattasmiṃ. atha kho tesam̄  
 āgantukānam̄ bhikkhūnam̄ etad ahosi : bhaddako kho ayam  
 āvuso āvāsiko bhikkhu, nahāne ussukkam̄ karoti ussukkam̄ pi  
 karoti yāguyā khādaniye bhattasmiṃ, handa mayam̄ āvuso  
 idh' eva Vāsabhagāme nivāsam̄ kappemā 'ti. atha kho te  
 āgantukā bhikkhū tatth' eva Vāsabhagāme nivāsam̄ kappe-  
 sum̄. || 1 || atha kho Kassapagottassa bhikkhuno etad ahosi :  
 yo kho imesam̄ āgantukānam̄ bhikkhūnam̄ āgantukakilamatho  
 so paṭippassaddho, ye p' ime gocare appakataññuno te  
 dān' ime gocare pakataññuno. dukkaram̄ kho pana para-  
 kulesu yāvajīvam̄ ussukkam̄ kātum̄ viññatti ca manussānam̄  
 amanāpā. yam̄ nūnāham̄ na ussukkam̄ kareyyam̄ yāguyā  
 khādaniye bhattasmin̄ ti. so na ussukkam̄ akāsi yāguyā  
 khādaniye bhattasmiṃ. atha kho tesam̄ āgantukānam̄ bhi-

kkhūnam etad ahosi : pubbe khv âyam âvuso âvâsiko bhikkhu  
 nahâne ussukkam akâsi ussukkam pi akâsi yâguyâ khâ-  
 daniye bhattasmim, so dân' âyam na ussukkam karoti yâguyâ  
 khâdaniye bhattasmim. duttho dân' âyam âvuso âvâsiko  
 bhikkhu, handa mayam âvuso âvâsikam bhikkhum ukkhipâmâ  
 'ti. ||2|| atha kho te âgantukâ bhikkhû sannipatitvâ Kassa-  
 pagottam bhikkhum etad avocum : pubbe kho tvam âvuso  
 nahâne ussukkam karosi ussukkam pi karosi yâguyâ khâ-  
 daniye bhattasmim, so dâni tvam na ussukkam karosi yâguyâ  
 khâdaniye bhattasmim. âpattim tvam âvuso âpanno, passas'  
 etam âpattin ti. n' atthi me âvuso âpatti yam aham  
 passeyyan ti. atha kho te âgantukâ bhikkhû Kassapagottam  
 bhikkhum âpattiyâ adassane ukkhipimsu. atha kho Kassa-  
 pagottassa bhikkhuno etad ahosi : aham kho etam na jânâmi  
 âpatti vâ esâ anâpatti vâ âpanno c' amhi anâpanno vâ  
 ukkhitto c' amhi anukkhitto vâ dhammadikena vâ adhammi-  
 kena vâ kuppena vâ akuppena vâ thânârahena vâ atthânâ-  
 rahena vâ. yam nûnâham Campam gantvâ bhagavantam  
 etam attham puceyyan ti. ||3|| atha kho Kassapagotto  
 bhikkhu senâsanam samsâmetvâ pattacivaram âdâya yena  
 Campâ tena pakkâmi, upapubbenâ yena Campâ yena bhagavâ  
 ten' upasamkami, upasamkamitvâ bhagavantam abhivâdetvâ  
 ekamantam nisidi. âcînñam kho pan' etam buddhânam  
 bhagavantânam âgantukehi bhikkhûhi saddhim pañsammodi-  
 tum. atha kho bhagavâ Kassapagottam bhikkhum etad  
 avoca : kacci bhikkhu khamaniyam, kacci yâpaniyam, kacci  
 appakilamathena addhânam âgato, kuto ca tvam bhikkhu  
 âgacchasiti. khamaniyam bhagavâ, yâpaniyam bhagavâ,  
 appakilamathena câham bhante addhânam âgato. ||4|| atthi  
 bhante Kâsisu janapadesu Vâsabhagâmo nâma, tatthâham  
 bhagavâ âvâsiko tantibaddho ussukkam âpanno kinti anâ-  
 gatâ ca pesalâ bhikkhû âgaccheyyum âgatâ ca pesalâ bhikkhû  
 phâsu vihareyyum ayam ca âvâso vuddhim virûlhim vepullam  
 âpajjeyyâ 'ti. atha kho bhante sambahulâ bhikkhû Kâsisu  
 cârikam caramânâ yena Vâsabhagâmo tad avasarum. adda-  
 sam kho aham bhante bhikkhû dûrato 'va âgacchante,  
 disvâna âsanam paññâpesim . . . atha kho tesam bhante  
 âgantukânam bhikkhûnam etad ahosi : bhaddako . . . atha

kho te bhante āgantukā bhikkhū tath' eva Vāsabhagāme nivāsam kappesum. tassa mayham bhante etad ahosi : yo kho . . . bhattasmin ti. so kho aham bhante na ussukkam akāsim . . . atha kho tesam bhante āgantukānam . . . nahāne ussukkam karoti ussukkam pi karoti yāguyā khādaniye bhattasmin, so dān' āyam na ussukkam karoti . . . atha kho te bhante āgantukā bhikkhū sannipatitvā mam etad avocum : pubbe kho . . . passeyyan ti. atha kho te bhante āgantukā bhikkhū mam āpattiyā adassane ukkhipim̄su. tassa mayham bhante etad ahosi : aham kho . . . puccheyyan ti. tato aham bhagavā āgacchāmiti. ||5|| anāpatti esā bhikkhu n' esā āpatti, anāpanno 'si na 'si āpanno, anukkhitto 'si na 'si ukkhitto, adhammikena 'si kammena ukkhitto kuppena atthā-nārahena. gaccha tvam bhikkhu tath' eva Vāsabhagāme nivāsam kappehīti. evam bhante 'ti kho Kassapagotto bhikkhu bhagavato patisunītvā utthāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā yena Vāsabhagāmo tena pakkāmi. ||6|| atha kho tesam āgantukānam bhikkhūnam ahud eva kukkuccam ahu vippatisāro : alābhā vata no na vata no lābhā, dulladdham vata no na vata no suladdham, ye mayam suddham bhikkhum anāpattikam avatthusmim akāraṇe ukkhipimhā. handa mayam āvuso Campam gantvā bhagavato santike accayam accayato desemā 'ti. atha kho te āgantukā bhikkhū senāsanam saṃsāmetvā pattacīvaraṇādāya yena Campā tena pakkamīnsu, anupubbenā yena Campā yena bhagavā ten' upasamkamīnsu, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidiṁsu. āciṇṇam kho . . . paṭisammoditum. atha kho bhagavā te bhikkhū etad avoca : kacci bhikkhave khamaniyam, kacci yāpaniyam, kacci appakilamathena addhānam āgatā, kuto ca tumhe bhikkhave āgacchathā 'ti. khamaniyam bhagavā, yāpaniyam bhagavā, appakilamathena ca mayam bhante addhānam āgatā. atthi bhante Kāsisu janapadesu Vāsabhagāmo nāma, tato mayam bhagavā āgacchāmā 'ti. ||7|| tumhe bhikkhave āvāsikam bhikkhum ukkhipitthā 'ti. evam bhante 'ti. kismim bhikkhave vatthusmim kāraṇe 'ti. avatthusmim bhagavā akāraṇe 'ti. vigarahi buddho bhagavā : ananuechchaviyam bhikkhave ananulomi-

kam . . . akaranīyam. katham hi nāma tumhe moghapurisā suddham bhikkhum anāpattikam avatthusmim akāraṇe ukkhipissatha. n' etam moghapurisā appasannānam vā pasādāya. vigarahitvā dhammadikatham katvā bhikkhū āmantesi : na bhikkhave suddho bhikkhu anāpattiko avatthusmim akāraṇe ukkhipitabbo. yo ukkhipeyya, āpatti dukkaṭassā 'ti. ||8|| atha kho te bhikkhū utṭhāyāsanā ekamṣam uttarāsaṅgam karitvā bhagavato pādesu sirasā nipatitvā bhagavantam etad avocum : accayo no bhante accagamā yathā bāle yathā mūlhe yathā akusale ye mayam suddham bhikkhum anāpattikam avatthusmim akāraṇe ukkhipimhā, tesam no bhante bhagavā accayam accayato paṭigānghātu āyatim samvarāyā 'ti. taggha tumhe bhikkhave accayo accagamā yathā bāle yathā mūlhe yathā akusale ye tumhe suddham bhikkhum anāpattikam avatthusmim akāraṇe ukkhipittha. yato ca kho tumhe bhikkhave accayam accayato disvā yathādhammam paṭikarotha tam vo mayam paṭigānghāma, vuddhi h' esā bhikkhave ariyassa vinaye yo accayam accayato disvā yathādhammam paṭikaroti āyatim samvaram āpajjatiti. ||9||1||

tena kho pana samayena Campāyam bhikkhū evarūpāni kammāni karonti : adhammena vaggakammam karonti, adhammena samaggakammam karonti, dhammena vaggak. k., dhammapatiṛūpakena vaggak. k., dhammapatiṛūpakena samaggak. k., eko pi ekam ukkhipati, eko pi dve ukkhipati, eko pi sambahule ukkhipati, eko pi samgham ukkh., dve pi ekam ukkhipanti, dve pi dve ukkh., dve pi sambahule ukkh., dve pi samgham ukkh., sambahulāpi ekam ukkh., sambahulāpi dve ukkh., sambahulāpi sambahule ukkh., sambahulāpi samgham ukkh., samgho pi samgham ukkhipati. ||1|| ye te bhikkhū appicchā te ujjhāyanti khyanti vipācenti : katham hi nāma Campāyam bhikkhū evarūpāni kammāni karissanti : adhammena vaggakammam karissanti, . . . dhammapatiṛūpakena samaggakammam karissanti, eko pi ekam ukkhipissati . . . samgho pi samgham ukkhipissatiti. atha kho te bhikkhū bhagavato etam attham arocesum. saccam kira bhikkhave Campāyam bhikkhū evarūpāni kammāni karonti :

adhammena vaggakammam karonti . . . samgho pi samgham ukkhipatiti. saccam bhagavā. vigarahi buddho bhagavā: ananucchaviyam bhikkhave tesam moghapurisānam ananulomikam . . . akaraṇiyam. katham hi nāma te bhikkhave moghapurisā evarūpāni kammāni karissanti: adhammena vaggakammam karissanti . . . samgho pi samgham ukkhipissati. n' etam bhikkhave appasannānam vā pasādāya. vigarahitvā dhammikatham katvā bhikkhū āmantesi. ||2|| adhammena ce bhikkhave vaggakammam akammam na ca karaṇiyam. adhammena samaggakammam akammam na ca karaṇiyam . . . dhammapaṭirūpakena samaggakammam akammam na ca karaṇiyam, eko pi ekam ukkhipati akammam na ca karaṇiyam . . . samgho pi samgham ukkhipati akammam na ca karaṇiyam. ||3|| cattār' imāni bhikkhave kammāni: adhammena vaggakammam, adhammena samaggakammam, dhammena vaggakammam, dhammena samaggakammam. tatra bhikkhave yam idam adhammena vaggakammam idam bhikkhave kammam adhammattā vaggattā kuppam atthānārahām. na bhikkhave evarūpam kammaṇi kātabbam na ca mayā evarūpam kammaṇi anuññātam. tatra bhikkhave yam idam adhammena samaggakammam idam bhikkhave kammam adhammattā kuppam . . . anuññātam. tatra bhikkhave yam idam dhammena vaggakammam idam bhikkhave kammam vaggattā kuppam . . . anuññātam. tatra bhikkhave yam idam dhammena samaggakammam idam bhikkhave kammam dhammattā samaggattā akuppam thānārahām. evarūpam bhikkhave kammaṇi kātabbam evarūpam ca mayā kammaṇi anuññātam. tasmāt iha bhikkhave evarūpam kammaṇi karissāma yad idam dhammena samaggan ti, evañ hi vo bhikkhave sikkhitabban ti. ||4||2||

tena kho pana samayena chabbaggyā bhikkhū evarūpāni kammāni karonti: adhammena vaggakammam karonti, adhammena samaggakammam k., dhammena vaggak. k., dhammapaṭirūpakena vaggak. k., dhammap. samaggak. k., ñattivippanam pi kammaṇi karonti anussāvanasampannam, anussāvanavippanam pi kammaṇi karonti ñattisampannam,

ñattivipannam pi anussāvanavipannam pi kammañ karonti, aññatrāpi dhammā kammañ karonti aññatrāpi vinayā k. k., aññatrāpi satthu sāsanā k. k., pañikutṭhakatam pi kammañ karonti adhammikam kuppam atṭhānārahañ. ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti: kathāñ hi nāma chabbaggyā bhikkhū evarūpāni kammāni karissanti: adhammena vaggakammam karissanti . . . pañikutṭhakatam pi kammañ karissanti kuppam atṭhānārahan ti. atha kho te bhikkhū bhagavato etam atthāñ ārocesum. saccāñ kira bhikkhave chabbaggyā bhikkhū evarūpāni kammāni karonti: adhammena vaggakammam karonti — la — pañikutṭhakatam pi kammañ karonti adhammikam kuppam atṭhānārahan ti. saccāñ bhagavā. — la — vigarahitvā dhammikathāñ katvā bhikkhū āmantesi: ||1|| adhammena ce bhikkhave vaggakammam akammam na ca karañiyam . . . dhammapañirūpakena samaggakammam akammam na ca karañiyam, ñattivipannam ce bhikkhave kammañ anussāvanavipannam ce bhikkhave kammañ ñattisampannam ak. na ca k., ñattivipannam ce bhikkhave kammañ anussāvanavipannam ak. na ca k., aññatrāpi dhammā kammañ ak. na ca k., annatrāpi vinayā kammañ ak. na ca k., aññatrāpi satthu sāsanā kammañ ak. na ca k., pañikutṭhakatam ce bhikkhave kammañ adhammikam kuppam atṭhānārahañ akammam na ca karañiyam. ||2||

cha yimāni bhikkhave kammāni: adhammakkammam vaggakammam samaggakammañ dhammapañirūpakena vaggakammam dhammapañirūpakena samaggakammañ dhammena samaggakammañ. katamam ca bhikkhave adhammakkammam. ñattidutiye ce bhikkhave kamme ekāya ñattiya kammañ karoti na ca kammavācam anussāveti, adhammakkammam. ñattidutiye ce bhikkhave kamme dvīhi ñattihi kammañ karoti na ca kammavācam anussāveti, adhammakkammam. ñattidutiye ce bhikkhave kamme ekāya kammavācāya kammañ karoti na ca ñattim ṭhāpeti, adhammakkammam. ñattidutiye ce bhikkhave kamme dvīhi kammavācāhi kammañ karoti na ca ñattim ṭhāpeti, adhammakkammam. ||3|| ñatticatutthe ce bhikkhave kamme ekāya ñattiya kammañ karoti na ca kammavācam anussāveti,

adhammakkammam. ñatticatutthe ce bhikkhave kamme dvīhi ñattihī kammam karoti . . . tihī ñattihī kammam karoti . . . catūhi ñattihī kammam karoti na ca kammavācam anussāveti, adhammakkammam. ñatticatutthe ce bhikkhave kamme ekāya kammavācāya kammam karoti . . . dvīhi kammavācāhi kammam karoti . . . tihī kammavācāhi kammam karoti . . . catūhi kammavācāhi kammam karoti na ca ñattim thapeti, adhammakkammam. idam vuccati bhikkhave adhammakkammam. ||4|| katamam ca bhikkhave vaggakammam. ñattidutiye ce bhikkhave kamme yāvatikā bhikkhū kammappattā te anāgatā honti, chandārahānam chando anāhaṭo hoti, sammukhibhūtā paṭikkosanti, vaggakammam. ñattidutiye ce bhikkhave kamme yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānam chando āhaṭo hoti, sammukhibhūtā paṭikkosanti, vaggakammam. ñatticatutthe ce . . . (*the same three cases are repeated here*) . . . vaggakammam. idam vuccati bhikkhave vaggakammam. ||5|| katamam ca bhikkhave samaggakammam. ñattidutiye ce bhikkhave kamme yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānam chando āhaṭo hoti, sammukhibhūtā na paṭikkosanti, samaggakammam. ñatticatutthe ce . . . na paṭikkosanti, samaggakammam. idam vuccati bhikkhave samaggakammam. ||6|| katamam ca bhikkhave dhamma-paṭirūpakena vaggakammam. ñattidutiye ce bhikkhave kamme paṭhamam kammavācam anussāveti, pacchā ñattim thapeti, yāvatikā bhikkhū kammappattā te anāgatā honti, chandārahānam chando anāhaṭo hoti, sammukhibhūtā paṭikkosanti, dhammapaṭirūpakena vaggakammam. ñattidutiye ce bhikkhave kamme paṭhamam kammavācam anussāveti, pacchā ñattim thapeti, yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānam chando anāhaṭo hoti, sammukhibhūtā paṭikkosanti, dhammapaṭirūpakena vaggakammam. ñattidutiye ce bhikkhave kamme paṭhamam kammavācam anussāveti, pacchā ñattim thapeti, yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānam chando āhaṭo hoti,

sammukhibhūtā paṭikkosanti, dhammapaṭirūpakena vaggakammam. ñatticatutthe ce bhikkhave kamme . . . (*the same three cases are repeated here*) . . . dhammapaṭirūpakena vaggakammam. idam vuccati bhikkhave dhammapaṭirūpakena vaggakammam. ||7|| katamam ca bhikkhave dhammapaṭirūpakena samaggakammam. ñattidutiye ce bhikkhave kamme paṭhamam kammavācām anussāveti, pacchā ñattim thapeti, yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānam chando āhaṭo hoti, sammukhibhūtā na paṭikkosanti, dhammapaṭirūpakena samaggakammam. ñatticatutthe ce . . . na paṭikkosanti, dhammapaṭirūpakena samaggakammam. idam vuccati bhikkhave dhammapaṭirūpakena samaggakammam. ||8|| katamam ca bhikkhave dhammena samaggakammam. ñattidutiye ce bhikkhave kamme paṭhamam ñattim thapeti, pacchā ekāya kammavācāya kammam karoti, yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānam chando āhaṭo hoti, sammukhibhūtā na paṭikkosanti, dhammena samaggakammam. ñatticatutthe ce bhikkhave kamme paṭhamam ñattim thapeti, pacchā tīhi kammavācāhi kammam karoti, yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānam chando āhaṭo hoti, sammukhibhūtā na paṭikkosanti, dhammena samaggakammam. ||9||3||

pañca saṅghā: catuvaggo bhikkhusaṅgho, pañcavaggo bhikkhusaṅgho, dasavaggo bhikkhusaṅgho, visativaggo bhikkhusaṅgho, atirekavisativaggo bhikkhusaṅgho. tatra bhikkhave yv āyam catuvaggo bhikkhusaṅgho, thapetvā tīpi kammāni upasampadan pavāraṇam abbhānam dhammena samaggo sabbakammesu kammappatto. tatra bhikkhave yv āyam pañcavaggo bhikkhusaṅgho, thapetvā dve kammāni majjhimesu janapadesu upasampadan abbhānam dhammena samaggo sabbakammesu kammappatto. tatra bhikkhave yv āyam dasavaggo bhikkhusaṅgho, thapetvā ekam kammam abbhānam dhammena samaggo sabbakammesu kammappatto. tatra bhikkhave yv āyam visativaggo bhikkhusaṅgho, dhammena samaggo sabbakammesu kammappatto. tatra bhikkhave yv āyam atirekavisativaggo

bhikkhusaṅgho, dhammena samaggo sabbakammesu kamma-patto. ||1|| catuaggakaraṇam ce bhikkhave kammam bhikkhunīcatuttho kammañ kareyya, akammam na ca karaṇiyam. catuaggakaraṇam ce bhikkhave kammam sikkhamānācatuttho . . . sāmañeracatuttho . . . sāmañeri-catuttho . . . sikkhañ paccakkhātakacatuttho . . . antimavathum ajjhāpannakacatuttho . . . āpattiyā adassane ukhittakacatuttho . . . āpattiyā appaṭikamme ukhittakacatuttho . . . pāpiñkāya ditthiyā appaṭinissagge ukhittakacatuttho . . . pāñdakacatuttho . . . theyyasamvāsakacatuttho . . . titthiyapakkantakacatuttho . . . tiracchānagatacatuttho . . . mātughātakacatuttho . . . pitughātakacatuttho . . . arahantaghātakacatuttho . . . bhikkhunidūsakacatuttho . . . saṅghabhedakacatuttho . . . lohituppādakacatuttho . . . ubhatovyāñjanakacatuttho . . . nānāsaṁvāsakacatuttho . . . nānāsimāya ṭhitacatuttho . . . iddhiyā vehāse ṭhitacatuttho . . . yassa saṅgho kammañ karoti tamcatuttho kammañ kareyya, akammam na ca karaṇiyam. ||2|| catuaggakaraṇam.

pāñcavaggakaraṇam ce bhikkhave kammam bhikkhuni-pāñcamo kammañ kareyya, akammam na ca karaṇiyam . . . yassa saṅgho kammañ karoti tampañcamo kammam kareyya, akammam na ca karaṇiyam. ||3|| pāñca vaggakaraṇam.

dasavaggakaraṇam ce bhikkhave kammam bhikkhuni-dasamo kammañ kareyya, akammam na ca karaṇiyam . . . yassa saṅgho kammañ karoti tamdasamo kammam kareyya, akammam na ca karaṇiyam. ||4|| dasavaggakaraṇam.

visativaggakaraṇam ce bhikkhave kammam bhikkhuni-viśo kammañ kareyya, akammam na ca karaṇiyam . . . yassa saṅgho kammañ karoti tamviśo kammam kareyya, akammam na ca karaṇiyam. ||5|| visativaggakaraṇam.

pāriyāsikacatuttho ce bhikkhave parivāsam dadeyya mūlāya paṭikasseya mānattam dadeyya, tamviśo abbheyya, akammam na ca karaṇiyam. mūlāya paṭikassanārahaca-tuttho ce bhikkhave parivāsam dadeyya mūlāya paṭikasseyya mānattam dadeyya, tamviśo abbheyya, akammam na ca karaṇiyam. mānattārahacatuttho ce bhikkhave parivāsam dadeyya mūlāya paṭikasseyya mānattam dadeyya, tamviśo

abbheyya, akammam na ca karaṇiyam. mānattacārikacatuttho ce bhikkhave pariyāsaṁ dadeyya mūlāya paṭikasseyya mānattam dadeyya, tamvīso abbheyya, akammam na ca karaṇiyam. abbhānārahacatuttho ce bhikkhave pariyāsaṁ dadeyya mūlāya paṭikasseyya mānattam dadeyya, tamvīso abbheyya, akammam na ca karaṇiyam. ||6||

ekaccassa bhikkhave saṅghamajjhe paṭikkosanā rūhati, ekaccassa na rūhati. kassa ca bhikkhave saṅghamajjhe paṭikkosanā na rūhati. bhikkhuniyā bhikkhave saṅghamajjhe paṭikkosanā na rūhati, sikkhamānāya bhikkhave — la — sāmañerassa bh., sāmañeriyyā bh., sikkhaṇī paccakkhātakassa bh., antimavatthum ajjhāpannakassa bh., ummattakassa bh., khittacittassa bh., vedanaṭṭassā bh., āpattiyyā adassane ukkhittakassa bh., āpattiyyā appaṭikamme ukkhittakassa bh., pāpikāya diṭṭhiyā appaṭinissagge ukkhittakassa bh., pañḍakassa bh., theyyasamvāsakassa bh., titthiyapakkantakassa bh., tiracchānagatassa bh., mātughātakassa bh., pitughātakassa bh., arahantaghātakassa bh., bhikkhunidūsakassa bh., saṅghabhedakassa bh., lohituppādakassa bh., ubhavyāñjanakassa bh., nānāsamvāsakassa bh., nānāsimāya ṭhitassa bh., iddhiyā vehāse ṭhitassa bh., yassa saṅgho kammam karoti tassa bhikkhave saṅghamajjhe paṭikkosanā na rūhati. imesaṁ kho bhikkhave saṅghamajjhe paṭikkosanā na rūhati. ||7|| kassa ca bhikkhave saṅghamajjhe paṭikkosanā rūhati. bhikkhussa bhikkhave pakatattassa samānasamvāsakassa samānasimāya ṭhitassa antamaso ānantarikassāpi bhikkhuno viññāpentassa saṅghamajjhe paṭikkosanā rūhati. imassa kho bhikkhave saṅghamajjhe paṭikkosanā rūhati. ||8||

dve 'mā bhikkhave nissāraṇā. atthi bhikkhave puggalo appatto nissāraṇam, tam ce saṅgho nissāreti ekacco sunissārito ekacco dunnissārito. katamo ca bhikkhave puggalo appatto nissāraṇam tam ce saṅgho nissāreti dunnissārito. idha pana bhikkhave bhikkhu suddho hoti anāpattiko, tam ce saṅgho nissāreti dunnissārito. ayam vuccati bhikkhave puggalo appatto nissāraṇam tam ce saṅgho nissāreti dunnissārito. katamo ca bhikkhave puggalo appatto nissāraṇam tam ce saṅgho nissāreti sunissārito. idha pana bhikkhave bhikkhu bālo hoti avyatto āpattibahulo anapadāno gih-

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

dve 'mā bhikkhave osāraṇā. atthi bhikkhave puggalo appatto osāraṇam, tam ce samgho osāreti ekacco sosārito ekacco dosārito. katamo ca bhikkhave puggalo appatto osāraṇam tam ce samgho osāreti dosārito. pañdako bhikkhave appatto osāraṇam tam ce samgho osāreti dosārito. theyyasaṁvāsako bhikkhave . . . titthiyapakkantako bhikkhave, tiracchānagato bh., mātughātako bh., pitughātako bh., arahantaghātako bh., bhikkhunidūsako bh., samghabhedako bh., lohituppādako bh., ubhatovyañjanako bhikkhave appatto osāraṇam tam ce samgho osāreti dosārito. ayam vuccati bhikkhave puggalo appatto osāraṇam tam ce samgho osāreti dosārito. ime vuccanti bhikkhave puggalā appattā osāraṇam tam ce samgho osāreti dosāritā. ||10|| katamo ca bhikkhave puggalo appatto osāraṇam tam ce samgho osāreti sosārito. hatthacchinno bhikkhave appatto osāraṇam tam ce samgho osāreti sosārito. pādacchinno bhikkhave, hatthapādacchinno bh., kaṇṇacchinno bh., nāsacchinno bh., kaṇṇanāsacchinno bh., aṅgulicchinno bh., alacchinno bh., kaṇḍaracchinno bh., phaṇahatthako bh., khujjo bh., vāmano bh., galagandī bh., lakkhaṇāhato bh., kasāhato bh., likhitako bh., sīpadiko bh., pāparogī bh., parisadūsako bh., kāṇo bh., kuṇi bh., khañjo bh., pakkhahato bh., chinniriyāpatho bh., jarādubbalo bh., andho bh., mūgo bh., badhiro bh., andhamūgo bh., andhabadhiro bh., mūgabadhiro bh., andhamūgabadhiro bhikkhave appatto osāraṇam tam ce samgho osāreti sosārito. ayam vuccati bhikkhave puggalo appatto osāraṇam tam ce samgho osāreti sosārito. ime vuccanti bhikkhave puggalā appattā osāraṇam tam ce samgho osāreti sosāritā. ||11|| 4 ||

Vāsabha gāma bhāṇavāram paṭhamam.

idha pana bhikkhave bhikkhussa na hoti āpatti datthabbā. tam enamp codeti samgho vā sambahulā vā ekapuggalo vā : āpattim tvam āvuso āpanno, passas' etam āpattin ti. so evam vadeti: n' atthi me āvuso āpatti yam aham passeyyan ti.

