

SAMANTAPASADIKĀ



ဦးအောင်စော့ယဉ်လှအားအမှူးထံမှ

ထိုရိုင်းအောင်စော့အားအမှူးထံမှ

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translated into English
for the first time

By

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in collaboration with

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Vimuttimaggā and *Visuddhimaggā* : A Comparative Study, 1937, Poona.

Dhamma-saṅgāṭi, a basic philosophical text of the Pali *Abhidhamma* with Introduction and full Index (jointly with Prof. R. D. Vadekar) 1940, Poona.

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Arthapada-Sūtra (A Chinese Version of *Aṭṭhaka-vagga* in Pali), Translated into English. (Vishvabhāratī Annals 1945, 1950).

Suttanipāta, Pali text in Devanāgarī script with Marathi translation by Prof. Dharmanand Kosambi, (1955) Poona.

2500 Years of Buddhism—Edited for Ministry of Information and Broadcasting, Government of India, New Delhi (May 1956; first reprint 1959; second reprint 1964).

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Pali-Saṅgaha—Selections, from Early Buddhist texts with notes, 1968, (Sahitya Akademi, New Delhi).

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* The order and numbering of chapters in the khandhakas is that of Dharmagupta Vinaya. The number in brackets after the name of a khandhaka is that of the Pali text.

ABBREVIATIONS

[Texts of Tipiṭaka and Aṭṭhakathās (Commentaries) that are mentioned in the following list are those published in Roman characters, either by the Pali Text Society, London, or some other Publisher in Europe, unless otherwise specifically mentioned].

- A.—added after the abbreviation of a work means Aṭṭhakathā on that work.
 A.—Aṅguttara-nikāya.
 Ap.—Apadāna.
 Asln.—Aṭṭhasālinī edited in Devanāgarī characters by P. V. Bapat and R. D. Vadekar, 1942.
 Bu.—Buddhavaṃsa.
 Cm.—Commentary; added after the abbreviation of a work means commentary on that work.
 D.—Dīghanikāya.
 Dhp.—Dhammapada (verses).
 Dhuta.—(Vimukimārga)-Dhuta-guṇanirdeśa, edited by P. V. Bapat (Asia Publishing House, New Delhi), 1964.
 Dīpa.—Dīpavaṃsa, edited by Oldenberg.
 Divy.—Divyāvadāna, edited by Cowell and Neil.
 Dhs.—Dhammasaṅgaṇi (paras.), edited in Devanāgarī characters by P. V. Bapat and R. D. Vadekar, 1940.
 It.—Itivuttaka.
 J. or Jā.—Jātaka edited by Fausböll.
 K.—Samanta-pāsādikā, Bāhira-nidāna-vaṇṇanā, edited in Devanāgarī characters by Prof. D. Kosambi, Poona, 1914.
 M.—Majjhimanikāya.
 Mahā.—Mahānidessa.
 Miln.—Milinda-pañha edited by Trenckner.
 Mvy.—Mahāvvyutpatti edited by Sakaki (Japan).
 N.—Nālandā edition, Nalanda, Bihar.
 Nd.—Niddesa.
 Netti.—Netti-pakarāṇa.
 Paṭi.—Paṭisambhidā.
 P'ing.—Edition of the Chinese Tripiṭaka, popularly known as Shanghai edition.
 PTS.—Pali Text Society, London.
 Pv.—Petavatthu.
 S. (in references at the beginning of each chapter)—Samanta-pāsādikā Sinhalese edition (Simon Hewavitarne Bequest) Colombo, 1929-48.
 S.—Saṃyutta-nikāya.
 Shan-Chien—Shan-Chien-P'i-P'o-Sha.
 Smp.—Samanta-pāsādikā.
 Sn.—Sutta-nipāta (verses).
 T.—Taisho edition of the Chinese Tripiṭaka edited by Takakusu, Watanabe and others.
 Thag.—Thera-gāthā (verses).
 Thig.—Therī-gāthā (verses).
 U. or Ud.—Udāna.
 Vibh.—Vibhaṅga.
 Vim.—Vimuttimagga and Visuddhimagga : A Comparative Study, by P. V. Bapat, 1937.
 Vim. vin.—Vimati-vinodanī, a sub-commentary on Samanta-pāsādikā, edited in Sinhalese characters, Ambalangoda, Ceylon, 1935.
 Vin.—Vinaya-piṭaka, edited by Oldenberg, London.
 Vis.—Visuddhimagga, edited by Prof. D. Kosambi and published in the Harvard Oriental Series, 1950, or by Bhāratīya Vidyābhavaṇ, Bombay, 1940.
 Vv.—Vimānavatthu.

P R E F A C E

The study of the text *Shan-Chien-P'i-P'o-Sha* I commenced in Feb. 1945 and I completed my first reading of the same before April 1948. I could do the same with the help of several Chinese colleagues of mine at Cheena-bhavan, Shantiniketan. Among those who helped me, I must prominently mention Ven. Fa-fang, Ven. Pai-hui, Ven. Fa-Chow (now Shri Pa-Chow of the University of Ceylon, Peradeniya, Ceylon), Shri Shu-Hu (now in Pondicherry) and Shri Chu—who all were then working as research-scholars at Cheena-bhavan.

Soon after completing my stay at Shantiniketan, I got ill. The illness became more and more serious and I thought it was going to be fatal. I believed my days were numbered and so I thought: 'Before I breathed my last, I should give to the world at least a brief outline of the results of my comparative study of this Chinese text with *Samanta-pāsādikā*. I typed a paper from what I considered to be my death-bed and sent it to the *University of Ceylon Review*, where it was published in April 1949.

I recovered from my illness and started again my work in Fergusson College, Poona. On account of pressure of work at the Fergusson college and at Poona University, I could not pursue my work on this Chinese text. After retiring from Fergusson College in 1954, I started my work on the same. But it was interrupted again. From 1957-60 I was busy organising the Department of Buddhist Studies in the University of Delhi. When I retired in July 1960 from Delhi University, I re-started my work on the same.

Originally I had the idea of giving only a detailed comparative study of this Chinese text and the Pali *Samanta-pāsādikā*. Subsequently, at the suggestion of some friends, I decided to give a complete translation into English. I worked on the same until the first draft was completed in 1964. During the course of this work I thought it would be better if I could secure the collaboration of some Buddhist Scholar from the Far-East. I got in touch with Prof. A. Hirakawa of the University of Tokyo, Japan. I had met him (1959) during my visit to Japan and had come to know of his work on Buddhist Vinaya. He readily agreed (1963).

In the meanwhile, the University Grants Commission, New Delhi, made a special case in selecting me as one of the beneficiaries for their Research Grant for two years (1965 and 1966). I also approached the Indian Council of Cultural Relations, New Delhi, for providing the necessary funds to enable Prof. Hirakawa to stay in Poona and work with me for a few months. Prof. Hirakawa came for four months and we went over the whole draft of my English Translation (1966), making changes where necessary. Then came the problem of seeking the resources for the publication of this work.

It was with the intercession of Prof. Hirakawa himself that a Japanese religious organisation named the Order of Reiyukai Kyodan kindly agreed to supply the necessary funds—for which all our thanks are due—to enable the Bhandarkar Oriental Research Institute, Poona, to undertake this publication. Prof. Hirakawa also agreed to supply the necessary Chinese types used in this volume and so it has become possible to publish this work in Poona.

Particular mention must be made of Prof. Shoku Watanabe and Shri Tsugunari Kubo who were instrumental in securing the donation for this work. The latter was also helpful in securing the Chinese type required for this work. My sincere thanks are due to both of them.

I have to express my thanks to the authorities of the Bombay University Library, who made available to me the Taisho edition of the Chinese Tripiṭaka. So also thanks are due to the authorities of the libraries of Chenna-bhavan, Shantiniketan, and of the Bhandarkar Oriental Research Institute, Poona, for lending me other editions—such as Sung and Shanghai editions—for reference. I am also obliged to Shri S. Kawasaki and to Miss Leela R. Arankale for preparing respectively the Index of Chinese words and the Consolidated Index. I cannot forget Prof. V. V. Gokhale, my former colleague in Poona and Delhi, for his uniform courtesy in giving me advice throughout the execution of this work. And last, but not the least, thanks are due to Shri K.G. Sonar, the Manager of Loka-Saṅgraha Works, for satisfactorily completing the printing of this work, especially as it contains so many Chinese types which rendered the compositors' task not very easy.

Date : 1st September, 1970 }
Svādhyāya, Poona 4. }

P. V. BAPAT

Introduction

Shan-Chien-P'i-P'o-Sha is mentioned under No. 1125 in Nanjio's Catalogue which gives *Sudarsano-Vibhāṣā* as the Sanskrit rendering of the title of the text. Hobogirin's Catalogue also mentions this text as No. 1462 in the Taisho edition, vol. 24 of the Chinese Tripiṭaka edited by Prof. J. Takakusu, Dr. Watanabe and others. It gives *Samanta-pāśādikā* as the corresponding title. Prof. J. Takakusu has reviewed this text in the *Journal of the Royal Asiatic Society, London*, 1896, pp. 415-439, and has shown that this text is a Chinese version of the Pali *Samanta-pāśādikā*, which is a commentary on Pali Vinaya. The author of this Chinese version is one Saṅghabhadra about whom little is known except that he came from a foreign country in the West. This text alone is put to his credit and is supposed to have been completed in 489 A. D. Some sources also mention that his collaborator was one Sāmaṇera named Sēng-yi and that he worked on this text in Kuang-chou (Canton) in the temple Chu-lin (Vejuvana).

This text is divided into 18 fascicles or books the limit of each fascicle being determined more by the size than by a logical division of the topical contents. Sometimes, this division assumes a height of absurdity as at the end of Book II (p. 59). It is observed that the corresponding Pali sentence at the end of Book II is fantastically split up in two parts (pp. 59-60). The sentence in Pali *Samanta-pāśādikā* (i. 81) reads: *Nandanavane Anamataggiyāni kathesi*. The Chinese Book II ends with Nandanavana and Book III of the same commences with the rendering of the remaining part of the Pali sentence. Also see our note 40 on p. 304 in a similar connection.

For my book I have used the block-print edition in bold characters of the Chinese text printed in the 12th year of the Chinese Republic (1923 A. D.) at the temple of T'ien Ning (Heavenly Peace) at Chang-chou in the province of Kiang-su. References given in this translation are to the Book, folio and column of this edition. In the margin on each page of this volume, side by side with references to this edition, I have also given references to the corresponding portion in vol. XXIV of the Taisho edition of the Chinese Tripiṭaka (page, section of each page and line), which has now gained international reputation, and which, consequently, is expected to be available in all standard libraries of oriental learning. For the Pali text, I have given references to the edition of *Samanta-pāśādikā* published by the Pali Text Society, London, also of international fame, though now more scholarly edited copies are available. At the commencement of each book, references to portions covered in each book, are given to Taisho (T) and Shanghai (indicated by P'ing) editions of the Chinese Tripiṭaka and for the Pali Text I have given references not only to the PTS edition but also to Sinhalese edition (S) of Simon Hewavitarne Bequest and to the Devanāgarī edition (N) of Nava Nālandā Mahāvihāra of Nālandā, Bihar, India. For the portion covered in the *Bāhira-nidāna-vajjanā* (pp. 1-78),

I have also given references to the pages and paragraphs of the Devanāgarī edition (K) of Dharmanand Kosambi. These references will facilitate the study of this text in countries where these editions are easily available.

Allied literature on Vinaya in Chinese *

Buddhist literature is very vast and is written mainly in Pali, Sanskrit, Tibetan and Chinese. Besides, the countries where Buddhism went have their Buddhist literature in their own languages. It is proposed here to confine ourselves to the related Vinaya literature in Chinese only.

In the 4th century A. D., not much of Chinese literature on Vinaya had appeared. Only a few versions of the *Prātimokṣa-sūtra* and one incomplete translation of 383 A. D. of the Vinaya-piṭaka (Taisho. No. 1464) had appeared.

In the 5th century A. D., however, there appeared four translations of Vinaya-piṭaka and they were soon followed by non-canonical commentaries or annotations of different schools of Buddhism, as given below :—

School	Text	Commentary or Annotation
Sarvāstivāda	<i>Daśabhāṅavāra</i> (T. 1435; date 404-409)	(i) <i>Sarvāstivāda-Vinaya-Vibhāṣā</i> (T. 1440; date 4th century A. D.) (ii) <i>Sarvāstivāda-Vinaya-māṭṛkā</i> (T. 1441; date 435 A. D.)
Dharmagupta	<i>Caturvargika-Vinaya</i> (T. 1428; date 410-412)	<i>P'i-ni-mou-louen (Vinaya-māṭṛkā)</i> (T. 1463; date 5th century A. D.)
Mahāsaṅghika	<i>Mahāsaṅghika-Vinaya</i> (T. 1425; date 416-18 A. D.)	
Mahīśāsaka	<i>Pañcavargika-Vinaya</i> (T. 1421; date 422-23 A. D.)	
Kāśyapiya	<i>Cie-t'o-ciai-ching (Prātimokṣa-sūtra)</i> (T. 1460; date 543 A. D.)	
Sāmmittiya		<i>Lü-erh-shih-erh-ming-liao-leon</i> (T. 1461; date 568 A. D.)
Pali (Theravāda)	<i>Upāli-paripṛcchā-sūtra</i> (T. 1466; date not certain)	<i>Shan-chien-p'i-p'o-sha</i> (T. 1462; date 489 A. D.)

* Based on a note from Prof. A. Hirakawa

Upāli-pariṣeṣā-sūtra closely resembles *Prātimokṣa-sūtra*. Of the Commentaries or Annotations, the last two mentioned in the list above were wrongly supposed¹ by a Japanese Vinaya-master Gyōnen (1240-1321 A.D.) to belong to Sarvāstivāda and Caturvargika Vinayas respectively. We have, however, followed the results of the latest² researches in this matter.

In the 7th century A. D. Mūla-sarvāstivāda-Vinaya (T. 1442-1459) was translated and its commentary Mūla-Sarvastvāda-saṅgraha (T. 1458; date 700 A. D.) followed.

To the problem of the relation between Shan-chien and the Vinaya of the Dharmagupta school, we shall revert later (L-LIII) when we have taken a general survey of the contents and noted the different peculiarities of our text.

This Chinese version covers all the main divisions of the Pali commentary—(1) Bāhira-nidāna-vaṅṅānā (2) Sutta-vibhaṅga (exposition of the rules of Pātimokkha of monks and nuns), (3) Khandhakas containing the two divisions of (a) Mahāvagga and (b) Cullavagga; and finally, (4) Parivāra which forms the special feature of Pali-Vinaya. It will be seen that out of the 552 pages of the whole of this English translation 492 pages are utilized for the first two divisions. Of these 492 pages, only 78 pages are used for the first division of the semi-historical Introduction, the remaining 414 pages are used for the exposition of Pātimokkha Rules. This clearly shows that the author of the Chinese version gave more importance to the rules of moral and social behaviour of the monks and nuns and so naturally he devoted more pages to the precepts about various offences to which a Bhikkhu is prone.

Various kinds of offences

Let us look more closely into the nature of such offences. The various kinds of offences that are mentioned in the Vinaya are given below with their interpretations : (i) *Pārājikā*—There are four kinds of offences under this category and one who is guilty of this offence is to be expelled from the

1. Gyōnen, The Manual of the Doctrines of the Vinaya Sect (Risūkyō, T. 2343, p. 16a, lines 14-15).

2. J. Przyluski thought that *P'i-ni-mou-louen* belonged to the Haimvata school (J. Przyluski, Le concile de Rājagṛha, Paris, 1926-28, pp. 169, 316). European scholars follow his lead. A. Bareau, Les sectes bouddhiques de petit véhicule, Saigon, 1955, p. 112; E. Frauwallner, The Earliest Vinaya and the beginnings of Buddhist Literature, Roma, 1956, p. 44; E. Lamotte, Histoire de bouddhisme indien, Louvain, 1958, p. 148. Some Japanese scholars also support him: Y. Kinnakara, P'i-ni-mou-louen and Haimavata; (Nihon Bukkyo Gokukai Nempu, No. 25, 1960, p. 146ff.); K. Tsukamoto, (Shoki-bukkyo-kyodan-shi no Kenkyu, Tokyo, 1966, p. 7). But other scholars take that work to be an annotation of Caturvargika-Vinaya. K. Sakaino, Introduction to P'i-ni-mou-louen and Sarvāstivāda-vinayavibhaṅgā (Kakuyaku-Issaikyo Ritsu-bu vol. 15 Tokyo 1932, p. 1ff.); R. Nishimoto, P'i-ni-mou-ching (Bussio Kaisetsu Daijiten, vol. 9, p. 144, Tokyo, 1935); Ch. Akanuma, (Bukkyo-kyoten-shiron, Nagoya, 1935, p. 426); K. Mizuno, Śāriputrā-bhidharana-śāstra ni suite (Kanakura Hakushi Koki Kinen Indogaku-Bukkyogaku Ronshu, Kyoto, 1916, pp. 129-131). Prof. A Hirakawa also after a deep study of the problem has come to the same conclusion (Shoki Daijo-Bukkyo no Kenkyu, Tokyo, 1968, pp. 401-409).

Buddhist Saṅgha. / This offence involves, as it were, a defeat in the religious life, which means dis-association from other members of the Buddhist Saṅgha. This is the only offence for which there is no atonement.) (ii) **Saṅghādisesa**—Next in the order of gravity are the thirteen kinds of Saṅghādisesa, an offence which has got to be referred to the Saṅgha for any disciplinary measure, like Parivāsa and Mānatta etc, that it may choose to inflict. The Pali comentaries explain this word as 'Saṅgho ādimhi ca sese ca': Saṅgha both at the beginning as well as at the end. The corresponding Sanskrit word is Saṅghāvāseṣa and the Chinese term is just a transliteration of the same. See our note on this word on p. 356, where we have shown how the Chinese Translator is landed into a difficulty when he tries to explain *ava* as *ādi*, which evidently is absurd.

(iii) **Two Aniyatas**—Two offences which are indeterminate; that is, which may be classified under either the first or second category mentioned above or under the category of Pācittiya, as recommended by a reliable Upāsikā.

(iv) **Thirty Nissaggiya Pācittiyas**—These are thirty kinds of offences which involve forfeiture of the thing unlawfully held, along with some atonement of the nature of confession with the expression of regret.

(v) **Ninety-two Pācittiyas** are offences against the prescription of the Buddha, or are offences of morally improper or socially indiscreet behaviour. This also can be atoned for by confession with the expression of regret.

(vi) **Four Pāṭidesanīyas** are offences in connection with very improper and very indiscreet or unbecoming behaviour for which one has to make a confession that he has been guilty of a very condemnable act.

(vii) **Seventy-five Sekhiyas**—These are rules of decorum or of decent personal behaviour which every Bhikkhu must learn. And lastly,

(viii) **Adhikaraṇa-Samathas**—seven rules prescribed for settling matters of dispute.

Thus we have in all 227 rules in Bhikkhu-vibhaṅga. Just as these rules are prescribed for the Bhikkhus, so also rules are prescribed in the Bhikkhunī-vibhaṅga for the Bhikkhunīs. They are, according to the social conditions of the time when these rules were laid down, more stringent and more numerous than those for the Bhikkhus. They are 8 Pārājikās, 17 Saṅghādisesas, 30 Nissaggiyas, 166 Pācittiyas, 8 Pāṭidesanīyas, 75 Sekhiyas and 7 Adhikaraṇa-samatha-dhammas—in all 311. The Chinese version mentions here only a few. In addition to these, Vinaya books also use some additional terms like Thullaccaya, Dukkaṭa and Dubbhāsita (ill-spoken words). Thullaccaya implies a serious lapse short of Pārājikā or Saṅghādisesa; Dukkaṭa is simply a bad act leaning towards the offences. *Vin. iv. 9* gives the following list of offences apparently in the descending order of gravity: Pārājikā, Saṅghādisesa, Thullaccaya, Pācittiya, Pāṭidesanīya, Dukkaṭa and Dubbhāsita.

Vinaya rules came into existence because of actions of body and tongue*.

* *Vinayassa dve mūlāni—Kāyo ceva vācā ca* (*Snp. vii. 1381*). See our note 10 on p. 536 which shows that the Chinese text has used a wrong homonym for the correct one, which has led to a misleading interpretation.

Our text also says (p. 543 para, 30) that mind may also be associated with body or with tongue and so with permutation and combination, it mentions six causes for becoming guilty of offences. The mention of threefold actions at the end of sixth Saṅghādisesa (381) is rather surprising. See our note 13 on that page (381).

So at the end of several rules, we note that as the origin of the offensive action are mentioned body, tongue or their combination with each or with mind, or the combination of all the three (275, 346). But we will never find *mind* alone leading to an offensive action. For, according to Vinaya, a mere evil action of the mind is not subjected to any disciplinary measure (276), though it may be considered as morally bad.

As the Pārājikā and Saṅghādisesa rules are the gravest offences (*duṭṭhullā āpattiyo*), we find that there is always a tendency not to decide them lightly. The Vinaya-master is always careful not to rush thoughtlessly to any conclusion unfavourable to a defaulter (176-177). Care is always taken by him to find the mental condition of the defaulter.

The Vinaya-master must have these three qualifications : complete study of Vinaya, its perfect grasp and perfect memory of the succession of Vinaya teachers. Before he decides the case he has to take into consideration the six points mentioned on pp. 174-175 before he gives his definite and un-ambiguous decision (176). He may take the decision after consulting the fourfold authorities of the original text (*sūta*), or sources in conformity with the text (*suttānuloma*), the tradition among teachers (*ācariya-vāda*) and one's own judgment (*attano mati*) (171-172). He also notices that Pārājikā-offences Nos. 2 and 3 of stealing and murder are more illusive than the other two offences of violation of rules of celibacy and of uttering boastful words about one's superhuman powers, because the former have very minute ramifications which have got to be very carefully scrutinised (176).

If an evil action has taken place unintentionally or unwittingly, or if an evil action is forced upon a person when he has no inclination or liking for it, or if it is done by a person who is mad, or whose mind is upset, or who is suffering from acute pain, or if it is done through bonafide mistake or mis-understanding, then the defaulter is not guilty. So also the first offender is not guilty, as the rule is prescribed only after the commission of an offence by the defaulter. Thus in most of the rules we find that in such cases the defaulters are declared to be not guilty. At the same time, we also find cases where ignorance of Law is no excuse (*no saññāvimokkha*) as in the offence of keeping an extra garment for more than ten days (416), or in that of eating an immoderate measure of food (471).

The offences are also classified into two main groups (206) :—(i) Inherent offences, offences which are so by their inherent nature, offences which are recognised as such by the whole world (*loka-vajja*); and (ii) offences which are declared to be such because of the prescription to that effect by the Buddha (*paññatti-vajja*) (471). Offences like murder (326), theft, (275) violation of celibacy by a Bhikkhu or Bhikkhunī (209), a deliberate lie (445) will be placed in the first group. Offences like receiving any eatable or

drink except water and tooth-sticks without being offered (476), or receiving gold and silver (440) come under the second group.

Confession

✓ Confession seems to have played an important role in the moral rearmament of a Buddhist Bhikkhu. Our text mentions (545) five offences : Thullaccaya, Pācittiya, Pāṭidesanīya, Dukkaṭa and Dubbhāsita, that are to be owned. Confession and consequent expression of regret is necessary for the rehabilitation of a defaulter.

This confession is also found in the religious life of the Assyro-Babylonians, the ancient Egyptians, the Vedic people, the Hebrews and Christians. In the *Cuneiform Inscriptions of Western Asia*, we have a confession of sinners to their gods and goddesses, without an intermediāry like a priest, of having done something displeasing to them. In the ancient Egyptian literature like the *Book of the Dead*, we have a curious conception of what may be called a negative confession, without any direct acknowledgment of having done something wrong. A defaulter among them would negatively say : 'I have done no violence to a child or to a woman; I have committed no theft, nor have I attacked any man' etc.

In the Vedic literature, *Taittirīya Brāhmaṇa* (I. 6. 5. 2) refers to a confession of a sin, which makes one pure. *Śat. Brāh.* (II. 5. 2. 20) says that sin when confessed becomes less and it becomes truth. A Vedic student guilty of violating the strict life of celibacy had to admit his guilt at seven houses while begging his food (*Gaut. Dharma*, 23. 18; also cf. *Manu*. XI. 122).

Among the Hebrews, a defaulter who confesses his sins is considered to be a wise man, while he who does not do so is a fool. A Hebrew sinner confesses to his god Jehovah (Yahweh) the sins which he has committed. This confession is of course silent, inaudible. If one has done a sin against any individual, he has to seek his forgiveness, (as in the Pavāraṇā ceremony of the Buddhists) which he is expected to grant. If he does not accept the confession even when he is solicited three times, he is deemed to be cruel, except in the case of a slander, which he is not bound to forgive.

Confession of sins has also played a prominent role in early and mediaeval Christianity. Mark the following Biblical quotations which refer to confession and repentance : "If we confess our sins, He is faithful and just to forgive us our sins and cleanse us from all unrighteousness" (Epistle of John I. 9); "Repent, for the kingdom of heaven is at hand" (Matthew, 4.17); "Repentance and remission of sins should be preached in His name among all nations" (Luke 24.47).

Among the Roman Catholics, confession is considered to be a divine institution. In the earliest time, even in the Roman Catholic Church, there were some sins like murder, idolatry, fornication, which were beyond redemption like the four Pārājikās of the Buddhists. But in later times a lenient attitude was taken. In earlier times, public

confession was necessary before readmission of a sinner to his fold; but in later times this was modified and individual confession to an authorised person was permitted. Like the Pārivāsika of the Buddhists, the sinners were allowed a separate place, and like the Buddhist defaulter undergoing the penance of Mānatta when he has to adopt an attitude of humility and has to cut himself off from all society with no person to speak to, the sinners were debarred from communion. They had to undergo penances like offering prayers, wearing sack-cloth, eating plain and simple food, or observing fasts etc. They believed that confession of sins is vomiting sins. In earlier times, penance was observed only once in a lifetime, preceded by a confession. But in later times, confession from time-to-time became a feature of a devout life. If confession is not made soon after its commission, it should be done at least once a year, at the time of the Easter.

In the Anglican Church, the auricular confession is not prescribed, but they advise it to satisfy one's conscience, especially in sickness when one feels the biting of conscience,

Islam also recognises repentance in those who do evil in ignorance and repentance in his Servants as can be seen from the following quotations from Quran : (i) " If any of you do evil in ignorance and thereafter repented and amended (his conduct), lo ! He is forgiving. Most merciful." (Sūra vi. 54): (ii) " He is the one that accepts repentance from his Servants and forgives sins; and he knows all that ye do (Sūra xiii, 25)." Though no confession is expressly mentioned here, it is, I believe, implied in them.

Thus it will be seen that, as in Buddhism, in several other religions confession has a place in the moral re-habilitation. The guilty person feels relieved of the heavy burden on his mind and with religious zeal he resolves not to commit that offence again. He is further encouraged to fulfill his normal duties with added vigour. Buddhism prescribed no other penance than the penance of Parivāsa and Mānatta prescribed by the Saṅgha in the case of Saṅghādisesa offence and in other cases, to express regret and declare one's resolve not to commit the offence again (410, 411), accompanied by the forfeiture of an extra garment or bowl, if any.

Contents of the text

After having had a glimpse of the various kinds of offences let us now try to understand the nature of the contents of the volume as a whole.

1. Bāhira-nidāna-vaṇṇanā

Bāhira-nidāna, the External Introduction, is so called because the author of the original *Samanta-pāsādikā* thinks that this Introduction to his commentary is something which is external to the original Tipiṭaka. The Tipiṭaka itself has an Introduction which forms a part of it and so

it may be considered as internal. As against that, this Introduction will necessarily be external.

After paying obeisance to the Buddha, Dhamma and Saṅgha, the author of *Smp.* tells us that he would begin the explanation of Vinaya which would ultimately lead to the elimination of sufferings in this world.

Then we have the story of the Vinaya being recited by Upāli at the First Council of Rājagaha which was held immediately after the death of the Buddha, under the patronage of King Ajātasattu, at the Sattapanniguhā (the cave of Seven-leaf Bushes) on the slopes of the mountain Vebhāra near Rājagaha (5-6). This Council was presided over by Mahā-Kassapa. Upāli recited the Vinaya-piṭaka, while Ānanda, who just before the meeting of the Council had attained Arhatship, recited the Dhamma-piṭaka. Apparently, this Dhamma-piṭaka is supposed to cover the Sutta-piṭaka and Abhidhamma-piṭaka. A detailed enumeration of the texts belonging to these Piṭakas is given. It is interesting to note that our text mentions that Khuddaka-nikāya contained only 14 books, the present Khuddaka-pāṭha being omitted. According to traditional belief, all these texts were recited at this Council, though it is difficult to swallow this tradition which includes Abhidhamma-piṭaka also in the Dhamma. Thus the First Council of 500 Bhikkhus came to an end with the recitation of the Sacred texts which apparently were redacted at this time (7-18). Then follows the account of the Second Council at Vesālī of seven hundred Bhikkhus presided over by Revata where the ten points raised by Vajjī Bhikkhus were definitely decided against them. According to tradition, here also, the recitation of all the Sacred texts was done (18-20). This council took place hundred years after the First Council, under the patronage of Kāṭāsoka and marked a clear cleavage in the unity of the Buddhist Saṅgha.

Then follows the account of the great King Asoka under whose royal patronage, the Buddha-Dhamma flourished. The elders at the Second Council foresaw a further danger to Dhamma, one hundred and eighteen years afterwards (21). They left the matter to two Bhikkhus, Siggava and Caṇḍavajjī, to train up one Tissa who was then in Brahma-loka and who would later be born as a young son of a Brāhmaṇa who, they thought, would be able to sustain the cause of Dhamma. He later came to be known as Moggaliputta Tissa who presided over the Third Council under the patronage of King Asoka. He sent religious missions to outside-countries as well as to some parts of India, far away from Pāṭaliputta. These missions were sent to the country of Yavanas, to Kashmira and Gandhāra and to the Himalayan regions in the north, to the Aparāntaka, (Western coast country adjoining the Arabian Sea) to Mysore and to Mahārāṣṭra in the south, to Vanavāsī in South-west, to Ceylon in the extreme south and to the south-eastern regions (Suvaṇṇa-bhūmi) of Asia (43). The text confines itself more to the missionary activities in Ceylon under the leadership of King Asoka's own son, Mahinda, later followed by his daughter Saṅghamittā. Our text is further historically useful in as much as it tells us that 236 years had elapsed between the death of the Buddha and Mahinda's landing in Ceylon and gives lists of contemporary kings of India and Ceylon to-

gether with the years of their reigns, from the time of the death of the Buddha to the time of Asoka in India and King Devānampiya-Tissa in Ceylon (51). It also gives lists of Vinaya-Teachers who brought to Ceylon the Vinaya-piṭaka tradition and who uninterruptedly continued it from teacher to teacher (42-43). A legendary account is given of a sapling of the Bodhi-tree that was taken from Pāṭaliputta to Ceylon by Saṅghamittā, the sister of Mahinda. To add to the legends, we are also told of the visits of former Buddhas, like Kakusandha, Koṇāgamana and Kassapa as well as of Gotama Buddha to Ceylon (64-65, 75). Mahinda's mission was successful and the Buddhist Dhamma got firmly established in Ceylon when a fresh Council was held in Ceylon where Mahinda put questions about Vinaya and a Bhikkhu named Ariṭṭha, who was a nephew of king Devānam-piya-Tissa of Ceylon, answered them satisfactorily.

Thus ends the External Introduction after which begins the real commentary on the Vinaya (78-79).

2. Sutta-vibhaṅga

(a) Bhikkhu-vibhaṅga

(i) *Parājikas*

First Parājika

At the beginning, we are given the Introductory story of Gotama Buddha's visit to Verañjā where he met a Brāhmaṇa, whom he refused to pay respects to, though the Brāhmaṇa expected that courtesy. The Buddha explains that he was the highest among all living-beings and as such he could not think of any one superior to him, whom he should pay respects to. He explains why he considers himself to be so by telling him of his attainments in the different kinds of trances and the High Powers. The Brāhmaṇa was very much impressed with his words. He accepted his discipleship and invited him to stay in Verañjā for the Retreat of the summer-rains (80-126).

When the Buddha was staying at Verañjā it was found that there was scarcity of food on account of famine in that country. But the Buddha's followers never thought of leaving that place and migrating to another where they would get plenty of food. Thus they exhibited that they did not care for food but were interested in the Dhamma for which they had become followers of the Buddha and not for getting material food (131).

The number of followers of the Buddha was increasing and Sāriputta, one of the foremost disciples of the Buddha, thought that it would be in the interest of the long continuance of the Dhamma, if the Buddha were to lay down some rules of guidance for the Bhikkhus. So he requested the Buddha to lay down some precepts. The Buddha refused to lay down any as long as there was no occasion for the same (139). When the Retreat was over, Gotama took leave of the Brāhmaṇa of Verañjā and went to Vesālī (148).

Now follows the story of Sudinna, a scion of Kalandaka, who went on business to Vesālī and listened to the preaching of the Buddha. He was so much impressed that he left the householder's life and became a Bhikkhu. Sometime later he went back to his house on a visit, when his parents tried to persuade him to return to worldly life which he refused (136). Then they said that he may at least leave behind the seed which will enable the family to continue its line un-interrupted. He succumbed to their importunities and had a sexual intercourse with his former wife (158). —We are told here, by the way, how in *seven* ways conception is established, which does not appear to have any scientific basis—The Buddha came to know this and he condemned Sudinna for the same. Now, he thought, was the right time for him to lay down precepts for the guidance of Bhikkhus. He laid down the first precept of Pārājikā about expelling, from the community of Bhikkhus, one who indulges in sexual intercourse, without revealing his inability to continue in the Buddhist Discipline and without formally revoking it (168, 171).

There are mentioned Four Great Authorities for verification when some one claims that his view is based on what he has himself heard from the Buddha, or from the Saṅgha, or from respectable authorities of some teachers or theras (171-72). These four have been already mentioned above (XVII).

In the explanation of the first Pārājikā precept, we are told that a Bhikkhu becomes guilty if he indulges in a sexual act with any of the twelve types of individuals and the act can take place in any of their thirty sex-centres (197-198). Further when a woman in all the nine different states mentioned on p. 200 para. 42 is considered, these thirty sex-centres are further expanded into 270 sex-centres (200).

Among the stories there are mentioned several cases where a Bhikkhu is forced to violate his vow of celibacy. And in all such cases, if the Bhikkhu finds no relish in any of the four stages of the act (199), then the Bhikkhu is not guilty.

Among the stories are mentioned all sorts of imaginable perverted types of sex-acts with human beings, or beings of lower creation such as a she-monkey, or cows, water-buffaloes, mules or horses, etc. In all such cases, if the defaulters are not guilty of a Pārājikā offence, they become guilty of Thullaccaya or a Dukkāṭa, depending upon the gravity of their offence. We have also references to a change of sex* (211) where it is said that on account of some evil action, the male sex disappears and the female sex takes its place. On the contrary, on account of some good actions, the female sex disappears and gives place to the male sex. Male sex is considered superior to the female sex (211).

Among the cases of non-violence of the precept are mentioned one who is unaware at the time of the performance of any unchaste action, and one who, even if one becomes aware, does not find any relish in the act. In these cases there is no guilt. In this category is included the case of Uppala-

*See Prof. P. V. Bapat's paper on 'Changes of Sex in Buddhist Literature' in the S. K. Belwalkar Felicitation volume, 1957.

vaṇṇā Bhikkhunī whose chastity was violated by a rogue who previously lay concealed in her room under her cot when she entered her room from outside (210-211). A mad man, or one who is deranged in his mind, or who suffers from acute pain on account of some disease, or the first offender before the precept was laid down, on account of whom the precept is prescribed—all these are not considered guilty (205-206).

Second Pārājikā

The laying down of the second precept was due to a Bhikkhu named Dhanika, who took away timber-material for building his own hut from the King's store, without his permission.

This Second Pārājikā precept is with regard to taking away, without being given, a thing worth one *pāda*, that is five *māsakas*. A thing worth less than that does not involve the offence of a Pārājikā. Later, in the last division of our book, we are told that if it is a theft of four *māsakas*, it involves the offence of Thullaccaya, and if it is a theft of three* or even upto one *māsaka*, it means the offence of Dukkaṭṭa (346-47 para. 37 (12)).

In this connection we get an interesting information given by the original Pali *Smp.* that this *pāda* or a quarter is said with reference to a Kahāpaṇa or Kārṣāpaṇa of ancient Rājagaha and not with reference to one of the time of King Rudra, which is called, the 'Present'. This coin of Rudra, or Rudra-dāmaka as it was called, was a depreciated‡ coin. *Manusmṛti* (8. 135. 36) refers to one coin also called Dharaṇa which was worth sixteen *māsakas*. Pāṇini also mentions (5. 1. 30) this depreciated coin as against one of ancient times, which was an equivalent of 20 *māsakas* (5. 1. 32).

Vajirabuddhi-Ṭīkā, a sub-commentary on *Smp.*, further mentions that this Rudra-dāmaka was equal to one third in value of the blue Kahāpaṇa (Burm ed. of Chaṭṭha-Saṅgāyana 123. 34.). *Sāratadīpanī* (Sinh-ed. 493) and *Vimali-vinodanī* also confirm the same. They say that in countries where the old blue Kahāpaṇa is not current, an offence will be established only when the value of the thing stolen is equal to the fourth part of the old gold (coin) (143-44).

The text explains what is meant by theft. It means (i) taking away a thing by force, (ii) carrying it away, (iii) lifting it up, (iv) taking a mis-step with it, (v) removing it away from its original place, and (vi) transferring it elsewhere, according to a previously determined plan (231-232). This problem of theft is a very complex one and is very difficult to understand (232). It is very difficult to establish it as it has many subtle

* But this is inconsistent with what we have on p. 269, where we are told that one becomes guilty of Thullaccaya, if the theft is of what is worth three *māsakas*. This is also in conflict with the original *Parivāra* (*Vin.* v. 33) and *Smp.* vii. 1385, which both say that there is the offence of Thullaccaya if it is a theft of what is worth more than one *māsaka* (but less than *c.c. pāda* i.e. five *māsakas*) and of Dukkaṭṭa if it is a theft of what is worth a *māsaka* or less. See also LXI.

‡ On this interesting subject, see D. R. Bhandarkar's Carmichael Lectures (1921) on Ancient Indian Numismatics, particularly, lectures III-V, pp. 76-123. Also see Aṭṭha-sūlinī (Dev. ed.), Introd. p. xxii.

ramifications. This text mentions twenty-five (5×5) modes of stealing (232-234). It may be interesting to note that it includes even evading Government toll-tax (232, 264-65), removing a thing from its place in collaboration with others—one or many—and a quiet substitution of another Bhikkhu's allotment stick (*salāka*) for one's own, when it secures for him a better allotment of things distributed by the Saṅgha.

If one, with the idea of stealing, removes a thing belonging to others, whether by bright day or dark night, in their absence, then that person is called a Petty thief. But if one takes away a thing belonging to others by exchanging it with one of his own intentionally painted to enhance its original value, then he is called a Big thief, as he cheats others face to face (277). If one takes away by force a thing belonging to others with the result that the owner has lost all hope (*dhura-nikkhepo*) of recovering it, then that also is included in theft, which essentially means taking away things which are not given.

One cannot establish the charge of a theft unless the following conditions are satisfied : (i) the thing removed must belong to others and that there must be awareness that it does not belong to oneself; (ii) there must be no awareness that it has been handed over as a trust; (iii) there must be no awareness that it has been handed over for temporary use; (iv) the thing must have some value; (v) there must be the thought of stealing in the mind of the defaulter; and (vi) that there must be *actual* removal of the thing from its place (272-74). It may be noted that these conditions mostly satisfy the principles of even modern jurisprudence.

If all these conditions are not satisfied then one may be guilty of only a Dukkaṭa or Thullaccaya. It is interesting to note that these pre-conditions for establishing a crime like theft had become a butt of ridicule among the opponents of Buddhism like the Jains. This is noticeable even in a very late Tamil work, a Commentary by Samaya Divākara Vāmana Muni on a Tamil poem *Neelakesī*. The Jain exponent there is shown to argue : " You can take away somebody's property under the impression that it is your own; you can have sexual intercourse with some other woman under the impression that she is your own wife." On the same line, they argued that a stranger may even be murdered under the impression that he is an enemy.*

The Vinaya-master, before he pronounces his judgement in cases of theft has also to bear in mind the following considerations (231-238) :—

(i) The nature of the thing (*vatthu*) stolen—If the owner of the thing had cast it away, as he had no longer any use of it and had no mental attachment for it, then the defaulter will not be guilty of Pārājikā. Only it may be returned to the owner if he demands it. A story is given of a Bhikkhu who with the idea of stealing, carries away a piece of cloth that had fallen down from the shoulder of another Bhikkhu in the midst of a large crowd that had gathered. As the owner of that piece of cloth had lost all

* See my paper : *Vimati-vinodanī, a Vinaya Commentary And Kuṇḍalakesivatthu, a Tamil poem in the Journal of Indian History*, vol. XLV, part iii, No. 135, DEC. 1967. Also *Neelakesī* by Prof. A Cakravarty, Introduction pp. 211-12.

hopes of recovering it, the Vinaya-master decided that the defaulter would not be guilty of Pārājikā, though he would be guilty of a Dukkata offence, which can be atoned for by an expression of regret. The owner of the piece of cloth, further, at the request of the Vinaya-master, made a gift of the same to the defaulting Bhikkhu, as the former had already lost any hope of recovering it.

(ii) The time—One has to consider the value of the thing at the time when it is stolen.

(iii) The place—One has also to consider the value in the region from where it is stolen. Another story is told of a Bhikkhu carrying away a coconut-shell with some designs carved on it and earlier deposited by another Bhikkhu in a monastery. That coconut-shell was used as a goblet. The owner of the shell recognised it and charged the other with theft. When the matter came for decision and before the Vinaya-master could pronounce any judgement, an Ābhidhammika-master, Godatta by name, pointed out that the shell had no value, as it was cast away in the island from where it was recovered and further that the hand-work that was done on it was worth no more than a *māsaka* and so the defaulter cannot be guilty of any Pārājikā offence.

(iv) The use to which the thing has been already put. A thing which has been put to use for some time will necessarily have less value than a brand new one. So this has got to be taken into consideration. And lastly,

(v) The valuation of the thing [as related to a *paḍa*] when it is stolen.

Having taken into consideration these five things, the Vinaya-master will assess the gravity or lightness of the offence with which the defaulter is charged.

An illustration of legal intricacies, which goes to prove that Law is sometimes an "ass" is found in the quotation from "Questions on difficult Points" (269) where we find that the teacher goes scot-free of the grave offence, while his pupils get involved, because they become guilty of instructing others to steal what amounts to five *māsakas*, while the teacher's instruction to his three pupils is to steal one *māsaka* each, that is, only three *māsakas* in all.

The text then goes on to mention (240-271) the location or the inherent nature of the things stolen. Thirty such things are described in detail. Among such things may be mentioned things buried in the earth, located on the earth such as implements like hoe, axe etc., or things deposited in a jar or water, or things deposited in water through the fear of a king; or cots, clothes hanging on stands, or living-beings like peacocks, bats, or bees, fish; four-footed animals like a bullock, pig, horse, ass, camel, elephant; snakes, centipedes and even a slave who in ancient days formed a part of one's property.

An interesting case of stealing water from another's tank is mentioned. If there are two tanks of a man, one dry and another full of water, on each side of another man's tank that also is full, and if he bores a hole between his

full tank and another man's full tank, then water from his own tank flows into another man's tank, which then overflows with the result that his dry tank gets that over-flown water. The neighbour's tank also may lose some water and it has got to be compensated for (257).

If one takes away a slave or even instigates him to leave his master and run away into freedom, then he does become guilty. But if he takes away a person who is kept as a hostage by his parents who are dead, or who have gone away for work elsewhere, or a person who has contracted his debt, or a slave who has no master, then he is not guilty (266). Evidently, the underlying idea is that he is not depriving any body of his property.

Here we have also the explanation of *Dukkaṭa* and *Thullaccaya*. *Dukkaṭa* means some transgression which implies some downfall like an evil action done by a worldling. *Thullaccaya* means a grave transgression which is considered to be the gravest among all the offences that are to be confessed with regret in the presence of another who receives the confession (243). With an expression of regret, one gets absolved from that offence (244).

There is no offence if one takes away a thing under the impression that it is his own, or that it has been entrusted to him, or that he is borrowing it for temporary use, or if it is a thing belonging to some spirit including the divine one, *Sakka*, or if it belongs to a lower creation like *Garuḍa*, or if it is taken by a wearer of rags thrown away, or if it is taken by a mad man and the like, or if he is the first offender (273-275).

As we have already said above (XVI-XVII) that *Vinaya* does not recognise as an offence any action of the mind. It is stated here that a mere inclination of the mind to steal without any action of the body and tongue to execute what one has in mind does not involve any offence (276).

If a *Bhikkhu* with a compassionate heart lets go a pig that is tied with a rope to a post and puts its price-equivalent tied to the rope, then there is no offence.

Then follow several stories illustrating the offence or no offence on the part of the alleged defaulter. There is one interesting story of a *Bhikkhu* visiting a deserted monastery possessing trees laden with fruit. He should knock at the door or strike the palms of his hands three times before he takes the fruit on the trees for eating (277-78). The stories told here reveal the social life of the inmates of the monasteries which are richly endowed with farms, parks, tanks, fisheries, slaves, watchmen or care-takers—who may not have written agreements and still who become sharers in the produce of gardens—or tenants of farms, or temples with the images of the Buddha.

Third Pārājikā

The Third Precept is about abstaining from ending one's life, or commending it, or abetting it (285-895). At the beginning, the story of the foundation of *Vesālī* is given. The Buddha had commended to the *Bhikkhus* the meditation on Impurities which created a sense of disgust in the

minds of the Bhikkhus. As a result of this they planned to murder each other or prevailed upon a sham-mendicant Miga-daṇḍika (or Miga-laṇḍika) to murder them. When the Buddha who had gone into retirement came out and noticed the decrease in the number of the Bhikkhus, Ānanda told him that it was probably due to the meditation on Impurities, which created into their minds a disgust for life and so he requested him to give the Bhikkhus another object of meditation. The Buddha prescribed the Ānāpāna-samādhī (the meditation on breathing-in and breathing-out) which has been completely described on the lines of the *Visuddhimagga* (the Path of Purity). Here it is clear that the Chinese translator also believed in the tradition* that the authorship of both the texts, the *Visuddhi-magga* and the *Samanta-pāsādikā*, is common (312).

While the Buddha now commended this new meditation on Ānāpāna, he prescribed the Precept that any one who tries to make an end of the life of another, or commends it, or abets it, becomes guilty of a Pārājikā offence (317-321).

Now follows a detailed discussion on ending one's life by throwing oneself over a precipice, or using implements like a sword or a knife, or prescribing poison, or abstaining from food, or sending a written document commending death, or digging a deep pit a fall in which would lead to death.

Death is induced by six methods: (i) by one's own self, (ii) by instructing others, (iii) by hurling a weapon, (iv) by effecting it quietly, (v) by a magic spell like that of a *mantra* of *Atharvaveda*, and finally, (vi) by some superhuman power of some *yakkha* or *Garuḍa* (320-321).

Among stories illustrating the guilt or no guilt may be mentioned the story of cutting no rock or grass except for the erection of a *stūpa*, the story of a Bhikkhu being guilty of an abortion only when a woman effects it according to the details of his instruction; if she departs from his instruction, he is not guilty (328); the story of the death of an old Bhikkhu who fell down and died because he was being rushed down by his Bhikkhu-son to a place where the Saṅgha was waiting for him; the story of reciting a magic formula (*paritta*) and the story of cutting grass, or that of setting a counterfire under proper control to save the monastery from another fire that has already erupted.

It is interesting to find that a Bhikkhu has been debarred from being a physician when it was found that the medicine which he gave to a woman to establish the foetus in her womb led to its death instead of helping it to be established (329). If he prescribes medicine, he is guilty of a Dukkaṭa offence. But he has been allowed to prepare medicaments for his five co-sharers in religion, that is, a Bhikkhu, Bhikkhū, Sikkhamānā, Sāmaṇerī, and Sāmaṇera.

He is also permitted to arrange for medical provisions not only for his father, mother, spiritual teacher or his own attendant (*veyyāvaccakara*) or Paṇḍu-Palāsa—who is awaiting his initiation for want of garments—but also for his immediate relations like the younger or elder brothers, or younger or elder sisters, or younger or elder sisters of his mother, or the younger or elder

* I doubt the reliability of this tradition and hence I have refrained in this work from using the name of Buddhaghosa as the author of *Smp.* as we now have it.

brothers of his father, or younger or elder brothers of his mother* (329). If a wounded soldier or even a thief who is ill visits his monastery, he has to procure medicine for them. Though he cannot directly prescribe any medicine, he is permitted to use a device that a particular medicine was given to a particular patient and he was then cured. If a relation of any other patient hears it and gives that medicine to his patient, then he may get cured. The wife of King Vasabha of Ceylon (127-177 A.D) got cured in this manner (330-331).

Fourth Pārājikā

Then follows the Fourth Pārājikā precept of expelling those who are guilty of vain boasts of having attained some religious distinction, or some super-human powers. The Buddha condemns the Bhikkhus living on the Vaggumudā river when he comes to know that they are living a life of luxury and of all comforts because they get all the material things from laymen when they commend to them their brother-Bhikkhus as possessing some religious distinction or some superhuman powers (*uttari-manussa-dhamma*). He compares them to five Big Thieves. He called them so because they are assuming some distinctions which they do not possess and thus they are really stealing for themselves some qualities which belong to others. A Bhikkhu does not observe rules of conduct and yet he gets rich gifts because he extols himself or is commended by other Bhikkhus. Thus he is the First big Thief. Another evil-minded Bhikkhu listens to the preaching of another good Bhikkhu. He remembers the same and reproduces it in soft, gentle words, while he preaches the Dhamma to others. Thus he steals these sermons and so he is the Second big Thief. The Third big Thief is he who condemns other good Bhikkhus who have reached higher stages on the Path culminating in Arhatship and praises himself. The Fourth big Thief is he who gathers around himself many lay-men by stealthily making to them precious gifts. He who makes such gifts from the possessions of the Saṅgha, thinking that those things, as it were, belong to himself, is the Fifth big Thief.

So he lays down a precept that all such monks who make vain boasts of having attained some special distinction or some super-human power deserve to be expelled, unless, they do so through misconceived over-confidence.

Such boasts are considered to be deliberate falsehood which the Buddha has all along condemned. The author refers to three aspects of falsehood- (345), of which the last aspect is one in which (i) one intends to tell a lie, (ii) one opens his mouth and does tell a lie, and (iii) after having told a lie he knows that it is a lie. This is real falsehood. One who is guilty of the same deserves to be expelled. If one intends to tell a lie, but actually when the mouth is opened, truth comes out, then he does not become guilty of the grave offence. So also one who says that he *will* attain some distinction like Samādhi, though he intends to say that he is about to enter a trance is not guilty of a grave offence.

If there is no intention to utter vain boastful words, but, by mistake, or through over-confidence, one utters such words, then there is no offence.

*Also see p. XI.I

So also a madman, the first offender and one who reveals to his companion in holy life the distinctions which he has *truly* attained—all these persons are not guilty.

Stories illustrating whether one is guilty or not are as usual given. Among them may be mentioned the story of one who retires to a forest thinking that thereby he will gain the good opinion of people who will shower upon him gifts. Such a Bhikkhu is guilty. But if he goes there with the good intention of attaining Arhatship and that he is determined not to leave the forest until he attains it, then there is no offence.

If, without mentioning his own name, he simply says to a donor that the Bhikkhu who stays in the monastery of the donor has attained some distinction, then he does not become guilty of a Pārājikā offence.

There is the story of Lakkhaṇa and Mahāmoggallāna. Lakkhaṇa noticed the latter smiling and asked the reason why he was smiling. The latter then told him that with his super-human vision he noticed several persons suffering on account of their evil actions in the past, or that he noticed King Bimbisāra of Magadha country suffering a defeat at the hands of Licchavis, or that he noticed a person suffering from hydrocele as a result of his evil action in his past life when he as a judge took bribes from litigants (35). Similarly, Bhikkhu Sobhita also declared that he could remember the past lives in the five hundred Kappas. When other Bhikkhus challenged these claims of Mahāmoggallāna and Sobhita, the Buddha confirmed as true what they claimed and so they were not guilty.

This section concludes with a miscellaneous note that there are in all 24 Pārājikās—4 for the Bhikkhus, 4 not common with the Bhikkhus, for the Bhikkhunīs, 11 for those who are declared as incapable of receiving renunciation (*pabbajjā*), 1 for a Bhikkhunī who has a longing for householder's clothes and 4 for those who are guilty of some sexual perversities (335-54). All these who are guilty of Pārājikās are not fit to be associated with and so they are to be expelled.

(ii) *Saṅghādisesas*

Next comes the section of *thirteen** Saṅghādisesa offences. The first is with regard to deliberate seminal discharge, second to fourth is with regard to indiscreet behaviour with women, fifth is with regard to acting as a go-between for a man or a woman, sixth and seventh deal with building a cottage or a monastery of certain specified measurements with a previous intimation of the same to Bhikkhus, the eighth and ninth deal with a false accusation, through hatred, of a Bhikkhu of a Pārājikā offence. The tenth and eleventh deal with the threefold expostulation of a Bhikkhu or his followers who are trying to break the unity of the Saṅgha. The twelfth deals with

* It may be noted in passing that the newly discovered Sanskrit text by the late Shri Rāhula Sāṅkṛtyāyana of the *Vinaya-Sūtra* gives only 12 Saṅghādisesas. It combines the 6th and 7th rules of building a cottage and a *vihāra* into one. For the name of the chapters in this text, see my paper in the Proceedings of the XXVIth International Congress of Orientalists, New Delhi, vol. III, part i, pp 342-344.

threefold expostulation of a Bhikkhu who makes himself impossible to be spoken to, by his habitual evil words, and the last, the thirteenth, deals with the threefold expostulation of a Bhikkhu for his evil behaviour with the lay-families who are his followers. In all these cases, the Saṅgha is the final authority to decide how these cases are to be dealt with. We have a clear explanation of this offence (358) when it is said that as a first step, the defaulter approaches the Saṅgha that gives him the punishment of suspension (*parivāsa*), then *mānatta* for six nights and finally he approaches the Saṅgha again for *abbhāna* (restitution by the Saṅgha).

While treating the first Saṅghādiseṣa precept, we are told (356-58) of four kinds of dreams :—The first is caused by the internal disorder in the constitutional elements of a person; the second is the reflexive action of what one has already seen; the third is caused by divine beings, and the fourth is prognostic of coming events. The dream is considered to be a state when one is neither asleep nor wide awake. It is like the sleep of a monkey, where a mental action, if any, is very feeble and so one does not become responsible for it.

The treatment of the eighth and ninth Saṅghādiseṣa offences contain the famous Vinaya story of Mettiya-Bhummajaka Bhikkhus setting up through hatred Mettiya-Bhummajakā Bhikkhunī to accuse Dabba-Mallaputta of having had a sexual inter-course with her. Mettiya-Bhummajaka Bhikkhus saw one day while coming down from mountain Gijjhakūṭa (Vulture's Peak) a ram and a ewe carrying on a sexual intercourse. By way of a subterfuge they gave the name Dabba-Mallaputta to the ram and the name Mettiya-Bhummajakā to the ewe. They declared to the Bhikkhu-Saṅgha that they actually saw Dabba and Mettiyā in a sportive (sexual) action. When the matter was taken to the Saṅgha for decision, several other Bhikkhus testified to the fact that Dabba Mallaputta was actually busy distributing food and drink to the Saṅgha at the time when he was alleged to be in a sportive act with Mettiyā Bhikkhunī. When Mettiya-Bhikkhus were further pressed to tell the truth, they admitted that they had used the subterfuge of giving the name of Dabba to the ram and of Mettiyā to the ewe (393). Thus they used a figurative expression of equivocation in their accusation. Because of the false accusation, Mettiya-Bhummajakā Bhikkhunī was expelled, relying upon her own statement, though the offence she actually committed was no more grave than that of a Dukkaṭa or a Pācittiya (387).

It is interesting to note here that the Chinese version does not refer to the controversy over this matter between Abhayagiri-vāsins and Mahāvihāra-vāsins (*Snp.* iii. 583ff), which was finally decided in favour of the latter by Dīghakāraṇa, a minister of King Bhātiya of Ceylon (38-66 A. D).

We also have a short discussion (388-391) over accusation, the accuser and the accused and the procedure of getting the matter decided by the Saṅgha. The Saṅgha first tries to get them reconciled by a mutual discussion and if that attempt fails, then the Saṅgha takes up the matter for an official decision.

The tenth Saṅghādisesa contains the story, not given in *Smp.*, of Devadatta approaching Kokālika, I-cha-mu-kia-li¹ and Samuddadatta, the scion of Khaṇḍadevī, for their cooperation in breaking the unity of the Saṅgha. He demanded of the Buddha that he lay down the five precepts that the Bhikkhus all the time live in a forest, beg their alms, wear robes prepared out of dusty rags, live under trees and abstain from eating fish and meat (*Vin.* ii. 197, iii 171).

The Buddha refused to grant that request saying that his present practice in that behalf should satisfy him and his supporters, as it did make some provision which could be taken advantage of by those who desired that change.

The treatment of the twelfth Saṅghādisesa contains the story of Channa, the care-taker of the horse, that led the Buddha into his Great Renunciation. He had become impudent in his dealings with others. He considered the Buddha as belonging to his family and as such he thought he should have a more privileged position, which would give him authority over the rest of the Bhikkhus (399). He was given a Brahma-daṇḍa, the highest punishment, as he had rendered himself impossible to be spoken to (*Vin.* ii 290, *Smp.* vii. 1396).

The Thirteenth Saṅghādisesa deals with the immoral and indiscreet behaviour of Assaji, and Punabbasu, the foremost pair among the famous dissenters, the Chabbaggiyas, and Paṇḍu-Lohita and Mettiya-Bhummajaka¹, with the members of the families of their lay followers. Paṇḍu-Lohita², although he belonged to that group, was observing the rules of Conduct laid down by the Buddha but he violated those which were not laid down (402), but the others behaved like ordinary lay men. They dug the earth, planted trees, watered them, and made tanks. These were the duties of laymen and so they were unbecoming for Bhikkhus and as such they were guilty of Saṅghādisesa.

We are told here that after undergoing the penalty of Parivāsa (of living alone, away from others) if one has concealed the offences, he has to undergo the penalty of Mānatta, which is explained as accepting humility by doing away with self-elation (404) and voluntarily accepting the punishment of retiring for six nights to a solitary place where he will have no Bhikkhu to speak to (531). Afterwards he becomes ready for restitution (Abbhāna) by the official act of the Saṅgha, consisting of at least twenty persons.

(iii) Aniyatas

The next section of two Aniyata Dhammas or Indeterminate offences is about a Bhikkhu lying or sitting with a woman in a solitary place or speaking to her in vulgar or indecent words. The defaulter Bhikkhu becomes guilty of a Pārājikā, a Saṅghādisesa or a Pācittiya as recommended by a reliable and devoted *upāsikā* (who, perhaps, was a witness of the Bhikkhu's action).

1. Pali text, *Vin.* ii. 196, iii. 171 gives the name Kaṭmoraka-Tissa.

2. See our remarks on these names later on pp. XLVIII-XLIX

(iv) *Thirty Nissaggiya-Pācittiyas*

These offences, are mostly about a garment, a cloth-wool,-or cloth-silk-seat or a begging-bowl. If a Bhikkhu violates the provisions of restrictions laid down by the Buddha in connection with them, he has to forfeit that object. This group also contains precepts about abstaining from receiving gold or silver, or dealing with them in a business-transaction, or indulging in any business of selling and buying. Gold and silver are not to be received with indemnity. Even its deposit should meet no approval from a Bhikkhu. If it is received for oneself it is to be forfeited in the midst of the Saṅgha. If it is received for the Saṅgha, or for a *gaya* (group), or for another individual, or for the image of the Buddha, even then, one does become guilty of a *Dukkaṭa* (437). It is interesting to note the provisions made in disposing off gold and silver left by a householder with a Bhikkhu. A house-holder or an *upāsaka* is persuaded to take it and buy with it the essentials (*paccaya*) for Buddhist Bhikkhus (437-38). One is not permitted to accept gold or silver as a gift (431), or even as a hire-fee of a farm (432). But one can accept it through the device of securing it through a house-holder who takes care of, or manages, the affairs of a Bhikkhu or of the Saṅgha (430). But if an individual Bhikkhu or the Saṅgha receives it, directly, then there is the offence of *Dukkaṭa*. But on p. 368 we note that it may be accepted for preparing some medicine out of it, or if it is combined with copper or tin with the result that they no longer bear the colour of gold and silver. So also pearls may be accepted for preparing medicine (368). As against this, the strict attitude of the Pali school of Theravādins to touch in no case gold and silver may be noted (*Smp.* iii. 544).

Similarly a gift of a farm, or of a park cannot be accepted unless the donor says that it is being gifted to provide for the essential requisites for the Bhikkhus. A tank also may be accepted if it is said that it will provide an indispensable thing like water, not only for Bhikkhus but also for all living beings who can use the same for drinking, bathing or washing. (431-32). Remarkable is the patience and humility of a Bhikkhu who goes to an agent of a house-holder who has made the necessary provision for supplying garments to him. When he comes to note that in spite of this provision, the garment is not forthcoming from the agent, he goes to him and stands before him in silence. These visits may be twelve if he remains silent, or six when he can make oral demands. One oral demand is equal to two silent visits and so keeping this ratio, he can make visits silent or with an oral demand (426). And even after this, if the garment is not forthcoming, then he can personally report the matter to the householder who has made provision for the garment (428).

The cloth-wool-, or cloth-silk-seat, when once obtained, should not be renewed before six years. It should not exceed the specified measurements and should have a patch of an old seat sewn on to it. No extra begging-bowl is to be kept for more than ten days. The Chinese version has nothing to say about the twenty-second rule that the begging-bowl is not to be renewed unless the old one repaired with five bands is found to be un-serviceable. The

five medical ingredients in the form of ghee, butter, oil, honey and jaggery cannot be used after they are stored for seven days. They must be used before that period. So also a bathing-garment is to be sought and used only at the time specifically mentioned (442-443). The Chinese version has also no comment on 22, 25-28 Nissaggiyas.

(V) *Pācittiya*s

Out of Pācittiya, on several rules like Nos. 17, 23, 24, 30, 31, 36, 38 etc., our text has nothing to say. So also from among the Pāṭidesaniya and Sekhiya rules only a few have been taken notice of.

In the fourth Pācittiya rule, we find that the Sacred Text of the Buddhists rehearsed at the First* Council presided over by Kassapa, is not to be recited in the company of one who is not initiated, except when a pupil who is initiated, learns it along with an un-initiated person, from his teacher (447). This exclusiveness may be compared with the view of the orthodox Brāhmins who would not like the Vedas to be recited to those who do not belong to that class.

In the Twelfth Pācittiya, Channa is shown to be not amenable to Buddha's discipline. When he was questioned why he was holding silver coins in his hand, he replied that he was holding tin-coins; so also he replied that he was drinking water when he was actually drinking wine; when he was questioned why he was sitting with a woman alone, he would say that there was another person by the side. Sometimes he challenged the questioners, or he would not reply to any inconvenient questions. For such offences he was guilty of a Pācittiya offence.

Fourteenth and Fifteenth Pācittiya rules reveal the particular solicitude expected of a Bhikkhu for careful use of and for preserving the moveable property of the Saṅgha such as cots, chairs, mats, beds etc. (454-56)

Twenty-first and twenty-second Pācittiya rules tell us about a Bhikkhu who is to be permitted by the Saṅgha to address the Bhikkhunīs. He must have the eight qualifications which, as detailed in our text (458-59), differ from the original Pali Vinaya text for which one may refer to our note 30 on p. 458. He must have a clear, sonorous voice, must have a free, undeterred flow of speech. The text tells (460) us that women like such a preacher, because they are more attached to voice. He must also have a seniority of twenty years since his initiation, for it is only such an experienced preacher who has no doubts left in his mind and who would be able to do his preaching without any shrinking on his part. We are also told by the bye that a Bhikkhunī has to pay respects to a Bhikkhu even if she meets him on the road and make courteous enquiries about his health and comfortable residence. When she goes into the Retreat of summer-rains she must assure herself that there is at least one Bhikkhu in that place who may be approached for religious instruction. The Bhikkhu has to begin his preaching with the eight weighty matters (*garu-dhammā*) and then he may go to other Dhammas (461). It

* Pali text mentions the texts rehearsed at all the Three Councils (p. 447, note 19).

is also interesting to note that instead of four Uposatha days, our text mentions (459) six Uposatha days which agrees with Mahīśasaka tradition. A Bhikkhu cannot preach to the Bhikkhunīs without being entrusted with that job. He cannot go to the monastery of the Bhikkhunīs for preaching, nor can he go there after sun-set. If he does all these things, he becomes guilty of three Pācittiyas (467). Twenty-second Pācittiya gives the story of the origin of Cūḷa-panthaka and Mahā-panthaka. It was the Buddha himself who converted the former as the latter pushed him outside the monastery, because he was not able to master even one *gāthā* prescribed by him (463-67).

