

THE  
**VINAYA PITAKAM:**

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

EDITED BY  
**HERMANN OLDENBERG.**

VOL I.  
THE MAHĀVAGGA.

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THE MAHĀVAGGA, WHICH THE EDITOR DEEMED DESIRABLE  
TO PUBLISH FIRST, IS, IN INDIA, RECKONED AS THE  
THIRD PART OF THE WHOLE PĪṬAKA.

## CORRECTIONS.

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

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

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

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

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

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

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

p. 102, last line. Read kiṃ saṃghassa pubbakiccam. pârisuddhim, etc.

p. 133, l. 10. Read sūpatitṭhitam.

p. 171, l. 4. For pariyositâya read apariyositâya.

p. 182, l. 34. Read saravatî.

p. 185, ll. 15, 17. Read asītisakaṭavâhe hiraññam.

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

p. 293, l. 22. Read ciṇṇena. Comp. Bhikkhunivibhaṅga Pâc. 21. 1.

p. 296, l. 5. Read thullakacchu.

p. 340, l. 8. For sandhâya read saddhâya.

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

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

172,29 *for dukkataṃ read dukkaṭaṃ*  
173,11 *for sabrahmacarīnaṃ read sabrahmacārīnaṃ*  
177,31 *for samghena read saṃghena*  
180,19 *for nisīdiṃsu read nisīdiṃsu*  
181,7 *for paṭigaṇheyya read paṭigaṇheyya*  
182,21 *for gavâghatanan read gavâghâtanan*  
182,34 *for savaratî read saravatî*  
184,34 *for manoviññeyâ read manoviññeyyâ*  
192,6 *for gonakaṃ read goṇakaṃ*  
192,37 193,3 *for papupâsakassa read pâpupâsakassa*  
198,21 *for phâlīt read phâlīt'*  
202,9 *for paṭiggahetvâ read paṭiggahetvâ*  
208,3 *for pubbaṇhasamaṃ read pubbaṇhasamaṃ*  
208,19 *for tiṇaṇḍupakaṃ read tiṇaṇḍupakaṃ*  
218,30 *for manussamamsaṃ read manussamaṃsaṃ*  
221,29 *for anuppavacchati read anuppavecchati*  
221,31 *for upâjayati read upajâyati*  
231,3 *for papaṭipadâ read paṭipadâ*  
234,26 235,17 *for Gotamo read Gotamo*  
237,27 *for upasakaṃmi read upasaṃkami*  
238,36 *for paṭipâṭiṃ read paṭipâṭiṃ*  
245,26 *for upasamkami read upasaṃkami*  
247,4 *for âgacehati read âgacchati (defective printing)*  
251,1 *for taṇ read tañ*  
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266,38 *for tiṇi read tîṇi*  
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320,33 *for paṭikasseyya read paṭikasseyya*  
325,20 *for ditthin read ditṭhin*  
325,36 *for tassapâpiyyasikâkammârâhassa read tassapâpiyyasikâkammârâhassa*  
333,27 *for paṭisâraṇiyakammaṃ read paṭisâraṇiyakammaṃ*  
338,29 *for upasaṃkaṃmi read upasaṃkami*  
345,14 *for singhâṭakena read siṅghâṭakena*  
347,24 *for Kâsirâjanaṃ read Kâsirâjânaṃ*

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## INTRODUCTION.

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

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

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

Both in the Holy Writings, and also in the earliest Buddhist works that we possess, we find the VINAYA systematically compared and contrasted with the DHAMMA; and indeed, where both are mentioned, Dhamma is frequently named first and Vinaya second.<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 DVIPĪṬAKA, 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 . . . aṭṭhatthiyapubbo imasmim dhammavinaye ākaṅkhati pabbajjam,—ayaṃ dhammo ayaṃ vinayo idaṃ satthu sāsanaṃ,—dhammadharo vinayadharo mātikādharo.—Kassapa says when assembling the Bhikkhus in Rājagaha: dhammaṃ ca vinayaṃ ca saṅgāyāma.—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 Dvandra-compound, and not a Tatpurusha, as M. Feer (*Études Bouddhiques*, p. 203) has assumed.

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

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

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

XII TRANSITION FROM THE DVĪPIṬĀKA TO THE TĪPIṬĀKA.

viz. the transition from the Dvīpiṭaka to the Tīpiṭaka, becomes more marked if we compare the above account taken from the Cullavagga with an account of the same Council given by Buddhaghosa in his introduction to the commentary on the Dīghanikāya.<sup>1</sup> The two accounts are in most respects similar, but they differ altogether with regard to the extent and division of the sacred texts collected at the first Council. In both we have the report of the revision of the Vinaya, and in both, after this is over, Kassapa addresses the assembly with the words, "If the congregation is ready, I will question Ānanda about the Dhamma." But in the latter account, before the revision of the Dhamma is begun, Kassapa puts the following question to the Theras: "Which of the two collections (piṭaka) shall we proceed with first?" and they answer, "The collection of the Suttanta." This collection, beginning with the Brahmajāla, is then revised: they then pass on to the second part of the Dhamma, namely, the Abhidhamma; and in this manner the revision of the Dhammavinaya 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 Dvīpiṭaka is also contained in the Mahāparinibbānasutta (p. 39): tāni padavyañjanāni sādhuḥkaṃ ugghahetvā sutte otāretabbāni vinaye sandassetabbāni.—In opposition to such sure proofs, it is of little importance to bring forward passages in the Vinaya which seem to speak in favour of the existence of the Abhidhammapiṭaka. It is required of a teacher that he should be able to instruct his pupil: abhidhamme vinetaṃ abhivinaye vinetaṃ (*Mahāvagga*, I. 36, 12). This, of course, is only meant to say that his instruction is to be in that which pertains to the Dhamma and Vinaya.—In the Vibhaṅga (in explanation of the 72nd Pācittiya) one Bhikkhu says to another: iṅha tvam suttante vā gāthāyo vā abhidhammaṃ vā pariyāpuṇassu, pacchā vinayaṃ pariyapuṇissasīti. It seems that Gāthā and Abhidhamma are here meant to represent the different texts comprised in the Khuddakanikāya. Some of these, like the Buddhavaṃsa, or the Dhammapada, are metrical in form, and may be designated Gāthā. Others of these texts, such as the Patīsambhīdā, are similar in character to the Abhidhamma, and have, in fact, as Buddhaghosa asserts, been considered by many as belonging to the Abhidhamma. So far as I know, the only passage in the Vinaya which really presupposes the existence of an Abhidhammapiṭaka is one in the Bhikkhunīvibhaṅga (96th Pācittiya: suttante okāsaṃ kārāpetvā vinayaṃ vā abhidhammaṃ vā pucchati), which words, after all that has otherwise resulted with regard to the posteriority of the Abhidhamma, we can unhesitatingly assume to be an interpolation.

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

The difference between the Dhamma and Vinaya cannot be very clearly defined, and it would be difficult to lay down any very broad line of distinction between the two. Many sections of the Vinaya are met with again in the Dhamma, and not unfrequently are repeated word for word.<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 Saṃgha 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 Saṃgha 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 Anattalakkhaṇasutta, and those in Mahāvagga, VI. 28-30, are almost identical with parts of the Mahāparinibbānasutta. Compare also M. Feer's *Etudes Bouddhiques*, pp. 202-205.

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

<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 Saṅgha. It is immaterial whether we con-

It is mentioned, together with a series of other doctrinal subjects belonging to the Dhamma, in an enumeration that is frequently found repeated: *dānakathā sīlakathā, saggakathā, kāmānaṃ ādinavo, okāro, saṃkilesa, nekkhamme ānisamso.*

<sup>1</sup> In the Cullavagga we have the striking remark: *ayaṃ dhammavinayo ekaraso vimuttiraso.*

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

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

It may be objected, perhaps, that this division of Buddha's teaching into two parts presupposes too long a period for its development; this objection would perhaps be well founded, were it not for the probability that much of the preparatory work of Buddhism had been already done for it by the Brahmanical theology,<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, Gṛhyasūtras, etc., the Vinaya of the Brahmins.

the earliest specimen of Buddhist Vinaya literature that we possess.

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

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

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

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

<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 Pārājika and Pācittiya. The latter titles are not old and may easily lead to mistakes. They are taken from that class of transgressions which are discussed in the beginning of each of the two halves; each work, however, in addition to discussing the one class of transgressions, from which it receives its name, treats of a number of others as well.



be observed, that if we read the ordinances of the Pātimokkha, without the commentary of the Vibhaṅga, 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 Vibhaṅga.<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> *Pakkamaṃ āyasmā imamahā āvāsā, alan te idha vāsenā 'ti*.

<sup>6</sup> *So bhikkhu bhikkhūhi yāvattiyam samanubhāsitaḥ tassa paṭinissaggāya*.

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

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

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

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

<sup>1</sup> The explanations exactly follow the text, as far as the words alan te idha vāsenā 'ti (Minayeff, p. 6, l. 16); but then they prescribe a second and a third repetition of the same procedure (dutiyaṃ pi vattabbo, tatiyaṃ pi vattabbo), and then go on to say: so bhikkhu saṃghamajjham pi ākadḍhitvā vattabbo: māyasmā evam avaca . . . dutiyaṃ pi vattabbo, tatiyaṃ pi vattabbo. Then: so bhikkhu samanubhāsitaṃ. The samanubhāsana is then described as a fiaticattham kammaṃ. As in this passage, the explanations differ from the text in the same way, in all the numerous similar instances where repeated exhortations to a guilty person are concerned.

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

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

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

<sup>2</sup> The Parivāra, the fifth Book of the Vinayaṭīkā, 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 Mahāvagga and Cullavagga) to the old list, is also evident from the terminology used for the penance which followed upon a transgression of this kind. The Pātimokkha in this case uses the expressions Pārājika, Saṃghādisesa, Pācittiya, etc. Now the circle of offences which constitute a Pācittiya, etc., appeared in later times as completed; if a punishment was to be inflicted for a transgression not specified in the Pātimokkha, they avoided using the expression Pācittiya, because, in doing this, they would have made an unauthorized addition of new matter to the ordinances of the Pātimokkha as fixed of old, which was considered as inadmissible. Hence an offence of this kind, if it was a slight one, was termed Dukkata; if grievous, Thullaccaya. Any direct repetition of what had already been described in the Pātimokkha was, in general, avoided in the detailed explanations of the Mahāvagga and Cullavagga. If circumstances, nevertheless, made it desirable to give a repetition of this kind, there was in the outward form of such allusions, without any exception, some reference to the corresponding propositions in the Pātimokkha, as if to something that had already been determined elsewhere.<sup>1</sup>

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

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

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

redaction of the Vinayapīṭaka was subsequently taken in hand, were all admitted into it.<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 Vinayapīṭaka in its present form, and that at the time of the redaction of the Pīṭaka 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 Vinayapīṭaka, and bears the title of VIBHAṄGA.

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

almost contemporaneously.<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 Mahāvaipulyasūtra, 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. 16) and in the Vibhaṅga (Nissaggiya, 23). The story of the proceedings against the Assajipunabbasukā bhikkhū occurs in the Vibhaṅga (Samghādis. 13), and also in the first book of the Cullavagga. It has been proved above that this story points to a later form of the disciplinary proceedings in question than was known to the Pātimokkha and its earliest commentary; it deserves to be noticed that the Cullavagga bears witness to the LATEST form of the procedure.

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

Generally speaking, the probability is that the fixing of the fundamental doctrines of the Dhamma took place somewhere about the same time as the fixing of the fundamental laws of the Vinaya, that is, the fixing of the Pâtimokkha. If we may reckon the confessional-meetings, at which the Pâtimokkha 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 Suttapīṭaka 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 Tipitaka itself which treats of these events deserves to be classed first. This is the closing chapter of the Cullavagga already mentioned. As the text of it will be given complete in my edition, I shall here confine myself to stating briefly the contents, in so far as they concern our present inquiry.

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

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

have here before us is not history, but pure invention, and, moreover, an invention of no very ancient date. Apart from internal reasons that might be adduced to prove this, we are able to prove it by comparing another text which is older than this story, and the author of which cannot yet have known it. I allude to the highly important Sutta, which gives an account of the death of Buddha, and the Pāli text of which has recently been printed by Prof. Childers. This 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 bhāhā paggayha kandanti chinnapapātāṃ papanti āvaṭṭanti vivāṭṭanti: atikhippaṃ bhagavā parinibbuto, atikhippaṃ sugato parinibbuto, atikhippaṃ cakkhū loke antarāhitaṃ ti. ye pana te bhikkhū vitarāgā te satā sampajānā adbhivāsenti: aniccā saṃkhārā taṃ kut' ettha labbhā 'ti. atha khv āhaṃ āvuso te bhikkhū etad avocaṃ (observe the alteration in the succession of the speeches compared with the Mahāpar. S.): ahaṃ āvuso mā socittha mā paridevitta, naṃv etaṃ āvuso bhagavatā paṭigacce' eva akkhātāṃ, sabbehi' eva piyehi manāpehi nānābhāvo vinābhāvo aññāthābhāvo, taṃ kut' ettha āvuso labbhā yaṃ taṃ jātaṃ bhūtaṃ saṃkhatāṃ palokadhammaṃ taṃ vata mā palujjīti, n'etaṃ ṭhānaṃ vijjatīti. tena kho pana samayena āvuso Subhaddo nāma buddhapabbajito tassam parisāyaṃ nisinno hoti. atha kho āvuso Subhaddo buddhapabbajito te bhikkhū etad avoca: ahaṃ āvuso mā socittha mā paridevitta, sumuttā mayam tena mahāsamaṇeṇa, upaddutā ca mayam homa idaṃ vo kappati idaṃ vo na kappatīti, idāni pana mayam yaṃ icchissāma taṃ karissāma, yaṃ na icchissāma na taṃ karissāma 'ti, etc.—Thus in the Cullavagga the incident is related by Kassapa at the great assembly of Bhikkhus, and this narrative is followed by the proposal made by him: handa mayam āvuso dhammaṃ ca vinayaṃ ca saṃgāyāma, pure adhammo 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 *Vinayasamgīti* in the Cullavagga, although it was believed to have had to do just as well with the Dhamma as with the Vinaya. The second Council confined itself wholly to the domain of the Vinaya, and did not occupy itself with the Dhamma in the strict sense of the word.

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

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

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

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

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

The result which this investigation furnishes to the question regarding the origin of the collection of the sacred writings, we may state to be this: the first Council is certainly brought by the tradition into connexion with the redaction of this collection, but this tradition contains no historical truth; the tradition of the second Council is historical, but in its authentic form it does not bring this Council into any connexion with the collection of the sacred books. Our inference is thus, for the present, a purely negative one; from the statements concerning the two Councils, nothing is directly gained with regard to the points in question. We shall subsequently have to return to the indirect results that might possibly be obtained; but we must first consider the THIRD Council, held under King DHAMMĀSOKA. 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 MOGGALĪPUTTA; the latter came to the capital, preached before the King, and assured him that the minister's crime in no way affected him. Moggalīputta then selected, from among the great host of Bhikkhus

<sup>1</sup> The tradition is contained in the *Dīpavaṃsa*, the *Mahāvāṃsa*, and the *Samantapāsādikā* of Buddhaghosa. In the concluding chapter of the *Cullavagga*, the first two Councils only are spoken of.

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

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

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

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

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

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

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

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

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

<sup>1</sup> It is scarcely necessary to remark that the contemporaneous origin of the schisms and of the Abhidhamma is not accidental, but that in it the natural connexion of the events is apparent. The same characteristic signature of that very stage of the development of Buddhism, which first advanced from the simple handing over and receiving of the doctrines, to a systematical 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 *diaskenasia* which gave rise to the very story that transposes that redaction a hundred years back.

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

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

<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 (Pārājika Pācittiya—Mahāvagga Cullavagga), we find the regulations referring to the Bhikkhunis collected in two passages, in the Bhikkhunivibhaṅga 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 Vesâli. The materials for comparing the points disputed at Vesâli 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 Vesâli. 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 Vesâli turned are not specified.<sup>2</sup> The texts of the Pârâjika and Pâcittiya—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 Vesālī. The discussion of the ten propositions is given in the form of an account of the Council at Vesālī, as an appendix at the end of the Vinaya; this, I think, is the best proof of the fact that when the dispute concerning the ten propositions was being carried on, the Vinaya itself already existed, that IT IS OLDER THAN THE COUNCIL OF VESĀLĪ.

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

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

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

<sup>1</sup> Mahāvagga, VI. 28, 8. Compare Mahāparinibb. S., p. 13.

2. The formation of the Commentary on the Pâtimokkha, which is included in the Vibhaṅga.
3. The Vibhaṅga is compiled; the Mahāvagga and the Cullavagga are composed; origin of the main substance of the Suttanta literature.
4. COUNCIL AT 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 PĀṬALIPUTTA; 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 Brahmans and Buddhists agree in their figures, makes a considerable deviation from the truth improbable, and for practical purposes the number of years given by the Buddhists may be accepted as a fact." I believe I may be justified in agreeing to this judgment of Dr. Bühler, even though I do not share his opinion that the edicts of Sahasrām and Rupnāth contain an authentic confirmation of the chronological system of the Sinhalese, which is as old as the time of Asoka himself. The statement in these inscriptions regarding the length of time during which the king who set them up, remained a layman (upāsaka), does not seem to me to have been correctly treated by Dr. Bühler. The inscription of Sahasrām reads: || || || || || iyāni savachalāni; the inscription of Rupnāth: sātirakekāni aḍhiti | ni va[sā]. Dr. Bühler's transcription of this inscription reads aḍhitiāni; in the drawing in the *Corpus Inscriptionum* (Vol. I. Pl. XIV.), however, the penultimate is stated to be illegible, and the photo-zincograph in the *Indian Antiquary* (June, 1877) seems to furnish the reading yā rather than sâ in the passage in question, and the reading yâ is also confirmed by the Sahasrām edict. It seems to me, therefore, that the only accredited reading is aḍhitiyāni (or aḍhatiāni), and this is undoubtedly the same as aḍhateyya and aḍhatiya of the Pāli and aḍhaijja of the Jaina Prakṛit, 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 Saṅgha the Buddhist, the inscription would not confirm the chronology of the Sinhalese, it would oppose it.

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

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

texts, based as it is upon external proofs, does not clash, but agrees perfectly with the internal possibility and probability.<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 Bairât 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 Pâli 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 Brahmajâlasutta (Sept Suttas, p. 57) to this discourse (Atthajâla, Dhammajâla, Brahmajâla, Ditthijâla, Anuttarasamgânavijaya), or let us ask, who, at a first glance, would recognize the identity of the Pârâjika and Pâcittiya with the Suttavibhaṅga, or the identity of the Âgamas with the Nikâyas, etc. Thus the "Moneyasuta," to which the inscription alludes, may be identical with the Sâmaññaphalasutta, if we must not rather identify it with the little discourse contained in the Tikanipâta of the Ânguttara-Nikâya which begins: "Tinf-mâni bhikkhave moneyyâni" (see the Apâyavagga; fol. jhai of the Phayre MS.). The "Munigâthâ" most probably are the twelfth Sutta of the Suttanipâta. The "Lâghulovâda," concerning falsehood, which is mentioned in the inscription, is the Ambalattthikarâhulovâda, the sixty-first among the Suttas of the Majjhima-Nikâya. The Vinayasamâkasa (= vinaya-samâkarsha) is, I think, certainly not the Parivâra, as Mr. Davids once supposed. This work, at least to judge from the Pâli 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 Pâtimokkha. The meaning of the title Anâgatabhayâni can be gathered from the Araññikânâgatabhayasutta of the Ânguttaranikâya (given in the Suttasamgaha, MS. Orient. fol. 939, of the Royal Library in Berlin, fol. cam). This Sutta describes how the Bhikkhu, who lives a solitary life in the forests, should have ever before him the dangers that might suddenly put an end to his life—serpents, savage animals, etc. (these are the "fears of the future"), and such thoughts should lead him to exercise all his energies in order to arrive at the goal of his religious strivings.

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



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

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

According to the traditions of the Sinhalese, one of the schools possessed a claim to be considered as orthodox, on account of its having held fast to the original tradition of the THERAS (mūlatheravāda); of course the Sinhalese church considers itself as belonging to this party. That the name THERAVĀDĪ 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 Tshang 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 VIBHAJJAVĀDĪ (Vibhajjavādinās). From

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

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

the reports of the northern Buddhists, more especially those of the Mahāsamghikās and Sammatīyās,<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 Sarvāstivādinās, VIBHAJJAVĀDINĀS, Mahiṣāsakās, Dharmaguptakās, Kāṣyapīyās, Saṃkrāntikās (by the side of the last we also find the Tāmraṣṭīyās mentioned here, which seem to be identical with or clearly related to them).<sup>3</sup> Now the historical literature of Ceylon corresponding with the above gives the following group: the THERAVĀDĪ, Mahimsāsakā, Sabbatthavādī, Dhammaguttikā, Kassapikā, Saṃkantikā, Suttavādī. If those names that are the same on both sides are left out, the result would most probably be the identity of the Theravādī with the Vibhajjavādinās.

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

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

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

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

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

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

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

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

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

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

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

Vinaya of the Mahīçāsaka-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 Mahīçāsaka-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 Mahīśāsakas, 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 Bhikkhus 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 MAHĪSĀSAKA school.

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

“Buddha then accepts the invitation of a Brahman, called Pi-lan-jo (Verañja), to partake of hospitality during the three months of wass. The Brahman forgets to fulfil his engagements, being immersed in bodily enjoyments; at the end of the three months Buddha goes to him and reproves him for his neglect.<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 Vesāliyaṃ Mahāvane makkaṭṭim āmisena upalāpetvā tassā methunam dhammaṃ paṭisevati, 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 yāvadatthaṃ bhujjimsu; yāvadatthaṃ sūpimsu, yāvadatthaṃ nahāyimsu, yāvadatthaṃ bhujjivā . . . ayoniso manasikarivā . . . methunam dhammaṃ paṭisevimsu.

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

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

6. "The story of a Rishi who was annoyed by the visits of a 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 Dīpaṅkara down to the conversion of Śāriputra and Moggallāna."<sup>5</sup>

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

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

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

"na taṃ yāce yassa piyaṃ jigimse, videso hoti atiyācanaṃ.  
nāgo maṇim yācīto brāhmaṇena adassanaṃ tiēva tad ajjhagamā 'ti."

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

<sup>4</sup> Bhikkhunī-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 *Mahīśakas*, 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 *Tipiṭaka*, and still more of the *Aṭṭhakathās*, are altogether foreign to this *Vinaya*. Thus it seems to me very possible, and even probable, that the *Pāli* version represents the

<sup>1</sup> *Analysis of the Duloa* in the *Asiatic Researches*, vol. xx. especially p. 45 ff. That the *Tibet Vinaya* belongs to the *Mahāsarvāstivādinas* is stated by *Wassiljew* (*Buddhismus*, p. 98).

<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 *Laṅkā*. The *Mahāvagga*, although it treats of the same portion of Buddha's life, knows nothing of this.

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

With regard to the contents and the style of representation, the Pāli version has hitherto shown itself to be the most original, if not *the* original version. But it may with certainty be maintained that in *one* respect, in reference to the *dialect*, it differs from the original text. No one acquainted with the earliest history of Buddhism will entertain any doubt that the fundamental constituent parts of its sacred texts were first fixed in the kingdom of Magadha, and in the Māgadhī language. It is certain that the Pāli language is not the Māgadhī 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 Pāli-Grammatik*, p. 7. Little as we can believe that in the Pāli we have the Māgadhī language itself, as little can we assume that the Buddhist texts were originally brought to Ceylon in Māgadhī, and that there, under the influence of the Sinhalese, the language became changed into its present form, known as the Pāli language; for the ancient Sinhalese language—as we at present know it from inscriptions—agrees with the Māgadhī in some of those very points which distinguish the Māgadhī from the Pāli.

<sup>2</sup> *anujānāmi bhikkhave sakāya niruttīyā buddhavaṇaṇaṃ pariyāpunituṃ ti.*



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Atthakathâ 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 Pâli language. But even the inscriptions to which I, at present, have access, in my opinion, justify the assertion that the home of the Pâli 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 Sâtakanni,<sup>2</sup> King of the ANDHRA, found at Nâsik, or the important, but unfortunately, as yet, partially unintelligible rock-inscription of Aira Mâhameghavâhana,<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 Pâli 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 Pâli 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 Prâtimoksha (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 Inscript.* Plate XVII.

<sup>4</sup> There is an interesting example, by which it can be shown that in one instance at least an apparent disagreement between the orthography of the Pâli and that of the inscriptions did not exist at the time of Kaccâyana, but was introduced into Pâli at a later period; the spelling *bb* of the Pâli (*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 Pâli language. Thus it is an important fact that Kaccâyana did not write *dibbate*, but *divvate* (vi. 2, 10, p. 236 ed. Senart).

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

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

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

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

THE EDITOR.

BERLIN,  
*May, 1879.*



# VINAYAPITAKAM.

## MAHĀVAGGA.

Namo tassa bhagavato arahato sammāsambuddhassa.

### I.

Tena समयेना बुद्धो भगवो उरुवेलायाम् विहारति  
नज्जं Nerañjarāya tīre bodhirukkhamūle paṭhamābhisam-  
buddho. atha kho bhagavā bodhirukkhamūle sattāhaṃ eka-  
pallaṅkena nisīdi vimuttisukhapaṭisaṃvedī. ||1|| atha kho  
bhagavā rattiyā paṭhamam yāmaṃ paṭiccasamuppādam  
anulomapaṭilomaṃ manas' ākāsi: avijjāpaccayā saṃkhārā,  
saṃkhārapaccayā viññāṇam, viññāṇapaccayā nāmarūpaṃ,  
nāmarūpapaccayā saḷāyatanam, saḷāyatanapaccayā phasso,  
phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā  
upādānam, upādānapaccayā bhavo, bhavapaccayā jāti, jāti-  
paccayā jarāmaraṇam sokaparidevadukkhadomanassupāyāsā  
sambhavanti. evam etassa kevalassa dukkhakkhandhassa  
samudayo hoti. avijjāya tv eva asesavirāganirodhā saṃkhā-  
ranirodho, saṃkhāranirodhā viññāṇanirodho, viññāṇanirodhā  
nāmarūpanirodho, nāmarūpanirodhā saḷāyatananirodho, saḷā-  
yatananirodhā phassanirodho, phassanirodhā vedanānirodho,  
vedanānirodhā taṇhānirodho, taṇhānirodhā upādānanirodho,  
upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jāti-  
nirodhā jarāmaraṇam sokaparidevadukkhadomanassupāyāsā  
nirujjhanti. evam etassa kevalassa dukkhakkhandhassa

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

yadā have pātubhavanti dhammā ātāpino jhāyato brāhmaṇassa

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

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

yadā have pātubhavanti dhammā ātāpino jhāyato brāhmaṇassa

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

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

yadā have pātubhavanti dhammā ātāpino jhāyato brāhmaṇassa

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

bodhikathā niṭṭhitā. ||1||

atha kho bhagavā sattāhassa accayena tamhā samādhimhā vuṭṭhahitvā bodhirukkhamūlā yena Ajapālanigrodho ten' upasaṅkami, upasaṅkamitvā Ajapālanigrodharukkhamūle sattāhaṃ ekapallaṅkena nisīdi vimuttisukhapaṭisaṃvedī. ||1|| atha kho aññataro huhuṅkajātiko brāhmaṇo yena bhagavā ten' upasaṅkami, upasaṅkamitvā bhagavatā saddhim sammodi, sammodaniyaṃ kathaṃ saraṇiyaṃ vitisāretvā ekamantaṃ atṭhāsi, ekamantaṃ tṭhito kho so brāhmaṇo bhaga-

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

yo brāhmaṇo bāhitapāpadhammo nihuhuṅko nikaśavo  
yatatto

vedantaḡū vusitabrahmacariyo, dhammena so brāhmaṇo  
brahmavādaṃ vadeyya,

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

Ajapālakathā niṭṭhitā. ||2||

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

sukho viveko tuṭṭhassa sutadhammassa passato,

avyāpajhaṃ sukhaṃ loke pāpabhūtesu saṃyamo. |

sukhā virāgatā loke kāmān. . . samatikkamo,

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

Mucalindakathā niṭṭhitā. ||3||

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

pana समयena Tapussabhallikā vāṇijā Ukkalā taṃ  
 deṣaṃ addhānamaggaṭṭipannā honti. atha kho Tapussa-  
 bhallikānaṃ vāṇijānaṃ ñāti sālōhitā devatā Tapussabhallike  
 vāṇije etad avoca : ayaṃ mārisā bhagavā Rājāyatanamūle  
 viharati paṭhamābhisambuddho, gacchatha taṃ bhaga-  
 vantaṃ manthena ca madhupiṇḍikāya ca paṭimānetha, taṃ  
 vo bhavissati dīgharattaṃ hitāya sukhāyā 'ti. ||2|| atha kho  
 Tapussabhallikā vāṇijā manthañ ca madhupiṇḍikañ ca ādāya  
 yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhaga-  
 vantaṃ abhivādetvā ekamantaṃ aṭṭhamsu, ekamantaṃ t̃hitā  
 kho Tapussabhallikā vāṇijā bhagavantaṃ etad avocum : paṭi-  
 gaṇhātu no bhante bhagavā manthañ ca madhupiṇḍikañ ca  
 yaṃ ambhākaṃ assa dīgharattaṃ hitāya sukhāyā 'ti. ||3||  
 atha kho bhagavato etad ahoṣi : na kho tathāgatā hatthesu  
 paṭigaṇhanti. kimhi nu kho ahaṃ paṭigaṇheyyaṃ manthañ  
 ca madhupiṇḍikañ cā 'ti. atha kho cattāro Mahārājāno  
 bhagavato cetasā cetoparivitakkaṃ aññāya catuddisā cattāro  
 selamaye patte bhagavato upanāmesum : idha bhante bhagavā  
 paṭigaṇhātu manthañ ca madhupiṇḍikañ cā 'ti. paṭiggaheṣi  
 bhagavā paccagge selamaye patte manthañ ca madhupiṇḍi-  
 kañ ca paṭiggahetvā ca paribhuñji. ||4|| atha kho Tapussa-  
 bhallikā vāṇijā bhagavantaṃ onītapattapaṇiṃ viditvā bhaga-  
 vato pādesu sirasā nipatitvā bhagavantaṃ etad avocum : ete  
 mayaṃ bhante bhagavantaṃ saraṇaṃ gacchāma dhammañ  
 ca, upāsake no bhagavā dhāretu ajjatagge paṇupete saraṇaṃ  
 gate 'ti. teva loke paṭhamaṃ upāsakā ahesum dnevā-  
 cikā. ||5||

Rājāyatanakathā niṭṭhitā. ||4||

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

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

kiçchena me adhigatam halam dāni pakāsitum,  
rāgadosaparetehi nāyam dhammo susambudho. |  
paṭisotaḡāmi nipuṇam gambhīram duddasam aṇum  
rāgarattā na dakkhanti tamokhandhena āvuṭā 'ti. ||3||

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

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

sokāvatinnañi janataṃ apetasoko avekkhassu jātijarābhi-  
bhūtaṃ. |

uṭṭhehi vīra vijitasamgāma satthavāha anaṇa vicara loke,  
desetu bhagavā dhammaṃ aññātāro bhavissantīti. ||7||

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

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

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

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

apārutā tesam amatassa dvārā ye sotavanto, pamuñcantu saddham.

vihimsasafīñi paguṇam na bhāsi dhammam pañitam manujesu Brahme 'ti. ||12||

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

Brahmayācanakathā niṭṭhitā. ||5||

atha kho bhagavato etad ahosi : kassa nu kho aham paṭhamam dhammam deseyyam, ko imam dhammam khippam eva ājānissatīti. atha kho bhagavato etad ahosi : ayam kho Ālāro Kālāmo paṇḍito vyatto medhāvī dīgharattaṃ apparajakkhajātiko. yam nūnāham Ālārassa Kālāmassa paṭhamam dhammam deseyyam, so imam dhammam khippam eva ājānissatīti. ||1|| atha kho antarahitā devatā bhagavato ārocesi : sattāhakālamkato bhante Ālāro Kālāmo 'ti. bhagavato pi kho ñāṇam udapādi sattāhakālamkato Ālāro Kālāmo 'ti. atha kho bhagavato etad ahosi : mahājāniyo kho Ālāro Kālāmo, sace hi so imam dhammam suṇeyya, khippam eva ājāneyyā 'ti. ||2|| atha kho bhagavato etad ahosi : kassa nu kho aham paṭhamam dhammam deseyyam, ko imam dhammam khippam eva ājānissatīti. atha kho bhagavato etad ahosi : ayam kho Uddako Rāmaputto paṇḍito vyatto medhāvī dīgharattaṃ apparajakkhajātiko. yam nūnāham Uddakassa Rāmaputtassa paṭhamam dhammam deseyyam, so imam dhammam khippam eva ājānissatīti. ||3|| atha kho antarahitā devatā bhagavato ārocesi : abhidosakālamkato bhante Uddako Rāmaputto 'ti. bhagavato pi kho ñāṇam udapādi abhidosakālamkato Uddako Rāmaputto 'ti. atha kho bhagavato etad ahosi : mahājāniyo kho Uddako Rāmaputto, sace hi so imam dhammam suṇeyya, khippam eva ājāneyyā 'ti. ||4|| atha kho bhagavato etad ahosi : kassa nu kho aham paṭhamam dhammam deseyyam, ko imam dham-

mam khippam eva ājanissatīti. atha kho bhagavato etad ahoṣi: bahūpakārā kho 'me pañcavaggiyā bhikkhū, ye maṃ padhānapahitattaṃ upatṭhahimsu. yaṃ nūnāhaṃ pañcavaggiyānaṃ bhikkhūnaṃ paṭhamam dhammam deseyyan ti. ||5|| atha kho bhagavato etad ahoṣi: kāhaṃ nu kho etarahi pañcavaggiyā bhikkhū viharantīti. addasa kho bhagavā dibbena cakkhunā visuddhena atikkantamānusakena pañcavaggiye bhikkhū Bārāṇasīyaṃ viharante Isipatane migadāye. atha kho bhagavā Uruvelāyaṃ yathābhirantaṃ viharitvā yena Bārāṇasī tena cārikaṃ pakkāmi. ||6|| addasa kho Upako ājīviko bhagavantaṃ antarā ca Gayam antarā ca bodhiṃ addhānamaggapaṭipannaṃ, disvāna bhagavantaṃ etad avoca: vipasannāni kho te āvuso indriyāni, parisuddho chavivaṇṇo pariyodāto. kaṃ 'si tvam āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvam dhammam rocesīti. ||7|| evaṃ vutte bhagavā Upakaṃ ājīvikaṃ gāthāhi ajjhabhāsi:

sabbābhībhū sabbavidū 'ham asmi sabbesu dhammesu anūpalitto

sabbañjaho taṇhakkhaye vimutto, sayam abhiññāya kam uddiseyyam. |

na me ācariyo atthi, sadiso me na vijjati,

sadevakasmim lokasmim n' atthi me paṭipuggalo. |

ahaṃ hi arahā loke, ahaṃ satthā anuttaro,

eko 'mhi sammāsambuddho, sītībhūto 'smi nibbuto. |

dhammacakkaṃ pavattetaṃ gacchāmi Kāsinam puram,

andhabhūtasmi lokasmim āhañhi amatadudrabhin ti. ||8||

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

mādisā ve jinā hontī ye pattā āsavakkhayaṃ,

jitā me pāpakā dhammā tasmāham Upaka jino 'ti.

evaṃ vutte Upako ājīviko hupeyya āvuso 'ti vatvā sisam okampetvā ummaggaṃ gahetvā pakkāmi. ||9|| atha kho bhagavā anupubbena cārikaṃ caramāno yena Bārāṇasī Isipatanamigadāyo yena pañcavaggiyā bhikkhū ten' upasamkama. addasaṃsu kho pañcavaggiyā bhikkhū bhagavantaṃ dūrato 'va āgacchantam, disvāna aññamaññītam saṅghapesum: ayaṃ āvuso samaṇo Gotamo āgacchati bāhulliko



padhānavibbhanto āvatto bāhullāya. so n' eva abhivāde-  
 tabbo na paccuṭṭhātabbo nāssa pattācivaram paṭiggaheta-  
 bbam, api ca kho āsanam ṭhapetabbam, sace ākaṅkhissati  
 nisīdissatīti. || 10 || yathā-yathā kho bhagavā pañcavaggiye  
 bhikkhū upasamkamati, tathā-tathā te pañcavaggiyā bhi-  
 kkhū sakāya katikāya asaṅṭhahantā bhagavantam paccu-  
 ggantvā eko bhagavato pattācivaram paṭiggahesi, eko āsa-  
 nam paññāpesi, eko pādodakam pādapīṭham pādakathalikam  
 upanikkhipi. nisīdi bhagavā paññatte āsane, nisajja kho  
 bhagavā pāde pakkhālesi. api 'ssu bhagavantam nāmena ca  
 āvusovādena ca samudācaranti. || 11 || evam vutte bhagavā  
 pañcavaggiye bhikkhū etad avoca : mā bhikkhave tathā-  
 gatam nāmena ca āvusovādena ca samudācaratha. araham  
 bhikkhave tathāgato sammāsambuddho. odahatha bhikkha-  
 ve sotam, amatam adhigatam, aham anusāsāmi, aham dham-  
 mam desemi. yathānusiṭṭham tathā paṭipajjamānā na  
 cirass' eva yass' atthāya kulaputtā sammad eva agārasmā  
 anagāriyam pabbajanti, tad anuttaram brahmacariyapariyo-  
 sānam diṭṭheva 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' ajjhagā uttarimanussadhammam alamariyaññadassana-  
 visesam, kim pana tvam etarahi bāhulliko padhānavibbhanto  
 āvatto bāhullāya adhigamissasi uttarimanussadhammam ala-  
 mariyaññadassanavisesan 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-  
 kkhhave sotam, amatam adhigatam, aham anusāsāmi, aham  
 dhammam desemi. yathānusiṭṭham tathā paṭipajjamānā na  
 cirass' eva yass' atthāya kulaputtā sammad eva agārasmā  
 anagāriyam pabbajanti, tad anuttaram brahmacariyapariyo-  
 sānam diṭṭheva dhamme sayam abhiññā sacchikatvā upasa-  
 mpajja 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 . . . alamariyaññāṇadassanavisesan ti. ||15|| evaṃ vutte bhagavā pañcavaggiye bhikkhū etad avoca : abhijānātha me no tumhe bhikkhave ito pubbe evarūpaṃ bhāsitaṃ etan ti. no h' etaṃ bhante 'ti. araham bhikkhave tathāgato sammāsambuddho. odahatha . . . viharissathā 'ti. asakkhi kho bhagavā pañcavaggiye bhikkhū saññāpetum. atha kho pañcavaggiyā bhikkhū bhagavantam puna sussūsimsu sotam odaḥimsu aññācittam upatṭhāpesum. ||16||

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

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

pavattite ca bhagavatā dhammacakke bhummā devā saddaṃ anussāvesuṃ : evaṃ bhagavatā Bārāṇasīyaṃ Isipatane

migadāye anuttaram dhammacakkam pavattitam appaṭivati-  
 tiyam samaṇena vā brāhmaṇena vā devena vā Mārena vā  
 Brahmunā vā kenaci vā lokasmin ti. bhummānaṃ devānaṃ  
 saddaṃ sutvā Cātumahārājikā devā saddaṃ anussāvesuṃ  
 —la— Cātumahārājikānaṃ devānaṃ saddaṃ sutvā Tāvatiṃsā  
 devā—la— Yāmā devā—la— Tusitā devā—la— Nimmānaratī  
 devā—la— Paranimitavasavattī devā—la— Brahmakāyī-  
 kā devā saddaṃ anussāvesuṃ : evaṃ bhagavatā Bārānasiyam  
 Isipatane migadāye anuttaram dhammacakkam pavattitam  
 appaṭivattiyam samaṇena vā brāhmaṇena vā devena vā  
 Mārena vā Brahmunā vā kenaci vā lokasmin ti. ||30|| iti ha  
 tena khaṇena tena layena tena muhuttana yāva Brahmālokā  
 saddo abhuggacchi, ayaṅ ca kho dasasahassilokadhātu sam-  
 kampi sampakampi sampavedhi, appamāṇo ca ulāro obhāso  
 loke pāturahosi atikkamma devānaṃ devānubhāvaṃ. atha  
 kho bhagavā imaṃ udānaṃ udānesi : aññāsi vata bho Koṇ-  
 ḍañño aññāsi vata bho Koṇḍañño 'ti. iti h' idaṃ āyasmato  
 Koṇḍaññassa Aññātakoṇḍañño tv eva nāmaṃ ahoṣi. ||31||  
 atha kho āyasmā Aññātakoṇḍañño diṭṭhadhammo patta-  
 dhammo viditadhammo pariyogāḥhadhammo tiṇṇavicikiccho  
 vigatakathamkatho vesārajappatto aparappaccayo satthu sās-  
 sane bhagavantam etad avoca : labheyyāham bhante bhaga-  
 vato santike pabbajjam, labheyyam upasampadan ti. ehi  
 bhikkhū 'ti bhagavā avoca, svākkhāto dhammo, cara brahma-  
 cariyam sammā dukkhassa antakiriyāyā 'ti. sā 'va tassa  
 āyasmato upasampadā ahoṣi. ||32||

atha kho bhagavā tadavasese bhikkhū dhammiyā kathāya  
 ovadi anusāsi. atha kho āyasmato ca Vappassa āyasmato  
 ca Bhaddiyassa bhagavatā dhammiyā kathāya ovadiya-  
 mānānaṃ anusāsiyamānānaṃ virajam vītamalaṃ dhamma-  
 cakkhum udapādi yaṃ kiñci samudayadhammam sabbaṃ  
 tam nirodhadhamman ti. ||33|| te diṭṭhadhammā patta-  
 dhammā viditadhammā pariyogāḥhadhammā tiṇṇavicikicchā  
 vigatakathamkathā vesārajappattā aparappaccayā satthu sās-  
 sane bhagavantam etad avocum : labheyyāma mayam bhante  
 bhagavato santike pabbajjam, labheyyāma upasampadan ti.  
 etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, cara-

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

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

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

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

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

paṭhamabhāṇavāraṃ.

# VINAYAPĪṬAKAM.

## MAHĀVAGGA.

Namo tassa bhagavato arahato sammāsambuddhassa.

### I.

Tena samayena buddho bhagavā Uruvelāyaṃ viharati najjā Nerañjarāya tīre bodhirukkhamūle paṭhamābhisambuddho. atha kho bhagavā bodhirukkhamūle sattāhaṃ ekapallaṅkena nisīdi vimuttisukhapāṭisaṃvedī. ||1|| atha kho bhagavā rattiyā paṭhamaṃ yāmaṃ paṭiccasamuppādaṃ anulomapaṭilomaṃ manas' ākāsi: avijjāpaccayā saṃkhārā, saṃkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanam, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti. evam etassa kevalassa dukkhakkhandhassa samudayo hoti. avijjāya tv eva asesavirāganirodhā saṃkhāranirodho, saṃkhāranirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodhā saḷāyatananirodho, saḷāyatananirodhā phassanirodho, phassanirodhā vedanānirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti. evam etassa kevalassa dukkhakkhandhassa

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

yadā have pātubhavanti dhammā ātāpino jhāyato brāhmaṇassa

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

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

yadā have pātubhavanti dhammā ātāpino jhāyato brāhmaṇassa

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

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

yadā have pātubhavanti dhammā ātāpino jhāyato brāhmaṇassa

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

bodhikathā niṭṭhitā. ||1||

atha kho bhagavā sattāhassa accayena tamhā samādhimhā vuṭṭhahitvā bodhirukkhamulā yena Ajapālanigrodho ten' upasaṃkami, upasaṃkamtivā Ajapālanigrodharukkhamule sattāhaṃ ekapallaṅkena nisīdi vimuttisukhapaṭisaṃvedī. ||1|| atha kho aññataro huhuṅkajātiko brāhmaṇo yena bhagavā ten' upasaṃkami, upasaṃkamtivā bhagavatā saddhim sammodi, sammodaniyaṃ kathaṃ sāraṇiyaṃ vītisāretvā ekamantaṃ aṭṭhāsi, ekamantaṃ ṭhito kho so brāhmaṇo bhaga-



tena kho pana samayena Bārāṇasīyaṃ Yaso nāma kulaputto setṭhiputto sukhumālo hoti, tassa tayo pāsādā honti, eko hemantiko, eko gimhiko, eko vassiko. so vassike pāsāde cattāro māse nippurisehi turīyehi paricāriyamāno na heṭṭhā pāsādā orohati. atha kho Yasassa kulaputtassa pañcahi kāmagaṇehi samappitassa samaṅgibhūtassa paricāriyamānassa paṭigacc 'eva niddā okkami, parijanassāpi pacchā niddā okkami, sabbarattiyo ca telappadīpo jhāyati. ||1|| atha kho Yaso kulaputto paṭigacc 'eva paṭibujjhivā addasa sakaṃ parijanam supantaṃ, aññissā kacche viṇaṃ, aññissā kaṇṭhe mutiṅgaṃ, aññissā kacche ālabaraṃ, aññaṃ vikesikaṃ, aññaṃ vikkheḷikaṃ, vippalapatiyo, hatthappattaṃ susānaṃ maññe. disvān' assa ādīnavo pāturaḥosi, nibbidāya cittaṃ saṅghāsi. atha kho Yaso kulaputto udānaṃ udānesi : upaddutaṃ vata bho, upassaṭṭhaṃ vata bho 'ti. ||2|| atha kho Yaso kulaputto suvaṇṇapādukaḷāyo ārohitvā yena nivesanadvāraṃ ten' upasaṃkami, amanussā dvāraṃ vivarīṃsu mā Yasassa kulaputtassa koci antarāyaṃ akāsi agārasmā anagāriyaṃ pabbajjāyā 'ti. atha kho Yaso kulaputto yena nagaradvāraṃ ten' upasaṃkami, amanussā dvāraṃ vivarīṃsu mā Yasassa kulaputtassa koci antarāyaṃ akāsi agārasmā anagāriyaṃ pabbajjāyā 'ti. atha kho Yaso kulaputto yena Isipatanaṃ migadāyo ten' upasaṃkami. ||3|| tena kho pana samayena bhagavā rattiyā paccūsasamayaṃ paccuṭṭhāya ajjhokāse caṅkamati. addasa kho bhagavā Yasaṃ kulaputtaṃ dūrato 'va āgacchantam, disvāna caṅkamā orohitvā paññatte āsane nisīdi. atha kho Yaso kulaputto bhagavato avidūre udānaṃ udānesi : upaddutaṃ vata bho, upassaṭṭhaṃ vata bho 'ti. atha kho bhagavā Yasaṃ kulaputtaṃ etad avoca : idaṃ kho Yasa anupaddutaṃ, idaṃ anupassaṭṭhaṃ. ehi Yasa nisīda, dhammaṃ te desessāmi. ||4|| atha kho Yaso kulaputto idaṃ kira anupaddutaṃ, idaṃ anupassaṭṭhan ti hattho udaggo suvaṇṇapādukaḷāhi orohitvā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnassa kho Yasassa kulaputtassa bhagavā anupubbikathaṃ kathesi seyyath' idaṃ : dānakathaṃ sīlakathaṃ saggakathaṃ kāmānaṃ ādīnavam okāraṃ saṃkilesaṃ nekkhamme ānisamsaṃ pakāsesi. ||5|| yadā bhagavā

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

teväciko. ||10|| atha kho Yasassa kulaputtassa pituno dhamme desiyamāne yathādiṭṭhaṃ yathāviditaṃ bhūmiṃ paccavekkhantassa anupādāya āsavehi cittaṃ vimucci. atha kho bhagavato etad ahosi : Yasassa kulaputtassa pituno dhamme desiyamāne yathādiṭṭhaṃ yathāviditaṃ bhūmiṃ paccavekkhantassa anupādāya āsavehi cittaṃ vimuttaṃ. abhabbo kho Yaso kulaputto hīnāyāvattitvā kāme paribhuñjitaṃ seyyathāpi pubbe agārikabhūto. yaṃ nūnāhaṃ taṃ iddhābhisamkhāraṃ paṭippassambheyyaṃ ti. atha kho bhagavā taṃ iddhābhisamkhāraṃ paṭippassambhesi. ||11|| addasa kho seṭṭhi gahapati Yaśaṃ kulaputtaṃ nisinnaṃ, disvāna Yaśaṃ kulaputtaṃ etad avoca : mātā te tāta Yasa paridevasokasampannā, dehi mātu jīvitaṃ ti. ||12|| atha kho Yaso kulaputto bhagavantaṃ ullokesi. atha kho bhagavā seṭṭhiṃ gahapatiṃ etad avoca : taṃ kiṃ maññasi gahapati, Yasassa sekhena ñāṇena sekhena dassanena dhammo diṭṭho seyyathāpi tayā. tassa yathādiṭṭhaṃ yathāviditaṃ bhūmiṃ paccavekkhantassa anupādāya āsavehi cittaṃ vimuttaṃ. bhabbo nu kho Yaso gahapati hīnāyāvattitvā kāme paribhuñjitaṃ seyyathāpi pubbe agārikabhūto 'ti. no h' etaṃ bhante. Yasassa kho gahapati kulaputtassa sekhena ñāṇena sekhena dassanena dhammo diṭṭho seyyathāpi tayā. tassa yathādiṭṭhaṃ yathāviditaṃ bhūmiṃ paccavekkhantassa anupādāya āsavehi cittaṃ vimuttaṃ. abhabbo kho gahapati Yaso kulaputto hīnāyāvattitvā kāme paribhuñjitaṃ seyyathāpi pubbe agārikabhūto 'ti. ||13|| lābhā bhante Yasassa kulaputtassa, suladdhaṃ bhante Yasassa kulaputtassa, yathā Yasassa kulaputtassa anupādāya āsavehi cittaṃ vimuttaṃ. adhivāsetu me bhante bhagavā ajjatanāya bhattaṃ Yasena kulaputtena pacchāsamaṇena 'ti. adhivāsesi bhagavā tuṅhibhāvena. atha kho seṭṭhi gahapati bhagavato adhivāsaṃ viditvā utṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. ||14|| atha kho Yaso kulaputto acirappakkante seṭṭhiṃ mhi gahapatimhi bhagavantaṃ etad avoca : labheyyāhaṃ bhante bhagavato santike pabbajjaṃ, labbeyyaṃ upasampadan ti. ehi bhikkhū 'ti bhagavā avoca, svākkhāto dhammo, cara brahmacariyaṃ sammā dukkhassa antakiriyaṃ 'ti. sā

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

Yasapabbajjā niṭṭhitā. ||7||

atha kho bhagavā pubbaṅhasamayam nivāsetvā patta-cīva-  
ram ādāya āyasmatā Yasena pacchāsamaṇena yena seṭṭhissa  
gahapatissa nivesanam ten' upasaṅkami, upasaṅkamtivā  
paññatte āsane nisīdi. atha kho āyasmato Yasassa mātā ca  
purānadutiyaikā ca yena bhagavā ten' upasaṅkamimsu, upa-  
saṅkamtivā bhagavantam abhivādetvā ekamantam nisīdim-  
su. ||1|| tāsam bhagavā anupubbikatham kathesi seyyath'  
idaṃ: dānakatham silakatham saggakatham kāmānam ādi-  
navam okāram saṅkilesam nekkhamme ānisaṃsam pakāsesi.  
yadā tā bhagavā aññāsi kallacittā muducittā vinīvaraṇacittā  
uddaggacittā pasannacittā, atha yā buddhānam sāmukkamsi-  
kā dhammadesanā tam pakāsesi, dukkham samudayam ni-  
rodham maggam. seyyathāpi nāma suddham vattham apa-  
gatakālakam sammad eva rajanam paṭiṅgheyya, evam eva  
tāsam tasmim yeva āsane virajam vitamalam dhammaca-  
kkhum udapādi yaṃ kiñci samudayadhammam sabbam tam  
nirodhadhamman ti. ||2|| tā ditṭhadhammā pattadhammā  
viditadhammā pariyoḡāhadhammā tiṇṇavicikicchā vigataka-  
thamkathā vesārajappattā aparappaccayā satthu sāsane bha-  
gavantam etad avocum: abhikkantam bhante, abhikkantam  
bhante — la — etā mayam bhante bhagavantam saraṇam ga-  
cchāma dhammañ ca bhikkhusamghañ ca, upāsikāyo no bha-  
gavā dhāretu ajjatagge paṇupetā saraṇam gatā 'ti. tā 'va  
loke paṭhamam upāsikā ahesum tevācikā. ||3|| atha kho  
āyasmato Yasassa mātā ca pitā ca purānadutiyaikā ca bhaga-  
vantañ ca āyasmantañ ca Yasam pañitena khādanīyena bho-  
janiyena sahatthā santappetvā sampavāretvā bhagavantam  
bhuttāvim onītapattapaṇim ekamantam nisīdimsu. atha kho  
bhagavā āyasmato Yasassa mātarañ ca pīturañ ca purāna-  
dutiyaikañ ca dhammiyā kathāya sandassetvā samādapetvā  
samuttejetvā sampahamsetvā utṭhāyāsanaṃ pakkāmi. ||4||8||

assosum kho āyasmato Yasassa cattāro gihisahāyakā  
Bārāṇasiyam seṭṭhānusetṭhīnam kulānam puttā Vimalo

Subāhu Puṇṇaji Gavampati: Yaso kira kulaputto kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito 'ti. sutvāna nesam etad ahoṣi: na hi nūna so orako dhammavinayo, na sā orakā pabbajjā, yattha Yaso kulaputto kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito 'ti. ||1|| te cattāro janā yenāyasmā Yaso ten' upasaṃkamimsu, upasaṃkamitvā āyasmantaṃ Yasam abhivādetvā ekamantaṃ aṭṭhaṃsu. atha kho āyasmā Yaso te cattāro gihisahāyake ādāya yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinna kho āyasmā Yaso bhagavantaṃ etad avoca: ime me bhante cattāro gihisahāyakā Bārāṇasīyaṃ seṭṭhānusetthinaṃ kulānaṃ puttā Vimalo Subāhu Puṇṇaji Gavampati, ime cattāro bhagavā ovadatu anusāsātū 'ti. ||2|| tesam bhagavā anupubbikathaṃ kathesi seyyath' idaṃ: dānakathaṃ silakathaṃ saggakathaṃ kāmānaṃ ādīnaṃ okāraṃ saṃkilesaṃ nekkhamme ānisaṃsaṃ pakāsesi. yadā te bhagavā aṇiṇāsi kallacitte muducitte vinivaraṇacitte udaggacitte pasannacitte, atha yā buddhānaṃ sāmukkamsikā dhammadeśanā taṃ pakāsesi, dukkhaṃ samudayaṃ nirodhaṃ maggaṃ. seyyathāpi nāma suddhaṃ vatthaṃ apagatakālakāṃ sammad eva rajanaṃ paṭigāṇheyya, evam eva tesam tasmim yeva āsane virajaṃ vītamalaṃ dhammacakkaṃ udapādi yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ ti. ||3|| te diṭṭhadhammā pattadhammā viditadhammā pariyoḡāhadhammā tiṇṇavicikicchā vigatakathaṃkathā vesārajappattā aparappaccayā satthu sāsane bhagavantaṃ etad avocum: labheyyāma mayaṃ bhante bhagavato santike pabbajjaṃ, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyaṃ 'ti. sā 'va tesam āyasmāntānaṃ upasampadā ahoṣi. atha kho bhagavā te bhikkū dhammiyā kathāya ovadi anusāsi. tesam bhagavatā dhammiyā kathāya ovadiyamānaṃ anusāsiyamānaṃ anupādāya āsavehi cittāni vimuccimsu. tena kho pana samayena ekādasa loke arahanto honti. ||4||

Catugihipabbajjā niṭṭhitā. ||9||

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

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

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

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

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

Mārakathā niṭṭhitā. ||11||

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

bhikkhū āmantesi : idha mayhaṃ bhikkhave rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko udapādi : etarahi kho bhikkhū nānādisā nānājanapadā pabbajjāpekkhe ca upasampadāpekkhe ca ānenti bhagavā ne pabbājessati upasampādessatīti, tattha bhikkhū o' eva kilamanti pabbajjāpekkhā ca upasampadāpekkhā ca. yaṃ nūnāhaṃ bhikkhūnaṃ anujāneyyaṃ tumheva dāni bhikkhave tāsu-tāsu disāsu tesu-tesu janapadesu pabbājetha upasampādetthā 'ti. ||2|| anujānāmi bhikkhave tumheva dāni tāsu-tāsu disāsu tesu-tesu janapadesu pabbājetha upasampādetthā. evaṃ ca pana bhikkhave pabbājetabbo upasampādetabbo: paṭhamāṃ kesamasuṃ ohārāpetvā, kāsāyāni vatthāni acchādāpetvā, ekamsaṃ uttarāsaṅgaṃ kārāpetvā, bhikkhūnaṃ pāde vandāpetvā, ukkuṭikaṃ nisīdāpetvā, añjalim paggaṇhāpetvā evaṃ vadehīti vattabbo : ||3|| buddhaṃ saraṇaṃ gacchāmi, dhammaṃ saraṇaṃ gacchāmi, saṅghaṃ saraṇaṃ gacchāmi, dutiyam pi buddhaṃ saraṇaṃ gacchāmi, dutiyam pi dhammaṃ saraṇaṃ gacchāmi, dutiyam pi saṅghaṃ saraṇaṃ gacchāmi, tatiyam pi buddhaṃ saraṇaṃ gacchāmi, tatiyam pi dhammaṃ saraṇaṃ gacchāmi, tatiyam pi saṅghaṃ saraṇaṃ gacchāmi. anujānāmi bhikkhave imehi tīhi saraṇagamaṇehi pabbajjaṃ upasampadan ti. ||4||  
tīhi saraṇagamaṇehi upasampadākathā niṭṭhitā. ||12||

atha kho bhagavā vassaṃ vuttho bhikkhū āmantesi : mayhaṃ kho bhikkhave yonisomanasikārā yonisosammappadhānā anuttarā vimutti anuppattā anuttarā vimutti sacchikatā. tumhe pi bhikkhave yonisomanasikārā yonisosammappadhānā anuttaraṃ vimuttiṃ anupāpuṇātha anuttaraṃ vimuttiṃ sacchikarothā 'ti. ||1|| atha kho Māro pāpimā yena bhagavā ten' upasamkamaṃ, upasamkamitvā bhagavantam gāthāya ajjhabhāsi :

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

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



atha kho bhagavā Bārānasiyaṃ yathābhirantaṃ viharitvā yena Uruvelā tena cārikaṃ pakkāmi. atha kho bhagavā maggā okkamma yena aññātaro vanasaṇḍo ten' upasaṃkama, upasaṃkamitvā taṃ vanasaṇḍaṃ ajjhogāhetvā aññātarasmim rukkhamūle nisīdi. tena kho pana samayena timsamattā Bhaddavaggiyā sahāyakā sapajāpatikā tasmim yeva vanasaṇḍe paricārenti. ekassa pajāpati nāhosi, tass' atthāya vesī ānītā ahosi. atha kho sā vesī tesu pamattesu paricārentesu bhaṇḍaṃ ādāya palāyittha. ||1|| atha kho te sahāyakā sahāyakassa veyyāvaccam karontā taṃ itthim gavesantā taṃ vanasaṇḍaṃ āhiṇḍantā addasaṃsu bhāgavantam aññātarasmim rukkhamūle nisinnaṃ, disvāna yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavantam etad avocum : api bhante bhagavā ekam itthim passeyyā 'ti. kim pana vo kumārā itthiyā 'ti. idha mayaṃ bhante timsamattā Bhaddavaggiyā sahāyakā sapajāpatikā imasmim vanasaṇḍe paricārayimhā, ekassa pajāpati nāhosi, tass' atthāya vesī ānītā ahosi. atha kho sā bhante vesī amhesu pamattesu paricārentesu bhaṇḍaṃ ādāya palāyittha. tena mayaṃ bhante sahāyakā sahāyakassa veyyāvaccam karontā taṃ itthim gavesantā imam vanasaṇḍaṃ āhiṇḍamā 'ti. ||2|| taṃ kim maññītha vo kumārā, katamam nu kho tumhākaṃ varaṃ, yaṃ vā tumhe itthim gaveseyyātha yaṃ vā attānaṃ gaveseyyāthā 'ti. etad eva bhante amhākaṃ varaṃ yaṃ mayaṃ attānaṃ gaveseyyāmā 'ti. tena hi vo kumārā nisīdatha, dhammaṃ vo desessāmiti. evaṃ bhante 'ti kho te Bhaddavaggiyā sahāyakā bhagavantam abhivādetvā ekamantaṃ nisīdimsu. ||3|| tesam bhagavā anupubbikathaṃ kathesi seyyath' idaṃ : dānakathaṃ silakathaṃ saggakathaṃ kāmānaṃ ādinavaṃ okāraṃ saṃkilesaṃ nekkhamme ānisamsaṃ pakāsesi. yadā te bhagavā aññāśī kallacitte muducitte vinīvaraṇacitte udaggacitte pasannacitte, atha yā buddhānaṃ sāmukkamsikā dhammadesanā, taṃ pakāsesi, dukkhaṃ samudayaṃ nirodhaṃ maggaṃ. seyyathāpi nāma suddhaṃ vatthaṃ apagatakāḷakaṃ sammad eva rajanaṃ paṭigāṇheyya, evaṃ eva tesam tasmim yeva āsane virajaṃ vitamalaṃ dhammacakkhuṃ udapādi yaṃ kiñci samudaya-dhammaṃ sabbam taṃ nirodhadhammaṃ ti. ||4|| te diṭṭhadhammā pattadhammā viditadhammā pariyoḡāḷhadhammā

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

Bhaddavaggiyasahāyakānam vatthum niṭṭhitam ||14|| dutiyakabhānavāram.

atha kho bhagavā anupubbena cārikam caramāno yena Uruvelā tad avasari. tena kho pana samayena Uruvelāyam tayo jaṭilā paṭivasanti Uruvelakassapo Nadīkassapo Gayākassapo 'ti. tesu Uruvelakassapo jaṭilo pañcannam jaṭilasatānam nāyako hoti vināyako aggo pamukho pāmokkho, Nadīkassapo jaṭilo tiṇṇam jaṭilasatānam nāyako hoti vināyako aggo pamukho pāmokkho, Gayākassapo jaṭilo dvinnam jaṭilasatānam nāyako hoti vināyako aggo pamukho pāmokkho. ||1|| atha kho bhagavā yena Uruvelakassapassa jaṭilassa assamo ten' upasamkami, upasamkamitvā Uruvelakassapam jaṭilam etad avoca : sace te Kassapa agaru, vaseyyāma ekarattam agyāgāre 'ti. na kho me mahāsamaṇa garu, caṇḍ' ettha nāgarājā iddhimā āsiviso ghoraviso, so tam mā vihetheṣīti. 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 vihetheṣīti. 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 vihetheṣīti. app eva maṃ na vihettheyya, iṅgha tvam Kassapa anujānāhi agyāgāran ti. vihara mahāsamaṇa yathāsukhan ti. ||2|| atha kho bhagavā agyāgāram pavisitvā tiṇṇasantharakam paññāpetvā nisīdi pallaṅkam ābhūñjitvā ujum kāyam pañidhāya parimukham satim upatṭhāpetvā. atha kho so nāgo bhagavantam pavitṭham addasa, disvāna dukkhī dummano padhūpāsi. atha kho bhagavato etad ahoṣi : yam nūnāham imassa nāgassa anupahacca

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

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

paṭhamam pāṭihāriyam. ||15||

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

dutiya kapāṭihāriyam. ||16||

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

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

tatiyakapāṭihāriyaṃ. ||17||

atha kho Brahmā Sahampati abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ vanasaṇḍaṃ obhāsetvā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ atthāsi seyyathāpi mahā aggikkhandho purimāhi vaṇṇanibhāhi abhikkantataro ca paṇitataro ca. ||1||  
atha kho Uruvelakassapo jaṭilo tassā rattiyā accayena yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ etad avoca: kālo mahāsamaṇa niṭṭhitaṃ bhattaṃ. ko nu kho so mahāsamaṇa abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ vanasaṇḍaṃ obhāsetvā yena tvaṃ ten' upasaṃkami, upasaṃkamitvā taṃ abhivādetvā ekamantaṃ atthāsi seyyathāpi mahā aggikkhandho purimāhi vaṇṇanibhāhi abhikkantataro ca paṇitataro ca 'ti. eso kho Kassapa Brahmā Sahampati yenāhaṃ ten' upasaṃkami dhammasavanāyā 'ti. atha kho Uruvelakassapassa jaṭilassa etad aho: mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma Brahmāpi Sahampati upasaṃkamissati dhammasavanāya; na tv eva ca kho arahā yathā ahan ti. atha kho bhagavā Uruvelakassapassa jaṭilassa bhattaṃ bhujjivā tasmim yeva vanasaṇḍe vihāsi. ||2||

catuttha pāṭihāriyaṃ. ||18||

tena kho pana samayena Uruvelakassapassa jaṭilassa mahāyañño paccupaṭṭhito hoti kevalakappā ca Aṅgamagadhā pahūtaṃ khādaniyaṃ bhojaniyaṃ ādāya abhikkamitukāmā honti. atha kho Uruvelakassapassa jaṭilassa etad aho: etarahi kho me mahāyañño paccupaṭṭhito kevalakappā ca Aṅgamagadhā pahūtaṃ khādaniyaṃ bhojaniyaṃ ādāya abhikkamissanti. sace mahāsamaṇo mahājanakāye iddhipāṭihāriyaṃ karissati, mahāsamaṇassa lābhasakkāro abhivadhbhissati, mama lābhasakkāro parihāyissati. aho nūna mahāsamaṇo svātanāya nāgaccheyyā 'ti. ||1|| atha kho bhagavā

Uruvelakassapassa jaṭilassa cetasā cetoparivitakkam aññāya Uttarakurum gantvā tato piṇḍapātāma āharitvā Anotattadahe paribhuñjitvā tath' eva divāvihāraṃ akāsi. atha kho Uruvelakassapo jaṭilo tassā rattiyā accayena yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam etad avoca : kālo mahāsamaṇa, niṭṭhitam bhattam. kim nu kho mahāsamaṇa hiyyo nāgamāsi. api ca mayam tam sarāma kim nu kho mahāsamaṇo nāgacchatīti, khādaniyassa ca bhojanīyassa ca te paṭiviso ṭhapito 'ti. ||2|| nanu te Kassapa etad ahoṣi : etarahi kho me mahāyañño paccupaṭṭhito kevalakappā ca Aṅgamaḡadhā pahūtam khādaniyam bhojanīyam ādāya abhikkamissanti. sace mahāsamaṇo mahājanakāye iddhipāṭihāriyam karissati, mahāsamaṇassa lābhasakkāro abhivaḍḍhissati, mama lābhasakkāro parihāyissati. aho nūna mahāsamaṇo svātanāya nāgaccheyyā 'ti. ||3|| so kho aham Kassapa tava cetasā cetoparivitakkam aññāya Uttarakurum gantvā tato piṇḍapātāma āharitvā Anotattadahe paribhuñjitvā tath' eva divāvihāraṃ akāsin ti. atha kho Uruvelakassapassa jaṭilassa etad ahoṣi : mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma cetasāpi cittam pajānissati, na tv eva ca kho arahā yathā ahan ti. atha kho bhagavā Uruvelakassapassa jaṭilassa bhattam paribhuñjitvā tasmim yeva vanasaṇḍe vihāsi. ||4||

pañcamam paṭihāriyam. ||19||

tena kho pana samayena bhagavato paṃsukūlam uppannam hoti. atha kho bhagavato etad ahoṣi : kattha nu kho aham paṃsukūlam dhoveyyan ti. atha kho Sakko devānam indo bhagavato cetasā cetoparivitakkam aññāya paṇiṇā pokkharāṇim khanitvā bhagavantam etad avoca : idha bhante bhagavā paṃsukūlam dhovatū 'ti. atha kho bhagavato etad ahoṣi : kimhi nu kho aham paṃsukūlam parimaddeyyan ti. atha kho Sakko devānam indo bhagavato cetasā cetoparivitakkam aññāya mahatim silam upanikkhipi idha bhante bhagavā paṃsukūlam parimaddatū 'ti. ||1|| atha kho bhagavato etad ahoṣi : kimhi nu kho aham ālambitvā uttareyyan ti. atha kho kakudhe adhivatthā devatā bhagavato cetasā cetoparivitakkam aññāya sākham onamesi idha bhante bhagavā

ālambitvā uttaratū 'ti. atha kho bhagavato etad ahoṣi :  
 kimhi nu kho ahaṃ paṃsukūlaṃ viṣṣajjeyyan ti. atha kho  
 Sakko devānam indo bhagavato cetasā cetoparivitakkaṃ  
 aññāya mahatiṃ silaṃ upanikkhipi idha bhante bhagavā  
 paṃsukūlaṃ viṣṣajjetū 'ti. ||2|| atha kho Uruvelakassapo  
 jaṭilo tassā rattiyaṃ accayena yena bhagavā ten' upasaṃkama,  
 upasaṃkamitvā bhagavantam etad avoca : kālo mahāsamaṇa,  
 niṭṭhitam bhattam. kiṃ nu kho mahāsamaṇa nāyam pubbe  
 idha pokkharañi, sāyam idha pokkharañi, na yimā silā pubbe  
 upanikkhittā, ken' imā silā upanikkhittā, na yimassa kaku-  
 dhassa pubbe sākā onatā, sāyam sākā onatā 'ti. ||3|| idha  
 me Kassapa paṃsukūlaṃ uppannam ahoṣi, tassa mayham  
 Kassapa etad ahoṣi : kattha nu kho ahaṃ paṃsukūlaṃ dho-  
 veyyan ti. atha kho Kassapa Sakko devānam indo mama  
 cetasā cetoparivitakkaṃ aññāya paṇinā pokkharāṇiṃ kha-  
 nitvā maṃ etad avoca : idha bhante bhagavā paṃsukūlaṃ  
 dhovatū 'ti. sāyam amanussena paṇinā khanitā pokkharāṇi.  
 tassa mayham Kassapa etad ahoṣi : kimhi nu kho ahaṃ  
 paṃsukūlaṃ parimaddeyyan ti. atha kho Kassapa Sakko  
 devānam indo mama cetasā cetoparivitakkaṃ aññāya maha-  
 tiṃ silaṃ upanikkhipi idha bhante paṃsukūlaṃ parimaddatū  
 'ti. sāyam amanussena nikkhittā silā. ||4|| tassa mayham  
 Kassapa etad ahoṣi : kimhi nu kho ahaṃ ālambitvā utta-  
 reyyan ti. atha kho Kassapa kakudhe adhiatthā devatā  
 mama cetasā cetoparivitakkaṃ aññāya sākham onamesi idha  
 bhante bhagavā ālambitvā uttaratū 'ti. sv āyam āharahattho  
 kakudho. tassa mayham Kassapa etad ahoṣi : kimhi nu kho  
 ahaṃ paṃsukūlaṃ viṣṣajjeyyan ti. atha kho Sakko devānam  
 indo mama cetasā cetoparivitakkaṃ aññāya mahatiṃ silaṃ  
 upanikkhipi idha bhante bhagavā paṃsukūlaṃ viṣṣajjetū 'ti.  
 sāyam amanussena nikkhittā silā 'ti. ||5|| atha kho Uruvela-  
 kassapassa jaṭilassa etad ahoṣi : mahiddhiko kho mahāsamaṇo  
 mahānubhāvo, yatra hi nāma Sakko devānam indo veyyā-  
 vaccaṃ karissati, na tv eva ca kho arahā yathā ahan ti. atha  
 kho bhagavā Uruvelakassapassa jaṭilassa bhattam bhujjivā  
 tasmim yeva vanasaṇḍe vihāsi. ||6||

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

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



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

tena kho pana samayena te jaṭilā aggī paricaritukāmā na sakkonti kaṭṭhāni phāletuṃ. atha kho tesam jaṭilānaṃ etad ahoṣi : nissamsayaṃ kho mahāsamaṇassa iddhānubhāvo, yathā mayam na sakkoma kaṭṭhāni phāletun ti. atha kho bhagavā Uruvelakassapaṃ jaṭilaṃ etad avoca : phāliyanu Kassapa kaṭṭhānīti. phāliyanu mahāsamaṇā 'ti. sakid eva pañcakatṭhasatāni phāliyiṃsu. atha kho Uruvelakassapassa jaṭilassa etad ahoṣi : mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma kaṭṭhāni pi phāliyissanti, na tv eva ca kho arahā yathā ahan ti. ||12|| tena kho pana samayena te jaṭilā aggī paricaritukāmā na sakkonti aggī ujaletuṃ. atha kho tesam jaṭilānaṃ etad ahoṣi : nissamsayaṃ kho mahāsamaṇassa iddhānubhāvo, yathā mayam na sakkoma aggī ujaletun ti. atha kho bhagavā Uruvelakassapaṃ jaṭilaṃ etad avoca : ujjaliyanu Kassapa aggīti. ujjaliyanu mahāsamaṇā 'ti. sakid eva pañca aggisatāni ujjaliṃsu. atha kho Uruvelakassapassa jaṭilassa etad ahoṣi : 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 vijjhāpetuṃ. atha kho tesam jaṭilānaṃ etad ahoṣi : nissamsayaṃ kho mahāsamaṇassa iddhānubhāvo, yathā mayam na sakkoma aggī vijjhāpetun ti. atha kho bhagavā Uruvelakassapaṃ jaṭilaṃ etad avoca : vijjhāyanu Kassapa aggīti. vijjhāyanu mahāsamaṇā 'ti. sakid eva pañca aggisatāni vijjhāyiṃsu. atha kho Uruvelakassapassa jaṭilassa etad ahoṣi : 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 antaratṭhakāsu himapātasamaye najjā Nerañjarāyaṃ nimujjanti pi, ummujjanti pi, ummujjani-mujjam pi karonti. atha kho bhagavā pañcamattāni maṇḍā mukhisatāni abhinimmini, yattha te jaṭilā uttaritvā visib-

besum. atha kho tesam jaṭilānaṃ etad ahoṣi: nissamsayaṃ kho mahāsamaṇassa iddhānubhāvo, yathā h' imā mandā-mukhiyo nimmitā 'ti. atha kho Uruvelakassapassa jaṭilassa etad ahoṣi: mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma mahāmandāmukhiyo abhinimminissati, na tv eva ca kho arahā yathā ahan ti. ||15|| tena kho pana samayena mahāakālamegho vassi, mahāudakavāhako sañjāyi. yasmim padese bhagavā viharati, so padeso udakena anuotthaṭo hoti. atha kho bhagavato etad ahoṣi: yaṃ nūnāhaṃ samantā udakaṃ ussāretvā majjhe reṇuhatāya bhūmiyā caṅkameyyan ti. atha kho bhagavā samantā udakaṃ ussāretvā majjhe reṇuhatāya bhūmiyā caṅkami. atha kho Uruvelakassapo jaṭilo mā h' eva kho mahāsamaṇo udakena vulho ahoṣīti nāvāya sambahulehi jaṭilehi saddhim yasmim padese bhagavā viharati taṃ padesaṃ agamāsi. addasa kho Uruvelakassapo jaṭilo bhagavantam samantā udakaṃ ussāretvā majjhe reṇuhatāya bhūmiyā caṅkamantaṃ, disvāna bhagavantam etad avoca: idha nu tvam mahāsamaṇā 'ti. ayam ah' asmi Kassapā 'ti bhagavā vehāsam abbhuggantvā nāvāya paccuṭṭhāsi. atha kho Uruvelakassapassa jaṭilassa etad ahoṣi: 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 ahoṣi: ciram pi kho imassa moghapurisassa evaṃ bhavissati: mahiddhiko kho mahāsamaṇo mahānubhāvo, na tv eva ca kho arahā yathā ahan ti. yaṃ nūnāhaṃ imaṃ jaṭilaṃ saṃvejeyyan ti. atha kho bhagavā Uruvelakassapaṃ jaṭilaṃ etad avoca: n' eva kho tvam Kassapa arahā, na pi arahattamaggaṃ samāpanno, sā pi te paṭipadā n' atthi, yāya tvam arahā vā assa arahattamaggaṃ vā samāpanno 'ti. atha kho Uruvelakassapo jaṭilo bhagavato pādesu sirasā nipatitvā bhagavantam etad avoca: labheyāhaṃ bhante bhagavato santike pabbajjam, labheyyaṃ upasampadan ti. ||17|| tvam kho 'si Kassapa pañcannam jaṭilasatānaṃ nāyako vināyako aggo pamukho pāmokkho, te pi tāva apalokehi, yathā te maññissanti tathā karissantīti. atha kho Uruvelakassapo jaṭilo yena te jaṭilā ten' upasaṃkami, upasaṃkamitvā te jaṭile etad avoca: icchāma'

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

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

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

pādesu sirasā nipatitvā bhagavantam etad avocum : labhey-  
yāma mayam bhante bhagavato santike pabbajjam, labheyyā-  
ma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca,  
svākkhāto dhammo, caratha brahmacariyam sammā du-  
kkhassa antakiriyāyā 'ti. sā 'va tesam āyasmantānam upa-  
sampadā ahosi. ||23||

bhagavato adhiṭṭhānena pañca kaṭṭhasatāni na phāliyimsu,  
phāliyimsu, aggī na ujjalimsu, ujjalimsu, na vijjhāyimsu,  
vijjhāyimsu, pañca mandāmukhisatāni abhinimmini. etena  
nayena addhuddhapāṭihāriyasahassāni honti. ||24||20||

atha kho bhagavā Uruvelāyam yathābhirantam viharitvā  
yena Gayāsīsam tena cārikam pakkāmi mahatā bhikkhu-  
samghena saddhim bhikkhusahassena sabbeh' eva purāṇa-  
jaṭilehi. tatra sudam bhagavā Gayāyam viharati Gayā-  
sīse saddhim bhikkhusahassena. ||1|| tatra kho bhagavā  
bhikkhū āmantesi : sabbam bhikkhave ādittam. kiñ ca  
bhikkhave sabbam ādittam. cakkhum bhikkhave ādittam,  
rūpā ādittā, cakkhuvīññānam ādittam, cakkhusamphasso  
āditto, yad idam cakkhusamphassapaccayā uppajjati vedayi-  
tam sukham vā dukkham vā adukkhamasukham vā, tam pi  
ādittam. kena ādittam, rāgagginā dosagginā mohagginā  
ādittam, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi  
domanassehi upāyāsehi ādittan ti vadāmi. ||2|| sotam ādittam,  
saddā ādittā, — la — ghānam ādittam, gandhā ādittā, jivhā  
ādittā, rasā ādittā, kāyo āditto, phoṭṭhabbā ādittā, mano  
āditto, dhammā ādittā, manovīññānam ādittam, manosam-  
phasso āditto, yad idam manosamphassapaccayā uppajjati  
vedayitam sukham vā dukkham vā adukkhamasukham vā,  
tam pi ādittam. kena ādittam, rāgagginā dosagginā moha-  
gginā ādittam, jātiyā jarāya maraṇena sokehi paridevehi  
dukkhehi domanassehi upāyāsehi ādittan ti vadāmi. ||3||  
evam passam bhikkhave sutavā ariyasāvako cakkhusmim pi  
nibbindati, rūpesu pi nibbindati, cakkhuvīññāne pi nibbinda-  
ti, cakkhusamphasse pi nibbindati, yad idam cakkhusam-  
phassapaccayā uppajjati vedayitam sukham vā dukkham vā  
adukkhamasukham vā, tasmim pi nibbindati. sotasmim pi  
nibbindati, saddesu pi nibbindati, ghānasmim pi nibbin-

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

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

maṇagahapatikā appekacce bhagavantam abhivādetvā ekamantam nisīdimṣu, appekacce bhagavatā saddhiṃ sammodimṣu, sammodaniyam katham saraṇiyam vītisāretvā ekamantam nisīdimṣu, appekacce yena bhagavā ten' añjalim paṇāmetvā ekamantam nisīdimṣu, appekacce bhagavato santike nāmagottam sāvetvā ekamantam nisīdimṣu, apekacce tuṇhibhūtā ekamantam nisīdimṣu. ||3|| atha kho tesam dvādasanahutānaṃ Māgadhikānaṃ brāhmaṇagahapatikānaṃ etad ahoṣi : kiṃ nu kho mahāsamaṇo Uruvelakassape brahmacariyam carati, udāhu Uruvelakassapo mahāsamaṇe brahmacariyam caratīti. atha kho bhagavā tesam dvādasanahutānaṃ Māgadhikānaṃ brāhmaṇagahapatikānaṃ cetasā cetoparivitakkam aññāya āyasmantaṃ Uruvelakassapaṃ gāthāya ajjhabhāsi :

kim eva disvā Uruvelavāsi pahāsi aggim kisako vadāno.  
pucchāmi taṃ Kassapa etam atthaṃ, katham paṇiṇaṃ  
tava aggihuttan ti. |

rūpe ca sadde ca atho rase ca kāmittiyo cābhivadanti  
yaññā.

etaṃ malan ti upadhīsu fiatvā, tasmā na yitthe na hute  
arañjin ti. ||4||

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

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

disvā padam santam anupadhīkam akiñcanaṃ kāmabhava  
asattam

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

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

tasā cetoparivitakkaṃ aññāya anupubbikathaṃ kathesi seyyath' idam: dānakathaṃ silakathaṃ saggakathaṃ kāmānaṃ ādinavaṃ okāraṃ saṃkilesaṃ nekkhamme ānisaṃsaṃ pakāsesi. yadā te bhagavā aññāsi kallacitte muducitte vinivaraṇacitte udaggacitte pasannacitte, atha yā buddhānaṃ sāmukkaṃsikā dhammadeśanā, taṃ pakāsesi, dukkhaṃ samudayaṃ nirodhaṃ maggaṃ. ||7|| seyyathāpi nāma suddhaṃ vatthaṃ apagatakalakkaṃ sammad eva rajanaṃ paṭigaṇheyya, evam eva ekādasanahutānaṃ Māgadhikānaṃ brāhmaṇagahapatikānaṃ Bimbisārapamukhānaṃ tasmaṃ yeva āsane virajaṃ vītamalaṃ dhammacakkhūṃ udapādi yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ ti, ekanahutaṃ upāsakattaṃ paṭivedesi. ||8|| atha kho rājā Māgadho Senīyo Bimbisāro diṭṭhadhammo pattadhammo viditadhammo pariyoḡāhadhammo tiṇṇavicikiccho vigatakathaṃkatho vesārajjappatto aparappaccayo satthu sāsane bhagavantaṃ etaḍ avoca: pubbe me bhante kumārassa sato pañca assāsakā ahesuṃ, te me etarahi samiddhā. pubbe me bhante kumārassa sato etaḍ ahoṣi: aho vata maṃ rajje abhisinṅheyyun ti, ayaṃ kho me bhante paṭhamo assāsako ahoṣi, so me etarahi samiddho. tassa ca me vijitaṃ araḥaṃ sammāsambuddho okkameyyā 'ti, ayaṃ kho me bhante dutiyo assāsako ahoṣi, so me etarahi samiddho. ||9|| tañ cāhaṃ bhagavantaṃ payirupāseyyan ti, ayaṃ kho me bhante tatiyo assāsako ahoṣi, so me etarahi samiddho. so ca me bhagavā dhammaṃ deseyyā 'ti, ayaṃ kho me bhante catuttho assāsako ahoṣi, so me etarahi samiddho. tassa cāhaṃ bhagavato dhammaṃ ājāneyyan ti, ayaṃ kho me bhante pañcamaṃ assāsako ahoṣi, so me etarahi samiddho. pubbe me bhante kumārassa sato ime pañca assāsakā ahesuṃ, te me etarahi samiddhā. ||10|| abhikkantaṃ bhante, abhikkantaṃ bhante, seyyathāpi bhante nikkujjitaṃ vā ukkujjeyya paṭicchannaṃ vā vivareyya mūlhasa vā maggaṃ ācikkheyya andhakāre vā telapajjotaṃ dhāreyya cakkhumanta rūpāni dakkhintīti, evam eva bhagavatā anekapariyāyena dhammo pakāsito. es' āhaṃ bhante bhagavantaṃ saraṇaṃ gacchāmi dhammañ ca bhikkhusaṃghañ ca, upāsakaṃ maṃ bhante bhagavā dhāretu ajjatagge paṇupetaṃ saraṇaṃ gataṃ ti, adhivāsetu ca me bhante

bhagavā svātanāya bhattam saddhim bhikkhusamghenā 'ti. adhivāsesi bhagavā tunhibhāvena. ||11|| atha kho rājā Māgadho Seniyō Bimbisāro bhagavato adhivāsanam viditvā utthāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi. atha kho rājā Māgadho Seniyō Bimbisāro tassā rattiyā accayena paṇītam khādaniyam bhojaniyam paṭiyādāpetvā bhagavato kālam ārocāpesi: kālo bhante, niṭṭhitam bhattan ti. atha kho bhagavā pubbaṅhasamayam nivāsetvā pattacivaram ādāya Rājagaham pāvīsi mahatā bhikkhusamghena saddhim bhikkhusahassena sabbe' eva purāṇajāṭilehi. ||12|| tena kho pana samayena Sakko devānam indo mānavakavaṇṇam abhinimmitvā buddhapamukhassa bhikkhusamghassa purato-purato gacchati imā gāthāyo giyāmano :

danto dantehi saha purāṇajāṭilehi vippamutto vippamuttehi  
siṅgīnikkhasuvaṇṇo Rājagaham pāvīsi bhagavā. |  
mutto muttehi saha purāṇajāṭilehi vippamutto vippamuttehi

siṅgīnikkhasuvaṇṇo Rājagaham pāvīsi bhagavā. |  
tiṇṇo tiṇṇehi saha purāṇajāṭilehi vippamutto vippamuttehi  
siṅgīnikkhasuvaṇṇo Rājagaham pāvīsi bhagavā. |  
dasavāso dasabalo dasadhammavidū dasabhi c' upeto  
so dasasataparivāro Rājagaham pāvīsi bhagavā 'ti. ||13||