tam saṅgho āpattiyā adassane ukkhipati, adhammakkammam.  
 idha pana bhikkhave bhikkhussa na hoti āpatti paṭikātabbā.  
 tam enam codeti saṅgho vā sambahulā vā ekapuggalo vā :  
 āpattim tvam āvuso āpanno, paṭikarohi tam āpattin ti. so  
 evam vadeti : n' atthi me āvuso āpatti yam aham paṭika-  
 reyyan ti. tam saṅgho āpattiyā appaṭikamme ukkhipati,  
 adhammakkammam. idha pana bhikkhave bhikkhussa na  
 hoti pāpikā diṭṭhi paṭinissajjetā. tam enam codeti saṅgho  
 vā sambahulā vā ekapuggalo vā : pāpikā te āvuso diṭṭhi,  
 paṭinissajj' etam pāpikam diṭṭhin ti. so evam vadeti : n' atthi  
 me āvuso pāpikā diṭṭhi yam aham paṭinissajjeeyan ti. tam  
 saṅgho pāpikāya diṭṭhiyā appaṭinissagge ukkhipati, adha-  
 mmakkammam. ||1|| idha pana bhikkhave bhikkhussa na hoti  
 āpatti daṭṭhabbā na hoti āpatti paṭikātabbā. tam enam codeti  
 saṅgho vā sambahulā vā ekapuggalo vā : āpattim tvam āvuso  
 āpanno, passas' etam āpattim, paṭikarohi tam āpattin ti. so  
 evam vadeti : n' atthi me āvuso āpatti yam aham passeyyam,  
 n' atthi me āvuso āpatti yam aham paṭikareyyan ti. tam  
 saṅgho adassane vā appaṭikamme vā ukkhipati, adhamma-  
 kammam. ||2|| idha pana bhikkhave bhikkhussa na hoti  
 āpatti daṭṭhabbā na hoti pāpikā diṭṭhi paṭinissajjetā. tam  
 enam codeti saṅgho vā sambahulā vā ekapuggalo vā :  
 āpattim tvam āvuso āpanno, passas' etam āpattim, pāpikā te diṭṭhi,  
 paṭinissajj' etam pāpikam diṭṭhin ti. so evam vadeti : n'  
 atthi me āvuso āpatti yam aham paṭikareyyam, n' atthi me  
 pāpikā diṭṭhi yam aham paṭinissajjeeyan ti. tam saṅgho  
 appaṭikamme vā appaṭinissagge vā ukkhipati, adhamma-  
 kammam. ||3|| idha pana bhikkhave bhikkhussa na hoti  
 āpatti daṭṭhabbā na hoti āpatti paṭikātabbā na hoti pāpikā  
 diṭṭhi paṭinissajjetā. tam enam codeti saṅgho vā sambahulā

vā ekapuggalo vā : āpattim tvam āvuso āpanno, passas' etam āpattim, paṭikarohi tam āpattim, pāpiṭā te diṭṭhi, paṭinissajj' etam pāpiṭam diṭṭhin ti. so evam vadeti : n' atthi me āvuso āpatti yam aham passeyyam, n' atthi me pāpiṭā diṭṭhi yam aham paṭikareyyam, n' atthi me pāpiṭā diṭṭhi yam aham paṭinissajjeyyan ti. tam samgho adassane vā appaṭikamme vā appaṭinissagge vā ukkhipati, adhammakkammam. || 5 ||

idha pana bhikkhave bhikkhussa hoti āpatti daṭṭhabbā. tam enam codeti samgho vā sambahulā vā ekapuggalo vā : āpattim tvam āvuso āpanno, passas' etam āpattin ti. so evam vadeti : āmāvuso passāmīti. tam samgho āpattiyā adassane ukkhipati, adhammakkammam. idha pana bhikkhave bhikkhussa hoti āpatti paṭikātabbā. tam enam codeti samgho vā sambahulā vā ekapuggalo vā : āpattim tvam āvuso āpanno, paṭikarohi tam āpattin ti. so evam vadeti : āmāvuso paṭikarissāmīti. tam samgho āpattiyā appaṭikamme ukkhipati, adhammakkammam. idha pana bhikkhave bhikkhussa hoti pāpiṭā diṭṭhi paṭinissajjetā. tam enam codeti samgho vā sambahulā vā ekapuggalo vā : pāpiṭā te āvuso diṭṭhi, paṭinissajj' etam pāpiṭam diṭṭhin ti. so evam vadeti : āmāvuso paṭinissajjissāmīti. tam samgho pāpiṭāya diṭṭhiyā appaṭinissagge ukkhipati, adhammakkammam. || 6 || idha pana bhikkhave bhikkhussa hoti āpatti daṭṭhabbā hoti āpatti paṭikātabbā — la — hoti āpatti daṭṭhabbā hoti pāpiṭā diṭṭhi paṭinissajjetā, hoti āpatti paṭikātabbā hoti pāpiṭā diṭṭhi paṭinissajjetā, hoti āpatti daṭṭhabbā hoti āpatti paṭikātabbā hoti pāpiṭā diṭṭhi paṭinissajjetā. tam enam codeti samgho vā sambahulā vā ekapuggalo vā : āpattim tvam āvuso āpanno, passas' etam āpattim, paṭikarohi tam āpattim, pāpiṭā te diṭṭhi, paṭinissajj' etam pāpiṭam diṭṭhin ti. so evam vadeti : āmāvuso passāmī, āma paṭikarissāmī, āma paṭinissajjissāmīti. tam samgho adassane vā appaṭikamme vā appaṭinissagge vā ukkhipati, adhammakkammam. || 7 ||

idha pana bhikkhave bhikkhussa hoti āpatti daṭṭhabbā. tam enam codeti samgho vā sambahulā vā ekapuggalo vā : āpattim tvam āvuso āpanno, passas' etam āpattin ti. so evam vadeti : n' atthi me āvuso āpatti yam aham passeyyan ti.

tam samgho adassane ukkhipati, dhammakammam. idha pana bhikkhave bhikkhussa hoti āpatti paṭikātabbā. tam enām codeti samgho vā sambahulā vā ekapuggalo vā: āpattim tvam āvuso āpanno, paṭikarohi tam āpattin ti. so evam vadeti: n' atthi me āvuso āpatti yam aham paṭikareyyan ti. tam samgho appaṭikamme ukkhipati, dhammakammam. idha pana bhikkhave bhikkhussa hoti pāpikā ditṭhi paṭinissajjetā. tam enām codeti samgho vā sambahulā vā ekapuggalo vā: pāpikā te āvuso ditṭhi, paṭinissajj' etam pāpikam diṭṭhin ti. so evam vadeti: n' atthi me āvuso pāpikā ditṭhi yam aham paṭinissajjeyyan ti. tam samgho pāpikāya ditṭhiyā appaṭinissagge ukkhipati, dhammakammam. ||8|| idha pana bhikkhave bhikkhussa hoti āpatti daṭṭhabbā hoti āpatti paṭikātabbā, hoti āpatti daṭṭhabbā hoti pāpikā ditṭhi paṭinissajjetā, hoti āpatti paṭikātabbā hoti pāpikā ditṭhi paṭinissajjetā, hoti āpatti daṭṭhabbā hoti āpatti paṭikātabbā hoti pāpikā ditṭhi paṭinissajjetā. tam enām codeti samgho vā sambahulā vā ekapuggalo vā: āpattim tvam āvuso āpanno, passas' etam āpattim, paṭikarohi tam āpattim, pāpikā te ditṭhi, 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 ditṭhi yam aham paṭinissajjeyyan ti. tam samgho adassane vā appaṭikamme vā appaṭinissagge vā ukkhipati, dhammakammam ti. ||9||5||

atha kho āyasmā Upāli yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi. ekamantam nisinno kho āyasmā Upāli bhagavantam etad avoca: yo nu kho bhante samaggo samgho sammukhākaranīyam kammam asammukhā karoti, dhammakammam nu kho tam bhante vinayakamman ti. adhammakammam tam Upāli avinayakammam. ||1|| yo nu kho bhante samaggo samgho paṭipucchākaranīyam kammam appaṭipucchā karoti, paṭiññā-yakaranīyam kammam appaṭiññāya karoti, sativinayārahassa amūlhavinayam deti, amūlhavinayārahassa tassapāpiyyasikākammam karoti, tassapāpiyyasikākammārahassa tajjaniyakammam karoti, tajjaniyakammārahassa nissayakammam k.,

nissayakammārahassa pabbājaniyakammam k., pabbājaniyakammārahassa paṭisāraṇiyakammam k., paṭisāraṇiyakammārahassa ukkhepaniyakammam k., ukkhepaniyakammārahassa parivāsaṁ deti, parivāsārahaṁ mūlāya paṭikassati, mūlāya paṭikassanārahassa mānattam deti, mānattārahaṁ abhetti, abbhānārahaṁ upasampādeti, dhammakammam nu kho tam bhante vinayakamman ti. ||2|| adhammakammam tam Upāli avinayakammam. yo kho Upāli samaggo saṅgho sammukhākaraṇiyam kammam asammukhā karoti, evam kho Upāli adhammakammam hoti avinayakammam evañ ca pana saṅgho satisāro hoti. yo kho Upāli samaggo saṅgho paṭipucchākaraṇiyam kammam appaṭipucchā karoti, paṭiññāyakaraṇiyam . . . abbhānārahaṁ upasampādeti, evam kho Upāli adhammakammam hoti avinayakammam evañ ca pana saṅgho satisāro hotiti. ||3||

yo nu kho bhante samaggo saṅgho sammukhākaraṇiyam kammam sammukhā karoti, dhammakammam nu kho tam bhante vinayakamman ti. dhammakammam tam Upāli vinayakammam. yo nu kho bhante samaggo saṅgho paṭipucchākaraṇiyam kammam paṭipucchā karoti, paṭiññāyakaraṇiyam kammam paṭiññāya karoti, sativinayārahassa sativinayaṁ deti . . . abbhānārahaṁ abhetti, upasampadārahaṁ upasampādeti, dhammakammam nu kho tam bhante vinayakamman ti. dhammakammam tam Upāli vinayakammam. yo kho Upāli samaggo saṅgho sammukhākaraṇiyam kammam sammukhā karoti, evam kho Upāli dhammakammam hoti vinayakammam evañ ca pana saṅgho anatisāro hoti. yo kho Upāli samaggo saṅgho paṭipucchākaraṇiyam kammam paṭipucchā karoti . . . upasampadārahaṁ upasampādeti, evam kho Upāli dhammakammam hoti vinayakammam evañ ca pana saṅgho anatisāro hotiti. ||4||

yo nu kho bhante samaggo saṅgho sativinayārahassa amūlavinayaṁ deti amūlavinayārahassa sativinayaṁ deti, dhammakammam nu kho tam bhante vinayakamman ti. adhammakammam tam Upāli avinayakammam. yo nu kho bhante samaggo saṅgho amūlavinayārahassa tassapāpiyyasikākammam karoti tassapāpiyyasikākammārahassa amūlavinayaṁ deti, tassapāpiyyasikākammārahassa tajjaniya-

kammam karoti tajjaniyakammārahassa tassapāpiyyasikākammam karoti, tajjaniyakammārahassa nissayakammam karoti nissayakammārahassa tajjaniyakammam karoti, nissayakammārahassa pabbājaniyakammam karoti pabbājaniyakammārahassa nissayakammam karoti, pabbājaniyakammārahassa paṭisāraṇiyakammam karoti paṭisāraṇiyakammārahassa pabbājaniyakammam karoti, paṭisāraṇiyakammārahassa ukkhepaniyakammam karoti ukkhepaniyakammārahassa patisāraṇiyakammam karoti, ukkhepaniyakammārahassa parivāsam deti parivāsārahassa ukkhepaniyakammam karoti, parivāsārahām mūlāya paṭikassati mūlāya paṭikassanārahassa parivāsam deti, mūlāya paṭikassanārahassa mānattam deti mānattārahām mūlāya paṭikassati, mānattārahām abbheti abbhānārahassa mānattam deti, abbhānārahām upasampādeti upasampadārahām abbheti, dhammakammam nu kho tam bhante vinayakamman ti. ||5|| adhammakammam tam Upāli avinayakammam. yo kho Upāli samaggo saṅgho sativinayārahassa amūlhavinayam deti amūlhavinayārahassa sativinayam deti, evam kho Upāli adhammakammam hoti avinayakammam evañ ca pana saṅgho satisāro hoti. yo kho Upāli samaggo saṅgho amūlhavinayārahasssa tassapāpiyyasikākammam karoti . . . upasampadārahām abbheti, evam kho Upāli adhammakammam hoti avinayakammam evañ ca pana saṅgho satisāro hotiti. ||6||

yo nu kho bhante samaggo saṅgho sativinayārahassa sativinayam deti amūlhavinayārahassa amūlhavinayam deti, dhammakammam nu kho tam bhante vinayakamman ti. dhammakammam tam Upāli vinayakammam. yo nu kho bhante samaggo saṅgho amūlhavinayārahassa amūlhavinayam deti, tassapāpiyyasikākammārahassa tassapāpiyyasikākammam karoti . . . abbhānārahām abbheti, upasampadārahām upasampādeti, dhammakammam nu kho tam bhante vinayakamman ti. ||7|| dhammakammam tam Upāli vinayakammam. yo kho Upāli samaggo saṅgho sativinayārahassa sativinayam deti amūlhavinayārahassa amūlhavinayam deti, evam kho Upāli dhammakammam hoti vinayakammam evañ ca pana saṅgho anatisāro hoti. yo kho Upāli samaggo saṅgho amūlhavinayārahassa amūlhavinayam

deti . . . upasampadārahaṁ upasampādeti, evam̄ kho Upāli dhammakammāḥ hoti vinayakammāḥ evañ ca pana saṅgho anatisāro hotīti. ||8||

atha kho bhagavā bhikkhū āmantesi : yo kho bhikkhave samaggo saṅgho sativinayārahassa amūlavinayanāḥ deti, evam̄ kho bhikkhave adhammakammāḥ hoti avinayakammāḥ evañ ca pana saṅgho sātisāro hoti. yo kho bhikkhave samaggo saṅgho sativinayārahassa tassapāpiyyasikākammāḥ karoti, sativinayārahassa tajjaniyakammāḥ karoti . . . sativinayārahām-upasampādeti, evam̄ kho bhikkhave adhammakammāḥ hoti avinayakammāḥ evañ ca pana saṅgho sātisāro hoti. yo kho bhikkhave samaggo saṅgho amūlavinayārahassa tassapāpiyyasikākammāḥ karoti, evam̄ kho bhikkhave adhammakammāḥ hoti avinayakammāḥ evañ ca pana saṅgho sātisāro hoti. yo kho bhikkhave samaggo saṅgho amūlavinayārahassa tajjaniyakammāḥ karoti . . . amūlavinayārahām upasampādeti, amūlavinayārahassa sativinayanāḥ deti, evam̄ kho bhikkhave adhammakammāḥ hoti avinayakammāḥ evañ ca pana saṅgho sātisāro hoti. yo kho bhikkhave samaggo saṅgho tassapāpiyyasikākammārahassa . . . upasampadārahaṁ abhetti, evam̄ kho bhikkhave adhammakammāḥ hoti avinayakammāḥ evañ ca pana saṅgho sātisāro hotīti. ||9||6||

### Upālipucchābhāṇavāram dutiyam̄.

idha pana bhikkhave bhikkhu bhaṇḍanakārako hoti kalahakārako vivādakārako bhassakārako saṅghe adhikaraṇakārako. tatra ce bhikkhūnam̄ evam̄ hoti : ayam̄ kho āvuso bhikkhu bhaṇḍanakārako — la — saṅghe adhikaraṇakārako, hand' assa mayam̄ tajjaniyakammāḥ karomā 'ti, te tassa tajjaniyakammāḥ karonti adhammena vaggā. so tamhā āvāsā aññām̄ āvāsam̄ gacchati, tattha bhikkhūnam̄ evam̄ hoti : ayam̄ kho āvuso bhikkhu saṅghena tajjaniyakammāḥ kato adhammena vaggehi, hand' assa mayam̄ tajjaniyakammāḥ karomā 'ti, te tassa tajjaniyakammāḥ karonti adhammena samaggā. so tamhāpi āvāsā aññām̄ āvāsam̄ gacchati, tattha pi bhikkhūnam̄ . . . tajjaniyakammāḥ kato adhammena samaggehi, hand' assa mayam̄

tajjaniyakammā karomā 'ti, te tassa tajjaniyakammā karonti dhammena vaggā. so tamhāpi āvāsā aññam . . . tajjaniyakammā kato dhammena vaggehi, hand' assa mayam tajjaniyakammā karomā 'ti, te tassa tajjaniyakammā karonti dhammapaṭirūpakena vaggā. so tamhāpi āvāsā aññam . . . tajjaniyakammā kato dhammapaṭirūpakena vaggehi, hand' assa mayam tajjaniyakammā karomā 'ti, te tassa tajjaniyakammā karonti dhammapaṭirūpakena samaggā. ||1|| idha pana bhikkhave bhikkhu bhañdanakārako hoti . . . saṅghe adhikaraṇakārako. tatra ce bhikkhūnam evam hoti : ayam kho āvuso bhikkhu bhañdanakārako . . . saṅghe adhikaraṇakārako, hand' assa mayam tajjaniyakammā karomā 'ti, te tassa tajjaniyakammā karonti adhammena samaggā. so tamhāpi āvāsā aññam āvāsam gacchatī, tattha bhikkhūnam evam hoti : ayam kho āvuso bhikkhu samghena tajjaniyakammā kato adhammena samaggehi, hand' assa mayam . . . dhammena vaggā. so tamhāpi āvāsā . . . dhammapaṭirūpakena vaggā. so tamhāpi āvāsā . . . adhammena vaggā. ||2|| idha pana bhikkhave bhikkhu bhañdanakārako hoti . . . saṅghe adhikaraṇakārako. tatra ce bhikkhūnam evam hoti : ayam kho āvuso bhikkhu bhañdanakārako . . . saṅghe adhikaraṇakārako, hand' assa mayam tajjaniyakammā karomā 'ti, te tassa tajjaniyakammā karonti dhammena vaggā . . . dhammapaṭirūpakena samaggā . . . adhammena vaggā . . . adhammena samaggā. ||3|| idha pana bhikkhave bhikkhu bhañdanakārako hoti . . . saṅghe adhikaraṇakārako, hand' assa mayam tajjaniyakammā karomā 'ti, te tassa tajjaniyakammā karonti dhammapaṭirūpakena vaggā . . . dhammapaṭirūpakena samaggā . . . adhammena vaggā . . . adhammena samaggā . . . dhammena vaggā. ||4|| idha pana bhikkhave bhikkhu bhañdanakārako hoti . . . saṅghe adhikaraṇakārako. tatra ce bhikkhūnam evam hoti : ayam kho āvuso bhikkhu bhañdanakārako . . . saṅghe adhikaraṇakārako, hand' assa mayam tajjaniyakammā karomā 'ti, te

tassa tajjaniyakammañ karonti dhammapañirūpakena samaggā . . . adhammena vaggā . . . adhammena samaggā . . . dhammena vaggā . . . dhammapañirūpakena vaggā. ||5||

idha pana bhikkhave bhikkhu bālo hoti avyatto āpattibahu lo anapadāno gihisamsaṭṭho viharati ananulomikehi gihisamsaggehi. tatra ce bhikkhūnam evam hoti: ayam kho āvuso bhikkhu bālo avyatto . . . gihisamsaggehi, hand' assa mayam nissayakammañ karomā 'ti, te tassa nissayakammañ karonti adhammena vaggā. so tamhā āvāsā aññam āvāsam gacchat, tattha bhikkhūnam evam hoti: ayam kho āvuso bhikkhu saṅghena nissayakammañ kato adhammena vaggehi, hand' assa mayam nissayakammañ karomā 'ti, te tassa nissayakammañ karonti adhammena samaggā — la — dhammena vaggā, dhammapañirūpakena vaggā, dhammapañirūpakena samaggā. yathā heṭṭhā tathā cakkam kātabbam — la —. ||6|| idha pana bhikkhave bhikkhu kuladūsako hoti pāpasamācāro. tatra ce bhikkhūnam evam hoti: ayam kho āvuso bhikkhu kuladūsako pāpasamācāro, hand' assa mayam pabbājaniyakammañ karomā 'ti te tassa pabbājaniyakammañ karonti adhammena vaggā . . . (*comp. § 6*) . . . dhammapañirūpakena samaggā. cakkam kātabbam. ||7|| idha pana bhikkhave bhikkhu gihi akkosati paribhāsatī. tatra ce bhikkhūnam evam hoti: ayam kho āvuso bhikkhu gihi akkosati paribhāsatī, hand' assa mayam pañisāraṇiyakammañ karomā 'ti, te tassa pañisāraṇiyakammañ karonti adhammena vaggā . . . (*comp. § 6*) . . . dhammapañirūpakena samaggā. cakkam kātabbam. ||8|| idha pana bhikkhave bhikkhu āpattim āpajjivtā na icchati āpattim passitum. tatra ce bhikkhūnam evam hoti: ayam kho āvuso bhikkhu āpattim āpajjivtā na icchati āpattim passitum, hand' assa mayam āpattiyañ adassane ukkhepaniyakammañ karomā 'ti, te tassa āpattiyañ adassane ukkhepaniyakammañ karonti adhammena vaggā . . . dhammapañirūpakena samaggā. cakkam kātabbam. ||9|| idha pana bhikkhave bhikkhu āpattim āpajjivtā na icchati āpattim pañikātum. tatra ce bhikkhūnam evam hoti: ayam kho āvuso bhikkhu āpattim āpajjivtā na icchati āpattim pañikātum, hand' assa mayam āpattiyañ appañikamme ukkhepaniyakammañ karomā

'ti, te tassa āpattiyā appaṭikamme ukkhepaniyakammam karonti adhammena vaggā . . . dhammapaṭirūpakena samaggā. cakkam kātabbam. ||10|| idha pana bhikkhave bhikkhu na icchatī pāpikām dīṭṭhim paṭinissajjītum. tatra ce bhikkhūnam evam hoti: ayam kho āvuso bhikkhu na icchatī pāpikām dīṭṭhim paṭinissajjītum, hand' assa mayam pāpikāya dīṭṭhiyā appatīnissagge ukkhepaniyakammam karomā 'ti, te tassa pāpikāya dīṭṭhiyā appatīnissagge ukkhepaniyakammam karonti adhammena vaggā . . . dhammapaṭirūpakena samaggā. cakkam kātabbam. ||11||

idha pana bhikkhave bhikkhu saṃghena tajjaniyakammam kato sammāvattati lomam pāteti netthāram vattati tajjaniyassa kammassa paṭippassaddhim yācati. tatra ce bhikkhūnam evam hoti: ayam kho āvuso bhikkhu saṃghena tajjaniyakammam kato sammāvattati . . . paṭippassaddhim yācati, hand' assa mayam tajjaniyakammam paṭippassambhemā 'ti, te tassa tajjaniyakammam paṭippassambhenti adhammena vaggā. so tamhā āvāsā aññam āvāsam gacchati, tattha bhikkhūnam evam hoti: imassa kho āvuso bhikkhuno saṃghena tajjaniyakammam paṭippassaddham adhammena vaggehi, hand' assa mayam tajjaniyakammam paṭippassambhemā 'ti. te tassa tajjaniyakammam paṭippassambhenti adhammena samaggā . . . dhammena vaggā . . . dhammapaṭirūpakena samaggā. ||12|| idha pana bhikkhave bhikkhu saṃghena tajjaniyakammam kato sammāvattati lomam pāteti netthāram vattati tajjaniyassa kammassa paṭippassaddhim yācati. tatra ce bhikkhūnam evam hoti: ayam kho āvuso bhikkhu . . . yācati, hand' assa mayam tajjaniyakammam paṭippassambhemā 'ti, te tassa tajjaniyakammam paṭippassambhenti adhammena samaggā . . . (comp. § 2-5) . . . dhammapaṭirūpakena vaggā. ||13|| idha pana bhikkhave bhikkhu saṃghena nissayakammam kato sammāvattati lomam pāteti netthāram vattati nissayassa kammassa paṭippassaddhim yācati . . . (comp. § 12-13) . . . idha pana bhikkhave bhikkhu saṃghena pabbājaniyakammam kato . . . paṭisāraṇiyakammam kato . . . āpatti-yā adassane ukkhepaniyakammam kato . . . āpattiyā appatīkamme ukkhepaniyakammam kato . . . pāpikāya dīṭṭhiyā

appatinissagge ukkhepaniyakammam kato . . . cakkam kātabbam. || 14 ||

idha pana bhikkhave bhikkhu bhañdanakārako hoti . . . samghe adhikaraṇakārako. tatra ce bhikkhūnam evam hoti: ayam kho āvuso bhikkhu bhañdanakārako — la — samghe adhikaraṇakārako, hand' assa mayam tajjaniyakammam karomā 'ti, te tassa tajjaniyakammam karonti adhammena vaggā. tatraṭṭho samgho vivadati adhammena vaggakammam adhammena samaggakammam dhammena vaggakammam dhammapaṭirūpakena vaggakammam dhammapaṭirūpakena samaggakammam akataṁ kammam dukkaṭam kammam puna kātabbam kamman ti. tatra bhikkhave ye te bhikkhū evam āhamṣu adhammena vaggakamman ti, ye ca te bhikkhū evam āhamṣu akataṁ kammam dukkaṭam kammam puna kātabbam kamman ti, ime tattha bhikkhū dhammavādino. || 15 || idha pana bhikkhave bhikkhu bhañdanakārako hoti . . . te tassa tajjaniyakammam karonti adhammena samaggā. tatraṭṭho . . . tatra bhikkhave ye te bhikkhū evam āhamṣu adhammena samaggakamman ti ye ca te bhikkhū evam āhamṣu akataṁ kammam dukkaṭam kammam puna kātabbam kamman ti, ime tattha bhikkhū dhammavādino. idha pana bhikkhave bhikkhu bhañdanakārako hoti . . . dhammena vaggā . . . dhammapaṭirūpakena vaggā . . . dhammapaṭirūpakena samaggā . . . ime tattha bhikkhū dhammavādino. || 16 ||

idha pana bhikkhave bhikkhu bālo hoti avyatto āpattibahu lo anapadāno gihisamsatṭho viharati ananulomikehi gihisamsaggehi. tatra ce bhikkhūnam evam hoti: ayam kho āvuso bhikkhu bālo avyatto . . . gihisamsaggehi, hand' assa mayam nissayakammam karomā 'ti, te tassa nissayakammam karonti adhammena vaggā — la — adhammena samaggā, dhammena vaggā, dhammapaṭirūpakena vaggā, dhammapaṭirūpakena samaggā. tatraṭṭho samgho vivadati . . . ime tattha bhikkhū dhammavādino. ime pañca vārā saṃkhittā. || 17 || idha pana bhikkhave bhikkhu kuladūsako hoti pāpasamācāro. tatra ce . . . pabbajaniyakammam karomā 'ti . . . ime pañca vārā saṃkhittā. idha pana bhikkhave bhikkhu gihī akkosati paribhāsatī. tatra ce . . . paṭisāraṇi-

yakammam karomā 'ti . . . ime pañca vārā saṃkhittā. idha pana bhikkhave bhikkhu āpattim āpajjītvā na icchatī āpattim passitum. tatra ce . . . āpattiyā adassane ukkhepaniyakammam karomā 'ti . . . ime pañca vārā saṃkhittā. idha pana bhikkhave bhikkhu āpattim āpajjītvā na icchatī āpattim paṭikātum. tatra ce . . . āpattiyā appaṭikamme ukkhepaniyakammam karomā 'ti . . . ime pañca vārā saṃkhittā. idha pana bhikkhave bhikkhu na icchatī pāpikam dīṭṭhim paṭinissajjitu. tatra ce . . . pāpikāya dīṭṭhiyā appaṭinissagge ukkhepaniyakammam karomā 'ti . . . ime pañca vārā saṃkhittā. ||18||

idha pana bhikkhave bhikkhu saṃghena tajjaniyakammam kato sammāvattati lomam pāteti netthāram vattati tajjaniyassa kammassa paṭippassaddhim yācati. tatra ce bhikkhūnam evam hoti: ayam kho āvuso bhikkhu samghena tajjaniyakammam kato sammāvattati . . . paṭippassaddhim yācati, hand' assa mayam tajjaniyakammam paṭippassambhemā 'ti, te tassa tajjaniyakammam paṭippassambhenti adhammena vaggā. tatraṭṭho saṃgho vivadati . . . ime tattha bhikkhū dhammadvādino. idha pana bhikkhave bhikkhu samghena tajjaniyakammam kato sammāvattati . . . te tassa tajjaniyakammam paṭippassambhenti adhammena samaggā . . . dhammena vaggā . . . dhammapaṭirūpakena vaggā . . . dhammapaṭirūpakena samaggā . . . ime tattha bhikkhū dhammadvādino. ||19|| idha pana bhikkhave bhikkhu samghena nissayakammam kato . . . pabbājaniyakammam kato . . . patisāraṇiyakammam kato . . . āpattiyā adassane ukkhepaniyakammam kato . . . āpattiyā appaṭikamme ukkhepaniyakammam kato . . . pāpikāya dīṭṭhiyā appaṭinissagge ukkhepaniyakammam kato . . . ime tattha bhikkhū dhammadvādino 'ti. ||20|| 7 ||