Pācittiya rules 31-40 deal with food. Taking food in separate cliques is prohibited except on seven occasions detailed in the text (468). Some details are supplied to determine how cliques are formed and how persons forming that group become guilty or not guilty (469).

Thirty-fifth Pācittiya treats what is considered to be extra (*anātiritta*) or not-extra (*atiritta*, left over) food. There is some discussion (472-73), about how a *pavāraṇā* (rejection) is proper. If the rejection is of food that is permissible, then that *pavāraṇā* is valid. If the rejection is of meat that is not permissible, then it is not valid (472).

There are some kinds of roots, flowers, stalks and fruits which can be taken only at stated hours. (473-74).

In fortieth Pācittiya, which prohibits a Bhikkhu to put in his mouth anything except water and tooth-stick, without being offered to him by some one else, we find that the Bhikkhus have devised the institution of approaching a *Kappiya-kāraka*, who would receive things himself and then offer the same to a Bhikkhu. If there are trees laden with fruit, a Bhikkhu cannot himself pluck the fruit from the tree and receive it. The *Kappiya-kāraka* would pluck the fruit and then offer the same to a Bhikkhu. Even a Sāmaṇera can act as a *Kappiya-kāraka* and food of each other may be exchanged for making it permissible (*kappiya*) (475). An eatable thing like fresh ginger if it is received in its natural condition may be accepted and its acceptance may not be rendered invalid, if fresh sprouts spring out later (476). If for some serious disease, dung or urine (of a cow?) or ashes, or earth are required as medicine then they may be taken by oneself. If ashes are not readily available, then wood may be split and burnt to yield ashes.

Sixty-eighth rule of Pācittiya refers to the story of Ariṭṭha who entertained a heretic view that indulgence in sexual contacts does not prove to be an obstacle in the path of deliverance. He argued that if contact with smooth and delicate things like a woollen carpet which is soft to touch does not prove to be an obstacle, then why should contact with the smooth parts of the females prove to be an obstacle (419)? He was guilty because he would not give up that heresy in spite of his being remonstrated with three times.

The seventy-second Pācittiya refers to belittling the minor precepts (of the *Pātimokkha*). Our text explains the rules of *Pātimokkha* from *Aniyatas* to *Sekhiyas** as minor. It also mentions the eleven advantages which the

* In my travels in Burma, I actually noted one school, the school of Ābhiddhammikas who omit these offences from their fortnightly recitation of *Pātimokkha*.

Vinaya-master derives from the study of the *Pātimokkha* (479-482) and that on account of such study of the Vinaya, the Dhamma of the Buddha would last for 5000 years.

The eighty-third Pācittiya rule mentions the ten dangers of entering a king's palace. This passage mostly agrees with the passage from the original Vinaya. See our note 16 on p. 483.

The eighty-fourth rule refers to picking up a precious thing dropped by some body and used, after long waiting for its owner, in a dwelling-place, tank or well used by the Saṅgha. If the owner of the same returns after a long time, he may be shown the place where it is utilised. If he does not demand it back, well and good ! But if he demands it back, then some *upāsaka* may be approached for making the value-equivalent available and thus he can get it redeemed (485).

(vi) *Pāṭidesaniyas*

Our text has nothing important to say about Pāṭidesaniyas.

(vii) *Sekhiyas*

Among the Sekhiyas, there are twenty-four rules introduced in our text which have nothing corresponding in the Pali Vinaya. Our translator frankly says that the rules (487-488) did not exist in the original Vinaya. For, they deal with a *stūpa* or with one's behaviour towards the same. The *stūpa* could not have existed in Buddha's time. These rules are taken from the *Pātimokkha* of Dharmagupta school and they are numbered 60-63, 65-68 and 70-85 (Nos 64 and 69 from Dharmagupta are missing here).

The Sixty-ninth Sekhiya rule refers to the story of Chapaka who, at the instance of his wife, went to the King's park to procure a mango to satisfy her longing. There, while sitting hidden on a tree, he saw a Brāhmaṇa teacher sitting on a low seat preaching a religious sermon to the king who was occupying a higher seat. He considered this as much against law as his own stealing and he felt that he would be set free as the king himself and his teacher were doing a thing which was not lawful (488-89).

(viii) *Samatha-dhammas*

The precepts about settling disputes, says the author, will be explained later and they have been done so on pp. 533-534.

(b) *Bhikkhunī-vibhaṅga*

The Bhikkhunī-Vibhaṅga detailed here mentions only additional rules which are not applicable to Bhikkhus. The rules for the Bhikkhus under Pārājikā and Saṅghādisesa offences are applicable with suitable changes where necessary.

A Bhikkhunī is not permitted to eat garlic of a larger variety (492), nor is she permitted to beg principal grains (*pubbaṇṇa*). But if she begs secondary grain like pulses, or vegetables (*aparanna*), or if she begs even principal grains like wheat or paddy for building a room, apparently in her nunnery, she is not guilty of any Pācittiya offence (492). This exception is not accepted by

the Pali Text and it seems to be an indication of leniency sanctioned by Dharmagupta school. She cannot go to dancing or sportive games of monkeys or cocks, but she can attend a show of magic tricks arranged in a monastery (493).

Out of 552 pages of our text, as many as 414 pages are, as said above, thus taken up for the treatment of the Sutta-Vibhaṅga of the Vinaya. This clearly shows the importance attached by Saṅghabhadra to the exposition of this part which seems to have been considered by him as the most important part of the Vinaya. For, it was this part which contained the rules of behaviour for the Buddhist monks and nuns and as we know from the accounts of the Chinese pilgrims like Fa-hian, Yuan-Chwang and I-tsing, these pilgrims came to India to know at first hand the rules of conduct for monks and nuns and their practices. For, in China there was no tradition of any kind with regard to them.

3. Khandhakas

Among the Khandhakas, our text takes notice of all the chapters of Mahāvagga except the chapter on Pavāraṇā, which should follow the chapter on Vassūpanāyikā (517). Another interesting thing that we have to note in this connection is that our text follows the order of chapters as given in the Vinaya of Dharmagupta school and so it is different from that of Pali school. From the *Cullavagga*, our work has taken only a few passages from three chapters (4, 10, 6) Samatha-Khandhaka, Bhikkhunī-Khandhaka and Senāsana Khandhaka, which are respectively 16th, 17th and 19th Khandhakas from the Vinaya of Dharmagupta school.

(a) Mahāvagga

The first chapter of the Mahāvagga is dealt with here at length (493-513). It treats of the topics like the two traders from Ukkala taking refuge with the Buddha and his Dhamma; the subsequent threefold refuge and conversion of one into a Sāmaṇera (novice) by his accepting the rules of conduct (496); the duties of a pupil towards his teacher and vice-versa; persons like lepers, king's servants, robbers, debtors, slaves that cannot be converted; the story of the Buddha visiting his father Suddhodhana at Kapilavatthu at the urgent request of Kāṣṭhāyī and consequent conversion of Rāhula into a Sāmaṇera (503-510), which led to the rule that one should not be converted into a recluse without the permission of his parents (509). It also includes precepts to be observed by a Sāmaṇera and a few about those that cannot be converted, such as a dragon, or one who has killed father, mother, an Arhat, or one who has spoiled a Bhikkhunī, or a hermaphrodite, or a man without garments, without begging-bowl, or without a spiritual priest (*upajjhāya*) (511-13). After initiation, the time, the season is to be noted; one's shadow is to be measured and the numbers of persons attending the initiation-ceremony is to be noted. He is to be told Four Reliances* of his henceforth life and the grave offences which he cannot commit (513). The concluding title of the chapter is: the 'Khandhaka of Receiving Initiation' which is found also in the Vinaya of the Dharmagupta school.

*See later, p. XLIV where they are detailed.

The second chapter on Uposatha contains a detailed discussion on boundaries of Uposatha and boundary marks, while the third chapter on Vassūpanāyikā tells us of the earlier and later Retreats of the summer-rains. It is interesting to note here that the Chinese text often refers to the summer, while the original Indian word is 'rains'. Evidently, the rainy season of India corresponded substantially to Chinese summer.* Hence the Chinese translator always uses the word 'summer'.

The chapter on Pavāraṇā is altogether omitted in our text.

The chapter on Cammakhandhaka narrates the story of Soṇa who had hair growing on the soles of his feet. References are made to various kinds of shoes.

The next chapter is on clothes (Cīvara) and details have been given of gifts that are restricted to various kinds of fifteen bounds which are explained in detail (520-21). Gifts are to be utilised according to the restrictions imposed by the donor. If a gift is intended for the whole Saṅgha, the person who receives it should ring the bell or gong, inviting all the members of the Saṅgha to gather together and have the gift distributed among all the members. If it is intended for an individual or a group of Bhikkhus, it is to be utilised as per wishes of the donor. If a donor makes a gift, says our text, to both the Saṅghas of Ceylon and India, then it is distributed equally between both the Saṅghas, although one Saṅgha may include only five persons and the other a large number (522). This chapter also includes the story of Jīvaka who treated patients on his way back home from his teacher (519-520). He later became a physician of the Buddha.

The next chapter on Medicines (524-525) gives a number of transliterated names of medicines, or plants. The Chinese translator occasionally mentions that a particular tree or a plant is also available in Indo-China (452), or in Kuang Chou or Canton (452, 525), or not available in China (525). It also mentions some fruits or drinks which are permissible or not permissible to be taken outside the prescribed hours (526-27).

The next chapter is on Kaṭhina which describes how it is prepared. In preparing the same, everyone should be ready to give a helping-hand and nobody can put forth any excuse like that of one's high attainments which would preclude him from taking share in the same (529). It is to be given to him who needs it most and if there are many of that type, it should be given to the senior-most among them (529).

Then there is a brief discussion on Parivāsa and Mānatta, which topics are discussed in *Cullavagga*, in chapters 2 and 3: Pārivāsika and Sammuccaya Khandhakas. A Pārivāsika Bhikkhu is to stay away alone observing some prescribed practices. But he can discontinue some of these practices for the time being if any emergency needs it. Our text mentions (531) that if any person wants to get initiation at his hands, he may disrupt his own usual practices. He can give the initiation and come back to resume his duties. When he has finished this period of probation, he has to remain, for six nights,

* See Appendix; also *Dhutaṅga-nirdesa* 17. 2; 1964, edited by me (Asia Publishing House, New Delhi, 1964);

alone, separated from others, away from any one whom he may speak to. At the end of this period of six nights, he has to relinquish the duties of *Mānatta* in the presence of at least one person who would testify that he had completed his duties and then he becomes ready for restitution (*Abbhāna*), *Mānatta* is a disciplinary measure that one has to undergo for violating a *Saṅghādisesa* offence. If it is concealed then one has to undergo *parivāsa* first. The *parivāsa* is to be accepted for as many days as the offence is concealed. *Mānatta* comes next. And when that is finished one becomes fit for restitution (404) by the *Saṅgha* consisting of at least 20 men.

The next chapter *Kosambaka-khandhaka* (532-33) gives us the origin of a big quarrel that took place in the community of the *Bhikkhus*. A small incident of a *Bhikkhu*, who had mastered only the *Sutta* and not the *Vinaya* provided an occasion for that quarrel. When he had come out of a privy-room, he had left some water in the mug of that room. This was discovered by another *Bhikkhu* who was a master of the *Vinaya*. The latter asked the former whether he did not know that it was an offence. The former admitted that he did not know and added that if it was an offence, he was prepared to confess it and express regret for it.

The *Vinaya*-master asked him whether he left the water in the mug deliberately. The latter said that he did not do it deliberately, upon which the *Vinaya*-master assured him that under the circumstance, he was not guilty.

Although this assurance was given, the *Vinaya*-master spoke to his disciples that the *sutta*-master did not know this simple fact that his action involved an offence. The same matter was discussed between the pupils of both the masters of the *Vinaya* and the *Sutta*, which cast a reflection on the master of the *Sutta*. Later, the matter was taken to the *Saṅgha* by the master of the *Vinaya* (533).

The *Buddha* heard about this matter, but without expressing any opinion in favour of one or the other side, he left *Kosambī* and went away, for fear that he would be charged of partiality if he expressed his opinion in favour of one or the other side (533).

(b) *Cullavagga*

Portions have been taken in our text from three more chapters of the *Cullavagga*. The procedure given in *Samatha-khandhaka* of settling dispute face to face or by the decision of majority is mentioned. We are also told that the procedure of settling it by reminding a person (*sati-vinaya*) is meant for one who has destroyed the *Āsavās* (depravities), or for *Anāgāmis*. There is also the mention of deciding it by means of the use of *saḍḍhā* (voting-stick). It is also interesting to note that those who are taking the voting-sticks to the voter-*Bhikkhus* are shown to be shrewd. If they find that the majority of the *Bhikkhus* are choosing the voting-stick indicating a wrong choice, they can withdraw the whole process of voting. In the meanwhile, they can privately approach the senior *Bhikkhus* requesting them to make a proper choice (534).

From the tenth chapter, Bhikkhunī-khandhaka, some portion is taken. We have here the question discussed about the effect of admitting women into the religious organisation. The Buddha thought that their admission would mean that the religion of the Buddha would last for 500 years only and so he laid down the eight *garu-dhammas* (weighty injunctions) for the Bhikkhunīs which, he thought, would enable it to last for at least a thousand years (534). To the question whether it would then disappear, a reply is given that gradually its sphere would be diminishing with the final result that after 10,000 years, the Buddhist literature would perish and there would remain only people with heads shaved and with yellowish garments on (535).

The last section is from the Sixth chapter, Senāsana-khandhaka. The passages given here deal with the property of the Saṅgha which can be divided and which cannot be divided. All heavy material things such as cots, mats, vessels, agricultural implements, immoveable property such as buildings, farms, parks, tanks or gifts of grass, bamboos, granary, store, caskets, or rooms cannot be divided. Only small things such as tubes of medicines, ear-rods, combs, needles, small knives, or axes for cutting tooth-sticks, leather shoes, umbrellas etc. can be divided (535).

The concluding title here is mis-placed. Perhaps it formed the conclusion of the chapter on one's duties (*ḍeḍḍa*) corresponding to Vatta-khandhaka, eighth chapter of Cullavagga.

4. Parivāra

Now we come to the last division, Parivāra (535-552). Here we get stanzas from the original Vinaya text of Parivāra, chapter 19 on Dutiya-gāthā-Saṅgaṇikā. We have here a very fine catechism—questions and brief answers—on the various kinds of offences mentioned in the Vinaya. They are very useful in that they give in one place a brief summary of the various offences in the Vinaya. This catechism is followed by a detailed exposition (543-552) of the same given in *Smp.* vii. 1380-1388. The first twenty-nine questions and answers exactly correspond to those given in the Parivāra; 30th corresponds to 32nd and 31st to 35th. The last one described as 32nd question is no question at all. It corresponds to the concluding stanza of the original Pali chapter and is the concluding remark of the author. This division also contains some inconsistencies which we have discussed towards the end of this Introduction (LXII).

This suggests that our text here is very corrupt. The text comes to an abrupt end with no concluding remarks by Saṅghabhadra. This possibly suggests that the translator would have liked to continue but could not on account of some unexpected difficulties, of which we have no knowledge.

Social conditions, customs and beliefs

We must remember that our text is a Chinese version of the original *Smp.* and so when we find in our text references to the beliefs, customs and social conditions, they may as well be to those referred to in *Smp.* unless our translator introduces something new, due to his Chinese leanings.

Here we find a reference to an Indian custom of keeping a tuft of hair on one's head (292) until one becomes a recluse. Our text also mentions the different ways prevalent in India, of paying respects to one another: joining palms of hands before each other (410, 542, 552), squatting before a spiritual teacher (414, 415), or putting head and face at the feet of the person to be respected (505-506, 519). It also mentions that in the month of Kattika, when the rains are over and when early crops are ready, thieves are seen moving about seeking their booty wherever they can find it (444). Slaves were considered to be a personal property and so it was considered to be an offence if a slave was whisked away from his master (501). The Buddha seems to have been very careful to see that his Saṅgha would command respect and regard from the common people and so he would not admit into the Saṅgha diseased people, or people with un-becoming appearance, which will invoke disrespect or contempt from the common people. He wanted to secure sympathies of the public and so he had to submit to the public demand that he would not convert young immature persons below 20 years of age and that too he would not normally convert anybody without the permission of his parents (509). Our text mentions some exceptions as when one is forced to give initiation to a person under some threat of burning his monastery or when one seeks renunciation far way from his native place where there is no possibility of securing the permission of parents (510). The Pali text, however, allows no such exception when it says that even after an emergency conversion, the permission of parents is necessary (510n5-5).

The life of Bhikkhus, at the time of the composition of the original Vinaya, was a life of plain simplicity without any expectations of luxuries as is proved by the Four Reliances* (Nissayas) to be communicated at the time of renunciation of a young entrant (513). In times of famine, it was very difficult for the Bhikkhus to get alms when, as in the cities of the present-day-India, food was rationed out on production of ration-slips of wood (*salākaṃ likhitvā*) (128). The life that is projected in commentaries like *Smp.* had not remained so simple. We have here a picture of Buddhist Bhikkhus living in rich monasteries endowed with parks, fields, tanks, fisheries, and temples of the images of the Buddha. We are told that as the Bhikkhus could not themselves accept anything that savoured of the nature of precious metals like gold or silver, or precious jewels or pearls, or they could not put in their mouth anything that was not given to them, they devised, even in the period of the composition of the original Vinaya, a creation of new posts like those of *kappiya-kāraka*—who would make things permissible for acceptance by the Bhikkhus—or *veyyāvacca-kara* (432)—an attendant. These office-bearers accepted, on behalf of an individual or the Saṅgha, gifts even of gold, silver, fields, parks, tanks, etc. and utilised them for procuring the four essential things like clothes, food, dwelling-places or medicaments for the Bhikkhus. In times of illness, a Bhikkhu was permitted to accept ghee, butter, oil, honey or jaggery as a part of his medicaments (414). It is interesting to note that our text says that, by way of a device, it is possible to accept gold or silver (430). So also if it is accepted for the Saṅgha, or for a temple of the image of the Buddha

* See later. p. XLIV.

one would be guilty of only a minor offence like *Dukkaṭa*. Gold, silver, or pearls may be accepted by a *Bhikkhu* for preparing some medicine (368). As against this, our original *Smp.* declares that gold and silver are un-touchable (*Smp.* iii 544). The monasteries are provided with not only parks and tanks, but also with moveable properties like cots, carpets, large vessels, wooden furniture, which is called heavy things (*garu-bhaṇḍa*) and which can in no way be divided among the inmates (535). The land or trees belonging to the monasteries could be let out to tenants on a hire-fee which, however, they would not accept in the form of gold or silver. Cases are mentioned of transferring water from one's full tank to another that was dry through any intermediate tank belonging to another party (257). The watchmen of the orchards were given their emoluments in the form of some trees assigned to them, without any formal written agreement. The orchards were also let out to persons who would take the fruit and sell them in the open market. In all cases, the interest of monasteries is to be guarded, for which, if necessary, one has to undergo even an un-palatable action forced on one (510, 334).

Slavery was commonly practised even at the time of the Buddha. We are told of four kinds of slaves : (i) one born in a slave family; (ii) one obtained by purchase; (iii) one obtained after a defeat in a battle-field and lastly, (iv) one who has chosen to become a slave for food and clothing (266, 502). We have already said above that a slave could not be initiated into the Order of Buddhist monks, without the permission of his master. The Buddha was also careful to see that Government of the land would in no way be offended. The toll-tax to be paid to the Government was not allowed to be evaded (232, 265). If any *Bhikkhu* would do it, he would be dealt with according to Law, by being inflicted with even the highest punishment of expulsion from the *Saṅgha* (265).

A case occurred of the destruction of the foetus of a woman due to the prescription by an ignorant *Bhikkhu*. As a result of this we are told the Buddha prohibited a *Bhikkhu* from acting as a physician, though he could prepare medicaments (329). A *Bhikkhu* was free to beg for a sick person milk, curds, fish and meat (474). He cannot prescribe any medicine to a patient, but he was free to convey to another person that in a particular kind of a disease of a patient, such and such a medicine was used with the result that he got cured. In Ceylon, King Vasabha's wife was cured in the same manner, when one of her attendants heard such an indirect remark from an Elder *Mahāpaduma* by name (330). He is also permitted, as said above (xxvii-xxviii), to arrange for medicine, not only for his father and mother but also for his other ten immediate relations such as an elder and younger brother, elder and younger sister, elder or younger sister of the mother, elder and younger brother of the father and elder or younger brother of the mother (329). He also considers it as obligatory to arrange for the medicament for the parents of his spiritual preceptor, his own attendant, a wounded soldier, or even a diseased thief, in the last two cases of which he is perhaps prompted more by kindness or pity than by his sense of duty (329-30). When requested by some house-holder, he may recite some *sūta* supposed to have some magic effect and for that purpose to sprinkle water over a piece of thread and give it to him, thinking that if he would

not do it, the house-holder may think ill of him. This seems to be a concession to the popular belief, the Bhikkhu all the time thinking that people do not know the real Dhamma. When the king or a big house-holder is ill, and when he is requested, he may recite a *sutta* like the *Āṭṭhāṭṭiya-sutta* (331). He may not do it at his own initiative. There is also a reference(333) to the practice of black magic of chasing away a spirit by beating, while reciting a *magic sutta* like the *Ratana-sutta*. There is also the mention of another case. A man is possessed by a *yakkha*. An image of the *yakkha* is prepared out of rice-flour or mud. While reciting a magic spell, if the hands, legs or neck of the image are cut off, we are told, the same thing happens to the *yakkha* and he dies (332).

Buddhism in early times was mainly a religion of asceticism and as such we do not find women in general being held in high esteem. They were considered as impediments in the religious life of the Bhikkhus (367) and were given an inferior position in the religious organisation. Courtezans enjoyed a certain recognition in society and king's court. These venal beauties kept with them daughters born of them, but male children were rejected and cast away (319). The Buddha was not very much in favour of admitting women to the organised religious life, but at the intercession of Ānanda, who espoused the request of Mahāpajāpatī Gotamā, he permitted women into his religious organisation on the condition that they may be subjected to eight weighty provisos (*garudhammā*). He thought that thereby the Buddhist religion would last at least for one thousand years, instead of five hundred years if they were admitted without such provisos. The eight conditions are not detailed in our text, but they are implied as given in the original Vinaya text (iv. 52). Those provisos are as follows ;—

- (i) A Bhikkhunī must pay respects to a Bhikkhu in spite of age-consideration of any of them.
- (ii) A Bhikkhunī cannot stay in a place where there is no Bhikkhu to preach to her.
- (iii) A Bhikkhunī has to approach a Bhikkhu for asking about the Uposatha day and for religious instruction.
- (iv) A Bhikkhunī has to secure *paṇḍarāṇḍ* from both the Saṅghas with regard to what is seen, heard or suspected by them.
- (v) A Bhikkhunī has to secure *mānatta* at the hands of both the Saṅghas for a fortnight.
- (vi) One aspiring to be a Bhikkhunī has to learn for two years the six dhammas before she can get *upasampadā* from both the Saṅghas.
- (vii) A Bhikkhunī can in no way abuse a Bhikkhu.
- (viii) A Bhikkhunī cannot speak to a Bhikkhu, though he can speak to her, by way of admonition.

On account of these conditions, we note, they are given an inferior position in the religious organisation. Howsoever old a Bhikkhunī may be, she has to pay respects to even the youngest Bhikkhu, wherever she meets him;

Before being admitted as a Bhikkhunī, she has to be on a probation, as it were, for two years as a Sikkhamānā (33nl). Then she can become a Bhikkhunī. Even when she is to be admitted as a Bhikkhunī, she has to undergo the initiation-ceremony at the hands of not only the Bhikkhunī-Saṅgha but also of the Great Saṅgha, that is, the Bhikkhu-Saṅgha. Even when she is admitted as a full-member of the Saṅgha, she labours under certain disabilities. There are restrictions on her movements. She cannot remain alone or go alone in a town, but must be accompanied by some one else. She has to seek religious instruction from a Bhikkhu. Even when she goes into a summer-retreat, she is careful to see that there is at least one Bhikkhu, who would give her religious instruction. Rules about her residence, clothing, food, movements are many more. As we have shown above (XVI), the rules of the Bhikkhunī-Pātimokkha are 311 instead of 217 of Bhikkhu-Pātimokkha. Taking into consideration the social conditions at the time of the Piṭakas, some of the rules can be justified in the interest of the personal security of Bhikkhunīs, as otherwise there was danger to the security of life and chastity, as we have seen above from the instance of Uppalavaṇṇā, whose chastity was violated, when she was living alone in her cottage, by a rogue who was lying concealed below her cot (210). Lacking in knowledge, an ordinary Bhikkhunī had to ask a Bhikkhu about the Uposatha days and had to seek a religious admonition from a Bhikkhu. The Bhikkhunīs are described as very fond of a religious preacher who has a good sonorous voice and has a flow of speech: for, remarks the author, the Bhikkhunīs are more attached to voice (460). A Bhikkhunī, like a Bhikkhu, is not permitted to see the fights of bulls, or of rams, but she can see magic tricks exhibited in a monastery.

Religious Life and Organisation

The first step in accepting a religious life of the Buddha is to shave off one's head and accept the Three Refuges from a spiritual priest (*upajjhāya*) (495). After this he is prescribed the observance of the ten rules of conduct: He has to abstain from (1) killing, (2) theft, (3) violation of celibacy, (4) falsehood, (5) intoxicating drinks, (6) eating food after mid-day, (7) singing, dancing and indecent shows, or fights like those of cocks and rams, (8) wearing garlands of flowers or using scents, (9) high, broad and costly beds and lastly, (10) accepting gold and silver. He has thus become a recluse but is not entitled to a membership of the Buddhist Saṅgha.

When his conduct is found to be satisfactory, then he can aspire to become a Bhikkhu by undergoing a formal ceremony of initiation (*upasampada*) for which he has to find out a spiritual priest, clothes and a begging-bowl. This is done in a formal meeting of the Saṅgha consisting of at least ten Bhikkhus. The proposal of admitting him in the Saṅgha, is made by a Bhikkhu of at least ten years standing. It is repeated three times and when there is no one to object to that proposal, it is taken as sanctioned. This official act is called *ḥatti-cattuttha-kamma*, an act in which the proposal forms the fourth item (498-99). When this is done, he has to measure his shadow. He is also told the season, the time and the number of Bhikkhus present at the

meeting of the Saṅgha. He should also be told that in his henceforth life he has to depend upon four basic Reliances (*nissaya* 513) which, however, are not detailed in our text. But in the original Vinaya text (i. 95-96), they are given thus:—(i) that for his food he may not be holding any expectations of receiving anything higher than what he gets in the alms dropped in his begging-bowl; (ii) for clothes anything more than garments made of useless cast-off rags; (iii) for his residence anything better than the base of tree; and (iv) for medicine anything richer than urine and dung (say of a cow). If he gets anything better than these, they should be considered as something extra, upon which one does not count.

When he has thus accepted the religious life, he has to be careful to see that he observes everything that has been commended by the Buddha and to see that he does not do anything which has been prohibited by him. His life is meant for the good of the vast masses, for their happiness and for showing compassion towards them. He observes all the rules of Pātimokkha expounded in the Sutta-vibhaṅga which has formed a substantial part of our volume. He observes normally 4 or 6* Uposathas, which are days set apart—8th, 14th or 15th of each fortnight—for special religious observances, even for lay people. On these days there is the recitation by the Bhikkhus of the rules of Pātimokkha and the declaration of purity after a previous confession of offences that can be thus atoned for. In the months of the rainy season, he confines himself to one place with a roof on the top. This period of residence in the rainy season (*vassāvāsa*) begins on the 16th day of the Indian month Asāḷha. This is called the Earlier Retreat. But those who cannot join the Saṅgha in their Earlier Retreat, may join a month later i.e. on the 16th day of 'Śrāvaṇa'. This period of Retreat which is to be spent as 'extraordinarily holy' is terminated by a ceremony called *Great Pavāraṇā* at the end of three months, on the full-moon day of Āśvina (221). Those who have joined the later Retreat have their Pavāraṇā on the Full Moon day of Kārtika (Kattika). This Pavāraṇā ceremony is the ceremony of begging pardon of each other for any faults of commission or omission, during the period of Retreat, before the Bhikkhus go out for their travel after rains. Nine kinds of Uposathas and nine kinds of Pavāraṇās held on special occasions are also mentioned (481-482). After the completion of the period of Earlier Retreat, on the next day is the ceremony of preparing by Bhikkhus a Kaṭhina garment—a garment of coarse cloth, cut, sewn and dyed, within one day out of material presented by lay-men. It is prepared for the Saṅgha who, in turn, presents it to the senior-most among those who need it most. This is accompanied by large gifts of clothes from the laity to the Bhikkhus. This ceremony is observed in the company of all the Bhikkhus in a parish (528-31). Except for the period of rainy season, the Bhikkhus are expected to be always on the move, from village to village †, and from town to town doing preaching to

* See page 459 note 32.

† Incidentally we are told that if there is even one house as in a Malaya village (229), it is called a village which has no market-place. If a place has a market, it is a town (521).

the laity and seeking food from them. While dealing with the laity, there are likely to be some offences for which they should be on their guard.

One who has murdered his parents, an Arhat, one who has spoiled a Bhikkhunī, a hermaphrodite, or people who are suffering from fell diseases or from deficiencies of sense-organs, debtors, slaves, king's servants, or robbers cannot be admitted to the Buddhist Saṅgha.

The Saṅgha is the highest Governing Body of the Bhikkhus and they are the final authority in offences which are referred to them. In Saṅghādisesa offences, the Saṅgha may inflict on the defaulter the punishments of Parivāsa and Mānatta which have been already explained above (xxxvii-xxxviii). After undergoing these punishments, one becomes ready for re-habilitation. Other lower offences can be atoned for by confession with regret and promise not to commit those offences again. The Pārājikā is the only offence for which there is no remedy. The Vinaya-master is naturally the person who helps by his expert knowledge of the Vinaya in arriving at a correct decision.

Every Bhikkhu has to see that the Saṅgha is respected and obeyed and he has to make every endeavour to make it stronger, richer, and united. The gifts intended for the Saṅgha cannot be diverted for the personal use of any single individual-member. He has also to see that no damage is done to Saṅgha's property in the monasteries. He has to observe the rules about bounds — fifteen of which are mentioned here (520-21) — about garments including the Kaṭhina garment, in the preparation of which everybody has to give a helping hand, no matter how high his attainments be. (529).

The affairs of the Saṅgha are decided by the Saṅgha and if there are any matters of dispute, they are to be decided either by speaking face to face with the defaulter, or by the opinion of a majority. 'Reminding a person of his obligations' is a method to be used only in the case of higher persons like those who have destroyed the *āsavas* or the Anāgāmīs. Our text does not mention other methods of settling disputes detailed in the original Vinaya (ii. 150-192). The persons who are in charge of passing round the *salākās* (voting-sticks) for ascertaining the opinion of the Saṅgha are to be very skilful. If they foresee greater chances of any matter being decided unlawfully, they can withdraw the *salākās* and say that the *salākās* will go round on the next day and in the meanwhile they may speak to the elders and see that the lawful decision of the right kind is assured. If there is a split in the Saṅgha, then the heavy property like the farms, parks, tanks, wells and other heavy moveable property of the Saṅgha like cots, mats, or big vessels, agricultural implements cannot be divided; only small things can be divided (525).

Variations from the Pali text

(1) Now we have a general idea of the contents of this Chinese version. In the earlier chapters of this volume, we find a very close resemblance to the Pali text, the difference being limited to minor points. (i) The list of the Teachers of Vinaya given in the *Smp.* i. 62-63 differs slightly from that of the Chinese version, the Pali text revealing some additional names not found in

the Chinese list. We do not get in the Chinese list (2.10 a-10b : 42-43)* the names of Nāgātthera (coming after Kālasumana), Phussa (coming after Upatissa), Upāli (coming after Puppha) and Tissa, Puppha, Cūḷābhaya and Tissa (between Abhaya and Cūḷadeva towards the end of the list). For Buddharakkhita (after Nāgātthera), the Chinese text reads Dhammarakkhita. In the list of the kings of India and their years of reign, the only difference that is noticed is that the Chinese text does not mention (2.16a b : 51) the number of years of the reigns of Ajātasattu and Udayabhadda and that the years of reign of Anuruddha and Muṇḍa are *sight* in each case, while the Pali text reads *eight*—the PTS edition wrongly reads *aṭṭhārasa*—for both the kings. The account of the Three Councils and missions sent by Asoka agrees fairly well with that in *Smp.*

(2) In the Pali text we find frequent mention of the names of months counted according to the Śaka system of Indian Calender. The Chinese text mentions only the numerical order of the corresponding month according to the Chinese calender and we find some confusion in this respect. For Vesākha in one place we have (1. lb. 7 : 2) the second month and in another we have the third month (2.21. a. 4 : 54). Jeṭṭha is referred to as the fourth month (15.3b.5 : 443). The day *after* the full-moon day of Āsāḷha is called the sixteenth day of the fifth month (17.12a.7 : 517). Pubba-Kattika (i.e. Assayaṇja) is called the eighth month (3.11b.10 : 71). Kattika is called in one place (3.2a.2 : 61) the eighth month, while in another place (3.12a. 2 : 71; 15.13b. 4-5 : 443) it is referred to as the ninth month. Kattikanakkhatta-kīṭṭā is mentioned on the ninth day of the ninth month (6.3b 9 : 149) and Full-moon day of Kattika is mentioned as the fifteenth day of the ninth month (5.27b. 10 : 143), while in 5.27b. 6-7 : 142 it is said that the Buddha finishing the Pavāraṇā ceremony (the festival of taking leave before departing on tour in the country) goes out after the fifteenth day of the ninth month. Kattika is mentioned as the last month of the (Chinese) summer i.e. the period of Vassa (14. 14a. 10 : 419). Phussa is called the eleventh month (5.28a.2 : 143). It appears that according to this text, the month commenced with the first day of the bright half (17.12a. 7 : 517), as the first day after the Full-moon day of Āsāḷha is mentioned in the same place as the sixteenth day of the fifth month and the day after the next Full-moon day is the sixteenth day of the sixth month. The Chinese text observes that according to the basic text of the Indian Vinaya, these days are the days of the Pubba-vassāvāsa and Pacchima-vassāvāsa, the earlier and later Retreats. The bright half of Kattika (*Smp.* i.202) is mentioned as the first fortnight of the ninth month (6.3b.10 : 419). Barring the mention of Vesākha as the 2nd month, and of Kattika as the 8th month in one place (there is a variant 'ninth'), we may say that the Chinese translator is consistent, when we bear in mind that the Chinese year commenced

* We have given here double reference. The former gives reference to the original Chinese text—Book, folio a (obverse) or b (reverse) and column, given in the margin of our translation. The figure following the colon sign after this gives the number of the page of this volume. This will enable the readers to locate passages in the original Chinese text also, both of the block-print edition and Taisho edition (reference to which is also given in the margin immediately below).

with the first day of the bright half of Phagguṇa and that the month of the Chinese year commenced, like the month of the Śaka era, with the bright half. In some parts of India to the north of the Narmadā river, except in Bengal, the system of Vikrama Śamvat prevails, and according to that system the month begins with the dark-half. The writer of *Vimati-vinodanī*, a sub-commentary on *Smp.*, was an inhabitant of south India. While commenting on *Paṣṭma-pātipada-divase* (*Smp.* i. 97), he refers to the commencement of the month in India after the Full-Moon day, while in Ceylon, he says, it commenced after the New-Moon day. But as far as the Chinese translator is concerned, the commencement of the year was after the New-Moon day, on the first day of the bright half of Phagguṇa*. It may be noted in this connection that in India in ancient times, the new year did commence after the Full-Moon day of Phālguna. To support this, the late Shri S. B. Dikshit in his *History of Indian Astronomy*¹ (p. 135) quotes a passage from *Taittirīya Brāhmaṇa* (i. i. 2) :

Eṣā vai jahganyā rātriḥ samvatsarasya yat Pūrve-Phalgunī.....

Eṣā vai prathamā rātriḥ samvatsarasya yat Uttare-Phalgunī.....

"The night of the Full-Moon day of Pūrva-Phalgunī² asterism is the last night of the year, while that with Uttara-Phalgunī asterism is the first of the year". This agrees with the commencement of Caitra month according to Śamvat system after the Full-Moon day of Phālguna.

(3) There are differences in items of enumerated technical terms. The ascetic practices of purification (*dhutaṅga*) are given in this text (6.18a. 10 : 167) as only twelve, while the Pali tradition is of thirteen.³ The Kammaṭṭhānas are given as 30 instead of Pali 32, while the ārammaṇas are 38 instead of 40 of Visuddhimagga, though other commentaries also give the same number 38. The number of chapters of Khandhaks of the Vinaya given here (1.9a, 5 : 10) is 23 instead of Pali 22. Books of the *Khuddaka-nikāya* as given here (1.9b. 3 : 11) are 14, while the Pali text gives it as fifteen. The number of the sūtras of the Dīrghāgama and Madhyamāgama are here (1.9a. 6-7 : 10) given as 44 and 252 instead of Pali 34 and 152 respectively. The Dhammakhandhas as given here (1.8a. 9 : 9) are 80,000 though elsewhere (1.26b.4 : 30) the number is 84,000 agreeing with the Pali tradition. The Mahāvattas here (10.24a.10 : 300) are four as against fourteen in Pali (*Sam.* ii.415). Instead of thirteen kinds of *samanubhāsana* (expostulation), the Chinese text has only ten (9.3b.7 : 242).

It is also noticed that where the Chinese text gives a smaller number, the Pali text gives an exaggerated number. In one place (4.1a.3 : 76) the number of the Bhikkhus given in the Chinese text is only 1,000

* See Appendix.

¹ *Bhāratīya Jyotiḥśāstra* (in Marathi), pp. 135, 381. See the important correction of note 10-12 on p. 443 in "Corrections and Additions."

² See Appendix for full understanding of the correspondence of months between Chinese Calendar and Indian Calendar, both according to the Śaka and Śamvat systems.

³ In this connection see my paper in *Indian Historical Quarterly* on this subject, vol. xiii. pp. 44-51, also see *Dhuta.* p. 5. n. 3.

while the Pali text has 60,000 (i.102). The same thing is noted with regard to the measurements of the various world-systems, or of the mountains, or of the earth (4.10b-11a : 88). The period of years of recollection by the 84 Mahā-sāvakas and the two foremost disciples (*agga-sāvakkā*) is 10,000 (5.6a : 117) while Pali text has 100,000 (i.161). The smallest *maṇḍala* of the *jana-pada-cārika* of the Buddhas is here 100 *yojanas*, while in the Pali text it is 300. In another place (15.7b.8 : 435), the Chinese text reads ten *yojanas*, while the Pali text has more than a hundred (iii. 686). Even the measurements of a room as given in the Pali text are 60 × 3 or 4 while the Chinese text has only 6 × 4 cubits, which the context shows to be more reasonable (13.8a. 8-9 : 379). The Pali terms of accusation against a mendicant ascribed to Mahāpadumattthera (iii.596) are wider than those in Chinese (13.19a.9-19b. 2 : 392).

(4) The difference between these two texts is also noted in connection with the interpretation of words or expressions. The Pali expression *sāttamaṃ sabyañjanaṃ* is explained as *su-arthaṃ* and *sa-vyañjanaṃ* following Buddhist Sanskrit texts, although the Pali interpretation as *sa-arthaṃ* and *sa-vyañjanaṃ* is also given as an alternative interpretation (4.16b. 4-6 : 96). The famous stanza from *Dhammapada* (i. 53) : *anekajāti-saṅgāraṃ sandhāvissaṃ anibbisaṃ* quoted in *Smp.* i.17 is given here with the reading *a-nibbidaṃ* for *a-nibbisaṃ* (1.8b.5 : 9n10). The Chinese text (4.22b.10 : 105) observes in connection with the interpretation of *pīti* and *sukha* — 'if there is *pīti* there is *sukha*; and if there is *sukha* there is *pīti* also,' which is inconsistent with the Pali : '*yattha sukhaṃ tattha na niyaṇato pīti* (i.145). The Chinese word corresponding to *sampasādana* is given as *chūng*, which is explained as 'without impurity', (4. 24a. 6 : 106) while the Pali explanation is 'faith'. Instead of Pali Kalandaka-nivāpa, this text uses the Chinese expression which is given in the *Mahāvuyūpatti* (4138 Sakaki's edition) as an equivalent of Kalandaka-nivāsa (13. 21a. 5 : 394; 13. 24b. 6 : 398), although in another place (6. 3a. 10—6. 3b. 4 : 148) the text does give the story of Kalandaka-nivāpa, as given in *Smp.* (iii. 575) and in other Pali commentaries like that on *Mājjhīma-nikāya*. The Chinese text explains the word *kalandaka* as a mountain-rat, which is evidently the same as a squirrel (6. 3a. 5 : 148). Any way this suggests that it does not adopt the reading : Kalantaka-nivāsa found in other Buddhist texts¹, where *kalantaku* is explained as a 'bird'. While explaining the word Dhamma, the Chinese text limits (15. 16a. 3 : 447) it to what was recited at the First Council (Saṅgīti), while the Pali text refers to all the three Saṅgītis. This is said in connection with reciting the Dhamma to an un-initiated person.

(5) The Chinese version takes Mettiya-Bhummajaka as one person (13. 13b. 2-3 : 385; 13. 19b. 9 : 393), while according to *Smp.* iii. 579, they are two different persons. The same thing is noted in connection with Mettiya-Bhummajaka Bhikkhuṇī. (13. 14a. 10-14b. 1 : 386; 13. 20a. 1-3 : 393) deemed as one person, while the corresponding Pali text reads

1. L. See Rockhill's *Life of the Buddha*, pp. 43-44; also *Arthapada-sūtra* (Vishvabharati Studies, originally printed in *Vishvabharati Annals* (1943, 1950), pp. 54, 78, beginning of chapters 7 and 10).

only Mettiyā (iii. 582). Similarly, Paṇḍu-Lohitaka, another pair from Chabbaggiya Bhikkhus, is taken here as one individual (14. 1b. 3, 5 : 402). The mischievous group of Chabbaggiya Bhikkhus consists, according to Pali tradition, of three pairs : Assaji-Punabbasukā, Mettiya-Bhummajakā and Paṇḍu-Lohitakā (iii. 614). *Mahāvuyūṭṭhā*, however, gives the following six : Nanda, Upananda, Punarvasu, Chanda, Aśvaka and Udāyī. Another Chinese translation of a Hīnayāna text of Vinaya (Shangahi ed. vol. 3, p. 23a 1-2 of the Chinese Tripiṭaka) gives the name Mi-to-lo-Fu-mo (Mettiya-Bhummajaka) as one Bhikkhu. The 5th vol. of the same Vinaya edition, 31st chapter, 1-3a, gives two separate names P'an-cha and Lu-chia for Paṇḍu and Lohitaka. Thus it appears that traditions varied in this respect and our Chinese translator was influenced by a tradition different from that of Pali.

(6) The Chinese text reveals some other variations which are obviously due to mis-understanding of the original meaning. *Satta anusayā*, seven latent evil tendencies, is wrongly translated (4. 14b. 4 : 93) as 'evil tendencies of living beings' following the oft-found Sanskrit rendering *sattva-anuśayāḥ*. The Pali word *satta*, as the context clearly shows, is used in the sense of *sapta*, seven, and not *sattva*, a living-being. In the expression *nava-satta-pātubhāva-dīṭṭhi*, heresy of the birth of a *nava* being, the Chinese translator mis-understands *nava* as nine (5. 7a. 10 : 119). So also in 18. 9b. 6 : 538 there is a mis-understanding of *navaka*, a group of nine, as *nava*. *Vohāra*, speech, is mis-interpreted as *dhāra*, food (18. 12a. 10 : 540; 18. 12b. 3 : 540). The word *pesakāra*, a weaver, is misunderstood in the sense of a carrier of messages, a messenger (7. 7b. 8 : 186). The word Makkaka in Makkakasutta (wrongly read in PTS edition as Makkaka-sutta) is mis-understood as *makkaka*, a monkey (11. 5a. 3 : 310) instead of 'a spider.' For *aṭṭhamāse rukkhmūlika-vatthu* (iii. 604) the Chinese translator gives an interpretation which suggests that he has mis-understood *aṭṭha* as *addha* or *addha*, half (13. 21b 8 : 395). In the passage : *Kālevara sa-saññimhi sa-manake*, the last word seems to be confused with *samaṇa* (4.9a 1-10 : 86) and so the whole expression becomes senseless. What is intended to convey is: "In this body accompanied by mind that perceives". *Paṭṭhāna* is confused with *paññā* (7. 9b. 8 : 189; 7. 12b. 1 : 192). In the expression *yathārūpaṃ nāma*, *nāma* is mis-understood and incorrectly rendered (9. 1a. 4 : 239n2). *Paṭissava* is mis-understood and incorrectly rendered by 'hearing' instead of 'promise' (9. 3a. 5 : 242n7). *Vīsativassayuko* is wrongly translated as 2,000 years old instead of 120 years old (10. 11b. 3 : 318n11). The Chinese author could not know the exact meaning of *civara-vamsa*, the bamboo suspended from the roof, and so he translates it as cloth-stand (9. 8b. 4 : 249n14) *Pannabhāra* is explained (1. 16b. 6 : 20n30) as 'having attained a high position' instead of the Pali interpretation of *paṭitabhāra*, 'with the load taken down.'

(7) It is noted that our Chinese version contains some material not found in *Smp*. The account of the foundations of Sāvathī and Vesālī, not given in *Smp*, is found here (12. 16a. 6ff : 355; 10. 11b. 10—10. 13b. 10 : 285-87), obviously taken from some other commentaries. The story of Cūḷa-panthaka

is given here (16. 1a. 3ff : 463-67) in full. Passages not found in the *Smp.* but found in the original Vinaya are also traced here. For instance, we find here (16. 4b. 3-4 : 467) the mention of Devadatta, Khaṇḍadeviyāputta, Kokālika, Kaṣamoraḥa-Tissa in the introductory story of Pācittiya 29 of the Bhikkhu-vibhaṅga. Also in 16. 14b. 1ff : 483-84) we find a passage which corresponds to that in the Sutta-vibhaṅga on Pācittiya 83 about ten dangers in entering the king's palace. We have already noted above (XXXV) that among the Sekhiya rules of decorum we have rules taken by the translator from Dharmagupta Vinaya.

(8) There are some variations due to some deliberate changes made by Saṅghabhadra (a) on account of his being influenced by the Vinaya of Dharmagupta school; or (b) on account of some interpolations made during the course of transmission in China, while preparing new copies of the text.

(a) Influence of Dharmagupta school*

The influence of Dharmagupta school is noticed in several points of contact³ between our text and the Caturvargika-Vinaya of the Dharmagupta school.

(i) Pali *Smp.*⁴ uses the word Nikāyas for the divisions of the Sutta-piṭaka, while our text uses the word Āgamas which had become current in the literature⁵⁻⁶ of the various schools of northern Buddhism.

* Based on a note from Prof. A. Hirakawa.

3. Of the relationship between Shan-Chien-p'i-p'o-sha and the Caturvargika-Vinaya Prof. M. Nagai had made a detailed study, but Prof. A. Hirakawa added new material and investigated into the problem more deeply. M. Nagai, Shan-Chien-p'i-p'o-sha to Samant-pāsādikā to no Taisho Kenkyu (Nanpo Shoden Butten no Kenkyu, Tokyo, 1936, 1-54).

4. *Smp.* i. 26-27.

5. Taisho Tripiṭaka, vols. I, II; L. Renou et J. Filliozat, L'inde classique, Tomo II. p. 418; Hanoi 1933; Chinese translation of the Dīrghāgama (T. 1) had been transmitted by Dharmagupta school and Chinese Madhyamāgama (T. 26) and Saṃyuktāgama (T. 99) had been transmitted by Sarvāstivāda school; Thi Minh Chau, a Vietnamese monk, also ascribes Madhyamāgama to that school. (The Chinese Madhyamāgama and the Pali Majjhima Nikāya, The Saigon Institute of Higher Buddhist Studies, p.18ff). Another version of the Saṃyuktāgama (T. 160) is said to belong to Kāśyapīya school. Japanese Buddhist teacher Hōdō (1740-1770) maintained this theory, and Ch. Akanuma supported it. (Hōdō, Kusharon-Keiko, T. 2252, vol 6⁴, p. 446a; Ch. Akanuma, Bukko Kyoten Shiron. Nagoya, 1939, p. 49.) Recently Prof. K. Mizuno, however, has inferred that this Āgama should rather belong to one of the two schools, namely, Dharmagupta or Mahāśāka (Journal of Indian and Buddhist Studies, vol. xviii, No. 2, p. 41ff.). Next Chinese Ekottarāgama (T. 125) has been considered to belong to Mahā-saṅghika school, but Prof. Hirakawa's studies have led him to the conclusion that this theory cannot be maintained. He rather thinks that no school can be considered for certain to be responsible for transmission of this Āgama. (Cf. Hirakawa, Shoki Daijobukkyo no Kenkyu, pp. (28-46).

6. É. Lamotte, Histoire du bouddhisme indien, pp. 166-171, Louvain, 1958; In the Mahāprajñāpāramitā-upadeśa-śāstra of Nāgārjuna, the Sūtra-piṭaka is divided into four Āgamas (T. 1509, p. 69c, lines 5-6; É. Lamotte, Le traité de la grande vertu de sagesse, Tome I, p. 103, Louvain 1944; M. Saigusa, Studien zum Mahāprajñāpāramitā-upadeśa-śāstra, pp 17-35, Tokyo, 1919).

(ii) Our author is wavering between 92 Pācittivas^{8a} of Pali *Smp.* (8) and 90 of the Dharmagupta school, which number he mentions in two places (389, 445). Mahāsaṅghika and Upāli-paripṛcchā support the number 92, while the number 90 is supported by Caturvargika, Daśabhāṣavāra, Mūla-Sarvāstivāda and Kāśyapiya Vinayas⁷.

(iii) The order of some of the Pācittiya rules from 85–91 of *Smp.* is disturbed and we have rules given (485–86) in the order followed by the Caturvargika-Vinaya. Similar change is also noticed in the order of the Saṅghādisesa rules in the Bhikkhunī-Vibhaṅga (491). Besides our text gives no explanation, although the *Smp.* does⁸ (485–86, 491–92).

(iv) Among the Sckhiya rules in our text, we find 24 rules inserted (481–82), which are not found in the *Smp.* They are borrowed from the Caturvargika-Vinaya of the Dharmagupta school (śaikṣya-dharmas 60–85, barring 64 and 69)⁹. They deal with one's behaviour towards a *stūpa* or an image of the Buddha. But in No. 85 of the Caturvargika Vinaya or Prātimokṣa, there is no mention of the image of the Buddha as we have in our text. In its place there is the mention of a *stūpa*.¹⁰

(v) As against *ten* kinds of semen mentioned in *Smp.* (iii.112), our text mentions *seven* kinds of semen (356). Pañcavargika mentions ten kinds, Mahāsaṅghika eight kinds, Daśabhāṣavāra and Mūla-Sarvāstivādins five kinds. Caturvargika alone mentions *seven* kinds.¹¹

(vi) The eight calamities mentioned in our text (455) correspond to those of Caturvargika-Vinaya¹², while the original Pali has nothing corresponding to the same.

(vii) Our text mentions *thirteen* difficult persons (510), who cannot have proper conduct, even if they are initiated. Pali Vinaya mentions¹³ several persons who cannot be given initiation into the order of Buddhist Bhikkhus. Caturvargika-Vinaya mentions twenty-three persons under this category, divided into two groups—one of ten and the other of thirteen

6a. *Smp.* iv. 735–885.

7. E. Waldschmidt, Bruchstücke des Bhikkunī-Prātimokṣa der Sarvāstivādins; Leipzig, 1929, S. 53–70; W. Pachow, A Comparative Study of the Prātimokṣa, Appendix; A. Hirakawa, Ritsuzo no Kenkyu. Tokyo, 1960, p. 434.

8. *Smp.* iv. 882–85.

9. Caturvargika-Vinaya, T. 1428, p. 710b, line 8—712b, line 21; Two Prātimokṣa sūtras, T. 1429, p. 1021b line 27—c. line 28; T. 1430, p. 1029b line 4 ff.

10. Caturvargika-Prātimokṣa-sūtra, T. 1429, P. 1021c. lines 19, 27; T. 1430, p. 1029b, line 22, c. line 1. But in Caturvargika-Vinaya, No. 77 of Śaikṣadharmā (T. 1428, 711c line 21) is in accordance with Prātimokṣa. But No. 85 of Caturvargika (p. 712b, lines 14–28) was changed into an item concerning a *stūpa* of the Buddha. There is no mention of an image of the Buddha. In this case the older form should be the one mentioning the *stūpa*.

11. Our Trans. p. 316, note 16; *Vin.* iii. 112; T. 1421, p. 10c, line 4; T. 1425, p. 263b, line 29; T. 1435, p. 14b, line 29—c. line 1; T. 1442, p. 681a, line 29; T. 1428 p. 579 c, lines 3–4.

12. T. 1428, p. 823a, lines 2–4.

13. *Vin.* i. 86–91

who are called "difficult".¹⁴ Evidently our text borrows this term from Caturvargika-Vinaya.

(viii) Instead of the title Mahākhandhaka of the first chapter of the Mahāvagga in Pali (*Smp.* v. 1034), our text reads the 'Khandhaka of receiving initiation', which title is exactly found in the corresponding portion of Caturvargika-Vinaya.¹⁵ The title of the same in other Vinayas does not agree with it.¹⁶

(ix) The explanation of an elephant-command as given in our text is different from that of *Smp.* but agrees with that of Caturvargika-Vinaya.¹⁷

(x) Our text mentions (518) *A-lo-li* shoes which are also found in Caturvargika-Vinaya.¹⁸

(xi) The transliterations of the names of various medicines or medical plants are noticed in the same form in Caturvargika-Vinaya.¹⁹

(xii) Saṅghabhadra being more familiar with Sanskrit terminology accepts (358) for the Pali word Saṅghādisesa the transliteration Sang-kia-p'o-se-sa, which corresponds to Saṅghāvaśeṣa in Sanskrit and which was accepted first by Daśabhāpavāra.²⁰ This lands him into the difficult and absurd situation of explaining *p'o* (*ava*) as *ādi*, beginning. This is perhaps due to the undue influence of Caturvargika-Vinaya, which along with Daśabhāpavāra and Pañcavargika²¹-Vinaya, accepts that term. Daśabhāpavāra and Mūla-Sarvāstivāda Vinaya interpret Saṅghāvaśeṣa as meaning: "There is remnant in the Saṅgha".²² Pañcavargika-Vinaya also states that it has the meaning of "remnant".²³ Caturvargika-Vinaya gives no etymological interpretation. Our text follows the interpretation given above as is evident from the use of an alternative which is an equivalent of Saṅgha and *avaśeṣa* (213). At the time of Saṅghabhadra the word must have already gained currency in China and so he accepted the same without minding the incongruous situation pointed out above. The Vinaya of

14. T. 1428, p. 814c, lines 11-17. But in Caturvargika-Vinaya, this is named as the thirteen difficult objects (*vastu*).

15. T. 1428, p. 779a, line 4.

16. The names of the various chapters in the Skandhaka of the various Vinayas are given in Prof. Frauwallner's work (E. Frauwallner, *The Earliest Vinaya and the Beginnings of Buddhist Literature*, Roma, 1956, p. 178ff). Cf. A. Hirakawa, *Ritsuzo no Kenkyu*, 1960, p. 631.

17. T. 1428, p. 845a, line 18.

18. T. 1428, p. 847a, line 7.

19. T. 1428, pp 866c, line 24-867b, line 23.

20. T. 1435, p. 14b, line 10ff; M. L. Finot, *Le Prātimokṣa-sūtra des Sarvāstivādins*. JA. 1913, nov-dec, p. 479 etc.; A. C. Banerjee, *Mūlasarvāstivāda Prātimokṣa-sūtra* p. 9 etc.

21. T. 1428, p. 599 b line 12 etc. T. 1425, p. 262 c, line 3 etc; T. 1421, p. 10b, line 13 etc.; Shan Chien. T. 1462. p. 760 a, line 29 etc.

22. T. 1435, p. 14 b line 11; T. 1442, pp. 681b, lines 6-8.

23. T. 1421, p. 10 c, lines 2-3.

24. Gustav Roth, *Bhikṣuṇī-Vinaya and Bhikṣu-prakīrṇaka and Notes on the language*, (*Journal of the Behar Research Society*, vol. LII, parts 1-4, Jan-Dec. 1966, p. 43); W. Fachow, *the Prātimokṣa-sūtra of the Mahāsaṅghikas*, Allahabad, 1956, p. 3. Also our Trans. p. 210n9.

Mahāsaṅghikas²⁴ and that of Sāmmītiyas accept the term Saṅghātiṣeṣa where also the sense of 'remnant' is lingering. The interpretation given by the Mahāsaṅghikas does not appear to be sound when it says: "Saṅg-kia means four Pārājikās and p'o-se-sa indicates that these transgressions have their remnants which may be decided by the act of the Saṅgha".²⁵ How can one accept this interpretation of the word Saṅgha? The Pali interpretation already given above (XVI) seems to be more reasonable.

(b) Interpolations*

There appear to be some marginal remarks by pupils creeping into the body of the text. We often have in our text the use of the word Teacher (Lit. Dhamma-master, Fa-shih). This word used by the Translator Saṅghabhadra often refers to the author of the original *Smp.*† It is also used for *ācariya* (172), a recognised teacher of the Dhamma, as in *ācariyavāda*. It is also used for a teacher who is giving instruction to pupils under training, as is obvious from the following:—On p. 129 para. 45 we have: The Teacher says—"I do not understand the meaning of this". Unless there is some corruption of the text or the omission of certain words which would imply that these words are said by a pupil, we cannot explain these words except by saying that a side-remark made by a teacher to the pupils in his class has been recorded by a pupil in the margin of his copy of the text and a future ignorant copyist has faithfully copied this remark and put it in the body of the text. It cannot be ascribed to the author of the original *Smp.* or of our translation. They will not make any statement of such ignorance on their part.

There appears to be another case of a similar interpolation on p. 196 (7.15a.5). In the exposition of the First Pārājikā, it is said that while the teacher is explaining in all seriousness some delicate passages regarding sexual matters, one should listen to him with all gravity, without expressing any light-heartedness by giggling, or exhibiting one's teeth, or horse-play of any kind. Now follows a remark which is not found in *Smp.* (1.258): "If there is one who is given to horse-play, he should be driven out". Obviously this is a casual remark made by a teacher, while expounding the text to his pupils. It was perhaps recorded by a pupil on the margin of his copy and a future copyist included it in the body of the text. Thus it is an unauthorised interpolation.

There are some remarks made about some medicines or plants (452, 525) as to whether they are or are not found in Canton, China or Indo-China. These remarks may have been made by Saṅghabhadra himself or by some one else later during the transmission of this text in China.

Why and when were these modifications made?*

Now the question arises: 'Why have such things happened?' In China, Daśabhāṅvāra was translated into Chinese in the very early years

25. T. 1625, p. 263 b, lines 5-9.

† See 172 (6.22b. 2-3); 171 para. 61 (6.25b. 3-4); 358 para. 63 (12.8b.8).

* Based on a note from Prof. A. Hirakawa.

of the fifth century A. D. Soon Caturvargika-Vinaya followed. It was a superior text and was read and followed by many people. It became so popular that those who sought Upasampadā (initiation) had to undergo the ceremony laid down by Caturvargika-Vinaya. Hui Kuang (468-587) made great efforts to popularise this Vinaya and many people came under the influence of the same. Shan-chien-p'i-p'o-sha appeared in 489 A. D. Saṅghabhadra could not possibly escape that influence and so at the very time while he was preparing this Chinese translation from the original text, he must have made these changes purposely to suit the prevailing tendencies of that time. When this new work appeared, it would naturally have been read and used at least as a reference book by students of Caturvargika-Vinaya. So also Students of this book must have compared it with Caturvargika-Vinaya and teachers would also make comments while expounding the text. And we see such comments being embodied sometime later in the text itself.

Supporting the Pali Text

The interpretation found in this volume of several words or expressions in Pali often confirms or throws additional light on the interpretations accepted in the Pali tradition. The interpretation of *saṅkhalikkhita-brahmacariya* as 'holy life that is pure and polished' is confirmed by this text (6. 4b. 6ff : 150). *Pacūsa-samaya* is explained quite truly as 'when the sky is on the point of being bright' (14. 13b 3 : 418). *Civara-cetāpana*, an obscure expression, is rightly explained as managing or providing money required for the garment of a Bhikkhu (15. 1b. 9-10 : 427). The cryptic expression : *no sññāvimokkho* in *Smp.* i. 270, iii. 574, 650, 662 etc. is literally translated in 14. 13b. 3 : 418, but it is made quite clear in 15. 6a. 9 : 433; 15. 9a. 4-5 : 436; 16. 7a3 : 471, when we are told 'because he does not know (the offence), he is not absolved from the same'. This supports what we have in *Vimativinodanī* for which see our note 11 on p. 416. This confirms the interpretation of *saññā* as *saññāya abhāvo*, further clarified by *ajñānto pi āpajjati* in *Smp.* iii. 650. There is the corresponding expression in *Vinaya-vastu* (Gilgit Mss. vol. iii. part iii. p. 63 : *Naiva ajñānān muktīh*. Ignorance of Law is no excuse.) There is another word *antara-ghara*, the history of which is very interesting. Originally the word is used in the sense of 'a village, where a Bhikkhu receives his alms.' The expression *antaragharam pavittho piṇḍāya carati* (*Vin.* i. 40) makes it absolutely clear that the word does not mean 'in the houses'. How can he go begging his alms if he has entered a house? The same interpretation is applicable where the word is used in the original Vinaya text : *Vin.* iv. 176, 186, 188. Buddhaghosa also in his explanation of that word in *M.* ii. 7, ii. 137-38, iii. 126 accepts this interpretation when he says that in one case the extent of the village begins with *Indakhīla* (a pillar raised in front of a village-gate); in another it begins with the threshold of a house and in a still another it begins with the place where falls the water from a *Neem*-tree, which is generally planted in every village. The Chinese version of *Brahmāyu-sutta*¹ interprets this word in *M.* ii. 137-38 as 'a village'.

1. See Thich Minh Chau's 'The Chinese *Mudhyama-gama* and the Pali *Majjhimanikāya* : A Comparative Study' p. 309 referring back to 169ff. See p. 169.

though soon after-wards it also interprets it as 'a house'. The Chinese version of the Pāṭidesaniya rule No. 1 where this word occurs, according to Dharmagupta and Kāśyapīya schools, interpretes this word as 'a village', although later when they come to Sekhiya rules they interpret it as 'the house of a white-garmented man, i. e. a house-hölder'. The author of *Smp.* uses this word in various places : iii. 543, iv. 809, 890-91, v. 891 etc. He seems to be not giving any clear interpretation, but from his use of that word : *antaraghare vā rāthikāya vā* in iv. 809, he seems to interpret it as 'a house'. *Sārattha-dīpanī* uses this word but it is not clear in which sense it uses this word. *Vimati-vinodanī* (p. 368) clearly interprets it as 'a house' when it says: *antara-ghare ti antogehe. Vajirabuddhi-Tīkā*, another sub-commentary on *Smp.*, says (Burm. ed. 346) : "A house temporarily occupied by a Bhikkhunī by staying there for one night cannot, according to the thinking of one Ācariya, be called *antaraghara*." So evidently the old interpretation of this word is forgotten, probably because its original etymology was forgotten and the interpretation from its apparent form and the common meaning of *antara* helped in stabilising the later interpretation : 'in a house.' Really speaking the word *antara* is used here in the sense of 'external' as is confirmed by Pāṇinī I. i. 36 : *Antaram bahiryogopasaṃvyānayoḥ* : the word *antara* is used in the sense of 'external' (*bahiryoga*) and 'an under-garment' (*upasaṃvyāna*). So *antara-ghara* means that where there are houses outside, external to (the monastery), that is, 'a village' where a Bhikkhu gets his alms. For details see the paper referred to in our note 19 on p. 487. Our author follows the later interpretation accepted in 48th Sekhiya of Dharmagupta school (56th of Pali, p. 487) though as we have shown above it is not quite correct.

Our text confirms the Pali interpretation of *vaḍḍhamanakacchāyā* as [the time] when the shadow goes on increasing, that is, in the afternoon. It rightly gives the interpretation as 'late afternoon' (3. 3b. 7 : 63n6). Following the author of *Smp.*, our author gives the later interpretation of *nekkhamma* as 'leaving the house' instead of 'dis-passionateness' (5. 22b. 9 : 137). Following the original Pali text, our author makes an attempt though not quite successful to explain the title *Samanta-pāśādikā* (6. 2b.10-6. 3a: 148; 8. 9b. 9-10 : 219). The meaning of the word *dhura-nikkhepa* is made clear when our text gives its rendering as 'un-expectant mind' (8.i/a. 7 : 207n4). The terms *pubbanna* and *aparanna* are given in transliterations in Chinese and are correctly interpreted as 'principal or primary food' and 'secondary food' respectively (9. 12b. 8-9 : 254).