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

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

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



sinnassa kho rañño Māgadhasa Seniyassa Bimbisārassa etad ahoṣi: kattha nu kho bhagavā vihareyya, yaṃ assa gāmato n' eva avidūre na accāsanne gamanāgamana-sampannaṃ atthikānaṃ-atthikānaṃ manussānaṃ abhikkamanīyaṃ, divā appākiṇṇaṃ rattim appasaddaṃ appaniggghosaṃ vijanavātaṃ manussarāhaseyyakaṃ paṭisallānasāruppaṃ ti. ||16|| atha kho rañño Māgadhasa Seniyassa Bimbisārassa etad ahoṣi: idaṃ kho ambhākaṃ Veḷuvanaṃ uyyānaṃ gāmato n' eva avidūre na accāsanne gamanāgamana-sampannaṃ atthikānaṃ-atthikānaṃ manussānaṃ abhikkamanīyaṃ, divā appākiṇṇaṃ, rattim appasaddaṃ appaniggghosaṃ vijanavātaṃ manussarāhaseyyakaṃ paṭisallānasāruppaṃ. yaṃ nūnāhaṃ Veḷuvanaṃ uyyānaṃ buddhapamukhasa bhikkhusamghassa dadeyyan ti. ||17|| atha kho rājā Māgadho Seniyō Bimbisāro sovaṇṇamayā bhikkhāraṃ gahetvā bhagavato oṇojesi etāhaṃ bhante Veḷuvanaṃ uyyānaṃ buddhapamukhasa bhikkhusamghassa dammīti. paṭiggahesi bhagavā āraṃaṃ. atha kho bhagavā rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā utthāyāsanaṃ pakkāmi. atha kho bhagavā etasmim nidāne dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave āraṃaṃ ti. ||18|| 22 ||

tena kho pana samayena Sañjāyo paribbājako Rājagahe paṭivasati mahatiyā paribbājakaparīsāya saddhim aḍḍhateyyehi paribbājakasatehi. tena kho pana samayena Sāriputtamoggallānā Sañjāye paribbājake brahmacariyaṃ caranti, tehi katikā katā hoti: yo paṭhamaṃ amataṃ adhi-gacchati so ārocetū 'ti. ||1|| atha kho āyasmā Assaji pubbaṇhasamayā nivāsetvā pattacīvaraṃ ādāya Rājagahaṃ piṇḍāya pāvīsi pāsādikena abhikkantena paṭikkantena ālokitena vilokitena sammiñjitena pasāritena okkhittacakkhu iriyāpathasampanno. addasa kho Sāriputto paribbājako āyasmantaṃ Assajim Rājagahe piṇḍāya carantaṃ pāsādikena abhikkantena paṭikkantena ālokitena vilokitena sammiñjitena pasāritena okkhittacakkhuṃ iriyāpathasampannaṃ, disvān' assa etad ahoṣi: ye vata loke arahanto vā arahattamaggā vā samāpannā, ayaṃ tesaṃ bhikkhūnaṃ aññataro, yaṃ nūnā-

ham imam bhikkhum upasamkamitvā puccheyyam : kam 'si tvam āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvam dhammam rocesīti. ||2|| atha kho Sāriputtassa paribbājakassa etad ahoṣi : akālo kho imam bhikkhum pucchitum, antaragharam pavittho piṇḍāya carati. yaṃ nūnāham imam bhikkhum piṭṭhito-piṭṭhito anubandheyyam atthikehi upaṇṇātam maggan ti. atha kho āyasmā Assaji Rājagahe piṇḍāya caritvā piṇḍapātam ādāya paṭikkami. atha kho Sāriputto paribbājako yenāyasmā Assaji ten' upasamkami, upasamkamitvā āyasmatā Assajinā saddhim sammodi, sammodaniyam katham saraṇīyam vītisāretvā ekamantaṃ atthāsi, ekamantaṃ ṭhito kho Sāriputto paribbājako āyasmantaṃ Assajim etad avoca : vippasannāni kho te āvuso indriyāni, parisuddho chavivaṇṇo pariyodāto, kam 'si tvam āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvam dhammam rocesīti. ||3|| atth' āvuso mahāsamaṇo Sakyaputto Sakya-kulā pabbajito, tāham bhagavantaṃ uddissa pabbajito, so ca me bhagavā satthā, tassa cāham bhagavato dhammam rocemīti. kimvādi panāyasmato satthā kimakkhāyīti. aham kho āvuso navo acirapabbajito adhunāgato imam dhammavinayam, na t' āham sakkomi vitthārena dhammam desetum, api ca te samkhittena attham vakkhāmīti. atha kho Sāriputto paribbājako āyasmantaṃ Assajim etad avoca : hotu āvuso, appam vā bahum vā bhāsassu, attham yeva me brūhi, atthen' eva me attho, kim kāhasi vyañjanam bahun ti. ||4|| atha kho āyasmā Assaji Sāriputtassa paribbājakassa imam dhammapariyāyam abhāsi :

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

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

puttaṃ paribbājakam etad avoca : vippasannāni kho te āvuso indriyāni, parisuddho chavivaṇṇo pariyodāto, kacci nu tvaṃ āvuso amatam adhigato 'ti. āmāvuso amatam adhigato 'ti. yathā katham pana tvaṃ āvuso amatam adhigato 'ti. ||6|| idhāham āvuso addasaṃ Assajim bhikkhum Rājagahe piṇḍāya carantaṃ pāsādikena abhikkantena paṭikkantena ālokitena vilokitena sammāññitena pasāritena okkhittacakkhum iriyāpathasampannam, disvāna me etad ahoṣi : ye vata loke arahanto vā arahattamaggaṃ vā samāpannā, ayaṃ tesaṃ bhikkhūnaṃ aññatāro, yaṃ nūnāham imaṃ bhikkhum upasaṃkamitvā puccheyyaṃ : kam 'si tvaṃ āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvaṃ dhammaṃ rocesīti. ||7|| tassa mayham āvuso etad ahoṣi : akālo kho imaṃ bhikkhum pucchitum, antaragharaṃ pavittḥo piṇḍāya carati. yaṃ nūnāham imaṃ bhikkhum pitthito-pitthito anubandheyyaṃ atthikehi upaññātam maggan ti. atha kho āvuso Assaji bhikkhu Rājagahe piṇḍāya caritvā piṇḍapātam ādāya paṭikkami. atha khv āham avuso yena Assaji bhikkhu ten' upasaṃkamim, upasaṃkamitvā Assajinā bhikkhunā saddhim sammodim, sammodaniyaṃ katham saraṇiyaṃ vitisāretvā ekamantaṃ atthāsim, ekamantaṃ tthito kho aham āvuso Assajim bhikkhum etad avocaṃ : vippasannāni kho te āvuso indriyāni, parisuddho chavivaṇṇo pariyodāto, kam 'si tvaṃ āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvaṃ dhammaṃ rocesīti. ||8|| atth' āvuso mahāsamaṇo Sakyaputto Sakyakulā pabbajito, tāham bhagavantaṃ uddissa pabbajito, so ca me bhagavā satthā, tassa cāham bhagavato dhammaṃ rocemīti. kimvādī panāyasmato satthā kimakkhāyīti. aham kho āvuso navo acirapabbajito adhunāgato imaṃ dhammavinayaṃ, na t' āham sakkomi vitthārena dhammaṃ desetum, api ca te saṃkhittena attham vakkhāmiti. appaṃ vā bahum vā bhāsassu, attham yeva me brūhi, atthen' eva me attho, kim kāhasi vyañjanaṃ bahun ti. ||9|| atha kho āvuso Assaji bhikkhu imaṃ dhammapariyāyaṃ abhāsi :

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

atha kho Moggallānassa paribbājakassa imaṃ dhammapari-

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

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

ten' upasamkamimsu, upasamkamitvā bhagavato pādesu sirasā nipatitvā bhagavantam etad avocum : labheyyāma mayam bhante bhagavato santike pabbajjam, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, caratha brahmacariyam sammā dukkhassa antakiriyāyā 'ti. sā 'va tesam āyasmantānam upasampadā ahoṣi. ||4|| tena kho pana samayena abhiññātā-abhiññātā Māgadhikā kulaputtā bhagavati brahmacariyam caranti. manussā ujjhāyanti khīyanti vipācenti : aputtakatāya paṭipanno samaṇo Gotamo, vedhavyāya paṭipanno samaṇo Gotamo, kulupacchedāya paṭipanno samaṇo Gotamo. idāni anena jaṭilasaḥsaṇṇam pabbājitaṃ, imāni ca aḍḍhateyyāni paribbājakasatāni Sañjāyāni pabbājitaṇi, ime ca abhiññātā-abhiññātā Māgadhikā kulaputtā samaṇe Gotame brahmacariyam carantīti. api 'ssu bhikkhū disvā imāya gāthāya codenti :

āgato kho mahāsamaṇo Magadhānaṃ Giribbajam  
sabbe Sañjāyānetvāna, kaṃ su dāni nayissatīti. ||5||

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

āgato kho mahāsamaṇo Magadhānaṃ Giribbajam  
sabbe Sañjāyānetvāna, kaṃ su dāni nayissatīti,

te tumhe imāya gāthāya paṭicodetha :

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

tena kho pana samayena manussā bhikkhū disvā imāya gāthāya codenti :

āgato kho mahāsamaṇo Magadhānaṃ Giribbajam  
sabbe Sañjāyānetvāna, kaṃ su dāni nayissatīti.

bhikkhū te manusse imāya gāthāya paṭicodenti :

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

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

Sāriputtamoggallānapabbajjā niṭṭhitā. ||24||  
catutthakabhāṇavāraṃ niṭṭhitam.

tena kho pana samayena bhikkhū anupajjhāyakā anovadiyamānā ananusāsiyamānā dunnivatthā duppārutā anākappasampannā piṇḍāya caranti. te manussānaṃ bhūñjamānānaṃ upari bhojane pi uttiṭṭhapattam upanāmenti, upari khādaniye pi uttiṭṭhapattam upanāmenti, upari sāyaniye pi uttiṭṭhapattam upanāmenti, upari pāniye pi uttiṭṭhapattam upanāmenti, sāmam sūpam pi odanam pi viññāpetvā bhūñjanti, bhattagge pi uccāsaddā mahāsaddā viharanti. ||1|| manussā ujjhāyanti khīyanti vipācenti : katham hi nāma samaṇā Sakyaputtiyā dunnivatthā duppārutā anākappasampannā piṇḍāya carissanti, manussānaṃ bhūñjamānānaṃ upari bhojane pi uttiṭṭhapattam upanāmessanti, upari khādaniye pi uttiṭṭhapattam upanāmessanti, upari sāyaniye pi uttiṭṭhapattam upanāmessanti, upari pāniye pi uttiṭṭhapattam upanāmessanti, sāmam sūpam pi odanam pi viññāpetvā bhūñjissanti, bhattagge pi uccāsaddā mahāsaddā viharissanti, seyyathāpi brāhmaṇā brāhmaṇabhojane 'ti. ||2|| assosum kho bhikkhū tesam manussānaṃ ujjhāyantānaṃ khīyantānaṃ vipācentānaṃ. ye te bhikkhū appicchā santuṭṭhā lajjino kukkucakā sikkhākāmā, te ujjhāyanti khīyanti vipācenti : katham hi nāma bhikkhū dunnivatthā duppārutā anākappasampannā piṇḍāya carissanti, manussānaṃ bhūñjamānānaṃ upari bhojane pi uttiṭṭhapattam upanāmessanti, upari khādaniye pi uttiṭṭhapattam upanāmessanti, upari sāyaniye pi uttiṭṭhapattam upanāmessanti, upari pāniye pi uttiṭṭhapattam upanāmessanti, sāmam sūpam pi odanam pi viññāpetvā bhūñjissanti, bhattagge pi uccāsaddā mahāsaddā viharissanti. ||3|| atha kho te bhikkhū bhagavato etam attham ārocesum. atha kho bhagavā etasmim nidāne etasmim pakarane bhikkhusamgham sannipātāpetvā bhikkhū paṭipucchi : saccam kira bhikkhave bhikkhū dunnivatthā duppārutā anākappasampannā piṇḍāya caranti manussānaṃ bhūñjamānānaṃ

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

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

saddhivihārikena bhikkhave upajjhāyamhi sammāvattitabbam, tatrāyaṃ sammāvattanā: kālāssa' eva utthāya upāhanā omuñcitvā ekamsaṃ uttarāsaṅgaṃ karitvā danta-katṭham dātābbam, mukhodakam dātābbam, āsanam paññāpetābbam. sace yāgu hoti, bhājanam dhovitvā yāgu upanāmetābbā. yāgum pītassa udakam datvā bhājanam paṭiggahetvā nīcam katvā sādhu-kam aparighamsantena dhovitvā paṭisāmetābbam. upajjhāyamhi vutthite āsanam uddharitābbam. sace so deso uklāpo hoti, so deso sammajjitabbo. ||8|| sace upajjhāyo gāmaṃ pavisitukāmo hoti, nivāsanam dātābbam, paṭinivāsanam paṭiggahetābbam, kāyabandhanam dātābbam, sagaṇam katvā samghāṭiyo dātābbā, dhovitvā patto saudako dātābbo. sace upajjhāyo pacchāsamaṇam ākaṅkhati, timaṇḍalam paṭicchādentena parimaṇḍalam nivāsetvā kāyabandhanam bandhitvā sagaṇam katvā samghāṭiyo pārūpitvā gaṇṭhikam paṭimuñcitvā dhovitvā pattam gahetvā upajjhāyassa pacchāsamaṇena hotābbam. nātīdūre gantābbam, na accāsanne gantābbam. pattapariyāpannam paṭiggahetābbam. ||9|| na upajjhāyassa bhaṇamānassa antararā kathā opātetābbā. upajjhāyo āpattisāmantā bhaṇamāno nivāretābbo. nivattantena paṭhamataram āgantvā āsanam paññāpetābbam, pādodakam pādapiṭham pādakaṭhalikam upanikkhipitābbam, paccuggantvā pattacīvaram paṭiggahetābbam, paṭinivāsanam dātābbam, nivāsanam paṭiggahetābbam. sace cīvaram sinnam hoti, muhuttam uṇhe otāpetābbam, na ca uṇhe cīvaram nidahitābbam. cīvaram saṃharitābbam. cīvaram saṃharantena caturaṅgulaṃ kaṇṇam ussāretvā cīvaram saṃharitābbam mā majjhe bhaṅgo ahoṣīti. obhoge kāyabandhanam kātābbam. sace piṇḍapāto hoti upajjhāyo ca bhuñjitukāmo hoti, udakam datvā piṇḍapāto upanāmetābbo. ||10|| upajjhāyo pāniyena pucchitābbo. bhuttāvissa udakam datvā pattam paṭiggahetvā nīcam katvā sādhu-kam aparighamsantena dhovitvā vodakam katvā muhuttam uṇhe otāpetābbo, na ca uṇhe patto nidahitābbo. pattacīvaram nikkhipitābbam. pattam nikkhipantena ekena hatthena pattam gahetvā ekena hatthena hetṭhāmañcam vā



hetthāpīṭham vā parāmasitvā patto nikkhipitabbo, na ca  
 anantarāhitāya bhūmiyā patto nikkhipitabbo. cīvaram ni-  
 kkkhipantena ekena hatthena cīvaram gahetvā ekena hatthena  
 cīvaravamsam vā civārarajjum vā pamajjitvā pārato antam  
 orato bhogam katvā cīvaram nikkhipitabbam. upajjhāyamhi  
 vuttḥite āsanam uddharitabbam, pādodakam pādapīṭham pā-  
 dakathalikam paṭisāmetabbam. sace so deso uklāpo hoti, so  
 deso sammajjitabbo. ||11|| sace upajjhāyo nahāyitūkāmo  
 hoti, nahānam paṭiyādetabbam. sace sītena attho hoti, sītam  
 paṭiyādetabbam. sace uñhena attho hoti, uñham paṭiyāde-  
 tabbam. sace upajjhāyo jantāgharam pavisitukāmo hoti,  
 cuṇṇam sannetabbam, mattikā temetabbā, jantāgharapīṭham  
 ādāya upajjhāyassa piṭṭhito-piṭṭhito gantvā jantāgharapī-  
 ṭham datvā cīvaram paṭiggahetvā ekamantam nikkhipi-  
 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 nisīditabbam, na navā bhikkhū āsanena paṭi-  
 bāhetabbā. jantāghare upajjhāyassa parikammaṃ kātabbam.  
 jantāgharā nikkhamantena jantāgharapīṭham ādāya purato  
 ea pacchato ca paṭicchādetvā jantāgharā nikkhamitabbam.  
 udake pi upajjhāyassa parikammaṃ kātabbam. nahātena pa-  
 ṭhamataram uttaritvā attano gattam vodakam katvā nivāsetvā  
 upajjhāyassa gattato udakam pamajjitabbam, nivāsanam dā-  
 tabbam, saṃghāṭi dātabbā, jantāgharapīṭham ādāya paṭha-  
 mataram āgantvā āsanam paññāpetabbam, pādodakam pā-  
 dapīṭham pādakathalikam upanikkhipitabbam. upajjhāyo  
 pāniyena pucchitabbo. ||13|| sace uddisāpetukāmo hoti,  
 uddisāpetabbo. sace paripucchitukāmo hoti, paripucchi-  
 tabbo. yasmim vihāre upajjhāyo viharati, sace so vihāro  
 uklāpo hoti, sace ussahati, sodhetabbo. vihāram sodhentena  
 paṭhamam pattacīvaram nīharitvā ekamantam nikkhipi-  
 tabbam. nisīdanapaccattharaṇam nīharitvā ekamantam ni-  
 kkkhipitabbam. bhisibimbohanam nīharitvā ekamantam ni-  
 kkkhipitabbam. ||14|| mañico nīcam katvā sādhuṃ apari-  
 ghaṃsantena asaṃghaṭṭantena kavāṭapīṭham nīharitvā eka-  
 mantam nikkhipitabbo. pīṭham nīcam katvā sādhuṃ

aparighamsantena asamghaṭṭantena kavāṭapiṭṭham nīharitvā ekamantaṃ nikkhipitabbaṃ. mañcapaṭipādakā nīharitvā ekamantaṃ nikkhipitabbā. kheḷamallako nīharitvā ekamantaṃ nikkhipitabbo. apassenaphalakam nīharitvā ekamantaṃ nikkhipitabbaṃ. bhummattharaṇam yathāpaññāttam sallakkhetvā nīharitvā ekamantaṃ nikkhipitabbaṃ. sace vihāre santānakam hoti, ullokā paṭhamam ohāretabbaṃ. ālokasandhikaṇṇabhāgā pamajjitabbā. sace gerukaparikam-makatā bhitti kaṇṇakitā hoti, coḷakam temetvā piḷetvā pamajjitabbā. sace kāḷavaṇṇakatā bhūmi kaṇṇakitā hoti, coḷakam temetvā piḷetvā pamajjitabbā. sace akatā hoti bhūmi, udakena parippositvā sammajjitabbā mā vihāro rajena ūhaññīti. samkāram vicinitvā ekamantaṃ chaḍḍetabbaṃ. ||15|| bhummattharaṇam oṭāpetvā sodhetvā pappoṭhetvā atiharitvā yathāpaññāttam paññāpetabbaṃ. mañcapaṭipādakā oṭāpetvā pamajjitvā atiharitvā yathāṭṭhāne ṭhapetabbā. mañco oṭāpetvā sodhetvā pappoṭhetvā nīcam katvā sādhuḷakam aparighamsantena asamghaṭṭantena kavāṭapiṭṭham atiharitvā yathāpaññāttam paññāpetabbo. piṭham oṭāpetvā sodhetvā pappoṭhetvā nīcam katvā sādhuḷakam aparighamsantena asamghaṭṭantena kavāṭapiṭṭham atiharitvā yathāpaññāttam paññāpetabbaṃ. bhisibimbohanam oṭāpetvā sodhetvā pappoṭhetvā atiharitvā yathāpaññāttam paññāpetabbaṃ. nisīdanapaccattaraṇam oṭāpetvā sodhetvā pappoṭhetvā atiharitvā yathāpaññāttam paññāpetabbaṃ. kheḷamallako oṭāpetvā pamajjitvā atiharitvā yathāṭṭhāne ṭhapetabbo. apassenaphalakam oṭāpetvā pamajjitvā atiharitvā yathāṭṭhāne ṭhapetabbaṃ. ||16|| pattacīvaram nikkhipitabbaṃ. pattaṃ nikkhipantena ekena hatthena pattaṃ gahetvā ekena hatthena heṭṭhāmañcam vā heṭṭhāpiṭṭham vā parāmasitvā patto nikkhipitabbo, na ca anantarahitāya bhūmiyā patto nikkhipitabbo. cīvaram nikkhipantena ekena hatthena cīvaram gahetvā ekena hatthena cīvaravamsam vā cīvararajjum vā pamajjitvā pārato antam orato bhogaṃ katvā cīvaram nikkhipitabbaṃ. ||17|| sace puratthimā sarajā vātā vāyanti, puratthimā vātāpānā thaketabbā. sace pacchimā sarajā vātā vāyanti, pacchimā vātāpānā thaketabbā. sace uttarā sarajā vātā vāyanti, uttarā vātāpānā thaketabbā. sace dakkhiṇā sarajā vātā vāyanti, dakkhiṇā vā-

tapānā thaketabbā. sace sītakālo hoti, divā vātapānā vivarita-  
 tabbā, rattim thaketabbā. sace uṇhakālo hoti, divā vātapānā  
 thaketabbā, rattim vivaritabbā. ||18|| sace pariveṇaṃ uklā-  
 paṃ hoti, pariveṇaṃ sammajjitabbā. sace koṭṭhako uklāpo  
 hoti, koṭṭhako sammajjitabbo. sace upaṭṭhānasālā uklāpā  
 hoti, upaṭṭhānasālā sammajjitabbā. sace aggisālā uklāpā  
 hoti, aggisālā sammajjitabbā. sace vaccakuṭi uklāpā hoti,  
 vaccakuṭi sammajjitabbā. sace pāniyaṃ na hoti, pāniyaṃ  
 upaṭṭhāpetabbā. sace paribhojaniyaṃ na hoti, paribhoja-  
 niyaṃ upaṭṭhāpetabbā. sace ācamanakumbhiyā udakaṃ  
 na hoti, ācamanakumbhiyā udakaṃ āsiñcītabbā. ||19|| sace  
 upajjhāyassa anabhirati uppannā hoti, saddhivihārikena vū-  
 pakāsetabbā vūpakāsāpetabbā dhammakathā vāssa kātābbā.  
 sace upajjhāyassa kukkuccaṃ uppannaṃ hoti, saddhivihāri-  
 kena vinodetabbā vinodāpetabbā dhammakathā vāssa  
 kātābbā. sace upajjhāyassa diṭṭhigataṃ uppannaṃ hoti,  
 saddhivihārikena vivecetabbā vivecāpetabbā dhamma-  
 kathā vāssa kātābbā. ||20|| sace upajjhāyo garudhammaṃ  
 ajjhāpanno hoti parivāsāraho, saddhivihārikena ussukkaṃ  
 kātābbā kin ti nu kho saṃgho upajjhāyassa parivāsaṃ  
 dadeyyā 'ti. sace upajjhāyo mūlāya paṭikassanāraho hoti,  
 saddhivihārikena ussukkaṃ kātābbā kin ti nu kho saṃgho  
 upajjhāyaṃ mūlāya paṭikasseyyā 'ti. sace upajjhāyo mā-  
 nattāraho hoti, saddhivihārikena ussukkaṃ kātābbā kin ti  
 nu kho saṃgho upajjhāyassa mānattaṃ dadeyyā 'ti. sace  
 upajjhāyo abbhānāraho hoti, saddhivihārikena ussukkaṃ kā-  
 tabbā kin ti nu kho saṃgho upajjhāyaṃ abbheyyā 'ti. ||21||  
 sace saṃgho upajjhāyassa kammaṃ kattukāmo hoti tajjani-  
 yaṃ vā nissayaṃ vā pabbājaniyaṃ vā paṭisāraṇiyaṃ vā  
 ukkhepaniyaṃ vā, saddhivihārikena ussukkaṃ kātābbā kin  
 ti nu kho saṃgho upajjhāyassa kammaṃ na kareyya lahu-  
 kāya vā pariṇāmeyyā 'ti. kataṃ vā pan' assa hoti saṃghena  
 kammaṃ tajjaniyaṃ vā nissayaṃ vā pabbājaniyaṃ vā paṭi-  
 sāraṇiyaṃ vā ukkhepaniyaṃ vā, saddhivihārikena ussukkaṃ  
 kātābbā kin ti nu kho upajjhāyo sammāvatteyya lomaṃ  
 pāteyya netthāraṃ vatteyya, saṃgho taṃ kammaṃ paṭi-  
 ppassambheyyā 'ti. ||22|| sace upajjhāyassa cīvaram dhovi-  
 tabbā hoti, saddhivihārikena dhovitabbā ussukkaṃ vā

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

upajjhāyena bhikkhave saddhivihārikamhi sammāvattitabbam, tatrāyam sammāvattanā: upajjhāyena bhikkhave saddhivihāriko samgahetabbo anuggahetabbo uddesena ripucchāya ovādena anusāsaniyā. sace upajjhāyassa patto hoti, saddhivihārikassa patto na hoti, upajjhāyena saddhivihārikassa patto dātabbo ussukkam vā kātabbam kin ti nu kho saddhivihārikassa patto uppajjiyethā 'ti. sace upajjhāyassa cīvaram hoti, saddhivihārikassa cīvaram na hoti, upajjhāyena saddhivihārikassa cīvaram dātabbam ussukkam vā kātabbam kin ti nu kho saddhivihārikassa cīvaram uppajjiyethā 'ti. sace upajjhāyassa parikkhāro hoti, saddhivihārikassa parikkhāro na hoti, upajjhāyena saddhivihārikassa

parikkhāro dātabbo ussukkaṃ vā kātabbam kin ti nu kho saddhivihārikassa parikkhāro uppajjiyethā 'ti. ||1|| sace saddhivihāriko gilāno hoti, kālāssa' eva utthāya dantakattham dātabbam, mukhodakam dātabbam, āsanam paññāpetabbam. sace yāgu hoti, bhājanam dhovivā yāgu upanāmetabbā. yāgum pītassa udakam datvā bhājanam paṭiggahetvā nīcam katvā sādhuṃ aparighamsantena dhovivā paṭisāmetabbam. saddhivihārikamhi vutthite āsanam uddharitabbam. sace so deso uklāpo hoti, so deso sammajjitabbo. ||2|| sace saddhivihāriko gāmaṃ pavisitukāmo hoti, nivāsanam dātabbam, paṭinivāsanam paṭiggahetabbam, kāyabandhanam dātabbam, saḡuṃ katvā samghāṭiyo dātabbā, dhovivā patto saudako dātabbo. ettāvata nivattissatīti āsanam paññāpetabbam, pādodakam pādapītham pādakathalikam upanikkhipitabbam, paccuggantvā pattacīvaram paṭiggahetabbam, paṭinivāsanam dātabbam, nivāsanam paṭiggahetabbam. sace cīvaram sinnam hoti, muhuttam uṇhe otāpetabbam, na ca uṇhe cīvaram nidahitabbam. cīvaram samharitabbam. cīvaram samharantena caturaṅgulaṃ kaṇṇam ussāretvā cīvaram samharitabbam mā majjhe bhaṅgo ahoṣīti. obhoge kāyabandhanam kātabbam. sace piṇḍapāto hoti saddhivihāriko ca bhuñjitukāmo hoti, udakam datvā piṇḍapāto upanāmetabbo. ||3|| saddhivihāriko pāniyena pucchitabbo. bhuttāvissa udakam datvā pattam paṭiggahetvā nīcam katvā sādhuṃ aparighamsantena dhovivā vodakam katvā muhuttam uṇhe otāpetabbo, na ca uṇhe patto nidahitabbo. pattacīvaram nikkhipitabbam. pattam nikkhipantena ekena hatthena pattam gahetvā ekena hatthena heṭṭhāmañcam vā heṭṭhāpītham vā parāmasitvā patto nikkhipitabbo, na ca anantarahitāya bhūmiyā patto nikkhipitabbo. cīvaram nikkhipantena ekena hatthena cīvaram gahetvā ekena hatthena cīvaravaṃsam vā cīvararajjum vā pamajjitvā pārato antam orato bhogaṃ katvā cīvaram nikkhipitabbam. saddhivihārikamhi vutthite āsanam uddharitabbam, pādodakam pādapītham pādakathalikam paṭisāmetabbam. sace so deso uklāpo hoti, so deso sammajjitabbo. ||4|| sace saddhivihāriko nahāyitukāmo hoti, nahānam paṭiyādetabbam. sace sītena attho hoti, sītam paṭiyādetabbam. sace uṇhena attho hoti, uṇham

paṭiyādetabbam. sace saddhivihāriko jantāgharam pavisitukāmo hoti, cuṇṇam sannetabbam, mattikā temetabbā, jantāgharapīṭham ādāya gantvā jantāgharapīṭham datvā cīvaram paṭiggahetvā ekamantam nikkhipitabbam, cuṇṇam dātabbam, mattikā dātabbā. sace ussahati, jantāgharam pavisitabbam. jantāgharam pavisantena mattikāya mukham makkhetvā purato ca pacchato ca paṭicchādetvā jantāgharam pavisitabbam. ||5|| na there bhikkhū anupakhajja nisīditabbam, na navā bhikkhū āsanena paṭibāhetabbā. jantāghare saddhivihārikassa parikammaṃ kātabbam. jantāgharā nikkhamantena jantāgharapīṭham ādāya purato ca pacchato ca paṭicchādetvā jantāgharā nikkhamitabbam. udaye pi saddhivihārikassa parikammaṃ kātabbam. nabātena paṭhamataram uttaritvā attano gattam vodakam katvā nivāsetvā saddhivihārikassa gattato udakam pamajjitabbam, nivāsanam dātabbam, saṃghāṭi dātabbā, jantāgharapīṭham ādāya paṭhamataram āgantvā āsanam paññāpetabbam, pādodakam padapīṭham pādakathalikam upanikkhipitabbam. saddhivihāriko pāniyena pucchitabbo. ||6|| yasmim vihare saddhivihāriko viharati, sace so vihāro uklāpo hoti, sace ussahati, sodhetabbo. vihāram sodhentena paṭhamam pattacīvaram niharitvā ekamantam nikkhipitabbam . . . (=I. 25, 14-19) . . . sace ācamanakumbhiyā udakam na hoti, ācamanakumbhiyā udakam āsiñcitabbam. ||7|| sace saddhivihārikassa anabhirati uppannā-hoti, upajjhāyena vūpakāsetabbā vūpakāśāpetabbā dhammakathā vāssa kātabbā. sace saddhivihārikassa kukkucam uppannam hoti, upajjhāyena vinodetabbam vinodāpetabbam dhammakathā vāssa kātabbā. sace saddhivihārikassa diṭṭhigatam uppannam hoti, upajjhāyena vivecetabbam vivecāpetabbam dhammakathā vāssa kātabbā. ||8|| sace saddhivihāriko garudhammam ajjhāpanno hoti parivāsāraho, upajjhāyena ussukkam kātabbam kin ti nu kho saṃgho saddhivihārikassa parivāsam dadeyyā 'ti. sace saddhivihāriko mūlāya paṭikassanāraho hoti, upajjhāyena ussukkam kātabbam kin ti nu kho saṃgho saddhivihārikam mūlāya paṭikasseyyā 'ti. sace saddhivihāriko mānattāraho hoti, upajjhāyena ussukkam kātabbam kin ti nu kho saṃgho saddhivihārikassa mānattam dadeyyā 'ti. sace saddhivihā-

riko abbhānāraho hoti, upajjhāyena ussukkaṃ kātappaṃ kin ti nu kho saṃgho saddhivihārikaṃ abhēyyā 'ti. ||9|| sace saṃgho saddhivihārikassa kammaṃ kattukāmo hoti tajjanīyaṃ vā nissayaṃ vā pabbājanīyaṃ vā paṭisāraṇīyaṃ vā ukkhepanīyaṃ vā, upajjhāyena ussukkaṃ kātappaṃ kin ti nu kho saṃgho saddhivihārikassa kammaṃ na kareyya lahukāya vā pariṇāmeyyā 'ti. kataṃ vā pan' assa hoti saṃghena kammaṃ tajjanīyaṃ vā nissayaṃ vā pabbājanīyaṃ vā paṭisāraṇīyaṃ vā ukkhepanīyaṃ vā, upajjhāyena ussukkaṃ kātappaṃ kin ti nu kho saddhivihāriko sammāvattēyya lomāṃ pāteyya netthāraṃ vatteyya, saṃgho taṃ kammaṃ paṭippassambhēyyā 'ti. ||10|| sace saddhivihārikassa cīvaraṃ dhovitaṃ hoti, upajjhāyena ācikkhitappaṃ evaṃ dhoveyyāsīti, ussukkaṃ vā kātappaṃ kin ti nu kho saddhivihārikassa cīvaraṃ dhoviyethā 'ti. sace saddhivihārikassa cīvaraṃ kātappaṃ hoti, upajjhāyena ācikkhitappaṃ evaṃ kareyyāsīti, ussukkaṃ vā kātappaṃ kin ti nu kho saddhivihārikassa cīvaraṃ kariyethā 'ti. sace saddhivihārikassa rajanaṃ pacitaṃ hoti, upajjhāyena ācikkhitappaṃ evaṃ paceyyāsīti, ussukkaṃ vā kātappaṃ kin ti nu kho saddhivihārikassa rajanaṃ paciyethā 'ti. sace saddhivihārikassa cīvaraṃ rajitaṃ hoti, upajjhāyena ācikkhitappaṃ evaṃ rajeyyāsīti, ussukkaṃ vā kātappaṃ kin ti nu kho saddhivihārikassa cīvaraṃ rajiyethā 'ti. cīvaraṃ rajantena sādhukaṃ saṃparivattakaṃ-saṃparivattakaṃ rajitaṃ na ca acchiṇṇe theve pakkamitaṃ. sace saddhivihāriko gilāno hoti, yāvajīvaṃ upatṭhātabbo, vuṭṭhānassa āgametabban ti. ||11||  
saddhivihārikavattaṃ niṭṭhitaṃ. ||26||

tena kho pana samayena saddhivihārikā upajjhāyesu na sammāvattanti. ye te bhikkhū appicchā, te ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma saddhivihārikā upajjhāyesu na sammāvattissantīti. atha kho te bhikkhū bhagavato etam atthaṃ ārocesuṃ. saccāṃ kira bhikkhave saddhivihārikā upajjhāyesu na sammāvattantīti. saccāṃ bhagavā. vīgarahi buddho bhagavā: kathaṃ hi nāma bhikkhave saddhivihārikā upajjhāyesu na sammāvattissantīti. vīgarahitvā dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave

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



jjhāyamhi nādhimattam pemaṃ hoti . . . nādhimattā bhāvanā hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgato saddhivihāriko alaṃ paṇāmetuṃ. pañcahi bhikkhave aṅgehi samannāgato saddhivihāriko nālaṃ paṇāmetuṃ : upajjhāyamhi adhimattam pemaṃ hoti . . . adhimattā bhāvanā hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgato saddhivihāriko nālaṃ paṇāmetuṃ. ||7|| pañcahi bhikkhave aṅgehi samannāgataṃ saddhivihārikaṃ apanāmento upajjhāyo sātisāro hoti, paṇāmento anatisāro hoti : upajjhāyamhi nādhimattam pemaṃ hoti . . . nādhimattā bhāvanā hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgataṃ saddhivihārikaṃ apanāmento upajjhāyo sātisāro hoti, paṇāmento anatisāro hoti. pañcahi bhikkhave aṅgehi samannāgataṃ saddhivihārikaṃ paṇāmento upajjhāyo sātisāro hoti, apanāmento anatisāro hoti : upajjhāyamhi adhimattam pemaṃ hoti . . . adhimattā bhāvanā hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgataṃ saddhivihārikaṃ paṇāmento upajjhāyo sātisāro hoti, apanāmento anatisāro hoti. ||8|| 27 ||

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

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

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

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

tena kho pana samayena Rājagahe pañtānaṃ bhattānaṃ bhattapaṭipāṭi adhiṭṭhitā hoti. atha kho aññatarassa brāhmaṇassa etad ahoṣi : ime kho samaṇā Sakyaputtiyā sukhasilā sukhasamācārā, subhojanāni bhūñjitvā nivātesu sayanesu sayanti. yaṃ nūnāhaṃ samaṇesu Sakyaputtiyesu pabbajeyyan ti. atha kho so brāhmaṇo bhikkhū upasaṃkamtivā pabbajjaṃ yāci, taṃ bhikkhū pabbājesum upasampādesum. ||1|| tasmim pabbajite bhattapaṭipāṭi khīyittha. bhikkhū evaṃ āhaṃsu : ehi dāni āvuso piṇḍāya carissāmā 'ti. so evaṃ āha : nāhaṃ āvuso etaṃkāraṇā pabbajito piṇḍāya carissāmīti, sace me dassatha bhūñjissāmi, no ce me dassatha vibbhamissāmīti. kiṃ pana tvam āvuso udarassa kāraṇā

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

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

detun ti. ||2|| tena kho pana samayena bhikkhū ekavassāpi duvassāpi saddhivihārikam upasampādentī. āyasmāpi Upaseno Vaṅgantaputto ekavasso saddhivihārikam upasampādesi. so vassam vuttho duvasso ekavassam saddhivihārikam ādāya yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdi. ācinṇam kho pan' etaṃ buddhānam bhagavantānam āgantukehi bhikkhūhi saddhim paṭisammoditum. ||3|| atha kho bhagavā āyasantam Upasenam Vaṅgantaputtam etaḍ avoca : kacci bhikkhu khamaniyam, kacci yāpaniyam, kacci 'ttha appakilamathena addhānam āgatā 'ti. khamaniyam bhagavā, yāpaniyam bhagavā, appakilamathena mayam bhante addhānam āgatā 'ti. jānantāpi tathāgatā pucchanti, jānantāpi na pucchanti, kālam veditvā pucchanti, kālam veditvā na pucchanti, atthasamhitam tathāgatā pucchanti no anatthasamhitam, anatthasamhite setughāto tathāgatānam. dvīhi ākārehi buddhā bhagavanto bhikkhū paṭipucchanti, dhammam vā desessāma, sāvakanam vā sikkhāpadam paññāpessāma 'ti. ||4|| atha kho bhagavā āyasantam Upasenam Vaṅgantaputtam etaḍ 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 : ananucchaviyam moghapurisa ananulomikam appaṭirūpam assāmaṇakam akappiyam akaraṇiyam. katham hi nāma tvam moghapurisa aññehi ovadiyo anusāsiyo aññam ovaditum anusāsitum maññissasi. atilahuṃ kho tvam moghapurisa bāhullāya āvatto yad idaṃ gaṇabandhikam. n' etaṃ moghapurisa appasannānam vā pasādāya pasannānam vā bhiyyobhāvāyā 'ti. vigarahitvā dhammikatham katvā bhikkhū āmantesi : na bhikkhave ūnadasavassena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassa. aujānāmi bhikkhave dasavassena vā atirekadasavassena vā upasampādetun ti. ||5|| tena kho pana samayena bhikkhū dasavass' amhā dasavass' amhā 'ti bālā avyattā upasampādentī, dissanti upajjhāyā bālā, saddhivihārikā paṇḍitā, dissanti upajjhāyā avyattā, saddhivihārikā vyattā, dissanti upajjhāyā appassutā, saddhivihārikā bahussutā, dissanti upajjhāyā duppaññā, sa-

ddhivihārikā paññavanto, aññataro pi aññatitthiyapubbo upajjhāyena sahadhammikam vuccamāno upajjhāyassa vādam āropetvā tam yeva titthāyatanam saṅkami. ||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 paṭibalena dasavassena vā atirekadasavassena vā upasampādetunti. ||8||31||

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

mato nissāya vacchāmiti. sāhū 'ti vā, lahū 'ti vā, opāyikan ti vā, paṭirūpan ti vā, pāsādikena sampādehīti vā kāyena viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, gahito hoti ācariyo, na kāyena viññāpeti, na vācāya viññāpeti, na kāyena vācāya viññāpeti, na gahito hoti ācariyo. ||2|| antevāsikena bhikkhave ācariyamhi sammāvattitabbam, tatrāyam sammāvattanā: kālāss' eva utthāya upāhanā omuñcitvā ekamsam uttarāsaṅgam karitvā dantakattḥam dātābbam, mukhodakam dātābbam, āsanam paññāpetābbam. sace yāgu hoti, bhājanam dhovivā yāgu upanāmetābbā. yāguṃ pītassa udakam datvā bhājanam paṭiggahetvā nīcam katvā sādhuḥkam aparighamsantena dhovivā paṭisāmetābbam . . . (= I. 25. 8-24; *instead of upajjhāyo, upajjhāyam, etc., read ācariyo, ācariyam, etc.; instead of saddhivihārikena read antevāsikena*). . . sace ācariyo gilāno hoti, yāvajivam upatthātabbo, vutthānassa āgametābban ti. ||3||

ācariyavattam niṭṭhitam. ||32||

ācariyena bhikkhave antevāsikamhi sammāvattitabbam, tatrāyam sammāvattanā: ācariyena bhikkhave antevāsiko saṃgahetābbo anuggahetābbo uddesena paripucchāya ovādena anusāsaniyā. sace ācariyassa patto hoti, antevāsikassa patto na hoti, ācariyena antevāsikassa patto dātābbo ussukkam vā kātābbam kin ti nu kho antevāsikassa patto uppajjiyethā 'ti. sace ācariyassa cīvaram . . . (= I. 26. 1-11; *instead of upajjhāyo, etc., read ācariyo; instead of saddhivihāriko, etc., read antevāsiko*) . . . sace antevāsiko gilāno hoti, yāvajivam upatthātabbo, vutthānassa āgametābban ti. ||1||

antevāsikavattam. ||33|| chaṭṭham bhāṇavāram.

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

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

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

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



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

tabbam, nissayo dātabbo, sâmaṇero upat̥ṭhāpetabbo : na adhi-  
sile silavipanno hoti, na ajjhâcâre âcâravipanno hoti, na  
atidit̥ṭhiyâ dit̥ṭhivipanno hoti, bahussuto hoti, pâññavâ hoti.  
imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhi-  
kkhunâ upasampādetabbam, nissayo dātabbo, sâmaṇero upa-  
t̥ṭhāpetabbo. ||9|| aparehi pi bhikkhave pañcah' aṅgehi  
samannāgatena bhikkhunâ na upasampādetabbam, na nissayo  
dātabbo, na sâmaṇero upat̥ṭhāpetabbo : na paṭibalo hoti ante-  
vâsim vâ saddhivihâriṃ vâ gilānam upat̥ṭhātum vâ upat̥ṭhā-  
petum vâ, uppannam anabhiratiṃ vûpakâsetum vâ vûpakâ-  
sāpetum vâ, uppannam kukkucam dhammato vinodetum vâ  
vinodāpetum vâ, âpattiṃ na jânâti, âpattiyâ vuṭṭhānam na  
jânâti. imehi kho bhikkhave pañcah' aṅgehi samannāga-  
tena bhikkhunâ na upasampādetabbam, na nissayo dātabbo,  
na sâmaṇero upat̥ṭhāpetabbo. ||10|| pañcahi bhikkhave  
aṅgehi samannāgatena bhikkhunâ upasampādetabbam, ni-  
ssayo dātabbo, sâmaṇero upat̥ṭhāpetabbo : paṭibalo hoti ante-  
vâsim vâ saddhivihâriṃ vâ gilānam upat̥ṭhātum vâ upat̥ṭhā-  
petum vâ, uppannam anabhiratiṃ vûpakâsetum vâ vûpa-  
kâsāpetum vâ, uppannam kukkucam dhammato vinodetum  
vâ vinodāpetum vâ, âpattiṃ jânâti, âpattiyâ vuṭṭhānam jânâti.  
imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhi-  
kkhunâ upasampādetabbam, nissayo dātabbo, sâmaṇero upa-  
t̥ṭhāpetabbo. ||11|| aparehi pi bhikkhave pañcah' aṅgehi  
samannāgatena bhikkhunâ na upasampādetabbam, na nissayo  
dātabbo, na sâmaṇero upat̥ṭhāpetabbo : na paṭibalo hoti ante-  
vâsim vâ saddhivihâriṃ vâ abhisamâcârikâya sikkhâya si-  
kkhâpetum, âdibrahmacariyikâya sikkhâya vinetum, abhi-  
dhamme vinetum, abhivinaye vinetum, uppannam dit̥ṭhiga-  
tam dhammato vivecetum vivecāpetum. imehi kho bhi-  
kkhave pañcah' aṅgehi samannāgatena bhikkhunâ na  
upasampādetabbam, na nissayo dātabbo, na sâmaṇero upa-  
t̥ṭhāpetabbo. ||12|| pañcahi bhikkhave aṅgehi samannā-  
gatena bhikkhunâ upasampādetabbam, nissayo dātabbo,  
sâmaṇero upat̥ṭhāpetabbo : paṭibalo hoti antevâsim vâ sa-  
ddhivihâriṃ vâ abhisamâcârikâya sikkhâya sikkhâpetum,  
âdibrahmacariyikâya sikkhâya vinetum, abhidhamme vi-  
netum, abhivinaye vinetum, uppannam dit̥ṭhigatam dham-

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

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

tṭhāpetabbo : na asekhena sīlakkhandhena samannāgato hoti,  
 na asekhena samādhikkhandhena s. h., na asekhena paññā-  
 kkhandhena s. h., na asekhena vimuttikkhandhena s. h., na  
 asekhena vimuttiñāṇadassanakkhandhena s. h., ūnadasavasso  
 hoti. imehi kho bhikkhave chah' aṅgehi samannāgatena  
 bhikkhunā na upasampādetabbam, na nissayo dātabbo, na  
 sāmaṇero upatṭhāpetabbo. ||1|| chahi bhikkhave aṅgehi  
 samannāgatena bhikkhunā upasampādetabbam, nissayo dā-  
 tabbo, sāmaṇero upatṭhāpetabbo : asekhena sīlakkhandhena  
 samannāgato hoti, . . . asekhena vimuttiñāṇadassanakkhan-  
 dhena s. h., dasavasso vā hoti atirekadasavasso vā. imehi kho  
 bhikkhave chah' aṅgehi samannāgatena bhikkhunā upa-  
 sampādetabbam, nissayo dātabbo, sāmaṇero upatṭhāpetabbo.  
 ||2|| aparehi pi bhikkhave chah' aṅgehi samannāgatena  
 bhikkhunā na upasampādetabbam, na nissayo dātabbo, na  
 sāmaṇero upatṭhāpetabbo : attanā na asekhena sīlakkhandhe-  
 na samannāgato hoti, na param asekhena sīlakkhandhe samā-  
 dāpetā, . . . attanā na asekhena vimuttiñāṇadassanakkhandhe-  
 na s. h., na param asekhena vimuttiñāṇadassanakkhandhe  
 samādāpetā, ūnadasavasso hoti. imehi kho bhikkhave chah'  
 aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na  
 nissayo dātabbo, na sāmaṇero upatṭhāpetabbo. ||3|| chahi  
 bhikkhave aṅgehi samannāgatena bhikkhunā upasampāde-  
 tabbam, nissayo dātabbo, sāmaṇero upatṭhāpetabbo : attanā  
 asekhena sīlakkhandhena samannāgato hoti, param asekhena  
 sīlakkhandhe samādāpetā, . . . attanā asekhena vimuttiñāṇa-  
 dassanakkhandhena samannāgato hoti, param asekhena vimutti-  
 ñāṇadassanakkhandhe samādāpetā, dasavasso vā hoti atire-  
 kadasavasso vā. imehi kho bhikkhave chah' aṅgehi sam-  
 annāgatena bhikkhunā upasampādetabbam, nissayo dā-  
 tabbo, sāmaṇero upatṭhāpetabbo. ||4|| aparehi pi bhikkhave  
 chah' aṅgehi samannāgatena bhikkhunā na upasampāde-  
 tabbam, na nissayo dātabbo, na sāmaṇero upatṭhāpetabbo :  
 assaddho hoti, ahiriko hoti, anottappī hoti, kusīto hoti,  
 mutṭhassati hoti, ūnadasavasso hoti. imehi kho bhikkhave  
 chah' aṅgehi samannāgatena bhikkhunā na upasampāde-  
 tabbam, na nissayo dātabbo, na sāmaṇero upatṭhāpetabbo.  
 ||5|| chahi bhikkhave aṅgehi samannāgatena bhikkhunā

upasampādetabbam, nissayo dātabbo, sâmaṇero upatthāpetabbo : saddho hoti, hirimā hoti, ottappī hoti, āradhaviyā hoti, upatthitasati hoti, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' āṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sâmaṇero upatthāpetabbo. ||6|| aparehi pi bhikkhave chah' āṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sâmaṇero upatthāpetabbo : adhisīle silavipanno hoti, ajjhācāre ācāravipanno hoti, atidiṭṭhiyā diṭṭhivipanno hoti, appassutto hoti, duppañño hoti, ūnadasavasso hoti. imehi kho bhikkhave chah' āṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sâmaṇero upatthāpetabbo. ||7|| chahi bhikkhave āṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sâmaṇero upatthāpetabbo : na adhisīle silavipanno hoti, na ajjhācāre ācāravipanno hoti, na atidiṭṭhiyā diṭṭhivipanno hoti, bahussuto hoti, paññavā hoti, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' āṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sâmaṇero upatthāpetabbo. ||8|| aparehi pi bhikkhave chah' āṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sâmaṇero upatthāpetabbo : na paṭibalo hoti antevāsiṃ vā saddhivihāriṃ vā gilānaṃ upatthātum vā upatthāpetum vā, uppannaṃ anabhiratiṃ vūpakāsetum vā vūpakāsāpetum vā, uppannaṃ kukkucçaṃ dhammato vinodetum vā vinodāpetum vā, āpattiṃ na jānāti, āpattiyā vuṭṭhānaṃ na jānāti, ūnadasavasso hoti. imehi kho bhikkhave chah' āṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sâmaṇero upatthāpetabbo. ||9|| chahi bhikkhave āṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sâmaṇero upatthāpetabbo : paṭibalo hoti antevāsiṃ vā saddhivihāriṃ vā gilānaṃ upatthātum vā upatthāpetum vā, uppannaṃ anabhiratiṃ vūpakāsetum vā vūpakāsāpetum vā, uppannaṃ kukkucçaṃ dhammato vinodetum vā vinodāpetum vā, āpattiṃ jānāti, āpattiyā vuṭṭhānaṃ jānāti, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' āṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sâmaṇero upatthāpetabbo.

||10|| aparehi pi bhikkhave chah' āṅgehi samannāgatena  
 bhikkhunā na upasampādetabbam, na nissayo dātabbo, na  
 sāmaṇero upatthāpetabbo : na paṭibalo hoti antevāsiṃ vā  
 saddhivihāriṃ vā abhisamācārikāya sikkhāya sikkhāpetum,  
 ādibrahmacariyikāya sikkhāya vinetum, abhidhamme vine-  
 tum, abhivinaye vinetum, uppannam ditthigataṃ dhamma-  
 to vivecetum, ūnadasavasso hoti. imehi kho bhikkhave chah'  
 āṅgehi samannāgatena bhikkhunā na upasampādetabbam, na  
 nissayo dātabbo, na sāmaṇero upatthāpetabbo. ||11|| chahi  
 bhikkhave āṅgehi samannāgatena bhikkhunā upasampāde-  
 tabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo : paṭi-  
 balo hoti antevāsiṃ vā saddhivihāriṃ vā abhisamācārikāya  
 sikkhāya sikkhāpetum, ādibrahmacariyikāya sikkhāya vine-  
 tum, abhidhamme vinetum, abhivinaye vinetum, uppannam  
 ditthigataṃ dhammato vivecetum, dasavasso vā hoti atireka-  
 dasavasso vā. imehi kho bhikkhave chah' āṅgehi samannā-  
 gatena bhikkhunā upasampādetabbam, nissayo dātabbo, sa-  
 maṇero upatthāpetabbo. ||12|| aparehi pi bhikkhave chah'  
 āṅgehi samannāgatena bhikkhunā na upasampādetabbam, na  
 nissayo dātabbo, na sāmaṇero upatthāpetabbo : āpattiṃ na  
 jānāti, anāpattiṃ na jānāti, lahukaṃ āpattiṃ na jānāti, garu-  
 kaṃ āpattiṃ na jānāti, ubhayāni kho pan' assa pātimokkhāni  
 vitthārena na svāgatāni honti, na suvibhattāni, na suppa-  
 vattīni, na suvinicchitāni suttato anuvyañjanaso, ūnadasa-  
 vasso hoti. imehi kho bhikkhave chah' āṅgehi samannā-  
 gatena bhikkhunā na upasampādetabbam, na nissayo dātabbo,  
 na sāmaṇero upatthāpetabbo. ||13|| chahi bhikkhave āṅgehi  
 samannāgatena bhikkhunā upasampādetabbam, nissayo dā-  
 tabbo, sāmaṇero upatthāpetabbo : āpattiṃ jānāti, anāpattiṃ  
 jānāti, lahukaṃ āpattiṃ jānāti, garukaṃ āpattiṃ jānāti,  
 ubhayāni kho pan' assa pātimokkhāni vitthārena svāgatāni  
 honti suvibhattāni suppavattīni suvinicchitāni suttato anu-  
 vyañjanaso, dasavasso vā hoti atirekadasavasso vā. imehi  
 kho bhikkhave chah' āṅgehi samannāgatena bhikkhunā  
 upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpe-  
 tabbo 'ti. ||14||

upasampādetabbachakkam soḷasavāraṃ niṭṭhi-  
 tam. ||37||

tena kho pana samayena yo so aññatitthiyapubbo upajjhāyena sahadhammikam vuccamāno upajjhāyassa vādam āropetvā taṃ yeva titthāyatanam saṃkhami, so puna paccāgantvā bhikkhū upasampadam yāci. bhikkhū bhagavato etam attham ārocesum. yo so bhikkhave aññatitthiyapubbo upajjhāyena sahadhammikam vuccamāno upajjhāyassa vādam āropetvā taṃ yeva titthāyatanam saṃkanto, so āgato na upasampādetabbo. yo bhikkhave añño pi aññatitthiyapubbo imasmim dhammavinaye ākaṅkhati pabbajjam, ākaṅkhati upasampadam, tassa cattāro māse parivāso dātabbo. ||1|| evañ ca pana bhikkhave dātabbo: paṭhamam kesamassum ohārāpetvā kāsāyāni vatthāni acchādāpetvā ekamsam uttarāsaṅgam kārāpetvā bhikkhūnam pāde vandāpetvā ukkuṭikam nisīdāpetvā añjalim paggaṇhāpetvā evam vadehīti vattabbo: buddham saraṇam gacchāmi, dhammam saraṇam gacchāmi, saṅgham saraṇam gacchāmi, dutiyam pi . . . tatiyam pi buddham saraṇam gacchāmi, tatiyam pi dhammam saraṇam gacchāmi, tatiyam pi saṅgham saraṇam gacchāmiti. ||2|| tena kho bhikkhave aññatitthiyapubbena saṅgham upasamkamitvā ekamsam uttarāsaṅgam karitvā bhikkhūnam pāde vanditvā ukkuṭikam nisīditvā añjalim paggaṇhetvā evam assa vacanīyo: aham bhante itthannāmo aññatitthiyapubbo imasmim dhammavinaye ākaṅkhāmi upasampadam. so 'ham bhante saṅgham cattāro māse parivāsam yācāmiti. dutiyam pi yācitabbo. tatiyam pi yācitabbo. vyattena bhikkhunā paṭibalena saṅgho ñāpetabbo: suṇātu me bhante saṅgho. ayam itthannāmo aññatitthiyapubbo imasmim dhammavinaye ākaṅkhati upasampadam. so saṅgham cattāro māse parivāsam yācati. yadi saṅghassa pattakallam, saṅgho itthannāmassa aññatitthiyapubbassa cattāro māse parivāsam dadeyya. eśā ñatti. ||3|| suṇātu me bhante saṅgho. ayam itthannāmo aññatitthiyapubbo imasmim dhammavinaye ākaṅkhati upasampadam. so saṅgham cattāro māse parivāsam yācati. saṅgho itthannāmassa aññatitthiyapubbassa cattāro māse parivāsam deti. yassāyasmato khamati itthannāmassa aññatitthiyapubbassa cattāro māse parivāssassa dānam, so tuṅh' assa, yassa na khamati, so bhāseyya. dinno saṅghena itthannāmassa aññatitthiyapubbassa cattāro māse parivāso.

khamati saṃghassa, tasmā tuṅhī, evaṃ etaṃ dhārayāmiti. ||4|| evaṃ kho bhikkhave aññatitthiyapubbo ārādhako hoti, evaṃ anārādhako. kathaṅ ca bhikkhave aññatitthiyapubbo anārādhako hoti. idha bhikkhave aññatitthiyapubbo atikālena gāmaṃ pavisati, atidivā paṭikkamati. evaṃ pi bhikkhave aññatitthiyapubbo anārādhako hoti. puna ca paraṃ bhikkhave aññatitthiyapubbo vesiyāgocaro vā hoti, vidhavāgocaro vā hoti, thullakumārikagocaro vā hoti, paṇḍakagocaro vā hoti, bhikkhunīgocaro vā hoti. evaṃ pi bhikkhave aññatitthiyapubbo anārādhako hoti. ||5|| puna ca paraṃ bhikkhave aññatitthiyapubbo yāni tāni sabrahmacārīnaṃ uccāvācāni karaṇīyāni, tattha na dakkho hoti, na analaso, na tatrupāyāya vīmaṃsāya samannāgato, na alaṃ kātum, na alaṃ saṃvidhātum. evaṃ pi bhikkhave aññatitthiyapubbo anārādhako hoti. puna ca paraṃ bhikkhave aññatitthiyapubbo na tibbacchando hoti uddese paripucchāya adhisīle adhicitte adhipaññāya. evaṃ pi bhikkhave aññatitthiyapubbo anārādhako hoti. ||6|| puna ca paraṃ bhikkhave aññatitthiyapubbo yassa titthāyatanā saṃkanto hoti, tassa satthuno tassa diṭṭhiyā tassa khantiyā tassa rucoiyā tassa ādāyassa avaṇṇe bhaññamāne kupito hoti anattamano anabhiraddho, buddhassa vā dhammassa vā saṃghassa vā avaṇṇe bhaññamāne attamano hoti udaggo abhiraddho, yassa vā pana titthāyatanā saṃkanto hoti, tassa satthuno tassa diṭṭhiyā tassa khantiyā tassa rucoiyā tassa ādāyassa vaṇṇe bhaññamāne attamano hoti udaggo abhiraddho, buddhassa vā dhammassa vā saṃghassa vā vaṇṇe bhaññamāne kupito hoti anattamano anabhiraddho, idaṃ bhikkhave saṃghātanikaṃ aññatitthiyapubbassa anārādhanīyasmim. evaṃ kho bhikkhave aññatitthiyapubbo anārādhako hoti, evaṃ anārādhako kho bhikkhave aññatitthiyapubbo āgato na upasampādetabbo. ||7|| kathaṅ ca bhikkhave aññatitthiyapubbo ārādhako hoti. idha bhikkhave aññatitthiyapubbo nātikālena gāmaṃ pavisati, nātidivā paṭikkamati. evaṃ pi bhikkhave aññatitthiyapubbo ārādhako hoti. puna ca paraṃ bhikkhave aññatitthiyapubbo na vesiyāgocaro hoti, na vidhavāgocaro hoti, na thullakumārikagocaro hoti, na paṇḍakagocaro hoti, na bhikkhunīgocaro hoti. evaṃ pi bhikkhave añña-



titthiyapubbo ārādhako hoti. ||8|| puna ca param bhikkhave aññatitthiyapubbo yāni tāni sabrahmacāriṇaṃ uccāvacāni karaṇīyāni, tattha dakkho hoti analaso tatrupāyāya vīmaṃsāya samannāgato, alaṃ kātum, alaṃ saṃvidhātum. evam pi bhikkhave aññatitthiyapubbo ārādhako hoti. puna 5  
ca param bhikkhave aññatitthiyapubbo tibbacehando hoti uddese paripucchāya adhisīle adhicitte adhipaññāya. evam pi bhikkhave aññatitthiyapubbo ārādhako hoti. ||9|| puna ca param bhikkhave aññatitthiyapubbo yassa titthāyatanā saṃkanto hoti, tassa satthuno tassa diṭṭhiyā tassa khantiyā 10  
tassa ruciyā tassa ādāyassa avaṇṇe bhaññamāne attamano hoti udaggo abhiraddho, buddhassa vā dhammassa vā saṃghassa vā avaṇṇe bhaññamāne kupito hoti anattamano anabhiraddho, yassa vā pana titthāyatanā saṃkanto hoti, tassa satthuno tassa diṭṭhiyā tassa khantiyā tassa ruciyā tassa ādā-15  
yassa vaṇṇe bhaññamāne kupito hoti anattamano anabhiraddho, buddhassa vā dhammassa vā saṃghassa vā vaṇṇe bhaññamāne attamano hoti udaggo abhiraddho. idaṃ bhikkhave saṃghātanikaṃ aññatitthiyapubbassa ārādhaniya-smiṃ. evaṃ kho bhikkhave aññatitthiyapubbo ārādhako 20  
hoti. evaṃ ārādhako kho bhikkhave aññatitthiyapubbo āgato upasampādetabbo. ||10|| sace bhikkhave aññatitthiyapubbo naggo āgacchati, upajjhāyamūlakam cīvaram pariyesitabbam. sace acchinnakeso āgacchati, saṃgho apaloketabbo bhaṇḍukammāya. ye te bhikkhave aggikā jaṭi-25  
lakā, te āgatā upasampādetabbā, na tesam parivāso dātabbo. taṃ kissa hetu. kammavādino ete bhikkhave kiriyavādino. sace bhikkhave jātiyā Sākiyo aññatitthiyapubbo āgacchati, so āgato upasampādetabbo, na tassa parivāso dātabbo. imāham bhikkhave nītinam āveṇiyam parihāram dammīti. ||11|| 30  
aññatitthiyapubbakathā. ||38|| sattamaṃ bhāṇavāram.

tena kho pana samayena Magadhesu pañca ābādhaṃ ussannā honti kuṭṭham gaṇḍo kilāso soso apamāro. manussā pañcāhi ābādhehi phutṭhā Jīvakaṃ Komārabhaccaṃ upasamkamitvā evaṃ vadanti: sādhu no ācariya tikicohāhīti. aham kho 'yyo bahukicco bahukaraṇīyo, rājā ca me Māgadho

Seniyo Bimbisāro upatthātabbo itthāgāraṇi ca buddhapamukho ca bhikkhusaṃgho, nāhaṃ sakkomi tikicchitun ti. sabbhaṃ sâpateyyaṇi ca te âcariya hotu, mayaṇi ca te dâsâ, sâdhu no âcariya tikicchâhîti. ahaṃ kho 'yyo bahukicco bahukaraṇiyo, râjâ ca me Mâgadho Seniyo Bimbisāro upatthātabbo itthāgāraṇi ca buddhapamukho ca bhikkhusaṃgho, nāhaṃ sakkomi tikicchitun ti. ||1|| atha kho tesāṃ manussānaṃ etad ahoṣi : ime kho samaṇâ Sakyaputtiyâ sukhasilâ sukhasamâcârâ subhojanâni bhujjivâ nivâtesu sayanesu sayanti. yaṃ nûna mayaṃ samaṇesu Sakyaputtiyesu pabbajeyyâma, tattha bhikkhû c' eva upatthahissanti Jivako ca Komârabhacco tikicchissati. atha kho te manussâ bhikkhû upasaṃkamtivâ pabbajjaṃ yâcimṣu, te bhikkhû pabbâjesuṃ upasampâdesuṃ, te bhikkhû c' eva upatthahimsu Jivako ca Komârabhacco tikicchi. ||2|| tena kho pana samayena bhikkhû bahû gilâne bhikkhû upatthahantâ yâcanabahulâ viññattibahulâ viharanti gilânabhattāṃ detha, gilânupatthâkabhattāṃ detha, gilânabhesajjaṃ dethâ 'ti. Jivako pi Komârabhacco bahû gilâne bhikkhû tikicchanto aññataraṃ râjakiccaṃ parihâpesi. ||3|| aññataro puriso pañcahi âbâdhehi phuttho Jivakaṃ Komârabhaccaṃ upasaṃkamtivâ etad avoca : sâdhu maṃ âcariya tikicchâhîti. ahaṃ kho 'yyo bahukicco bahukaraṇiyo, râjâ ca me Mâgadho Seniyo Bimbisāro upatthātabbo itthāgāraṇi ca buddhapamukho ca bhikkhusaṃgho, nāhaṃ sakkomi tikicchitun ti. sabbhaṃ sâpateyyaṇi ca te âcariya hotu, ahaṇi ca te dâso, sâdhu maṃ âcariya tikicchâhîti. ahaṃ kho 'yyo bahukicco bahukaraṇiyo, râjâ ca me Mâgadho Seniyo Bimbisāro upatthātabbo itthāgāraṇi ca buddhapamukho ca bhikkhusaṃgho, nāhaṃ sakkomi tikicchitun ti. ||4|| atha kho tassa purisassa etad ahoṣi : ime kho samaṇâ Sakyaputtiyâ sukhasilâ sukhasamâcârâ subhojanâni bhujjivâ nivâtesu sayanesu sayanti. yaṃ nûnâhaṃ samaṇesu Sakyaputtiyesu pabbajeyyaṃ, tattha bhikkhû c' eva upatthahissanti, Jivako ca Komârabhacco tikicchissati, so 'haṃ arogo vibbhamissâmi. atha kho so puriso bhikkhû upasaṃkamtivâ pabbajjaṃ yâci, taṃ bhikkhû pabbâjesuṃ upasampâdesuṃ, taṃ bhikkhû c' eva upatthahimsu Jivako ca Komârabhacco tikicchi, so arogo vibbhami. addasa kho

Jīvako Komārabhacco taṃ purisaṃ vibbhamantaṃ, disvāna taṃ purisaṃ etad avoca : nanu tvam ayyo bhikkhūsu pabbajito ahoesīti. evaṃ ācariyā 'ti. kissa pana tvam ayyo evarūpaṃ akāsīti. atha kho so puriso Jīvakassa Komārabhaccassa etam atthaṃ ārocesi. ||5|| Jīvako Komārabhacco ujjhāyati khīyati vipāceti : kathaṃ hi nāma bhaddantā pañcahi ābādhehi phutṭhaṃ pabbājessantīti. atha kho Jīvako Komārabhacco yena bhagavā ten' upasaṃkama, upasaṃkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho Jīvako Komārabhacco bhagavantaṃ etad avoca : sādhu bhante ayyā pañcahi ābādhehi phutṭhaṃ na pabbājeyyun ti. ||6|| atha kho bhagavā Jīvakaṃ Komārabhaccaṃ dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī. atha kho Jīvako Komārabhacco bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsīto utṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe dhammikathaṃ katvā bhikkhū āmantesī : na bhikkhave pañcahi ābādhehi phutṭho pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassa 'ti. ||7|| 39 ||

tena kho pana samayena rañño Māgadhasa Seniyassa Bimbisārassa paccanto kupito hoti. atha kho rājā Māgadho Seniyō Bimbisāro senānāyake mahāmatte ānāpesī : gacchatha bhāṇe paccantaṃ uccinathā 'ti. evaṃ devā 'ti kho senānāyakā mahāmattā rañño Māgadhasa Seniyassa Bimbisārassa paccassosum. ||1|| atha kho abhiññātānaṃ -abhiññātānaṃ yodhānaṃ etad ahoṣi : mayam kho yuddhābhinandino gacchantā pāpaṇi ca karoma bahuṇi ca apuññaṃ pasavāma. kena nu kho mayam upāyena pāpā ca virameyyāma kalyāṇaṇi ca kareyyāma 'ti. atha kho tesam yodhānaṃ etad ahoṣi : ime kho samaṇā Sakyaputtīyā dhammacārino samacārino brahmacārino saccavādino silavanto kalyāṇadhammā. sace kho mayam samaṇesu Sakyaputtīyesu pabbājeyyāma, evaṃ mayam pāpā ca virameyyāma kalyāṇaṇi ca kareyyāma 'ti. atha kho te yodhā bhikkhū upasaṃkamtivā pabbajjam yācimsu. te bhikkhū pabbājesum upasampādesum. ||2|| senānāyakā mahāmattā rājabhāṭe pucchimsu : kiṃ

nu kho bhāṇe itthannāmo ca itthannāmo ca yodhā na di-  
ssantīti. itthannāmo ca itthannāmo ca sāmi yodhā bhikkhūsu  
pabbajitā 'ti. senānāyakā mahāmattā ujjhāyanti khīyanti  
vipācenti: katham hi nāma samaṇā Sakyaputtiyā rājabhaṭam  
pabbājessantīti. senānāyakā mahāmattā rañño Māgadhasa  
Seniyassa Bimbisārassa etam attham ārocesum. atha kho  
rājā Māgadho Seniyo Bimbisāro vohārike mahāmatte pucchi:  
yo bhāṇe rājabhaṭam pabbājeti, kim so pasavatīti. upajjhā-  
yassa deva sīsam chedetabbam, anussāvakassa jivhā uddhari-  
tabbā, gaṇassa upadḍhaphāsukā bhāñjitabbā 'ti. ||3|| atha  
kho rājā Māgadho Seniyo Bimbisāro yena bhagavā ten' upa-  
saṅkami, upasaṅkamtivā bhagavantam abhivādetvā ekam-  
antam nisīdi. ekamantam nisinno kho rājā Māgadho Seniyo  
Bimbisāro bhagavantam etad avoca: santi bhante rājāno  
aseaddhā appasannā, te appamattakena pi bhikkhū viheṭhe-  
yyum. sādhu bhante ayyā rājabhaṭam na pabbājeyyun ti.  
atha kho bhagavā rājānam Māgadham Seniyaṃ Bimbisāram  
dhammiyā kathāya sandassesī samādapesī samuttejesī sampa-  
haṃsesī. atha kho rājā Māgadho Seniyo Bimbisāro bhaga-  
vatā dhammiyā kathāya sandassito samādapito samuttejito  
sampaḥsīto utthāyāsanā bhagavantam abhivādetvā pa-  
dakkhiṇam katvā pakkāmi. atha kho bhagavā etasmim  
nidāne etasmim pakarāṇe dhammikatham katvā bhikkhū  
āmantesi: na bhikkhave rājabhaṭo pabbājetabbo. yo  
pabbājeyya, āpatti dukkaṭassā 'ti. ||4||40||

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

tena kho pana samayena raññā Māgadhesa Seniyena

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

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

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

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

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

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

tena kho pana samayena aññataro kammārabhaṇḍu mātāpitūhi saddhiṃ bhaṇḍitvā ārāmaṃ gantvā bhikkhūsu pabbajito hoti. atha kho tassa kammārabhaṇḍussa mātāpitāro taṃ kammārabhaṇḍuṃ vicinantā ārāmaṃ gantvā bhikkhū pucchimsu : api bhante evarūpaṃ dārakaṃ passeyyāthā 'ti. bhikkhū ajānaṃ yeva āhaṃsu : na jānāma 'ti, apasāma yeva āhaṃsu na passāma 'ti. ||1|| atha kho tassa kammārabhaṇḍussa mātāpitāro taṃ kammārabhaṇḍuṃ vi-

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

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

kānaṃ mātāpitaro sabbe p' ime dārakā samānacchanda kalyā-  
 ṇādhippāyā 'ti anujānimsu. te bhikkhū upasaṃkamitvā  
 pabbajjaṃ yācimsu. te bhikkhū pabbājesuṃ upasampāde-  
 sum. ||3|| te rattiyā paccūsasamayam paccuṭṭhāya rodanti :  
 5 yāguṃ detha, bhattaṃ detha, khādaniyaṃ dethā 'ti. bhi-  
 kkhū evaṃ āhaṃsu : āgametha āvuso yāva vibhāyati. sace  
 yāgu bhavissati, pivissatha, sace bhattaṃ bhavissati, bhūñji-  
 ssatha, sace khādaniyaṃ bhavissati, khādissatha, no ce bha-  
 vissati yāgu vā bhattaṃ vā khādaniyaṃ vā, piṇḍāya caritvā  
 10 bhūñjissathā 'ti. evaṃ pi kho te bhikkhū bhikkhūhi vucca-  
 mānā rodant' eva : yāguṃ detha, bhattaṃ detha, khādani-  
 yaṃ dethā 'ti, senāsaṃsaṃ ūhananti pi ummihanti pi. ||4||  
 asosi kho bhagavā rattiyā paccūsasamayam paccuṭṭhāya dā-  
 rakasaddaṃ, sutvāna āyasmantaṃ Ānandaṃ āmantesi :  
 15 kiṃ nu kho so Ānanda dārakassa saddo 'ti. atha kho āyasmā  
 Ānando bhagavato etaṃ atthaṃ ārocesi. saccam kira bhi-  
 kkhave bhikkhū jānaṃ ūnavāsativassaṃ puggalaṃ upasampā-  
 dentīti. saocaṃ bhagavā. vigarahi buddho bhagavā : ka-  
 20 thaṃ hi nāma te bhikkhave moghapurisā jānaṃ ūnavāsati-  
 vassaṃ puggalaṃ upasampādessanti. ||5|| ūnavāsativasso  
 bhikkhave puggalo akkhamo hoti sītassa uphassa jighacchāya  
 pipāsāya ḍamsamakasa vatātapasirimsapasamphassānaṃ dur-  
 uttānaṃ durāgatānaṃ vacanapathānaṃ uppannānaṃ sāriri-  
 kānaṃ vedanānaṃ dukkhānaṃ tikkhānaṃ kharānaṃ kaṭu-  
 kānaṃ asātānaṃ amanāpānaṃ paṇaharānaṃ anadhivāsaka-  
 jātikā hoti. vāsativasso kho bhikkhave puggalo khamo hoti  
 sītassa uphassa . . . paṇaharānaṃ adhivāsakajātiko hoti. n'  
 25 etaṃ bhikkhave appasannānaṃ vā pasādāya pasannānaṃ vā  
 bhīyyobhāvāya. vigarahitvā dhammikathaṃ katvā bhikkhū  
 āmantesi : na bhikkhave jānaṃ ūnavāsativasso puggalo  
 upasampādetabbo. yo upasampādeyya, yathādhammo kāre-  
 tabbo 'ti. ||6||49||

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



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

tena kho pana samayena āyasmato Upanandassa Sakya-puttassa dve sāmaṇerā honti Kaṇḍako ca Mahako ca, te aññamaññam dūsesum. bhikkhū ujjhāyanti khīyanti vipācenti : katham hi nāma sāmaṇerā evarūpam anācāram ācārissantīti. 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 hemantaṃ, tattha gimham. manussā ujjhāyanti khīyanti vipācenti : āhundaṛikā samaṇānam Sakya-puttiyānam 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 āyasmantaṃ Ānandaṃ āmantesi : gacchānanda apāpuraṇam ādā-

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

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

abhayūvarabhāṇavāram niṭṭhitam.

atha kho bhagavā Rājagahe yathābhirantaṃ viharitvā  
 yena Kapilavatthu tena cārikaṃ pakkāmi. anupubbena  
 cārikaṃ caramāno yena Kapilavatthu tad avasari. tatra  
 sudam bhagavā Sakkesu viharati Kapilavatthusmim  
 Nigrodhārāme. atha kho bhagavā pubbaṅhasamayam ni-  
 vāsetvā pattacīvaram ādāya yena Suddhodanassa Sa-  
 kkassa nivesanam ten' upasamkama, upasamkamtivā pa-  
 ññatte āsane nisīdi. atha kho Rāhulamātā devī Rāhula-  
 kumāram etad avoca: eso te Rāhula pitā, gacchassu dāyajjam  
 yacāhīti. ||1|| atha kho Rāhulo kumāro yena bhagavā ten'  
 upasamkama, upasamkamtivā bhagavato purato aṭṭhāsi su-  
 khā te samaṇa chāyā 'ti. atha kho bhagavā utṭhāyāsanā  
 pakkāmi. atha kho Rāhulo kumāro bhagavantam piṭṭhito  
 -piṭṭhito anubandhi dāyajjam me samaṇa dehi, dāyajjam  
 me samaṇa dehīti. atha kho bhagavā āyasmantaṃ Sāri-  
 puttaṃ āmantesi: tena hi tvam Sāriputta Rāhulakumāram  
 pabbājehīti. kathāham bhante Rāhulakumāram pabbājemi-  
 ti. ||2|| atha kho bhagavā etasmim nidāne etasmim pakaraṇe  
 dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhi-  
 kkhave tīhi saraṇagamehi sāmaṇerapabbajjam. evaṃ  
 ca pana bhikkhave pabbājetabbo: paṭhamam kesamassam  
 ohārāpetvā kāsāyāni vatthāni acchādāpetvā ekamsam uttarā-  
 saṅgam kārāpetvā bhikkhūnam pāde vandāpetvā ukkuṭikam  
 nisīdāpetvā añjalim paggaṇhāpetvā evam vadehīti vattabbo:  
 buddham saraṇam gacchāmi, dhammam saraṇam gacchāmi,  
 saṅgham saraṇam gacchāmi, dutiyam pi . . . tatiyam pi  
 buddham saraṇam gacchāmi, tatiyam pi dhammam saraṇam  
 gacchāmi, tatiyam pi saṅgham saraṇam gacchāmiti. anujā-  
 nāmi bhikkhave imehi tīhi saraṇagamehi sāmaṇerapabba-  
 jjan ti. ||3|| atha kho āyasmā Sāriputto Rāhulakumāram  
 pabbājesi. atha kho Suddhodano Sakko yena bhagavā  
 ten' upasamkama, upasamkamtivā bhagavantam abhivādetvā  
 ekamantaṃ nisīdi. ekamantaṃ nisinna kho Suddhodano  
 Sakko bhagavantam etad avoca: ekāham bhante bhaga-  
 vantam varam yacāmiti. atikkantavarā kho Gotama tathā-  
 gatā 'ti. yaṃ ca bhante kappati yaṃ ca anavajjan ti. vadehi  
 Gotamā 'ti. ||4|| bhagavati me bhante pabbajite anappakam  
 dukkham aho, tathā Nande, adhimattaṃ Rāhule. putta-

pemaṃ bhante chaviṃ chindati, chaviṃ chetvā cammaṃ chindati, cammaṃ chetvā maṃsaṃ chindati, maṃsaṃ chetvā nhāruṃ chindati, nhāruṃ chetvā aṭṭhiṃ chindati, aṭṭhiṃ chetvā aṭṭhimiñjaṃ āhacca tiṭṭhati. sādhu bhante ayyā ananuññātā mātāpitūhi puttā na pabbājeyyūti. ||5|| atha kho bhagavā Suddhodanaṃ Sakkāṃ dhammiyā kathāya sandassesī samādapesi samuttejesī sampahaṃsesī. atha kho Suddhodano Sakko bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito utṭhāyāsanaṃ bhagavantā abhivādetvā padakkhiṇaṃ katvā pakkāmi. atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe dhammikathaṃ katvā bhikkhū āmantesī : na bhikkhave ananuññāto mātāpitūhi putto pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||6||54||

atha kho bhagavā Kapilavatthusmiṃ yathābhirantaṃ viharitvā yena Sāvatti tena cārikaṃ pakkāmi. anupubbenā cārikaṃ caramāno yena Sāvatti tad avasari. tatra sudāṃ bhagavā Sāvattiyā viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana samayena āyasmato Sāriputtassa upaṭṭhākakulaṃ āyasmato Sāriputtassa santike dāraṃ pāhesī imaṃ dāraṃ thero pabbājetū 'ti. atha kho āyasmato Sāriputtassa etad ahoṣī : bhagavatā sikkhāpadā paññattaṃ na ekena dve sāmaṇerā upaṭṭhāpetabbā 'ti, ayañ ca me Rāhulo sāmaṇero. kathaṃ nu kho mayā paṭipajjitabban ti. bhagavato etam atthaṃ ārocesi. anujānāmi bhikkhave vyattena bhikkhunā paṭibaleṇa ekena dve sāmaṇere upaṭṭhāpetuṃ, yāvatake vā pana ussahati ovadituṃ anusāsituṃ, tāvatake upaṭṭhāpetuṃ ti. ||1||55||

atha kho sāmaṇeraṇaṃ etad ahoṣī : kati nu kho amhākaṃ sikkhāpadāni, kattha ca amhehi sikkhitabban ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave sāmaṇeraṇaṃ dasa sikkhāpadāni, tesu ca sāmaṇerehi sikkhituṃ : paṇātipātā veramaṇī, adinnādānā veramaṇī, abrahmacariyā veramaṇī, musāvādā veramaṇī, surāmerayamajja-pamādaṭṭhānā veramaṇī, vikālabhojanā veramaṇī, naccagītavāditavisūkadassanā veramaṇī, mālā-gandhavilepanadhāraṇamaṇḍanaṃ vibhūsanāṭṭhānā

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

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

daṇḍakammavattum niṭṭhitam. ||4|| 7 ||

tena kho pana samayena chabbaggiyā bhikkhū upa-

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

tena kho pana samayena chabbaggiyā bhikkhū therānaṃ bhikkhūnaṃ sāmaṇere apalāḷenti. therā sāmaṇ danta-katṭham pi mukhodakam pi gaṇhantā kilamanti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave aññassa parisā apalāḷetabbā. yo apalāḷeyya, āpatti dukkaṭassa 'ti. || 1 || 59 ||

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

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

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

tena kho pana samayena aññataro purāṇakulaputto khīṇa-  
 kolañño sukhumālo hoti. atha kho tassa purāṇakulaputtassa  
 khīṇakolaññassa etaḍ ahoṣi : ahaṃ kho sukhumālo na paṭi-  
 balo anadhigataṃ vā bhogaṃ adhigantaṃ adhigataṃ vā  
 bhogaṃ phātikātum. kena nu kho ahaṃ upāyena sukhañ  
 ca jīveyyaṃ na ca kilameyyaṃ ti. atha kho tassa purāṇaku-  
 laputtassa khīṇakolaññassa etaḍ ahoṣi : ime kho samaṇā  
 Sakyaputtiyā sukhasilā sukhasamācārā subhojanāni bhūñjitvā  
 nivātesu sayanesu sayanti. yaṃ nūnāhaṃ sāmāṃ patta-  
 cīvaram paṭiyādetvā kesamaṣsum ohāretvā kāsāyāni vatthāni  
 acchādetvā āramāṃ gantvā bhikkhūhi saddhiṃ samvaseyyaṃ  
 ti. ||1|| atha kho so purāṇakulaputto khīṇakolañño sāmāṃ  
 patta-  
 cīvaram paṭiyādetvā kesamaṣsum ohāretvā kāsāyāni va-  
 tthāni acchādetvā āramāṃ gantvā bhikkhū abhivādeti. bhi-  
 kkhū evaṃ āhaṃsu : kativasso 'si tvaṃ āvuso 'ti. kiṃ etaṃ  
 āvuso kativasso nāmā 'ti. ko pana te āvuso upajjhāyo 'ti.  
 kiṃ etaṃ āvuso upajjhāyo nāmā 'ti. bhikkhū āyasmantaṃ  
 Upāliṃ etaḍ avocum : iṅghāvuso Upāli imaṃ pabbajitaṃ  
 anuyuñjāhīti. ||2|| atha kho so purāṇakulaputto khīṇako-  
 lañño āyasmatā Upālinā anuyuñjiyamāno etaṃ atthaṃ āro-  
 cesi. āyasmā Upāli bhikkhūnaṃ etaṃ atthaṃ ārocesi. bhi-  
 kkhū bhagavato etaṃ atthaṃ ārocesum. theyyasaṃvā-  
 sako bhikkhave anupasampanno na upasampādetabbo, upa-  
 sampanno nāsetabbo. titthiyapakkantako bhikkhave  
 anupasampanno na upasampādetabbo, upasampanno nāse-  
 tabbo 'ti. ||3||62||

tena kho pana samayena aññataro nāgo nāgayoniyā aṭṭi-



yati harāyati jigucchati. atha kho tassa nāgassa etad ahosi : kena nu kho ahaṃ upāyena nāgayoniyā ca parimucceyyaṃ khippañ ca manussattaṃ paṭilabheyyan ti. atha kho tassa nāgassa etad ahosi : ime kho samaṇā Sakyaputtiyā dhammacārino samacārino brahmacārino saccavādino silavanto kalyāṇadhammā. sace kho ahaṃ samaṇesu Sakyaputtiyesu pabbajeyyaṃ, evāhaṃ nāgayoniyā ca parimucceyyaṃ khippañ ca manussattaṃ paṭilabheyyan ti. ||1|| atha kho so nāgo mānavakavaṇṇena bhikkhū upasamkamitvā pabbajjaṃ yāci. taṃ bhikkhū pabbājesuṃ upasampādesuṃ. tena kho pana samāyena so nāgo aññatarena bhikkhunā saddhiṃ paccantime vihāre paṭivasati. atha kho so bhikkhu rattiyā paccūsasamaṃ paccuṭṭhāya ajjhokāse caṅkamati. atha kho so nāgo tassa bhikkhuno nikkhante viassaṭṭho niddaṃ okkami. sabbo vihāro ahinā puṇṇo, vātapānehi bhogā nikkhantā honti. ||2|| atha kho so bhikkhu vihāraṃ pavisissāmīti kavātaṃ paṇamento addasa sabbaṃ vihāraṃ ahinā puṇṇaṃ, vātapānehi bhoge nikkhante. disvāna bhūto vissaraṃ akāsi. bhikkhū upadhāvitvā taṃ bhikkhuṃ etad avocum : kissa tvaṃ āvuso vissaraṃ akāsi. ayaṃ āvuso sabbo vihāro ahinā puṇṇo, vātapānehi bhogā nikkhantā 'ti. atha kho so nāgo tena saddena paṭibujjhitvā sake āsane nisīdi. bhikkhū evaṃ āhaṃsu : ko 'si tvaṃ āvuso 'ti. ahaṃ bhante nāgo 'ti. kissa pana tvaṃ āvuso evarūpaṃ akāsi. atha kho so nāgo bhikkhūnaṃ etaṃ atthaṃ ārocesi. bhikkhū bhagavato etaṃ atthaṃ ārocesuṃ. ||3|| atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe bhikkhusaṃghaṃ sannipātāpetvā taṃ nāgaṃ etad avoca : tumhe khv attha nāgā avirūḷhidhammā imasmiṃ dhammavinaye. gaccha tvaṃ nāga tath'eva cātuddase pannarase aṭṭhamiyā ca pakkhassa uposaṭhaṃ upavasa, evaṃ tvaṃ nāgayoniyā ca parimuccissasi khippañ ca manussattaṃ paṭilabhissasīti. atha kho so nāgo avirūḷhidhammo kirāhaṃ imasmiṃ dhammavinaye 'ti dukkhī dummano assūni pavattayamāno vissaraṃ karitvā pakkāmi. ||4|| atha kho bhagavā bhikkhū āmantesi : dve 'me bhikkhave paccayā nāgassa sabhāvapātukammāya, yadā ca sajjātiyā methunaṃ dhammaṃ paṭisevati, yadā ca viassaṭṭho niddaṃ okkamati. ime kho bhikkhave dve paccayā nāgassa

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

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

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

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

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

tena kho pana samayena sambahulā bhikkhuniyo Sāketā Sāvattiṃ addhānamaggapaṭipannā honti. antarā magge corā nikkhamitvā ekaccā bhikkhuniyo acchindimsu, ekaccā bhikkhuniyo dūsesuṃ. Sāvattiyā rājabhatā . . . (=I, 66, 1. 2) . . . bhikkhū bhagavato etam atthaṃ ārocesuṃ. bhikkhunīdūsako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo. saṃghabhedako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo. lohituppādamo bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti. ||1|| 67 ||

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

tena kho pana samayena bhikkhū anupajjhāyakam upasampādentī. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave anupajjhāyako upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||1|| tena kho pana samayena bhikkhū saṃghena upajjhāyena upasampādentī. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave saṃghena upajjhāyena upasampādetabbo. yo upasampādeyya, apatti dukkaṭassā 'ti. ||2|| tena kho pana samayena bhikkhū gaṇena upajjhāyena upasampādentī. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave gaṇena upajjhāyena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||3|| tena kho pana samayena bhikkhū paṇḍakupajjhāyena upasampādentī — gha —, theyyasamvāsakupajjhāyena upasampādentī, titthiyapakantakupajjhāyena up., tiracchānagatupajjhā-

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

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

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

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

dāyajjabhāṇavāram niṭṭhitam navamaṃ.