Campeyyakkhandhakam navamam.

imamhi khandhake vatthūni chattiṁsānīti. tassa uddānam:

Campāyam bhagavā āsi, vatthu Vāsabhagāmake,  
āgantukānam ussukkam akāsi icchitabbake,|  
pakataññuno 'ti ñatvā ussukkam na kari tadā,  
ukkhitto na karotīti agamā jinasantike.|

adhammena vaggakammam samaggam adhammena ca  
 dhammena vaggakammam ca paṭirūpakena vaggikam |  
 paṭirūpakena samaggam, eko ukkhipat' ekakam  
 eko ca dve sambahule saṃgham ukkhipat' ekato,|  
 duve pi, sambahulāpi, samgho saṃgham ca ukkhipi.  
 5 sabbaññu pavaro sutvā adhamman ti paṭikkhipi.|  
 fiattivipannam yam kammam sampannam anussāva-  
     nam  
 anussāvanavipannam sampannam fiattiyā ca yam |  
 ubhayena vipannam ca aññatradhammam eva ca  
 vinā satthu paṭikuttham kuppam aṭṭhānārahikam.|  
 adhamma-vaggam samaggam paṭirūpāni ye duve,  
 dhammen' eva ca sāmaggiṇ anuññāsi tathāgato.|  
 catuvaggo pañcavaggo dasavaggo ca visati  
 parovisativaggo ca samgho pañcavidho tathā.|  
 ṭhapetvā upasampadan yam ca kammam pavāraṇam  
 10 abbhānakamma saha catuvaggehi kammiko.|  
 duve kamme ṭhapetvāna majjhadesupasampadā  
 abbhānam pañcavaggiko sabbakammesu kammiko.|  
 abbhān' ekam ṭhapetvāna ye bhikkhū dasavaggikā.  
 sabbakammakaro samgho viso sabbathakammiko.|  
 bhikkhuni sikkhamānā ca sāmaṇero sāmaṇerikā  
 paccakkhāt'-antimavatthum ukkhitt' āpattādassane |  
 appaṭikamme ditthiyā pañdaka-theyyasamvāsakam  
 titthiya-tiracchānagatam mātu pitu ca ghātakam |  
 araham bhikkhunidūsim bhedakam lohituppādam vyañja-  
     nam  
 15 nānāsamvāsako c' eva nānāsimāya iddhiyā |  
 yassa samgho kare kammam hont' ete catuvisati,  
 sambuddhena paṭikkhittā na h' ete gaṇapūrakā.|  
 pārivāsikacatuttho parivāsam dadeyya vā  
 mūlā-mānattam abbheyya akammam na ca karaṇam.|  
 mūlā-araha-mānattā abbhānārahām eva ca  
 na kammakārakā pañca sambuddhena pakāsitā.|  
 bhikkhuni sikkhamānā ca sāmaṇero sāmaṇerikā  
 paccakkh'-antima-ummattā khitta-vedan'-adassane |  
 appaṭikamme ditthiyā pañdakāpi ca vyañjanā  
 20 nānāsamvāsakā simā vehāsam yassa kamma ca |

atṭhārasannam etesam paṭikkosa na rūhati,  
 bhikkhusa pakatattassa rūhati paṭikkosanā. |  
 suddh' assa dunnisārito, bālo hi sunissārito.  
 pañdako theyyasamvāsam pakkanto tiracchānagato |  
 mātu pitu arahanta-dūsako saṃghabhedako  
 lohituppādako c' eva ubhatovyañjano ca yo |  
 ekādasannam etesam osāraṇam na yujjati.  
 hattha-pādā tadubhayam kaṇṇa-nāsā tadubhayā |  
 aṅguli ala-kaṇḍaram phaṇam khujo 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 mūgabadhīram eva ca  
 andhabadhīramūgo ca dvattim̄s' ete anūnakā, |  
 tesam osāraṇam hoti sambuddhena pakāsitam.  
 datṭhabbā paṭikātabbā nissajjetam na vijjati, |  
 tassa ukkhepanā kammā satta honti adhammikā,  
 āpannam anuvattantam satta te pi adhammikā, |  
 āpannam nānuvattantam sattakammesu dhammikā.  
 30 sammukhā paṭipucchā ca paṭīññāya ca kārakā |  
 sati-amūlha-pāpikā tajjaniyavasena ca  
 pabbājaniya-paṭisāro ukkhepa-parivāsa ca |  
 mūla-mānatta-abbhānā tath' eva upasampadā :  
 aññam kareyya aññassa soḷas' ete adhammikā, |  
 tam tam kareyya tam tassa soḷas' ete sudhammikā,  
 paecāropeyya aññañño soḷas' ete adhammikā, |  
 dvedvetamūlakan tassa, te pi soḷasa dhammikā,  
 ekekamūlakam cakkam adhamman ti jino 'bravi. |  
 akāsi tajjaniyakammam saṃgho bhaṇḍanakārako  
 35 adhammena vaggakammam, aññam āvāsa gacchi so, |  
 tattha dhammena samaggā tassa tajjaniyam karum,  
 aññattha vaggadhammena tassa tajjaniyam karum, |  
 paṭirūpakena vaggāpi samaggāpi tathā karum.  
 adhammena samaggā ca, dhammena vaggam eva ca, |  
 paṭirūpakena vaggā ca, samaggā ca, ime padā,  
 ekekamūlakam katvā cakka bandhe vicakkhaṇo. |  
 bālāvyattassa nissayam, pabbāje kuladūsakam,  
 paṭisāraṇiyakammam kare akkosakassa ca,

adassanāpaṭīkamme yo ca diṭṭhim na nissaje  
 40 tesam ukkhepaniyakammam satthavāhena bhāsitam.|  
 ukkhepaniyakammānam pañño tajjaniyam naye.  
 tesam yeva anulomam sammāvattantayācīte |  
 passaddhi tesam kammānam hetṭhākammanayena ca.  
 tasmin-tasmin tu kammesu tatrāttho ca vivadati |  
 akataṁ dukkaṭam c' eva puna kātabbakan 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 tam bhikkhum etad avocum : āpattim tvam āvuso āpanno, passas' etam āpattin ti. n' atthi me āvuso āpatti yam aham passeyyan ti. atha kho te bhikkhū sāmaggiṁ labhitvā tam bhikkhum āpattiya adassane ukkhipimsu. ||1|| so ca bhikkhu bahussuto hoti āgatāgamo dhammadharo vinayadharo mātikādharo pañdito vyatto medhāvī lajjī kukkuccako sikkhākāmo. atha kho so bhikkhu sandiṭṭhe sambhatte bhikkhū upasamkamitvā etad avoca: anāpatti esā āvuso n' esā āpatti, anāpanno 'mhi n' amhi āpanno, anukkhitto 'mhi n' amhi ukkhitto, adhammiken' amhi kammena ukkhitto kuppena atṭhānārahena, hotha me āyasmanto dhammadato vinayato pakkhā 'ti. alabhi kho so bhikkhu sandiṭṭhe sambhatte bhikkhū pakkhe. jānapadānam pi sandiṭṭhānam sambhattānam bhikkhūnaṁ santike dūtam pāhesi: anāpatti esā āvuso . . . atthānārahena, hontu me āyasmanto dhammadato vinayato pakkhā 'ti. alabhi kho so bhikkhu jānapade pi sandiṭṭhe sambhatte bhikkhū pakkhe. ||2|| atha kho te ukkhittānuvattakā bhikkhū yena ukkhepakā bhikkhū ten' upasamkamim̄su, upasamkamitvā ukkhepake bhikkhū etad avocum : anāpatti esā āvuso n' esā āpatti, anāpanno eso bhikkhu n' eso bhikkhu āpanno, anukkhitto eso bhikkhu n' eso bhikkhu

ukkhitto, adhammikena kammena ukkhitto kuppena atthānā-  
rahenā 'ti. evam vutte ukkhepakā bhikkhū ukkittānu-  
vattake bhikkhū etad avocum : āpatti esā āvuso n' esā  
anāpatti, āpanno eso bhikkhu n' eso bhikkhu anāpanno,  
ukkhitto eso bhikkhu n' eso bhikkhu anukkhitto, dhammi-  
kena kammena ukkhitto akuppena thānārahena, mā kho  
tumhe āyasmanto etam ukkittakam bhikkhum anuvattittha  
anuparivārethā 'ti. evam pi kho te ukkittānuvattakā  
bhikkhū ukkhepakehi bhikkhūhi vuccamānā tath' eva tam  
ukkittakam bhikkhum anuvattim̄su anuparivāresum. ||3||  
atha kho aññataro bhikkhu yena bhagavā ten' upasam̄kami,  
upasam̄kamitvā bhagavantam abhivādetvā ekamantam nisidi.  
ekamantam nisinno kho so bhikkhu bhagavantam etad avoca:  
idha bhante aññataro bhikkhu āpattim āpanno ahosi, so tassā  
āpattiyā āpattiditthi ahosi, aññe bhikkhū tassā āpattiyā  
anāpattiditthino ahesum. so aparena samayena tassā āpattiyā  
anāpattiditthi ahosi, aññe bhikkhū tassā āpattiyā āpatti-  
ditthino ahesum. atha kho te bhante bhikkhū . . . (=§ 1)  
. . . passeyyan ti. atha kho te bhante bhikkhū . . . ukkhi-  
pim̄su. so ca bhante bhikkhu bahussuto āgatāgamo . . .  
sikkhākāmo. atha kho so bhante bhikkhu . . . alabhi kho so  
bhante bhikkhu sanditthē . . . alabhi kho so bhante bhikkhu  
jānapade pi . . . atha kho te bhante ukkittānuvattakā . . .  
evam vutte bhante ukkhepakā . . . evam pi kho te bhante  
ukkittānuvattakā bhikkhū ukkhepakehi bhikkhūhi vucca-  
mānā tath' eva tam ukkittakam bhikkhum anuvattanti  
anuparivārentī. ||4|| atha kho bhagavā bhinno bhikkhu-  
samgho bhinno bhikkhusamgho 'ti utthāyāsanā yena ukkhe-  
pakā bhikkhū ten' upasam̄kami, upasam̄kamitvā paññatte  
āsane nisidi. nisajja kho bhagavā ukkhepake bhikkhū etad  
avoca : mā kho tumhe bhikkhave paṭibhāti no paṭibhāti no  
'ti yasmin vā tasmin vā bhikkhum ukkhipitabbam maññittha.  
||5|| idha pana bhikkhave bhikkhu āpattim āpanno hoti, so  
tassā āpattiyā anāpattiditthi hoti, aññe bhikkhū tassā āpattiyā  
āpattiditthino honti. te ce bhikkhave bhikkhū tam bhi-  
kkhum evam jānanti : ayam kho āyasmā bahussuto āgatā-  
gamo . . . sikkhākāmo, sace mayam imam bhikkhum  
āpattiyā adassane ukkhipissāma na mayam iminā bhikkhunā

saddhim uposathaṁ karissāma vinā iminā bhikkhunā uposathaṁ karissāma, bhavissati samghassa tatonidānam bhañdanam kalaho viggaho vivādo saṅghabhedo saṅgharāji saṅghavatthānam saṅghanānākaraṇan ti, bhedagarukehi bhikkhave bhikkhūhi na so bhikkhu āpattiyā adassane ukkhipitabbo.  
 || 6 || idha pana bhikkhave bhikkhu āpattim āpanno hoti, so tassā . . . ukkhipissāma na mayam iminā bhikkhunā saddhim pavāressāma vinā iminā bhikkhunā pavāressāma, na mayam iminā bhikkhunā saddhim saṅghakammam karissāma vinā iminā bhikkhunā saṅghakammam karissāma, na mayam iminā bhikkhunā saddhim āsane nisidissāma vinā iminā bhikkhunā āsane nisidissāma, na mayam iminā bhikkhunā saddhim yāgupāne nisidissāma vinā iminā bhikkhunā yāgupāne nisidissāma, na mayam iminā bhikkhunā saddhim bhattagge nisidissāma vinā iminā bhikkhunā bhattagge nisidissāma, na mayam iminā bhikkhunā saddhim ekacchanne vasissāma vinā iminā bhikkhunā ekacchanne vasissāma, na mayam iminā bhikkhunā saddhim yathāvudḍham abhivāda-nam pacceutthānam añjalikammam sāmīcikammam karissāma vinā iminā bhikkhunā yathāvudḍham . . . sāmīcikammam karissāma, bhavissati samghassa tatonidānam bhañdanam kalaho viggaho vivādo saṅghabhedo saṅgharāji saṅghavatthānam saṅghanānākaraṇan ti, bhedagarukehi bhikkhave bhikkhūhi na so bhikkhu āpattiyā adussane ukkhipitabbo 'ti.  
 || 7 || atha kho bhagavā ukkhepakānam bhikkhūnam etam attham bhāsitvā utthāyāsanā yena ukkittānuvattakā bhikkhū ten' upasamkami, upasamkamitvā paññatte āsane nisidi. nisajja kho bhagavā ukkittānuvattake bhikkhū etad avoca: mā kho tumhe bhikkhave āpattim āpajjivtā n' amhā āpannā 'ti āpattim na patikātabbaṁ maññittha. idha pana bhikkhave bhikkhu āpattim āpanno hoti, so tassā āpattiyā anāpattidiṭṭhi hoti, aññe bhikkhū tassā āpattiyā āpattidiṭṭhino honti. so ce bhikkhave bhikkhu te bhikkhū evam jānāti: ime kho āyasmantā bahussutā āgatāgamā dhammadharā vinayadharā mātikādharā pāṇḍitā vyattā medhāvino lajjino kukuccakā sikkhākāmā, nālam mamaṁ vā kāraṇā aññesam vā kāraṇā chandā dosā mohā bhaya agatim gantum, sace mamaṁ ime bhikkhū āpattiyā adassane

ukkhipissanti na mayā saddhiṁ uposatham karissanti vinā mayā uposatham karissanti, . . . na mayā saddhiṁ pavāressanti vinā mayā pavāressanti . . . vinā mayā yathāvuḍḍham abhivādanam paccutṭhānam añjaliṇīkammam sāmīcikammam karissanti, bhavissati saṅghassa tatonidānam bhaṇḍanam kalaho viggaho vivādo saṅghabhedo saṅgharāji saṅghavavatthānam saṅghanānākaraṇan ti, bhedagarukena bhikkhave bhikkhunā paresam pi sandhāya āpatti desetabbā 'ti. atha kho bhagavā ukkhittānuvattakānam bhikkhūnam etam atham bhāsitvā utṭhāyāsanā pakkāmi. ||8||

Tena kho pana samayena ukkhittānuvattakā bhikkhū tath' eva anto sīmāya uposatham karonti saṅghakammam karonti, ukkhepakā pana bhikkhū nissimam gantvā uposatham karonti saṅghakammam karonti. atha kho aññataro ukkhepako bhikkhu yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi. ekamantam nisinno kho so bhikkhu bhagavantam etad avoca: te bhante ukkhittānuvattakā bhikkhū tath' eva anto sīmāya uposatham karonti saṅghakammam karonti, mayam pana ukkhepakā bhikkhū nissimam gantvā uposatham karoma saṅghakammam karomā 'ti. te ce bhikkhu ukkhittānuvattakā bhikkhū tath' eva anto sīmāya uposatham karissanti saṅghakammam karissanti yathā mayā ñatti ca anussāvanā ca paññattā, tesam tāni kammāni dharmikāni bhavissanti akuppāni thānārahāni. tumhe ce bhikkhu ukkhepakā bhikkhū tath' eva anto sīmāya uposatham karissatha saṅghakammam karissatha yathā mayā ñatti ca anussāvanā ca paññattā, tumhākam pi tāni kammāni dharmikāni bhavissanti akuppāni thānārahāni. ||9|| tam kissa hetu. nānāsaṃvāsakā ete bhikkhū tumhehi tumhe ca tehi nānāsaṃvāsakā. dve 'mā bhikkhu nānāsaṃvāsakabhūmiyo: attanā vā attānam nānāsaṃvāsakam karoti samaggo vā nam saṅgho ukkhipati adassane vā appatikamme vā appatiniśagge vā. imā kho bhikkhu dve nānāsaṃvāsakabhūmiyo. dve 'mā bhikkhu samānasāmavāsakabhūmiyo: attanā vā attānam samānasāmavāsakam karoti samaggo vā nam saṅgho ukkhittam osāreti adassane vā appatikamme vā appatiniśagge vā. imā kho bhikkhu dve samānasāmavāsakabhūmiyo 'ti. ||10|| 1||

tena kho pana samayena bhikkhū bhaggatge antaraghare  
 bhañḍanajātā kalahajātā vivādāpannā aññamaññam ananu-  
 lomikam kāyakammam vacikammañ upadāmsenti hattha-  
 parāmāsam karonti. manussā ujjhāyanti khīyanti vipācenti :  
 katham hi nāma samañā Sakyaputtiyā bhaggatge antaraghare  
 . . . upadāmsessanti hatthaparāmāsam karissantiti. assosum  
 kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam  
 vipācentānam. ye te bhikkhū appicchā te ujjhāyanti khī-  
 yanti vipācenti : katham hi nāma bhikkhū bhaggatge antara-  
 ghare . . . upadāmsessanti hatthaparāmāsam karissantiti.  
 atha kho te bhikkhū bhagavato etam attham ārocesum.  
 saccam kira bhikkhave — la — saccam bhagavā. vigarahitvā  
 dhammikatham katvā bhikkhū āmantesi : bhinne bhikkhave  
 samghe adhammiyamāne asammodikāya vattamānāya ettā-  
 vatā na aññamaññam ananulomikam kāyakammam vaci-  
 kammam upadāmsessāma hatthaparāmāsam karissāmā 'ti  
 āsane nisiditabbam. bhinne bhikkhave samghe dhammiyamāne  
 sammodikāya vattamānāya āsanantarikāya nisiditabban  
 ti. ||1|| tena kho pana samayena bhikkhū samghamajjhē  
 bhañḍanajātā . . . vivādāpannā aññamaññam mukhasattihi  
 vitudantā viharanti, te na sakkonti tam adhikarañam vūpa-  
 sametum. atha kho aññataro bhikkhu yena bhagavā ten'  
 upasamkami, upasamkamitvā bhagavantam abhivādetvā ekam-  
 antam atthāsi. ekamantam thito kho so bhikkhu bhaga-  
 vantam etad avoca : idha bhante bhikkhū samghamajjhē . . .  
 vūpasametum. sādhū bhante bhagavā yena te bhikkhū ten'  
 upasamkamatu anukampam upādāyā 'ti. adhivāsesi bhagavā  
 tuñhibhāvena. atha kho bhagavā yena te bhikkhū ten'  
 upasamkami, upasamkamitvā paññatte āsane nisidi. nisajja  
 kho bhagavā te bhikkhū etad avoca : alam bhikkhave mā  
 bhañḍanam mā kalaham mā viggaham mā vivādan ti. evam  
 vutte aññataro adhammavādī bhikkhu bhagavantam etad  
 avoca : āgametu bhante bhagavā dhammasāmī, apposukko  
 bhante bhagavā ditthadhammasukhavihāram anuyutto viha-  
 ratu, mayam etena bhañḍanena kalahena viggahena vivādena  
 paññāyissāmā 'ti. dutiyam pi kho bhagavā te bhikkhū etad  
 avoca : alam bhikkhave . . . mā vivādan ti. dutiyam pi  
 kho so adhammavādī bhikkhu bhagavantam etad avoca :

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

bhūtapubbam bhikkhave Bārāṇasiyam Brahmadatto nāma Kāsirājā ahosi addho mahaddhano mahābhogo mabbalo mahāvāhano mahāvijito paripuṇṇakosakoṭṭhāgāro. Dīghiti nāma Kosalarājā ahosi daliddo appadhano appabhogo appabalo appavāhano appavijito aparipuṇṇakosakoṭṭhāgāro. atha kho bhikkhave Brahmadatto Kāsirājā caturaṅginim senam sannayhitvā Dīghitīm Kosalarājānam abbhuyyāsi. assosi kho bhikkhave Dīghiti Kosalarājā : Brahmadatto kira Kāsirājā caturaṅginim senam sannayhitvā mama abbhuyyāto 'ti. atha kho bhikkhave Dīghitissa Kosalarañño etad ahosi : Brahmadatto kho Kāsirājā addho . . . paripuṇṇakosakoṭṭhāgāro, aham pan' amhi daliddo . . . aparipuṇṇakosakoṭṭhāgāro, nāham paṭibalo Brahmadattena Kāsiraññā ekasamghātam pi sahitum. yam nūnāham paṭigacca' eva nagaramhā nippateyyan ti. atha kho bhikkhave Dīghiti Kosalarājā mahesim adāya paṭigacca' eva nagaramhā nippati. atha kho bhikkhave Brahmadatto Kāsirājā Dīghitissa Kosalarañño balañ ca vāhanañ ca janapadañ ca kosañ ca koṭṭhāgārañ ca abhivijiya aijjhāvasati. atha kho bhikkhave Dīghiti Kosalarājā sapajāpatiko yena Bārāṇasi tena pakkāmi. anupubbena yena Bārāṇasi tad avasari. tatra sudam bhikkhave Dīghiti Kosalarājā sapajāpatiko Bārāṇasiyam aññatarasmiñ paccantime okāse kumbhakāranivesane aññatakesena paribbājakacchannena paṭivasati. ||3|| atha kho bhikkhave Dīghitissa Kosalarañño mahesi na cirass' eva gabbhini ahosi. tassā evarūpo dohalo hoti : icchatī suriyassa uggamanaṅkāle caturaṅginim senam sannaddham vammikam subhummiyam ṭhitam passitum khaggānañ ca dhovanam pātum. atha kho bhikkhave Dīghitissa Kosalarañño mahesi Dīghitīm Kosalarājānam etad avoca : gabbhini 'mhi deva, tassā me evarūpo dohalo uppanno : icchāmi suriyassa . . . pātun ti. kuto devi amhākam duggatānam caturaṅginī senā sannaddhā vammikā subhummiyam ṭhitā khaggānañ ca dhovanam ti. sac' āham deva na labhissāmi marissāmīti. ||4|| tena kho pana samayena bhikkhave Brahmadattassa Kāsirāñño purohito brāhmaṇo Dīghitissa Kosalarañño sahāyo

hoti. atha kho bhikkhave Dighīti Kosalarājā yena Brahmadattassa Kāsirañño purohito brāhmaṇo ten' upasamkami, upasamkamitvā Brahmadattassa Kāsirañño purohitam brāhmaṇam etad avoca : sakhi te samma gabbhinī, tassā evarūpo dohaļo uppanno : icchati suriyassa . . . pātun ti. tena hi deva mayam pi devim passāmā 'ti. atha kho bhikkhave Dighitissa Kosalarañño mahesi yena Brahmadattassa Kāsirañño purohito brāhmaṇo ten' upasamkami. addasa kho bhikkhave Brahmadattassa Kāsirañño purohito brāhmaṇo Dighitissa Kosalarañño mahesī dūrato 'va āgacchanti, disvāna utthāyāsanā ekamsaṃ uttarāsaṅgam karitvā yena Dighitissa Kosalarañño mahesi ten' añjaliṃ pañāmetvā tikkhattum udānam udānesi : Kosalarājā vata bho kucchigato, Kosalarājā vata bho kucchigato 'ti. avimanā devi hohi, lacchasi suriyassa uggamanakāle caturaṅginim senam sannaddham vammikam subhummiyam ṭhitam passitum khaggānañ ca dhovanam pātun ti. ||5|| atha kho bhikkhave Brahmadattassa Kāsirañño purohito brāhmaṇo yena Brahmadatto Kāsirājā ten' upasamkami, upasamkamitvā Brahmadattam Kāsirājānam etad avoca : tathā deva nimittāni dissanti, sve suriyuggamanakāle caturaṅginī senā sannaddhā vammikā subhummiyam tiṭṭhatu khaggā ca dhoviyantū 'ti. atha kho bhikkhave Brahmadatto Kāsirājā manusse āṇāpesi : yathā bhanę purohito brāhmaṇo āha tathā karothā 'ti. alabhi kho bhikkhave Dighitissa Kosalarañño mahesi suriyassa uggamanakāle caturaṅginim senam sannaddham vammikam subhummiyam ṭhitam passitum khaggānañ ca dhovanam pātum. atha kho bhikkhave Dighitissa Kosalarañño mahesi tassa gabbhassa paripākam anvāya puttam vijāyi, tassa Dighāvū 'ti nāmam akaṇsu. atha kho bhikkhave Dighāvukumāro na cirass' eva viññutam pāpuṇi. ||6|| atha kho bhikkhave Dighitissa Kosalarañño etad ahosi : ayam kho Brahmadatto Kāsirājā bahuno amhākam anatthassa kārako, iminā amhākam balañ ca vāhanañ ca janapado ca koso ca koṭṭhāgārañ ca acchinnam. sac' āyam amhe jānissati sabbeva tayo ghātāpessati. yaŋ nūnāham Dighāvukumāram bahi nagare vāseyyan ti. atha kho bhikkhave Dighīti Kosalarājā Dighāvukumāram bahi nagare vāsesi. atha kho bhikkhave