There are some very literal, almost mechanical, translations of Pali terms which would hardly make any sense to an ordinary Chinese reader unless he is acquainted with their Indian originals. *Ku-er* for *purāṇa-dutiya* (14. 15a. 5 : 420); *sheng-shiang* for *jāta-rūpa* (16. 21b. 10 : 496), *tsan-she che* for *tañ-khanikā* (13. 14b. 9 : 375), *shui-le-che* for *oda-pattakini* (13. 5b. 3-4 : 375), *pei-er-kie-mo* for *ñatti-dutiya kamma* (1. 3a. 10 : 4), *pei-szu-ki-mo* for *ñatti-catuttha kamma* (16. 23a. 4 : 498) are illustrations in point.

This Chinese version suggests sometimes new readings : *a-suci-pāta* for *a-suci-pāna* (6. 11b. 6 : 159n14), *miga-danḍika* for *miga-lanḍika* (10. 17a. 7 : 292n21), *a-nibbidam* for *a-nibbisam* (1. 8b. 5 : 9n10).

Some Significant remarks

Our Translator often refers to Indian words, which he says are foreign and he gives the explanation of the same in Chinese language (Han-yen 17. 9b. 2 : 513). Ho-saṅ (*upajjhāya*) is a foreign word and in Chinese it means 'one who knows what is an offence and what is not an offence' (17. 9b. 1-2 : 513). Similarly he thought it necessary to explain in Chinese language the technical terms like *Mānalla* and *Abbhāna* (404). Lo-yue (*Rājagaha*) and Mo-kie (*Magadha*) are foreign sounds (17. 9b. 9 : 514). A similar remark is made with regard to Chie-p'o (*Jivaka* 17. 13a. 7 : 519) and he adds that it means a Living Prince. While speaking about *Rājagaha*, he remarks, Lo-yue-chen or Wang-se-chen or Mo-kie-kuo—all mean the same thing, although the terms are different. He refers to the practice of sitting with hams resting on the backside of lower legs, or squatting as is practised in the foreign land of *Jambudīpa* (India, 14. 10b6 : 414; 16. 20b. 9 : 495). While discussing various plants or medical herbs, he often remarks that some of them are available in Indo-china, or Canton (15. 19b. 7 : 452), or Quang-tsou in the district of Canton (15. 19b. 8 : 452; 17. 17b. 10, 17. 18a. 7 : 525); or not seen in the land of the Han people, i. e. China, in general (17. 18a. 2 : 525). He refers to the barbarous people of *Wu*, a border-province in China (14. 22a. 1 : 496).

Name of Places, Persons and Literary Works

He also refers, following *Smp.*, to the mythical countries such as *Apara-Goyāna*, *Pubba-vidha*, *Uttarakuru*, as to *Jambudīpa* (4. 11a. 8-9 : 89). There is also a reference to the language of border-countries like *Āndhra* and *Damiḷa* (7. 13b. 5 : 194) and to a Malaya village. (229). He reveals that he had no realistic knowledge of the geography of India, when he follows the *Smp.* in implying that *Pāḷiputta* was on a sea-shore (67n13) and when he includes *Himālayas* and *Uttarakuru* (not authorised by *Smp.*) among places where some *Bhikkhus* expressed to *Dabba* their desire to stay (385 note 15). As in *Smp.*, in addition to names of persons and places in India, references to names of places or persons in Ceylon are galore. There is a reference to the island of Ceylon, *Anurādhapura* and *Abhaya* thief, who had a following of five hundred (11. 22a. 10 : 322). There is a reference to *Cetiya-giri* (8. 23b. 8 : 237) and to *Cittala-pabbata* (15. 5a. 10 : 431). The text refers to the incident of the cure of the wife of King *Vasabha*, by the indirect remark of *Mahāpaduma* (11. 21a 5 : 330). King *Bhātiya* (*P'o-ti-ye*) and his contemporary *Godattatthera* are mentioned (8. 24a. 6 : 237). Great masters like *Mahāsumma*, *Mahāpaduma* (10. 9a. 2-4 : 282) and *Cūḷabhaya-sumanatthera* (abridged into *Cūlasumana* (8. 22b. 1 : 235) are also alluded to.

Like the *Smp.* this text also refers to various literary works like the Āgamas, and texts of Vinaya and Abhidhamma. *Paṭisambhidā* is referred to under various names : Po-tse-sam-p'i-t'o-chin (11. 8a. 8 : 314), Sam-p'i-t'o (11. 8b. 8 : 315), Sam-p'o t'o (10. 23a. 10 : 297). There are also references to the Vimāna of Chatta-māpava (5. 12b. 10—5. 13a. 1 : 125) to commentaries like Sūdanī-vibhāṅgā (*Papañca-sūdanī* 5. 13b. 2 : 126), *Aṭṭhasālinī* (referred to as Sālinī), to Dhamma-saṅgahaṅṅī (confusion between *Dhamma-saṅgaha* and *Dhamma-saṅgaṅī*) and to *Visuddhimagga* (4. 25b. 5-6 : 108). This latter text is called by various names as Chin-tao-tao (4. 25b. 6 : 108), Chin-tao-chin (4. 23b. 7 : 106), Chin-tao-p'i-p'o-sha (5. 4b. 2 : 115; 5. 5b. 2 : 117; 5. 7a. 2 : 118), P'i-ni-pi-p'o sha (Vinaya-vibhāṅgā 4. 23b. 9 : 106) and Abhidharma-vibhāṅgā.¹ It may be remarked here in passing that the author of our translation believes² that the author of *Smp.* was also the author of the *Visuddhimagga*; for he accedes to the statement of the author of *Smp.* that the topic of Dhyāna-samādhi has been already discussed by him in the *Visuddhimagga* (4. 23b. 7 : 106). The commentaries like the *Aṭṭhakathā*, *Mahā-Aṭṭhakathā*, *Kurundī* are actually referred to by our author (6. 22b. 7 : 172; 6. 23b. 4 : 173; 7. 19a. 2 : 201; 8. 2a. 2 : 209; 8. 7b. 5 : 216; 7. 20a. 8-9 : 202; and 8. 8a. 9 : 217; 8. 9a. 7 : 218). The *Andhaka-Aṭṭhakathā*, *Mahāpaccarī* and *Saṅkhepa-Aṭṭhakathā* seem to have been drawn upon, though their names are not actually found in our text. Even Pali-muttaka-vinicchaya is drawn upon (8. 13a. 3ff. : 223-226). Jātakas or Parittas like *Ratana-paritta*, *Dhajagga-paritta*, *Mora-paritta* etc. are also referred to (2. 13b. 10 : 46; 5. 5a. 8-9 : 146). Though *Parivāra* is referred to in its transliteration : Po-li-p'o-lo (1. 7a. 7 : 8; 7. 5a. 4 : 183;), Po-li-p'o (7. 15b. 9 : 196), it is also referred to (9. 24b. 8 : 269) as "Questions on Difficult Points." Similarly, there are other passages which are quoted from *Parivāra*, but our text does not name it but simply says that they are from original Vinaya (213, 425). But our last division is wholly on a selected portion from *Parivāra* (535-552).

Transliterations

There are hundreds of words scattered throughout the volume, which are transliterations of Indian words—proper names of persons, places, rivers, mountains, gods, demons, books, technical terms used in Vinaya about the offences and disciplinary measures, flowers, fruits, medical herbs, or plants etc. These transliterations seem to point to the original form of Pali as well as of Sanskrit. The following will show the Pali origin :—

A-p'i-kan- (suggested emendation)-to : *abhikkanta* 1. 10b. 9 : 13

I-si-ki-li- (8. 10b. 6 : 220) : Isigili confirmed by the explanation of *ki-li* as ' swallow ';

Kiu-na-han : Koṇāgama (5. 23b. 8 : 138); *Le-kiu-niu* : Lakkhaṇa (12. 11a. 10 : 349);

1. p. 302 note 38. 2. See our note on p. XXVII.

ku-pei : *kappāsa* (11. 4b. 10 : 309); *o-p'u-ha-na* : *Abbhāna* (6. 25a. 3 : 176);
T'u-chie-lo : *Dukkata* (9. 4a. 6 : 243); *T'ou-lan-chie* : *Thullaccaya* (9. 4b.
 1 : 243);

T'an-mo-le-ki-to : *Dhamma-rakkhita* (10. 1a. 8 : 271); *Mo-no-to* : *Mānatta*
 (14. 3b. 3 : 404);

seng-ho-lo : *saṅkhāra* (11. 8b. 5, 8 : 315); *Kia-t'i* : *Kattika* (17. 17a. 9 : 524);
a-lan-jo : *arañña* (9. 13b. 10 : 255); *kia-p'u-to* : *gāvuta* (10. 18b. 8 : 293);
Lá-che-fi : *Licchavi* (6. 10a. 9 : 157); *Kia-sa-na* : *Kasiṇa* (4. 23a. 6 : 105); etc.

On the other hand, in spite of the basic text of our translator in Pali, he uses in several places transliterations pointing to Sanskrit origin. This was perhaps due to his being more influenced by Sanskrit texts, with which he, as a follower of the Dharmagupta school, was more acquainted. Here follows a list of some such words :—

An-t'o-lo : *Andhra* (7. 13b. 5 : 194); *Lou-t'o-lo* : *Rudra* (8. 167b. 6 : 229);
Po-lo-li-mo-cha : *Prātimokṣa* (7. 5b. 8 : 183); *Po-ye-t'i* : *Prāyaścittika*
 (92a. 5 : 241);

T'an-ni-kia : *Dhanika* (8. 11a. 6 : 221); *kia-li-sa-p'an* : *kāṣṭhapaṇa* (8. 17b.
 8 : 229);

Po-lo-t'i-t'i-se-ni (*Prātidāniya* : 16. 16a. 1 : 486); *p'u-sa* : *poṣadha*
 (13. 23b. 8 : 397);

Shou-lung-na : (*Śroṇa* or *Śravaṇa* 17. 12b. 1 : 517). We have already seen (XVI) how *Seng-kia-p'o-se-sa* (*Saṅghāvaśeṣa*) has landed our translator into difficulty, when he tries to explain *p'o* (*ava*) as *śdi* (beginning, 358). Sometimes the names are translated as in *Mang-shu* for *Assaji* (*Aśvajit*, 401).

We have also to bear in mind that the pronunciation of several words in Chinese has changed during the course of several centuries and so we have some difficulty in understanding the equivalence between Indian and Chinese words. Modern 'wu' in Chinese was pronounced in ancient days as 'mu' or 'mo'. So, T'an-wu is given as an equivalent of *Dhamma* (7. 1a. 9 : 178). On the same analogy, the Chinese equivalents of *Padumuttara* (13. 11b. 4 : 383) *Samuddadatta* (13. 21a. 6 : 394), *kumuda* (17. 18b. 9 : 516), *mora* (a peacock 5. 5a. 9 : 116), *namo* (1) etc. can be explained. So also T'an-yue (6. 7a. 6 : 153) should, I think, be considered to be an equivalent of *dānavartī*, for the character *yue* was in ancient times pronounced as *viet* and the same character is found in the writing of the name Viet-nam. The same character is used for *yue* in *chie-kie-yue*, the Chinese equivalent of *Cakravartī*.

Shortcomings

As is very commonly found in Chinese Buddhist texts, there are several examples of wrong homonyms used in our text. One character is confounded with another with identical or closely similar pronunciation but with different meaning. Readers are referred to our remarks noted in the following : 9n11, 41n11, 45n28, 114n7, 301n32, etc. 340n3. So also there

are scores of examples where characters with similar forms but differing in some respects are confounded with each other. See our remarks in this connection in the following : 11n23, 75n19, 112n5, 268n23, 505n2, 514n9, 518n17, 535n10, 538n12, etc. Our text also reveals that it has become corrupt in some places and we have suggested emendations suitable for the correct meaning that is implied. Note our remarks in this connection in the following, for example : 47n41, 103n77, 235n45, 289n20, 369n9a, 318n12f 468n4, 531n3, 540n13 etc.; in passages in connection with the Wheel of Life, Dependent Origination and passages about the First trance. See our observations : 81n7-13, 83n16-19, 115n8. In this respect we may observe that even the Taisho edition of our text is not free from such faults. See our observations : 8n10, 61n5, 376n8, 499n30. The omission of 'no' (*pu*) is very embarrassing in the following : 348n, 235n45, 480n14-15. Such faults are noted especially in the small portion devoted to Parivāra section. In some places there are some obvious mistakes. The remark found in our text (422) about 500 Sākiyānī women having received initiation from the Bhikkhunī Saṅgha seems impossible.†

Saṅghabhadra, the Author

Having seen the contents of this volume and having also noticed the differences between this and the original Pali volume as well as the peculiarities of this volume, we may now proceed to depict the individuality of our author Saṅghabhadra. We have seen at the beginning of this Introduction that from the external evidence we hardly know anything about him except that he came from the West and that he was helped in this translation work by a young Sāmaṇera, Sēng-yi by name and that he completed this work in or about 489. A. D. in a temple named Chu-lin (Veḷuvana) in Kuang-chou (Canton). Now let us try to see what we can know about him from the internal evidence of this book.

He reveals himself to be a follower of the Dharmagupta school as noted above (L-LIV) in detail. The followers of this school were not prepared to be strict like the Theravādina. They had a lenient attitude towards acceptance of gold and silver (368. 430), the Bhikkhunīs begging principal food for erecting a hut or cottage (492), or in the matter of getting permission of parents by one who is seeking permission to be admitted to the Saṅgha (510). They were more practical than the Theravādins.

As he translated this book for the Chinese readers, he naturally adopts the Chinese ways of saying what he had to say. This we note in the following :—

- (1) The names of Indian months are indicated by the corresponding numbers of months of the Chinese Calendar, though we have noted (XLVI-XLVII) that there are certain irregularities due to some confusion between the commencement of the Chinese New Year and Indian Year with its double system of Śaka and Vikrama Saṃvat.

†See Vin. ii 257.

- (2) For Rainy season of India, he always uses the word 'summer' - season which substantially corresponded to that period.*
- (3) He refers to the circle of six relations according to the Chinese social system instead of 'seven generations' of Indian social system (464n2).
- (4) He refers to, what perhaps appeared to him to be strange, the various modes of paying one's respect to one another prevalent in India. They have been already detailed above (XL). He refers to the practice of squatting as one of distant land (India) (414, 495) and to 'sesame' as a product of distant land (India) (7. 14b. 3).
- (5) He uses the Chinese euphemism "smelling at the nose" for kissing (365).
- (6) He calls *Ho-san* (*upajjhāya* 513), *Mo-kie* (*Magadha* 514), *Lo-yue* (*Rājagaha* 514) and *Cis-p'o* (*Jīvaka* 319) as foreign words or foreign sounds and is at pains to explain in Chinese the meaning of technical terms like *Mānatta* and *Abbhāna* (404).
- (7) He calls the original Vinaya as *Fan-pen* (16. 16a. 8 : 487), the text of Brahmanical India.

His non-Pali tradition is observed in the following :—

- (1) His mention of six uposatha days (459) as against the four of the Pali school of the Theravādins. It is also observed that in this he is supported by Mahīśāsaka school (459n37).
- (2) Instead of the usual Pali expression 'Rāhula-mātā', he gives the name Yaśodharā, which is rarely found in the Pali tradition.
- (3) We have already noted above (LVIII) his predilection for transliterations of Sanskrit words and interpretations according to the tradition of Buddhist Sanskrit texts (XLVIII-XLIX).
- (4) We have noted above (XLVII) Saṅghabhadra advocating 12 dhutaṅgas as against 13 of the Pali text. We have also noted there other variations in the number of Kammaṅgānas, the number of the constituent books of the Khuddakanikāya, the number of Sūtras in the Dīrghāgama and Madhyamāgama.
- (5) We have also seen that he is following the non-Pali tradition, when he treats each of Mettiya-Bhummajaka, Paṇḍu-Lohita as one individuality and not a pair (XLVIII-XLIX).

He is not very well conversant with the geography of India. Following *Smp.* i. 91 and Buddhaghosa's *Visuddhimagga* (xii.123) he considers Pāṭaliputta to be on a sea-shore (67n3). He probably considers Uttara-kuru and the Himalayas to be in the vicinity of Rājagaha, when he includes these names (not found in the Pali original) among places where visting Bhikkhus of Rājagaha expressed to Dabba-Mallaputta their wishes to be accommodated for temporary residence (385).

*See Appendix.

We also note that he belonged to a school which, for practical reasons, did not like to be strict like the Pali school of the Theravādins. He had no objection to accept gold and silver by way of some device or for the purpose of medicine (430, 368). A Bhikkhunī can, according to him, beg principal grains if it is for building a cottage (in her nunnery) (442). So also he would not mind if a man cannot secure permission of his parents and still he forces a *thera* to convert him under a threat of burning his monastery, or when he is being initiated as a member of the Saṅgha, far away from his home (510).

As regards his position as a litterateur, we have already said above that his renderings are not sometimes correct, because of his mis-understanding of the original (XLIX). We may, however, say that he tries to make his writing more attractive by introducing some narratives like the story of the foundation of Sāvattihī (365), or Vesālī (285-87), or the story of Cūḷapanthaka and Mahā-panthaka (463-67). These he did not find in the original, still he took them from different commentaries. On account of his different tradition, he seems to be wavering when he once calls Vesākha as 2nd month, while at another place he calls it as third month. Kattika is some times called eighth and at other times ninth. The enumeration of Pācittiyas is once given as 90 (339, 445) and at another time it is 92 (8). But he is also found to be giving some original renderings of Pali expressions like *salīpaṭṭhāna*, *sammappadhāna* etc. (189). It is very encouraging to find that he is giving a correct interpretation of *padhāna*, as 'application' (189) or exertion and not giving wrong renderings of the word *padhāna* as found in other Chinese texts like the Chinese version of the Madhyamāgama*, which takes that word in its dialectical variation *pahāna* and translates it as 'tuan' (Radical 69 with 14 strokes) meaning abandonment or eradication. To express close similarity, our author seems to be very fond of saying: "Exactly like.....in no way different" (19, 75, 201 etc.).

As the aim of our author was limited to the understanding of the main rules governing the life and conduct of Bhikkhus and Bhikkhunīs, he naturally was not interested in the minor rules and practices mentioned in the Pali Khandhakas, that is, Mahāvagga and Cullavagga, or extraneous matter that was not relevant to his object. So he gives no controversies mentioned in *Smp.* We do not find her any reference to the worship of Śiva-liṅga for which flowers from monasteries, according to *Smp.* iii. 626, were not to be utilised. Our text takes no note of several passages† quoted from various commentaries or of opinions of various masters given in *Smp.* We have already seen that our author has devoted 414 pages for the Book of Precepts, the *Sutta-vibhaṅga*. All the remaining three volumes of the Vinaya he has disposed off in less than sixty pages, not forgetting the Parivāra, which is a special feature of the Pali Vinaya.

* Thich Minh Chau: 'The Chinese Madhyamāgama and the Pali Majjhima-nikāya', p. 95; also see my article: 'Chinese Madhyamāgama and the language of its basic text' in *Dr. Satkari Mookerji Felicitation Volume* (1969), pp. 5-6.

† *Smp.* iii. 615-630, 698-99; iv. 747-49, 843-854; v. 969-70, 1098-1100 etc.

He seems to be un-mindful of certain inconsistencies. In one place (269), he quotes a passage from "Questions on Difficult Points." There it is said that a theft of three *māsakas* involves the offence of Thullaccaya, while in the last division, while giving an exposition of a *gāthā* from *Parivāra*, he states (546) that a theft of four *māsakas* involves Thullaccaya but the theft of three, two, or one *māsaka* involves the offence of Dukkāṭa. This is in conflict with the original text of *Parivāra* (*Vin.v.33*) and *Smp.* vii.1385, which clearly state that one becomes guilty of Thullaccaya if he commits a theft of what is worth less than a *pāda* (i. e. 5 *māsakas*) but more than a *māsaka*. If the theft is of what is worth a *māsaka* or less, then the offence involved is Dukkāṭa only.¹ It is worth investigating whether this last statement of Saṅghabhadra has anything to do with a statement in that behalf in *Caturvargika-Vinaya* of Dharmaguptakas.

This last division of *Parivāra* seems to be very faulty. On p. 538 para. 23, when he deals with the 13th question, we are at a loss to know why he translates 'navaka' as 'new' instead of 'a group of nine.' And what is still more embarrassing is that in the answer to this question given in the next stanza, we have altogether a different homonym, which means 'faith.' In the detailed exposition that follows on p. 543. para. 38, the same character *śīṅ* meaning faith is used and four objects of faith are named: room, precepts, lawful action and unlawful action. So the answer inconsistent with the question. We have no explanation unless we say that the text is corrupt.

We have also shown how this text is helpful in confirming the interpretation of Pali Commentaries, or clarifying some obscure expressions.

On the whole, the impression left on our mind by Saṅghabhadra is that he is divided in his mind due to his effort in being loyal to his original text, Pali *Smp.* and also trying to be loyal to his Dharmagupta school. In several places the latter got the upper hand and he made compromises with his text. This last landed him into difficulties, as we saw in the interpretation of Saṅghādisesa. And in some cases under the influence of his school he made deliberate changes, which also we have noted.* He has even changed the title into *Sudarsana-Vibhāṣā* or *Samyag-dṛṣṭi* (or *darśana*)-*Vibhāṣā*. The former rendering is given by Nanjio as mentioned at the beginning of this Introduction. Thus probably he wants to show that he is giving a new version of his own of *Vinaya-Commentary*.

¹ See p. XXIII note *

A word of explanation

On pp. 275, 329, 452, 453, 473, 474, 475 I have used the word *kappaka* in the sense of *kappiya-kāraka* which also I have used on pp. 186, 280, 379, 404, 432. This word is used on the analogy of words like *kassako* (*kasiṃ karotī ti*), *gamako* (*gamaṇaṃ karotī ti*) etc. Buddhaghosa, in his *Visuddhimagga* 16. 90, actually uses the word *gamako* in the following :

Maggamatthi gamako na vijjati

The word *kappa* is used in the same sense as *kappiya*. Upāli is described as *kappā-kappesu kusalo* (*Thera-gāthā* 251). So on the analogy of the word *gamako* we can very well say : *kappaṃ karotī ti kappako*. We have also the use of an expression like *pasādhana-kappako* noted in Pali-English Dictionary. This explanation, I thought, would be necessary to prevent this word from being interpreted in its ordinary meaning of 'a hair-dresser or a barber.'

Shan-Chien-P'i-P'o-Sha

on

Vinaya

Book I

[T. 673b-681c; P'ing la-7a; PTS. i. 1-51c; S. i. 1-29c; K. 1-48 (§§ 1-68);
N. i. 1-44.]

Translated by a foreigner-mendicant, Saṅghabhadra (489 A. D.),
in the T'chi dynasty (479-502 A. D.) of Emperor Hsiao.

First Section of Introduction Obeisance to Buddhas

[1] "Obeisance I make 1-1a-5
To the Great Compassionate One, 673b-5
Who, for eons, immeasurable
Even by a hundred crores (*koṣi*),
Suffered in his toils for doing good
To all beings in this world. (1)

Also, respects I pay
By bending my head before
The Dhamma, profound and excellent.
He who fails to know it
Goes, in this world, from existence
To existence—(the Dhamma)
Which completely smashes
The net of defiling ignorance. (2)

With singular [devotion] and respect
I bend my head before,
And take refuge in, the Saṅgha
Equipped with Conduct, Concentration, Wisdom
And Deliverance—[the Saṅgha], the field of merit,
Which practises virtues, all with zeal. (3)

Having taken refuge in the Three Jewels, 1-1b-1
I now come to the explanation of the Vinaya, 673b-14
So that the good Dhamma may last long
And may do immense good to all beings. (4)

By virtue of this, I earnestly wish
 All kinds of sufferings are exhausted.
 [For], one who delights in observing good conduct
 Removes, by that observance, all kinds of sufferings¹.” (5)

[2] I shall now explain what has been said at the beginning of the original Vinaya: “At that time, the Buddha was living at *Verañjā*” [*Vin.* iii. 1]. This has been said by Upāli, as a chief speaker, at the time when five hundred Elders had assembled together. Why? The Tathāgata, soon after he attained the [Religious] path, turned, in the Deer Park, the wheel of the Law of Four Truths. When he gave his best sermon, he converted one Subhadda into a Buddhist monk. Having finished whatever he had to do, he entered Parinibbāna, without leaving behind any substratum, just at dawn on the fifteenth day of the second month (Pali-Vesākha) between a pair of *Sāla* trees in the Park of the king of Mallas of Kusinārā. Seven days afterwards, Kassapa was coming from the City of Ye-p'o (? Pāvā) with an assembly of five hundred Bhikkhus, to the City of Kusinārā. On the way Kassapa met a religious mendicant and by way of enquiring of him about the World-honoured [Buddha], said : “ Friend mendicant, have you [recently] seen our Teacher ?” The religious mendicant replied : “ Seven days have elapsed since the passing away of the life of your teacher, ascetic Gotama. When Gotama had passed away into Nibbāna, gods and men paid homage to him. I just got this heavenly *mandāra*-flower from that place ” [*Vin.* II. 284; *D.* ii. 162].

1. 2a. 1
 673b.26

[3] When Kassapa with his large assembly of Bhikkhus heard the passing away of the Buddha into Nibbāna, he turned sideways, wept and fell down on the ground in faint. At that time, there was a Bhikkhu, Subhadda Mahallaka by name, who said : “ Stop [this bewailing]. What is there that needs bewailing ? When the Great Ascetic was alive, he used to say : “ This is permissible, this is not permissible; this may be done, this may not be done.” Now it is possible for us to think : “ we want to do a thing and so we do it; if we do not want to do a thing, we abstain from it ” [*Vin.* ii. 284-85]. At that time Kassapa remained silent, but he thought over these words. Further, he thought to himself : ‘ it is befitting that before the evil Dhamma raises its head, the sacred texts of the Dhamma should be gathered together; if the good Dhamma gets established in this world, it would do good to all beings ’. Kassapa further thought : when the Buddha was alive, he had said to Ānanda : “ when I pass away into Nibbāna, the Dhamma and Vinaya that I have preached will be your great teacher. Therefore, I am now explaining to you the Dhamma ” [*D.* ii. 154]. Kassapa just thought : “ While the Buddha was alive, he conferred on me his *Kāsāva* and his robe of dusty rags (*paṃsu-kūlāni*) ” [*S.* ii. 221]. Further, he thought : “ Formerly, the Buddha had said to the Bhikkhus : ‘ I enter the meditation

1. This Chinese version has nothing corresponding to the stanzas following the first five in the Pali version. The first three stanzas of the Chinese version contains, in the original, six quarters, each, while the fourth and fifth contains four each.

of the first trance; Kassapa also enters the meditation of the first trance' [S. ii. 211]. The Tathāgata has thus praised the perfection of my distinctions by placing them on level with the Buddha's and in no way different. This conferring on me the dignified position by the Tathāgata is just like removing the armour by the king and putting it on his own son to let him protect the members of his clan. The Tathāgata must have known well that after he had passed away into Nibbāna, Kassapa would protect the good Dhamma. Therefore, the Tathāgata conferred on me his garments".

1. 2b. 1
673c. 13

[4] Kassapa then gathered together the assembly of mendicants and said to the Bhikkhus: "Once upon a time, I heard Subhadda Mahallaka say thus: 'when the Great Ascetic was alive, he would say: this is permissible, this is not permissible; this may be done, this may not be done; now it is possible for us to think like this: we want to do a thing and so we do it; if we do not want to do a thing, then we abstain from it'. [Therefore] friends, we should recite aloud the *Dhamma-piṭaka* and the *Vinaya-piṭaka*" [Vin. ii. 284-85]. The Bhikkhus said to revered Kassapa: "Let the Revered Sir select those Bhikkhus" [Vin. ii. 285]. Revered Kassapa [knew that] all the [Bhikkhus] had mastered the Buddha's Dhamma consisting of nine² parts and that all of them were trained in the same. The Sotāpannas, the Sakadāgāmis, and those Bhikkhus that have destroyed craving were many hundreds and many thousands. There were others who had mastered the three Piṭakas, who had attained the Four Paṭisambhidās, who possessed miraculous powers, who had mastered the three lores (*vijjā*) and who were eulogised by the Buddha as having destroyed the craving. Such Bhikkhus were one less than five hundred. These were selected by revered Mahā-Kassapa. These were one less than five hundred because it was necessary to keep room for revered Ānanda. If Ānanda were not there, there would be no one who could recite the Dhamma. If one were to ask why Ānanda could not be admitted to the assembly, the answer is that Ānanda was still on the ground of [merely] a trainee and so he (Mahā-Kassapa) did not select Ānanda. Mahā-Kassapa could not take Ānanda because he wanted to avoid [public] censure. The Bhikkhus said: "Although Ānanda was still on the ground of a trainee, he loved to learn personally from the Buddha himself the Suttas and the *Geyyas*³. In the Dhamma, he held a favourable position. Further, he comes from the great clan of the Śākya. He is the son of the paternal uncle of the Tathāgata. He cannot be on the side of the three poisonous things [like greed, hatred and delusion]. Revered Kassapa may take Ānanda to make up the number of five hundred" [cf. Vin. ii. 285]. This was in the mind of the noble Assembly of mendicants.

1. 3a. 1
673c. 24

[5] Then the great Elders had this thought in their minds: "At what place shall we have [the recitation of] this collection of the texts of *Dhamma-piṭaka*? The city of Rājgaha alone can meet our requirements. We

2. The Pali text later enumerates these nine parts. See para. 42 of Kosambi's edition of *Bāhiraiddāna-vannaṇā*, *Smp.* i.28 (PTS edition).

3. Pali—*Sutta-geyyādikaṃ*.

should [therefore] go to the city of Rājagaha to spend the three months of the rainy season and recite [there] the *Vinaya-piṭaka*, without letting other Bhikkhus stay [there] in the rain-retreat" [*Vin. ii. 285*]. Why was it so? For the fear that other Bhikkhus would not be able to follow the same. Therefore they were to be sent away. Thereupon, the revered Mahā-Kassapa said all the rest by the official act of *ñatti-dutiya-kamma*⁴ (i. e. an act in which the proposal is the second constituent of the whole procedure). This has been explained in detail in the chapter on Saṅgīti⁵.

l. 3b. 1
674a. 13

[6] Then after the Tathāgata entered Nibbāna, for seven days, there was a large gathering of people, and for [another] seven days they paid homage to the Bodily Relics, *shé-li* (舍利), of the Tathāgata. Thus half a month had passed away and there remained only a month and a half of the summer. Kassapa knew that the Rain-Retreat was near at hand. Kassapa said to the Elders : " Time has come for our departure. Let us go to Rājagaha. " Revered Kassapa took the following of two hundred and fifty Bhikkhus and stepped on the high road; the elder Anuruddha, [also], took the other two hundred and fifty Bhikkhus and stepped on his way. Revered Ānanda took the *Kāsāva* [garments] of the Tathāgata and surrounded by Bhikkhus was going towards Sāvatti. When he reached the former place of residence of the Tathāgata, the people of Sāvatti saw Ānanda and were struck with grief and began to weep. They asked Ānanda where he had left the Tathāgata and how he was coming alone [without him]. The people were crying aloud exactly like what happened on the day when the Tathāgata had just passed into Parinibbāna. Revered Ānanda instructed the people by giving [them] a sermon on impermanence. Soon after the instruction, he entered the Jeta-park and opened the room of the Buddha, lifted the seat of the Buddha, brought it out, cleansed it, entered the room and swept it clean. After sweeping it clean, he took out from the room the withered flowers that were offered [to the Buddha] and threw them away. He carried back the seat (*mañca-piṭha*) of the Buddha, placed it as it originally was [when the Buddha was alive], and revered Ānanda offered the same kind of worship as when the Buddha was alive and in no way different.

l. 4a. 1
674a. 25

[7] Then as Ānanda was sitting and resting for a long time since the Buddha's passing away into Nibbāna, he felt rather some heaviness in his bodily elements. He wished to get cured within one to three days and so he drank [medicinal] milk. Wishing to be benefited by the same, he sat down in a monastery. At that time there came a Brāhmaṇa, Sobhana [by name], who requested [his presence]. Ānanda replied that he could not comply with his request as he had taken a [purgative] medicine, but that he would go on the next day. When that day came, he took with him an

4. *Ñatti-dutiya-kamma*—an official declaration of the proposal (*ñatti*) is followed by only one repetition. There are some acts in which the official declaration of the proposal is followed by three repetitions. This is called *ñatti-catuttha-kamma*, because *ñatti* is followed by three repetitions and so it constitutes the fourth item of the whole act.

5. See *Cullavagga*, chapter XI.

elder Bhikkhu and went to the house of Sobhana who put him a question regarding the meaning of a Sutta. Therefore, in the Āgama in the tenth section, there is a sutta called *Sobhana-sutta*.⁶

[8] Then Ānanda carried on various [repairs] for preservation of the Jeta-park and then wishing to enter the rainy-season-retreat started towards the city of Rājagaha. Revered Kassapa, along with Anuruddha and all the assembly of the Bhikkhus, reached the city of Rājagaha. They noticed that all the eighteen big monasteries had at one and the same time fallen into disrepair. After the passing away of the Tathāgata, the Bhikkhus, leaving the bamboos for hanging their clothes on, and other things, all scattered and in a disorderly fashion, had gone away. Therefore every thing was in disorder. The five hundred elder Bhikkhus following the teaching of the Buddha carried on [the repairs] for the preservation of those rooms. If they had not carried on those repairs, the followers of other religious faith would have said : " As long as Samaṇa Gotama was alive, they carried on the repairs; but when he had passed away, they left [their rooms] throwing away every thing in disorder ". In order to stop this accusation, it was proper for them to put back everything in order.

1. 4b. 1
674b. 9

[9] Kassapa said : " While the Buddha was alive, he had praised entering into [rainy season-] retreat. The first thing to do is to get the rooms well preserved [after due repairs] " [*Vin.* ii. 286]. They made a plan for the same. He went to the place of king Ajātasattu and told him their needs. The king saw the Bhikkhu and paid his respects by putting his head at his feet, and asked the revered Sir, " what is it that you want ? " Kassapa then replied : " The eighteen Mahāvihāras have all fallen into disrepair and have been ruined; we wish to have them [repaired] and preserved. Now it is for your majesty to know what can be done. " The king replied : " Very well ! " He gave them immediately work-men and in the first month or so of the summer, Kassapa and others had the monasteries all repaired and then they went again to the place of the king and said to him : " All the monasteries that needed repairs have been repaired completely. We now shall have a recitation of the *Dhamma-piṭaka* and *Vinaya-piṭaka* ".

[10] The king replied : " Very well ! what you need shall be done ". The king further said : " I should now turn the wheel of the royal duties; and you, revered Sir, would [revolve] the wheel of the supreme Dhamma by reciting it. " The king said to the Assembly of the mendicants : " I shall listen to the command of you, revered Sir ". The assembly of mendicants, replied : " First, erect an Assembly-Hall for discussion ". The king said : " In what place shall it be erected ? " They replied : " Have it erected at the

1. 5a. 1
674b. 9

6. In the Pali *Dīghanikāya*, the tenth sutta is called *Subhā-sutta*. Akanuma's *Catalogue of the Chinese Āgamas and Pali Nikāyas* (1929, Nagoya, Japan) gives no sutta corresponding to this in the Chinese Āgamas.

entrance of a meditation-cave (*guhā*) of Sattapaṇṇi on the slope of the mountain Vebhāra. This place is "very calm and quiet". The king replied: "Very well!" Then king Ajātasutta with his [miraculous] power set up, in an instant, with the skill of [the divine architect] Vissakammā, what appeared to be like a second heaven of the Thirty-three goods. The beams, rafters, pillars, walls of partition and stair-cases were all carved and engraved upon with various exquisite things. On this hall of discussion there were jewels and precious stones and there were decorations and pendants of various kinds of flowers scattered over here and there. On the ground, too, there were exquisite things. Thus, all this appeared to be like a hall in the heaven of the Brahmā and in no way different. Woollen rugs, cushions and mattresses were spread on five hundred raised-seats which were set facing north. There were still higher seats studded with jewels. Among these select high seats there was one, clean and beautiful, intended for the Preacher of the Dhamma. This high seat was facing East.

1.5b.1
671c.5

[11] The assembly of monks said to Ānanda: "To-morrow the Saṅgha is meeting to recite the *Vinaya-piṭaka*. You are still on the path of a Sotāpanna! How can you be admitted [to the meeting]? You should not be indolent: [you can exert]". Upon this, Ānanda thought to himself: "Just to-morrow the congregation of the noble [medicants] will gather together for the Dhamma. How can I get admission to it when I am basically [no more than] a trainee?" Ānanda from early hours of the night reflected upon his physical body, and although the middle of the night passed away, he did not get any [distinction]. Ānanda thought: "Formerly the World-honoured One had said: 'you have already practised virtues; if you enter the meditation of a trance, you will soon attain Arhatship' [D. ii. 144]. The words of the Buddha are never vain. I must have exerted my mind too much. Now I must be moderate. I must take to his middle Path". Thereupon Ānanda came down from the place of walking-path and went to the place of washing feet. He washed his feet, entered a room and sat down on a couch. He wanted to take rest for a while. He reclined his body and wanted to lie down. So when his feet were raised up from the ground and before his head reached his pillow—during this interval, he did attain Arhatship. If one were to ask about a man who, in the Dhamma of the Buddha, attained his religious Path when he was neither walking, standing, sitting or lying down, then it would certainly be none else than Ānanda.

1. 6a. 1
671c. 17

[12] Then when the mid-day meal of the second day of the middle month was over, Kassapa deposited in the proper place his clothes and begging-bowl, gathered together his assembly and entered the Dhamma-hall. Ānanda wanted to show his attainments and let the great gathering know about it. He did not [therefore] enter following that great assembly. When [the members of] the Assembly had already entered [the hall], they took their seats according to the proper order [of seniority] and left a seat vacant for Ānanda down [among the] seats. The great assembly began to pay respects to one another according to seniority. When they

came to this vacant seat, they asked for whom it was reserved. The reply was that it was for Ānanda. They further asked : "Where is he now?" Ānanda, when he came to know the mind of the Assembly, wanted deliberately to exhibit his miraculous powers. Purposely he disappeared [from the place where he was] and emerged in-front of his seat and thus manifested himself.

[13] When the Assembly had taken their seats, revered Kassapa asked the Elders : "Shall we take for recitation, first, the *Dhamma-piṭaka* or *Vinaya-piṭaka*?" The Bhikkhus replied : "Revered Sir, the *Vinaya-piṭaka* is the very life of the Dhamma of the Buddha; if the *Vinaya-piṭaka* stays, *Dhamma-piṭaka* will stay; therefore we shall first recite the *Vinaya-piṭaka*. "Whom shall we make President of the religious meeting?" "Revered Upāli". The Assembly questioned "Cannot Ānanda be the President?" The answer was : "We cannot make him the President". "Why?" "When the Buddha was alive, he had praised [Upāli] in this way : "Among my disciple-followers, the best among those who have retained [in their memory] the Vinaya, is Upāli" [A. i.25]. The Saṅgha said : "We now [therefore] shall put questions to Upāli and thus carry on the recitation of the *Vinaya-piṭaka*".

[14] Thereupon, Mahākassapa made an official declaration about putting questions to Upāli [in this way] : "Let revered Sirs listen to me. If the Saṅgha deems it opportune, let the Saṅgha permit my putting questions to Upāli about the religious matters concerning Vinaya". After this was said, Upāli also made an official declaration : "Let the revered Saṅgha listen to me. If the Saṅgha deems it opportune, let the Saṅgha permit me now to answer the questions put to me by revered Kassapa about religious matters concerning Vinaya". Thus he said. When Upāli had made such an official declaration, he put the garments on his body in proper order (i. e. covering his body and keeping the right arm bare) and facing revered Kassapa, paid respects to him by [bending] his head and face towards him. After having paid his respects, he sat on the high seat and took the fan studded with [the pieces of] a tusk of an elephant. Kassapa came back, took his seat and put a question to Upāli : "Revered [friend], where was the first Pārājikā laid down and with reference to whom was it laid down?" The answer was : "it was laid down at Vesālī and with reference to Sudinna, the son of Kalandaka." "What was the offence committed [lit. violated]?" The answer was : "he committed an offence consisting in impure [sex-] behaviour". Kassapa put questions to Upāli about the offence, the place of its origin, the person concerned, the precept, the amendment to the precept and also asked about the involvement of the offence as well as exemption from the offence. Thus he put questions about the first Pārājikā, the second, the third and the fourth Pārājikā, about the origin and the occasion [when the rule was laid down]. Mahākassapa put questions and Upāli answered them all as he was asked [cf. *Vin.* ii. 286-87]. Therefore this is called the section on the four Pārājikās.

1: 6b. 1
675a. 8

1. 7a. 1
675a. 20

[15] Further, he next put questions about the *Saṅghādisesa* (*Sans. Saṅghāvaseṣa*)⁷; next he put questions about the two Indeterminates (*A-niyata*); next he asked about the thirty *Nissaggiya-Pācittiyas*; next asked about the ninety-two⁸ *Pācittiyas*; next asked about the four *pāṭidesanīyas*; next he asked about Seventy-five Rules of good decorum; next he asked about the Seven Precepts of settling a dispute. Thus when the major *Pātimokkha* was over, he asked about the eight *Pārājikās* concerning the *Bhikkunīs* (nuns), which [also] is called the section of *Pārājikās*. Further, he put questions about seventeen *Saṅghādisesas*; next he asked about thirty *Nissaggiya-Pācittiyas*; next he asked about sixty-six⁹ *Pācittiyas*; next he asked about eight *Pāṭidesanīyas*, next about Seventy-five Rules of good decorum; next about Seven Precepts of settling a dispute. When he did this, the *Bhikkhunī-Pātimokkha* was thus finished. Next he asked questions about the *Khandhakas*; next, he asked about *Parivāra*. Thus the *Vinaya-piṭaka* was over. As Mahākassapa put questions to Upāli, Upāli answered them [all].

1. 7b. 1
675b. 4

[16] Therefore it was said that the recitation of the *Vinaya-piṭaka* in the Assembly of five hundred Arhats was over. Thereupon, revered Upāli put down his fan, got down the high seat and paid his respects to all the elders. Having paid respects to them, he came back to his original seat. Mahākassapa declared that [the recitation of *Vinaya*] in the Assembly was over.

[17] Next he asked questions about *Dhamma-piṭaka*. Whom shall we make the President of the religious meeting, when we recite the *Dhamma-piṭaka*?" The *Bhikkhus* replied: "Revered Ānanda." Therefore Mahākassapa made this official declaration: "Let revered Saṅgha listen to me. If the Saṅgha deems it opportune, let the Saṅgha permit me to put questions to revered Ānanda about the *Dhamma-piṭaka*". After this declaration, Ānanda also made this official declaration: "Let the revered Saṅgha listen to me. If the Saṅgha deems it opportune, let the Saṅgha permit me to answer questions of revered Mahākassapa about *Dhamma-piṭaka*." Having declared that, Ānanda got up from his seat, laid bare his right shoulder, paid his respects to the elders and immediately went up to his high Seat. Ascending the high seat, he took in his hand the fan studded with pieces of ivory of an elephant. Revered Mahā-Kassapa started putting questions to Ānanda about *Dhamma-piṭaka*: "At what place was the *Brahmajāla-sutta* given out?" Ānanda replied: "At the royal house-hold in *Amba-laṅghikā* between the two towns, *Rājagaha* and *Nālandā*". "With reference to whom was it given out?" "It was given out with reference to two persons *Suppiya-Paribbājaka* and *Brahmadatta*". Thus Mahākassapa asked Ānanda about the original place and the person with whom originated the

7. The Chinese translator was perhaps acquainted more with this Sanskrit term than with the Pali term *Saṅghādisesa*; see note 15 of Book XII.

8. Elsewhere this number is given as 90. See XIII para. 48, note 18.

9. Pali has 166 and it appears that the Chinese text drops the word for 'hundred.'

Brahmajāla-sutta. Next he asked about *Sāmaññaphala-sutta*: "At what place was it given out?" Ananda replied: "At the city of Rājagaha, in the park of Jīvaka". "With reference to whom was it given out?" "With reference to Ajātasattu, the son of Vedehī," and the like. Thus he asked about the original place and the person with reference to whom the *Sāmaññaphala-sutta* was given out. In this very manner, he put questions about the five collections [of Āgamas] [cf. *Vin.* ii. 287].

1. 8a. 1.
675b. 17

Which are those five collections? The answer is: the suttas of *Dīghāgama*, the suttas of *Majjhimāgama*, the suttas of *Samyutta*, the suttas of *Aṅguttara* and the suttas of *Khuddaka*.

Question:—What are the suttas of *Khuddaka*?

Answer:—Leaving aside the four Āgamas, all the rest of the Dhamma-collection of the Buddha—this is called the suttas of the *Khuddaka*. From among the four Āgamas, all the various suttas, except the *Vinaya-piṭaka*, were recited by Ananda.

[18] The words of the Buddha have only one taste. When classified, they are two-fold (Dhamma and Vinaya). This taste becomes three-fold (when we consider them as words said) at the beginning, middle, or end; also three-fold when we classify them into three Piṭakas; in the same way [when we consider them as related to] Good Conduct, Meditation and Insight. When we consider the five Collections, they are five-fold. When we classify them into different types, then the suttas are nine-fold. In the same way, when we take into consideration their sections, they form eighty thousand sections.

[19] What is meant by their having one taste?

From the time when the Buddha had attained full enlightenment (*sammā-sambodhi*) upto the time when he entered Nibbāna—during this intermediate period of forty-five years, [whatever he preached to] gods, Yakkhas, Gandhabbas, Asuras, Garuḍas, Kinnaras, Mahoragas (big snakes)—human and non-human beings—all this had one taste. Because, all this had one nature, namely, that the words were harping on Deliverance; so it had one taste.

1. 8b. 1
675b. 29

How is it two-fold? *Dhamma-piṭaka* and *Vinaya-piṭaka*.

[20] What is it that is said at the beginning, middle and end? Whatever [words] the Buddha has said at the beginning, at the middle, or at the end—this is what is threefold. The following *gāthās* are said:—

I had run through many existences,

Yet I had had no feeling of detest¹⁰;

I was rightly seeking the house of the house-master¹¹

10. The Chinese text suggests the reading *a-nibbidaṃ* for Pali *a-nibbisaṃ* in *Dhp.* 153.

11. In conformity with Pali *gahakāraka*: 'the maker of the house' can we say that the reading *chu* (住) is wrongly used for *chu* (主) which means 'master, owner'? It would come closer to Pali *gahakāraka*. Or, can we emend it into *tsu* (作) which we get in the next but two quarters?

But suffering again I met in every existence.
 Now that I have seen your house,
 You cannot build it again;
 The bones of ribs and spine
 Have been smashed and cannot be revived.
 The mind is already free from taints;
 Craving is exhausted and Nibbāna is attained [*Dhp.* 153-54].

Further there is a teacher [who] explains that these Udāna-gāthās¹² (i. e. stanzas that are inspired) are the first words of the Tathāgata. There are others who consider the following as the first words: After the rise of the moon, [following the first day of the dark half]¹³ for the three watches of the night¹⁴ he was sportingly reflecting upon the Law of Dependent Origination after his attainment of omniscience and he uttered this stanza:

I. 9a. 1
 675c. 13

“At the time when Dhammas become clear” [*Vin.* i. 2].
 —this [*gāthā*] has been said in the Khandhakas¹⁵.

At the time when the Buddha was on the point of entering Nibbāna, he said to the Bhikkhus: “With regard to my teaching [Dhamma], be very careful and attentive” [*D.* ii. 155]. These are the last words [of the Tathāgata]. Between these two points, whatever is said is that which is said in the intermediate period.

[21] Question:—What are the three Piṭakas?

Answer:—*Vinaya-piṭaka*, *Sutta-piṭaka* and *Abhidhamma-piṭaka*. These are the three piṭakas.

Question:—What is the *Vinaya-piṭaka*? The two *Pātimokkhas*, twenty three¹⁶ *Khandhakas* and *Parivāra*—this is called *Vinaya-piṭaka*.

Question:—What is the *Sutta-piṭaka*?

Answer:—The forty-four¹⁷ suttas beginning with *Brahmajāla-sutta*—all these go to form *Dīghāgama*. All the two hundred and fifty-two¹⁸ suttas beginning

12. The *gāthās* occurring at the beginning of the first chapter of the *Mahāvagga* of the Pali *Vinaya-piṭaka* (i.1).

13. This is the explanation of *pātipada-divase* as given in *Snp.* v. 956.

14. Pali: ‘for three watches of the night’ *pātipada-rattiyā tīsu yāmesu*), which would require an emendation in the Chinese text.

15. See note 12 above.

16. Pali has 22. The text perhaps needs emendation from 23 to 22.

17. Pali has 34. Taisho ed. gives a reading from an old Sung edition which supports the reading 34. But the photographic Sung edition consulted by us gives 44. The Chinese translation of *Dīghāgama* has only 30 *sūtras*.

18. Pali has 152, while the Chinese version of *Madhyamāgama* has 222. This very Chinese version, itself, gives, later (I. 32), this number as 152.

with *Mūla-pariyāya* compose the *Majjhimāgama*. The seven thousand seven hundred and sixty-two¹⁹ suttas beginning with *U-kia-to-lo-a-p'o-t'o-na* (*Oghatarāṇa*)—all these compose the *Samyutta*. All the nine thousand five hundred and fifty-seven²⁰ suttas beginning with *Getopariyāḍḍana-sutta* compose the *Aṅguttara*. *Dhammapada*, *Apadāna*, *Uddāna*, *Itivuttakā*, (*Sutta*)-*Nipāta*, *Vimāna* (-*vatthu*), *Peta* (-*vatthu*), *Thera* and *Therī-gāthā*, *Jātaka*, *Niddesa* (*Ni-ti-p'o?*)²¹ *Paṭisambhidā*, *Buddha-vamsa* and *Cariyā-piṭaka* (若用藏)—all these, classified into fourteen²² parts, go to make up the *Khuddaka*. This is called the *Sutta-piṭaka*.

1-9b. 1
676a. 7

Question :—What is *Abhidhamma-piṭaka* ?

Answer :—*Dhamma-Saṅgāṇi*, *Vibhaṅga*, *Dhātukathā*, *Yamaka*, *Paṭṭhāna*, *Puggalapaññatti* and *Kathāvatthu*²³—this is *Abhidhamma*.

[22] Question :—What is the meaning of *Vinaya* ?

The answer is given in a *Gāthā* :

It leads to one's good in various ways;
It disciplines the actions of body and tongue.
Those who are conversant with the meaning of *Vinaya*
Have laid down this as its meaning.

What are the *various ways* ? [There is] the fivefold²⁴ [recitation of the] *Pātimokkha* and there are sevenfold²⁵ types of offences beginning with *Pārājikā*, which form the list of various rules of conduct. Then later come amendments to the rules which either make the original rules stricter or more liberal—these discipline one's actions of body and tongue because one does evil actions through body and tongue. Therefore, this is called *Vinaya*.

1-10a. 1
676a 13

[23] Question :—What is a *Sutta* ?

The answer is in a *gāthā* :

It releases the various meanings
Which the good words give out like [a plant] sprouting out;
It is like the web and woof and like a gushing fountain;
It is like a black string and like a thread that binds together—
This is what is known as *Sutta*
Full of profound, subtle and exquisite meaning.

19-20. These numbers agree with those in Pali.

21. (尼 律 婆). The last character *p'o* seems to be used here through mistake for *sa* (婆).

22. Note that this list omits *Khuddaka-pāṭha*, the first book in this collection of fifteen books. This list does not mention the books in the usual order of Pali.

23. The order here is different from that in Pali which puts *Yamaka* and *Paṭṭhāna* at the end.

24-25. *Pārājikā*, *Saṅghādisesā*, *Pācittiya*, *Paṭidesaniyā* and *Dukkaṭṭā*—these are the five offences. To these five, two more are added : *Thullaccaya* and *Dubbhāsītāni*. Thus we have seven kinds of offences. See *Parivāra* (*Vin.* v.117).

Question :—What is meant by *releasing the meaning* ?

Answer :—It releases the meaning to oneself as well as it can release the meaning to others.

Question :—What is meant by *good words* ?

Answer :—First one observes [the nature of] a man's mind and then words are spoken that are good [for him].

Question :—What is meant by *sprouting out* ?

Answer :—Just like a paddy [plant] that sprouts out [into an ear].

Question :—What is the *web and woof* ?

Answer :—It is what is accomplished by knitting together yarn-thread.

Question :—What is meant by *a gushing fountain* ?

It is like a fountain with plenty of water that knows no exhaustion.

Question :—What is meant by *a black string* ?

Answer :—It is the straight string which enables [a carpenter] to remove the curvature of wood.

Question :—What is meant by *a thread* ?

Answer :—Just as different flowers are tied together with a piece of thread so that wind cannot blow them off, or scatter them away—like this, the sutta, also, binds together the various dhammas, which thus then cannot be scattered away.

1·10b·1
676b·1

[24] Question :—What is Abhidhamma ? The answer is given in a *gāthā* :

The Dhammas which are fit to be attended to
By a person, remarkable, highly regarded, known to be delimited,
And Dhammas which are distinguished—because of this
We have what is known as A-p'i-t'an.

The word *abhi* has several meanings such as 'fit to be attended to', 'remarkable', 'highly regarded', 'delimited' (*paricchinna*) and 'distinguished' (*adhika*).

Question :—What is meant by '*fit to be attended to*' ?

Answer :—There is a quotation from *suttas* :—

"There is a man who speaks out words which are fit to be carefully (lit. extremely) attended to." [] What does this say ? It shows that *abhi* has the sense of 'fit to be attended to'.

What is *remarkable* ?

Answer :—these are the words of a *sutta* : "The nights that are perfect, *chin* (盡), *abhi* [M. i. 20]. *Abhi* has the sense of 'remarkable'.

What is meant by '*highly regarded*' [*M.* ii. 400] ?

Answer :—King, Abhi-king. Here the [prefix] *abhi* has the sense of 'highly regarded'.

What is meant by '*delimited*' ?

Answer :—"Is capable" [*Vin. i. 64*]—that is *abhi*. This *abhi** has the sense of 'being delimited'.

What is meant by 'distinguished'?

Answer :—The *abhi* in *ābhikkanta* (阿毘干多) [*Vimāna. 7*] has the sense of 'being distinguished'.

Also it is said : 'Being born in the Plane of Form, he lives (毘呵羅) = *viharati*' [*Dhs. §§ 160*] 'suffusing one direction with kindly feelings' [*Vbh. 282*]. [Here are implied dhammas which are 'fit to be attended to'].

Remarkable :—"Physical forms, sounds...down to contacts" [*Dhs. § 1*]—here the sense is 'remarkable'.

l. 11a. 1
676b. 15

Highly regarded :—"Dhammas pertaining to one under training; dhammas pertaining to one who needs no training; the dhammas belonging to this world and the dhammas that are transcendental" [*Dhs. §§ 1016-17, 1094*]—here the sense is 'highly regarded'.

Delimited :—"Then the *Dhamma* of 'contact' is there; then is accomplished 'sensation' (覺)²⁶" [*Dhs. § 1*]. Here is the sense of delimitation.

Distinguished (*adhika*) :—"Greater (*mahaggata*) dhammas, immeasurable (dhammas) and supreme (*anuttara*) dhammas" [*Dhs. §§ 1020-21, 1293*]—here the sense is 'distinguished'.

This meaning [also] should be well-comprehended. Further, it is said :—

T'an means *Dhamma*.

[25] What is meant by *Piṭaka*? The answer is in a *gāthā* :

Those who appreciate the meaning of *Piṭaka* understand it
In its two senses of 'learning' and 'receptacle';
Now I combine the two into one and say
The meaning of *Piṭaka*, which you should know.

—This is the meaning of *Piṭaka* :—

Q. :—What is meant by *Piṭaka*?

Answer :—*Piṭaka*† means 'learning'—this is [what is meant when we say] *Dhamma-piṭaka*. Also, this is said in the suttas : 'A man takes with him hoe and an axe and comes' [*M. i. 127*]—in the sentence [beginning with these words], the sense is of 'a basket'. Now I say this in general. The three *Piṭakas* should be understood in these two senses. To say in short : the *Vinaya-piṭaka* is the treasure of knowledge (智); also is given the meaning of 'a basket'. The *sutta* (-*piṭaka*) should be interpreted in the same way. Also it is said : *Abhidhamma* which itself is a *Piṭaka*.

Knowing thus, one should further understand that in the three *Piṭakas* there are various causal conditions which deal with instruction (*desanā*),

l. 11b. 1
676b. 28

26. Evidently, it appears that the Chinese text has wrongly used *hsieh* (學) for a similar character *chie* (覺), which in old Buddhist texts like the Chinese version of the *Mādhyamāgama* is used in the sense of *vedanā*, though in later translations it was substituted by *shou* (受). When this emendation is accepted, then only it agrees with Pali *phasso hoti, vedanā hoti*.

* Ober. I.37-38.

† Ober. I.34.

teaching (*sāsana*), and various kinds of discriminating disquisitions (*kathābheda*). With them are also connected [three kinds of] training (*sikkhā*) [three kinds of] abandonment (*paṭisaṅga*) and [four-fold] profoundness (*gambhīrabhāva*). [They also involve] different types of learning (*pariyattibheda*), acquisition (*sampatti*) and deprivation (*vipatti*). The words that follow (§§ 27-31) give out themselves the real (至) meaning [of all these expressions].

[26] Now comes next the discussion about *Abhidhamma* among the three Piṭakas.

Abhi has the sense of 'fit to be attended to', 'remarkable', 'highly regarded', 'delimited', 'excelling', 'extensive' (廣), 'great' and 'supreme' (*anuttara*).

What is 'fit to be attended to' (意)? That which can be retained in one's mind.

Remarkable :—That which is discriminated [from others].

Highly regarded :—That which is praised all the time by noble men.

Delimited :—That which is discriminated in a *gāthā* (偈).

Excelling :—That which excels other dhammas.

Extensive :—Among all the dhammas, it is widest.

Great (大) :—The greatest among all the dhammas.

Supreme :—That is, none among the dhammas can get victory over it.

T'an (*Dhamma*) has the meaning of 'lifting up,' 'adopting' and 'protecting'.

What is 'lifting up'? 'Lifting up' means picking up all the living beings and putting them on the right Path.

Adopting means taking up the living beings and not allowing them to enter three evil destinies.

Protecting means up-holding all the living beings and letting them have all kinds of happiness.

Piṭaka means a basket.

What is meant by a basket? A basket is that which can contain all things (義).

Question :—Piṭaka and A-p'i-t'an (*Abhidhamma*)—are they the same or different?

Answer :—the same.

Further question—if they are the same, then to say A-pi-t'an would itself be enough; what need is there to say again Piṭaka?

Answer :—When the noble men speak about the Dhamma, they always wish to speak the literary names completely and so they put the word Piṭaka again.

Such is the meaning of the three Piṭakas.

[27] Also, further, in order to show that they instruct, teach and discriminate; that [they involve] application of oneself [to good things], abandonment [of evil things] and profoundness; and that [they are concerned with] acquisition (合), and deprivation (離), a Bhikkhu, wherever he goes, should explain all the meanings in this way.

The three Piṭakas, with their respective virtue (威德) exhibit respectively, their real meaning [when the first lays down the instruction] according to the nature of the offence committed; [the second] according to the nature of the individual; and [the third] according to the Dhamma. Or, [the first] according to [the offence] concealed (覆); or [the second] according to the heresy in which one is entangled; or [the third] according to the discrimination of name and form.

[28] If a man behaves according to the [instructions of] Vinaya, then he enters a trance. When the trance is reached, he gets equipped with the knowledge of the three discerning lores. Thus [good] behaviour is at the root of Character. Because of *Samādhi*, he gets equipped with the six high Powers (*chaḷabhiññā*). If a man learns Abhidhamma, then he can get real insight. A man of real insight can also get the Four Penetrating Powers [of insight, *Paṭisambhidā* (辯)].

[29] If a man follows the precepts of Vinaya, he can get happiness of this world. What is the happiness of this world? A man of pure conduct is acclaimed good by gods and men. He always gets in this world the four kinds of requisites for his own nourishment. This is the happiness of this world barring the pleasures of senses (欲). "I have already come to know according to what has been said in a sutta by the Buddha that this [religious life of an ascetic] is not appropriate for me who lives in a family. An ascetic receives instructions about the Path and then he attains the Fruit of the Path. When he has thus attained the Fruit, he gets the strength of conduct, meditation and insight". []

1.12 b.1
677a-3

[30] If a man follows the evil course, then he gets no knowledge at all. Because of this lack of knowledge, he misunderstands the teaching of the Buddha. And because of misunderstanding, he accuses the Tathāgata and commits several evil actions and thus ruins his own self. And because of this, he produces extensively wrong heresies. If a man has a wrong comprehension of Abhidhamma, then when he applies his mind to anything, it rushes fast and goes beyond it. The mind then distracted wanders away to unthinkable things. As it is said in a sutta: "There are, O Bhikkhus, four unthinkable things. If a man thinks of them, the mind gets distracted" [A. ii. 80].

[31] The Teacher says: "Thus in due order is explained the violation of rules of conduct, the heretic views and the distraction of mind when one cannot distinguish good from evil. After saying this, further, a *gāthā* is said:

The advantages and disadvantages ^{26a}—

All these one attains because of one's behaviour.

A Bhikkhu who takes delight in the teaching [of the Buddha]

Ought to have love and regard for his Dhamma.

Thus the meaning of the Pitaka should be understood. In this way, all the words of the Buddha should be known.

1.13a.1
677a.16

26a. These words are used here for 'acquisition' and 'deprivation' respectively in §§ 25, 27 (*sampatti* and *vipatti*) above.

[32] What is an *Āgama* ? The Teacher says : There are five *Āgamas*. Which are the five ? First, *Dīghāgama*; second *Majjhimāgama*; third, *Samyuttāgama*; fourth, *Aṅguttarāgama*; and fifth *Khuddakāgama*.

Question :—What is *Dīghāgama* ? The forty-four suttas, divided into three sections, beginning with *Brahmajāla-sutta*. All these suttas form three sections. This is called *Dīghāgama*.

The Teacher puts the question : why is it called long ? It is called long because the sections of the Dhamma in the same are very long.

Further question :—Why is it called *Āgama* ?

Answer :—Because it includes a large number of meaningful [things]; therefore, it is called *Āgama*. As it is said in a sutta : “ The Buddha addresses the Bhikkhus and says that he does not notice in the whole of the threefold world even a single *āgama*²⁷ like that of the unmixed (純) *āgama* at the meeting-place of the lower animals. This group of animals gathers together in their [appointed] place ” [S. iii. 152]. This being the sense, the *Majjhima-Āgama* should also be similarly understood. It is called *Majjhima* (medium) because [the suttas there] are neither long, nor short. It is divided into fifteen sections (vaggas). There are one hundred and fifty-two²⁸ suttas beginning with the discourse on Roots (*Mūla-pariyāya*). This is called *Majjhima-Āgama*.

1.13b.1
677a.28

[33] The recitation of the Dhammas was completed in seven months. Revered Kassapa successfully accomplished [the redaction of] the Dhamma of the Ten-Powered [Buddha]. Thereupon the great Earth, like a man overjoyed, shouted in praise : “ Very good, very good ! ”, and even upto the hell (lit. a fountain with yellow flames) shook and quaked in six ways and exhibited various kinds of miracles. This is called the First Council of the Five hundred Elder Arhats. This is a *gāthā* [in that connection] :—

In this world, five hundred

Arhats recited the Dhamma;

Therefore it is called Recitation by Five Hundred.

Know this, ye all, Sirs, together.

[34] At the time of the recitation by great Assembly, Revered Kassapa put a question to Upāli : “ Where were the *Pārājika* rules laid down ? ” Also he asked about the place of the offence, asked about the original incident and asked about the individual, [though the answer to] this question, Revered Kassapa himself knew.

Answer :—At that time the precept was laid down because it had to be prescribed in connection with a person [who had committed an offence]. All that follows [was also prescribed in the same way]. I must now explain [all that].

27. The Chinese translator wrongly uses here *āgama* for *nikāya*, as what is intended here is ‘a group.’

28. See note No. 18 above.

[35] “ At that time, the Buddha was living in a place called Verañjā”
[*Vin.* iii. 1].

Question :—At what time was this said ?

Answer :—It was said when the five hundred Elders had gathered together [in a council]. Thus various other important matters were recited.

1.14a.1
677b.10

Question :—Why was it that Upāli said this ?

Answer :—Upāli said this because Revered Kassapa put him a question.