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

tena kho pana samayena aññataro bhikkhu Kosalesu janapadesu addhānamaggapaṭipanno hoti. atha kho tassa bhikkhuno etad ahoṣi: bhagavatā paññattam na anissitena vatthabban ti, ahañ c' amhi nissayakaraṇīyo addhānamaggapaṭipanno. katham nu kho mayā paṭipajjitabban ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave addhānamaggapaṭipannena bhikkhunā nissayam alabhamānena anissitena vatthun ti. ||1|| tena kho pana samayena dve bhikkhū Kosalesu janapadesu addhānamaggapaṭipannā honti, te aññataram āvāsam upagacchimsu, tattha eko bhikkhu gilāno hoti. atha kho tassa gilānassa bhikkhuno etad ahoṣi: bhagavatā paññattam na anissitena vatthabban ti, ahañ c' amhi nissayakaraṇīyo gilāno. katham nu kho mayā paṭipajjitabban ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave gilānena bhikkhunā nissayam alabhamānena anissitena vatthun ti. ||2|| atha kho tassa gilānupaṭṭhākassa bhikkhuno etad ahoṣi: bhagavatā paññattam na anissitena vatthabban ti, ahañ c' amhi nissayakaraṇīyo, ayañ ca bhikkhu gilāno. katham nu kho mayā paṭipajjitabban ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave gilānupaṭṭhākena bhikkhunā nissayam alabhamānena yāciyamānena anissitena vatthun ti. ||3|| tena kho pana samayena aññataro bhikkhu araññe viharati, tassa ca tasmim senāsane phāsu hoti. atha kho tassa bhikkhuno etad ahoṣi: bhagavatā paññattam na anissitena vatthabban ti, ahañ c' amhi nissayakaraṇīyo, araññe viharāmi, mayhañ ca imasmim senāsane phāsu hoti. katham nu kho mayā paṭipajjitabban ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave āraññākena bhikkhunā phāsuvihāram salla-kkhetena nissayam alabhamānena anissitena vatthum yadā paṭirūpo nissayadāyako āgacchissati, tassa nissāya va-sissāmīti. ||4|| **73** ||

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

'ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave gottena pi anussāvetuṃ ti. ||1|| tena kho pana samayena āyasmato Mahākassapassa dve upasampadāpekkhā honti, te vivadanti: ahaṃ paṭhamamaṃ upasampajjissāmi, ahaṃ paṭhamamaṃ upasampajjissāmīti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave dve ekānussāvane kātun ti. ||2|| tena kho pana samayena sambahulānaṃ therānaṃ upasampadāpekkhā honti, te vivadanti: ahaṃ paṭhamamaṃ upasampajjissāmi, ahaṃ paṭhamamaṃ upasampajjissāmīti. therā evaṃ āhamsu: handa mayamaṃ āvuso sabbeva ekānussāvane karomā 'ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave dve tayo ekānussāvane kātun, tañ ca kho ekena upajjhāyena, na tv eva nānupajjhāyena 'ti. ||3||74||

tena kho pana samayena āyasmā Kumārakassapo gabbhaviṣo upasampanno hoti. atha kho āyasmato Kumārakassapassa etad ahoṣi: bhagavatā paññattamaṃ na ūnavisativasso puggalo upasampādetabbo 'ti, ahañ c' amhi gabbhaviṣo. upasampanno nu kho 'mhi na nu kho upasampanno 'ti. bhagavato etam atthaṃ ārocesuṃ. yaṃ bhikkhave mātu kucchimiṃ paṭhamamaṃ cittaṃ uppannaṃ, paṭhamamaṃ viññānaṃ pātubhūtaṃ, tadupadāya sā 'v' assa jāti. anujānāmi bhikkhave gabbhaviṣamaṃ upasampādetuṃ ti. ||1||75||

tena kho pana samayena upasampannā dissanti kuṭṭhikāpi gaṇḍikāpi kilāsikāpi sosikāpi apamārikāpi. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave upasampādentena tassa antarāyike dhamme pucchituṃ. evañ ca pana bhikkhave pucchitabbo: santi te evarūpā ābādhā kuṭṭhamaṃ gaṇḍo kilāso soso apamāro, manusso 'si, puriso 'si, bhujisso 'si, anaṇo 'si, na 'si rājabhaṭo, anuññāto 'si mātāpitūhi, paripunṇavissativasso 'si, paripunṇaṃ te pattacivaraṃ, kiṃnāmo 'si, konāmo te upajjhāyo 'ti. ||1|| tena kho pana samayena bhikkhū ananusiṭṭhe upasampadāpekkhe antarāyike dhamme pucchanti. upasampadāpekkhā vitthāyanti, mañkū honti, na sakkonti vissajjetuṃ. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave paṭhamamaṃ anusāsivā pacchā antarāyi-

ke dhamme pucchitun ti. ||2|| tath' eva saṃghamajjhe anu-  
 sāsanti, upasampadāpekkhā tath' eva vitthāyanti, maṅkū  
 honti, na sakkonti vissajjetuṃ. bhagavato etam atthaṃ āro-  
 cesuṃ. anujānāmi bhikkhave ekamantaṃ anusāsivā saṃgha-  
 majjhe antarāyike dhamme pucchitū. evañ ca pana bhi-  
 kkhave anusāsitaḥ: paṭhamaṃ upajjhaṃ gāhāpetabbo,  
 upajjhaṃ gāhāpetvā pattacivaraṃ ācikkhitabbaṃ, ayaṃ te  
 patto, ayaṃ saṃghāṭi, ayaṃ uttarāsaṅgo, ayaṃ antaravāsako,  
 gaccha amuṃhi okāse tiṭṭhāhīti. ||3|| bālā avyattā anusā-  
 santi, anusitthā upasampadāpekkhā vitthāyanti, maṅkū honti,  
 na sakkonti vissajjetuṃ. bhagavato etam atthaṃ ārocesuṃ.  
 na bhikkhave bālena avyattena anusāsitaḥ. yo anusā-  
 seyya, āpatti dukkaṭassa. anujānāmi bhikkhave vyattena  
 bhikkhunā paṭibalena anusāsituṃ ti. ||4|| asammataṃ anusā-  
 santi. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave  
 asammataṃ anusāsitaḥ. yo anusāseyya, āpatti dukkaṭassa  
 'ti. anujānāmi bhikkhave sammataṃ anusāsituṃ. evañ ca  
 pana bhikkhave sammannitaḥ: attanā 'va attānaṃ sam-  
 mannitabbaṃ parena vā paro sammannitaḥ. kathaṃ ca  
 attanā 'va attānaṃ sammannitabbaṃ. vyattena bhikkhunā  
 paṭibalena saṃgho nāpetabbo: suṇātu me bhante saṃgho.  
 itthannāmo itthannāmassa āyasmato upasampadāpekkho.  
 yadi saṃghassa pattakallaṃ, ahaṃ itthannāmaṃ anusā-  
 seyyan ti. evaṃ attanā 'va attānaṃ sammannitabbaṃ. ||5||  
 kathaṃ ca parena paro sammannitaḥ. vyattena bhikkhu-  
 nā paṭibalena saṃgho nāpetabbo: suṇātu me bhante saṃgho.  
 itthannāmo itthannāmassa āyasmato upasampadāpekkho.  
 yadi saṃghassa pattakallaṃ, itthannāmo itthannāmaṃ anu-  
 sāsēyyā 'ti. evaṃ parena paro sammannitaḥ. ||6|| tena  
 sammataṃ bhikkhunā upasampadāpekkho upasamkamitvā  
 evaṃ assa vacanīyo: suṇasi itthannāma. ayaṃ te saccakālo  
 bhūtakālo. yaṃ jātaṃ taṃ saṃghamajjhe pucchante santaṃ  
 atthīti vattabbaṃ, asantaṃ n' atthīti vattabbaṃ. mā kho  
 vitthāsi, mā kho maṅku ahoṃsi. evaṃ taṃ pucchissan ti:  
 santi te evarūpā ābādha . . . konāmo te upajjhāyo 'ti. ||7||  
 ekato āgacchanti. na ekato āgantabbaṃ. anusāsakena paṭha-  
 mataraṃ āgantvā saṃgho nāpetabbo: suṇātu me bhante  
 saṃgho. itthannāmo itthannāmassa āyasmato upasampadā-



pekkho. anusittho so mayā. yadi saṅghassa pattakallaṃ, itthannāmo āgaccheyyā 'ti. āgacchāhīti vattabbo. ekamsaṃ uttarāsaṅgaṃ kārapetvā bhikkhūnaṃ pāde vandāpetvā ukkuṭikaṃ nisīdāpetvā añjaliṃ paggaṇhāpetvā upasampadaṃ yācāpetabbo : saṅghaṃ bhante upasampadaṃ yācāmi, ullumpatu maṃ bhante saṅgho anukampaṃ upādāya, dutiyam pi bhante . . . , tatiyam pi bhante saṅghaṃ upasampadaṃ yācāmi, ullumpatu maṃ bhante saṅgho anukampaṃ upādāya 'ti. ||8|| vyattena bhikkhunā paṭibalena saṅgho ñāpetabbo : suṇātu me bhante saṅgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho. yadi saṅghassa pattakallaṃ, ahaṃ itthannāmaṃ antarāyike dhamme puccheyyan ti. suṇasi itthannāma. ayaṃ te saccakālo bhūtakālo. yaṃ jātaṃ taṃ pucchāmi. santaṃ atthīti vattabbaṃ, asantaṃ n' atthīti vattabbaṃ. santi te evarūpā ābādha . . . konāmo te upajjhāyo 'ti. ||9|| vyattena bhikkhunā paṭibalena saṅgho ñāpetabbo : suṇātu me bhante saṅgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho, parisuddho antarāyikehi dhammehi, paripuṇṇ' assa pattacīvaram. itthannāmo saṅghaṃ upasampadaṃ yācāti itthannāmena upajjhāyena. yadi saṅghassa pattakallaṃ, saṅgho itthannāmaṃ upasampadēyya itthannāmena upajjhāyena. eṣā ñatti. ||10|| suṇātu me bhante saṅgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho, parisuddho antarāyikehi dhammehi, paripuṇṇ' assa pattacīvaram. itthannāmo saṅghaṃ upasampadaṃ yācāti itthannāmena upajjhāyena. saṅgho itthannāmaṃ upasampādeti itthannāmena upajjhāyena. yassa āyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena, so tuṇh' assa, yassa na kkhāmatī, so bhāseyya. ||11|| dutiyam pi etaṃ atthaṃ vadāmi : suṇātu me . . . tatiyam pi etaṃ atthaṃ vadāmi : suṇātu me . . . yassa na kkhāmatī, so bhāseyya. upasampanno saṅghena itthannāmo itthannāmena upajjhāyena. khamati saṅghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmi. ||12|| **76** || upasampadākammaṃ niṭṭhitaṃ.

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

tabbā, cattāro nissayā ācikkhitabbā: piṇḍiyālopabhōjanam nissāya pabbajjā, tattha te yāvajivam ussāho karaṇīyo, atirekalābho samghabbattam uddesabbattam nimantanam salākabbattam pakkhikam uposathikam pātipadikam. pamsukūlacivaram nissāya pabbajjā, tattha te yāvajivam ussāho karaṇīyo. atirekalābho khomam kappāsikam koseyyam kambalam sānam bhaṅgam. rukkhamaślasenāsanaṃ nissāya pabbajjā, tattha te yāvajivam ussāho karaṇīyo. atirekalābho vihāro aḍḍhayogo pāsādo hammiyam guhā. pūtimuttābhēsajjam nissāya pabbajjā, tattha te yāvajivam ussāho karaṇīyo. atirekalābho sappi navanītam telam madhu phāṇitan ti. ||1||77|| cattāro nissayā niṭṭhitā.

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

yāvajīvaṃ akaraṇīyaṃ. ||3|| upasampanna bhikkhunā sañcicca paṇo jīvitā no voropetabbo antamaso kunthakipillikaṃ upādāya. yo bhikkhu sañcicca manussaviggahaṃ jīvitā voropeti antamaso gabbhapātanam upādāya, assamaṇo hoti asakyaputtiyo. seyyathāpi nāma puthusilā dvedhā bhinnā appaṭisandhikā hoti, evam eva bhikkhu sañcicca manussaviggahaṃ jīvitā voropetvā assamaṇo hoti asakyaputtiyo, taṃ te yāvajīvaṃ akaraṇīyaṃ. ||4|| upasampanna bhikkhunā uttarimanussadhammo na ullapitabbo antamaso suññāgāre abhiraṃāmiti. yo bhikkhu pāpiccho icchāpakato asantaṃ abhūtaṃ uttarimanussadhammaṃ ullapati jhānaṃ vā vimokkhaṃ vā samādhim vā samāpattim vā maggaṃ vā phalaṃ vā, assamaṇo hoti asakyaputtiyo. seyyathāpi nāma tālo matthakacchinno abhabbo punavirūhīyā, evam eva bhikkhu pāpiccho icchāpakato asantaṃ abhūtaṃ uttarimanussadhammaṃ ullapitvā assamaṇo hoti asakyaputtiyo, taṃ te yāvajīvaṃ akaraṇīyaṃ ti. ||5||

cattāri akaraṇīyāni niṭṭhitāni. ||78||

tena kho pana samayena aññataro bhikkhu āpattiyā adassane ukkhittako vibbhami, so puna paccāgantvā bhikkhū upasampadam yāci. bhagavato etaṃ atthaṃ ārocesum. idha pana bhikkhave bhikkhu āpattiyā adassane ukkhittako vibbhamati, so puna paccāgantvā bhikkhū upasampadam yācati. so evam assa vacanīyo : passissasi taṃ āpattin ti. sac' āhaṃ passissāmiti pabbājetabbo, sac' āhaṃ na passissāmiti na pabbājetabbo. ||1|| pabbājetvā vattabbo passissasi taṃ āpattin ti. sac' āhaṃ passissāmiti upasampādetabbo, sac' āhaṃ na passissāmiti na upasampādetabbo. upasampādetvā vattabbo passissasi taṃ āpattin ti. sac' āhaṃ passissāmiti osāretabbo, sac' āhaṃ na passissāmiti na osāretabbo. osāretvā vattabbo passasi taṃ āpattin ti. sace passati, icc etaṃ kusalaṃ, no ce passati, labbhamānāya sāmaggīyā puna ukkhipitabbo, alabbhamānāya sāmaggīyā anāpatti sambhoge samvāse. ||2|| idha pana bhikkhave bhikkhu āpattiyā appaṭikamme ukkhittako vibbhamati, so puna paccāgantvā bhikkhū upasampadam yācati. so evam assa vacanīyo : paṭikarissasi taṃ āpattin ti. sac' āhaṃ paṭikarissāmiti pabbāje-

tabbo, sac' āham na paṭikarissāmiti na pabbājetabbo. pabbājetvā vattabbo paṭikarissasi taṃ āpattin ti. sac' āham paṭikarissāmiti upasampādetabbo, sac' āham na paṭikarissāmiti na upasampādetabbo. upasampādetvā vattabbo paṭikarissasi taṃ āpattin ti. sac' āham paṭikarissāmiti osāretabbo, sac' āham na paṭikarissāmiti na osāretabbo. osāretvā vattabbo paṭikarohi taṃ āpattin ti. sace paṭikaroti, icc etaṃ kusalaṃ, no ce paṭikaroti, labbhamānāya sāmaggīyā puna ukkhipitabbo, alabbhamānāya sāmaggīyā anāpatti sambhoge samvāse. ||3|| idha pana bhikkhave bhikkhu pāpikāya diṭṭhiyā appaṭinissagge ukkhittako vibbhamati, so puna paccāgantvā bhikkhū upasampadaṃ yācati. so evaṃ assa vācānīyo : paṭinissajjissasi taṃ pāpikaṃ diṭṭhin ti. sac' āham paṭinissajjissāmiti pabbājetabbo, sac' āham na paṭinissajjissāmiti na pabbājetabbo. pabbājetvā vattabbo paṭinissajjissasi taṃ pāpikaṃ diṭṭhin ti. sac' āham paṭinissajjissāmiti upasampādetabbo, sac' āham na paṭinissajjissāmiti na upasampādetabbo. upasampādetvā vattabbo paṭinissajjissasi taṃ pāpikaṃ diṭṭhin ti. sac' āham paṭinissajjissāmiti osāretabbo, sac' āham na paṭinissajjissāmiti na osāretabbo. osāretvā vattabbo paṭinissajjīhi taṃ pāpikaṃ diṭṭhin ti. sace paṭinissajjati, icc etaṃ kusalaṃ, no ce paṭinissajjati, labbhamānāya sāmaggīyā puna ukkhipitabbo, alabbhamānāya sāmaggīyā anāpatti sambhoge samvāse 'ti. ||4|| 79 ||

Mahākhandhako paṭhamo.

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vinayamhi mahatthesu pesalānaṃ sukhāvahe  
 niggahe ca pāpicchānaṃ lajjīnaṃ paggahe su ca |  
 sāsānādhāraṇe c'eva sabbaññujinagocare  
 anaññavisaye kheme supaññatte asaṃsaye |  
 khandhake vinaye c' eva parivāre ca mātike  
 yathatthakārī kusalo paṭipajjati yoniso. |  
 yo gavaṃ na vijānāti na so rakkhati gogaṇaṃ,  
 - evaṃ sīlaṃ ajānanto kiṃ so rakkheyya samvaram. |  
 pamuṭṭhamhi ca suttante abhidhamme ca tāvade

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

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



khañja-pakkahatañ c' eva, sacchinnairiyāpathaṃ,  
 jarāndha-mūga-badhiraṃ, andhamūgañ ca yaṃ taḥiṃ,|  
 andhabadhiraṃ yaṃ vuttaṃ, mūgabadhiraṃ eva ca,  
 andhamūgabadhirañ ca, alajjīnañ ca nissayaṃ,|  
 vatthabbañ ca, kataddhānaṃ, yācamānena, pekkhanā,  
 25 āgacchantaṃ, vivadenti, ekupajjhāyena, Kassapo,|  
 dissanti upasampannā ābādhehi ca pīlitā,  
 ananusitthā vitthāyanti, tath' eva anusāsanaṃ,|  
 saṃghe pi ca, atho bālo, asammato ca, ekato,  
 ullumpatupasampadā, nissayo, ekako, tayo 'ti. |  
 imamhi khandhake vatthu ekasataṃ bāsattati. |

**Mahākhandhake uddānaṃ niṭṭhitaṃ paṭhamam.**

## M A H Â V A G G A .

### II.

Tena समयेना बुद्धो भगवो रज्जुगहे विहरति  
गिज्जकूटे पबबते. तेना को पाना समयेना अण्णित्थियं  
परिबबजकं कतुददसे पन्नारसे अत्थमियं च  
पक्खस्सा सन्नपतिवं धम्मं भसंति. ते मानुसं  
उपासकमंति धम्मसवणं. ते लभंति अण्णित्थि-  
येसु परिबबजकेसु पेमां, लभंति पासदं, लभंति अण्णि-  
त्थियं परिबबजकं पक्खं. ||1|| अथा को रण्णिो म-  
गदहस्सा सेनियस्सा बिम्बिसारस्सा राहगतस्सा प-  
सल्लिणस्सा एवमं चेतसो परिवत्तको उदप-  
प-दि: एतरहि को अण्णित्थियं परिबबजकं कतुददसे  
पन्नारसे अत्थमियं च पक्खस्सा सन्नपतिवं धम्मं  
भसंति. ते मानुसं उपासकमंति धम्मसवणं. ते  
लभंति अण्णित्थि-येसु परिबबजकेसु पेमां, लभंति  
पासदं, लभंति अण्णित्थियं परिबबजकं पक्खं.  
यं नुना अय्यपि कतुददसे पन्नारसे अत्थमियं च  
पक्खस्सा सन्नपतेय्यं ति. ||2|| अथा को रज्जुो  
मगदहो सेनियो बिम्बिसरो येना भगवो तेन' उपास-  
कमि, उपासकमित्वां भगवन्तं अभिवदत्वां  
एकमन्तं निसिदि. एकमन्तं निसिन्ना को रज्जुो  
मगदहो सेनियो बिम्बिसरो भगवन्तं एतदं अ-  
वोच: इधा मयं भन्ते राहगतस्सा प-सल्लिणस्सा  
एवमं चेतसो परिवत्तको उदप-प-दि: एतरहि को  
अण्णित्थियं परिबबजकं . . . अत्थमियं च  
पक्खस्सा सन्नपतेय्यं ति. सधु भन्ते अय्यपि  
कतुददसे पन्नारसे अत्थमियं च पक्खस्सा  
सन्नपतेय्यं ति. ||3|| अथा को भगवो रज्जुं  
मगदहं सेनियं बिम्बिसरं धम्मियं कथंयां स-  
दस्सेसि समदपेसि समुत्तेजेसि संपहंसेसि.  
अथा को रज्जुो मगदहो सेनियो बिम्बिसरो  
भगवतो धम्मियं कथंयां सदस्सेसि समद-  
पेसि समुत्तेजि संपहंसेसि उत्थंयासां भगवन्तं

abhivâdetvâ padakkhiṇaṃ katvâ pakkâmi. atha kho bhagavâ etasmiṃ nidâne etasmiṃ pakaraṇe dhammikathaṃ katvâ bhikkhû âmantesi: anujânâmi bhikkhave cātuddase pannarase aṭṭhamiyâ ca pakkhassa sannipatitun ti. ||4||1||

tena kho pana samayena bhikkhû bhagavatâ anuññâtaṃ cātuddase pannarase aṭṭhamiyâ ca pakkhassa sannipatitun ti te cātuddase pannarase aṭṭhamiyâ ca pakkhassa sannipatitvâ tuṃhî nisīdanti. te manussâ upasaṃkamanti dhammasavanâya. te ujjhâyanti khīyanti vipācenti: kathaṃ hi nâma samaṇâ Sakyaputtiyâ cātuddase pannarase aṭṭhamiyâ ca pakkhassa sannipatitvâ tuṃhî nisīdissanti seyyathâpi mûgasûkarâ. nanu nâma sannipatitehi dhammo bhâsitaḥ 'ti. assosum kho bhikkhû tesam manussânaṃ ujjhâyantânaṃ khīyantânaṃ vipācentânaṃ. atha kho te bhikkhû bhagavato etam atthaṃ ârocesum. atha kho bhagavâ etasmiṃ nidâne etasmiṃ pakaraṇe dhammikathaṃ katvâ bhikkhû âmantesi: anujânâmi bhikkhave cātuddase pannarase aṭṭhamiyâ ca pakkhassa sannipatitvâ dhammaṃ bhâsitun ti. ||1||2||

atha kho bhagavato rahogatassa paṭisallinassa evaṃ cetaso parivitaḥ udapâdi: yaṃ nûnâhaṃ yâni mayâ bhikkhûnaṃ paññattâni sikkhâpadâni tâni nesam pâtimokkhuddesaṃ anujâneyyaṃ, so nesam bhavissati uposathakammaṃ ti. ||1|| atha kho bhagavâ sâyaṇhasamayam paṭisallânâ vutṭhito etasmiṃ nidâne etasmiṃ pakaraṇe dhammikathaṃ katvâ bhikkhû âmantesi: idha mayhaṃ bhikkhave rahogatassa paṭisallinassa evaṃ cetaso parivitaḥ udapâdi: yaṃ nûnâhaṃ yâni mayâ bhikkhûnaṃ paññattâni sikkhâpadâni tâni nesam pâtimokkhuddesaṃ anujâneyyaṃ, so nesam bhavissati uposathakammaṃ ti. anujânâmi bhikkhave pâtimokkhaṃ uddisitum. ||2|| evañ ca pana bhikkhave uddisitabbaṃ: vyattena bhikkhunâ paṭibalena saṃgho ñâpetabba: suṇātu me bhante saṃgho. ajj' uposatho pannaraso. yadi saṃghassa patta-kallaṃ, saṃgho uposathaṃ kareyya pâtimokkhaṃ uddiseyya. kiṃ saṃghassa pubbakiccaṃ pârisuddhiṃ âyasmanto



ārocetha. pātīmokkhaṃ uddisissāmi, taṃ sabbeva santā sādhukaṃ suṇoma manasikaroma. yassa siyā āpatti, so āvikareyya, asantiyā āpattiyā tuṇhī bhavitabbaṃ, tuṇhibhāvena kho paṇāyasmante parisuddhā 'ti vedissāmi. yathā kho pana paccekapuṭṭhassa veyyākaraṇaṃ hoti, evaṃ eva evarūpāya parisāya yāvatiyaṃ anussāvitaṃ hoti. yo pana bhikkhu yāvatiyaṃ anussāvīyamāne saramāno santīṃ āpattiṃ nāvīkareyya, sampajānamusāvād' assa hoti. sampajānamusāvādo kho paṇāyasmanto antarāyiko dhammo vutto bhagavatā. tasmā saramānena bhikkhunā āpannena visuddhāpekkhena santī āpatti āvikātabbā, āvikatā hi 'ssa phāsu hotīti. ||3|| pātīmokkhaṃ ti ādiṃ etaṃ, mukhaṃ etaṃ, pamukhaṃ etaṃ kusalānaṃ dhammānaṃ, tena vuccati pātīmokkhaṃ ti. āyasmanto 'ti piyavacaṇaṃ etaṃ, garuvacaṇaṃ etaṃ, sagāravasappatissādhivacaṇaṃ etaṃ āyasmanto 'ti. uddisissāmīti ācikkhissāmi desessāmi paññāpessāmi paṭṭhapessāmi vivarissāmi vibhajissāmi uttānikarissāmi pakāsessāmi. taṃ ti pātīmokkhaṃ vuccati. sabbeva santā 'ti yāvaticā tassā parisāya therā ca navā ca majjhimā ca, ete vuccanti sabbeva santā 'ti. sādhukaṃ suṇomā 'ti atthikātvā manasikatvā sabbhaṃ cetasā samannāharāma. manasikaromā 'ti ekaggacittā avikkhittacittā avisāhācittā nisāmema. ||4|| yassa siyā āpattī therassa vā navassa vā majjhimassa vā pañcaṇṇaṃ vā āpattikkhandhānaṃ aññatarā āpatti sattannaṃ vā āpattikkhandhānaṃ aññatarā āpatti. so āvikareyyā 'ti so deseyya, so vivareyya, so uttānikareyya, so pakāseyya saṃghamajjhe vā gaṇamajjhe vā ekapuggale vā. asanti nāma āpatti anajjhāpanā vā hoti āpajjitvā vā vuṭṭhitā. tuṇhī bhavitabbaṃ ti adhvāsetabbaṃ, na vyāhātabbaṃ. parisuddhā 'ti vedissāmīti jānissāmi dhāressāmi. ||5|| yathā kho pana paccekapuṭṭhassa veyyākaraṇaṃ hotīti yathā ekena eko puṭṭho vyākareyya, evaṃ eva tassā parisāya jānitabbaṃ maṃ puccatīti. evarūpā nāma parisā bhikkhuparisā vuccati. yāvatiyaṃ anussāvitaṃ hotīti sakim pi anussāvitaṃ hoti dutiyaṃ pi anussāvitaṃ hoti tatiyaṃ pi anussāvitaṃ hoti. saramāno 'ti jānamāno sañjānamāno. santī nāma āpatti ajjhāpanā vā hoti āpajjitvā vā avuṭṭhitā. nāvīkareyyā 'ti na deseyya na vivareyya na uttānikareyya na pakāseyya

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

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

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

risāya pātimokkham uddisitabbaṃ sakāya-sakāya parisāya. yo uddiseyya, āpatti dukkatassa. anujānāmi bhikkhave samaggānaṃ uposathakammaṃ ti. ||1|| atha kho bhikkhūnaṃ etad ahoṣi: bhagavatā paññattaṃ samaggānaṃ uposathakammaṃ ti. kittāvataṃ nu kho sāmaggī hoti, yāvataṃ ekāvāso udāhu sabbā paṭhavīti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave ettāvataṃ sāmaggī yāvataṃ ekāvāso 'ti. ||2|| tena kho pana samayena āyasmā Mahākappino Rājagahe viharati Maddakucchimiṃ migadāye. atha kho āyasmato Mahākappinassa rahogatassa paṭisallinassa evaṃ cetaso parivitaṅko udapādi: gaccheyyaṃ vāhaṃ uposathaṃ na vā gaccheyyaṃ, gaccheyyaṃ vā saṃghakammaṃ na vā gaccheyyaṃ, atha khv āhaṃ visuddho paramāya visuddhiyā 'ti. ||3|| atha kho bhagavā āyasmato Mahākappinassa cetasā cetoparivitaṅkaṃ aññāya seyyathāpi nāma balavā puriso sammiñjitaṃ vā bhāhaṃ pasāreyya pasāritaṃ vā bhāhaṃ sammiñjeyya, evaṃ eva Gijjhakūṭe pabbate antarahito Maddakucchimiṃ migadāye āyasmato Mahākappinassa pamukhe pāturaḥosi. nisīdi bhagavā paññatte āsane, āyasmāpi kho Mahākappino bhagavantam abhivādetvā ekamantaṃ nisīdi. ||4|| ekamantaṃ nisinnaṃ kho āyasmantaṃ Mahākappinaṃ bhagavā etad avoca: nanu te Kappina rahogatassa paṭisallinassa evaṃ cetaso parivitaṅko udapādi: gaccheyyaṃ vāhaṃ uposathaṃ na vā gaccheyyaṃ, gaccheyyaṃ vā saṃghakammaṃ na vā gaccheyyaṃ, atha khv āhaṃ visuddho paramāya visuddhiyā 'ti. evaṃ bhante. tumhe ce brāhmaṇā uposathaṃ na sakkariṣṣatha, na garukariṣṣatha, na mānessatha, na pūjessatha, atha ko carahi uposathaṃ sakkariṣṣati garukariṣṣati mānessati pūjessati. gaccha tvam brāhmaṇa uposathaṃ, mā no agamāsi, gacch' eva saṃghakammaṃ, mā no agamāsi. evaṃ bhante 'ti kho āyasmā Mahākappino bhagavato paccassosi. ||5|| atha kho bhagavā āyasmantaṃ Mahākappinaṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā seyyathāpi nāma balavā puriso sammiñjitaṃ vā bhāhaṃ pasāreyya pasāritaṃ vā bhāhaṃ sammiñjeyya, evaṃ eva Maddakucchimiṃ migadāye āyasmato Mahākappinassa pamukhe antarahito Gijjhakūṭe pabbate pāturaḥosi. ||6||5||

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

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

tena kho pana samayena bhikkhū anupariveniyam pāti-

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

tena kho pana samayena aññatarasmim āvāse atikhuddakam uposathāgāraṃ sammatam hoti. tadah' uposathe mahā bhikkhusaṃgho sannipatito hoti. bhikkhū asammataya bhūmiyā nisinnā pātimokkhaṃ assosum. atha kho tesam bhikkhūnaṃ etad ahoṣi : bhagavatā paññattam uposathāgāraṃ

sammannitvā uposatho kâtabbo 'ti, mayañ ca asammatāya bhūmiyā nisinnā pātīmokkhaṃ assosumbhā. kato nu kho ambhākaṃ uposatho akato nu kho 'ti. bhagavato etam atthaṃ ārocesuṃ. sammatāya vā bhikkhave bhūmiyā nisinnā asammatāya vā, yato pātīmokkhaṃ suṇāti, kato 'v' ass' uposatho. || 1 || tena hi bhikkhave saṃgho yāvamahantaṃ uposathapamukhaṃ ākaṅkhati, tāvamahantaṃ uposathapamukhaṃ sammannatu. evañ ca pana bhikkhave sammannitabbam : paṭhamam nimittā kittetabbā. nimitte kittetvā vyattena bhikkhunā paṭibalena saṃgho nāpetabbo : suṇātu me bhante saṃgho. yāvataṃ samantā nimittā kittitā, yadi saṃghassa pattakallaṃ, saṃgho etehi nimittehi uposathapamukhaṃ sammanneyya. eṣā nātti. suṇātu me bhante saṃgho. yāvataṃ samantā nimittā kittitā, saṃgho etehi nimittehi uposathapamukhaṃ sammannati. yassāyasmato khamati etehi nimittehi uposathapamukhassa sammuti, so tuṇh' assa, yassa na khamati, so bhāseyya. sammatam saṃghena etehi nimittehi uposathapamukhaṃ. khamati saṃghassa, tasmā tuṇhī, evam etam dhārayāmiti. || 2 || 9 ||

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

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

tena kho pana samayena āyasmā Mahākassa po Andhakavindā Rājagahaṃ uposathaṃ āgacchanto antarā magge nadim taranto manam vulho ahoṣi, cīvarāni 'ssa allāni. bhikkhū āyasmantaṃ Mahākassapaṃ etaḍ avocum : kissa te āvuso cīvarāni allānti. idhāhaṃ āvuso Andhakavindā Rājagahaṃ uposathaṃ āgacchanto antarā magge nadim taranto man' ambi vulho, tena me cīvarāni allānti. bhagavato etaṃ atthaṃ ārocesum. yā sā bhikkhave saṃghena sīmā sammatā samānasamvāsā ekuposathā, saṃgho taṃ sīmaṃ ticīvarena avippavāsaṃ sammannatu. ||1|| evañ ca pana bhikkhave sammannitabbā : vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo : suṇātu me bhante saṃgho. yā sā saṃghena sīmā sammatā samānasamvāsā ekuposathā, yadi saṃghassa pattakallaṃ, saṃgho taṃ sīmaṃ ticīvarena avippavāsaṃ sammaneyya. eṣā ñatti. suṇātu me bhante saṃgho. yā sā saṃghena sīmā sammatā samānasamvāsā ekuposathā, saṃgho taṃ sīmaṃ ticīvarena avippavāsaṃ sammannati. yassāyasmato khamati etissā sīmāya ticīvarena avippavāsāya sammuti, so tuṇh' assa, yassa na kkhamati, so bhāseyya. sammatā sā sīmā saṃghena ticīvarena avippavāsā. khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmiti. ||2|| tena kho pana samayena bhikkhū bhagavatā ticīvarena avippavāsasammuti anuññātā 'ti antaraghare cīvarāni nikkhipanti. tāni cīvarāni nassanti pi dayhanti pi undurehi pi khajjanti, bhikkhū duccolā honti lūkhacīvarā. bhikkū evaṃ āhaṃsu : kissa tumhe āvuso duccolā lūkhacīvarā 'ti. idha mayam āvuso bhagavatā ticīvarena avippavāsasammuti anuññātā 'ti antaraghare cīvarāni nikkhipimhā, tāni cīvarāni natthāni pi daḍḍhāni pi undurehi pi khāyitāni. tena mayam duccolā lūkhacīvarā 'ti. bhagavato etaṃ atthaṃ ārocesum. yā sā bhikkhave saṃghena sīmā sammatā samānasamvāsā ekuposathā, saṃgho taṃ sīmaṃ ticīvarena avippavāsaṃ sammannatu ṭhapetvā gāmañ ca gāmaṃ pacārañ ca. ||3|| evañ ca pana bhikkhave sammannitabbā : vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo : suṇātu me bhante saṃgho. yā sā saṃghena sīmā sammatā samānasamvāsā ekuposathā, yadi saṃghassa pattakallaṃ, saṃgho taṃ sīmaṃ ticīvarena avippavāsaṃ sammaneyya ṭhapetvā

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



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

tena kho pana samayena chabbaggiyā bhikkhū sīmāya sīmaṃ sambhindanti. bhagavato etam atthaṃ ārocesuṃ. yesaṃ bhikkhave sīmā paṭhamāṃ sammatā, tesāṃ taṃ kammaṃ dhammikaṃ akuppaṃ ṭhānārahaṃ. yesaṃ bhikkhave sīmā pacchā sammatā, tesāṃ taṃ kammaṃ adhammikaṃ kupaṃ aṭṭhānārahaṃ. na bhikkhave sīmāya sīmā sambhinditabbā. yo sambhindeyya, āpatti dukkaṭassa 'ti. ||1|| tena kho pana samayena chabbaggiyā bhikkhū sīmāya sīmaṃ ajjhottharanti. bhagavato etam atthaṃ ārocesuṃ. yesaṃ bhikkhave sīmā paṭhamāṃ sammatā, tesāṃ taṃ kammaṃ dhammikaṃ akuppaṃ ṭhānārahaṃ. yesaṃ bhikkhave sīmā pacchā sammatā, tesāṃ taṃ kammaṃ adhammikaṃ kupaṃ aṭṭhānārahaṃ. na bhikkhave sīmāya sīmā ajjhottharitabbā. yo ajjhotthareyya, āpatti dukkaṭassa. anujānāmi bhikkhave sīmaṃ sammannantena sīmantarikaṃ ṭhapetvā sīmaṃ sammannitun ti. ||2||13||

atha kho bhikkhūnaṃ etad ahoṣi: kati nu kho uposathā 'ti. bhagavato etam atthaṃ ārocesuṃ. dve 'me bhikkhave uposathā cātuddasiko ca pannarasiko ca, ime kho bhikkhave dve uposathā 'ti. ||1|| atha kho bhikkhūnaṃ etad ahoṣi: kati nu kho uposathakammānīti. bhagavato etam atthaṃ ārocesuṃ. cattār' imāni bhikkhave uposathakammāni, adhammena vaggāṃ uposathakammaṃ, adhammena samaggāṃ uposathakammaṃ, dhammena vaggāṃ uposathakammaṃ, dhammena samaggāṃ uposathakammaṃ ti. tatra bhikkhave yaṃ idaṃ adhammena vaggāṃ uposathakammaṃ, na bhikkhave evarūpaṃ uposathakammaṃ kātappaṃ na ca mayā evarūpaṃ uposathakammaṃ anuññātaṃ. ||2|| tatra bhikkhave yaṃ idaṃ adhammena samaggāṃ uposathakammaṃ, na bhikkhave

evarûpaṃ . . . anuññātaṃ. tatra bhikkhave yam idaṃ  
 dhammena vaggam uposathakammaṃ, na bhikkhave  
 evarûpaṃ . . . anuññātaṃ. tatra bhikkhave yam idaṃ  
 dhammena samaggam uposathakammaṃ, evarûpaṃ bhi-  
 kkhave uposathakammaṃ kâtabbam evarûpañ ca mayā upo-  
 sathakammaṃ anuññātaṃ. tasmât iha bhikkhave evarûpaṃ  
 uposathakammaṃ karissâma yad idaṃ dhammena samaggan  
 ti, evañ hi vo bhikkhave sikkhitabban ti. ||3||14||

atha kho bhikkhûnaṃ etad ahoṣi: kati nu kho pâti-  
 mokkhuddesâ 'ti. bhagavato etam attham ârocesum.  
 pañc' ime bhikkhave pâtimokkhuddesâ: nidânaṃ uddisitvâ  
 avasesam sutena sâvetabbam, ayam paṭhamo pâtimokkhudde-  
 so. nidânaṃ uddisitvâ cattâri pārâjikâni uddisitvâ avasesam  
 sutena sâvetabbam, ayam dutiyo pâtimokkhuddeso. nidânaṃ  
 uddisitvâ cattâri pārâjikâni uddisitvâ terasa samghâdisese  
 uddisitvâ avasesam sutena sâvetabbam, ayam tatiyo pâtimo-  
 kkhuddeso. nidânaṃ uddisitvâ cattâri pārâjikâni uddisitvâ  
 terasa samghâdisese uddisitvâ dve aniyate uddisitvâ avasesam  
 sutena sâvetabbam, ayam catuttho pâtimokkhuddeso. vitthâ-  
 ren' eva pañcâmo. ime kho bhikkhave pañca pâtimokkhud-  
 desâ 'ti. ||1|| tena kho pana samayena bhikkhû bhagavatâ  
 samkhittena pâtimokkhuddeso anuññâto 'ti sabbakâlam sam-  
 khittena pâtimokkham uddisanti. bhagavato etam  
 attham ârocesum. na bhikkhave samkhittena pâtimokkham  
 uddisitabbam. yo uddiseyya, âpatti dukkaṭassâ 'ti. ||2|| te-  
 na kho pana samayena Kosalesu janapadesu aññatarasmim  
 âvâse tadah' uposathe savarabhayaṃ ahoṣi. bhikkhû nâsa-  
 kkhimsu vitthârena pâtimokkham uddisitum. bhagavato etam  
 attham ârocesum. anujânâmi bhikkhave sati antarâye  
 samkhittena pâtimokkham uddisitun ti. ||3|| tena kho  
 pana samayena chabbaggiyâ bhikkhû asati pi antarâye  
 samkhittena pâtimokkham uddisanti. bhagavato etam  
 attham ârocesum. na bhikkhave asati antarâye samkhitte-  
 na pâtimokkham uddisitabbam. yo uddiseyya, âpatti du-  
 kkaṭassa. anujânâmi bhikkhave sati antarâye samkhittena  
 pâtimokkham uddisitum. tatr' ime antarâyâ: râjantarâ-  
 yo corantarâyo agyantarâyo udakantarâyo manussantarâyo

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

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

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

ārocesum. anujānāmi bhikkhave adhammakamme kayiramāne paṭikkositun ti. ||4|| tena kho pana samayena peealā bhikkhū chabbaggiyehi bhikkhūhi adhammakamme kayiramāne paṭikkosanti. chabbaggiyā bhikkhū labhanti āghātam, labhanti appaccayam, vadhena tajjenti. bhagavato etam attham ārocesum. anujānāmi bhikkhave diṭṭhim pi āvikātun ti. tesam yeva santike diṭṭhim āvikaronti. chabbaggiyā bhikkhū labhanti āghātam, labhanti appaccayam, vadhena tajjenti. bhagavato etam attham ārocesum. anujānāmi bhikkhave catuhi pañcahi paṭikkositum, dvīhi tīhi diṭṭhim āvikātum, ekena adhiṭṭhātum na me tam khamatīti. ||5|| tena kho pana samayena chabbaggiyā bhikkhū samghamajjhe pātīmokkham uddisamānā sañcicca na sāventi. bhagavato etam attham ārocesum. na bhikkhave pātīmokkhuddesakena sañcicca na sāvetabbam. yo na sāveyya, apatti dukkaṭassā 'ti. ||6|| tena kho pana samayena āyasmā Udāyi samghassa pātīmokkhuddesako hoti kākassarako. atha kho āyasmato Udāyissa etad ahoṣi: bhagavatā paññattam pātīmokkhuddesakena sāvetabban ti, ahañ c' amhi kākassarako. katham nu kho mayā paṭipajjitabban ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave pātīmokkhuddesakena vāyamitum katham sāveyyan ti, vāyamantassa anāpattīti. ||7|| tena kho pana samayena Devadatto sagahaṭṭhāya parisāya pātīmokkham uddisati. bhagavato etam attham ārocesum. na bhikkhave sagahaṭṭhāya parisāya pātīmokkham uddisitabbam. yo uddiseyya, āpatti dukkaṭassā 'ti. ||8|| tena kho pana samayena chabbaggiyā bhikkhū samghamajjhe anajjhīṭṭhā pātīmokkham uddisanti. bhagavato etam attham ārocesum. na bhikkhave samghamajjhe anajjhīṭṭhena pātīmokkham uddisitabbam. yo uddiseyya, āpatti dukkaṭassa. anujānāmi bhikkhave therādhikam pātīmokkhan ti. ||9||16||

aññatitthiyabhāṇavāram niṭṭhitam.

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

viharanti, tattha thero bhikkhu bâlo hoti avyatto, so na jânâti uposatham vâ uposathakammam vâ pâtimokkham vâ pâtimokkhuddesam vâ. ||1|| atha kho tesam bhikkhûnam etad ahoṣi : bhagavatâ paññattam therâdhikam pâtimokkhan ti, ayañ ca amhâkam thero bâlo avyatto, na jânâti uposatham vâ . . . pâtimokkhuddesam vâ. katham nu kho amhehi paṭipajjitabban ti. bhagavato etam attham ârocesum. anujânâmi bhikkhave yo tattha bhikkhu vyatto paṭibalo tassâdheyyam pâtimokkhan ti. ||2|| tena kho pana samayena aññatarasmiṃ âvâse tadah' uposathe sambahulâ bhikkhû viharanti bâlâ avyattâ, te na jânanti uposatham vâ uposathakammam vâ pâtimokkham vâ pâtimokkhuddesam vâ. te theram ajjhesimsu uddisatu bhante thero pâtimokkhan ti. so evam âha : na me âvuso vattatîti. dutiyatheram ajjhesimsu uddisatu bhante thero pâtimokkhan ti. so pi evam âha : na me âvuso vattatîti. tatiyatheram ajjhesimsu uddisatu bhante thero pâtimokkhan ti. so pi evam âha : na me âvuso vattatîti. eten' eva upâyena yâva samghanavakam ajjhesimsu uddisatu âyasmâ pâtimokkhan ti. so pi evam âha : na me bhante vattatîti. bhagavato etam attham ârocesum. ||3|| idha pana bhikkhave aññatarasmiṃ âvâse tadah' uposathe sambahulâ bhikkhû viharanti bâlâ avyattâ, te na jânanti uposatham vâ . . . pâtimokkhuddesam vâ. te theram ajjhesanti uddisatu bhante thero pâtimokkhan ti. so evam vadeti : na me âvuso vattatîti. dutiyatheram ajjhesanti uddisatu bhante thero pâtimokkhan ti. so pi evam vadeti : na me âvuso vattatîti. ||4|| tatiyatheram ajjhesanti uddisatu bhante thero pâtimokkhan ti. so pi evam vadeti : na me âvuso vattatîti. eten' eva upâyena yâva samghanavakam ajjhesanti uddisatu âyasmâ pâtimokkhan ti. so pi evam vadeti : na me bhante vattatîti. tehi bhikkhave bhikkhûhi eko bhikkhu sâmantâ âvâsâ sajjukam pâhetabbo gâcchâvuso samkhittena vâ vitthârena vâ pâtimokkham pariâpunitvâ âgacchâ 'ti. ||5|| atha kho bhikkhûnam etad ahoṣi : kena nu kho pâhetabbo 'ti. bhagavato etam attham ârocesum. anujânâmi bhikkhave therena bhikkhunâ navam bhikkhum ânâpetun ti. therena ânattâ navâ bhikkhû na gacchanti. bhagavato etam attham ârocesum. na bhikkhave

therena ānattena agilānena na gantabbam. yo na gacche-  
yya, āpatti dukkaṭassā 'ti. ||6||17||

atha kho bhagavā Codanāvattusmim yathābhirantaṃ  
vihāritvā puna eva Rājagahaṃ paccāgacchi. tena kho  
pana samayena manussā bhikkhū piṇḍāya carante pucchanti:  
katimī bhante pakkhassā 'ti. bhikkhū evaṃ āhaṃsu: na  
kho mayaṃ āvuso jānāma 'ti. manussā ujjhāyanti khīyanti  
vipācenti: pakkhagaṇanamattam p' ime samaṇā Sakyaputti-  
yā na jānanti, kiṃ pan' ime aññaṃ kiñci kalyāṇaṃ jāni-  
ssantīti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi  
bhikkhave pakkhagaṇanaṃ uggahetun ti. ||1|| atha kho  
bhikkhūnaṃ etad ahoṣi: kena nu kho pakkhagaṇanā ugga-  
hetabbā 'ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi  
bhikkhave sabbeḥ' eva pakkhagaṇanaṃ uggahetun ti. ||2||  
tena kho pana samayena manussā bhikkhū piṇḍāya carante  
pucchanti: kīvatikā bhante bhikkhū 'ti. bhikkhū evaṃ  
āhaṃsu: na kho mayaṃ āvuso jānāma 'ti. manussā ujjhā-  
yanti khīyanti vipācenti: aññamaññaṃ p' ime samaṇā Sa-  
kyaputtiyā na jānanti, kiṃ pan' ime aññaṃ kiñci kalyāṇaṃ  
jānissantīti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi  
bhikkhave bhikkhū gaṇetun ti. ||3|| atha kho bhikkhū-  
naṃ etad ahoṣi: kadā nu kho bhikkhū gaṇetabbā 'ti. bha-  
gavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave tadāḥ'  
uposathe gaṇamaggena vā gaṇetuṃ salākaṃ vā ga-  
hetun ti. ||4||18||

tena kho pana samayena bhikkhū ajānantā ajj' uposatho  
'ti dūraṃ gāmaṃ piṇḍāya caranti. te uddissamāne pi pāti-  
mokkhe āgacchanti uddiṭṭhamatte pi āgacchanti. bhagavato  
etam atthaṃ ārocesuṃ. anujānāmi bhikkhave ārocetuṃ  
ajj' uposatho 'ti. atha kho bhikkhūnaṃ etad ahoṣi: kena nu  
kho ārocetabbo 'ti. bhagavato etam atthaṃ ārocesuṃ. anu-  
jānāmi bhikkhave therena bhikkhunā kālavato ārocetun ti.  
tena kho pana samayena aññatāro thero kālavato na ssarati.  
bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave  
bhattakāle pi ārocetun ti. bhattakāle pi na ssari. bhagava-  
to etam atthaṃ ārocesuṃ. anujānāmi bhikkhave yaṃ kālaṃ  
sarati, taṃ kālaṃ ārocetun ti. ||1||19||

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



ve pānīyaṃ paribhojanīyaṃ upatthāpetuṃ ti. ||5||  
 atha kho bhikkhūnaṃ etaḍ ahoṣi: kena nu kho pānīyaṃ  
 paribhojanīyaṃ upatthāpetabban ti. bhagavato etaṃ atthaṃ  
 ārocesuṃ. anujānāmi bhikkhave therena bhikkhūnā na vaṃ  
 bhikkhuṃ ānāpetuṃ ti. therena ānattā navā bhikkhū na  
 upatthāpenti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave  
 therena ānattena agilānena na upatthāpetabbaṃ. yo  
 na upatthāpeyya, āpatti dukkaṭassa 'ti. ||6||20||

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

gantabbo. no ce gaccheyyūṃ, āpatti dukkaṭassa. ||3|| idha pana bhikkhave aññatarasmim āvāse sambahulā bhikkhū vassaṃ vasanti bālā avyattā. te na jānanti uposathaṃ vā . . . pātimokkhuddesaṃ vā. tehi bhikkhave bhikkhūhi eko bhikkhu sāmāntā āvāsā sajjukaṃ pāhetabbo gacchāvuso saṃkhittena vā vitthārena vā pātimokkhaṃ pariyāpuṇitvā āgacchā 'ti. evaṃ ce taṃ labhetha, icc etaṃ kusalaṃ. no ce labhetha, eko bhikkhu sattāhakālikāṃ pāhetabbo gacchāvuso saṃkhittena vā vitthārena vā pātimokkhaṃ pariyāpuṇitvā āgacchā 'ti. evaṃ ce taṃ labhetha, icc etaṃ kusalaṃ. no ce labhetha, na bhikkhave tehi bhikkhūhi tasmim āvāse vassaṃ vasitabbaṃ. vaseyyūṃ ce, āpatti dukkaṭassa 'ti. ||4||21||

atha kho bhagavā bhikkhū āmantesi: sannipatatha bhikkhave, saṃgho uposathaṃ karissatīti. evaṃ vutte aññataro bhikkhu bhagavantaṃ etaḍ avoca: atthi bhante bhikkhu gilāno, so anāgato 'ti. anujānāmi bhikkhave gilānena bhikkhunā pārisuddhim dātum. evañ ca pana bhikkhave dātabbā: tena gilānena bhikkhunā ekaṃ bhikkhuṃ upasaṃkamitvā ekamsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ nisīditvā añjalim paggabhetvā evaṃ assa vacaniyo: pārisuddhim dammi, pārisuddhim me hara, pārisuddhim me ārocehīti kāyena viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, dinnā hoti pārisuddhi, na kāyena viññāpeti, na vācāya viññāpeti, na kāyena vācāya viññāpeti, na dinnā hoti pārisuddhi. ||1|| evaṃ ce taṃ labhetha, icc etaṃ kusalaṃ. no ce labhetha, so bhikkhave gilāno bhikkhu mañcena vā piṭhena vā saṃghamañjhe ānetvā uposatho kātabbo. sace bhikkhave gilānupaṭṭhākānaṃ bhikkhūnaṃ evaṃ hoti: sace kho mayaṃ gilānaṃ ṭhānā cāvessaṃa, ābādho vā abhivaḍḍhiṃssati kālaṃkiriyā vā bhavissatīti, na bhikkhave gilāno ṭhānā cāvetabbo, saṃghena tattha gantvā uposatho kātabbo, na tv eva vaggena saṃghena uposatho kātabbo. kareyya ce, āpatti dukkaṭassa. ||2|| pārisuddhihārako ce bhikkhave dinnāya pārisuddhiyā tatth' eva pakkamati, aññassa dātabbā pārisuddhi. pārisuddhihārako ce bhikkhave dinnāya pārisuddhiyā tatth' eva vibbhamati, kālaṃ karoti, sāmaṇero

paṭijānāti, sikkhaṃ paccakkhātako paṭijānāti, antimavatthum  
 ajjhāpannako paṭijānāti, ummattako p., khittacitto p., veda-  
 natto p., āpattiyā adassane ukkhittako p., āpattiyā appa-  
 ṭikamme ukkhittako p., pāpikāya ditthiyā appaṭinissagge  
 nkkhittako p., paṇḍako p., theyyasamvāsako p., titthiya-  
 pakkantako p., tiracchānagato p., mātughātako p., pitughā-  
 tako p., arahantaghātako p., bhikkhunīdūsako p., saṃgha-  
 bhedako p., lohituppādako p., ubhatovyañjanako paṭijānāti,  
 aññassa dātubbā pārisuddhi. ||3|| pārisuddhihārako ce bhi-  
 kkhave dinnāya pārisuddhiyā antarā magge pakkamati,  
 anāhatā hoti pārisuddhi. pārisuddhihārako ce bhikkhave  
 dinnāya pārisuddhiyā antarā magge vibbhamati, kālaṃ  
 karoti — pa — ubhatovyañjanako paṭijānāti, anāhatā hoti  
 pārisuddhi. pārisuddhihārako ce bhikkhave dinnāya pāri-  
 suddhiyā saṃghappatto pakkamati, āhatā hoti pārisuddhi.  
 pārisuddhihārako ce bhikkhave dinnāya pārisuddhiyā saṃ-  
 ghappatto vibbhamati, kālaṃ karoti — la — ubhatovyañja-  
 nako paṭijānāti, āhatā hoti pārisuddhi. pārisuddhihārako ce  
 bhikkhave dinnāya pārisuddhiyā saṃghappatto sutto na āro-  
 ceti, pamatto na āroceti, samāpanno na āroceti, āhatā hoti  
 pārisuddhi, pārisuddhihārakassa anāpatti. pārisuddhihārako  
 ce bhikkhave dinnāya pārisuddhiyā saṃghappatto sañcicca  
 na āroceti, āhatā hoti pārisuddhi, pārisuddhihārakassa āpatti  
 dukkaṭassa 'ti. ||4||22||

atha kho bhagavā bhikkhū āmantesi: sannipatatha bhi-  
 kkhave, saṃgho kammaṃ karissatīti. evaṃ vutte aññatāro  
 bhikkhu bhagavantam etad avoca: atthi bhante bhikkhu  
 gilāno, so anāgato 'ti. anujānāmi bhikkhave gilānena  
 bhikkhunā chandaṃ dātum. evañ ca pana bhikkhave  
 dātabbo: tena gilānena bhikkhunā ekaṃ bhikkhum upa-  
 samkamitvā ekamsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ nisī-  
 ditvā añjalim paggahetvā evaṃ 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|| evaṃ  
 ce taṃ labhetha, icc etaṃ kusalaṃ. no ce labhetha, so bhi-

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

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

atha kho bhagavā bhikkhū āmantesi : sannipatatha bhikkhave, atthi saṅghassa karaṇīyaṃ ti. evaṃ vutte aññītaro bhikkhu bhagavantam etad avoca : atthi bhante Gaggo nāma bhikkhu ummattako, so anāgato 'ti. dve 'me bhikkhave ummattakā : atthi bhikkhu ummattako sarati pi uposatham na pi sarati, sarati pi saṅghakammaṃ na pi sarati, atthi n' eva sarati, āgacchati pi uposatham na pi āgacchati, āgacchati pi saṅghakammaṃ na pi āgacchati, atthi n' eva āgacchati. ||1|| tatra bhikkhave yv āyaṃ ummattako sarati pi uposatham na pi sarati, sarati pi saṅghakammaṃ na pi sarati, āgacchati pi uposatham na pi āgacchati, āgacchati pi saṅghakammaṃ na pi āgacchati, anujānāmi bhikkhave evarūpassa ummattakassa ummattakasammutiṃ dātum. ||2|| evañ ca pana bhikkhave dātabbā : vyattena bhikkhunā paṭibaleṇa saṅgho fiāpetabbo : suṇātu me bhante saṅgho. Gaggo bhikkhu ummattako sarati pi uposatham na pi sarati, sarati pi saṅghakammaṃ na pi sarati, āgacchati pi uposatham na pi āgacchati, āgacchati pi saṅghakammaṃ na pi āgacchati. yadi saṅghassa pattakallaṃ, saṅgho Gaggassa bhikkhuno ummattakassa ummattakasammutiṃ dadeyya sareyya vā Gaggo bhikkhu uposatham na vā sareyya, sareyya vā saṅghakammaṃ na vā sareyya, āgaccheyya vā uposatham na vā āgaccheyya, āgaccheyya vā saṅghakammaṃ na vā āgaccheyya, saṅgho saha vā Gaggena vinā vā Gaggena uposatham kareyya saṅghakammaṃ kareyya. esā fiatti. ||3|| suṇātu me bhante saṅgho. Gaggo bhikkhu ummattako sarati pi uposatham . . . na pi āgacchati. saṅgho Gaggassa bhikkhuno ummattakassa ummattakasammutiṃ deti sareyya vā Gaggo . . . na vā āgaccheyya, saṅgho saha vā Gaggena vinā vā Gaggena uposatham karissati saṅghakammaṃ karissati. yassāyasmato khamati Gaggassa bhikkhuno ummattakassa ummattakasammutiyā dānaṃ sareyya vā . . . saṅghakammaṃ karissati, so tuṇ' assa, yassa na khamati, so bhāseyya. dinnā saṅghena Gaggassa bhikkhuno ummattakassa ummattakasammuti sareyya vā . . . saṅghakammaṃ karissati. khamati saṅghassa, tasmā tuṇhī, evaṃ etam dhārayāmiti. ||4|| 25 ||

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

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

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

nisīditvā añjalim paggahetvā evam assa vacanīyo : ahaṃ āvuso itthannāmaṃ āpattim āpanno, taṃ paṭidesemīti. tena vattabbo : passasīti. āma passāmīti. āyatim samvareyyāsīti. ||1|| idha pana bhikkhave bhikkhu tadah' uposathe āpattiyā vematiko hoti. tena bhikkhave bhikkhunā ekaṃ bhikkhum upasamkamitvā ekamsam . . . evam assa vacanīyo : ahaṃ āvuso itthannāmāya āpattiyā vematiko, yadā nibbematiko bhavissāmi, tadā taṃ āpattim paṭikarissāmīti vatvā uposatho kātabbo pātīmokkhaṃ sotabbaṃ, na tv eva tappaccayā uposathassa antarāyo kātabbo 'ti. ||2|| tena kho pana samayena chabbaggiyā bhikkhū sabhāgaṃ āpattim desenti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave sabhāgā āpatti desetabbā. yo deseyya, āpatti dukkaṭassā 'ti. tena kho pana samayena chabbaggiyā bhikkhū sabhāgaṃ āpattim paṭigaṇhanti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave sabhāgā āpatti paṭiggahetabbā. yo paṭigaṇheyya, āpatti dukkaṭassā 'ti. ||3|| tena kho pana samayena aññataro bhikkhu pātīmokkhe uddissamāne āpattim sarati. atha kho tassa bhikkhuno etad ahoṣi : bhagavatā paññattaṃ na sāpattikena uposatho kātabbo 'ti, ahañ c' amhi āpattim āpanno. kathaṃ nu kho mayā paṭipajjitabban ti. bhagavato etam atthaṃ ārocesuṃ. idha pana bhikkhave bhikkhu pātīmokkhe uddissamāne āpattim sarati. tena bhikkhave bhikkhunā sāmantā bhikkhu evam assa vacanīyo : ahaṃ āvuso itthannāmaṃ āpattim āpanno, ito vutṭhahitvā taṃ āpattim paṭikarissāmīti vatvā uposatho kātabbo pātīmokkhaṃ sotabbaṃ, na tv eva tappaccayā uposathassa antarāyo kātabbo. ||4|| idha pana bhikkhave bhikkhu pātīmokkhe uddissamāne āpattiyā vematiko hoti. tena bhikkhave bhikkhunā sāmantā bhikkhu evam assa vacanīyo : ahaṃ āvuso itthannāmāya āpattiyā vematiko, yadā nibbematiko bhavissāmi, tadā taṃ āpattim paṭikarissāmīti vatvā uposatho kātabbo pātīmokkhaṃ sotabbaṃ, na tv eva tappaccayā uposathassa antarāyo kātabbo 'ti. ||5|| tena kho pana samayena aññatarasmim āvāse tadah' uposathe sabbo saṃgho sabhāgaṃ āpattim āpanno hoti. atha kho tesam bhikkhūnaṃ etad ahoṣi : bhagavatā paññattaṃ na sabhāgā āpatti desetabbā, na sabhāgā āpatti paṭigga-



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

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

Codanāvattubhāṇavāram niṭṭhitam.

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

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

tāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti samasamā. uddiṭṭham suddiṭṭham, tesam santike pārisuddhi ārocetabbā, uddesakānaṃ anāpatti. idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātīmokkhe avuṭṭhitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. uddiṭṭham suddiṭṭham, tesam santike pārisuddhi ārocetabbā, uddesakānaṃ anāpatti. ||5|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātīmokkhe ekaccāya vuṭṭhitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave . . . (=§ 5) . . . , . . . ekaccāya vuṭṭhitāya parisāya . . . samasamā . . . , . . . ekaccāya vuṭṭhitāya parisāya . . . thokatarā . . . ||6|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātīmokkhe sabbāya vuṭṭhitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti bahutarā . . . samasamā . . . thokatarā . . . (=§ 6) . . . ||7||  
 anāpattipannarasakam niṭṭhitam. ||28||

idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te dhammasaññino vinayasaññino vaggā vaggasaññino uposatham karonti pātīmokkham uddisanti. tehi uddissamāne pātīmokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkūhi puna pātīmokkham uddisittabham, uddesakānaṃ āpatti dukkaṭassa. ||1|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . (=§ 1) . . . tehi uddissamāne pātīmokkhe ath' aññe āvāsikā bhikkhū āgacchanti samasamā. uddiṭṭham suddiṭṭham, avasesam sotabbam, uddesakānaṃ āpatti dukkaṭassa. idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . (=§ 1) . . . tehi uddissamāne pātīmokkhe ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. uddiṭṭham suddiṭṭham, avasesam sotabbam, uddesakānaṃ āpatti dukkaṭassa. ||2|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātīmokkhe — gha — avuṭṭhitāya parisāya — la — ekaccāya vuṭṭhitāya parisāya — la — sabbāya

vutṭhitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti bahutarā — la — samasamā — la — thokatarā. uddiṭṭhaṃ suddiṭṭhaṃ, tesam santike pārisuddhi ārocetabbā, uddesakānaṃ āpatti dukkaṭassa. ||3||

vaggāvaggasaññinopannarasakam niṭṭhitam. ||29||

idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te kappatī nu kho amhākaṃ uposatho kātum na nu kho kappatīti vematikā uposathaṃ karonti pātīmokkhaṃ uddisanti. tehi uddissamāne pātīmokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātīmokkhaṃ uddisitabbaṃ, uddesakānaṃ āpatti dukkaṭassa. ||1|| idha pana . . . (comp. II. 29. 2. 3) . . . uddesakānaṃ āpatti dukkaṭassa. ||2||

vematikāpannarakam niṭṭhitam. ||30||

idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te kappat' eva amhākaṃ uposatho kātum, n' amhākaṃ na kappatīti kukkucapakatā uposathaṃ karonti pātīmokkhaṃ uddisanti. tehi uddissamāne pātīmokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātīmokkhaṃ uddisitabbaṃ, uddesakānaṃ āpatti dukkaṭassa. ||1|| idha pana . . . (comp. II. 29. 2. 3) . . . uddesakānaṃ āpatti dukkaṭassa. ||2||

kukkucapakatāpannarakam niṭṭhitam. ||31||

idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te nassante te vinassante te ko tehi attho 'ti bhedapurekkhārā uposathaṃ karonti pātīmokkhaṃ uddisanti. tehi uddissamāne pātīmokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātīmokkhaṃ uddisitabbaṃ, uddesakānaṃ āpatti thullacca-

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

bhedapurekkhārāpannarasakam niṭṭhitam. ||32||  
pañcasattatikam niṭṭhitam.

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

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

āgantukānaṃ pāṭipado. sace āvāsikā bahutarā honti, āgantukehi āvāsikānaṃ sāmaggī vā dātabbā nissīmaṃ vā gantabbam. sace samasamā honti, āgantukehi āvāsikānaṃ sāmaggī vā dātabbā nissīmaṃ vā gantabbam. sace āgantukā bahutarā honti, āgantukehi āvāsikānaṃ nākāmā dātabbā sāmaggī, āvāsikehi nissīmaṃ gantvā uposatho kātabbo. ||4|| idha pana bhikkhave āgantukā bhikkhū passanti āvāsikānaṃ bhikkhūnaṃ āvāsikākāraṃ āvāsikaliṅgaṃ āvāsikanimittam āvāsikuddesaṃ supaññattam mañcapīṭham bhisibimbohanam pāniyam paribhojaniyam supatīṭṭhitam parivenaṃ susammattham, passitvā vematikā honti atthi nu kho āvāsikā bhikkhū n' atthi nu kho 'ti. ||5|| te vematikā na vicinanti, avicinitvā uposatham karonti, āpatti dukkaṭassa. te vematikā vicinanti, vicinitvā na passanti, apassitvā uposatham karonti, anāpatti. te vematikā vicinanti, vicinitvā passanti, passitvā ekato uposatham karonti, anāpatti. te vematikā vicinanti, vicinitvā passanti, passitvā pāṭekkaṃ uposatham karonti, āpatti dukkaṭassa. te vematikā vicinanti, vicinitvā passanti, passitvā nassante te vinassante te ko tehi attho 'ti bhedapurekkhārā uposatham karonti, āpatti thullaccayassa. ||6|| idha pana bhikkhave āgantukā bhikkhū suṇanti āvāsikānaṃ bhikkhūnaṃ āvāsikākāraṃ āvāsikaliṅgaṃ āvāsikanimittam āvāsikuddesaṃ caṅkamantānaṃ padasaddam sajjhāyasaddam 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 āgantukānaṃ bhikkhūnaṃ āgantukākāraṃ āgantukaliṅgaṃ āgantukanimittam āgantukuddesaṃ aññātakam pattam aññātakam cīvaram aññātakam nisīdanam pādānaṃ dhotam udakanissekam, passitvā vematikā honti atthi nu kho āgantukā bhikkhū n' atthi nu kho 'ti. te . . . (=§ 6) . . . āpatti thullaccayassa. ||8|| idha pana bhikkhave āvāsikā bhikkhū suṇanti āgantukānaṃ bhikkhūnaṃ āgantukākāraṃ āgantukaliṅgaṃ āgantukanimittam āgantukuddesaṃ āgacchantānaṃ pada-saddam 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 samānasamvāsakadiṭṭhiṃ paṭilabhanti, samānasamvāsakadiṭṭhiṃ paṭilabhitvā na pucchanti, apucchitvā ekato uposatham karonti, anāpatti. te pucchanti, pucchitvā nābhivitaranti, anabhivitaritvā ekato uposatham karonti, āpatti dukkaṭassa. te pucchanti, pucchitvā nābhivitaranti, anabhivitaritvā pāṭekkaṃ uposatham karonti, anāpatti. ||10|| idha pana bhikkhave āgantukā bhikkhū passanti āvāsike bhikkhū samānasamvāsake. te nānāsamvāsakadiṭṭhiṃ paṭilabhanti, nānāsamvāsakadiṭṭhiṃ paṭilabhitvā na pucchanti, apucchitvā ekato uposatham karonti, āpatti dukkaṭassa. te pucchanti, pucchitvā bhivitaranti, bhivitaritvā pāṭekkaṃ uposatham karonti, āpatti dukkaṭassa. te pucchanti, pucchitvā bhivitaranti, bhivitaritvā ekato uposatham karonti, anāpatti. ||11|| idha pana bhikkhave āvāsikā bhikkhū passanti āgantuke bhikkhū nānāsamvāsake. te samānasamvāsakadiṭṭhiṃ paṭilabhanti . . . (= § 10) . . . anāpatti. ||12|| idha pana bhikkhave āvāsikā bhikkhū passanti āgantuke bhikkhū samānasamvāsake. te nānāsamvāsakadiṭṭhiṃ paṭilabhanti . . . (= § 11) . . . anāpatti. ||13|| **34**||

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



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

na bhikkhave bhikkhuniyā nisinnaparisāya pātimo-kkham uddisitabbam. yo uddiseyya, āpatti dukkaṭassa. — la — na bhikkhave sikkhamānāya, na sāmaṇerassa, na sāmaṇeriyā, na sikkham paccakkhātakassa, na antimavatthum ajjhāpannakassa nisinnaparisāya pātimo-kkham uddisitabbam. yo uddiseyya, āpatti dukkaṭassa. ||1|| na āpattiyā adassane ukkhittakassa nisinnaparisāya pātimo-kkham uddisitabbam. yo uddiseyya, yathādhammo kāretabbo. na āpattiyā appaṭi-kamme ukkhittakassa nisinnaparisāya, na pāpikāya diṭṭhiyā appaṭinissagge ukkhittakassa nisinnaparisāya pātimo-kkham uddisitabbam. yo uddiseyya, yathādhammo kāretabbo. ||2|| na paṇḍakassa nisinnaparisāya pātimo-kkham uddisitabbam. yo uddiseyya, āpatti dukkaṭassa. na theyyasamvāsakassa

— la — na titthiyapakkantakassa, na tiracchānagatassa, na mātughātakassa, na pitughātakassa, na arahantaghātakassa, na bhikkhunīdūsakassa, na saṃghabhedakassa, na lohituppādakassa, na ubhatovyañjanakassa nisinnaparisāya pātimo-kkham uddisitabbaṃ. yo uddiseyya, āpatti dukkaṭassa. ||3|| na bhikkhave pārivāsikassa pārisuddhidānena uposatho kātabbo aññātra avuṭṭhitāya parisāya. na ca bhikkhave anuposathe uposatho kātabbo aññātra saṃghasāmaggiyā 'ti. ||4|| **36** ||  
 uposathakkhandhake tatiyaṃ bhāṇavāraṃ.

- imasmim̄ khandhake vatthu chaasīti. tassa uddānaṃ :  
 titthiyā Bimbisāro ca, sannipatanti tuṇhikā,  
 dhammaṃ, raho, pātimo-kkham, devasikaṃ, tadā sakiṃ, |  
 yathāparisāya, samaggaṃ, sāmaggī, Maddakucchi ca,  
 sīmā, mahatī, nadiyā, anu, dve, khuddakāni ca, |  
 navā, Rājagahe o' eva, sīmā avippavāsanaṃ,  
 sammanne paṭhamam̄ sīmam̄ pacchā sīmam̄ samūhane, |  
 asammatā gāmasīmā, nadiyā samudde sare  
 udakukkhepo, bhindanti, tath' ev' ajjhottharanti ca, |  
 kati, kammāni, uddeso, savarā, asati pi ca,  
 5 dhammaṃ, vinayaṃ, tajjenti, puna vinaya-tajjanaṃ, |  
 codanā, kate okāse, adhamma-paṭikkosanaṃ,  
 catupaṇcaparā, āvi, sañcicca, ce pi vāyame, |  
 sagahaṭṭhā, anajjhīṭṭhā, Codanamhi, na jānati,  
 sambahulā na jānanti, sajjukam̄, na ca gacchare, |  
 katimī, kivatikā, dūre ārocetuñ ca, na ssari,  
 uklāpam̄, āsanam̄, padīpo, disā, añño bahussuto, |  
 sajjukam̄, vassuposatho, suddhikammañ ca, ñātakā,  
 Gaggo, catu-tayo, dve'ko, āpatti, sabhāgā, sari, |  
 sabbo saṃgho, vematiko, na jānanti, bahussuto,  
 10 bahū, samasamā, thokā, parisāya avuṭṭhitāya ca, |  
 ekaccā vuṭṭhitā, sabbā, jānanti ca, vematikā,  
 kappat' evā 'ti kukkuccā, jānam̄, passaṃ, suṇanti ca, |  
 āvāsikena āgantu, cātupannaraso puna,  
 pātipado pannaraso, līngasamvāsakā ubho, |  
 pārivāsānuposatho, aññātra saṃghasāmaggiyā.  
 ete vibhattā uddānā vatthuvibhūtakāraṇā ti. |

## M A H Â V A G G A .

### III.

Tena samayena buddho bhagavâ Râjagahe viharati Veluvane Kalandakanivâpe. tena kho pana samayena bhagavatâ bhikkhûnaṃ vassāvâso apaññatto hoti. te 'dha bhikkhû hemantam pi gimham pi vassam pi cārikaṃ caranti. ||1|| manussâ ujjhāyanti khīyanti vipācenti: katham hi nāma samaṇā Sakyaputtīyā hemantam pi gimham pi vassam pi cārikaṃ carissanti haritāni tiṇāni sammaddantā ekindriyaṃ jīvaṃ viheṭhentā bahū khuddake paṇe saṃghātaṃ āpādentā. ime hi nāma aññatitthiyā durakkhātadhammā vassāvāsaṃ alliyissanti saṃkāpayissanti, ime hi nāma sakuntakā rukkhaggesu kulāvakāni karitvā vassāvāsaṃ alliyissanti saṃkāpayissanti, ime pana samaṇā Sakyaputtīyā hemantam pi gimham pi vassam pi cārikaṃ caranti haritāni tiṇāni sammaddantā ekindriyaṃ jīvaṃ viheṭhentā bahū khuddake paṇe saṃghātaṃ āpādentā 'ti. ||2|| assosaṃ kho bhikkhû tesam manussānaṃ ujjhāyantānaṃ khīyantānaṃ vipācentānaṃ. atha kho te bhikkhû bhagavato etam atthaṃ ārocesuṃ. atha kho bhagavâ etasmiṃ nidāne etasmiṃ pakaraṇe dhammikaṭṭhaṃ katvā bhikkhû āmantesi: anujānāmi bhikkhave vassam upagantun ti. ||3||1||

atha kho bhikkhûnaṃ etad ahoṣi: kadā nu kho vassam upagantabbā ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave vassāne vassam upagantun ti. ||1|| atha kho bhikkhûnaṃ etad ahoṣi: kati nu kho vassupanāyikā 'ti. bhagavato etam atthaṃ ārocesuṃ. dve 'mā bhikkhave vassupanāyikā purimikā pacchimikā 'ti. aparajjugatāya āsāhiyā purimikā upagantabbā, māsaḡatāya āsāhiyā pacchimikā upagantabbā. imā kho bhikkhave dve vassupanāyikā 'ti. ||2||2||

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

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

atha kho bhagavā Rājagahe yathābhirantam viharitvā yena Sāvatti tena cārikam pakkāmi. anupubbena cārikam caramāno yena Sāvatti tad avasari. tatra sudam bhagavā Sāvattiyam viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana samayena Kosalesu janapadesu Udenena upāsakena saṅgham uddissa viharo kārāpito hoti. so bhikkhūnam santike dūtam pāhesi, āgacchantu bhaddantā, icchāmi dānañ ca dātum dhammañ ca sotum bhikkhū ca passitun ti. ||1|| bhikkhū evam āhamsu : bhagavatā āvuso paññattam na vassam upagantvā purimam vā temāsam pacchimam vā temāsam avasitvā cārikā pakkamitabbā 'ti. āgametu Udeno upāsako yāva bhikkhū vassam vasanti, vassam vutthā gamissanti. sace pan' assa accāyikam karaṇiyam, tath' eva āvāsikānam bhikkhūnam santike vihāram patitthāpetū 'ti. ||2|| Udeno upāsako ujjhāyati khīyati vipāceti : katham hi nāma bhaddantā mayā pahite na āgacchissanti, aham hi dāyako kārako saṅghupaṭṭhāko 'ti. assosum kho bhikkhū Udenassa upāsakassa ujjhāyantassa khīyantassa vipācentassa. atha kho te bhikkhū bhagavato etam attham ārocesum. ||3|| atha kho bhagavā etasmim nidāne dhammikatham katvā bhikkhū āmantesi : anujānāmi bhikkhave sattannam sattāhakarāṇiyena pahite gantum, na tv eva appahite, bhikkhussa bhikkhuniyā sikkhamānāya sāmanerassa sāmaneriyā upāsakassa upāsikāya. anujānāmi bhikkhave imesam sattannam sattāhakarāṇiyena pahite gantum, na tv eva appahite. sattāham sannivaṭṭo kātabbo. ||4|| idha pana bhikkhave upāsakena saṅgham uddissa viharo kārāpito hoti. so ce bhikkhūnam santike dūtam pahineyya, āgacchantu bhaddantā, icchāmi dānañ ca dātum dhammañ ca sotum bhikkhū ca passitun ti, gantabbam bhikkhave sattāhakarāṇiyena pahite, na tv eva appahite. sattāham sannivaṭṭo kātabbo. ||5|| idha pana bhikkhave upāsakena saṅgham uddissa adḍhayogo kārāpito hoti, pāsādo kārāpito hoti, hammiyam kārāpitaṃ h., guhā kārāpitā h., pariveṇam kārāpitaṃ h., kotṭhako kārāpito h., upaṭṭhānasālā kārāpitā h., aggisālā kārāpitā h., kappiyakuṭi kārāpitā h., vaccakuṭi kārāpitā h., caṅkamo kārāpito h., caṅkamanasālā kārāpitā h., udapāno kārāpito h., udapānasālā kārāpitā h., jantāgharam kārāpi-

taṃ h., jantāgharasālā kārāpitā h., pokkharanī kārāpitā h., maṇḍapo kārāpito h., ārāmo kārāpito h., ārāmaṅgaṃ kārāpitaṃ hoti. so ce bhikkhūnaṃ santike dūtaṃ paṇeṇya, āgacchantu bhaddantā, icchāmi dānaṃ ca dātum dhammaṃ ca sotum bhikkhū ca passitun ti, gantabbaṃ bhikkhave sattāhakarāṇiyeṇa pahite, na tv eva appahite. sattāhaṃ sannivaṭṭo kātābbo. ||6|| idha pana bhikkhave upāsakena sambahule bhikkhū uddissa — la — ekaṃ bhikkhum uddissa vihāro kārāpito h., aḍḍhayogo k. h., pāsādo k. h., . . . (= § 6) . . . sattāhaṃ sannivaṭṭo kātābbo. ||7|| idha pana bhikkhave upāsakena bhikkhunīsamghaṃ uddissa — la — sambahulā bhikkhuniyo uddissa — la — ekaṃ bhikkhuniṃ uddissa — la — sambahulā sikkhamānāyo uddissa — la — ekaṃ sikkhamānaṃ uddissa — la — sambahule sāmaṇere uddissa — la — ekaṃ sāmaṇeram uddissa — la — sambahulā sāmaṇeriyo uddissa — la — ekaṃ sāmaṇerīṃ uddissa vihāro kārāpito hoti, aḍḍhayogo k. h., pāsādo k. h., hammiyaṃ k. h., guhā k. h., pariveṇaṃ k. h., koṭṭhako k. h., upaṭṭhānasālā k. h., aggisālā k. h., kappiyakuṭṭi k. h., caṅkamo k. h., caṅkamaṅgaṃ k. h., udapāno k. h., udapānasālā k. h., pokkharanī k. h., maṇḍapo k. h., ārāmo k. h., ārāmaṅgaṃ k. h. hoti. so ce bhikkhūnaṃ santike dūtaṃ paṇeṇya, āgacchantu bhaddantā, icchāmi dānaṃ ca dātum dhammaṃ ca sotum bhikkhū ca passitun ti, gantabbaṃ bhikkhave sattāhakarāṇiyeṇa pahite, na tv eva appahite. sattāhaṃ sannivaṭṭo kātābbo. ||8|| idha pana bhikkhave upāsakena attano atthāya nivesanaṃ kārāpitaṃ hoti — la — sayanigharaṃ k. h., uddosito k. h., aṭṭo k. h., mālo k. h., āpaṇo k. h., āpaṇasālā k. h., pāsādo k. h., hammiyaṃ k. h., guhā k. h., pariveṇaṃ k. h., koṭṭhako k. h., upaṭṭhānasālā k. h., aggisālā k. h., rasavatī k. h., vaccaṅgaṃ k. h., caṅkamo k. h., caṅkamaṅgaṃ k. h., udapāno k. h., udapānasālā k. h., jantāgharaṃ k. h., jantāgharasālā k. h., pokkharanī k. h., maṇḍapo k. h., ārāmo k. h., ārāmaṅgaṃ k. h., puttassa vā vāreyyaṃ hoti, dhītuyaṃ vā vāreyyaṃ hoti, gilāno vā hoti, abhiññātaṃ vā suttantaṃ bhāṇati. so ce bhikkhūnaṃ santike dūtaṃ paṇeṇya, āgacchantu bhaddantā imaṃ suttantaṃ pariyāpuṇissanti pur' āyaṃ su-

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

sambahulā sāmaṇeriyo uddissa, ekaṃ sāmaṇerim uddissa, attano atthāya vihāro kārāpito hoti . . . (= § 8) . . . āramāvattum kārāpitaṃ hoti. sā ce bhikkhūnaṃ santike dūtaṃ paṇeyya, āgacchantu ayyā, icchāmi dānaṃ ca dātum dhammaṃ ca sotum bhikkhū ca passitum ti, gantabbam bhikkhave sattāhakaṇṇiyena pahite, na tv eva appahite. sattāham sannivaṭṭo kātabbo 'ti. ||13||5||

tena kho pana samayena aññataro bhikkhu gilāno hoti. so bhikkhūnaṃ santike dūtaṃ pāhesi, ahaṃ hi gilāno, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave pañcannaṃ sattāhakaṇṇiyena appahite pi gantum, pag eva pahite, bhikkhussa bhikkhuniyā sikkhamānāya sāmaṇerassa sāmaṇeriyā. anujānāmi bhikkhave imesaṃ pañcannaṃ sattāhakaṇṇiyena appahite pi gantum, pag eva pahite. sattāham sannivaṭṭo kātabbo. ||1|| idha pana bhikkhave bhikkhu gilāno hoti. so ce bhikkhūnaṃ santike dūtaṃ paṇeyya, ahaṃ hi gilāno, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbam bhikkhave sattāhakaṇṇiyena appahite pi, pag eva pahite, gilānabhataṃ vā pariyesissāmi, gilānupaṭṭhākabhattaṃ vā pariyesissāmi, gilānabhesajjaṃ vā pariyesissāmi, pucchissāmi vā, upaṭṭhahissāmi vā 'ti. sattāham sannivaṭṭo kātabbo. ||2|| idha pana bhikkhave bhikkhussa anabhirati uppannā hoti. so ce bhikkhūnaṃ santike dūtaṃ paṇeyya, anabhirati me uppannā, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbam bhikkhave sattāhakaṇṇiyena appahite pi, pag eva pahite, anabhiratiṃ vūpakāsessāmi vā vūpakāśepessāmi vā dhammakathaṃ vāssa karissāmi. sattāham sannivaṭṭo kātabbo. ||3|| idha pana bhikkhave bhikkhussa kukkucam uppannaṃ hoti. so ce bhikkhūnaṃ santike dūtaṃ paṇeyya, kukkucam me uppannaṃ, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbam bhikkhave sattāhakaṇṇiyena appahite pi, pag eva pahite, kukkucam vinodessāmi vā vinodāpessāmi vā dhammakathaṃ vāssa karissāmi. sattāham sannivaṭṭo kātabbo. ||4|| idha pana bhikkhave bhikkhussa diṭṭhigataṃ uppannaṃ hoti. so ce