Dighāvukumāro bahi nagare paṭivasanto na cirass' eva sabba-sippāni sikkhi. ||7|| tena kho pana samayena bhikkhave Dighitissa Kosalarañño kappako Brahmadatte Kāsiraññe paṭivasati. addasa kho bhikkhave Dighitissa Kosalarañño kappako Dighitīm Kosalarājānam sapajāpatikam Bārāṇasiyam aññatarasmiṃ paccantime okāse kumbhakāranivesane aññātakavesena paribbājakacchannena paṭivasantam, disvāna yena Brahmadatto Kāsirājā ten' upasamkami, upasamkamitvā Brahmadattam Kāsirājānam etad avoca: Dighiti deva Kosalarājā sapajāpatiko Bārāṇasiyam aññatarasmiṃ paccantime okāse kumbhakāranivesane aññātakavesena paribbājakacchannena paṭivasatī. ||8|| atha kho bhikkhave Brahmadatto Kāsirājā manusse āñāpesi: tena hi bhaṇe Dighitīm Kosalarājānam sapajāpatikam ānethā 'ti. evam devā 'ti kho bhikkhave te manussā Brahmadattassa Kāsirañño paṭissutvā Dighitīm Kosalarājānam sapajāpatikam ānesum. atha kho bhikkhave Brahmadatto Kāsirājā manusse āñāpesi: tena hi bhaṇe Dighitīm Kosalarājānam sapajāpatikam dalhāya rajjuyā pacchābhāham gālhabandhanam bandhitvā khuramundam karitvā kharassarena paṇavena rathiyāya rathiyam siṅghāṭakena siṅghāṭakam parinetvā dakkhiṇena dvārena nikkhāmetvā dakkhiṇato nagarassa catudhā chinditvā ca-tuddisā bilāni nikhipathā 'ti. evam devā 'ti kho bhikkhave te manussā Brahmadattassa Kāsirañño paṭissutvā Dighitīm Kosalarājānam sapajāpatikam dalhāya rajjuyā pacchābhāham gālhabandhanam bandhitvā khuramundam karitvā kharassrena paṇavena rathiyāya rathiyam siṅghāṭakena siṅghāṭakam parinenti. ||9|| atha kho bhikkhave Dighāvussa kumārassa etad ahosi: ciradiṭṭhā kho me mātāpitaro. yam nūnāham mātāpitaro passeyyan ti. atha kho bhikkhave Dighāvukumāro Bārāṇasim pavisitvā addasa mātāpitaro dalhāya rajjuyā pacchābhāham gālhabandhanam bandhitvā khuramundam karitvā kharassrena paṇavena rathiyāya rathiyam siṅghāṭakena siṅghāṭakam parinente, disvāna yena mātāpitaro ten' upasamkami. addasa kho bhikkhave Dighiti Kosalarājā Dighāvukumāram dūrato 'va āgacchantam, disvāna Dighāvukumāram etad avoca: mā kho tvam tāta Dighāvu dīgham passa mā rassam, na hi tāta Dighāvu

verena verā sammanti, averena hi tāta Dighāvu verā sammantīti. ||10|| evam vutte bhikkhave te manussā Dighitīm Kosalarājānam etad avocum: ummattako ayam Dighiti Kosalarājā vippalapati, ko imassa Dighāvu, kam ayam evam āha: mā kho tvam tāta Dighāvu dīgham passa mā rassam, na hi tāta Dighāvu verena verā sammanti, averena hi tāta Dighāvu verā sammantīti. nāham bhaṇe ummattako vippalapāmi, api ca yo viññū so vibhāvessatīti. dutiyam pi kho bhikkhave — la — tatiyam pi kho bhikkhave Dighiti Kosalarājā Dighāvukumāram etad avoca: mā kho . . . sammantīti. tatiyam pi kho bhikkhave te manussā Dighitīm Kosalarājānam etad avocum: ummattako . . . so vibhāvessatīti. atha kho bhikkhave te manussā Dighitīm Kosalarājānam sapajāpatikam rathiyāya rathiyam singhātakena siṅghātakam parinetvā dakkhiṇena dvārena nikkhāmetvā dakkhiṇato nagarassa catudhā chinditvā catuddisā bilāni nikhipitvā gumbam ṭhapetvā pakkamimsu. ||11|| atha kho bhikkhave Dighāvukumāro Bārāṇasim pavisitvā suram nīharitvā gumbiye pāyesi. yadā te mattā ahesuṇ patitā atha katthāni saṃkādḍhitvā citakam karitvā mātāpi-tunnam sarīram citakam āropetvā aggiṁ datvā pañjaliko tikkhattum citakam padakkhiṇam akāsi. tena kho pana samayena bhikkhave Brahmaddatto Kāsirājā upari-pāsādavaragato hoti. addasa kho bhikkhave Brahmaddatto Kāsirājā Dighāvukumāram pañjalikam tikkhattum citakam padakkhiṇam karontam, disvān' assa etad ahosi: nissamsayam kho so manusso Dighitissa Kosalañño fiāti vā salohito vā. aho me anatthako, na hi nāma me koci ārocessatīti. ||12|| atha kho bhikkhave Dighāvukumāro araññam gantvā yāvadattham kanditvā roditvā vappam puñchitvā Bārāṇasim pavisitvā antepurassa sāmantā hatthisālam gantvā hatthācariyam etad avoca: icchām' aham ācariya sippam sikkhitun ti. tena hi bhaṇe māṇavaka sikkhassū 'ti. atha kho bhikkhave Dighāvukumāro rattiya paccūsasamayam paccūṭṭhāya hatthisālāyam mañjunā sarena gāyi viṇāñ ca vādesi. assosi kho bhikkhave Brahmaddatto Kāsirājā rattiya paccūsasamayam paccūṭṭhāya hatthisālāyam mañjunā sarena gītam viṇāñ ca vāditam, sutvāna manusse pucchi: ko bhaṇe rattiya paccūsa-

samayam paccutthāya hatthisālāyam mañjunā sarena gāyi  
 viṇañ ca vādesīti. ||13|| amukassa deva hatthācariyassa ante-  
 vāsi māṇavako ratti�ā paccūsasamayam paccutthāya hatthisā-  
 lāyam mañjunā sarena gāyi viṇañ ca vādesīti. tena hi bhaṇe  
 tam māṇavakam ānethā 'ti. evam devā 'ti kho bhikkhave te  
 manussā Brahmadattassa Kāsirañño paṭissutvā Dighāvuk-  
 umāram ānesum. tvam bhaṇe māṇavaka ratti�ā paccūsa-  
 samayam paccutthāya hatthisālāyam mañjunā sarena gāyi  
 viṇañ ca vādesīti. evam devā 'ti. tena hi tvam bhaṇe  
 māṇavaka gāyassu viṇañ ca vādehitī. evam devā 'ti kho  
 bhikkhave Dighāvukumāro Brahmadattassa Kāsirañño paṭi-  
 ssutvā ārādhāpekho mañjunā sarena gāyi viṇañ ca vādesī.  
 atha kho bhikkhave Brahmadatto Kāsirājā Dighāvukumāram  
 etad avoca : tvam bhaṇe māṇavaka mam upatthabā 'ti.  
 evam devā 'ti kho bhikkhave Dighāvukumāro Brah-  
 madattassa Kāsirañño paccassosi. atha kho bhikkhave Dighā-  
 vukumāro Brahmadattassa Kāsirañño pubbuṭṭhayī ahosi  
 pacchānipāti kiṃkārapaṭissāvī manāpacārī piyavādi. atha  
 kho bhikkhave Brahmadatto Kāsirājā Dighāvukumāram na  
 cirass' eva abbhantarike vissāsikatthāne ṭhapesi. ||14|| atha  
 kho bhikkhave Brahmadatto Kāsirājā Dighāvukumāram etad  
 avoca : tena hi bhaṇe māṇavaka ratham yojehi migavam  
 gamissāmīti. evam devā 'ti kho bhikkhave Dighāvukumāro  
 Brahmadattassa Kāsirañño paṭissutvā ratham yojetvā Brah-  
 madattam Kāsirājānam etad avoca : yutto kho te deva ratho,  
 yassa dāni kālam maññasīti. atha kho bhikkhave Brah-  
 madatto Kāsirājā ratham abhirūhi, Dighāvukumāro ratham  
 pesesi, tathā-tathā ratham pesesi yathā-yathā aññen' eva senā  
 agamāsi aññen' eva ratho. atha kho bhikkhave Brahmadatto  
 Kāsirājā dūram gantvā Dighāvukumāram etad avoca : tena  
 hi bhaṇe māṇavaka ratham muñcassu, kilanto 'mhi nipajjissā-  
 mīti. evam devā 'ti kho bhikkhave Dighāvukumāro Brah-  
 madattassa Kāsirañño paṭissutvā ratham muñcitvā paṭhaviyam  
 pallañkena nisidi. atha kho bhikkhave Brahmadatto Kāsi-  
 rājā Dighāvukumārassa ucchaṅge sisam katvā seyyam  
 kappesi, tassa kilantassa muhuttaken' eva niddam okkami.  
 ||15|| atha kho bhikkhave Dighāvussa kumārassa etad  
 ahosi : ayam kho Brahmadatto Kāsirājā bahuno amhākam

anathassa kārako, iminā amhākam balañ ca vāhanañ ca janapado ca koso ca koṭṭhāgārañ ca acchinnañ iminā ca me mātāpitaro hatā. ayam khv assa kālo yo 'ham veram appeyyan ti kosiyā khaggam nibbāhi. atha kho bhikkhave Dīghāvussa kumārassa etad ahosi: pitā kho mam marañakāle avaca: mā kho tvam tāta Dīghāvu dīgham passa mā rassam, na hi tāta Dīghāvu verena verā sammanti, averena hi tāta Dīghāvu verā sammantī. na kho me tam paṭirūpam yo 'ham pitu vacanam atikkameyyan ti kosiyā khaggam pavesesi. dutiyam pi kho bhikkhave Dīghāvussa kumārassa etad ahosi: ayam kho Brahmaddatto . . . nibbāhi. dutiyam pi kho bhikkhave Dīghāvussa kumārassa etad ahosi: pitā . . . atikkameyyan ti, punad eva kosiyā khaggam pavesesi. tatiyam pi kho . . . nibbāhi. tatiyam pi kho . . . pavesesi. atha kho bhikkhave Brahmaddatto Kāsirājā bhito ubbiggo ussañkī utrasso sahasā vuṭṭhāsi. atha kho bhikkhave Dīghāvukumāro Brahmaddattam Kāsirājānam etad avoca: kissa tvam deva bhito . . . vuṭṭhāsiti. idha mam bhaṇe māṇavaka Dīghitissa Kosalarañño putto Dīghāvukumāro supinantena khaggena paripātesi tenāham bhito ubbiggo ussañkī utrasso sahasā vuṭṭhāsin ti. || 16 || atha kho bhikkhave Dīghāvukumāro vāmena hatthena Brahmaddattassa Kāsirāñño sisam parāmasitvā dakkhijena hatthena khaggam nibbāhetvā Brahmaddattam Kāsirājanam etad avoca: aham kho so deva Dīghitissa Kosalarañño putto Dīghāvukumāro. bahuno tvam amhākam anathassa kārako, tayā amhākam balañ ca vāhanañ ca janapado ca koso ca koṭṭhāgārañ ca acchinnañ tayā ca me mātāpitaro hatā. ayam khv assa kālo yy āham veram appeyyan ti. atha kho bhikkhave Brahmaddatto Kāsirājā Dīghāvussa kumārassa pādesu sirasā nipativā Dīghāvukumāram etad avoca: jīvitam me tāta Dīghāvu dehi, jīvitam me tāta Dīghāvu dehti. ky āhaṁ ussahāmi devassa jīvitam dātum, devo kho me jīvitam dadeyyā 'ti. tena hi tāta Dīghāvu tvañ c' eva me jīvitam dehi ahañ ca te jīvitam dammīti. atha kho bhikkhave Brahmaddatto ca Kāsirājā Dīghāvu ca kumāro aññamaññassa jīvitam adamsu pāniñ ca aggahesum sapathañ ca akāmsu adrūbhāya. atha kho bhikkhave Brahmaddatto Kāsirājā Dīghāvukumāram etad avoca:

tena hi tāta Dīghāvu ratham yojehi gamissāmā 'ti. evam  
 devā 'ti kho bhikkhave Dīghāvukumāro Brahmadattassa  
 Kāsirañño paṭissutvā ratham yojetvā Brahmadattam Kāsirā-  
 jānam etad avoca: yutto kho te deva ratho, yassa dāni  
 kālam maññasiti. atha kho bhikkhave Brahmadatto Kāsi-  
 rājā ratham abhirūhi, Dīghāvukumāro ratham pesesi, tathā  
 -tathā ratham pesesi yathā-yathā na cirass' eva senāya samā-  
 gacchi. ||17|| atha kho bhikkhave Brahmadatto Kāsirājā  
 Bārānasim pavisitvā amacce pārisajje sannipātāpetvā etad  
 avoca: sace bhaṇe Dīghitissa Kosalarañño puttam Dīghāvu-  
 kumāram passeyyātha kinti nam kareyyāthā 'ti. ekacce  
 evam āhaṇsu: 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. ayaṁ kho bhaṇe Dīghitissa  
 Kosalarañño putto Dīghāvukumāro, nāyam labbhā kiñci  
 kātum, iminā ca me jīvitam dinnam mayā ca imassa jīvitam  
 dinnam ti. ||18|| atha kho bhikkhave Brahmadatto Kāsirājā  
 Dīghāvukumāram etad avoca: yaṁ kho te tāta Dīghāvu  
 pitā marañakāle avaca: mā kho tvam tāta Dīghāvu dīgham  
 passa mā rassam, na hi tāta Dīghāvu verena verā sammanti,  
 averena hi tāta Dīghāvu verā sammantī, kin te pitā  
 sandhāya avacā 'ti. yaṁ kho me deva pitā marañakāle  
 avaca mā dīghan ti, mā ciram veram akāsiti, imam kho me  
 deva pitā marañakāle avaca mā dīghan ti. yaṁ kho me  
 deva pitā marañakāle avaca mā rassan ti, mā khippam  
 mittehi bhijjittā 'ti, imam kho me deva pitā marañakāle  
 avaca mā rassan ti. yaṁ kho me deva pitā marañakāle  
 avaca na hi tāta Dīghāvu verā sammantī, devena me mātāpitaro hatā  
 'ti, sac' āham devam jīvitā voropeyyam ye devassa atthakāmā  
 te mam jīvitā voropeyyum, ye me atthakāmā te te jīvitā  
 voropeyyum, evam tam veram verena na vūpasameyya.  
 idāni ca pana me devena jīvitam dinnam mayā ca devassa  
 jīvitam dinnam, evam veram averena vūpasantam. imam kho  
 me deva pitā marañakāle avaca: na hi tāta . . . sammantī.  
 ||19|| atha kho bhikkhave Brahmadatto Kāsirājā acchari-

yam vata bho abbhutam vata bho, yāva paññito ayam Dighāvukumāro, yatra hi nāma pituno samkhittena bhāsi-tassa vitthārena atthañc ājānissatiti, pettikam balañ ca vāhanañ ca janapadañ ca kosañ ca koṭṭhāgārañ ca paṭipādesi dhitarañ ca adāsi. tesam hi nāma bhikkhave rājūnam ādinnadaññānam ādinnasatthānam evarūpam khantisoraccam bhavissatiti, idha kho pana tam bhikkhave sobhetha yam tumhe evam svākkhāte dhammadvinaye pabbajitā samānā khamā ca bhaveyyātha soratā cā 'ti. tatiyam pi kho bhagavā te bhikkhū etad avoca: alam bhikkhave mā bhañḍanam mā kalaham mā viggaham mā vivādan ti. tatiyam pi kho so adhammavādī bhikkhu bhagavantam etad avoca: āgametu bhante bhagavā dhammasāmī, apposukko bhante bhagavā ditṭhadhammasukhavihāram anuyutto viharatu, mayam etena bhañḍanena kalahena viggahena vivādena paññāyissāmā 'ti. atha kho bhagavā pariyādinnarūpā kho ime moghapurisā, na yime sukarā saññāpetun ti utthāyasanā pakkāmi. ||20||2||

Dighāvubhāṇavāram paṭhamam.

atha kho bhagavā pubbanhasamayam nivāsetvā pattacivaram ādāya Kosambim piñḍāya pāvisi, Kosambiyam piñḍāya caritvā pacchābhattam piñḍapātapaṭikkanto senāsanam samsāmetvā pattacivaram ādāya samghamajjhē thitako 'va imā gāthāyo abhāsi:

puthusaddo samajano na bālo koci maññatha  
samghasmin bhijjamānasmin, n' aññam bhiyyo amāñña-  
rum.|

parimuṭṭhā paññitā bhāsā vācāgarabhañino,  
yāv' iechanti mukhāyāmam, yena nītā na tam vidū.|

akkocchi mam, avadhi mam, ajini mam, ahāsi me,

ye tam upanayhanti, veram tesam na sammati.|

akkocchi mam, avadhi mam, ajini mam, ahāsi me,

ye tam na upanayhanti, veram tes' 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.|

atṭhicchinnā pāṇaharā gavāssadhanahārino  
 ratṭham vilumpamānānam tesam pi hoti saṃgati. kasmā  
 tumhākam no siyā.  
 sace labhetha nipakam sahāyam saddhiñcaram sādhuvihāri dhīram,  
 abhibhuyya sabbāni parissayāni careyya ten' attamano  
 satimā.  
 no ce labhetha nipakam sahāyam saddhiñcaram sādhuvihāri dhīram  
 rājā va ratṭham vijitam pahāya eko care mātaṅgaraññe  
 va nāgo.  
 ekassa caritam seyyo, n' atthi bāle sahāyatā.  
 eko care na ca pāpāni kayirā apposukko mātaṅgaraññe  
 10      va nāgo 'ti. ||1||3||

atha kho bhagavā saṃghamajhe ṭhitako 'va imā gāthāyo  
 bhāsitvā yena Bālakaloṇakāragāmo ten' upasamkami.  
 tena kho pana samayena āyasmā Bhagu Bālakaloṇakāragāme viharati. addasa kho āyasmā Bhagu bhagavantam dūrato 'va āgacchantam, disvāna āsanam paññāpesi pādodakaṃ pādapīṭham pādakathalikam upanikkhipi, paccuggantvā pattacivaram paṭiggahesi. nisidi bhagavā paññatte āsane, nisajja pāde pakkhālesi. āyasmāpi kho Bhagu bhagavantam abhivādetvā ekamantam nisidi, ekamantam nisinnam kho āyasmantam Bhagum bhagavā etad avoca: kacci bhikkhu khamaniyam, kacci yāpaniyam, kacci piṇḍakena na kilamāsiti. khamaniyam bhagavā, yāpaniyam bhagavā, na cāham bhante piṇḍakena kilamāmīti. atha kho bhagavā āyasmantam Bhagum dhammiyā kathāya sandassetvā . . . sampahamsetvā utṭhāyāsanā yena Pācīnavamsadāyo ten' upasamkami.  
 ||1|| tena kho pana samayena āyasmā ca Anuruddho āyasmā ca Nandiyo āyasmā ca Kimbilo Pācīnavamsadāye viharanti. addasa kho dāyapālo bhagavantam dūrato 'va āgacchantam, disvāna bhagavantam etad avoca: mā samaṇa etam dāyam pāvisi, sant' etha tayo kulaputtā attakāmarūpā viharanti, mā tesam aphāsum akāsīti. assosi kho āyasmā Anuruddho dāyapālassa bhagavatā saddhiñ mantayamānassa, sutvā dāyapālam etad avoca: māvuso dāyapāla bhagavantam

vāresi, satthā no bhagavā anuppatto 'ti. atha kho āyasmā Anuruddho yenāyasmā ca Nandiyo āyasmā ca Kimbilo ten' upasam̄kami, upasam̄kamitvā āyasmantam ca Nandiyam āyasmantam ca Kimbilam etad avoca: abhikkamathāyasmanto abhikkamathāyasmanto, satthā no bhagavā anuppatto 'ti. ||2|| atha kho āyasmā ca Anuruddho āyasmā ca Nandiyo āyasmā ca Kimbilo bhagavantam paccuggantvā eko bhagavato pattacivaram paṭiggahesi, eko āsanam paññāpesi, eko pādodakam pādapīṭham pāda-kathalikam upanikkhipi. nisidi bhagavā paññatte āsane, nisajja pāde pakkhālesi. te pi kho āyasmantā bhagavantam abhivādetvā ekamantam nisidimsu. ekamantam nisinnam kho āyasmantam Anuruddham bhagavā etad avoca: kacci vo Anuruddhā khamaniyam, kacci yāpaniyam, kacci piṇḍakena na kilamathā 'ti. khamaniyam bhagavā, yāpaniyam bhagavā, na ca mayam bhante piṇḍakena kilamāmā 'ti. kacci pana vo Anuruddhā samaggā sammadamānā avivada-mānā khīrodakibhūtā aññamaññam piyacakkhūhi sampassantā viharathā 'ti. taggha mayam bhante samaggā sammadamānā avivadamānā khīrodakibhūtā aññamaññam piyacakkhūhi sampassantā viharāmā 'ti. yathākatham pana tumhe Anuruddhā samaggā sammadamānā . . . sampassantā viharathā 'ti. ||3|| idha mayham bhante evam hoti: lābhā vata me, suladdham vata me yo 'ham evarūpehi sabrahmacārihi saddhim viharāmiti. tassa mayham bhante imesu āyasmantesu mettam kāyakammam paccupaṭṭhitam āvi c' eva raho ca, mettam vacikammam, mettam manokammam paccupaṭṭhitam āvi c' eva raho ca. tassa mayham bhante evam hoti: yam nūnāham sakam cittam nikhipitvā imesam yeva āyasmantānam cittassa vasena vatteyyan ti. so kho aham bhante sakam cittam nikhipitvā imesam yeva āyasmantānam cittassa vasena vattāmi, nānā hi kho no bhante kāyā ekañ ca pana maññe cittan ti. āyasmāpi kho Nandiyo, āyasmāpi kho Kimbilo bhagavantam etad avoca: mayham pi kho bhante evam hoti: lābhā . . . maññe citta ti. evam kho mayam bhante samaggā sammadamānā avivadamānā khīrodakibhūtā aññamaññam piyacakkhūhi sampassantā viharāmā 'ti. ||4|| kacci pana vo Anuruddhā appa-

mattā ātāpino pahitattā viharathā 'ti. taggha mayam bhante appamattā ātāpino pahitattā viharāmā 'ti. yathākatham pana tumhe Anuruddhā appamattā ātāpino pahitattā viharathā 'ti. idha bhante amhākam yo paṭhamam gāmato piṇḍāya paṭikkamati, so āsanam paññāpeti, pādodakam pāda-pīṭham pādakathalikam upanikkhipati, avakkārapāṭim dhotivtā upaṭṭhāpeti, pāniyam paribhojaniyam upaṭṭhāpeti. yo pacchā gāmato piṇḍāya paṭikkamati, sace hoti bhuttavaseso, sace ākañkhati, bhuñjati, no ce ākañkhati, appaharite vā chaddeti appāñake vā udake opilāpeti, so āsanam uddharati, pādodakam pādapīṭham pādakathalikam patisāmeti, avakkārapāṭim dhotivtā paṭisāmeti, pāniyam paribhojaniyam paṭisāmeti, bhattaggam sammajjati. yo passati pāniyaghaṭam vā paribhojaniyaghaṭam vā vaccaghaṭam vā rittam tuccham so upaṭṭhāpeti. sac' assa hoti avisayham hathavikārena, dutiyam āmantetvā hatthavilañghakena upaṭṭhāpema, na tv eva mayam bhante tappaccayā vācam bhindāma. pañcāhikam kho pana mayam bhante sabbarattiyā dhammiyā kathāya sannisidāma. evam kho mayam bhante appamattā ātāpino pahitattā viharāmā 'ti. ||5||

atha kho bhagavā āyasmantam ca Anuruddham āyasmantam ca Nandiyam āyasmantam ca Kimbilam dhammiyā kathāya sandassetvā . . . sampahamsetvā utthāyāsanā yena Pārileyyakam tena cārikam pakkāmi. anupubbena cārikam caramāno yena Pārileyyakam tad avasari. tatra sudam bhagavā Pārileyyake viharati Rakkhitavanasañde Bhaddasālamūle. atha kho bhagavato rahogatassa paṭisallinassa evam cetaso parivitakko udapādi : aham kho pubbe ākiṇño na phāsu vihāsim tehi Kosambakehi bhikkhūhi bhanḍanakārakehi kalahakārakehi vivādakārakehi bhassakārakehi samghe adhikaraṇakārakehi, so 'mhi etarahi eko adutyo sukham phāsu viharāmi aññatr' eva tehi Kosambakehi bhikkhūhi kalahakārakehi . . . adhikaraṇakārakehiti. aññataro pi kho hatthināgo ākiṇño viharati hatthihī hatthinihi hatthikalabhehi hathicchāpakehi, chinnaggāni c' eva tiṇāni khādati, obhaggobhaggañ c' assa sākhābhañgam khādanti, āvilāni ca pāniyāni pivati, ogāhantassa otinṇassa hatthiniyo kāyam upanighāmsantiyo gacchanti. atha kho

tassa hatthināgassa etad ahosi : aham kho akinnō viharāmi hatthīhi hatthīhi hatthikalabhehi hatthicchāpakehi, chinna-ggāni c' eva tiṇāni khādāmi, obhaggobhaggañ ca me sākhā-bhaṅgam khādanti, āvilāni ca pāniyāni pivāmi, ogāhantassa me otinṇassa hatthiniyo kāyañ upanighamsantiyo gacchanti. yam nūnāham eko 'va gaṇasmā vūpakaṭṭho vihareyyan ti. ||6|| atha kho so hatthināgo yūthā apakkamma yena Pārileyyakam Rakkhitavanasanđo Bhaddasālāmūlam yena bhagavā ten' upasamkami, upasamkamitvā soṇḍaya bhagavato pāniyam paribhojaniyam upatṭhāpeti appaharitañ ca karoti. atha kho tassa hatthināgassa etad ahosi : aham kho pubbe akinnō na phāsu vihāsim hatthīhi hatthīhi hatthikalabhehi hatthicchāpakehi, chinna-ggāni c' eva tiṇāni khādim, obhaggobhaggañ ca me sākhābhaṅgam khādimsu, āvilāni ca pāniyāni apāyim, ogāhantassa ca me otinṇassa hatthiniyo kāyañ upanighamsantiyo agamamsu, 'so 'mhi etarahi eko adutiyo sukham phāsu viharāmi aññatr' eva hatthīhi hatthīhi hatthikalabhehi hatthicchāpēhiti. atha kho bhagavā attano ca pavivekam veditvā tassa ca hatthināgassa cetasā cetopari-vitakkam aññāya tāyam velāyam imam udānam udānesi :

evam nāgassa nāgena isādantassa hatthino  
sameti cittam cittena yad eko ramati vane 'ti. ||7|| 4||

atha kho bhagavā Pārileyyake yathābhīrantam viharitvā yena Sāvatthi tena cārikam pakkāmi. anupubbena cāri-kañ caramāno yena Sāvatthi tad avasari. tatra sudam bhagavā Sāvatthiyam viharati Jetavane Anātha-piṇḍikassa ārāme. atha kho Kosambakā upāsakā ime kho ayyā Kosambakā bhikkhū bahuno amhākam anathassa kārakā, imehi ubbālho bhagavā pakkanto, handa mayam ayye Kosambake bhikkhū n' eva abhivādeyyāma na paccutṭheyāma na añjalikammapā sāmicikammapā kareyyāma na sakka-reyyāma na garukareyyāma na māneyyāma na pūjeyyāma upagatānam pi piṇḍapātam na dajjeyyāma, evam ime amhehi asakkariyamānā agarukariyamānā amāniyamānā apūjiyamānā asakkārapakatā pakkamissanti vā vibbhamissanti vā bhagavantam vā pasādēssantīti. ||1|| atha kho Kosambakā upāsakā Kosambake bhikkhū n' eva abhivādesum na paccutṭhesum na

añjalikammañ sāmīcikammam akāmsu na sakkarim̄su na garukarim̄su na mānesum na pūjesum upagatānam pi piñḍapātam na adamsu. atha kho Kosambakā bhikkhū Kosambakehi upāsakehi asakkariyamānā . . . asakkārapakatā evam āhamsu: handa mayam āvuso Sāvatthim gantvā bhagavato santike imam adhikaraṇam vūpasamemā 'ti. atha kho Kosambakā bhikkhū senāsanam samsāmetvā pattacivaram ādāya yena Sāvatthi ten' upasamkamim̄su. ||2||

assosi kho āyasmā Sāriputto: te kira Kosambakā bhikkhū bhañḍanakārakā . . . saṅghe adhikaraṇakārakā Sāvatthim āgacchantīti. atha kho āyasmā Sāriputto yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi. ekamantam nisinno kho āyasmā Sāriputto bhagavantam etad avoca: te kira bhante Kosambakā bhikkhū bhañḍanakārakā . . . saṅghe adhikaraṇakārakā Sāvatthim āgacchanti. kathāham bhante tesu bhikkhūsu patipajjāmīti. tēna hi tvam Sāriputta yathādhammo tathā tiṭṭhāhiti. kathāham bhante jāneyyam dhammam vā adhammam vā 'ti. ||3||

atthārasahi kho Sāriputta vatthūhi adhamma vādī jānitabbo. idha Sāriputta bhikkhu adhammam dhammo 'ti dipeti, dhammam adhammo 'ti dipeti, avinayam vinayo 'ti d., vinayam avinayo 'ti d., abhāsitam alapitam tathāgatena bhāsitam lapitam tathāgatenā 'ti d., bhāsitam lapitam tathāgatena abhāsitam alapitam tathāgatenā 'ti d., anāciṇṇam tathāgatena āciṇṇam tathāgatenā 'ti d., āciṇṇam tathāgatena anāciṇṇam tathāgatenā 'ti d., appaññattam tathāgatena paññattam tathāgatenā 'ti d., paññattam tathāgatena appaññattam tathāgatenā 'ti d., anāpattim āpattiti d., āpattim anāpattiti d., lahukam āpattim garukā āpattiti d., garukam āpattim lahukā āpattiti d., sāvasesam āpattim anavasesā āpattiti d., anavasesam āpattim sāvasesā āpattiti d., duṭṭhullam āpattim aduṭṭhullā āpattiti d., aduṭṭhullam āpattim duṭṭhullā āpattiti dipeti. imehi kho Sāriputta atthārasahi vatthūhi adhammavādī jānitabbo. ||4|| atthārasahi ca kho Sāriputta vatthūhi dhamma vādī jānitabbo. idha Sāriputta bhikkhu adhammam adhammo 'ti dipeti, dhammam dhammo 'ti d., avinayam . . . , vinayam . . . , abhāsitam alapitam

tathāgatena . . . , bhāsitam lapitam tathāgatena . . . , anāciṇṇam tathāgatena . . . , āciṇṇam tathāgatena . . . , appaññattam tathāgatena . . . , paññattam tathāgatena . . . , āpattim . . . , anāpattim . . . , lahukam āpattim . . . , garukam āpattim . . . , sāvasesam āpattim . . . , anavasesam āpattim . . . , duṭṭhullam āpattim . . . , aduṭṭhullam āpattim aduṭṭhullā āpatti dipeti. imehi kho Sāriputta atthārasehi vatthūhi dhammavādī jānitabbo 'ti. ||5||

assosi kho áyasmâ Mahâmoggallâno — la — assosi kho  
áyasmâ Mahâkassapo, assosi kho áyasmâ Mahâkaccâno,  
assosi kho áyasmâ Mahâkotthito, assosi kho áyasmâ Ma-  
hâkappino, assosi kho áyasmâ Mahâcundo, assosi kho  
áyasmâ Anuruddho, assosi kho áyasmâ Revato, assosi  
kho áyasmâ Upâli, assosi kho áyasmâ Ânando, assosi kho  
áyasmâ Râhulo: te kira Kosambakâ bhikkhû . . . (=3-5.  
*Read Râhula instead of Sâriputta) . . . dhammavâdi jâni-  
tabbo 'ti. ||6||*

assosi kho Mahāpajāpatī Gotamī: te kira Kosambakā bhikkhū . . . āgacchantīti. atha kho Mahāpajāpatī Gotamī yena bhagavā ten' upasampkami, upasampkamitvā bhagavantam abhivādetvā ekamantam atthāsi. ekamantam tītā kho Mahāpajāpatī Gotamī bhagavantam etad avoca: te kira bhante . . . paṭipajjāmīti. tena hi tvam Gotami ubhayattha dhammam suṇa, ubhayattha dhammaṇi sutvā ye tattha bhikkhū dhammavādino tesam diṭṭhiñ ca khantiñ ca ruciñ ca ādāyañ ca rocehi, yañ ca kiñci bhikkhunisamghena bhikkhusamghato paccāsīmīsitabbam sabban tam dhammavādito 'va paccāsīmīsitabban ti. ||7|| assosi kho Anāthapiṇḍiko gahapati: te kira Kosambakā bhikkhū . . . āgacchantīti. atha kho Anāthapiṇḍiko gahapati yena bhagavā ten' upasampkami, upasampkamitvā bhagavantam abhivādetvā ekamantam nisidi, ekamantam nisinno kho Anāthapiṇḍiko gahapati bhagavantam etad avoca: te kira bhante . . . paṭipajjāmīti. tena hi tvam gahapati ubhayattha dānam dehi, ubhayattha dānam datvā ubhayattha dhammaṇi suṇa, ubhayattha dhammaṇi sutvā ye tattha bhikkhū dhammavādino tesam diṭṭhiñ ca khantiñ ca ruciñ ca ādāyañ ca rocehīti. ||8|| assosi kho Visākhā Migāramātā: te kira Kosambakā bhikkhū