[36] When the origin of the precept is thus explained, now comes [the question:]. “ Who retained [this Vinaya] in memory ? Where was this retained in memory ?” When I have had (當) to explain this origin, I must now give the meaning of the words : “ At that time, the Buddha was living at Verañjā”. These words coming at the beginning of introduction of the *Vinaya-pīṭaka* are thus to be explained : Revered Upāli learnt this from the Buddha himself and before the latter entered Nibbāna, several countless thousands and tens of thousands of the Arhats who had six high Powers (*abhikkhā*) learnt from him. When the Tathāgata had entered Nibbāna, Kassapa and the rest of the kind-hearted elders who had gathered together [at the Council had also learnt]. Who had carried it forth in Jambudīpa ? Teachers of Vinaya beginning with Upāli successively carried it till the Third Council.

The names of the revered Teachers who retained the Vinaya in their memory I now give in due succession :—Upāli, Dāsaka, Soṇaka, Siggava, Tissa Moggali-putta—these five vanquishers [of corruptions] retained it in succession in Jambudīpa, without allowing the line to be interrupted, up to the Third Council. All the teachers of Vinaya [thus] had their source in Upāli. They are the successors of Upāli. Why is it so ?

Upāli heard this Vinaya from the Golden-mouthed [Buddha]. He collected it together in his mind and then generously gave it to others. The people learnt it and there is no count of trainees, or of the Sotāpannas, Sakadāgāmis and Anāgāmis. There were a thousand [among such learners] who had destroyed craving. Dāsaka was a disciple of Upāli. He heard the whole [of Vinaya] from the mouth of Upāli himself. He himself understood it and attained mastery in its deep meaning. There were countless men among the learners and the rest who had received it. There were a thousand [among the learners] who had destroyed craving. Soṇaka was a disciple of Dāsaka. Soṇaka learnt the Vinaya from the mouth of his teacher. He was praised for his recitation [of Vinaya], the meaning of which he understood by his inherent nature. Of those who had learnt the Vinaya there was no count. But among those who had destroyed craving, there were a thousand. Siggava was a disciple of Soṇaka. From his teacher's mouth, he had learnt [the Vinaya]. Among one thousand Arhats, he was the most eminent and by his inherent nature he understood Vinaya. The trainees and others who had learnt [the Vinaya] were count-

1.14b.1
677b.23

1.15a.1
677c. 6

less and the Bhikkhus who had destroyed the craving were several and could not be counted as so many hundreds or so many thousands. At that time, in Jambudīpa, countless Bhikkhus had gathered together. The spiritual power of Tissa, the son of Moggali, will be made evident at the time of [the narration of the account of] the Third Council*. Thus the Vinaya Piṭaka was handed down in Jambudīpa. The succession of the Religious teachers who retained [Vinaya in memory] upto the Third Council should [thus] be understood.

[37] Question :—What is the Third Council ?

Answer :—This is the account in succession :—The recitation of the illustrious and exquisite Dhamma [at the First Council] was over. In order to get a thorough understanding of the illustrious and subtle Dhamma, these laudatory stanzas are said :—

As long as life permitted, they stayed in this world—
Those five hundred, wise, illustrious (Elders).
Among those five hundred was the Revered
Kassapa, the foremost among them all.
Like the lamp with its oil consumed,
They entered Nibbāna, with no attachment for anything.

The Section of Vajjiputtakas : The Second Council for the [recitation of] Dhamma-Piṭaka

[38] Thereupon, as days and nights went on in succession, and when it was hundred years after the passing away of the Buddha into Nibbāna, the noble Bhikkhus (衆聖) who were the scions of the Vajjī clan raised in Vesālī ten unlawful points. Which are those ten points ?

- (i) Salt is permissible;
- (ii) Two-fingers [shadow] is permissible;
- (iii) [Concession of taking food again while] going to another village is permissible;
- (iv) [Official business of the Saṅgha in separate] residential places [within a parish] is permissible;
- (v) Securing consent [later] is permissible;
- (vi) [A practice of] long standing is permissible;
- (vii) [Any drink that is] just mixed together [that is, fresh] is permissible; *
- (viii) [Fresh] water [of a coconut] is permissible;
- (ix) A seat (*nīsīdana*) with no fringes is permissible; and
- (x) Gold and silver are permissible.

1.15b.1
677c. 18

* See II. 14-15

These are the ten unlawful points. When these ten unlawful points were raised in Vesālī, there [were] the scions of the Vajjī Clan and Asoka (阿須) the son of Susunāga. Asoka was the king at that time. He sided with the scions of the Vajjī clan and the like.

[39] At that time there was Revered Yasa *Kiu Kia* (柯迦). He was the son of Kākaṇḍa. He was going on a tour among the Vajjīs. When he heard that the Vesālī Bhikkhus, the scions of the Vajjī clan, had raised in Vesālī ten unlawful points, he thought that he should not tolerate them which, if allowed to stay, would ruin the Dhamma of the Ten-powered [Buddha] and that he should devise some means by which this evil would be stopped. He then went to Vesālī. When reverend Yasa, the son of Kākaṇḍa, reached Vesālī, he stayed there in the Great Forest at Kūṭāgārasālā. At that time, the Bhikkhus, the scions of the Vajjī clan, while reciting the rules of precepts took a bowl full of water and placed it in the Bhikkhu-Saṅgha. When the lay devotees (*upāsakā*) of Vesālī came to the Vajjaputta Bhikkhus, they said these words: " O, Upāsakas, give money to the Bhikkhu-Saṅgha; if you like, you can give half a coin (*aḍḍha*), or a coin; let the Bhikkhu-Saṅgha get their clothes" [*Vin. ii. 294*]. All this should be said. This Council [for the recitation] of Vinaya consisted of just seven hundred Bhikkhus, neither more nor less. Therefore, this is called the Vinaya Council of Seven hundred Bhikkhus. In this Council, twenty thousand Bhikkhus had gathered together. Revered Bhikkhu Yasa (耶斯那) raised this matter [in the assembly]. Among the Vajjiputtaka-Bhikkhus, [there was one] Revata who put questions to Sabbakāmi. Sabbakāmi Bhikkhu answered. Those ten points about the Vinaya-piṭaka were decided as unlawful and thus the dispute about the Dhamma was settled. " We must now recite the Dhamma and Vinaya"—so saying the Elders selected those Bhikkhus who were experts in the three Piṭakas and those who had penetrated into the three discerning lores²⁹. When such men were selected, then in Vesālī at the Vālukārāma, people gathered together for a Council [of recitation] exactly as had gathered Kassapa and the rest, at the time of the First Council, and in no way different. All the cankers in the Dhamma of the Buddha were washed away and removed. There were questions again concerning the Piṭakas, questions concerning Āgamas, questions concerning the different types [of literature], questions concerning the sections [of the Dhamma]. The whole of the Dhamma-and-Vinaya Piṭaka was recited. This Council met for their meetings for eight months. A *gathā* has been said in its praise:—

1.16a. 1
678a. 9

In this world, seven hundred Elders met,
And so it is called " Seven-hundred " [Council].
With reference to the one held before
[The second] it was—ye all may yourselves know.

1.16b. 1
678a. 21

[40] At that time, Sabbakāmi, Sume (蘇麻)—Pali name is Sālha—, Revata, Khujja-Sobhita, Yasa, Sāṇa, Sambhūta—all these elders were the disciples of Revered Ānanda. Sumana and Vāsabhagāmi—these two men

29. Pali has Paṭisambhidās. The Chinese expression is *san ta chih* (三達智) (*tisso vijjā*).

were the disciples of Revered Anuruddha. All these holy men had seen the Buddha. A *gāthā* has been said :—

[At] the Second good Council [for recitation]
 The Great Dhamma was recited by
 All who, in matters of Dhamma, were esteemed high, ³⁰
 Had done whatever had to be done,
 And had consumed all craving.
 This is called the Second Council [for recitation].

**The Section of Asoka : The Third Council for the [recitation of]
 Dhamma-Piṭaka**

[41] These Revered Elders themselves reflected : “ Will there be any [similar] cankers in the Dhamma of our Teacher, in future, or not ?” They observed : “ In future times, [similar] unalwful canker will spring up. In the one hundred and eighteenth year [from now], in Pāṭaliputta, King Asoka will be born. After his birth, in the whole of the land of Jambudīpa there will be nothing³¹ (靡) that will not submit to him; but there will be very deep faith in the Dhamma of the Buddha and there will be very munificent offerings [to the Buddhist Saṅgha]. Thereupon, the heretic Brāhmaṇs will see that King Asoka has such a faith in the Dhamma of the Buddha. These heretic Brāhmaṇs greedy of the [munificent] offerings will enter the Buddha's Dhamma and will themselves become Samaṇas though really they will be heretics. And, as of old, they will teach and convert men to their heretic Dhamma. Thus the Dhamma of the Buddha will be full of polluting cankers. Thus the canker will flourish (欲成).”

[42] Thereupon, the revered Elders thus thought: “ Shall we be able to see [personally] the canker when it springs up in future ?” When each of them reflected over this, and found that his life period would not extend [to that time] and so they further thought: “ Who will be able to communicate [this matter] to the Elders [of that time] ?” They looked around over all the people and over the whole of the world of sense-desire and found no one [fit for that purpose]. On further reflection over the Brahma-gods [they found that] there was one divine being with a short life who had already contemplated upon the characteristics of the Dhamma. The revered Elders thus thought : “ We should go and request this divine being in the Brahmāloka to come down and be born in this world in the family of the Brāhmaṇa Moggali. After he has been conceived [by his future mother], we shall instruct him, convert him, and make him leave the house. When he becomes a recluse by leaving his house, he will have

30. Pali has *panna-bhārā* which is explained here as ‘having attained (*panna*) a high position.’ The Pali commentary explains it as ‘*patita-bhārā*,’ : ‘those who have laid down the burden from their shoulders’.

31. See below § 51, note 36.

1.17a.1
678b. 4

1.17b. 1
678b. 16

a perfect mastery over the whole of the Dhamma of the Buddha, with no doubts left. When he had mastered the three discerning lores (*tisso vijjā*)³² he will smash the views of the heretics, decide the points of dispute in the Dhamma and firmly establish the Dhamma of the Buddha.

[43] Thereupon, the revered Elders went to the Brahma-gods. There was a divine being in the Brahmāloka who was called Tissa. When the revered Elders approached him, they said to him : " In the hundred and eighteenth year from now, there will spring up a very great canker in the Dhamma of the Tathāgata. We have looked over the whole world and the plane of sense-desire and we found no person able to protect the Dhamma of the Buddha until we came to the Brahma-gods and noticed you as the only person [able to accomplish this task]. Well, good man, if you are born in the world [of human beings], you will establish firmly the Dhamma of the Ten-Powered [Buddha]." When these elders said these words, Tissa, the great Brahmā informed those Elders that when the canker will spring up in the Dhamma of the Buddha, he will wash it away and remove it. After informing them in this manner, he became jubilant, was very much elated and replied : " Very well !" With this reply he gave the Elders a promise. Having thus finished the test which they had to do in the heaven of Brahmas, the Elders came back down from the heaven of Brahmas.

[44] At that time, there were two Elders, Siggava and Caṇḍavajjī, who were young persons in the Saṅgha. They had mastered the three Piṭakas and the three discerning lores and were Arhats who had destroyed their craving. These two men were not present when the last dispute was settled. The Elders said to these two friends (長老) : " You, two people, did not come when the last dispute was being settled. On account of this, the Saṅgha is now prescribing a punishment for you. A divine being named Tissa, among the Brahma gods, has been commissioned to be born, in time to come, in the family of the Brāhmaṇa Moggali. One among you, both, should go to him and take him up for converting him into a recluse and the other should give him instruction in the Dhamma of the Buddha. Thereupon the revered Arhats, after the life-period, long or short, allotted to each one, entered Nibbāna.

1.18a. 1
678b. 29

[45] And now are said the *gāthās* :—

The Second Council of seven hundred
Met and smashed the wrong Dhamma;
And for the Dhamma, in future, measures
Were taken to enable it to continue long. (1)
Those who had consumed craving and attained mastery over themselves,
Who had thoroughly understood the three discerning lores,
Who had attained divine powers and, thus, were masters of themselves—
Even these could not escape the Law of Impermanence. (2)

32. See note 29 above.

I must now explain this characteristic feature
 Which continues to operate even in future —
 That every being is thus impermanent.
 Knowing that birth of a human being is difficult to obtain,
 If you wish to attain a permanent stay,
 You must perseveringly and diligently exert. (3)

1.18b. 1
 678c.13

Thus is detailed the account of the second *Saṅgīti* (recitation by the Bhikkhus).

[46] Tissa, Mahābrahmā, came down from the heaven as he was commissioned to be born in the family of Moggali Brāhmaṇa. Thereupon, Siggava noticed that Tissa had already entered the family of the Brāhmaṇa by being conceived there. When he knew that he was conceived in that family, Siggava went to that house, from day to day, to beg his food, for seven years. Why did he do so? In order that he may get an opportunity that would enable him to convert him into a Buddhist recluse. Then when he begged in that house for food, he did not get even water nor any words like 'pass on [to the next house (過)].' After having thus begged for seven years, when he again went to that house, the family-members of the house said : ' Food is all exhausted.' The Elder then went to other houses. Siggava thought : ' To-day I have received some words. I must come again.' The Brāhmaṇa, when he was returning from other places, saw, on the way, Siggava and addressed the recluse : "Had you gone to my house? Did you get anything or not?" The reply was: "Yes, I did get, O Brāhmaṇa." When he returned to this house, he enquired of his family-members whether the Bhikkhu had come to beg his food and whether they had given him anything. The family-members replied that they had given him nothing at all. The Brāhmaṇa said : " The Bhikkhu told me a lie. When he comes tomorrow I shall ask him. " And so, next morning, he sat down outside the door of his house. The Elder Siggava did come next morning. The Brāhmaṇa said to him : " Revered Sir, yesterday, you said that you had obtained something [in my house]; but surely you got nothing. Why was this falsehood? Does the Bhikkhu-Dhamma permit lies?" Revered Siggava replied : " I have been going to your house for seven years, but I got nothing. Yesterday, for the first time, I got 'words' from your family-members before I went to other houses. And so I said: ' I did get.' The Brāhmaṇa then thought to himself : ' This Bhikkhu had received ' words ' and said that he did get [something]; very good! This man is very contented. If he gets food and drink, he then would be very much delighted.' The Brāhmaṇa, then, turned over his [own] food and drink to Siggava and said: "From now, onwards, you must come every day for this food." Thereupon Siggava constantly went there, every day, to take his food. The Brāhmaṇa noted that he possessed dignified manners of decorum and became very much pleased with him and made him a further request : " Revered Sir, from now onwards, you do not go to others for alms; you come all the time [here] for food." Siggava by remaining silent accepted his request. Every day, after finishing his food he gradually preached the Dhamma of the Buddha and then went away.

1.19.a. 1
 679a. 3

[47] At that time, the Brāhmaṇa had a son who was sixteen years old. He had learnt the three Vedas of the Brāhmaṇa-dhamma. The Brāhmaṇ's son, since he had come down from the heaven of Brahmas, [always] removed his clean and spotlessly pure mat from his couch and would not share (雜) it with any other person. When he used to go to his teacher's place for study, he had his mat removed [from the couch], had it rubbed with a clean piece of silk, and had it placed hanging in his room and then went out.

I.19b. 1
679a. 16

When he had gone out, Revered Siggava came. He thought : "The [right] time has now come. I have been coming and going all these years, but have not had even a word with this son of the Brāhmaṇa. What device should there be to convert him to [the Buddha's Dhamma] ?" With his divine power, he made all the seats disappear and thus remain invisible. Only the seat of the Brāhmaṇ's son, that was kept hanging above the ground, remained visible. At that time, the Brāhmaṇa saw Siggava coming and he searched around for a seat but he could not get any. He saw only his son's seat that was kept hanging above [the ground]. Immediately, he took it and gave it to Siggava for sitting. The Brāhmaṇ's son returned and saw Siggava sitting on his [mat-] seat that he had lifted away [from the couch]. Having seen this, he became angry in his mind and said to his family-people : " Who has removed and given to the Samaṇa, this seat of mine, which was kept hanging by me ?"

[48] Revered Siggava finished his meal. The anger in the mind of the Brāhmaṇ's son had subsided. Revered Siggava said to the Brāhmaṇ's son : " What knowledge have you acquired [so far] ?" The Brāhmaṇ's son, in return, shouted : " O Samaṇa, if I have not acquired any knowledge who else would do it ?" The Brāhmaṇ's son asked Siggava : " O Samaṇa, have you studied the Dhamma of the Vedas ?" Having asked this question he believed that the Samaṇa must have studied it. Revered Siggava had already penetrating knowledge of the three Vedas as well as of Nighaṇṭu, of the science of prosody (*keṭubha*) and of the historical literature. He had a discriminating knowledge of all this. The Brāhmaṇ's son had certain doubtful points which he could not penetrate into. Why was it so ? Because he could not understand them even from his teacher. The Brāhmaṇ's son [therefore] asked Siggava such questions as were difficult for him to understand. [Siggava] replied to them all as he asked. Siggava then said to the Brāhmaṇ's son : " You have asked me many questions; now is my turn to ask you one question; you must answer it." The Brāhmaṇ's son replied : " Alright ! O Samaṇa, I shall answer it with [my] penetrating knowledge." Siggava put a question to the Brāhmaṇ's son about *Citta-Yamaka* (double statements on 'mind' from the book of *Yamaka*) : " Is there one whose mind [at the moment] of coming into existence, is *not passing* into non-existence; but whose mind, while it *will* pass into non-existence *will not appear* [again] ? Is there one whose mind, when it *will* pass into non-existence will continue to be non-existent (that is, *will not re-appear*), but whose mind [at the

I.20a. 1
679a. 28

moment of] coming into existence, continues to exist (that is, is not passing into non-existence³³) ?” [*Yama. ii. 1*].

1.20b. 1
679b. 12

[49] At this, the Brāhmaṇ's son raised his head [upwards] toward the sky and [then] looked down towards the earth. He could not understand the question. Therefore, he on the contrary put this question to the Samaṇa: “ What is the meaning, O Samaṇa, of all this ?” Siggava replied : “ This is the Veda of the Buddha.” The Brāhmaṇ's son asked : “ Cannot the revered Sir give it to me ?” The reply was: “ Yes.” He further asked : “ How can I get it ?” The reply was : If you leave the home, then you can get it.” Thereupon, the Brāhmaṇ's son became very glad at heart and he came to the place of his parents and said : “ This Samaṇa knows the Veda of the Buddha and I should like to learn the same. While I am using these white garments [of a householder], the Samaṇa would not give it to me. Let me leave my home. Then I will get it.” The parents then thought to themselves and [said:] “ Very well! you may leave the family, learn the Veda [of the Buddha] and then you may come back immediately to the family.” The Brāhmaṇ's son thought in his mind : “ I now go to this Samaṇa and study the Veda of the Buddha; when I finish it I can immediately return (to the family).” At the time of his departure, his parents instructed him thus: “ you can make your study diligently; so we are permitting you to go.” The reply was : “ I shall have no slackness with regard to the instruction.” He then went to the place where Siggava was.

1.21a. 1
679b. 24

[50] When he arrived, Siggava took the Brāhmaṇ's son and converted him into a novice (*sāmaṇera*). He instructed him to contemplate upon [one of] the thirty-two objects of meditation. The Brāhmaṇ's son within a short time attained the Path of the *Sotāpanna*. Siggava thought : “ This Brāhmaṇ's son has attained the Path. He would not like to return to his family. Just as burnt-up grain³⁴ cannot produce anything, so also is this novice [incapable of returning and rearing a family of his own].” Siggava [further] said [to himself] : “ If I give him a profound object of meditation he will attain Arhatship and will get quietly stabilised in the Dhamma of the Buddha and then will not continue his study. So I must now send him to the place where Caṇḍavajjī is, with the instruction of studying the Dhamma of the Buddha and of conveying what I have in my mind.” Siggava said : “ You are now welcome, O *Sāmaṇera*, to go to the place where Caṇḍavajjī is and study the Dhamma of the Buddha. When you go to that place you should say : “ Revered Sir, my teacher has sent me with the instruction to study the Dhamma of the Buddha.” He went to the teacher's place. Caṇḍavajjī replied : “ Very well! novice. Tomorrow I shall give you instruction.” Tissa learnt the whole of the Buddha-Dhamma and its commentaries with the exception of *Vinaya-piṭaka*. When he had finished

33. The translation of this passage in Chinese cannot be clear without the help of the original passage in Pali. For, the distinction between the present and future tenses in the original (*uppajati* and *uppajissati*, *nirujjhati* and *nirujjhissati*) is not brought out in Chinese. The mind that is referred to here is the last *cuti-citta* of an Arhat.

34. This simile is not found in the corresponding Pali text of the *Snp.*

32 parts of body
i.e. can't die robe in Pali; abhabbo dāni sāsanato nivattitum
i.e. is not able to leave from sāsaṇa
Tissa explains: sotāpannānaṃ orlesu paṇḍarākarita, a saṅghānissāya na thā
in
Sāsana-Emperor's, whose complete in ethics (as monks), can't
there is no (possible) reduction in the followed precepts.
(damage)

this study, he received his initiation—*upasampada* (具足)—and before one year was completed, he mastered the *Vinaya-piṭaka*. Thus he had the accomplishment of the study of all the three Piṭakas. The Spiritual Priest and the Teacher [thus] entrusted the whole of the Buddha-Dhamma to Tissa and then after their respective life-time, short or long, passed into Nirvāṇa. At that time Tissa having intensely practised the meditation-trance, became an Arhat and preached the Dhamma of the Buddha to all men.

1.21b. 1
679c. 8

[51] At that time, King Bindusāra had one hundred sons begotten by him. After the passing away of Bindusāra, King Asoka killed, within four years, all the brothers, elder and younger, except one who was born of his own mother. After the lapse of these four years, king Asoka got himself crowned [lit. honoured] as king. This was two³⁵ hundred and eighteen years after the Buddha had entered into Nibbāna. King Asoka ruled over the whole land of Jambudīpa and of all the [petty] chiefs there was none that had not³⁶ submitted to him. The miraculous power of the king prevailed over one *yojana* up into the sky and one *yojana* below the earth. The spirits of the Anotatta lake constantly offered, every day, water in sixteen jars carried in eight pingoos—*kāja* (擔)—as a present, for the use of the king. At that time, the king had already had faith in the Dhamma of the Buddha. He offered eight jars of water to the Bhikkhu-Saṅgha, two to those who had mastered the three Piṭakas, two to his wife³⁷ and the remaining four he [reserved] for himself.

[52] The spirits on the Snowy mountain [Himālayas], every day, offered soft and juicy creepers for tooth-sticks to the king and to the inmates of the harem in the royal palace—the courtesans there numbered in all sixteen thousand. In the monasteries there were sixty thousand Bhikkhus. The tooth-sticks that were offered every day were enough for the Bhikkhu-saṅgha as well as for the courtesans in the royal harem. Further, the spirits of the Himālayas offered medicinal fruits such as *Āmalaka* [yellow myrobalan], *Haritaka* (green myrobalan), the colour of which fruits was yellow like gold and the smell and taste of which was very rare (exceptional). Further, there were spirits that offered ripe mango fruit. Moreover, there were other spirits that offered five kinds of garments which were yellow in colour like gold and also napkins; some also offered every day best kinds of drinks [sweet] like honey, scented powders [for smearing the body] and jasmine—*Jāti* (蘭提)—flowers. The serpent-king from the ocean offered some rocky (石) medicine for the eye (*añjana*, ointment). On the borders of the Anotatta lake, there grew, in natural course, a kind of rice with excellent flavour. The husk was taken off by pounding it. The parrots used to take the perfect unbroken rice and daily carried it [measuring] thousand pingoos as an offering to the king. In the artistically constructed

1.22a. 1
679c. 20

35. Three Chinese editions support 'two hundred and eighteen.'

36. See above § 41, note 31.

37. Pali here gives the name *Asandhimittā*.

halls and rooms, the bees prepared beehives and made honey which was offered to the king. Birds like Karavīka came to the king's place and presented various kinds of excellent music to beguile the king. Thus the king [enjoyed] miraculous powers.

1.22b. 1
680a. 11

[53] One day the king got prepared a golden chain and sent it to the king of serpents in the ocean to fetch him—this king of serpents—who with his life of the *kappa* had already seen the past four Buddhas. When the king of serpents came, he offered him a throne with a white canopy on it and honoured him by offering various kinds of scented flowers. King Asoka himself took off ornaments and jewellery from his own self and adorned with them the serpent-king's body. He further showed him honour, by keeping sixteen thousand beautiful women standing around him. King Asoka said to the king of serpents : " I have heard that the Tathāgata was very handsome and splendid in appearance. I wish to see him and you can show him [to me]." Thereupon, the king of serpents having received this instruction, immediately, showed his miraculous power by bodily transforming himself into the figure of the Tathāgata with various kinds of distinctive features such as those of being decorated with thirty-two signs of a great man as well as eighty [minor] good signs, just like a lotus (*uppala*) flower, fully blown, decorating the [surface of] water; or like the [surface of] the sky ornamented with clusters of stars; or like a bright form with various kinds of colours such as green, yellow, red and white, spread at the back of the body (去身) one *vyāma* (four cubits). It was with all natural dignity, like the blue rain-bow, or like bright lightning which encircles and then disappears, or like a golden mountain that is surrounded by the bright radiance of various kinds of precious stones. All the living beings were looking at it without getting tired. The Brahma-gods, the serpents, the Yakkhas, Gandhabbas and the like were looking at it for seven days. The eye would not like to leave its sight. King Asoka saw it and became very glad.

1.23a. 1
680a. 23

[54] For three years after coronation, the king waited upon the heretics. When he reached the fourth year [of his reign], the king began to have faith in the Dhamma of the Buddha. He waited upon the heretics because king Bindusāra, father of Asoka, was waiting upon them. Originally he gave offerings to sixty thousand Brāhmaṇs every day. The king and the queen in his palace—all offered worship to the heretics and so, by tradition, he came to worship them. One day, king Asoka made offerings to the Brāhmaṇs. While he was sitting in his palace he noticed the Brāhmaṇs looking to their right and left—all of them with no religious demeanour. When he saw this, he thought that he must give another test and only those who observed the Dhamma should be given offerings. Having thus thought, he then said to his ministers : " If, O ministers, there be any real *samaṇas* or Brāhmaṇas, they may be invited to come to my palace. I should like to make offerings to them." To this, the ministers replied : " Very well!" Having thus replied, each of them went away. Then the ministers, according to the religious person each waited upon.

worshipped Nigaṇṭhas and the like—all heretics. Each one brought [such men] to the king's palace and when they arrived, [the ministers] said : "These are our Arhats." At that time the king had arranged for them seats, high and low, soft and rough, each one differing from the other. The king said to the heretics; "Sit on these seats that may be occupied in consonance with each one's capability." When the heretics heard these words of the king, each one took his seat according to his own measure [of worth]. Some sat on high seats, some sat on wooden planks. The king observed all this and thought thus to himself : "These heretics, to be sure, are of no use for Dhamma." When the king knew this, he said : "Such heretics do not deserve to be given any offerings." When their food-taking was over they were ordered to go away.

1.23b. 1
680b. 7

[55] Further, one day, while the king was standing in his palace in a latticed window, he noticed one novice, Nigrodha by name. He was passing in front of the palace with his steps firm and rightly set and with dignified demeanour. The king asked : "Who is this novice (*sāmaṇera*) ?" Those who were to his right and left replied : "This is Nigrodha Sāmaṇera." He was the son of the king's former elder brother Sumana. The Teacher says : I must now tell in succession the original story [about him] :—

[56] At the time when King Bindusāra became ill, king Asoka came from the country of Ujjeni (鬱支)³⁸ conferred upon him, back to the country of his father-king, killed the crown-prince Sumana, and accordingly seized for himself the affairs in the country of the king. When king Asoka had killed the crown-prince, Sumana, he had searched all inside the palace. The wife of the crown-prince Sumana who had already conceived and who had completed ten months, had however left in disguise. She had gone, not far from the town, to a village of the Caṇḍālas. On the border of the village there was a tree called Nigrodha. There was a [female] spirit who had made this tree holy [by her residence]. The spirit of that tree saw the wife of Sumana and said thus : "You are welcome !" The wife [of Sumana] heard this invitation of the tree-spirit and went to the place where the tree-spirit was. The holy spirit with her miraculous power created a room and said to the wife [of Sumana] : "You may go to this room." The wife [of Sumana] heard these words and then immediately went into the room. The same night she gave birth to a male boy. The mother gave him the name Nigrodha. The chief of the Caṇḍālas with great regard attended upon them exactly as a slave would attend upon his master and in no way different. That princess stayed in the room of the holy spirit for seven years and Nigrodha became seven years old. At that time, there was an Arhat Bhikkhu named Varuṇa who, with his miraculous power, noticed that Nigrodha possessed the potentiality of being converted [into a Buddhist novice]. He thought : 'the time has now come.' Intending to convert him into a novice, he, immediately, went to the place where the princess was and sought her permission to convert him into a novice. The princess did

1.24a. 1
680b. 19

1.24b.1
680c.3

38. This Chinese transliteration is quite different from what we have in *Myyu*. 4127.

give the permission to convert him. As soon as Varuṇa converted him into a novice, before the [shaved-off] hair on his head fell down on the ground, he attained Arhatship.

[57] Again, one day, the novice put on his garments tidily and went to the place of his teacher. He paid his homage to him, took his begging bowl and clothes (*kāśāva*) and went to the place where his mother was. From the southern direction, he entered the city, passed over the front of the palace and went out from the eastern gate. At that time, king Asoka was on [the terrace of] his palace, walking with his face turned towards the south. The king noticed this novice Nigrodha passing over the front of his palace, possessing a dignified behaviour and looking towards the ground for only seven feet (尺). He walked with his mind calm and clean.

[58] It is already said that he possessed potential power [for being converted]. I must now explain that in detail. Then king Asoka thought thus : 'This young novice has his movements of bending forward and stretching, of looking up and down, quite orderly and dignified. He must certainly possess some noble religious distinction.' The king looked at the novice, was pleased with him and became glad. Immediately, his mind experienced some kindly thought for him. Why? Because, in times past, this novice and king Asoka were brothers and had done, together, several good deeds. A *gāthā* has been said :

Because of some causes in the past
The king now became extremely glad;
This is just like an *uppala* (lotus)
That, getting water, blooms into beauty.

1.25a. 1
680c. 16

[59] Thereupon, king Asoka having compassionate and friendly feelings for the novice could not contain himself. Immediately, he sent three officers (臣) to go and invite the novice. When for a long time the officers did not return, he sent another three officers who approached him and required him to go with them quickly. Upon this, [however], the novice [still] stuck to his dignified behaviour and came calmly and steadily. When he came, the king said to the novice that he might take a seat which he might consider fit after looking for it. Then the novice looked at the crowd [round about] and found that there was no Bhikkhu in the same. Noticing this, the novice desiring still to take the high seat under the white umbrella, took recourse to a move that indicated to the king that he should receive the begging-bowl [from his hand]. The king noticing this move on the part of the novice, thought in his mind that the novice would certainly be the master of his household. The novice gave the begging-bowl to the king and immediately took the royal seat. The king then personally offered the novice eatables. The novice took from the same just what was enough for him. When the novice finished his eating, the king asked the novice whether he knew all that was taught by the Teacher. The novice replied that he knew a little portion of it. The king said : "Very well ! Tell the same

thing to me." "Very well! O Great king. I must tell you the same," The novice then thought: 'According to the measure of the capacity of the king, I must preach him the Dhamma.' Then by way of an expression of blessing—*anumodana*—(呪 願) he said half a stanza:—

1-25b-1
(81a-3

"If a man is not negligent then that is Nibbāna;

If a man is negligent, then that is birth and death". [Dhp. 21]

[60] The king, having heard what the novice said, replied: "Yes, I know it; please just go to the end." As soon as the novice finished that hymnal blessing, the king said to the novice: "I offer you eight portions of food every day." The novice replied: "Very well! I must pass them on and give them to my preceptor (*upajjhāya*)." The king asked the novice: "Who is the preceptor?" The reply was: "One who notices [with satisfaction] my faultless actions and one who reprimands me for my faults—he is my preceptor." The king then said: "I further give eight portions [of food]." The novice replied: "Very well! I must give them to my *Ācariya* [wordly-teacher]." The king further asked: "Who is this teacher?" The reply was: "He who instructs one in the good Dhamma and enables one to understand it—he is the teacher." The king further said in reply: "Very well! I then give additional eight portions of food." The novice replied: "These eight portions of food I give to the Bhikkhu-saṅgha." The king further asked: "What is this Bhikkhu-saṅgha?" It is that [body of men] relying on whom my preceptor, my *ācariya* (teacher) and myself have the initiation." When the king heard this, his joy increased double. The king [then] said to the novice: "If I give you eight more portions of food" The novice replied: "Very well! I would accept." He accepted the same and then, next morning, the novice accompanied by thirty-two men of the Bhikkhu-saṅgha went to the royal palace and took his mid-day meal. When he had finished the same, the king asked the novice whether there were not more Bhikkhus, to which the novice replied: "There are." "If there are then you can take thirty-two more Bhikkhus and come." Thus increased the number until it reached sixty-thousand. At that time, sixty thousand followers of the heretics lost all their portions of offerings.

1,26a. 1
681a. 15

[61] At that time, Nigrodha prescribed to the king, to the women-folk within the palace and to the ministers, one and all, the three refuges and five Rules of good conduct, which they all accepted. At that time the king and his men had doubled their faith and there was none who retracted. For the Saṅgha, the king erected a big monastery where he accommodated as many as sixty thousand [Bhikkhus] to whom he made offerings every day. The eighty-four thousand cities governed by the king and the towns commanded by [other petty] kings set up eighty-four thousand great monasteries and eighty-four thousand *stūpas*. The king commanded the petty chiefs to set up the *stūpa*-temples (*ceṭiya*). Each one accepted the king's command and was very glad to build [a *stūpa*-temple].

1.26b.1
681a.28

[62] Further, one day, in Asoka's pleasure-resort (Asokārāma), they celebrated the Great Uposatha. After completing the Uposatha-[formalities], the king was sitting in the midst of the saṅgha of sixty-four thousand Bhikkhus. He said thus :—" I have four kinds of requisites such as medical supplies, food and drink, clothes and beddings. I am offering them to you until you say : " No more "—*pavāretvā* (自恣). Having said this, he further asked the Great Elders this question : " How many are the different types and sections of the Dhamma which the Buddha has preached ?" The Bhikkhus replied : " There are in the Dhamma nine types (*Āṅgas*) and eighty-four thousand sections (*Dhammakkhanda*). " When the king heard this he was immensely pleased with the Dhamma. The king thought : ' I must erect eighty-four thousand monasteries to show homage to eighty-four thousand sections of the Dhamma; and for making offerings to those eighty-four thousand sections of the Dhamma, every day, ninety-six crores of gold and silver coins must be spent.' So he called his great ministers to whom, when they arrived, the king said : " To every one of the eighty-four thousand towns governed by me, send one man to proclaim my command that each town may set up a monastery." King Asoka himself built Asokārāma. The Saṅgha noticed that king Asoka intended to erect a monastery. They saw that a Bhikkhu named Indagutta who had miraculous power, who having destroyed the depravities had become an Arhat, was appointed by Saṅgha to look after the construction-work of the monastery. At that time Indagutta, if he noticed that a certain place had any shortcomings [in the construction-work], removed them with his miraculous power and brought the work to completion. The king made money freely available and the Arhat with his miraculous powers brought the work to completion within a period of three years. Reports about the erection of temples from all towns came to the king [by way of replies to the king's command], all together, on the same day. They informed ministers that *stūpa*-temples were now completed [as directed]. The ministers in charge came and said to the king that all the eighty-four thousand towns had completed the eighty-four thousand *stūpa*-temples. The king said in reply : " Very well ! "

1.27a.1
681b.11

[63] He said to one Great Minister : " Let a drum be beaten around to announce my commandment that now that the *stūpa*-temples are completed let there be, a week hereafter, a great gift of offerings and let all men, both within and outside the towns, observe the eight rules of good conduct, and entertain pure thoughts in their minds. " After the week was over the men, according to orders, ornamented and decorated their homes themselves. Like Sakka, the king of gods, surrounded by gods, king Asoka also was in gala-dress and his land too was decorated. The people roamed about with no sense of satiation. All the people entered the residential monasteries. At that time, the Bhikkhu-Saṅgha that assembled there numbered eight³⁹ crores and the Bhikkhunis were ninety-six times ten thousand⁴⁰ and the Arhats that had assembled in the gathering were ten thousand⁴¹. The

39. Pali has *asīti bhikkhu-koṭṭiyo*, eighty crores of Bhikkhus.

40. Pali has *channavuti sataśahassāni*, ninety-six times a hundred thousand.

41. Pali has *sata-sahassa*, a hundred thousand.

Bhikkhu-saṅgha thought thus : " Let us now by some miraculous power make the king see all the good things that have been built up by him. When he has seen all this, the Dhamma of the Buddha will flourish a good deal." The Bhikkhus then, with their miraculous power, let the king see, all at the same time, the whole of the Jambudīpa that was ruled by him—forty thousand [yojanas ?] in length and breadth and reaching the extremities of the ocean with the *stūpa*-temples erected and the various kinds of gifts that were offered to them. When the king thus could see all this, he became very glad in his mind and he asked the Saṅgha whether there had been anybody like him who had done homage to the Tathāgata, who had given such gifts and who was very pleased in mind like him. Thereupon, the Saṅgha preferred Tissa Moggaliputta to give an answer to the king. Tissa said in reply : " Even when the Buddha was alive, there was none who equalled the king in making offerings. The king is the only one; none could surpass him."

1.27b.1
681b.24

[64] The king heard these words of Tissa, became very glad at heart and further continued his speech without any break. " If in the Dhamma of the Buddha, there is none who is equal to me in making gifts, I should like to accept and hold on to the Dhamma of the Buddha—just like the son who loves his father and has no hesitation in his mind." Then the great king asked the Bhikkhu whether he can be considered as having accepted the Dhamma of the Buddha. At that time when Tissa heard these words of the king, he himself further noticed that by the side of the king there was his prince named Mahinda, who possessed a potential capacity. He thought in his mind; " If this prince could become a recluse then the Dhamma of the Buddha would greatly prosper." Thus thinking, he said to the king: " Even by such deeds of merit, one cannot enter the Dhamma of the Buddha. It is like this: A man who makes a pile of seven jewels on the ground reaching the heaven of Brahma-gods and makes use of this in making a gift—even he cannot enter the Dhamma of the Buddha; then how to expect that your Majesty would enter the Dhamma because of your gifts ?"

1.28a.1
681c.7

[65] The king further asked: " Then, how can one become a partaker of the Dhamma of the Buddha ?" Tissa replied : " If a person, whether rich or poor, lets his son begotten by himself, become a recluse, then he can enter the Dhamma of the Buddha." When he said this, the king thought thus : " I have given such gifts and yet I cannot enter the Dhamma of the Buddha. Now I must seek those causes which would lead to my entry into the Dhamma of the Buddha." The king looked towards his right and left and saw Mahinda and he thought : " Since my younger brother Tissa became himself a recluse, I have been [contemplating] Mahinda to become a crown-prince." The king further calculated in his mind whether to make him a crown-prince is good or to let him become a recluse is good. Immediately he said to Mahinda : " Do you like to become a recluse ?" Mahinda had seen that his uncle Tissa had become a recluse and since then he hankered in his mind to become a recluse. When he heard these words of the king, he became very glad and replied : " I really delight in becoming a recluse. If I become a recluse, your majesty will then become a partaker of the

1.28b. 1
681c. 20

Dhamma of the Buddha." At that time, the Princess called Saṅghamittā was standing by the side of her elder brother. Her husband⁴² had, formerly, along with Tissa, become a recluse. The king asked Saṅghamittā whether she also liked to become a recluse. She replied : " Truly, I do like. " The king replied : " If you become a recluse, it is very good ! " The king knowing her mind became very glad at heart and said to the Bhikkhu [Tissa] :—" Revered Sir, I [hand over] these two children to become recluses to enable me to enter the Dhamma of the Buddha."

[Thus is concluded]

The First Book of the Vinaya-Commentary [named]

Samanta-pāsādikā.

42. Pali mentions the name Aggi-brahmā.

Shan-Chien-P'i-P'o-Sha

on

Vinaya

Book II

[T. 682a-689b; P'ing. 7b-13a; PTS. ii. 51c-81c; S. i. 29c-48a; K. 48-77
(§§ 68-109); N. i. 44-71]

[1] The Saṅgha accepted him (Mahinda) and selected Moggaliputta Tissa as his religious preceptor (*upajjhāya*) and Mahādeva as his teacher (*ācariya*), who prescribed him, [at the time of giving *pabbajjā* (renunciation)], ten rules of conduct.* Bhadanta Majjhantika was his teacher who gave him *upasampadā* (initiation). At this time, Mahinda had already completed twenty years [of his life] and so he was initiated. At the altar (*simā-maṇḍala*) he attained the discerning lore (*vijjā*) and six high powers and became an Arhat after having destroyed the depravities (*āsava*s). Saṅghamittā's Teacher was one named Āyūpālī and her religious preceptor was one named Dhammapālī. At that time Saṅghamittā had passed eighteen years of [her] life and was allowed to take up renunciation. At the altar, they gave her six dhammās¹ (六法). After the King's coming to the throne, six years had passed when the two children renounced their home. Thereupon, Mahinda learned from his teacher *Sutta* and *Vinaya-piṭaka*. Mahinda learnt from the three Piṭakas the whole of the Buddha-dhamma² and remembered it all. He had one thousand companions in holy life (*saddhī-vihāri*³) and he was the chief among them.

2.1a.1
682a-3

2.1b.1
682a-13

[2] At that time, King Asoka was crowned nine years. There was a Bhikkhu (mendicant) named Tissa, the son of Konti K'eu to, (拘多)

* Nothing corresponding in Pali.

1. Mhv. 9320, 9321 refer to six dharma and six anudharma. See Vin. iv. 319 (Cm. on Pāci. 63 of *Bhikkhunī-vibhaṅga*). Pali: *Sikkhāya patipīṭhesu*, which is explained by *Vimativinodanī-Tīkā* (p. 26) as follows:—*pāṇātipātā veramaṇī-ādīsu vikālabhojanā veramanipariyo-sānesu chasu sikkhāsu "pāṇātipātā veramaṇī dve vassāni avītikkaṃma samādhānaṃ samādiyāmi" ti ādinā samādhānavasena sikkhā-sammuti-dānānantaram sikkhāya patipīṭhesu*".

Śārattha-dīpanī (Sinh. edition, 1914, p. 113) also says: *Saṭṭhivassāya pi hi s'maneriya "pāṇātipātā veramaṇī dve vassāni avītikkaṃma samādhānaṃ samādiyāmi" ti ādinā cha-sikkhāyo samādiyitvā sikkhitabbā yeva. Na hi etāsu chasu sikkhāsu dve vassāni a-sikkhitabbam sāma:erim upasampādetum vaṭṭati*.

2. Pali has *Dhammaṃ ca Vinayaṃ ca dve pi Saṅgītiyo arūḥaṃ Tipiṭaka-saṃgahitaṃ sūttakatham sabbam Theravādaṃ tiṇṇaṃ vassānaṃ abbhantare uggahetvā*...to which there is nothing corresponding in Chinese.

3. The Pali word used here is *antevāsī*.

who suffered seriously from a disease. He took his begging-bowl and begged medicines [for his disease] but got⁴ only a handful of clarified butter—ghee, *su* (酥). His disease became worse and his life was on the point of being cut off. To the Bhikkhus he said : “ In the three planes of existence, never be careless. ” Having said this, he flew up into the air. In the air he sat down, created fire, had his own body burnt up and entered Nibbāna. Thereupon, King Asoka heard this report current among the people about making arrangements for essential supplies. The King thought to himself : “ In my kingdom, a Bhikkhu sought medicines but could get none! ” The King set up, by the side of the four gates of the city, store-tanks (*pokkharāpiyo*) of medicine and filled them with medicine. The city of Pāṭaliputta had, by the side of the four gates, four halls [and one guest-hall in the centre], each hall yielding one thousand. Thus the halls obtained every day five thousand⁵ coins as [income] for the use of the King. At that time the King supported Bhadanta Nigrodha with one thousand coins; another thousand supplied the cost of flowers and scents for the images at the *Stūpa* [of the Buddha]; another thousand provided for the Hall of the Dhamma, another for masters of the Vinaya; and still another was used for the support of the Saṅgha. The medical supplies in the store-tanks at the four gates of the city required ten thousand as the purchase-price of medicines. The Dhamma of the Buddha at this time flourished and prospered.

2·2a.1
682a.25

[3] The ascetics of other Schools declined and lost [all means of] support. They went all around to beg food but nowhere did they get any, with the result that they, overpowered by hunger and thirst, took shelter in the Dhamma of the Buddha and thus became Samaṇas. And yet they held fast to their original Dhamma. They preached to the people : “ This is the Vinaya, this is the Dhamma, ” although they did not stick on to the Dhamma and Vinaya and the dignified behaviour [of restraint] came to an end (威儀進止). None of them followed the Dhamma. They came and entered the monasteries and stayed on. When there was the day of the *uposatha*, they came and entered [the meetings of] the Saṅgha ; the good Bhikkhus would not associate with them. At that time, Moggaliputta Tissa thought to himself : “ Dissentions in the Dhamma have already started and in no long time will be intensified. If I stay on in this group of the Saṅgha, the dissentions in the Dhamma will not be stopped. ” Entrusting the matter to his disciple, Mahinda, Tissa-Moggaliputta entered Ahogaṅgā-mountain to retire there in seclusion.

4. Pali : ‘ did not get a handful ’ : (*pasatamattaṃ a-labhitvā*).

5. The text is corrupt and the translation is given, following an emendation in conformity with the Pali text. Evidently, there seems to be some lacunae in the Chinese text which does not properly explain “ five thousand ” as is explained by the Pali text : “ *Catūsu dvāresu cattāri satasahassāni sabhāyaṃ satasahassaṃ ti divase divase pañca saḥassāni rañño uppajjanti.* ” It may also be noted that the Pali text mentions the figure “ one hundred thousand ” while the Chinese mentions “ one thousand ” here as well as in the following sentences except in the last case where it gives “ ten thousand. ”

[4] The heretic Bhikkhus wanted themselves to confound the Buddha's dhamma with their own canon (典) and consequently they accomplished the putrefaction [of the Dhamma]. The heretics still practised their own dhamma and either worshipped fire, or allowed their body to be heated by five fires, or entered water when it was very cold, or violated the Dhamma of the Buddha. Therefore, good Bhikkhus would not observe with them the Uposatha or Pavāraṇā or the Saṅghakamma. Thus things went on, in turns, for seven years, and the Rules of Conduct [from the *Pātimokkha*] could not be recited. King Asoka came to know [this] and he sent one minister to go to and enter Asoka Saṅghārāma and advise the Bhikkhus to settle the dispute and be [once more] united to recite the rules of conduct (in the *Pātimokkha*). The Minister received the King's instruction entered the monastery and communicated the same to the Saṅgha as per King's command. None gave any reply. The minister then returned. Later he had in this matter consultation with another minister standing by: "The King had given the order to the Saṅgha to settle the disputes but they have not obeyed the same. What do you say so this?" The bye-standing minister replied: "I have seen the Great King going out to conquer other countries. There were some who would not obey him. The King then killed them. This matter also is like the same." When this was said by the bye-standing minister, the other minister went [as a messenger] to the monastery. He said to the President of the Saṅgha: "The King had sent a command to the Saṅgha to be [once more] united and recite the rules of Conduct [in the *Pātimokkha*] but they have not followed the same." The President said: "Good Bhikkhus do not associate with the heretic Bhikkhus; they do not hold together Uposatha. It is not that the Saṅgha does not follow [the King's command]." Thereupon, the officer started killing [the Bhikkhus] in due order from the President downward. When, in succession, he came to the King's younger brother, Tissa, he stopped. Tissa saw the Bhikkhus killed. He then thought to himself: "This officer must have misunderstood the King's command; hence he has killed the Bhikkhus."

2.2b.1
682b.11

[5] It may be asked: "Who is this Tissa?" The reply is: This is the younger brother of the King, born of the same [mother]. At the time when Asoka ascended the throne, this younger brother was raised to the position of a Crown-prince. One day the Crown-prince entered the forest sportively. He saw a herd of deer, male and female, engaged in a love-sport. The Crown-prince thought to himself: "This herd of deer eats grass and drinks water. It is still more so with the Bhikkhus, who have, in monasteries, their living rooms, beds and mattresses, soft and fine; their food and drink tasteful to their palate—lit. mouth (口). How will they not be like [the herd of the deer]?" The Crown-prince went back to the King's place and said to the King: "While going out I saw the herd of deer, male and female, engaged in love-sport. I saw these animals eating grass and drinking water. Even so is the following: The Saṅgha of the Bhikkhus have, in monasteries, living rooms, sufficient provisions; how will they also be not likewise?" The King heard these words and thought to

2.3a.1
682b.23

himself : " He has [surely] doubts produced where he should have none !"
 One day the Crown-prince Tissa offended the King's mind. The King
 being angry said : " Now I shall leave the throne in your favour; you
 will be the King for seven days. After that I shall [however] kill you. "

2.3b.1
 682c.7

[6] At that time, although the Crown-prince got the King's throne,
 and though for seven days, day and night, he had the [company of] women,
 music and all kinds of food, drink and other provisions, his mind never clung
 to any of them, his bodily frame became thin and emaciated and his
 sorrows were intensified. If you ask 'Why ?' the answer is : 'For the fear
 of death.' When seven days were over, the King called Tissa, and asked :
 "Why is it that you have become depressed in mind and got emaciated [in
 body] ? Were not food, drink, women and music sufficient to satisfy your
 mind ?" Tissa replied : "The factor of death was oppressive and the mind
 could not revel in delight !" The King heard these words and said to
 Tissa :—"You knew that life was to end in death only after seven days and
 [yet] you were perturbed and terrified; then what to say of those Bhikkhus
 who are aware, at each breath that comes in and goes out, that all things
 are ever impermanent ? How can their minds be passionately attached
 to anything ?" When the King said these words, Tissa had faith created
 in his mind for the Dhamma of the Buddha. Further, one day, the Crown-
 prince Tissa went out a-hunting. Gradually he went forth and reached
 a place in the forest where he saw sitting a Bhikkhu named Dhamma-
 [rakkhi]-ta.⁶ There was an elephant who broke a twig of a tree and held
 it [in his trunk]. With the twig he was fanning the Bhikkhu. The Crown-
 prince saw this and his mind became suffused with delight. He expressed
 this longing : "When shall I attain the state like that of this Bhikkhu ?"

2.4a.1
 682c.19

[7] Bhikkhu Dhamma-rakkhita himself came to know the longing
 of Tissa's mind. The Bhikkhu with magic power flew into the air [lit.
 empty space] and there he sat and let Tissa look at him. From the open
 air he flew down to the great pond in Asoka's Saṅghārāma. He sat and stood
 on the surface of the water, took off his Saṅghāṭī and Uttarāsaṅga, placed
 them in the open air, entered the pond and had a bath. At the time when
 the Crown-prince Tissa saw that the Bhadanta possessed such a magic power,
 his mind was greatly delighted and he said : "This very day, I must renounce
 [the world]." He then returned to the palace and said to the King : "I
 wish to renounce [the world]. May the King, through compassion, permit
 my renunciation !" The King heard that Tissa sought renunciation and
 he was astonished in mind. He replied : "In the palace, there are several
 ladies in the harem; there are delicious meals with hundreds of tastes, several
 pastimes and merriments ! What have you to do with renunciation ?"
 The King, in various ways, tried to dissuade him. But his mind being firm,
 he could never consent to stay. He then replied to the King : "In the
 palace, the ladies, merriments are all temporary; one meets them and then
 has to part with them." The King expressing his approval said :
 "Alright !"

6. Pali has Yonaka- Mahādhmmarakkhitatthera.

[8] Then the King sent officials to have the road repaired and levelled, swept and sprinkled clean, to have set up the different kinds of decorations consisting of banners and pendants. When the different kinds of decorations were all completed, the official said to the King : "The decorations are all ready." The King took the ceremonial dress of the Crown-prince and ornamented him with necklaces and other ornaments of divine colour and surrounded by a thousand chariots, and ten thousand horsemen, escorted him with great éclat to be presented to the monastery. The Saṅgha seeing that the Crown-prince Tissa was renouncing the world became very much glad. There were people who got ready *Saṅghāti*, *Uttarasaṅga*, *Antarā-vāsaka*⁷ and begging-bowl and expecting to wait upon the Crown-prince, themselves renounced [the world]. At the time the Crown-Prince went to the House of Trance (P. *Padhāna-ghara*) and going to the place of Dhammarakkhitatthera sought renunciation. In the country, the noble people, sons of house-holders—one thousand youths—followed the Crown-prince in his renunciation. The common people in the country saw the Crown-prince renounce the world and each one thought to himself : "So noble a Crown-prince is leaving even the kingly throne and has renounced the world and is following the Path. We are all poor. What is there for us to hanker after ?" Having thought like this, a countless number of people followed [the Crown-prince] in his renunciation. It was the fourth year after the King's accession to the throne, when the Crown-prince left the world. Further, there was a nephew, not from his kin (Pali-*bhāgineyyo*, sister's son), a Brāhmaṇa Aggi-Brahmā by name, who was the husband of Saṅghamittā and had a male child. Aggi-Brahmā heard that the Crown-prince had renounced the world and, at heart, he was awfully glad. He went to the King's place and said to the King : "I now wish to follow the Crown-prince in his renunciation. I implore your Majesty to permit me." The King replied : "Alright !" And along with the Prince, the same day (𑀧), he renounced the world.⁸ In this way, in the Buddhist Dhamma, there were a number of Kṣatriyas who had renounced the world. The Buddha's Dhamma became very flourishing.

2.4b.1
683a.2

2.5a.1
683a.15

[9] At that time, Tissa said : "I do firmly believe that the official, misunderstanding the King's mind, has killed the Bhikkhus." Before the official finished his massacre, Tissa Bhikkhu put before him a screen for protection and so the official could not kill him. The official then put down his sword, went to the King and said to him : "I took the King's order to be that the Bhikkhus should get united and recite the rules [of *Pātimokkha*]. But it was not obeyed. I, then, on account of this offence [of not obeying the order], killed the [Bhikkhus] in succession. Before, however, the slaying was completed, Bhikkhu Tissa put up immediately a screen for his protection and, therefore, I could not kill him." The official said to the King : "Is the Bhikkhu Tissa to be killed or not ?" The King heard the

7. The outermost robe to be worn in the cold, the upper garment and the inner garments—the three pieces of cloth to be worn by a monk.

8. Here follows in Pali a verse to which there is nothing corresponding in the Chinese Text.

official say about the slaying of the Bhikkhus and he was very much alarmed and afflicted at heart. He fainted and fell down on the ground. By sprinkling cold water on the face, he came to the senses but it was after a long time. Then he said to the official : "Alas! Alas! I sent you to enter the monastery with the desire to make the Saṅgha get united and recite the rules [of *Pātimokkha*]. How was it that by simply usurping authority you killed the group of mendicants?" The King then went to the monastery and said to the members of the Saṅgha : "I sent an official with the instruction to make [the Bhikkhus] accomplish unity and then to recite the rules [of *Pātimokkha*]. I did not permit the official to slay the Bhikkhus. This official through usurping authority and through mistake killed the Bhikkhus. I do not know who will be responsible for this mishap."

2.5b.1
683a.28

[10] There were some Bhikkhus who replied : "As there was the slaughter on account of the speech that emanated from the King, this is the guilt of the King." There were also other Bhikkhus who said : "Both of them are guilty." There was one Bhikkhu who asked a question to the King : "Had the King in his mind the thought of killing or not?" The King answered : "I sent [the official] originally with the intention of doing a good turn [to the Brotherhood] and not with the intention of killing [them]." "If such was [the intention], the King is not guilty. The murderer is guilty." The King heard these words but his mind had a doubt and so he asked the Bhikkhus : "Is there not any one who would be able to dispel the doubt in my mind? If there is one, I shall re-establish the Buddha's doctrine." The Bhikkhus replied : "There is one Tissa, Moggaliputta, who is able to dispel the doubts and re-establish the Buddhist doctrine." Thereupon, the King sent [to him] four men who were the Expounders of Dhamma; each of them went with a following of a thousand Bhikkhus. Further, he sent four⁹ officers, each of them being followed by a retinue of one thousand, to go and meet the Bhadanta Moggaliputta Tissa and to get him and come back. At that time, this second group went to the mountain Ahogaṅgā and met Moggliaputta Tissa and said : "The King invites Tissa." Tissa did not go. The King again sent eight men who were Expounders of Dhamma, each of them having a following of one thousand Bhikkhus; also eight officers, each of them being accompanied by one thousand followers. Further they said : "The King invites Tissa." Tissa did not go.

2.6a.1
683b.11

[11] The King for a long time was expecting back this second deputation but when they did not return, the King had a doubt in his mind. The King again asked the Bhadanta [Bhikkhus] : "Sirs, I have already sent a second deputation to go to and meet Moggaliputta Tissa. It is long since the deputation has gone, but I have not seen them coming back." The members of the Saṅgha replied : "We are afraid the inviters have wrongly represented the King's mind, and said : 'The King invites Tissa.' So he has not come." The King again asks : "What words should be said so that he may come?" The members of the Saṅgha answered : "The King must

9. Pali does not mention this group of officers this time.

use these words : "The Dhamma of the Buddha has already declined. May I request Bhadanta to condescend to re-establish the same ?" Then he may come." The King heard these words and again sent sixteen men who were Expounders of the Dhamma, each one of them being accompanied by one thousand Bhikkhus; also he sent sixteen big officers, each of them taking with him a thousand men. He further asked : "Is this Teacher of Dhamma old or young ?" The members of the Saṅgha replied : "He is old." "If he is old, then it is necessary to have a carriage for his welcome." The members of the Saṅgha replied : "The conveyance of a chariot is not permissible." "The King further asked : "Where does that Bhadanta stay ?" They replied : "On the mountain Ahogaṅgā. One should send the conveyance of a boat and go to welcome him." The King ordered the messenger : "When you reach the Bhadanta, you should request him to get into a boat. It would be possible to have, on four sides, armed men as guards." At that time, the messenger of the Great Saṅgha started and reached the mountain Ahogaṅgā and as per king's instruction said to the Bhadanta : "At present, the Dhamma of the Buddha has declined; we expect that the Bhadanta will condescend to come and re-establish it." Thus when the Bhadanta heard those words of the messenger, he said : "I renounced [the world] just for [doing some good to] the Dhamma. That time has now come." He then took with him his [carpet-] seat and got up [to go]. Tissa thought to himself : "Tomorrow, I must reach the city of Pāṭaliputta."

2.6b.1
683b.24

[12] At that time King Asoka saw, at night, a dream of the vision: 'There was a white elephant that came and rubbed his trunk [lit. nose] against the head of the King and seized his right hand.' Next morning the king sends for the dream-interpreters and says to them : "At night I saw a dream of such and such a vision. Is it auspicious (吉) or evil (凶)?" There was one interpreter of signs who immediately replied to the King : "One who seizes the King's hand is the symbol of the ascetic." "The Great King, having heard these words of the interpreter of signs, got immediately a message that said to the King that Bhadanta Tissa had that very day already arrived. When the King heard that he had arrived, he immediately started to go out to welcome him. The King himself went into the water as deep as his knee. Bhadanta (大德) wanted to come up. The King with his right hand received the Bhadanta. Bhadanta Tissa then clasped the King's hand. The swordsmen to the right and left wanted to hack Bhadanta Tissa. Why so ? It was the Law of King Asoka that if a man were to seize the King by his head or hand, then his head was to be chopped off. Therefore, the swordsmen wanted to hack him. At that time, the King saw in the water the reflection of the swordsmen. The King turned round and to his attendants said : "Hush ! Hush ! Formerly I instructed an official to go to the monastery, make the Saṅgha united and make them recite the rules of Conduct [as in *Pātimokkha*]. But he, not properly grasping my intention, killed the Bhikkhus. Now, still further you want to kill [this Bhadanta]. Stop ! Stop ! Don't put this guilt on me."

2.7a.1
683c.8

[13] [Here] the Expounders of Dhamma (*Ācariya*) ask : "A Bhikkhu is not allowed to touch the hand of a householder. How [then]

could the Bhadanta clasp [the King's hand] ?” The answer is : “ The King wanted to hear the Dhamma; he went and requested [the Bhadanta] to come; the King then became the disciple of the Bhadanta and so the Bhadanta could grasp his hand.”

2.7b.1
683c.20

[14] Thereupon, the King took the Bhadanta to the garden to stay. With three rings of guards [around the garden] the King himself washed the feet of the Bhadanta, smeared them with oil and then he sat on one side. The King thought to himself : “ Is this Bhadanta able or not to dispel my doubt ? If he is able to remove my doubt, he would also be able to remove the disputes in the Dhamma. Then the Dhamma of the Buddha would be firmly established.” The King thought that he should put Bhadanta to test and so he said : “ I should like to see the miraculous powers (*paṭihāriya*) of Bhadanta. I pray for their display.” Tissa replied : “ What kinds of miracles do you now like to see ?” The King replied : “ I wish to see the great Earth quake.” Tissa asked : “ Do you like to see me make only a part of, or the whole of, [Earth] quake ?” The King asked : “ Of these two kinds which is more difficult ?” Tissa asked : “ Just as a copper¹⁰ (銅)—plate may contain water full to the brim. There is a man who can quake the [water-] plate. Is the shaking of the whole water difficult, or the shaking of one half and non-shaking of the other half difficult ?” The King said : “ The shaking of one half and the non-shaking of the other half is very difficult.” Tissa replied to the King : “ So it is Great King.” The King said : “ I wish to see the quaking of one half and non-quaking of the other half.” Tissa said to the King : “ All round in all the four directions, let a rope four *yojanas* in length go round to mark a boundary. In the eastern direction place a chariot; in the southern direction place a horse; in the western direction put a man; and in the northern direction put a copper-plate full of water. Let each of these on the border line stand with one foot inside the border-line and another foot outside the border-line; the water-plate may be on the border-line, half of it being inside the border-line. The King did according to instructions.

2.8a.1
684a.4

[15] Then Tissa entered the Fourth trance. From the Fourth Trance he emerged and then he said to the King : “ Let the King observe it well !” Bhadanta Tissa then with his super-natural powers let all things in all the four directions outside [the limit of] four *yojanas* quake violently [and things] within the limit did not quake. The chariot, the horse and the foot of the man outside the limit did all quake and the foot inside the limit did not quake. Half of the water did quake and half did not. Then when the King observed the supernatural powers of the Bhadanta like this, he was mightily pleased. “ Formerly, I had doubts but now I have them all cut off. The evil dharmas [that had crept] in the Dhamma of the Buddha will all vanish !”

[16] The King then put his question:—“Bhadanta Tissa, formerly

10. Pali has “bronze plate (*kaṃsa-jīti*).”

I had sent an official to go to a monastery and bring about unity in the Saṅgha and make them recite the rules of conduct [in the *Pātimokkha*] but he, through some wrong presumptions killed the Bhikkhus. Who inherits this guilt?" Tissa replied: "Did the Great King have, or not, the idea of killing in his mind?" The King replied: "I had no mind of killing." "If the mind had no thought of killing, the King is not guilty." Then he further spoke to the King about a Jātaka in which the Buddha said to the Bhikkhus: 'First, one deliberates in his mind, and then one acts. Every performance of an action proceeds from mind'. Tissa desired to expound the Jātaka:—Formerly, O great king, there was a partridge (*tittira*) bird that was confined to a cage on the ground. Through great fear and consternation it gave out a loud shrill cry. And birds of the kindred species gathered together, in a crowd, just to be killed by a man. The partridge asked the pious man (*tāpasa*): "Am I guilty or not?" The pious man answered: "At that time of your shouting, did you have, or did you not have, the thought of having them killed?" The partridge-bird said: "When I shouted to my companions to come, I had no thought of having them killed." The pious man then replied: "If you had no thought of having them killed, you are not guilty". And further he said a *gāthā*:—

2.8b.1
684a.16.

"An action resulting from a cause affects not one
If it results with no (不)¹¹ intention [fortifying] the cause;
A good man lives with his mind collected,
And so no guilt smashes you flat." [*Jā.* No. 319, *gāthā* 4.]

Thus the Bhadanta Tissa having made the King understand things in several ways, instructed the King for seven days in that garden in this way: "This is Vinaya; this is against Vinaya; this is Dhamma, this is against Dhamma; this is what the Buddha says, this is not what the Buddha says."