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

nu kho saṃgho kammaṃ na kareyya lahukāya vā pariṇāmeyyā 'ti. sattāhaṃ sannivaṭṭo kātabbo. ||10|| kaṭaṃ vā paṇ' assa hoti saṃghena kammaṃ tajjanīyaṃ vā . . . ukkhepanīyaṃ vā. so ce bhikkhūnaṃ santike dūtaṃ paḥiṇeyya, saṃgho me kammaṃ akāsi, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, kin ti nu kho sammāvatteyya lomāṃ pāteyya netthāraṃ vatteyya, saṃgho taṃ kammaṃ paṭippassambheyyā 'ti. sattāhaṃ sannivaṭṭo kātabbo. ||11|| idha pana bhikkhave bhikkhunī gilānā hoti. sā ce bhikkhūnaṃ santike dūtaṃ paḥiṇeyya, ahaṃ hi gilānā, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, gilānabhataṃ vā pariyesissāmi, gilānupaṭṭhākabhataṃ vā pariyesissāmi, gilānabhesajjaṃ vā pariyesissāmi, pucchissāmi vā, upaṭṭhahissāmi vā 'ti. sattāhaṃ sannivaṭṭo kātabbo. ||12|| idha pana bhikkhave bhikkhuniyā anabhirati uppannā hoti. sā ce bhikkhūnaṃ santike dūtaṃ paḥiṇeyya, anabhirati me uppannā, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, anabhiratiṃ vūpakāsessāmi vā vūpakāśāpessāmi vā dhammakathaṃ vāssā karissāmi. sattāhaṃ sannivaṭṭo kātabbo. ||13|| idha pana bhikkhave bhikkhuniyā kukkucāṃ uppannaṃ hoti. sā ce bhikkhūnaṃ santike dūtaṃ paḥiṇeyya, kukkucāṃ me uppannaṃ, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, kukkucāṃ vinodessāmi vā vinodāpessāmi vā dhammakathaṃ vāssā karissāmi. sattāhaṃ sannivaṭṭo kātabbo. ||14|| idha pana bhikkhave bhikkhuniyā diṭṭhigataṃ uppannaṃ hoti. sā ce bhikkhūnaṃ santike dūtaṃ paḥiṇeyya, diṭṭhigataṃ me uppannaṃ, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, diṭṭhigataṃ vivecessāmi vā vivecāpessāmi vā dhammakathaṃ vāssā karissāmi. sattāhaṃ sannivaṭṭo kātabbo. ||15|| idha pana bhikkhave bhikkhunī garudhammaṃ ajjhāpannā hoti mānattārahā. sā ce bhikkhūnaṃ santike dūtaṃ paḥiṇeyya, ahaṃ hi

garudhammaṃ ajjhāpannā mānattārahā, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakarāṇīyena appahite pi, pag eva pahite, mānattadānaṃ ussukkaṃ karissāmiti. sattāhaṃ sannivaṭṭo kātabbo. ||16|| idha pana bhikkhave bhikkhunī mūlāya paṭikassanārahā hoti. sā ce bhikkhūnaṃ santike dūtaṃ paṇeyya, ahaṃ hi mūlāya paṭikassanārahā, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakarāṇīyena appahite pi, pag eva pahite, mūlāya paṭikassanaṃ ussukkaṃ karissāmiti. sattāhaṃ sannivaṭṭo kātabbo. ||17|| idha pana bhikkhave bhikkhunī abbhānārahā hoti. sā ce bhikkhūnaṃ santike dūtaṃ paṇeyya, ahaṃ hi abbhānārahā, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakarāṇīyena appahite pi, pag eva pahite, abbhānaṃ ussukkaṃ karissāmiti. sattāhaṃ sannivaṭṭo kātabbo. ||18|| idha pana bhikkhave bhikkhuniyā saṃgho kammaṃ kattukāmo hoti tajjanīyaṃ vā nissayaṃ vā pabbājanīyaṃ vā paṭisāraṇīyaṃ vā ukkhepanīyaṃ vā. sā ce bhikkhūnaṃ santike dūtaṃ paṇeyya, saṃgho me kammaṃ kattukāmo, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakarāṇīyena appahite pi, pag eva pahite, kin ti nu kho saṃgho kammaṃ na kareyya lahukāya vā parināmeyyā 'ti. sattāhaṃ sannivaṭṭo kātabbo. ||19|| kataṃ vā pan' assā hoti saṃghena kammaṃ tajjanīyaṃ vā . . . ukkhepanīyaṃ vā. sā ce bhikkhūnaṃ santike dūtaṃ paṇeyya, saṃgho me kammaṃ akāsi, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakarāṇīyena appahite pi, pag eva pahite, kin ti nu kho sammavatteyya lomāṃ pāteyya netthāraṃ vatteyya, saṃgho taṃ kammaṃ paṭippassambheyyā 'ti. sattāhaṃ sannivaṭṭo kātabbo. ||20|| idha pana bhikkhave sikkhamānā gilānā hoti. sā ce bhikkhūnaṃ santike dūtaṃ paṇeyya, ahaṃ hi gilānā, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakarāṇīyena appahite pi, pag eva pahite, gilānabhattaṃ vā pariyesissāmi, gilānupaṭṭhākabhattaṃ vā pariyesissāmi, gilānabhesajjaṃ vā pariyesissāmi, pucchissāmi vā, upaṭṭhahissāmi vā 'ti. sattāhaṃ sannivaṭṭo kātabbo. ||21|| idha pana bhikkhave sikkha-

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

ti, gantabbam bhikkhave sattāhakarāṇīyena appahite pi, pag eva pahite, gilānabbattam vā pariyesissāmi, gilānupatthāka-bhattam vā pariyesissāmi, gilānabhesajjam vā pariyesissāmi, pucchissāmi vā, upatthahissāmi vā 'ti. sattāham sannivaṭṭo kātabbo. ||27|| idha pana bhikkhave sāmaṇeriyā anabhīrati uppannā hoti — la — sāmaṇeriyā kukkucam uppannam hoti, sāmaṇeriyā diṭṭhigatam uppannam hoti, sāmaṇerī vassam pucchitukāmā hoti. sā ce bhikkhūnam santike dūtam pahīneyya, aham hi vassam pucchitukāmā, āgacchantu ayyā, icchāmi ayyānam āgatan ti, gantabbam bhikkhave sattāhakarāṇīyena appahite pi, pag eva pahite, pucchissāmi vā ācikkhissāmi vā 'ti. sattāham sannivaṭṭo kātabbo. ||28|| idha pana bhikkhave sāmaṇerī sikkham samādiyitukāmā hoti. sā ce bhikkhūnam santike dūtam pahīneyya, aham hi sikkham samādiyitukāmā, āgacchantu ayyā, icchāmi ayyānam āgatan ti, gantabbam bhikkhave sattāhakarāṇīyena appahite pi, pag eva pahite, sikkhāsamādānam ussukkam karissāmīti. sattāham sannivaṭṭo kātabbo 'ti. ||29|| 6 ||

tena kho pana samayena aññatarassa bhikkhuno mātā gilānā hoti. sā puttassa santike dūtam pāhesi, aham hi gilānā, āgacchatu me putto, icchāmi puttassa āgatan ti. atha kho tassa bhikkhuno etad ahoṣi: bhagavatā paññattam sattannam sattāhakarāṇīyena pahite gantum, na tv eva appahite, pañcannam sattāhakarāṇīyena appahite pi gantum, pag eva pahite, ayañ ca me mātā gilānā sā ca anupāsikā. katham nu kho mayā paṭipajjitabban ti. bhagavato etam attham ārocesum. ||1|| anujānāmi bhikkhave sattannam sattāhakarāṇīyena appahite pi gantum, pag eva pahite, bhikkhussa bhikkhuniyā sikkhamānāya sāmaṇerassa sāmaṇeriyā mātuyā ca pitussa ca. anujānāmi bhikkhave imesam sattannam sattāhakarāṇīyena appahite pi gantum, pag eva pahite. sattāham sannivaṭṭo kātabbo. ||2|| idha pana bhikkhave bhikkhussa mātā gilānā hoti. sā ce puttassa santike dūtam pahīneyya, aham hi gilānā, āgacchatu me putto, icchāmi puttassa āgatan ti, gantabbam . . . (=III. 6. 2) . . . sattāham sannivaṭṭo kātabbo. ||3|| idha pana bhikkhave bhi-

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

tena kho pana samayena saṃghassa vihāro udriyati. aññatarena upāsakena araṇṇīe bhaṇḍaṃ chedāpitaṃ hoti. so bhikkhūnaṃ santike dūtaṃ pāhesi, sace bhaddantā taṃ bhaṇḍaṃ avahareyyuṃ, dajjāhaṃ taṃ bhaṇḍan ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave saṃghakaraṇīyena gantuṃ. sattaḥaṃ sannivaṭṭo kātabbo 'ti. ||1||8||

vassāvāsabhāṇavāraṃ niṭṭhitaṃ.

tena kho pana samayena Kosalesu janapadesu aññatarasmim āvāse vassupagatā bhikkhū vālehi ubbāḷhā honti, gaṇhiṃsu pi paripātimsu pi. bhagavato etam atthaṃ ārocesuṃ. idha pana bhikkhave vassupagatā bhikkhū vālehi ubbāḷhā honti, gaṇhanti pi paripātenti pi. es' eva antarāyo 'ti pakkamitabbaṃ. anāpatti vassacchedassa. idha pana bhikkhave vassupagatā bhikkhū sirimsapehi ubbāḷhā honti, dasanti pi paripātenti pi. es' eva . . . vassacche-

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

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

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

bhojanāni, na labhanti sappāyāni bhesajjāni. es' eva . . . vassacchedassa. idha pana bhikkhave vassupagatā bhikkhū labhanti lūkhassa vā paṇītassa vā bhojanassa yāvadattham pāripūrim, labhanti sappāyāni bhojanāni, labhanti sappāyāni bhesajjāni, na labhanti paṭirūpam upaṭṭhākam. es' eva . . . vassacchedassa. ||2|| idha pana bhikkhave vassupagatam bhikkhum itthi nimanteti: ehi bhante hiraññam vā te demi, suvaṇṇam vā te demi, khetam vā t. d., vatthum vā t. d., gāvum vā t. d., gāvim vā t. d., dāsam vā t. d., dāsim vā t. d., dhītaram vā t. d. bhariyatthāya, aham vā te bhariyā homi, aññam vā te bhariyam ānemiti. tatra ce bhikkhuno evam hoti: lahuparivattam kho cittam vuttam bhagavatā, siyāpi me brahmacariyassa antarāyo 'ti, pakkamitabbam. anāpatti vassacchedassa. ||3|| idha pana bhikkhave vassupagatam bhikkhum vesī nimanteti — la — thullakumārī nimanteti, paṇḍako nimanteti, ñātakā nimantenti, rājāno nimantenti, corā nimantenti, dhuttā nimantenti: ehi bhante hiraññam vā te dema . . . dhītaram vā te dema bhariyatthāya, aññam vā te bhariyam ānessāmā 'ti. tatra ce bhikkhuno evam hoti: lahuparivattam . . . vassacchedassa. idha pana bhikkhave vassupagato bhikkhu asāmikam nidhim passa-ti. tatra ce bhikkhuno evam hoti: lahuparivattam . . . vassacchedassa. ||4|| idha pana bhikkhave vassupagato bhikkhu passati sambahule bhikkhū samghabhedāya parakkamante. tatra ce bhikkhuno evam hoti: garuko kho samghabhedo vutto bhagavatā, mā mayi sammukhībhūte samgho bhijjīti, pakkamitabbam. anāpatti vassacchedassa. idha pana bhikkhave vassupagato bhikkhu suṇāti: sambahulā kira bhikkhū samghabhedāya parakkamantīti. tatra ce . . . vassacchedassa. ||5|| idha pana bhikkhave vassupagato bhikkhu suṇāti: amukasmiṃ kira āvāse sambahulā bhikkhū samghabhedāya parakkamantīti. tatra ce bhikkhuno evam hoti: te kho me bhikkhū mittā, ty āham vakkhāmi: garuko kho āvuso samghabhedo vutto bhagavatā, māyasmantānam samghabhedo ruccitthā 'ti, karissanti me vacaṇam sussa-santi sotam odahissantīti, pakkamitabbam. anāpatti vassacchedassa. ||6|| idha pana bhikkhave vassupagato bhikkhu suṇāti: amukasmiṃ kira āvāse sambahulā bhikkhū samgha-



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

tena kho pana samayena aññataro bhikkhu vaje vassam

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

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

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

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

āyasmā Upanando Sakyaputto rañño Pasenadissa Kosalassa  
 vassāvāsam paṭisunitvā viṣaṃvādessati. nanu bhagavatā ane-  
 kapariyāyena musāvādo garahito, musāvādā veramaṇi pasa-  
 tthā 'ti. ||2|| atha kho te bhikkhū bhagavato etam atthaṃ  
 ārocesuṃ. atha kho bhagavā etasmiṃ nidāne bhikkhusaṃ-  
 ghaṃ sannipātāpetvā āyasmantaṃ Upanandaṃ Sakyaputtaṃ  
 paṭipucchi: saccam kira tvaṃ Upananda rañño Pasenadissa  
 Kosalassa vassāvāsam paṭisunitvā viṣaṃvādesīti. saccam  
 bhagavā. vigarahi buddho bhagavā: kathaṃ hi nāma tvaṃ  
 moghapurisa rañño Pasenadissa Kosalassa vassāvāsam paṭi-  
 sunitvā viṣaṃvādessasi. nanu mayā moghapurisa anekapari-  
 yāyena musāvādo garahito musāvādā veramaṇi pasatthā. n'  
 etam moghapurisa appasannānaṃ vā pasādāya — la — viga-  
 rahitvā dhammikathaṃ katvā bhikkhū āmantesi: ||3|| idha  
 pana bhikkhave bhikkhunaṃ vassāvāso paṭissuto hoti  
 purimikāya. so taṃ āvāsam gacchanto passati antarā  
 magge dve āvāse bahucivarake, tassa evaṃ hoti: yaṃ nūnā-  
 haṃ imesu dvīsu āvāsesu vassaṃ vaseyyaṃ, evaṃ me bahuṃ  
 cīvaraṃ uppajjissatīti. so tesu dvīsu āvāsesu vassaṃ vasati.  
 tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭi-  
 ssave ca āpatti dukkaṭassa. ||4|| idha pana bhikkhave bhi-  
 kkhunaṃ vassāvāso paṭissuto hoti purimikāya. so taṃ āvāsam  
 gacchanto bahiddhā uposathaṃ karoti, pāṭipadena vihāraṃ  
 upeti senāsanam paññāpeti pāniyaṃ paribhojanīyaṃ upatthā-  
 peti pariveṇaṃ sammajjati, so tadah' eva akaraṇīyo pakkamati.  
 tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissa-  
 ve ca āpatti dukkaṭassa. idha pana . . . (=§ 5) . . . so tadah' eva  
 sakaraṇīyo pakkamati. tassa bhikkhave bhikkhuno purimi-  
 kā ca na paññāyati paṭissave ca āpatti dukkaṭassa. ||5|| idha  
 pana . . . so dvīhatīhaṃ vasitvā akaraṇīyo pakkamati. tassa  
 bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca  
 āpatti dukkaṭassa. idha pana . . . so dvīhatīhaṃ vasitvā sakara-  
 ṇīyo pakkamati. tassa bhikkhave bhikkhuno purimikā ca na  
 paññāyati paṭissave ca āpatti dukkaṭassa. idha pana . . . so dvī-  
 hatīhaṃ vasitvā sattāhakarāṇīyena pakkamati. so taṃ sattā-  
 haṃ bahiddhā vitināmeti. tassa bhikkhave bhikkhuno puri-  
 mikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. idha  
 pana . . . so dvīhatīhaṃ vasitvā sattāhakarāṇīyena pakka-

mati. so taṃ sattāhaṃ anto sannivaṭṭaṃ karoti. tassa bhikkhave bhikkhuno purimikā ca paññāyati paṭissave ca anāpatti. ||6|| idha pana . . . so sattāhaṃ anāgatāya pavāraṇāya sakaraṇīyo pakkamati. āgaccheyya vā so bhikkhave bhikkhu taṃ āvāsaṃ na vā āgaccheyya, tassa bhikkhave bhikkhuno purimikā ca paññāyati paṭissave ca anāpatti. ||7|| idha pana bhikkhave bhikkhunā vassāvāso paṭissuto hoti purimikāya. so taṃ āvāsaṃ gantvā uposathaṃ karoti, pāṭipadena vihāraṃ upeti senāsaṃ paññāpeti pānīyaṃ paribhojanīyaṃ upatthāpeti pariveṇaṃ sammajjati. so tadah' eva akaraṇīyo pakkamati. tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. ||8|| idha pana . . . (= § 8) . . . so tadah' eva sakaraṇīyo pakkamati — la — so dvīhatīhaṃ vasitvā akaraṇīyo pakkamati — la — so dvīhatīhaṃ vasitvā sattāhakarāṇīyena pakkamati. so taṃ sattāhaṃ bahiddhā vītināmeti. tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. ||9|| so dvīhatīhaṃ vasitvā sattāhakarāṇīyena pakkamati. so taṃ sattāhaṃ anto sannivaṭṭaṃ karoti. tassa bhikkhave bhikkhuno purimikā ca paññāyati paṭissave ca anāpatti. so sattāhaṃ anāgatāya . . . (= § 7) . . . anāpatti. ||10|| idha pana bhikkhave bhikkhunā vassāvāso paṭissuto hoti pacchimikāya. so taṃ āvāsaṃ gacchanto bahiddhā uposathaṃ karoti, pāṭipadena vihāraṃ upeti senāsaṃ paññāpeti pānīyaṃ paribhojanīyaṃ upatthāpeti pariveṇaṃ sammajjati. so tadah' eva akaraṇīyo pakkamati. tassa bhikkhave bhikkhuno pacchimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. idha pana . . . (*the whole passage is identical with § 5-10; read instead of purimikā and purimikāya: pacchimikā and pacchimikāya, instead of anāgatāya pavāraṇāya: anāgatāya komudiyā cātumāsiniyā*) . . . paṭissave ca anāpattīti. ||11||14||

vassupanāyikakkhandhako tatiyo.

tassa uddānaṃ :

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

gilāno, mātā ca, pitā, bhātā ca, atha ñātako,  
 bhikkhugatiko, vihāro, vālā cāpi, sirimsapā,|  
 corā c' eva, pisācā ca, daḍḍho, tadubhayena ca,  
 vulho dakena, vutthāsi, bahutarā ca, dāyakā,|  
 lūkhapañitasappāya-bhesajj'-upatthakena ca,  
 itthi, vesī, kumārī ca, paṇḍako, ñātakena ca,|  
 rājā, corā, dhuttā, nidhi, bheda, aṭṭhavidhena ca,  
 5 vajā, satthā ca, nāvā ca, susire, viṭabhāya ca,|  
 ajjhokāse vassāvāso, asenāsanakena ca,  
 chavakuṭikā, chatte ca, cāṭiyā ca upenti te,|  
 katikā, paṭisunivā, bahiddhā ca uposathā,  
 purimikā, pacchimikā, yathānayena yojaye,|  
 akaraṇīyo pakkamati, sakaraṇīyo tath' eva ca,  
 dvīhatihā ca puna, sattāhakarāṇīyena ca,|  
 sattāhanāgatā c' eva, āgaccheyya na eyya vā,  
 vatthuddāne antarikā tantimaggam nisāmaye 'ti. |  
 imamhi khandhake vatthu dvepaṇṇāsa.

## MAHĀVAGGA.

## IV.

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

tthāpeti. ||5|| yo pacchā gāmato piṇḍāya paṭikkamati, sace hoti bhuttāvaseso, sace ākaṅkhati, bhūñjati, no ce ākaṅkhati, appaharite vā chaddeti appāṇake vā udake opilāpeti, so āsanam uddharati pādodakam pādapiṭham pādakathalikam paṭisāmeti, avakkārapātim dhovivā paṭisāmeti, pāniyam paribhojanīyam paṭisāmeti, bhattaggaṃ sammajjati. ||6|| yo passati pāniyaghaṭam vā paribhojanīyaghaṭam vā vaccaghaṭam vā rittam tuccham, so upaṭṭhāpeti. sac' assa hoti avissayham hatthavikārena, dutiyam āmantetvā hatthavilaṅghakena upaṭṭhāpeti, na tv eva tappaccayā vācam bhindati. ||7|| āciṇṇam kho pan' etaṃ vassam vutthānam bhikkhūnam bhagavantam dassanāya upasamkamitum. atha kho te bhikkhū vassam vutthā temāsaccayena senāsanam samsāmetvā pattacivaram ādāya yena Sāvattī tena pakkamimsu. anupubbena yena Sāvattī Jetavanam Anāthapiṇḍikassa ārāmo, yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidimsu. āciṇṇam kho pan' etaṃ buddhānam bhagavantānam āgantukehi bhikkhūhi saddhiṃ paṭisammoditum. ||8|| atha kho bhagavā te bhikkhū etad avoca: kacci bhikkhave khamāniyam, kacci yāpanīyam, kacci samaggā sammodamānā avivadamānā phāsukam vassam vasittha na ca piṇḍakena kilamitthā 'ti. khamāniyam bhagavā, yāpanīyam bhagavā, samaggā ca mayam bhante sammodamānā avivadamānā phāsukam vassam vasimhā na ca piṇḍakena kilamimhā 'ti. ||9|| jānantāpi tathāgatā pucchanti, jānantāpi na pucchanti, kālam veditvā pucchanti, kalam veditvā nā pucchanti, atthasamhitam tathāgatā pucchanti no anatthasamhitam, anatthasamhite setughāto tathāgatānam. dvīhi ākārehi buddhā bhagavanto bhikkhū paṭipucchanti, dhammam vā desessāma, sāvākānam vā sikkhāpadam paññāpessāma 'ti. atha kho bhagavā te bhikkhū etad avoca: yathākatham pana tumhe bhikkhave samaggā sammodamānā avivadamānā phāsukam vassam vasittha na ca piṇḍakena kilamitthā 'ti. ||10|| idha mayam bhante sambhulā sandiṭṭhā sambhattā bhikkhū Kosalesu janapadesu aññatarasmim āvāse vassam upagacchimhā, tesam no bhante amhākam etad ahosi: kena nu kho mayam upāyena samaggā sammodamānā avivadamānā phāsukam vassam vaseyyāma na



ca piṇḍakena kilameyyāma 'ti. tesam no bhante amhākaṃ etad ahoṣi: sace kho mayam . . . evaṃ kho mayam samaggā sammodamānā avivadamānā phāsukaṃ vassaṃ vassāyāma na ca piṇḍakena kilameyyāma 'ti. atha kho mayam bhante aññamaññaṃ n' eva ālapimhā na sallapimhā. yo paṭhamam gāmato piṇḍāya paṭikkamati, so āsanam paññāpeti, pādodakaṃ . . . vācam bhindati. evaṃ kho mayam bhante samaggā sammodamānā avivadamānā phāsukaṃ vassaṃ vassimhā na ca piṇḍakena kilamimhā 'ti. || 11 || atha kho bhagavā bhikkhū āmantesi: aphāsuñ ñeva kira 'me bhikkhave moghapurisā vutthā samānā phāsu 'mha vutthā 'ti paṭijānanti, pasusaṃvāsañ ñeva kira 'me bhikkhave moghapurisā vutthā samānā phāsu 'mha vutthā 'ti paṭijānanti, ekaśaṃvāsañ ñeva kira 'me bhikkhave moghapurisā vutthā samānā phāsu 'mha vutthā 'ti paṭijānanti, pamattasaṃvāsañ ñeva kira 'me bhikkhave moghapurisā vutthā samānā phāsu 'mha vutthā 'ti paṭijānanti. katham hi nāma ime bhikkhave moghapurisā mūgabbataṃ titthiyasamādānaṃ samādiyissanti. || 12 || n' etaṃ bhikkhave appasannānaṃ vā pasādāya. vigaṛahitvā dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave mūgabbataṃ titthiyasamādānaṃ samādiyitabbam. yo samādiyeyya, āpatti dukkaṭassa. anujānāmi bhikkhave vassaṃ vutthānaṃ bhikkhūnaṃ tīhi ṭhānehi pavāretuṃ diṭṭhena vā sutena vā parisaṅkāya vā. sā vo bhavissati aññamaññānulomatā āpattivutthānatā vinayapurekkhāratā. || 13 || evañ ca pana bhikkhave pavāretabbam. vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo: suṇātu me bhante saṃgho. ajja pavāraṇā. yadi saṃghassa pattakallaṃ saṃgho pavāreyyā 'ti. therena bhikkhunā ekamsam uttarāsaṅgam karitvā ukkuṭikaṃ nisīditvā añjalim paggahetvā evam assa vacaṇīyo: saṃgham āvuso pavāremi diṭṭhena vā sutena vā parisaṅkāya vā, vadantu maṃ āyasmanto anukampaṃ upādāya, passanto paṭikarissāmi. dutiyam pi . . . tatiyam pi āvuso saṃgham pavāremi diṭṭhena vā sutena vā parisaṅkāya vā, vadantu maṃ āyasmanto anukampaṃ upādāya, passanto paṭikarissāmi. navakena bhikkhunā ekamsam uttarāsaṅgam karitvā ukkuṭikaṃ nisīditvā añjalim paggahetvā evam assa vacaṇīyo: saṃgham bhante pavāremi

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

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

atha kho bhikkhūnam etad ahoṣi: 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 ahoṣi:  
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: sannipataṭha bhikkhave, samgho pavāressatīti.  
evam vutte aññataro bhikkhu bhagavantam etad avoca:  
atthi bhante bhikkhu gilāno, so anāgato 'ti. anujānāmi  
bhikkhave gilānena bhikkhunā pavāraṇam dātum. evañ  
ca pana bhikkhave dātābbā. tena gilānena bhikkhunā ekaṃ

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

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

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

tena kho pana samayena aññatarasmim āvāse tadahu pavāraṇāya pañca bhikkhū viharanti. atha kho tesam bhikkhūnam etad ahoṣi: bhagavatā paññattam saṅghena pavāretabban ti, mayaṅ c' amhā pañca janā. katham nu kho amhehi pavāretabban ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave pañcannam saṅghe pavāretun ti. ||1|| tena kho pana samayena aññatarasmim āvāse tadahu pavāraṇāya cattāro bhikkhū viharanti. atha kho tesam bhikkhūnam etad ahoṣi: bhagavatā anuññātam pañcannam saṅghe pavāretum, mayaṅ 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 nīpetabbā: suṇantu me āyasmanto. ajja pavāraṇā. yad' āyasmantānam pattakallam mayam aññamaññam pavāreyyamā 'ti. therena bhikkhunā ekamsam uttarāsaṅgam karitvā ukkuṭikam nisiditvā añjalim paggahetvā te bhikkhū evam assu vacanīyā: aham āvuso āyasmante pavāremi diṭṭhena vā sutena vā parisaṅkāya vā, vadantu maṃ āyasmanto anukampam upādāya, passanto paṭikarissāmi. dutiyam pi . . . tatiyam pi āvuso . . . paṭikarissāmiti. navakena bhikkhunā ekamsam uttarāsaṅgam karitvā ukkuṭikam nisiditvā añjalim paggahetvā te bhikkhū evam assu vacanīyā: aham bhante āyasmante pavāremi diṭṭhena vā . . . dutiyam pi . . . tatiyam pi . . . paṭikarissāmiti. ||3|| tena kho pana samayena aññatarasmim āvāse tadahu pavāraṇāya tayo bhikkhū viharanti. atha kho tesam bhikkhūnam etad ahoṣi: bhagavatā anuññātam pañcannam saṅghe pavāretum, catunnam aññamaññam pavāretum, mayaṅ 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)

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

na ekassa pavāraṇaṃ āharitvā dvīhi aññamaññaṃ pavāretabbam. pavāreyyuṃ ce, āpatti dukkaṭassa. tatra bhikkhave yattha dve bhikkhū viharanti, na ekassa pavāraṇaṃ āharitvā ekena adhiṭṭhātabbam. adhiṭṭhaheyya ce, āpatti dukkaṭassā 'ti. ||9||5||

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

paṭhamabhāṇavāraṃ niṭṭhitam.

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

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

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

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 aññatarasmim 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 kappatīti 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 aññatarasmim 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 kappatīti 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 aññatarasmim āvāse tadahu pavā-



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

bhedapurekkhārāpannarasakam niṭṭhitam. ||11||  
pañcasattatikam niṭṭhitam.

idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā, te jānanti aññe āvāsikā bhikkhū antosīmam okkamantīti. te jānanti aññe āvāsikā bhikkhū antosīmam okkantā 'ti. te passanti aññe āvāsike bhikkhū antosīmam okkamante. te passanti aññe āvāsike bhikkhū antosīmam okkante. te suṇanti aññe āvāsikā bhikkhū antosīmam okkamantīti. te suṇanti aññe āvāsikā bhikkhū antosīmam okkantā 'ti. āvāsikena āvāsikā ekasatapañcasattati tikanayato, āvāsikena āgantukā, āgantukena āvāsikā, āgantukena āgantukā, peyyālamukhena satta tikasātāni honti. ||1||12||

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

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

ṭassa. ||1|| na āpattiyā adassane ukkhittakassa nisinnaparisāya pavāretabbam. yo pavāreyya, yathāddhammo kāretabbo. na āpattiyā appaṭīkamme ukkhittakassa, na pāpikāya dīṭṭhiyā appaṭinissagge ukkhittakassa nisinnaparisāya pavāretabbam. yo pavāreyya, yathāddhammo kāretabbo. ||2|| na paṇḍakassa nisinnaparisāya pavāretabbam. yo pavāreyya, āpatti dukkaṭassa. na theyyasamvāsakassa, na tīthiyapaṅkantaṅkassa, na tiracchānagatassa, na mātughātakassa, na pitughātakassa, na arahantaghātakassa, na bhikkhunīdūsaṅkassa, na saṃghabhedakassa, na lohituppādakassa, na ubhatovyañjanakassa nisinnaparisāya pavāretabbam. yo pavāreyya, āpatti dukkaṭassa. ||3|| na bhikkhave pārivāsikassa pavāraṇādanena pavāretabbam aññatra avutṭhitāya parisāya. na ca bhikkhave apavāraṇāya pavāretabbam aññatra saṃghasāmaggiyā 'ti. ||4||14||

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

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

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

tena kho pana samayena chabbaggiyā bhikkhū sāpattikā pavārenti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave sāpattikena pavāretabbam. yo pavāreyya, āpatti dukkaṭassa. anujānāmi bhikkhave yo sāpattiko pavāreti, tassa okāsaṃ kārāpetvā āpattiyā codetun ti. ||1|| tena kho pana samayena chabbaggiyā bhikkhū okāsaṃ kārāpiyanānā na icchanti okāsaṃ kātuṃ. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave okāsaṃ akarontassa pavāraṇaṃ ṭhapetuṃ. evañ ca pana bhikkhave ṭhapetabbā. tadahu pavāraṇāya cātuddase vā pannarase vā tasmim puggale sammukhībhūte saṅghamajjhe udāharitabbam : suṇātu me bhante saṅgho. itthanāmo puggalo sāpattiko, tassa pavāraṇaṃ ṭhapemi, na tasmim sammukhībhūte pavāretabban ti ṭhapitā hoti pavāraṇā 'ti. ||2|| tena kho pana samayena chabbaggiyā bhikkhū pur' amhākaṃ pesalā bhikkhū pavāraṇaṃ ṭhapenti ti paṭigace' eva suddhānaṃ bhikkhūnaṃ anāpattikānaṃ avatthusmim akāraṇe pavāraṇaṃ ṭhapenti pavāritānaṃ pi pavāraṇaṃ ṭhapenti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave suddhānaṃ bhikkhūnaṃ anāpattikānaṃ avatthusmim akāraṇe pavāraṇā ṭhapetabbā. yo ṭhapeyya, āpatti dukkaṭassa. na bhikkhave pavāritānaṃ pi pavāraṇā ṭhapetabbā. yo ṭhapeyya, āpatti dukkaṭassa. ||3|| evaṃ kho bhikkhave ṭhapitā hoti pavāraṇā, evaṃ aṭṭhapitā. kathañ ca bhikkhave aṭṭhapitā hoti pavāraṇā. tevācikāya ce bhikkhave pavāraṇāya bhāsītāya lapitāya pariyosītāya pavāraṇaṃ ṭhapeti, aṭṭhapitā hoti pavāraṇā. dtevācikāya ce bhikkhave, ekavācikāya ce bhikkhave, samānavassikāya ce bhikkhave pavāraṇāya bhāsītāya lapitāya pariyosītāya pavāraṇaṃ ṭhapeti,

atthapitā hoti pavāraṇā. evaṃ kho bhikkhave atthapitā hoti pavāraṇā. ||4|| kathaṃ ca bhikkhave ṭhapitā hoti pavāraṇā. tevācīkāya ce bhikkhave pavāraṇāya bhāsītāya lapitāya pariyoṣitāya pavāraṇaṃ ṭhāpeti, ṭhapitā hoti pavāraṇā. dvevācīkāya ce bhikkhave, ekavācīkāya ce bhikkhave, samānavassīkāya ce bhikkhave pavāraṇāya bhāsītāya lapitāya apariyoṣitāya pavāraṇaṃ ṭhāpeti, ṭhapitā hoti pavāraṇā. evaṃ kho bhikkhave ṭhapitā hoti pavāraṇā. ||5|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇaṃ ṭhāpeti. taṃ ce bhikkhuṃ aññe bhikkhū jānanti ayaṃ kho āyasmā aparissuddhakāyasamācāro aparissuddhava-cīsamācāro aparissuddhājīvo bālo avyatto na paṭibalo anuyuññiyamāno anuyogaṃ dātun ti, alaṃ bhikkhu, mā bhaṇḍanaṃ mā kalahaṃ mā viggahaṃ mā vivādan ti omadditvā saṃghena pavāretabbam. ||6|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇaṃ ṭhāpeti. taṃ ce bhikkhuṃ aññe bhikkhū jānanti ayaṃ kho āyasmā parisuddhakāyasamācāro aparissuddhava-cīsamācāro aparissuddhājīvo bālo avyatto na paṭibalo anuyuññiyamāno anuyogaṃ dātun ti, alaṃ bhikkhu . . . pavāretabbam. ||7|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇaṃ ṭhāpeti. taṃ ce bhikkhuṃ aññe bhikkhū jānanti ayaṃ kho āyasmā parisuddhakāyasamācāro parisuddhava-cīsamācāro aparissuddhājīvo bālo avyatto na paṭibalo anuyuññiyamāno anuyogaṃ dātun ti, alaṃ bhikkhu . . . pavāretabbam. ||8|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇaṃ ṭhāpeti. taṃ ce bhikkhuṃ aññe bhikkhū jānanti ayaṃ kho āyasmā parisuddhakāyasamācāro parisuddhava-cīsamācāro parisuddhājīvo bālo avyatto na paṭibalo anuyuññiyamāno anuyogaṃ dātun ti, alaṃ bhikkhu . . . pavāretabbam. ||9|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇaṃ ṭhāpeti. taṃ ce bhikkhuṃ aññe bhikkhū jānanti ayaṃ kho āyasmā parisuddhakāyasamācāro parisuddhava-cīsamācāro parisuddhājīvo paṇḍito vyatto paṭibalo anuyuññiyamāno anuyogaṃ dātun ti, so evaṃ assa vacaniyo : yaṃ kho tvam āvuso imassa bhikkhuno pavāraṇaṃ ṭhāpesi, kimhi naṃ ṭhāpesi, silavipattiyā ṭhāpesi, ācāravipattiyā ṭhāpesi,

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

jikaṃ ajjhāpanno 'ti parisaṅkasi, saṃghādisesaṃ ajjhāpanno 'ti parisaṅkasi, thullaccayaṃ pācittiyaṃ pāṭidesaniyaṃ dukkaṭaṃ dubbhāsitaṃ ajjhāpanno 'ti parisaṅkasi, bhikkhussa sutvā parisaṅkasi . . . titthiyasāvakaṇaṃ sutvā parisaṅka-sīti. ||15|| so ce evaṃ vadeyya : na kho ahaṃ āvuso imassa bhikkhuno parisaṅkāya pavāraṇaṃ ṭhapemi, api ca ahaṃ na jānāmi kena ahaṃ imassa bhikkhuno pavāraṇaṃ ṭhapemīti, so ce bhikkhave codako bhikkhu anuyogena viññūnaṃ sabrahmacāriṇaṃ cittaṃ na ārādheti ananuvādo cudito bhikkhū 'ti alaṃ vacanāya. so ce bhikkhave codako bhikkhu anuyogena viññūnaṃ sabrahmacariṇaṃ cittaṃ ārādheti sānuvādo cudito bhikkhū 'ti alaṃ vacanāya. ||16|| so ce bhikkhave codako bhikkhu amūlakena pārājikena anuddhamsitaṃ paṭijānāti, saṃghādisesaṃ ropetvā saṃghena pavāretabbam. so ce bhikkhave codako bhikkhu amūlakena saṃghādisesena anuddhamsitaṃ paṭijānāti, yathādhammaṃ kārāpetvā saṃghena pavāretabbam. so ce bhikkhave codako bhikkhu amūlakena thullaccayena pācittiyena pāṭidesaniyena dukkaṭena dubbhāsitena anuddhamsitaṃ paṭijānāti, yathādhammaṃ kārāpetvā saṃghena pavāretabbam. ||17|| so ce bhikkhave cudito bhikkhu pārājikaṃ ajjhāpanno 'ti paṭijānāti, nāsetvā saṃghena pavāretabbam. so ce bhikkhave cudito bhikkhu saṃghādisesaṃ ajjhāpanno 'ti paṭijānāti, saṃghādisesaṃ ropetvā saṃghena pavāretabbam. so ce bhikkhave cudito bhikkhu thullaccayaṃ pācittiyaṃ pāṭidesaniyaṃ dukkaṭaṃ dubbhāsitaṃ ajjhāpanno 'ti paṭijānāti, yathādhammaṃ kārāpetvā saṃghena pavāretabbam. ||18|| idha pana bhikkhave bhikkhu tadahu pavāraṇāya thullaccayaṃ ajjhāpanno hoti. ekacce bhikkhū thullaccayadiṭṭhino honti, ekacce bhikkhū saṃghādisesadiṭṭhino honti. ye te bhikkhave bhikkhū thullaccayadiṭṭhino, tehi so bhikkhave bhikkhu ekamantaṃ apanetvā yathādhammaṃ kārāpetvā saṃghaṃ upasaṃkamitvā evaṃ assa vacanīyo : yaṃ kho so āvuso bhikkhu āpattiṃ āpanno, sāssa yathādhammaṃ paṭikata. yadi saṃghassa pattakallaṃ, saṃgho pavāreyyā 'ti. ||19|| idha pana bhikkhave bhikkhu tadahu pavāraṇāya thullaccayaṃ ajjhāpanno hoti. ekacce bhikkhū thullaccayadiṭṭhino honti, ekacce bhikkhū pācittiyadiṭṭhino honti. ekacce bhi-

kkhū thullaccayadiṭṭhino honti, ekacce bhikkhū pāṭidesanīyadiṭṭhino honti. ek. bh. thullaccayad. h., ek. bh. dukkaṭad. h., ek. bh. thullaccayad. h., ek. bh. dubbhāsītad. h. ye te bhikkhave bhikkhū thullaccayadiṭṭhino, tehi . . . (= § 19) . . . saṃgho pavāreyyā 'ti. ||20|| idha pana bhikkhave bhikkhu tadahu pavāraṇāya pācittiyam ajjhāpanno hoti, pāṭidesanīyam ajjhāp. hoti, dukkaṭam ajjhāp. hoti, dubbhāsītam ajjhāp. hoti. ekacce bhikkhū dubbhāsītadiṭṭhino honti, ekacce bhikkhū saṃghādīsēsadīṭṭhino honti. ye te bhikkhave bhikkhū dubbhāsītadiṭṭhino, tehi . . . (= § 19) . . . saṃgho pavāreyyā 'ti. ||21|| idha pana bhikkhave bhikkhu tadahu pavāraṇāya dubbhāsītam ajjhāpanno hoti. ekacce bhikkhū dubbhāsītadiṭṭhino honti, ek. bh. thullaccayad. h., ek. bh. dubbhāsītad. h., ek. bh. pācittiyad. h., ek. bh. dubbhāsītad. h., ek. bh. pāṭidesanīyad. h., ek. bh. dubbhāsītad. h., ek. bh. dukkaṭad. honti. ye te bhikkhave bhikkhū dubbhāsītadiṭṭhino, tehi . . . saṃgho pavāreyyā 'ti. ||22|| idha pana bhikkhave bhikkhu tadahu pavāraṇāya saṃghamajjhe udāhareyya: suṇātu me bhante saṃgho. idaṃ vatthum paññāyati na puggalo. yadi saṃghassa pattakallam, vatthum ṭhapetvā saṃgho pavāreyyā 'ti. so evam assa vacanīyo: bhagavatā kho āvuso visuddhānam pavāraṇā paññattā. sace vatthum paññāyati na puggalo, idān' eva nam vadehīti. ||23|| idha pana bhikkhave bhikkhu tadahu pavāraṇāya saṃghamajjhe udāhareyya: suṇātu me bhante saṃgho. 'ayam puggalo paññāyati na vatthum. yadi saṃghassa pattakallam, puggalam ṭhapetvā saṃgho pavāreyyā 'ti. so evam assa vacanīyo: bhagavatā kho āvuso samaggānam pavāraṇā paññattā. sace puggalo paññāyati na vatthum, idān' eva nam vadehīti. ||24|| idha pana bhikkhave bhikkhu tadahu pavāraṇāya saṃghamajjhe udāhareyya: suṇātu me bhante saṃgho. idaṃ vatthuñ ca puggalo ca paññāyati. yadi saṃghassa pattakallam, vatthuñ ca puggalañ ca ṭhapetvā saṃgho pavāreyyā 'ti. so evam assa vacanīyo: bhagavatā kho āvuso visuddhānañ ca samaggānañ ca pavāraṇā paññattā. sace vatthuñ ca puggalo ca paññāyati, idān' eva nam vadehīti. ||25|| pubbe ce bhikkhave pavāraṇāya vatthum paññāyati, pacchā puggalo, kallam vacanāya. pubbe ce bhikkhave



pavāraṇāya puggalo paññāyati, pacchā vatthum, kallaṃ vacanāya. pubbe ce bhikkhave pavāraṇāya vatthuñ ca puggalo ca paññāyati, taṃ ce katāya pavāraṇāya ukkoṭeti, ukkoṭanakaṃ pācittiyaṃ ti. ||26||16||

tena kho pana samayena sambahulā sandiṭṭhā sambhattā bhikkhū Kosalesu janapadesu aññatarasmim̐ āvāse vassaṃ upagacchimsu. tesam̐ sāmantā aññe bhikkhū bhaṇḍanakārakā kalahakārakā vivādakārakā bhassakārakā saṃghe adhikaraṇakārakā vassaṃ upagacchimsu mayam̐ tesam̐ bhikkhūnam̐ vassaṃ vutthānam̐ pavāraṇāya pavāraṇam̐ ṭhapessāmā 'ti. assosum̐ kho te bhikkhū: ambhākaṃ kira sāmantā aññe bhikkhū bhaṇḍanakārakā . . . adhikaraṇakārakā vassaṃ upagatā mayam̐ . . . ṭhapessāmā 'ti. katham̐ nu kho amhehi paṭipajjitabban ti. bhagavato etam̐ attham̐ ārocesum̐. ||1|| idha pana bhikkhave sambahulā sandiṭṭhā sambhattā bhikkhū aññatarasmim̐ āvāse vassaṃ upagacchanti. tesam̐ sāmantā aññe bhikkhū bhaṇḍanakārakā . . . adhikaraṇakārakā vassaṃ upagacchanti mayam̐ . . . ṭhapessāmā 'ti. anujānāmi bhikkhave tehi bhikkhūhi dve tayo uposathe cātuddasike kātum̐ katham̐ mayam̐ tehi bhikkhūhi paṭhamataram̐ pavāreyyāmā 'ti. te ce bhikkhave bhikkhū bhaṇḍanakārakā . . . adhikaraṇakārakā āvāsam̐ āgacchanti, tehi bhikkhave āvāsikehi bhikkhūhi lahum̐-lahum̐ sannipatitvā pavāretabbam̐, pavāretvā vattabbā: pavāritā kho mayam̐ āvuso, yathāyasmantā maññanti tathā karontū 'ti. ||2|| te ce bhikkhave bhikkhū bhaṇḍanakārakā . . . adhikaraṇakārakā asamvhitā taṃ āvāsam̐ āgacchanti, tehi bhikkhave āvāsikehi bhikkhūhi āsanam̐ paññāpetabbam̐, pādodakam̐ pādapiṭham̐ pādakathalikam̐ upanikkhipitabbam̐, paccuggantvā pattaḍvaram̐ paṭiggahetabbam̐, pāniyena pucchitabbā, tesam̐ vikkhitvā nissimam̐ gantvā pavāretabbam̐, pavāretvā vattabbā: pavāritā kho mayam̐ āvuso, yathāyasmantā maññanti tathā karontū 'ti. ||3|| evañ ce taṃ labbetha, icc etam̐ kusalam̐, no ce labbetha, āvāsikena bhikkhunā vyattena paṭibalena āvāsikā bhikkhū nāpetabbā: suṇantu me āyasmantā āvāsikā. yad' āyasmantānam̐ patta-kallaṃ, idāni uposatham̐ kareyyāma pātīmokkham̐ uddiseyyā-

ma, āgame kāle pavāreyyāma 'ti. te ce bhikkhave bhikkhū bhaṇḍanakāraḥā . . . adhikaraṇakāraḥā te bhikkhū evaṃ vadeyyuṃ : sād'h' āvuso idān' eva no pavārethā 'ti, te evaṃ assu vacanīyā : anissarā kho tumhe āvuso ambhākaṃ pavāraṇāya, na tāva mayāṃ pavāressāma 'ti. ||4|| te ce bhikkhave bhikkhū bhaṇḍanakāraḥā . . . adhikaraṇakāraḥā taṃ kālaṃ anuvaseyyuṃ, āvāsikena bhikkhave bhikkhunā vyattena paṭibalena āvāsikā bhikkhū nāpetabbā : suṇantu me āyasmantā . . . uddiseyyāma, āgame juṇhe pavāreyyāma 'ti. te ce bhikkhave bhikkhū bhaṇḍanakāraḥā . . . adhikaraṇakāraḥā te bhikkhū evaṃ vadeyyuṃ : sād'h' āvuso idān' eva no pavārethā 'ti, te evaṃ assu vacanīyā : anissarā kho tumhe āvuso ambhākaṃ pavāraṇāya, na tāva mayāṃ pavāressāma 'ti. ||5|| te ce bhikkhave bhikkhū bhaṇḍanakāraḥā . . . adhikaraṇakāraḥā taṃ pi juṇhaṃ anuvaseyyuṃ, tehi bhikkhave bhikkhūhi sabbe'h' eva āgame juṇhe komudiyā cātumāsiniyā akāma pavāretabbā. ||6|| tehi ce bhikkhave bhikkhūhi pavāriyamāne gilāno agilānassa pavāraṇaṃ ṭhapeti, so evaṃ assa vacanīyo : āyasmaṃ kho gilāno, gilāno ca ananuyogakkhamo vutto bhagavatā. āgamehi āvuso yāva ārogo hosi, ārogo ākaṅkhamāno codessasīti. evaṃ ce vuccamāno codeti, anādariye pācittiyā. ||7|| tehi ce bhikkhave bhikkhūhi pavāriyamāne agilāno gilānassa pavāraṇaṃ ṭhapeti, so evaṃ assa vacanīyo : āyasmaṃ kho gilāno, gilāno ca ananuyogakkhamo vutto bhagavatā. āgamehi āvuso yāvāyaṃ bhikkhu ārogo hoti, ārogaṃ ākaṅkhamāno codessasīti. evaṃ ce vuccamāno codeti, anādariye pācittiyā. ||8|| tehi ce bhikkhave bhikkhūhi pavāriyamāne gilāno gilānassa pavāraṇaṃ ṭhapeti, so evaṃ assa vacanīyo : āyasmantā kho gilānā, gilāno ca ananuyogakkhamo vutto bhagavatā. āgamehi āvuso yāva ārogā hotha, ārogaṃ ākaṅkhamāno codessasīti. evaṃ ce vuccamāno codeti, anādariye pācittiyā. ||9|| tehi ce bhikkhave bhikkhūhi pavāriyamāne agilāno agilānassa pavāraṇaṃ ṭhapeti, ubho saṃghena samanuyuñjitvā samanuggāhitvā yathādhammaṃ kāraṇetvā saṃghena pavāretabban ti. ||10||17||

tena kho pana samayena sambahulā sandiṭṭhā sambhattā

bhikkhū Kosalesu janapadesu aññatarasmim āvāse vassam upagacchimsu. tesam samaggānam sammodamānānam avivadamānānam viharatam aññataro phāsuvihāro adhigato hoti. atha kho tesam bhikkhūnam etad ahoṣi: amhākaṃ kho samaggānaṃ . . . adhigato. sace mayaṃ idāni pavāressāma, siyāpi bhikkhū pavāretvā cārikaṃ pakkameyyuṃ, evaṃ mayaṃ imamahā phāsuvihāraṃ paribāhirā bhavissāma. kathaṃ nu kho amhehi paṭipajjitabban ti. bhagavato etam atthaṃ ārocesuṃ. ||1|| idha pana bhikkhave sambalū sandiṭṭhā sambhattā bhikkhū aññatarasmim āvāse vassam upagacchanti. tesam samaggānaṃ . . . adhigato hoti. tatra ce bhikkhūnam evaṃ hoti: amhākaṃ kho samaggānaṃ . . . paribāhirā bhavissāma 'ti. anujānāmi bhikkhave tehi bhikkhūhi pavāraṇāsaṃgahaṃ kātum. ||2|| evañ ca pana bhikkhave kātabbo. sabbeḥ' eva ekajjhaṃ sannipatitabbaṃ, sannipatitvā vyattena bhikkhūnaṃ paṭibalena saṃgho ñāpetabbo: suṇātu me bhante saṃgho. amhākaṃ samaggānaṃ sammodamānānam avivadamānānam viharatam aññataro phāsuvihāro adhigato. sace mayaṃ idāni pavāressāma, siyāpi bhikkhū pavāretvā cārikaṃ pakkameyyuṃ, evaṃ mayaṃ imamahā phāsuvihāraṃ paribāhirā bhavissāma. yadi saṃghassa pattakallaṃ, saṃgho pavāraṇāsaṃgahaṃ kareyya, idāni uposathaṃ kareyya pātīmokkhaṃ uddiseyya, āgame komudiyā cātumāsiniyā saṃgho pavāreyya. eṣā ñatti. ||3|| suṇātu me bhante saṃgho. amhākaṃ samaggānaṃ . . . paribāhirā bhavissāma. saṃgho pavāraṇāsaṃgahaṃ karoti, idāni uposathaṃ karissati pātīmokkhaṃ uddisissati, āgame komudiyā cātumāsiniyā pavāressati. yassāyasmato khamati pavāraṇāsaṃghassa karaṇaṃ idāni uposathaṃ karissati pātīmokkhaṃ uddisissati, āgame komudiyā cātumāsiniyā pavāressati, so tuṇh' assa. yassa na khamati, so bhāseyya. kato saṃghena pavāraṇāsaṃgaho idāni uposathaṃ karissati pātīmokkhaṃ uddisissati, āgame komudiyā cātumāsiniyā pavāressati. khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmiti. ||4|| tehi ce bhikkhave bhikkhūhi kate pavāraṇāsaṃgāhe aññataro bhikkhu evaṃ vadeyya: icchāma' ahaṃ āvuso janapadacārikaṃ pakkamituṃ, atthi me janapade karaṇīyaṃ ti, so evaṃ assa vacanīyo: sādha' āvuso pavāretvā gacchāhīti. so

ce bhikkhave bhikkhu pavārayamāno aññatarassa bhikkhuno pavāraṇaṃ ṭhapeti, so evam assa vacaniyo : anissaro kho me tvam āvuso pavāraṇāya, na tāvāham pavāressāmīti. tassa ce bhikkhave bhikkhuno pavārayamānassa aññataro bhikkhu tassa bhikkhuno pavāraṇaṃ ṭhapeti, ubho saṃghena samanuyujitvā samanuggāhitvā yathādhammaṃ kārāpetabbā. ||5|| so ce bhikkhave bhikkhu janapade taṃ karaṇiyam tīretvā punad eva anto komudiyā cātumāsiniyā taṃ āvāsaṃ āgacchati, tehi ce bhikkhave bhikkhūhi pavāriyamāne aññataro bhikkhu tassa bhikkhuno pavāraṇaṃ ṭhapeti, so evam assa vacaniyo : anissaro kho me tvam āvuso pavāraṇāya, pavārito ahan ti. tehi ce bhikkhave bhikkhūhi pavāriyamāne so bhikkhu aññatarassa bhikkhuno pavāraṇaṃ ṭhapeti, ubho saṃghena samanuyujitvā samanuggāhitvā yathādhammaṃ kārāpetvā saṃghena pavāretabban ti. ||6||18||

pavāraṇakkhandhakam catuttham.

imamhi khandhake vatthu chacattārisā. tassa uddānaṃ :  
 vassaṃ vutthā Kosalesu agamum satthu dassanam  
 aphāsupasusamvāsam aññamaññānulomatā,|  
 pavārentāpaṇā, dve ca, kammaṃ, gilāna-ñātakā,  
 rājā, corā ca, dhuttā ca, bhikkhū paccatthikā tathā,|  
 pañca, catu, tayo, dve, 'ko, āpanno, vemati, sari,  
 sabbo saṃgho, vematiko, bahū samā ca thokikā,|  
 āvāsikā, cātuddasā, līnga-samvāsakā ubho,  
 gantabbam, na nisinnāya, chandadān', apavāraṇā,|  
 savarehi, khepitā, meggho, antarā ca, pavāraṇā,|  
 5 na karonti, pur' amhākam, atṭhapitā ca, bhikkhuno,|  
 kimhi vā 'ti katamañ ca diṭṭhena sutasaṅkāya,  
 codako cuditako ca, thullaccaya-vatthu-bhaṇḍanam,|  
 pavāraṇāsaṃgaho ca, anissaro, pavāraye 'ti.

## MAHĀVAGGA.

## V.

Tena samayena buddho bhagavā Rājagahe viharati Gijjhakūṭe pabbate. tena kho pana samayena rājā Māgadho Seniyo Bimbisāro asītiyā gāmasahassesu issarādhipaccam rajjam kāreti. tena kho pana samayena Campāyam Soṇo nāma Koḷiviso setthiputto sukhumālo hoti, tassa pādātalesu lomāni jātāni honti. atha kho rājā Māgadho Seniyo Bimbisāro tāni asītim gāmikasahassāni sannipātāpetvā kenacid eva karaṇīyena Soṇassa Koḷivissassa santike dūtam pāhesi, āgacchatu Soṇo icchāmi Soṇassa āgatan ti. ||1|| atha kho Soṇassa Koḷivissassa mātāpitaro Soṇam Koḷivissam etad avocum: rājā te tāta Soṇa pāde dakkhitukāmo. mā kho tvam tāta Soṇa yena rājā tena pāde abhippasāreyyāsi, rañño purato pallaṅkena nisīda, nisinnassa te rājā pāde dakkhissatīti. atha kho Soṇam Koḷivissam sivikāya ānesum. atha kho Soṇo Koḷiviso yena rājā Māgadho Seniyo Bimbisāro ten' upasamkamami, upasamkamitvā rājānam Māgadham Seniyam Bimbisāram abhivādetvā rañño purato pallaṅkena nisīdi. addasa kho rājā Māgadho Seniyo Bimbisāro Soṇassa Koḷivissassa pādātalesu lomāni jātāni. ||2|| atha kho rājā Māgadho Seniyo Bimbisāro tāni asītim gāmikasahassāni diṭṭhadhammike atthe anusāsivā uyyojesi: tumhe khv attha bhāṇe mayā diṭṭhadhammike atthe anusāsītā, gacchatha tam bhagavantam payirupāsatha, so no bhagavā samparāyike atthe anusāsissatīti. atha kho tāni asīti gāmikasahassāni yena Gijjhakūṭo pabbato ten' upasamkamimsu. ||3|| tena kho pana samayena āyasmā Sāgato bhagavato upatṭhāko hoti. atha kho tāni asīti gāmikasahassāni yenāyasmā Sāgato ten' upasamkamimsu, upasamkamitvā āyasmantam Sāgataṃ

etad avocum : imāni bhante asīti gāmikasahassāni idh' upasamkantāni bhagavantam dassanāya. sādhu mayam bhante labheyyāma bhagavantam dassanāyā 'ti. tena hi tumhe āyasmanto muhuttam idh' eva tāva hotha yāvāham bhagavantam paṭivedemīti. ||4|| atha kho āyasmā Sāgato tesam asītiyā gāmikasahassānam purato pekkhamānānam pāṭikāya nimujjitvā bhagavato purato ummujjitvā bhagavantam etad avoca : imāni bhante asīti gāmikasahassāni idh' upasamkantāni bhagavantam dassanāya, yassa dāni bhante bhagavā kālam maññatīti. tena hi tvam Sāgata vihārapacchāyāyam āsanam paññāpehīti. ||5|| evam bhante 'ti kho āyasmā Sāgato bhagavato paṭisunitvā piṭham gahetvā bhagavato purato nimujjitvā tesam asītiyā gāmikasahassānam purato pekkhamānānam pāṭikāya ummujjitvā vihārapacchāyāyam āsanam paññāpesi. atha kho bhagavā vihārā nikkhamitvā vihārapacchāyāyam paññatte āsane nisīdi. ||6|| atha kho tāni asīti gāmikasahassāni yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidimsu. atha kho tāni asīti gāmikasahassāni āyasantam yeva Sāgatam samannāharanti, no tathā bhagavantam. atha kho bhagavā tesam asītiyā gāmikasahassānam cetasā cetoparivitakkam aññāya āyasantam Sāgatam āmantesi : tena hi tvam Sāgata bhiyyosomattāya uttarimanussa-dhammam iddhipāṭihāriyam dassēhīti. evam bhante 'ti kho āyasmā Sāgato bhagavato paṭisunitvā vehāsam abbhuggantvā ākāse antalikkhe caṅkamati pi tiṭṭhati pi nisīdati pi seyyam pi kappeti dhūpāyati pi pajjalati pi antaradhāyati pi. ||7|| atha kho āyasmā Sāgato ākāse antalikkhe anekavihitam uttarimanussadhammam iddhipāṭihāriyam dassetvā bhagavato pādesu sirasā nipatitvā bhagavantam etad avoca : satthā me bhante bhagavā, sāvako 'ham asmi, satthā me bhante bhagavā, sāvako 'ham asmīti. atha kho tāni asīti gāmikasahassāni acchariyam vata bho, abbhutam vata bho, sāvako pi nāma evam mahiddhiko bhavissati evam mahānubhāvo, aho nūna satthā 'ti bhagavantam yeva samannāharanti, no tathā āyasantam Sāgatam. ||8|| atha kho bhagavā tesam asītiyā gāmikasahassānam cetasā cetoparivitakkam aññāya anupubbikatham kathesi seyyath' idaṃ : dānakatham sīlakatham

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

ca panāyasmā Soṇo Sītavane viharati. ||12|| tassa accāra-  
 ddhaviriyassa caṅkamato pādā bhijjimsu, caṅkamo lohiteṇa  
 puṭo hoti seyyathāpi gavāghātanam. atha kho āyasmato  
 Soṇassa rahogatassa paṭisallīnassa evaṃ cetaso parivitakko  
 udapādi: ye kho keci bhagavato sāvaka āraddhaviriyā viha-  
 ranti, ahaṃ tesam aññataro, atha ca pana me nānupādāya  
 āsavehi cittaṃ vimuccati, samvijjanti kho pana me kule bho-  
 gā. sakkā bhoge ca bhunjitum puññāni ca kātum. yaṃ  
 nūnāhaṃ hināyāvattitvā bhoge ca bhunjeyyaṃ puññāni ca  
 kareyyan ti. ||13|| atha kho bhagavā āyasmato Soṇassa ce-  
 tasā cetoparivitakkaṃ aññāya seyyathāpi nāma balavā puriso  
 sammiñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ  
 sammiñjeyya, evaṃ eva Gijjhakūṭe pabbate antarahito Sīta-  
 vane pāturaḥosi. atha kho bhagavā sambahulehi bhikkhūhi  
 saddhiṃ senāsanacārikaṃ āhiṇḍanto yenāyasmato Soṇassa  
 caṅkamo ten' upasaṃkama. addasa kho bhagavā āyasmato  
 Soṇassa caṅkamaṃ lohiteṇa puṭaṃ, disvāna bhikkhū āman-  
 tesī: kassa n'v āyaṃ bhikkhave caṅkamo lohiteṇa puṭo  
 seyyathāpi gavāghātanam ti. āyasmato bhante Soṇassa accā-  
 raddhaviriyassa caṅkamato pādā bhijjimsu, tassāyaṃ caṅka-  
 mo lohiteṇa puṭo seyyathāpi gavāghātanam ti. ||14|| atha  
 kho bhagavā yenāyasmato Soṇassa vihāro ten' upasaṃkama,  
 upasaṃkamitvā paññatte āsane nisīdi. āyasmāpi kho Soṇo  
 bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ  
 nisinnaṃ kho āyasmantaṃ Soṇaṃ bhagavā etad avoca: nanu  
 te Soṇa rahogatassa paṭisallīnassa evaṃ cetaso parivitakko  
 udapādi: ye kho keci . . . puññāni ca kareyyan ti. evaṃ  
 bhante 'ti. taṃ kiṃ maññasi Soṇa, kusalo tvaṃ pubbe agā-  
 rikabhūto vīṇāya tantissare 'ti. evaṃ bhante. taṃ kiṃ  
 maññasi Soṇa, yadā te vīṇāya tantiyo accāyatā honti, api nu  
 te vīṇā tasmim samaye saravatī vā hoti kammaññā vā 'ti.  
 no h' etaṃ bhante. ||15|| taṃ kiṃ maññasi Soṇa, yadā te  
 vīṇāya tantiyo atisithilā honti, api nu te vīṇā tasmim samaye  
 savaratī vā hoti kammaññā vā 'ti. no h' etaṃ bhante. taṃ  
 kiṃ maññasi Soṇa, yadā te vīṇāya tantiyo n' eva accāyatā  
 honti nātisithilā same guṇe patitṭhitā, api nu te vīṇā tasmim  
 samaye saravatī va hoti kammaññā vā 'ti. evaṃ bhante.  
 evaṃ eva kho Soṇa accāraraddhaviriyam uddhaccāya samvatta-



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

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

nekkhammaṃ adhimuttassa pavivekañ ca cetaso  
avyāpajjhādhimuttassa upādānakkhayassa ca |

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

atha kho bhagavā bhikkhū āmantesi: evaṃ kho bhikkhave  
 kulaputtā aññaṃ vyākaronṭi. attho ca vutto attā ca anupanīto.  
 atha ca pan' idh' ekacce moghapurisā hasamānakam maññe  
 aññaṃ vyākaronṭi, te pacchā vighātam āpajjantīti. ||28|| atha  
 kho bhagavā āyasmantaṃ Soṇaṃ āmantesi: tvaṃ kho 'si  
 Soṇa sukhumālo. anujānāmi te Soṇa ekapalāsikam upāhanan  
 ti. ahaṃ kho bhante asītisakaṭavāhehi raññaṃ ohāya agā-  
 rasmā anagāriyaṃ pabbajito sattahatthikañi ca anīkam. tassa  
 me bhavissanti vattāro: Soṇo Koḷiviso asītisakaṭavāhehi  
 raññaṃ ohāya agārasmā anagāriyaṃ pabbajito sattahatthi-  
 kañi ca anīkam, so dān' āyaṃ ekapalāsikāsu upāhanāsu satto  
 'ti. ||29|| sace bhagavā bhikkhusamghassa anujānissati,  
 ahaṃ pi paribhuñjissāmi, no ce bhagavā bhikkhusamghassa  
 anujānissati, ahaṃ pi na paribhuñjissāmiti. atha kho bha-  
 gavā etasmim nidāne dhammikathaṃ katvā bhikkhū āman-  
 tesī: anujānāmi bhikkhave ekapalāsikam upāhanam. na  
 bhikkhave diguṇā upāhanā dhāretabbā, na tigūṇā upāhanā  
 dhāretabbā, na gaṇaṃgaṇupāhanā dhāretabbā. yo dhāreyya,  
 āpatti dukkaṭassā 'ti. ||30||1||

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

yā bhikkhū nilakavattikā upāhanāyo dhārenti, pītakavattikā up. dh., lohitakavattikā up. dh., mañjetthakavattikā up. dh., kaṇhavattikā up. dh., mahāraṅgarattavattikā up. dh., mahānāmarattavattikā up. dhārenti. manussā ujjhāyanti khīyanti vipācenti : seyyathāpi gihī kāmabhogino 'ti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave nilakavattikā upāhanā dhāretabbā . . . na mahānāmarattavattikā upāhanā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||2|| tena kho pana samayena chabbaggiyā bhikkhū khallakabaddhā upāhanāyo dhārenti, puṭabaddhā up. dhārenti, pāliguṇṭhimā up. dh., tūlapuṇṇikā up. dh., tittirapattikā up. dh., meṇḍavisāṇabandhikā up. dh., ajavisāṇabandhikā up. dh., vicchikālikā up. dh., morapicchaparissibbitā up. dh., citrā up. dhārenti. manussā ujjhāyanti khīyanti vipācenti : seyyathāpi gihī kāmabhogino 'ti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave khallakabaddhā upāhanā dhāretabbā . . . na citrā upāhanā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||3|| tena kho pana samayena chabbaggiyā bhikkhū sīhacammaparikkhaṭṭā upāhanāyo dhārenti, vyagghacammaparikkhaṭṭā up. dh., dīpicamma. up. dh., ajinacamma. up. dh., uddacamma. up. dh., majjāricamma. up. dh., kālakamma. up. dh., ulūkacamma. up. dhārenti. manussā ujjhāyanti khīyanti vipācenti : seyyathāpi gihī kāmabhogino 'ti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave sīhacammaparikkhaṭṭā upāhanā dhāretabbā . . . na ulūkacamma. up. dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||4||2||

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

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

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

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

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

tena kho pana samayena bhikkhū adhotēhi pādehi mañcam pi pīṭham pi abhirūhanti, cīvaram pi senāsanam pi dussati. bhagavato etam attham ārocesum. anujānāmi bhikkhave idāni mañcam vā pīṭham vā abhirūhissāmiti upāhanam dhāretun ti. ||1|| tena kho pana samayena bhikkhū rattiyā uposathaggam pi sannisajjam pi gacchantā andhakāre khānum pi kaṇṭakam pi akkamanti, pādā dukkhā honti. bhagavato etam attham ārocesum. anujānāmi bhikkhave ajjhāramē upāhanam dhāretum ukkam padīpaṃ kattaradaṇḍan ti. ||2|| tena kho pana samayena chabbaggiyā bhikkhū rattiyā paccūsasamayam paccuṭṭhāya kaṭṭhapādukāyo abhirūhitvā ajjhokāse caṅkamanti uccāsaddā mahāsaddā khaṭṭakhaṭṭasaddā anekavihitam tiracchānakatham kathentā seyyath' idam : rājakatham, corakatham, mahāmatṭak., senāk., bhayak., yuddhak., annak., pānak., vatthak., sayanak., mālāk., gandhak., ṇātik., yānak., gāmak., nigamak., nagarak., janapadak., itthik., sūrak., visikhāk., kumbhatṭhānak., pubbapeṭak., nānatthak., lokakkhāyikam samuddakkhāyikam itibhavābhavakatham iti vā kīṭakam pi akkamitvā mārenti bhikkhū pi samādhimhā cāvanti. ||3|| ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti : katham hi nāma chabbaggiyā bhikkhū rattiyā paccūsasamayam paccuṭṭhāya kaṭṭhapādukāyo abhirūhitvā ajjhokāse caṅkamissanti uccāsaddā . . . akkamitvā māressanti bhikkhū pi samādhimhā cāvessantīti. atha kho te bhikkhū bhagavato etam attham ārocesum. saccam kira bhikkhave chabbaggiyā bhikkhū rattiyā paccūsasamayam paccuṭṭhāya kaṭṭhapādukāyo abhirūhitvā ajjhokāse caṅkamanti uccāsaddā . . . akkamitvā mārenti bhikkhū pi

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

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

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

kho pana samayena Bhaddiyā bhikkhū anekavihitam pādukaṃ maṇḍanānuyogam anuyuttā viharanti, tiṇapādukaṃ karonti pi kārāpenti pi, muñjapād. k. pi k. pi, babbajapād. k. pi k. pi, hintālapād. k. pi k. pi, kamalapād. k. pi k. pi, kambalapād. k. pi k. pi, riñcanti uddeṣaṃ paripucchaṃ adhisīlaṃ adhiccittam adhipaññaṃ. ||1|| ye te bhikkhū appicchā, te ujjhāyanti khīyanti vipācenti: katham hi nāma Bhaddiyā bhikkhū anekavihitam pādukaṃ maṇḍanānuyogam anuyuttā viharissanti, tiṇapādukaṃ karissanti pi kārāpessanti pi . . . riñcissanti uddeṣaṃ paripucchaṃ adhisīlaṃ adhiccittam adhipaññaṃ ti. atha kho te bhikkhū bhagavato etam attham ārocesuṃ. saccam kira bhikkhave Bhaddiyā bhikkhū anekavihitam pādukaṃ maṇḍanānuyogam anuyuttā viharanti, tiṇapādukaṃ karonti pi kārāpenti pi — la — riñcanti uddeṣaṃ . . . adhipaññaṃ ti. saccam bhagavā. vigarahi buddho bhagavā: katham hi nāma te bhikkhave moghapurisā anekavihitam pādukaṃ maṇḍanānuyogam anuyuttā viharissanti, tiṇapādukaṃ karissanti pi kārāpessanti pi — la — riñcissanti uddeṣaṃ paripucchaṃ adhisīlaṃ adhiccittam adhipaññaṃ. n' etam bhikkhave appasannānaṃ vā pasādāya. ||2|| vigarahitvā dhammikatham katvā bhikkhū āmantesi: na bhikkhave tiṇapādukā dhāretabbā, na muñjapādukā dhāretabbā, na babbajap. dh., na hintālap. dh., na kamalap. dh., na kambalap. dh., na sovaṇṇamayā p. dh., na rūpiyamayā p. dh., na maṇimayā p. dh., na veḷuriyamayā p. dh., na phalikamayā p. dh., na kaṃsamayā p. dh., na kācamayā p. dh., na tipumayā p. dh., na sīsamayā p. dh., na tambalohamayā p. dhāretabbā. yo dhāreyya, āpatti dukkaṭassa. na ca bhikkhave kāci saṃkamanīyā pādukā dhāretabbā. yo dhāreyya, āpatti dukkaṭassa. anujānāmi bhikkhave tisso pādukāyo dhuvatthānīyā asaṃkamanīyāyo, vaccapādukaṃ, passāvapādukaṃ, ācamaṇapādukaṃ ti. ||3|| 8 ||

atha kho bhagavā Bhaddiye yathābhirantaṃ viharitvā yena Sāvatti tena cārikaṃ pakkāmi. anupubbena cārikaṃ caramāno yena Sāvatti tad avasari. tatra sudam bhagavā Sāvattiyam viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana samayena chabbaggiyā



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

tena kho pana samayena aññataro bhikkhu Kosalesu janapadesu Sāvattihim gacchanto bhagavantam dassanāya antarā magge gilāno hoti. atha kho so bhikkhu maggā okkamma aññatarasmim rukkhamaḷe nisīdi. manussā taṃ bhikkhum disvā etad avocum: kahaṃ ayyo bhante gamissatīti. Sāvattihim kho ahaṃ āvuso gamissāmi bhagavantam dassanāyā 'ti. ||1|| ehi bhante gamissāma 'ti. nāhaṃ āvuso sakkomi, gilāno 'mhitī. ehi bhante yānaṃ abhirūhā 'ti. alaṃ āvuso paṭikkhittam bhagavatā yānan ti kukkucāyanto yānaṃ nābhirūhi. atha kho so bhikkhu Sāvattihim gantvā bhikkhūnaṃ etam attham ārocesi. bhikkhū bhagavato etam attham ārocesum. anujānāmi bhikkhave gilānassa yānan ti. ||2|| atha kho bhikkhūnaṃ etad ahoṣi: itthiyuttam nu kho purisayuttam nu kho 'ti. bhagavato etam attham ārocesum.

anujānāmi bhikkhave purisayuttam hatthavattakan ti. tena kho pana samayena aññatarassa bhikkhuno yānuggāhena bālhataram aphāsu ahoṣi. bhagavato etam attham ārocesum. anujānāmi bhikkhave sivikam pāṭaṅkin ti. ||3|| tena kho pana samayena chabbaggiyā bhikkhū uccāsayanamahāsayanāni dhārenti seyyath' idam: āsandim, pallaṅkam, gonakam, cittakam, paṭikam, paṭalīkam, tūlikam, vikatikam, uddhalomim, ekantalomim, kaṭṭhissam, koseyyam, kuttakam, hatthatharam, assattharam, rathattharam, ajinappaveṇim, kadalmigapavarapaccattharaṇam, sauttaracchadam, ubhatolohitakūpadhānam. manussā vihāracārikam āhiṇḍantā passivā ujjhāyanti khīyanti vipācenti: seyyathāpi gihī kāmabhogino 'ti. bhagavato etam attham ārocesum. ||4|| na bhikkhave uccāsayanamahāsayanāni dhāretabbāni seyyath' idam: āsandi, pallaṅko, goṇako, cittakā, paṭikā, paṭalīkā, tūlikā, vikatikā, uddhalomī, ekantalomī, kaṭṭhissam, koseyyam, kuttakam, hatthatharam, assattharam, rathattharam, ajinappaveṇi, kadalmigapavarapaccattharaṇam, sauttaracchadam, ubhatolohitakūpadhānam. yo dhāreyya, āpatti dukkaṭassā 'ti. ||5|| tena kho pana samayena chabbaggiyā bhikkhū bhagavatā uccāsayanamahāsayanāni paṭikkhittānī mahācammāni dhārenti, sīhacammam, vyagghacammam, dīpicammam. tāni mañcappamāṇena pi chinnāni honti, piṭhappamāṇena pi chinnāni honti, anto pi mañce paññattāni honti, bahi pi mañce paññattāni honti, anto pi piṭhe paññattāni honti, bahi pi piṭhe paññattāni honti. manussā vihāracārikam āhiṇḍantā passivā ujjhāyanti khīyanti vipācenti: seyyathāpi gihī kāmabhogino 'ti. bhagavato etam attham ārocesum. na bhikkhave mahācammāni dhāretabbāni, sīhacammam, vyagghacammam, dīpicammam. yo dhāreyya, āpatti dukkaṭassā 'ti. ||6|| tena kho pana samayena chabbaggiyā bhikkhū bhagavatā mahācammāni paṭikkhittānī gocammāni dhārenti. tāni mañcappamāṇena pi chinnāni honti . . . bahi pi piṭhe paññattāni honti. aññataro pāpabhikkhu aññatarassa pāpupāsakassa kulūpako hoti. atha kho so pāpabhikkhu pubbaṇhasamayam nivāsetvā pattacivaram ādāya yena tassa papupāsakassa nivesanam ten' upasamkamī, upasamkamitvā paññatte āsane nisīdi. atha kho

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

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

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

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

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

the gaṇaṃgaṇāpāhanam anujāneyya. Avantidakkhiṇāpathe bhante nahānagarukā manussā udakasuddhikā. app eva nāma bhagavā Avantidakkhiṇāpathe dhuvanahānam anujāneyya. Avantidakkhiṇāpathe bhante cammāni attharaṇāni eḷakacammaṃ ajacammaṃ migacammaṃ. seyyathāpi bhante majjhimesu janapadesu eragu moragu majjhāru jantu, evam eva kho bhante Avantidakkhiṇāpathe cammāni attharaṇāni eḷakacammaṃ ajacammaṃ migacammaṃ. app eva nāma bhagavā Avantidakkhiṇāpathe cammāni attharaṇāni anujāneyya eḷakacammaṃ ajacammaṃ migacammaṃ. ||6|| etarahi bhante manussā nissīmagatānam bhikkhūnam cīvaram denti imam cīvaram itthannāmassa demā 'ti, te āgantvā ārocenti itthannāmehi te āvuso manussehi cīvaram dinnan ti, te kukuccāyantā na sādīyanti mā no nissaggiyam ahoṣīti. app eva nāma bhagavā cīvare pariyāyam ācikkheyyā 'ti. evam bhante 'ti kho āyasmā Soṇo āyasmato Mahākaccānassa paṭiṣuṇitvā utthāyāsanā āyasantam Mahākaccānam abhivādetvā padakkhiṇam katvā senāsanam samsāmetvā pattacīvaram ādāya yena Sāvatti tena pakkāmi. ||7|| anupubbena yena Sāvatti Jetavanam Anāthapiṇḍikassa ārāmo yena bhagavā ten' upasamkama, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdi. atha kho bhagavā āyasantam Ānandam āmantesi: imassānanda āgantukassa bhikkhuno senāsanam paññāpehīti. atha kho āyasmā Ānando yassa kho maṃ bhagavā ānāpeti imassa Ānanda āgantukassa bhikkhuno senāsanam paññāpehīti, icchati bhagavā tena bhikkhunā saddhim ekavihāre vatthum, icchati bhagavā āyasmatā Soṇena saddhim ekavihāre vatthun ti yasmim vihāre bhagavā viharati tasmim vihāre āyasmato Soṇassa senāsanam paññāpesi. ||8|| atha kho bhagavā bahud eva rattim ajjhokāse vītināmetvā vihāram pāvisi. āyasmāpi kho Soṇo bahud eva rattim ajjhokāse vītināmetvā vihāram pāvisi. atha kho bhagavā rattiyā paccūsasamayam paccuṭṭhāya āyasantam Soṇam ajjhesi: paṭibhātu tam bhikkhu dhammo bhāsītun ti. evam bhante 'ti kho āyasmā Soṇo bhagavato paṭiṣuṇitvā sabbān' eva atthakavaggikāni sarena abhāsi. atha kho bhagavā āyasmato Soṇassa sarabhaññāpariyosāne abbhanumodi: sādhu sādhu bhikkhu suggahītāni kho te bhikkhu atthaka-

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

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

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

ajacammaṃ migacammaṃ. seyyathāpi bhikkhave majjhimesu janapadesu eragu moragu majjhāru jantu, evam eva kho bhikkhave Avantidakkhiṇāpathe cammāni attharaṇāni eḷakacammaṃ ajacammaṃ migacammaṃ. anujānāmi bhikkhave sabbapaccantimesu janapadesu cammāni attharaṇāni eḷakacammaṃ ajacammaṃ migacammaṃ. idha pana bhikkhave manussā nissimagatānaṃ bhikkhūnaṃ cīvaram denti imaṃ cīvaram itthannāmassa demā 'ti. anujānāmi bhikkhave sādītum. na tāva taṃ gaṇanūpagam yāva na hattham gacchatīti. ||13||13||

cammakkhandhakaṃ pañcamaṃ.

imamhi khandhake vatthu tesatthi. tass' uddānaṃ :

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



## MAHĀVAGGA.

## VI.

Tena samayena buddho bhagavā Sāvattthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana samayena bhikkhūnam sārādikena ābādhena phutṭhānam yāgu pi pītā uggacchati bhattam pi bhuttam uggacchati, te tena kisā honti lūkhā dubbaṇṇā uppaṇḍuppaṇḍukajātā dhammanisanthata-gattā. addasa kho bhagavā te bhikkhū kise lūkhe dubbaṇṇe uppaṇḍuppaṇḍukajāte dhammanisanthata-gatte, disvāna āyasmantaṃ Ānandaṃ āmantesi: kiṃ nu kho Ānanda etarahi bhikkhū kisā lūkhā . . . dhammanisanthata-gattā 'ti. etarahi bhante bhikkhūnam sārādikena ābādhena phutṭhānam yāgu pi pītā uggacchati bhattam pi bhuttam uggacchati, te tena kisā lūkhā dubbaṇṇā uppaṇḍuppaṇḍukajātā dhammanisanthata-gattā 'ti. ||1|| atha kho bhagavato rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi: etarahi kho bhikkhūnam sārādikena ābādhena phutṭhānam — la — dhammanisanthata-gattā. kiṃ nu kho ahaṃ bhikkhūnam bhesajjam anujāneyyam, yaṃ bhesajjaṃ c' eva assa bhesajjasammataṃ ca lokassa āhārattaṃ ca phareyya na ca oḷāriko āhāro paññāyeyyā 'ti. atha kho bhagavato etad ahoṣi: imāni kho pañca bhesajjāni seyyath' idaṃ sappi navanītam telam madhu phāṇitam bhesajjāni c' eva bhesajjasammataṃ ca lokassa āhārattaṃ ca pharanti na ca oḷāriko āhāro paññāyeyyāti. yaṃ nūnāhaṃ bhikkhūnam imāni pañca bhesajjāni anujāneyyam kāle paṭiggahetvā kāle paribhuñjitun ti. ||2|| atha kho bhagavā sāyaṇhasamayam paṭisallānā vuṭṭhito etasmim nidāne dhammikatham katvā bhikkhū āmantesi: idha mayhaṃ bhikkhave rahogatassa . . . paññāyeyyā 'ti. tassa mayhaṃ bhikkhave etad ahoṣi: imāni kho pañca bhe-

sajjāni — la — yaṃ nūnāhaṃ bhikkhūnaṃ imāni pañca bhesajjāni anujāneyyaṃ kāle paṭiggahetvā kāle paribhuñjitun ti. anujānāmi bhikkhave tāni pañca bhesajjāni kāle paṭiggahetvā kāle paribhuñjitun ti. ||3|| tena kho pana samayena bhikkhū tāni pañca bhesajjāni kāle paṭiggahetvā kāle paribhuñjanti. tesam yāni pi tāni pākātikāni lūkhāni bhojanāni tāni pi na cchādentī, pag eva senesikāni. te tena c' eva sārādikena ābādheṇa phutṭhā iminā ca bhattācchanda-kena tadubhayena bhīyosomattāya kisā hontī lūkhā dubbhaṇṇā uppaṇḍuppaṇḍukajātā dhamanisanthataḡattā. addasa kho bhagavā te bhikkhū bhīyosomattāya — la — dhamanisanthataḡatte, disvāna āyasmantaṃ Ānandaṃ āmantesī : kim nu kho Ānanda etarahi bhikkhū bhīyosomattāya kisā — la — dhamanisanthataḡattā 'ti. ||4|| etarahi bhante bhikkhū tāni ca pañca bhesajjāni kāle . . . tadubhayena bhīyosomattāya kisā lūkhā dubbhaṇṇā uppaṇḍuppaṇḍukajātā dhamanisanthataḡattā 'ti. atha kho bhagavā etasmiṃ nidāne dhammikathāṃ katvā bhikkhū āmantesī : anujānāmi bhikkhave tāni pañca bhesajjāni paṭiggahetvā kāle pi vikāle pi paribhuñjitun ti. ||5||1||

tena kho pana samayena gilānānaṃ bhikkhūnaṃ vāsehi bhesajjehi attho hotī. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave vāsāni bhesajjāni acchavasāṃ macchavasāṃ susukāvasāṃ sūkaravasāṃ gadrabhavasāṃ kāle paṭiggahitaṃ kāle nipakkaṃ kāle saṃsatṭhaṃ telaparibhogena paribhuñjituṃ. ||1|| vikāle ce bhikkhave paṭiggahitaṃ, vikāle nipakkaṃ, vikāle saṃsatṭhaṃ, taṃ ce paribhuñjeyya, āpatti tiṇṇaṃ dukkaṭānaṃ. kāle ce bhikkhave paṭiggahitaṃ, vikāle nipakkaṃ, vikāle saṃsatṭhaṃ, taṃ ce paribhuñjeyya, āpatti dvinnaṃ dukkaṭānaṃ. kāle ce bhikkhave paṭiggahitaṃ, kāle nipakkaṃ, vikāle saṃsatṭhaṃ, taṃ ce paribhuñjeyya, āpatti dukkaṭassa. kāle ce bhikkhave paṭiggahitaṃ, kāle nipakkaṃ, kāle saṃsatṭhaṃ, taṃ ce paribhuñjeyya, anāpattīti. ||2||2||

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

anujānāmi bhikkhave mūlāni bhesajjāni haliddaṃ siṅgi-  
veraṃ vacaṃ vacatthaṃ ativisaṃ kaṭukarohiṇiṃ usīraṃ  
bhaddamuttakaṃ yāni vā pan' aññāni pi atthi mūlāni bhe-  
sajjāni, n' eva khādaniye khādaniyattaṃ pharanti, na bho-  
janiye bhojaniyattaṃ pharanti, tāni paṭiggahetvā yāvajjvaṃ  
pariharitvaṃ, sati paccaye paribhuñjitvaṃ. asati paccaye pa-  
ribhuñjantassa āpatti dukkaṭassā 'ti. ||1|| tena kho pana  
samayena gilānānaṃ bhikkhūnaṃ mūlehi bhesajjehi piṭṭhehi  
attho hoti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi  
bhikkhave nisadaṃ nisadapotaṃ ti. ||2||3||

tena kho pana समयena gilānānaṃ bhikkhūnaṃ kasāvehi  
bhesajjehi attho hoti. bhagavato etaṃ atthaṃ ārocesuṃ.  
anujānāmi bhikkhave kasāvāni bhesajjāni nimbakasāvaṃ  
kuṭajak. pakkavak. nattamālak. yāni vā pan' aññāni pi atthi  
kasāvabhesajjāni, n' eva khādaniye khādaniyattaṃ pharanti  
na bhojaniye bhojaniyattaṃ pharanti, tāni paṭiggahetvā yā-  
vajjvaṃ pariharitvaṃ, sati paccaye paribhuñjitvaṃ. asati  
paccaye paribhuñjantassa āpatti dukkaṭassā 'ti. ||1||4||

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

tena kho pana समयena gilānānaṃ bhikkhūnaṃ phalehi  
bhesajjehi attho hoti — la — anujānāmi bhikkhave phalāni  
bhesajjāni vilaṅgaṃ pippalaṃ maricaṃ harītakāṃ vibhīta-  
kāṃ āmalakāṃ goṭhaphalaṃ yāni vā pan' aññāni pi atthi  
phalāni bhesajjāni, n' eva khādaniye khādaniyattaṃ pha-  
ranti, na bhojaniye bhojaniyattaṃ pharanti — la —. ||1||6||

tena kho pana समयena gilānānaṃ bhikkhūnaṃ jatūhi  
bhesajjehi attho hoti — la — anujānāmi bhikkhave jatūni  
bhesajjāni hiṅgu hiṅgujatu hiṅgusipāṭikāṃ takāṃ takapattin