. . . āgacchantiti. atha kho Visākhā Migāramātā yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi. ekamantam nisinnā kho Visākhā Migāramātā bhagavantam etad avoca : te kira bhante . . . paṭipajjāmīti. tena hi tvam Visākhe ubhyattha dānam dehi . . . rocehitī. ||9||

atha kho Kosambakā bhikkhū anupubbena yena Sāvatthi tad avasarum. atha kho āyasmā Sāriputto yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi. ekamantam nisinnō kho āyasmā Sāriputto bhagavantam etad avoca : te kira bhante Kosambakā bhikkhū bhañdanakārakā . . . samghe adhikaraṇakārakā Sāvatthim anuppattā. katham nu kho bhante tesu bhikkhūsu senāsanam dātabban ti. tena hi Sāriputta vivittam senāsanam dātabban ti. sace pana bhante vivittam na hoti katham paṭipajjitatban ti. tena hi Sāriputta vivittam katvāpi dātabbam. na tv evāham Sāriputta kenaci pariyyā yena vuddhatarassa bhikkhuno senāsanam paṭibāhitabban ti vadāmi. yo paṭibāheyya, āpatti dukkaṭassā 'ti. āmise pana bhante katham paṭipajjitatban ti. āmisam kho Sāriputta sabbesam samakam bhājetabban ti. ||10||

atha kho tassa ukhittakassa bhikkhuno dhammañ ca vinayañ ca paccavekkhantassa etad ahosi : āpatti esā n' esā anāpatti, āpanno 'mhi n' amhi anāpanno, ukhitto 'mhi n' amhi anukkhitto, dhammiken' amhi kammena ukhitto akuppena thānārahenā 'ti. atha kho so ukhittako bhikkhu yena ukhittānuvattakā bhikkhū ten' upasamkami, upasamkamitvā ukhittānuvattake bhikkhū etad avoca : āpatti esā āvuso n' esā anāpatti . . . thānārahena. etha mām āyasmanto osārethā 'ti. ||11|| atha kho te ukhittānuvattakā bhikkhū tam ukhittakam bhikkhum ādāya yena bhagavā ten' upasamkamim̄su, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidim̄su, ekamantam nisinnā kho te bkikkhū bhagavantam etad avocum: ayaṁ bhante ukhittako bhikkhu evam āha : āpatti esā āvuso n' esā anāpatti . . . osārethā 'ti. katham nu kho tehi bhante paṭipajjitatban ti. āpatti esā bhikkhave n' esā anāpatti, āpanno eso bhikkhu n' eso bhikkhu anāpanno, ukhitto eso bhikkhu n' eso bhikkhu

anukkhitto, dhammadikena kammena ukkhitto akuppena  
 thānārahena. yato ca kho so bhikkhave bhikkhu āpanno ca  
 ukkhitto ca passati ca tena hi bhikkhave tam bhikkhum  
 osārethā 'ti. ||12|| atha kho te ukkhittānuvattakā bhikkhū  
 tam ukkhittakam bhikkhum osāretvā yena ukkhepaka bhikkhū  
 ten' upasampkamīnsu, upasampkamitvā ukkhepake  
 bhikkhū etad avocum : yasmim āvuso vatthusmim ahosi  
 samghassa bhañdanam kalaho viggaho vivādo samghabhedo  
 samgharāji samghavavatthānam samghanānākaraṇam so eso  
 bhikkhu āpanno ca ukkhitto ca passi ca osārito ca. handa  
 mayam āvuso tassa vatthussa vūpasamāya samghasāmaggim  
 karomā 'ti. atha kho te ukkhepaka bhikkhū yena bhagavā  
 ten' upasampkamīnsu, upasampkamitvā bhagavantam abhivā-  
 detvā ekamantam nisidimsu, ekamantam nisinnā kho te  
 bhikkhū bhagavantam etad avocum : te bhante ukkhittā-  
 nuvattakā bhikkhū evam āhamsu : yasmim āvuso vatthus-  
 mīm ahosi . . . samghasāmaggim karomā 'ti. katham nu  
 kho bhante paṭipajjitatban 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  
 kātabbā. sabbeh' eva ekajjhām sannipatitabbañ gilānehi ca  
 agilānehi ca, na kehici chando dātabbo. sannipatitvā vyattena  
 bhikkhunā paṭibalena samgho nāpetabbo : sunātu me bhante samgho.  
 yasmim vatthusmīm ahosi samghassa bhañdanam  
 kalaho viggaho vivādo samghabhedo samgharāji samgha-  
 vavatthānam samghanānākaraṇam so eso bhikkhu āpanno  
 ca ukkhitto ca passi ca osārito ca. yadi samghassa  
 pattakallam samgho tassa vatthussa vūpasamāya samgha-  
 sāmaggim kareyya. esā nātti. sunātu me bhante samgho.  
 yasmim vatthusmīm . . . osārito ca. samgho tassa  
 vatthussa vūpasamāya samghasāmaggim karoti. yassā-  
 yasmato khamati tassa vatthussa vūpasamāya samghasām-  
 aggiyā karaṇam so tuñh' assa, yassa na kkhamati so  
 bhāseyya. katā samghena tassa vatthussa vūpasamāya  
 samghasāmaggī nihata samgharāji nihato samghabhedo.  
 khamati samghassa, tasmā tuñhī, evam etam dhārāyāmīti.  
 tāvad eva uposatho kātabbo pātimokkham uddisitabban ti.  
 ||14|| 5 ||

atha kho āyasmā Upāli yena bhagavā ten' upasamkami,  
upasamkamitvā bhagavantam abhivādetvā ekamantam nisidi,  
ekamantam nisinno kho āyasmā Upāli bhagavantam etad  
avoca : yasmīm bhante vatthusmīm hoti saṅghassa bhañda-  
nam . . . saṅghanānākaraṇam, saṅgho tam vatthum  
avinicchinitvā amūlā mūlam gantvā saṅghasāmaggim ka-  
roti, dhammikā nu kho sā bhante saṅghasāmaggiti. yas-  
mīm Upāli vatthusmīm hoti . . . saṅgho tam vatthum  
avinicchinitvā amūlā mūlam gantvā saṅghasāmaggim karoti,  
adhammikā sā Upāli saṅghasāmaggiti. yasmīm pana bhante  
vatthusmīm hoti . . . saṅgho tam vatthum vinicchinitvā  
mūlā mūlaṇ gantvā saṅghasāmaggim karoti, dhammikā nu  
kho sā bhante saṅghasāmaggiti. yasmīm Upāli vatthusmīm  
hoti . . . saṅgho tam vatthum vinicchinitvā mūlā mūlam  
gantvā saṅghasāmaggim karoti, dhammikā sā Upāli saṅgha-  
sāmaggiti. ||1||

kati nu kho bhante saṅghasāmaggiyo 'ti. dve 'mā Upāli  
saṅghasāmaggiyo. atth' Upāli saṅghasāmaggi atthāpetā  
vyañjanupetā, atth' Upāli saṅghasāmaggi atthupetā ca vyañ-  
janupetā ca. katamā ca Upāli saṅghasāmaggi atthāpetā  
vyañjanupetā. yasmīm Upāli vatthusmīm hoti saṅghassa  
bhañdanam . . . saṅghanānākaraṇam, saṅgho tam vatthum  
avinicchinitvā amūlā mūlam gantvā saṅghasāmaggim karoti.  
ayam vuccati Upāli saṅghasāmaggi atthāpetā vyañjanupetā.  
katamā ca Upāli saṅghasāmaggi atthupetā ca vyañjanupetā  
ca. yasmīm Upāli vatthusmīm hoti saṅghassa bhañdanam  
. . . saṅghanānākaraṇam, saṅgho tam vatthum vinicchi-  
nitvā mūlā mūlaṇ gantvā saṅghasāmaggim karoti. ayam  
vuccati Upāli saṅghasāmaggi atthupetā ca vyañjanupetā ca.  
imā kho Upāli dve saṅghasāmaggiyo ti. ||2||

atha kho āyasmā Upāli utthāyāsanā ekamsam uttarāsanā-  
gam karitvā yena bhagavā ten' añjaliṁ pañāmetvā bhaga-  
vantam gāthāya aijhabhāsi :

saṅghassa kiccesu ca mantanāsu ca atthesu jātesu viniccha-  
yesu ca  
kathampakāro idha naro mahatthiko bhikkhu katham  
hoti idha paggahāraho 'ti.]

anānuvajjo paṭhamena sīlato avekkhitācāro susamvu-  
 tindriyo,  
 paccatthikā na upavadanti dhammato, na hi 'ssa tam hoti  
     vadeyyum yena nam.|  
 so tādiso sīlavisuddhiyā ṭhito visārado hoti visayha  
     bhāsati,  
 na echambhati parisagato na vedhati, attham na hāpeti  
     anuyyutam bhaṇam|  
 tath' eva pañham parisāsu pucchito na c' eva pajjhāyati  
     na mañku hoti.  
 so kālāgatam vyākaraṇārahām vaco rāñjeti viññūparisaṁ  
     vicakkhaṇo|  
 sagāravo vuḍḍhataresu bhikkhusu ācerakamhi ca sake  
     visārado,  
     alam pametum, paguṇo kathetave, paccatthikānañ ca  
 5     viraddhikovido|  
 paccatthikā yena vajanti niggahām mahājano paññāpanañ  
     ca gacchati,  
 sakañ ca ādāyam ayañ na riñcati vyākaraṇapañham anu-  
     paghātikam|  
 dūteyyakammesu alam samuggaho samghassa kiccesu ca  
     āhunam yathā,  
 karamvaco bhikkhugāñena pesito ahañ karomiti na tena  
     maññati|  
 āpajjati yāvatakesu vatthusu, āpatti yā hoti yathā ca  
     vutṭhāti,  
 ete vibhaṅgā ubhayassa sāgatā, āpattivuṭṭhānapadassa  
     kovido|  
 nissāraṇam gacchati yāni cācaram, nissārito hoti yathā ca  
     vatthunā,  
 osāraṇan tamvusitassa jantuno etam pi jānāti vibhaṅga-  
     kovido|  
 sagāravo vuḍḍhataresu bhikkhusu navesu theresu ca  
     majjhimesu ca,  
     mahājanass' atthacaro 'dha pandito, so tādiso bhikkhu  
 10     idha paggahāraho 'ti. ||3||6||  
         Kosambakkhandhako dasamo.

tassa uddānam :

Kosambyam jinavaro, vivâd' âpattidassane,  
 ukkhipeyya yasmim tasmin, tassa yâpatti desaye.|  
 anto simâyam, tatth' eva, pañc', ekañ c' eva, sampadâ,  
 Pârileyyâ ca, Sâvathi, Sâriputto ca, Kolito,|  
 Mahâkassapa-Kaccâno, Koṭṭhito, Kappinena ca,  
 Mahâcundo ca, Anuruddho, Revato, Upâlivhayo,|  
 Ânando, Râhulo c' eva, Gotamî, 'nâthapiñdiko, Visâkhâ  
 Migâramâtâ ca,  
 senâsanam vivittam ca, âmisam samakam pi ca,|  
 na kena chando dâtabbo, Upâli paripucchito,  
 5 anupavajji visilena, sâmaggî jinasâsane 'ti.

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MAHĀVAGGAM SAMATTAM.

## VARIOUS READINGS.

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A : India Office MS. of the Phayre Collection (Burmese writing).

B : MS. of the Paris National Library, fonds Pâli 17 (Sinhalese writing).

C : MS. of the Royal Library at Berlin, Orient. fol. 952 (Burmese writing).

D: BUDDHAGHOSA's Atṭhakathâ; MS. of the Paris Library, fonds Pâli 39 (Sinhalese writing). Buddhaghosa omits all passages, which offer no difficulties or have been explained before.

E: The same work ; MS. of the Berlin Royal Library, Orient. fol. 931 (Burmese writing).

The division into chapters and paragraphs has been introduced by myself.

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### I.

1. 1, vimuttisukham pâtiṣamvedi ACE, vimuttisukhapatiṣamvedi BD. Comp. Jâtaka, i. p. 77, 80, ed. Fausböll.—2, jarâmarañasokap° C at both places.—3, yadâ have ABC, yadâ bhave D.—jhâyino B.—brahmañassa AC. The same spelling is constantly observed in these as in most Burmese MSS.—4, For omitted words B always uses the symbol pe, AC have different symbols, the most frequent being la. This entire passage is given without abbreviation in C, which reads here again at both places jarâmarañasokap°.—5, jhâyino

corrected to *jhāyato* B. —*pavediti* corrected to *avediti* B.—6, C reads again at both places *jarāmaraṇasokap*°.—7, *obhāsayam ant*° ABC. Comp. the note of M. Senart on Kacc. i. 4, 5.—2. 1, *samādhi uṭṭhahitvā* B. —*vimuttisukhap*° D, *vimuttisukham* p° ABC. —2, *huhukajātiko* A, *huhuñkaj*° BCDE. Buddhaghosa: so kira *dīṭṭhamaṅgaliko mānavasena* *kodhavasena* ca *huhun ti karonto vicarati*, *tasmā huhuñkajātiko* 'ti *vuccati*. *huhukajātiko* *ti pi paṭhanti*. —*brahmaṇakāraṇā* A, *brāhmaṇakāraṇā* B, *brahmaṇakarā* C.—3, *yattato* ACDE, *yuttatto* B. —*brāhmaṇavādām* B.—3. 1, *samādhi vutṭhahitvā* B. —*Ajapālanigrodharukkhamūlā* A, °*nigrodhamūlē* B, °*nigrodhamūlā* C. —*Muñjalindarukkhamūlē* A, *Muñcalindamūlē* B, *Muñcalindamūlē* C. —*vimuttisukham* p° AC.—2, *sattāhavatṭalikā* ABC, *sattāhavaddalikā* D, *sattāhavaddalikā* E. Comp. Jātaka i. p. 80. —°*duddini* AB, °*duṭṭini* C, °*duddinī* DE.—3, *vidham* ACDE, *visuddham* B. —*pañjaliko* C.—4, *asmimānassa vinayo* B.—4. 1, *samādhi vutṭh*° B. —*vimuttisukham* p° AC.—2, *tañ desam gantukāmā addh*° C. —*gacchata bhagavantam* B.—5, *oṇitapattapāṇi* ABC.—te ca BC.—5. 1, *samādhi v*° B.—2, *ālayapamuditā* and *ālayapamuditāya* A, *ālayasamuditā* and °*pamuditāya* B, °*samuditā* and °*samuditāya* C, *ālayesu suṭṭhu muditā* 'ti *ālayasammuditā* DE. In § 8, 9, B reads °*samuditā* and °*samuditāya*, C °*samuditā*, °*samuditā* and °*samuditāya*, °*samuditāya*. —*duddasam* A, *sududdasam* BC. In § 8, 9, B reads *duddasam*, and thus reads C in § 9, but *sududdasam* in § 8.—3, *apissu* AB, *api sudañ* C. —*susamuddhō* AC. In § 8 C reads *susampuddhō*, § 9 *susambuddhō*. —*paṭisotagāmi* corrected to °*gāmim* C, *paṭisotegāmin* ti D, *paṭisotagāmin* ti E.—*dakkhīnti* D, *dakkhanti* ABC. —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 tañ Brahme* B, *api sudañ me Brahme* C; A omits this passage.—11, °*posini* all MSS. —*accuggamma* ACE, *ajjugg*° B, *abbhuggamma* D, comp. Lal. Vist. p. 520 ed. Calc., where I propose to read *udakātyudgatāni*.—6. 3, 4, *Udako*, *Udakassa* AC, *Uddako*, *Uddakassa* B. Comp. Jātaka

i. p. 66-81; the Northern Buddhists spell this name Rudraka Rāmaputra.— 8, Kāśinām A D, Kāśinām C, Kāsiyām B, Kāśinām or Kāśinām E.—andhibhūtasmi A C.—āhañhi A E, ahamhi B, āhañci C, ahañhi D.—amatadundubhīti D (not E). 9, yathā pi kho B.—hupeyya āvuso A, hupeyyā āv° B, hupeyyam āv° C, hupeyya pāvuso ti āvuso evam pi nāma bhaveyya D E.—okampetvā A C, okappetvā (“sīsam cāletvā” DE) B D E.— 10, āvaḍḍho bāhullāyā ti D.—paccupathāpetabbo A B, paccuṭhātabbo C.— 11, apissu A B, api sudam C.— 12, samudācarittha C.—The Jātaka Aṭṭhakathā (i. p. 82), which quotes some words from this passage, offers the reading: aham bh° tathāgato sammāsambuddho.— 13, 15, cariyāya B, iriyāya A, cariyāya corrected to iriyāya C.— 13, uttarimanussadhammām C, °mmā A B.—bāhulliko A C, bāhulikato B.—uttariṇī manussadhammā A, uttarimanussadhammām BC.— 15, uttarī manussadhammā A, uttarimanussadhammā B, uttarimanussadhammām C; the same at both places.— 16, me tumhe B.—abbhāsitam A, abbhāvitam D, bhāsitam BE. The comment explains the word: vākyanādan ti.—asakkhi kho A, asaṇthiko corrected to asakkhi kho C, asakkhi ko (or: as° to?) B, as° vo D.—puna sussimṣu A, susisum B, vacanām sussisu C. Probably we ought to read: puna sussūsimṣu.— 17, athakil° B.— 20, °nandini A B C.— 27, paccaññāsi A B C.— 28, paccaññāsi A C.— 29, idam avoca .. abhinandanti is omitted in B C; in C these words have been inserted afterwards.— 30, ca pana bhagavatā C.—evam A C, etam B.— 31, devānubhāvan ti B C.—Aññākonḍañño (at the first place) B. The Jāt. Aṭṭhav. (i. p. 82) and the Dhammap. Aṭṭh. (p. 119, 125) read Aññākonḍañña, but the Lal. Vist. (p. 529 ed. Calc.) reads Ajnātakaunḍinya.— 32, C almost constantly reads svākhyāto.—tassa āyasmato Konḍañassa A.— 35, nihārabhatto iminā nihārena C, nihārabhatto A, iminā hārena B.—B inserts nihārabhatte, which is corrected to °bhatto, before tayo.— 39, vedanā bhikkhave anattā C.—labbhetha ca vedanāyām A.—na ca labbhati vedanāyām A B.— 41, viññānam bhikkhave anattam C.— 42, kalla nu kho tam C.— 43, kallam nu kho tam C.— 46, evam ayam A C, evam assa B. The reading evam passam, which I prefer, occurs

in the corresponding passage of the Anattalakkhaṇasutta as well as of the Cūlārāhulovāda (Berlin MS. of the Sutta-saṃgaha). Comp. also i. 21. 4.— **7.** 1, hetṭhā pāsādā A, h° pāsādā B, h° pasādā corrected to h° pasādā C.—pi niddā okkami A, pi pacchā niddām okkami C, pi niddā okkamati parijanassāpi pacchā niddām okkami B.— 2, mudīṅgam A, mudigam C.—vikesikam A, vikkесikam C, vikkhesitam B.— vikkhelikam A C, vikkhelikam B.—aññā vippalapantiyo C.— sañthāti C.—idam upaddutam A.—idam upassaṭham A.— 3, abhirūhitvā B.— 6, dukkhasamudayam nirodhamaṇḍgam B. The same reading constantly occurs in this MS.— **7.** catuddisā A, catudisā C, catusu disā B.— **8.** AB omit idha nisinno.— **9.** api nu bhante A C.— **10.** dakkhantīti B, dakkhantīti A C. The former spelling generally prevails in the Ceylonese MSS., the latter one in those brought from Burmah.—so ca loke C.— **11.** vimucci C, vimueccati A, vimuttam B.— **14.** lābhā AB, sulābhā C.—suladdham A, suladdham lābhā B, lābhisuladdham C.—ajjatanāya A C, ajja svātanāya B.— **8.** 3, tā ca loke A B, tā ca kho loke C.— **9.** 2, ime me bhante A, ima bhante B, ime ca kho bhante C.— **10.** 1 and 2, janapadā ABC. Probably we ought to read janapade, comp. Bārāṇasīyam setṭhānuseṭṭhinam, in the preceding chapter.— 2, ime me bhante A C, ime bhante B— **4.** sā tesam A, sāva t° C, yāva t° B.— **11.** 1, muttāham AB, muttānamham C.—manussā constantly C.—mā ekena maggena C.— agamitta A C, agamattha D, āgamete corrected to āgamatta B.—ahaṁ hi bhikkhave B.—Senānigamo corrected to Senā-ninigamo B, Senanigamo A, Senonigamo C.— **2.** bandhosī ABC.—mahābandhanabandho A, Mārabandhanabaddho corrected to mahāb° C, Mārabandhanabandho B.—muttoham B.—mahābandhanamutto A, Mārabandh° B, Mārabandh° corrected to mahāb° C.—nihato B.—bādhayissāmi A BC; the true reading apparently is bandhayissāmi.— **12.** 3, pabbājetum upasampādetum ti A, pabbājetha upasampādetha B, and thus reads C, where it is corrected thus: pabbājetu upasampādetum. D: pabbājethā tiādimhi.— **4.** gacchāmiti C, gacchāmi A B.— **13.** 1, vuṭṭhavasso C.— **2.** bandhosī A B, baddhosī corrected to bandhosī C.—Mārapāsena A B, Māra-

pâsehi C. —mahâbandhanabandho A, Mârabandhanabandho B C. —muttâham AC, muttohi B. —Mârapâsena AB, Mârapâsehi C. —Mârabândhanamutto C.— **14.** 1, tasmi<sup>m</sup> yeva vanasande A, tasmi<sup>m</sup> van<sup>o</sup> B, tasmi<sup>m</sup> ca van<sup>o</sup> C. —ekassa pana pajâpati B. —nâhoti AB, nâhosî C. —ânitâ hoti B.— 2, pari-cârimhâ AB. —nâhoti B.— 3, tam kâraṇam kim B. —ye mayam instead of yam mayam all three MSS.— 5, sâ va AC, yâ ca B.— **15.** 1, B omits tesu.— 2, jaṭilasseva assamo C. —agarum and garum almost constantly C. —api cañd<sup>o</sup> C. —vihedhesiti constantly AC. —api ca cañd<sup>o</sup> C (at the second place). —cañd<sup>o</sup>, corrected to api cañd<sup>o</sup> C (at the third place).— 3, pariyâdeyyan ti AB, pariyâdiyeyyan ti C. DE: pariyâteyyan [pariyâdiyeyyan E] ti abhibhaveyya vâ vinâseyyya vâ.— 4, abhisamkhâritvâ AC, °kharitvâ B. It ought to be corrected : abhisamkhâretvâ, comp. i. 7. 8.—nâge AB, nâgo corrected to nâge C. In § 6 all three MSS. read nâge. The agreement of the two passages makes a correction like nâgena na vihethiyati (viheṭhiyissati), highly improbable. I suppose, that nâge is a Mâgadhî nominative, the occurrence of which may easily be accounted for in a legend founded on popular tradition.— 5, pariyâditvâ B.— 6, vihâremu C. —aggisâlâyan ti A. —phâsukâmo va A, ph<sup>o</sup> ca BC. —vibodhesiti AC. —nam<sup>m</sup> AC, tam B. —disvâna C. —sumânaso C, sumanaso A, suppasannamanaso B. —agyâgâre B. —vihedhiyatiti C.— 7, hatâ A, hatâ ca C, yâva B. —C inserts kâlâ after lohitikâ. —kâye A, kâyena B, rûpakâye C.— **16.** 1, upasamkami AB, upasangami C instead of upasamkamîṣu. —pi nâma mahanto B.— 2, upasamkami AC. —pi nâma mahantâ B.— **17.** 1, vannânipabhâhi B.— 2, vanñânipabhâhi B.— **18.** 1, vannâtipabhâhi B.— 2, vannâtipabhâhi B.— **19.** 4, akâsiti AB, akâsiti C.— **20.** 1, mahati all three MSS., instead of mahatîm (the same in § 2, 4 and 5).— 2, A inserts pañsukulam before âlambitvâ, in B this word is included in brackets, in C it is omitted. —adhivattâ AB, adhivaṭhâ C (the same in § 5). —C inserts pañsukulam before âlambitvâ. —parivisajjeyyan ti C. —parivissajjatu ti B.— 4, upanikkhittâ A.— 5, A inserts pañsukulam before âlambitvâ. —âharahattho 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 ākañ-khasi . . . tvam yeva tam gañhā ti.—yeva tam A (at both places); comp. § 9.— 12, aggim A, aggi BC.—sakim deva all three MSS. (the same § 13; § 14 C reads sakid eva).— 13, aggim B, aggi AC.—aggim A, aggi BC.—ujjalitum all three MSS.—aggim A, aggi BC.—ujjalitum B.—aggim ti AB, aggi ti C.—ujjaliṁsu 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, vijjhāyissati C.— 15, Nerañjarāya A, °yam BC.—B omits umm° pi—ummujja nimujjam pi C, nimujja umujjam pi A, ummuja 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.—mahā-mand° AC, tāva bahu mahāmand° B.— 16, vassi AB, pāvassi C.—vuļho AC, vuyho B.—idan nu tvam B, idha nu tvam A, idham (corrected to idha) nu tvam C.—ayam° ahasmīm A, ayam ahasmi C, aham° āham asmīm B.—pavā-hissati A, passahissati B, ppavāhissati C.—na tv eva kho tvam A.— 18, cīraphatikā A, cīrapatikā C, cirapatiķā B. DE: cīrapatiķā ti cīrapatiñhāya.— 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 adittam bhikkhave sabbam adittam B, kiñci bh° sabbam ad° AC, instead of kiñ ca bh°.— 4, passam AC, mayam B.—vimuttasmiñ vimuttamahiti A, vimuttasmiñ 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, etha ca C.—A omits avoca.—rasesu ca B.—ko carahi AC,