[17] When seven days were over, the King ordered to prepare partition-rooms by throwing up curtain¹²-walls and to put together in one room all those who had the same views. Those who had not the same view were, as each group, placed in separate screened rooms. From the rooms in different places, as each Bhikkhu came out, the King himself asked: "Bhadanta, what was the Dhamma of the Buddha?" There were Bhikkhus who answered: "He was the exponent of eternity;" or "he was the exponent of annihilation;" or; "of non-perception;" or... "of neither-perception-nor-non-perception;" or "he was the exponent of Nibbāna in this very life." When the King heard what each Bhikkhu said, [he came to the conclusion]: "He is not a Bhikkhu; then he is a heretic." When the King had known this, he gave to the heretics garments of white cloth and drove them out so that they gave up the [Buddhist] Path. In the remaining screened room, there were sixty thousand Bhikkhus. The King again asked them: "Sirs, what was the Dhamma of the Buddha?" They replied: "The Buddha

2.9a.1
684a.29

11. This is interpreted in the light of the Pali passage. It is doubtful whether the Chinese stanza would be clear by itself. *Ying-ye* (因業) is used for *paticca-kammaṃ*.

12. *Fu* (步) seems to be wrongly used for another homophone (布).

was the exponent of Analysis." When the Bhikkhus had said this, the King again asked Bhadanta Tissa whether the Buddha was an Analyst or not. He replied : "He was."

[18] The Great King now knowing that the Dhamma of the Buddha had become pure, said to the Bhikkhus : "Sirs, I pray you observe Uposatha and recite the rules [of *Pātimokkha*]." The King sent men to guard the Saṅgha and the King returned to the city. After the King had gone, the Saṅgha gathered together the sixty thousand Bhikkhus. In the assembly of medicants, Moggaliputta Tissa, as the President, could smash the wrong views of the heretics. From among the disciples, he selected those who were masters of the Three Piṭakas and those who had attained the three *vijjās* (discerning lores). They were one thousand in all. As was done in the past when the Bhadanta Kassapa had assembled the First assembly, or as when Soṇaka¹³ had assembled the Second Assembly, *Vinaya-piṭaka* was recited; and in no way different. The whole of the Dhamma of the Buddha was now pure and no impurity remained. This Third Redaction of the Dhamma was completed within nine months (九月日竟). The great Earth quaked in six ways.¹⁴ This Third Redaction was, therefore, called 'one recited by a Thousand Bhikkhus.'¹⁵

2.9b.1
684b.12

[19] The Teacher says by way of a query : "At the Third Assembly, who were the masters of Vinaya ?" "I must give out the names in succession [of the masters of Vinaya] in Jambudīpa. The first was Upāli, the second was Dāsaka, the third was Soṇaka, the fourth was Siggava and the fifth was Moggaliputta Tissa. These five teachers in Jambudīpa handed over in succession the Vinaya-Piṭaka, without letting any break, up to the Third¹⁶ Redaction of the *Vinaya-piṭaka*. From the Third redaction onward, Moggaliputta Tissa, at the moment of entering into Nibbāna, handed the *Vinaya-piṭaka* over to his disciple Mahinda. Mahinda, who was the son of King Asoka, brought Vinaya-piṭaka to the Island of Ceylon. Mahinda, [in turn], at the time of entering into Nibbāna, handed it over to his disciple Ariṭṭha. Since then, again, it was handed down till to-day. And one must know that. Now I must tell the names of the Teachers of old. "

2.10.1
684b.25

[20] From Jambudīpa, five men brought the *Vinaya-piṭaka* to the Island of Ceylon. The first was named Mahinda, the second Iṭṭiya, the third Vuttiya, the fourth Sambala and the fifth was Bhaddasāla. These five teachers were men of wisdom, incomparable in the miraculous powers, and had attained the three *vijjās* without any obstacle. In this Island of Ceylon, they instructed many disciples. Mahinda, at the moment of

13. It is interesting to note that we get here the mention of Soṇaka as against "Kākaṇḍaputto Yasatthero" in the Pali Text.

14. Pali has *anekappakāraṃ*, although elsewhere in Pali texts we have the mention of sixfold quaking.

15. It is interesting to note that the Chinese Text makes no mention of *Kathāvathupparāna* being recited in this Assembly. This confirms the disputed authoritative character of the work for which see *Aṭṭhasālinī* (Dev. edition 1. 4-9).

16. Obviously, the 'Second' of Chinese block edition is a wrong reading for the 'third.'

entering into Nibbāna, handed [the *Vinaya-piṭaka*] to his disciple Ariṭṭha; Ariṭṭha handed it over to his disciple Tissadatta; Tissadatta to his disciple Kālasumana; Kalasumana to his disciple Dīgha (T'i-kia-na¹⁷) and so on upto Sumana...Kālasumana...Dhamma-rakkhita¹⁸...Tissa...Deva (T'i-p'o)¹⁹...Sumana...[Cūḷa]-Nāga (Na-kia)...Dhammapāḷa...Khema (Er-mo)...Upatissa...²⁰ Puppaha (Fa-fo)...²¹ Abhaya (Ā-p'o-yo)...²² [Cūḷa] Deva (T'i-p'o) and [Cuḷa]-deva to Siva (Su-p'o). These Teachers of Vinaya had great wisdom and the highest super-natural powers and had attained, without any obstacles, the three kinds of discerning knowledge (*vijjās*) and hence they were Arhats who had destroyed the depravities (*āsavas*). Thus the Teachers' [line] has come to the present without any break. The Teacher also says : "We must tell the introductory narrative from the very beginning—"

2.10b.1
684c.9

[21] In the city of Pāṭliputta, formerly, when the Third Redaction of the *Vinaya-piṭaka* was completed, Moggaliputta Tissa thought to himself: "In what place, in time to come, will the Dhamma of Buddha last long ?" He then with his supernatural powers looked over Jambudīpa and noticed that it would prosper in countries on the border [of that land]. Thereupon, Moggaliputta Tissa gathered together the members of the Saṅgha and said to them :—"Friends, (lit. long-lived ones=Pali *āvuso*) each one of you will take the Dhamma of the Buddha to the Border-country and establish it there." The Bhikkhus replied : "Very well!" They sent Majjhantika [saying to him] : "You go to Kashmir (Ki-p'in) and Gandhāra countries." [They sent] Mahādeva to the country of Mahiṃsa-maṇḍala, Rakkhita to Vanavāsī, Dhamma-rakkhita²³ to the country of Aparāntaka, Mahā-Dhammarakkhita to Mahāraṭṭha²⁴, Mahārakkhita to the country of Yavanas, Majjhima to the bordering regions of Snowy Mountains, Soṇaka-Uttara to the country of Gold (Suvāṇṇa-bhūmi), Mahinda,²⁵ Uttiya, Sambala and Bhadda to the country of Ceylon—each one to establish the Buddhist doctrine. Each one of these Bhadantas had five followers who went to these countries to establish the Buddhist Dhamma.

2.11a.1
685a.2

[22] At that time, the country of Kashmir had a Serpent-King by name Aravāla. In that country, the planted paddy was just coming into ears. Then the Serpent-King poured a great heavy rain. The paddy was all flooded and it perished. It was all washed away and it entered the ocean.

17. (地伽耶)

18. Pali has Buddha-rakkhita.

19. The Chinese has T'i-p'o which ordinarily would be Deva.

20. Pali inserts here Phussa.

21. Pali inserts here Upāli.

22. Tissa and his disciple Puppaha (who are responsible for maintaining discipline in India), Cūḷabhaya and Tissa are inserted here in Pali. The next name also is given as Cūḷadeva. Thus it will be seen that the Pali Text contains many more names than the Chinese version.

23. Pali gives Yonaka- Dhammarakkhita.

24. The Block-print edition (of bold letters) drops this name, which is perhaps through oversight ; but Taisho edition gives it.

25. The name Iṭṭiya after this name is not found in Chinese.

2.11b.1
685a.14

At that time, the Thera Majjhantika and the other Bhikkhus, five in all, had gone up into the air from Pāṭaliputta and had reached the sides of the Snowy Mountain. They got down on the Aravāla Lake and on the surface sat, stood, walked and lay down. Young ones related to the Serpent-King entered and said to the Serpent-King: "We do not know what men, wearing red clothes, are attacking us on water." The Serpent-King heard this, became very angry, came out of the palace and looked at the Elder Majjhantika. The Serpent-King became much more angry at heart and from the air [where he flew], he performed various kinds of miraculous feats and terrified the Bhikkhu Majjhantika. He further created violent winds, heavy showers, lightning and thunder. Precipices fell down, tree-trunks were uprooted as if the [very] heavens fell down. The young ones of the Serpent-King again gathered together. All the young ones blurted out smoke themselves. Big fierce fires arose. There were heavy showers of pebbles and stones. They wanted to terrify the Elder Majjhantika, but could not do so. They then scolded him: "Who is this gentleman with shaved head, wearing red garments?" Although he was thus abused, the appearance of the Bhikkhu did not change. Again the Serpent-King further uttered the abuse: "Seize him, beat and kill him." Having said this, he further called his numerous soldiers and exhibited various kinds of miraculous feats. Yet he could not overcome him. The Elder Majjhantika with his supernatural powers counter-checked his miraculous powers and said to the Serpent-King: "Even²⁶ if you are able to bring all the people from the heavenly world to strike terror in me, not a hair [on me] will shake. If you, now, take the mountain-king Sumeru and other smaller mountains and fling them down on me, they will not reach me." When the Elder said these words, the Serpent-King thought to himself: "I am performing the miraculous feats but they simply exhaust me; they don't even reach him! The mind simply gets angry and it then stops!"

2.12a.1
685a.26

[23] At that time, the Elder knew the mind of the Serpent-King and instructed, exhorted and admonished him with a sweet flavour [talk] on the Dhamma, on hearing which he was delighted and subdued. The Serpent-King accepted the sweet dhamma and took up the Three Refuges and Five Rules of Conduct. Along with him his eighty-four thousand relations took up the Five Rules of Conduct. Further, on the Snowy Mountain, there were spirits like Yakkhas, Gandhabbas and Kumbhāṇḍas who, having heard the Elder Majjhantika instruct the Dhamma, took immediately the Three Refuges and Five Rules of Conduct. Moreover, there were Yakkhas, Pañcaka²⁷ and his relations, along with the Yakkhinī Hārītakī, with five hundred children who became Sotāpannas. Then the Elder Majjhantika called all the Yakkhas and Serpent-Kings and admonished them: "From today onwards do not have any anger; do not cause any harm to the people and to the paddy-crop. Have kindly heart and let all persons be happy."

26. Pali has verses for this.

27. Cf. *Dīpa*, ix. 12: *Pañcako nāma Yakkho tu saddhiṃ Hārīta- yakkhiyā*. *Mahā*, xii. 21 reads Pañḍako for Pañcako. *Divyāvadhāna* (447) mentions Pañcika as the Yakṣa-Senāpati.

All the Serpents and spirits replied : " Alright ! " They followed the instructions as were given by the Elder.

[24] The same day the Serpent-King performed the ceremony of offering (*pujā*). The Serpent-King sent his own jewelled-seat and gave it to Majjhantika. Majjhantika sat on the seat and the Serpent-King stood by the side of Majjhantika fanning [him]. At that time, the people of the nation of Kashmir and Gandhāra had gathered for a festival. They went to the temple to meet the Serpent-King and saw the Elder Majjhantika talking with him. [They noticed] that the super-normal power of the Bhikkhu excelled even that of the Serpent-King. Thereupon, all the people paid respects to Majjhantika and took their seats. Majjhantika discoursed to the people on *Āsīvisopama-sutta* (the *sutta* on the ²⁸poison-fanged serpent). When this discourse was given, eighty thousand people attained the Paths and the Fruits and a thousand²⁹ people left their homes. The Teacher says : " Since that past till now, the country of Kashmir, as a whole region, was illuminated by people who had put on all yellowish garments (*kāśāva*). " Also are said the *gāthās* :—

2.12b.1
685b.10

There [in] the country of Kashmīra and Gandhāra
At that time Thera Majjhantika³⁰ instructed
The wrathful but great Serpent King
And made him accept the [Buddha's] Dhamma.
Further, there still remained a large crowd
That, from bonds, did deliverance attain.
Eighty-thousand people did attain the Heavenly Eye
And a thousand people did renounce their homes.

[25] The Elder Mahādeva went to the country of Mahiṃsa-maṇḍala. Having gone there, he preached the *Devadūtasutta*,³¹ after which forty thousand persons attained the Paths and Fruits and the same number of persons did go out of their homes. And the *gāthās* are said :—

2.13a.1
685b.23

Mahādeva who possessed supreme powers
Did attain the three kinds of penetrative knowledge (*vijjās*) —
To Mahiṃsa [—maṇḍala] he did repair
And preached the *sutta* of Heavenly Messenger (*Devadūta*).
A number of people, he did convert and deliver.
And those that attained the Heavenly Eye numbered forty
thousand,
With an equal number of those that left their homes.

28. Obviously, the character used here for *tu* (讀) is a mistake for 毒 which also is read *tu* and which means poison. There are two suttas of this name, one in *Samy. II a* iv. 172 ff. and the other in *Aṅguttara* ii. 110-111.

29. Pali has 'a hundred-thousand (*sata-sahasam*).'

30. (末闍提).

31. *M.* iii. 178 ff. (No. 130) ; *A.* i. 138 ff.

[26] The Elder Rakkhita went to Vanavāsī country and sat up in the air. Having sat there, he preached the *Anamataggiya-sutta*³² (the sutta without a beginning or an end). When this was done, sixty-thousand people did attain the Heavenly Eye and seven³³ thousand people renounced their homes and five hundred monasteries were raised. These *gāthās* are said :—

The Elder Rakkhita who had great miraculous power
Did go to Vanavāsī and sat in the air.
He preached the *Anamataggiya-sutta*,
And a number of people attained the Heavenly Eye.
Those that renounced their homes numbered seven thousand
And the Saṅghārāmas that were raised were five hundred.

2.13b. 1
685c. 7

[27] The Elder Dhammarakkhita^{33a} went to Aparāntaka country. Having reached there, he preached to the people *Aggikkhandhūpama-sutta*³⁴ (*sutta* of the Heap of Fire). He gladdened the people and thirty³⁵ thousand men attained the Divine Eye and made them drink the sweet elixir of the Dhamma. From the Khattiya families, a thousand men and a thousand women left their homes. There the Dhamma of the Buddha spread. The following *gāthā* is said :—

The Elder Dhammarakkhita who had great miraculous power
Repaired to Aparāntaka and preached his sermon on the
Aggikkhandha,
Made the people drink the elixir of *dhamma*
With a number of people attaining the Divine Eye.
A thousand men joined the Saṅgha as Bhikkhus
And an equal number, too, as Bhikkhunīs.

[28] The Elder Mahādhammarakkhita went to Mahārāṭṭha country. Having gone there, he discoursed on *Mahā-Nārada-Kassapa-jātaka*³⁶. When he finished his discourse, eighty-four thousand people attained the Path and three³⁷ thousand men renounced homes. Thus the Dhamma of the Buddha prevailed. And the *gāthās* are said :—

The Elder Mahā-dhamma [-rakkhita] who had great
miraculous powers
Went to Mahārāṭṭha and preached the *Mahā-Nārada-
Kassapa-jātaka*;

32. S. ii. 178, 187 ; iii. 149. 151 ; V. 226, 441.

33. Pali has thirty seven thousand (*sattatiṃsa-sahasāṇi*)

33a. See note 23 above. 34. A. iv. 128 ff.

35. Pali has thirty-seven (*satta-tiṃsa*) thousand.

36. Fausböll, No. 544.

37. Pali gives thirteen thousand.

2.14a. 1
685c. 18

A large number of beings attained the Paths and the Fruits;
And three thousand men did renounce their homes.

[29] The Elder Mahārakkhita went to the country which was the region of the Yavanas. Having gone there, he preached the *Kālakāraṃma-Suttanta*³⁸ (迦羅羅摩). After that, seventy-three thousand men attained the Paths and the Fruits. A thousand³⁹ men left their homes. The Dhamma of the Buddha prevailed in the region of the Yavanas. And the *gāthā* is said :—

Mahārakkhita who had great miraculous powers
Went to the region of the Yavanas and preached *Mok'ialo*⁴⁰
sutta.

Numerous people attained the Paths and the Fruits;
And those that left their homes were one thousand.

[30] The Elder Majjhima, the Elder Kassapa, The Elder [Alaka-] Deva⁴¹, Dundubhissara and, moreover, the Elder [Saha-] Deva went to the Slopes of the Snowy Mountains. Having reached there, they discoursed on the very First *Dhammacakkappavattana-sutta*.⁴² When the Dhamma was preached, eight⁴³ crores (八億) of people attained the Path. Each of the five elders reached a region where he gave instructions. Five thousand men renounced their homes. Thus the Dhamma of the Buddha spread all over the Slopes of the Snowy Mountains. And the *gāthā* is said :—

2·14b. 1
686a. 7

The Elder Majjhima who had a great miraculous power
Went to the Slopes of the Snowy Mountain and
Preached the first *Sutta* of the *Turning of the Wheel*.
Numerous beings attained the Paths and the Fruits,
While those that left their homes numbered five thousand.

[31] The Elders Soṇaka and Uttara went to the Land of Gold (*Suvāṇṇabhūmi*). When he reached there, [he found] that in that land of Gold there was a she-goblin (*yakkhinī*) who came out of the sea and went into the King's palace and as soon as his wife bore him a child, the she-goblin seized it and devoured it. At that time, the wife of the King gave birth to a male child. [The people] saw the Elder Soṇaka coming

38. A. ii. 24.

39. Pali gives ten-thousand.

40 This name seems to be an abbreviation of [*Mahā-*] *Kālakāraṃmasuttanta*.

41. Pali reads from here Alaka-deva, Dundubhissara and Sahadeva and thus gives the number five, while the Chinese also would be giving the same, if we make an emendation in the text as follows :—After T'i-po (which may stand for [Alaka-] deva), read 純帝昆須 corresponding to Dundubhissara and take the last T'i-po as corresponding to Sahadeva. The second and the third letters in the Chinese rendering of Dundubhissara must be interchanged as shown here.

42. S. v. 420ff.

43. Pali has eighty crores (*aṣṭi koṭiyo*).

2.15a. 1
686a. 20

and were very much afraid. They thought to themselves : " This seems to be a companion of the she-goblin. " They took weapons in their hands, went forth with the intention of killing Soṇaka. Soṇaka asked : " Why have you come taking weapons ? " They replied : " In the King's palace, a child is born, and a companion of the she-goblin seizes it and devours it. Are your Honour not going to be the companion [who will seize the boy] ? " Soṇaka replied : " I am not the companion of the she-goblin. We are Samaṇas. Our rule is not to kill living beings. We observe ten good ways of action (*dasa-kusala-kammapatha*). We bravely take to exertion. We have good ways of life (*kalyāṇa-dhammā*). "

2.15b 1
686b. 4

[32] At that time, the she-goblin heard that a child was born in the King's palace. She came out of the Sea with a continuous train of followers. She thought to herself : " Now the King has a child borne to him. I must go and eat it up. " The people in the King's palace saw the crowd of the goblins coming. All the people were frightened. They went and informed the Elder about it. This time, Soṇaka created a large crowd of *yakkhas*, double that of the original crowd, made them stand around, with the she-goblin in the centre. She looked at the *yakkhas* and thought thus to herself : " These *yakkhas* would themselves take over this country. They are just on the point of coming, seizing and devouring us. " After she had thought thus, every one of them went away and did not return. Thereupon, the crowd of *yakkhas* that was created went after them, pursued them and stopped when they were not to be seen. The Elder Soṇaka, then, recited a magic spell to protect the land of the country, which cut off [the possibility of] *yakkhas* entering it again and then he discoursed to the people of the country on the *Brahmajāla-sutta*.⁴⁴ When he had finished this sermon, sixty thousand people attained the Path and the Fruits. Further, there were people who took the Three Refuges, and Five Rules of Conduct. As many as three thousand and five hundred entered the Assembly of Buddhist monks, and a thousand and five hundred joined as Bhikkhunīs. Thereupon, the Dhamma of the Buddha prevailed. The Teacher says : " From that past till now, when the King has children borne to him and when all of them were named, they were given the name of Soṇuttara. Further, the *gāthās* are said :—

The Elder Soṇaka and Bhikkhu Uttara who possessed great
miraculous powers

Went to the country of the Land of Gold and preached the
Brahmajālasutta.

Numerous people attained the Paths and Fruits, while

Three thousand and five hundred became Bhikkhus, and

Those that became Bhikkhunīs numbered a thousand and
five hundred.

44. The very first *sutta* of *Dīgha-nikāya*.

[32A] The Elder Moggaliputta Tissa and the Bhikkhusaṅgha sent Mahinda to go to the Island of Ceylon. Mahinda thought to himself: "Is it time for me to go or not?" Mahinda then entered a trance and saw: "The King of Anurādhapura in Ceylon, named Mañcha-su-po, (Muṭasiva) has already grown very old in years and it is not possible to get him converted. Even if he gets converted, the Dhamma of the Buddha would not remain established for a long time. I may therefore still wait for the present. The time of going has not arrived. When the life of the King comes to an end and as soon as his Prince is established on the throne in his place, I shall go and establish the Dhamma of the Buddha. I may, for the time being (且), go to my mother's folks. I should like to exchange words of greetings with my mother."

2.16a.1.
686b.17

[33] He further thought to himself: "Having gone to my mother's country, I may not be able to return here before going to the Island of Ceylon." Mahinda went to the place of his teacher, paid respects at his feet by touching them with his head and face. He also paid respects to the Assembly of Bhikkhus. He came out of the Saṅghārāma of King Asoka. Mahinda as the Leader, novice Sumana the Son of Saṅghamittā and others—six men and one lay-disciple, Bhaṇḍuka by name—all went together and passing by the city of Rājagaha, reached the village of Dakkhinīgiri and then gradually reached the country of [Mahinda's] mother.

[34] [Here] the Teacher says: "Why [did he go there]?" Formerly, King Asoka had Ujjeni conferred upon him. When for the first time he went to his country, he was going [from place to place] in succession. He reached the Southern Mountain. Just below the mountain, there was a village named Vidisā. A very rich house-holder gave King Asoka his daughter as his wife. Having arrived at the country, he had [in course of time] a male child borne to him and it was named Mahinda. When Mahinda grew to fourteen years of age, King Asoka ascended the kingly throne, but he left his wife [behind] in the country of Ujjeni. At the village Vidisā, she stayed. That is why in the Commentary of the Sutta it has been handed down that Mahinda toured for six months and reached his mother's place.

2.16b.1
686b.29

[35] At that time when Mahinda gradually came to his mother's country, the mother came out and paid respect to him [by touching his feet]⁴⁵ with her head and face. Having done this, she prepared his mid-day meal and put him in a great monastery called Vidisā. At that time⁴⁶ Mahinda stayed in the monastery for a short time. He thought to himself: "Having finished my stay here, is it time for me to go out or not?" Mahinda further thought to himself: "I may now wait for the time being until King Asoka has sent an envoy to go to the Island of Ceylon to confer upon Prince Devānaṃ-piya-Tissa the kingship. There, afterwards, I may

45. Because he had now accepted the holy life of an ascetic.

46. 時 begins a new sentence.

go, to enable the Prince who has ascended the throne to receive the presents sent to him as a King, by King Asoka. He may as well listen to the meritorious deeds of the Tathāgata and be right glad. I shall await his going out to the Missaka mountain. That time, I shall meet him. When one month has passed then I shall go and reach him. On the fifteenth day of the fourth month (Pali: *Jeṭṭhamāsa*), the Saṅgha will gather together for celebrating the Uposatha day. That then is the time to have conversations with him." Thereupon, each one from the group replied: "That is the time to go!" The Teacher says: The Ancients have said a *gāthā* in praise of this:—

2.17a.1
686c.13

"Mahinda the Leader, Elders *Iṭṭiya*⁴⁷ and *Uṭṭiya*⁴⁷
The Elders Bhaddiya and Sambala, with the novice Sumana—
Who all had attained the three kinds of discerning know-
ledge (*vijjās*);
The lay disciple, Bhaṇḍuka, who had seen the marks of
truths;
—All these ranked with Great Wise Men."

[36] At that time, Sakka, the king of gods, knew that King Muṭasiva had expired. He immediately came down and spoke to Mahinda: "King of Anurādhapura in Ceylon has his life brought to an end. Now the Prince Devānaṃ-piya-Tissa has already ascended the throne as a King. I remember that in past time the Buddha had already predicted that, in future, Mahinda Bhikkhu will, in the land of Ceylon, elevate to a respectable position the Dhamma of the Buddha. Therefore, the Elder must now go. I also shall wait upon you and shall follow there [to the island]." Sakka, the king of gods, [recalling old days] said: "At that time when the Buddha was under the Bodhi tree, he looked over the world with his Divine eye and saw the island of Ceylon where the Dhamma of the Buddha would flourish. And in his commanding words he said [to me]: 'You have got to go in the company of Mahinda, to the Island of Ceylon to fully establish the Dhamma.' Therefore, I now say [what I have said above]." The Elder Mahinda, having accepted the words of Sakka, the king of gods, immediately, from the mountain of Vidisā, along with his illustrious group, flew up into the air, reached the city of Anurādhapura in Ceylon, and approached the foot of the Missaka-Mountain in the East. Therefore, from the olden past till now, it is called Cetiya-pabbata (像山). The Teacher says: I say now ancient *gāthās* of the Porāṇas:—

2.17b.1
686c.25

"Staying in the village Vidisā, he passed thirty days
And the right time came to go to the Island of Ceylon.
From the land of Jambudīpa, they flew in a line,
Like the geese in an unbroken row.
Likewise, the Elders, with potential power

47. Chinese has the same transliteration for both these names.

Deeply rooted within themselves,
 Flew up in the air and passed to the Eastern Mountain
 Missaka,
 Dark like the black clouds; on the top of the mount
 They roamed about, to and fro, before they came down. ”
 [*Dīpa.* xii. 35-37]

[37] At the time when the Elders reached the Island of Ceylon with Mahinda as their Leader, it was two hundred and thirty six years since the Buddha passed into Nibbāna. [For this period] the Buddha's Dhamma was prevailing before it reached the Island of Ceylon. All this one must know :—

2.18a.1
 687a.10

At the time when it was eight years since Ajātasattu ascended the kingly throne, the Buddha passed into Nibbāna. That year, the son of Sīha-kumāra became the first King in that Island [of Ceylon]. This Prince was, moreover, named Vijaya. He went to the Island of Ceylon and founded the various places for the settlement of the people. At the time when in Jambudīpa the King named Udayabhadda had been on the kingly throne for fourteen years, this Vijaya in the Island of Ceylon expired. In the fifteenth year of Udayabhadda, Paṇḍu Vāsudeva came to the throne in the Island of Ceylon. While in Jambudīpa, King Nāgadāsaka had been on the kingly throne for twenty years, King Paṇḍu Vāsudeva had his life ended and Abhaya then succeeded him as the King. While in Jambudīpa, King Susunāga had ruled as a King for seventeen years, King Abhaya [had completed] twenty years [of his rule]. There was one Paṇḍukābhaya who raised his army [in revolt], attacked King Abhaya, and substituted himself as the King in his place. In the land of Jambudīpa, a king named Kālāsoka had ruled for sixteen years, when Paṇḍukābhaya had completed his eighteen⁴⁸ years. In the land of Jambudīpa, when a king named Candagutta had ruled for fourteen years, Paṇḍukābhaya died and Muṭasiva had taken his place. In the land of Jambudīpa, when a King named Asoka was there on the throne clearly for seventeen years, Muṭasiva breathed his last and Devānampiya-Tissa took his place.

2.18b.1
 687a.22

[38] At that time, after the Buddha passed into Nibbāna, ⁴⁹ King Anuruddha and King Muṇḍa ruled *each*⁵⁰ for eight years. Nāgadāsaka

48. Pali reads seventeen years (*sattarasavassāni*). It is, however, further added : *Tāni heṭṭhā ekena vassena saka aññārassa honti*. The explanation, however, given by the Commentary, *Sārattha-dīpanī* (p. 133), explains the period of eighteen years as the period of Interregnum, seventeen of this King Paṇḍukābhaya and one year between Vijaya and Paṇḍu Vāsudeva. So it does not explain this period of eighteen years as given in the Chinese Text.

49. See *JRAS*, 1896, p. 430, for this list of Kings. Prof. Takakusu thinks (foot-note No. 2) that, perhaps by the copyist's mistake, the regnal years of Ajātasattu and Udayabhadda are left to be mentioned.

50. Pali perhaps takes this figure of eight for the period of reign of both these kings. This and the regnal years of Nāgadāsaka are the only differences between the Pali and the Chinese versions, as far as the regnal years of these kings are concerned.

2.19a.1
687b.6

ruled as a King for fourteen⁵¹ years, Susunāga for eighteen; his son who succeeded him was named Asoka [evidently, Kālāsoka as given in the Pali text]. He ruled for twenty eight years. King (Kāla-) Asoka had ten children who all together ruled as Kings for twenty-two years. One after the other, the nine Nandas ruled as Kings for twenty-two years, Candagutta for twenty-four years, King Bindusāra for twenty-eight years and, in his place, King Asoka had already ruled for eighteen years, when Mahinda had reached the Island of Ceylon. This succession in the line of kings should be known.

[39] At that time King Devānaṃ-piya-Tissa (Tissa, the favourite of gods) was [under the influence of] an evil constellation of stars.⁵² To avert [its evil effects] and to escape (出) from them, his officers announced his command by the beating of drums:—"The king wants to go out and the officers are announcing by the beating of the drum that the king wants to escape from the evil effects of the evil star." The King, in the company of forty-thousand people, went out of the city and reached the Mountain Missaka. The King wanted to have the sport of hunting. At that time, in the mountain, there was a Tree-Spirit which wanted to let the King see the Elder Mahinda. The Spirit transformed itself into a deer and went towards the King, but not far from him, and revealed itself nibbling grass and walking slowly. The King saw the transformed deer and immediately he took his long bow, pinched his arrow, fully stretched his bow (-string) and wanted to shoot at it. But the king further thought to himself: "I must be cautious in shooting at this deer. The deer is still facing the road going to the mango-grove (*Ambathala-magga*) and will go towards it." The King immediately pursued him and reached the mango-grove (*Ambathala*). The transformed deer knowingly went towards Mahinda but not far from him and disappeared. Thereupon, Mahinda saw the King near him and thought to himself: "By my supernatural power, I may let the King see me alone and not the rest [of my company]." The Elder Mahinda then called Tissa [and said]: "O Tissa, you are welcome!"

2.19b.1
687b.18

[40] When the King was thus called by name, he thought to himself: "Now in this country who dares to call me by my name? What sort of man is this that wears reddish and tattered garments and calls me by name?" He had a doubt created in his mind like this: "What sort of a person is he—a man or a divine spirit?" Thereupon, the Elder Mahinda immediately replied: "I am a sort of a samaṇa⁵³ (ascetic), a son of the King of Dhamma of the Śākya family. Having compassion on the Great King (*Devānaṃ-piya-Tissa*) I have purposely come here from Jambudīpa."

[41] At that time King Devānaṃ-piya-Tissa was known to King Asoka from a distance, [merely] by correspondence. This time, by the

51. Pali has twenty-four years.

52. There is nothing in the Pali text to justify this statement. On the contrary, the King wants the people to celebrate the occasion as a festival.

53. This corresponds to a verse in Pali.

power of good fortune of King Devānaṃ-piya-Tissa, there was a mountain named Chātaka, by the side of which grew a forest of bamboos, in which there were three bamboos as big as the chariot-stick, one of which was a tendril-stick, the second was a flower-stick and the third was a bird-stick. The tendril-stick was in colour as white as silver, entwined by a gold creeper. The flower-stick had garlands of various miscellaneous colours such as those of yellow, blue, red, black and white flowers. The bird-stick had birds like geese, Jīvas and Jīvakas and other various kinds like the same. Further it had four-footed animals that appeared to be living and breathing and in no way different. The Teacher says : We now say an eulogistic *gāthā* said by the Ancients⁵⁴ :—

2.20a.1
687c.2

“ At the foot of the Mountain Chātaka
There suddenly grew a Bamboo-forest
In which there were three bamboos
One of which was, in colour, white like silver,
[The other with flowers]
Yellow, white, red, blue,
And entwined by vines of gold.
And [the third] glowed with many birds, four-footed animals
And various kinds of miscellaneous flowers. ” [cf. *Dīpa*. xi.15-16]

Out of the sea, further, came out precious stones (cat's eyes), pearls, jewels (*maṇi*) and various kinds of precious things made of gold and silver. Further there were eight kinds of real jewels—horse-jewel, elephant-jewel, chariot-jewel, a myrobalan-jewel, bracelet (*valaya*)-jewel, finger-ring-jewel, *kakudha*-fruit-jewel and a [natural] jewel [recognised as such] in the world.

[42] King Devānaṃ-piya-Tissa had sent letters and such presents as of three precious Bamboo sticks, various precious things and eight real pearls to King Asoka. When they arrived, King Asoka saw them and became very glad. Immediately he sent five kinds of clothes, an umbrella, a *chowrie* (fly-whisk), a sword, a crown, leather-shoes studded with seven kinds of precious stones and other kinds of precious things of inestimable value. What were these various things? T'an-t'o-kia⁵⁵-conch (*Dakkhiṇāvatta-Saṅkha*), a container which was always full of Ganges water, T'en-sa-kia (*vaṣaṃsaka*) flower, a spouted vessel (*bhimpāra*), a pair of garments of coloured wool, a handkerchief, green sandal-wood, earth of dawning colour, green myrobalan (*harītaka*), yellow myrobalan (*amālaka*), and a maiden-jewel. The Teacher says : We now give the *gāthās* spoken by the Ancients : ⁵⁴

2.20b.1
687c.13

54. Pali gives the source as *Dīpavaṃsa*.

55. There is nothing corresponding to *Nandiyācatta*, which Pali gives in addition to *Saṅkha*; for the understanding of *Nandiyācatta* see Prof. P. V. Bapat's paper on "Four Auspicious Things of the Buddhists," in *Indica* (Bombay 1953), pp. 34-46.

"A divine crown, a fly-whisk, an umbrella, a sword,
 Leather-sandals studded with seven jewels, a spouted vessel,
 T'an-t'o conch (*Dakkhiṇṇvatta-Saṅkha*)
 A pair of garments of coloured wool,
 A golden bowl, a ladle (*kaṣacchu*), water from Anotatta lake,
 A clean, white, precious handkerchief,
 Invaluable green sandal-wood,
 Clean earth of the colour of early dawn,
 The medicine of the eye named after the Serpent-King.
Āmalaka (yellow myrobalan), *Harīṭaka* (green myrobalan),
 Insuperable medicine of the sweet elixir (*amatosadha*),
 Fruits presented by parrots
 And carried in five hundred pingos (*kājā*)—
 These were the various kinds of precious things
 Which were the [outcome of] virtues of King Asoka.
 [*Dīpa*. xii. 1-4; xvii. 83-86]

2.21a.1
688a.7

[43] Thus were the various kinds of precious things, which formed worldly presents. Further there were presents of Three Jewels. King Asoka said : "I have taken refuge in the Buddha, refuge in the Dhamma, refuge in the Saṅgha. I have become a lay-disciple. This is the Dhamma of the Son of the Śākya family. You should apply your mind and have faith in the three Jewels and accept the Dhamma of the Buddha." [*Dīpa*. xii. 5-6] King Asoka had sent a letter and a return-present to King Devānaṃ-piya-Tissa and also conferred upon him a kingly throne. King Devānaṃ-piya-Tissa received with salutations the kingly throne on the fifteenth day of the third month (*Vesākha* in Pali). [Thirty] days of a month (一月日) had passed and Mahinda and others arrived. Further Devānaṃ-piya-Tissa heard Mahinda say : 'I am the follower of the Son of the Śākya family,' Devānaṃ-piya-Tissa, while hunting in the open field, further recollected : 'King Asoka has written to me that there was a Son of the Śākya family.' Immediately, he threw the bow and dropped down the arrow. He sat aside and they began to make queries about mutual welfare (問訊). The Teacher says : Now we give the extolatory *gāthās* spoken by the Ancients :

" Throwing the bow and letting go the arrow
 He sat on one side.
 The Great King took his seat
 And began to interrogate the Elder
 On a series of matters, highly beneficial.
 At that time, forty thousand people
 Repaired to the palace of the King
 And one and all stood him around". [*Dīpa*. xii. 52-54]

[44] At that time, while the great crowd had arrived, the Elder Mahinda, immediately revealed the other six men. When the King saw them, he asked the Elder: "When did these six people come?" He replied: "They came with me." The King further asked: "In the land of Jambudīpa, are there similar *samaṇas*?" He replied: "In that land, there are many many *samaṇas* and there is effulgence of the *kaṣṭha* (yellowish garments) clothes in the country. All know the three discerning lores (*viññāsa*)⁵⁶, possess miraculous powers, know, without any uncertainty, the minds of other people and they are Arhats who have destroyed the *Āsavas* (depravities)⁵⁶. [Likewise], there are many disciples of the Buddha who are the *Sāvakas* (lit. listeners)." [D'pa. xii. 56]. The King further asked: "In what conveyance did these Elders come here?" He replied: "We came [but] did not use water or the road [on land]." The King thought to himself: "They must have come through air."

2.21b.1
688a.20

[45] Mahinda further thought to himself: "Has the King any intelligence or not? I must put him to test." There was a mango tree beside which the King was sitting. Mahinda put him a question with regard to the mango tree: (1) "Is this, O great King, a mango tree?" The King immediately answered: "This is a mango tree." (2) "Leaving aside this mango tree, is there any other tree or not?" He replied: "There is still another." (3) "Further leaving aside this mango tree, is there again any other tree or not?" The reply was: "Again there is." (4) "Further, leaving aside this [mango] tree, are there any other trees remaining or not?" The reply was: "There are." He further asked: (5) "Leaving aside all the rest of the trees, is there any tree or not?" The answer was: "This [very] mango tree."⁵⁷ Mahinda replied: "Very well! the Great King has got great intelligence."

2.22a.1
688b.3

[46] Mahinda said to the King: (1) "Have you any kinsmen or not?" The reply was: "There are a good many, O Elder." (2) "Leaving aside the King's kinsmen, are there other peoples' kinsmen or not?" The reply was: "Very many."⁵⁸ (3) "Leaving aside the king's kinsmen and leaving aside the other peoples' kinsmen, is there any other person left or not?" The King then replied: "I am still there." Mahinda replied: "Very well! Very well! The King is of sharp quick understanding. He has himself come to know that the self is neither one's own kinsman nor other peoples' kinsman."

56-56. Pali has a verse corresponding to this.

57. In Pali there are only four questions which are rather more tricky and which require clearer intelligence to answer than these five questions in Chinese. Here the third appears to be a duplication of the second, perhaps through inadvertence of the scribe, as there does not seem to be any difference between the second and third questions.

58. There is nothing here corresponding to Pali, '*aññātakā bhante ññātakehi bahutarā,*' "The non-kinsmen, Sir, are many more than kinsmen."

[47] Thereupon, the Elder Mahinda said : "This King has intelligence and will be able to establish the Dhamma of the Buddha." And he said the *Cūla-hatthi* -[*paḍo-*] *pama-sutta*⁵⁹ after which the King gave [as followers] a large group of forty thousand people, who took all together, at one and the same time, the Three Refuges. At that time the King listened to the Dhamma and then sent a messenger back to the town, wanting to get food and drink. The King further thought to himself : "Now, it is not the right time and the *samaṇas* would not eat." When food and drink arrived, the King had a mind to eat the food, alone, but further had a doubt and so he asked : "Elders, won't you eat ?" They replied : "This is not the right time for us *samaṇas* to eat." The King asked : "What time [then] is considered permissible ?" The reply was : "From morning till mid-day—this is a permissible thing." The King said to the Elders : "Now, let us all together go back to the town." The reply was : "We cannot comply with it. We all stay here." "If the Elders are staying, this boy, I pray, may follow us." He replied : "This boy has already attained the Paths and Fruits and has penetrated into the Dhamma of the Buddha. Now he wants to become an ascetic."

2.22b.1
688b.15

[48] The King said : "If it is so, tomorrow I will send the chariot in which you may come and we will receive you with all respect." Having said these words, he paid his respects at the feet of the Elder by touching them with the top of his head and then went back. Not long after the King's departure Mahinda called Sumana *Sāmaṇera* [and said] : "This is now the time to preach the Dhamma. You may announce the preaching (lit. the turning of the Wheel) of the Dhamma. Sumāna said to his Teacher : "Now, this announcement up to what place shall I cause to be heard ?" The reply was : "Let the sound fill the whole Island of Ceylon." Sumana replied : "All right !" The worthy (Sumana) immediately entered the Fourth Trance, emerged from it, and himself decreed in his mind : "Let the people in the whole Island of Ceylon, all together, listen to my voice." Accordingly, then, thrice he made the announcement. When he had finished the three announcements, the King heard this sound and immediately sent a messenger to go to the place of the Elders and inquire whether there was any kind of trouble to them which made them raise that sort of great alarming sound. The Elders replied : "There is nothing disturbing or alarming. This is only the sound of the announcement that we want to preach the Dhamma."

2.23a.1
688b.28

[49] At that time, the deities on the earth heard the sound of that *Sāmaṇera* (novice). At once, they cried out joyfully. The joyful sound penetrated into the empty air and the deities in that empty air echoed; one after the other, until the sound went up to the Brahma-gods. When the Brahma-gods heard the same, all [the gods] assembled. At that time,

59. The Chinese has no word corresponding to '*paḍu*' in the title of the *Sutta* for which see *M. Sutta* No. 27 (i.175 ff.)

Mahinda preached, at once, the *Sama-citta-sutta*.⁶⁰ When he had finished the same, all the innumerable gods attained the Paths. Mahoragas (Big Serpents) and Garuḍas (Supaṇṇas-Eagles) and the like took the Three Refuges. As in the past when the Elder Sāriputta preached the *Sama-citta-sutta*, countless men attained the Paths, even so it happened now when the Elder Mahinda preached this *sutta*.

[50] When the night passed into dawn, the King sent a chariot which came to meet [the Elders]. When it arrived, the messenger said to the Elders : "Now, the chariot has arrived; condescend, I pray, to go [with us]." The reply to the messenger was : "We [need] no conveyance of a chariot. You may, in the meanwhile, first return; we shall presently follow." Having given such a reply, immediately, they flew into the air, went to the city of Anurādhapura and alighted towards the east of the city. This was the place where the former Buddhas had alighted and rested. Mahinda and the rest had already first alighted on this spot and [so], afterwards, it was called the First Resting Place (*Paṭhamaka-Cetiyaṣṭhāna*).

2.23b.1
688c.11

[51] When the King had sent the messenger to receive the Elders, he immediately called the officials together and arrange for their accommodation. When the officials heard the words of the King, they became very glad at heart. The King further thought to himself : "Yesterday, the Dhamma was preached. It is the rule for a Samaṇa (ascetic) that he is not permitted to use high, large, or big seats." Before the King had finished his reflection, the messenger who had gone to meet [the Elders], returned and reached the city-gate. He saw the Elders had already arrived at the eastern [side] of the city, all dignified in their clothes. His mind became awfully glad. He entered [the city] and said to the King : "The Elders have already arrived." The King asked the messenger : "Did not the Elders make use of the conveyance of the chariot ?" The messenger replied : "They are not permitted to use the conveyance of the chariot." The messenger; further, said : "I turned back [from that place] first : the Elders left afterwards. Now they came first and stayed at the city gate." The King heard the words of the messenger and ordered that there was no need of putting high and broad seats. The King ordered the officials to let mats be spread on the earth. After giving this instruction, the King immediately went out to receive the Elders. The officials at once took the heavy woollen carpet and spread it on the mat. The interpreters of signs in the country saw that the King had the mat spread on the floor and they thought to themselves : "These Samaṇas then have mastered (傾) this earth for ever; they will give place to none."

2.24a.1
688c.24

[52] The King welcomed the Elders. He reached them and paid his respects by touching Mahinda's feet with the top of his head. With various kinds of offerings, he welcomed them into the city. Thereupon the Elder Mahinda and the rest saw the mat spread on the earth and every

60 A. i. 61ff.

one thought to himself: "Our Dhamma in this land will further give place to none." And then every one took his seat. The King then served with his own hand the choicest food and drink of various kinds of sweet taste and other preparations which were all perfect. The King sent word and called the prominent women in the palace, namely Anuḷā and other five hundred women and made each of them take flowers, scents and other offerings of worship. The King then took his seat on one side. Thereupon, the Elder Mahinda sent down on the great crowd a shower of the Dhamma and preached the former stories of the Spirits (*Petavatthu*), of the Palaces of gods (*Vimānavatthu*), and revealed the Four Truths,⁶¹ upon which all the five hundred women attained the Paths and the Fruits.

2.24b.1
689a.7

[53] From among the people of the town who had, even before, followed the King and reached the mountain Missaka, every one proclaimed and praised the sublime merits of the Elder. All people, far and near, from the whole of the town came. The large crowd from the town filled the enclosure. They could not see the Elders and so they made a loud noise. The King asked: "Who made this noise?" The reply was: "The people of the town could not see the Elder Bhikkhus and so there was the great noise." The King thought to himself: "In this narrow enclosed place, all cannot come in." The King said to the officials: "Still it may be possible to make the arrangement in the big Elephant-hall (*hatthi-sālā*). Cover the ground with white sand, scatter flowers of five (different) colours, put up a canopy of plain silk and let the Elders take their seats at the place of the Elephant-King." When the officials had put up [that canopy], they entered and informed the King [about the same]. Thereupon the Bhikkhus went to the Elephant-Hall. Having approached the same, every one took his seat. [The Elder] preached the *Devadūta-sutta*.⁶² After this, a thousand men attained the Path. In the Elephant-Hall, too big a crowd turned up and so they again shifted to the garden named Nandana, outside the Southern gate of the town. Inside, they spread straw mats. The Elders approached that place and to the crowd gave a sermon on the *Āsīvisospama-sutta*⁶³ (the Sutta with the Simile of a Snake). A thousand men attained the Path.

2.25a.1
689a.20

[54] From the first day to the third day, he preached the Dhamma, and all the two thousand and five hundred people attained the Path. The Elders stayed in the Nandana garden. The women-folk of the house-holders of the town came, approached them, paid their respects to them and made enquiries of courtesy from morning till dusk. The Bhikkhus then arose from their seats. The officials were astonished and asked the Elders: "Where do you want to go?" The reply was: "We should like to go back to the place of residence." The officials [then] immediately said to the King: "The Religious Teachers want to go. Does the King permit

61. Pali reading here is *Sacca-Samyutta*.

62. See note 31 above.

63. See note 28 above.

them to do so?" The King immediately said: "Revered Sirs, the day has now already turned into dark. How will it be possible to go? You may still stay here this time." The Elders replied: "We cannot stay." The King repeated his request: "My father [former] King, had a garden called Megha-[vana]. You may go there, which is neither too far, nor too near [the town]. It may be possible to stay there. It is very convenient and easy to go to and to come from." The Elders, as per request of the King, stayed in that [garden].

[55] Next morning, the great King again went to make courteous enquiries. Going there, he paid his respects to them and said again: "After the night-fall, did you sleep well? How [did you feel] when you got up or dwelt here? Is this garden fit to stay in?" The Elders replied: "It is possible to stay in as per *sutta-gāthās* where the Buddha has said: "I permit, O Bhikkhus, to stay in a garden." When the King heard these words, his mind became very glad and from a golden spouted jar (*bhikkāra*) poured water on the hand of Mahinda. The water that was poured down touched the hand [of Mahinda]. At that time, the whole of the land in that country violently quaked. The King immediately became horrified and said to the Elder: "Why is it that, like this, the whole of this earth is violently quaking?" Mahinda replied: "Don't be alarmed, O great King. On this land, the Dhamma of the Ten-powered [Buddha] will flourish and a great monastery will shine over here on the land of this garden. Therefore, the earth, as a fore-sign, displays this [quake]." The King heard these words and doubly bounded with joy. Thereupon, Mahinda, on the next day, together with his group, went to the palace of the King for food. Having begged his food he returned and stayed in the Nandana garden.⁶⁴

2.25b.1
689b.5

[Thus ends]

the Second Book of the Vinaya-Commentary, [named]

Samanta-pāsādikā.

64. It is interesting to note that the end of the book is made with an incomplete sentence in Pali which becomes complete only with the opening words of the next book.

Shan-Chien-P'i-P'o-Sha

on

Vinaya

Book III

[T. 689b-694a; P'ing. 13a-16b; PTS. i. 81c-102c; S. i. 48a-60b; K. 77-97 (§§ 109-138); N. i. 71-89].

3.1a.3
689b.13

[1] And* preached to the people the suttas which were called *Anamat-aggiyāni*¹ (the *suttas* dealing with *samsāra* of which the beginning and end are not known). Further, one day, he preached to the crowd the *sutta* of the Heap of Fire (*Aggikkhandha*). Thus, in turn, he continued preaching for seven days. Eight thousand five hundred people thus attained the Paths and their Fruits. The Dhamma of the Buddha spread with all its lustre in this garden; hence this garden came to be called the Garden of Brilliance (*Jotivana*). When seven days were over² (七日已後), the Elders went to the palace of the king and preached the *Appamāda-sutta*³ (the *sutta* of Vigilance) and then went to the Cetiya mountain. At that time the great king held consultations with his ministers: "These Bhikkhus have been preaching to us now with great earnestness. We hope they are not [soon] going away." The ministers replied to the king:—"The elders have come of their own accord; so they may now go without speaking to your majesty [about their going away]."

3.1b.1
689b.23

[2] At that time, the king had with him his two wives. He placed them in the royal chariot and surrounded by a thousand or ten thousand carriages, he pursued the elders in hot haste and reached the Cetiya mountain. Having gone there he left his followers back and himself went to the place where the elders were. The great king was very much fatigued and was very violently breathing in and breathing out. Mahinda asked the Great king: "Why are you breathing so violently?" The king promptly replied: "The elders have given us instruction in all earnestness. I would, therefore, like to know whether it is time for the elders to leave us." He replied, "We are not going away; but we wish to enter the Earlier Retreat of the three months of summer [-rains]." The King asked: "What sort is this Earlier Retreat of the three months of the summer [-rains]?" He replied, "It is the duty of a *samana* that he should have a Retreat for the three months

* See the note 64 on Book II.

1. See note 32 in book II.

2. The corresponding Pali expression says: "On the seventh day."

3. *Dhp.* 21-32.

of the summer [-rains]. The king should better know that we have no dwelling-place [where we can have this Retreat]. Further, that day is very near."

[3] At that time, there was the king's minister called by the name Ariṭṭha. He was standing near the king with fifty-five brethren, younger or older. He, immediately, said to the great king: "We should like to go away from our homes, following these elders." The king replied, "Very well! I permit you all to renounce your homes." When they were thus permitted, they went to the place where Mahinda was. They were immediately converted. Before the hair [on their heads] fell down on the ground, they attained Arhatship. In front of the Kia-na-kya (? Kaṭṭaka) shrine, the king caused sixty-eight rooms to be built. Having thus given instructions, the king returned to his city. Mahinda, further, gave instruction to the ten brethren, young and old, of the king and made them cherish in their minds firm faith in the Dhamma of the Buddha. The Bhikkhus, then, rested in the Kia-na-kya Hall of the Cetiya mountain for the three months of the summer [rains]. At that time, then, there were sixty-six⁴ persons who had attained Arhatship.

3.2a.1
689c.11

[4] Then when the Bhikkhus had completed their Retreat of three months of summer -rain on the Pavāraṇā of the fifteenth day of the eighth⁵ month (*Kaṭṭika*), they said to the king; "The summer [-rain] Retreat is over; we have stayed here pretty long; it is long since we are separated from the Teacher; we should like to go back to Jambudīpa; we may have some courtesy call (問訊) on our Teacher." The king then said: "I am providing you with the Four Requisites; I am entertaining the Teacher of the Dhamma; further, there are other men, who on account of the Teacher of the Dhamma, have obtained the Three Refuges, and Five Precepts; then why is it that you are now feeling uncomfortable?" The Elder replied: "Formerly we were under the direct eyes of the Teacher; morning and evening we could attend upon and pay respects to him; now in this country, there is no Teacher; therefore, we feel uncomfortable." The king said: "You Elders formerly said that the Buddha had already entered Nibbāna; now you expressly say that there is the Buddha." The Elders replied: "Although the Buddha has entered Nibbāna, his Bodily Relics still exist." The king replied: "Now I have understood that you Elders want me to raise a *stūpa*. If it be so, I pray you Elders to look for a suitable site." The king further thought; "A land-site can be available; but how to get the bodily relics?" Mahinda said: "You can discuss about it with Sumana Sāmaṇera." The king replied: "Very well!"

3.2b.1
689c.24

[5] Thereupon the king went to the place where Sumana Sāmaṇera was and asked him: "Sir, how shall I now obtain the bodily relics of the Tathāgata?" Sumana replied: "Well! Let the great king make

4. The corresponding Pali expression says: "sixty-two."

5. Taisho edition gives a reading which means 'seventh,' while there is another copy which reads 'ninth.'

the road clean, sweep it clear of dust and set up banners and flags, scatter flowers, burn incense on it and put various kinds of decorations. Let the king with his household observe the eight precepts and then riding an elephant, all decorated and ornamented and with a white umbrella set on it, proceed straight to Mahānāga mountain-park and there it would be possible to obtain the bodily relics of the Tathāgata." The king then replied : "Very well ! Very well !" and received that instruction. The Elders then went to the Cetiya mountain. When they went there, Mahinda said to the novice : "O Sumana ! welcome to you, O Sumana ! you now go to Jambudīpa and communicate to your grand-father Asoka what I have in mind. Say thus : "O great king, your friend, Devānaṃ-piya-Tissa, the King of Ceylon, has now entertained faith in the Dhamma of the Buddha. He now wished to set up a *stūpa*. Your Majesty has such bodily relics. I pray you to give it at this [right] time." Having obtained the bodily relics from the great king, you may then go to the divine palace of the Tāvatiṃsa gods and say to Sakka, the king of gods : "You, Sakka the king [of gods], have in your possession two bodily relics—one is the right jaw-bone which you, god Sakka, may keep with you for your worship; the other is the right shoulder-blade which you may give to me." Further inquire of Sakka the king [of gods] and say to him : "Your attendants should have already gone to the land of Sīhala; why is it that they are delaying to go there ?" Sumana replied : "Very well !"

3.3a.1
690a.8

[6] Having received the message, he took his *kāsāva* (yellow garments) and begging bowl and flew, instantly, ascending up in the air and reached Jambudīpa and the gates of the city of Pāṭaliputta and then came down and reached the place of the king. He said to the king : "Mahinda has purposely sent me here." When the king heard this, he was glad and jumped with joy. The king then took the begging-bowl of the Sāmaṇera from him and scented it with perfumes and then opened the casket (函) of seven jewels, took the bodily relics himself and filled the bowl with the same. They were white and brilliant like real precious pearls. He gave them to the Sāmaṇera. The Sāmaṇera took the same and then went to the palace of Sakka, the king of gods, who seeing him, himself said : "Sir Sumana, what is it that brings you here ?" Sāmaṇera replied : "O king of gods, you first sent us to the land of Sīhala and you, king of gods, [have not cared] to go there till now(至今不去)." God Sakka replied : "I would go; what is to be done there?" Sāmaṇera said to god Sakka : "You, god Sakka, possess two kinds of bodily relics of the Tathāgata : one is the right jaw-bone which you may preserve [for yourself]; the second is the right shoulder-blade, which you may give me for worship." God Sakka replied, "Very well, very well !" He took the door-key and opened the *stūpa* [-chamber] of seven jewels. In height and breadth it was one *yojana*. He took the bodily relics and handed them over to Sumana. Sumana received the same, and down he came on the Cetiya mountain.

3.3b.1
690a.20

[7] The Theras named Mahinda, Iṭṭiya, Vuttiya, Bhaddiya and Sambala took the bodily relics given by king Asoka and deposited them on

Cetiya mountain; the remaining bodily relics of the right shoulder-blade they took in the late afternoon.⁶ They went to Mahānāgavana-park. The king had carried out all the instructions which were previously given by Sumana Sāmaṇera as to the levelling up of the road and about all the other preparations. He rode the elephant, himself held the white umbrella to protect the bodily relics from above [i. e. the sun] and arrived at Mount Cetiya. The king himself thought thus : "If these are the relics of the Tathāgata, the elephant would himself come down on the ground [on his knees], the umbrella would by itself be lowered away and the bodily relics of the Tathāgata would come down on my head." No sooner had the king thought in this manner than the elephant sank down [on his knees] on the earth and the umbrella was lowered down by itself and then the casket of the bodily relics of the Tathāgata came down on the head of the king. At the time when the king expressed such a thought, his bodily frame was elated with joy as if he had tasted nectar. He then asked the Elder : "The bodily relics, Sir, have come down on my head; what am I to do now ?" The Elder replied : "Put them on the top of the elephant." Thereupon the king placed the casket of the bodily relics on the top of the elephant. When the elephant received the bodily relics [on his top], he, in order to express joy in his mind, paid his obeisance to the bodily relics by giving out a shrill cry. At that time in the sky there appeared a cloud, which discharged a shower of rain which wetted only those among the crowds of people, who acted favourably — *pokkhara-vassam* (降 應)—The earth shook up to the edge of the water (ocean). Gods, dragons, spirits and divinities were all pleased to see that the bodily relics of the Buddha had reached the border [countries]. Their minds were full of rejoicing and the following stanza was spoken :

3.4a.1
690b.4

The genuine bodily relics of the Tathāgata
Have come down from the Heaven of Tāvatisa gods;
And like the moon that is all full in glory
Have come and converted the boundary-regions.
They settled on the top of the forehead of the elephant,
Being worshipped with all music.

[8] At that time, the great elephant was surrounded by crowds of people dancing and singing, and was shown singular honour and respect which debas detailed description. The elephant facing west stepped back towards the east. When he reached [backward] the city-gate, he entered the city. The people welcomed him with great honour and respect. He (the elephant) got out of the southern gate, went around the Thūpārāma to the western side and reached [a place called by the name of] Paheci-vatthu and taking a round [once more] about the Thūpārāma returned to the site of the Thūpārāma.

3.4b.1
690b.17

[9] The relics of the former three Buddhas also were at this Thūpārāma. Formerly, this island of Ceylon was called by the name of the Island of

6. Between 3-5 p. m. ; Pali has 'saḍḍhamānakaacchāyāya.'

Oja. The City was called Abhaya and the king also was called by the name of Abhaya. The Cetiya-mountain was called Devakūṭa. At that time, the Thūpārāma was called by the name of Po-li-ye-yuan (Paṭiyārāma). At that time a Buddha named Kakusandha (鳩留孫) had appeared in the world. The Buddha Kakusandha had a disciple named Mahādeva who with a thousand Bhikkhus was living at Devakūṭa, exactly as Mahinda was staying now at Cetiya mountain.

3.5a.1
690c.1

[10] At that time the island of Oja was affected by a great pestilence. Kakusandha Buddha with his divine vision noticed the people suffering from great calamity. The Buddha with [his following of] seventy⁷ thousand Bhikkhus went to that Oja island and stopped that pestilence. When that pestilence had vanished, the Tathāgata preached the Dhamma to the people of the land. Eighty-four thousand people attained the Paths and the Fruits. The Tathāgata then kept his water-strainer in the country and then went back to his country of origin. The people raised a *stūpa* in which the water-strainer was placed in the town that was called Po-li-ye (Paṭiya). Mahādeva took care of the same, offering flowers. And the people then lived in that country.

3.5b.1
690c.13

[11] At the time of the Buddha Ko-na-gam-mu-ni, the island of Ceylon was called by the name of Island of Vara (P'o-lo), the city was called Po-cie-mo (Vaḍḍhamāna) and the king was called Sa-me-t'i (Samiddhi). Cetiya mountain was called Suvanṇa-kūṭa. At that time, the country of Vara was affected by a great famine. All people were hungry and famished and thus there appeared a great calamity. The Buddha Ko-na-gam-mu-ni looked at this world with his divine vision and noticed this island of Vara. The Tathāgata then with a following of a thousand⁸ Bhikkhus came to that island. The Buddha with his miraculous power caused a shower to fall down from the heavens. Thereupon, five kinds of grain became ripe and abundant. The Buddha preached the Dhamma to people of the country and eighty-four thousand men attained the Paths and the Fruits. The Buddha kept a Bhikkhu named Sumana with a [following of a] thousand Bhikkhus to stay there. Further, he kept there a [waist-] cord-belt. Thereupon the Buddha, along with his great crowd [of followers] returned to his country. The people of the country placed the belt-cord in a *stūpa* for worship.

[12] At the time of Buddha Kassapa, this island of Ceylon was called by the name of Maṇḍa, the City was called by the name of Visāla (P'i-sa-lo), the king was called by the name of Jayanta and Cetiya mountain was called by the name Subhakūṭa (Su-p'o-kiu-t'o). At that time, in the island of Maṇḍa, there was a great controversy which led to the great suffering of the people. The Buddha with his divine vision looked at the world and noticed that the island of Maṇḍa was affected with great suffering. The Tathāgata, with a following of twenty thousand, went to the island and with the divine

7. The Pali Cm. gives forty-thousand.

8. The corresponding Pali expression means 'thirty thousand.'

power of the Buddha, settled that controversy, and to all the people of the country he preached the excellent (微妙) Dhamma. Eighty-four thousand men all attained the Path (道跡). The Buddha kept behind a Bhikkhu named Sabba-Nanda with a following of a thousand Bhikkhus. The Buddha kept there a bath-robe. The king and the men of the country raised a big *stūpa* in which was placed the bath-robe of the Buddha for paying obeisance to.

[13] Thus the Thūpārāma had [these] different names in turn. The former three Buddhas thus left behind some things used by them and gave them for raising a *stūpa* over them. Thus the three bounded places [of worship] succumbed to [the law of] impermanence. What remained was only the empty space. Divine spirits, however, put up all kinds of thorny bushes around the basic foundation of the old *stūpa*. Why was it so? In order that it may not be spoiled by dirt.

[14] At that time the great elephant carrying the bodily relics went to and stopped intentionally at the basic foundation of the Thūpārāma. The king and the men then cut down the thorny bushes and levelled it plane like the palm of a hand. The elephant went to the north (北)⁹ of the foundation of the old *stūpa*, the place of the Bodhi tree, and stood facing the *stūpa*. The king wished to lower down the bodily relics but the elephant would not let it. The king, then, asked Mahinda: "Sir, how can these relics be lowered down?" Mahinda replied: "They cannot be lowered down. The king must first build a platform equal to the height of the top of the elephant before it could be lowered down." Thereupon, the large crowd hurriedly built up a mud-platform within three or four days (三四日中), while the elephant stood bearing the bodily relics on his top. When the king had built the platform, he further said to the Elder: "What should be the shape of the *stūpa*?" Mahinda answered: "Like the heap of rice-paddy that is piled up." The king said: "Very Well!" On the foundation of a *stūpa* was erected a small *stūpa*. The king offered respect in various ways and he now wished the relics to be lowered down. All the people of the country, with flowers, scents and music, came to see the bodily relics.

3.6a.1
691a.1

[15] At the time, when the people had gathered together, the bodily relics ascended, from the top of the elephant, into the heavens to a distance of seven *Tāla* (palm) trees and exhibited several kinds of superhuman transformations, of five colours, dark, yellow etc.; or sometimes came out water, sometimes fire, or sometimes both together. Exactly as when the World-honoured One was living in the world, he had exhibited his divine powers under the trees of *Kaṇḍa* and *Mango*¹⁰; in no way different. This was not due to the divine power of Mahinda or of gods. Why was it so? In times past when the Buddha was alive in this world, he had ordered that when he would be dead and gone, his relics would go to the island of Ceylon and when they would reach Thūpārāma, they would perform various kinds of

3.6b.1
691a.14

9. The Pali expression means 'in the western direction'.

10. The Pali expression is *Kaṇḍamba-rukka-mūle*. *Kaṇḍamba* is equal to *Kaṇḍa* (?) and *amba*, mango. It is not clear what is meant by *Kaṇḍa*.

miraculous feats. Because the Tathāgata had thus ordained, so [these feats] were exhibited.

[16] The Teacher says : Now I quote an ancient *gāthā* :

The Buddhas are beyond divination;
The Dhamma too is equally so;
If a man has faith in his mind,
His attainments (功德) too are beyond divination.

[17] To this island of Ceylon, Sakka¹¹ Tathāgata came three times. The first time he came was when he came to preach to and to convert the Yakkhas and he had then ordained that after his *Nibbāna*, his relics would be deposited in that [island]. Second time he came was when he preached [the Dhamma] to and converted a maternal uncle and his nephews born of the family of a serpent-king. This time, as well as at the preceding time, he came all alone. Third time he came when he, accompanied by a hundred¹² Bhikkhus, went to the place of the great Cetiya, to the Thūpārāma, to the place of the Bodhi-tree and reached the places Thun-kia-na (Mudaṅgava?), Dīghavāpī and Kalyāṇī. The Tathāgata entered *samādhi*. After the Tathāgata had entered *Nibbāna* his bodily relics came for the last time. This coming of his was for the fourth time, when he performed several miraculous feats. The water that came out [at the time of this miracle] spread over the whole land and all people were sprinkled over with water, except those [spirits who belonged to the species of] Hungry and Thirsty.