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

tena kho pana samayena gilānānam bhikkhūnam loṇehi bhesajjehi attho hoti — la — anujānāmi bhikkhave loṇāni bhesajjāni sāmuddam kālaloṇam sindhavam ubbhidaṃ bilam yāni vā pan' aññāni pi atthi loṇāni bhesajjāni, n' eva khādaniye khādaniyattam pharanti, na bhojaniye bhojaniyattam pharanti, tāni patiggahetvā yāvajjivam pariharitum, sati paccaye paribhuñjitum. asati paccaye paribhuñjantassa āpatti dukkaṭassā 'ti. ||1||8||

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

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

ārocesuṃ. anujānāmi bhikkhave amanussikābādhe āmakamaṃsaṃ āmakalohitan ti. ||2||10||

tena kho pana samayena aññatarassa bhikkhuno cakkhurogābādho hoti. taṃ bhikkhuṃ pariggahetvā uccāram pi passāvam pi nikkhāmenti. addasa kho bhagavā senāsana-cārikam āhiṇḍanto te bhikkhū taṃ bhikkhuṃ pariggahetvā uccāram pi passāvam pi nikkhāmente, disvāna yena te bhikkhū ten' upasaṃkami, upasaṃkamitvā te bhikkhū etad avoca: kiṃ imassa bhikkhave bhikkhuno ābādho 'ti. ||1|| imassa bhante āyasmato cakkhurogābādho, imaṃ mayam pariggahetvā uccāram pi passāvam pi nikkhāmemā 'ti. atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave añjanam kāḷañjanam rasañjanam sotañjanam gerukam kapallan ti. añjanupapīsanehi attho hoti — gha — anujānāmi bhikkhave candanam tagaram kālānusāriyam tāḷisaṃ bhaddamuttakan ti. ||2||11||

tena kho pana samayena bhikkhū piṭṭhāni añjanāni thāli-kesu pi sarāvakesu pi nikkhipanti. tiṇacunṇehi pi paṃsukehi pi okiriyanti — gha — anujānāmi bhikkhave añjanin ti. tena kho pana samayena chabbaggiyā bhikkhū uccāvacaññaniyo dhārenti sovaṇṇamayam rūpiyamayaṃ. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi gihī kāmabhogino 'ti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave uccāvacaññanī dhāretabbā. yo dhāreyya, āpatti dukkaṭassa. anujānāmi bhikkhave aṭṭhimayaṃ dantamayaṃ visāṇamayaṃ naḷamayaṃ veḷumayaṃ kaṭṭhamayaṃ jatunayaṃ phalamayaṃ lohamayaṃ saṅkhanābhimayan ti. ||1|| tena kho pana samayena añjanī apārutā honti. tiṇacunṇehi pi paṃsukehi pi okiriyanti — la — anujānāmi bhikkhave apidhānan ti. apidhānam nipatati. anujānāmi bhikkhave suttakena bandhitvā añjanīyā bandhitun ti. añjanī nipatati. anujānāmi bhikkhave suttakena sibbetun ti. ||2|| tena kho pana samayena bhikkhū aṅguliyaññanti. akkhiñi dukkhāni honti — la — anujānāmi bhikkhave añjanisalākan ti. tena kho pana samayena chabbaggiyā bhikkhū uccāvacaññanīsalākāyo dhārenti sovaṇṇamayam rūpiyamayaṃ. ma-

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

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

tena kho pana samayena âyasmato Pilindavacchassa

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

anujānāmi bhikkhave dhūmaṃ kātun ti. vaṇamamsaṃ  
 vuṭṭhāti. anujānāmi bhikkhave loṇasaṃkkaṃ rāyā  
 chinditun ti. vaṇo na rūhati. anujānāmi bhikkhave va-  
 ṇatelan ti. telaṃ galati. bhagavato etaṃ atthaṃ āroce-  
 suṃ. anujānāmi bhikkhave vikāsikaṃ sabbam vaṇapaṭi-  
 kamman ti. ||5|| tena kho pana samayena aññataro bhikkhu  
 ahinā daṭṭho hoti. bhagavato etaṃ atthaṃ ārocesuṃ. anu-  
 jānāmi bhikkhave cattāri mahāvikaṭāni dātum gūthaṃ  
 muttaṃ chārikaṃ mattikaṃ ti. atha kho bhikkhūnaṃ etaḍ  
 ahoṣi: appaṭiggahitāni nu kho udāhu paṭiggahetabbāni.  
 bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave  
 sati kappiyakārake paṭiggahāpetum, asati kappiyakārake  
 sāmam gahetvā paribhuñjitun ti. tena kho pana samayena  
 aññatarena bhikkhunā viṣaṃ pītaṃ hoti. anujānāmi bhi-  
 kkhave gūthaṃ pāyetun ti. atha kho bhikkhūnaṃ etaḍ  
 ahoṣi: appaṭiggahito nu kho udāhu paṭiggahāpetabbo 'ti.  
 anujānāmi bhikkhave yaṃ karonto paṭiggaṇhāti sv eva  
 paṭiggaho kato, na puna paṭiggahāpetabbo 'ti. ||6|| tena  
 kho pana samayena aññatarassa bhikkhuno gharadinnakā-  
 bādho hoti. anujānāmi bhikkhave sītāloḷiṃ pāyetun ti.  
 tena kho pana samayena aññataro bhikkhu duṭṭhagahaṇiko  
 hoti. anujānāmi bhikkhave āmisakhāraṃ pāyetun ti.  
 tena kho pana samayena aññatarassa bhikkhuno paṇḍuro-  
 gābādho hoti. anujānāmi bhikkhave muttahaṛitakaṃ  
 pāyetun ti. tena kho pana samayena aññatarassa bhikkhuno  
 chavidosābādho hoti. anujānāmi bhikkhave gandhālepaṃ  
 kātun ti. tena kho pana samayena aññataro bhikkhu abhi-  
 sannakāyo hoti. anujānāmi bhikkhave virecanaṃ pātun  
 ti. acchakaññijyā attho hoti. anujānāmi bhikkhave accha-  
 kaññikaṃ ti. akatayūṣena attho hoti. anujānāmi bhi-  
 kkhave akatayūṣaṃ ti. katākaṭeṇa attho hoti. anujānāmi  
 bhikkhave katākaṭaṇ ti. paṭicchādaniyena attho hoti.  
 anujānāmi bhikkhave paṭicchādaniyaṃ ti. ||7||14||

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



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

âhaṃsu, Pilindagâmo 'ti pi naṃ âhaṃsu. tena kho pana samayena âyasmâ Pilindavaccho tasmim̃ gâmake kulûpako hoti. atha kho âyasmâ Pilindavaccho pubbaṅhasamayam̃ nivâsetvâ pattacivaram̃ âdâya Pilindagâmam̃ piṇḍâya pâvisi. ||4|| tena kho pana samayena tasmim̃ gâmake ussavo hoti, dârikâ alaṃkatâ mâlâkitâ kilanti. atha kho âyasmâ Pilindavaccho Pilindagâmake sapadânam̃ piṇḍâya caramâno yena aññatarassa ârâmikassa nivesanam̃ ten' upasaṃkama, upasaṃkamtivâ paññatte âsane nisîdi. tena kho pana samayena tassâ ârâmikiniyâ dhîtâ aññe dârake alaṃkate mâlâkite passitvâ rodati : mâlam̃ me detha, alaṃkâram̃ me dethâ 'ti. atha kho âyasmâ Pilindavaccho taṃ ârâmikinim̃ etad avoca : kissâyam̃ dârikâ rodâtîti. ayam̃ bhante dârikâ aññe dârake alaṃkate mâlâkite passitvâ rodati : mâlam̃ me detha, alaṃkâram̃ me dethâ 'ti. kuto ambhâkam̃ duggatânam̃ mâlâ, kuto alaṃkâro 'ti. ||5|| atha kho âyasmâ Pilindavaccho aññataram̃ tiṇaṇḍupakam̃ gahetvâ taṃ ârâmikinim̃ etad avoca : hand' imam̃ tiṇaṇḍupakam̃ tassâ dârikâya sîse paṭimuñcâ 'ti. atha kho sâ ârâmikinî taṃ tiṇaṇḍupakam̃ gahetvâ tassâ dârikâya sîse paṭimuñci. sâ ahosi suvaṇṇamâlâ abhirûpâ dassaniyâ pâsâdikâ, n' atthi tâdisâ rañño pi antepure suvaṇṇamâlâ. manussâ rañño Mâgadhasa Seniyassa Bimbisârassa ârocesum̃ : amukassa deva ârâmikassa ghare suvaṇṇamâlâ abhirûpâ dassaniyâ pâsâdikâ, n' atthi tâdisâ devassa pi antepure suvaṇṇamâlâ. kuto tassa duggatassa. nissamsayam̃ corikâya âbhatâ 'ti. atha kho râjâ Mâgadho Seniyo Bimbisâro taṃ ârâmikakulam̃ bandhâpesi. ||6|| dutiyam pi kho âyasmâ Pilindavaccho pubbaṅhasamayam̃ nivâsetvâ pattacivaram̃ âdâya Pilindagâmam̃ piṇḍâya pâvisi. Pilindagâmake sapadânam̃ piṇḍâya caramâno yena tassa ârâmikassa nivesanam̃ ten' upasaṃkama, upasaṃkamtivâ paṭivissake pucchi : kham̃ imam̃ ârâmikakulam̃ gatan ti. etissâ bhante suvaṇṇamâlâya kâraṇâ raññâ bandhâpitan ti. atha kho âyasmâ Pilindavaccho yena rañño Mâgadhasa Seniyassa Bimbisârassa nivesanam̃ ten' upasaṃkama, upasaṃkamtivâ paññatte âsane nisîdi. atha kho râjâ Mâgadho Seniyo Bimbisâro yenâyasmâ Pilindavaccho ten' upasaṃkama, upasaṃkamtivâ âyasmantaṃ Pilindavaccham̃ abhivâdetvâ ekamantaṃ nisîdi. ekamantaṃ nisinnam̃

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

bhesajjaanuññātabhāṇavāraṃ paṭhamam.

atha kho bhagavā Sāvattiyam yathābhirantaṃ viha-

ritvā yena Rājagahaṃ tena cārikam pakkāmi. addasa kho āyasmā Kaṅkhārevato antarā magge guḷakaraṇaṃ okkamitvā guḷe piṭṭham pi chārikam pi pakkhipante, disvāna akappiyo guḷo sāmiso, na kappati guḷo vikāle paribhuñjitun ti kukkuccāyanto saporiso guḷaṃ na paribhuñjati, ye pi 'ssa sotabbam maññanti, te pi guḷaṃ na paribhuñjanti. bhagavato etam atthaṃ ārocesum. kimatthiyā bhikkhave guḷe piṭṭham pi chārikam pi pakkhipantīti. thaddhanatthāya bhagavā 'ti. sace bhikkhave thaddhanatthāya guḷe piṭṭham pi chārikam pi pakkhipanti so ca guḷo tv eva saṃkham gacchati, anujānāmi bhikkhave yathāsukhaṃ guḷaṃ paribhuñjitun ti. ||1|| addasa kho āyasmā Kaṅkhārevato antarā magge vacce muggaṃ jātaṃ, passitvā akappiyā muggā, pakkāpi muggā jāyantīti kukkuccāyanto saporiso muggaṃ na paribhuñjati, ye pi 'ssa sotabbam maññanti, te pi muggaṃ na paribhuñjanti. bhagavato etam atthaṃ ārocesum. sace bhikkhave pakkāpi muggā jāyanti, anujānāmi bhikkhave yathāsukhaṃ muggaṃ paribhuñjitun ti. ||2|| tena kho pana samayena aññatarassa bhikkhuno udaravātābādho hoti, so loṇasovīraṃ apāyi, tassa so udaravātābādho paṭippassambhi. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave gilānassa loṇasovīraṃ, agilānassa udakasambhinnam pānaparibhogenā paribhuñjitun ti. ||3||16||

atha kho bhagavā anupubbena cārikam caramāno yena Rājagahaṃ tad avasari. tatra sudam bhagavā Rājagaha viharati Veḷuvane Kalandakanivāpe. tena kho pana samayena bhagavato udaravātābādho hoti. atha kho āyasmā Ānando pubbe pi bhagavato udaravātābādho tekaṭulāya yāguyā phāsu hotīti sāmam tilam pi taṇḍulam pi muggam pi paññāpetvā anto vāsetvā anto sāmam pacitvā bhagavato upanāmesi pivatu bhagavā tekaṭulayāgun ti. ||1|| jānantāpi tathāgatā pucchanti, jānantāpi na pucchanti, kālam viditvā pucchanti, kālam viditvā na pucchanti, atthasamhitam tathāgatā pucchanti no anatthasamhitam, anatthasamhite setu ghāto tathāgatānam. dvīhi ākārehi buddhā bhagavanto bhikkhū paṭipucchanti, dhammaṃ vā desessāma, sāvakaṇaṃ vā sikkhāpadaṃ paññāpessāma 'ti. atha kho bhagavā āyas-

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

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

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

bhāvena. atha kho so brāhmaṇo bhāgavato adhvāsanaṃ viditvā pakkāmi. ||1|| atha kho so brāhmaṇo tassa rattiyaṃ accayena paṇītaṃ khādaniyaṃ bhojaniyaṃ paṭiyādāpetvā bhāgavato kālaṃ ārocāpesi : kālo bho Gotama, niṭṭhitaṃ bhattaṃ ti. atha kho bhāgavā pubbaṅhasamayaṃ nivāsetvā pattaṇṇaṃ ādāya yena tassa brāhmaṇassa nivesanaṃ ten' upasaṃkamaṃ, upasaṃkamitvā paññatte āsane nisīdi saddhimaṃ bhikkhusaṃghena. atha kho so brāhmaṇo buddhapamukhaṃ bhikkhusaṃghaṃ paṇītena khādaniyena bhojanienā sahatthā santappetvā sampavāretvā bhāgantamaṃ bhuttāvim onītapattapaṇimaṃ ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho taṃ brāhmaṇaṃ bhāgavā dhammiyaṃ kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā utthāyāsanaṃ pakkāmi. ||2|| atha kho tassa brāhmaṇassa acirapakkantassa bhāgavato etad ahoṣi : yesaṃ kho mayā atthāya buddhapamukho bhikkhusaṃgho nimantito nave ca tile navaṇi ca madhumaṃ dassāmiti, te mayā pamuttā dātumaṃ. yaṃ nūnaṃ nave ca tile navaṇi ca madhumaṃ kolambehi ca ghaṭehi ca āraṃamaṃ harāpeyyaṃ ti. atha kho so brāhmaṇo nave ca tile navaṇi ca madhumaṃ kolambehi ca ghaṭehi ca āraṃamaṃ āharāpetvā yena bhāgavā ten' upasaṃkamaṃ, upasaṃkamitvā ekamantaṃ atthāsi, ekamantaṃ tṭhito kho so brāhmaṇo bhāgantamaṃ etad avoca : ||3|| yesaṃ kho mayā bho Gotama atthāya buddhapamukho bhikkhusaṃgho nimantito nave ca tile navaṇi ca madhumaṃ dassāmiti, te mayā pamuttā dātumaṃ. paṭigaṇhātu me bhavaṃ Gotamo nave ca tile navaṇi ca madhumaṃ ti. tena hi brāhmaṇa bhikkhūnaṃ dehīti. tena kho pana samayena bhikkhū dubbhikkhe appamattake pi pavārenti paṭisaṃkhāpi paṭikkhipanti, sabbo ca saṃgho pavārito hoti, bhikkhū kukkucāyantaṃ na paṭigaṇhanti. paṭigaṇhatha bhikkhave paribhuṇjatha. anujānāmi bhikkhave tato nīhataṃ bhuttāvinā pavāritena anatirittaṃ paribhuṇjitvaṃ ti. ||4||18||

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

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

atha kho bhagavā Rājagahe yathābhirantaṃ viharitvā yena Sāvatti tena cārikaṃ pakkāmi. anupubbena cārikaṃ caramāno yena Sāvatti tad avasari. tatra sudam bhagavā Sāvattiyam viharati Jetavane Anāthapiṇḍikassa ārame. tena kho pana samayena āyasmato Sāriputtassa kāyadāhābādho hoti. atha kho āyasmā Mahāmoggallāno yenāyasmā Sāriputto ten' upasaṃkamaṃ, upasaṃkamitvā āyasantam Sāriputtaṃ etad avoca : pubbe te āvuso Sāriputta kāyadāhābādho kena phāsu hotīti. bhisehi ca me āvuso muḷālikāhi cā 'ti. atha kho āyasmā Mahāmoggallāno seyyathāpi nāma balavā puriso sammiñjitaṃ vā bāham pasā-reyya pasāritaṃ vā bāham sammiñjeyya, evam eva Jetavane antarahito Mandākinīyā pokkharaniyā tire pāturahosi. || 1 || addasa kho aññātaro nāgo āyasantam Mahāmoggallānam dūrato 'va āgacchantam, disvāna āyasantam Mahāmoggallānam etad avoca : etu kho bhante ayyo Mahāmoggallāno, svāgataṃ bhante ayyassa Mahāmoggallānassa, kena bhante ayyassa attho, kiṃ dammīti. bhisehi ca me āvuso attho muḷālikāhi cā 'ti. atha kho so nāgo aññātaram nāgam ānāpesi : tena hi bhante ayyassa bhise ca muḷālikāyo ca yāvad-atthaṃ dehīti. atha kho so nāgo Mandākinim pokkharaniṃ ogāhetvā soṇḍāya bhisañ ca muḷāliñ ca abbāhitvā suvi-



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

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

atha kho bhagavā Sāvatthiyaṃ yathābhirantaṃ viharitvā yena Rājagahaṃ tena cārikam pakkāmi. anupubbenā cārikam caramāno yena Rājagahaṃ tad avasari. tatra sudam bhagavā Rājagahe viharati Veḷuvane Kalanda-kanivāpe. tena kho pana samayena aññatarassa bhikkhuno bhagandalābādho hoti. Ākāsagotto vejjo satthakammaṃ karoti. atha kho bhagavā senāsanacārikam āhiṇḍanto yena tassa bhikkhuno vihāro ten' upasaṃkama. ||1|| addasa kho Ākāsagotto vejjo bhagavantam dūrato 'va āgacchantam, divāna bhagavantam etad avoca : āgacchatu bhavaṃ Gotamo imassa bhikkhuno vaccamaggaṃ passatu seyyathāpi godhā-

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

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

virecanam pītam hoti. atha kho so bhikkhu Suppiyaṃ upāsikam etad avoca : mayā kho bhagini virecanam pītam, attho me paṭicchādaniyenā 'ti. suṭṭhu ayya āhariyissatīti gharam gantvā antevāsim ānāpesi : gaccha bhane pavattamaṃsam jānāhīti. evaṃ ayye 'ti kho so puriso Suppiyāya upāsikāya paṭisunitvā kevalakappam Bārānasim āhindanto na addasa pavattamaṃsam. atha kho so puriso yena Suppiyā upāsikā ten' upasaṃkamaṃ, upasaṃkamtivā Suppiyaṃ upāsikam etad avoca : n' atth' ayye pavattamaṃsam, māghāto ajjā 'ti. ||2|| atha kho Suppiyāya upāsikāya etad ahosi : tassa kho gilānassa bhikkhuno paṭicchādaniyaṃ alabhantassa ābādho vā abhivadādhissati kālāṃkiriyaṃ vā bhavissati, na kho me taṃ paṭirūpam yāham paṭisunitvā na harāpeyyan ti potthanikaṃ gahetvā ūrumamaṃsam ukkantitvā dāsiyā adāsi : handa je imaṃ maṃsam sampādetvā amukasmim vihāre bhikkhu gilāno tassa dajjehi, yo ca maṃ pucchati gilānā 'ti paṭivedehīti uttarāsaṅgena ūrum veṭhetvā ovarakaṃ pavisitvā mañcake nipajji. ||3|| atha kho Suppiyo upāsako gharam gantvā dāsim pucchi : kham Suppiyā 'ti. esāyya ovarake nipannā 'ti. atha kho Suppiyo upāsako yena Suppiyā upāsikā ten' upasaṃkamaṃ, upasaṃkamtivā Suppiyaṃ upāsikam etad avoca : kissa nipannāsīti. gilān' amhīti. kin te ābādho 'ti. atha kho Suppiyā upāsikā Suppiyassa upāsakassa etam attham ārocesi. atha kho Suppiyo upāsako acchariyaṃ vata bho abbhutaṃ vata bho yāva saddhāyaṃ Suppiyā pasannā, yatra hi nāma attano pi maṃsāni pariccattāni, kim pana imāya aññaṃ kiñci adeyyaṃ bhavissatīti haṭṭho udaggo yena bhagavā ten' upasaṃkamaṃ, upasaṃkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi. ||4|| ekamantaṃ nisinna kho Suppiyo upāsako bhagavantam etad avoca : adhvāsetu me bhante bhagavā svātānāya bhattam saddhim bhikkhusaṃghenā 'ti. adhvāsesi bhagavā tuṇhibhāvena. atha kho Suppiyo upāsako bhagavato adhvāsanam viditvā uṭṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi. atha kho Suppiyo upāsako tassā rattiyā accayena paṇītam khādaniyaṃ bhojaniyaṃ paṭiyādāpetvā bhagavato kālāṃ ārocāpesi : kālo bhante nitṭhitam bhattan ti. atha kho bhagavā pubbaṃhasamayam nivāsetvā pattaṭṭhāvaṃ ādāya yena

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

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

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

atha kho bhagavā Bārāṇasiyam yathābhirantam viharitvā yena Andhakavindam tena cārikam pakkāmi mahatā bhikkhusamghena saddhim addhatelasehi bhikkhusatehi. tena kho pana samayena jānapadā manussā bahum loṇam 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 alabhantassa etad ahoṣi: 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 gharāvāsatto hāyati. yam nūnāham bhattaggaṃ olokeyyam, yam bhattagge na addasaṃ tam paṭiyādeyyam ti. atha kho so brāhmaṇo bhattaggaṃ olovento dve nāddasa yāguṃ ca madhugolakañ ca. ||2|| atha kho so brāhmaṇo yenāyasmā Ānando ten' upasaṃkami, upasaṃkamitvā āyasmantaṃ Ānandaṃ etad avoca: idha me bho Ānanda paṭipāṭim alabhantassa etad ahoṣi: atitāni kho

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

yo saññātānaṃ paradattabhojinaṃ kālena sakkaccaṃ dadāti  
yāgum

das' assa ṭhānāni anuppavacchati : āyuni ca vaṇṇaṃ ca  
sukhaṃ balañi ca,

paṭibhānaṃ assa upājayati tato, khudaṃ pipāsañi ca vyapaneti vātaṃ,

sodheti vatthiṃ, pariṇāmeti bhattaṃ. bhesajjaṃ etaṃ sugatena vaṇṇitaṃ.

tasmā hi yāgum alam eva dātum niccaṃ manussena sukhatthikena

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

atha kho bhagavā taṃ brāhmaṇaṃ imāhi gāthāhi anumoditvā utthāyāsanaṃ pakkāmi. atha kho bhagavā etasmimnidāne dhammikathaṃ katvā bhikkhū āmantesi : anujānāmi bhikkhave yāguṇī ca madhugolaṅkaṇī cā 'ti. ||7||24||

assosum kho manussā : bhagavatā kira yāgu anuññātā madhugolaṅkaṇī cā 'ti. te kālāssa'eva bhojjayāgum paṭiyādenti madhugolaṅkaṇī ca. bhikkhū kālāssa'eva bhojjayāguyā dhātā madhugolaṅkena ca bhattagge na cittarūpaṃ bhuñjanti. tena kho pana samayena aññātarena taruṇapasannena mahāmatteṇa svātanāya buddhapamukho bhikkhusamgho nimantito hoti. atha kho tassa taruṇapasannassa mahāmattassa etad ahoṣi : yam nūnāhaṃ adḍhatelasannaṃ bhikkhusātānaṃ adḍhatelasāni maṃsapātīsātāni paṭiyādeyyaṃ ekamekassa bhikkhuno ekamekaṃ maṃsapātīm upanāmeyyaṃ ti. ||1||  
 atha kho so taruṇapasanno mahāmatto tassā rattiyaṃ accayena paṇitaṃ khādaniyaṃ bhojaniyaṃ paṭiyādāpetvā adḍhatelasāni ca maṃsapātīsātāni bhagavato kālaṃ ārocāpesi : kālo bhante, niṭṭhitaṃ bhattaṃ ti. atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacīvaraṃ ādāya yena tassa taruṇapasannassa mahāmattassa nivesanaṃ ten' upasaṃkamaṃ, upasaṃkamitvā paññatte āsane nisīdi saddhiṃ bhikkhusamghena. ||2||  
 atha kho so taruṇapasanno mahāmatto bhattagge bhikkhū parivāsati. bhikkhū evaṃ āhamsu : thokaṃ āvuso dehi thokaṃ āvuso dehīti. mā kho tumhe bhante ayaṃ taruṇapasanno mahāmatto 'ti thokaṃ-thokaṃ paṭigaṇhatha. bahuṃ me khādaniyaṃ bhojaniyaṃ paṭiyattaṃ adḍhatelasāni ca maṃsapātīsātāni, ekamekassa bhikkhuno ekamekaṃ maṃsapātīm upanāmeṣsāmīti. paṭigaṇhatha bhante yāvadatthan ti. na kho mayaṃ āvuso etaṃkāraṇā thokaṃ-thokaṃ paṭigaṇhāma, api ca mayaṃ kālāssa'eva bhojjayāguyā dhātā madhugolaṅkena ca, tena mayaṃ thokaṃ-thokaṃ paṭigaṇhāmā 'ti. ||3||  
 atha kho so taruṇapasanno mahāmatto ujjhāyati khīyati vipāceti : kathaṃ hi nāma bhaddantā mayā nimantitā aññassa bhojjayāgum paribhuffjissanti, na cāhaṃ na paṭibalo yāvadatthaṃ dātun ti kupito anattamaṇo āsādanāpekkho bhikkhūnaṃ patte pūrento agamāsi bhuñjatha vā haratha vā 'ti. atha kho so taruṇapasanno mahāmatto buddhapamukhaṃ bhikkhusamghaṃ pa-



nītena khādaniyena bhojaniyena sahatthā santappetvā sampavāretvā bhagavantam bhuttāvim onitapattapāṇim ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho taruṇapasannaṃ mahā-mattaṃ bhagavā dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā utthāyāsanaṃ pakkāmi. ||4|| atha kho tassa taruṇapasannassa mahāmattassa acirapakkantassa bhagavato ahud eva kukkucçaṃ ahu vippaṭisāro: alābhā vata me, na vata me lābhā, dulladdhaṃ vata me, na vata me suladdhaṃ, yo 'haṃ kupito anattamaṇo āsādanāpekkho bhikkhūnaṃ patte pūrento agamāsiṃ bhuñjatha vā haratha vā 'ti. kiṃ nu kho mayā bahum pasūtaṃ puññaṃ vā apuññaṃ vā 'ti. atha kho so taruṇapasanno mahāmatto yena bhagavā ten' upasaṃkamaṃ, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho so taruṇapasanno mahāmatto bhagavantam etad avoca: idha mayhaṃ bhante acirapakkantassa bhagavato ahud eva kukkucçaṃ ahu vippaṭisāro: alābhā vata me, na vata me lābhā, dulladdhaṃ vata me, na vata me suladdhaṃ, yo 'haṃ kupito anattamaṇo āsādanāpekkho bhikkhūnaṃ patte pūrento agamāsiṃ bhuñjatha vā haratha vā 'ti. kiṃ nu kho mayā bahum pasūtaṃ puññaṃ va apuññaṃ vā 'ti. kiṃ nu kho mayā bhante bahum pasūtaṃ puññaṃ vā apuññaṃ vā 'ti. ||5|| yadaggena tayā āvuso svātanāya buddhapamukho bhikkhusaṃgho nimantito, tadaggena te bahum puññaṃ pasūtaṃ, yadaggena te ekamekena bhikkhūnaṃ ekamekaṃ sitthaṃ paṭiggahitaṃ, tadaggena te bahum puññaṃ pasūtaṃ, saggā te āradhā 'ti. atha kho so taruṇapasanno mahāmatto lābhā kira me, suladdhaṃ kira me, bahum kira mayā puññaṃ pasūtaṃ, saggā kira me āradhā 'ti haṭṭho udaggo utthāyāsanaṃ bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi. ||6|| atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe bhikkhusaṃgham sannipāṭāpetvā bhikkhū paṭipucchi: saccaṃ kira bhikkhave bhikkhū aññatra nimantitā aññassa bhojjayāgum paribhuñjantīti. saccaṃ bhagavā. vigarahi buddho bhagavā: kathaṃ hi nāma te bhikkhave moghapurisaṃ aññatra nimantitā aññassa bhojjayāgum paribhuñjissanti. n' etaṃ bhikkhave appasannaṃ vā pasādaya. vigarahitvā dhammikathaṃ katvā bhikkhū āmante-

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

atha kho bhagavā Andhakavinde yathābhirantaṃ viharitvā yena Rājagahaṃ tena cārikaṃ pakkāmi mahatā bhikkhusamghena saddhiṃ adḍhatelasehi bhikkhusatehi. tena kho pana samayena Belaṭṭho Kaccāno Rājagahā Andhakavindaṃ addhānamaggapaṭipanno hoti pañcamattehi sakaṭasatehi sabbeḥ' eva guḷakumbhapūrehi. addasa kho bhagavā Belaṭṭhaṃ Kaccānaṃ dūrato 'va āgacchantam, divāna maggā okkamma aññatarasmim rukkhamūle nisīdi. ||1|| atha kho Belaṭṭho Kaccāno yena bhagavā ten' upasamkhami, upasamkhamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. ekamantaṃ t̥hito kho Belaṭṭho Kaccāno bhagavantaṃ etad avoca: icchāmi' ahaṃ bhante ekamekassa bhikkhuno ekamekaṃ guḷakumbhaṃ dātun ti. tena hi tvam Kaccāna ekam yeva guḷakumbhaṃ āharā 'ti. evam bhante 'ti kho Belaṭṭho Kaccāno bhagavato paṭisunivā ekam yeva guḷakumbhaṃ ādāya yena bhagavā ten' upasamkhami, upasamkhamitvā bhagavantaṃ etad avoca: āhaṭo bhante guḷakumbho, kathāhaṃ bhante paṭipajjāmi. tena hi tvam Kaccāna bhikkhūnaṃ guḷam dehīti. ||2|| evam bhante 'ti kho Belaṭṭho Kaccāno bhagavato paṭisunivā bhikkhūnaṃ guḷam datvā bhagavantaṃ etad avoca: dinno bhante bhikkhūnaṃ guḷo bahu cāyaṃ guḷo avasiṭṭho, kathāhaṃ bhante paṭipajjāmi. tena hi tvam Kaccāna bhikkhūnaṃ guḷam yāvadatthaṃ dehīti. evam bhante 'ti kho Belaṭṭho Kaccāno bhagavato paṭisunivā bhikkhūnaṃ guḷam yāvadatthaṃ datvā bhagavantaṃ etad avoca: dinno bhante bhikkhūnaṃ guḷo yāvadattho bahu cāyaṃ guḷo avasiṭṭho, kathāhaṃ bhante paṭipajjāmi. tena hi tvam Kaccāna bhikkhū guḷehi santappehīti. evam bhante 'ti kho Belaṭṭho Kaccāno bhagavato paṭisunivā bhikkhū guḷehi santappesi. ekacce bhikkhū patte pi pūresuṃ parissāvanāni pi thavikāyo pi pūresuṃ. ||3|| atha kho Belaṭṭho Kaccāno bhikkhū guḷehi santappetvā bhagavantaṃ etad avoca: santappitā bhante bhikkhū guḷehi bahu cāyaṃ guḷo avasiṭṭho, kathāhaṃ bhante paṭipajjāmi. tena

hi tvam Kaccāna vighāsādānam guḷam dehīti. evaṃ bhante 'ti kho Belaṭṭho Kaccāno bhagavato paṭisunītvā vighāsādānam guḷam datvā bhagavantam etad avoca: dinno bhante vighāsādānam guḷo bahu cāyam guḷo avasiṭṭho, kathāham bhante paṭipajjāmiti. tena hi tvam Kaccāna vighāsādānam yāvadattham guḷam dehīti. ||4|| evaṃ bhante 'ti kho Belaṭṭho Kaccāno bhagavato paṭisunītvā vighāsādānam yāvadattham guḷam datvā bhagavantam etad avoca: dinno bhante vighāsādānam guḷo yāvadattho bahu cāyam guḷo avasiṭṭho, kathāham bhante paṭipajjāmiti. tena hi tvam Kaccāna vighāsāde guḷehi santappehīti. evaṃ bhante 'ti kho Belaṭṭho Kaccāno bhagavato paṭisunītvā vighāsāde guḷehi santappesi. ekacce vighāsādā kolambe pi ghaṭe pi pūresuṃ piṭakāni pi ucchaṅge pi pūresuṃ. ||5|| atha kho Belaṭṭho Kaccāno vighāsāde guḷehi santappetvā bhagavantam etad avoca: santappitā bhante vighāsādā guḷehi bahu cāyam guḷo avasiṭṭho, kathāham bhante paṭipajjāmiti. nāham taṃ Kaccāna passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya yassa so guḷo paribhutto sammā pariṇāmaṃ gaccheyya aṇiātra tathāgatassa vā tathāgatasāvakassa vā. tena hi tvam Kaccāna taṃ guḷam appaharite vā chaddehi appānake vā uduke opilāpehīti. evaṃ bhante 'ti kho Belaṭṭho Kaccāno bhagavato paṭisunītvā taṃ guḷam appānake uduke opilāpesi. ||6|| atha kho so guḷo uduke pakkhitto ciccitāyati cīcīcīyati saṃdhūpāyati sampadhūpāyati. seyyathāpi nāma phālo divasaṃ santatto uduke pakkhitto ciccitāyati cīcīcīyati saṃdhūpāyati sampadhūpāyati, evaṃ eva so guḷo uduke pakkhitto ciccitāyati cīcīcīyati saṃdhūpāyati sampadhūpāyati. atha kho Belaṭṭho Kaccāno saṃviggo lomahatṭhajāto yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ||7|| ekamantaṃ nisinnassa kho Belaṭṭhassa Kaccānassa bhagavā anupubbikatham kathesi seyyath' idaṃ: dānakatham sīlakatham saggakatham kāmānaṃ ādinavaṃ okāraṃ saṃkilesaṃ nekkhamme ānisaṃsaṃ pakāsesi. yadā bhagavā aṇiāsi Belaṭṭham Kaccānam kallacittam muducittam vinīvaranacittam udaggacittam pasannacittam, atha yā buddhānaṃ sāmukkaṃsīkā dhammadesanā taṃ pakāsesi — la — evaṃ eva Bela-

tt̄hassa Kaccānassa tasmim̄ yeva āsane virajam̄ vītamalam̄ dhammacakkhum̄ udapādi yam̄ kiñci samudayadhammam̄ sabbam̄ tam̄ nirodhadhamman̄ ti. ||8|| atha kho Belaṭṭho Kaccāno ditṭhadhammo pattadhammo vīditadhammo pariyo-gāḷhadhammo tiṇṇavicikiccho vigatakatham̄katho vesārajja-ppatto aparappaccayo satthu sāsane bhagavantam̄ etad avoca: abhikkantam̄ bhante, abhikkantam̄ bhante, seyyathāpi bhante nikkujjitam̄ vā ukkujjeyya — la — evam̄ eva bhagavatā anekapariyāyena dhammo pakāsito. es' āham̄ bhante bhaga-vantam̄ saraṇam̄ gacchāmi dhammañ ca bhikkhusamghañ ca, upāsakam̄ mam̄ bhagavā dhāretu ajjatagge paṇupetaṃ sara-ṇam̄ gatan̄ ti. ||9|| 26 ||

atha kho bhagavā anupubbena cārikam̄ caramāno yena Rājagaham̄ tad avasari. tatra sudam̄ bhagavā Rājagahe viharati Veḷuvane Kalandakanivāpe. tena kho pana samayena Rājagahe guḷo ussanno hoti. bhikkhū gilānass' eva bhagavatā guḷo anuññāto no agilānassā 'ti kukkuccā-yantā guḷam̄ na bhuñjanti. bhagavato etam̄ attham̄ āroce-suṃ. anujānāmi bhikkhave gilānassa guḷam̄, agilānassa guḷodakan̄ ti. ||1|| 27 ||

atha kho bhagavā Rājagahe yathābhirantam̄ viharitvā yena Pāṭaligāmo tena cārikam̄ pakkāmi mahatā bhikkhu-samghena saddhim̄ adḍhatelasehi bhikkhusatehi. atha kho bhagavā anupubbena cārikam̄ caramāno yena Pāṭaligāmo tad avasari. assosuṃ kho Pāṭaligāmikā upāsakā: bhagavā kira Pāṭaligāmam̄ anuppatto 'ti. atha kho Pāṭaligāmikā upāsakā yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavantam̄ abhivādetvā ekamantam̄ nisīdimsu, ekamantam̄ nisinne kho Pāṭaligāmike upāsake bhagavā dhammiyā ka-thāya sandassesī samādapesi samuttejesī sampahaṃsesī. ||1|| atha kho Pāṭaligāmikā upāsakā bhagavatā dhammiyā kathā-ya sandassitā samādapitā samuttejitā sampahaṃsitā bhaga-vantam̄ etad avocuṃ: adhvāsetu no bhante bhagavā āvasa-thāgāram̄ saddhim̄ bhikkhusamghenā 'ti. adhvāsesī bhagavā tuṃhībhāvena. atha kho Pāṭaligāmikā upāsakā bhagavato adhvāsanam̄ vīditvā utṭhāyāsanā bhagavantam̄ abhivādetvā

padakkhiṇaṃ katvā yena āvasathāgāraṃ ten' upasaṃkamim-  
su, upasaṃkamitvā sabbasanthariṃ santhataṃ āvasathāgāraṃ  
santharivā āsanāni paññāpetvā udakamaṇikaṃ patitthāpetvā  
telapadipam āropetvā yena bhagavā ten' upasaṃkamimsu,  
upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ  
atthamsu. ||2|| ekamantaṃ tithā kho Pāṭaligāmikā upāsakā  
bhagavantaṃ etad avocum: sabbasanthariṃ santhataṃ bhante  
āvasathāgāraṃ, āsanāni paññattāni, udakamaṇiko patitthāpi-  
to, telapadipo āropito, yassa dāni bhante bhagavā kālam  
maññatīti. atha kho bhagavā pubbaṇhasamayam nivāsetvā  
pattacīvaram ādāya saddhim bhikkhusamghena yena āvasa-  
thāgāraṃ ten' upasaṃkami, upasaṃkamitvā pāde pakkhā-  
letvā āvasathāgāraṃ pavisitvā majjhimam thambham nissāya  
puratthimābhimukho nisīdi. bhikkhusamgho pi kho pāde  
pakkhāletvā āvasathāgāraṃ pavisitvā pacchimam bhittim  
nissāya puratthimābhimukho nisīdi bhagavantaṃ yeva pura-  
kkhatvā. Pāṭaligāmikāpi kho upāsakā pāde pakkhāletvā  
āvasathāgāraṃ pavisitvā puratthimam bhittim nissāya pa-  
cchimābhimukhā nisīdimsu bhagavantaṃ yeva purakkha-  
tvā. ||3||

atha kho bhagavā Pāṭaligāmike upāsake āmantesi: pañc'  
ime gahapatayo ādinavā dussīlassa sīlavipattiyā. katame  
pañca. idha gahapatayo dussīlo sīlavipanno pamādādhikara-  
ṇam mahatiṃ bhogajāniṃ nigacchati, ayam paṭhamo ādinavo  
dussīlassa sīlavipattiyā. puna ca paraṃ gahapatayo dussī-  
lassa sīlavipannassa pāpako kittisaddo abbhuggacchati, ayam  
dutiyo ādinavo dussīlassa sīlavipattiyā. puna ca paraṃ ga-  
hapatayo dussīlo sīlavipanno yaññā eva parisam upasaṃka-  
mati yadi khattiyaparisam yadi brāhmaṇaparisam yadi gaha-  
patiparisam yadi samaṇaparisam avisārado upasaṃkamati  
maṅkubhūto, ayam tatiyo ādinavo dussīlassa sīlavipattiyā.  
puna ca paraṃ gahapatayo dussīlo sīlavipanno sammūlho  
kālam karoti, ayam catuttho ādinavo dussīlassa sīlavipattiyā.  
puna ca paraṃ gahapatayo dussīlo sīlavipanno kāyassa bhedā  
paraṃ maraṇā apāyam duggatiṃ vinipātaṃ nirayam upa-  
pajjati, ayam pañcimo ādinavo dussīlassa sīlavipattiyā. ime  
kho gahapatayo pañca ādinavā dussīlassa sīlavipattiyā. ||4||

pañc' ime gahapatayo ānisaṃsā sīlavato sīlasampadāya.

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

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

atha kho bhagavā acirapakkantesu Pāṭaligāmiṇesu upāsakesu suññāgāraṃ pāvisi. tena kho pana samayena Sunidhavassakārā Magadhamahāmattā Pāṭaligāme nagaram māpenti Vajjīnaṃ paṭibāhāya. addasa kho bhagavā rattiyaṃ paccūsasamayaṃ paccuṭṭhāya dibbena cakkhunā visuddhena atikkantaṃānusakena sambahulā devatāyo Pāṭaligāme vatthūni parigaṇhantiyo. yasmim padese mahesakkhā devatā vatthūni parigaṇhanti, mahesakkhānaṃ tattha rājūnaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ, yasmim padese majjhimā devatā vatthūni parigaṇhanti, majjhimānaṃ tattha rājūnaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ, yasmim padese nicā devatā vatthūni parigaṇhanti, nicānaṃ tattha rājūnaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ. ||7|| atha kho bhagavā āyasmantaṃ Ānandaṃ āmantesi : ke nu kho te Ānanda Pāṭaligāme nagaram māpentīti. Sunidhavassakā-

rā bhante Magadhamahāmattā Pāṭaligāme nagaram māpentī Vajjīnaṃ paṭibāhāyā 'ti. seyyathāpi Ānanda devehi Tāvatiṃsehi saddhiṃ mantetvā evam eva kho Ānanda Sunidhavassakārā Magadhamahāmattā Pāṭaligāme nagaram māpentī Vajjīnaṃ paṭibāhāyā. idhāhaṃ Ānanda rattiyā paccūsasamaṃ paccuṭṭhāya addasaṃ dibbena cakkhunā visuddhena atikkantaṃanusakena sambahulā devatāyo . . . nīcānaṃ tattha rājūnaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ. yāvataṃ Ānanda ariyaṃ āyatanāṃ yāvataṃ vaṇippatho idaṃ agganagaraṃ bhavissati Pāṭaliputtāṃ puṭabhedanaṃ. Pāṭaliputtassa kho Ānanda tayo antarāyā bhavissanti, aggitto vā udakato vā abbhantarato vā mithubhedā 'ti. ||8||

atha kho Sunidhavassakārā Magadhamahāmattā yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavatā saddhiṃ sammodimsu, sammodaniyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ aṭṭhaṃsu, ekamantaṃ ṭhītā kho Sunidhavassakārā Magadhamahāmattā bhagavantaṃ etad avocaṃ : adhiṃvāsetu no bhavaṃ Gotamo ajjatanāya bhantaṃ saddhiṃ bhikkhusaṃghena 'ti. adhiṃvāsesi bhagavā tuṇhibhāvena. atha kho Sunidhavassakārā Magadhamahāmattā bhagavato adhiṃvāsaṃ viditvā pakkamimsu. ||9|| atha kho Sunidhavassakārā Magadhamahāmattā paṇītaṃ khādaniyaṃ bhojanīyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesuṃ : kālo bho Gotama, niṭṭhitaṃ bhantaṃ ti. atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaraṃ ādāya yena Sunidhavassakārānaṃ Magadhamahāmattānaṃ parivesanā ten' upasaṃkami, upasaṃkamitvā paññāte āsane nisīdi saddhiṃ bhikkhusaṃghena. atha kho Sunidhavassakārā Magadhamahāmattā buddhapamukhaṃ bhikkhusaṃghaṃ paṇītena khādaniyena bhojanīyena sahatthā santappetvā sampavāretvā bhagavantaṃ bhuttāvim onītapattapaṇiṃ ekamantaṃ nisīdimsu, ekamantaṃ nisinne kho Sunidhavassakāre Magadhamahāmattaṃ bhagavā imāhi gāthāhi anumodi : ||10||

yasmiṃ padese kappeti vāsaṃ paṇḍitajātiyo,  
silavantaṃ bhojetvā saññāte brahmacariye |  
yā tattha devatā āsuṃ tāsāṃ dakkhiṇaṃ ādise,  
tā pūjitaṃ pūjayanti, mānitaṃ mānanti naṃ, |

tato naṃ anukampanti mātā puttāṃ va orasaṃ.  
devatānukampito poso sadā bhadraṇi passatīti.

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

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

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



saccam anubuddham paṭividdham, dukkhasamudayaṃ ariya-  
saccam anubuddham paṭividdham, dukkhanirodham ariya-  
saccam anubuddham paṭividdham, dukkhanirodhagāminī pa-  
paṭipadā ariyasaccam anubuddham paṭividdham, ucohinā  
bhavatanhā, khīnā bhavanetti, n' atthi dāni punabbhavo 'ti.

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

assosi kho Ambapālī gaṇikā: bhagavā kira Koṭigā-  
mam anupatto 'ti. atha kho Ambapālī gaṇikā bhadraṇi  
-bhadraṇi yānāni yojāpetvā bhadrām yānam abhirūhitvā  
bhadrehi-bhadrehi yānehi Vesāliyā niyyāsi bhagavantam  
dassanāya. yāvaticā yānassa bhūmi yānena gantvā yānā  
paccorohitvā pattikā 'va yena bhagavā ten' upasamkami,  
upasamkamtivā bhagavantam abhivādetvā ekamantam nisīdi.  
||1|| ekamantam nisinnam kho Ambapālīm gaṇikam bha-  
gavā dhammiyā kathāya sandassesī samādapesī samuttejesī  
sampahamsesī. atha kho Ambapālī gaṇikā bhagavatā dha-  
mmiyā kathāya sandassitā samādapitā samuttejitā sampa-  
hamsitā bhagavantam etad avoca: adhvāsetu me bhante  
bhagavā svātanāya bhattam saddhim bhikkhusamghenā 'ti.  
adhvāsesī bhagavā tuṃhibhāvena. atha kho Ambapālī gaṇi-  
kā bhagavato adhvāsanam viditvā utthāyāsānā bhagavantam  
abhivādetvā padakkhiṇam katvā pakkāmi. ||2|| assosum kho  
Vesālikā Licchavī: bhagavā kira Koṭigāmam anupatto  
'ti. atha kho Vesālikā Licchavī bhadraṇi-bhadraṇi yānāni  
yojāpetvā bhadrām-bhadrām yānam abhirūhitvā bhadrehi  
-bhadrehi yānehi Vesāliyā niyyāsum bhagavantam dassanāya.  
appekacce Licchavī nīlā honti nīlavanna nīlavatthā nīlālam-  
kāra, appekacce Licchavī pītā honti pītavanna pītavatthā pī-  
tālamkāra, appekacce Licchavī lohita kā honti lohita vanna  
lohita vatthā lohita lamkāra, appekacce Licchavī odātā honti  
odātavanna odātavatthā odātā lamkāra. atha kho Ambapālī  
gaṇikā daharānam-daharānam Licchavīnam isāya isam yuge-  
na yugam cakkena cakkam akkhena akkham paṭivaṭṭesi. ||3||

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

samghena. atha kho Ambapāli gaṇikā buddhapamukhaṃ bhikkhusamghaṃ paṇitena khādaniyenaḥ bhojaniyena sahattā santappetvā sampavāretvā bhagavantam bhuttāvim onītapattapaṇim ekamantaṃ nisīdi. ekamantaṃ nisinnā kho Ambapāli gaṇikā bhagavantam etad avoca : imāhaṃ bhante Ambapāliyaṃ buddhapamukhassa bhikkhusamghassa dammīti. paṭiggahesi bhagavā āramaṃ. atha kho bhagavā Ambapāliṃ gaṇikaṃ dhammiyā kathāya sandassetvā . . . sampahaṃsetvā utthāyāsanaṃ yena Mahāvaṇaṃ ten' upasaṃkamaṃ. tatra sudam bhagavā Vesāliyaṃ viharati Mahāvane Kūṭāgārasālāyaṃ. ||6||30||

Licchavibhāṇavāraṃ niṭṭhitaṃ.

tena kho pana samayena abhiññātā-abhiññātā Licchavi santhāgāre sannisinnā sannipatitā anekapariyāyena buddhassa vaṇṇaṃ bhāsanti, dhammassa vaṇṇaṃ bhāsanti, samghassa vaṇṇaṃ bhāsanti. tena kho pana samayena Sīho senāpati nigaṇṭhasāvako tassaṃ parisāyaṃ nisinnō hoti. atha kho Sīhassa senāpatissa etad ahosi : nissamsayaṃ kho so bhagavā araham sammāsambuddho bhavissati, tathā h' ime abhiññātā-abhiññātā Licchavi santhāgāre sannisinnā sannipatitā anekapariyāyena buddhassa vaṇṇaṃ bhāsanti, dhammassa vaṇṇaṃ bhāsanti, samghassa vaṇṇaṃ bhāsanti. yaṃ nūnāhaṃ taṃ bhagavantam dassanāya upasaṃkameyyam arahantaṃ sammāsambuddhan ti. ||1|| atha kho Sīho senāpati yena nigaṇṭho Nātaputto ten' upasaṃkamaṃ, upasaṃkamtivā nigaṇṭham Nātaputtaṃ etad avoca : icchāma' ahaṃ bhante samaṇam Gotamaṃ dassanāya upasaṃkamtun ti. kim pana tvam Sīha kiriyavādo samāno akiriyavādam samaṇam Gotamaṃ dassanāya upasaṃkamissasi. samaṇo hi Sīha Gotamo akiriyavādo akiriyāya dhammam deseti tena ca sāvake vinetīti. atha kho Sīhassa senāpatissa yo ahosi gamikābhisamkhāro bhagavantam dassanāya so paṭippassambhi. ||2|| dutiyam pi kho abhiññātā-abhiññātā Licchavi santhāgāre sannisinnā sannipatitā anekapariyāyena buddhassa vaṇṇaṃ bhāsanti, dhammassa vaṇṇaṃ bhāsanti, samghassa vaṇṇaṃ bhāsanti. dutiyam pi kho Sīhassa senāpatissa etad ahosi : nissamsayaṃ . . . sammāsambuddhan ti. dutiyam pi kho Sīho senāpati

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

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

deseti tena ca sāvake vinetīti. ahaṃ hi Sīha akiriyaṃ vadāmi kāyaduccaritassa vacīduccaritassa manoduccaritassa anekavihitānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ akiriyaṃ vadāmi. ayaṃ kho Sīha pariyaṃ yena maṃ . . . vadeyya: akiriyavādo samaṇo Gotamo, akiriyaṃ . . . vinetīti. kata-mo ca Sīha pariyaṃ yena maṃ . . . vadeyya: kiriyavādo samaṇo Gotamo, kiriyā . . . vinetīti. ahaṃ hi Sīha kiriyāṃ vadāmi kāyasucaritassa vacīsucaritassa manosucaritassa anekavihitānaṃ kusalānaṃ dhammānaṃ kiriyāṃ vadāmi. ayaṃ kho Sīha pariyaṃ yena maṃ . . . vadeyya: kiriyavādo samaṇo Gotamo, kiriyā . . . vinetīti. ||6|| katamo ca Sīha pariyaṃ yena maṃ . . . vadeyya: ucchedavādo samaṇo Gotamo, ucchedā . . . vinetīti. ahaṃ hi Sīha ucchedāṃ vadāmi rāgassa dosassa mohassa anekavihitānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ ucchedāṃ vadāmi. ayaṃ kho Sīha pariyaṃ yena maṃ . . . vadeyya: ucchedavādo samaṇo Gotamo, ucchedā . . . vinetīti. katamo ca Sīha pariyaṃ yena maṃ . . . vadeyya: jegucchī samaṇo Gotamo, jegucchitā . . . vinetīti. ahaṃ hi Sīha jigucchāmi kāyaduccaritena vacīduccaritena manoduccaritena anekavihitānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyā jegucchitāya dhammaṃ desemi. ayaṃ kho Sīha pariyaṃ yena maṃ . . . vadeyya: jegucchī samaṇo Gotamo, jegucchitā . . . vinetīti. ||7|| katamo ca Sīha pariyaṃ yena maṃ . . . vadeyya: venayiko samaṇo Gotamo, vinayā . . . vinetīti. ahaṃ hi Sīha vinayā dhammaṃ desemi rāgassa dosassa mohassa anekavihitānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ vinayā dhammaṃ desemi. ayaṃ kho Sīha pariyaṃ yena maṃ . . . vadeyya: venayiko samaṇo Gotamo, vinayā . . . vinetīti. katamo ca Sīha pariyaṃ yena maṃ . . . vadeyya: tapassī samaṇo Gotamo, tapassitā . . . vinetīti. tapanīy' ahaṃ Sīha pāpake akusale dhamme vadāmi kāyaduccaritaṃ vacīduccaritaṃ manoduccaritaṃ. yassa kho Sīha tapanīyā pāpakā akusalā dhammā pahīnā uccinnamūlā tālā vatthukatā anabhāvaṃ katā āyatim anuppādadhammā taṃ ahaṃ tapassīti vadāmi. tathāgatassa kho Sīha tapanīyā pāpakā akusalā dhammā . . . anuppādadhammā. ayaṃ kho Sīha pariyaṃ yena maṃ . . . vadeyya: tapassī samaṇo

Gotamo, tapassitāya . . . vinetīti. ||8|| katamo ca Sīha pari-yāyo yena maṃ . . . vadeyya : apagabbho samaṇo Gotamo, apagabbhatāya . . . vinetīti. yassa kho Sīha āyatim gabbhaseyyā punabbhavābhinibbatti pahīnā ucchinnamūlā tālā vattukatā anabhāvaṃ katā āyatim anuppādadhammā, tam ahaṃ apagabbho 'ti vadāmi. tathāgatassa kho Sīha āyatim gabbhaseyyā . . . anuppādadhammā. ayaṃ kho Sīha pari-yāyo yena maṃ . . . vadeyya : apagabbho samaṇo Gotamo, apagabbhatāya . . . vinetīti. katamo ca Sīha pari-yāyo yena maṃ . . . vadeyya : assattho samaṇo Gotamo, assāsāya . . . vinetīti. ahaṃ hi Sīha assattho paramena assāsena assāsāya ca dhammaṃ desemi tena ca sāvake vinemi. ayaṃ kho Sīha pari-yāyo yena maṃ . . . vadeyya : assattho samaṇo Gotamo, assāsāya dhammaṃ deseti tena ca sāvake vinetīti. ||9|| evaṃ vutte Sīho senāpati bhagavantam etad avoca : abhikkantaṃ bhante — la — upāsakaṃ maṃ bhagavā dhāretu ajjatagge paṇupetaṃ saraṇaṃ gatan ti. anuvijjakāraṃ kho Sīha karohi, anuvijjakāro tumhādisānaṃ nītatamanussānaṃ sādhu hotīti. iminā p' āhaṃ bhante bhagavato bhiiyosomattāya attamano abhiraddho yaṃ maṃ bhagavā evam āha : anuvijjakāraṃ kho Sīha karohi, anuvijjakāro tumhādisānaṃ nītatamanussānaṃ sādhu hotīti. mamaṃ hi bhante aññatitthiyā sāvakaṃ labhitvā kevalakappaṃ Vesālim patākaṃ parihareyyuṃ Sīho amhākaṃ senāpati sāvakattaṃ upagato 'ti. atha ca pana maṃ bhagavā evam āha : anuvijjakāraṃ kho Sīha karohi, anuvijjakāro tumhādisānaṃ nītatamanussānaṃ sādhu hotīti. es' āhaṃ bhante dutiyam pi bhagavantam saraṇaṃ gacchāmi dhammañ ca bhikkhusamghañ ca, upāsakaṃ maṃ bhagavā dhāretu ajjatagge paṇupetaṃ saraṇaṃ gatan ti. ||10|| dīgharattaṃ kho te Sīha nigaṇṭhānaṃ opānabhūtaṃ kulaṃ yena nesam upagatānaṃ piṇḍapātaṃ dātabbam maññeyyāsīti. iminā p' āhaṃ bhante bhagavato bhiiyosomattāya attamano abhiraddho yaṃ maṃ bhagavā evam āha : dīgharattaṃ kho te Sīha nigaṇṭhānaṃ opānabhūtaṃ kulaṃ yena nesam upagatānaṃ piṇḍapātaṃ dātabbam maññeyyāsīti. sutam metaṃ bhante : samaṇo Gotamo evam āha : mayham eva dānaṃ dātabbam, na aññesaṃ dānaṃ dātabbam, mayham eva sāvakaṇaṃ dānaṃ dātabbam, na aññesaṃ sāvakaṇaṃ dānaṃ dā-

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

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

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

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



megho uggato hoti. atha kho te manussā yenāyasmā  
 Ānando ten' upasaṃkamim̐su, upasaṃkamitvā āyasantam̐  
 Ānandaṃ etad avocum̐ : idha bhante Ānanda bahum̐ loṇam  
 pi telam̐ pi taṇḍulam̐ pi khādaniyam̐ pi sakātesu āropetvā  
 titṭhanti mahā ca megho uggato. katham̐ nu kho bhante  
 Ānanda paṭipajjitabban̐ ti. atha kho āyasmā Ānando bhagava-  
 to etam attham̐ ārocesi. ||1|| tena h' Ānanda saṃgho paccanti-  
 mam̐ vihāram̐ kappiyabhūmim̐ sammannitvā tattha vāse-  
 tu yaṃ saṃgho ākaṅkhati vihāram̐ vā adḍhayogam̐ vā pāsā-  
 dam̐ vā hammiyam̐ vā guham̐ vā. evañ ca pana bhikkhave  
 sammannitabbo : vyattena bhikkhunā paṭibalena saṃgho nī-  
 petabbo : suṇātu me bhante saṃgho. yadi saṃghassa patta-  
 kallam̐, saṃgho itthannāmam̐ vihāram̐ kappiyabhūmim̐ sam-  
 manneyya. esā nīatti. suṇātu me bhante saṃgho. saṃgho  
 itthannāmam̐ vihāram̐ kappiyabhūmim̐ sammannati. yassā-  
 yasmato khamati itthannāmassa vihārassa kappiyabhūmiyā  
 sammuti, so tuṇh' assa, yassa na kkhamati, so bhāseyya.  
 sammato saṃghena itthannāmo vihāro kappiyabhūmi. kha-  
 mati saṃghassa, tasmā tuṇhī, evaṃ etam dhārayāmiti. ||2||  
 tena kho pana samayena manussā tath' eva sammutiyā ka-  
 ppiyabhūmiyā yāguyo pacanti bhattāni pacanti sūpāni sampā-  
 denti maṃsāni koṭṭenti kaṭṭhāni phārenti. assosi kho bha-  
 gavā rattiyā paccūsasamayaṃ paccuṭṭhāya uccāsaddam̐ mahā-  
 saddam̐ kākoravasaddam̐, sutvāna āyasantam̐ Ānandaṃ  
 āmantesi : kim̐ nu kho so Ānanda uccāsaddo mahāsaddo  
 kākoravasaddo 'ti. ||3|| etarahi bhante manussā tath' eva  
 sammutiyā kappiyabhūmiyā yāguyo pacanti bhattāni pacanti  
 sūpāni sampādenti maṃsāni koṭṭenti kaṭṭhāni phārenti, so  
 eso bhagavā uccāsaddo mahāsaddo kākoravasaddo 'ti. atha  
 kho bhagavā etasmim̐ nidāne dhammikatham̐ katvā bhikkhū  
 āmantesi : na bhikkhave sammuti kappiyabhūmi pari-  
 bhūñjitabbā. yo paribhūñjeyya, āpatti dukkaṭassa. anujā-  
 nāmi bhikkhave tisso kappiyabhūmiyo ussāvanantikam̐  
 gonisādikam̐ gahapatin̐ ti. ||4|| tena kho pana samayena  
 āyasmā Yasojo gilāno hoti, tass' atthāya bhesajjāni āhari-  
 yyanti, tāni bhikkhū bahi tṭhapenti. ukkapiṇḍakāpi  
 khādanti corāpi haranti. bhagavato etam attham̐ ārocesum̐.  
 anujānāmi bhikkhave sammutim̐ kappiyabhūmim̐ pa-

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

catuvīsatibhāṇavāram niṭṭhitam.

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

nubhāvo : sīsam . . . satta sītāyo gacchanti. gaccha bhāṇe jānāhi, yathā mayā sāmam diṭṭho evaṃ tava diṭṭho bhavissatīti. evaṃ devā 'ti kho so mahāmatto rañño Māgadhabassa Seniyassa Bimbisārassa paṭisunitvā caturaṅginiyā senāya yena Bhaddiyam tena pāyāsi. ||5|| anupubbena yena Bhaddiyam yena Meṇḍako gahapati ten' upasamkama, upasamkamitvā Meṇḍakam gahapatim etad avoca : aham hi gahapati raññā āṇatto : ambhākam kira bhāṇe vijite . . . diṭṭho bhavissatīti. passāma te gahapati iddhānubhāvan ti. atha kho Meṇḍako gahapati sīsam nabhāyitvā dhaññāgāram sammajjāpetvā bahidvāre nisīdi, antalikkhā dhaññassa dhārā opatitvā dhaññāgāram pūresi. diṭṭho te gahapati iddhānubhāvo, bhariyāya te iddhānubhāvam passissāmā 'ti. ||6|| atha kho Meṇḍako gahapati bhariyam āṇāpesi : tena hi caturaṅginim senam bhattena parivisāhīti. atha kho Meṇḍakassa gahapatissa bhariyā ekañ űeva āḷhakathālikam upanisīditvā ekañ ca sūpavyañjanakam caturaṅginim senam bhattena parivisi, na tāva tam khīyati yāva sā na vuṭṭhāti. diṭṭho te gahapati bhariyāya pi iddhānubhāvo, puttassa te iddhānubhāvam passissāmā 'ti. ||7|| atha kho Meṇḍako gahapati puttam āṇāpesi : tena hi tāta caturaṅginiyā senāya chammāsikam vetanam dehīti. atha kho Meṇḍakassa gahapatissa putto ekañ űeva sahasatthavikam gahetvā caturaṅginiyā senāya chammāsikam vetanam adāsi, na tāva tam khīyati yāv' assa hatthagatā. diṭṭho te gahapati puttassa pi iddhānubhavo, sunisāya te iddhānubhāvam passissāmā 'ti. ||8|| atha kho Meṇḍako gahapati sunisam āṇāpesi : tena hi caturaṅginiyā senāya chammāsikam bhattam dehīti. atha kho Meṇḍakassa gahapatissa sunisā ekañ űeva catudonikam piṭakam upanisīditvā caturaṅginiyā senāya chammāsikam bhattam adāsi, na tāva tam khīyati yāva sā na vuṭṭhāti. diṭṭho te gahapati sunisāya pi iddhānubhāvo, dāsassa te iddhānubhāvam passissāmā 'ti. mayham kho sāmi dāsassa iddhānubhāvo khette passitabbo 'ti. alam gahapati diṭṭho te dāsassa pi iddhānubhāvo 'ti. atha kho so mahāmatto caturaṅginiyā senāya punad eva Rājagaham paccāgacchi, yena rājā Māgadho Seniyō Bimbisāro ten' upasamkama, upasamkamitvā rañño Māgadhabassa Seniyassa Bimbisārassa etam attham ārocesi. ||9||

atha kho bhagavā Vesāliyaṃ yathābhirantaṃ viharitvā yena Bhaddiyaṃ tena cārikaṃ pakkāmi mahatā bhikkhusaṃghena saddhiṃ aḍḍhatelasehi bhikkhusatehi. atha kho bhagavā anupubbena cārikaṃ caramāno yena Bhaddiyaṃ tad avasari. tatra sudam bhagavā Bhaddiye viharati Jātiyāvane. ||10|| assosi kho Meṇḍako gahapati: samaṇo khalu bho Gotamo Sakyaputto Sakyakulā pabbajito Bhaddiyaṃ anupatto Bhaddiye viharati Jātiyāvane. tam kho pana bhagavantam Gotamaṃ evaṃ kalyāṇo kittisaddo abhuggato iti pi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadamma-sārathi satthā devamanussānaṃ buddho bhagavā, so imam lokam sadevakam samārakam sabrahmakam sassamaṇabrāhmaṇiṃ pajam sadevamanussaṃ sayam abhiññā sacchikatvā pavedeti, so dhammaṃ deseti ādikalyāṇam majjhe kalyāṇam pariyaṇakalyāṇam sattham savyañjanaṃ kevalaparipuṇṇam parisuddham brahmacariyaṃ pakāseti. sādhu kho pana tathārūpaṇam arahataṃ dassanaṃ hotīti. ||11|| atha kho Meṇḍako gahapati bhadraṇi-bhadraṇi yānaṇi yojāpetvā bhadrāṃ yānaṃ abhirūhitvā bhadrehi-bhadrehi yānehi Bhaddiyā niyyāsi bhagavantam dassanāya. addasaṃsu kho sambahulā titthiyā Meṇḍakam gahapatim dūrato 'va āgacchantam, divāna Meṇḍakam gahapatim etad avocaṃ: kham tvam gahapati gacchasīti. gacchāmi' aham bhante bhagavantam samaṇam Gotamaṃ dassanāyā 'ti. kiṃ pana tvam gahapati kiriyavādo samāno akiriyavādam samaṇam Gotamaṃ dassanāya upasaṃkamissasi, samaṇo hi gahapati Gotamo akiriyavādo akiriyāya dhammaṃ deseti tena ca sāvake vinetīti. ||12|| atha kho Meṇḍakassa gahapatissa etad ahosi: nissamsayam kho so bhagavā araham sammāsambuddho bhavissati yathā yime titthiyā usuyyanti, yāvatikā yānassa bhūmi yānena gantvā yānaṃ paccorohitvā pattiko 'va yena bhagavā ten' upasaṃkami, upasaṃkamtvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnassa kho Meṇḍakassa gahapatissa bhagavā anupubbikatham kathesi seyyath' idaṃ: dānakatham — la — aparappaccayo satthu sāsane bhagavantam etad avoca: abhikkantaṃ bhante — gha — upāsa-kam maṃ bhagavā dhāretu ajjatagge paṇupetaṃ saraṇam

gatan ti, adhvāsetu ca me bhante bhagavā svātanāya bhattam saddhim bhikkhusamghenā 'ti. adhvāsesi bhagavā tuṅhibhāvena. ||13|| atha kho Meṇḍako gahapati bhagavato adhvāsanam veditvā utthāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi. atha kho Meṇḍako gahapati tassā rattiyā accayena paṇītam khādaniyam bhojanīyam patiyādāpetvā bhagavato kālam ārocāpesi: kālo bhante, niṭṭhitam bhattan ti. atha kho bhagavā pubbaṅhasamayam nivāsetvā pattacivaram ādāya yena Meṇḍakassa gahapatissa nivesanam ten' upasamkami, upasamkamitvā paññatte āsane nisīdi saddhim bhikkhusamghena. ||14|| atha kho Meṇḍakassa gahapatissa bhariyā ca putto ca suṇisā ca dāso ca yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdimsu. tesam bhagavā anupubbikatham kathesi — la — aparappaccayā satthu sāsane bhagavantam etad avocum: — gha — ete mayam bhante bhagavantam saraṇam gacchāma dhammañ ca bhikkhusamghañ ca, upāsake no bhagavā dhāretu ajjatagge pānupete saraṇam gate 'ti. ||15|| atha kho Meṇḍako gahapati buddhapamukham bhikkhusamgham paṇītena khādaniyena bhojanīyena sahattā santappetvā sampavāretvā bhagavantam bhuttāvim onītapattapaṇim ekamantam nisīdi. ekamantam nisīno kho Meṇḍako gahapati bhagavantam etad avoca: yāva bhante bhagavā Bhaddīye viharati, tāva aham buddhapamukhasa bhikkhusamghassa dhuvabhattenā 'ti. atha kho bhagavā Meṇḍakam gahapatim dhammiyā kathāya sandassetvā . . . sampahamsetvā utthāyāsanā pakkāmi. ||16||

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

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

kena, guḷo guḷatthikena, telam telatthikena, sappi sappitthikena. santi bhikkhave manussā saddhā pasannā, te kappiyakārakānam hatthe hiraññam upanikkhipanti iminā ayyassayam kappiyam tam dethā 'ti. anujānāmi bhikkhave yam tato kappiyam tam sādītum. na tv evāham bhikkhave kenaci pariyāyena jātarūparajataṃ sādītabbam pariyesitabban ti vadāmīti. ||21||34||

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

kho Keniyo jaṭilo bhagavatā dhammiyā kathāya sandassito . . . sampahamsito bhagavantam etad avoca : adhivāsetu me bhavam Gotamo svātanāya bhattam saddhim bhikkhusamghenā 'ti. ||4|| mahā kho Keniya bhikkhusamgho aḍḍhatelasāni bhikkhusatāni tvañ ca brāhmaṇesu abhippasanno 'ti. dutiyam pi kho Keniyo jaṭilo bhagavantam etad avoca : kiñ cāpi bho Gotama mahā bhikkhusamgho aḍḍhatelasāni bhikkhusatāni ahañ ca brāhmaṇesu abhippasanno. adhivāsetu me . . . bhikkhusamghenā 'ti. mahā kho . . . abhippasanno 'ti. tatiyam pi kho Keniyo jaṭilo bhagavantam etad avoca : kiñ cāpi . . . saddhim bhikkhusamghenā 'ti. adhivāsesi bhagavā tuṇhibhāvena. atha kho Keniyo jaṭilo bhagavato adhivāsanaṃ viditvā utṭhāyāsanaṃ pakkāmi. ||5|| atha kho bhagavā etasmim nidāne dhammikatham katvā bhikkhū āmantesi : anujānāmi bhikkhave aṭṭha pānāni : ambapānam jambupānam cocapānam mocapānam madhup. muddikāp. sālukap. phārusakapānam. anujānāmi bhikkhave sabbam phalarasam ṭhapetvā dhaññaphalarasam. anujānāmi bhikkhave sabbam pattarasam ṭhapetvā ḍākarasam. anujānāmi bhikkhave sabbam puppharasam ṭhapetvā madhukapuppharasam. anujānāmi bhikkhave ucchurasan ti. ||6||

atha kho Keniyo jaṭilo tassā rattiyā accayena sake assame pañitam khādaniyam bhojaniyam paṭiyādāpetvā bhagavato kālam ārocāpesi : kālo bho Gotama, niṭṭhitam bhattan ti. atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacivaram ādāya yena Keniyassa jaṭilassa assamo ten' upasamkamī, upasamkamitvā paññatte āsane nisīdi saddhim bhikkhusamghena. atha kho Keniyo jaṭilo buddhapamukham bhikkhusamgham pañitena khādaniyena bhojaniyena sabatthā santappetvā sampavāretvā bhagavantam bhuttāvim onītapattapañim ekamantam nisīdi. ||7|| ekamantam nisinnam kho Keniyam jaṭilam bhagavā imāhi gāthāhi anumodi :

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

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



atha kho bhagavā Āpaṇe yathābhirantaṃ viharitvā yena Kusinārā tena cārikaṃ pakkāmi mahatā bhikkhusaṃghena saddhiṃ aḍḍhatelasehi bhikkhusatehi. assosun kho Kosinārakā Mallā: bhagavā kira Kusināraṃ āgacchati mahatā bhikkhusaṃghena saddhiṃ aḍḍhatelasehi bhikkhusatehīti. te saṃgamaṃ akāmsu: yo bhagavato paccuggamaṇaṃ na karissati pañca satāni daṇḍo 'ti. tena kho pana samayena Rojo Mallo āyasmato Ānandassa sahāyo hoti. atha kho bhagavā anupubbena cārikaṃ caramāno yena Kusinārā tad avasari. ||1|| atha kho Kosinārakā Mallā bhagavato paccuggamaṇaṃ akāmsu. atha kho Rojo Mallo bhagavato paccuggamaṇaṃ karitvā yenāyasmā Ānando ten' upasaṃkamaṃ, upasaṃkamitvā āyasmantaṃ Ānandaṃ abhivādetvā ekamaṇṭṭaṃ atthāsi. ekamaṇṭṭaṃ tthitaṃ kho Rojaṃ Mallā āyasmā Ānando etad avoca: uḷāraṃ kho te idaṃ āvuso Roja yaṃ tvaṃ bhagavato paccuggamaṇaṃ akāsi. nāhaṃ bhante Ānanda bahukato buddhena vā dhammena vā saṃghena vā, api ca nītihi saṃgare kato yo bhagavato paccuggamaṇaṃ na karissati pañca satāni daṇḍo 'ti. sa kho ahaṃ bhante Ānanda nītināṃ daṇḍabhayaṃ evāhaṃ bhagavato paccuggamaṇaṃ akāsin ti. atha kho āyasmā Ānando anattamaṇo ahoṣi: kathaṃ hi nāma Rojo Mallo evaṃ vakkhatīti. ||2|| atha kho āyasmā Ānando yena bhagavā ten' upasaṃkamaṃ, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamaṇṭṭaṃ nisīdi. ekamaṇṭṭaṃ nisinnaṃ kho āyasmā Ānando bhagavantaṃ etad avoca: ayaṃ bhante Rojo Mallo abhiññāto nītamaṇusso. mahiddhiyo kho pana evarūpaṇaṃ nītamaṇussaṇaṃ imasmiṃ dhammavinaye pasādo. sādhu bhante bhagavā tathā karotu yathā Rojo Mallo imasmiṃ dhammavinaye pasīdeyyā 'ti. na kho taṃ Ānanda dukkaraṃ tathāgatena yathā Rojo Mallo imasmiṃ dhammavinaye pasīdeyyā 'ti. ||3|| atha kho bhagavā Rojaṃ Mallā mettena cittaṇa pharitvā utthāyaṇā vihāraṃ pāvisi. atha kho Rojo Mallo bhagavatā mettena cittaṇa phuttho seyyathāpi nāma gāvī taruṇavacchā evaṃ eva vihārena vihāraṃ pariveṇena pariveṇaṃ upasaṃkamitvā bhikkhū pucchati: kahaṃ nu kho bhante etarahaṃ so bhagavā viharati arahāṃ sammāsambuddho, dassanakāmaṃ hi mayaṃ taṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ ti. es' āvuso Roja

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

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

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

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

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

nantāpi tathāgatā pucchanti — la — sāvakanāṃ vā sikkhāpadam paññāpessāma 'ti. atha kho bhagavā taṃ vuḍḍhapabbajitaṃ etad avoca : kut' āyaṃ bhikkhu yāgū 'ti. atha kho so vuḍḍhapabbajito bhagavato etam atthaṃ ārocesi. ||4||  
 vigarahi buddho bhagavā : ananucchaviyaṃ moghapurisa ananulomikaṃ appaṭirūpaṃ assāmanakam akappiyam akaraṇiyam. kathaṃ hi nāma tvaṃ moghapurisa pabbajito akappiye samādapessasi. n' etam moghapurisa appasannānaṃ vā pasādāya. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi : na bhikkhave pabbajitena akappiye samādapeṭṭabbaṃ. yo samādapeyya, āpatti dukkaṭassa. na ca bhikkhave nahāpitaṭṭabbaṃ khurabhaṇḍam pariḥaritaṭṭabbaṃ. yo pariḥareyya, āpatti dukkaṭassa 'ti. ||5||37||

atha kho bhagavā Ātumaṃ yathābhiraṇṇaṃ viharitvā yena Sāvatti tena cārikaṃ pakkāmi. anupubbena cārikaṃ caramāno yena Sāvatti tad avasari. tatra sudam bhagavā Sāvattiyam viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana samayena Sāvattiyam bahum phalakhādaniam ussannaṃ hoti. atha kho bhikkhūnaṃ etad ahoṣi : kiṃ nu kho bhagavatā phalakhādaniam anuññātaṃ kiṃ ananuññātan ti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave sabbam phalakhādaniam ti. ||1||38||

tena kho pana samayena saṃghikāni bījāni puggalikāya bhūmiyā ropiyanti, puggalikāni bījāni saṃghikāya bhūmiyā ropiyanti. bhagavato etam atthaṃ ārocesum. saṃghikāni bhikkhave bījāni puggalikāya bhūmiyā ropitāni bhāgam datvā paribhuñjitabbāni, puggalikāni bījāni saṃghikāya bhūmiyā ropitāni bhāgam datvā paribhuñjitabbānīti. ||1||39||

tena kho pana samayena bhikkhūnaṃ kismiñci-kismiñci ṭhāne kukkucam uppajjati : kiṃ nu kho bhagavatā anuññātaṃ kiṃ ananuññātan ti. bhagavato etam atthaṃ ārocesum. yaṃ bhikkhave mayā idaṃ na kappatīti appaṭikkhitaṃ, tañ ce akappiyam anulometi kappiyam paṭibāhati, taṃ vo na kappati. yaṃ bhikkhave mayā idaṃ na kappatīti appa-

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

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

bhesajjakkhandhakam chaṭṭham.

imamhi khandhake vatthum ekasatam chavatthum. tassa uddānam :

sāradike, vikāle pi, vasam, mūle, piṭṭhehi ca,  
 kasāvehi, paṇṇa-phalam, jatu-loṇam, chakanam ca,|  
 cupṇam, cālinī, maṃsaṇ 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-abbhañjanam,  
 tumbam, sedam, sambhārañ ca, mahā-bhaṅgodakam tathā,|  
 dakakottham, lohitañ ca, visāṇam, pādabbhañjanam,  
 5 pajjam, sattham, kasāvañ ca, tilakakka-kabaḷikam,|

- colam, sāsapakuttañi ca, dhûma-sakkharikāya ca,  
 vaṇatelaṃ, vikāsikaṃ, vikatañ ca, paṭiggahaṃ,|  
 gūtham, karonto, loḷiṃ ca, khāram, muttahaṃ,|  
 gandhā, virecanañ c'eva, acchā, 'kaṭa-kaṭakaṭam,|  
 paṭicchādani-pabbhārā, ārami, sattahena ca,  
 guḷam, muggam, sovīrañi ca, sāmāpākā, punā pace,|  
 punānuññāsi, dubbhikkhe, phalañ ca, tila-khādani,  
 purebhattam, kāyaḍāho, nibbattañ ca, bhagandalaṃ,|  
 vatthikammañ ca, Suppi ca, manussamaṃsam eva ca,  
 10 hatthi, assā, sunakho ca, ahi, sīha-vyaggha-dīpikaṃ,|  
 accha-taracchamaṃsañ ca, paṭipāṭi ca, yāgu ca,  
 taruṇam aññātra, guḷam, Sunidh'-āvasathāgāram,|  
 Ambapālī ca, Licchavī, Gaṅgā, Koṭi saccakathā,  
 uddissakataṃ, subhikkham punad eva paṭikkhipi,|  
 megho, Yasojo, Meṇḍako ca, gorasam pātheyyakena ca,  
 Keni, ambo, jambu, coca-moca-madhu, muddikā, sālukaṃ,|  
 phārusakā, dāka-piṭṭham, Ātumāyam nahāpito,  
 Sāvattiyam phala-bījam, kasmim thāne ca, kāliko 'ti.

## M A H Â V A G G A .

### VII.

Tena samayena buddho bhagavâ Sâvatthiyam viharati Jetavane Anâthapiṇḍikassa ârâme. tena kho pana samayena timsamattâ Pâṭheyyakâ bhikkhû sabbe ârâṇṇakâ sabbe piṇḍapâtîkâ sabbe paṃsukûlikâ sabbe tecivarîkâ Sâvatthim gacchantâ bhagavantam dassanâya upakaṭṭhâya vassûpanâyikâya nâsakkhimsu Sâvatthiyam vassûpanâyikam sambhâvetum, antarâ magge Sâkete vassam upagacchimsu. te ukkaṇṭhitarûpâ vassam vasimsu : âsanneva no bhagavâ viharati ito chasu yojanesu na ca mayam labhâma bhagavantam dassanâyâ 'ti. atha kho te bhikkhû vassam vutthâ temâsaccayena katâya pavâraṇâyâ deve vassante udakasamgahe udakacikkhâlle okapuṇṇehi cîvarehi kilantarûpâ yena Sâvatthi Jetavanam Anâthapiṇḍikassa ârâmo yena bhagavâ ten' upasamkamimsu, upasamkamitvâ bhagavantam abhivâdetvâ ekamantam nisîdimsu. ||1|| âciṇṇam kho pan' etam buddhânam bhagavantânam âgantukehi bhikkhûhi saddhim paṭisammoditum. atha kho bhagavâ te bhikkhû etad avoca : kacci bhikkhave khamaṇiyam, kacci yâpaniyam, kacci samaggâ sammodamânâ avivadamânâ phâsukam vassam vassittha na ca piṇḍakena kilamitthâ 'ti. khamaṇiyam bhagavâ, yâpaniyam bhagavâ, samaggâ ca mayam bhante sammodamânâ avivadamânâ vassam vasimbâ na ca piṇḍakena kilamimbâ. idha mayam bhante timsamattâ Pâṭheyyakâ bhikkhû Sâvatthim âgacchantâ bhagavantam dassanâya upakaṭṭhâya vassûpanâyikâya nâsakkhimhâ Sâvatthiyam vassûpanâyikam sambhâvetum, antarâ magge Sâkete vassam upagacchimhâ. te mayam bhante ukkaṇṭhitarûpâ 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 pavāraṇāya deve vassante udakasamgahe udakacikkhale okapunnehi cīvarehi kilantarūpā addhānam āgatā 'ti. ||2|| atha kho bhagavā etasmim nidāne dhammikatham katvā bhikkhū āmantesi : anujānāmi bhikkhave vassam vutthānam bhikkhūnam kaṭhinam attharitam. atthatakaṭhinānam vo bhikkhave pañca kappissanti anāmantacāro asamādānacāro gaṇabhojanam yāvadatthacīvaram yo ca tattha cīvaruppādo so nesam bhavissati. atthatakaṭhinānam vo bhikkhave imāni pañca kappissanti. evañ ca pana bhikkhave kaṭhinam attharitabbam : ||3|| vyattena bhikkhunā paṭibalena samgho nāpetabbo : suṇātu me bhante samgho. idam samghassa kaṭhinadussam uppannam. yadi samghassa pattakallam, samgho imam kaṭhinadussam itthannāmassa bhikkhuno dadeyya kaṭhinam attharitam. esā fiatti. suṇātu me bhante samgho. idam samghassa kaṭhinadussam uppannam. samgho imam kaṭhinadussam itthannāmassa bhikkhuno deti kaṭhinam attharitam. yassāyasmato khamati imassa kaṭhinadussassa itthannāmassa bhikkhuno dānam kaṭhinam attharitam so tuṇ' assa. yassa na kkhamati so bhāseyya. dinnam idam samghena kaṭhinadussam itthannāmassa bhikkhuno kaṭhinam attharitam. khamati samghassa, tasmā tuṇhī, evam etam dhārayāmiti. ||4|| evam kho bhikkhave atthatam hoti kaṭhinam, evam anatthatam. kathaṇ ca bhikkhave anatthatam hoti kaṭhinam. na ullikhitamattena atthatam hoti kaṭhinam, na dhovanamattena atthatam hoti kaṭhinam, na cīvaravicāraṇamattena atth. h. kaṭh., na cchedanamattena atth. h. k., na bandhanamattena atth. h. k., na ovaṭṭikakaraṇamattena atth. h. k., na kaṇḍusakaraṇamattena atth. h. k., na dalhikammakaraṇamattena atth. h. k., na anuvātakaraṇamattena atth. h. k., na paribhaṇḍakaraṇamattena atth. h. k., na ovaddeyyakaraṇamattena atth. h. k., na kambalamaddanamattena atth. h. k., na nimittakatena atth. h. k., na parikathākatena atth. h. k., na kukkukatena atth. h. k., na sannidhikatena atth. h. k., na nissaggiyena atth. h. k., na akappakatena atth. h. k., na aññatra samghāṭiya atth. h. k.,



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

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

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

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

ādāyasattakam niṭṭhitam.