kho c° B. Buddhaghosa: atha ko (kho D) carahiti atha kva carahi.—anupadhipakam ABC, anupadhinam D.—anañatābhāvi (<sup>o</sup>bhāvi C) ABC. DE: jātijarāmarañānam abhāvena anaññathābhāvīm (<sup>o</sup>bhāvi corrected to <sup>o</sup>bhāvīm E).—8, ekam nahutam B.—11, dakkhanti A, dakkhīnti B, dakkhantiti C.—13, giyamāno A, gāy<sup>o</sup> B, bhāsamāno C.—siñgīnikkhasuvanṇo ABC constantly; DE: siñgīnikkhasuvanṇo ti siñgīsuvaṇṇanikkhena samānavaṇṇo. The Jāt. Atṭhakathā (i. p. 84) reads: <sup>o</sup>savaṇṇo. —After the third stanza B inserts a fourth one: santo santhi (sic) purāṇajātilehi . . . pāvisi bhagavā. —dasavāso ABC, dasāvāso D and the Jāt. Atṭhakathā. —dasabhi ACE, dasahi BD and the Jāt. Atṭh. It is possible, that this is an instance of the Instrumental ending in -bhi, which was hitherto known only from grammatical literature. —<sup>o</sup>parivārako AC, <sup>o</sup>parivāro B and the Jāt. Atṭh.—14, sabbadhi AC, sabbadhī BD and the Jāt. Atṭh. In E the reading is illegible. —suddho AC, buddho B and the Jāt. Atṭh.—16, avidūre ABC (the same § 17), instead of atidūre? —appakinnam BCD, abbokiṇṇam A, appākiṇṇam E. —appanighosam AC (the same § 17). —vijanavādan ti pi pātho . . . vijanapātan ti pi pātho DE.—17, abbokiṇṇam A, appokinnam C, appakinnam B.—23. 1, so itarassa āropetu ti C, so ārocetū ti ABD.—2, arahattamaggasamāpannā vā A, <sup>o</sup>maggam vā sammāpannā C, <sup>o</sup>maggapaṭipanno vā B.—5, paccavyattā A, paccabyāthā B, paccabyatā C, paccabyathā E, paccavyathā corrected to <sup>o</sup>vyāthā D. The comment says: pati-ava-pubba-idhātu, tthavibhatti . . . patividhattha tumhe, pattam tam tumhe-hiti attho. —paramasokam C. —abbhūtitam A, abantitam B, apbhutitam C, abbhutitam and abbhatitam D, abbhatitam E.—6, kacci no AB, kiñci nu C. —adhigatomhiti C. —adhigatositi C.—7, arahattamaggasamāpannā vā A, <sup>o</sup>maggam vā samāpannā BC.—10, paccavyattā A, <sup>o</sup>byatā C, <sup>o</sup>byāthā B. —paramasokam C. —abbhūtitam A, abbhatitam BC.—24. 1, apalokāma ABC, instead of apalokayāma or <sup>o</sup>kema.—3, unhalohitam B. —dve sahāyā B. —Kolito ca Up<sup>o</sup> B. —Veluvane B. —atha nessam B. —Kolito ca Up<sup>o</sup> B.—6, atha kho te tumhe im<sup>o</sup> g<sup>o</sup> paṭicodetha C.—7, niyamānānam C, neyam<sup>o</sup> B.

— 25. 1, anācariyamānā B (instead of anovad°).— 6, dupposatāya AB, duppositāya C.—asantuṭṭhitāya A, asantuṭṭhatāya B, asantuṭṭhiyā C.—saṃgaṇikkāya AC, asallekhatāya B.—suposatāya A, suposatā B, supositāya C.—appicchassā BC, 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 kavāṭapīṭṭam; the MSS. read °piṭṭam and °piṭṭham. D: kavāṭapīṭhan ti kavāṭañ ca piṭhasaṃghātañ ca. E: kavāṭapīṭtan ti k° ca piṭhasaṃghātañ ca. The last word is spelt piṭṭhas° in Minayeff's edition of the Pātimokkha, and Abhidhān. 219.— 15, apassenaph° A, aphassenaph° BC.—B omits nīharitvā (after sallakkhetvā).—gerukap° C, gerūkap° A, garum p° B.—colakam B (at both places).—parippositvā C, paripposetvā B, paribbositvā A.— 16, apassenaph° AC, aphassenaph° B.— 20, Buddhaghosa appears to have read: vū-pakāsetabbo vū-pakāsāpetabbo.—Instead of vāssa BC often read tassa.— 21, nissayam B. The Burmese MSS. ordinarily read niyassam or niyassam.— 23, dhoviyethāti A, dhoveyyāti B, dhoviyathāti C.—kariyethāti AC, kariyeyyāti B.—The MSS. have rajaṇam as well as rajaṇā; the former is the correct reading.—paciyethāti AC, phatiyeyyāti B.—rajeyeyyāti B—rajentena B.— 24, chedātabbā AB, na chodetabbā C (i. 32. 3, chedātabbā all three MSS.)—upaṭṭhāpetabbo A, upaṭṭhapetabbo B, upaṭṭhātabbo C.— 26. 1, uppajjeyyāthāti B, uppajjhiyethāti, uppajjiyethāti A, uppajjiyethāti C.— 11, The MSS. have rajaṇam as well as rajaṇā, see ch. 25. 23.—rajitabbam A, rajet° BC.—rajantena ACE, rajent° B.—rajetabbam AB, rajit° C.—upaṭṭhāpetabbo all three MSS. instead of upaṭṭhātabbo.— 27. 2, mā yittha B.—upaṭṭhāpetabbo B.— 3, anujānāmi bh° panāmitena khamāpetun ti B.— 28. 1, kiso hoti A, k° ahosi BC.—°sandhatagatto A constantly.—ko nu kho bhikkhave C, ko bh° A, ko nu kho B.—imam kho bhante B.— 3, saraṇāgamanehi BC, °naga-manehi AE.—tāham C, tam A, ham corrected to nāham B.—upasampadam dātum BC, upasampādetum A.— 29. 1, upasampaṇṇassa samanantarā D (not E).—evamrūpam C.—

âyasmante AC, âyasmato B. — upasampâditthâti AC, upasampadatthâti B.— **30.** 2, khiyattha AC, nikkhuyittha B.— no ce me A, no me ce C, no ce B.— 4, tattha te tayâ yâv° B at the first, second, and fourth place. — nimantanabhattam C.— **31.** 1, patikacceva AC. patigaccheva B (at both places). — abhirameyyam svâham A, °yyâ vâham B, °yya C. — jegucchâmi nissayâ patikulyâ 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—hotiti BC, ahositi A. — tvam kho mogh° C. — añañm ovaditum añañm an° C.— 6, pañavanto AC constantly. — upasamkami B.— **32.** 1, pakkamantesu B. — anâcariyâ A.— 2, vassâmi B constantly.— 3, upâthâtabbo C, upathâpetabbo AB. Comp. i. 25. 24.— **33.** 1, uppajjiyethâ ti A, uppajjeyyâthâ ti B, uppajjiyethâ ti C. — upaṭṭhâpetabbo all three MSS. instead of upaṭṭhâtabbo.— **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 Bhânavâra, the same having been the case with regard to chapter 33. The subscription “âcariyavattam,” which belongs to ch. 32, is also repeated here.— **36.** 1, cha yimhâ A, cha yimâ C, cha himâ B. — samodhânakato B.— 4, 5, param asekhenâ °kkhandhena B constantly.— 12, âdibrahmacariyakâya AC, âdibrahmacâriyakâya B, âdibrahmacariyikâyâti D, âdibrahmacarikâyâti E. — Buddhagh. explains vivecetum, without mentioning vivecâpetum.— 13, âdibrahmacariyamkâyam A, °cariyikâya B, °cariyanâkâya C.— 14, vitthârena na C, na vitthârena A, vitthârena B. — na suvibhattâni na sup° na suvin° C; na is omitted at the three places in AB; DE: ubhayâni kho pan' assa pât° vitth° sv° hontîti . . na suvibhattâni . . na na sup° ti . . suviniechitâni. — supavattini CE, suppavattini AB, suppavattî[ti] D. — suttaso AE, suttato BCD. The reading of BCD, which I have preferred, is sustained by the reading of all three MSS. in i. 53. 8, 13.— 15, suppavattini C, suppavattitâni B; A omits this word. — suttaso A, suttato BC.— **37.** 3, param asekhenâ °kkhandhena B constantly.— 4, Both readings, asekhenâ °kkhandhena and asekhe °kkhandhe, occur in B at various places.— 11, âdibrahmacariyakâya A,

°cāriyikāya B, °cariyikāya C.—vivecetum the MSS. (the same § 12); according to i. 36. 12, 13, we should expect: vivecetum vivecāpetum.—12, ādibrahmacariyikāya A, °cāriyikāya B, °cariyikāya C.—13, na ubhayāni . . pāt° vitthārena AC, ubhayāni . . pāt° vitth° B.—na suvibh° na sup° na suv° C, suvibh° sup° suv° AB. Comp. i. 36. 14.—suppavattini A, suppavattāni B, supavattini C.—suttaso A, suttato BC.—14, suppavattini AC, suppavattāni B.—suttaso A, suttato AC. In the subscription this chapter, though it contains only 14 chakka, is specified as “chakkam sołasavāram.”—**38.** 1, so ágato na upasampādetabbo AB, so puna pacchāgamñtvā bhikkhu upasampadam yācanto so ágato na upas° C.—yo so bhikkhave AB, yo bh° añño pi C.—3, tena bhikkhave B, tena kho bh° AC.—A omits itthannāmo.—5, gāmam piñdāya pavisati D (not E).—vesiyag° BCDE, vesiyāg° A.—vidhavāg° AC, vidhavag° B.—6, kikaraṇiyāni C.—7, idam vuccati bhikkhave B.—samghātanikam AB, samghātaniyamgam C, samghātaniyam, in the explanation samghātanikam D, samghātaniyam, in the explanation samghātanikam E.—evam an° kho ACE; BD omit kho.—8, vesiyāg° AB, vesig° C.—vidhavāg° ABC.—9, kikaraṇiyāni C.—10, samghātaniyam A, samghātaniya C, °nikam B.—evam ár° kho ADE, evam ár° hi B, evam ár° C.—11, upajjhāyassa mūl° B (not DE).—áveniyam AE, áveniyam D, bhāveniyam C, ávenikam B.—**39.** 1, khoyyo A, veyyo B, khayyā C.—upatthāpetabbo (at both places) B.—khoyyo A, veyyo B, khayyo C.—4, aññ° pi puriso C.—khoyyo A, veyyo B, khayyo C.—khoyyo A khayyo C; B omits the entire passage from sabbam sāp° to nāham s° tik° ti.—5, somhi AB, soham C.—bhadantā C, bhaddantā A, bhikkhu B.—ayyā AC, ayyo B.—pabbājeyyan ti all three MSS.—**40.** 1, uccinathāti ADE, uccinathā ti B, uccinnathati C.—2, yuddhātin° C.—pāpañ ca kammañ karoma B.—dhamma-vādino B.—B omits samac° brahmac°.—sammacārino A, samac° C.—saccav° brahmacārīno sīl° B.—3, kin ti nu kho B.—B omits sāmi.—rājabhaṭe pabbājeyyantiti B.—vohārake B.—chetabbam AC, chedetabbam B, cheditabban ti E.—anusāsakassa B.—4, appamattake pi B. I ought to

have preferred this reading. Comp. VI. 23. 13.—**41.** 1, dhajabandham ABC. —dhajabandho ABCE, dhajabaddho D.—**42.** 1, corikammam katvā C. —bandho all three MSS. —so tam kāram C.—2, hañemāti B. —abhayūvarā AD, abhayuvarā BC—**43.** 1, corikammam katvā C.—**46.** 1, dhaniyā passitvā AC, dhatiyā tam passitvā B. dhaniyā is a misspelling; it should be dhanikā.—**47.** 1, ayyikā AC, sāmikā B. —ayam so AC yo B (omitting aham). —nesamāti B.—**49.** 2, Instead of urassa (gen.) we should read, perhaps, ur' assa=uro assa, though I do not think it probable, that in this case the o would have been elided.—3, etha AC, evam B.—mayam ayyā A. —sabbe cime C.—4, yāva vibhāyāti B.—C omits bhikkhū before bhikkhūhi. —uhananti AC.—5, dārakasaddo ti A, dārakassa saddo ti BC.—6, visativ° ca kho B.—yo upas° āpatti dukkaṭassā ti B.—**51.** 1, ut्तेचेतु ति A, upatthāpetun ति B, udḍoyetun ति C. —kākuṭṭepakam AE, °utthepakam B, °uddevakam C, kākuḍepatan ति corrected to kākuṭṭepakan ति D. The comment explains this word as follows: yo vāmahatthena latthi (sic D, yatthi E) gahetvā nisinno sakkoti āgatāgate kāke utthāpetvā purato nikkhittam bhattam bhuñjītum ayam k° nāma.—**53.** 1, āhundarikā AC, āhunnākirakā or āhuntākirakā B. —B omits na (before imesam)—2, apāpuraṇam A, avāp° B, apāv° C. —paṭisūṇitvā A, paṭissutvā B, paṭisutvā C. —apāpuraṇam A, avāpūr° B, apāpur° C.—3, ittarō B, itharo AC. —lahucittakatā no A, °cittākatā kho no C, °ttam vatā no B.—**54.** 1, gacchassu AC, āgacchasu B.—3, ohāretvā B. —acchādāpetvā A, °detvā BC.—4, anavajjam tad eva yācāmiti C. —bhavati A, bhagavati C, bhagavāti B.—**55.** 1, bhagavatā sikkhāpadam paññattam B, bhagavatā paññattam AC.—**56.** 1, kattha ca A, kattha ci B, kathañ (corr. to katthañ) ca C. —jātarūparajatapatīgg° veramanīti B.—**57.** 1, bhikkhū akkosati A, bhikkhūṇam akk° B, bhikkhūṇam akk° C.—3, mukhadvārikam, mukhadvāriko AC, mukhadvārakam, °dvāragatam, °dvārako B. —B omits etha bhante (before bhattam). —bhadantā BC, bhaddantā A.—**58.** 1, upajjhāyena anāp° B. —gavesantā A. —upajjhāyam anāpucchā DE, upajjhāyena an° B.—**59.** 1, apalālenti, apalāleṭabbā, apalāleyya AC, apalāl° B. —añ-

parisā C.— **61.** 1, moligalle B DE, moligalle A, mukalle C. The comment explains the word by thūlasarīre.— 2, imesam na p° A, imesam p° B, imesam pana pañdakā (the last word is corrected to apanḍakā) C.— te pañdake C.— sabbe abr° B.— tesam hatthibhañḍānam A.— **62.** 1, porāṇak° C constantly.— aham nu kho B.— phātīm k° A, bātik° C, phātik° DE, phāvaro vā kātum B.— ime hi kho B.— nāsetabbo ti titthiyap° AB.— **63.** 1, attiyati ABC, atthiyati D.— 2, okkamesi A, okkami B, okkamati C.— 3, upadhāvitvā AC, upatthahitvā B.— pabujjhīhitvā A, patib° C, paṭipucchitvā B.— 4, gacchatha tvam C.— atth° pi p° C.— upavassa AC, upavasatha B.— pavattiyamāno B.— katvā A, kamitvā B, karitvā C.— 5, methunadhammam A.— okkamati all three MSS.— **66.** 2, sacā ca A, sace BC. (67: sacā ca AB, sajje corrected to sace C). Buddhaghosa: yam pana pāliyam sacāca (sacāva D) mayan ti vuttam, tassa sace mayan ti ayam eva attho. sace 'ti hi vattabbe ettha sacāca (sacāva D) iti ayam nipāto vutto. sace ca (sace va D) icc eva vā pātho. tattha sace 'ti sambhāvanatthe nipāto, ca (va D) iti pādapūraṇamatte. sace 'jja mayan (sammajja mayan D) ti pi pātho. 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, acivaram 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, galaganṭhim A, galagandikam C, galagamḍikam B, galaganḍiti DE.— sipari C, sipari A, sīpadam B, sīpaditi D, sīpariti E.— parisadūsanam A, °dūsakam BC. °dūsano 'ti DE.— **72.** 1, pāpakā bhikkhu C.— 2, lajjim vā alajjim vā ti A, lajji vā alajji vā ti C, lajji vā alajji 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 yāciyamānenā. 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° A C, terasa ant° B.*— 2, *vitthāyanti* is explained in the *Āṭṭhakathā* thus: *vitthaddhagattā honti.* — 5, *attanā vā att°* (at the first place) AB; *attanā va att°* C, which perhaps is right. — 6, *kathañ ca pana parena paro* A.— 7, *sunāsi* AC, *sunāsi* B.— 9, *sunāsi* ABC.— **77.** 1, *nissaya ācikkhitabbāni* (corrected to °*bbāti*) B, n° *ācikkhitabbā* AC. After these words AC insert: *cattāri ca akaraṇiyāni ācikkhitabbānīti.*— **78.** 1, *ekako va āgacchanto* A. — *agamāsi* AB, *āgamāsi* C.— 3, *nāma puriso pañdupalāso* B. — *haritatthāya* ACDE, *haritatthāya* B.— 4, *puthusilā* all MSS. BUDDHAGHOSA: *puthusilā ti mahāsilā.*— 5, *mattakacchinno* AC.— **79.** 1, *passissāmīti* (at both places) A.— 2, *passasi* A, *passese* C, *paṭikarohiti* B. — *passati* AC, *paṭikaroti* B (at both places). — B omits *puna.*— 4, *paṭinissajjehi* A, *paṭinissajjessasi* C, *na paṭinissajissasi* B. I believe that we should read *paṭinissajjāhi*.

TABLE OF CONTENTS OF THE FIRST BOOK.— 1, *mahantesu* B.— *niggahānam ca pāpicche* A, *niggahānam ca pāpiccho* BC. We ought to correct: *niggahe ca pāpicchānam*, or *pāpicchānam ca niggahe.*— 5, *pamuṭṭhamicca suttante* B.— 6, *samgāhanā h° A, samghāhanā h° C, samganāñgetu* B. *saṃgahaṇahetu?*— 7, *vatthum* A. — *āpattim* A. — *dukkaram asamsesetum* B. — *nam* B.— 9, *Bhaddiyo Vappo* B.— 10, *vatthu* B. — *Mārehi?* (instead of *Māro pi*).— 11, *pāripupphañ ca āhari* AC.— 13, *pañāmanā* A, *pañāmetum* C, *panamanā* B.— 16, Instead of *eko* I think we ought to read *bhato.*— 18, *vatthumhi* A, *vatthusmim* B, *vatthusmi* C. *vatthum?* — *apalālena* B, *apalālana* AC.— 23, *andhamugabadh° A, jarāndhamughabadh° B, ejjandhamugapadh° C.* After this word A inserts *ca.*— 25, *vivadenti* AC, *vivādenti* B. — *ekupajjhāyena* A, *ekupajjhena* C, *ekujjhāyena* B.— 27, *saṃgho* AC, *saṃghe* B.

## II.

**2.** 1, *mūgasūkarā* A, *mūgasuk°* C, *migasuk°* B. BUDDHAGHOSA reads *mūgasūkarā.*— **3.** 1, *tāni nesam* A, *tāni hesam*

B, tāni sesam corrected to t° nesam C. —so nesam AC, so tesam B.— 2, tāni nesam AC, tesam (tāni is omitted) B. —so ca nesam A.— 3, BC omit the words ajj' uposatho pannaraso. Comp. Minayeff's edition of the Pātimokkhasutta, p. 2, line 16. —evam eva AC, evam evam B. —phāsu hoti (omitting ti) B.— 4, After °adhivacanam etam B inserts: tena vucca. —vivarissāmi A, viparissāmi C, viharissāmi B. —B omits manasikatvā. —sabbañ cetasā A, s° cetaso BC. —samannāharāma A, samanārāma C, samantā harāmi B. —avisāhaṭacittā AC, avissāhaṭhacittā B. —nissāmetha A, nissamedha C, tisāmema B.— 5, BUDDHAGHOSA reads: ana-jjhāpanno vā hoti āp° vā vutṭhito. —byahātabbam A, bbyāhātabbam B, byāhāritabbam C.— 6, byākareyya BC, byākato bhaveyya A. —evam evam B. —jānitabbam pucchatīti A, jānitabbā mam pucchatīti C, jānitabbam esa mam puccheyya B. —evarūpāya nāma parisaya A. —pi instead of vuccati B. —B omits samjānamāno.— 7, samādhinam vimokkhānam C. —vivekānam B.— 5. 2, yāvatākā ek° A. —ettāvatā sām° hoti yāvatā B.— 6. 1, yāvatā ekāvāso hoti (omitting ti) B.— 2, sammatā sā simā B.— 7. 1, tiyojanikap° B. BUDDHAGHOSA agrees with the reading of AC.— 2, nadipāram s° C, °pāras° AB. BUDDHAGHOSA: nadipāran ti. —nadipārā s° C, °pāras° A, °pāram s° B. —evarūpam nadipāras° ABC.— 8. 2, Instead of samgho samgho the MSS. as a rule have the word but once.— 9. 1, tadauposathe ca B. —mayañ camhā as° A, mayañ camha as° C; B omits mayañ ca. —nisinna C. Probably it should be nisinno. —uposathamukham A constantly.— 10. 1, B omits tāva. —vikāle A, vikālo B, vikālo corrected to vikāle C.— 11. 1, karissatu (at the first and second place) B. —kareyyatu (at the third and fourth place) B.— 12. 1, nadim taranto A, nadī t° BC (at both places). BUDDHAGHOSA: nadim (nadi E) taranto 'ti Sappiniyam nāma nadim atikkamanto. —BUDDHAGHOSA: manañ vulho (mūlho D) ahositi isakam appattavulhabbhāvo (°mūlhabbhāvo D) ahosi, . . . vegena ḡacchantam udakam amanasikaronto therō manam vulho (manamūlho, which appears to be corrected to manavulho, D) ahosi, na pana vulho (vulho, corrected to mūlho, D.)—(At the second place:) manañ vulho A, manavulo

C, manamhi vuļho B.—3, avippavāsasammuti AB.—avippavāsasammuti (at the second place) AC.—5, paṭhamam simā (simā B) samm° BC.—**13.** 2, āpatti dukkatassāti ABC.—**15.** 3, savarabhayakam A, savarabhayaṁ C, corābhayaṁ corrected to corabhayaṁ B. BUDDHAGHOSA : samvarabhan (samvarabhayaṇakhan D) ti atavimanussabhayaṁ.—7, kathañ ca pana bhikkhave attānā vā C.—8, A omits puggalaṁ tulayitvā.—9, sammannitabbam ABC instead of sammannitabbo (comp. § 6).—**16.** 1, vatthukāmo BC, vatthumkāmo A. I entertain no doubt, that the correct reading is vattukāmo.—3, kārāpessantiti A, kārapentiti BC.—5, diṭṭhi āvikātun A, diṭṭhim pi āv° BD, diṭṭha pi āv° C, diṭṭhi pi āv° E.—9, therādhikam ABDE, therādikam C. BUDDHAGHOSA explains the word by therādhinam and mentions a reading therādheyym.—**17.** 3, The MSS. constantly read vattati, not vattati.—dutiyam theram, tatiyam theram B.—**18.** 1, katimi ACE, katami D, katham B.—3, kimvatikā AC, kittikā B.—4, nasamaggena C.—gahetun A, gah° corrected to gāh° B, gāh° C.—**19.** 1, piṇḍāya caranti A, p° gacchanti B, p° caranti gacchanti C.—ārocetabboti ABC, instead of āroce-tabban ti?—na ssarati A, na ssari BC.—AB omit: anujā-nāmi bhikkhave bhattachale . . . attham ārocesum.—**20.** 4, padipetabbo ABC, instead of padipetabbam?—B omits § 5, 6.—6, na upaṭṭhāpetabbo A, na upaṭṭhāpetabbam C.—**21.** 1, te hi bhikkhave AC, te imehi bhikkhave B.—te ce AB, tejakho C.—gaccheyyam C, gaccheyyam ce A, gaccheyyam ceva B.—**22.** 1, sannipatatha A, sannipatitha C, sannipatiṭṭha B.—dātabbo ABC; it ought to be read: dātabbā.—2, kālakiriyā B.—4, sutto ACE, sute B, sutte D.—**23.** 1, sannipatatha A, sannipatitha BC.—2, kālakiriyā B.—3, santi AC, santa B.—**24.** 1, 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 āpattim all MSS. Correct: kam nāma so āpattim.—13, 15, ten' upasam̄kamati ABC. ten' upasam̄kamati?—**28.** 1, ath' aññe āv° bh°

anāgatā A B, atth' aññe, etc., C. The same readings almost constantly return throughout the subsequent chapters.— 7, (at the end of the chapter) pārisuddhiuposatho kātabbo (instead of pārisuddhi ārocetabbā) A.— **32.** (subscription) pañcavisatikā n° the MSS. instead of pañcasattatikam n° (comp. iv. 11).— **34.** 8, pādānam dhotam udakanissekam A, hadānam ha anadhotam udakanisesam C, pādadhovanantena udakanissekam B. BUDDHAGHOSA: pādānam dotānam (dhotam E) udakanisekan (°nissekan E) ti pādānam dhotānam udakanissekam. bahuvacanassa ekavacanam veditabbam. padhānam (pādānam E) dhotānam udakanissekam (corrected to dhotām ud°, D; dhotaudakanissekam E) ti vā pāt̄ho, pādānam dhovanaudakanisekan (°nissekan E) ti attho.— 9, āgacchantānam padasaddam B, āgantukānam p° AC.

TABLE OF CONTENTS OF THE SECOND BOOK.—vathu chaasiti A, v° ca asiti B, v° asiti C.— 6, catupañcassarā A, °pañcavarā B, °pañcaparā C.—sañcicca cepi vāyame AC, sañcīsāpi ca vāyave B. sañcicca cāpi vāyame?— 12, āgantuke C.— 13, parivāsānuposatho A, pārivāssānauposatho B, pārivass-nuposatho C.