[18] At the time when the relics came down from the heavens, all the crowd could immediately see them coming down on the head of the king and settling there. When the king got the relics down [on his head], he thought to himself : "Now I have got this human body [of mine] fully rewarded." He paid great honour. Again he took them and placed them within the *stūpa*. The great earth shook in six different ways. At that time, there was a younger brother of the king, named Abhaya. He, along with a thousand people, left the house to become a recluse. In the country, there were other five hundred young men who also left their families to become recluses. Likewise, from within the country, five hundred young men from each of the towns left their homes to become recluses. Thus [the cause of the Dhamma symbolised by] the *stūpa* went on flourishing until the number of those who renounced their families reached thirty thousand. When the erection of the *stūpa* was completed, then the wife of the king and his younger sisters, gods, serpents, *yakkhas*, *gandhabbas*—each of them paid their respects. When this was over, Mahinda returned to Meghavana.

[19] At that time, [Queen] Anulā also wanted to leave home to become a recluse. She immediately told the same to the king. When the

11. Evidently this refers to the Sakya clan of the Buddha.

12. The Pali expression means 'five hundred Bhikkhus.'

THE END

3.7a.1
691a.25

3.7b.1
691b.9

king heard it, he became glad at heart. He told the Elder that Princess Anuḷā also wanted then to leave home and become a recluse and he prayed to him to convert her. Mahinda replied : "We Samanas cannot convert a woman. I have, however, a younger sister named Saṅghamittā at the city of Pāṭaliputta, who may be approached and invited to come. The Bodhi trees of three Buddhas of the past time had all come to be planted in this country. Now the Bodhi tree of our Teacher may also be planted here. Therefore, let the great king send a messenger to approach king Asoka with a request that Bhikkhunī Saṅghamittā might seek a Bodhi-sapling and come to plant it here." The king said : "Very well !" Having received the instruction he invited his ministers for consultation. The king called his nephew who did not belong to his kin—*bhāginēyya* (外甥)—and said to him : "Can you not go to Jambudīpa and to the city of Pāṭaliputta and request Saṅghamittā to take the Bodhi sapling [and come here] ?" He promptly replied in the affirmative. But he first put before the king his pre-requisite (要) that if the king would allow him to leave home and become a recluse, then he would go. If he won't permit, he would not go. The king replied : "Very well ! If you can get Bhikkhunī Saṅghamittā and the Bodhi sapling here, then I shall permit you to leave the home and become a recluse."

3.8a.1
691b.21

[20] Thereupon the nephew first received instructions from Mahinda and then received the command of the king. When he had received the command, Mahinda with his divine powers enabled the king's nephew, Ariṭṭha, to reach Jambukola-paṭṭana within a day. Then, immediately, he crossed the sea in a big ship and reached the city of Pāṭliputta.¹³ In the meanwhile, Princess Anuḷā with five hundred maidens and with five hundred women of the king's palace accepted the ten precepts, put on yellowish garments, went outside the city and then on the border of the city put up a dwelling-place where they stayed. Ariṭṭha when he reached Pāṭaliputta said to king [Asoka] : "Your Majesty's son, Mahinda, has commanded me to come here and say that your Majesty's friend Devānaṃpiya-Tissa has a princess in his family, Anuḷā by name, who wants to leave the home and become a recluse. But there is no one who can convert her. Let Your Majesty be pleased to send Bhikkhunī Saṅghamittā and a sapling of the Bodhi tree." Having thus informed the king about Mahinda's command to himself, he then went to the dwelling-place of the Bhikkhunī and said : "Revered Lady, your revered elder brother, Mahinda, has sent me with the instruction to say that king Devānaṃpiya-Tissa of the country of Ceylon has a princess in his family, Anuḷā by name, who along with five hundred maidens and along with five hundred women-relations in the king's palace, wants to leave home and become a recluse and that she is requesting you, revered lady, to become her teacher. She prays you, revered lady, to spare some time to come."

3.8b.1
691c.5

13. Evidently the writer seems to be under the impression that Pāṭaliputta was a city on the sea-shore. Even Buddhaghosa seems to be under the same impression for which see his *Visuddhimagga*, Chap. XII, 123 [Harvard O. S.]

[21] The Bhikkhunī heard this message from her elder brother and immediately in a great hurry she got up and went to the king's place and said to the king : "Your Majesty, a message from my elder brother has come that a princess from the family of the king Devānāmpiya and several ladies seek to leave home for the religion [of the Buddha] and are praying me to become their teacher. They are just awaiting me. I now wish to go. I am just communicating this to the king." The king immediately replied : "Since my son Mahinda and my grand-son Sumana went away, I am always [feeling] like a man with his hands and feet cut off and in no way different. I have not seen those two persons for a long time and so, day and night, I am sad and worried and do not cease to think of them in my mind (不離於心). When I look to your face, I find something agreeable to my mind [and feel happy]. If you also now go away, I shall surely be dead. [Therefore] you stay. Don't go !" Saṅghamittā replied : "Your Majesty, the message of my brother is very weighty; I cannot disobey it. The Kṣatriya princess Anuḷā wants to become a recluse and she is awaiting me. Therefore, I ought to go there."

3.9a.1
691c.17

[22] The king then replied : "If your elder brother's message is so [weighty], then you can go along with a sapling of the Bodhi-tree." Saṅghamittā said to the king : "Where is the Bodhi-tree ?" The great king replied : "In the forest." The king first had this thought in his mind that while he intended to take the Bodhi-tree for being sent, he need not use an axe or a hatchet to cut it. Then how can it be taken ? Unfortunately, he could see no way. Then he asked his minister Deva [by name]. Deva replied : "There are many revered Bhikkhus who may know it." The king replied : "Very well ! For this, arrange for their mid-day meal." And when Saṅgha had finished their meals the king asked the Bhikkhus : "Should the Bodhi-tree of the Tathāgata go to the country of Ceylon or not ?" The Saṅgha elected Moggaliputta Tissa to take care of this matter. Thereupon Moggaliputta Tissa replied : "The Bodhi tree may go to the country of Ceylon. Why ? When the Tathāgata was living in the world, he had ordained five things. Which are those five ? When the Buddha was lying on his bed at the time of entering Nibbāna he had said thus : In time to come, king Asoka would take the Bodhi tree and present it to the country of Ceylon; he would let the southern branch of the tree get down without the use of an axe or a hatchet; by itself, it would fall off and when it falls off [in this manner], it may be put in a golden casket. This was the first thing which he had ordained. If this is a Bodhi tree, then the tree will, at that time, go up from the casket into the heavens, enter the clouds and stay—this was the second thing ordained. When it has entered the clouds it will stay there for seven days and then by itself it would come down and enter the golden casket and then it would be fully equipped with flowers and laden with fruit. Its leaves will reveal the dark, yellow and other various [colours] which will bar detailed description. This was the third thing ordained. If it goes to the country of Ceylon for being planted, then at the time of its planting, it will perform various kinds of [miraculous] feats of transformation—this was the fourth thing ordained. When one small measure of *tou* (斗)

3.9b.1
692a.1

—*doṇa*—of my bodily relics goes to the country of Ceylon, it will appear there in the outer bodily form as when I was living, equipped with thirty-two signs and eighty lucky features of a great man, shining and majestic, double the size of the sun and moon. This was the fifth thing ordained."

[23] When the great king heard these five things ordained, his mind was full of rejoicings. From Pāṭaliputta, he walked on foot to the place where the Bodhi tree was and took with him a large quantity of purple shining gold. At that time, god Sakka was a skilful workman, by name Vissa (*Viśva-karmā* in Sanskrit). He knew the mind of the king, transformed himself into a gold-smith and stood by the side of the king. The king called the gold-smith [and said to him]: "Take this gold and smelt it into a casket." The goldsmith asked the king: "What should be its length and breadth?" The king then said: "That is your business: you yourself know it [best]." The goldsmith replied: "Alright! I will now prepare it." He then took the gold and then with his divine power, he rolled his two hands about it and a gold casket was accomplished, nine cubits in circumference and five cubits in height and eight inches in thickness. The mouth of the casket was in roundness as big as the trunk of an elephant-king. At that time, king Asoka had at his command a large number of people, a thousand carriages, ten thousand horsemen and a number of banners and flags, various kinds of genuine precious stones, flowers, scents, necklaces, music and beautifying decorations, spread over three *yojanas* in breadth and seven *yojanas* in length. Surrounded by all these, he went walking into the country. Besides, he took with him a Saṅgha of the Bhikkhus who all walked to the Bodhi tree. Surrounded by all these, he stayed there. King Asoka, along with subordinate kings of the country, one thousand in number, went forward to meet the Bodhi-tree. King Asoka was in the centre and he was surrounded on all sides by petty kings.

[24] Thereupon, king Asoka and the rest looked at the great tree and at a branch on the southern side. At that time, because of divine powers, the tree was made to disappear, except the form of one branch which was four cubits in length. The great king noticed that on account of divine power, the tree had disappeared, and so he expressed his mental joy. Now the king made several kinds of offerings such as the whole land including Jambudīpa, his officials, clothes, ornaments, scents, flowers; went around to all the eight sides of the tree, faced the tree and paid obeisance to the tree with [the bending of] his head. He paid obeisance to the tree as to a king by offering it the kingly throne of Jambudīpa. Having paid obeisance in this manner, he said to the Saṅgha: "Make a solemn declaration that would allow me to take the tree and offer it to the country of Ceylon. Let the tree and its southern branch appear all again." The king then prepared a royal throne of seven precious stones and placed the golden casket on the high seat. The king then mounted a high seat, himself took a paint-brush and boldly made a mark of yellow paint [on the tree]. He made a solemn asseveration: "If the Bodhi-tree is surely to be allowed to go to the country of Ceylon and further if my mind has faith [in the Buddha and his Dhamma] let [a sapling of] the Mahābodhi drop down by itself into the golden casket."

3.10a.1
692a.14

3.10b.1
692a.26

3.11a.1
692b.10

[25] As soon as the king made that solemn asseveration, there [appeared] the tree as it originally was. At that time, the gold casket was filled with scented muddy water. With a paint-brush were made on the bent part of a branch of the tree ten stroke-[marks], from nine out of which, shoots sprang out and from one came out a root which was four inches in length. Further, there appeared many minute shoots which were all inter-woven and inter-connected just like a net-work. Then branches were there, ten cubits in length. Further, there were five branches, each of which was four cubits in length. There were five [other], each of which bore a fruit. Further, there were a thousand small twigs. The great king saw such divine transformations in the Bodhi tree and his mind rejoiced very much. He joined the palms of his hand before the tree [to pay obeisance to it] and gave out a joyous cry. The large number of the Bhikkhus also expressed their approval (唱 薩)—*sādhukāra*. Upon this, the petty kings and the attendants and the whole crowd gave out a loud shout of exclamation. At that time, the earth exhibited some miraculous and awful prognostications. There was a tremendous sound which penetrated into the heavens and then, in turn, that sound reached the Brahma-gods.

3.11b.1
692b.22

[26] At that time the branch of the Bodhi tree fell by itself, severed from the original [Bodhi] tree, and it dropped down into the golden casket. It had hundred roots which went straight down to the bottom of the casket. Further, it had ten roots that penetrated through the bottom of the casket. Ninety other small roots shot out all around. Thus, every successive day and night, the sapling grew and prospered. At that time, the great earth quaked and shook in six ways. In the heavens, gods crowded together and played music. The trunks of trees on mountains all shook heavily like men in dancing postures. The gods clapped the palms of their hands; the Yakkhas and divine spirits—all of them gave out a bright laugh. The king of Asuras sang and chanted songs of praise. The king of Brahmas was delighted. In the heavens, was thunderous lightning and thunderous clapping. The four-footed animals were galloping and hooting. The birds flit [into the air] producing various kinds of [musical] sound. King Asoka and his petty chiefs, all together, produced music. Thus the sound of the crowd penetrated to the Brahma gods.

[27] At that time the young sapling of the Bodhi tree gave out bright light of six colours. The bright light fully illumined the whole of the world's horizon (*sakala*¹⁴—*cakkavāḷa*) and reached the Brahma-gods above. Then the Bodhi tree went up into the heavens and remained there for seven days. When seven days had [thus] passed, the great crowd could see only the bright light, but could not see either the golden casket or the tree. The king then coming down from his throne, studded with seven kinds of jewels, made offerings to the Bodhi-tree for seven days. When these seven days were over, the tree gave out the bright light again and illumined th

14. 娑婆 — Originally, this is a transliteration used in Mahāyāna translations of *Sahā*, the earth, world-system (*loka-dhātu*).

whole of the world's horizon and all was lit high up to the Brahma-gods and the light refracted back again [to the Bodhi tree]. Then when the sky was clear again [on account of the disappearance of clouds], the Bodhi tree was seen with leaves and producing fruits, [as if] the body of the tree was decorated with ornaments. From the heavens, down it came and settled into the casket. When the king noticed that the tree had settled down into the casket, he became very glad. Further, he made an offering of the land of Jambudīpa to the young sapling of the Bodhi-tree. Thus, he made this offering of Jambudīpa for seven days.

[28] On the evening of the Pavāraṇā (自 落)-day of the full moon of the eighth month¹⁵ (*Pubbakattikapavāraṇādivase*), the Bodhi-tree entered the casket. On the seventh day it came out of the golden casket and went up into the heavens, where it remained for seven days. Then from the heavens it came down and entered the golden casket. With the offering of Jambudīpa, he worshipped the Bodhi-tree as a king for seven days. When the Uposatha day of the Saṅgha, the 15th day of the ninth* month [was over], the Bodhi-tree started on the first day [of the bright half of Kattika] from its place of origin and reached the city of Pāṭaliputta and was placed under a *sāla* tree on the east. The Bodhi tree then grew flourishing and prosperous. When the king saw this, he became very glad. Again, he made an offering of the whole land of Jambudīpa and worshipped it as a king. Having made these offerings, he said to Saṅghmittā : "Now is the time for you to go." She replied : "Very well ! " The great king then offered eight families of spirits to protect the Bodhi tree, eight kinds of high officials, eight kinds of Brāhmaṇs, eight kinds of house-holders, eight kinds of guardsmen (*gopaka*), eight kinds of *lu-lo-che* (鹿 羅 車)— *Taraccha* ?— and eight families from Kalinga. The king also gave eight golden caskets, eight silver caskets to carry water to be used for watering the tree. Having received instruction from the king, [these people] began their work in connection with their business (依 事 而 作).

3.12a.1
629c.6

[29] The king accompanied by the large crowd with which he was surrounded, gave in due course, a send-off to the Bodhi-tree on the high road. Gods, Yakkhas, Gandhabbas and Asuras, day and night, made offerings [on the way] and thus [the tree] reached Tambalitti (Tāmralipti) and knocked down on the sand-bank [of the sea]. The king himself carried the Bodhi-tree on his shoulder, entered the water until it reached his neck and then put it on the ship along with Saṅghmittā. The king called Ariṭṭha and said to him : "O Ariṭṭha, while the Bodhi tree was in my country, I worshipped it like a King, by offering the land of Jambudīpa, three times. I myself carried it on my shoulder, entered the water until it reached my neck and gave a send-off by placing it on the ship." Further he

3.12b.1
692c.18

15. This is a correct rendering of *Pubba-Kattika* which is explained as *Assayuja* (Āsvin in Sanskrit), which will be the eighth month, if Phagguṇa is considered to be the first month of the year. In this very book (3. 2a. 2) Kattika is once mentioned as the 8th month, but elsewhere (3. 12a. 2, 15. 13b. 4-5, 6. 3b. 9-10, 5. 27b. 10) it is described as the ninth month. In this connection see p. 87 of my paper on Shan-Chien-P'i-P'o-Sha in the *University of Ceylon Review* Vol. VII. No. 2, April 1949.

* According to North-Indian Calendar where the dark half is the first fortnight.

commanded Ariṭṭha : "When the Bodhi tree reaches that country of yours, you may say to the king that he should himself take it down into the water [from the ship], dip himself up to the neck [in the water] and welcome it by carrying the Bodhi-tree on his head. As I gave offerings, so he should make to it various kinds of offerings and in no way different." When he had given this command, the ship started [on its voyage].

[30] At that time, while the ship was on the [high] seas it stopped and remained stationary at one place. For over a distance of a *yojana* [round about] there were no billows or waves. The king thought to himself : "Now this Bodhi-tree is going away from my country!" With this thought, tears followed and he began to sob with his throat choked. After that the ship started [again]. The king observed that, far away, there were various kinds of flowers, scattered, that came out of the sea-water and that followed the ship as if to make offerings [to the Bodhi tree]. From the heavens also were showered flowers and music flowed by way of offering. The water-spirits made their various kinds of offerings in the form of flowers and perfumes. The Bodhi tree was thus, in succession, favoured with offerings, until it came to the palace of serpents (*ndgd*). The serpent-king then came out immediately and wanted to snatch away the Bodhi-tree. Thereupon Bhikkhunī Saṅghamittā created, [by magic power], the king of birds with golden wings (*Supaṇṇa-rājā*). The serpent-king saw this magic power of the Bhikkhunī and immediately bent down his head at her feet to pay her obeisance and said : "I should like to pray to the Bodhi-tree and to you, Revered lady, to retire into my palace and be presented offerings for seven days." Thereupon the Bodhi-tree and all the other crowd entered the palace of the serpent-king. The serpent-king made offerings of royal throne and worshipped the Bodhi tree like a king, for seven days. When the seven days were over, the serpent-king, on the 1st day of the tenth month (*Mḍgasirassa paṭhama-pātipada-divase*) gave a send-off to the Bodhi tree. The same day, it reached the shoals of the port of Jambukoḷa-paṭṭana (閻浮俱那衛). King Asoka, not being able to see the Bodhi-tree at a distance, wept and returned.

[31] At that time, King Devānampiya, as instructed already by Sumana Sāmaṇera, at once had the high road levelled, swept, sprinkled water over and thus made clean. Banners and flags were set up and various kinds of offerings were [kept ready]. From the northern gate of the City, to the port of Jambukoḷa-paṭṭana—俱那, perhaps, a short form of Jambukoḷa-paṭṭana—the road was levelled up like the palm of a hand and [all] awaited the arrival of the Bodhi-tree. Saṅghamittā, by her magic power made the king see, from within his city, far off, the Bodhi-tree coming. The king then came out of the city, carried flowers of five different colours which he scattered all along upto Jambukoḷapaṭṭana. In one day, he reached it. He arranged for various kinds of music. He entered into water until it reached his neck. The king thought : "The Bodhi-tree of the Buddha has now come to my country!" No sooner did he think in this manner, the Bodhi-tree discharged light of six colours, seeing which the king was very much delighted. Immediately, he carried it on his head. In the

3.13a.1
693a.1

3.13b.1
693a.14

country¹⁶ there were sixteen distinguished people of a noble family. They also along with the king received the Bodhi tree. When the Bodhi-tree came on the shore, for three days, the Bodhi-tree was honoured by the offer of the island of Ceylon. The sixteen noble families looked after the king's business about the country (知王國事). When the three days were over, on the fourth day, he carried the Bodhi-tree and, in due course, reached the city of Anurādhapura. When he reached there, all the people of the country were glad and made offerings and worshipped it. On the fourteenth day of the tenth month, late in the afternoon,¹⁷ the Bodhi-tree entered the city through the northern gate, came to the midst of the city, and then, again, it came out through the southern gate. As one comes out of the southern gate, at a distance of five hundred bow-length, there is a place where the Tathāgata had attained *samādhi*. This Śākya-muni was not the only Buddha who had attained *samādhi*. The past Buddhas also had attained *samādhi* at this very place.

3.14a.1
693a.26

[32] The tree that was the Bodhi-tree of Kakusandha Buddha was called Mo-hā-sā-li-p'o (Mahāsirīsa-bodhi); the tree that was the Bodhi-tree of Konāgamana Buddha was called Udumbara ; the tree that was the Bodhi-tree of Kassapa Buddha was called Nigrodha ; all these were in the Meghavana. Sumana Sāmaṇera had instructed to construct a round basic foundation (基壇), which was provided with an apartment with a door and the Bodhi-tree was to be established there. All had made arrangements to accommodate [the guests] at a place of residence near the royal gate. At that time the sixteen people of noble families had put on the dress of kings and officials and stood around the Bodhi-tree and they planted the tree in the ground of the apartment at the royal gate. As soon as it was freed [from their hands] it went up, into the heavens, eighty cubits high and then gave out bright light of six colours, which illumined all around the whole of the country of Ceylon and it reached the Brahma-gods. At that time, the crowds of people saw those various miraculous feats of the tree and were all joyful. Ten thousand of them cherished faith for the Buddha at the same time and in due course attained Arhatship. Then they left their houses, all together, for becoming recluses. As long as the day-light continued, the tree did not disappear from the heavens. After the disappearance of day [- light], the tree resembling the Rohiṇī-star came down to the earth. The whole of the earth shook heavily.

3.14b.1
693b.10

[33] At that time, Mahinda along with Saṅghamittā, the king and the people of the country came and gathered together at the Bodhi-tree. At that time the people saw that on the northern branch [of the tree] there was one fruit that was ripe. Immediately, from the tree, it fell down [as if] it was an offering to Mahinda. Mahinda gave the seed [of the Bodhi-fruit] to the king to plant it. The king received it in a golden casket which he filled with rich soil which was covered over with scented mud. Within a moment, eight shoots came out of it, each being four cubits long. When

16. The Pali Cm. says that these sixteen families had come along with the Bodhi tree.

17. See note G above in this very book.

the king noticed this, he was all astonished. He held a white umbrella over the same and worshipped all those young shoots as he would worship a king [by pouring holy water on it]. The king took one shoot and planted it at Jambukoḷapaṭṭana ; another at the village gate of Brāhmaṇa Po-chu (Tavakka ?) ; another at the gate of Mei-chia (枚椒)—Meghavana ?—; another at the Thūpārāma ; another at the Maheśvara temple (摩醯首羅寺) ; another at the centre of Cetiya mountain ; another at the village of Rohiṇī ; another at the village Wang-lo¹⁸ (往羅). The remaining four fruits on the tree became ripe in due course and when they fell down, thirty-two shoots sprang up, which all were planted at the monasteries situated at a distance of a *yojana* from each another. Thus, in turn, the shoots grew and flourished in the whole of the country of Ceylon. On account of the Bodhi-tree, the land in the island became peaceful without any kind of calamity.

15a.1
693b.22

[34] Thereupon, Princess Anulā, along with a thousand other women, went to the place of Saṅghamittā. Saṅghamittā immediately converted them into Bhikkhunīs. After being converted, they attained, in due course, Arhatship. The nephew of the king, Ariṭṭha, along with five hundred men, left the house to become a recluse. After their leaving homes, they attained, in due course, Arhatship.

One day, the king along with Mahinda was going to make obeisance to the Bodhi tree. When he reached the place of the Iron-Palace (*Loha-Pāsāda*), the people offered flowers to the king. The king offered them to his religious teacher, Mahinda. The religious teacher received them and offered them at the Iron-Palace. When the flowers fell down on the ground, the earth quaked. The king noticed the earth-quake and asked [the Elders] : " Revered Sir, why is it that this earth suddenly quaked ? " The answer was : " O great king, in time to come, at this [place of the hall], the Saṅgha will recite the precepts [of *Pātimokkha*]. Therefore, the earth indicated this auspicious nature [of this place]. " Further on, they went and reached the mango-grove. There was a man who made a present to the king of the mango fruit which possessed good smell and good taste. The king presented the same to Mahinda. Mahinda ate it and taking the mango-stone, he said to the king : " This may be planted [here]. " The king immediately planted it and poured water on the ground. The whole earth quaked. The king asked why the earth had quaked. The Revered Bhikkhu replied : " In time to come, the Saṅgha will assemble in this place ; therefore is manifested this auspicious sign. The king then scattered flowers eight times, paid his respects and went along.

3.15b.1
693c.6

[35] Then he came to the place Cetiya. There was a man who presented to the king *campaka* flowers. The king offered them to Mahinda who worshipped that place [with those flowers]. When this worship was over, the earth quaked. The king asked why the earth quaked. The Revered

18. Pali names do not seem to be agreeing with these names in all respects. They are given as Jambukoḷa-paṭṭana, Tavakka Brāhmaṇ's village, Thūpārāma, *Issaranimmānavihāra*, Paṭhama-Cetiyaṭṭhāna, Cetiya-pabbata, villages Kājara (vl. Bhojaga) and Candana in Rohiṇī district.

Thera replied : "In time to come, at this place will be created a great *stūpa* of the Tathāgata ; hence this auspicious sign has appeared." The king said : "I must raise the *stūpa* [here]." Mahinda said : "Your Majesty need not ; your majesty has many things to do. In time, to come, Your Majesty's grand-son, Duṭṭha (?-*Mu-chā* 木叉)-gāmaṇī Abhaya will construct the Great *stūpa*." The king asked the Elder : "On account of this virtuous deed of construction of the *stūpa* by my grand-son, shall I get any merit out of it ?" The Elder replied : "You will not get any ; but you will have to devise some proper measure to be entitled to some merit. Take then a stone-pillar 12 cubits¹⁹ high and engrave on this stone-pillar this record : My grandson named Duṭṭhagāmaṇī Abhaya will, in time to come, raise at this place a big *stūpa*."

[36] The king further asked the Elder : "Revered Sir, are the roots of the Dhamma of the Buddha now firmly established in the land of Ceylon ?" Mahinda did not give any reply. The king asked at what time would they be established ? The Elder replied : "When among the men of the country of Ceylon; there would be a recluse, whose parents also are pure citizens of the land of Ceylon without any admixture with people of any other country—when such a man becomes a recluse and learns the *Dhamma-piṭaka* and *Vinaya-Piṭaka* — when such a time comes, then hereafter the roots of the Dhamma of the Buddha will get firmly established in the land of Ceylon." When the king further asked the Elder, the Elder replied : "Your Majesty's nephew, Ariṭṭha will be such a Bhikkhu. He has great enthusiasm for the Dhamma of the Buddha." The king again asked : "What now shall I finally do ?" The Elder replied : "You should prepare a hall for the assembly of the Saṅgha." The king replied : "Very well !" At that time the king had by his side his big officer named Mi-kia-p'an-t'i (Meghavannābhaya ?). Meghavannābhaya had a dwelling-place in which he erected the Assembly-Hall, just like the hall of Ajātasattu ; in no way different. Using all the royal dignity, he prepared it with all the different kinds of musical entertainment which automatically pervaded all places. The king thought : " I should now go to see the roots of the Dhamma of the Buddha gone deep." Surrounded by several hundreds and thousands of men, the Great king went to Thūpārāma.

3.16a.1
693c.18

3.16b.1
694a.1

[Thus is concluded]

the Third Book of the Vinaya-Commentary [named]

Samanta-pāsādikā.

19. *Chang* (丈) — is this a mistake for *chih* (尺) a foot ?

1 *Chang* = 10 *chih* (尺).

Shan-Chien-P'i-P'o-Sha

on

Vinaya

Book IV

[T. 694a-702a; P'ing. 17a-22b; PTS. i. 102c-153a; S. i. 60b-98b; K. 97-100 (§§ 139-145 = §§ 1-6 only of this book); N. i. 89-141].

4.1a.3
694a.10

[1] At that time, in Thūpārāma, Mahinda, along with a thousand Bhikkhus had seats spread [for them all]. Mahinda's seat was facing south and further the seat of revered Ariṭṭha was facing north. Revered Mahinda requested Ariṭṭha to be the religious teacher, exactly as in olden times was revered Upāli; in no way different. Mahinda, with sixty-eight chiefs among the Saṅgha, sat down around the preacher's seat. The younger brother of the king, Mattābhaya, along with five hundred Bhikkhus, was anxious to learn the *Vinaya-piṭaka*. All of them sat around Ariṭṭha who was occupying a higher seat. The remaining Bhikkhus, along with the king, took their respective seats in due order.

4.1b.1
694a.19

[2] Thereupon, reverend Ariṭṭha immediately said : "At that time, the Buddha was living at Verañjā under the tree Naḷeru-Puci-man-tho-lo." Thus he said the *nidāna* (introductory part) of *Vinaya*. When he said this, there was, in the heavens, a loud acclamation, 'Very well! Very well!' There was a thunderous lightning and thunderous clapping out of season and the earth violently quaked and there were various kinds of miraculous feats.

Thereupon, Ariṭṭha and Mahinda, with sixty-eight persons who had destroyed craving and with sixty thousand Bhikkhus surrounding them, spoke in the Thūpārāma of the virtues of the Tathāgata, of his compassion for living beings that had threefold evil actions, adding that therefore he had laid down the *Vinaya-piṭaka* in order to control their actions of body, tongue and mind. The Tathāgata while he was living in this world laid down the *Vinaya-piṭaka* for his disciple-followers and then entered *anupādisesa-nibbāna* (*nibbāna* with no substratum remaining behind). At that time, in the assembly of the Bhikkhus were said the following *gāthās* :

All those distinguished pillars of the group—
Sixty-eight persons that were all revered—
They all knew matters relating to *Vinaya*;
They were the group of disciples of the Master of the Dhamma,
With depravities destroyed and with mastery attained—

They knew the miraculous feats and the three discerning lores
 With their knowledge which had nothing superior;
 They gave instruction to the king of Ceylon,
 They illumined the whole land of Ceylon,
 And there was none who noticed not the light, all around.
 They were [brilliant] just like a heap of fire,
 And when fuel was exhausted, they entered Nibbāna.

[3] When these revered persons entered Nibbāna, then they had their family of disciples, named Tissadatta, Kāla-sumana, P'i-kia (Digha ?)-sumana—these revered persons were the disciples of Ariṣṭha. Thus this succession of teacher after teacher followed in turn till to-day. Therefore, in the Third Council of Buddhist [Bhikkhus] when a question was raised as to who will carry the *Vinaya-piṭaka* to the Island of Ceylon, the answer was : Mahindatthera; and after Mahinda, Ariṣṭha and his disciples. Thus, in due succession, they preserved it just like water contained in a jar made of cat's eye (*veḥuriya*), which is transparent but which does not permit any leakage. These revered persons preserved *Vinaya-piṭaka* and further it was [preserved] in the same way till to-day. If a man has faith constantly in his mind and if he has conscientiousness and if he learns well the precepts of Vinaya, then the Dhamma of the Buddha remains established for a long time. Therefore, if a man wishes that the Dhamma of Buddha should remain established for a long time, he should first learn the *Vinaya-piṭaka*. Why is it so ? Because one derives benefits from it.

4.2a.1
694b.8

[4] What are those benefits ? If a well-bred person is well-disposed towards the *Vinaya-piṭaka* of the recluses, then he becomes, as it were their father and mother. Why is it so ? Because their renunciation, initiation, instruction, and decorum—all these are depending upon the *Vinaya-piṭaka* [which he has learnt]. He preserves his physical conduct, is able to remove the doubts in the minds of other people, is fearless when he enters the Saṅgha, is able to judge according to Vinaya if any body has committed any violation of precepts and helps in the continuance of the Dhamma for a long time. The teachers of the Dhamma have said that the Buddha has spoken to the Bhikkhus in this way : "If any one masters this Vinaya, he derives five advantages. Which are those five ? First, he is able to preserve his [good] conduct; second, he is able to remove the doubts of others; third, he enters the Saṅgha without any fear; fourth, he sets the Dhamma of the Buddha quite straight; and fifth, he enables the Dhamma to remain established for a long time" [*Vin.* v.133]. The Buddha says : If a man has observed the rules of Vinaya, then he possesses the root-cause of his deriving any merits. Because of this root-cause, he attains the *kusala-dhammas* (good things).

4.2b.1
694b.20

[5] The Teacher says—The Buddha has said : "The observance of Vinaya-precepts is meant for holding oneself aloof from evil; holding oneself aloof from evil is meant for non-regret in one's mind; because of non-regret

in mind, one becomes cheerful; because of cheerfulness one gets happiness¹; because of happiness one gets quiescence (三昧); because of quiescence, one gets wise insight; because of wise insight, one gets aversion—*nibbidā* (厭汚); because of aversion one gets dispassionateness; because of dispassionateness, one gets deliverance; because of deliverance, one gets [the realisation within oneself] of the knowledge and insight into deliverance; and because of this knowledge and insight into deliverance, one enters, in due course, Nibbāna. It is on account of desire to speak and talk about in this connection, on account of dwelling upon (依止)—*upanisā*—it, on account of desire to pay attention to it, that the mind thus reaches, in due course, the knowledge of attaining deliverance". [*Vin.* v. 105]. Therefore one should diligently learn Vinaya.

4.3a.1
694c.4

[6] In this Vinaya is said to lie the basic root of the teaching of the Buddha. The Teacher says : there has been said a *gāthā* :

The man [who said the Vinaya], the time'
When it was said, the reason why it was preserved,
The persons who handed it down to the place
Where it was established firmly—
All these things² have now been explained in due order.
The meaning of this *gāthā* has now been explained.

Thus ends the External Introduction to Vinaya.

[7] Now I shall explain, in various ways, the meaning of Vinaya, with the explanation of the words that come at the beginning—'At that time'. Therefore, [now comes] the meaning of what is said in the Vinaya at the beginning : "At that time the Buddha was living at Verañjā" [*Vin.* iii. 1.]

At that time ' means ' when revered Sāriputta emerged from *samādhi* and requested the Buddha to lay down the Rules of Conduct—at that time, the Buddha stayed at Verañjā (P'i-lān-jo); at that time means when the occasion arose (發起). At this time, he said this thing (the rules of conduct). Why was it? As said in the Vinaya : At the time when Sudinna (Su-t'i-na) behaved improperly (lit. impurely) with his former wife (*purāṇa-dutiyikā*)—at that time the Buddha, because of [this incident of] Sudinna, laid down the rules of Conduct for his disciples (*sāvaka*). This is the meaning of [words at] the beginning. At the time when Dhanika (Than-ni-ka) Bhikkhu stole wood belonging to the king—at that time the Buddha, in the city of Rājagaha laid down the rule of conduct³—this also is likewise. 'At that time' also means when the occasion arose; also, it means because of this incident.

4.3b.1
694c.16

1. *Sukha* (安樂).
2. This stanza, which occurs in Pali also at the beginning of the Introduction after the preparatory stanzas, is not given in Chinese in the corresponding place.
3. This incident led to the promulgation of rule No. 2 of the *Pātimokkha*.

Buddha-Bhagaḍ—this will be explained later.

Stayed means was walking, standing, sitting, or lying.

Verañjā—this is the name of a town.

Nāleru (Nā-lien-lo)—this is the name of a Yakkha (*Ye-chā*). This name is purposely given to this tree because it was a place of resort of the spirit of a Yakkha.

Picumanda (Pin-chou-mān-tho-lo)—this is a lemon tree (*Nimba*).

Under the Tree (*māle*)—the place that is covered by the shade when the sun is at the mid-day. Further it is said : 'that much ground over which the leaves fall when there is no wind⁴'.

[8] *Question* :—Why was the Tathāgata living under this tree ?

Answer—This tree was the best in the dense wood; going to the town was not a far off [journey]; it was quite convenient to go to and come away from.

Question—The Buddha was living at Verañjā. And further it is said that he was living under the tree. The Buddha could not have lived at two places.

Answer—This difficulty should not [really] arise. Verañjā is the place of going to and coming from. Under the tree means the [actual] spot where he lived.

Question—Why has Upāli mentioned Verañjā ?

Answer—Because [he wanted to indicate that the Buddha] had compassion on the house-holders (lit. those who wear white clothing).

Question—Why did he live under a tree ?

Answer—In order that his disciples might live in consonance with the law of ascetics and in order to remove greed for objects of desire.

* *Question*—Why did he resort to a place near a town ?

Answer—For the sake of the Four Great [Requisites : *Paccayā*].

4-4a-1
695-a-4

[9] *Question*⁵—The former expression is used to indicate that he could preach the Dhamma [to the people]; the latter expression to indicate that the Tathāgata wanted to enter a solitary place. The former expression means that he was dragged [to that place] by compassion [for the people] and the latter that he wanted to escape from suffering into happiness. The former means that he wanted to secure the good and happiness of living beings and the latter that he wanted to secure his own bodily ease (*phāsu-vihāra*). The former means that he wanted to confer a gift of the Dhamma on living beings and the latter that he himself may leave for the people an example of full noble contentment.⁶ The former means to be useful to (lit. prepare a bridge for) living beings, the latter to be useful to gods. The former means to associate with living beings, the latter not to associate with

4. Cf. *Vim.* p. 21; *Dhuta.* p. 49.

5. This seems to be redundant.

6. 自除羸利滿足.

them. The former means the Buddha alone is the one man who is the Supreme and that because of him living beings have secured great happiness and therefore he is the best; the latter that the Buddha while sitting in a wood likes to sit under a tree. The Ācariya says : the meaning [of this] is very wide but he has said that for the present only in brief.

[10] *Accompanied by a large Bhikkhu-saṅgha.* *Large*—it is large in relation to some thing that is small. And so, the Bhikkhu-saṅgha is large because it possesses very great virtues. Further, there is another meaning: 'large' because even the lowest [in the Bhikkhu-Saṅgha] has attained the path of Sotāpanna. Still there is another meaning : 'large' because the Saṅgha consists of a large assembly of five hundred.

4.4b.1
695.16

Saṅgha—Those that possess the same kind (等) of good conduct, the same [right] views, the same [right] knowledge and the same group [in which they live]. This is called [Saṅgha].

Accompanied by—being together in one place.

Five hundred Bhikkhus—numbering five hundred.

Verañja-Brāhmaṇa—that is, one born in the town of Verañjā. It is a name [given to him] because of the town. *Po-lo-men (Brāhmaṇa)*—It means 'of pure conduct'. Further *Po-lo* means one who knows the books of the Veda of the Heretics (outside the Buddhist Path). *Men*—One who listens to the Buddha's Suttas recited.

Po-lo-men (Brāhmaṇa)—one who is able to remove defilements.

Men—That is, to hear—[hear] the sound penetrated into the ear; because of the words spoken by others one understands the *Dhamma*.

Samāṇa Gotama—*Samāṇa* one who has destroyed evil things. *Gotama*—It is just as a Brāhmaṇa is known by his family.

Scion of Sakka family—Sakka family—This is an indicator of a great family.

Gone forth from the Sakka family—This signifies that with faith in his mind, he was delighted to go forth. There are people who go forth from a family because of debt; or they go forth because they lose the country; or because of poverty; or because they [want to] evade the officers of the king. The Tathāgata had not gone forth like this.

[11] *Such was the good report*—*Such*—this is used to complete the phrase (i. e. this is the complement). *Good*—that is being associated with a number of good things. Further it is said : 'The Supermost'. *Good report*—one that is praised receives [a good] name. Also it is said 'to let others know' (i. e. to become known). *Bhagavā (Po-kiā)*—This is the beginning of ten designations of the Tathāgata to let living beings have faith in their mind for the Buddha. Therefore the Ācariya enunciated the virtues of the Tāthagata.

4.5a.1
695a.29

Ara (Ā-lo) (in Ara-han)—This is the spoke of a wheel. *Hān* (in Ara-han) is to break down the spokes of the wheel of the three Dhātus. Because the Tathāgata breaks down the spokes of the wheel of the three Dhātus, therefore, he is called Ā-lo-hān. Also it is said: Ā-lo-hān means to kill a thief. Because the Tathāgata has killed the thief of defilements, therefore he is called Ā-lo-hān. Also they say *A-lo* means all evil Karma. *Hān* means to stay far away from the wheel of the three Dhātus.

[12] Activities due to ignorance and craving form the spokes [of a wheel]; oldage and death form the tyre of the wheel; clinging (受) and bhava (生) are its nave⁷; depravities are its axle-tree. [Such a wheel] of the three Dhātus continues rotating without a beginning. It does not stop. The Buddha, under the Bodhi tree, with good conduct as the level [base of the] earth, with energy as his feet, with faith⁸ as his hand and with wisdom as his axe, cut off the spokes of the wheel of the three Dhātus. It is also said: the Three Dhātus without a beginning are the wheel; ignorance is the nave; old-age and death are the tyres; the ten evils are the spokes.

Why is it so? Because he does not understand the Law of [the Truth of] Suffering. If one is born⁹ in the Realm of Desire, then, on account of ignorance (*avijjā*), one does three kinds of actions. If one is born in the Realm of Form, then he does actions appropriate to the Realm of Form. If one is born in the Realm of the Formless, then he does actions appropriate to the Realm of the Formless. In the Realm of Desire, due to ignorance, one takes consciousness. The same in the Realm of Form and also in the Realm of the Formless. This is all due to ignorance.

4.5b.1
695b.12

[13] In the Realm of Desire, name and form are causally related to six organs of sense (*āyatanāni*) in the Realm of Desire. The name and form in the Realm¹⁰ of Form are causally related to three organs of sense in the Realm of Form. The 'name' in the Realm of the Formless¹¹ is causally related to one organ of sense in the Realm of the Formless.

In the Realm of Desire, the six organs of sense are causally related to six kinds of contact in the Realm of Desire. The three organs of sense in the Realm of Form are causally related to three kinds of contact in the Realm of Form. The one organ of sense in the Formless Realm is causally related to one kind of contact¹² in the Formless Realm.

[14] In the Realm of Desire, the six kinds of contact are causally related to six kinds of sensations (樂)¹³ in the Realm of Desire. The three

7. This clause is not found in Pali where *avijjā* and *bhava-taṇhā* are presented as *nābhi*, the nave, while the Chinese describes them as spokes, which evidently seems to be wrong. 受 is later used for *vedanā*. See note 13.

8. *Hsin* (心), is used as a wrong homonym for *hsin* (信).

9. 生—This character, although here it means to be born, is later on used in this very book for *bhava* (i. e. *kamma-bhava*.)

10. The text has become very corrupt here. Even the readings of Taisho edition seem to require emendations which alone would render the Chinese text conform to the original Pali. 無明 seems to have no place here. 欲 must be substituted by 色 which would give us a text corresponding to Pali *rūpabhavā nāma-rūpaṃ rūpabhavā tiṇṇam āyatanānaṃ paccayo hoti*.

11. Emend 無明色界 into 名無色界.

12. 受 must be emended into 觸 as in the two previous cases.

13. Later this word is rendered by 受 (see note 20) which is also used for *upādāna* (see text, 4.6b. 6).

4.6a.1
695b.25

kinds of contact in the Realm of Form are causally related to three kinds of sensations in the Realm of Form. The one kind of contact in the Realm of the Formless is causally related to one of kind sensation in the Realm of the Formless. The six kinds of sensation in the Realm of Desire are causally related to six kinds of craving which they produce in the Realm of Desire. The three kinds of sensation in the Realm of Form are causally related to three kinds of craving in the Realm of Form. The one kind of sensation in the Realm of the Formless is causally related to one kind of craving in the Realm of the Formless.

[15] When he has a craving for this and for that, he is born. When he is born, he thinks that he would enjoy some object from among the five objects of desire and then because of his clinging for that object of desire, he behaves ill by his body, tongue and mind. When this ill behaviour reaches its acme (具足), he enters the hell. He has taken birth in this hell because of his Kamma. This taking birth is Kamma-bhava (?); and because of Kamma are also produced the five groups of existences. In course of time these five groups get worn out. This wearing out means getting over-ripe. When the five groups are disrupted, then there is death.

4.6b.1
695c.9

[16] From among these three planes of existence, one desires that he would enjoy objects of desire in the heaven, and so he directs himself to the practices of good behaviour or to the practices of forbearance. As a result of his good behaviour, he gets birth in the heaven. This further birth [in the heaven] he gets on account of his good Kamma. There is another person who desires to get the pleasures of Brahma-heavens. On account of his clinging for the same, he reflects upon the four Dhammas. Which are the four ? They are : friendly feelings, compassion, rejoicing and equanimity. When the mental reflection upon them has been fully accomplished (具足), he gets birth in the Brahma-heavens. This birth in the Brahma-heavens is due to his actions. This is the *Kamma-bhava*. Further, there is another man who wishes to be born in the Formless Realm or wishes to be born, in due course, in the heaven of neither-consciousness-nor-absence-of-consciousness. Constantly he enters the trance and is given to meditation. Then he is born in that place [which he wished]. This birth, he gets on account of his kamma. As regards the rest, you may know things to be likewise. In both (二) the existences of the past and the future, it is from ignorance as the cause that activities [originate]. I have said this presently in brief. The rest you can amplify (lit. say in detail).

[17] Ignorance and the activities originating therefrom form one section (品). Six kinds of consciousness, name and form, six organs of sense, six kinds of contact, and six kinds of sensation—these form another section. Craving, clinging and becoming (*bhava* 生) form another.¹⁴ Coming into existence (*jāti* 有),¹⁵ oldage, death—these form [still]

14-15. It is interesting to note that the Chinese translator uses two different terms—生 for *bhava* and 有 for *jāti*. *Mhuyu*. 2251-52 give these characters for *jāti* and *bhava*, respectively, which seems to be more acceptable.

another. The first section is [related to] the past. The two middle sections relate to the present existence. The last section i. e. old age and death relate to the future existence.

When one takes ignorance and the activities originating therefrom, then craving, clinging [and becoming (*bhava*)]¹⁶ are also implied therewith. This mutual connection cannot be dispensed with. These five dhammas belong to the past existence. The middle [first] group beginning with six kinds of consciousness¹⁷ is the resultant [group]. When one takes craving, clinging [and becoming], then ignorance [and activities]¹⁸ are also implied therewith. These five dhammas are related to the present existence. When existence [in the next life], old age and death are taken, then [also] are implied the five dhammas, the remaining being six kinds of consciousness and the rest. They all are integrated with the last. These relate to the future existence. When thus they are given in detail they become twenty.¹⁹

Between the activities and the six kinds of consciousness, which are produced from the former, there is one link. Between sensation²⁰ (受) and craving there is another, and between becoming (*bhava* 生) and existence in life (有), there is [still] another. Thus in all there are three links. Because of these four sections are produced twenty factors of Dependent Origination (*Paṭicca-samuppāda*).

4.7a.1
695c.21

[18] The Tathāgata has seen through them, has knowledge of them and has penetrated into them, because he has understood them as they are. Because of understanding things as they are, we have what is called the knowledge of the real nature of things' (*dhammatṭhiti-ñāṇaṇ*). *Seeing through*. What is meant by 'seeing through'? 'Seeing through' means penetrating into. Hence it is called 'seeing through'. *Knowledge*. What is meant by knowledge? Because of knowing things thoroughly, it is called knowledge. Because of this understanding and knowledge, seeing through and penetration into things, the Tathāgata has understood things as they are, and he has a sense of disgust which gives rise to deliverance of mind and then he wishes to attain the Release. Because he has previously broken down the spokes of the wheel of this threefold world, he is called an Arhat.

Further, he is called an Arhat because he deserves [special] offerings. What is meant by 'deserving [special] offerings'? 'Deserving special offerings' means he deserves offerings of gods and men; [as it was] in ancient times, the Brahmā made special offerings to the Tathāgata when he offered

16. The Chinese text seems to be corrupt in the whole of this paragraph. It omits here the word for *bhava*.

17. So also instead of six kinds of consciousness it uses the words six *āyatana* (六入).

18. Again the word for *saṅkhāras* is omitted (note. 10).

19. And finally it gives the number 24 (二十四) instead of 20.

20. Here 受 is used for *vedanā*; see notes above 7 and 13.

4.7b.1
696a.5

a jewel as big as [Mount] Sineru. Therefore he is called an Arhat. At the time when he was living, the great king Bimbisāra, the king of Kosala, and other persons similar to kings did make various kinds of special offerings and so he is called an Arhat. Further, after the Buddha had entered Nirvāna, Asoka, the great king of Jambudīpa, by spending money worth ninety-six crores had erected eighty-four thousand *stūpas* and further made various kinds of big gifts. Therefore, he is called an Arhat. Of other kinds of such big gifts, no count could be given. Further it is said: *A-rahā*. *Raha* means something to hide, *A* means not. That is to say: nothing to hide. What is meant by 'nothing to hide'? Just as a man of the world commits sins, being himself always hidden, so the Tathāgata being always in an assembly is not [hidden]. And so he is called 'with nothing to hide'.

[19] *Sām-miao-sām-phu-tho* (*Sammā-sambuddha*) [*Vin.* iii.1] — He has known all the Dhammas and so he is called *sām-miao-sām-phu-tho*. It is said: *Phu-tho* (Buddha) is one who has known all the dhammas that are fit to be known; who has given up all that are fit to be given up; and who has escaped from all that are fit to be escaped from.²¹ Such a one is called *Phu-tho*. Also it is said: The Buddha has further discriminated things (別義). How? With his wisdom-eye, if he has seen the Truth of Suffering, the Truth of the Origin [of Suffering], the Truth of Cessation [of Suffering] and the Truth of the Path [leading to the Cessation of Suffering], and, in due order, if he has acquired an insight, then he is the Buddha.

4.8a.1
696a.17

[The other things are]: physical form, sound, smell, taste, tangibles and dhammas; the eye consciousness, the ear-consciousness, the nose-consciousness, the tongue-consciousness, the body-consciousness and the mind-consciousness; the object of contact by eye, ear, nose, tongue, body and mind; the sensations (記) of eye, ear, nose, tongue, body and mind; the perceptions (念 *saññā*)²² of eye, ear, nose, tongue, body and mind; the cravings of eye, ear, nose, tongue, body and mind; the willful actions (思 *cetanā*) of eye, ear, nose, tongue, body and mind; five groups (*khandhā*), ten objects of meditation (*kaṣīṇāni*), ten kinds of awareness (思) beginning with what is bloated,²³ ten kinds of ponderings,²⁴ thirty-two [parts of the body] beginning with 'hair on the head'²⁵, twelve organs and objects of sense, eighteen elements, nine kinds of existence beginning with existence in the realm of Desire, the four trances beginning with the First, and the four²⁶ beginning with [meditation on] friendly feel-

21. Cf. Sn.558 : *Abhiññeyyam athiññātaṃ bhāvetabbañ ca bhāvitam, pahātabbaṃ pahīnaṃ me, tasmā Buddho'smi, Brāhmaṇa.*

22. Perhaps this is wrongly used for 想. See Mvy. 1924.

23-24. Here the Chinese text seems to be very confused. In 4.8a.2 we should expect 十想 to be immediately followed by 降脹 etc., instead of 十念 which may take the place of 十想.

25. *Tuan* (段) part, section, seems to be a mistake for *fa* (髮), hair, which alone would give the meaning intended, corresponding to Pali *kesādayo*.

26. The character 四 which is absent here in the original text seems to have strayed away in the next column immediately before 十二因緣 where it is out of place.

ings. Further, there are four formless trances, which are four formless Samādhis, and the twelve-fold [Law of] Dependent Origination which, when reflected upon in the reverse order, begins with oldage, death, grief, lamentation and reaches ignorance, and which, when reflected upon in the progressive order, [ends] with oldage, disease, death, suffering and tribulations.

Oldage and disease—they are the Truth of Suffering. Coming into existence or birth (有) is the Truth of the Origin of Suffering. To escape from both of them is the Truth of Cessation, and to know the means of [attaining] this Cessation is the Truth of the Path [leading to the Cessation of suffering]. The Tathāgata knows well each and every one of these things and so he is called *Sām-miao-sām-phu-tho* (*Sammā-sambuddha*).

[20] *Knowledge (vijjā)* [Vin. iii.1] — It is of three kinds; also it is of eight kinds. As regards the three, it is mentioned in the *Bhaya-bherava-sutta*.²⁷ As regards the eight, you yourself should further know from the *Ambaṭṭha-sutta*²⁸: The knowledge of Samādhi (三昧),²⁹ the knowledge of the performance of miraculous feats, and the knowledge of the six high powers (*abhijñā*)—all these together make eight kinds of knowledge.

Possessing good conduct — Good conduct (戒),³⁰ guarding six kinds of consciousness, knowing moderation in food, to be alert when overpowered by sloth and torpor, seven good laws (*saddhammā*) and four trances—these are fifteen dhammas, which one ought to know oneself. The Tathāgata was by his very nature a man of good conduct. Therefore he is called 'possessed of knowledge and good conduct.' The Tathāgata by this dhamma of good conduct attained Nirvāṇa and so he is called 'possessed of knowledge and good conduct'. Not only the Tathāgata but also his disciples were so. The Tathāgata was rich with knowledge and good conduct and so he is called 'possessed of knowledge and good conduct.'

4.8b.1
69Gb.1

[21] On account of the characteristic of knowledge, the Tathāgata attains omniscience, while on account of good conduct he is called profusely compassionate. By the former, he simply knows sufferings and tribulations of all living beings, while by his compassionate nature, he, knowing their sufferings and tribulations, can give good advice which would enable the people to abandon suffering and go the happy [way]. Therefore he is called 'following a good-course (*Sugata*)' [Vin. iii.1]. Therefore his disciples also follow the good. They follow the good course and not evil one. *Sugata*—It is also said: By following this course, he has reached a good place and so he is called *Sugata*. Also while walking he puts his step on a level surface and possesses the right practices of behaviour with no loop-holes and

27. *Chia* (界) is apparently a mistake for *wei* (畏) fear.

28. 菴羅樹 the mango-tree, *amba-rukka*; apparently used for *Ambaṭṭha*.

29. *Sam-mī*, a transliteration, in part, of *samādhi* (昧).

30. This is a necessary emendation of 戒 of the Chin. text.

4.9a.1
696b.18

so also he is called *Sugata*. Also when he has gone [to his place], he always stays there; he does not again come back and so he is called *Sugata*. "By the path of Arhatship, he does not come back [to what he has already left behind] and so he is *Sugata*." [*Mahā-N. i. 114*]. From the time when he received, at the feet of Dīpaṅkara Buddha (錠光佛)³¹, a prophetic announcement (記), he had compassion for all living beings which enabled them to attain happiness; and he followed a good course until he sat below the *Sam-pho-thi* (*Sambodhi*) tree—the tree of enlightenment. Thus he is called *Sugata*. Not following the heresy of annihilation, nor following that of eternity, being himself free [from indulgence in pleasures]³² and from self-mortification, he does not go to the extremes of annihilation and eternity and so he is *Sugata*. To all living beings he preached the Dhamma which was never inopportune. Therefore he is called *Sugata*. He does not speak unpleasant words to living beings but he speaks what is pleasant and so he is called *Sugata*. Whatever is said [by him] is real and has a true meaning and not vain with false meaning. And all living beings that listen to him rejoice and so he is called *Sugata*. He does not say any words which have no meaning. Whatever is said has meaning and is beneficial. Therefore he is called *Sugata*. [cf. *M. i. 395*].

4.9b.1
696b.2

[22] *Knower of the world* [*Vin. iii. 1*]—This means that he understands the Dhammas in the whole world and so he is called the Knower of the world. Because, from the point of the truth of its origin, or from the point of the truth of its cessation, or from the point of the way to its cessation, he has understood the whole world in its true nature; therefore he is the *knower of the world*. As it is said in the *Sutta*³³: "The place where one is not born, does not grow old, does not die, does not fall from, or does not get stabilised—such other end of the world, I cannot reach by walking." Such one is called the Knower of the world. The Buddha said to the mendicants: "Without having reached the end of the world, I cannot declare the end of suffering." The Buddha says to the mendicants: "This body, measuring one³⁴ *shun* (尋 = 4 cubits, *vyāma*) called *Sa-man*³⁵ (沙門)—here lies the truth of the origin of the world, the truth of the cessation of the world, the truth of the means to the cessation of suffering in the world. I shall not reach [the end of the world] by walking. And it is not possible that I might escape suffering without reaching [the end]" [*S. i. 62*].

[23] Also the world is of three kinds. Which three kinds? The first is the world of *saṅkhārās* (compound things), the second is the world of living beings (*satta*) and the third is the world of space.

31. Taisho ed. gives 錠 for 定 of our edition.

32. There is no clause in Chinese corresponding to this, while Pali mentions 'kāma-sukhaṃ' along with *atta-kilāmatha*.

33. *S. i. 62*.

34. 尋 given in our edition yields no meaning corresponding to *vyāma* in Pali.

35. Does this stand for *sa-manake*, which probably is not understood by the Chinese translator? It means the body along with mind.

Question :—What is the world of *sakkhāras*?

Answer :—[We have it when it is said :] that “ all living beings have their sustenance (生) from food and drink ” [*Paṭi*. i. 122]. This is the world of *sakkhāras*.

Question :—What is the world of living beings ?

Answer :—[In expressions like] “ eternal world and evanescent world ” [*D.* i. 189]. This is the world of living beings.

Question :—What is the world of space ?

The answer is given in stanzas (*gāthās*) :—

“ As far as the sun and moon keep racing (lit. flying)
And shine over the thousand worlds,
Flooding them with light, unparalleled,
And being hampered by none. ” [*M.* i. 328]

This is the world of space.

[24] Further it is said : “ One world, two worlds, three worlds, four worlds, five worlds, six worlds, seven worlds, eight worlds, nine worlds, ten worlds, and so on upto eighteen worlds ” [*Paṭi*. i. 122].

Question :—What is one world ?

Answer :—That all living beings have their sustenance (得生) from food and drink—this is one world.

Question :—What are the two worlds ?

Answer :—Name and form—they are the two worlds.

Question :—Which are the three worlds ?

Answer :—Suffering, happiness and neither suffering nor happiness—they are the three worlds.

Question :—What are the four worlds ?

Answer :—Four kinds of nourishment. They are the four worlds.

Question :—Which are the five worlds ?

Answer :—Five groups.

Question :—Which are the six worlds ?

Answer :—Six organs of sense.

Question :—Which are the seven worlds ?

Answer :—Seven kinds of consciousness.

Question :—Which are the eight worlds ?

Answer :—Eight worldly things (*loka-dhammā*).

Question :—Which are the nine worlds ?

Answer :—The nine abodes of living beings (*sallāvāsā*).

Question :—Which are the ten worlds ?

Answer :—They are ten *āyatanas*.

Question :—Which are the twelve worlds ?

Answer :—The twelve *āyatanas*, (organs and objects of sense).

Question :—Which are the eighteen worlds ?

Answer :—The eighteen *dhātus*.

—This is the world of *sakkhāras* [cf. *Paṭi*. i. 122]. The Tathāgata knew each one of these and therefore he is called the *Knower of the world*.

4.10a.1
696c.10

[25] The Tathāgata knows also the defilements of all beings, knows [their] actions, their minds; knows their minor defilements, knows their major defilements; knows their keen consciousness, knows their dull consciousness; knows their good, helpful, conditions, knows their evil conditions (*paccayā* 緣); knows whether they can be easily instructed, or whether they are difficult to be instructed: knows whether they will be [re-] born or not [re-] born. This is called the world of living beings. There is nothing which is not known to him. This is the Knower of the world.

4.10b.1
697a.1

[26] *The world of space.*

Question :—What is the world of space ?

Answer :—The world-system surrounding a mountain³⁶ is in extent³⁷ twenty-three thousand four hundred and fifty *yojanas* (由旬). In circumference, it is 37350 *yojanas*. The earth, in thickness, four *nahutas* (那由他) and twenty³⁸ thousand *yojanas*, is standing straight in water which, in thickness, is eight *nahutas* and forty³⁹ thousand *yojanas*. It stands firm in the air which, in thickness, is six hundred and ninety thousand (690000)⁴⁰ *yojanas*. This is the world-element of open space. Also the foot of Mount Sineru (Su-mi) has entered the sea 84000 *yojanas* (*caturd-sīti-sahasāni*), The mountain-king Sineru is equally so in height. Studded with jewels of seven⁴¹ kinds, he is surrounded by seven mountains. And so it is said in *gāthās* :—

Yugañdhara, Īsādhara, Karavīka, Sudassana,
Nemindhara, Vinataka, Assakaṇṇa—

These seven great mountains
Encircle mount Sineru.

They are the places of rest of the four Mahārājas (lit. Kings of Heaven),
Of gods and of Yakkhas too.

In height, one hundred *yojanas*,
Is the great Snowy Mountain,
With a thousand⁴² *yojanas* in extent,
The *length* (縱) and breadth are just equal.

The peaks it has are eighty thousand
And four thousand to add;
With these it is adorned.

There is a Jambu tree,

1.11a.1
697a.14

36. *Mvyu.* 4150 gives *cakravāṭa* (Pali *cakkavāṭa*) as an equivalent of (鐵圍山) world-system. Measurements are not the same.

37. Pali text gives a different measure—123,450 *yojanas*.

38. Pali text gives four *nahutas* and 200,000 *yojanas*.

39. Pali: Eight *nahutas* and 400,000 *yojanas*.

40. Pali: 960,000.

41. Pali text puts this qualification for the surrounding mountains.

42. Pali: five hundred.

Two thousand⁴³ *li's* (里) in height,
 Two hundred *li's* in circumference,
 With branches spread wide (布方) all round
 Covering hundred *yojanas*.
 It is because of this tree
 That there is the name Jambudīpa.
 A great world-system surrounding a mountain (鐵圍山)—
 Its base has penetrated into the great ocean;
 Deep below eighty thousand
 And two thousand *yojanas* to add;
 And in height too just the same;
 All the time it stands with no decay;
 Surrounding it all is this world of space.
 The moon, the king of all stars,
 Has the circle of forty,
 And nine *yojanas* to add.
 The kingly sun [too] has his circle
 Extending over fifty *yojanas*.

Also the palace of Sakka, the king of gods, covers an extent (經廣) of ten thousand *yojanas*. Also like the same, are the palace of Asuras, the hell of Avīci, and Jambudīpa. The extent of the Western Goyāna is seven thousand *yojanas*; so also of the eastern Videha. The extent of the northern U-tan-yue (Uttara-Kuru) is eight thousand *yojanas*. Each of these continents has a circle of five hundred small islands. All this is inside the world-system (*cakkavāḍa*).

Outside the world-system [in the intervening space, *lokantarikā*], there are all the hells. The world-systems are infinite. The elements of the world (*loka-dhātu*) also are infinite. Therefore, the Buddha, with his infinite knowledge, has completely comprehended all. Therefore he is called the Knower of the world.

4.11b.1
697a-26

[27] *Having none superior* [*Vin.* iii.1]—Because of his own virtues, he has surpassed all men and gods and so he is called 'having none superior.' Because he possesses good conduct, concentration, wisdom, liberation and knowledge of and insight into liberation, therefore he is called 'having none superior.' Therefore he has none superior and he is equal to the highest. The Buddha has said to the mendicants : "I do not see, in this world of Brahmas, Māras, ascetics and Brāhmaṇas, any one who has power equal to that of the Buddha in conduct, concentration, wisdom and liberation [Cf. *S.* i. 139]; also "I have no teacher, so I have none superior to me"⁴⁴ [Cf. *Vin.* i. 8]

[28] *Controller of those among men who are fit to be controlled* [*Vin.* iii. 1].
Fit to be controlled means those that need constant controlling. Why? Just

43. Pali text does not refer to the height or circumference but agrees with the extent of a hundred *yojanas* over which its branches are spread.

44. *S.* i. 139.

4.12a.1
697b.10

as a wild elephant or a wild horse receives a whip or a beating by the stick and then he is controlled; in the same way, the Tathāgata also can control all kinds of living beings. Therefore, he is called the Controller. In the past, the Buddha has subdued beings of the beastly class—a male *nāga-rāja* (serpent-king) called Apalāla; male elephants called Cūlo-[dara] (純朽) Mahodara, Aggisikha, Dhūmasikha, Sa-chou-tho-na (死驅陀那 Sikhā-dhana ?).⁴⁵ Like this, many males the Buddha with his good dhamma has subdued and made it possible for them to enter the good dhamma, accept the three Refuges and the five rules of good conduct; the males among human beings—namely a follower of Nigauṭṭha, Jīvaka (Chic-po), Brāhmaṇa Pokhara-sāti, Āṅgulimāla and the like; like this, beyond counting. Further, he has subdued *yakkhas* named Ājavaka, Sūciloma, Khara : all *yakkhas* he subdued—Sakka Devaraja and the like. Thus innumerable gods and men, he has subdued with good dhamma. As it is said in the *suttas*—Buddha speaks to Kesi⁴⁶: “I instruct all living beings in dhamma gently; if they do not receive the instruction, I must teach the same firmly; if still they do not receive it, I must further instruct them gently and firmly. If still they do not receive it, then there cannot be any agreement between us (不與和合).” The Teacher says : This *sutta* should be given in extenso according to the dhamma. So he is called ‘having none superior’ and ‘the Controller of those that are fit to be controlled’.

[29] *The Director of gods and men* [Vin. iii.1]—The Director, just as the caravan-traders have a leader who knows well the dangers [in his trade-route].

4.12b.1
697b.23

Question :—What are the dangers ? Firstly, the danger of thieves; secondly, the danger of tigers, wolves and lions; thirdly, the danger of famine; fourthly, the danger of drought. “The leader of the caravan enables all people to pass through these dangers [safely], and reach each a safe place and so he is the director. The Tāthagata also is like the same. How ? The Tathāgata enables all living beings to pass through and go beyond all dangers. What are [here] the dangers ? Firstly, the danger of birth; secondly, the danger of disease; thirdly, the danger of old age; and fourthly, the danger of death. Such are the dangers through which the director enables people to pass through and get freed from them and further enables them to reach a place of happiness” [Mahā-N. i. 153]. Therefore he is called the Director.