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

samādāyasattakam niṭṭhitam.

bhikkhu atthatakaṭṭhino vippakatacīvaram ādāya pakkamati, tassa bahisīmagatassa evaṃ hoti: idh' ev' imaṃ cīvaram kāressaṃ na paccessaṃ ti, so taṃ cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko . . . (= ch. 2; read vippakatacīvaram ādāya instead of cīvaram ādāya; the pakkamanantiko kaṭṭhinuddhāro is omitted.) . . . saha bhikkhūhi kaṭṭhinuddhāro. ||1||4||

ādāyachakkam niṭṭhitam.

bhikkhu atthatakaṭṭhino vippakatacīvaram samādāya pakkamati, tassa bahisīmagatassa evaṃ hoti: idh' ev' imaṃ cīvaram kāressaṃ na paccessaṃ ti, so taṃ cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko . . . (= ch. 3; read vippakatacīvaram samādāya instead of cīvaram samādāya; the pakkamanantiko kaṭṭhinuddhāro is omitted.) . . . saha bhikkhūhi kaṭṭhinuddhāro. ||1||5||

samādāyachakkam.

bhikkhu atthatakaṭṭhino cīvaram ādāya pakkamati, tassa bahisīmagatassa evaṃ hoti: idh' ev' imaṃ cīvaram kāressaṃ na paccessaṃ ti, so taṃ cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvaram ādāya pakkamati, tassa bahisīmagatassa evaṃ hoti: n' ev' imaṃ cīvaram kāressaṃ na paccessaṃ ti. tassa bhikkhuno sannitṭhānantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvaram ādāya pakkamati, tassa bahisīmagatassa evaṃ hoti: idh' ev' imaṃ cīvaram kāressaṃ na paccessaṃ ti, so taṃ cīvaram kāreti. tassa taṃ cīvaram kayiramānaṃ nassaṃti. tassa bhikkhuno nāsanantiko kaṭṭhinuddhāro. ||1|| bhikkhu atthatakaṭṭhino cīvaram ādāya pakkamati na paccessaṃ ti, tassa bahisīmagatassa evaṃ hoti: idh' ev' imaṃ cīvaram kāressaṃ ti, so taṃ cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvaram ādāya pakkamati na paccessaṃ ti, tassa bahisīmagatassa evaṃ hoti: n' ev' imaṃ cīvaram kāressaṃ ti. tassa bhikkhuno sannitṭhānantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvaram ādāya pakkamati na paccessaṃ ti, tassa bahisīmagatassa evaṃ hoti: idh' ev' imaṃ cīvaram kāressaṃ

ti, so taṃ cīvaram kāreti, tassa taṃ cīvaram kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. ||2|| bhikkhu atthatakaṭhino cīvaram ādāya pakkamati anadhiṭṭhitena, n' ev' assa hoti paccessan ti, na pan' assa hoti na paccessan ti, tassa bahisīmagatassa evaṃ hoti : idh' ev' imaṃ cīvaram kāressaṃ na paccessan ti, so taṃ cīvaram kāreti. tassa bhikkhuno nitṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaram ādāya pakkamati anadhiṭṭhitena, n' ev' assa hoti paccessan ti, na pan' assa hoti na paccessan ti, tassa bahisīmagatassa evaṃ hoti : n' ev' imaṃ cīvaram kāressaṃ na paccessan ti. tassa bhikkhuno sannitṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaram ādāya pakkamati anadhiṭṭhitena, n' ev' assa hoti paccessan ti, na pan' assa hoti na paccessan ti, tassa bahisīmagatassa evaṃ hoti : idh' ev' imaṃ cīvaram kāressaṃ na paccessan ti, so taṃ cīvaram kāreti, tassa taṃ cīvaram kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. ||3|| bhikkhu atthatakaṭhino cīvaram ādāya pakkamati paccessan ti, tassa bahisīmagatassa evaṃ hoti : idh' ev' imaṃ cīvaram kāressaṃ na paccessan ti, so taṃ cīvaram kāreti. tassa bhikkhuno nitṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaram ādāya pakkamati paccessan ti, tassa bahisīmagatassa evaṃ hoti : n' ev' imaṃ cīvaram kāressaṃ na paccessan ti. tassa bhikkhuno sannitṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaram ādāya pakkamati paccessan ti, tassa bahisīmagatassa evaṃ hoti : idh' ev' imaṃ cīvaram kāressaṃ na paccessan ti, so taṃ cīvaram kāreti, tassa taṃ cīvaram kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaram ādāya pakkamati paccessan ti, so bahisīmagato taṃ cīvaram kāreti, so katacīvaro suṇāti : ubbhatam kira tasmim āvāse kaṭhinaṃ ti. tassa bhikkhuno savanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaram ādāya pakkamati paccessan ti, so bahisīmagato taṃ cīvaram kāreti, so katacīvaro paccessaṃ paccessan ti bahiddhā kaṭhinuddhāraṃ vītināmeti. tassa bhikkhuno sīmātikkantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaram ādāya pakkamati paccessan ti, so bahisīmagato taṃ cīvaram kāreti, so katacīvaro paccessaṃ paccessan ti sambhu-

nāti kaṭhinuddhāram. tassa bhikkhuno saha bhikkhūhi kaṭhinuddhāro. ||4||6||

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

ādāyabhāṇavāram niṭṭhitam.

bhikkhu atthatakaṭhino cīvarāsāya pakkamati, so bahisīmagato tam cīvarāsam payirupāsati anāsāya labhati āsāya na labhati, tassa evam hoti: idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvarāsāya . . . tassa evam hoti: n' ev' imam cīvaram kāressam na paccessan ti. tassa bhikkhuno sannitṭhānantiko 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 cīvarāsāya pakkamati, tassa bahisīmagata tassa evam hoti: idh' ev' imam cīvarāsam payirupāsissam na paccessan ti, so tam cīvarāsam payirupāsati, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āśvacchediko kaṭhinuddhāro. ||1|| bhikkhu atthatakaṭhino cīvarāsāya pakkamati na paccessan ti, so bahisīmagato tam cīvarāsam payirupāsati anāsāya labhati āsāya na labhati, tassa evam hoti: idh' ev' imam cīvaram kāressan ti, so tam cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino . . . tassa evam hoti: n' ev' imam cīvaram kāressan ti. tassa bhikkhuno sannitṭhānantiko 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 cīvarāsāya pakkamati na paccessan ti, tassa bahisī-

magatassa evaṃ hoti: idh' ev' imaṃ cīvarāsaṃ payirupāsissaṃ ti, so taṃ cīvarāsaṃ payirupāsati, tassa sâ cīvarāsâ upacchijjati. tassa bhikkhuno âsâvacchediko kaṭhinuddhâro. ||2|| bhikkhu atthatakaṭhino cīvarāsâya pakkamati anadhiṭṭhitena, n' ev' assa hoti paccessaṃ ti, na paṇ' assa hoti na paccessaṃ ti, so bahisīmagato taṃ cīvarāsaṃ payirupāsati anāsâya labhati âsâya na labhati, tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kâressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kâreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhâro . . . tassa evaṃ hoti: n' ev' imaṃ cīvaraṃ kâressaṃ na paccessaṃ ti. tassa bhikkhuno sannitṭhānantiko kaṭhinuddhâro . . . tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kâressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kâreti, tassa taṃ cīvaraṃ kayiramānaṃ nassaṃti. tassa bhikkhuno nāsanantiko kaṭhinuddhâro. bhikkhu atthatakaṭhino cīvarāsâya pakkamati anadhiṭṭhitena, n' ev' assa hoti paccessaṃ ti, na paṇ' assa hoti na paccessaṃ ti, tassa bahisīmagatassa evaṃ hoti: idh' ev' imaṃ cīvarāsaṃ payirupāsissaṃ na paccessaṃ ti, so taṃ cīvarāsaṃ payirupāsati, tassa sâ cīvarāsâ upacchijjati. tassa bhikkhuno âsâvacchediko kaṭhinuddhâro. ||3||8||

anāsâdolāsakam niṭṭhitam.

bhikkhu atthatakaṭhino cīvarāsâya pakkamati paccessaṃ ti, so bahisīmagato taṃ cīvarāsaṃ payirupāsati âsâya labhati anāsâya na labhati, tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kâressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kâreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhâro . . . tassa evaṃ hoti: n' ev' imaṃ cīvaraṃ kâressaṃ na paccessaṃ ti. tassa bhikkhuno sannitṭhānantiko kaṭhinuddhâro . . . tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kâressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kâreti, tassa taṃ cīvaraṃ kayiramānaṃ nassaṃti. tassa bhikkhuno nāsanantiko kaṭhinuddhâro. bhikkhu atthatakaṭhino cīvarāsâya pakkamati paccessaṃ ti, tassa bahisīmagatassa evaṃ hoti: idh' ev' imaṃ cīvarāsaṃ payirupāsissaṃ na paccessaṃ ti, so taṃ cīvarāsaṃ payirupāsati, tassa sâ cīvarāsâ upacchijjati. tassa bhikkhuno âsâvacchediko kaṭhinuddhâro. ||1|| bhikkhu atthatakaṭhino cīvarāsâya pakkamati paccessaṃ ti, so bahisīmagato suṇāti: ubbhatam

kira tasmim āvāse kaṭṭhinaṃ ti, tassa evaṃ hoti : yato tasmim āvāse ubbhatam kaṭṭhinaṃ idh' ev' imam cīvarāsam payirupāsissan ti, so tam cīvarāsam payirupāsati āsāya labhati anāsāya na labhati, tassa evaṃ hoti : idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko kaṭṭhinuddhāro . . . tassa evaṃ hoti : n' ev' imam cīvaram kāressam na paccessan ti. tassa bhikkhuno sannitṭhānantiko kaṭṭhinuddhāro . . . tassa evaṃ hoti : idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti, tassa tam cīvaram kayiramānam nassati. tassa bhikkhuno nāsanantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvarāśāya pakkamati paccessan ti, so bahisīmagato suṇāti : ubbhatam kira tasmim āvāse kaṭṭhinaṃ ti, tassa evaṃ hoti : yato tasmim āvāse ubbhatam kaṭṭhinaṃ idh' ev' imam cīvarāsam payirupāsissam na paccessan ti, so tam cīvarāsam payirupāsati, tassa sā cīvarāśā upacchijjati. tassa bhikkhuno āśāvacchediko kaṭṭhinuddhāro. ||2|| bhikkhu atthatakaṭṭhino cīvarāśāya pakkamati paccessan ti, so bahisīmagato tam cīvarāsam payirupāsati āsāya labhati anāsāya na labhati, so tam cīvaram kāreti, so katacīvaro suṇāti : ubbhatam kira tasmim āvāse kaṭṭhinaṃ ti. tassa bhikkhuno savanantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvarāśāya pakkamati paccessan ti, tassa bahisīmagatassa evaṃ hoti : idh' ev' imam cīvarāsam payirupāsissam na paccessan ti, so tam cīvarāsam payirupāsati, tassa sā cīvarāśā upacchijjati. tassa bhikkhuno āśāvacchediko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvarāśāya pakkamati paccessan ti, so bahisīmagato tam cīvarāsam payirupāsati āsāya labhati anāsāya na labhati, so tam cīvaram kāreti, so katacīvaro paccessam paccessan ti bahiddhā kaṭṭhinuddhāram vītināmeti. tassa bhikkhuno sīmātikantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvarāśāya pakkamati paccessan ti, so bahisīmagato tam cīvarāsam payirupāsati āsāya labhati anāsāya na labhati, so tam cīvaram kāreti, so katacīvaro paccessam paccessan ti sambhūṇāti kaṭṭhinuddhāram. tassa bhikkhuno saha bhikkhūhi kaṭṭhinuddhāro. ||3||9||

āśādolaṣakam niṭṭhitam.

bhikkhu atthatakaṭhino kenacid eva karaṇīyena pakkamati, tassa bahisīmagatassa cīvarāsā uppajjati, so taṃ cīvarāsaṃ payirupāsati anāsāya labhati āsāya na labhati, tassa evaṃ hoti : idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro . . . tassa evaṃ hoti : n' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti. tassa bhikkhuno sannīṭṭhānantiko kaṭhinuddhāro . . . tassa evaṃ hoti : idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti, tassa taṃ cīvaraṃ kayiramānaṃ naasati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino kenacid eva karaṇīyena pakkamati, tassa bahisīmagatassa cīvarāsā uppajjati, tassa evaṃ hoti : idh' ev' imaṃ cīvaraṃ payirupāsissaṃ na paccessaṃ ti, so taṃ cīvaraṃ payirupāsati, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āsāvachhediko kaṭhinuddhāro. ||1|| bhikkhu atthatakaṭhino kenacid eva karaṇīyena pakkamati na paccessaṃ ti, tassa bahisīmagatassa cīvarāsā uppajjati, so taṃ cīvaraṃ payirupāsati anāsāya labhati āsāya na labhati, tassa evaṃ hoti : idh' ev' imaṃ cīvaraṃ kāressaṃ ti, so taṃ cīvaraṃ kāreti, tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro . . . tassa evaṃ hoti : n' ev' imaṃ cīvaraṃ kāressaṃ ti. tassa bhikkhuno sannīṭṭhānantiko kaṭhinuddhāro . . . tassa evaṃ hoti : idh' ev' imaṃ cīvaraṃ kāressaṃ ti, so taṃ cīvaraṃ kāreti, tassa taṃ cīvaraṃ kayiramānaṃ naasati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino kenacid eva karaṇīyena pakkamati na paccessaṃ ti, tassa bahisīmagatassa cīvarāsā uppajjati, tassa evaṃ hoti : idh' ev' imaṃ cīvaraṃ payirupāsissaṃ ti, so taṃ cīvaraṃ payirupāsati, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āsāvachhediko kaṭhinuddhāro. ||2|| bhikkhu atthatakaṭhino kenacid eva karaṇīyena pakkamati anadhīṭṭhitena, n' ev' assa hoti paccessaṃ ti, na paṇ' assa hoti na paccessaṃ ti, tassa bahisīmagatassa cīvarāsā uppajjati, so taṃ cīvaraṃ payirupāsati anāsāya labhati āsāya na labhati, tassa evaṃ hoti : idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro . . . tassa evaṃ hoti : n' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti. tassa bhikkhuno sannī-



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

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

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

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

mātikantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino phāsuviḥāriko . . . paccessan ti. so bahisimagato taṃ cīvaraṃ kāreti, so katacīvaro paccessaṃ paccessan ti sambhūṇāti kaṭhinuddhāraṃ. tassa bhikkhuno saha bhikkhūhi kaṭhinuddhāro. ||1||12||

phāsuviḥārapañcakam niṭṭhitam.

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

kaṭhinakkhandhakam sattamam.

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

tiṃsa Pāṭheyyakā bhikkhū Sāket' ukkaṇṭhitā vasuṃ  
vassaṃ vutth' okapuṇṇehi agamuṃ jinadassanam. |  
idaṃ vatthum kaṭhinassa, kappiyan ti ca pañcakā :  
anāmantā asamācārā tath' eva gaṇabhojanam |  
yāvadatthaṃ ca uppādo atthātānam bhavissati.  
ñatti ev' atthataṃ c' eva, evaṃ c' eva anattatam. |  
ullikhi dhovanā c' eva vicāraṇam ca chedanam  
bandhan' ovatṭi kaṇḍu ca daḥhikamm'-ānūvātikā |

- paribhaṇḍaṃ ovatṭeyyaṃ maddanā nimitta-kathā  
 5 kukku sannidhi nissaggi n' akapp' aññatra te tayo |  
 aññatra pañcātireke sañchinnena samaṇḍalī  
 na aññatra puggalā, sammā nissīmaṭṭho anumodati, |  
 kaṭhinaṃ anatthataṃ hoti evaṃ buddhena desitaṃ.  
 ahaṭ'-ākappa-piloti-pamsu-pāpaṇikāya ca |  
 animitt'-āparikathā akukku asannidhi ca  
 anissaggi kappakate tathā ticīvarena ca |  
 pañcake vātireke vā chinna-samaṇḍalīkate  
 puggalass' atthārā, sammā sīmaṭṭho anumodati. |  
 evaṃ kaṭhinaṭṭharaṇaṃ. ubbhārass' aṭṭha mātikā :  
 10 pakkamananti niṭṭhānaṃ sannīṭṭhānañ ca nāsanam |  
 savanaṃ āsāvachchedi sīmā saubbhār' aṭṭhamī.  
 katacīvaram ādāya na paccessaṃ ti gacchati, |  
 tassa taṃ kaṭhinauddhāro hoti pakkamanantiko.  
 ādāya cīvaram yāti nissīme idha cintayi |  
 kāressaṃ na paccessaṃ ti niṭṭhāne kaṭhinauddhāro.  
 ādāya nissīmaṃ n' eva na paccessaṃ timānaso |  
 tassa taṃ kaṭhinauddhāro sannīṭṭhānantiko bhavē.  
 ādāya cīvaram yāti nissīme idha cintayi |  
 kāressaṃ na paccessaṃ ti kayiraṃ tassa nassati,  
 15 tassa taṃ kaṭhinauddhāro bhavati nāsanantiko. |  
 ādāya yāti paccessaṃ bahi kāreti cīvaram  
 cīvarakato suṇāti ubbhatam kaṭhinaṃ taḥim, |  
 tassa taṃ kaṭhinauddhāro bhavati savanantiko.  
 ādāya yāti paccessaṃ bahi kāreti cīvaram |  
 katacīvaro bahiddhā nāmeti kaṭhinauddhāram,  
 tassa taṃ kaṭhinauddhāro sīmātikkantiko bhavē. |  
 ādāya yāti paccessaṃ bahi kāreti cīvaram  
 katacīvaro paccessaṃ sambhoti kaṭhinauddhāram, |  
 tassa taṃ kaṭhinauddhāro saha bhikkhūhi jāyati.  
 20 ādāya samādāya ca sattaṣattavidhi gati. |  
 pakkamanantikā n' atthi chaccā vippakatā gati.  
 ādāya nissīmagataṃ kāressaṃ iti jāyati |  
 niṭṭhānaṃ sannīṭṭhānañ ca nāsaṇaṃ ca ime tayo.  
 ādāya na paccessaṃ ti bahisīme karomiti |  
 niṭṭhānaṃ sannīṭṭhānaṃ pi nāsanam pi idaṃ tayo.  
 anadhīṭṭhitena n' ev' assa heṭṭhā tiṇi nayā vidhi. |

ādāya yāti paccessaṃ bahisiṃe karomiti  
 na paccessaṃ ti kāreti, niṭṭhāne kaṭhinuddhāro |  
 sannitṭhānaṃ nāsanañ ca savana-simātikkamā  
 25 saha bhikkhūhi jāyetha, evaṃ pannarasaṃ gati. |  
 samādāya, vippakatā, samādāya punā tathā,  
 ime te caturo vārā sabbe pannarasa vidhi. |  
 anāsāya ca, āsāya, karaṇīyo ca te tayo,  
 nayato taṃ vijāneyya tayo dvādasa-dvādasa. |  
 apacinaṇā nav' ettha, phāsu pañcavidhā taṃ,  
 palibodh'-āpalibodhā, uddānaṃ nayato katan ti.

## MAHAVAGGA.

## VIII.

Tena samayena buddho bhagavā Rājagahe viharati Veļuvane Kalandakanivāpe. tena kho pana samayena Vesāli iddhā c' eva hoti phitā ca bahujanā ākiṇṇamanussā subhikkhā ca, satta ca pāsādasahassāni satta ca pāsādasatāni satta ca pāsādā satta ca kūtāgarasahassāni satta ca kūtāgarasatāni satta ca kūtāgarāni satta ca ārāmasahassāni satta ca ārāmasatāni satta ca ārāmā satta ca pokkharāṇisahasāni satta ca pokkharāṇisatāni satta ca pokkharāṇiyo. Ambapālikā gaṇikā abhirūpā hoti dassanīyā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā padakkhiṇā nacce ca gīte ca vādite ca abhisatā atthikānaṃ-atthikānaṃ manussānaṃ paññāsāya ca rattim gacchati tāya ca Vesāli bhiyyosoma-ttāya upasobhati. ||1|| atha kho Rājagahako negamo Vesāliṃ agamāsi kenacid eva karaṇīyena. addasa kho Rājagahako negamo Vesāliṃ iddhaṃ ca phitaṃ ca bahujanaṃ ākiṇṇamanussaṃ subhikkhaṃ ca satta ca pāsādasahassāni . . . satta ca pokkharāṇiyo Ambapāliṃ ca gaṇikaṃ abhirūpaṃ dassanīyaṃ pāsādikaṃ . . . upasobhitaṃ ti. atha kho Rājagahako negamo Vesāliyaṃ taṃ karaṇīyaṃ tīretvā punad eva Rājagahaṃ paccāgacchi, yena rājā Māgadho Seniyo Bimbisāro ten' upasaṃkama, upasaṃkamtivā rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ etad avoca : Vesāli deva iddhā ca phitā ca . . . upasobhati. sādhu deva mayam pi gaṇikaṃ vuṭṭhāpeyyāma 'ti. tena hi bhāṇe tādisiṃ kumāriṃ jānāhi yaṃ tumhe gaṇikaṃ vuṭṭhāpeyyāthā 'ti. ||2|| tena kho pana samayena Rājagahe Sālavatī nāma kumārī abhirūpā hoti dassanīyā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā. atha kho Rājagahako negamo Sālavatiṃ kumāriṃ

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

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

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

atha kho Jīvako Komārabhacco taṃ parittaṃ pātheyyaṃ ādāya yena Rājaga haṃ tena pakkāmi. atha kho Jīvakassa Komārabhaccassa taṃ parittaṃ pātheyyaṃ antarā magge Sākete parikkhayaṃ agamāsi. atha kho Jīvakassa Komārabhaccassa etad ahoṣi: ime kho maggā kantārā appodakā appabhakkhā na sukarā apātheyyena gantuṃ, yaṃ nūnāhaṃ pātheyyaṃ pariyeseyyan ti. tena kho pana samayena Sākete setthibhariyāya sattavassiko sīsābādho hoti, bahū mahantā-mahantā disāpāmokkhā vejjā āgantvā nāsakkhimsu ārogaṃ kātuṃ, bahū hiraññaṃ ādāya agamaṃsu. atha kho Jīvako Komārabhacco Sāketam pavisitvā manusse pucchi: ko bhāṇe gilāno kaṃ tikicchāmiti. etissā ācariya setthibhariyāya



sattavassiko sisābādho, gaccha ācariya setṭhibhariyaṃ tiki-  
 cchāhīti. ||8|| atha kho Jīvako Komārabhacco yena setṭhissa  
 gahapatissa nivesanam ten' upasaṃkamaṃ, upasaṃkamitvā  
 dovārikaṃ ānāpesi: gaccha bhāṇe dovārika, setṭhibhariyāya  
 pāvada, vejjo ayye āgato so taṃ datṭhukāmo 'ti. evaṃ  
 ācariyā 'ti kho so dovāriko Jīvakassa Komārabhaccassa paṭi-  
 sunītvā yena setṭhibhariyā ten' upasaṃkamaṃ, upasaṃkamitvā  
 setṭhibhariyaṃ etad avoca: vejjo ayye āgato so taṃ datṭhu-  
 kāmo 'ti. kīdiso bhāṇe dovārika vejjo 'ti. daharako ayye  
 'ti. alaṃ bhāṇe dovārika, kiṃ me daharako vejjo karissati.  
 bahū mahantā-mahantā disāpāmokkhā vejjā āgantvā nāsa-  
 kkhimsu ārogaṃ kātum, bahum hiraññam ādāya agamaṃsū 'ti.  
 ||9|| atha kho so dovāriko yena Jīvako Komārabhacco ten'  
 upasaṃkamaṃ, upasaṃkamitvā Jīvakaṃ Komārabhaccaṃ etad  
 avoca: setṭhibhariyā ācariya evaṃ āha: alaṃ bhāṇe dovārika  
 . . . agamaṃsū 'ti. gaccha bhāṇe dovārika, setṭhibhariyāya  
 pāvada: vejjo ayye evaṃ āha: mā kir' ayye pure kiñci adāsi,  
 yadā ārogā ahoṣi, tadā yaṃ iccheyyāsi taṃ dajjeyyāsi.  
 evaṃ ācariyā 'ti kho so dovāriko Jīvakassa Komārabhaccassa  
 paṭisunītvā yena setṭhibhariyā ten' upasaṃkamaṃ, upasaṃ-  
 kamitvā setṭhibhariyaṃ etad avoca: vejjo ayye evaṃ āha  
 . . . taṃ dajjeyyāsi. tena hi bhāṇe dovārika vejjo āgacch-  
 atū 'ti. evaṃ ayye 'ti kho so dovāriko setṭhibhariyāya  
 paṭisunītvā yena Jīvako Komārabhacco ten' upasaṃkamaṃ,  
 upasaṃkamitvā Jīvakaṃ Komārabhaccaṃ etad avoca: setṭhi-  
 bhariyā taṃ ācariya pakkosati. ||10|| atha kho Jīvako  
 Komārabhacco yena setṭhibhariyā ten' upasaṃkamaṃ, upasaṃ-  
 kamitvā setṭhibhariyāya vikāraṃ sallakkhetvā setṭhibhariyaṃ  
 etad avoca: pasatena ayye sappinā attho 'ti. atha kho  
 setṭhibhariyā Jīvakassa Komārabhaccassa pasataṃ sappiṃ  
 dāpesi. atha kho Jīvako Komārabhacco taṃ pasataṃ sappiṃ  
 nānābhesaṃjehi nippacitvā setṭhibhariyaṃ mañcike uttānaṃ  
 nipajjāpetvā natthuto adāsi. atha kho taṃ sappi natthuto  
 dinnam mukhato uggacchi. atha kho setṭhibhariyā paṭiggāhe  
 nuṭṭhavitvā dāsiṃ ānāpesi: handa je imaṃ sappiṃ picunā  
 gaṇhāhīti. ||11|| atha kho Jīvakassa Komārabhaccassa etad  
 ahoṣi: acchariyaṃ yāva lūkhāyaṃ gharañi yatra hi nāma  
 imaṃ chaddaniyadhammaṃ sappiṃ picunā gāhāpessati, bahu-

kāni ca me mahagghāni-mahagghāni bhesajjāni upagatāni, kim pi m' āyaṃ kiñci deyyadhammaṃ dassatīti. atha kho setṭhibhariyā Jīvakassa Komārabhaccassa vikāraṃ salla-kkhetvā Jīvakaṃ Komārabhaccaṃ etad avoca : kissa tvaṃ ācariya vimano 'sīti. idha me etad ahosi : acchariyaṃ yāva . . . dassatīti. mayaṃ kho ācariya agārikā nāma upajānāṃ' etassa saṃyamassa, varam etam sappi dāsānaṃ vā kamma-karānaṃ vā pādabbañjanaṃ vā padīpakaraṇe vā āsittaṃ. mā tvaṃ ācariya vimano ahosi, na te deyyadhammo hāyissa-tīti. || 12 || atha kho Jīvako Komārabhacco setṭhibhariyāya sattavassikaṃ sīsābādhaṃ eken' eva natthukammena apa-kaddhi. atha kho setṭhibhariyā ārogā samānā Jīvakassa Komārabhaccassa cattāri sahasāni pādāsi, putto mātā me ārogā ṭhitā 'ti cattāri sahasāni pādāsi, suṇisā sassū me ārogā ṭhitā 'ti cattāri sahasāni pādāsi, setṭhi gahapati bhariyā me ārogā ṭhitā 'ti cattāri sahasāni pādāsi dāsaṃ ca dāsīṃ ca assarathaṃ ca. atha kho Jīvako Komārabhacco tāni soḷasa sahasāni ādāya dāsaṃ ca dāsīṃ ca assarathaṃ ca yena Rājagahaṃ tena pakkāmi, anupubbena yena Rājagahaṃ yena Abhayo rājakumāro ten' upasaṃkami, upasaṃkamitvā Abhayaṃ rājakumāraṃ etad avoca : idaṃ me deva paṭhama-kammaṃ soḷasa sahasāni dāso ca dāsī ca assaratho ca, paṭi-gaṇhātu me devo posāvanikaṃ ti. alaṃ bhāṇe Jīvaka tuyh' eva hotu, amhākañ ñeva antepure nivesanaṃ māpehīti. evaṃ devā 'ti kho Jīvako Komārabhacco Abhayassa rājakumārassa paṭisunītvā Abhayassa rājakumārassa antepure nivesanaṃ māpesi. || 13 ||

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

Jīvakam vejjam āṇāpehi, so maṃ tikicchissatīti. ||14|| atha kho Abhayo rājakumāro Jīvakam Komārabhaccam āṇāpesi : gaccha bhāṇe Jīvaka rājānam tikicchāhīti. evaṃ devā 'ti kho Jīvako Komārabhacco Abhayassa rājakumārassa paṭisunivā nakhena bhesajjam ādāya yena rājā Māgadho Seniyo Bimbisāro ten' upasaṃkami, upasaṃkamtivā rājānam Māgadham Seniyam Bimbisāram etad avoca : ābādham deva passāmā 'ti. atha kho Jīvako Komārabhacco rañño Māgadhasa Seniyassa Bimbisārassa bhagandalābādham eken' eva ālepena apakaddhi. atha kho rājā Māgadho Seniyo Bimbisāro ārogo samāno pañca itthisatāni sabbālamkāram bhūsapetvā omuñcāpetvā puñjam kārapetvā Jīvakam Komārabhaccam etad avoca : etaṃ bhāṇe Jīvaka pañcannaṃ itthisatānam sabbālamkāram tuyham hotū 'ti. alam deva adhikāram me devo saratū 'ti. tena hi bhāṇe Jīvaka maṃ upatṭhaha itthāgāram ca buddhapamukham bhikkhusaṃgham cā 'ti. evaṃ devā 'ti kho Jīvako Komārabhacco rañño Māgadhasa Seniyassa Bimbisārassa paccassosi. ||15||

tena kho pana samayena Rājagahakassa setṭhissa satta-vassiko sisābādho hoti, bahū mahantā-mahantā disāpāmokkhā vejjā āgantvā nāsakkhimsu ārogaṃ kātum, bahum hiraññiṃ ādāya agamamsu. api ca vejjehi paccakkhāto hoti, ekacce vejjā evaṃ āhamsu : pañcamam divasaṃ setṭhi gahapati kalam karissatīti, ekacce vejjā evaṃ āhamsu : sattamaṃ divasaṃ setṭhi gahapati kalam karissatīti. atha kho Rājagahakassa negamassa etad ahoṣi : ayam kho setṭhi gahapati bahūpakāro rañño c' eva negamassa ca, api ca vejjehi paccakkhāto, ekacce vejjā evaṃ āhamsu : pañcamam divasaṃ setṭhi gahapati kalam karissatīti, ekacce vejjā evaṃ āhamsu : sattamaṃ divasaṃ setṭhi gahapati kalam karissatīti, ayam ca rañño Jīvako vejjo taruṇo bhadraḥ, yaṃ nūna mayam rājānam Jīvakam vejjam yāceyyāma setṭhim gahapatim tikicchitun ti. ||16|| atha kho Rājagahako negamo yena rājā Māgadho Seniyo Bimbisāro ten' upasaṃkami, upasaṃkamtivā rājānam Māgadham Seniyam Bimbisāram etad avoca : ayam deva setṭhi gahapati bahūpakāro devassa c' eva negamassa ca, api ca vejjehi paccakkhāto . . . karissatīti. sādhu devo Jīvakam vejjam āṇāpetu setṭhim gahapatim

tikicchitun ti. atha kho rājā Māgadho Seniyo Bimbisāro Jivakaṃ Komārabhaccaṃ āṇāpesi : gaccha bhāṇe Jivaka seṭṭhim gahapatiṃ tikicchāhīti. evaṃ devā 'ti kho Jivako Komārabhacco rañño Māgadhassa Seniyassa Bimbisārassa paṭisunivā yena seṭṭhi gahapati ten' upasaṃkami, upasaṃkamitvā seṭṭhissa gahapatissa vikāraṃ sallakkhetvā seṭṭhim gahapatiṃ etad avoca : sac' āhaṃ taṃ gahapati ārogāpeyyaṃ kim me assa deyyadhammo 'ti. sabbam sāpateyyaṃ ca te ācariya hotu ahaṃ ca te dāso 'ti. ||17|| sakkhissasi pana tvam gahapati ekena passena satta māse nipajjitun ti. sakkom' ahaṃ ācariya ekena passena satta māse nipajjitun ti. sakkhissasi pana tvam gahapati dutiyena passena satta māse nipajjitun ti. sakkom' ahaṃ ācariya dutiyena passena satta māse nipajjitun ti. sakkhissasi pana tvam gahapati uttāno satta māse nipajjitun ti. sakkom' ahaṃ ācariya uttāno satta māse nipajjitun ti. atha kho Jivako Komārabhacco seṭṭhim gahapatiṃ mañcake nipajjāpetvā mañcake sambandhitvā sīsacchaviṃ upphāletvā sibbinim vināmetvā dve paṇake nīharitvā janassa dassesi : passath' ayyo ime dve paṇake ekam khuddakam ekam mahallakam. ye te ācariyā evaṃ āhamsu : pañcamam divasaṃ seṭṭhi gahapati kālam karissatīti teh' āyam mahallako paṇako diṭṭho, pañcamam divasaṃ seṭṭhissa gahapatissa matthaluṅgaṃ pariyādiyissati, matthaluṅgassa pariyādānā seṭṭhi gahapati kālam karissati, suditṭho tehi ācariyehi. ye te ācariyā evaṃ āhamsu : sattamam divasaṃ seṭṭhi gahapati kālam karissatīti teh' āyam khuddako paṇako diṭṭho, sattamam divasaṃ seṭṭhissa gahapatissa matthaluṅgaṃ pariyādiyissati, matthaluṅgassa pariyādānā seṭṭhi gahapati kālam karissati, suditṭho tehi ācariyehīti, sibbinim sampaṭipādetvā sīsacchaviṃ sibbetvā ālepaṃ adāsi. ||18|| atha kho seṭṭhi gahapati sattāhassa accayena Jivakaṃ Komārabhaccaṃ etad avoca : nāhaṃ ācariya sakkomi ekena passena satta māse nipajjitun ti. nanu me tvam gahapati paṭisunī sakkom' ahaṃ ācariya ekena passena satta māse nipajjitun ti. saccāhaṃ ācariya paṭisunim, ap' āhaṃ marissāmi, nāhaṃ sakkomi ekena passena satta māse nipajjitun ti. tena hi tvam gahapati dutiyena passena satta māse nipajjāhīti. atha kho seṭṭhi gahapati sattāhassa accayena Jivakaṃ Komārabhaccaṃ etad

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

tena kho pana samayena Bārāṇaseyyakassa seṭṭhi-puttassa mokkhacikāya kilantassa antagaṇṭhābādho hoti yena yāgu pi pītā na sammāpariṇāmaṃ gacchati bhattam pi bhuttaṃ na sammāpariṇāmaṃ gacchati uccāro pi passāvo pi na paṇo. so tena kiso hoti lūkho dubbhaṇṇo uppaṇḍuppaṇḍukajāto dhamanisanthatagatto. atha kho Bārāṇaseyyakassa seṭṭhissa etad ahosi : mayhaṃ kho puttassa kidiso ābādho. yāgu pi pītā na sammāpariṇāmaṃ gacchati bhattam pi bhuttaṃ na sammāpariṇāmaṃ gacchati uccāro pi passāvo pi na paṇo, so tena kiso lūkho dubbhaṇṇo uppaṇḍuppaṇḍukajāto dhamanisanthatagatto. yaṃ nūnāhaṃ Rājagahaṃ gantvā rājānaṃ Jivakaṃ vejjaṃ yāceyyaṃ puttaṃ me tiki-ochitun ti. atha kho Bārāṇaseyyako seṭṭhi Rājagahaṃ gantvā yena rājā Māgadho Seniyo Bimbisāro ten' upasaṃkāmī, upasaṃkamitvā rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ etad avoca : mayhaṃ kho deva puttassa tādiso ābādho : yāgu pi . . . dhamanisanthatagatto. sādhu devo Jivakaṃ

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

tena kho pana samayena rañño Pajjotassa paṇḍuroḡābādho hoti. bahū mahantā - mahantā disāpāmokkhā vejjā āgantvā nāsakkhimsu ārogaṃ kātum, bahum hiraññaṃ ādāya agamaṃsu. atha kho rājā Pajjoto rañño Māgadhassa Seniyassa Bimbisārassa santike dūtam pāhesi: mayham kho tādiso ābādho, sādhu devo Jīvakaṃ vejjam ānāpetu, so maṃ tikicchissatīti. atha kho rājā Māgadho Seniyō Bimbisāro Jīvakaṃ Komārabhaccam ānāpesi: gaccha bhāṇe Jīvaka Ujjenim gantvā rājānam Pajjotaṃ tikicchāhīti. evaṃ devā 'ti kho Jīvako Komārabhacco rañño Māgadhassa Seniyassa Bimbisārassa paṭisunitvā Ujjenim gantvā yena rājā Pajjoto ten' upasaṃkami, upasaṃkamtivā rañño Pajjotassa vikāram sallakkhetvā rājānam Pajjotaṃ etad avoca: ||23|| sappim deva nippacissāmi, taṃ devo pivissatīti. alaṃ bhāṇe Jīvaka yaṃ te sakkā vinā sappinā ārogaṃ kātum taṃ karohi, jegucchaṃ me sappi paṭikkūlan ti. atha kho Jīvakassa Komārabhaccassa etad

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

avoca : rājā taṃ ācariya nivattāpetti. āgamehi bhaṇe Kāka yāva bhujjāma, handa bhaṇe Kāka bhujjassū 'ti. alaṃ ācariya raññ' amhi ānatto : ete kho bhaṇe Kāka vejjā nāma bahumāyā mā o' assa kiñci paṭiggāhesīti. tena kho pana samayena Jīvako Komārabhacco nakhena bhesajjaṃ olumpetvā āmalakaṃ ca khādati pāṇiyaṃ ca pivati. atha kho Jīvako Komārabhacco Kākāṃ dāsāṃ etad avoca : handa bhaṇe Kāka āmalakaṃ ca khāda pāṇiyaṃ ca pivassū 'ti. ||27||

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

atha kho rājā Pajjoto ārogo samāno Jīvakassa Komārabhaccassa santike dūtaṃ pāhesi, āgacchatu Jīvako varaṃ dassāmi ti. alaṃ ayyo adhikāraṃ me devo saratū 'ti. tena kho pana samayena rañño Pajjotassa Siveyyakaṃ dussayugaṃ uppannaṃ hoti bahunnaṃ dussānaṃ bahunnaṃ dussayugānaṃ bahunnaṃ dussayugasatānaṃ bahunnaṃ dussayugasahassānaṃ bahunnaṃ dussayugasatasahassānaṃ aggāṃ ca setṭhaṃ ca mokkhaṃ ca uttamaṃ ca pavaraṃ ca. atha kho rājā Pajjoto taṃ Siveyyakaṃ dussayugaṃ Jīvakassa Komārabhaccassa pāhesi. atha kho Jīvakassa Komārabhaccassa etad ahoṣi : idaṃ kho me Siveyyakaṃ dussayugaṃ raññā Pajjotena pahitaṃ bahunnaṃ dussānaṃ . . . pavaraṃ ca, na, yimaṃ 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 āyasmantaṃ Ānandaṃ āmantesi :



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

dakaṃ paṭiyādesi. ||32|| atha kho Jīvako Komārabhacco yena bhagavā ten' upasaṃkamaṃ, upasaṃkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinna kho Jīvako Komārabhacco bhagavantam etad avoca : viritto bhante bhagavā 'ti. viritto 'mhi Jīvakā 'ti. idha mayham bhante bhi dvāraṅkoṭṭhakā nikkhantassa etad ahoṣi : mayā kho bhagavato . . . bhavissatīti. nahāyatu bhante bhagavā, nahāyatu sugato 'ti. atha kho bhagavā uṇhodakaṃ nahāyi, nahātaṃ bhagavantam sakim virecesi, evaṃ bhagavato samatimsāya virecanaṃ ahoṣi. atha kho Jīvako Komārabhacco bhagavantam etad avoca : yāva bhante bhagavato kāyo pakatatto hoti, amaṃ yūsapiṇḍapātenā 'ti. atha kho bhagavato kāyo na cirass' eva pakatatto ahoṣi. ||33||

atha kho Jīvako Komārabhacco taṃ Siveyyakaṃ dussayugaṃ ādāya yena bhagavā ten' upasaṃkamaṃ, upasaṃkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinna kho Jīvako Komārabhacco bhagavantam etad avoca : ekāhaṃ bhante bhagavantam vamaṃ yācāmi. atikkantavaraṃ kho Jīvaka tathāgatā 'ti. yaṃ ca bhante kappati yaṃ ca anavajjan ti. vadehi Jīvakā 'ti. bhagavā bhante paṃsukūliko bhikkhusaṃgho ca. idaṃ me bhante Siveyyakaṃ dussayugaṃ raññā Pajjotena pahitaṃ bahunnaṃ dussānaṃ bahunnaṃ dussayugānaṃ bahunnaṃ dussayugasatānaṃ bahunnaṃ dussayugasahassānaṃ bahunnaṃ dussayugasatasa-hassānaṃ aggamaṃ ca seṭṭhaṃ ca mokkaṃ ca uttamaṃ ca pavaraṃ ca. paṭigarhātu me bhante bhagavā Siveyyakaṃ dussayugaṃ bhikkhusaṃghassa ca gahapati-civaraṃ anujānātū 'ti. paṭiggahesi bhagavā Siveyyakaṃ dussayugaṃ. atha kho bhagavā Jīvakam Komārabhaccaṃ dhammiyā kathāya sandasseṣi samādapeṣi samuttejeseṣi sampahaṃseṣi. atha kho Jīvako Komārabhacco bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito utthāyāsanaṃ bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi. ||34|| atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi : anujānāmi bhikkhave gahapati-civaraṃ. yo icchati paṃsukūliko hotu, yo icchati gahapati-civaraṃ sādīyatu. itarītarena p'āhaṃ bhikkhave santuttṭhiṃ vaṇṇemīti. assosum kho Rājagahe manussā bhagavatā

kira bhikkhūnaṃ gahapaticīvaraṃ anuññātan ti, te ca manussā haṭṭhā ahesuṃ udaggā, idāni kho mayam dānāni dassāma puññāni karissāma yato bhagavatā bhikkhūnaṃ gahapaticīvaraṃ anuññātan ti, ekāhen' eva Rājagahe bahūni cīvarasahassāni uppajjimsu. assosum kho jānapadā manussā bhagavatā kira bhikkhūnaṃ gahapaticīvaraṃ anuññātan ti, te ca manussā haṭṭhā ahesuṃ udaggā, idāni kho mayam dānāni dassāma puññāni karissāma yato bhagavatā bhikkhūnaṃ gahapaticīvaraṃ anuññātan ti, janapade pi ekāhen' eva bahūni cīvarasahassāni uppajjimsu. ||35|| tena kho pana samayena saṃghassa pāvāro uppanno hoti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave pāvāran ti. koseyyapāvāro uppanno hoti. anujānāmi bhikkhave koseyyapāvāran ti. kojavam uppannaṃ hoti. anujānāmi bhikkhave kojavan ti. ||36||1||

paṭhamakabhāṇavāraṃ niṭṭhitam.

tena kho pana samayena Kāsikarājā Jīvakassa Komārabhaccassa aḍḍhakāsikaṃ kambalam pāhesi upaḍḍhakāsinaṃ khamamānaṃ. atha kho Jīvako Komārabhacco taṃ aḍḍhakāsikaṃ kambalam ādāya yena bhagavā ten' upasaṃkami, upasaṃkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho Jīvako Komārabhacco bhagavantaṃ etad avoca : ayam me bhante aḍḍhakāsiko kambalo Kāsiraññā pahito upaḍḍhakāsinaṃ khamamāno. paṭigaṇhātu me bhante bhagavā kambalam yaṃ mama assa dīgharattaṃ hitāya sukhāyā 'ti. paṭiggahesi bhagavā kambalam. atha kho bhagavā Jīvakaṃ Komārabhaccaṃ dhammiyā kathāya sandassesī — la — padakkhiṇaṃ katvā pakkāmi. atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesī : anujānāmi bhikkhave kambalan ti. ||1||2||

tena kho pana samayena saṃghassa uccāvacāni cīvarāni uppajjanti. atha kho bhikkhūnaṃ etad ahosi : kiṃ nu kho bhagavatā cīvaraṃ anuññātaṃ kiṃ ananuññātan ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave cha cīvarāni khomaṃ kappāsikaṃ koseyyaṃ kambalam sāṇaṃ bhaṅgan ti. ||1|| tena kho pana samayena te bhikkhū gaha-

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

tena kho pana samayena sambahulâ bhikkhû Kosalesu janapadesu addhânamaggapaṭipannâ honti. ekacce bhikkhû susânam okkamimsu pamsukûlâya, ekacce bhikkhû nâgmesum. ye te bhikkhû susânam okkamimsu pamsukûlâya te pamsukûlâni labhimsu, ye te bhikkhû nâgmesum te evam âhamsu : amhâkam pi âvuso bhâgam dethâ 'ti. te evam âhamsu : na mayam âvuso tumhâkam bhâgam dassâma, kissa tumhe nâgamitthâ 'ti. bhagavato etam attham ârocesum. anujânâmi bhikkhave nâgamentânam nâkâmâ bhâgam dâton ti. ||1|| tena kho pana samayena sambahulâ bhikkhû Kosalesu janapadesu addhânamaggapaṭipannâ honti. ekacce bhikkhû susânam okkamimsu pamsukûlâya, ekacce bhikkhû âgmesum. ye te bhikkhû susânam okkamimsu pamsukûlâya te pamsukûlâni labhimsu, ye te bhikkhû âgmesum te evam âhamsu : amhâkam pi âvuso bhâgam dethâ 'ti. te evam âhamsu : na mayam âvuso tumhâkam bhâgam dassâma, kissa tumhe na okkamitthâ 'ti. bhagavato etam attham ârocesum. anujânâmi bhikkhave âgamentânam akâmâ bhâgam dâton ti. ||2|| tena kho pana samayena sambahulâ bhikkhû Kosalesu janapadesu addhânamaggapaṭipannâ honti. ekacce bhikkhû paṭhamam susânam okkamimsu pamsukûlâya, ekacce bhikkhû pacchâ okkamimsu. ye te bhikkhû paṭhamam susânam okkamimsu pamsukûlâya te pamsukûlâni labhimsu, ye te bhikkhû pacchâ okkamimsu te na labhimsu, te evam âhamsu : amhâkam pi âvuso bhâgam dethâ 'ti. te evam âhamsu : na mayam âvuso tumhâkam bhâgam dassâma, kissa tumhe pacchâ okkamitthâ 'ti. bhagavato etam attham ârocesum. anujânâmi bhikkhave pacchâ okkantânam nâkâmâ bhâgam dâton ti. ||3|| tena kho pana samayena sambahulâ bhikkhû Kosalesu janapadesu addhânamaggapaṭipannâ honti. te sadisâ susânam okkamimsu pamsukûlâya, ekacce bhikkhû pamsukûlâni labhimsu, ekacce bhikkhû na

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

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

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

bhikkhave pañcah' āgehi samannāgatam bhikkhum cīvaranidāhakam sammannitum: yo na chandāgatim gaccheyya . . . na bhayāgatim gaccheyya nibhānīhitam ca jāneyya. ||1|| evam ca pana bhikkhave sammannitabbo: paṭhamam bhikkhu yācitabbo, yācitvā vyattena bhikkhunā paṭibalena saṅgho nāpetabbo: suṇātu me bhante saṅgho. yadi saṅghassa pattakallam saṅgho itthannāmam bhikkhum cīvaranidāhakam sammanneyya. esā nātti. suṇātu me bhante saṅgho. saṅgho itthannāmam bhikkhum cīvaranidāhakam sammannati. yassāyasmato khamati itthannāmassa bhikkhuno cīvaranidāhakassa sammuti so tuṇh' assa, yassa na kkhamati so bhāseyya. sammato saṅghena itthannāmo bhikkhu cīvaranidāhako. khamati saṅghassa, tasmā tuṇhī, evam etam dhārayāmīti. ||2|| 6 ||

tena kho pana samayena cīvaranidāhakā bhikkhū maṇḍape pi rukkhamūle pi nimbakose pi cīvaram nidahanti, undurehi pi upacikāhi pi khajjanti. bhagavato etam attham ārocesum. anujānāmi bhikkhave bhaṇḍāgāram sammannitum yam saṅgho ākaṅkhati vihāram vā aḍḍhayogam vā pāsādam vā hammiyam vā guham vā. ||1|| evam ca pana bhikkhave sammannitabbo: vyattena bhikkhunā paṭibalena saṅgho nāpetabbo: suṇātu me bhante saṅgho. yadi saṅghassa pattakallam saṅgho itthannāmam vihāram bhaṇḍāgāram sammanneyya. esā nātti. suṇātu me bhante saṅgho. saṅgho itthannāmam vihāram bhaṇḍāgāram sammannati. yassāyasmato khamati itthannāmassa vihārassa bhaṇḍāgārassa sammuti so tuṇh' assa, yassa na kkhamati so bhāseyya. sammato saṅghena itthannāmo vihāro bhaṇḍāgāram. khamati saṅghassa, tasmā tuṇhī, evam etam dhārayāmīti. ||2|| 7 ||

tena kho pana samayena saṅghassa bhaṇḍāgāre cīvaram aguttam hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave pañcah' āgehi samannāgatam bhikkhum bhaṇḍāgārikam sammannitum: yo na chandāgatim gaccheyya . . . na bhayāgatim gaccheyya guttāguttam ca jāneyya. evam ca pana bhikkhave sammannitabbo — la — sammato saṅghena itthannāmo bhikkhu bhaṇḍāgāriko.

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

tena kho pana samayena saṅghassa bhaṇḍāgāre cīvaramaṃ ussannaṃ hoti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave sammukhībhūtena saṅghena bhājetuṃ ti. tena kho pana samayena sabbo saṅgho cīvaramaṃ bhājento kolāhalaṃ akāsi. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave 'pañcah' aṅgehi samannāgataṃ bhikkhuṃ cīvarabhājakaṃ sammannituṃ yo na chandāgatiṃ gaccheyya . . . na bhayāgatiṃ gaccheyya bhājitābhājitaṃ ca jāneyya. evaṃ ca pana bhikkhave sammannitabbo — la — sammato saṅghena itthannāmo bhikkhu cīvarabhājako. khamati saṅghassa, tasmā tuṅhī, evaṃ etaṃ dhārayāmiti. ||1|| atha kho cīvarabhājakānaṃ bhikkhūnaṃ etaḍ ahoṣi : kathaṃ nu kho cīvaramaṃ bhājetabban ti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave paṭhamaṃ uccinitvā tulayitvā vaṇṇāvaṇṇaṃ katvā bhikkhū gaṇetvā vaggamaṃ bandhitvā cīvarapaṭivisaṃ ṭhapetuṃ ti. atha kho cīvarabhājakānaṃ bhikkhūnaṃ etaḍ ahoṣi : kathaṃ nu kho sāmaṇerānaṃ cīvarapaṭiviso dātabbo 'ti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave sāmaṇerānaṃ upaḍḍhapaṭivisaṃ dātun ti. ||2|| tena kho pana samayena aññataro bhikkhu sakena bhāgena uttaritukāmo hoti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave uttarantassa sakaṃ bhāgaṃ dātun ti. tena kho pana samayena aññataro bhikkhu atirekabhāgena uttaritukāmo hoti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave anukkhepe dinne atirekabhāgaṃ dātun ti. ||3|| atha kho cīvarabhājakānaṃ bhikkhūnaṃ etaḍ ahoṣi : kathaṃ nu kho cīvarapaṭiviso dātabbo āgatapaṭipāṭiyā nu kho udāhu yathāvuḍḍhan ti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave vikalake tosetvā kusapātaṃ kātun ti. ||4||9||

tena kho pana samayena bhikkhū chakanena pi paṇḍu-

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

tena kho pana samayena bhikkhū chamāya cīvaram pattharanti, cīvaram paṃsukitam hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave tiṇasanthārakan ti. tiṇasanthārako upacikāhi khajjati. bhagavato etam attham ārocesum. anujānāmi bhikkhave cīvaravaṃsam cīvararajjuu ti. majjhena laggenti, rajanam ubhatō galati. bhagavato etam attham ārocesum. anujānāmi bhikkhave kaṇṇe bandhitun ti. kaṇṇo jirati. bhagavato etam attham ārocesum. anujānāmi bhikkhave kaṇṇasuttakan ti. rajanam ekato galati. bhagavato etam attham ārocesum. anujānāmi bhikkhave samparivattakam - samparivattakam rajetum na ca acchinne theve pakkamitun ti. || 1 || tena kho pana samayena cīvaram patthinnam hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave uduke osāretun ti. tena kho pana samayena cīvaram pharusam hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave pāṇinā āko-



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

atha kho bhagavā Rājagahe yathābhirantaṃ viharitvā yena Dakkhiṇāgiri tena cārikaṃ pakkāmi. addasa kho bhagavā Magadhakhettaṃ accibandhaṃ pālibandhaṃ mariyādabandhaṃ siṅghāṭakabandhaṃ, disvāna āyasmantaṃ Ānandaṃ āmantesi : passasi no tvaṃ Ānanda Magadhakhettaṃ accibandhaṃ . . . siṅghāṭakabandhaṃ ti. evaṃ bhante. ussahasi tvaṃ Ānanda bhikkhūnaṃ evarūpāni cīvarāni saṃvidahitun ti. ussahāmi bhagavā 'ti. atha kho bhagavā Dakkhiṇāgirimim yathābhirantaṃ viharitvā punad eva Rājagahaṃ paccāgacchi. atha kho āyasmā Anando sambahulānaṃ bhikkhūnaṃ cīvarāni saṃvidahitvā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ etad avoca : passaṭu me bhante bhagavā cīvarāni saṃvidahitānti. ||1|| atha kho bhagavā etasmim nīdāne dhammikathaṃ katvā bhikkhū āmantesi : paṇḍito bhikkhave Ānando, mahāpaṇḍo bhikkhave Ānando, yatra hi nāma mayā saṃkhitteṇa bhāsītassa vitthārena atthaṃ ājānissati, kusim pi nāma karissati aḍḍhakusim pi nāma karissati maṇḍalam pi n. k. aḍḍhamaṇḍalam pi n. k. vivaṭṭam pi n. k. anuvivaṭṭam pi n. k. gīveyyakam pi n. k. jaṅgheyakam pi n. k. bāhantaṃ pi n. k. chinnakam ca bhavissati sattaḷokhaṃ samaṇasārappaṃ paccatthikānaṃ ca anabhijjhitam. anujānāmi bhikkhave chinnakam saṃghāṭim chinnakam uttarāsaṅgaṃ chinnakam antaravāsakan ti. ||2||12||

atha kho bhagavā Rājagahe yathābhirantaṃ viharitvā yena Vesālī tena cārikaṃ pakkāmi. addasa kho bhagavā antarā ca Rājagahaṃ antarā ca Vesālīm addhānamaggapaṭiṇaṃ sambahule bhikkhū cīvarehi ubbhaṇḍite sīse pi cīvarabhisim karitvā khandhe pi cīvarabhisim karitvā kaṭṭiyāpi cīvarabhisim karitvā āgacchante, disvāna bhagavato etad aho si : atilahaṃ kho ime moghapurisā cīvare bāhullāya

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

yyam ticivaram anujāneyyan ti. anujānāmi bhikkhave ticivaram diguṇaṃ saṃghāṭiṃ ekacciyaṃ uttarāsaṅgaṃ ekacciyaṃ antaravāsakan ti. ||5|| tena kho pana samayena chabbaggiyā bhikkhū bhagavatā ticivaram anuññātan ti aññen' eva ticivarena gāmaṃ pavisanti, aññena ticivarena ārāme acchanti, aññena ticivarena nahānaṃ otaranti. ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma chabbaggiyā bhikkhū atirekacivaram dhāressantīti. atha kho te bhikkhū bhagavato etam atthaṃ ārocesuṃ. atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave atirekacivaram dhāretabbaṃ. yo dhāreyya, yathādhammo kāretabbo 'ti. ||6|| tena kho pana samayena āyasmato Ānandassa atirekacivaram uppannaṃ hoti āyasmā ca Ānando taṃ civaram āyasmato Sāriputtassa dātukāmo hoti āyasmā ca Sāriputto Sākete viharati. atha kho āyasmato Ānandassa etad ahoṣi: bhagavatā paññattaṃ na atirekacivaram dhāretabban ti, idaṃ ca me atirekacivaram uppannaṃ ahaṃ ca imaṃ civaram āyasmato Sāriputtassa dātukāmo āyasmā ca Sāriputto Sākete viharati. kathaṃ nu kho mayā paṭipajjitabban ti. atha kho āyasmā Ānando bhagavato etam atthaṃ ārocesi: kīvaciraṃ panānanda Sāriputto āgacchissatīti. navamaṃ vā bhagavā divasaṃ dasamaṃ vā 'ti. atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave dasāhaparamaṃ atirekacivaram dhāretun ti. ||7|| tena kho pana samayena bhikkhūnaṃ atirekacivaram uppajjati. atha kho bhikkhūnaṃ etad ahoṣi: kathaṃ nu kho atirekacivare paṭipajjitabban ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave atirekacivaram vikappetun ti. ||8||13||

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

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

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

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

nāma ekabhikkhusa pi pādā vā cīvarāni vā allāni bhavissanti haṭṭhā udaggā buddhapamukhaṃ bhikkhusamghaṃ paṇītena khādaniyena bhojanīyena sabatthā santappetvā sampavāretvā bhagavantaṃ bhuttāvim onītapattapaṇiṃ ekamantaṃ nisīdi. ekamantaṃ nisinnā kho Visākhā Migāramatā bhagavantaṃ etad avoca : aṭṭhāhaṃ bhante bhagavantaṃ varāni yācāmi. atikkantavarā kho Visākhe tathāgatā 'ti. yāni ca bhante kappiyāni yāni ca anavajjānti. vadehi Visākhe 'ti.

||6|| icchāmi' ahaṃ bhante samghassa yāvajīvaṃ vassikasāṭikaṃ dātum, āgantukabhattaṃ dātum, gamikabhattaṃ dātum, gilānabhattaṃ dātum, gilānupaṭṭhākabhattaṃ dātum, gilānabhesajjaṃ dātum, dhuvayāgum dātum, bhikkhunīsamghassa udakasāṭikaṃ dātum ti. kiṃ pana tvaṃ Visākhe atthavasam sampassamānā tathāgataṃ aṭṭha varāni yācasīti. idhāhaṃ bhante dāsiṃ ānāpesiṃ : gaccha je ārāmaṃ gantvā kālaṃ ārocehi kālo bhante niṭṭhitaṃ bhanta ti, atha kho sā bhante dāsi ārāmaṃ gantvā addasa bhikkhū nikkhattacīvare kāyaṃ ovassāpente, disvāna n' atthi ārāme bhikkhū, ājivakā kāyaṃ ovassāpentīti yenāhaṃ ten' upasamkami, upasamkamitvā maṃ etad avoca n' atth' ayye ārāme bhikkhū, ājivakā kāyaṃ ovassāpentīti. asuci bhante naggiyaṃ paṭikkūlaṃ. imāhaṃ bhante atthavasam sampassamānā icchāmi samghassa yāvajīvaṃ vassikasāṭikaṃ dātum. ||7|| puna ca paraṃ bhante āgantuko bhikkhu na vithikusalo na gocarakusalo kilanto piṇḍāya carati. so me āgantukabhattaṃ bhuñjitvā vithikusalo gocarakusalo akilanto piṇḍāya carissati. imāhaṃ bhante atthavasam sampassamānā icchāmi samghassa yāvajīvaṃ āgantukabhattaṃ dātum. puna ca paraṃ bhante gamiko bhikkhu attano bhattaṃ pariyesamāno satthā vā vihāyissati, yattha vā vāsam gantukāmo bhavissati tattha vikāle upagacchissati kilanto addhānaṃ gamissati. so me gamikabhattaṃ bhuñjitvā satthā na vihāyissati, yattha vāsam gantukāmo bhavissati tattha kālena upagacchissati akilanto addhānaṃ gamissati. imāhaṃ bhante atthavasam sampassamānā icchāmi samghassa yāvajīvaṃ gamikabhattaṃ dātum. ||8|| puna ca paraṃ bhante gilānassa bhikkhuno sappāyāni bhojanāni alabhantassa ābādho vā abhivaḍḍhissati kālamkiriya vā bhavissati. tassa me gilānabhattaṃ bhuttassa

ābādho na abhivaḍḍhissati kâlamkiriyaṃ na bhavissati. imāham bhante atthavasam sampassamānā icchāmi saṃghassa yāvajīvam gilānabhattam dātum. puna ca param bhante gilānupaṭṭhāko bhikkhu attano bhattam pariyesamāno gilānassa ussūre bhattam nīharissati bhattachedam karissati. so me gilānupaṭṭhākabhattam bhunjitvā gilānassa kālana bhattam nīharissati bhattachedam na karissati. imāham bhante atthavasam sampassamānā icchāmi saṃghassa yāvajīvam gilānupaṭṭhākabhattam dātum. ||9|| puna ca param bhante gilānassa bhikkhuno sappāyāni bhesajjāni alabhantassa ābādho vā abhivaḍḍhissati kâlamkiriyaṃ vā bhavissati. tassa me gilānabhesajjam paribhuttassa ābādho na abhivaḍḍhissati kâlamkiriyaṃ na bhavissati. imāham bhante atthavasam sampassamānā icchāmi saṃghassa yāvajīvam gilānabhesajjam dātum. puna ca param bhante bhagavatā Andhakavinde dasānisamse sampassamānena yāgu anuññātā. ty āham bhante ānisamse sampassamānā icchāmi saṃghassa yāvajīvam dhuvayāgum dātum. ||10|| idha bhante bhikkhuniyo Aciravatiyaṃ nadiyaṃ vesiyāhi saddhim naggā ekatitthe nahāyanti. tā bhante vesiyā bhikkhuniyo uppaṇḍesum: kim nu kho nāma tumhākam ayye daharānam brahmacariyam cinne, nanu nāma kāmā paribhūjitabbā, yadā jīṇṇā bhavissanti tadā brahmacariyam carissatha, evam tumhākam ubho antā pariggahitā bhavissantīti. tā bhante bhikkhuniyo vesiyāhi uppaṇḍiyamānā maṅkū abesum. asuci bhante mātugāmassa naggiyam jeguccham paṭikkūlam. imāham bhante atthavasam sampassamānā icchāmi bhikkhunisaṃghassa yāvajīvam udakasāṭikam dātum ti. ||11|| kim pana tvam Visākhe ānisamsam sampassamānā tathāgatam attha varāni yācasīti. idha bhante disāsu vassam vutthā bhikkhū Sāvattim āgacchissanti bhagavantam dassanāya, te bhagavantam upasamkamitvā pucchissanti: itthannāmo bhante bhikkhu kâlamkato, tassa kā gati ko abhisamparāyo 'ti. tam bhagavā vyākākarissati sotāpattiphale vā sakadāgāmphale vā anāgāmphale vā arahattaphale vā. ty āham upasamkamitvā pucchissāmi: āgatapubbā nu kho bhante tena ayyena Sāvattīti. ||12|| suce 'me vakkhanti āgatapubbā tena bhikkhunā Sāvattīti,

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

yā annapānaṃ atipamoditā sīlūpapannā sugatassa sāvika  
dadāti dānaṃ abhibhuyya maccheraṃ sovaggikaṃ soka-  
nudaṃ sukhāvahaṃ,|  
dibbaṃ sā labhate āyuraṃ āgamma maggaṃ virajaṃ anaṅga-  
naṃ,  
sā puñṇakāmā sukhinī anāmayā saggamhi kāyambhi ciraṃ  
pamodatīti.

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

Visākhābhāṇavāraṃ.

tena kho pana samayena bhikkhū paṇṭīni bhojanāni bhuñjitvā muṭṭhassatī asampajānā niddaṃ okkamenti, tesam muṭṭhassatīnaṃ asampajānānaṃ niddaṃ okkamantānaṃ supinantena asuci muccati, senāsanānaṃ asucinā makkhiyati. atha kho bhagavā āyasmatā Ānandena pacchāsamaṇena senāsanacārikaṃ āhiṇḍanto addasa senāsanānaṃ asucinā makkhitaṃ, disvāna āyasmantaṃ Ānandaṃ āmantesi: kiṃ etaṃ Ānanda senāsanānaṃ makkhitaṃ ti. etarahi bhante bhikkhū paṇṭīni



bhojanāni bhuñjitvā muṭṭhassatī asampajānā niddam okkamanti, tesam . . . asuci muccati, tayidaṃ bhagavā senāsanam asucinā makkhitan ti. ||1|| evam etaṃ Ānanda evam etaṃ Ānanda, muccati hi Ānanda muṭṭhassatīnaṃ asampajānānaṃ niddam okkamantānaṃ supinanta asuci. ye te Ānanda bhikkhū upaṭṭhitasatī sampajānā niddam okkamanti tesam asuci na muccati, ye pi te Ānanda puthujjanā kāmesu vitāragā tesam pi asuci na muccati. aṭṭhānam etaṃ Ānanda anavakāso yaṃ arahato asuci mucceyyā 'ti. atha kho bhagavā etasmim nidāne dhammikathaṃ katvā bhikkhū āmantesi : idhāhaṃ bhikkhave Ānandena pacchāsamaṇena senāsanacārikam āhiṇḍanto addasaṃ senāsanam asucinā makkhitaṃ, disvāna Ānandaṃ āmantesim : kim etaṃ Ānanda . . . (=§ 1, 2) . . . arahato asuci mucceyyā 'ti. ||2|| pañc' ime bhikkhave ādinavā muṭṭhassatissa asampajānassa niddam okkamayato : dukkhaṃ supati, dukkhaṃ paṭibujjhati, pāpakaṃ supinaṃ passati, devatā na rakkhanti, asuci muccati. ime kho bhikkhave pañca ādinavā muṭṭhassatissa asampajānassa niddam okkamayato. pañc' ime bhikkhave ānisamsā upaṭṭhitasatissa sampajānassa niddam okkamayato : sukhaṃ supati, sukhaṃ paṭibujjhati, na pāpakaṃ supinaṃ passati, devatā rakkhanti, asuci na muccati. ime kho bhikkhave pañca ānisamsā upaṭṭhitasatissa sampajānassa niddam okkamayato. anujānāmi bhikkhave kāyaguttiyā cīvaraguttiyā senāsanaguttiyā nisīdanam ti. ||3|| tena kho pana samayena atikhuddakaṃ nisīdanam na sabbam senāsanam gopeti. bhagavato etaṃ atthaṃ ārocesum. anujānāmi bhikkhave yāvamahantaṃ paccattharaṇam ākañkhati tāvamahantaṃ paccattharaṇam kātun ti. ||4||16||

tena kho pana samayena āyasmato Ānandassa upajjhāyassa āyasmato Belaṭṭhasāsissa thullakacchābādho hoti. tassa lasikāya cīvarāni kāye lagganti, tāni bhikkhū udakena temetvā-temetvā apakaḍḍhanti. addasa kho bhagavā senāsanacārikam āhiṇḍanto te bhikkhū tāni cīvarāni udakena temetvā-temetvā apakaḍḍhante, disvāna yena te bhikkhū ten' upasamkami, upasamkamitvā te bhikkhū etad avoca : kim imassa bhikkhave bhikkhuno ābādho 'ti. imassa bhante

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

atha kho Visākhā Migāramātā mukhapuñchanacolakaṃ ādāya yena bhagavā ten' upasaṃkami, upasaṃkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinnā kho Visākhā Migāramātā bhagavantam etad avoca : paṭigaṇhātu me bhante bhagavā mukhapuñchanacolakaṃ yaṃ mama assa dīgharattam hitāya sukhāya 'ti. paṭiggahehi bhagavā mukhapuñchanacolakaṃ. atha kho bhagavā Visākhā Migāramātaram dhammiyā kathāya sandassehi . . . sampahaṃsesi. atha kho Visākhā Migāramātā bhagavatā dhammiyā kathāya sandassitā . . . sampahaṃsitā utthāya-saṇā bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi. atha kho bhagavā etasmim nidāne dhammikatham katvā bhikkhū āmantesi : anujānāmi bhikkhave mukhapuñchanacolakan ti. || 1 || 18 ||

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

tena kho pana samayena bhikkhūnaṃ paripuṇṇaṃ hoti ticīvaraṃ attho ca hoti parissāvaṇehi pi thavikāhi pi. bhagavato etam attham ārocesum. anujānāmi bhikkhave parikkhāracolakan ti. || 1 || atha kho bhikkhūnaṃ etad ahoṣi : yāni tāni bhagavatā anuññātāni ticīvaran ti vā vassikasāṭikā 'ti vā nisīdanan ti vā paccattharaṇan ti vā kaṇḍupa-

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

atha kho bhikkhūnam etad ahoṣi: kittakam pacchimaṃ nu kho cīvaraṃ vikappetabban ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave āyāmena aṭṭhaṅgulaṃ sugataṅgulaena caturaṅgulaṃ vitthatam pacchimaṃ cīvaraṃ vikappetun ti. tena kho pana samayena āyasmato Mahākassapassa pamsukūlakato garuko hoti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave suttalūkhaṃ kātun ti. vikaṇṇo hoti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave vikaṇṇam uddharitun ti. suttā okiriyanti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave anuvātam paribhaṇḍam āropetun ti. tena kho pana samayena samghāṭiyā pattā lujjanti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave aṭṭhapadakaṃ kātun ti. ||1|| tena kho pana samayena aññatarassa bhikkhuno ticīvare kayiramāne sabbam chinnakam na ppahoti. anujānāmi bhikkhave dve chinnakāni ekam acchinnakan ti. dve chinnakāni ekam achinnakam na ppahoti. anujānāmi bhikkhave dve acchinnakāni ekam chinnakan ti. dve acchinnakāni ekam chinnakam na ppahoti. anujānāmi bhikkhave anvādhikam pi āropetum. na ca bhikkhave sabbam acchinnakam dhāretabbaṃ. yo dhāreyya, āpatti dukkaṭassā 'ti. ||2||21||

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

nāmi bhikkhave mātāpitunnam dātum. na ca bhikkhave saddhādeyyam vinipātetabbam. yo vinipāteyya, āpatti dukkaṭassā 'ti. ||1|| 22 ||

tena kho pana samayena aññataro bhikkhu Andhavane cīvaram nikkhipitvā santaruttarena gāmaṃ piṇḍāya pāvīsi. corā taṃ cīvaram avaharīsu. so bhikkhu duccolo hoti lūkhacīvaro. bhikkhū evaṃ āhaṃsu : kissa tvam āvuso duccolo lūkhacīvaro 'ti. idhāhaṃ āvuso Andhavane cīvaram nikkhipitvā santaruttarena gāmaṃ piṇḍāya pāvīsim, corā taṃ cīvaram avaharīsu, tenāhaṃ duccolo lūkhacīvaro 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave santaruttarena gāmo pavisitabbo. yo paviseyya, āpatti dukkaṭassā 'ti. ||1|| tena kho pana samayena āyasmā Ānando asatīyā santaruttarena gāmaṃ piṇḍāya pāvīsi. bhikkhū āyasmantaṃ Ānantaṃ etad avocum : nanu kho āvuso Ānanda bhagavatā paññattaṃ na santaruttarena gāmo pavisitabbo 'ti. kissa tvam āvuso santaruttarena gāmaṃ pavitṭho 'ti. saccam āvuso bhagavatā paññattaṃ na santaruttarena gāmo pavisitabbo 'ti, api cāhaṃ asatīyā pavitṭho 'ti. bhagavato etam atthaṃ ārocesum. ||2|| pañc' ime bhikkhave paccayā saṃghāṭiyā nikkhepāya : gilāno vā hoti, vassikasamketam vā hoti, nadīpāram gantum vā hoti, aggaḷagutti vihāro vā hoti, atthataḷhinam vā hoti. ime kho bhikkhave pañca paccayā saṃghāṭiyā nikkhepāya. pañc' ime bhikkhave paccayā uttarāsaṅgassa antaravāsakassa nikkhepāya : gilāno vā . . . atthataḷhinam vā hoti. ime kho bhikkhave pañca paccayā uttarāsaṅgassa antaravāsakassa nikkhepāya. pañc' ime bhikkhave paccayā vassikasāṭīkāya nikkhepāya : gilāno vā hoti, nissīmam gantum vā hoti, nadīpāram gantum vā hoti, aggaḷagutti vihāro vā hoti, vassikasāṭīkā akatā vā hoti vippakatā vā. ime kho bhikkhave pañca paccayā vassikasāṭīkāya nikkhepāyā 'ti. ||3|| 23 ||

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

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

paññattam catuvaggo pacchimo samgho 'ti, mayam c' amhā tayo janā, ime ca manussā samghassa demā 'ti cīvarāni denti. katham nu kho amhehi paṭipajjitabban ti. tena kho pana samayena sambahulā therā āyasmā ca Nilavāsī āyasmā ca Sāṇavāsī āyasmā ca Gopako āyasmā ca Bhagu āyasmā ca Phalikasandāno Pāṭaliputte viharanti Kukkuṭārāme. atha kho te bhikkhū Pāṭaliputtam gantvā there pucchimsu. therā 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 Sāvattiyam vassam vuttho aññataram gāmak-āvāsam agamāsi. tattha bhikkhū cīvaram bhājetukāmā sannipatimsu. te evam āhamsu: imāni kho āvuso samghikāni cīvarāni bhājiyissanti, sādīyissasi bhāgan ti. āmāvuso sādīyissāmīti tato cīvarabhāgam gahetvā aññam āvāsam agamāsi. tattha pi bhikkhū cīvaram bhājetukāmā sannipatimsu. te pi evam āhamsu: imāni kho āvuso samghikāni cīvarāni bhājiyissanti, sādīyissasi bhāgan ti. āmāvuso sādīyissāmīti tato pi cīvarabhāgam gahetvā aññam āvāsam agamāsi. tattha pi bhikkhū cīvaram bhājetukāmā sannipatimsu. te pi evam āhamsu: imāni kho āvuso samghikāni cīvarāni bhājiyissanti, sādīyissasi bhāgan ti. āmāvuso sādīyissāmīti tato pi cīvarabhāgam gahetvā mahantam cīvarabhāṇḍikam ādāya punad eva Sāvattim paccāgacchi. ||1|| bhikkhū evam āhamsu: mahāpuñño 'si tvam āvuso Upananda, bahum te cīvaram uppannāni ti. kuto me āvuso puññam, idhāham āvuso Sāvattiyam vassam vuttho aññataram gāmak-āvāsam agamāsim, tattha bhikkhū cīvaram bhājetukāmā sannipatimsu, te mam evam āhamsu: imāni kho āvuso samghikāni cīvarāni bhājiyissanti, sādīyissasi bhāgan ti. āmāvuso sādīyissāmīti tato cīvarabhāgam gahetvā aññam āvāsam agamāsim, tattha pi bhikkhū cīvaram bhājetukāmā sannipatimsu, te pi mam evam āhamsu: imāni kho āvuso samghikāni cīvarāni bhājiyissanti, sādīyissasi bhāgan ti, āmāvuso sādīyissāmīti tato pi cīvarabhāgam gahetvā aññam

āvāsaṃ agamāsiṃ, tattha pi bhikkhū cīvaraṃ bhājetukāmaṃ sannipatiṃsu, te pi maṃ evaṃ āhamsu : imāni . . . sādīyissāmiti tato pi cīvarabhāgaṃ aggahesiṃ, evaṃ me bahuṃ cīvaraṃ uppannaṃ ti. ||2|| kiṃ pana tvam āvuso Upananda aññatra vassaṃ vuttho aññatra cīvarabhāgaṃ sādīyissasīti. evaṃ āvuso 'ti. ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti : kathaṃ hi nāma āyasmā Upanando Sakyaputto aññatra vassaṃ vuttho aññatra cīvarabhāgaṃ sādīyissatīti. bhagavato etaṃ atthaṃ ārocesuṃ. saccam kira tvam Upananda aññatra vassaṃ vuttho aññatra cīvarabhāgaṃ sādīyīti. saccam bhagavā. vīgarahi buddho bhagavā : kathaṃ hi nāma tvam moghapurisa aññatra vassaṃ vuttho aññatra cīvarabhāgaṃ sādīyissasi. n' etaṃ moghapurisa appasannānaṃ vā pasādāya pasannānaṃ vā bhīyyobhāvāya. vīgarahitvā dhammikathaṃ katvā bhikkhū āmantesi : na bhikkhave aññatra vassaṃ vutthena aññatra cīvarabhāgo sādītabbo. yo sādīyeyya, āpatti dukkaṭassā 'ti. ||3|| tena kho pana samayena āyasmā Upanando Sakyaputto eko dvīsu āvāsesu vassaṃ vasi evaṃ me bahuṃ cīvaraṃ uppajjissatīti. atha kho tesam bhikkhūnaṃ etaḍ ahoṣi : kathaṃ nu kho āyasmato Upanandassa Sakyaputtassa cīvarapaṭiviso dātabbo 'ti. bhagavato etaṃ atthaṃ ārocesuṃ. detha bhikkhave moghapurissassa ekādhippāyaṃ. idha pana bhikkhave bhikkhu eko dvīsu āvāsesu vassaṃ vasati evaṃ me bahuṃ cīvaraṃ uppajjissatīti. sace amutra upaḍḍhaṃ amutra upaḍḍhaṃ vasati, amutra upaḍḍho amutra upaḍḍho cīvarapaṭiviso dātabbo, yattha vā pana bahutaraṃ vasati tato cīvarapaṭiviso dātabbo 'ti. ||4|| **25** ||

tena kho pana samayena aññatarassa bhikkhuno kucchīvikārābādho hoti, so sake muttakarīse palipanno seti. atha kho bhagavā āyasmatā Ānandena pacchāsamaṇena senāsana-cārikam āhiṇḍanto yena tassa bhikkhuno vihāro ten' upasaṃkami. addasa kho bhagavā taṃ bhikkhuṃ sake muttakarīse palipannaṃ sayamānaṃ, disvāna yena so bhikkhu ten' upasaṃkami, upasaṃkamitvā taṃ bhikkhuṃ etaḍ avoca : kiṃ te bhikkhu ābādho 'ti. kucchīvikāro me bhagavā 'ti. atthi pana te bhikkhu upaṭṭhāko 'ti. n' atthi bhagavā

'ti. kissa taṃ bhikkhū na upatṭhentīti. ahaṃ kho bhante bhikkhūnaṃ akāraṃ, tena maṃ bhikkhū na upatṭhentīti. ||1|| atha kho bhagavā āyasmantaṃ Ānandaṃ āmantesi: gacchānanda udakaṃ āhara, imaṃ bhikkhūnaṃ nahāpessāma' ti. evaṃ bhante 'ti kho āyasmā Ānando bhagavato paṭisunivā udakaṃ āharitvā bhagavā udakaṃ āsiñci āyasmā Ānando paridhovi, bhagavā sīsato aggahesi āyasmā Ānando pādato uccāretvā mañcake nipātesuṃ. ||2|| atha kho bhagavā etasmim nidāne etasmim pakaraṇe bhikkhusaṃghaṃ sannipātāpetvā bhikkhū paṭipucchi: atthi bhikkhave amukasmim vihāre bhikkhu gilāno 'ti. atthi bhagavā 'ti. kiṃ tassa bhikkhave bhikkhuno ābādho 'ti. tassa bhante āyasmato kucchivikārābādho 'ti. atthi pana bhikkhave tassa bhikkhuno upatṭhāko 'ti. n' atthi bhagavā 'ti. kissa taṃ bhikkhū na upatṭhentīti. eso bhante bhikkhu bhikkhūnaṃ akāraṃ, tena taṃ bhikkhū na upatṭhentīti. n' atthi te bhikkhave mātā n' atthi pitā ye te upatṭhaheyyuṃ. tumhe ce bhikkhave aññamaññaṃ na upatṭhahissatha atha ko carahi upatṭhahissati. yo bhikkhave maṃ upatṭhaheyya so gilānaṃ upatṭhaheyya. ||3|| sace upajjhāyo hoti upajjhāyena yāvajivam upatṭhātabbo, vuṭṭhānassa āgametabbam. sace ācariyo hoti ācariyena yāvajivam upatṭhātabbo, vuṭṭhānassa āgametabbam. sace saddhivihāriko hoti . . . sace antevāsiko hoti . . . sace samānupajjhāyako hoti . . . sace samānācariyako hoti samānācariyakena yāvajivam upatṭhātabbo, vuṭṭhānassa āgametabbam. sace na hoti upajjhāyo vā ācariyo vā saddhivihāriko vā antevāsiko vā samānupajjhāyako vā samānācariyako vā saṃghena upatṭhātabbo. no ce upatṭhaheyya, āpatti dukkaṭassa. ||4|| pañcahi bhikkhave aṅgehi samannāgato gilāno dupatṭhāko hoti: asappāyakāri hoti, sappāye mattaṃ na jānāti, bhesajjaṃ na paṭisevitā hoti, atthakāmassa gilānupatṭhākassa yathābhūtaṃ ābādhaṃ nāvikkattā hoti abhikkamantaṃ vā abhikkamatīti paṭikkamantaṃ vā paṭikkamatīti tṭhitaṃ vā tṭhito 'ti, uppannaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tibbānaṃ kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ paṇaharānaṃ anadhivāsakajātiko hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgato gilāno dupatṭhāko hoti. ||5|| pañcahi



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

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

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

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

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

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

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

tena kho pana samayena vassaṃ vutthā bhikkhū anuppanne

civare pakkamanti pi, vibbhamanti pi, kâlam pi karonti, sâmaṇerâpi paṭijānanti, sikkham paccakkhâtakâpi paṭijānanti, antimavatthum ajjhāpannakâpi paṭijānanti, ummattakâpi p., khittacittâpi p., vedanattâpi p., âpattiyâ adassane ukkhittakâpi p., âpattiyâ appaṭikamme ukkhittakâpi p., pâpikâya diṭṭhiyâ appaṭinissagge ukkhittakâpi p., paṇḍakâpi p., theyyasamvâsakâpi p., titthiyapakkantakâpi p., tiracchânagatâpi p., mâtuḅhâtakâpi p., pituḅhâtakâpi p., arahantaghâtakâpi p., bhikkhunîdûsakâpi p., samghabhedakâpi p., lohittuppâdakâpi p., ubhatovyañjanakâpi paṭijānanti. bhagavato etam attham ârocesum. ||1|| idha pana bhikkhave vassam vuttho bhikkhu anuppanne civare pakkamati. sante paṭirûpe gâhake dâtabbam. idha pana bhikkhave vassam vuttho bhikkhu anuppanne civare vibbhamati, kâlam karoti, sâmaṇero paṭijānâti, sikkham paccakkhâtakâpi paṭijānâti, antimavatthum ajjhāpannako paṭijānâti. samgho sâmi. idha pana bhikkhave vassam vuttho bhikkhu anuppanne civare ummattako paṭijānâti, . . . pâpikâya diṭṭhiyâ appaṭinissagge ukkhittako paṭijānâti. sante paṭirûpe gâhake dâtabbam. idha pana bhikkhave vassam vuttho bhikkhu anuppanne civare paṇḍako paṭijānâti, . . . ubhatovyañjanako paṭijānâti. samgho sâmi. ||2|| idha pana bhikkhave vassam vuttho bhikkhu uppanne civare abhâjite pakkamati. sante paṭirûpe gâhake dâtabbam. idha pana bhikkhave vassam vuttho bhikkhu uppanne civare abhâjite vibbhamati, . . . antimavatthum ajjhāpannako paṭijānâti. samgho sâmi. idha pana bhikkhave vassam vuttho bhikkhu uppanne civare abhâjite ummattako paṭijānâti, . . . pâpikâya diṭṭhiyâ appaṭinissagge ukkhittako paṭijānâti. sante paṭirûpe gâhake dâtabbam. idha pana bhikkhave vassam vuttho bhikkhu uppanne civare abhâjite paṇḍako paṭijānâti . . . ubhatovyañjanako paṭijānâti. samgho sâmi. ||3|| idha pana bhikkhave vassam vutthânam bhikkhûnam anuppanne civare samgho bhijjati. tatha manussâ ekasmim pakkhe udakam denti ekasmim pakkhe civaram denti samghassa demâ 'ti. samghass' ev' etam. idha pana bhikkhave vassam vutthânam bhikkhûnam anuppanne civare samgho bhijjati. tatha manussâ ekasmim pakkhe udakam denti, tasmim yeva pakkhe civaram denti

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

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

so antarā magge suṇāti ubho kālaṃ katā 'ti. yo paṇiṇati tassa matakacīvaṃ adhiṭṭhāti, svādhiṭṭhitam. yassa paṇiyyati tassa matakacīvaṃ adhiṭṭhāti, dvādhiṭṭhitam. ||2|| idha pana bhikkhave bhikkhu bhikkhussa hatthe cīvaṃ paṇiṇati imaṃ cīvaṃ itthannāmassa dammīti. so antarā magge yo paṇiṇati tassa viśāsā gaṇhāti, duggahitam. yassa paṇiyyati tassa viśāsā gaṇhāti, suggahitam. idha pana bhikkhave bhikkhu . . . dammīti. so antarā magge yassa paṇiyyati tassa viśāsā gaṇhāti, suggahitam. yo paṇiṇati tassa viśāsā gaṇhāti, duggahitam. idha pana bhikkhave bhikkhu . . . dammīti. so antarā magge suṇāti yo paṇiṇati so kālaṃ kato 'ti. tassa matakacīvaṃ adhiṭṭhāti, dvādhiṭṭhitam. yassa paṇiyyati tassa viśāsā gaṇhāti, suggahitam. idha pana bhikkhave bhikkhu . . . dammīti. so antarā magge suṇāti yassa paṇiyyati so kālaṃ kato 'ti. tassa matakacīvaṃ adhiṭṭhāti, svādhiṭṭhitam. yo paṇiṇati tassa viśāsā gaṇhāti, duggahitam. idha pana bhikkhave bhikkhu . . . dammīti. so antarā magge suṇāti ubho kālaṃ katā 'ti. yo paṇiṇati tassa matakacīvaṃ adhiṭṭhāti, dvādhiṭṭhitam. yassa paṇiyyati tassa matakacīvaṃ adhiṭṭhāti, svādhiṭṭhitam. ||3||31||

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

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

cīvarakkhandhakam aṭṭhamam.

imamhi khandhake vatthu channavuti. tassa uddānam :

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



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

## MAHĀVAGGA.

## IX.

Tena samayena buddho bhagavā Campāyaṃ viharati Gaggarāya pokkharāṇiyā tīre. tena kho pana samayena Kāsīsu janapadesu Vāsabhagāmo nāma hoti, tattha Kassapagotto nāma bhikkhu āvāsiko hoti tantibaddho ussukkaṃ āpanno kinti anāgatā ca pesalā bhikkhū āgaccheyyūṃ āgatā ca pesalā bhikkhū phāsu vihareyyūṃ ayaṃ ca āvāso vuddhiṃ virūhiṃ vepullaṃ āpajjeyyā 'ti. tena kho pana samayena sambahulā bhikkhū Kāsīsu cārikaṃ caramānā yena Vāsabhagāmo tad avasarūṃ. addasa kho Kassapagotto bhikkhu te bhikkhū dūrato 'va āgacchante, disvāna āsanam paññāpesi pādodakam pādapiṭham pādakathalikam upanikkhipi paccuggantvā pattacīvaram paṭiggāhesi pāniyena, āpucchi nahāne ussukkaṃ akāsi ussukkaṃ pi akāsi yāguyā khādaniye bhattasmiṃ. atha kho tesam āgantukānaṃ bhikkhūnaṃ etad ahoṣi : bhaddako kho ayaṃ āvuso āvāsiko bhikkhu, nahāne ussukkaṃ karoti ussukkaṃ pi karoti yāguyā khādaniye bhattasmiṃ, handa mayaṃ āvuso idh' eva Vāsabhagāme nivāsam kappemā 'ti. atha kho te āgantukā bhikkhū tatth' eva Vāsabhagāme nivāsam kappesum. ||1|| atha kho Kassapagottassa bhikkhuno etad ahoṣi : yo kho imesam āgantukānaṃ bhikkhūnaṃ āgantukakilamatho so paṭippassaddho, ye p' ime gocare appakataññuno te dān' ime gocare pakataññuno. dukkaram kho pana parakulesu yāvajivam ussukkaṃ kātum viññatti ca mañussānaṃ amanāpā. yaṃ nūnāham na ussukkaṃ kareyyam yāguyā khādaniye bhattasmin ti. so na ussukkaṃ akāsi yāguyā khādaniye bhattasmiṃ. atha kho tesam āgantukānaṃ bhikkhūnaṃ etad ahoṣi :

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

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

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

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

adhammena vaggakammaṃ karonti . . . saṅgho pi saṅghaṃ ukkhipatīti. saccaṃ bhagavā. vigarahi buddho bhagavā: ananucchaviyaṃ bhikkhave tesāṃ moghapurisānaṃ ananulomikaṃ . . . akaraṇīyaṃ. kathaṃ hi nāma te bhikkhave moghapurisā evarūpāni kammāni karissanti: adhammena vaggakammaṃ karissanti . . . saṅgho pi saṅghaṃ ukkhipissati. n' etaṃ bhikkhave appasannānaṃ vā pasādāya. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi. ||2|| adhammena ce bhikkhave vaggakammaṃ akammaṃ na ca karaṇīyaṃ. adhammena samaggakammaṃ akammaṃ na ce karaṇīyaṃ . . . dhammapaṭirūpakena samaggakammaṃ akammaṃ na ca karaṇīyaṃ, eko pi ekaṃ ukkhipati akammaṃ na ca karaṇīyaṃ . . . saṅgho pi saṅghaṃ ukkhipati akammaṃ na ce karaṇīyaṃ. ||3|| cattār' imāni bhikkhave kammāni: adhammena vaggakammaṃ, adhammena samaggakammaṃ, dhammena vaggakammaṃ, dhammena samaggakammaṃ. tatra bhikkhave yaṃ idaṃ adhammena vaggakammaṃ idaṃ bhikkhave kammaṃ adhammattā vaggattā kuppaṃ atthānārahaṃ. na bhikkhave evarūpaṃ kammaṃ kātappaṃ na ca mayā evarūpaṃ kammaṃ anuññātaṃ. tatra bhikkhave yaṃ idaṃ adhammena samaggakammaṃ idaṃ bhikkhave kammaṃ adhammattā kuppaṃ . . . anuññātaṃ. tatra bhikkhave yaṃ idaṃ dhammena vaggakammaṃ idaṃ bhikkhave kammaṃ vaggattā kuppaṃ . . . anuññātaṃ. tatra bhikkhave yaṃ idaṃ dhammena samaggakammaṃ idaṃ bhikkhave kammaṃ dhammattā samaggattā akuppaṃ thānārahaṃ. evarūpaṃ bhikkhave kammaṃ kātappaṃ evarūpaṃ ca mayā kammaṃ anuññātaṃ. tasmāt iha bhikkhave evarūpaṃ kammaṃ karissāma yad idaṃ dhammena samaggaṃ ti, evañ hi vo bhikkhave sikkhitabban ti. ||4||2||

tena kho pana samayena chabbaggiyā bhikkhū evarūpāni kammāni karonti: adhammena vaggakammaṃ karonti, adhammena samaggakammaṃ k., dhammena vaggak. k., dhammapaṭirūpakena vaggak. k., dhammap. samaggak. k., ñattivipannaṃ pi kammaṃ karonti anussāvanasampannaṃ, anussāvanavipannaṃ pi kammaṃ karonti fiattisampannaṃ,

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

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

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



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

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

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

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

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

visativaggakaraṇaṃ ce bhikkhave kammaṃ bhikkhunīvisō  
kammaṃ kareyya, akammaṃ na ca karaṇīyaṃ . . . yassa  
saṃgho kammaṃ karoti taṃvisō kammaṃ kareyya, akammaṃ  
na ca karaṇīyaṃ. ||5|| visativaggakaraṇaṃ.