### III.

**1.** 1, te idha bh° D, tedha bh° E, te ca bh° B, te bh° C, te idh bh° corrected from te ca bh° A.— 2, 3, samkāpayissanti A, samkāyissanti B, samkāyissanti and samkāpayissanti C. BUDDHAGHOSA: samkāpayissantī (samkhāpayissantī D) apposukkā nibaddhavāsam vasissanti.— **3.** 1, samkā-yissanti B.— **4.** 2, sañcicca pañikkamanti A, sañcicca āvāsam atikkamanti BC.— 3, upakadḍhitukāmo B, ukkaḍḍhitukāmo A, upakkaḍhitukāmo C.—paneyyā B, paneyyā C, panāyyā A.— **5.** 2, gamissanti BC, āgamissanti A.— 3, aham dāyako C, aham hi dāyako A, ayan dāyako B.—etasmīm niđ° etasmīm pakaraṇe dh° B.— 4, sannivaṭṭo C, °vatto A, °vatṭā corrected to °vattho B. BUDDHAGHOSA: sattāhasannivaddho (sattāham sannivaṭṭo E) kātabbo 'ti.— 7, After ekan bhikkhum uddissa BC add: bhikkhunisamgham uddissa. —In the subsequent enumeration of edifices B omits jantāgharam k° h° jantā-

gharasālā k° h°, C omits the same words and also udapānasālā k° h°.— 8, BC omit bhikkhunis° uddissa. — After kappiyakuṭi k° h° AB insert vaccakuṭi k° h° (the same in § 13). BUDDHAGHOSA : bhikkhunisamgham uddissā 'ti ito paṭṭhāya vaccakuṭi jantāgharam jantāgharasālā 'ti imāni tīṇi parihināni. — After udapānasālā k° h° A adds: jantāgharam k° h°, jantāgharasālā k° h°.— 9, BC omit guhā k° h°. — BUDDHAGHOSA : purāyam (pure ayam D) suttanto na palujjatī (pa]° D) yāva ayam suttanto na paļujjati 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 ekasmīm vihāre bhikkhūhi saddhiṃ vasanakapuriso.— 8. 1, undriyati A, udamyati B, udriyati C. BUDDHAGHOSA : uddiyatīti (udariyatīti E) paļujjati. — 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 ahām (E omits this passage).— 9. 2, āvisanti A, āvissanti BC.— ojam pi haranti pi (sic) BC, hananti pi A.— 4, piñdena C, piñdakena AB.— 10. 1, vutthāti B.— 11. 3, gāvam A, gāvum C, gāmam B.— 6, Here and in the following paragraphs the MSS. sometimes read asukasmīm instead of amukasmīm.— 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, Sāvatthiyā AC, °yam B. — abhirameyyām (corrected to °yyam) ahām A, °yyam pahām B, °yyāmāham C. — kim kālam A.— 14. 1 and 4, bahum A.

TABLE OF CONTENTS OF THE THIRD BOOK.— 2, bhikkhugatiko A, °bhatiko C, °bhātiko B.— 5, bhedaaṭṭh° A, bhedā ṣṭṭh° BC. — susirena A. — viṭapāya AC, viṭabhāya B.— 6, ajjhokāse ca yā vāsā A.— 7, yathāñāyena AC, yathānāyena B.— 8, duvibhātiḥā ca punā B, dvihatiḥā ca punā A, dvihātiḥā ca punā 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, *bhagavantānañ 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: *pañcasattatikam nitthitam A, pañcavatisatikam n° C*. B omits this subscription.—**14.** 4, *pārivāsikapavāraṇādānena ABC instead of pārivāsikassa pav°* (comp. ii. 36. 4).—**16.** 3, *pavāritānam pavāraṇam thapenti BC*.—6, et seqq. A constantly omits the words: *mā viggaham*.—13, *ditthena vā pav° thapesi AB*.—13, et seqq. C constantly omits the words: *kinti te dittham*.—16, *aham pi na jānāmi A, aham na j° BC*.—17, *samghādisesam ropetvā (ropeta B) BC, yathādhammanam 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 ácikkhitvā C, tesam pucchitvā B*.—5, *anuvaseyyum AC, anuvasseyyum B*.—6, *anuvasseyyum AB, anupasseyyum C*.—7, *árogo hoti all MSS. instead of árogo hosi. codissatiti A, bhedassatiti C, codessati B instead of codessasiti*.—8, *codessatiti AB, codessasiti C*.—**9.** *áyasmā AC, áyasmantā B*.—B omits *gilāno*.—*árogo hoti A, arogā hotha C; B omits these words*.—Perhaps we should correct: *árogo árogam ákañkhamāno codessasiti*.—10, *samanuyuñjitvā samanugāhitvā A, samanuy° samanubhāsitvā B, samanuy° samanugāhitvā (samanuggāhitvā c. 18. 5, 6) samanubhāsitvā C* (the same c. 18. 5, 6).—**18.** 2, et seqq. *pavāraṇās° AB, pavāraṇas° CE*.—3, 4, C constantly, except at one place in § 4, reads *ágame junhe kom°*.—4, (in the middle of the paragraph) *karissati AC, karessáma B. uddissati A, uddississati C, uddisessáma B*.—*pavāressati all three MSS*.—6, *punad evāgantvā A, punad eva anto BC*.

TABLE OF CONTENTS OF THE FOURTH BOOK.— 2, pavārentā-  
paññāmañī ca A, pavārentā sata dve ca B, pavārento samadveva  
C. Perhaps we should read: pavārent' āsane (comp.  
ch. 2), dve ca.— 4, cātuddasa A, catuddasā B, cātuddasā C.  
—chandadānapavāraṇā A, chandadāne p° B, andadāne p° C.  
— 6, °vatthu ca bhañdanam A, °vatthu bhañdanam B, °vatthu  
diñthi ca bhañdanam C.— 7, °samgaho ca A B, °samgaho C.

## V.

1. 1, et seqq. The MSS. read: asiti °sahassāni instead of  
asitīm °sahassāni.— 2, adhippasāreyyāsi B.— 3, so vo bhag-  
avā?— 4, upasamkantāni C, °kamantāni AB.— 5, upa-  
samkamantāni A, °kantāni C, °kamāni B.— 7, no tathā  
bhagavantam B, no tathāgatam bhagavantam AC.— 8, AC  
put the words satthā . . . asmi only once.— sāvato pi A, sāvako  
pi B, Sāgato pi C.— no tathā BC (tathā is crossed in C).—  
After Sāgatam a corrector has added, in C: yathā.— 12, et  
seqq. Sitavāne, Sitavane B, Sitavane AC.— 13, puṭo AD,  
phuṭo E, puṭho C, puṭṭho B.— bhoge ca bhuñjitum A, bhogā  
ca bh° BC.— 15, bhoge ca bhuñjitum AC, bhogā ca bh° B.  
— 25, ānañcappattam AC, ānañcapattam D, ānejjapp° B,  
aneñcappattam E.— 27, tassa sammādhimuttassa BC.— bhi-  
kkhuno AB, tādino C.— karaṇiyañ ca na v° A, kariyam na  
v° C, karaṇiyam na v° B.— 29, Before tassa me C inserts:  
sacāham bhante ekapalāśikam uhissati.— upāhanāsu ratto A,  
up° satto C, up° hattho B.— 2. 1, nilakavaddhikā, etc., AE,  
°vatṭhikā B, °bandhikā, °vandikā, °vandhikā C, °vatṭikā D.  
Comp. Abhidhānapp. 525, 526.— khallakabandhā A, kallaka-  
bandhā and khall° B, khallakabaddhā CDE.— puṭabandhā  
AB, puṭabaddhā D, pūṭabaddhā E, puṭabandhā and puṭa-  
baddhā C.— pāliguṇṭhimā and pālig° A, pāliguṇṭhimā E,  
pāliguṇṭhimā D, pālikuṇṭhimā and pāliguṇṭhimā C, pāli-  
guṇṭhikā B.— tulapuṇṭnikā AD, tulapuṇṭnikā and tulapunnikā  
B, tulapuṇṭnikā E, tulapuṇṭnikā and tulapuṇṭnikā C.—  
°vaddhikā A, °vanṭhikā B, °bandhikā and °vaddhikā C,  
°baddhikā and °vatṭikā D, °baddhikā and °vaddhikā E.  
E: menḍavisāṇabaddhikā 'ti kaṇṇikaṭhāne menḍakasiṅga-

sañṭhāne vaddhe yojetvā katā. — vicchikālikā ADE, °likā BC.  
 — 4, uddacammap° A, uddacammap° and udac° C, otṭhaka-  
 cammap° B. — luvakac° A, lūvakac° and luvakac° C, ulukac°  
 and ulukac° B, ulukac° D, lukac° E. — 3. 1, °upāhanā ārohitvā  
 AC, °nam̄ ār° B. — upāhanā orohitvā ABC. Comp. i.  
 7. 3, 5. — 5. 1, init.: tam bhikkhum pariggahetvā ABC;  
 probably we should correct: tam bhikkhū par°. Comp.  
 vi. 11. 1. — upāhanam AC, upāhanā B. — 6. 1, upāhanam  
 AC, upāhanā B. — 2, AB omit rattiyyā. — 2, kaṇḍakam pi  
 AC, kaṇṭhakam pi B. — kataradaṇḍan ti A, kadhbārataṇḍan  
 ti C, kattaradaṇḍan titi B. — 3, khaṭakhatāsaddā B. — sabhā-  
 katham AC, bhayak° B. Comp. GRIMBLOT, Sept Suttas  
 Pālis, p. 10. — 8. 1, 2, riñchanti, riñchissanti A, ricchanti,  
 racchissanti B, riñcanti, riñcissanti C. — 10. 1, tam bhikkhum  
 passitvā C. — 3, pāṭamgīn ti A, pāṭaṅgan ti C, pāṭakan ti B,  
 pāṭaṅkiti (°kīti D) DE. — 4, goṇakam BDE, gon° AC. —  
 tulikam ABC, kul° D, tūl° E. — kadali° ACE, kādali°  
 BD. — 7, Probably we should correct: aññataro pi pāpa-  
 bhikkhu. — 8, vidhunitvā AC, vidhūnitvā B. — 11. 1,  
 cammavaddhehi AC, cammabandhehi B. — ogumbhiyanti A,  
 ogubbiyanti B, ogummiyanti D, okumpiyanti CE. — 12. 1,  
 vinā upāhanena A, up° vinā BC. — 13. 1, Kururaghare A,  
 Kuraraghare BD, Kuduraghare E, Kusaghare C. — Papa-  
 take pabbate A, Papāte pabbate CDE, Pavatte tabbate B. —  
 3, neva mayā AC, na ca mayā B. — 4, neva mayā A, na ca  
 mayā B. — 5, dassaniyam pāśādikam A, pāśādaniyam B,  
 pāśādikam pāśādaniyam C, pasādikam pāśādaniyam E. —  
 yatindriyam A, yantindriyam B, santindriyam, which appears  
 to be corrected to yantindriyam, C, satindriyan ti jitindriyam  
 D, santandriyan ti jivitindriyam E. — 6, kaṇhuttarā ACD,  
 kaṇḍuttarā BE. — gokaṇḍakahatā AC, gokaṇṭhakagatā and  
 gokaṇṭhakahatā B, gokaṇṇākāhatā D, gokaṇṭhakahatā E. —  
 majjhāru AC, majjāru DE, majjh° and majj° B. — 9, tvāṇ  
 AB, tam C. — sarabhaññamānapariyosāne A, sarabhaññap°  
 C, bhaññap° B. — 10, na ramati kāme C. — 11, paridasiti A,  
 paridassiti B, paridissati C. paridassiti (paṭid° E) paridassesi  
 DE. — 12, Gajañgalam A, Kaj° BC. — tato param B, t° para  
 AC constantly. — Suļavati C, Sallavati A, Sallavatī B. —

Setakaṇṇikam A, Setakaṇṇatam C, Svetakannikam B. — Dhūnam A, Thūnam B, Thuṇam C.

TABLE OF CONTENTS OF THE FIFTH BOOK.— 1, ca asītisa-hassissaro AC, sahassagāmikissaro B.— 9, upasampāda-pañcehi gaṇamganā dhuvasinā C, upasampadam pañca gaṇam dhuvanahāyinā B, upasampadam pañca gaṇamgaṇā dhuva-sindāyanā C.

## VI.

**1.** 2, The MSS. almost indifferently read āhārattam and °ttham (in the following chapters we find almost constantly khādaniyattham and bhojaniyattham).— 4, 5, bhattācchanna-kena A, bhattāchandakena C, bhattāchandakena and °canda-kena B.— **2.** 1, susumārav° C, sasukāv° A. B omits this word.— 1, 2, The correct spelling is nippakka instead of nipakka.— **3.** 1, vacam B, pacam AC. —vacattham ADE, paccattam C, vattam B. —nisadapotan ti ACD, nisaddapodan ti E, nissadepodakan ti B.— **4.** 1, paggavak° AC, vaggavak° pakkavak° B. —DE: pakkavan ti latājāti.— **5.** 1, After paṭolapaṇṇam C inserts: nettamālap° paggavap°.— **6.** 1, viḷāṅgam B, piḷ° AC. —pippali AC, pipphalam B.— goṭaphalam A, goṭaphalam B, koṭaphalam C.— **8.** 1, sāmuddam ABC, samuddikā 'ti DE. Comp. Abhidh. 461. —bilam ABCE, bilālam D, which may be correct, comp. Abhidh. 461.— **9.** 1, thullakacchābādho A, °kaccābādho B, °kaccā vā āb° C. Comp. viii. 17. 1.— 2, rajaṇipakkam AC, rajaṇānippakkam B, rajaṇapakkan (and: rajaṇanip°) ti rajaṇakasaṭam E.— **10.** 1, cālikehi AB, cālītehi C. —cuṇṇacālinan ti A, cuṇṇam cālinan ti BC. —dussacālinan ti AC, dussajālinan ti B.— **11.** 1, tam bhikkhuṇ AB, tam bhikkhu C. Probably the correct reading is: tam bhikkhū. Comp. v. 5. 1.— 2, sarañjanam E. —tālisam A, tālisam B, tālisicayam C. Possibly the true reading is kāliyam (Abhidhān. 302).— **12.** 4, pharusā hoti ABC. ph° honti? —salākāṭhāniyan ti A, salākātāniyan ti C, salākādhārayan ti B, salākodhāniyan ti yattha salākam odahanti tam DE. —amsabaddhako A, °bandhake B, °vadhako C, °vaddhako DE.

—amsabaddhakam A, °bandhakam B, °vadhakam C.— **13.** 1, muddhatelakan ti C.— 2, natthu AB, natthum C.— āsiñca A, āsiñcanti B, āsiñjiyanti C.— pātum AC, haritun B.— vat̄tim A, vat̄ti BC.— dahati all three MSS.— dhumanetthan ti A, °nettān ti B, °netthin ti C.— dhūmanettāni ABC.— amsabaddhako, °kam AB, amsavaddhako, °kam C.— **14.** 1, atikkhittam° ACE, atipakkhittam° BD.— 2, phalakatumban ti B.— 4, bhesajjam BE, majjam CD, pajjam A.— sattakammam AC, satthak° B.— 5, kabalikāya A, kambalikāya B, kappañlikāya C.— kabalikan ti A, kabaliyan ti B, pañikan ti C, kakhalikan ti D, pakalikan ti E.— sāsapakuttena AC, °kundena B, °kuṭṭena E, °kuddena D.— phositun ti A, positum ti C, dhovitun ti B.— kilijjiththa A, kilijittha C, pilicchittha B.— °sakkharikāya AB, °sakkharitāya C. DE: lonasakkarakāya (losakkarakāya E) chinditun ti khu-reñā chinditum (E omits the last two words).— 6, Instead of udāhu pañggahetabbāni I propose to read: ud° pañggahāpetabbāni.— pañggaho ti kato B. kato (tato E) pañggahāpetabbo 'ti sace bhūmippatto pañggahetabbo, appattam (appatti E) pana gahetuñ vattati DE.— 7, duṭṭthagahañpaniko A, °gahaniko BD, °gahañiko CE.— acchakañciyā AC, addhakañjiyā B.— acchakañciyan ti AC, añdakañjiyan ti B, acchakajakan (acchakañcakan E) ti tañḍulakamattho (tañḍulamatto E) DE.— **15.** 3, sabbatthikam A, sabbatthakam C, sambhattakam B.— ito titam C.— 4, vigañetvā C, pi gañetvā A, ganetvā B.— nivisi AC, nivasi B.— 5, (beginning of the paragraph) dārikā ABC, instead of dārakā?— The MSS. almost constantly read alamkitā, which I think is a misspelling caused by mālākitā.— aññe dārike AB, aññe dārake C.— aññe dārike ABC.— 6, pañmuñjā ti A, °ñcā ti C, °ñcāhi ti B.— asukassa B.— 8, sabbaso suvaññamayo C. The reading of the Vibhañga (Nissaggiya 23), where the same story is told, is sabbasovaññamayo, which I think is correct.— 9, uttarimanussadhammā AB, °dhammam C. Comp. v. 1. 7, 8.— koñlumpe C, kolumpe A, koñlumbe B. In the Abhidhānapp. (456) this word is spelt kolombo. Comp. ch. 19. 3.— **16.** 1, °karañam AC, °kāra-kam B.— sāpiso A, sāmiso C, sāmiyo B.— kimathhiyā AC,

kimitthiyâ B. —thaddhanatthâya A, dhandhanatthâya B, bandhanattâya C. thambhanatthâya? thaddhattâya? — 2, vacce AC, vadhe B.— **17.** 2, kutâyam AC, kutoyam B.— 4, 5, sâmam pakkam AB, sâmap° DE. C generally reads sâmap°.— 6, sâmapâko, sâmapm° B, samâp° corrected to sâmapm° C.— 7, ukkapiñdakâ ADE, °piñdukâ B, °piñdâkâ C.— pâcenti AC, paccanti B.— 8, na ahosi C, nâhosî A, na hoti B.— 9, After khamaniyam bhagavâ B inserts: yâpanîyam bhagavâ. —na ahosi AC, na hoti B.— patiggahâpetvâ AC, patiggahetvâ B.— **18.** 3, kołumpehi AC, kolambehi B. —âharâpeyyan ti A, âharâpessan ti B, hârâpeyyan ti C. —harâpetvâ AC, âharâpetvâ B.— 4, nihatam ABC, tihatam D, nihatam E.— **19.** 1, After pâhesi B inserts: imam khâdaniyam; before dassetvâ: Sakyaputtassa.— **20.** 1, Mandâkinidahatre B.— 2, bhañe (omitting tena hi) AB. —Mandâkinidaham B. —abbâhitvâ AC, aggahitvâ B.— 3, evam evam Andâkiniyâ dahâya B.— 4, atirittam B.— **21.** 1, uppannam B, ussannam AC. —nippatthabijam AC, nibabbabijam B. nibbatthabijan ti (nibbattab° ti E) bijam nibbatthetvâ (nippattetvâ apanetvâ E) paribhuñjittabam DE. Probably we should read nivattabijam.— **22.** 2, so mam khv A, mamam khavâyam B, mamam khv corrected to so mam khv C. —tunhibhuto va B, tato va AC.— 3, duropayo ACDE, dûrepayo B. duropiyo?— **23.** 2, suṭṭhu ayya A, s° ayye B, suṭhayya C. —âharissâmâ 'ti B. —evam ayyo ti B. —natthayyo B.— 3, potthanikam A, potthalikan B, poṭhanikam C. pottañikan ti (potthanikan ti E) mamsacchedanasatthakam vuccati DE.— 4, esâyya A, eseyya C, esâyyo B. —kim pana imâya B, kim pimâya A, kim imâya C.— 6, 7, sacchavi C. —lomo jâto B.— 7, B omits bhagavato mahâvaño.— 8, viññâpemi ti AC, viññâpesiti B instead of viññâpesin ti. —paribhuñjâmaham A.— 13, appamattakehi yi A, °ke pi C, °kehi corrected to °ke pi B. Comp. i. 40. 4.— 14, sîhâ siham° A, siham° BC.— paripâtenti AB, paripâdentî B.— 15, taracchâ taraccham° A, taracchâ m° C, taraccham° B. —paripâtenti A, paripâdentî B, pâdentî C.— **24.** 2, adhikâni ABC instead of atîtâni, comp. § 3. —na assa AB, na addassa C, instead of na addasam

(comp. ch. 36. 6).— 2, 3, gharāvāsatto B.— 3, atitāni A, adhikāni C, adhittitāni B.— na assa A, na addassam C; B omits addasam tam.— 4, me bhavam C, mama bh° A, bhavam B.— 5, paṭihanati A, paṭiharati C, paṭhanti B.— vineti A, vinodeti BC.— āmāsam B.— 6, paradattabhojinam A, paradatthabhojanam BC.— anupavacchati A, anupavacchati BC.— cāpaneti A, ca vyāsaneti B, ca byapaneti C.— ° sobhāgyatha B, ° sobhāgyatam AC.— BUDDHAGHOSA: patthayataṃ icchitan ti (sic) padānaṃ 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, patiganhittha C.— dhātā AC, dhitā B.— 4, na cāham patibalo BC.— 5, (at the end) haratha vā. kiṃ nu kho mayā bhante . . . apuññam vā ti (omitting the repetition) AB.— **26.** 1, et seq. Belaṭo A, Belaṭṭo and sometimes Belaṭṭho BC. Comp. the name of Sañjaya Belaṭṭhiputta.— 2, ābhato AB, āhato C.— 5, koṭumpe pi AB, koṭampēhi C.— ghaṭe pi A, vighaṭehi pi C, B omits these words.— piṭakāni pi uecaṅge pi AC, sippāṭikāni pi uttarāsaṅgam pi B.— 7, cicitāyati citicicītāyati A, ciccitāyati citicicītāyati B, viccitāyati vicitāyati C.— phālo A, mahāphālo C, balo corrected to bālo B.— divasam santatto A, divasa-santatto C, divasayantatto B.— cicitāyati citāciṭāyati A, cicatāyati citicicītāyati B, ciccitāyati vicitāyati C.— **28.** 2, sabbasandharisandhatam A, sabbasandharitam C, sabbattharisanthatam B. DE: sabbasandharan ti (saddhasanthānan ti D) yathā sabbam sandhatam (santhātam D) hoti evam. Probably we ought to correct: sabbasantharim āvasathāgāram santharitvā (comp. Mahāparin. Sutta, p. 11).— Before āsanāni AC insert bhagavato. Comp. Mahāparinibbānas. p. 11.— 3, sabbasandharisandhatam AC, sabbasattharikam santhatam B.— purattābhīmukho 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, Súnidhav°, Sunidhav°, Sunídhav° B, Sútidhav° D. I think that Childers's spelling Sunídhá is correct; comp. Sansc. Sunítha.— 10, nivesanā C, parivesanā B, parivesanam A.— 11, brahma-cariye AC, brahma-cariye B.— ásum ABC. The true reading is assu, see Maháparinibb. Sutta, p. 14.— 13, visajja AC, vessajja B, vissajja DE.— jano bandhati AC, jano pabandhanti B, jano pabandhati E, jato bandhati D.— **29.** 2, samsaritam AC, samsitam E, samhitam B.— acchinnamulam B, ucchinna m° AC.— **30.** 1, bhadram bhadram yānam AC, bhadram y° B. Comp. Mahápar. Sutta, p. 19.— 3, niyyásuṁ AB, niyásisum C.— 4, kissa je Amb° amhákam d° B.— eka-bhattam AC, etam bh° B.— sace pi me ayy° A.— dajjáham tam C, dajjáham A, dajjā B.— 4, 5, Instead of ambakáya ABC read Ambapálíkáya, but the comment shows, that the former reading is the correct one (BUDDHAGHOSA: ambakáyā 'ti itthiyikáya). Comp. Maháparin. S. p. 20.— 5, adhivutto AC, adhivatto B.— 6, Bhiñjikáv° A, Kiñcik° C, Giñjak° B.— Ambavaṇam A.— **31.** 1, et seq. sandhágare AC, santhág° and satthág° B.— Nátap° A, Nátap° and Náthap° B, Nátap° C.— samikábhisañkháro B (at both places).— 3, kim panime karissanti C.— 4, divā divasā A, divā divassa B, divā divase C.— pattikā AB, pattiko corrected to pattikā C.— 7, C omits jegucchitáya dhammam desemi. jigucchitáya dh° d° A, jiguccháya dh° d° B.— 8, 9, anabhávam gatā B.— 10, anuviccekáraṇam ABC, anuvijjakáraṇam D, anuvicchekáraṇam E (anuviditvá cintetvá tulayitvá kátabbam).— mam hi AC, mamaṇ hi B.— sávakā AB, sávakam C.— 11, piñḍapátam BC, piñḍakam A (at both places).— 13, asatā AC, acchā B.— musáva AC, musávadā B.— **32.** 1, et seq. uggahitapaṭiggahitakam AC, uggahitam paṭiggahitam, and uggahitakam paṭiggahitakam B.— **33.** 1, bahárámak° A, báhirák° B, árámak° C.— áropetvá AC, áropitā B.— 3, 4, sammutiyā k° all three MSS. The agreement of the MSS. here and at the following places leads me to believe that we must not change sammutiyā to sammatáya, but that sammuti is here the fem. of an adjective sammuta=Sansc. sámmata.— 4, sammuti k° all three MSS.— gonisáṭikam A,

gonisātikam B, gonisādikam CE.— 5, bahi patitthāpentī A, bahi tthāpentī B, bahi vāsentī C.— sammutikapp° AC, sammutiyyā kapp° B.— gonisādikam A, goniyādikam B, gonisādikam C.— sammutin ti A, sammutisan ti B, sammutiyan ti C, sammutikā nāma, etc., E.— **34.** 1, supabhiñjanakam A.— 3, supabhiñjanakam AC.— 5, sabbatthakam mah° A, sabbatthakamah° C, sambhattamkam mah° B.— 6, et seq. passissāmā 'ti B, passāmā 'ti C, passissāmā 'ti and passāmā 'ti A.— 7, sūpabhiñcanakam A, sūpabhiñcācārakam C.— 9, tena hi sunisa catur° B.— 12, I have written bhadram yānam abhirūhitvā; ABC read: bhadram bhadram y° a°. Comp. ch. 30. 1.— 13, yathā yime AC, yathā yime corrected to yathā ime B.— pattikā va B.— 17, Ānguttarāmo (at both places) A.— loṇam pi taṇḍulam pi telam pi A, lonam pi telam pi madhum pi taṇḍulam pi B, loṇam pi telam pi taṇḍulam pi C.— After khādaniyam pi AB insert bhojaniyam pi. Comp. ch. 33. 1. yattha bhagavantam AC, yathā mayam bh° B.— tattha is omitted in AC, in C it has been inserted afterwards by a corrector.— 18, sampādeti B, sambhāvesi AC. Comp. vii. 1. 1.— 19, nivesanam AC, parivesanā B.— 19, 20, sampavāresi (and sampavāretvā) taruñena ca khirena C; AB omit ca at both places.— 20, santi hi bhante B.— 21, pañca gorasam AC, pañca gosam B, pañca gorase E.— māso māsatthikena AC, kummāso kummāsatthikena māsenā māsatthikena B.— iminā yan ayiyassa kappiyam yan tam d° B, iminā ayyassa k° d° A, iminā ayyassa yan k° tam d° C.— **35.** 1, et seq. Kenyo B, Keñyo A. C spells the name generally Kenyo, but sometimes we find also the other spelling in this MS.— 1, harāpeyyan ti AC, yāpeyyan ti B.— 2, samihitam AC, samañgitam B.— Atthako Vāmako Vāmadevo cāngiraso Bhagu Yamtaggi ca Vāsethō Bhāradhvājo ca Kassapo Vessāmitto ca mantānam kattāro isayo ime rattup° B.— 6, madhu-kapānam A, madhup° BCDE.— dākarasam AC, tākar° E, sākar° BD.— 8, sāvatthi all three MSS. instead of sāvitthi.— ve jayatam B, ve yajatam C, veya etam (ve yajatam?) A.  
**36.** 1, saṅkaram ADE, saṅkāram C, saṅnagarām B.—

pañca satāni 'ssa dāndo A; in C assa has been inserted by a corrector; tassa pañca satāni dāndo B.— 2, bahukato ABE, bahukkato D, bahugatho C.— buddhe vā dhamme vā samghe vā A.— samkarō AC, samgāro B.— pañca satāni 'ssa d° A.— 3, mahiddhiko B.— abhippasādo B.— 4, bhagavato mettena cittena ph° ABC instead of bhagavatā m° e° ph°.— gāvīm taruṇav° A, gāvi taruṇāv° B, gāvi taruṇav° C.— eso āvuso B.— 6, nāddasa ABC instead of nāddasam.— sākam B constantly.— nāddasa AB, nādassa C instead of nāddasam.— **37.** 3, bahum-bahum denti C, which possibly is the correct reading.— 4, B appears to read Bhusāgāre. Comp. also Mahāparin. Sutta, pp. 44, 45.— 5, moghapurisa pabbajito BC, m° pabbajite A.— pabbajitena A, pabbajito C, pabbajite corrected to pabbajito B.— **40.** 3, (at the end) yāvajivikam tadahu patīggahitam BC, which is wrong, as the commentary shows.