[30] *Question* :—Is the Buddha the Director of only gods and men, and not of beings of lower creation [such as beasts] ? In former times, the Buddha, in this world, did preach the dhamma to the lower creation also. Why then is he called the Director of gods and men alone ? The *Sutta* says : “The Buddha, while he was living in the country of Campā on the bank of a tank Gaggarā [by name] was preaching the Dhamma to the people of Gaggarā. At that time, there was living in the tank a frog, who

45. Pali has Dhanapāla.

46. A. ii. 112.

listened to the Buddha preaching the dhamma and who rejoiced. He then came out of the tank, and lay at the bottom of grass. At that time, there was a cowherd who saw around a large crowd listening to the preaching of the Buddha. He then went thither and reached the place where the Buddha was, in order that he might listen to the dhamma. With his staff he pierced the earth and unawares [lit. through inadvertence] struck the head of the frog. The frog then breathed his last and was born in the heaven of the Thirty-three gods, as their king. Because his meritorious actions became ripe, his palace (*vimāna*) extended over just twelve *yojanas*. In this, the god-frog, all of a sudden, actually saw the dancing girls amusing themselves with merriments. When his mind became alive to the sound, he thought immediately: "I was formerly born as one of lower creation. On account of what cause am I born in this palace of gods?" He immediately discerned with his divine eye that in the past he was listening to the preaching of the Buddha at the bank of a tank and that with that merit he attained this fruit. The god-frog then rode his palace and went to the place where the Buddha was and bowed at his feet with the crown of his head. The Buddha knew this and yet he advisedly asked: "Who are you that suddenly fell at my feet, shining as a beautiful figure with miraculous powers and bright glory that incomparably and thoroughly flooded this world with light?" The heavenly frog replied in *gāthās* :—

4.13a.1
697c.6

" In times past, having the body of a frog,
I moved about seeking my food in water.
I heard the sound of the Buddha preaching the dhamma,
And came out and rested at the bottom of grass.
There was a man who tended cattle
And who, holding a staff, came to listen to the Dhamma.
The lower end of his staff pierced my head;
My life ended and I was born up in the Heaven"
[*Vimāna* 649].

The Buddha preached the dhamma to the fourfold assembly with the help of the *gāthā* said by the frog, the heavenly being. At that time, eighty-four thousand men among the crowd attained the first Path, while the frog, the heavenly being, attained the Fruit of the Sotāpanna. When the frog, the heavenly being, attained the Fruit of the Path, he rejoiced, smiled and went away. Therefore, he is called the Director of gods and men.

4.13b.1
697c.19

[31] *Buddha Bhagavā* (*the Blessed One*) — *Buddha*, that is, one who himself is enlightened and also who enables others to be enlightened. He is called the Buddha. Further it is said : ' he knows. ' What is it that he knows ? He knows the truths and so he is called the Buddha. Further it is said : he makes the world enlightened and so he is called the Buddha. One must oneself know the 三達知經⁴⁷.

47. The Pali text mentions *Niddesa* & *Paṭisambhida*.

Bhagavā (the Blessed One) — The first meaning is that he is helpful; the second that he is the Supreme; the third is that he is respectable; and the fourth that he is regarded as highly respectable. Why is it that he is called respectable? Because the world considers him to be worthy of esteem and regard and so he is respectable. In the world, there are four kinds of names:—One that corresponds to the different stages of growth in one's life; the second that corresponds to [an external] distinguishing mark; the third that is given because of a contributory accident and the fourth is a self-styled name.

(i) What is it that corresponds to a stage in life? As in the world, a man calls a young one of a cow a calf. When it grows in due course into a big beast it is called grown-up beast. This name is not fixed (i. e. is liable to change). According to [a stage] in the [life-] period, one is given the name.

(ii) Question:—What is the name given because of external distinguishing mark (誌 *lingika*)?

4.14a.1
698a.9

Answer:—Just as a man who holds an umbrella, or a stick is called a man 'with an umbrella' or a man 'with a stick', so is this name given from the external distinguishing mark.

(iii) What is it that is given because of some qualifying accident (因)⁴⁸? Just as a poor man, because of servants, obtains treasure and so he is called 'one who has a servant as the highest treasure'—this is called a name given because of a certain qualification.

(iv) The name *Bhagavā* is a self-styled name (號名)⁴⁹. Why is it so? This name is not given to him by king Suddhodhana, nor by eighty thousand kinsmen, nor by the king of gods (*Sakka*), nor by Tusita gods, nor by Brahmā, Māra and the like. Why? The Buddha says to Sāriputta⁵⁰: "My name is not given to me by my father or my mother, or by my eighty thousand kinsmen, or by the king of gods, or by Tusita gods, or by gods like Brahmā or Māra. But I have attained in due succession the deliverance at the foot of the Bodhi tree and by omniscience I had knowledge and insight into the Reality. Only on account of this, I am *Bhagavā*" [*Mahā-N.* 212]. Therefore the Buddha himself has given this name to himself; no one else dares to give the Buddha a name. Why? The Buddha has himself noted (觀) his good bodily deportment and wisdom and has presently (現令) let [all] living beings know [the same] and has established [this] self-styled name.

48-49. This text is different from Pali in the interpretation of the last two names. There is nothing in Pali corresponding to the illustration given here to explain 因 the contributory accident. The interpretation of the fourth, however, corresponds to the third name (*nemittika*) in Pali. There does not appear to be anything corresponding to *adhicca-samuḥpanna*, which is explained as *lokiya-vohāra*, a conventional name, a name given irrespective of its significance, such as *Siri-vaḍḍhaka*, *Dhana-vaḍḍhaka* etc.

50. *Mahāniddeśa*, i. p. 113.

[32] *Po-kiā-po* (*Bhagavā*). *Po-kiā* (*Bhaga*)—that is, 'gone beyond *po* (*bha*)—that which is existence'. Because he has gone beyond existence, he is named *Bhagavā*. Also it is said : greed, ill-will, delusion, perversity of mind, absence of conscientiousness, shamelessness, grudge (*upānāha*), jealousy (lit. not to delight in good things of others), envy, vacancy (虛) of mind, crookedness of mind, obscurity of mental vision, pride, excessive pride, intoxication, carelessness (懈怠), craving, ignorance, roots of evil, evil conduct, taints, impurity, awareness of inequality; four perversities, depravities, knots, floods, grasping (受); five kinds of stubbornness of mind (支闍 *cetokhila*), five kinds of hindrances, [five kinds of] *abhinandana* (念); six roots of dispute (鬪), [six] groups of craving; seven⁵¹ kinds of dormant evil tendencies, eight kinds of wrong views, nine roots of craving, ten evil ways of action, sixty-two heresies, one hundred and eight evil forms⁵² of craving, burning sensation, several ten-thousands of defilements—to say in brief, five groups of defilements, deities (天人), Māras, Brahmās and groups like them could not destroy Tathāgata. Therefore he is *Bhagavā*.

4.14b.1
698a.22

Further it is said that the Buddha has destroyed greed, ill-will and different kinds of delusion, defilements, depravities and evil dhammas. Therefore, he is called *Bhagavā*. Also the Tathāgata has thirty-two marks of a great man, eighty kinds of good physical features which are unparalleled and free from defilements. Gods and men in this world always desire to approach [the Buddha]. When they go to him, the Buddha observes their minds and according to their dispositions preaches [the doctrine] to them. Therefore he is called *Bhagavā*.

[33] In this world, *Bhaga* (婆伽) is of six kinds : first, mastery; second, the Dhamma; third, fame (名); fourth, handsomeness; fifth, wish; and sixth, mental [effort] (念).

4.15a.1
698b.5

*Question :—What is known as mastery ?

Answer :—That by which one masters one's own mind.

Question :—What is known as the Dhamma ?

Answer :—The Dhammakāya of the Tathāgata which is perfect in all respects.

Question :—What is known as fame ?

Answer :—The fame of the Buddha which is clean and which finds no place where it does not reach.

Question :—What is known as handsomeness ?

Answer :—The handsomeness of the body of the Buddha is fit to be looked at and one can never be tired of looking at it.

51. This is an example of the wrongly Sanskritised form by which, perhaps, the translator was influenced. The form *satta* stands here for *sapta*, seven, and not *satta* (衆生) as the translator renders following Sanskrit renderings.

52. The translator has used the same Chinese characters (煩惱) for *anusaya*, dormant evil tendencies and *tanhā-vicāritāni*, ways or forms of craving.

Question :—What is known as wish?

Answer :—The Buddha wishes his mind to attain that which is fit to be attained. The Buddha wishes for others also whatever he wishes for himself.

Question :—What is meant by mental [effort] ?

Answer :—He is fit to be honoured by all living beings with the mental effort [of pondering on his qualities.] Therefore he is called *Bhagavā*.

[34] Also it is said : *Bhagavā* means he has delimited all beneficial things (義).

Question :—What is it that he has delimited ?

Answer :—All the dhammas of which the ' meritorious ' are the first, he has delimited : the five groups, twelve organs and objects of sense, eighteen elements, four Truths, six kinds of consciousness⁵³, twelve-fold [Law of] Dependent Origination—each one of them he has delimited.

He has heard the Truth of suffering—oppression (*piḷana*), uncertainty (*vipariṇāma*). This is what is the Truth of Suffering. Different kinds of attachment which do not allow one to give up things (*āyūhana-nidāna-saṃyoga*)—this is the Truth of the Origin of Suffering. The destruction of the sensation of Suffering—this is the Truth of the Cessation [of Suffering]. The causes and conditions that lead to escaping [from Suffering]—this is the Truth of the Path. Because he has thus delimited [all these beneficial things], therefore he is called *Bhagavā*.

4. 15b. 1
698b. 17

Also *Po-kia-po* (*Bhagavā*). *Po-kia* (*Bhaga*)—that is, three planes. *Po* (*vā*) means vomiting the defilements of the three planes. Therefore he is called *Bhagavā*.

[35] *This world* contains gods, Brahmas, Māras, Samaṇas and Brāhmaṇas; therefore it is called the World. Gods mean six kinds of gods belonging to the Realm of Desire. *Māras* mean gods of the sixth category (*chaṭṭha kāmāvacara-devā*). Brahmas mean gods that are [Brahma-] Purohitas—*Fu lou* (富樓). Samaṇas and Brāhmaṇas mean families that are enemical towards the Dhamma of the Buddhas (*sāsanaṃ paccatthika-paccāmittā*). Also gods mean the kings of the world, who, also, get included [by convention] among gods⁵⁴. Also, gods mean those that are included among the gods of the Realm of Desire. Māras mean those that are included in the gods of the Realm of Māra. Brahmās mean the Brahma-gods of the Formless⁵⁵ Realm. Samaṇas and Brāhmaṇas mean those that are included in the world among the groups of the four categories (*catu-parisā*). Because the highest and the lowest are taken [as limits], so all enter [into that limit]. Such are the meritorious things which he has penetrated through. In the same way all the other places.

53. Pali mentions here the *Indriyas* which are enumerated to be 22.

54. This seems to correspond to Pali *Sammuti-devā*.

55. Pali : *Brahma-kāyikādi-Brahma-gahaṇaṃ*.

[36] *Having known himself he preaches the Dhamma.* That is, he himself uses the [right] means and then he knows; therefore, it is said that he himself knows. That is to say, he himself makes use of the eye of wisdom and then knows. This is called knowing. Also it is said: *Knows* means he knows without any obstruction. Therefore he knows. *Preaches* that is, he enlightens, lets [other people] know. This is called 'preaches'. Also, it is said; 'He gives an exposition of all the dhammas; therefore it is said: 'preaches.'

4.16a.1
698c.1

Question :—Why is it that the Buddha preaches to living beings ?

Answer :—Because he has great compassion produced [in his mind] for all living beings, he passes over (度 *hitvā pi*) the happiness of solitude (安樂 *viveka*) and preaches the dhamma to living beings. It may be one syllable or one *gāthā*, many or few. This is called 'preaches'.

[37] *Auspicious at the beginning, auspicious at the middle and auspicious at the end* [*Vin.* iii. 1]—its meaning⁵⁶ is dexterous, entirely pure, one, not diverse, and complete in all respects. All has only one flavour (味). Further it is said: [In a discourse with many sections], the first section is implied [when one says] 'auspicious at the beginning'; the middle sections [when one says] 'auspicious at the middle'; the last section [when one says] 'auspicious at the end.' Also it is said: it is Good Conduct that [makes the teaching] 'auspicious at the beginning'; it is Meditation (*Samādhi*) and the attainment of the Path that makes it 'auspicious at the middle'; and it is Nibbāna that makes it 'auspicious at the end.' Also it is said: it is Good conduct and Meditation⁵⁷ that make it 'auspicious at the beginning'; it is Meditation-trance⁵⁸ with the Path that makes it 'auspicious at the middle'; it is the Fruit and Nibbāna that is auspicious at the end. It is the Buddha, that is, the perfect enlightenment that is called 'auspicious at the beginning'; it is Dhamma, that is, the well-practised Dhamma, which makes it 'auspicious at the middle'; it is the Saṅgha (the Order of mendicants) that is following the correct lines that makes it 'auspicious at the end.'

Question :—Why is it said that the Saṅgha [makes it] 'auspicious at the end ?'

Answer :—If the Saṅgha observes the [dhamma], then they do not quiver, nor are they swayed; but they attain the noble advantages (聖利 *paṭipatti-phala*); therefore the Saṅgha is called [making it] 'auspicious at the end'. It is the enlightenment of the Buddha that is said [to make it] 'auspicious at the beginning'; it is the enlightenment of an Individual Buddha that is said [to make it] 'auspicious at the middle'; it is the enlightenment of an ordinary follower (a hearer, *śrāvaka*) that is said [to make it] 'auspicious at the end.'

4.16b.1
698c.1'

First, when one hears [the Dhamma] that is preached, he becomes free from the five hindrances and all things are auspicious—this is called 'auspicious at the beginning.' When one has heard it, he follows the same—

56. Pali Cm. has nothing corresponding to this meaning as given in this sentence.

57-58. The Chinese words used here are 三昧 and 禪定 respectively.

this is called 'auspicious at the middle'; when one follows the same, then gradually one attains the Path—this is 'auspicious at the end.' Thus the Tathāgata preaches the Dhamma at length or in short. In that short or long preaching, also, it is auspicious at the beginning, middle or end.

[38] It is *good in meaning* and *good*⁵⁹ in expressions [*Vin.* iii. 1]. Why is it that the Tathagāta preaches the Dhamma? He reveals the holy life of the teaching and the holy life of the Path by various means and lets the people know that these teachings [of his] have a meaning (有義). This is called *good in meaning*. Also, it is said : *the syllables are good in meaning* : that is, when he speaks, they reveal the meaning; when he speaks they delimit it; when he speaks, he connects the syllables without concealing any meaning; he does not break the [mutual] connection—this is called *good in meaning*. *Good in expressions*, that is, expressions are pregnant with deep meaning and that they indicate the deep meaning—this is good in expressions. The analytical knowledge of things, analytical knowledge of meaning, analytical knowledge of language and analytical knowledge of intuition⁶⁰—these advantages only a wise man of quick intelligence can know; a common man of dull discernment cannot understand their meaning which is deep and far rooted. Only the discerning person can delimit it—this is called good in expressions.

[39] *Possessing perfection*⁶¹ [*Vin.* iii. 1]—that is, the meaning is already perfect. *Possessing*—the meaning being entirely perfect, it is not false; it is entirely full. It reveals and gives the exposition of holy life (*Brahma-cariya*).

Question :—What is holy life ?

Answer :—This dhamma is practised by Brahma-gods, therefore it is called *Brahma-cariya* (holy life). Why is it that he is said to reveal the *Brahmacariya* (holy life)? It is auspicious at the beginning, because it is explained with antecedents, and occasions of origin⁶²; it is auspicious at the middle, because its meaning is not perverse; it is auspicious at the end, because when one hears [the *dhamma*] one becomes glad and then follows the same; therefore it is said: 'he reveals the holy life.'

Question :—Why is it said 'perfect [in all respects] ?'

Answer :—It is perfect [in all respects], because [in it] there are five Dhammakhandhas (sections of the *dhamma*) beginning with Good Conduct. Therefore it is said : 'perfect [in all respects].'

59. It is interesting to note that the Chinese translator follows the tradition of Sanskrit Buddhist books which read : *Svartham, sayañjanam* while the Pali expressions are equivalent of *sārtham, sayañjanam*; the first expression of this has an equivalent given later by the translator in 有義 in 4. 10b. 6 (line 4 of this paragraph).

60. Pali : *Dhamma-pāṭisambhida, altha-pāṭisambhida, nirutti-pāṭisambhida* and *paṭibhāna-pāṭisambhida*.

61. 美滿—for these characters see note 71.

62. *Sa-nidānam, sa-uppattikam*.

The meaning is 'not diffuse' and so it is called pure. The Tathāgata preaches the dhamma to all living beings without coveting any sustenance.⁶³ Therefore it is pure *Brahma-cariya* (holy life). This is practised by the Buddhas, Individual Buddhas, and disciples. Therefore it is called holy life.

It is good that [a worthy person of] such a nature (tathā-rūpa) is approached [Vin. iii.1] and questioned about welfare.

Question :—Why is it called good ?

Answer :—Because it encourages (獎) several ten-thousand good things, therefore it is called 'good'. Also it is said : because it encourages the happiness of solitude, therefore it is called 'good'. *Such (tathā)*—it is a word to make the sentence complete (足句). *Nature (行相 rūpa)*. 行—whatever is practised surpassing human [things]. 相—that is, handsomeness of external appearance. *Is approached and questioned about welfare*—that is, the Buddha who is approached and seen.

Question :—What is meant by 'seeing'? It is to look at with two eyes; that means 'seeing'.⁶⁴

4.17b.1
699a.19

[40] *Then the Brāhmaṇa of Verañjā, having thought in this manner, went to the place where the Buddha was. He made enquiries about his health (共相勞問) [Vin. iii.1].* The Brāhmaṇa asked the Buddha : " Are you doing physically quite well (lit. are you enduring well the four Great elements of your body) ? Are your disciples and followers free from illness and ailments ? Do the four elements of your body give you lightness, strength and ease (安樂住 phāsu-vihāra) ? [Questions] like these are called enquiries about health. He himself gave, in due succession, significant and delectable (義味) answers to the Brāhmaṇ's enquiries of health. He rejoiced at heart. With his mindfulness alert, after finishing his enquiries of health, he stepped away a little (却) and took his seat aside. *Stepped away a little (却)*—just as the sun steps away [from his straight course]. *Took his seat*—that is, he placed his bodily frame on earth.

Aside — that is, at one end.

An intelligent man, when he goes to the place of a revered person,⁶⁵ while taking his seat, avoids six things, and then he takes his seat.

What are those six things ? First, [sitting] too far; second, [sitting] too near; third, [sitting] in the direction from which the wind blows; fourth, [sitting] on a higher seat; fifth, [sitting] straight in front of the eyes; and sixth, [sitting] at the back.

[*Question*] :—What is the fault in sitting too far ?

[*Answer*] :—If one wants to speak to you, the sound does not reach [you].

63. 供養.

64. 以兩眼視謂之爲觀.

65. 宿德.

[*Question*] :—What is the fault in [sitting] too near ?

[*Answer*] :—One offends the revered person [by intimate contact].

[*Question*] :—What is the fault in [sitting in] the direction from which the wind blows ?

[*Answer*] :—The body may emit foul smell.

[*Question*] :—What is the fault in [sitting on] a higher seat ?

[*Answer*] :—It [implies] lack of respect [for the person you visit].

[*Question*] :—What is the fault in [sitting] straight in front of the eyes ?

[*Answer*] :—It becomes rather difficult to look at [straight in front all the time].

[*Question*] :—What is the fault in [sitting at] the back ?

[*Answer*] :—The revered person would find it difficult to speak to you, turning and looking back.

The Brāhmaṇa keeping himself free from these six [faulty] things took his seat. Therefore it is said in the *Vinaya* [texts] : “He stepped away a little and took his seat aside” [*Vin.* iii. 1].

[41] *Samaṇa* [*Vin.* iii. 1] — that is, [one who] has conquered the defilements; also it is said : [one who] has rejected the defilements; also it is said : [one who] has a mind that is calm and quiet.

Brāhmaṇa — that is, one who is known in the world as a real Brāhmaṇa, with no miscegenation on the side of father or mother.

Great (mahallaka) — that is, those who have grown large in their bodily frame; also those who have grown in their age. Also it is said : those that possess virtuous conduct are called ‘great’. Those that are rich with possessions are also called great⁶⁶. *Old (vuddhe)* — that is, [those that have] hair on their head fallen. Also it is said : those that have produced sons and grandsons who, also, in turn, have produced [children]. They are called ‘Old’.

Worn out (jittve) — that is, those whose skin has been wrinkled. When they speak, their words become defective. They are called ‘worn out’. *Have lived through long time (addha-gate)* — that is, since they were born, they passed through the reigns of two or three royal generations. Still they are continuing their life. They are called those who ‘have lived through long time’.

Of prolonged life — that is, those whose age has gone beyond hundred years. They are called those who have prolonged life. *Have reached old age (vayo anuppatte)* — that is, those who have reached the last [stage] of their life. They are called those who ‘have reached old age’.

[42] He shouts out : “O Samaṇa Gotama”. Why does the Brāhmaṇa say these words ? The Brāhmaṇa reaches the place of the Buddha. He sees that Buddha does not get up, shows no courtesy, does not offer him a seat and so he thus says : “Just what I had heard! Exactly the same I have now seen in the Tathāgata. He desires to exalt his own self and depreciate others.”

66. 長大.

4.18a.1
699b.2

4.18b.1
699b.15

The Buddha with compassion in his heart replied : " O Brāhmaṇa, I had not [yet] appeared as the Buddha (不見佛) at the time of my birth in the forest, when I came down on the earth, and when I had taken seven steps in the northern direction. I myself looked around at a hundred crores of ten-thousands of gods and men, Māras and Brahmas, Samanas and Brāhmaṇas. There was none who could receive my obeisance. Having seen that, I spoke by way of self-exaltation : ' There are gods above and gods below. I alone am to be honoured. ' The Brahmā god had heard this praise of me as the Bodhisatta and then he folded his hands before me and said : " You, alone, Bodhisatta, are fit to be honoured in all the three planes [of existence]. There is none who can surpass you. " I as Bodhisatta heard this and made the lion's roar : " Only I, and I alone, am fit to be honoured. " The Buddha said to the Brāhmaṇa : " At that time I had not attained the Path. [Even] at that time, I alone was fit to be honoured. What need is there to say when, now, large crowds of good virtuous people worship me as the Buddha ? How can I offer you any obeisance ? If any one is paid obeisance to by me, his head will immediately fall down on the earth. Therefore, you need not expect obeisance to you when you have come to the dwelling place of the Buddha. "

[43] That Brāhmaṇa was foolish, with no knowledge. To the face of the Buddha, he said the words that follow. The Brāhmaṇa said : (i) " One who is like this is one who has lost all sense of enjoyment in one's self (*a-īśa-rūpo*) " [*Vin.* iii. 2]. Why is it so ? Because you have only the physical form (*rūpa*)"—a treasure, with no sense of enjoyment (味 *rāsa*). The Buddha wishing to subdue the Brāhmaṇa said in reply : " You say ' without enjoyment; ' I am really without enjoyment. Why ? Just as a wordly man, when he has [his objects of sense like] form, sound, smell, taste and tangibles, enjoys them, so the Tathāgata [does not], as he has already cut them off. He has cut them off, like a *Tāla* tree that is cut off for ever and will never grow again. "

4.19a.1
699b:27

The Brāhmaṇa said : (ii) " If it is so, then it is being proud. " The Buddha replied : " As per your words, then I am proud. How is it that I am proud ? Because the Buddha has gone beyond the three worlds, he pays no obeisance to a wordly man. I belong to such a class. Therefore I am proud. "

The Brāhmaṇa said : (iii) " If it be so, then you are a protagonist of Non-action (*a-kiriyaṇḍī*). " The Buddha replied : " As per your words, I am really a [protagonist of] Non-action. How is it that I am given to Non-action ? I do not steal, do not tell lies; I do no cheating, I do not live the life of a lewd person; and all such other evil actions—actions of the body, tongue and mind—I do not commit. Therefore, I may be called [a protagonist of] Non-action. "

The Brāhmaṇa said : (iv) " This man then has himself cut off his own species⁶⁷. " The Buddha replied : " It is true. Why ? In this threefold

world, I have cut off all the different kinds of defilements. Therefore I may be called an annihilationist."

4.19b.1
699c.11

The Brāhmaṇa, non-plussed (罔然) and not knowing what to say in reply, again exchanged words : (v) "This man is despicable and unclean (*jegucchi*)." The Buddha replied : "According to me, there indeed does exist one who is 'unclean.' If a person lets loose his mind and his tongue towards evil, then he becomes despicable and unclean."

The Brāhmaṇa got further irritated and said : (vi) "This man hears the words spoken by me and by imitating me by the use of the same words [but in another sense], he reduces them to nothing (滅)." The Buddha again replied : "I have indeed already reduced to nothing defilements in the threefold world."

The Brāhmaṇa again said : (vii) "This person is not capable of talking to men who are worthy of high regard⁶⁸." The Buddha replied : "It is truly so. I, also, moreover, think of those ignorant people who are worthy to be pitied and who always do evil actions never thinking of practising good ones."

The Brāhmaṇa got still further irritated and spoke abusively : (viii) "This person must not be sleeping day or night (*apagabbho*). Being in search of elegant words, he confounds wordly men." The Buddha replied : "Truly so. Why? I never [think any longer] of entering the womb [of any mother] and so do not enter sleep even in the higher womb of gods.⁶⁹ Therefore I do not sleep."

4.20a.1
699c.23

[44] Thus when the Brāhmaṇa reviled the Buddha in eight ways, the Tathāgata, the King of the Dhamma, with compassion in his heart, looked [straight] into the eyes of the Brāhmaṇa. Wishing to let him drink the sweet [juice] of the Dhamma of Immortality, he then preached to him the Dhamma. At that time the mind of the Brāhmaṇa became clean. Just as when the empty sky is free from clouds, the sun and moon shine over the darkness, so the Tathāgata, by various methods, instructed him and made him understand [things].

The Tathāgata in self-praise [said] : "I have already attained supreme wisdom; I am always settled in the state of Nibbāna." To the Brāhmaṇa he said : "You have approached old age and death. You have come to my place. For you, there will indeed be something which you can secure."

Why is it so? Just as there may be eight or ten or twelve eggs of a hen.....It may be questioned : Why are they counted in these three groups? The answer may be : This is to make the expression complete

68. 可念.

69. 不入天上眠.

(足句)⁷⁰; also to render it into a perfectly elegant expression (美滿⁷¹ *vacana-siliṭṭhatāya*).

The mother-hen always sits upon the egg-shells and is from time to time turning about. *Sits upon*, that is, with her wings on both sides, she covers them up until the time of birth comes, when with their eyes, [the chicken] see the light and, with their beaks, peck [the egg-shell]. When they come out, they flap their wings, and cry out. "That which comes first—is it the eldest? Those that come later—are they the younger ones? The Brāhmaṇa replied: "That which comes first is the eldest." The Buddha said: "I also am like this. Why so? Ignorance in the form of an egg-shell has enwrapped this threefold world. I with the beak of wisdom peck the shell of ignorance before this threefold world comes out of the same. Of these, who is the elder and who is the younger?" By way of answer [the Brāhmaṇa] said: "Gotama then is the eldest."

Other words that follow have not much significance. One can know them oneself.

4.20b.1
700a.7

[45] *The highest in this world* — the highest is one who has no other person [as his equal].

Sammā-sambodhi is the supreme *bodhi*.

Question:—What is it that brings about the supreme *bodhi*?

Answer:—If one who is on the Path of the Sotāpanna asks about the fruit of the Sotāpanna, then I explain that to him.....and so on upto.....if one who is on the Path of Arhatship asks about the Fruit of Arhatship, then I explain that to him. Similarly, the Path of disciples, of the Individual Buddhas and of Buddhas. According to the question is the answer. Therefore, it is called the Supreme Bodhi. Therefore, I am the highest. The hen-mother sits upon egg-shells and from time to time turns about; the Buddha sitting under the *Bodhi* tree reflects upon the dhamma of the Four Truths, on suffering, on unsubstantiality⁷² [of things] and on impermanence.

The Buddha said to the Brāhmaṇa: "I strenuously made right efforts and obtained the supreme and the highest. Not with my mind given to indolence or to carelessness, but with heroism, I exerted strenuously under the Bodhi tree with the four right efforts. What are those four? First, it was right: second, not in haste; third not loose; fourth⁷³, without a stop. Thus, according to dhamma, I attained the Supreme Path."

70. Also see above, end of § 39. 足句 seems to be used by the Chinese translator as an equivalent of *pāda-pūraṇe*. But, really speaking it is not so. It has a definite meaning.

71. For this expression also see note 61.

72. The Chinese *k'ung* (空) generally connotes *śūnya*, but the Chinese translator uses this for Pali *anatta*, as he was more familiar with the former term.

73. Pali simply says: *caturāṅga-samānāgataṃ*, but does not explain what those *āṅga* are.

[46] *Not given to rest* (*a-sallīna*), that is, not stationary. *Mindfulness set up* (起心), that is, practising [meditation] on objects that are fit to be reflected upon (*ārammaṇa*).

Not retracting, that is, having no wearying sickness.

4.21a.1
700a.19

Mind concentrated, that is, mind focussed on one [object].

Further it is said : When the mind is well-placed, it leads to concentration and then is accomplished the focussing of the mind. It neither works too strenuous nor too slack. This is the preliminary (初) good thing. On account of this thing one attains the First Trance and then in due course reaches the threefold discerning knowledge (三達) at the end. The Buddha has rendered escape from desires as a supreme matter. It is therefore said in the *Vinaya* (律)⁷⁴ : the Buddha says : "O Brāhmaṇa, I have cleansed myself from desire and also from evil things".

Question :—What is meant by 'desire' ?

Answer :—The desire of wilfulness, the desire of attachment, the desire of wilfulness and attachment, the desire of mental brooding (*sankappa*)—this is called 'desire'.

What are evil things ?

Answer :—Wilfulness⁷⁵ [for objects of desire].....doubt—these are evil things. They are called evil things. The Tathāgata has, in these two matters, got detachment from them.

A further question : What is cleansing from desire ?

Answer :—To be away from desire is to say : give up desire. Why ? First, to enter the first trance. Ignorance belongs to the group of desire. Desire is the opposite of the trance, because the trance is attained only after giving up desire. Therefore it is called the opposite. *To be away from desire and evil things* [Vin. iii. 4]—the trance comes when desire and evil things are destroyed. Then only the trance arises. Such is the meaning of the two phrases which one should oneself understand.

4.21b.1
700b.3

[47] There are three kinds of detachment (*viveka*)—the detachment of body, the detachment of mind and the detachment due to suppression. These are the three kinds of detachment. *The three kinds of detachment* are also included in the detachment expressed by the words already mentioned. If it be asked : 'what is desire?' it may be said in answer : desire is of two kinds. First is the desire for objects; second is the desire for defilements.

Question :—What is the desire for objects ? What is the desire for defilements ?

74. Vin. iii. 4—*Ahaṃ, Brāhmaṇa, vivicc'eva kāmehi, vivicca akusalehi dhammehi.*

75. Acquisition (*kāmacchanda*), ill will (*byāpāda*), sloth and torpor (*thīnamiddha*), flurry and worry (*uddhacca-kukkucca*) and doubt (*vicikicchā*). These are the five hindrances referred to below (§48).

Answer :—Desire for objects : that is, attachment of mind for [pleasant] objects like material forms. Desire for defilements means to let a man reach the places of (欲所). These last two expressions are to be understood as just closely allied* (正著) to each other.

The former expression means giving up taking delight in objects of desire; the latter expression means to get out of defilements. Such are the desire for objects and desire for defilements. From both these [desires], mind is to be absolutely cleansed.

Also it is said : the former expression means to give up objects of desire; the latter means to give up desire for defilements. The former means to give up the causes and conditions of flightiness (*lolabhāva*); and the latter means to give up the characteristics of foolishness. The former [is said] in relation (著) to purity, and the latter in relation to the stopping of desire. Thus in due succession one must oneself understand these [two expressions].

[48] Question :—The desire of wilfulness. Wilfulness is, so to say, desire (*kāma*). Is wilfulness separately distinguished and desire separately distinguished?

Answer :—They [after all] mean one and the same thing. Why? All the evil things (*dhammā*) are [after all] regulated on to one thing, but when they are classified, each is separate.

Also as in the *Vinaya* (律) it is said : Wilfulness is defilement. Desire is objects of desire. Also as [is said] : "Concentration (*samādhi*) is the opposite of the desire of wilfulness; joy is the opposite of hatred, application of thought (*vitakka* 思) is the opposite of torpor, ease is the opposite of flurry and worry, and reflection (*vicāra* 度量) is the opposite of doubt"⁷⁶ [*Pejaka*]. Also it is like this : the First Trance is the opposite of the desire of acquisition. The desire of acquisition is included among the five kinds of hindrances. All the evil *dhammas* include all the hindrances. What are those hindrances? The answer is :.....⁷⁷ [The former expression means], out of the three poisonous roots [of evil], greed (貪⁷⁸ *lobha*) concerning the five objects (塵邪) of five kinds of desire. The latter expression (evil things) means *dhammas* like ill-will and delusion concerning objects of hatred and violence and the like (*aghāta-vatthubheda-*

4.22a.1
700b.16

76. This passage is ascribed in Pali books like *Smp.*, *Vis.* and *Dhucm.* to a work called *Pejaka* for which also see *Vim.* p. 49.

77. Here the Chinese text seems to be corrupt and defective. No answer is found to this question. Similarly, the next sentence must be preceded by 'the former expression means' as it is an answer to this question. The corresponding answer as given in Pali is *paṭhamena tīru akusala-mūlesu pañca-kāmaguṇa-bheda-visayassa lobhassa*.

78. The same character (貪) is used for *chanda* and *lobha*, as the former is only a weaker state of the latter. In this connection, *Vimati-Vinodanī* (p. 60) gives an interesting passage which explains *chanda* as *paṭhannākārena pavatto dubbalo lobho icchanajjhena chando. Tato balavā rañjanañjhena rāgo; tato pi balavatāro chanda-rāgo. Nimittānubyañjana-saṅkappa-vasena pavatto saṅkappo; tato pi balavā-saṅkappanavasena pavatto rāgo; tato pi balavatāro saṅkappa-rāgo. Svāyam pabbhedo ekass' eva lobhassa pavatti-ākārabhedena avatthā-bhedena ca vutto.*

visaya (著所分別塵). The former expression (desire for objects) means, the flood of desire, the bond of desire, the depravity of desire, the grasping of desire, the intention of killing (殺心) and the fetter (結) of desire. The latter expression means the [remaining] floods, depravities, graspings and bonds. The former expression means craving (*taṇhā*) and the like; the latter ignorance (*avijjā*) and the like. The former expression means eight kinds of thought [connected with] greed⁷⁹ and the like; the latter expression means four kinds of evil thoughts.

Thus one cleanses oneself from desire and from evil [things].

[49] *Accompanied by application of thought* (念) *and by reflection* (思) [*Vin.* iii. 4]. What is meant by 'application of thought'? The answer is : turning over (動轉). What is meant by turning over? First application of one's mind to the objects of thinking—this is called application of thought. What is meant by reflection? The answer is : a man given to meditation applies his mind to the object of thinking and his mind roams, backward and forward, about the object of thinking (觀處 *ārammaṇa*). Further it is said : reflection means deep investigation (研) by the mind, association of the mind, connection of the mind. Just as the sound of a bell is first big and later finer. The first big sound is like application of thought; the later finer [sound] is like reflection. Like the fluttering of a bird is the first quiver, the later is concentration (定). The quiver is like the initial application of thought the concentration is like reflection. Like a bee that picks up a flower and first reaches it is the first application and the later choice is reflection.

4.22b.1
700b.28

The First Trance has got five constituents. Which are those five constituents? First is the initial application of thought, second is reflection, third is joy, fourth is ease, and the fifth is the focussing of the mind. These are what are called the five constituents. Just as a big tree has a flower and a fruit, so also the First Trance has the initial application of thought and reflection.

Produced from detachment [*Vin.* iii. 4]. If it be asked: 'what is detachment?', the answer is: it is to be free from five hindrances. This is what is called detachment.

[50] *Joy and ease.* Joy is full satisfaction. What is full satisfaction? When the body and mind are fully satisfied with joy. That which has, as its function (味 *rasa*), the culmination into gladdening—that is joy. Ease is to abandon two kinds of suffering—bodily and mental. This is what is called ease. Ease has, as its function, dwelling persistently (*upabrūhana*) upon one's conception. Further it may be asked : what is joy? The answer is : the mind is very much pleased and gratified with its conception (想). This is joy. Ease is to reach it and actually possess it. These two things

79. Pali : *Lobha-sampayutta-aṭṭha-cittuppādānaṃ.*

are not mutually exclusive. If there is joy, there is ease; if there is ease, there is joy.⁸⁰

Joy is what is included in the group of mental formatives (*sankhāras*); ease is what is included in that of sensation (*vedanā*). Just as a man passing along a road gets exhausted on account of thirst when there is no water; but when he hears that there is water. [in some place near by], his mind gives out a sigh of relieving joy. This is what is called joy. When he reaches that [place of] water and drinks it or bathes in it—this is what is called ease.

4.23a.1
700c.12

[51] *The Samādhi of the First Trance*, that is, the first in order. *Trance*—that is, what burns well (*jhāpeti*); also it is said: “that thing which is reflected upon by the *yogins*.” What is meant by ‘burning well’? The answer is: that which is most capable of burning the hindrances that wrap up [a person]; also it is said: ‘that which cuts off defilements.’ Also it is said: ‘Inspects.’ What is meant by ‘inspects’? The answer is: examines (*upanijjhāyati*) the characteristics of things (*dhammā*) and accepts the right practices of behaviour and eight types of meditation (*samāpatti*). Why is it so? Because it examines the characteristics of *kaṣiṇa*-objects of meditation. Because it examines the characteristics of *kaṣiṇa-ārammaṇa*, therefore it is called a Trance. It is the same as insight into the Path and Fruit. How is it so? Because it examines the characteristics (*lakkhaṇa-upanijjhāyanato*). How is it that it does examine the characteristics? Because it examines [the characteristic of] impermanence. And when it examines [so], the Path is accomplished. The Fruit examines the Truth of Cessation (*Nirodha*). Therefore is the trance called the examination of characteristics.

In the *Vinaya* it has been said:

* Question:—What is called the First Trance? “There is the initial application of thought, reflection, joy, ease and focussing of the mind” [*Vib.* 257]—this is called the First Trance. Just as there may be a man who possesses wealth, or a person who has a circle of dependants, and if one takes away that wealth, or if one takes away that circle of dependants, then for what remains, what name can be used? The answer is: no name can be given for the rest. The trance also is like the same. If we exclude the initial application of thought, reflection, joy, ease and focussing of the mind, then for what remains, there is no name to be given. This is called [the First] Trance.

4.23b.1
700c.24

Just as in a battalion of the army, there are soldiers, elephants, horses and weapons of fighting and all this is called an army. If the soldiers, elephants, horses and weapons of fighting are all scattered away, then there

80. This is different from Pali which says:

Tattha sukhaṃ tattha na niyamato pīti: ‘Where there is ease, there does not necessarily exist joy.’

is nothing which can be called an 'army.' The Trance also is like the same. If we exclude the five dhammas mentioned above, then there is nothing which can be called [the First] Trance.

[52] *Attains* — that is, reaches and is said to possess.

Stays—that is, under the Bodhi tree, he stays in a state of trance. The Buddha sits under the Bodhi tree and examines. What is it that he examines? The breath that goes out and the breath that comes in.

Question :—Is there no other trance?

Answer :—Yes, there is.

The Teacher says : the rules of the Trance, I have explained in detail in the Path of Purity⁸¹ (*Visuddhi-magga*). Their meaning is deep and wide. The rules are numerous. You should yourself know them from *Abhidharma-vibhāṣā*. If they are given here, it would be just the text of *Vinaya-vibhāṣā*. The rest has been given here in brief.

Thus [ends] the section of the First Trance.

4.24 a.1
701 a.8

[53] *After the cessation of the initial application of thought and of reflection* [*Vin.* iii. 4]. When one has left behind the two dhammas: initial application of thought and reflection, one enters the Second Trance. The Second trance arises when the two dhammas have disappeared presently. Why? Because when one goes beyond the two coarser constituent dhammas, it is called the Second Trance. Also it is said : In the Second Trance, there are no dhammas of the First Trance, but there are other dhammas. In the First Trance, there are dhammas such as contact and the rest. In this Second Trance, one goes beyond two coarser dhammas and then he attains the dhammas of the Second Trance. Therefore it is said in the *Vinaya*⁸² : "After the cessation of the initial application of thought and of reflection, ...one enters the Second Trance."

The internal dhammas — those that are present.

Question :—What is meant by 'those that are present?'

Answer :—'Those that are present' means those that are produced from one's body.

*Serenity*⁸³ — that is, to be without any impurity. The trance also is called 'serenity.' Why? Just like a blue cloth. Because it has blue colour, the cloth is called blue. The same is the case with trances. Because it has the nature of serenity, therefore the trance is called 'serenity.'

Question :—Why is this trance called 'serenity?'

81. This shows that the Chinese translator also believed in the traditional view that *Samanta-pasādikā* also was written by Buddhaghosa, the author of the *Visuddhi-magga*.

82. *Vin.* iii. 4.

83. *Sampasādanam*.

Answer :—The initial application of thought and reflection are the roots of disturbance. When the initial application of thought and reflection have ceased, then it is called ‘serene, and clean.’

Unification—(*ekodī* 一相)—that is, the arising of oneness.

Question :—What is meant by the arising of one *dhamma*. Because no attention is paid to the initial application of thought and to reflection, therefore it is called oneness (一法相) Also it is said : it is supreme (*sejḥa*). Further it is said : unification, that is, because it is already freed from the initial application of thought and from reflection, it is also called without a companion (*a-sahāyo*); therefore it is called unification (一相).

4.24b.1
701a.20

[54] Question :—Oneness. What is it that is called oneness ?

Answer :—It is *samādhi* (concentration).

Question :—What is *samādhi* ?

Answer :—It is oneness of mind (*cetaso ekodibhāvo*) [*Vin.* iii. 4]; no second. It is also said to be a ‘trance’; also it is said to be free from agitation. Therefore the Second Trance is unification. How is it so ? Because of the name. What is it that is meant by name ? It is [the unification of mind] and not of self (*satta*) nor of a breathing life (*jīva*). This is called ‘name.’

Question :—Is the First Trance without serenity ?

Answer :—“ It has.” “ If so, the first trance also should have been called ‘unification’. Why is it that the second trance only is called ‘unification’ ? ” The answer is : The initial application of thought and reflection disturb [the mind]. When the water is shaking, the ripples arise. One cannot see the image of one’s face [in the same]. Just like this is the First Trance. The mind is [overpowered by] initial application of thought and by reflection and therefore it cannot be serene and hence it is called ‘without unification.’ Why ? Because the *samādhi* in this trance is not quite evident.

Question :—Why is it that the *samādhi* in the Second Trance only is evident ?

Answer :—Because the mind [in that state] is clean.

From *samādhi* there arise joy and ease. That is, joy and ease arise from the *samādhi* of the First Trance. This is the Second Trance.

Second—this is in the order of counting.

As the First Trance has five constituents, the Second Trance has four. What are the four ? The first is serenity, the second is joy, the third is ease and the fourth is focussing of the mind (一心). If they are given in detail, they are four. But if they are given briefly, they are three. As it is said in the *Sutta*-literature : ‘Which three constituents at that time arise ? Joy, ease and focussing of the mind’ []. The Teacher says : I now give here only a few words by way of indication. The rest one ought to know oneself.

4.25a.1
701b.3

Thus is concluded the section of the Second Trance.

[55] *After detaching oneself from joy* [Vin. iii. 4] .

Question :—What is detachment from joy ?

Answer :—Diminishing joy; also it is said : leaving behind joy; also it is said : putting an end to joy.

At this time initial application of thought and reflection have already ceased and joy also has arisen:

Question :—In the Second Trance, it has been explained, that when initial application of thought and reflection have already ceased, joy [comes]. Why then is it mentioned again ? Because of desire to glorify the third trance (*vappa-bhavanaṃ*), this is said. Why ? Just as, though the heretic view is not destroyed at the Third Path—it is [already] destroyed at the Path of the Sotāpanna—still it is mentioned again. Why ? To glorify the Third Path, it is mentioned there again. Similar is the case here.

[56] *Lived with equanimity* [Vin. iii. 4]. What is meant by equanimity ?

Answer :—Equanimity—this sees all [things as] equal; sees without leaning to any side; sees without being partial. He constantly possessed that strong equanimity. This is the Third Trance.

4.25b.1
701b.16

Also it is said : Equanimity is of ten kinds.

Question :—What are those ten ?

First is *po-lan-chü* (*chaṭṭha*) - equanimity, second *fan-mo-chu* (*brahmvihāra*) - equanimity, the third *po-ti-teng* (*bojjhaṅga*) - equanimity, the fourth *po-ti* (*virīya*) - equanimity, fifth equanimity of *saṅkhāras*, sixth equanimity of touch (觸)⁸⁴, seventh equanimity of insight (*vipassanā*), eighth equanimity of *majjhata*, ninth equanimity of wisdom⁸⁵ (智) and tenth equanimity of purification (*pārisuddhi*).

These ten kinds of equanimity, though they are well [classified] into different places (處處) as far as the ground, individual, the object of meditative mind are concerned, have, [however, only] one [and the same] characteristic. As they have been explained [here] in brief, one should know them oneself as given in detail in three places—*Sālinī*, *Dhamma-saṅgahaṇī* and *Visuddhimagga*.⁸⁶ If I were to say that in detail in this Vinaya [-commentary], then it would become too prolix.

84. This does not agree with the Pali reading *vedanā*, sensation.

85. The corresponding Pali is *jnāna*, trance.

86. The foot-note given in 'Taisho' edition seems to be inaccurate. Here three works are distinctly mentioned [*Aṅgha*-] *Sālinī*, *Dhamma-saṅgahaṇī* and *Visuddhimagga*. The Chinese translator reads the second of these names as 曇摩僧伽訶尼耶 (*Dhamma-saṅgahaṇīya*) as he appears to be wavering between the Sanskrit *Dharma-saṅgraha* and Pali name *Damma-saṅgaṇī*. He has put the two together into one. The detailed explanation is found in *Asht.* 3. 349-354, *Vis.* IV. 156-171, *Dhs.* §§ 150-159; 163-65. See that word in the Index of that book; also see *Vim.* p. 52.

Question :—Ten kinds of equanimity—of these which kind of equanimity is taken here ?

Answer :—The equanimity of *majjhata* (impartiality) is to be taken here.

Question :—What is meant by equanimity of *majjhata* ?

Answer :—Not to find joy on account of the affairs of others.

Question :—The First and the Second Trances—in both these places is there no equanimity of *majjhata* ? Is it only in the third trance ?

Answer :—The First and the Second trances have it; still it is minute and not evident. Why ? Because, there the trance is obscured by the initial application of thought, by reflection and joy. In The Third trance, one becomes free from the initial application of thought, reflection and joy and so it becomes evident.

4.26a.1
701b.28

[57] *Rightly mindful and alert.*

Question :—What is meant by 'mindful' (思) ?

Answer :—The mind produces several kinds of thought and of them he is mindful.

Alert. Question :—What is meant by 'alert' (知) ?

Answer :—To penetrate things thoroughly and know them.

Question :—What is meant by rightly mindful (正思) ?

Answer :—Rightly mindful, that is, not to be forgetful; also it is said : to be conscious; to say in other words: it has the appearance of knowledge that demarcates the characteristics (起相知者).

Alert. Question :—What is meant by 'alert' ?

Answer :—To discriminate (擇); in other words, to collect and then to expatiate on the same. This is said in brief. One should know it from *Mo-chie* (*majjhata*?)

Question :—In the First Trance is there no mindfulness and alertness ?

Answer :—Yes, they are. Why is it then [described] as if it is without mindfulness and alertness ? On account of what do these terms go away from it ? Because they are in the initial stage (初法).

Question :—In the First Trance, why is it that mindfulness and alertness are not evident ?

Answer :—They are still inert. Just as a polished knife is at first blunt; it becomes sharp only later. The same is the case with mindfulness and alertness. In the First Trance, they are still very inert; therefore they do not become evident.

Just as a calf that is still fed at the udders [of the mother-cow], though whipped up by a man, does not go far away [from the mother-cow] but returns to her again from time to time, so is 'ease' (*sukha*) in The Third trance. It has not gone far away from joy. If it is not protected by mindfulness and alertness, it will soon be united with joy and therefore mindfulness and alertness must guard it. When it is strongly guarded, then it will be free [from joy].

4.26b.1
701c.12

Ease — that is, ease that is supreme; the ease that is highest. Why? Because it is guarded by mindfulness and alertness. Thus the meaning and the text (義文) one should oneself know.

[58] *One has direct experience of ease (sukha) with his body [Vin. iii.4].*

Question :—What is meant by 'body' ?

Answer :—It is the body consisting of name and form (*nāma-rūpa*). It is with this body of name and form that he has direct experience of ease. Why is it so? Ease is united with this body of name and form. When these two principles [bodily and mental] are united, then one can have excellent functioning. When alertness is characterised by excellent functioning, then alertness appears (知起) and one is awakened to it. *Therefore he has direct experience of ease with his body.*

[59] *Good men say : he has equanimity, he is mindful and lives a life of ease.*

Question :—What is it that is meant by 'good men say' ?

Answer :—In whatever way the Buddhas, the Individual Buddhas and their followers describe the man who has attained the Third Trance, because of his having attained the Third Trance—this is what is meant by 'good men say.' What is meant by 'say' ?

Answer :—Open up and reveal—that is what is meant by 'say;' or classify and expatiate.. Also it is said : 'praise.'

Question :—What is meant by 'having equanimity, mindfulness and living a life of ease' ?

Answer :—About one who wishes to enter the Third Trance, they say: why does he enter? Because he wants extreme ease. Because of the extreme ease that is excellently fulfilled, he has equanimity in the Third Trance, lets joy cease so as not to let it arise again. This is what is called 'mindful.' Why? [To be in consonance with] what is thought of by good men of one who has entered a state of ease—ease, pure, and not mixed up [with anything inferior]. This is what is praised by good men. The meaning is conveyed in the original text which says: "has equanimity, mindfulness and is living a life of ease"—this is the praise by good men. Thus, entering the Third Trance means entering the First trance, entering the Second and entering the Third Trance also. If so, then the differentiation is : the First Trance has five constituents, the Second four, the Third two, as has been said in the original *Suttas*.

Question :—At that time which two constituents arise in the Third Trance?

Answer :—Ease and focussing of the mind.

The section on the Third Trance is concluded.

[Thus is concluded]

the Fourth Book of the Vinaya-Commentary [named]

Samanta-pāśādikā.

Shan-Chien-P'i-P'o-Sha

on

Vinaya

Book V

[T. 702a-710b; P'ing 22b-29a; PTS. i.153a-i.199b; S. i. 98-136; N. i. 141-189]

[1] *By removing ease and by removing pain* [Vin. iii. 4].

Question :—What is 'removing ease' and what is 'removing pain' ?

5.1a.3
702a.6

Answer :—In the state of the Fourth Trance, ease and pain are removed from mind.

Further it is said : mental¹ (名) ease and mental pain are removed.

Question :—This ease from the mind and pain from the mind—at what time in the Fourth Trance is their removal attained ?

Answer :—At the very entrance (*upacāra* 門) of the Fourth Trance, they are removed.

Question :—At what stage is the bodily pain extirpated ?

Answer :—As it is said in the *sūta* : "The Buddha says to the mendicants : As soon as one clears himself from desire (*kāma*), one enters the First Trance. [Physical] pain is extirpated here" [S. v. 213].

Question :—At what stage are the mental pain and mental ease extirpated leaving no trace ?

Answer :—In *Shiu Mang*² the Buddha says to the mendicants : "In the complete concentration of the Fourth Trance, they are extirpated leaving no trace" [S. v. 215]. Then why is it said that all things like pain, ease, joy are extirpated, leaving no trace, at the entrance of the complete concentration in a trance ? The complete concentration at the First Trance is not yet free from initial application of thought (*vitakka* 念) and reflection (*vicāra*) and so there is pain in the mind. When the initial application of thought and reflection cease, then pain also ceases. In the same way with the Second, Third and Fourth trance-concentrations, initial application of thought and the rest cease. Joy is completely extirpated at the entrance of the complete concentration of the Fourth Trance. Ease, however, reaches as far as the Fourth Trance. He entertains ease and settles there. Equanimity arises (起) but it does not overpower ease. Therefore pain has been completely extirpated, leaving no trace, in the Fourth Trance. This is called "without pain and without ease."

5.1b.1
702a.16

1. Pali has bodily (*kāyika*) ease and bodily pain.

2. *Shiu Mang* (修滿) Is this *Sumaṅgala-vilasini*, Cm. on *Dīghanikāya* ? This passage is found in S. v. 213-15.

[2] This Dhamma [of equanimity] is very subtle and cannot be mentally grasped. Why ? It is like a wicked bull. The cowherd [tries] to seize it but does not get it. He stands and makes a railing and drives the whole crowd into (障) the railing. [Then] he pulls out one by one and gets each in due turn. When the turn of the wicked bull comes, he, at long last, seizes him and gets him. The Buddha also does in the same way. He has already taken hold of ' ease ' and makes all dhammas enter. Having entered, they come out in turn. This is what is ' without pain and without ease. ' [That is to say] the mind without pain' and the mind without ease. This is the sensation without pain and without ease.

[3] Question :—Is this [sensation] ' without pain and without ease ' easy or not to be grasped ?

Answer :—Not easy to be grasped.

Further question :— This above-mentioned expression—with what [other] expression (云) can it be grasped ?

Answer :—By understanding its [accompanying] characteristic (相).

In this way it can be grasped. The [accompanying] characteristic words oneself can understand. As it is said in a *Sutta* : " There are, O long-lived one, four conditions for the attainment of the deliverance of mind called ' without pain without ease '. First give up pain and ease..... and then enter the complete concentration of the Fourth Trance. These, O long-lived One, are the four conditions for the attainment of the deliverance of mind called ' without pain and without ease ' " [*M. i. 296*]. Just as at the stage of the Third Path, although wrong views and other dhammas are already destroyed, [they are again mentioned] at this stage of the Third Path just to glorify that stage. In the same way, [here also].

5.2a.1
702b.2

Question :—What are the other Dhammas ?

Answer :—Hatred, delusion and the like.

Thus one should know oneself the complete concentration of the Fourth trance. If there are pain, ease and the rest in mind, then because of ease, there arises passion; because pain has already arisen, there arises hatred; because hatred has arisen, the ease of mind disappears. Therefore in the complete concentration of the Fourth Trance, they—these dhammas—are far away. This is what is called ' without pain and without ease. '

[4] Question :—What is the characteristic of ' what is without pain and without ease ' ?

Answer :—To give up likes and dislikes.

Question :—What is its function (*rasa* 味) ?

Answer :—To give up relish (味) for likes and dislikes; also it is said : not to be partial is its function.

The purity of mindfulness caused by equanimity.

Question :—What is the purity of mindfulness caused by equanimity ?

Answer :—It is the equanimity which lets the mindfulness attain purity.

This complete concentration of the Fourth Trance is the purity of mindfulness. When the mindfulness has thus become pure, then arise the three³ aspects of mindfulness. All these are caused by⁴ equanimity and not by any other dhammas. Therefore in the original text of the *Vinaya*⁴ it is said: "The purity of mindfulness caused by equanimity" [*Vin.* iii. 4.]. Just as there is moon-light. Then there appears a cloud that covers the moon. Then the light of the moon does not shine. When the cloud goes away, the moon then appears clean bright. Here also reflection and ease are like the same. When reflection⁵ and ease depart, the mindfulness then becomes vivid clean.

5.2b.1
702b.15

[5] Question :—Does it not exist in the the three preceding trances ?

Answer :—Yes, it does.

Question :—Then, why does not the mindfulness become evident [there] ?

Answer :—Because it has been covered up by reflection⁵ and the rest. Therefore, it does not become evident.

In the complete concentration of the Fourth Trance the equanimity is night. Mindfulness is the full moon. When all the principal conditions are accompanying, then the moon shines full bright.

Just as the First Trance has five constituents, the Fourth Trance has three: equanimity, mindfulness and focussing of the mind. When said in detail these are the three. But when said in brief, there are two. As it is said in the *sutta* : " At what time do the two constituents appear? It is at the Fourth Trance that the two constituents appear " [*Cf. Dhs.* § 165].

Thus ends the section on the complete concentration of the Fourth Trance.

5.2b.8
702b.24

[6] This complete concentration of the Fourth Trance, if one so desires, can be the basis of penetrative insight (*vipassanā*); if one desires, it can also be the basis of focussing of the mind (*cittakaggatā*). Further, if one desires, it can become the basis of High Powers (*Abhiññā* 通); or if one desires, it can become the basis of the Truth of Cessation (*Nirodha*); or if one so desires, one can enter another life (*bhavokkamana*).

If one is a man who has completely extirpated craving, he may seek focussing of the mind. Why? When one enters the complete concentration of the trance, he attains the focussing of the mind and with the idea that he would like to spend one day with great ease, he prepares a *kasīpa*⁶ and then produces the Eight Attainments.

5.3a.1
702b.26

3. Which three? Neither the Chinese, nor the Pali text is helpful here.

4. The Pali-text (i. 155-156) mentions *Vibhaṅga*.

5. Here the Chinese character is 思. Following Pali we expect 念 which is used above for *vitakka*, 'initial application of thought.' There seems to be a confusion about these two characters in the mind of the translator. See IV. 48 and V. 1.

6. *Kasīna*—a class of the objects of meditation beginning with earth, water, fire, wind etc. See *Vīs.* Chap. III.

A man under training or a common man, when he emerges from *samādhi*, thinks he would reflect, focussing his mind upon one truth after another. This is called the basis of penetrative insight.

Further, there may be a person who has succeeded in the Eight Attainments. He enters a trance which is the basis of High Powers. When he has emerged from it, he performs feats of High Power such as transforming his single self into a thousand or ten thousand. Thus, in succession, one should understand oneself. So one makes a trance the basis of High Powers.

Further, a person secures the Eight Attainments, enters the *samādhi* of Cessation and for seven days continues to remain there in the trance of complete Cessation, attains *nibbāna* in this very world, [thinking] that he would like to enjoy that happiness for seven days. This is the basis of the Truth of Cessation.

There may be a person who has obtained the Eight Attainments. Without falling⁷ from the trance, he desires to be born in the Brahmaloaka. This is the basis of entering into another life.

The Buddha entered the Fourth Trance under the Bodhi-Tree. When he emerged from the trance, he reflected upon the whole world. This trance is also called the basis of High Powers. Also, this entrance [into the trance] is called the basis of the Truth of Cessation. Secondly, he has penetrated into all Dhammas—the worldly ones as well as the Noble (聖利) ones. The Teacher says : Here it should be taken as said in brief.

This complete concentration of the Fourth Trance one should understand oneself in due course. For these things one enters the complete concentration of the Fourth Trance.

5.3b.1
702c.11

[7] Because of the Truth of the focussing of one's mind with the help of *samādhi*, it is called purity. As it is said in the original text of the *Vinaya* : " Because of equanimity, there is the purity of mindfulness " [Cf. *Vin.* iii. 4]

Question :—How is it pure ?

Answer :—It is white, not black. Also it is said : bright; because it is free from ease; because it is free from desire as well as from minor taints (*upakkilesā*). Mind then becomes clean and pure and adaptable to any use one would like to make (*kammaṇiya*) of it. Why ? Because it is properly trained, it becomes soft to an extreme, as is said in a *sutta* : " When the mind has become soft, it becomes adaptable to any use, just as raw gold when it is smelted becomes soft and malleable for any required need. If one wants to make different kinds of necklaces, one has to hammer it. It does not break " [Cf. A.i. 254]. The mind also is likewise. It turns wherever it is directed. As it is said in a *sutta* : The Buddha says to the Bhikkhus : " I do not see a single thing like the mind that, when disciplined and amplified (*bahulīkatam*), becomes extremely soft and adaptable to any use " [Cf. A. i. 6]. It is extremely pure and so it is firm. Because it is firm, it is called unshakable.

7. I believe, here is a wrong character 樂 (樂) ' to be pleased ', used for its homonym (落) which means ' to fall '. This latter would agree with Pali *aparihīṇajjhāna* ' not fallen from the trance.'

[8] Because of strenuousness, there is no indolence. It is not shakable. Because it is overpowered by concentration it is not shakable by flightiness. -Because it is dominated by wisdom, it is not screened by ignorance. Because, it is gripped by mindfulness, it does not yield to forgetfulness (忘). Because it is overcome by brightness, it is not wrapped up by the darkness of minor taints (*upakkileṣā*). Thus equipped with these six⁸ Dhammas, it is not liable to shake.

5.4a.1
702c.24

Thus when the mind is equipped with these eight qualities (balance of mind, purity, softness etc.), it becomes capable of delimiting all dhammas.

Because of the *samādhi* of complete concentration at the fourth trance, the mind is focussed. Because of the focussing of the mind, it becomes free from hindrances that go far away from it and it becomes free from impurity. When the initial application of thought and reflection are passed over, the mind attains purity and wisdom. And because of this, it cannot be wrapped up with any hindrances. And because there is no initial application of thought it reaches unshakableness. When the minor taints have gone away, it is called unshakable. These words have been said in *suttas*⁹ which one should know oneself.

[9] *Remembrance of past Lives* [*Vin.* iii. 4]—When the mind has become the basis of High Powers, [he knows the lives through which he has passed].

The past lives—that is, the wordly aggregates in the past existences. *Lived*, that is, was born in this family or was born in that family; passing out of this family or passing out of that family; again he falls into this or into that family. When he escapes from this family, he goes and is born into that family. With his knowledge that he applies, he knows and delimits all, one by one. Thus he remembers all the past existences through which he has lived. As it is said in the original *Vinaya*: “With his mindfulness, he knows the ‘lives he lived’” [*Cf.* *Vin.* iii. 4]. Because he has the mindfulness, he knows the places he lived in, in his immediately preceding life as well as all the lives he passed through—either one life or two lives, and so on, in succession. The mind knows them and remembers them.

Men like the Buddha, who have fulfilled perfections (*pārami*) and who are no longer required to undergo training of the mind, recall those as soon as they direct their mind in that direction. But in the case of men who are beginners in their training, they have to do some [preliminary] work and then they can recall their lives.

5.4b.1
703a.8

I have said this now in brief. One can know oneself from the commentarial work of the *Visuddhimagga*.¹⁰ Here I have to follow the original of the *Vinaya*.

8. Here the Chinese text seems to be faulty. For, it does not mention the factor corresponding to *saddhā*, faith, and yet the figure six is given. Evidently, through inadvertence of the scribe, it seems to have been passed over.

9. Pali: *Anāgāna-Vattha-suttāni* in M. Vol. i. Nos. 5 and 7.

10. See *Visuddhimagga* XIII 13. 31–27

[10] *One Life* — Question :—What is meant by one life ?

Answer :—From the time of entering the womb onwards upto death—this is called one life. In the same way, in succession, upto countless lives.

Sam-p'a-chie—(*Samvatta-kappa*)—Aeon of destruction.

Question :—What is meant by countless aeons of destruction ?

Answer :—There is gradual destruction. This is *Samvatta-kappa*.

P'i-p'a-yi chie (*Vivatta-kappa*)—Aeon of evolution.

Question :—What is *P'i-p'a-cha-yi* (*Vivattatthāyī*) aeon ?

Answer :—It is gradual regeneration. This is called *P'i-p'a-cha-yi* aeon. When one takes the *Sam-p'a* aeon, one includes the *Sam-p'a-cha-yi* (*Samvattatthāyī*) aeon, because it is the root of [*Samvatta*-] *Cha-yi* (*-tthāyī*). If one takes the *P'i-p'a* (*vivatta*) aeon, one includes the *P'i-p'a-cha-yi*.¹¹

These aeons he recollects as soon as he directs his mind towards them. As it is said in a *sutta*-passage : The Buddha says to the Bhikkhus : "There are four *asankheyya* aeons. Which are the four ? *Samvatta*, *Samvattatthāyī*, *Vivatta* and *Vivattatthāyī*." [Cf. A. ii.142]

5.5a.1
703a.20

[11] What is *Samvatta* ? There are three kinds of *Samvattas*. Which are the three ? Destruction caused by fire, destruction caused by water and destruction caused by wind.

There are three zones covered by destruction—zones as far as the [heavens of] *Abhassara* gods, *Subhakinha* gods and *Vehapphala* gods. When there is destruction caused by fire, then every thing below the *Abhassara* gods is completely burnt by fire. When there is destruction caused by water, then everything below the *Subhakinha* gods is completely merged under floods of water. When there is destruction caused by wind, then everything below the *Vehapphala* gods is completely blown up by the wind. All this in extent is one domain of the Buddha.