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

abbheyya, akammaṃ na ca karaṇiyam. mānattacārikaca-tuttho ce bhikkhave parivāsaṃ dadeyya mūlāya paṭikasseyya mānattam dadeyya, tamvīso abbheyya, akammaṃ na ca karaṇiyam. abbhānārahacatatuttho ce bhikkhave parivāsaṃ dadeyya mūlāya paṭikasseyya mānattam dadeyya, tamvīso abbheyya, akammaṃ na ca karaṇiyam. ||6||

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

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

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

5 dve 'mā bhikkhave osāraṇā. atthi bhikkhave puggalo appatto osāraṇaṃ, tam ce samgho osāreti ekacco sosārito ekacco dosārito. katamo ca bhikkhave puggalo appatto osāraṇaṃ tam ce samgho osāreti dosārito. paṇḍako bhikkhave appatto osāraṇaṃ tam ce samgho osāreti dosārito. 10 theyyasamvāsako bhikkhave . . . titthiyapakkantako bhikkhave, tiracchānagato bh., mātughātako bh., pitughātako bh., arahantaghātako bh., bhikkhūndūsako bh., samghabhedako bh., lohituppādako bh., ubhatovyañjanako bhikkhave appatto osāraṇaṃ tam ce samgho osāreti dosārito. ayam vuccati 15 bhikkhave puggalo appatto osāraṇaṃ tam ce samgho osāreti dosārito. ime vuccanti bhikkhave puggalā appattā osāraṇaṃ tam ce samgho osāreti dosāritā. || 10 || katamo ca bhikkhave puggalo appatto osāraṇaṃ tam ce samgho osāreti sosārito. hatthacchinno bhikkhave appatto osāraṇaṃ tam ce samgho 20 osāreti sosārito. pādacchinno bhikkhave, hatthapādacchinno bh., kaṇṇacchinno bh., nāsacchinno bh., kaṇṇanāsacchinno bh., aṅgūlicchinno bh., aḷacchinno bh., kaṇḍaracchinno bh., phaṇahatthako bh., khuḷlo bh., vāmano bh., galagaṇḍi bh., lakkhaṇāhato bh., kasāhato bh., likhitako bh., sīpadiko bh., 25 pāparogī bh., parisadūsako bh., kāṇo bh., kuṇi bh., khañḍo bh., pakkahato bh., chinniriyāpatho bh., jarādubbalo bh., andho bh., mūgo bh., badhiro bh., andhamūgo bh., andhabadhiro bh., mūgabadhiro bh., andhamūgabadhiro bhikkhave appatto osāraṇaṃ tam ce samgho osāreti sosārito. ayam 30 vuccati bhikkhave puggalo appatto osāraṇaṃ tam ce samgho osāreti sosārito. ime vuccanti bhikkhave puggalā appattā osāraṇaṃ tam ce samgho osāreti sosāritā. || 11 || 4 ||

Vāsabhagā mabhāṇavāraṃ paṭhamam.

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

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

vā ekapuggalo vā : āpattim tvam āvuso āpanno, passas' etam āpattim, paṭikarohi tam āpattim, pāpikā te diṭṭhi, paṭinissajj' etam pāpikam diṭṭhin ti. so evam vadeti : n' atthi me āvuso āpatti yam aham passeyyam, n' atthi me āvuso āpatti yam aham paṭikareyyam, n' atthi me pāpikā diṭṭhi yam aham paṭinissajjeyyan ti. tam saṃgho adassane vā appaṭikamme vā appaṭinissagge vā ukkhipati, adhammakammam. || 5 ||

idha pana bhikkhave bhikkhussa hoti āpatti daṭṭhabbā. tam enam codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattim tvam āvuso āpanno, passas' etam āpattin ti. so evam vadeti : āmāvuso passāmīti. tam saṃgho āpattiyā adassane ukkhipati, adhammakammam. idha pana bhikkhave bhikkhussa hoti āpatti paṭikātabbā. tam enam codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattim tvam āvuso āpanno, paṭikarohi tam āpattin ti. so evam vadeti : āmāvuso paṭikarissāmīti. tam saṃgho āpattiyā appaṭikamme ukkhipati, adhammakammam. idha pana bhikkhave bhikkhussa hoti pāpikā diṭṭhi paṭinissajjetā. tam enam codeti saṃgho vā sambahulā vā ekapuggalo vā : pāpikā te āvuso diṭṭhi, paṭinissajj' etam pāpikam diṭṭhin ti. so evam vadeti : āmāvuso paṭinissajjissāmīti. tam saṃgho pāpikāya diṭṭhiyā appaṭinissagge ukkhipati, adhammakammam. || 6 || idha pana bhikkhave bhikkhussa hoti āpatti daṭṭhabbā hoti āpatti paṭikātabbā — la — hoti āpatti daṭṭhabbā hoti pāpikā diṭṭhi paṭinissajjetā, hoti āpatti paṭikātabbā hoti pāpikā diṭṭhi paṭinissajjetā, hoti āpatti daṭṭhabbā hoti āpatti paṭikātabbā hoti pāpikā diṭṭhi paṭinissajjetā. tam enam codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattim tvam āvuso āpanno, passas' etam āpattim, paṭikarohi tam āpattim, pāpikā te diṭṭhi, paṭinissajj' etam pāpikam diṭṭhin ti. so evam vadeti : āmāvuso passāmi, āma paṭikarissāmi, āma paṭinissajjissāmīti. tam saṃgho adassane vā appaṭikamme vā appaṭinissagge vā ukkhipati, adhammakammam. || 7 ||

idha pana bhikkhave bhikkhussa hoti āpatti daṭṭhabbā. tam enam codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattim tvam āvuso āpanno, passas' etam āpattin ti. so evam vadeti : n' atthi me āvuso āpatti yam aham passeyyan ti.

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

atha kho āyasmā Upāli yena bhagavā ten' upasaṅkami, upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinna kho āyasmā Upāli bhagavantam etad avoca: yo nu kho bhante samaggo saṅgho sammukhākaraṇīyaṃ kammaṃ asamukhā karoti, dhammakammaṃ nu kho tam bhante vinayakammaṃ ti. adhammakammaṃ tam Upāli avinayakammaṃ. ||1|| yo nu kho bhante samaggo saṅgho paṭipucchākaraṇīyaṃ kammaṃ appaṭipucchā karoti, paṭiññāyakaṇīyaṃ kammaṃ appaṭiññāya karoti, sativinayārahassa amūhavinayaṃ deti, amūhavinayārahassa tassapāpiyyasikākammaṃ karoti, tassapāpiyyasikākammārahassa tajjanīyakammaṃ karoti, tajjanīyakammārahassa nissayakammaṃ k.,

nissayakammārahassa pabbājaniyakammaṃ k., pabbājaniyakammārahassa paṭisāraṇiyakammaṃ k., paṭisāraṇiyakammārahassa ukkhepaniyakammaṃ k., ukkhepaniyakammārahassa parivāsaṃ deti, parivāsārahaṃ mûlāya paṭikassati, mûlāya paṭikassanārahassa mánattam deti, mánattārahaṃ abbheti, abbhānārahaṃ upasampādeti, dhammakammaṃ nu kho tam bhante vinayakammaṃ ti. ||2|| adhammakammaṃ tam Upāli avinayakammaṃ. yo kho Upāli samaggo saṃgho sammukhākaraṇīyaṃ kammaṃ asamukhā karoti, evaṃ kho Upāli adhammakammaṃ hoti avinayakammaṃ evañ ca pana saṃgho sātisāro hoti. yo kho Upāli samaggo saṃgho paṭipucchākaraṇīyaṃ kammaṃ appaṭipucchā karoti, paṭiññāyakaṇīyaṃ . . . abbhānārahaṃ upasampādeti, evaṃ kho Upāli adhammakammaṃ hoti avinayakammaṃ evañ ca pana saṃgho sātisāro hotīti. ||3||

yo nu kho bhante samaggo saṃgho sammukhākaraṇīyaṃ kammaṃ sammukhā karoti, dhammakammaṃ nu kho tam bhante vinayakammaṃ ti. dhammakammaṃ tam Upāli vinayakammaṃ. yo nu kho bhante samaggo saṃgho paṭipucchākaraṇīyaṃ kammaṃ paṭipucchā karoti, paṭiññāyakaṇīyaṃ kammaṃ paṭiññāya karoti, sativinayārahassa sativinayaṃ deti . . . abbhānārahaṃ abbheti, upasampadārahaṃ upasampādeti, dhammakammaṃ nu kho tam bhante vinayakammaṃ ti. dhammakammaṃ tam Upāli vinayakammaṃ. yo kho Upāli samaggo saṃgho sammukhākaraṇīyaṃ kammaṃ sammukhā karoti, evaṃ kho Upāli dhammakammaṃ hoti vinayakammaṃ evañ ca pana saṃgho anatisāro hoti. yo kho Upāli samaggo saṃgho paṭipucchākaraṇīyaṃ kammaṃ paṭipucchā karoti . . . upasampadārahaṃ upasampādeti, evaṃ kho Upāli dhammakammaṃ hoti vinayakammaṃ evañ ca pana saṃgho anatisāro hotīti. ||4||

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



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

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

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

5 atha kho bhagavā bhikkhū āmantesi : yo kho bhikkhave samaggo saṃgho sativinayārahassa amūḷhavinayaṃ deti, evaṃ kho bhikkhave adhammakammaṃ hoti avinayakammaṃ evañ ca pana saṃgho sātisāro hoti. yo kho bhikkhave samaggo saṃgho sativinayārahassa tassapāpiyyasikākammaṃ karoti, sativinayārahassa tajjanīyakammaṃ karoti . . . sativinayā-  
10 rāhaṃ upasampādeti, evaṃ kho bhikkhave adhammakammaṃ hoti avinayakammaṃ evañ ca pana saṃgho sātisāro hoti. yo kho bhikkhave samaggo saṃgho amūḷhavinayārahassa tassapāpiyyasikākammaṃ karoti, evaṃ kho bhikkhave adhammakammaṃ hoti avinayakammaṃ evañ ca pana saṃgho sātisāro hoti. yo kho bhikkhave samaggo saṃgho amūḷhavinayārahassa tajjanīyakammaṃ karoti . . . amūḷhavinayā-  
15 rāhaṃ upasampādeti, amūḷhavinayārahassa sativinayaṃ deti, evaṃ kho bhikkhave adhammakammaṃ hoti avinayakammaṃ evañ ca pana saṃgho sātisāro hoti. yo kho bhikkhave samaggo saṃgho tassapāpiyyasikākammārahassa . . . upasampadārahaṃ abbhēti, evaṃ kho bhikkhave adhammakammaṃ hoti avinayakammaṃ evañ ca pana saṃgho sātisāro hotīti. ||9||6||

Upālipucchābhāṇavāraṃ dutiyaṃ.

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

tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti dhammena vaggā. so tamhāpi āvāsā aññiṃ . . . tajjanīyakammaṃ kato dhammena vaggehi, hand' assa mayam tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti dhammapaṭirūpakena vaggā. so tamhāpi āvāsā aññiṃ . . . tajjanīyakammaṃ kato dhammapaṭirūpakena vaggehi, hand' assa mayam tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti dhammapaṭirūpakena samaggā. ||1|| idha pana bhikkhave bhikkhu bhaṇḍanakārako hoti . . . samghe adhikaraṇakārako. tatra ce bhikkhūnam evam hoti : ayam kho āvuso bhikkhu bhaṇḍanakārako . . . samghe adhikaraṇakārako, hand' assa mayam tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti adhammena samaggā. so tamhā āvāsā aññiṃ āvāsam gacchati, tattha bhikkhūnam evam hoti : ayam kho āvuso bhikkhu samghena tajjanīyakammaṃ kato adhammena samaggehi, hand' assa mayam . . . dhammena vaggā. so tamhāpi āvāsā . . . dhammapaṭirūpakena vaggā. so tamhāpi āvāsā . . . dhammapaṭirūpakena samaggā. so tamhāpi āvāsā . . . adhammena vaggā. ||2|| idha pana bhikkhave bhikkhu bhaṇḍanakārako hoti . . . samghe adhikaraṇakārako. tatra ce bhikkhūnam evam hoti : ayam kho āvuso bhikkhu bhaṇḍanakārako . . . samghe adhikaraṇakārako, hand' assa mayam tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti dhammena vaggā . . . dhammapaṭirūpakena vaggā . . . dhammapaṭirūpakena samaggā . . . adhammena vaggā . . . adhammena samaggā. ||3|| idha pana bhikkhave bhikkhu bhaṇḍanakārako hoti . . . samghe adhikaraṇakārako. tatra ce bhikkhūnam evam hoti : ayam kho āvuso bhikkhu bhaṇḍanakārako . . . samghe adhikaraṇakārako, hand' assa mayam tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti dhammapaṭirūpakena vaggā . . . dhammapaṭirūpakena samaggā . . . adhammena vaggā . . . adhammena samaggā. ||4|| idha pana bhikkhave bhikkhu bhaṇḍanakārako hoti . . . samghe adhikaraṇakārako. tatra ce bhikkhūnam evam hoti : ayam kho āvuso bhikkhu bhaṇḍanakārako . . . samghe adhikaraṇakārako, hand' assa mayam tajjanīyakammaṃ karomā 'ti, te

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

idha pana bhikkhave bhikkhu bālo hoti avyatto āpattibahulo anapadāno gihisaṃsaṭṭho viharati ananulomikehi gihisaṃsaṃsaggehi. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu bālo avyatto . . . gihisaṃsaṃsaggehi, hand' assa mayaṃ nissayakammaṃ karomā 'ti, te tassa nissayakammaṃ karonti adhammena vaggā. so tamhā āvāsā aññaṃ āvāsaṃ gaocchi, tattha bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu saṃghena nissayakammaṃ kato adhammena vaggēhi, hand' assa mayaṃ nissayakammaṃ karomā 'ti, te tassa nissayakammaṃ karonti adhammena samaggā — la — dhammena vaggā, dhammapaṭirūpakena vaggā, dhammapaṭirūpakena samaggā. yathā heṭṭhā tathā cakkamaṃ kātammaṃ — la —. ||6|| idha pana bhikkhave bhikkhu kuladūsako hoti pāpasamācāro. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu kuladūsako pāpasamācāro, hand' assa mayaṃ pabbājanīyakammaṃ karomā 'ti te tassa pabbājanīyakammaṃ karonti adhammena vaggā . . . (comp. § 6) . . . dhammapaṭirūpakena samaggā. cakkamaṃ kātammaṃ. ||7|| idha pana bhikkhave bhikkhu gihī akkosati paribhāsati. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu gihī akkosati paribhāsati, hand' assa mayaṃ paṭisaṃsaṃsāriyakammaṃ karomā 'ti, te tassa paṭisaṃsaṃsāriyakammaṃ karonti adhammena vaggā . . . (comp. § 6) . . . dhammapaṭirūpakena samaggā. cakkamaṃ kātammaṃ. ||8|| idha pana bhikkhave bhikkhu āpattiṃ āpajjitvā na icchati āpattiṃ passitum. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu āpattiṃ āpajjitvā na icchati āpattiṃ passitum, hand' assa mayaṃ āpattiyā adassane ukkhepanīyakammaṃ karomā 'ti, te tassa āpattiyā adassane ukkhepanīyakammaṃ karonti adhammena vaggā . . . dhammapaṭirūpakena samaggā. cakkamaṃ kātammaṃ. ||9|| idha pana bhikkhave bhikkhu āpattiṃ āpajjitvā na icchati āpattiṃ paṭikātum. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu āpattiṃ āpajjitvā na icchati āpattiṃ paṭikātum, hand' assa mayaṃ āpattiyā appaṭikammaṃ ukkhepanīyakammaṃ karomā

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

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

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

idha pana bhikkhave bhikkhu bhaṇḍanakāraḥo hoti . . .  
saṃghe adhikaraṇakāraḥo. tatra ce bhikkhūnaṃ evaṃ hoti :  
ayaṃ kho āvuso bhikkhu bhaṇḍanakāraḥo — la — saṃghe  
adhikaraṇakāraḥo, hand' assa mayaṃ tājjanīyakammaṃ  
karomā 'ti, te tassa tājjanīyakammaṃ karonti adhammena  
vaggā. tatrattho saṃghe vivadati adhammena vaggakammaṃ  
adhammena samaggakammaṃ dhammena vaggakammaṃ  
dhammapaṭirūpakena vaggakammaṃ dhammapaṭirūpakena  
samaggakammaṃ akataṃ kammaṃ dukkaṭaṃ kammaṃ  
puna kātabbam kamman ti. tatra bhikkhave ye te bhikkhū  
evaṃ āhaṃsu adhammena vaggakammaṃ ti, ye ca te bhikkhū  
evaṃ āhaṃsu akataṃ kammaṃ dukkaṭaṃ kammaṃ puna  
kātabbam kamman ti, ime tattha bhikkhū dhammavādino.  
|| 15 || idha pana bhikkhave bhikkhu bhaṇḍanakāraḥo hoti

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

idha pana bhikkhave bhikkhu bālo hoti avyatto āpattiba-  
hulo anapadāno gihisaṃsattho viharati ananulomikehi gihi-  
saṃsaggehi. tatra ce bhikkhūnaṃ evaṃ hoti : ayaṃ kho  
āvuso bhikkhu bālo avyatto . . . gihisaṃsaggehi, hand' assa  
mayaṃ nissayakammaṃ karomā 'ti, te tassa nissayakammaṃ  
karonti adhammena vaggā — la — adhammena samaggā,  
dhammena vaggā, dhammapaṭirūpakena vaggā, dhammapaṭi-  
rūpakena samaggā. tatrattho saṃghe vivadati . . . ime tattha  
bhikkhū dhammavādino. ime pañca vārā saṃkhittā.  
|| 17 || idha pana bhikkhave bhikkhu kuladūsako hoti  
pāpasamācāro. tatra ce . . . pabbājanīyakammaṃ karomā  
'ti . . . ime pañca vārā saṃkhittā. idha pana bhikkhave  
bhikkhu gihī akkosati paribhāsati. tatra ce . . . paṭisāraṇi-

yakammaṃ karomā 'ti . . . ime pañca vārā saṃkhittā. idha pana bhikkhave bhikkhu āpattiṃ āpajjitvā na icchati āpattiṃ passitum. tatra ce . . . āpattiyā adassane ukkhepaniyakammaṃ karomā 'ti . . . ime pañca vārā saṃkhittā. idha pana bhikkhave bhikkhu āpattiṃ āpajjitvā na icchati āpattiṃ paṭikātum. tatra ce . . . āpattiyā appaṭikamme ukkhepaniyakammaṃ karomā 'ti . . . ime pañca vārā saṃkhittā. idha pana bhikkhave bhikkhu na icchati pāpikāya ditṭhiṃ paṇinissajjitum. tatra ce . . . pāpikāya ditṭhiyā appaṭinissagge ukkhepaniyakammaṃ karomā 'ti . . . ime pañca vārā saṃkhittā. ||18||

idha pana bhikkhave bhikkhu saṃghena tajjanīyakammaṃ kato sammāvattati lomāṃ pāṭeti netthāraṃ vattati tajjanīyassa kammaṃ paṭippassaddhiṃ yāceti. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu saṃghena tajjanīyakammaṃ kato sammāvattati . . . paṭippassaddhiṃ yāceti, hand' assa mayā tajjanīyakammaṃ paṭippassambhemā 'ti, te tassa tajjanīyakammaṃ paṭippassambhenti adhammena vaggā. tatrattṭho saṃgho vivadati . . . ime tattha bhikkhū dhammavādino. idha pana bhikkhave bhikkhu saṃghena tajjanīyakammaṃ kato sammāvattati . . . te tassa tajjanīyakammaṃ paṭippassambhenti adhammena samaggā . . . dhammena vaggā . . . dhammapaṭirūpakena vaggā . . . dhammapaṭirūpakena samaggā . . . ime tattha bhikkhū dhammavādino. ||19|| idha pana bhikkhave bhikkhu saṃghena nissayakammaṃ kato . . . pabbājanīyakammaṃ kato . . . paṭisāranīyakammaṃ kato . . . āpattiyā adassane ukkhepanīyakammaṃ kato . . . āpattiyā appaṭikamme ukkhepanīyakammaṃ kato . . . pāpikāya ditṭhiyā appaṭinissagge ukkhepanīyakammaṃ kato . . . ime tattha bhikkhū dhammavādino 'ti. ||20||7||

Campeyyakkhandhakāṃ navamaṃ.

imamhi khandhake vatthūni chattiṃsānīti. tassa uddānaṃ:

Campāyaṃ bhagavā āsi, vatthu Vāsabhagāmake,  
āgantukānaṃ ussukkaṃ akāsi icchitabbake,  
pakataññuno 'ti fiatvā ussukkaṃ na kari tadā,  
ukkhitto na karotīti agamā jinasantike.]

adhammena vaggakammaṃ samaggaṃ adhammena ca  
dhammena vaggakammaṃ ca paṭirūpakena vaggikaṃ |  
paṭirūpakena samaggaṃ, eko ukkhipat' ekakaṃ  
eko ca dve sambahule saṃghaṃ ukkhipat' ekato, |  
duve pi, sambahulāpi, saṃgho saṃghaṃ ca ukkhipi.

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

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

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

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

20 nānāsaṃvāsakā simā vehāsaṃ yassa kamma ca |



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

adassanāpaṭīkamme yo ca diṭṭhim na nissaje  
 40 tesam ukkhepaniyakammaṃ sathavāhena bhāsitaṃ |  
 ukkhepaniyakammānaṃ pañño tajjanīyaṃ naye.  
 tesam yeva anulomaṃ sammāvattantayācite |  
 passaddhi tesam kammānaṃ heṭṭhākammaṇayena ca.  
 tasmīṃ-tasmīṃ tu kammesu tatraṭṭho ca vivadati |  
 akataṃ dukkaṭaṃ 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 āpattiyā āpattidiṭṭhi hoti, aññe bhikkhū tassā āpattiyā anāpattidiṭṭhino honti. so aparena samayena tassā āpattiyā anāpattidiṭṭhi hoti, aññe bhikkhū tassā āpattiyā āpattidiṭṭhino honti. atha kho te bhikkhū taṃ bhikkhum etad avocum : āpattim tvam āvuso āpanno, passas' etaṃ āpattin ti. n' atthi me āvuso āpatti yam ahaṃ passeyyan ti. atha kho te bhikkhū sāmaggim labhitvā taṃ bhikkhum āpattiyā adassane ukkhipimsu. ||1|| so ca bhikkhu bahussuto hoti āgatāgamo dhammadharo vinayadharo mātikādharo paṇḍito vyatto medhāvī lajjī kukkuccako sikkhākāmo. atha kho so bhikkhu sandiṭṭhe sambhatte bhikkhū upasaṃkamitvā etad avoca : anāpatti esā āvuso n' esā āpatti, anāpanno 'mhi n' amhi āpanno, anukkhitto 'mhi n' amhi ukkhitto, adhammiken' amhi kammaena ukkhitto kuppenna aṭṭhānārahena, hotha me āyasmanto dhammato vinayato pakkhā 'ti. alabhi kho so bhikkhu sandiṭṭhe sambhatte bhikkhū pakkhe. jānapadānam pi sandiṭṭhānam sambhattānam bhikkhūnam santike dūtaṃ pāhesi : anāpatti esā āvuso . . . aṭṭhānārahena, hontu me āyasmanto dhammato vinayato pakkhā 'ti. alabhi kho so bhikkhu jānapade pi sandiṭṭhe sambhatte bhikkhū pakkhe. ||2|| atha kho te ukkhittānuvattakā bhikkhū yena ukkhepakā bhikkhū ten' upasaṃkamimsu, upasaṃkamitvā ukkhepake bhikkhū etad avocum : anāpatti esā āvuso n' esā āpatti, anāpanno eso bhikkhu n' eso bhikkhu āpanno, anukkhitto eso bhikkhu n' eso bhikkhu

ukkhitto, adhammikenā kammaṇa ukkhitto kuppēna aṭṭhānā-  
 rahēnā 'ti. evaṃ vutte ukkhepakā bhikkhū ukkhittānu-  
 vattake bhikkhū etad avocaṃ : āpatti esā āvuso n' esā  
 anāpatti, āpanno eso bhikkhu n' eso bhikkhu anāpanno,  
 ukkhitto eso bhikkhu n' eso bhikkhu anukkhitto, dhammi-  
 kena kammaṇa ukkhitto akuppēna ṭhānārahēna, mā kho  
 tumhe āyasmanto etaṃ ukkhittakaṃ bhikkhuṃ anuvattittha  
 anuparivārethā 'ti. evaṃ pi kho te ukkhittānūvattakā  
 bhikkhū ukkhepakehi bhikkhūhi vuccamānā tath' eva taṃ  
 ukkhittakaṃ bhikkhuṃ anuvattimsu anuparivāresuṃ. ||3||  
 atha kho aññataro bhikkhu yena bhagavā ten' upasaṃkami,  
 upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.  
 ekamantaṃ nisinna kho so bhikkhu bhagavantaṃ etad avoca :  
 idha bhante aññataro bhikkhu āpattim āpanno ahoṣi, so tassā  
 āpattiyā āpattidiṭṭhi ahoṣi, aññe bhikkhū tassā āpattiyā  
 anāpattidiṭṭhino ahesuṃ. so aparena samayena tassā āpattiyā  
 anāpattidiṭṭhi ahoṣi, aññe bhikkhū tassā āpattiyā āpatti-  
 diṭṭhino ahesuṃ. atha kho te bhante bhikkhū . . . (=§ 1)  
 . . . passeyyan ti. atha kho te bhante bhikkhū . . . ukkhi-  
 pimsu. so ca bhante bhikkhu bahussuto āgatāgamo . . .  
 sikkhākāmo. atha kho so bhante bhikkhu . . . alabhi kho so  
 bhante bhikkhu sandiṭṭhe . . . alabhi kho so bhante bhikkhu  
 jānapade pi . . . atha kho te bhante ukkhittānūvattakā . . .  
 evaṃ vutte bhante ukkhepakā . . . evaṃ pi kho te bhante  
 ukkhittānūvattakā bhikkhū ukkhepakehi bhikkhūhi vucca-  
 mānā tath' eva taṃ ukkhittakaṃ bhikkhuṃ anuvattanti  
 anuparivārentīti. ||4|| atha kho bhagavā bhinna bhikkhu-  
 saṃgho bhinna bhikkhusaṃgho 'ti utṭhāyāsanā yena ukkhe-  
 pakā bhikkhū ten' upasaṃkami, upasaṃkamitvā paññatte  
 āsane nisīdi. nisajja kho bhagavā ukkhepake bhikkhū etad  
 avoca : mā kho tumhe bhikkhave paṭibhāti no paṭibhāti no  
 'ti yasmim vā tasmim vā bhikkhuṃ ukkhipitabbāṃ maññittha.  
 ||5|| idha pana bhikkhave bhikkhu āpattim āpanno hoti, so  
 tassā āpattiyā anāpattidiṭṭhi hoti, aññe bhikkhū tassā āpattiyā  
 āpattidiṭṭhino honti. te ce bhikkhave bhikkhū taṃ bhi-  
 kkhuṃ evaṃ jānanti : ayaṃ kho āyasmā bahussuto āgatā-  
 gamo . . . sikkhākāmo, sace mayāṃ imaṃ bhikkhuṃ  
 āpattiyā adassane ukkhipissāma na mayāṃ iminā bhikkhunā

saddhiṃ uposatham karissāma vinā iminā bhikkhunā uposatham karissāma, bhavissati saṅghassa tatonidānam bhaṇḍanam kalaho viggaho vivādo saṅghabhedo saṅgharāji saṅghavavattānaṃ saṅghanānākaraṇan ti, bhedagarukehi bhikkhave bhikkhūhi na so bhikkhu āpattiyā adassane ukkhipitabbo. ||6|| idha pana bhikkhave bhikkhu āpattiṃ āpanno hoti, so tassā . . . ukkhipissāma na mayam iminā bhikkhunā saddhiṃ pavāressāma vinā iminā bhikkhunā pavāressāma, na mayam iminā bhikkhunā saddhiṃ saṅghakammam karissāma vinā iminā bhikkhunā saṅghakammam karissāma, na mayam iminā bhikkhunā saddhiṃ āsane nisīdissāma vinā iminā bhikkhunā āsane nisīdissāma, na mayam iminā bhikkhunā saddhiṃ yāgupāne nisīdissāma vinā iminā bhikkhunā yāgupāne nisīdissāma, na mayam iminā bhikkhunā saddhiṃ bhattagge nisīdissāma vinā iminā bhikkhunā bhattagge nisīdissāma, na mayam iminā bhikkhunā saddhiṃ ekacchanne vasissāma vinā iminā bhikkhunā ekacchanne vasissāma, na mayam iminā bhikkhunā saddhiṃ yathāvuddham abhivādānam paccuttānaṃ añjalikammam sāmīcikkammam karissāma vinā iminā bhikkhunā yathāvuddham . . . sāmīcikkammam karissāma, bhavissati saṅghassa tatonidānaṃ bhaṇḍanaṃ kalaho viggaho vivādo saṅghabhedo saṅgharāji saṅghavavattānaṃ saṅghanānākaraṇan ti, bhedagarukehi bhikkhave bhikkhūhi na so bhikkhu āpattiyā adassane ukkhipitabbo 'ti. ||7|| atha kho bhagavā ukkhepakānaṃ bhikkhūnaṃ etam attham bhāsivā uttāyāsanaṃ yena ukkhittānuvattakā bhikkhū ten' upasaṃkami, upasaṃkamtivā paññatte āsane nisīdi. nisajja kho bhagavā ukkhittānuvattake bhikkhū etad avoca: mā kho tumhe bhikkhave āpattiṃ āpajjitvā n' amhā āpannā 'ti āpattiṃ na paṭikātabbam maññittha. idha pana bhikkhave bhikkhu āpattiṃ āpanno hoti, so tassā āpattiyā anāpattidiṭṭhi hoti, aññe bhikkhū tassā āpattiyā āpattidiṭṭhino honti. so ce bhikkhave bhikkhu te bhikkhū evaṃ jānāti: ime kho āyasmantā bahussutā āgatāgamā dhammadharā vinayadharā mātīkādharā paṇḍitā vyattā medhāvino lajjino kukkucakā sikkhākāmā, nālaṃ mamaṃ vā kāraṇā aññesaṃ vā kāraṇā chandā dosā mohā bhayā agatiṃ gantum, sace maṃ ime bhikkhū āpattiyā adassane

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

tena kho pana samayena ukkhittānuvattakā bhikkhū tath'  
 eva anto sīmāya uposatham karonti saṃghakammam karonti,  
 ukkhepakā pana bhikkhū nissīmam gantvā uposatham ka-  
 ronti saṃghakammam karonti. atha kho aññataro ukkhe-  
 15 pako bhikkhu yena bhagavā ten' upasaṃkami, upasaṃkamitvā  
 bhagavantam abhivādetvā ekamantam nisīdi. ekamantam  
 nisīno kho so bhikkhu bhagavantam etad avoca : te bhante  
 ukkhittānuvattakā bhikkhū tath' eva anto sīmāya uposatham  
 karonti saṃghakammam karonti, mayam pana ukkhepakā  
 20 bhikkhū nissīmam gantvā uposatham karoma saṃghakammam  
 karomā 'ti. te ce bhikkhu ukkhittānuvattakā bhikkhū tath'  
 eva anto sīmāya uposatham karissanti saṃghakammam ka-  
 rissanti yathā mayā ñatti ca anussāvanā ca paññattā, tesam  
 tāni kammāni dhammikāni bhavissanti akuppāni ṭhānārahāni.

25 tumhe ce bhikkhu ukkhepakā bhikkhū tath' eva anto sīmāya  
 uposatham karissatha saṃghakammam karissatha yathā mayā  
 ñatti ca anussāvanā ca paññattā, tumhākam pi tāni kammāni  
 dhammikāni bhavissanti akuppāni ṭhānārahāni. || 9 || tam  
 kissa hetu. nānāsaṃvāsakā ete bhikkhū tumhehi tumhe ca  
 30 tehi nānāsaṃvāsakā. dve 'mā bhikkhu nānāsaṃvāsakabhū-  
 miyo : attanā vā attānam nānāsaṃvāsakam karoti samaggo  
 vā nam saṃgho ukkhipati adassane vā appaṭīkamme vā  
 appaṭinissagge vā. imā kho bhikkhu dve nānāsaṃvāsaka-  
 bhūmiyo. dve 'mā bhikkhu samānasaṃvāsakabhūmiyo :  
 attanā vā attānam samānasaṃvāsakam karoti samaggo vā  
 nam saṃgho ukkhittam osāreti adassane vā appaṭīkamme vā  
 appaṭinissagge vā. imā kho bhikkhu dve samānasaṃvāsaka-  
 bhūmiyo 'ti. || 10 || 1 ||

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

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

bhūtapubbaṃ bhikkhave Bārāṇasiyaṃ Brahmaḍatto nāma Kāsiraṅgā ahoṣi aḍḍho mahaddhano mahābhogo mahabbalo mahāvāhano mahāvijito paripuṇṇakosakoṭṭhāgāro. Dīghīti nāma Kosalarāṅgā ahoṣi daliddo appadhano appabhogo appabalo appavāhano appavijito aparipuṇṇakosakoṭṭhāgāro. atha kho bhikkhave Brahmaḍatto Kāsiraṅgā caturaṅginim senaṃ sannayhitvā Dīghītim Kosalarāṅgānaṃ abbhuyyāsi. assosi kho bhikkhave Dīghīti Kosalarāṅgā : Brahmaḍatto kira Kāsiraṅgā caturaṅginim senaṃ sannayhitvā mama abbhuyyāto 'ti. atha kho bhikkhave Dīghītissa Kosalarañño etad ahoṣi : Brahmaḍatto kho Kāsiraṅgā aḍḍho . . . paripuṇṇakosakoṭṭhāgāro, ahaṃ paṇ' amhi daliddo . . . aparipuṇṇakosakoṭṭhāgāro, nāhaṃ paṭibalo Brahmaḍattena Kāsiraññā ekasamghātam pi sahituṃ. yaṃ nūnahaṃ paṭigacc' eva nagaramhā nippateyyaṃ ti. atha kho bhikkhave Dīghīti Kosalarāṅgā mahesiṃ ādāya paṭigacc' eva nagaramhā nippati. atha kho bhikkhave Brahmaḍatto Kāsiraṅgā Dīghītissa Kosalarañño balañ ca vāhanañ ca janapadañ ca kosañ ca koṭṭhāgārañ ca abhivijīya ajjhāvasati. atha kho bhikkhave Dīghīti Kosalarāṅgā sapajāpatiko yena Bārāṇasī tena pakkāmi. anupubbena yena Bārāṇasī tad avasari. tatra sudaṃ bhikkhave Dīghīti Kosalarāṅgā sapajāpatiko Bārāṇasiyaṃ aññatarasmiṃ paccantime okāse kumbhakāranivesane aññātakavesena paribbājakacchannena paṭivasati. ||3|| atha kho bhikkhave Dīghītissa Kosalarañño mahesiṃ na cirassa' eva gabbhinī ahoṣi. tassā evarūpo dohaḷo hoti : icchati suriyassa uggamanakāle caturaṅginim senaṃ sannaddhaṃ vammikaṃ subhummiyaṃ ṭhitam passituṃ khaggānañ ca dhovanaṃ pātuṃ. atha kho bhikkhave Dīghītissa Kosalarañño mahesiṃ Dīghītim Kosalarāṅgānaṃ etad avoca : gabbhinī 'mhi deva, tassā me evarūpo dohaḷo uppanno : icchāmi suriyassa . . . pātuṃ ti. kuto devi amhākaṃ duggatānaṃ caturaṅginiṃ senā sannaddhā vammikā subhummiyaṃ ṭhitā khaggānañ ca dhovanaṃ ti. sac' āhaṃ deva na labhissāmi marissāmiti. ||4|| tena kho pana samayena bhikkhave Brahmaḍattassa Kāsirañño purohito brāhmaṇo Dīghītissa Kosalarañño sahaḷo



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

Dīghāvukumāro bahi nagare paṭivasanto na cirass' eva sabba-sippāni sikkhi. ||7|| tena kho pana samayena bhikkhave Dīghītissa Kosalarāṇño kappako Brahmadatte Kāsiraṇṇe paṭivasati. addasa kho bhikkhave Dīghītissa Kosalarāṇño kappako Dīghītiṃ Kosalarājānaṃ sapajāpatikaṃ Bārāṇasiyaṃ aññatarasmim paccantime okāse kumbhakāranivesane aññātakavesena paribbājakacchannena paṭivasantaṃ, disvāna yena Brahmadatto Kāsirājā ten' upasaṃkamaṃ, upasaṃkamtivā Brahmadattaṃ Kāsirājānaṃ etad avoca: Dīghīti deva Kosalarājā sapajāpatiko Bārāṇasiyaṃ aññatarasmim paccantime okāse kumbhakāranivesane aññātakavesena paribbājakacchannena paṭivasatīti. ||8|| atha kho bhikkhave Brahmadatto Kāsirājā manusse āṇāpesi: tena hi bhāṇe Dīghītiṃ Kosalarājānaṃ sapajāpatikaṃ ānethā 'ti. evaṃ devā 'ti kho bhikkhave te manussā Brahmadattassa Kāsiraṇṇo paṭissutvā Dīghītiṃ Kosalarājānaṃ sapajāpatikaṃ ānesuṃ. atha kho bhikkhave Brahmadatto Kāsirājā manusse āṇāpesi: tena hi bhāṇe Dīghītiṃ Kosalarājānaṃ sapajāpatikaṃ dalhāya rajjuyā pacchābāhaṃ gāḷhabandhanaṃ bandhitvā khuramuṇḍaṃ karitvā kharassarena paṇavena rathiyāya rathiyaṃ siṅghātakena siṅghātakam parinetvā dakkhiṇena dvārena nikkhāmetvā dakkhiṇato nagarassa catudhā chinditvā cattuddisā bilāni nikkhipathā 'ti. evaṃ devā 'ti kho bhikkhave te manussā Brahmadattassa Kāsiraṇṇo paṭissutvā Dīghītiṃ Kosalarājānaṃ sapajāpatikaṃ dalhāya rajjuyā pacchābāhaṃ gāḷhabandhanaṃ bandhitvā khuramuṇḍaṃ karitvā kharassarena paṇavena rathiyāya rathiyaṃ siṅghātakena siṅghātakam parinenti. ||9|| atha kho bhikkhave Dīghāvussa kumārassa etad ahoṣi: ciraditṭhā kho me mātāpitaro. yaṃ nūnāhaṃ mātāpitaro passeyyan ti. atha kho bhikkhave Dīghāvukumāro Bārāṇasim pavisitvā addasa mātāpitaro dalhāya rajjuyā pacchābāhaṃ gāḷhabandhanaṃ bandhitvā khuramuṇḍaṃ karitvā kharassarena paṇavena rathiyāya rathiyaṃ siṅghātakena siṅghātakam parinente, disvāna yena mātāpitaro ten' upasaṃkamaṃ. addasa kho bhikkhave Dīghīti Kosalarājā Dīghāvukumāraṃ dūrato 'va āgacchantaṃ, disvāna Dīghāvukumāraṃ etad avoca: mā kho tvam tāta Dīghāvu dīghaṃ passa mā rassaṃ, na hi tāta Dīghāvu

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

samayam paccuttāhāya hatthisālāyam mañjunā sarena gāyi vīṇaṇi ca vādesīti. ||13|| amukassa deva hatthācariyassa antevāsī mānavako rattiyā paccūsasamayam paccuttāhāya hatthisālāyam mañjunā sarena gāyi vīṇaṇi ca vādesīti. tena hi bhāṇe taṃ mānavakaṃ ānethā 'ti. evaṃ devā 'ti kho bhikkhave te manussā Brahmaddattassa Kāsirañño paṭissutvā Dīghāvukumāraṃ ānesuṃ. tvam bhāṇe mānavaka rattiyā paccūsasamayam paccuttāhāya hatthisālāyam mañjunā sarena gāyi vīṇaṇi ca vādesīti. evaṃ devā 'ti. tena hi tvam bhāṇe mānavaka gāyassu vīṇaṇi ca vādehīti. evaṃ devā 'ti kho bhikkhave Dīghāvukumāro Brahmaddattassa Kāsirañño paṭissutvā ārādhāpekho mañjunā sarena gāyi vīṇaṇi ca vādesi. atha kho bhikkhave Brahmaddatto Kāsirājā Dīghāvukumāraṃ etad avoca : tvam bhāṇe mānavaka maṃ upatthahā 'ti. evaṃ devā 'ti kho bhikkhave Dīghāvukumāro Brahmaddattassa Kāsirañño paccassosi. atha kho bhikkhave Dīghāvukumāro Brahmaddattassa Kāsirañño pubbutthayī ahoṣi pacchānipatī kimkārapaṭissāvī manāpacārī piyavādī. atha kho bhikkhave Brahmaddatto Kāsirājā Dīghāvukumāraṃ na cirass' eva abbhantarike viśāsikatthāne thapesi. ||14|| atha kho bhikkhave Brahmaddatto Kāsirājā Dīghāvukumāraṃ etad avoca : tena hi bhāṇe mānavaka ratham yojehi migavaṃ gamissāmīti. evaṃ devā 'ti kho bhikkhave Dīghāvukumāro Brahmaddattassa Kāsirañño paṭissutvā ratham yojetvā Brahmaddattaṃ Kāsirājanam etad avoca : yutto kho te deva ratho, yassa dāni kālaṃ maññasīti. atha kho bhikkhave Brahmaddatto Kāsirājā ratham abhirūhi, Dīghāvukumāro ratham pesesi, tathā-tathā ratham pesesi yathā-yathā aññen' eva senā agamāsi aññen' eva ratho. atha kho bhikkhave Brahmaddatto Kāsirājā dūraṃ gantvā Dīghāvukumāraṃ etad avoca : tena hi bhāṇe mānavaka ratham muñcassu, kilanto 'mhi nipajjissāmīti. evaṃ devā 'ti kho bhikkhave Dīghāvukumāro Brahmaddattassa Kāsirañño paṭissutvā ratham muñcivā paṭhaviyaṃ pallaṅkena nisīdi. atha kho bhikkhave Brahmaddatto Kāsirājā Dīghāvukumārassa ucchāṅge sīsam katvā seyyam kappesi, tassa kilantassa muhuttaken' eva niddam okkami. ||15|| atha kho bhikkhave Dīghāvussa kumārassa etad ahoṣi : yaṃ kho Brahmaddatto Kāsirājā bahuno amhākam

anattassa kārako, iminā amhākaṃ balañ ca vāhanañ ca janapado ca koso ca koṭṭhāgārañ ca acchinnaṃ iminā ca me mātāpitaro hatā. ayaṃ khv assa kālo yo 'haṃ veram appeyyan ti kosiyaṃ khaggaṃ nibbāhi. atha kho bhikkhave Dīghāvussa kumārassa etad ahoṣi: pitā kho maṃ maraṇakāle avaca: mā kho tvam tāta Dīghāvu dīghaṃ passa mā rassaṃ, na hi tāta Dīghāvu verena verā sammanti, averena hi tāta Dīghāvu verā sammantīti. na kho me taṃ paṭirūpaṃ yo 'haṃ pitu vacanaṃ atikkameyyan ti kosiyaṃ khaggaṃ paveseṣi. dutiyam pi kho bhikkhave Dīghāvussa kumārassa etad ahoṣi: ayaṃ kho Brahmaḍatto . . . nibbāhi. dutiyam pi kho bhikkhave Dīghāvussa kumārassa etad ahoṣi: pitā . . . atikkameyyan ti, punad eva kosiyaṃ khaggaṃ paveseṣi. tatiyam pi kho . . . nibbāhi. tatiyam pi kho . . . paveseṣi. atha kho bhikkhave Brahmaḍatto Kāsirājā bhīto ubbiggo ussañkī utrasso sahasā vutṭhāsi. atha kho bhikkhave Dīghāvukumāro Brahmaḍattaṃ Kāsirājānaṃ etad avoca: kissa tvam deva bhīto . . . vutṭhāsi. idha maṃ bhāṇe māṇavaka Dīghītissa Kosalarañño putto Dīghāvukumāro supinantena khaggena paripātesī tenāhaṃ bhīto ubbiggo ussañkī utrasso sahasā vutṭhāsin ti. || 16 || atha kho bhikkhave Dīghāvukumāro vāmena hatthena Brahmaḍattassa Kāsirañño sīsaṃ parāmasitvā dakkhiṇena hatthena khaggaṃ nibbāhetvā Brahmaḍattaṃ Kāsirājānaṃ etad avoca: ahaṃ kho so deva Dīghītissa Kosalarañño putto Dīghāvukumāro. bahuno tvam amhākaṃ anattassa kārako, tayā amhākaṃ balañ ca vāhanañ ca janapado ca koso ca koṭṭhāgārañ ca acchinnaṃ tayā ca me mātāpitaro hatā. ayaṃ khv assa kālo yv āhaṃ veram appeyyan ti. atha kho bhikkhave Brahmaḍatto Kāsirājā Dīghāvussa kumārassa pādesu siraṣā nipatitvā Dīghāvukumāraṃ etad avoca: jīvitam me tāta Dīghāvu dehi, jīvitam me tāta Dīghāvu dehīti. ky āhaṃ ussahāmi devassa jīvitam dātum, devo kho me jīvitam dadeyyā 'ti. tena hi tāta Dīghāvu tvañ c' eva me jīvitam dehi ahañ ca te jīvitam dammīti. atha kho bhikkhave Brahmaḍatto ca Kāsirājā Dīghāvu ca kumāro aññamaññassa jīvitam adamsu pāṇiṃ ca aggahesum sapathañ ca akamsu adrūbhāya. atha kho bhikkhave Brahmaḍatto Kāsirājā Dīghāvukumāraṃ etad avoca:

tena hi tāta Dīghāvu ratham yojehi gamissāmā 'ti. evaṃ devā 'ti kho bhikkhave Dīghāvukumāro Brahmaddattassa Kāsirañño paṭissutvā ratham yojetvā Brahmaddattaṃ Kāsirājānaṃ etad avoca : yutto kho te deva ratho, yassa dāni kalam māññasīti. atha kho bhikkhave Brahmaddatto Kāsirājā ratham abhirūhi, Dīghāvukumāro ratham pesesi, tathā -tathā ratham pesesi yathā-yathā na cirass'eva senāya samāgacchi. ||17|| atha kho bhikkhave Brahmaddatto Kāsirājā Bārānasim pavisitvā amacce pārisajje sannipātāpetvā etad avoca : sace bhāṇe Dīghītissa Kosalarañño puttam Dīghāvukumāram passeyyātha kinti naṃ kareyyāthā 'ti. ekacce evaṃ āhamsu : mayam deva hatthe chindeyyāma, mayam deva pāde chindeyyāma, mayam deva hatthapāde chindeyyāma, mayam deva kaṇṇe chindeyyāma, mayam deva nāsam chindeyyāma, mayam deva kaṇṇanāsam chindeyyāma, mayam deva sīsam chindeyyāmā 'ti. ayam kho bhāṇe Dīghītissa Kosalarañño putto Dīghāvukumāro, nāyam labbhā kiñci kātum, iminā ca me jīvitam dinnam mayā ca imassa jīvitam dinnan ti. ||18|| atha kho bhikkhave Brahmaddatto Kāsirājā Dīghāvukumāram etad avoca : yam kho te tāta Dīghāvu pitā maraṇakāle avaca : mā kho tvam tāta Dīghāvu digham passa mā rassam, na hi tāta Dīghāvu verena verā sammantī, averena hi tāta Dīghāvu verā sammantīti, kin te pitā sandhāya avacā 'ti. yam kho me deva pitā maraṇakāle avaca mā dighan ti, mā ciram veram akāsīti, imam kho me deva pitā maraṇakāle avaca mā dighan ti. yam kho me deva pitā maraṇakāle avaca mā rassan ti, mā khippam mittehi bhijjitthā 'ti, imam kho me deva pitā maraṇakāle avaca mā rassan ti. yam kho me deva pitā maraṇakāle avaca na hi tāta Dīghāvu verena verā sammantī, averena hi tāta Dīghāvu verā sammantīti, devena me mātāpitaro hatā 'ti, sac' āham devam jīvitā voropeyyam ye devassa atthakāmā te mam jīvitā voropeyyum, ye me atthakāmā te te jīvitā voropeyyum, evam tam veram verena na vūpasameyya. idāni ca pana me devena jīvitam dinnam mayā ca devassa jīvitam dinnam, evam veram averena vūpasantam. imam kho me deva pitā maraṇakāle avaca : na hi tāta . . . sammantīti. ||19|| atha kho bhikkhave Brahmaddatto Kāsirājā acchari-

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

Dīghāvubhāṇavāram paṭhamam.

atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacīvaram ādāya Kosambim piṇḍāya pāvisi, Kosambiyam piṇḍāya caritvā pacchābhattam piṇḍapāṭapatikkanto senāsanaṃ saṃsāmetvā pattacīvaram ādāya saṃghamajjhe ṭhitako 'va imā gāthāyo abhāsi:

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

parimuttā paṇḍitā bhāsā vācāgocarabhāṇino,  
yāv' icchanti 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 yamāse,  
ye ca tattha vijānanti, tato sammanti medhagā. |

aṭṭhicchinnā paṇaharā gavāssadhanahāriṇo  
raṭṭhaṃ vilumpamānānaṃ tesam pi hoti saṃgati. kasmā  
tumahākaṃ no siyā. |

sace labhetha nipakaṃ saḥāyaṃ saddhiñcaram sādhuvi-  
hāri dhīraṃ,

abhibhuyya sabbāni parissayāni careyya ten' attamano  
satimā. |

no ce labhetha nipakaṃ saḥāyaṃ saddhiñcaram sādhuvi-  
hāri dhīraṃ

rājā va raṭṭhaṃ vijitaṃ pahāya eko care mātāngaraññe  
va nāgo. |

ekassa caritaṃ seyyo, n' ātthi bāle saḥāyatā.

eko care na ca pāpāni kayirā apposukka mātāngaraññe

10 va nāgo 'ti. || 1 || 3 ||

atha kho bhagavā saṃghamaññhe ṭhitako 'va imā gāthāyo  
bhāsivā yena Bālakaloṇakāragāmo ten' upasaṃkama.  
tena kho pana samayena āyasmā Bhagu Bālakaloṇakāra-  
gāme viharati. addasa kho āyasmā Bhagu bhagavantam  
dūrato 'va āgacchantam, disvāna āsanaṃ paññāpesi pādoda-  
kaṃ pādapiṭhaṃ pādakathalikaṃ upanikkhipi, paccuggantvā  
pattācivaram paṭiggahehi. nisīdi bhagavā paññatte āsane,  
nisajja pāde pakkhālesi. āyasmāpi kho Bhagu bhagavantam  
abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinnaṃ kho  
āyasmantaṃ Bhagum bhagavā etad avoca : kacci bhikkhu  
khamanīyam, kacci yāpanīyam, kacci piṇḍakena na kilama-  
sīti. khamanīyam bhagavā, yāpanīyam bhagavā, na cāhaṃ  
bhante piṇḍakena kilamāmīti. atha kho bhagavā āyasmantaṃ  
Bhagum dhammiyā kathāya sandassetvā . . . sampahaṃsetvā  
utthāyāsanā yena Pācīnavamsadāyo ten' upasaṃkama.  
|| 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  
etaṃ dāyaṃ pāvīsi, sant' ettha tayo kulaputtā attakāmarūpā  
viharanti, mā tesam aphāsum akāsīti. assosi kho āyasmā  
Anuruddho dāyapālassa bhagavatā saddhiṃ 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' upasamkama, upasamkamtivā āyasmantaṃ ca Nandiyaṃ āyasmantaṃ ca Kimbilaṃ etad avoca : abhikkamathāyasmanto abhikkamathāyasmanto, satthā no bhagavā anuppatto 'ti. ||2|| atha kho āyasmā ca Anuruddho āyasmā ca Nandiyo āyasmā ca Kimbilo bhagavantaṃ paccuggantvā eko bhagavato pattacīvaraṃ paṭiggaheṣi, eko āsanaṃ paññāpesi, eko pādodakaṃ pādapiṭhaṃ pādakathalikaṃ upanikkhipi. nisīdi bhagavā paññatte āsane, nisajja pāde pakkhālesi. te pi kho āyasmantaṃ bhagavantaṃ abhivādetvā ekamantaṃ nisīdīmsu. ekamantaṃ nisinnaṃ kho āyasmantaṃ Anuruddhaṃ bhagavā etad avoca : kacci vo Anuruddhā khamaṇiyaṃ, kacci yāpaṇiyaṃ, kacci piṇḍakena na kilamathā 'ti. khamaṇiyaṃ bhagavā, yāpaṇiyaṃ bhagavā, na ca mayaṃ bhante piṇḍakena kilamāma 'ti. kacci pana vo Anuruddhā samaggā sammodamānā avivadamānā khīrodakibhūtā aññamaññaṃ piyacakkhūhi sampassantā viharathā 'ti. taggha mayaṃ bhante samaggā sammodamānā avivadamānā khīrodakibhūtā aññamaññaṃ piyacakkhūhi sampassantā viharāma 'ti. yathākathaṃ pana tumhe Anuruddhā samaggā sammodamānā . . . sampassantā viharathā 'ti. ||3|| idha mayhaṃ bhante evaṃ hoti : lābhā vata me, suladdhaṃ vata me yo 'haṃ evarūpehi sabrahmacārīhi saddhiṃ viharāmiti. tassa mayhaṃ bhante imesu āyasmantesu mettāṃ kāyakammaṃ paccupaṭṭhitaṃ āvi c' eva raho ca, mettāṃ vacīkammaṃ, mettāṃ manokammaṃ paccupaṭṭhitaṃ āvi c' eva raho ca. tassa mayhaṃ bhante evaṃ hoti : yaṃ nūnāhaṃ sakaṃ cittaṃ nikkhipivā imesaṃ yeva āyasmantaṇaṃ cittassa vasena vatteyyan ti. so kho ahaṃ bhante sakaṃ cittaṃ nikkhipivā imesaṃ yeva āyasmantaṇaṃ cittassa vasena vattāmi, nānā hi kho no bhante kāyā ekaṃ ca pana maññe cittaṃ ti. āyasmāpi kho Nandiyo, āyasmāpi kho Kimbilo bhagavantaṃ etad avoca : mayhaṃ pi kho bhante evaṃ hoti : lābhā . . . maññe cittaṃ ti. evaṃ kho mayaṃ bhante samaggā sammodamānā avivadamānā khīrodakibhūtā aññamaññaṃ piyacakkhūhi sampassantā viharāma 'ti. ||4|| kacci pana vo Anuruddhā appa-

mattā ātāpino pahitattā viharathā 'ti. taggha mayam bhante appamattā ātāpino pahitattā viharāmā 'ti. yathākatham pana tumhe Anuruddhā appamattā ātāpino pahitattā viharathā 'ti. idha bhante ambhākam yo paṭhamam gāmato piṇḍāya paṭikkamati, so āsanam paññāpeti, pādodakam pādapiṭham pādakathalikam upanikkhipati, avakkārapātim dhovivā upaṭṭhāpeti, pāniyam paribhojaniam upaṭṭhāpeti. yo pacchā gāmato piṇḍāya paṭikkamati, sace hoti bhuttāvaseso, sace ākaṅkhati, bhujjati, no ce ākaṅkhati, appaharite vā chaḍḍeti appānake vā uduke opilāpeti, so āsanam uddharati, pādodakam pādapiṭham pādakathalikam paṭisāmeti, avakkārapātim dhovivā paṭisāmeti, pāniyam paribhojaniam paṭisāmeti, bhattaggaṃ sammajjati. yo passati pāniyaghaṭam vā paribhojaniyaghaṭam vā vaccaghaṭam vā rittam tuocham so upaṭṭhāpeti. sac' assa hoti avisayham hatthavikārena, dutiyam āmantetvā hatthavilāṅghakena 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 āyasmantaṃ ca Anuruddham āyasmantaṃ ca Nandiyam āyasmantaṃ ca Kimbilam dhammiyā kathāya sandassetvā . . . sampahamsetvā uṭṭhāyāsanā yena Pārileyyakam tena cārikam pakkāmi. anupubbena cārikam caramāno yena Pārileyyakam tad avasari. tatra sudam bhagavā Pārileyyake viharatī Rakkhitavanasaṅḍe Bhaddasālamūle. atha kho bhagavato rahogatassa paṭisallīnassa evam cetaso parivittakko udapādi : aham kho pubbe ākiṇṇo na phāsu vihāsim tehi Kosambakehi bhikkhūhi bhaṇḍanakārakehi kalahakārakehi vivādakārakehi bhassakārakehi saṃghe adhikarāpakārakehi, so 'mhi etarahi eko adutiyo sukham phāsu viharāmi aññatr' eva tehi Kosambakehi bhikkhūhi kalahakārakehi . . . adhikarāpakārakehīti. aññataro pi kho hatthināgo ākiṇṇo viharati hatthīhi hatthinīhi hatthikaḷabhehi hatthicchāpakehi, chinnaggāni c' eva tiṇāni khādāti, obhaggobhaggañ c' assa sākhaḅhaṅgam khādanti, āvilāni ca pāniyāni pivati, ogāhantassa otinṇassa hatthiniyo kāyam upanighamsantiyo gacchanti. atha kho

tassa hatthināgassa etad ahoṣi : ahaṃ kho ākiṇṇo viharāmi hatthīhi hatthinīhi hatthikaḷabhehi hatthicchāpakehi, chinna-ggāni c' eva tiṇāni khādāmi, obhaggobhaggañ ca me sākḥābhaṅgaṃ khādanti, āvilāni ca pāniyāni pivāmi, ogāhantassa me otiṇṇassa hatthiniyo kāyaṃ upanighamsantiyo gacchanti. yaṃ nūnāhaṃ eko 'va gaṇasmā vūpakaṭṭho vihareyyan ti. ||6|| atha kho so hatthināgo yūthā apakkamma yena Pārileyyakaṃ Rakkhitavanasaṇḍo Bhaddasālamūlaṃ yena bhagavā ten' upasaṃkami, upasaṃkamtvaṃ soṇḍāya bhagavato pāniyaṃ paribhojanīyaṃ upatṭhāpeti appaharitañ ca karoti. atha kho tassa hatthināgassa etad ahoṣi : ahaṃ kho pubbe ākiṇṇo na phāsu vihāsim hatthīhi hatthinīhi hatthikaḷabhehi hatthicchāpakehi, chinna-ggāni c' eva tiṇāni khādīm, obhaggo-bhaggañ ca me sākḥābhaṅgaṃ khādīmsu, āvilāni ca pāniyāni apāyīm, ogāhantassa ca me otiṇṇassa hatthiniyo kāyaṃ upanighamsantiyo agamaṃsu, 'so 'mhi etarāhi eko adutiyo sukhaṃ phāsu viharāmi aññatr' eva hatthīhi hatthinīhi hatthikaḷabhehi hatthicchāpehīti. atha kho bhagavā attano ca pavivekaṃ veditvaṃ tassa ca hatthināgassa cetasaṃ cetopari-vitakkaṃ aññāya tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

evaṃ nāgassa nāgena isādantassa hatthino  
sameti cittaṃ cittena yad eko ramati vane 'ti. ||7||4||

atha kho bhagavā Pārileyyake yathābhirantaṃ viharitvaṃ yena Sāvatti tena cārikaṃ pakkāmi. anupubbena cārikaṃ caramāno yena Sāvatti tad avasari. tatra sudam bhagavā Sāvattiyāṃ viharati Jetavane Anāthapiṇḍikassa ārāme. atha kho Kosambakā upāsakā ime kho ayyā Kosambakā bhikkhū bahuno ambhākaṃ anathassa kārakā, imehi ubbālho bhagavā pakkanto, handa mayaṃ ayye Kosambake bhikkhū n' eva abhivādeyyāma na paccuṭṭheyyāma na añjalikammaṃ sāmīcikammaṃ kareyyāma na sakka-reyyāma na garukareyyāma na māneyyāma na pūjeyyāma upagatānaṃ pi piṇḍapātaṃ na dajjeyyāma, evaṃ ime amhehi asakkariyamānā agarukariyamānā amāniyamānā apūjīyamānā asakkārapakatā pakkamiṣanti vā vibbhamiṣanti vā bhagavantaṃ vā pasādessanti. ||1|| atha kho Kosambakā upāsakā Kosambake bhikkhū n' eva abhivādesuṃ na paccuṭṭhesuṃ na

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

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

aṭṭhārasahi kho Sāriputta vatthūhi adhammavādī jānitabbo. idha Sāriputta bhikkhu adhammaṃ dhammo 'ti dīpeti, dhammaṃ adhammo 'ti dīpeti, avinayaṃ vinayo 'ti d., vinayaṃ avinayo 'ti d., abhāsitaṃ alapitaṃ tathāgatena bhāsitaṃ lapitaṃ tathāgatenā 'ti d., bhāsitaṃ lapitaṃ tathāgatena abhāsitaṃ alapitaṃ tathāgatenā 'ti d., anāciṇṇaṃ tathāgatena āciṇṇaṃ tathāgatenā 'ti d., āciṇṇaṃ tathāgatena anāciṇṇaṃ tathāgatenā 'ti d., appaṇṇattaṃ tathāgatena paṇṇattaṃ tathāgatenā 'ti d., paṇṇattaṃ tathāgatena appaṇṇattaṃ tathāgatenā 'ti d., anāpattim āpattīti d., āpattim anāpattīti d., lahukaṃ āpattim garukā āpattīti d., garukaṃ āpattim lahukā āpattīti d., sāvasesaṃ āpattim anavasesā āpattīti d., anavasesaṃ āpattim sāvasesā āpattīti d., dutṭhullaṃ āpattim aduṭṭhullā āpattīti d., aduṭṭhullaṃ āpattim dutṭhullā āpattīti dīpeti. imehi kho Sāriputta aṭṭhārasahi vatthūhi adhammavādī jānitabbo. ||4|| aṭṭhārasahi ca kho Sāriputta vatthūhi dhammavādī jānitabbo. idha Sāriputta bhikkhu adhammaṃ adhammo 'ti dīpeti, dhammaṃ dhammo 'ti d., avinayaṃ . . ., vinayaṃ . . ., abhāsitaṃ alapitaṃ

tathāgatena . . . , bhāsitaṃ lapitaṃ tathāgatena . . . , anācīṇaṃ tathāgatena . . . , ācīṇaṃ tathāgatena . . . , appaṇṇattaṃ tathāgatena . . . , paṇṇattaṃ tathāgatena . . . , āpattim . . . , anāpattim . . . , lahukaṃ āpattim . . . , garukaṃ āpattim . . . , sāvasesaṃ āpattim . . . , anavasesaṃ āpattim . . . , dutṭhullaṃ āpattim . . . , adutṭhullaṃ āpattim adutṭhullā āpattīti dīpeti. imehi kho Sāriputta aṭṭhārasehi vatthūhi dhammavādī jānitabbo 'ti. ||5||

assosi kho āyasmā Mahāmoggallāno — la — assosi kho āyasmā Mahākassapo, assosi kho āyasmā Mahākaccāno, assosi kho āyasmā Mahakoṭṭhito, assosi kho āyasmā Mahākappino, assosi kho āyasmā Mahācundo, assosi kho āyasmā Anuruddho, assosi kho āyasmā Revato, assosi kho āyasmā Upāli, assosi kho āyasmā Ānando, assosi kho āyasmā Rāhulo: te kira Kosambakā bhikkhū . . . (=3-5. *Read Rāhula instead of Sāriputta*) . . . dhammavādī jānitabbo 'ti. ||6||

assosi kho Mahāpajāpatī Gotamī: te kira Kosambakā bhikkhū . . . āgacchantīti. atha kho Mahāpajāpatī Gotamī yena bhagavā ten' upasaṃkamaṃ, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ atthāsi. ekamantaṃ ṭhitā kho Mahāpajāpatī Gotamī bhagavantaṃ etad avoca: te kira bhante . . . paṭipajjāmīti. tena hi tvaṃ Gotamī ubhayattha dhammaṃ suṇa, ubhayattha dhammaṃ sutvā ye tattha bhikkhū dhammavādino tesam diṭṭhiñ ca khantiñ ca ruciñ ca ādāyañ ca rocehi, yañ ca kiñci bhikkhunisaṃghena bhikkhusaṃghato paccāsimsitabbaṃ sabbaṃ taṃ dhammavādito 'va paccāsimsitabbaṃ ti. ||7|| assosi kho Anāthapiṇḍiko gahapati: te kira Kosambakā bhikkhū . . . āgacchantīti. atha kho Anāthapiṇḍiko gahapati yena bhagavā ten' upasaṃkamaṃ, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho Anāthapiṇḍiko gahapati bhagavantaṃ etad avoca: te kira bhante . . . paṭipajjāmīti. tena hi tvaṃ gahapati ubhayattha dānaṃ dehi, ubhayattha dānaṃ datvā ubhayattha dhammaṃ suṇa, ubhayattha dhammaṃ sutvā ye tattha bhikkhū dhammavādino tesam diṭṭhiñ ca khantiñ ca ruciñ ca ādāyañ ca rocehīti. ||8|| assosi kho Visākhā Migāramātā: te kira Kosambakā bhikkhū

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

atha kho Kosambakā bhikkhū anupubbena yena Sāvatti tad avasarūṃ. atha kho āyasmā Sāriputto yena bhagavā ten' upasaṃkamaṃ, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā Sāriputto bhagavantam etad avoca : te kira bhante Kosambakā bhikkhū bhaṇḍanakāraḥ . . . saṃghe adhikarāṇakāraḥ Sāvatti anuppattā. kathaṃ nu kho bhante tesu bhikkhūsu senāsane paṭipajjitabban ti. tena hi Sāriputta vivittaṃ senāsanaṃ dātābhan ti. sace pana bhante vivittaṃ na hoti kathaṃ paṭipajjitabban ti. tena hi Sāriputta vivittaṃ katvāpi dātābhan. na tv evāhaṃ Sāriputta kenaci pariyāyena vuḍḍhatarassa bhikkhuno senāsanaṃ paṭibāhitabban ti vadāmi. yo paṭibāheyya, āpatti dukkaṭassa 'ti. āmise pana bhante kathaṃ paṭipajjitabban ti. āmisam kho Sāriputta sabbesaṃ samakaṃ bhājetabban ti. ||10||

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

anukkhitto, dhammikenā kammaṇa ukkhitto akuppena  
 ṭhānārahena. yato ca kho so bhikkhave bhikkhu āpanno ca  
 ukkhitto ca passati ca tena hi bhikkhave taṃ bhikkhuṃ  
 osārethā 'ti. ||12|| atha kho te ukkhittānuvattakā bhikkhū  
 taṃ ukkhittakaṃ bhikkhuṃ osāretvā yena ukkhepakā bhi-  
 kkhū ten' upasamkamimsu, upasamkamitvā ukkhepake  
 bhikkhū etad avocum : yasmim āvuso vatthusmim aho-  
 si saṃghassa bhaṇḍanaṃ kalaho viggaho vivādo saṃghabhedo  
 saṃgharāji saṃghavavattānaṃ saṃghanānākaraṇaṃ so eso  
 bhikkhu āpanno ca ukkhitto ca passi ca osārito ca. handa  
 mayam āvuso tassa vatthussa vūpasamāya saṃghasāmaggiṃ  
 karomā 'ti. atha kho te ukkhepakā bhikkhū yena bhagavā  
 ten' upasamkamimsu, upasamkamitvā bhagavantaṃ abhivā-  
 detvā ekamantaṃ nisidimsu, ekamantaṃ nisinnā kho te  
 bhikkhū bhagavantaṃ etad avocum : te bhante ukkhittā-  
 nuvattakā bhikkhū evaṃ āhamsu : yasmim āvuso vatthus-  
 mim aho si . . . saṃghasāmaggiṃ karomā 'ti. kathaṃ nu  
 kho bhante paṭipajjitabban ti. ||13|| yato ca kho so bhi-  
 kkhave bhikkhu āpanno ca ukkhitto ca passi ca osārito ca  
 tena hi bhikkhave saṃgho tassa vatthussa vūpasamāya  
 saṃghasāmaggiṃ karotu. evañ ca pana bhikkhave  
 kātābbā. sabbe' eva ekajjhaṃ sannipatitabbaṃ gilānehi ca  
 agilānehi ca, na kehici chando dātabbo. sannipatitvā vyattena  
 bhikkhunā paṭibalena saṃgho nāpetabbo : suṇātu me bhante  
 saṃgho. yasmim vatthusmim aho si saṃghassa bhaṇḍanaṃ  
 kalaho viggaho vivādo saṃghabhedo saṃgharāji saṃgha-  
 vavattānaṃ saṃghanānākaraṇaṃ so eso bhikkhu āpanno  
 ca ukkhitto ca passi ca osārito ca. yadi saṃghassa  
 pattakallaṃ saṃgho tassa vatthussa vūpasamāya saṃgha-  
 sāmaggim kareyya. eṣā ñatti. suṇātu me bhante saṃgho.  
 yasmim vatthusmim . . . osārito ca. saṃgho tassa  
 vatthussa vūpasamāya saṃghasāmaggiṃ karoti. yassa-  
 yasmato khamati tassa vatthussa vūpasamāya saṃghasā-  
 aggiyā karaṇaṃ so tuṇh' assa, yassa na khamati so  
 bhāseyya. katā saṃghena tassa vatthussa vūpasamāya  
 saṃghasāmaggiṃ nihatā saṃgharāji nihato saṃghabhedo.  
 khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmi.  
 tāvad eva uposatho kātabbo pātimokkhaṃ uddisitabban ti.  
 ||14|| 5 ||

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

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

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

saṃghassa kiccesu ca mantanāsu ca atthesu jātesu vinicchayesu ca

kathampakāro idha naro mahatthiko bhikkhu katham hoti idha paggahāraho 'ti. |



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

tassa uddānaṃ :

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

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MAHĀVAGGAṃ SAMATTAM.

## VARIOUS READINGS.

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**A** : India Office MS. of the Phayre Collection (Burmese writing).

**B** : MS. of the Paris National Library, fonds Pâli 17 (Sinhalese writing).

**C** : MS. of the Royal Library at Berlin, Orient. fol. 952 (Burmese writing).

**D** : BUDDHAGHOSA'S Aṭṭhakathâ; MS. of the Paris Library, fonds Pâli 39 (Sinhalese writing). Buddhaghosa omits all passages, which offer no difficulties or have been explained before.

**E** : The same work; MS. of the Berlin Royal Library, Orient. fol. 931 (Burmese writing).

The division into chapters and paragraphs has been introduced by myself.

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### I.

1. 1, vimuttisukhaṃ paṭisaṃvedi ACE, vimuttisukhapaṭisaṃvedi BD. Comp. Jâtaka, i. p. 77, 80, ed. Fausböll.— 2, jarâmarañasokap° C at both places.— 3, yadâ have ABCE, yadâ bhava D. —jhâyino B. —brahmanassa AC. The same spelling is constantly observed in these as in most Burmese MSS.— 4, For omitted words B always uses the symbol pe, AC have different symbols, the most frequent being la. This entire passage is given without abbreviation in C, which reads here again at both places jarâmarañasokap°.— 5, jhâyino

corrected to jhāyato B. —pavedīti corrected to avedīti B.—  
 6, C reads again at both places jarāmaraṇasokap°.— 7, obhā-  
 sayam ant° ABC. Comp. the note of M. Senart on Kacc.  
 i. 4, 5.— 2. 1, samādhi utṭhahitvā B. —vimuttisukhap° D,  
 vimuttisukham p° ABC E.— 2, huhukajātiko A, huhumkaj°  
 BCDE. Buddhaghosa: so kira diṭṭhamaṅgaliko mānavasena  
 kodhavasena ca huhun ti karonto vicarati, tasmā huhuṅkajā-  
 tiko 'ti vuccati. huhukkajātiko ti pi paṭhanti. —brahmaṇa-  
 kāraṇā A, brāhmaṇakāraṇā B, brahmaṇakarā C.— 3, yatatto  
 ACDE, yuttatto B. —brāhmaṇavādam B.— 3. 1, samādhi  
 vuṭṭhahitvā B. —Ajapālanigrodharukkhamūlā A, °nigrodha-  
 mūle B, °nigrodhamūlā C. —Muñjalindarukkhamūle A, Mu-  
 calindamūle B, Muñcalindamūle C. —vimuttisukham p° AC.  
 — 2, sattāhavatṭalikhā ABC, sattāhavaddalikhā D, sattāhavadda-  
 likhā E. Comp. Jātaka i. p. 80. —°duddini AB, °duṭṭini C,  
 °duddinī DE.— 3, viddham ACDE, visuddham B. —pañja-  
 liko C.— 4, asmimānassa vinayo B.— 4. 1, samādhi vuṭṭh°  
 B. —vimuttisukham p° AC.— 2, taṃ desaṃ gantukāmā  
 addh° C. —gacchata bhagavantam B.— 5, oṇitapattapaṇi  
 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, °samudditā and °samuditāya,  
 °samudditāya. —duddasam A, sududdasam BC. In § 8, 9, B  
 reads duddasam, and thus reads C in § 9, but sududdasam in  
 § 8.— 3, apissu AB, api sudam C. —susambuddho AC. In § 8  
 C reads susampuddho, § 9 susambuddho. —paṭisotagāmi cor-  
 rected to °gāmiṃ C, paṭisotegāmiṃ ti D, paṭisotagāmiṃ ti E. —  
 dakkhinti D, dakkhanti ABCE.— 4, vata bho at both places  
 BC, vata so at both places A; comp. Jātaka i. p. 81.— 6,  
 bhummiam nih° C.— 7, avekkhassu AE, āvekkhassu B,  
 apekkh° CD. In § 9, 10, C reads avekkh°. —dhira corrected  
 to vīra B.— 8, apisu taṃ Brahme B, api sudam me Brahme  
 C; A omits this passage.— 11, °posini all MSS. —accuggamma  
 ACE, ajjugg° B, abbhuggamma D, comp. Lal. Vist. p. 520  
 ed. Calc., where I propose to read udakātyudgatāni.— 6. 3, 4,  
 Udako, Udakassa AC, Uddako, Uddakassa B. Comp. Jātaka

i. p. 66-81; the Northern Buddhists spell this name Rudraka Râmaputra.— 8, Kâsinam A D, Kâsinam C, Kâsiyam B, Kâsinam or Kâsinam E.—andhibhûtasmi A C.—âhañhi A E, ahamhi B, âhañci C, ahañhi D.—amatadundubhîti D (not E). 9, yathâ pi kho B.—hupeyya âvuso A, hupeyyâ âv° B, hupeyyam âv° C, hupeyya pâvuso ti âvuso evam pi nâma bhaveyya D E.—okampetvâ A C, okappetvâ (“sisam câletvâ” D E) B D E.— 10, âvaddho bâhullâyâ ti D.—paccupaṭṭhâpetabbo A B, paccuṭṭhâtabbo C.— 11, apissu A B, api sudam C.— 12, samudâcarittha C.—The Jâtaka Aṭṭhakathâ (i. p. 82), which quotes some words from this passage, offers the reading: aham bh° tathâgato sammâsambuddho.— 13, 15, cariyâya B, iriyâya A, cariyâya corrected to iriyâya C.— 13, uttarimanussadhammam C, °mmâ A B.—bâhulliko A C, bahulikato B.—uttarim manussadhammâ A, uttarimanussadhammam B C.— 15, uttarim manussadhammâ A, uttarimanussadhammâ B, uttarimanussadhammam C; the same at both places.— 16, me tumhe B.—abbhâsitam A, abbhâvitam D, bhâsitam B E. The comment explains the word: vâkyanâdan ti.—asakkhi kho A, asañṭhiko corrected to asakkhi kho C, asakkhi ko (or: as° to?) B, as° vo D.—puna sussimsu A, susisum B, vacanam sussisu C. Probably we ought to read: puna sussûsimsu.— 17, atthakil° B.— 20, °nandini A B C. 27, paccaññâsi A B C.— 28, paccaññâsi A C.— 29, idam avoca . . abhinandanti is omitted in B C; in C these words have been inserted afterwards.— 30, ca pana bhagavatâ C.—evam A C, etam B.— 31, devânu bhâvan ti B C.—Aññâkondañño (at the first place) B. The Jât. Aṭṭhav. (i. p. 82) and the Dhammap. Aṭṭh. (p. 119, 125) read Aññâkondañña, but the Lal. Vist. (p. 529 ed. Calc.) reads Ajnâtakaunḍinya.— 32, C almost constantly reads svâkhyâto.—tassa âyasmato Kondañassa A. 35, nihârabhatto iminâ nihârena C, nihârabhatto A, iminâ hârena B.—B inserts nihârabhatte, which is corrected to °bhatto, before tayo.— 39, vedanâ bhikkhave anattâ C.—labbhettha ca vedanâyam A.—na ca labbhati vedanâyam A B. 41, viññânam bhikkhave anattam C.— 42, kalla nu kho tam C.— 43, kallam nu kho tam C.— 46, evam ayam A C, evam assa B. The reading evam passam, which I prefer, occurs

in the corresponding passage of the *Anattalakkhaṇasutta* as well as of the *Cūḷarāhulovāda* (Berlin MS. of the *Suttasamgaha*). Comp. also i. 21. 4.— 7. 1, *heṭṭhā pāsādaṃ* A, *h° pāsādā* B, *h° pasādā* corrected to *h° pasādaṃ* C. — *pi niddā okkami* A, *pi pacchā niddaṃ okkami* C, *pi niddā okkamati pariyanassāpi pacchā niddaṃ okkami* B.— 2, *mudīṅgaṃ* A, *mudigaṃ* C. — *vikesikaṃ* A, *vikkesikaṃ* C, *vikkhesitaṃ* B. — *vikkhelikaṃ* A C, *vikkhelikaṃ* B. — *aññā vipपालapantiyo* C. — *saṅghāti* C. — *idaṃ upaddutaṃ* A. — *idaṃ upassaṭhaṃ* A.— 3, *abhirūhitvā* B.— 6, *dukkhasamudayaṃ nirodhamaggaṃ* B. The same reading constantly occurs in this MS.— 7, *catuddisā* A, *catudisā* C, *catusu disā* B.— 8, A B omit *idha nisinno*. — 9, *api nu bhante* A C. — 10, *dakkhintīti* B, *dakkhantīti* A C. The former spelling generally prevails in the Ceylonese MSS., the latter one in those brought from Burmah. — *so ca loke* C.— 11, *vimucci* C, *vimuccati* A, *vimuttaṃ* B.— 14, *lābhā* A B, *sulābhā* C. — *suladdhaṃ* A, *suladdhaṃ lābhā* B, *lābhisuladdhaṃ* 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* A B C. Probably we ought to read *janapade*, comp. *Bārāṇasiyaṃ setthānusetthīnaṃ*, 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, *muttāhaṃ* A B, *muttānaṃhaṃ* C. — *manussā* constantly C.— *mā ekena maggena* C. — *agamittha* A C, *agamattha* D, *āgamete* corrected to *āgamatta* B. — *ahaṃ hi bhikkhave* B. — *Senānigamo* corrected to *Senānigamo* B, *Senanigamo* A, *Senonigamo* C.— 2, *bandhosi* A B C. — *mahābandhanabandho* A, *Mārabandhanabaddho* corrected to *mahāb°* C, *Mārabandhanabandho* B. — *muttohaṃ* B. — *mahābandhanamutto* A, *Mārabandh°* B, *Mārabandh°* corrected to *mahāb°* C. — *nīhato* B. — *bādhayissāmi* A B C; the true reading apparently is *bandhayissāmi*.— 12. 3, *pabbājetuṃ upasampādetuṃ ti* A, *pabbājetha upasampādetha* B, and thus reads C, where it is corrected thus: *pabbājetu upasampādetuṃ*. D: *pabbājethā tiādimhi*.— 4, *gacchāmi* C, *gacchāmi* A B.— 13. 1, *vuṭṭhavasso* C.— 2, *bandhosi* A B, *baddhosi* corrected to *bandhosi* C. — *Mārapāsena* A B, *Māra-*

pāsehi C. —mahābandhanabandho A, Mārabandhanabandho BC. —muttāham A C, muttohi B. —Mārapāseña A B, Mārapāsehi C. —Mārabāndhanamutto C.— 14. 1, tasmim̐ yeva vanasaṇḍe A, tasmim̐ van° B, tasmi ca van° C. —ekassa pana pajāpati B. —nāhoti A B, nāhosi C. —ānītā hoti B.— 2, paricārimhā A B. —nāhoti B.— 3, taṃ kāraṇaṃ kiṃ B. —ye mayam̐ instead of yaṃ mayam̐ all three MSS.— 5, sā va A C, yā ca B.— 15. 1, B omits tesu.— 2, jaṭilasseva assamo C. —agarum̐ and garum̐ almost constantly C. —api caṇḍ° C. —vihedhesīti constantly A C. —api ca caṇḍ° C (at the second place). —caṇḍ°, corrected to api caṇḍ° C (at the third place). — 3, pariyādeyyan ti A B, pariyādiyeyyan ti C. DE: pariyāteyyan [pariyādiyeyyan E] ti abhibhaveyya vā vināseyya vā. — 4, abhisam̐khāritvā A C, °kharitvā B. It ought to be corrected: abhisam̐khāretvā, comp. i. 7. 8. —nāge A B, nāgo corrected to nāge C. In § 6 all three MSS. read nāge. The agreement of the two passages makes a correction like nāgena na viheṭhiyati (viheṭhiyissati), highly improbable. I suppose, that nāge is a Māgadhī nominative, the occurrence of which may easily be accounted for in a legend founded on popular tradition.— 5, pariyāditvā B.— 6, vihāremu C. —aggisālāyan ti A. —phāsukāmo va A, ph° ca B C. —vibodhesīti A C. —naṃ A C, taṃ B. —disvāna C. —sumānaso C, sumanaso A, suppasannamanaso B. —agyāgāre B. —vihedhiyatīti C.— 7, hatā A, hatā ca C, yāva B. —C inserts kālā after lohītikā. —kāye A, kāyena B, rūpakāye C.— 16. 1, upasam̐kami A B, upasam̐gami C instead of upasam̐kamimsu. —pi nāma mahanto B.— 2, upasam̐kami A C. —pi nāma mahantā B.— 17. 1, vannānipabhāhi B.— 2, vaṇṇānipabhāhi B.— 18. 1, vaunātipabhāhi B.— 2, vannātipabhāhi B.— 19. 4, akāsiṭi A B, akāsiṭi C.— 20. 1, mahati all three MSS., instead of mahatiṃ (the same in § 2, 4 and 5).— 2, A inserts paṃsukulam̐ before ālambitvā, in B this word is included in brackets, in C it is omitted. —adhivattā A B, adhiyaṭhā C (the same in § 5). —C inserts paṃsukulam̐ before ālambitvā. —parivissajjeyyan ti C. —parivissajjatu ti B.— 4, upanikkhittā A.— 5, A inserts paṃsukulam̐ before ālambitvā. —āharahatto A C, arahanto B.— 6, tvam̐ gaccha B.— 9, idam̐ kho pana

Kassapa B.— 11, sugandhikam A, gandhasampannan ti B, gandhasampannam rasasampannam C. —BC omit sace ākañkhasi . . . tvam yeva tam gaṇhā ti. —yeva tam A (at both places); comp. § 9.— 12, aggiṃ A, aggi BC. —sakim deva all three MSS. (the same § 13; § 14 C reads sakid eva).— 13, aggiṃ B, aggi AC. —aggiṃ A, aggi BC. —ujjalitum all three MSS. —aggiṃ A, aggi BC. —ujjalitum B. —aggiṃ ti AB, aggi ti C. —ujjalimsu all three MSS., instead of ujjaliyimṣu? —aggi BC, aggiṃ A. —ujjaliyissati A, ujjaliyati B, ujjalissati C.— 14, aggiṃ AB, aggi C. —aggiṃ A, aggi BC. —aggiṃ A, aggi BC. —vijjhāpeyyantu B (at both places). —aggiṃ ti AB, aggi ti C. —aggiṃ A, aggi BC. —vijjhāyissati AB, vijjāyissati C.— 15, Nerañjarāya A, °yam BC. —B omits umm° pi—ummujja nimujjam pi C, nimujja umujjam pi A, ummujja nimujjanti pi B. —abhinimmi A, abhimmini C, abhiniyatā corrected to abhinimmi B. —visippesu C. —yathā himā (yathā pi B) mandāmukhiyo nimmitā ti AB, yathā pañcamattāni mandāmukhisatāni abhinimmitā ti C. —mahāmand° AC, tāva bahu mahāmand° B.— 16, vassi AB, pāvassi C. —vulho AC, vuyho B. —idan nu tvam B, idha nu tvam A, idham (corrected to idha) nu tvam C. —ayamm ahasmiṃ A, ayam ahasmi C, ahamm āham asmim B. —pavāhissati A, passahissati B, ppavāhissati C. —na tv eva kho tvam A.— 18, cīrapaṭṭikā A, cīrapatikā C, cīrapaṭṭikā B. DE: cīrapaṭṭikā ti cīrapaṭṭhāya.— 20, vuyhamāne AC, °no B—saddhi A; BC omit this word.— 22, vuyhamāne all three MSS. —C omits saddhiṃ.— 24, aggi C; AB omit the word.— 21. 1, tena carikam p° C, tena pakkāmi AB. —cakkhum ādittam bhikkhave sabbam ādittam B, kiñci bh° sabbam ād° AC, instead of kiñ ca bh°.— 4, passam AC, mayam B. —vimuttasmim vimuttamhiti A, vimuttasmim pi vimuttam iti B, vimuttasmi vi vimuttamhi ti C. Comp. i. 6. 46.— 22. 4, aggiṃ AB, aggi C. —kissako AC, kisako BD. —kāmittiyo AC, kāmittiyo BDE. —yaññā all MSS., yaññam Jātaka i. p. 83. —cātivadanti A, cābhiv° B, cāti (ti is crossed) piv° C. —yaññā ABC. —DE: ete rūpādike kāme itthiyo ca yaññā abhivadanti.— 5, ettheva A, etta ca B, ettha ca C. —A omits avoca. —rasesu ca B. —ko carahi AC,



kho ° B. Buddhaghosa: atha ko (kho D) carahīti atha kva carahi. —anupadhikam ABC, anupadhīnam D. —anañā-tābhāvi (°bhāvi C) ABC. DE: jātijarāmaramānam abhāvena anaññathābhāvim (°bhāvi corrected to °bhāvim E). — 8, ekam nahutam B. — 11, dakkhanti A, dakkhinti B, dakkhantīti C. — 13, giyamāno A, gāy° B, bhāsamāno C. — siṅgīnikkhasuvaṇṇo ABC constantly; DE: siṅgīnikkhasuvaṇṇo ti siṅgīsuvaṇṇanikkhena samānavāṇṇo. The Jāt. Atthakathā (i. p. 84) reads: °savaṇṇo. —After the third stanza B inserts a fourth one: santo santehi (sic) purāṇa-jatīlehi . . . pāvisi bhagavā. —dasavāso ABCE, dasāvāso D and the Jāt. Atthakathā. —dasabhi ACE, dasahi BD and the Jāt. Atth. It is possible, that this is an instance of the Instrumental ending in -bhi, which was hitherto known only from grammatical literature. —°parivāraako AC, °parivāro B and the Jāt. Atth. — 14, sabbadhi AC, sabbadhī BD and the Jāt. Atth. In E the reading is illegible. —suddho AC, buddho B and the Jāt. Atth. — 16, avidūre ABC (the same § 17), instead of atidūre? —appakinnam BCD, abbokinṇam A, appākinṇam E. —appanighosaṃ AC (the same § 17). —vijaṇavādan ti pi pātho . . . vijaṇapātan ti pi pātho DE. — 17, abbokinṇam A, appokinnam C, appakinnam B. — 23. 1, so itarassa āropetu ti C, so ārocetū ti ABD. — 2, arahattamaggasamāpannā vā A, °maggam vā sammāpannā C, °maggapaṭipanno vā B. — 5, paccavyattā A, paccabyāthā B, paccabyatā C, paccabyathā E, paccavyathā corrected to °vyāthā D. The comment says: pati-ava-pubba-idhātu, tthavibhatti . . . patividdhattha tumhe, pattam tam tumhehīti attho. —paramasokam C. —abbhūtītam A, abantītam B, apbhutītam C, abbhutītam and abbhātītam D, abbhātītam E. — 6, kacci no AB, kiñci nu C. —adhigatombhiti C. —adhigatosīti C. — 7, arahattamaggasamāpannā vā A, °maggam vā samāpannā BC. — 10, paccavyattā A, °byatā C, °byāthā B. —paramasokam C. —abbhūtītam A, abbhātītam BC. — 24. 1, apalokāma ABC, instead of apalokayāma or °kema. — 3, uṇhalohitam B. —dve sahāyā B. —Kolito ca Up° B. —Veḷuvane B. —atha nesam B. —Kolito ca Up° B. — 6, atha kho te tumhe im° g° paṭicodetha C. — 7, niyamānānam C, neyam° B.