TABLE OF CONTENTS OF THE SIXTH BOOK.— 2, añcani upapisani AC, añjatim upapiñjani B.— salākathāni AC, salākodhanti B.— 3, thavikam paddhakam B, thavikaamsavaddhakam A, tha pikam añnavaddhakam C.— 6, vikāsiyam AB, vikāsāyam C.— 10, sihañ ca dipikam A, sīhabyaggadipika C, sihañ ca dipikam B.

## VII.

**1.** 1, et seq. Pāveyyakā ACE, Pātheyyakā and Pāth° B, Pāt° and Pāth° D. BUDDHAGHOSA explains this name thus: Pāteyya- (Pāceyya° E) ratthavāsino, Pātheyya (Pāveyyam E) nāma Kosalesu pacchimadisābhāge rattham, tatthavāsino 'ti. Comp. Turnour's Index to the Mahāvamsa, p. 20. — BUDDHAGHOSA, after having explained okapuṇnehi, adds: oghapuṇnehiti (opapuṇnehiti D) pi pāṭho.— 2, B omits yāpaniyam 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. jhlī], which contains a

similar passage, by P) ovat̄tiyakaraṇamattena A E, ovat̄tikak° CP, ovadhiyak° D, ovadhitakāraṇamattena B. —kaṇḍusak° A, kaṇḍukak° B, bhaṇḍupak° C, kaṇḍusak° P, kaṇḍusakaka-  
raṇamattenā 'ti muttiya- (corrected: mutaddittiya-) patta-  
bandhanamattena D, kaṇḍusakaraṇamatthenā 'ti muddiya-  
pattabandhanamattena E. —anuvātakaraṇam° ACEP, anu-  
vātam° B, anuvādakaraṇam° D. —ovadeyyakaraṇamattena  
A, ovadh° C, ovaddh° B, ovat̄th° E, ovad° corrected to  
ovaddh° D, ovat̄t° P. The word is explained thus: āgantu-  
kapattāropanamattena kāṭhinacīvarato vā pattam gahetvā  
aññasmim akāṭhinacīvare (kāṭhinacīvare D) pattāropana-  
mattena. —eva sañchinnena AP, evassa cchinnena B, eva  
sacchinnena C. —sammā AP, simmā C, sāmañ B.— 6, pā-  
panikena ACEP, apanikena B, pāpanikena D. —eva  
sañchinnena AP, evassa cchinnena B, eva sacchinnena C. —  
sammā AP, sammo B, simā C.— 7, saubbhārā AC, ya-  
vubbhārā B, sahubbhārā E, P generally reads sahubbh°;  
I have met only once or twice in this MS. with the read-  
ing saubbhārā.— 4. 1, et seq. A sometimes, and B  
very often, reads vippakatam cīvaram.— 11. 1, et seq.  
apaciṇayamāno A, apacitiyamāno and apaciniyamāno B,  
apavilāyamāno C. —Subscription: apaciṇanavakam n° A,  
apaciṇan° n° B. C omits the subscription.— 13. 1, vesati  
AC, vassati B.

TABLE OF CONTENTS OF THE SEVENTH BOOK.— 1, Pāveyyakā  
AC, Pātheyyakā B.— 4, ullikhi AC, ullikhā B. —opatti  
A, opaṭi B, opaṭhi C. —dalhakamm° B. —ānuvādikā AB,  
ānuvārikā C.— 5, ovadheyyam C.— 6, sañchinnena AB,  
sacch° C.— 9, chinna° A, sacchinna° C, chinne B.— 11,  
simassa ubbhārathamhi A, simassa ubbharāṭhāpi C, simāsa  
ubbhārāṭhami B.— 12, 14, idha B, idam AC.— 15,  
kariyam tassa A, kayiran tassa C, karissam tassa B.— 20,  
sattasattavidhi AC, sakkasukkāviddhi B.— 21, natthi AC,  
nantikā B. —chaccā AC, chat̄he B. chaccho (Sansc.  
shat̄cas)?— 22, AC omit the words ādāya nissimagatam.—  
23, tini AC, tini B. hetṭhā 'ti tinayo vidhi?— 27,  
karaniyo AB, °yā C.— 28, apaciṇanā A, apavilānā C,  
apaciṇe B.

## VIII.

1. 1, 2, ārāmāni BC instead of ārāmā and ārāme.— 2, vuṭṭhāpessāmā ti A, °yyāmā ti BC.— 3, parihāyissati B, bhañjissati A, sacchijjati C.— gilānā 'ti paṭivedeyyan ti ABC, gilānam paṭivedeyyan ti E, gilānam paṭivaseyyan ti D.— 4, jīvatītī tassa Jivako B, tassa jīvatītī J° C, tassa Jivako A.— 5, upari jīvitum B.— 6, gañhati DE (at both places).— sutṭhum ca ABC, sutthu ca DE.— sutṭhum ca AB, sutṭhu ca C.— 7, āhiñdanto ācariya C, āhiñdantomhi ācariya AB.— āhiñdanto na kiñci A; BC omit āhiñdanto.— 8, kam̄ tikiçchāmīti A, tam̄ t° BC.— etissā ācariya A, etissācariya C, ehācariya B.— 10, yadā arogā ahosi AC, yadā ārogo hoti B.— 11, uttānakam̄ B.— nipajjāpetvā B, nipātētvā AC.— nūthuhitvā AC, nūthahitvā B.— 12, me mahagghāni bhesajjāni B.— upajānāmetassa samyamassa ABC. BUDDHAGHOSA: upanayam (upaneyam E) etassa samyamassā 'ti nayatassa (nayakatassa E) ca rogupasamassa (rogūpamassa E) ca upakāram jānāmīti 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 cīram AC, na cīrasseva B.— 16, ayam kho gahapati A, ayam kho setṭhi B, ayam kho setṭhi gahapati C.— 17, sādhu deva . . . āñāpetam B, s° devo . . . āñāpetu AC. Comp. § 21, 23.— 18, nipātvo A, nipajjāpetvā BC.— m° te sambandhitvā B.— ophāletvā A, pāletvā B, pātiletvā C, uppādetvā DE. Comp. § 22.— sippani C, sippinim A, sippini E, sabbini B, sibbani 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, jānāhiti B.— 21, antaganṭhābādho A, antānam ganṭhābādho C, antaganṭhāb° B.— devo C, deva AB. Comp. § 23.— āñāpetha A, āñāpetum B, āñāpetu C.— 22, ussārāpetvā DE.— thambhe A, tambhe C, tumbhe B.— ubandhitvā A, upanibandhitvā ca C.— uppātētvā AC, uppāl° B.— antaganṭhim A, antānam gañhi C, antaganṭhikam B.— andhaganṭhim A, antānam gañhi C,

antogaṇṭhi B. —B omits antāni paṭipavesetvā. —ārogo ṭhito AB. —solasa kahāpanasahassāni adāsi B.— 23, In B, at some of the places where the king's name occurs, he is called Caṇḍapajjota.— 24, tam te lopivisaratīti B instead of tam devo pivissatīti. —nippimceyyam A, nipayyam BC. —nippaci A, nipaci BC. —sappim pītam AB. —mam ghātepessasi B, ghātāpeyyāsi (omitting mam) A, ghātāpeyyāsi mam C. Comp. § 28. ghātāpeyyāti?— 26, tam sappim A, tam sappi B, sappi C. —amanusseva paṭijāto B. —mā cassa AC, māssa B.— 27, bahumā passa kiñci B. —ulumpetvā A, olumpetvā C, odametvā B, olumpetvā DE.— 28, khādati B, khādi A. —apāyi AC, pivati apāsi B. —khādayitam AB, khāyitam C. —ghātāpeyyāsi AC, °peyyasi B. ghātāpeyyāti? —ghātāpeyyāsi ABC. ghātāpeyyāti? —siveyyakam BC, siv° and siv° BD, siv° E. —paccārahati AB, paccāharati C. paccārahati?— 31, B: nānābhēsajjehi upari bhāvetvā tathāgatassa upanāmeyyan ti atha kho Jivako Kom° tīni upphalahatthāni nānābhēsajjehi paribhāvetvā yena bhagavā etc. —At the third place we ought to read virecessati instead of virecessatīti.— 33, nhāyitu (at both places) A, nahayitu (at both places) B, háyatū and nahāyatu C.— **2.** 1, ad̄dhakāsiyam DE.— upad̄dhakāsinam ABC, °kāsinam DE. —khamamānam, khamamāno ABC, kambhānan ti (corrected to kambhānan ti) uccāvacāni sundarāni asundarāni ca D, khamānan ti (omitting the following words) E.— **4.** 1, anāgamentānam A. —sadisam A, sadisānam B, sadisā C.— **7.** 1, After nimbakose pi A inserts ajjhokāse pi.— 2, sammannitabbo ABC instead of sammannitabbam.— After ch. 8 possibly another chapter is lost, which began: tena kho pana samayena chabbaggiyā bhikkhū (?) tath' eva bhaṇḍāgārikam vutṭhāpentī. See the list of contents of this book, v. 10.— **9.** 1, A omits sabbo.— 3, uttarantassa AC, uttaritassa B.— **10.** 2, situdakāya A, situddakāya C, situnākāya B, situntikā ti apakkaranam vuccati E. I am doubtful as to the correct spelling. situhikāya? —uttarālumpam AC, uttarālumpakam B. uttarālavan ti vatṭāthārakam rajanakumbhiyā majjhe ṭhapetvā tam āthāram parikkhipitvā rajanam pakkhipitum anujānāmīti attho, evam

hi kate rajañam na uttarati E.—3, áviñcanti A, ávajjanti BC. ávajjenti? —°thálakan ti ABC, °thálakan ti E, °tálakan 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. stýāna. —osáretun ti ABC, osádetun ti D, thapetun ti E. —dantakásaváni C; after dantakásaváni B inserts: ti dasadasá honti.

—12. 1, Magadhamahákhettam B. —acchibandham A, accabaddham, which at one of the places is corrected to accib° C, accibandham BE, adhibaddham D. BUDDHAGHOSA: caturassakedárabaddham. —pálibaddham, mariyáda-baddham, simghátañcabaddham E. —acchinabandham B. —passatha tumhe AC, passatu me B.—13. 2, 5, uggate B, uddhate AC. Comp. Lal. Vist. p. 447, ed. Calc. —A omits rattiyyā.—3, 5, After dhammadvinaye B inserts pabbajitā.—14. 1, aggalam acchádeyyan ti chinnatthâne pilotikakhanḍam (pilotikabaddham D) laggápeyyan ti DE. —sapattam A, du-pattam C, dupattam B. —majjhe ekacciyan ti AC, manđele (corrected to mađela) kacciyan ti B.—2, acchupantam A, acchupanti B, acchupentam C. —utuṭhatánam A, utuddhatánam B, utumbatánam (corrected to uttubbatánam) D, utuddhatánam CE. BUDDHAGHOSA: ututo dighakálato uddhatánam (uṭhánam D) gatavatthakánam (°vattakánam D) pilotikánan ti vuttam hoti.—15. 4, kallakáyā AC, kallakáyâni B.—6, pâdâ AC, pâdâni B.—7, et seq. The MSS. indifferently read both gamiya° and gamika°.—kim . . athavasam the MSS. constantly.—AB almost constantly read samphassamânâ instead of sampassamânâ.—9, ussure all three MSS.—10, sampamânenâ A, samphamâne B, sampassamânenâ C.—11, brahmaçariyânam jinne A, brahmaçariyam jinno B, brahmaçárikam jikkena C.—jinñâ bhavissanti all three MSS. instead of jinñâ bhavissatha. —kim . . ânisamsam the MSS. constantly.—13, passambhissati AC, passaddhisati B. —passaddhamkâyâ A, passaddhikâya B, passaddhakâyo C.—14, atipamoditâ AC, dadâti pamoditâ B. —maccharam B. —dibbam sukhâm sâ labhateva âyum B.—16. 1, et seq. The MSS. almost

constantly read okkamenti (rarely okkamanti), but okkamantānam (rarely okkamentānam); comp. okkamayato, § 3.—4, tena kho pana samayena āyasmato Ānandassa atikhuddakam B.—saṅgopeti A.—**21.** 1, suttalūkham AB, suttalukham CE, suttalukam D. BUDDHAGHOSA: sutteneva aggalam kātun ti attho. —okiriyanti AC, okiranti B. okireyyātiti jinnakonano galati D, okiratiti chindakoṇato galati E.—atṭhapadakam A, atṭhapadakā B, atthapadikam C, atṭhapādakam D, atṭhāpadakam E. BUDDHAGHOSA (E): atṭhāpadakacchannena pattamukham sibbitum.—2, anvādhikam pi āropetum is explained thus by BUDDHAGHOSA: āgantukapattam dātum. idam pana appahonake āropetabbam. sace pahoti āgantukapattam na vattati, chinditabbam eva.—**22.** 1, mātāpitaro hi kho A, °ro kho B, °ro pi kho C.—dadamāno BC, dadamāne A.—**23.** 1, idhāham B, so aham A, soham C. Comp. ii. 12, 1, etc.—**24.** 4, Possibly we should correct anadhitthite instead of anadhitthitenā; comp. bhājiyamāne.—5, Isibhato A, °ddo C, °tto B.—6, Nilavāsi AB, Nilavāsi C.—Sāṇavāsi A, Sālavāsi C; B omits the name of this Thera.—Gotako A, Gopako B, Govako C.—Balikasantāno A, Phalikasandano B, Phalikasandāno C.—**25.** 2, In the speech of Upananda the MSS. constantly read agamāsi and aggahesi. There is no doubt that this is simply a mistake for agamāsim and aggahesim.—te pi mam (at the first place) all three MSS. instead of te mam.—**26.** 1, upatṭhahantīti A, upatṭhentīti C, upatṭhapentīti B.—upatṭhentīti AC, upatṭhapentīti B.—3, upatṭhentīti AC, upatṭhahantīti B.—upatṭhentīti AC, upatṭhantīti B.—natthi te all three MSS. Probably we ought to read: n' atti vo (te and vo are very similar in Burmese writing).—upatṭhaheyyum AB, upaheyyum C.—4, upatṭhāpetabbo B constantly.—7, nihātum A, niharitum BC.—8, nihātum AB, niharitum C.—**27.** 1, upatṭhahemāti A, upatṭhapemāti B, upatṭhāhemāti C.—5, avissajjitam C.—**28.** 1, AC omit hi.—2, ajinakkhipam AC constantly, ajinapakkhiṇam and ajinapakkhim B.—titthiyadhajam dhāretabbam AB, °jo dhāretabbo C.—3, akkanālam AE, akkanālam B, agganālam C, akkhanālam D.—pañadasāni and phaṇad° A, phala-

dasāni C, phalakasāni and phaladasāni B.—**31.** 1, After ārocesum C adds: anujānāmi bhikkhave visāsam gāhetun ti.

TABLE OF CONTENTS OF THE EIGHTH BOOK.— 2, hitatrajo B, hi atr° AC.— 3, mahābhiso AC, mahābhañño B.— 6, sinehati A, sinehasi B, °si C.— 11, situdi A, santutthi B, situṇhi C.— 12, pattinnena A, pattinena B, vatthinnena C.— 13, acchibandhā A, avibbhatti B, avibbhanti C.— addasāsi ubhaṇdite A, addasāpi ubh° C, addasāsañ ca bhaṇdite B.— 16, pacchimam A, °me C, °mena B.— 18, punacchimsu A, punajjhisu B, puna dvisu C.— gilāyanā AB, gilāyavā C.— 19, agganālā ca C, akkanālī ca A, akkanālāyaṇ B.— 21, °phana° A, °pana° B, °phala° C.— 22, bahi BC, pahi A.

## IX.

**1. 1.** BUDDHAGHOSA: tantibaddho 'ti tasminn āvāse kattabbatāntipati**baddho**.— 5, addasa kho A, addasā kho BC. This is certainly a blunder; the true reading is addasam 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, vatthusminn kāraṇeti AC, v° kasminn kāraṇe ti B. The reading of B (or: v° kismim kāraṇe 'ti) may be correct.— 9, vinaye AC, vinayo, B.— **3. 1, 2.** BUDDHAGHOSA: aññatrāpi dhammakammam karontīti aññatrāpi dhammakammam (sic) karonti ayam eva vā pāṭho . . . aññatrāpi vinayakammam aññatrāpi satthusāsanakamman ti.— 3, cha imāni CD, cha yimāni AE, chamāni B.— **4. 8.** anantariκassāpi AB, antarikassa pi C. E: ānātarikassā ti attano anantaram nisinnassa.— 10, 11, (at the end of the paragraph) all three MSS. read tam ce instead of te ce.— **5. 1.** paṭinissajetā A, paṭinissajetā C, patinissajetā B. BUDDHAGHOSA: paṭinissa-dethā ti (paṭinissajitvā ti E) paṭinissajitabbā.— **6. 1.** AC omit bhagavantam abhivādetvā.

TABLE OF CONTENTS OF THE NINTH BOOK.— 1, icchitabbako AB, °ke C.— 7, atṭhānarāhikam A, ratṭhānarāhikam B, atṭhānarāhikam C.— 10, yañ ca kammam A, pañcakammam BC.— 11, °upasampadā ABC.— 16, paṭikkhittam BC, °ttā A.— 17, na ca kārakam C.— 21, paṭikkosa A, paṭikosa BC.— 31, tajjaniyasena ca A, tajjaniyavasena ca BC. tajjaniyam nissayena ca?— 33, paccāropeyya aññañño A, paccakkhāropeypa aññamañnam C, pacchā ropeyya assañño B.— 34, dodotamūlakan tassa A, dvedvemūlakatan tassa C, dvedvetañḍulakan tassa B.— 35, All three MSS. read bhañnakārako.— 38, cakkam bandhe?— 41, pañño AB, tañcā C.— 44, °byādhike AB, °byādhite C.

## X.

1. 10, attanā vā ABC, attanā va E, attanā va and attanā vā D. Probably attanā 'va is the correct reading, cf. ii. 15. 6, 7.— 2. 1, BUDDHAGHOSA : asammodikā (°kāya D) vattamānāyā ti asammodikāya vattamānāya ayam eva vā pāṭho.— 3, et seq. In the MSS. the name of the king is spelt: Dighiti, Dighiti, Dighīti. Dighiti is the most frequent spelling, but Dighīti appears to be the correct one, as the name apparently is derived from iti.— 3, All MSS. read mama abbhuyyāto. Read mamañ abbhuyyāto.— abhivijyya C— 4, et seq. vammikam A, dhammikam BC constantly. Comp. Abhidhān. 378.— 5, avimanā A, avimano B, attamanā C.— hoti AB, hotiti C, instead of hohi.— 6, After vijāyi C inserts: suvañnavaññam buddhalakkhañasampannam buddhañkura (sic).— 6, et seq. In B the name of the prince is constantly spelt Dighāyu.— 8, Brahmadatte Kāsiraññe A, °tto Kāsirañño B, °ttho Kāsikarañño C.— 9, pilāni A, bilāni BC.— 10, ciradiṭṭho B, cirapñ diṭṭhā A, ciradiṭṭhā C.— 11, bilāni AB, khilāni C.— guppam A, kuppa C, gumbam B.— 12, rappiye A, rammiye C, gusimpiye B.— atha kaṭṭhāni A, atṭha k° C, atṭhi k° B.— anaththako A, anattako C, anattakārako B.— 13, rodi vappam pucchitvā A, roditvā khippam pucchitvā B, roditvā dhammam pañcitvā C.— 14, AC omit paṭissutvā.— AC omit atha kho . . . etad avoca.— AC omit

paccassosi . . . Kâsirañño.— 15, gamissâmâ ti A, gamissâmi C, gamissâmîti B. —aññena ratho C, aññeneva ratho AB. —tassa . . . niddam okkami all three MSS.— 16, paripâdesi B, parimâtesi C, paripâ A.— 17, nibbatetvâ A, nibbâhetvâ C, nibbâpetvâ B. —adrûbhâya A, adubhaya C, adrabbhâvâya B.—**3.** 1, v. 2, BUDDHAGHOSA: parimutthâ 'ti mutthassatino. vâcâgocarabhâñino 'ti râkârassa (rak° D) rassâdeso kato. vâcâgocarâ na satipatthânâdigocarâ. bhâñino ca, katham-  
bhâñino (E adds ca). yâv' icchanti mukhâyâman ti yâva mukham pasâretum icchanti tâva pasâretvâ bhâñino, eko pi samghagâravena mukhasamkocam na karotiti attho. —v. 3, yeva tam A, ye tam BDE, ye ca tam C. —upanayhanti AD, upaneyhanti CE, nayhanti B.— v. 6, pare na ca AC, pare ca na B.— v. 7, atthicchinnâ ACE, °cchiddâ B, °cchidâ D. —gavâssa° BDE, gavassa° AC.— v. 9, mâtângaraññe A, °rañño B, mâtângam vañe C. BUDDHAGHOSA: mâtângaraññeva (°rañño ca D) nâgo 'ti mâtângo araññe (rañño va D) nâgo vâ.— v. 10, sahâyakâ AC, °tâ B. —kayirâ A, kavirâ C, kerâ B. —mâtângaraññe A, °rañño BC.—**4.** 1, 2, Pâ-  
cinavamsadâyo, °ye A, Pâcinavamsadâso, °ye B, Vâcina-  
vamsaggadâyo, Pâcinavamsamiggadâye C.— 2, attak° AC, attak° B.— 6, et seq. Pârileyyakam CDE, Pâlil° A, Pâral° B.— 7, upatthâpesi B. —apâyi A, apâsi B, avâsi C.— **5.** 1, piñdapâtam B, piñdapâta C, piñdakam A.— 2, piñdapâtam B, piñdakam AC.— 6, Mahâkothiko A, °to BC.— 12, katham nu kho tehi AB, k° nu kho tehi tehi C, instead of: katham nu kho amhehi?— **6.** 3, v. 1, After vinicchayesu B omits ca; Buddha-  
ghosa does not mention this ca.— v. 2, anânuvajjo ABCE, ananuvajjo D. —yadeyya yena tam B.— v. 3, anuyyatam A, anuyutam BCE, anuyuttam and anuyuttam D. BUDDHAGHOSA explains this word thus: anuyâtam anu-  
pakatam.— v. 4, pajjhâti B. —kâlâgatam A, kâlâkatam E, kâlagatam BCD. BUDDHAGHOSA: kathetabbayuttakâle âga-  
tam.— v. 5, pametum ABD, sametum CE. BUDDHAGHOSA:  
vimâmsitum tam tam kârañam paññâya tulayitum samattho.  
—viraddhikovido A, visuddhikovido BC. D: visandikotiviro  
ti viddhatthânakusalo; E: visandhikovido ti viraddhatthâ-

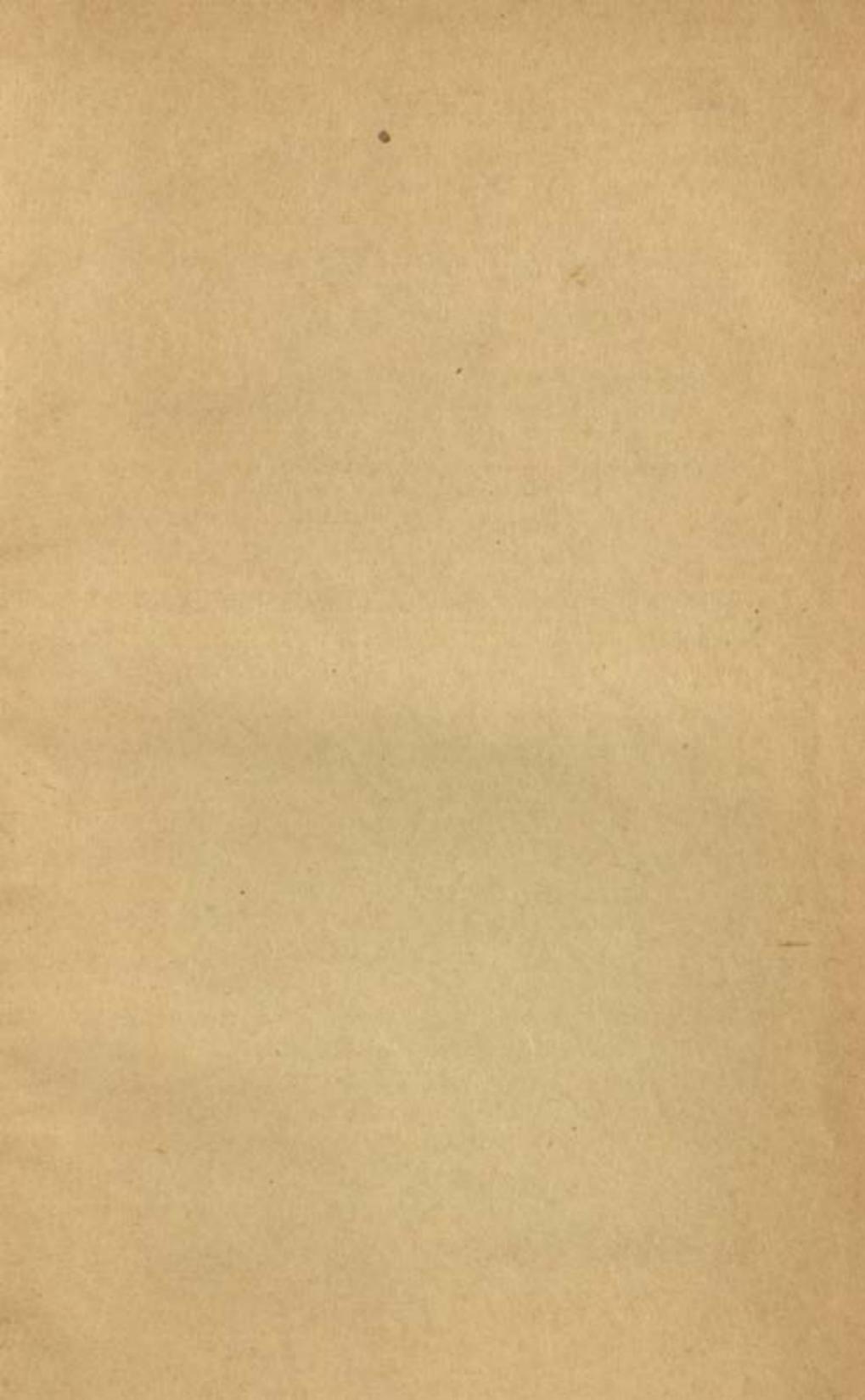
nakusalo.— v. 6, saññāpanam AC, paññapanam B, saññajanam D, paññāpanam E.— v. 7, BUDDHAGHOSA : yathā nāma āhunam (anuhitam D) āhutipiṇḍam samuggaṇhantītī.— v. 9, vattanā A, vattunā B, vatthunā C.— v. 10, atthacaro idha A, °caro va C, °varo dha B.

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, 'nāthapiṇḍiko B, ca Sudatto ca A, ca Sudattho na ca C.— AC omit Vis° Mig° ca.— samakam dade C.— v. 5 is wanting in AB.



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