— 25. 1, anācariyamānā B (instead of anovad°).— 6, dupposatāya A B, duppositāya C.—asantutṭhitāya A, asantutṭhatāya B, asantutṭhiyā C. —samgaṇikāya A C, asallekhatāya B. —suposatāya A, supposatā B, supositāya C. —appicchassa B C, appicchatāya A.— 10, Instead of samharitabbam, samharantena, etc., the MSS (also those of the comment) frequently read samgharitabbam, etc. —ussādetvā D (not E).— 15, I am not sure about the spelling and the derivation of kavātapīṭṭam; the MSS. read °pīṭṭam and °pīṭham. D: kavātapīṭṭhan ti kavātañ ca pīṭhasamghātañ ca. E: kavātapīṭṭan ti k° ca pīṭhasamghātañ ca. The last word is spelt pīṭhas° in Minayeff's edition of the Pātimokkha, and Abhidhān. 219.— 15, apassenaph° A, aphasenaph° B C. —B omits nīharitvā (after sallakkhetvā). —gerukap° C, gerūkap° A, garuṃ p° B. —colakaṃ B (at both places). —parippositivā C, paripposetvā B, paribbositvā A.— 16, apassenaph° A C, aphasenaph° B.— 20, Buddhaghosa appears to have read: vūpakāsetabbo vūpakāsāpetabbo. —Instead of vāssa B C often read tassa.— 21, nissayaṃ B. The Burmese MSS. ordinarily read niyasam or niyassam.— 23, dhoviyethāti A, dhoveyyāti B, dhoviyathāti C. —kariyethāti A C, kariyeyyā ti B. —The MSS. have rajanaṃ as well as rajanā; the former is the correct reading. —paciyethāti A C, phatiyeyyā ti B. —rajeyeyyā ti B —rajantena B.— 24, chedātabbā A B, na chodetabbā C (i. 32. 3, chedātabbā all three MSS.) —upaṭṭhāpetabbo A, upaṭṭhapetabbo B, upaṭṭhātabbo C.— 26. 1, uppajjeyyāthā ti B, upajjhiyethā ti, upajjiyethā ti A, upajjiyethā ti C.— 11, The MSS. have rajanaṃ as well as rajanā, see ch. 25. 23. —rajitabbam A, rajet° B C. —rajantena A C E, rajent° B. —rajetabbam A B, rajit° C. —upaṭṭhāpetabbo all three MSS. instead of upaṭṭhātabbo.— 27. 2, mā yittha B. —upaṭṭhāpetabbo B.— 3, anujānāmi bh° panāmitena khamāpetun ti B.— 28. 1, kiso hoti A, k° ahoṣi B C. —°sandhatagatto A constantly. —ko nu kho bhikkhave C, ko bh° A, ko nu kho B. —imaṃ kho bhante B.— 3, saraṇāgamanehi B C, °naga-manehi A E. —tāhaṃ C, taṃ A, haṃ corrected to nāhaṃ B. —upasampadam dātum B C, upasampādetum A.— 29. 1, upasampanṇassa samanantarā D (not E). —evamrūpaṃ C. —

âyasmante AC, âyasmato B. —upasampâditthâti AC, upasampadatthâti B.— 30. 2, khiyattha AC, nikkhiyittha B. — no ce me A, no me ce C, no ce B.— 4, tattha te tayâ yâv° B at the first, second, and fourth place. —nimantanabhattam C. — 31. 1, paṭikacceva AC. paṭigaccheva B (at both places). — abhirameyyam svâham A, °yyâ vâham B, °yya C. —jeguucchâmi nissayâ paṭikulyâ 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—hotṭi BC, ahoṣṭi A. —tvam kho mogh° C. —añam ovaditum añamm an° C. — 6, pañavanto AC constantly. —upasamkami B.— 32. 1, pakkamantesu B. —anâcariyâ A.— 2, vassâmi B constantly.— 3, upathâtabbo C, upathâpetabbo AB. Comp. i. 25. 24.— 33. 1, uppajjiyethâ ti A, uppajjeyyâthâ ti B, upajjiyethâ 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 Bhānavāra, 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. —samodhânagato B.— 4, 5, param asekhena °kkhandhena B constantly.— 12, âdibrahmacariyakâya AC, âdibrahmacâriyakâya B, âdibrahmacariyikâyâyâ ti D, âdibrahmacarikâyâ ti E. —Buddhagh. explains vivecetum, without mentioning vivecâpetum.— 13, âdibrahmacariyamkâyam A, °cariyikâya B, °cariyamkâya 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 pāt° vitth° sv° hontīti . . na suvibhattânīti . . na na sup° ti . . suvinicchitâni. —supavattini CE, suppavattini AB, suppavattī[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 asekhena °kkhandhena B constantly.— 4, Both readings, asekhena °kkhandhena and asekhē °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, ādibrahmacariyākāya A, °cārikāya B, °cariyikāya C.— 13, na ubhayāni . . pāt° vitthārena AC, ubhayāni . . pāt° vitth° B. —na suvibh° na sup° na suv° C, suvibh° sup° suv° AB. Comp. i. 36. 14. —suppavattini A, suppavattāni B, supavattini C. —suttaso A, 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 “chakkaṃ soḷasa-vāraṃ.”— 38. 1, so āgato na upasampādetabbo AB, so puna pacchāgamtvā bhikkhu upasampadam yācanto so āgato na upas° C. —yo so bhikkhave AB, yo bh° añño pi C.— 3, tena bhikkhave B, tena kho bh° AC. —A omits itthannāmo.— 5, gāmaṃ piṇḍāya pavāsati D (not E). —vesiyag° BCDE, vesiyāg° A. —vidhavāg° AC, vidhavag° B.— 6, kikaraṇiyāni C.— 7, idaṃ vuccati bhikkhave B. —saṃghātanikaṃ AB, saṃghātanīyaṃ C, saṃghātanīyaṃ, in the explanation saṃghātanikaṃ D, saṃghātanīyaṃ, in the explanation saṃghātanikaṃ E. —evaṃ an° kho ACE; BD omit kho.— 8, vesiyāg° AB, vesig° C. —vidhavāg° ABC.— 9, kikaraṇiyāni C.— 10, saṃghātanīyaṃ A, saṃghātanīya C, °nikaṃ B. —evaṃ ār° kho ADE, evaṃ ār° hi B, evaṃ ār° C.— 11, upajjhāyassa mūl° B (not DE). —āvenīyaṃ AE, āveṇīyaṃ D, bhāvenīyaṃ C, āvenikaṃ B. —39. 1, khoyyo A, veyyo B, khayyā C. —upaṭṭhāpetabbo (at both places) B. —khoyyo A, veyyo B, khayyo C.— 4, aññ° pi puriso C. —khoyyo A, veyyo B, khayyo C. —khoyyo A khayyo C; B omits the entire passage from sabbam sāp° to nāham s° tik° ti.— 5, somhi AB, soham C. —bhadantā C, bhaddantā A, bhikkhu B. —ayyā AC, ayyo B. —pabbājeyyan ti all three MSS.— 40. 1, uccinathāti ADE, uccinathā ti B, uccinnathati C.— 2, yuddhātīn° C. —pāpaṃ ca kammaṃ karoma B. —dhammavādino B. —B omits samac° brahmac°. —sammacārino A, samac° C. —saccav° brahmacāriṇo sīl° B.— 3, kin ti nu kho B. —B omits sāmi. —rājabhāṭe pabbājeyyantiti B. —vohārake B. —chetabbaṃ AC, chedetabbaṃ B, cheditabban ti E. —anusāsakassa B.— 4, appamattake pi B. I ought to

have preferred this reading. Comp. VI. 23. 13.— **41.** 1, dhajabandham ABC. —dhajabandho ABCE, dhajabaddho D.— **42.** 1, corikammaṃ katvā C. —bandho all three MSS. —so taṃ kâraṃ C.— 2, haṇemāti B. —abhayūvarā AD, abhayuvarā BC— **43.** 1, corikammaṃ katvā C.— **46.** 1, dhaniyā passivā AC, dhatiyā taṃ passivā B. dhaniyā is a misspelling; it should be dhanikā.— **47.** 1, ayyikā AC, sāmikā B. —ayaṃ so AC yo B (omitting aham). —neesamāti B. — **49.** 2, Instead of urassa (gen.) we should read, perhaps, ur'assa=uro assa, though I do not think it probable, that in this case the o would have been elided.— 3, etha AC, evaṃ B. —mayam ayyā A. —sabbe cime C.— 4, yāva vibhāyāti B. —C omits bhikkhū before bhikkhūhi. —uhananti AC.— 5, dāra-kasaddo ti A, dārakassa saddo ti BC.— 6, vīsativ° ca kho B. —yo upas° āpatti dukkaṭassā ti B.— **51.** 1, uttacetun ti A, upatthāpetun ti B, uddoyetun ti C. —kākutṭepakam AE, °utthepakam B, °udḍevakam C, kākudēpatan ti corrected to kākutṭepakan ti D. The comment explains this word as follows: yo vāmahatthena laṭṭhi (sic D, yaṭṭhi E) gahetvā nisinno sakkoti āgatāgate kāke utthāpetvā purato nikkhattam bhattam bhūñjitum ayam k° nāma.— **53.** 1, āhunarikā AC, āhunnākirakā or āhuntaḥkirakā B. —B omits na (before ime-sam) — 2, apāpuraṇam A, avāp° B, apāv° C. —paṭisunivā A, paṭissutvā B, paṭisutvā C. —apāpuraṇam A, avāpūr° B, āpāpur° C.— 3, ittaro B, ittharo AC. —lahucittakatā no A, °cittākatā kho no C, °ttam vatā no B.— **54.** 1, gacchassu AC, āgacchassu B.— 3, ohāretvā B. —acchādāpetvā A, °detvā BC.— 4, anavajjam tad eva yācāmiti C. —bhavati A, bhagavati C, bhagavāti B.— **55.** 1, bhagavatā sikkhāpadam paññattam B, bhagavatā paññattam AC.— **56.** 1, kattha ca A, kattha ci B, kathañ (corr. to katthañ) ca C. —jātarūparajatapaṭigg° veramaṇīti B.— **57.** 1, bhikkhū akkosati A, bhikkhuṇam akk° B, bhikkhūnam akk° C.— 3, mukhadvārikam, mukhadvāriko AC, mukhadvārakam, °dvāragatam, °dvārako B. —B omits etha bhante (before bhattam). —bhadantā BC, bhaddantā A.— **58.** 1, upajjhāyena anāp° B. —gavesantā A. —upajjhāyam anāpucchā DE, upajjhāyena an° B.— **59.** 1, apalāḷenti, apalāḷetabbā, apalāḷeyya AC, apalāl° B. —añña-

parisā C.— **61.** 1, moligalle BDE, moligalle A, mukalle C. The comment explains the word by thūlasarīre.— 2, imesaṃ na p° A, imesaṃ p° B, imesaṃ pana paṇḍakā (the last word is corrected to apaṇḍakā) C. —te paṇḍake C. —sabbe abr° B. —tesaṃ hatthibhaṇḍānaṃ A.— **62.** 1, porāṇak° C constantly. —ahamaṃ nu kho B. —phātiṃ k° A, bātik° C, phātik° DE, phāvaro vā kātumaṃ B. —ime hi kho B. —nāsetabbo ti titthiyap° AB.— **63.** 1, aṭṭiyati ABCE, aṭṭhiyati D.— 2, okkamesi A, okkami B, okkamati C.— 3, upadhāvitvā AC, upaṭṭhahitvā B. —pabujjhitvā A, patib° C, paṭipucchitvā B.— 4, gacchatha tvamaṃ C. —aṭṭh° pi p° C. —upavassa AC, upavasatha B. —pavattiyamāno B. —katvā A, kamitvā B, karitvā C.— 5, methunadhammaṃ A. —okkamati all three MSS.— **66.** 2, sacā ca A, sace BC. (67: sacā ca AB, sajje corrected to sace C). **Buddhaghosa:** yamaṃ pana pāliyaṃ sacāca (sacāva D) mayan ti vuttaṃ, tassa sace mayan ti ayam eva attho. sace 'ti hi vattabbe ettha sacāca (sacāva D) iti yamaṃ nipāto vutto. sace ca (sace va D) icc eva vā pāṭho. tattha sace 'ti sambhāvanatthe nipāto, ca (va D) iti pādapūraṇamatte. sace 'jja mayan (sammajja mayan D) ti pi pāṭho. tattha (tassa E) sace ajja mayan ti attho. —gayheyyāma A, gaṇheyyāma C, gaṇheyyātha B (67: gaṇheyyāma ABC). arahanto ete bhikkhave bhikkhū A, arah° ete pi bh° bhikkhu C, arahanto ete bhikkhave B.— **67.** 1, nāsetabbo ti samgh° A. —nas° ti lohittupp° AC.— **68.** This chapter is omitted in B.— **70.** 2, acīvaraṃ C. —naggo p° carati A.— 3, naggo h° p° carati A.— 4, carati A.— 5, naggo p° carati A.— 6, naggo h° p° carati A.— **71.** 1, gaḷagaṇṭhiṃ A, gaḷagaṇḍikaṃ C, gaḷagaṇḍikaṃ B, gaḷagaṇḍīti DE. —sīpari C, sīpari A, sīpadaṃ B. sīpadīti D, sīpariti E. —parisadūsaṃ A, °dūsakaṃ BC. °dūsano 'ti DE.— **72.** 1, pāpakā bhikkhu C.— 2, lajjīṃ vā alajjīṃ vā ti A, lajji vā alajji vā ti C, lajjī vā alajjī vā ti B.— **73.** 1, ārocasi A, °sumaṃ C, °sumaṃ corrected to °si B. —vattun ti A, vattabban ti BC (the same § 2, 3).— 3, A omits bhikkhu. —BC omit yāciyamānena. **Buddhaghosa** mentions this word.— 4, araññākena all three MSS. —sallakkhantena AC, °kkhentena corrected to °kkhantena B. —anissitena vasitumaṃ B. —A inserts tadā before tassa.— **74.** 1, et seq. The

MSS. generally read *anusāvessati*, *anusāvetum*, etc., instead of *anussāvessati*, etc.— **75.** 1, *gabbh° upas° ahosi* AB, — *gabbh° upasampanno upasampanno nu kho* A. — *mhi no upas°* B.— **76.** 1, *tassa antar° AC*, *terasa ant° B.*— 2, *vitthāyanti* is explained in the *Aṭṭhakathā* thus: *vitthaddhagattā honti.* — 5, *attanā vā att°* (at the first place) AB; *attanā va att° C*, which perhaps is right. — 6, *kathañi ca pana parena paro* A.— 7, *suñāsi AC*, *suñāsi B.*— 9, *suñāsi ABC.*— **77.** 1, *nissayā ācikkhitabbāni* (corrected to °*bbāti*) B, *n° ācikkhitabbā AC.* After these words AC insert: *cattāri ca akaraṇiyāni ācikkhitabbānīti.*— **78.** 1, *ekako va āgacchanto* A. — *agamāsi AB*, *āgamāsi C.*— 3, *nāma puriso paṇḍupalāso* B. — *haritatthāya ACDE*, *haritattāya B.*— 4, *puthūsilā* all MSS. BUDDHAGHOSA: *puthūsilā ti mahāsilā.*— 5, *mattakacchinno AC.*— **79.** 1, *passissāmīti* (at both places) A.— 2, *passasi A*, *passese C*, *paṭīkarohīti B.* — *passati AC*, *paṭīkaroti B* (at both places). — B omits *puna.*— 4, *paṭinissajjehi A*, *paṭinissajjessasi C*, *na paṭinissajjissasi B.* I believe that we should read *paṭinissajjāhi.*

TABLE OF CONTENTS OF THE FIRST BOOK.— 1, *mahantesu B.* — *niggahānaṃ ca pāpicche A*, *niggahānaṃ ca pāpiccho BC.* We ought to correct: *niggahe ca pāpicchānaṃ*, or *pāpicchānaṃ ca niggahe.*— 5, *pamuṭṭhamicca suttante B.*— 6, *saṃgāhanā h° A*, *saṃgāhanā h° C*, *saṃganāṅgetu B.* *saṃgahaṇaḥetu?*— 7, *vatthum A.* — *āpattiṃ A.* — *dukkaram asamsesetum B.* — *naṃ B.*— 9, *Bhaddiyo Vappo B.*— 10, *vatthu B.* — *Mārehi?* (instead of *Māro pi*). — 11, *pāripupphañ ca āhari AC.*— 13, *pañāmanā A*, *pañāmetum C*, *panamanā B.*— 16, Instead of *eko* I think we ought to read *bhaṭo.*— 18, *vatthumhi A*, *vatthusmiṃ B*, *vatthusmi C.* *vatthum?* — *apalālena B*, *apalālana AC.*— 23, *andhamugabadh° A*, *jarāndhamugabadh° B*, *ejjandhamugapadh° C.* After this word A inserts *ca.*— 25, *vivadenti AC*, *vivādenti B.* — *ekupajjhāyena A*, *ekupajjhena C*, *ekujjhāyena B.* — 27, *saṃgho AC*, *saṃghe B.*

## II.

**2.** 1, *mūgasūkarā A*, *mūgasuk° C*, *migasuk° B.* BUDDHAGHOSA reads *mūgasūkarā.*— **3.** 1, *tāni nesam A*, *tāni hesam*

B, *tāni sesaṃ* corrected to *t° nesaṃ* C. —so *nesaṃ* AC, so *tesaṃ* B.— 2, *tāni nesaṃ* AC, *tesaṃ* (*tāni* is omitted) B. —so ca *nesaṃ* A.— 3, BC omit the words *ajj' uposatho panna-raso*. Comp. Minayeff's edition of the *Pātimokkhasutta*, p. 2, line 16. —*evam eva* AC, *evam evaṃ* B. —*phāsu hoti* (omitting *ti*) B.— 4, After *°adhivacanaṃ etaṃ* B inserts: *tena vucca*. —*vivarissāmi* A, *viparissāmi* C, *viharissāmi* B. —B omits *manasikatvā*. —*sabbaṃ cetasā* A, *s° cetaso* BC. —*samannāharāma* A, *samanārāma* C, *samantā harāmi* B. —*avisāhaṭṭacittā* AC, *avissāhaṭṭhacittā* B. —*nissāmetha* A, *nissamedha* C, *tisāmemā* B.— 5, BUDDHAGHOSA reads: *ana-jjhāpanno vā hoti āp° vā vutṭhito*. —*byahātabbaṃ* A, *bbyāhātabbaṃ* B, *byāhāritabbaṃ* C.— 6, *byākareyya* BC, *byākato bhaveyya* A. —*evam evaṃ* B. —*jānitabbaṃ pucchatīti* A, *jānitabbā maṃ pucchatīti* C, *jānitabbaṃ esa maṃ puccheyya* B. —*evarūpāya nāma parisāya* A. —*pi* instead of *vuccati* B. —B omits *saṃjānamāno*.— 7, *saṃādhinaṃ vimokkhānaṃ* C. —*vivekānaṃ* B.— 8. 2, *yāvatakā ek°* A. —*ettāvataṃ sām° hoti yāvataṃ* B.— 9. 1, *yāvataṃ ekāvāso hoti* (omitting *ti*) B.— 2, *sammataṃ sā simā* B.— 7. 1, *tiyojanikap°* B. BUDDHAGHOSA agrees with the reading of AC.— 2, *nadīpāraṃ s°* C, *°pāras°* AB. BUDDHAGHOSA: *nadīpāraṃ ti*. —*nadīpārā s°* C, *°pāras°* A, *°pāraṃ s°* B. —*evarūpaṃ nadīpāras°* ABC.— 8. 2, Instead of *saṃgho saṃgho* the MSS. as a rule have the word but once.— 9. 1, *tadahuposathe ca* B. —*mayañ camhā as°* A, *mayañ camha as°* C; B omits *mayañ ca*. —*nisinna* C. Probably it should be *nisinno*. —*uposathamukhaṃ* A constantly.— 10. 1, B omits *tāva*. —*vikāle* A, *vikālo* B, *vikālo* corrected to *vikāle* C.— 11. 1, *karissatu* (at the first and second place) B. —*kareyyatu* (at the third and fourth place) B.— 12. 1, *nadīṃ taranto* A, *nadī t°* BC (at both places). BUDDHAGHOSA: *nadīṃ (nadī E) taranto 'ti Sappiniyaṃ nāma nadīṃ atikkamanto*. —BUDDHAGHOSA: *manāṃ vuḷho (mūḷho D) ahoṣīti isakaṃ appattavuḷhabhāvo (°mūḷhabhāvo D) ahoṣi, . . . vegena āgacchantāṃ udakaṃ amanasikaronto thero manāṃ vuḷho (manamūḷho, which appears to be corrected to manavūḷho, D) ahoṣi, na pana vuḷho (vūḷho, corrected to mūḷho, D.)*—(At the second place:) *manāṃ vuḷho* A, *manavuḷho*



C, manamhi vulho B.— 3, avippavāsasammuti AB. —avippavāsasammuti (at the second place) AC.— 5, paṭhamam simā (simā B) samm° BC.— 13. 2, āpatti dukkaṭassāti ABC.— 15. 3, savarabhayaṃ A, savarabhayaṃ C, corābhayaṃ corrected to corabhayaṃ B. BUDDHAGHOSA : samvarabhayan (samvarabhayanakhan D) ti aṭavimanussabhayaṃ.— 7, kathaṃ ca pana bhikkhave attānā vā C. —8, A omits puggalam tulayitvā. — 9, sammannitabbam ABC instead of sammannitabbo (comp. § 6).— 16. 1, vatthukāmo BC, vatthumkāmo A. I entertain no doubt, that the correct reading is vattukāmo.— 3, kārāpessantīti A, kārāpentīti BC.— 5, diṭṭhi āvikātun A, diṭṭhim pi āv° BD, diṭṭha pi āv° C, diṭṭhi pi āv° E.— 9, therādhikaṃ ABDE, therādikaṃ C. BUDDHAGHOSA explains the word by therādhīnam and mentions a reading therādheyyam.— 17. 3, The MSS. constantly read vattati, not vaṭṭati. —dutiyaṃ theram, tatiyaṃ theram B.— 18. 1, katimi ACE, katami D, katham B.— 3, kimvatikā AC, kittikā B.— 4, nasamaggena C. —gahetun A, gah° corrected to gāh° B, gāh° C.— 19. 1, piṇḍāya caranti A, p° gacchanti B, p° caranti gacchanti C. —ārocetabboti ABC, instead of āroce tabban ti? —na ssarati A, na ssari BC. —AB omit: anujānāmi bhikkhave bhattakāle . . . attham ārocesum.—20. 4, padīpetabbo ABC, instead of padīpetabbam? —B omits § 5, 6. — 6, na upaṭṭhāpetabbo A, na upaṭṭhāpetabbam C.— 21. 1, te hi bhikkhave AC, te imehi bhikkhave B. —te ce AB, tejakho C. —gaccheyyum C, gaccheyyum ce A, gaccheyyum ceva B. — 22. 1, sannipatatha A, sannipatitha C, sannipatiṭṭha B.— dātabbo ABC; it ought to be read: dātabbā.— 2, kālakiriya B.— 4, sutto ACE, sute B, sutte D.— 23. 1, sannipatatha A, sannipatitha BC.— 2, kālakiriya 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, tikkannaṃ A, tiṇṇannaṃ C, tiṇṇaṃ B.— 8, tiṇṇaṃ AB, tiṇṇannaṃ C. —ekako AC, eko B.— 9 and 10, adhiṭṭhātabbo ABC instead of adhiṭṭhātabbam.— 27. 4, sāmanto A, sāmantā BCDE. — 10, 13, kim nāma (or kinnāma) so āpattiṃ all MSS. Correct: kaṃ nāma so āpattiṃ.— 13, 15, ten' upasaṃkama ABC. ten' upasaṃkamati?— 28. 1, ath' aññe āv° bh°

anāgatā AB, atth' aññe, etc., C. The same readings almost constantly return throughout the subsequent chapters.— 7, (at the end of the chapter) pārisuddhiuposatho kâtabbo (instead of pārisuddhi ārocetabbā) A.— 32. (subscription) pañcaviśatikā n° the MSS. instead of pañcasattatikā n° (comp. iv. 11).— 34. 8, pādānaṃ dhotāṃ udakanissekaṃ A, hadānaṃ ha anadhotāṃ udakanisesaṃ C, pādadhovanantena udakanissekaṃ B. BUDDHAGHOSA: pādānaṃ dotānaṃ (dhotāṃ E) udakanisekan (°nissekan E) ti pādānaṃ dhotānaṃ udakanissekaṃ. bahuvacanassa ekavacanāṃ veditabbāṃ. padhānaṃ (pādānaṃ E) dhotānaṃ udakanisekan (corrected to dhotāṃ ud°, D; dhotaudakanissekan E) ti vā pāṭho, pādānaṃ dhovanaudakanisekan (°nissekan E) ti attho.— 9, āgacchantānaṃ padasaddaṃ B, āgantukānaṃ p° AC.

TABLE OF CONTENTS OF THE SECOND BOOK.—vatthu chaasīti A, v° ca asīti B, v° asīti C.— 6, catupañcassarā A, °pañcavarā B, °pañcaparā C. —sañcicca cepi vāyame AC, sañcisāpi ca vāyave B. sañcicca cāpi vāyame?— 12, āgantuke C.— 13, parivāsānuposatho A, pārivāssānuposatho B, pārivassonuposatho C.

### III.

1. 1, te idha bh° D, tedha bh° E, te ca bh° B, te bh° C, te idh bh° corrected from te ca bh° A.— 2, 3, saṃkāpayissanti A, saṃkāyissanti B, saṃkāyissanti and saṃkāpayissanti C. BUDDHAGHOSA: saṃkāpayissantīti (saṃkhāpayissantīti D) apposukkā nibaddhavāsaṃ vasissanti. — 3. 1, saṃkāyissanti B.— 4. 2, sañcicca paṭikkamanti A, sañcicca āvāsaṃ atikkamanti BC.— 3, upakaḍḍhitukāmo B, ukkaḍḍhitukāmo A, upakkāḍhitukāmo C. —paṇeyyā B, paneyyā C, panāyyā A. — 5. 2, gamissanti BC, āgamissanti A.— 3, ahaṃ dāyako C, ahaṃ hi dāyako A, ayaṃ dāyako B. —etasmim̐ nid° etasmim̐ pakaraṇe dh° B.— 4, sannivaṭṭo C, °vatto A, °vaṭṭā corrected to °vaṭṭho B. BUDDHAGHOSA: sattāhasannivaddho (sattāhaṃ sannivaṭṭo E) kâtabbo 'ti.— 7, After ekaṃ bhikkhuṃ uddissa BC add: bhikkhunīsaṃghaṃ uddissa. —In the subsequent enumeration of edifices B omits jantāgharaṃ k° h° jantā-

gharasâlà k° h°, C omits the same words and also udapânasâlà k° h°. — 8, BC omit bhikkhunîs° uddissa. — After kappiyakuñi k° h° AB insert vaccakuñi k° h° (the same in § 13). BUDDHAGHOSA: bhikkhunîsamgham uddissâ 'ti ito patthâya vaccakuñi jantâgharam jantâgharasâlà 'ti imâni tîni parihînâni. — After udapânasâlà k° h° A adds: jantâgharam k° h°, jantâgharasâlà k° h°. — 9, BC omit guhâ k° h°. — BUDDHAGHOSA: purâyam (pure ayam D) suttanto na palujjatîti (pa|° D) yâva ayam suttanto na palujjati na vinassati. — 13, After udapânasâlà AB add: jantâgharam k° h°, jantâgharasâlà k° h°. — 23 and 26, upasampannam usukkam k° AB. — 7. 8, bhikkhussa bhâtiko B, bhikkhugatiko AC. BUDDHAGHOSA: bhikkhugatiko ti ekasmim vihâre bhikkhûhi saddhim vasanakapuriso. — 8. 1, undriyati A, udamyati B, udriyati C. BUDDHAGHOSA: uddiyatîti (udariyatîti E) palujjati. — âharâpeyyum A, âharâpesum B, avahâreyyum C. BUDDHAGHOSA: avahâpeyyun (°yyan E) ti âharâpeyyum. I believe that we ought to read avahareyyum. The Bhikkhus are supposed to fetch the wood themselves, not to send for it. — dajjeyyâham AC, dajjâham B. BUDDHAGHOSA (D): dajjâhan ti dajje aham (E omits this passage). — 9. 2, âvisanti A, âvissanti BC. — ojam pi haranti pi (sic) BC, hananti pi A. — 4, piñdena C, piñakena AB. — 10. 1, vuññhâti B. — 11. 3, gâvam A, gâvum C, gâmam B. — 6, Here and in the following paragraphs the MSS. sometimes read asukasmim instead of amukasmim. — 12. 1, tena gantun ti BC, tena upagantun ti A. — 4, °viṭapiyâ B (only at the first place). — 5, nimpikosam A, nimbak° B, nimpok° C. — 13. 1, Sâvatthiyâ AC, °yam B. — abhirameyyâm (corrected to °yyam) aham A, °yyam paham B, °yyâmâham C. — kim kâlam A. — 14. 1 and 4, bahum A.

TABLE OF CONTENTS OF THE THIRD BOOK. — 2, bhikkhugatiko A, °bhatiko C, °bhâtiko B. — 5, bhedaatth° A, bhedâ atth° BC. — susirena A. — viṭapâya AC, viṭabhâya B. — 6, ajjhokâse ca yâ vâsâ A. — 7, yathâñâyena AC, yathâna-yena B. — 8, duvibhâtihâ ca puñâ B, dvihatihâ ca puna A, dvihâtihâ ca puna ca C. — 9, na jayya A, na eyya C, na seyya B. — vatthudvârena accharikâ A, vatthuddâne antari kâ BC.

## IV.

1. 4, sac' assa hoti avisayham BC, sac' assa av° A (§ 11 assa hoti C, assa AB).— 8, bhagavantānam dassanāya B.— 11, B omits bhikkhū.— 12, aphāsum, phāsum AC, aphāsukam, phāsukam B. —samattasamvāsam A, sapattas° C, pamattas° B. — 13, samādiyitabbam A, samāditabbam C, samaharitabbam B.— 2. 1, The MSS. read sometimes pavārayamānesu, sometimes °riyamānesu.— 2, pucchito ABC instead of mucchito. tadamantarā A, tadanantarā C, tadantarā B.— 6. 2, 3, sāmanto ABC instead of sāmantā (see ii. 27. 4). —Subscription at the end of ch. 11: pañcasattatitikam niṭṭhitam A, pañcavisatikam n° C. B omits this subscription.— 14. 4, pārivāsikapavāraṇādānena ABC instead of pārivāsikassa pav° (comp. ii. 36. 4).— 16. 3, pavāritānam pavāraṇam ṭhapenti BC.— 6, et seqq. A constantly omits the words: mā viggaham.—13, diṭṭhena vā pav° ṭhapesi AB.— 13, et seqq. C constantly omits the words: kinti te diṭṭham.— 16, aham pi na jānāmi A, aham na j° BC.— 17, samghādisesam ropetvā (ropeta B) BC, yathādhammam kārapetvā A.— 19, et seqq. sāssa A, svāyam C, sāsā, yassa, svāssa B, sassa E.— 23, suddhānam B.— 24, nam A, tam BC, na E.— 17. 3, tesam vikkhitvā ADE, tesam ācikkhitvā C, tesam pucchitvā B.— 5, anuvaseyyum AC, anuvasseyyum B.— 6, anuvasseyyum AB, anupasseyyum C.— 7, ārogo hoti all MSS. instead of ārogo hosi. —codissatīti A, bhedassatīti C, codessati B instead of codessasīti.— 8, codessatīti AB, codessasīti C.— 9, āyasmā AC, āyasmantā B. —B omits gilāno. —ārogo hoti A, arogā hotha C; B omits these words. —Perhaps we should correct: ārogo ārogam ākaṅkhamāno codessasīti.— 10, samanuyūñjitvā samanugāhitvā A, samanuy° samanubhāsivā B, samanuy° samanugāhitvā (samanuggāhitvā c. 18. 5, 6) samanubhāsivā C (the same c. 18. 5, 6).— 18. 2, et seqq. pavāraṇās° AB, pavāraṇas° CE.— 3, 4, C constantly, except at one place in § 4, reads āgame junhe kom°.— 4, (in the middle of the paragraph) kariessati AC, karessāma B. —uddissati A, uddississati C, uddisessāma B. —pavāressati all three MSS.— 6, punad evāgantvā A, punad eva anto BC.

TABLE OF CONTENTS OF THE FOURTH BOOK.— 2, pavārentā-paṇāmañi ca A, pavārentā sata dve ca B, pavārento samadveva C. Perhaps we should read: pavārent' āsane (comp. ch. 2), dve ca.— 4, cātuddasa A, catuddasā B, cātuddasā C. —chandadānapavāraṇā A, chandadāne p° B, andadāne p° C. — 6, °vatthu ca bhaṇḍanaṃ A, °vatthu bhaṇḍanaṃ B, °vatthu diṭṭhi ca bhaṇḍanaṃ C.— 7, °saṃgaho ca A B, °saṃgaho C.

## V.

1. 1, et seqq. The MSS. read: asīti °sahassāni instead of asītim °sahassāni.— 2, adhippasāreyyāsi B.— 3, so vo bhagavā?— 4, upasaṃkantāni C, °kamantāni A B.— 5, upasaṃkamantāni A, °kantāni C, °kamāni B.— 7, no tathā bhagavantam B, no tathāgatam bhagavantam A C.— 8, A C put the words satthā . . . asmi only once. —sāvato pi A, sāvako pi B, Sāgato pi C. —no tathā B C (tathā is crossed in C). — After Sāgatam a corrector has added, in C: yathā.— 12, et seqq. Sītavane, Sītavane B, Sitavane A C.— 13, puṭo A D, puṭo E, puṭho C, puṭṭho B. —bhoge ca bhujjītuṃ A, bhogā ca bh° B C.— 15, bhoge ca bhujjītuṃ A C, bhogā ca bh° B. — 25, ānañcappattam A C, ānañcapattam D, ānejjapp° B, aneñcappattam E.— 27, tassa sammādhimuttassa B C. —bhikkhuno A B, tādino C. —karaṇiyañ ca na v° A, kariyam na v° C, karaṇiyam na v° B.— 29, Before tassa me C inserts: sacāham bhante ekapalāsikam uhissati. —upāhanāsu ratto A, up° satto C, up° hattho B.— 2. 1, nilakavaddhikā, etc., A E, °vaṭṭhikā B, °bandhikā, °vandikā, °vandhikā C, °vaṭṭikā D. Comp. Abhidhānapp. 525, 526. —khallakabandhā A, kallakabandhā and khall° B, khallakabaddhā C D E. —puṭabandhā A B, puṭabaddhā D, pūṭabaddhā E, puṭabandhā and puṭabaddhā C. —pāliguṇṭhimā and pālig° A, pāliguṇṭhimā E, pāliguṇṭhimā D, pālikuṇṭhimā and pāliguṇṭhimā C, pāliguṇṭhikā B. —tulapuṇṇikā A D, tūlapuṇṇikā and tūlapuṇṇikā B, tūlapuṇṇikā E, tulapuṇṇikā and tūlapuṇṇikā C. —°vaddhikā A, °vaṇṭhikā B, °bandhikā and °vaddhikā C, °baddhikā and °vaṭṭikā D, °baddhikā and °vaddhikā E. E: meṇḍavisāṇabaddhikā 'ti kaṇṇikathāne meṇḍakasiṅga-

sañṭhāne vaddhe yojetvā katā. — vicchikālikā ADE, °likā BC. — 4, uddacammaṃ A, uddacammaṃ and udac° C, oṭṭhacammaṃ B. — luvakac° A, lūvakac° and luvakac° C, uḷukac° and ulukac° B, uḷukac° D, lukac° E. — 3. 1, °upāhanā ārohitvā AC, °naṃ ār° B. — upāhanā orohitvā ABC. Comp. i. 7. 3, 5. — 5. 1, init.: taṃ bhikkhuṃ pariggahetvā ABC; probably we should correct: taṃ bhikkhū par°. Comp. vi. 11. 1. — upāhanaṃ AC, upāhanā B. — 6. 1, upāhanaṃ AC, upāhanā B. — 2, AB omit rattiyā. — 2, kaṇḍakam pi AC, kaṇṭhakam pi B. — kataradaṇḍan ti A, kadhāratadaṇḍan ti C, kattaradaṇḍan tīti B. — 3, khaṭakhaṭāsaddā B. — sabhā-kathaṃ AC, bhayak° B. Comp. GRIMBLot, Sept Suttas Pālis, p. 10. — 8. 1, 2, riñchanti, riñchissanti A, ricchanti, racchissanti B, riñcanti, riñcissanti C. — 10. 1, taṃ bhikkhuṃ passitvā C. — 3, pātaṃgin ti A, pātaṅgan ti C, pātakan ti B, pātaṅkīti (°kīti D) DE. — 4, goṇakaṃ BDE, gon° AC. — tulikaṃ ABC, kul° D, tūl° E. — kadali° ACE, kādali° BD. — 7, Probably we should correct: aññātaro 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. — Papatte pabbate A, Papāte pabbate CDE, Pavatte tabbate B. — 3, neva mayā AC, na ca mayā B. — 4, neva mayā A, na ca mayā B. — 5, dassaniyaṃ pāsādikaṃ A, pāsādaniyaṃ B, pāsādikaṃ pāsādaniyaṃ C, pasādikaṃ pāsādaniyaṃ E. — yatindriyaṃ A, yantindriyaṃ B, santindriyaṃ, which appears to be corrected to yantindriyaṃ, C, satindriyan ti jitindriyaṃ D, santandriyan ti jivitindriyaṃ E. — 6, kaṇḍuttarā ACD, kaṇḍuttarā BE. — gokaṇḍakahatā AC, gokaṇṭhakagatā and gokaṇṭhakahatā B, gokaṇṅākāhatā D, gokaṇṭhakahatā E. — majjhāru AC, majjāru DE, majjh° and majj° B. — 9, tvam AB, taṃ C. — sarabhaññamānapariyosāne A, sarabhaññap° C, bhaññap° B. — 10, na ramati kāme C. — 11, paridasīti A, paridassīti B, paridissati C. paridassīti (patid° E) paridassesi DE. — 12, Gajaṅgalaṃ A, Kaj° BC. — tato paraṃ B, t° parā AC constantly. — Saḷavati C, Sallavati A, Sallavatī B. —

Setakannikam A, Setakanṇatam C, Svetakannikam B. — Dhūnam A, Thūnam B, Thuṇam C.

TABLE OF CONTENTS OF THE FIFTH BOOK.— 1, ca asītisa-hassissaro A C, saḥassagāmikissaro B.— 9, upasampāda-paṭicehi gaṇamgaṇā dhuvasinā C, upasampadam paṭica gaṇam dhuvanahāyiṇā B, upasampadam paṭica gaṇamgaṇā dhuvasindāyanā C.

## VI.

1. 2, The MSS. almost indifferently read āhāratam and °ttham (in the following chapters we find almost constantly khādaniyattham and bhojaniyattham).— 4, 5, bhattācchanna-kena A, bhattāchandakena C, bhattāchandakena and °candakena 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 A C. —vacattham A D E, paccattam C, vattam B. —nisadapotaṇ ti A C D, nisaddapotaṇ ti E, nissadepodakaṇ ti B.— 4. 1, paggavak° A C, vaggavak° pakkavak° B. —D E: pakkavaṇ ti latājāti.— 5. 1, After paṭolapaṇṇam C inserts: nettamālap° paggavap°.— 6. 1, viḷaṅgam B, piḷ° A C. —pippali A C, pipphalam B.— goṭhaphalam A, goṭaphalam B, koṭhaphalam C.— 8. 1, sāmuddam A B C, samuddikā 'ti D E. Comp. Abhidh. 461. —bilam A B C E, bilālam D, which may be correct, comp. Abhidh. 461.— 9. 1, thullakacchābādho A, °kaccāābādho B, °kaccā vā āb° C. Comp. viii. 17. 1.— 2, rajanipakkam A C, rajanānipakkam B, rajanapakkaṇ (and: rajananip°) ti rajanakasaṭam E.— 10. 1, cālikehi A B, cālītehi C. —cunṇa-cālinan ti A, cunṇam cālinan ti B C. —dussacālinan ti A C, dussajālinan ti B.— 11. 1, tam bhikkhum A B, tam bhikkhu C. Probably the correct reading is: tam bhikkhū. Comp. v. 5. 1.— 2, saraṇjanam E. —tālisam A, tālisam B, tālisicayam C. Possibly the true reading is kāliyam (Abhidhān. 302).— 12. 4, pharusā hoti A B C. ph° honti? —salākāṭṭhāniyan ti A, salākātāniyan ti C, salākādhārayan ti B, salākodhāniyan ti yattha salākam odahanti tam D E. —amṣabaddhako A, °bandhako B, °vadhako C, °vaddhako D E.

—amsabaddhakam A, °bandhakam B, °vadhakam C.— 13. 1, muddhatelakan ti C.— 2, natthu AB, natthum C.— āsificā A, āsificanti B, āsiññiyanti C. —pātum AC, haritun B. —vaṭṭim A, vaṭṭi BC. —dahati all three MSS. —dhumanetthan ti A, °nettan ti B, °netthin ti C. —dhūmanettāni ABC. —amsabaddhako, °kam AB, amsavaddhako, °kam C.— 14. 1, atikkhittam° ACE, atipakkhittam° BD.— 2, phalakatumban ti B.— 4, bhesajjam BE, majjam CD, pajjam A. —sattakammam AC, satthak° B.— 5, kabalikāya A, kambalikāya B, kappalikāya C. —kabalikan ti A, kabalikan ti B, paḷikan ti C, kakkhalikan ti D, pakalikan ti E. —sāsapakuttana AC, °kuḍḍena B, °kuṭṭena E, °kuḍḍena D. —phositun ti A, positum ti C, dhovitun ti B. —kilijjitha A, kilijjitha C, pilicchitha B. —°sakkharikāya AB, °sakkharitāya C. DE: lonasakkarikāya (losakkarikāya E) chinditun ti khureṇa chinditum (E omits the last two words).— 6, Instead of udāhu paṭiggahetabbāni I propose to read: ud° paṭiggahāpetabbāni. —paṭiggaho ti kato B. kato (tato E) paṭiggahāpetabbo 'ti sacce bhūmippatto paṭiggahetabbo, appattam (appatti E) pana gahetum vaṭṭati DE.— 7, duṭṭhagahapaniko A, °gahaniko BD, °gahaṇiko CE. —acchakañciyā AC, addhakaññiyā B. —acchakañciyan ti AC, aṇḍakaññiyan ti B, acchakajakān (acchakañcakan E) ti taṇḍulakamattho (taṇḍulamatto E) DE.— 15. 3, sabbatthikam A, sabbatthakam C, sambhattakam B. —ito titam C.— 4, vigaṇetvā C, pi gaṇetvā A, gaṇetvā B. —nivisi AC, nivasi B.— 5, (beginning of the paragraph) dārikā ABC, instead of dā rakā? —The MSS. almost constantly read alaṃkitā, which I think is a misspelling caused by mālākitā. —aññe dārike AB, aññe dārike C. —aññe dārike ABC.— 6, paṭimuñjā ti A, °ñcā ti C, °ñcāhi ti B. —asukassa B.— 8, sabbaso suvaṇṇamayo C. The reading of the Vibhaṅga (Nissaggiya 23), where the same story is told, is sabbasovaṇṇamayo, which I think is correct.— 9, uttarimanussadhammā AB, °dhammam C. Comp. v. 1. 7, 8. —koḷumpe C, kolumpe A, koḷumbe B. In the Abhidhānapp. (456) this word is spelt kolambo. Comp. ch. 19. 3.— 16. 1, °karaṇam AC, °karakam B. —sāpiso A, sāmiso C, sāmīyo B. —kimatthiyā AC,



kimitthiyâ B. —thaddhanatthâya A, dhandhanatthâya B, bandhanattâya C. thambhanatthâya? thaddhattâya?  
 — 2, vacce AC, vadhe B.— 17. 2, kutâyaṃ AC, kutoyaṃ B.—  
 4, 5, sâmaṃ pakkam̐ AB, sâmap° DE. C generally reads sâmap°.— 6, sâmapâko, sâmap° B, samâp° corrected to sâmap° C.— 7, ukkapinḍakâ ADE, °pinḍukâ B, °pinḍâkâ C. —pâcenti AC, paccanti B.— 8, na ahosi C, nâhosi A, na hoti B.— 9, After khamaniyaṃ bhagavâ B inserts: yâpaniyaṃ bhagavâ. —na ahosi AC, na hoti B. —paṭiggahâpetvâ AC, paṭiggahetvâ B.— 18. 3, koḷumpehi AC, kolambehi B. —âharâpeyyan ti A, âharâpessan ti B, hârâpeyyan ti C. —harâpetvâ AC, âharâpetvâ B.— 4, nihataṃ ABC, tihataṃ D, nihataṃ E.— 19. 1, After pâhesi B inserts: imam̐ khâdaniyaṃ; before dassetvâ: Sakyaputtassa.— 20. 1, Mandâkinidahatire B.— 2, bhane (omitting tena hi) AB. —Mandâkinidaham̐ B. —abbâhitvâ AC, aggahitvâ B.— 3, evam̐ evaṃ Andâkiniyâ dahâya B.— 4, atirittaṃ B.— 21. 1, uppannam̐ B, ussannam̐ AC. —nippattâbijam̐ AC, nibabbâbijam̐ B. nibbatṭhabijan ti (nibbattab° ti E) bijam̐ nibbatṭhetvâ (nippattetvâ apanetvâ E) paribhuñjittabam̐ DE. Probably we should read nivattâbijam̐.— 22. 2, so mam̐ khv A, mamam̐ khavâyaṃ B, mamam̐ khv corrected to so mam̐ khv C. —tunhibhuto va B, tato va AC. — 3, duropayo ACDE, dûrepayo B. duropiyo?— 23. 2, sutṭhu ayya A, s° ayye B, suṭhaya C. —âharissâmâ 'ti B. —evaṃ ayyo ti B. —natthayyo B.— 3, potthanikaṃ A, potthalikaṃ B, poṭhanikaṃ C. pottañikan ti (potthanikan ti E) mamsacchedanasatthakam̐ vuccati DE.— 4, esâyya A, eseyya C, esâyyo B. —kim pana imâya B, kim pimâya A, kim imâya C.— 6, 7, sacchavi C. —lomo jāto B.— 7, B omits bhagavato mahâvaṇo.— 8, viññâpemi ti AC, viññâpesi ti B instead of viññâpesin ti. —paribhuñjâmham̐ A.— 13, appamattakehi yi A, °ke pi C, °kehi corrected to °ke pi B. Comp. i. 40. 4.— 14, sîhâ sîham° A, sîham° BC. —paripâtenti AB, paripâdenti B.— 15, taracchâ taraccham° A, taracchâ m° C, taraccham° B. —paripâtenti A, paripâdenti B, pâdenti C.— 24. 2, adhikâni ABC instead of atitâni, comp. § 3. —na assa AB, na addassa C, instead of na addasam̐

(comp. ch. 36. 6).— 2, 3, gharāvāsatto B.— 3, atitāni A, adhikāni C, adhittitāni B. —na assa A, na addassam C; B omits addassam tam.— 4, me bhavam C, mama bh° A, bhavam B.— 5, paṭihanati A, paṭiharati C, paṭihanti B. —vineti A, vinodeti BC. —āmāsam B.— 6, paradattabhojanam A, paradatthabhojanam BC. —anupavacchati A, anuppavacchati BC. —cāpaneti A, ca vyāsaneti B, ca byapaneti C. —°sobhāgyatha B, °sobhagyatam AC. —BUDDHAGHOSA: patthayatam icchitan ti (sic) padānam alam eva dātun ti iminā sambandho. sace pana patthayathā (sic) icchatā 'ti (icchitan ti D) pāṭho (pi pāṭo D) atthi so (yo D) yeva gahetabbo.— 25. 1, °yāguyā vā A, °yāguyā ca B, °yāguyā dhātā C. Comp. Sansc. dhrā.— 3, paṭiggaṇhatha AB, paṭigaṇhittha C. —dhātā AC, dhitā B.— 4, na cāham paṭibalo BC.— 5, (at the end) haratha vā. kim nu kho mayā bhante . . . apuññam vā ti (omitting the repetition) AB.— 26. 1, et seq. Belaḷo A, Belaṭṭo and sometimes Belaṭṭho BC. Comp. the name of Sañjaya Belaṭṭhiputta.— 2, ābhato AB, āhato C.— 5, koḷumpe pi AB, koḷampehi C.— ghaṭe pi A, vighaṭehi pi C, B omits these words. —piṭakāni pi uccaṅge pi AC, sippāṭikāni pi uttarāsaṅgam pi B.— 7, ciccitāyati cīcīcīcīyati A, ciccitāyati cīcīcīcīyati B, viccīcīcīyati vicīcīcīyati C. —phālo A, mahāphālo C, balo corrected to bālo B. —divasam santatto A, divasasantattho C, divasayantatto B. —ciccīcīcīyati cīcīcīcīyati A, oicatāyati cīcīcīcīyati B, ciccīcīcīyati vicīcīcīyati 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 santharivā (comp. Mahāparin. Sutta, p. 11). —Before āsanāni AC insert bhagavato. Comp. Mahāparinibbānas. p. 11.— 3, sabbasandharisandhatam AC, sabbasattharikam santhatam B. —purattābhimukho A, puratthābh° C, puratthimābh° B (at both places). —purakkhetvā A, purekkhitvā C, purakkhatvā corrected to purekkhetvā B. —purakkhetvā A, purekkhatvā B, purakkhitvā C. —mahatam A, mahati BC. —bhojanānim A, bhojanāti B, bhogajāni C.

7, et seq. Sunidhav° ACE, Súnidhav°, Sunidhav°, Sunídhav° B, Sútídhav° D. I think that Childers's spelling Sunídhav is correct; comp. Sansc. Sunítha.— 10, nivesanâ C, parivesanâ B, parivesanam A.— 11, brahmacariye AC, brahmacâriye B. —âsum ABC. The true reading is assu, see Mahâparinibb. Sutta, p. 14.— 13, visajja AC, vessajja B, vissajja DE. —jano bandhati AC, jano pabandhanti B, jano pabandhati E, jato bandhati D.— **29.** 2, samsaritam AC, samsitam E, samhitam B. —acchinnamûlam B, ucchinnam m° AC.— **30.** 1, bhadam bhadam yânam AC, bhadam y° B. Comp. Mahâpar. Sutta, p. 19.— 3, niyâsum AB, niyâsisum C.— 4, kissa je Amb° amhâkam d° B. —ekabhattam AC, etam bh° B. —sace pi me ayy° A. —dajjâham tam C, dajjâham A, dajjâ B.— 4, 5, Instead of ambakâya ABC read Ambapâlikâya, but the comment shows, that the former reading is the correct one (BUDDHAGHOSA: ambakâyâ 'ti itthiyikâya). Comp. Mahâparin. S. p. 20.— 5, adhivutto AC, adhivatto B.— 6, Bhiñjikâv° A, Kiñcik° C, Giñjak° B. —Ambavanam A.— **31.** 1, et seq. sandhâgâre AC, santhâg° and satthâg° B.— Nâtap° A, Nâtap° and Nâthap° B, Nâtap° C. —samikâbhisamkhâro B (at both places).— 3, kim panime karissanti C.— 4, divâ divasâ A, divâ divassa B, divâ divase C.— pattikâ AB, pattiko corrected to pattikâ C. — 7, C omits jegucchitâya dhammam desemi. jigucchitâya dh° d° A, jigucchâya dh° d° B.— 8, 9, anabhâvam gatâ B. — 10, anuviccakâram ABC, anuvijjakâraṇam D, anuvicchakâraṇam E (anuvīditvâ cintetvâ tulayitvâ kâtabbam). —mam hi AC, mamam hi B. —sâvakâ AB, sâvakam C.— 11, piṇḍapâtam BC, piṇḍakam A (at both places).— 13, asatâ AC, acchâ B. —musâva AC, musâvâdâ B.— **32.** 1, et seq. uggahitapaṭiggahitakam AC, uggahitam paṭiggahitam, and uggahitakam paṭiggahitakam B. — **33.** 1, bahâramak° A, bâhirâk° B, âramak° C. —âropetvâ AC, âropitâ B.— 3, 4, sammutiyâ k° all three MSS. The agreement of the MSS. here and at the following places leads me to believe that we must not change sammutiyâ to sammatâya, but that sammutî is here the fem. of an adjective sammuta=Sansc. sâmmata.— 4, sammuti k° all three MSS. —gonisâṭikam A,

gonisâtikam B, gonisâdikam CE.— 5, bahi patitthâpenti A, bahi tthapenti B, bahi vâsenti C. —sammutikapp° AC, sammutiyâ kapp° B. —gonisâdikam A, gonyâdikam B, gonisâdikam C. —sammutin ti A, sammutisan ti B, sammutiyan ti C, sammutikâ nâma, etc., E.— **34.** 1, supabhiñjanakam A.— 3, supabhiñjanakam AC.— 5, sabbatthakam mah° A, sabbatthakamah° C, sambhattakam mah° B.— 6, et seq. passissâmâ 'ti B, passâmâ 'ti C, passissâmâ 'ti and passâmâ 'ti A.— 7, sūpabhiñcanakam A, sūpabhiñcācāarakam C.— 9, tena hi sunisa catur° B.— 12, I have written bhadrām yānam abhirūhitvā; ABC read: bhadrām bhadrām y° a°. Comp. ch. 30. 1.— 13, yathā yime AC, yathā yime corrected to yathā ime B. — pattikā va B.— 17, Aṅguttarāmo (at both places) A. — loṇam pi taṇḍulam pi telam pi A, loṇam 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. yathā bhagavantam AC, yathā mayam bh° B. —tathā 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) taruṇena ca khīrena 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 yaṃ ayyassa kappiyam yaṃ tam d° B, iminā ayyassa k° d° A, iminā ayyassa yaṃ k° tam d° C.— **35.** 1, et seq. Keniyo B, Keṇiyo A. C spells the name generally Keniyo, but sometimes we find also the other spelling in this MS.— 1, harāpeyyan ti AC, yāpeyyan ti B.— 2, samihitam AC, samaṅgitam B. —Atthako Vāmako Vāmadevo cāṅgirasō Bhagu Yamataggi ca Vāsettho Bhāradvājo ca Kassapo Vessāmitto ca mantānam kattāro isayo ime rattup° B.— 6, madhukapānam A, madhup° BCDE. —dākarasam AC, tākara° E, sākara° BD.— 8, sāvatti all three MSS. instead of sāvittī. —ve jayatam B, ve yajatam C, veya etam (ve yajatam?) A. **36.** 1, samkaram ADE, samkāram C, samnagaram B. —

pañca satâni 'ssa danḍo A; in C assa has been inserted by a corrector; tassa pañca satâni danḍo B.— 2, bahukato A B E, bahukkato D, bahugatho C.— buddhe vâ dhamme vâ samghe vâ A.— samkaro AC, samgâro B.— pañca satâni 'ssa d° A.— 3, mahiddhiko B.— abhippasâdo B.— 4, bhagavato mettena cittena ph° ABC instead of bhagavatâ m° c° ph°. — gâviṃ taruṇav° A, gâvi taruṇav° B, gâvi taruṇav° C.— eso âvuso B.— 6, nâddasa ABC instead of nâddasam.— sâkam B constantly.— nâddasa AB, nâdassa C instead of nâddasam.— 37. 3, bahum-bahum denti C, which possibly is the correct reading.— 4, B appears to read Bhusâgâre. Comp. also Mahâparin. 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) yâvajîvikam tadahu paṭiggahitam BC, which is wrong, as the commentary shows.

TABLE OF CONTENTS OF THE SIXTH BOOK.— 2, añcâni upâpissani AC, añjatim upâpiñjani B.— salâkathâni AC, salâkodhanti B.— 3, thavikam paddhakam B, thavikaamsavaddhakam A, thapikam aññavaddhakam C.— 6, vikâsiyam AB, vikâsâyam C.— 10, sihañ ca dipikam A, sihabyagghadîpika C, sihañ ca dipikam B.

## VII.

I. 1, et seq. Pâveyyakâ ACE, Pâtheyyakâ and Pâṭh° B, Pâṭ° and Pâṭh° D. BUDDHAGHOSA explains this name thus: Pâṭeyya- (Pâceyya° E) ratṭhavâsino, Pâṭheyya (Pâveyyam E) nâma Kosalesu pacchimadisâbhâge ratṭham, tatṭhavâsino 'ti. Comp. Turnour's Index to the Mahâvaṃsa, p. 20.— BUDDHAGHOSA, after having explained okapuññehi, adds: oghapuññehîti (opapuññehîti D) pi pâṭho.— 2, B omits yâpanîyam bhagavâ.— avivadamanâ phâsukam (phâsu B) vassam vassimhâ BC, which is wrong, as the commentary shows.— gacchantâ A, âg° BC.— 5, (I here mark the readings of the Parivâra [MS. Orient. fol 378 of the Berlin Royal Library, fol. jhî], which contains a

similar passage, by P) ovattiyakaraṇamattena A E, ovattikak° CP, ovadhīyak° D, ovadhitakāraṇamattena B. —kaṇḍusak° A, kaṇḍukak° B, bhaṇḍupak° C, kaṇḍusak° P, kaṇḍusakakaraṇamattena 'ti muttiya- (corrected: mutaddittiya-) patta-bandhanamattena D, kaṇḍusakaraṇamattena 'ti muddiya-pattabandhanamattena E. —anuvātakaraṇam° ACEP, anuvātam° B, anuvādakaraṇam° D. —ovadeyyakaraṇamattena A, ovadh° C, ovaddh° B, ovatṭh° E, ovad° corrected to ovaddh° D, ovatt° P. The word is explained thus: āgantukapattāropanamattena kaṭhinacīvarato vā pattam gahetvā aññasmim akāṭhinacīvare (kaṭhinacīvare D) pattāropanamattena. —eva sañchinnena AP, evassa cchinnena B, eva sacchinnena C. —sammā AP, simmā C, sāmāñ B.— 6, pāpaṇikena ACEP, apanikena B, pāpaṇikena D. —eva sañchinnena AP, evassa cchinnena B, eva sacchinnena C. —sammā AP, sammo B, simā C.— 7, saubbhārā AC, yavubbhārā B, sahubbhārā E. P generally reads sahubbh°; I have met only once or twice in this MS. with the reading saubbhārā.— 4. 1, et seq. A sometimes, and B very often, reads vippakatam cīvaram.— 11. 1, et seq. apaciṇayamāno A, apacitīyamāno and apaciniyamāno B, apavilāyamāno C. —Subscription: apaciṇanavakam n° A, apaciṇan° n° B. C omits the subscription.— 13. 1, vesati AC, vassati B.

TABLE OF CONTENTS OF THE SEVENTH BOOK.— 1, Pāveyyakā AC, Pāṭheyyakā B.— 4, ullikhi AC, ullikhā B. —opatti A, opati 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 ubbhārāṭhamhi A, sīmassa ubbhārāṭhāpi C, simāsa ubbhārāṭṭhami B.— 12, 14, idha B, idaṃ AC.— 15, kariyam tassa A, kayiran tassa C, karissam tassa B.— 20, sattasattavidhi AC, sakkasukkāviddhī B.— 21, natthi AC, nantikā B. —chaccā AC, chaṭṭhe B. chaccho (Sansc. shatṭas)?— 22, AC omit the words ādāya nissīmagatam.— 23, tiṇi AC, tini B. heṭṭhā 'ti tinayo vidhi?— 27, karaṇiyo AB, °yā C.— 28, apaciṇanā A, apavilānā C, apaciṇe B:

## VIII.

1. 1, 2, ârâmâni BC instead of ârâmâ and ârâme.— 2, vutthâpessâmâ ti A, °yyâmâ ti BC.— 3, parihâyissati B, bhañjissati A, sacchijjati C. —gilânâ 'ti paṭivedeyyan ti ABC, gilânāṃ paṭivedeyyan ti E, gilānaṃ paṭivaseyyan ti D.— 4, jīvatīti tassa Jīvako B, tassa jīvatīti J° C, tassa Jīvako A.— 5, upari jīvitum B.— 6, gaṇhati DE (at both places). —sutthum ca ABC, sutthu ca DE. —sutthum ca AB, sutthu ca C.— 7, âhiṇḍanto âcariya C, âhiṇḍantomhi âcariya AB. —âhiṇḍanto na kiñci A ; BC omit âhiṇḍanto.— 8, kaṃ tikicchāmīti A, taṃ t° BC. —etissâ âcariya A, etissâcariya C, ehâcariya B.— 10, yadâ arogâ ahosi AC, yadâ ârogo hoti B.— 11, uttānakam B. —nipajjâpetvâ B, nipâtetvâ AC. —nuthuhitvâ AC, nutthahitvâ B.— 12, me mahagghâni bhesajjâni B. —upajânâmetassa samyamassa ABC. BUDDHAGHOSA : upanayam (upaneyam E) etassa samyamassâ 'ti nayatassa (nayakatassa E) ca rogupasamassa (rogûpamassa E) ca upakâram jânâmiti adhippâyo.— 13, arogâ thitâ A, ârogâ thitâ, âr° thitâ, âr° titâ C, ârogâpitâ B (at all three places). Comp. § 22. —amhâkañ ceva B.— 14, na ciram AC, na cirasseva B.— 16, ayam kho gahapati A, ayam kho setthi B, ayam kho setthi gahapati C.— 17, sādhu deva . . . ânâpetam B, s° devo . . . ânâpetu AC. Comp. § 21, 23.— 18, nipâtvo A, nipajjâpetvâ BC. —m° te sambandhitvâ B. —ophâletvâ A, pâletvâ B, pâṭiletvâ C, uppâdetvâ DE. Comp. § 22. —sippani C, sippinim A, sippini E, sabbini B, sibbanim D. —pânake, pânako AC, pânake, pânako B. —passeyyâtha B, passathayyo A, passathayyâ C. —tesâyam (at both places) B. —sibbini A, sibbinâ B, sappani corrected to sippani C.— 19, sacâham A, saccâham C, sacâham and saccâham B.— 20, jânâsi A, jânâhiti B.— 21, antagaṇhâbâdho A, antānaṃ gaṇṭhâbâdho C, antagaṇṭhâb° B. —devo C, deva AB. Comp. § 23. —ânâpetha A, ânâpetum B, ânâpetu C.— 22, ussârâpetvâ DE. —thambhe A, tambhe C, tumbhe B. —ubandhitvâ A, upanibandhitvâ ca C. —uppâṭetvâ AC, uppâl° B. —antagaṇṭhim A, antānaṃ gaṇhi C, antogaṇṭhikam B. —andhagaṇṭhim A, antānaṃ gaṇṭhi C,

antogaṅṭhi B. —B omits antāni paṭipavesetvā. —ārogo ṭhito A B. —soḷasa kahāpanasahassāni adāsi B. — 23, In B, at some of the places where the king's name occurs, he is called Caṇḍapajjota. — 24, taṃ te lopivisarattīti B instead of taṃ devo pivissattīti. —nippimceyyaṃ A, nipaceyyaṃ BC. —nippaci A, nipaci BC. —sappim pītaṃ A B. —maṃ ghātepassasi B, ghātāpeyyāsi (omitting maṃ) A, ghātāpeyyāsi maṃ C. Comp. § 28. ghātāpeyyāti? — 26, taṃ sappim A, taṃ sappi B, sappi C. —amanusseva paṭijāto B. —mā cassa AC, māssa B. — 27, bahumā passa kiñci B. —ulumpetvā A, olumpetvā C, odametvā B, oḷumpetvā DE. — 28, khādati B, khādi A. —apāyi AC, pivati apāsi B. —khādayitaṃ A B, khāyitaṃ C. —ghātāpeyyāsi AC, °peyyasi B. ghātāpeyyāti? —ghātāpeyyāsi ABC. ghātāpeyyāti? —siveyyakaṃ BC, siv° and sīv° BD, sīv° E. —paccārahati A B, paccāharati C. paccarahati? — 31, B: nānābhesajjehi upari bhāvetvā tathāgatassa upanāmeyyan ti atha kho Jīvako Kom° tīni upphalahatthāni nānābhesajjehi paribhāvetvā yena bhagavā etc. —At the third place we ought to read virecessati instead of virecessattīti. — 33, nhāyitu (at both places) A, nahayitu (at both places) B, hāyatu and nahāyatu C. — 2. 1, aḍḍhakāsiyaṃ DE. — upaḍḍhakāsiyaṃ ABC, °kāsiyaṃ DE. —khamamānaṃ, khamamāno ABC, kambhānan ti (corrected to khambhānan ti) uccāvacāni sundarāni asundarāni ca D, khamānan ti (omitting the following words) E. — 4. 1, anāgamentānaṃ A. —sadiyaṃ A, sadisānaṃ B, sadisā C. — 7. 1, After nimbakose pi A inserts ajjhokāse pi. — 2, sammannitabbo ABC instead of sammannitabbam. —After ch. 8 possibly another chapter is lost, which began: tena kho pana samayena chabbaggiyā bhikkhū (?) tath' eva bhaṇḍāgārikaṃ vuṭṭhāpentī. See the list of contents of this book, v. 10. — 9. 1, A omits sabbo. — 3, uttarantassa AC, uttaritassa B. — 10. 2, situdakāya A, situddakāya C, sītunakāya B, sītuntikā ti apakkarajanaṃ vuccati E. I am doubtful as to the correct spelling. sītunhikāya? —uttarāḷupaṃ AC, uttarāḷupaṃ B. uttarāḷavan ti vaṭṭāṭhāraṃ rajanakumbhiyā majjhe ṭhapetvā taṃ āthāraṃ parikkhipivā rajanaṃ pakkhipitum anujānāmīti attho, evaṃ



hi kate rajanam na uttarati E.— 3, āviñcanti A, āvajjanti BC. āvajjenti? — °thālikan ti ABC, °thālakan ti E, °tālakan ti D.— 11. 1, okkamitun ti AB, pakkamitun ti CDE. Comp. i. 25. 23.— 2, pattinam A, patthinam E, pattinnam D, patthinam BC. The comment explains the word thus: atirajitattā thaddham. Comp. Sansc. styāna. — osāretun ti ABC, osādetun ti D, thapetun ti E. — dantakāsā-vāniti C; after dantakāsāvāni B inserts: ti dasadasā honti. — 12. 1, Magadhamahākhettam B. — acchibandham A, accabaddham, which at one of the places is corrected to accib° C, accibandham BE, adhibaddham D. BUDDHAGHOSA: caturassakedārabaddham. — pālibaddham, mariyāda-baddham, simghāṭakabaddham E. — achinnabandham B. — passatha tumhe AC, passatu me B.— 13. 2, 5, uggate B, uddhate AC. Comp. Lal. Vist. p. 447, ed. Calc. — A omits rattiya.— 3, 5, After dhammavinaye B inserts pabbajitā.— 14. 1, aggaḷam acchādeyyan ti chinnaṭṭhāne pilotikakhaṇḍam (pilotikabaddham D) laggāpeyyan ti DE. — sapattam A, dupattam C, dupattam B. — majjhe ekacciyan ti AC, maṇḍele (corrected to maṇḍela) kacciyan ti B.— 2, acchupantam A, acchupanti B, acchupentam C. — utuṭṭhatānam A, utuddhatānam B, utumbatānam (corrected to uttubbatānam) D, utuddhatānam CE. BUDDHAGHOSA: ututo dīghakālate uddhatānam (utṭhānam D) gatavattakānam (°vattakānam D) pilotikānan ti vuttam hoti.— 15. 4, kallakāyā AC, kallakāyāni B.— 6, pādā AC, pādāni B.— 7, et seq. The MSS. indifferently read both gamiya° and gamika°. — kim . . atthavasam the MSS. constantly. — A B almost constantly read samphassamānā instead of sampassamānā. — 9, ussure all three MSS.— 10, sampamānena A, samphamāne B, sampassamānena C.— 11, brahmacariyanam jinne A, brahmacariyam jinno B, brahmacārikam jikkena C. — jinṇā bhavissanti all three MSS. instead of jinṇā bhavissatha. — kim . . ānisamsam the MSS. constantly.— 13, passambhissati AC, passaddhisati B. — passaddhamkāyā A, passaddhikāya B, passaddhakāyo C.— 14, atipamoditā AC, dadāti pamoditā B. — maccharam B. — dibbam sukham sā labhateva āyūm B.— 16. 1, et seq. The MSS. almost

constantly read *okkamenti* (rarely *okkamanti*), but *okkamantānaṃ* (rarely *okkamentānaṃ*); comp. *okkamayato*, § 3. — 4, *tena kho pana samayena āyasmato Ānandassa atikhuddakaṃ B.* — *saṃgopeti A.* — **21.** 1, *suttalūkhaṃ AB, suttalukhaṃ CE, suttalukam D.* BUDDHAGHOSA: *sutteneva aggalaṃ kātun ti attho.* — *okiriyanti AC, okiranti B. okireyyātīti jinnakonano galati D, okiratīti chindakoṇato galati E.* — *aṭṭhapadaṃ A, aṭṭhapadā B, aṭṭhapadikaṃ C, aṭṭhapādaṃ D, aṭṭhāpadaṃ E.* BUDDHAGHOSA (E): *aṭṭhāpadaṃcchannena pattamukhaṃ sibbituṃ.* — 2, *anvādhikaṃ pi āropetuṃ is explained thus by BUDDHAGHOSA: āgantukapattam dātum. idaṃ pana appahonake āropetabbam. sace pahoti āgantukapattam na vaṭṭati, chinditabbam eva.* — **22.** 1, *mātāpitaro hi kho A, °ro kho B, °ro pi kho C.* — *dadamāno BC, dadamāne A.* — **23.** 1, *idhāhaṃ B, so ahaṃ A, sohaṃ C.* Comp. ii. 12, 1, etc. — **24.** 4, Possibly we should correct *anadhīṭṭhite* instead of *anadhīṭṭhitena*; comp. *bhājiyamāne.* — 5, *Isibhato A, °ddo C, °tto B.* — 6, *Nilavāsī AB, Nilavāsi C.* — *Sāṇavāsī A, Sālavāsī C; B omits the name of this Thera.* — *Gotako A, Gopako B, Govako C.* — *Balिकासंतāno A, Phalिकासandano B, Phalिकासandāno C.* — **25.** 2, In the speech of Upananda the MSS. constantly read *agamāsi* and *aggahesi*. There is no doubt that this is simply a mistake for *agamāsiṃ* and *aggahesiṃ*. — *te pi maṃ* (at the first place) all three MSS. instead of *te maṃ.* — **26.** 1, *upaṭṭhahantīti A, upaṭṭhentīti C, upaṭṭhapentīti B.* — *upaṭṭhentīti AC, upaṭṭhapentīti B.* — 3, *upaṭṭhentīti AC; upaṭṭhahantīti B.* — *upaṭṭhentīti AC, upaṭṭhantīti B.* — *natthi te* all three MSS. Probably we ought to read: *n' atthi vo* (te and vo are very similar in Burmese writing). — *upaṭṭhaheyyuṃ AB, upaheyyuṃ C.* — 4, *upaṭṭhāpetabbo B* constantly. — 7, *nihātuṃ A, niharituṃ BC.* — 8, *nihātuṃ AB, niharituṃ C.* — **27.** 1, *upaṭṭhahemāti A, upaṭṭhapemāti B, upaṭṭhāhemāti C.* — 5, *avissajjitaṃ C.* — **28.** 1, *AC* omit hi. — 2, *ajinakkhipaṃ AC* constantly, *ajinapakkhikaṃ* and *ajinapakkhiṃ B.* — *tiṭṭhiyadhajaṃ dhāretabbam AB, °jo dhāretabbo C.* — 3, *akkaṇālaṃ AE, akkaṇālaṃ B, aggaṇālaṃ C, akkhanālaṃ D.* — *paṇadasāni* 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° A C.— 3, mahābhiso A C, mahābhañño B.— 6, sinehati A, sinehasī B, °si C.— 11, sītudi A, santutṭhi B, situṇhi C.— 12, pattinnena A, pattinena B, vatthinnena C.— 13, acchibandhā A, avibbhatti B, avibbhanti C.— addasāsi ubhaṇḍite A, addasāpi ubh° C, addasāsañ ca bhaṇḍite B.— 16, pacchimam A, °me C, °mena B.— 18, punacchimsu A, punajjhisu B, puna dvisu C.— gilāyanā A B, gilāyavā C.— 19, agganālā ca C, akkanāli ca A, akkanālayam B.— 21, °phaṇa° A, °pana° B, °phala° C.— 22, bahi B C, pahi A.

## IX.

1. 1, BUDDHAGHOSA: tantibaddho 'ti tasmim āvāse kattabbatātantipaṭibaddho.— 5, addasa kho A, addasā kho B C. This is certainly a blunder; the true reading is 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, vatthusmim kāraṇeti A C, v° kasmim kāraṇe ti B. The reading of B (or: v° kismim kāraṇe 'ti) may be correct.— 9, vinaye A C, vinayo, B.— 3. 1, 2, BUDDHAGHOSA: aññatrāpi dhammakammaṃ karontīti aññiatrāpi dhammakammaṃ (sic) karonti ayam eva vā pāṭho . . . aññiatrāpi vinayakammaṃ aññiatrāpi satthusāsanakammaṃ ti.— 3, cha imāni C D, cha yimāni A E, chamāni B.— 4. 8, anantarikassāpi A B, antarikassa pi C. E: ānantarikassā ti attano anantaram nisinnassa.— 10, 11, (at the end of the paragraph) all three MSS. read tam ce instead of te ce.— 5. 1, paṭinissajetā A, paṭinissajjetā C, paṭinissajjetā B. BUDDHAGHOSA: paṭinissadethā ti (paṭinissajitvā ti E) paṭinissajjitabbā.— 6. 1, A C omit bhagavantam abhivādetvā.

TABLE OF CONTENTS OF THE NINTH BOOK.— 1, icchitabbako AB, °ke C.— 7, aṭṭhānārahikaṃ A, raṭṭhānārāhikaṃ B, aṭṭhānārāhikaṃ C.— 10, yañ ca kammaṃ A, pañcakammaṃ BC.— 11, °upasampadā ABC.— 16, paṭikkhitaṃ BC, °ttā A.— 17, na ca kāraṃ C.— 21, paṭikkosa A, paṭikosa BC.— 31, tajjanīyasena ca A, tajjanīyavasena ca BC. tajjanīyaṃ nissayena ca ?— 33, paccāropeyya aññañño A, paccakkhāropeyya aññamaññaṃ C, pacchā ropeyya assañño B.— 34, dodotamūlakan tassa A, dvedvemūlakatan tassa C, dvedvetanḍulakan tassa B.— 35, All three MSS. read bhaṇḍanākāraṃ.— 38, cakkam bandhe ?— 41, pañño AB, tañcā C.— 44, °byādhike AB, °hyādhite C.

## X.

1. 10, attanā vā ABC, attanā va E, attanā va and attanā vā D. Probably attanā 'va is the correct reading, cf. ii. 15. 6, 7.— 2. 1, BUDDHAGHOSA : asammodikā (°kāya D) vattamānāyā ti asammodikāya vattamānāya ayam eva vā pāṭho.— 3, et seq. In the MSS. the name of the king is spelt: Dighiti, Dīghiti, Dīghīti. Dīghiti is the most frequent spelling, but Dīghīti appears to be the correct one, as the name apparently is derived from iti.— 3, All MSS. read mama abbhuyyāto. Read mamaṃ abbhuyyāto.—abhivijjiya C— 4, et seq. vammikaṃ A, dhammikaṃ BC constantly. Comp. Abhidhān. 378.— 5, avimanā A, avimano B, attamanā C. —hoti AB, hotīti C, instead of hohi. —6, After vijāyi C inserts: suvaṇṇavaṇṇaṃ buddhalakkhaṇasampannaṃ buddhañkura (sic).— 6, et seq. In B the name of the prince is constantly spelt Dīghāyu.— 8, Brahmadatte Kāsirañño A, °tto Kāsirañño B, °ttho Kāsikarañño C.— 9, pilāni A, bilāni BC.— 10, ciradiṭṭho B, cīraṃ diṭṭhā A, ciradiṭṭhā C.— 11, bilāni AB, khilāni C. —guppaṃ A, kuppa C, gumbaṃ B.— 12, rappiye A, rammiye C, gusimpiye B. —atha kaṭṭhāni A, aṭṭha k° C, aṭṭhi k° B. —anattako A, anattako C, anattakāraṃ B.— 13, rodi vappaṃ pucchitvā A, roditvā khippaṃ pucchitvā B, roditvā dhammaṃ pañcitvā C.— 14, AC omit paṭissutvā. —AC omit atha kho . . . etad avoca. —AC omit

paccassosi . . . Kāsirañño.— 15, gamissāmā ti A, gamissāmi C, gamissāmīti B. —aññena ratho C, aññeneva ratho AB. —tassa . . niddaṃ okkami all three MSS.— 16, paripādesi B, parimātesi C, paripā A.— 17, nibbātetvā A, nibbāhetvā C, nibbāpetvā B. —adrūbhāya A, adubhaya C, adrabhāvāya B.—3. 1, v. 2, BUDDHAGHOSA: parimuttā 'ti mutṭhassatino. vācāgocarabhāṇino 'ti rākārassa (rak° D) rassādeso kato. vācāgocarā na satipaṭṭhānādigocarā. bhāṇino ca, kathambhāṇino (E adds ca). yāv' icchanti mukhāyāman ti yāva mukhaṃ pasāretuṃ icchanti tāva pasāretvā bhāṇino, eko pi saṃghagāravena mukhasaṃkocaṃ na karotīti attho. —v. 3, yeva taṃ A, ye taṃ BDE, ye ca taṃ C. —upanayhanti AD, upaneyhanti CE, nayhanti B.— v. 6, pare na ca AC, pare ca na B.— v. 7, aṭṭhicchinnā ACE, °cchiddā B, °cchidā D. —gavāssa° BDE, gavassa° AC.— v. 9, mātāṅgaraññe A, °rañño B, mātāṅgaṃ vañe C. BUDDHAGHOSA: mātāṅgaraññeva (°rañño ca D) nāgo 'ti mātāṅgo araññe (rañño va D) nāgo vā.— v. 10, sahāyakā AC, °tā B. —kayirā A, kavirā C, kerā B. —mātāṅgaraññe A, °rañño BC.—4. 1, 2, Pācinavaṃsadāyo, °ye A, Pācinavaṃsadāso, °ye B, Vācinavaṃsamaggadāyo, Pācinavaṃsamiggadāye C.— 2, atthak° AC, attak° B.— 6, et seq. Pārileyakam CDE, Pālil° A, Pāral° B.— 7, upaṭṭhāpesi B. —apāyi A, apāsi B, avāsi C.— 5. 1, piṇḍapātaṃ B, piṇḍapāta C, piṇḍakam A.— 2, piṇḍapātaṃ B, piṇḍakam AC.— 6, Mahākoṭhiko A, °to BC.— 12, kathaṃ nu kho tehi AB, k° nu kho tehi tehi C, instead of: kathaṃ nu kho amhehi? — 6. 3, v. 1, After vinicchayesu B omits ca; Buddhaghosa does not mention this ca.— v. 2, anānuvajjo ABCE, ananuvajjo D. —vadeyya yena taṃ B.— v. 3, anuyyataṃ A, anuyyutaṃ BCE, anuyuttaṃ and anuyyutaṃ D. BUDDHAGHOSA explains this word thus: anuyyātaṃ anupakataṃ.— v. 4, pajjhāti B. —kālāgataṃ A, kālākataṃ E, kālagataṃ BCD. BUDDHAGHOSA: kathetabbayuttakāle āgataṃ.— v. 5, pametuṃ ABD, sametuṃ CE. BUDDHAGHOSA: vimamsituṃ taṃ taṃ kāraṇaṃ paññāya tulayituṃ samattho. —viraddhikovidō A, visuddhikovidō BC. D: visandikotiviro ti viddhaṭṭhānakusalo; E: visandhikovidō ti viraddhaṭṭhā-

nakusalo.— v. 6, saññāpanam AC, paññāpanam B, saññājanam D, paññāpanam E.— v. 7, BUDDHAGHOSA: yathā nāma āhunam (anuhitam D) āhutipiṇḍam samuggaṇhantīti.—v. 9, vattanā A, vattunā B, vatthunā C.— v. 10, atthacaro idha A, °caro va C, °varo dha B.

TABLE OF CONTENTS OF THE TENTH BOOK.— 2, paññekañ cepa sampadā A, pañcekañ ceva sampadā B, mālakañ ceva vamsadā C.— 3, Koṭhiko A, °to BC.— 3, Upāli cubho A, U° cubhaya B, Upālivhaya 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.

END OF VOL. I.