[12] The Teacher says by way of questioning: What is the domain of the Buddha ?

Answer :—The domain of birth, the domain of authority¹² and the domain of knowledge.

Question :—What is the domain of birth ?

Answer :—Ten thousand world-systems (*cakkavāḍa*). When the Buddha is born, all the ten thousand world-systems quake.

The Buddha wields his authority on a hundred crores of world-systems. If the Buddha speaks out the *suttas* like *Ratana-paritta*, *Khandha-paritta*, *Dhajagga-paritta*, *Aṭṭhaṅṅiya-sutta* or *Moraparitta*, one hearing them does not follow them; for there comes out a wind that blows down a hundred crores of world-systems. The domain of knowledge is one which could not be measured. These are the three domains of the Buddha.

11. Pali : *Samvattena samvattatthāyī gahito hoti tammūlakatta; vivattena vivattatthāyī* (i. 159).

12. The Chinese character found here is *mish* (滅) ruin, destruction, repeated in column 10 also of the text. Is it wrongly used for a similar character *wei* (威), authority (used in column 8 of the text), which agrees with Pali *ajā* command, domain of authority ?

[Of these], the domain of authority and the domain of birth—both of these are perishable. If they prosper, they stand up together. I have said this now only in brief. But from the commentatorial work of the *Visuddhimagga*¹³, one should know oneself. Then the Buddha attained the knowledge of all things under the Bodhi tree. Not only one, or two, but several *samvatta*-aeons he knew.

5.5b.1
703b.9

[13] *As to the place of birth—*

Question :—What is the place of birth ? The place at the time of the aeon of destruction, or when he was born among the gods, or among men, or among the apparitional beings, or among beings born of womb, or among beings born out of moisture (*samsedaja*) and the like—he knows all in succession. “This was my family, these were the names of my father and mother. This was my name; I belonged to the Kassapa family; I belonged to the Brāhmaṇa class, or to the Kṣatriya class. I had such and such complexion—comely or ugly, either white or blackish; my food and drink was such and such—either of rice, or of wheat, or of maize, or of sweet fruit from trees, fragrant and delicious of taste;¹⁴ my body, speech and mind and my calling was such and such; my life, short or long, was so and so. I passed from that existence upwards into a heaven of gods until I reached the Brahma-heaven. There I took birth and so on. After that, I was born among the Tusita gods to fill up an official post. I had the same clan as the Tusita gods. I was named *Sa-to-kiā-to* (*Seta-keṭu*—White flag). My appearance was golden yellow; my food was nectar (*amata*, *dibba-sudhā*); I enjoyed the happiness of gods; my life-extent was fifty-seven crores and sixty¹⁵ thousand years of this world. From that heavenly abode, I fell down being commissioned to be born into the family of King Suddhodana and was conceived into the womb of Queen Māyā. Thus, I knew all the lives in the past—the places, the class, the family clan, appearances I took—comely or ugly, rich or poor, noble or low appearance. Thus I knew all.”

5.6a.1
703b.16

[14] The Teacher asks a question : Does the Buddha alone know this or other persons also ?

Answer :—“Other persons also know. The Individual Buddhas, the lay followers and the heretic Brāhmaṇs—all of them know. But the heretic Brāhmaṇs know only forty aeons and nothing beyond this. Their wisdom being very limited, they cannot know farther than that. Also they know just the births they take; that is all (𑖀𑖄𑖆). All the other things they are not able to know. Why ? Because [their knowledge] is very limited. The Great Arhats (*Mahā-sāvaka*), who are eighty persons, know ten thousand¹⁶ aeons. There are two chief Arhats (*agga-sāvaka*) who know one *Asaṅkheyya* and ten thousand¹⁷

13. See *Visuddhimagga* XIII. 31ff

14. It is interesting to note that there is no mention here of *meat* (*maṃsa*) as we have in Pali.

15. Pali — ‘fifty-seven crores and six hundred thousand years’.

16. Pali — ‘hundred thousand.’

17. Pali — ‘one *Asaṅkheyya* and a hundred thousand.’

5.6b.1
703b.28

aeons. The individual Buddhas know one Asañkheyya and then thousand¹⁸ and more aeons. Here, [the Buddhas] know these—as many as they like. There is no limitation to what the Buddhas know. The heretic Brāhmaṇas can know these only in succession. If they want to know these, at random, they are not able to manage. Just like a blind man who needs a leading [-rope]. With that only, he can have his own way. That he does not follow a leading [-rope] is a thing which does not exist. The lay followers know these from both the ends. The Individual Buddhas also like the same. The Buddhas, however, know these lives as they will. Out of the innumerable aeons, they know all in the middle, above, below, or in the reverse order. All this, O Brāhmaṇa, I know." The Buddha said to the Brāhmaṇa—"I have attained this supreme knowledge under the Bodhi tree and so I know the innumerable aeons in the past. Now I have destroyed the darkness of ignorance; have attained the light of knowledge. Through what have I attained this [knowledge] ? Through strenuousness. I did not attain it through pitying my life or body." Just as a young one of a hen breaks the shell with its beak, so the Buddha said to the Brāhmaṇa. : "I with my beak of the knowledge of former lives break through the shell of ignorance wrapping past lives in previous existences. Out of the shell I was the first to come out. Therefore, I am called one who possesses supreme knowledge."

[Here ends] the Section on the [Knowledge of] Past Lives.

5.7a.1
703c.12

[15] He (the Buddha) knows the births of others as he wishes. With his wisdom, he knows the passing away as well as the births of living beings. Therefore, it is called the knowledge of births and deaths. With his divine eye he sees living beings. The Tathāgata, because he has fulfilled Perfections (*pārami*), knows as soon as he looks at [living beings]. Other people have to perform some preliminary work before they have knowledge [about living beings]. I am here saying this in brief. From the commentatorial work of the *Visuddhimagga*¹⁹ one may oneself know about it [in detail].

[16] *Transcendent* (聖者) [*Vin.* iii. 4].

Question :—What is transcendent ?

Answer :—The transcendent eye is like the fleshy eye. Nothing different. This eye is accomplished by the good acts of divine persons. This is free from [the defects of] a fleshy eye. It is free from minor taints and is able to shine forth. So it is said in the original *Vinaya* : "He sees with his transcendent eye" [Cf. *Vin.* iii 5]. The eye of wisdom is obtained with great strenuousness. This also is like the transcendent eye and in no way different. Why ? Because it takes its stand in transcendent things and then it is obtained. Therefore it is called the Eye of Wisdom, which is the same as transcendent eye. Why is it so ? Because, bodily it rests on transcendent things and so it obtains transcendent light. The mind is pervaded with light and therefore it can see things far away. It can penetrate through a stone-wall. It is really shining bright and is in no way different. There-

18. Pali — 'two Asañkheyyas and a hundred thousand.'

19. *Visuddhinagga* XIII. 72-101.

fore, with his pure eye of wisdom, he sees living beings as they fall from any existence and take another birth. Therefore, the heretic Brāhmaṇa [with no pure eye] sees only the passing away from an existence. He does not see the coming into existence. Therefore he is a believer in the annihilation of existence (*uccheda-diṭṭhi*). There are also some heretics who see only the coming into existence and not the passing out of existence. Therefore they are believers in the eternity of things (*sassata-diṭṭhi*) and see the nine²⁰ abodes of living beings. The Buddha sees both and reflects upon them—the eternity and the annihilation [of beings]. Therefore in the original *Vinaya* it has been said: "With his eye of wisdom he sees living beings coming into and passing out of existence" [Cf. *Vin.* iii.5].

5.7b.1
703c.25

[17] *Very pure*—The Tathāgata is free from eleven minor taints. Therefore he is called very pure. As it is said in a *Sutta*-passage [*M.*iii.163]: "The Buddha addresses Anuruddha [and says]: Knowing doubt as a minor taint of mind, I have abandoned it; non-attention as a minor taint... sloth and torpor also as a minor taint...fearfulness...elation of mind... coarseness of mind (*duṭṭhullam?*), over-strenuousness of mind...over-slackness of mind...prattling [attitude] of mind...non-discriminating (*nānatta?*) mind... and mind too much attentive to physical forms—these, O Anuruddha, are eleven minor taints from which the Tathāgata is free, because of strenuousness. When I see physical forms, I do not notice the shining glow (*obhāsa*); when I see the shining glow, I do not notice the physical forms." And the like. The Tathāgata has gone beyond these eleven minor taints, has also gone beyond the human eye. Therefore, it is said in the original *Vinaya*: "With transcendent eye, pure, superhuman, I see living beings passing out of and coming into existence" [*Vin.* iii.5]—exactly as one with fleshy eye sees living beings. It is in no way different.

The Teacher says: Does not the Buddha see living beings that are just born or that are just to pass out of existence?

Answer:—He sees them just when they are born, or just when they are to pass out of existence. He does not see them in the middle (i. e. at the moment of actual birth or actual passing away). Therefore, what is said in the original *Vinaya* [is to be understood] in this way.

5.8a.1
704a.8

[18] *Low*—Question:—What is low?

Answer:—Because of his temperament dominated by delusion, a man commits evil actions—he is called 'low.' Also one becomes low, because of one's low and despicable birth; or because one is despised.

Noble—Question:—What is noble?

Answer:—One takes birth with wisdom in his mind. He is called noble.

Handsome form—It originates in love or amity (lit. absence of hatred, *a-dosa*).

Ugly form—It originates in hatred.

Prosperous way—After birth one comes to a good Path; or it is said: to have plenty of gold, silver or precious jewels—this is called prosperous way.

20. *Nava-sattavaṇṇa*. The Chinese interprets *nava* as nine, while the Sinhalese commentary by Śāriputta on *Samañña-parāyika* interprets this word as *abhinava*, new.

Destitute way—Because of greediness one is born poor, destitute and is looked down upon—this is called destitute way.

Looked down upon—That is, one gets food and drink with great difficulty. He cannot provide himself with the same, morning and evening.

5.8b.1
704a.21

[19] *Faring according to one's actions* [Vin. iii.5]—The Tathāgata knows all this. Further, he looks at living beings in hell suffering from severe pain. When the Tathāgata has looked at them, he thinks thus : 'What roots of evil have these living beings planted as a result of which they are suffering from this pain, day and night, without any break ?' The Tathāgata reflects that these living beings must have done some evil acts because of which they are tasting this fruit. The Buddha, further, looks at the gods above and sees the divine beings in Nandana-vana, Missakavana and Phārusakavana and he notes all these heavenly beings as very joyful. When the Tathāgata has seen them, he thus thinks : 'what meritorious actions have these living beings sown as a result of which they have this place in their next life and are enjoying the meritorious position in the heaven ? They must have sown good actions as a result of which they are enjoying this fruit.' Thus their actions are known to him. Similar is his knowledge of the future. The Tathāgata with the knowledge obtained with his transcendent eye attains the high miraculous Powers.

[20] *The Evil actions done by one's own body.*

Question :—What are the evils done by one's body ?

Answer :—Evil means some evil action done by the body, actions associated with dirty things—things which are not clean.

Thus the Tathāgata knows them all.

The evil actions done by one's tongue and the evil actions done by one's own mind are to be explained exactly as before and not in any different way.

[21] *Those who scandalize the noble persons.*

Question :—What is meant by noble persons ?

Answer :—The Buddhas, the Individual Buddhas, the lay followers... upto the white-costumed laymen who have reached the Path of Coming to the Stream—they are called noble persons.

Question :—What is meant by 'scandalize' ?

Answer :—Destroy their good qualities, and thus denounce them. This is scandalizing speech. Further, there are other explanations. 'The Buddhas, the Individual Buddhas, the lay followers—all of them have come to evil ways; they have no right ways; they have no complete concentration in any trances; they have no *nibbāna-dhamma*; they know no Path, no Fruit'—this is scandalizing. They speak out such words; either knowingly they scandalize, or unknowingly they scandalize. All these are included in scandalizing the noble persons.

5.9a.1
704b.4

Thus people commit grave [evil] actions, because of which the doors of heaven above are closed and the doors of hell are opened.

[22] The Teacher says : Here I want to tell you an illustrative story (*vatthu*) :—

There was a village in which there were two Bhikkhus—one was elder and the other was young. Both of them entered a village. They came to the [house of a] family where they got one ladleful of hot gruel. The elderly monk, when he got the gruel, thought thus :—‘I am suffering from wind in my stomach. This gruel is still hot. If I take this gruel it ought to remove the wind in my stomach.’ At that time there was a man who had taken a log of wood, of which he wanted to make a threshold for the door. It was placed aside. Then the elderly Bhikkhu sat on that wood and sipped his gruel. When the younger Bhikkhu saw that the elderly one had eaten his gruel, he condemned him [thinking] that the senior (*mahallaka*) monk had put him to shame. When the elderly monk had finished eating his gruel and had gone back to his temple, he asked the younger Bhikkhu: “Friend, have you attained [any status] in the teaching of the Buddha?” The reply was : “Yes, I have attained the Path of one who has arrived at the Stream.” The elder Bhikkhu said : “If that is so, you need not exert further for the attainment of the remaining Paths.” “Why so ?” “Because you have slandered a Bhikkhu who has destroyed desire (*khīṇāsava*).” Thereupon, the younger Bhikkhu, after having heard it, confessed his transgression [and said] : “Sir, I have committed some evil towards you. I pray you to accept my regret for the transgression.” He accepted it and the younger one became glad and then went away.

5.9b.1
704b.17

[23] The Teacher says : If one abuses a noble person and if he [the abuser] be a senior Bhikkhu, he should thus say : “Friend, I express my regret to you; friend, do accept my regret.” If he be a junior one, he should reverentially put his head and face at his feet, join [the palms of] his hands and say : “Sir, I have committed a transgression against you. I have now feelings of regret. Please, Sir, accept my regret.” If he does not accept it and if he goes in some other direction or to some other temple, he should go to the place of the Bhikkhu. If that Bhikkhu is elder, he should reverentially put his head and face at his feet and with the palms of his hands folded should say: “I have committed a transgression against you, Sir; I pray you, Sir, to accept the confession of regret.” If that person be a junior one, he should say : “Friend, I have committed a transgression against you. I have now feelings of regret. I pray you to accept my regret.” If he has entered Nibbāna, he should express his regret at the place of his attainment of Nibbāna. When he has expressed his regret, the door of the heavenly Path or of the Path of Nibbāna is not closed. Then he becomes as he was before (*pākatikam eva*)—nothing different.

[24] *Wrong believers—*

Question :—What is meant by a wrong belief ?

Answer :—The perverse view—this is wrong belief. Those who have accepted the label of wrong belief and still instruct other persons and slander noble persons with their evil tongue. In the same way with the mental evil actions.

5.10a.1
704c.1

When one has taken a wrong belief, all evil actions are included in the same.

Wrong belief—It is a very grave action of transgression which is just adverse. As it is said in a passage of the *suttas* : The Buddha says to Sāriputta²¹ : “A bhikkhu who observes good conduct, attains *samādhi* and is possessed of wisdom and has himself the right view and teaches others in turn. In the same way, O Sāriputta, is the wrong belief which can not be kept aloof from body, tongue and mind.” [Cf. *M. i. 71*] Just as a man who throws away an earthen ball does not escape being soiled by that earth²², so an evil action inspired by a wrong belief cannot escape hell. Why is it so ? Because it is a heavy transgression (*mahāsovajja*). As it is said in a passage of the *sutta*²³ : The Buddha says to the Bhikkhus : “I see no evil action that surpasses wrong belief. It is an exceedingly grave transgression.” [*A. i. 53*]

[25] *When the body dies away.*

Question :—What is meant by death ?

Answer :—It is a transgression on account of which one falls into hell; from it there is no occasion to escape. Further, it is said : the four Great Elements are destroyed and scattered, and they are said to take birth again. The Teacher says : If one is consigned to hell, then the heavenly path (*sagga*) or the doors of deliverance are closed to him. Further it is said : Evil destiny means the existence of hungry spirits, of lower animals, or of Asuras—all these are included in the same. Also it is said : Hell means [an existence] beginning from Avīci upto white or black [hells] which one can know oneself.

Also it is said : *Good Destiny* (*su-gati*) means to be among human beings. This also is a good destiny.

Question :—What is meant by Heaven ?

Answer :—Where the physical form, voice, smell and taste are of the best kind. That is called Heaven.

Knowledge—This means knowledge attained with the help of the eye. The rest (i. e. other expressions) is something that one can know oneself. I say here only in brief.

The Section on Transcendent Eye is finished.

[25a] Just²⁴ as [it was said :] ignorance wrapped up the past existences and with the beak of the knowledge of past existences one breaks through the covering shell of ignorance, so one should understand that [what is implied] in the present case is the knowledge of coming into and passing out of existence].²⁴

21. *M. i. No. 12 (Mahāśiṅga-sutta).*

22. There is nothing corresponding to this simile in the Pali text here.

23. *A. i. 33 (Ekaka i. e. Aguttara).*

24-24. This seems to be some additional marginal note introduced in the Chinese text as it has come after the concluding title. The Simon Hewa-Vitarne edition of *Samaññasādikā* (p. 110) also notes in a foot-note that this additional sentence is not found except in Burmese books and Sinhalese printed books, although there it is given before the concluding title.

[26] *The knowledge of the destruction of depravities* [Vin. iii.5] — In the Path of Arhatship, there is this knowledge of the complete destruction of depravities. This is called the knowledge of the destruction of depravities.

Direct my mind—This refers to the mind of insight. It is this mind of insight that can know 'suffering', that knows: it stops here and does not extend further. Of the whole Truth of Suffering I have knowledge by penetrating through its characteristics and its functions. Further I reflect : from what does this Truth of suffering arise ? That it arises from its origin [namely, craving]. This then is the Truth of the Origin [of suffering]. I also reflect upon the Cessation of Suffering and come to know the cessation of suffering. The Truth of what leads to the cessation [of suffering] is that of the Path. When I reflected upon these Four Truths with their characteristics and the like, I correctly penetrated into them and in no way amiss and understood them all. Therefore the Buddha has said : "I understood the Four Truths. When I thus saw them, when I knew them, my mind became free from the depravities of passion (*kāmasavā*)" [Vin. ii. 5]. Thus is indicated the Fruit. When the Fruit has been attained, then it is said [by a person who has attained such a state] : "I have now attained deliverance."

5.11a.1
704c.26

[27] Further, there is a mind that examines (*paccavekkhaya*). When I have thus reflected, I further came to know that I will not be born again. Therefore, it is said in the original *Vinaya*: "The Buddha said to the Brāhmaṇa: 'I shall not be born again'" [Vin. iii. 5]. The Teacher says : "This 'not being born'—does it refer to the birth that is past, or birth that is present, or birth that is to come in the future ?" If it is said that it refers to the past life, then the past life has already come to an end. If it is said that it refers to the present life, then the present life has been already there. If it is said that it refers to the future life, then that future life has not yet arrived. Then what is that life [which is destroyed]?

• Answer :—Because the cause [of being born] has been destroyed, therefore it is said : no [more] birth [that would otherwise follow] !

[28] *Lived* — That is, the holy life has been lived. *Holy life* that is lived by good common persons, along with the seven types of people who are under training (*sekha*). It is this that is indicated by the Buddha. *Whatever has got to be done by recluses has been done*. Whatever is to be done in connection with the Four Truths and the Four Paths has been done to the finish. Therefore the Buddha speaks to the Brāhmaṇa: "I have finished whatever I had to do."

There is no more return [to this life] [Vin. iii . 5].

Question :—Why is it that there is no more return ?

Answer :—Because, the taints and depravities do not come back to me; therefore, there is no return.

Further, there is no more exertion. The Tathāgata has reflected and come to know like this. This is called the knowledge of the destruction of depravities. Why ? The Tathāgata wanted to explain to the Brāhmaṇa

5.11b.1
705a.9

that the Buddha had already attained the three kinds²⁵ of discerning knowledge—the knowledge of the past, present and future.

[29] The Teacher says : Such words are unbecoming (不 應) self-eulogy. Why ? The Tathāgata is praising his own self.

Answer :—The Buddha wishes to show compassion for the world, for the Brāhmaṇa and the like; therefore he says such words: "I am the noblest among men, the highest, having none superior : I know all things; I will not pay homage to any other person."

[30] When the Brāhmaṇa heard the Buddha saying all these various words, his mind expanded broad and was delighted. He expressed before the Buddha his repentance for his transgression against him and said : "The ascetic Gotama is such a perfect celebrity. I really did not know, O ascetic Gotama, that you possessed the merit of being the First among all those that are born." The Brāhmaṇa censured himself. Having censured himself, he heard the Buddha preach the Dhamma and burst into praise : "Very well! Very well ! Ascetic Gotama !" to indicate his appreciation of the taste of the Dhamma. The Teacher says : why is it that he repeated twice the words of praise—'very well' ? Further, in an eulogistic *gāthā*, it is said :

One may repeat a word again and again
When anger is suppressed, in hurry, in praise,
In diligent service, in consternation and joy,
In devotedness, in grief,

And when impressed with some wonder (足 美) .

Here, why was this praise ? The Brāhmaṇa heard the Buddha preach the Dhamma. His mind become so very glad that he could not express his thanks in reply but automatically burst into a song.

[31] The Teacher says : The Brāhmaṇ's mind must have had such a thought : 'the Buddha has preached the Dhamma. Its meaning is very deep. His words have an excellent relish. They can very well impress a man's mind. They can produce great compassion and can give extreme joy and ease.' The Brāhmaṇa says to the Buddha :

"I was like a bowl turned upside down. The Buddha just now preached me the Dhamma and enabled me to listen to it. He let me receive the immortal food (*amata*) as in a bowl turned upward. To a man [who has] precious jewels but covered up with grass and wood, you have been like one who can point out to him [the jewels] and enable him to know [where they are]. To one who has lost the way you have been like one who holds the hand and points to him the proper path. To one who is in a pitchy dark place, you have been like one who gives a torch to enable him to see the [right] path. I am just like this."

The Teacher says : "Why is it that the Brāhmaṇa uttered such words ? I must now further explain the matter. The Brāhmaṇ's mind was

25. *Abhinibbhida* (三 邊 智) (Pali Cm. i. 169)—These three differ slightly from the three mentioned in the Pali text which refers to the three *Vijjās*—the knowledge of the past lives, the knowledge obtained because of the transcendent eye and the knowledge of the destruction of the depravities.

like a bowl turned upside down and so incapable of relishing the immortal food. The Buddha now explained to him [the *Dhamma*] and enabled him to receive the immortal food. How was it? Like grass and wood hiding the jewels; since the time of Kassapa Buddha, the heretic belief had hidden the good Dhamma. There was no one to point it out. Now the Buddha has pointed it out and enabled people to know it."

5.12b.1
705b.1

[32] *One who has lost the way*—The wrong view of the heretics was confused as the excellent path and so people could not see the good path. The Buddha with the hand of the Dhamma has pointed out the path which would enable one to attain deliverance. The darkness is like a deluded person. Peoples cannot see the three planes of existence (界). The Buddha gave them the torch of the Dhamma and enabled them to get the light. The Brāhmaṇa of Verañjā praised the Buddha [in this way] and his mind became very much purified. He said to the Buddha: "I now take refuge in the Ascetic Gotama."

[33] *Takes refuge*—Whatever he (the Buddha) says, he follows. Further, it is said: stays in reliance upon him. [Because] he knows that the Buddha has destroyed [all] taints. Further, he takes refuge in the Dhamma and takes refuge in the Saṅgha (Order of monks).

Takes refuge in the Dhamma—Whatever has been practised and accumulated by the Tathāgata—this is the Dhamma; [if one follows it] one does not fall [from one's position]. If a man follows the Dhamma and when it is accepted, one does not fall into a hell, or into the existence of hungry spirits, or into that of lower animals. Further, the Dhamma, when its interpretation is taken [into consideration], is said to be the Noble Path and Nibbāna. The Path is this Dhamma. As it is said in a *sutta*: The Buddha says to the Bhikkhus: "The un-compounded (?) ^{25a} Dhamma is the Noble Eightfold Path. Of all the Dhammas, it is the highest" [A. ii. 34].

[34] The Teacher says: I have said this here only in brief. Further, there is one Brāhmaṇa called Chatta-māṇava, who has praised the Buddha in a song. He has composed these *gāthās*²⁶—

5.13a.1
705b.1

"One should take refuge in the Dhamma,
Free from and unshakable by Desire—
Dhamma, un-compounded and unaffected by grief,
Never disagreeable and of excellent relish,
Known to be very good and possessing discrimination
And which is supreme amongst all the dhammas.

Gifts to the Saṅgha of Four Pairs [of men],
Which, when further divided, become Eight—

25a. This seems to be a substitution by the Chinese version for Pali *sakkāra*. Is it done inadvertently or deliberately?

26. *Vimāna* 51 (ii. 3. 31-32).

The Saṅgha, the foremost amongst all the Saṅghas,—
Yield great Fruit [of merit].
Whosoever takes refuge in such a Saṅgha
Is styled an Upāsaka Real. ”

Thus the Brāhmaṇa said: “I pray to the Buddha that he will know me as one who has already taken refuge in the Three. ”

The Teacher says : if one wants to [fully] explain the three refuges, the explanation would assume large proportions. If one desires to know the same, it would be possible for any one to know it oneself from *Abhidharma-vibhaṅga*.²⁷

“I pray to the Ascetic Gotama to know me as one who has already become an *Upāsaka*. I pray to the Buddha to call me an *Upāsaka* of the Buddha. ”

[35] Question :—What is an *Upāsaka* ? Who is an *Upāsaka* ? Who is not an *Upāsaka* ? What kind of conduct should one have to become an *Upāsaka* ? What kind of mind should one have to become an *Upāsaka* ? What kind of good name should he have to become an *Upāsaka* ? What kind of [ill] name should he not have to become an *Upāsaka* ?

5.13b.1
705c 2

The Teacher says : The meaning of all this is very vast. It cannot be detailed here. One can know it oneself from the commentary [*Papañca-sūdanī*.²⁸

[36] *From now until departure from here* —That is, from now onwards until I reach the end of my life, I shall not accept any other teacher. I pray to the Buddha that he may understand this : “ If there be a man, who, with a sword [threatens] to cut my head and says to me : ‘ No Buddha, no Dhamma, no Saṅgha ! ’ I would rather allow my head to fall on the earth ; but I would never [disavow them] by saying such words. ” The Brāhmaṇa had entrusted his body and life to the Tathāgata and desiring to offer him food, himself, said : “ I pray to the Honoured one to accept my request that he should accede to come with the congregation of Bhikkhus to *Verañjā* for the three earlier months of the summer-retreat. ”

The Brāhmaṇa continued : “ I have now already become an *Upāsaka*. I pray to the Tathāgata to have compassion on me and to accept my request to come to the town of *Verañjā*. ” The Tathāgata accepted the request by remaining silent.

The Teacher asks a question : Why did the Buddha not give any reply to the request made by the Brāhmaṇa ?

27. The Vinaya-Commentary refers to *Papañca-sūdanī*, commentary on *Majjima-nikāya* and to *Suññagala-vilāsini*, Commentary on *Dīghanikāya*, where the exposition of *saraṇa* (taking refuge) is made.

28. See *Papañca-sūdanī*, Cm. on *Bhaya-bherava-sutta* (towards the end), referred to in Pali Vin. Cm.

Answer :—He did reply. Ordinary worldly people [indicate] a reply with body or with tongue, but the World-honoured One replied with forbearance in mind, as he had compassion upon the Brāhmaṇa.

[37] *He knew that the Buddha had accepted his request* [Vin. iii. 6].

Question :—How was it that he had accepted his request ?

Answer :—If he had not accepted his request, he would have given a reply with some bodily [action] or with his mouth; but the World-honoured One remained silent and the expression on his face (色) [indicated] his delight. Therefore he understood that the Buddha had accepted his request. The Brāhmaṇa then got up from his seat, went around the Buddha in three circles, paid homage to all the four directions and went away, holding together the palms of his hands with ten fingers on the head and stepping backward until he could not see the Buddha. Again he paid his homage and turned back and then went forward.

5.14a.1

705c.13

[38] At that time the town Verañjā was suffering from severe scarcity of food. *At that time* means [at the time] when the Buddha accepted [the request] of the Brāhmaṇa from Verañjā [to spend] the three months of the earlier summer-retreat. *Severe scarcity of food* means when one hardly gets food and drink. If people have not got pure and sincere mind [towards the Buddha], then even if they have food and drink, they do not give. This also is called scarcity of food. The town Verañjā was not like this. Of all the five kinds of cereals, it did not really yield any.

Question :—What is meant by dubiousness ?

Answer :—Dubiousness means the doubtfulness because of double mind. What is this doubtfulness caused by double mind ?

Answer :—The mind doubts. In these three months of the summer-retreat, when one [goes out to] beg food, one is doubtful whether one will get food or will not get food; one is doubtful whether one will get enough to sustain his livelihood or whether one will not get enough. This is called dubiousness; because of such doubleness of mind.

[39] *White bones* [Vin. iii. 6] — Poor, destitute people beg food but do not get any. They are starved to death and the bones of dead bodies are abandoned and scattered over wild fields. That is called 'white bones.' Further, it is said, of all the five kinds of cereals, no good crop has come; it becomes white like the lime-plaster, therefore, it is called 'white bones.'

5.14b.1

705c.27

Like sticks — The paddy plants, at the beginning, yield ears of corn but they suffer from a great drought. The roots and stalks stand erect like sticks. This is called *like sticks*. Again it is said : Not only so, but at the time of scarcity of food, also, the market-place is [full of only] such sticks. Therefore it is called 'like sticks.' How is it so ? At the time of marketing, the strong people can get entrance; the weak do not. There is a great uproar outside. The man in charge of distribution of rice sees the weak people, has pity upon them, and with the intention of doing even justice to all, throws open the door to let them in and take their seats in due order. He tells them

that he would receive the cost-price first and then he would give them the rice. According to the quantity, small or great, they use the sticks for entering the calculated measure [of food required, *satakaṃ likhitva*]. The Bhikkhus, then think for themselves : Here is the scarcity of food. All are using these sticks for entering the calculated measure [of their quantity of food]. At such a time if the Bhikkhus enter and pass through seven or eight villages, they may or may not get a little quantity.

[40] At that time, horse-merchants from the North, driving their five hundred heads of horses towards the South with the purpose of selling their goods and earning a profit two or three times, were travelling all over towns to seek their profit. They had arrived, in succession, in Verañjā and were staying there for four months of the summer.

5.15a.1
706a.11

Question :—Why was it that these horse-traders did not go away but stayed there for four months ?

Answer :—There was a flood of rain-water and the road for the horses was impassable. They then set up, outside the town, a shed for the horses and houses for themselves with a hedge all around. Here, to the place of the traders, the Bhikkhus went to beg their food. Each person got five measures (*pattha*) of the horse-wheat (*yava-taṇḍula*).

[41] Question :—Was it with faith or without faith that they gave the wheat to the Bhikkhus ?

Answer :—With faith. The horse-traders entered the town and from day to day saw the Bhikkhus beg their food and come back with empty bowls. Having seen them, the traders returned and spoke to their companions about this fact as mentioned above (如上事). Each one thought like this : "The Bhikkhus beg food but suffer greatly as they do not get anything; let us hold consultations together. We are travellers abroad. If we give every day offerings from our morning [food], we are afraid it will not be enough. We should therefore reduce the share of horses. Each one may give five measures to the Bhikkhus. The Bhikkhus would obtain this horse-wheat and so they would no longer suffer from exhaustion. Our horses too will not suffer much". Having thus held consultations among themselves, the horse-traders went to the place of the Bhikkhus, paid their respects to them and said : "Sirs, our wheat will be available to you. Every day, each person [will get] five measures. And from this collected grain, food and drink can be prepared as you like." Therefore in the original *Vinaya*, it has been said : "Every day, they gave wheat to the Bhikkhus [when] every morning the latter dressed themselves and went out to beg food" [Cf. *Vin.* iii. 6].

5.15b.1
706a.23

[42] Question :—What is every morning ?

Answer :—From dawn to mid-day—this is called morning. *Having dressed themselves* means having covered their bodies with yellowish garments (*kaśāva*).

The food in the bowl (pinḍa-pāta 分衛) —

If one begged in the village of Verañjā, one would get nothing. If one wandered all over the village, not one person came out to answer [the request of the visitor]. *Holding wheat they returned to the temple*—When they wandered begging from place to place, they obtained some wheat and returned. *Taking the wheat they pounded it fine and then ate.* For the older Bhikkhus, however, there was no attendant who would look after their needs (無淨人). There was nobody who would pound for them and so personally they had to do the work of pounding and preparing rice. They grouped together—eight or ten persons—finished their work and then they shared their food.

[43] Revered Ānanda took the share of the Tathāgata, pounded it with his own hands. Ānanda, being endowed with wisdom, prepared the food with excellent taste and the deities further put inside the food sweet nector (*amata*) and thus made it ready. The Buddha received, ate the food and then entered *samādhi*. After this he did not further beg his food.

Question :—Was revered Ānanda attending upon the Buddha at that time ?

Answer :—Since the time when the Buddha got up from his seat under the Bodhi-tree, for twenty years, there was no one fixed attendant upon the Buddha. Sometimes there was revered Nāga(-samāla), sometimes revered Nāgita, sometimes Meghiya, sometimes revered U-kia-po (*Upavāṇa* ?), sometimes revered Sāgata, sometimes revered Sunakkhatta [the sion of the Licchavis]. Thus these reverred persons attended upon the Buddha according to their will. They came when it pleased them and went away when they did not like [to stay]. When all of them had gone away reverred Ānanda waited upon [the Buddha].

5.16a.1
706b.7

[44] Question :—There was scarcity of food in the village. Why was it that there was none who would perform a meritorious action by cutting a small slice of cake and by offering it to the Assembly of the monks? Further, the Brāhmaṇa had requested the World-honoured One to spend, [in his village], the earlier summer-retreat. Why did he not supply the nourishing food ? Because, the Evil spirit (波旬) Māra had enwrapped the minds of all the people within the range of one *yojana* and thus made them forgetful and so not one could give the nourishment. Having enwrapped [their minds], he went away.

Question :—Did Tathāgata's mind not come to know this ? Well, [it did]. But he wanted to prescribe a code of good conduct and preach the Dhamma. The Buddha said to Ānanda : "You good men have won a victory. The Bhikkhus in time to come must seek their rice and meat" [*Vin.* iii.7].

[45] The Teacher says : I do not understand the meaning of this—what the Tathāgata has said to Ānanda : 'you are good men.'

[The explanation is]—"During the time of scarcity of food when you begged your food and when it was difficult to get anything, you have shown

5.16b.1
706b.19

contentment to preserve the good Dhamma. Therefore you have won. During the time of scarcity of food, you could conquer the greed in your mind. Therefore you have won. In other villages, there was plenty of rice and paddy, sweet fruit and plenty of things [suitable] to various tastes and yet you did not go. And among the Assembly, there was not one who thought of it, or who was angry, or who hatefully said : 'Why stay here, O World-honoured One ? Why not go to that village of plenty and abundance and get food and drink easily ?' None said like this; and there was no hatred either for the Brāhmaṇa of Verañjā like this :—'Why did he make a request to us to come to Verañjā and stay here for the summer [-retreat] ? And yet he gives us no nourishing [food]!' There was no other thought except that they desired to walk around and seek their food. Also there was none who praised one another mutually like : 'This man has attained the Path' and thus let other people know that they expected [for that man] nourishing food by making such speech. Every one closed his mouth and remained silent. Only this single thought they had—that they would like to stay by the side of the Tathāgata. Therefore, 'you have won a victory'."

[46] Question :—Did [the Tathāgata] know that Māra had overwhelmed all ?

Answer :—Yes, he did know.

A question again—'why was it that he did not go to Sāvatti²⁹, Rājagaha, or any other place for arranging [his retreat] but came instead to this place ?'

5.17a.1
706c.3

Answer :—Let alone Sāvatti, or Rājagaha towns. Even if he had arranged to go to Uttarakuru or to the heaven of the Thirty-three gods, Māra, the King [of evil spirits], would certainly have gone there and overwhelmed all. And nobody could have escaped him. Why ? This year, Māra, the chief [of evil spirits], was very much full of hatred. The Tathāgata himself had already reflected that there was Verañjā only where he could take his retreat by the side of the horse-traders.

Question :—When Māra, the king [of evil spirits], could already overwhelm all the rest, why did he not have the thought of overwhelming the horse-traders and thus prevent the Buddha and his Saṅgha from receiving alms ?

Answer :—Yes, he would have if he could. [But he could not]. Why ? The horse-traders came [to the village] after Māra, the king [of evil spirits], had already gone away [from the village]. Therefore, he could not overwhelm them.

Question :—Why could Māra, the King [of evil spirits], not overwhelm the traders of horses, afterwards ?

Answer :—He could not do so at all.

[47] The Teacher says :—There are four things which Māra cannot overwhelm and prevent. Which are the four ?

(1) First, the morning-meal;

29. Pali Cm. mentions here also Campā before these towns.

- (2) secondly, the sufficiency (lit. lack of deficiency) of medical requisites.
 (3) thirdly, the life-period of the Tathāgata;
 (4) fourthly, the halo of light of the Tathāgata.³⁰

The sun, moon, and the king of Brahma-gods come to the place of the Tathāgata and are not visible [there] as they are overwhelmed by the halo of the Tathāgata. Therefore, Māra could not overwhelm [the traders] with all his various means.

[48] At that time, *the Buddha heard the sound of pestle and mortar.* [Vin. iii.6]. The Bhikkhus obtained the horse-wheat, returned [with it] and used to pound [the same]. Therefore, there was the sound.

5.17b.1
706c.16

Knowing [a thing], he (the Buddha) deliberately puts a question; or knowing it, he does not put a question.

Knowing a thing and deliberately putting a question means the Buddha knows the cause [of a certain thing] and still puts a question because he wants to benefit the living beings. *Knowing a thing and putting no question* means he does not see any benefit [to living beings] and so he puts no question.

If there is proper time, then he puts a question means there is the proper time for a question and so he puts a question. Therefore there is a question that is opportune. *Puts no question* means the Tathāgata knows that it is not the right time and so he puts no question.

Also if it is beneficial, then he puts a question; if it is not beneficial, he puts no question.

Similarly, there is questioning with any one of the two motives; one is when the Buddha wants to preach the Dhamma; the second, when he wants to prescribe a rule of conduct, major or minor, for his disciple-followers (Bhikkhus).

[49] Therefore, he puts the question to Ānanda : "What sort of sound is this ?" Ānanda replied : "This is the sound of pounding wheat with pestles by the Bhikkhus." The Buddha replied : "Very well ! very well ! Ānanda." Why did the Buddha speak eulogistically about it ? The Bhikkhus, in time to come, will easily get food and drink while living in monasteries, and therefore will speak about food in derogatory terms like this : "This rice is coarse; or it is very-much cooked; or it is less cooked; or that it is broken in bits; or that it tastes sour or salty"; and words of the same sort implying deficiency. Therefore your seeking rice and meat has some significance. [And so] the Buddha said to Ānanda : "You all are good men³¹. During the time of the later generations in the world, because of the good Dhamma practised by the Bhikkhus, and because of your [practice of] the Dhamma, the Bhikkhus, in time to come, when they get their food and drink, will not glut over or condemn [their food], good or bad, thinking: 'the King of Dhamma and the Arhats, in the past time, have in this world, eaten nothing better than the wheat of the horses. Then what to say of us all who are having a sort of contempt for the food and drink [that we get] !' "

5.18a.1
706c.28

30. The Pali commentary also gives four cases, but it combines the first two given here into ones and adds one more at the end—"the omniscient knowledge of the Buddhas."

31. See above §§ 44-45.

The Section on Mahā-Moggallāna

[50] *At that time Mahā-Moggallāna....(Vin. iii 7)*

Mahā means the highest among the disciples who possessed the knowledge of miraculous powers. Therefore he is called Mahā. *Moggallāna* is the clan. *Spoke to the Buddha*, that is, spoke to the World-honoured One.

Question—Why was it that he spoke to the World-honoured One ?

Answer :—Revered Mahā-Moggallāna, just seven days after he left his family, attained the perfection of discipleship (*śrāvaka-pāramī*). Further, the Tathāgata had also placed Moggallāna on the supreme rank among those who had attained miraculous powers. Therefore, Moggallāna, possessing the miraculous power, thought thus : This town Verāñjā has very much scarcity of food. The Bhikkhus [wander] a lot begging, but they find it difficult to get any food. They are very much exhausted. I should, therefore, like to turn over the earth and take the nourishing substance and distribute it among the Bhikkhus. And further, he thought to himself: 'If I turn over the earth without speaking about it to the Buddha, then it would be like pitching my miraculous power abreast with that of the Tathāgata, which will go against my grain.' Having thus thought, he spoke to the Buddha: 'World-honoured One, at the time when the earth was first formed, it was produced fertile just like a fresh cake (生酥) ; also as sweet as honey. It would be good, Honoured Sir, if I would turn over the earth and take the rich substance below the earth and offer it to the Saṅgha.'

5.18b.1
707a.11

[51] *Turn over* means take the lower side and bring it upwards. Why ? for the sake of the Saṅgha. The Buddha, not wanting to permit him to do that, allowed Moggallāna to make a lion's roar. The Buddha then asked Moggallāna : "All the living beings, the towns and villages and all those that rest on the earth—with them what will you do when [as you overturn the earth] they will not be able to find any support for themselves in the vacuum of air ?" Moggallāna replied : "Honoured Sir, I shall then, with one of my hands, create the earth which will take on it towns, villages and all living beings exactly as the [real] earth; in no way different; and with the other hand pass on it all the living beings who would find support on that earth."

The Buddha replied :—"Stop! O Moggallāna."

Question :—Why was it that the Buddha would not permit Moggallāna to turn over the earth ?

Answer :—Because he pitied living beings, who may have perverse notions : "Shall we speak of them as real (是) or speak of them as not real (非) ? Is this our dwelling place or no? Are these towns and villages characterised by something fearfully strange ? These are not our towns, villages, fields, pleasure-gardens, lakes and forests."

5.19a.1
707a.23

[52] The Teacher says : It is only a man who possesses the miraculous power that can perform [such miracles] and not the one who does not possess miraculous powers. And this scarcity of food is not coming only once. In future, also, it would come. At the time, when one encounters such scarcity of food, who can get one like Moggallāna ? In future, the disciple-followers will have little of miraculous power. When [the Bhikkhus] will enter

villages for begging food, the men will see them and say: "When the Honoured One was living on this earth, the disciple-followers were observing the rules of conduct [and the like], and so they attained the miraculous powers. When there was scarcity of food, they turned over the great earth and took the sweet [substance] from the earth and offered it to the Bhikkhu-Saṅgha. Now the Bhikkhus are not observing the rules of conduct. If they had been observing them, they would have done the same thing as before and nothing different. And, further, those who had no small share would share it with others".³² On account of such perverse views, they would look down upon the 'noble persons.' And on account of this looking down upon noble persons, they will fall, after death, into a hell. Therefore, the World-honoured One said to Moggallāna: "Do not take pleasure in turning over the earth" [Vin. iii.7].

[53] Then Moggallāna as per Buddha's desire could not overturn the earth and so further said apologetically: 'Very well!' The Honoured One said: "Just stop!" The Teacher says:—From the words 'very well' [onward] everything is as said before. You can know yourself. The Teacher adds: There is a little difference. What is that? Moggallāna further wanted to lift the land of Uttarakuru and join it to the land of Jambudīpa.

5.19b.1
707b.7

Question:—What about the sea?

Answer:—It was like crossing with one step the foot-mark left by a bullock³³. He would enable the Bhikkhus to get food as in their [habitual] villages.

The Section on Sāriputta

[54] Upāli, wishing to reveal the origin of the *Vinaya-Piṭaka* [said]: Now Sāriputta got up from his place of solitude and thought thus—
What is solitude?

Answer:—That which is quiet and solitary and where there is no sound. Also, it is said: 'the solitude, where one attains the focussing of the mind.'

"Of which Buddha—from Vipassī onwards—has the Dhamma lasted for a long time?" The Buddha gave his reply. The meaning of the rest is something which one can know oneself.

Question:—Why is it that Sāriputta himself, with the miraculous power of his vision, could not know and that he had to come to the Buddha to put the question to him?

Answer:—Because he could not. Sāriputta, with his miraculous vision, could understand which Buddha's Dhamma lasted long and which Buddha's Dhamma did not last long. But as to the delimitation of the causes in the case of these Buddhas, he was unable to thoroughly understand the same.

[55] The Elder Mahā-paduma, however, said: "He could have. Why? Because he had the sixteenfold knowledge of an eminent Arhat. Thus equipped (理) there is nothing [strong] enough to create any difficulty for him. As he was staying with the Tathāgata, he wanted to give promi-

5.20a.1
707b.18

³² 復無少分分施與餘人. Cf. Pali: *Anhākaṃ yaṅ kīṭci pakkaṃ va āmaṃ va khāditaṃ daddayyaṃ* (i. 183).

³³ For this the Pali commentary has *Mālika-mallaṅga*, just a canal [of water].

nence to the superiority of the World-honoured One and so he came to the Buddha and spoke to him." The Buddha replied: "O Sāriputta." The rest can be understood by oneself from the words, in succession, of the *Vinaya*.

[56] *What are the causes and conditions ?* [*Vin.* iii.8] —The meaning of this is easy to be understood. The Buddha said to Sāriputta : "Vipassī Buddha and the rest." That is to say, all the Buddhas, Vipassī being the first. They were never overcome by indolence. Whether there was one man, or two, or three men, and so on upto three thousand, several thousands, or all the living beings of the world-system, the Buddha, while preaching Dhamma made no distinction in his mind like this—"This group of audience is small and so I may preach the Dhamma in brief; this group is big and so I may preach the Dhamma in extenso." Thus without any elation or depression, he preached the Dhamma. All of them having an even mind, he preached the Dhamma of the same kind [to all]. It is just like a lion, the king [of the animal world] who, when he emerges [out of his lair], once in seven days, to seek his food and who, when he wants to seize an animal, first gives a roar, the volume of which is neither intensified nor diminished, and then seizes the animal. Why ? If the lion, at the time of seizing an animal, were not to give his [usual] big roar belittling that animal, possibly, it may escape. So all the lions roar and strike terror into [the hearts of] all animals which he then seizes. The Buddha also is like the same. To all the living beings, he preaches the Dhamma with the same attention, without considering the bigness or smallness [of his audience].

5.20b.1
707c.1

[57] If he were to preach the Dhamma in brief, the living beings, perhaps, may not, with their bridled mind, practise the Dhamma. Why? The Tathāgata has a high regard for the Dhamma. So now our Buddha preaches the Dhamma [in one and same way]. Just as the water of the great ocean has one taste, so the past Buddhas also [preached the Dhamma in one and the same way]. At that time, the minds of the living beings were easy to be instructed and easy to grasp [the Dhamma]. So even if the meaning of one *gāthā* was explained it would let them understand the Four Truths. Therefore, the Buddhas of the past would not preach, in extenso, the Dhamma consisting of *sutta*, *geyya* (修 登 偈 耶), etc.

The Teacher says : When they had said one word first they had not to say it again.

[58] *The code of conduct was not laid down for followers* [*Vin.* iii.8].

Question :—Why was it that the former Buddhas did not lay down any rules of conduct (戒) for their disciple-followers ?

Answer :—The disciple-followers did not violate [any rules of good conduct] and because of the absence of violation they did not prescribe the code of *Pātimokkha* (毘 尼 耶). And they did not recite *Pātimokkha* every fortnight, until it was six years. At the end of six years was preached the exhortative (*ovāda*) *Pātimokkha*. And this exhortation the Tathāgata did himself. He did not allow his followers to do the same.

[59] At that time, in the land of Jambudīpa Bandhumatī was the capital city. The deer-forest, Khema, was the dwelling place of Vipassī Buddha. The whole of the congregation of Bhikkhus had assembled. There was Buddha-Uposatha, or the Uposatha of a Saṅgha, or the Uposatha of three, two, or one man.

5.21a.1
707c.14

The land of Jambudīpa, in the past, had eighty-four thousand monasteries. Each monastery had ten thousand, or twenty thousand Bhikkhus. They did not quarrel but lived in peace. At that time, the divine beings had in their minds the desire of listening to the Buddha giving exhortation of good conduct. They calculated the years and when the sixth year was due to come, there would assemble the great congregation to go to the Buddha and attend upon him, while he gave exhortation of good conduct. At that time, those who possessed miraculous power went [of their own accord]; those who did not went with divine beings. They announced the time for going. Then the Bhikkhus took their begging-bowl and clothes and equipped with the divine miraculous power went to the Uposatha hall. Having reached that place, they paid their homage to the Buddha, putting their heads at his feet. At that time Vipassī Buddha came to know that the congregation had assembled. Then he exhorted them the Pātimokkha of good conduct.

Forbearance is the highest Path;
Nibbāna Buddhas [esteem] as the highest;
A recluse that causes annoyance to others
Is no longer styled a *samaṇa*. (1)

Abstain from all kinds of evil;
Accumulate all that is good;
Purify your own mind—
This is known as what the Buddhas teach. (2)

5.21b.1
707c.27

Cause no annoyance and give no offence to others;
Spoil not what are the affairs of others;
Practise what is said in exhortation of conduct;
Know the limit of what you can eat;
Ever ye know how to stay contented;
Always find delight in places secluded—
This is known as what the Buddhas teach [D. ii. 49-50]. (3)

[60] In similar ways all the Buddhas of the past taught the Pātimokkha of admonition in these stanzas. Now the Buddhas have got their life-period long or short. Therefore, it is said that the Buddhas with short duration of life give, from the time of their sitting under the Bodhi tree, exhortation of good conduct (戒) to the disciple-followers. The Pātimokkha of the code was not recited by the Tathāgatas but by the disciple-followers. Therefore our Buddha Sakyamuni, for twenty years after his sitting under the Bodhi-tree, recited the Pātimokkha of admonition. Further, once while he was at Pubbārāma in the palace of Migāramāiā, he said to the Bhikkhus after they had taken their seats : "O Bhikkhus, from now onwards, I shall not do

5.22a.1
708a.11

service at the ceremony of Uposatha. I shall not recite the Pātimokkha of admonition. You all will have to recite yourselves. Why? The Tathāgata cannot recite the Pātimokkha at the time of the Uposatha in a congregation which is not pure. From this time onward the disciple-followers will recite the Pātimokkha of the code" [*Vin.* ii. 240]. Therefore in the *Vinaya*, it has been said : "The Buddha said to Sāriputta : the former Buddhas did not recite the Pātimokkha of the code but did recite the Pātimokkha of exhortation. The three Buddhas, Vipassī and others, did not recite the Pātimokkha. The three Buddhas entered Nibbāna, their disciple-followers also entered Nibbāna. The disciple-followers who came last (*pacchimakkā*) were from various clans such as Gotama or Moggallāna, with various names such as Fu-mu-te (Buddha-rakkhita?) or Tham-mu-te (Dhamma-rakkhita), from various social classes such as Brāhmaṇas, or householders (of Vaiśya class? 居士), or Kṣatriyas, and from various families, rich or poor or destitute. They thus came as recluses from various classes, various families, various clans and practised the holy life. Because these people from various clans and classes and with various names entered the fold of the good Dhamma, each of them had his own will and mind. As the Dhamma of the Buddha was not well assimilated, the Dhamma of the Buddha did not last long in this world and there were similar [reasons] like this" [cf. *Vin.* iii. 8].

5.22b.1
708a.24

[61] Question :—Why was it that the Bhikkhus did not make any strenuous efforts, [with the result] that they let the good Dhamma decline and perish soon ?

Answer :—The elders of the past (the last disciples of the Buddha) were, however, not good; and much less, we (況我等輩) [of the present]. None, individually, did save the religious treasure and thus allowed the good Dhamma of the Buddha to quickly perish. Because no thread was used to stitch together; the wind blew and scattered them. *Stitch together*, that is to say, to bind together. Just as flowers of various kinds, if they are not threaded together, are blown away by the wind and scattered; exactly in the same way, was the Dhamma of the Buddha scattered away, as the code of conduct was not laid down.

[62] [These Buddhas] *knew with their own minds the minds of their followers and then instructed them.* What is the meaning of this ?

Answer :—The Buddhas of the past first examined the minds of their followers and then instructed them. Because the followers could easily comprehend the doctrine (理), the Buddhas had not to give any instruction in extenso.

The terrifying forest, that is, a forest in which, if a man enters, fear and terror are produced.

Thus you think [*Vin.* iii. 8]— that is, there are three kinds of thought

beginning with that of 'leaving one's house'³⁴; you ought to diligently cultivate such thoughts.

You do not have such thoughts—This means the three evil thoughts beginning with 'one connected with passionate desire'—such kinds of thoughts you scrupulously do not entertain.

5.23a.1
708.b.7

You should bear such things in mind—That is, you think of impermanence, suffering, voidity³⁵ and soullessness. The mind should constantly grasp these [thoughts]. *Do not have such [thoughts]; do not bear such things in mind*—this means: what is impermanent, do not think as a permanent principle; what is impure, do not think or say as pure. You all should never entertain such thoughts.

These you should give up—This means all evil dhammas you should give up.

These you should produce and let them continue—This means good dhammas you should produce; and if they have been already there, you let them grow.

Since minor taints do not arise, the mind gets freed—This means as the mind entertains no depravities, it becomes free. Also it is said: when they die, they die without any more revival; so they die.

Therefore in the original text of the *Vinaya*, it has been said: "The depravities will not arise again and so the mind has attained freedom" [Cf. *Vin.* iii.8]. Thus all of them were Arhats. Just as lotuses, when the sun's light begins to dawn, become full-blown again.

"*O Sāriputta, in the past, in a terrifying forest*"—If a man who is not free from passion enters the forest, the forest assumes [for him] a dreadful aspect. All the hair on the body stand erect.

"*O Sāriputta, these are the causes and conditions.*"

The Teacher says: The meaning of the words that follow in due order is easy and can be known by oneself.

[63] *Does not last long*—The life-period of Vipassī Buddha was counted as 80,000 years and that of his followers also was equally long. From the time when the Buddha lived in this world upto the time when the last of the followers lived—during all this time the Dhamma of the Buddha existed in this world for 160,000³⁶ years. The life-period of Sikhī Buddha was 70,000 years and that of his followers also was equally so. The life-period of Vessabhū Buddha was 60,000 years and that of his followers also was equally so. The period from the time these two Buddhas lived upto the time of the last of the followers—during this period only of a hundred thousand and forty thousand, and a hundred thousand and twenty thousand

5.23b.1
708b.19

34. The Chinese text is following here a later interpretation of the word *Nekkhamma* wrongly rendered as *naikramya*, 'leaving one's house', in Buddhist Sanskrit texts. Originally the word meant 'freedom from passionate desire'; as against *kama*, passionate desire. For this, see Prof. Bapat's article on *Nekkhamma* in the *B. C. Law Commemoration vol.* Part II pages 260-266, where the interpretations of this word are discussed in detail.

35. It is to be noted that the Chinese text substitutes here the word *k'ung* (空), *śūnya*, for the word *asubha* in Pali, although within a few lines later, *asubha* (impure) is used.

36. Pali has a hundred thousand and sixty (*sata-sahasasam saṭṭhimattāni*).

years³⁷ [respectively], the Dhamma of the Buddha existed. Therefore the Dhamma of the Buddha did not last long³⁸.

When Sāriputta heard that the Dhamma of the Buddha during the time of these three Buddhas did not last long, he desired in mind to further ask the Buddha how the Dhamma lasted long, and so he said to the Buddha: "Honoured Sir, on account of what causes did the Dhamma of the Buddha last long?" [*Vin.* iii. 8].

Their life-periods—The life-period of Kakusandha Buddha was forty thousand years, that of Koṇāgamamuni thirty thousand years, and that of Kasspa Buddha was twenty thousand years and that of Sakyamuni was hundred years. That of their disciples was also like that [of their Masters]. Therefore, the Dhamma of the Buddha lasted for a long time³⁹.

5.24a.1
708c.3

Now our honoured [Buddha] should have come to life when the life-period was only ten thousand years, half of the life-period of Kasspa. But when he reflected [at that time], he found that living beings had not their faculties still ripe. Then he should have been born when the life period was five thousand years . . . and so on in due order upto five hundred years. And still the living beings had not their faculties ripe until their life-period was hundred years. Then the living beings were fit to be converted (可度). Therefore [our] Buddha had a short span of life. The disciple-followers also had likewise. The Dhamma of the Buddha lasted long.

In the case of the first three Buddhas, the Dhamma disappeared entirely with the life-periods of those Buddhas. Therefore, it is said that the Dhamma did not last long. In the case of the last three Buddhas, though they passed away, still their Dhamma existed in this world; therefore it is said that it lasted long.

[64] Thereupon, although Sāriputta had heard what the Buddha had said, still, desiring that the Dhamma of the Buddha should continue long, he further said to the Buddha : I only pray to the Honoured One that he should prescribe rules of conduct for his disciple-followers. As it is said in the original *Vinaya* : "Sāriputta got up from his *samādhi*⁴⁰ . . . and the rest [Cf. *Vin.* iii. 7]". All the words that follow in succession can be understood by oneself.

The Buddha said to Sāriputta : "Wait, wait, the time has not yet come." Sāriputta again said to the Buddha : "Honoured Sir, I pray to you that you should prescribe rules of conduct for your disciples." The Buddha said to Sāriputta : "Wait ! wait ! this Dhamma is not a matter to be [determined]

37. 百千四十二萬歲 Cf. Pali : *Satasahassato uddham cattālīsa-mattāni vīsatimattāni ca vassa-sahassāni* (i. 190).

38. Pali explains : *purisayugavasena pana yugaparamparāya āgantvā dve dve yeva purisayugāni aṭṭhāsi*. Only two pairs of disciples they had left behind and so the Dhamma did not last long.

39. Pali : *balūni ca tesam sāvaka-yugāni paramparāya brahmacariyaṃ pavattesuṃ*. They had left behind several pairs of followers who propagated the holy life in succession. So the Dhamma did last long.

40. The Pali text actually says : *paṭisallānā vutṭhito*, got up from his place of retirement. (*Vin.* iii. 7).

by disciples and Individual Buddhas; but it is to be known by the Enlightened; only one Buddha or the other can know [about the right time]. The depravities (*āsava*) have not yet started [within community]."

Question :—What is meant by sources of [depravities of] impurities (垢處) ?

5.24b.1
708c.16

Answer :—The transgressions, belonging to this world or the next, against the Dhamma of the Tathāgata—they are called sources of [depravities of] impurities.

[65] *Will not lay down for the followers the rules of conduct [Vin. iii. 9].*

Question :—Why is it that the Buddha will not lay down for his disciples the rules of conduct ?

Answer :—When there are no depravities (漏 *āsavas*)⁴¹, if the Tathāgata would lay down rules of conduct, the living beings would entertain such thoughts of accusation : "How is it that this ascetic Gotama—when his disciple-followers come from noble families and when, even when they had royal thrones, they had given up their properties, palaces, circles of wives and children; when they did not care for their lives, when they were all contented, holding no expectations for anything in this world—say how is Gotama, on the contrary, binding such people with the rules of Pātimokkha? This Gotama must not have properly discriminated among men of the world; so he says like this."

[66] "If I were to lay down rules of conduct, the men of the world would not have feelings of respect and regard in their minds." Just as an unskilful physician sees a man who is about to have an ulcer, and although that condition of ulcer has not yet grown into ripeness [for the treatment], he immediately breaks it open. When it is opened, blood flows out disconcerting the patient and causing him great pain. He then puts a medicinal dressing [on the wound] and the ulcer then is restored [to its normal condition]. The physician then says : "I have cured you of your disease; you must give me my fee."⁴²

5.25a.1
708c.28

[67] The patient replies : "This physician seems to be stupid! If I had been ill, then only he could have cured me. But, originally, I was not ill but was strong. Because he broke open the flesh, letting blood come out, it was I who suffered a great pain. And still, on the other hand, he has been demanding of me the fee! Is he not entirely mad?"

"The disciple-followers also would say similar things. If I were to lay down in advance any rules of conduct, it would give rise to such words of blame—'We ourselves have no faults; we are hale and hearty; and still he is laying down rules of conduct.' Therefore the Tathāgata is not laying down any rules of conduct in advance."

41. The Chinese text seems to be using both the characters 漏 and 漏 for *āsava* though the former would be more appropriate for defilements (*kilesas*).

The latter is also used later (§71) for *abbuda*.

42. 價 — this character seems to be used for 價. Both mean 'price.'

[68] *If the depravities (dsava) arise —*

Question :—What is meant by the arising of depravities ?

Answer :—When the depravities have already arisen in the congregation of Buddhist monks—at that time, the Tathāgata will lay down for his disciples the code of conduct and reveal the Pātimokkha. Just as a skilful physician prescribes a medicine appropriate to the disease and then lets it get cured. He gets a big reward and is also praised in this way: 'This is a good physician-chief; he has very well cured me of my distress.' The same is the case with the Tathāgata. After violation [of any good rule of conduct] he will prescribe [rules]. The people will be glad and then they will hold on [to those rules] and will have no words of hatred to say. Therefore, the original *Vinaya* says : "Wait! wait! Sāriputta. When depravities arise in the Dhamma, then the World-honoured One will lay down rules of conduct" [*Vin.* iii. 9]. The Teacher says that the remaining words can be known by oneself.

5.25b.1
709a.12

[69] In this Dhamma of the Buddha, who was the first recluse ? Upasena, the scion of Vaṅganta. It was on account of him that [the Buddha] prescribed a rule of conduct. Those who had not completed ten years were giving disciples initiation [into the order of monks]. Upasena had completed only two years, while his disciple had only one. Thus, on account of this, the Buddha himself laid down a rule of conduct. He said to the Bhikkhus : "From now onwards, if a person who has not completed ten years gives initiation [into the order of monks] to his disciple, he violates a rule and becomes guilty of an offence called *Dukkata* (an evil action)" [*Vin.* i. 59]. When the Buddha had already laid down such a rule, there was a Bhikkhu who, though he had completed ten years or had gone beyond [the limit of] ten years, was stupid and had no intelligence and yet he was giving initiation. The Buddha then laid down a rule and said to the Bhikkhus : "If a man who has no intelligence were to give initiation, he is guilty of a *Dukkata* offence" [*Vin.* i. 60]. The Buddha permitted an intelligent person who had completed ten years, or who had gone beyond that limit, and who had competence to instruct (*paṭibala*), to give initiation to his disciple.

5.26a-1
709a.25

[70] *Not enlarged* —That is, in the Saṅgha there are not many elders, nor many young ones. So also there are not many dwelling-places. If the Saṅgha gets enlarged, then there are bound to be violations and sources of depravities. The Tathāgata will lay down on that occasion a rule : "If a Bhikkhu were to lodge together with one who is not initiated, for over two or three nights, then the Bhikkhu becomes guilty of a *Pācittiya* offence" [*Vin.* iv. 16]. "If a Bhikkhunī were to convert, every year, a disciple [from her household life], then she is guilty of a *Pācittiya* offence" [*Vin.* iv. 336]. "If a Bhikkhunī were to convert, in one year, two disciples, she is guilty of a *Pācittiya* offence" [*Vin.* iv. 337]. In the way as said above, you should understand [the rest].

Large [worldly] benefits—If the Saṅgha were to get large benefits of nourishing food, then that would give rise to sources of depravities and that will be the time when the Buddha would lay down a rule : "If a Bhikkhu were to

receive a naked heretic, man or woman, and give him or her, with his own hands, food and drink, then this Bhikkhu becomes guilty of a Pācittiya offence" [Vin. iv. 92].

Not very learned —That is, when the Bhikkhu-saṅgha has not very learned people. If there appear in the Bhikkhu-Saṅgh very learned people, then it will give rise to sources of depravities. If there are people who have studied one Āgama or five Āgamas thoroughly, they, with a wicked mind, pervert the [real] meaning and propound what is not-Vinaya as Vinaya and what is not-Dhamma as Dhamma. Then the Buddha lays down a rule : "If a Bhikkhu were to say that he does know the Dhamma as propounded by the Buddha, then that Bhikkhu, who speaks such words, is guilty of a Pācittiya offence" [Vin. iii. 135]. Then, in due succession, even if a novice were to say such words, then also there would be no dissimilar offence [Vin. iii. 139]. Therefore I have said how the Tathāgata, when there are sources of depravities in the Dhamma, lays down rules for his disciples.

5.26b.1
709b.8

[71] What is meant by cankers (*abbuddā*)* ?

Answer :—Thieves. Who are the thieves ? Those who violate the rules of conduct in the Buddhist Dhamma become thieves.

Why are they called thieves (*corā*) ?

Answer :—Those who are not *samaṇas* say themselves that they are *samaṇas* and rob others of the four requisites. Therefore in the original *Vinaya*, it has been said : 'There are no cankers (*abbuddā*) in the Dhamma; there are no thieves.' Also it is said : 'there are no people who are violating the rules of conduct (*niddusīla*).'

No faults, that is to say, no taints. Also it is said : *No dangers* [*ādīnavā*], because no rules are violated.

No black sheep —Black sheep, that is to say, those who break [the rules of conduct]. It is said that the Saṅgha does not break [the rules of conduct].

Very pure —that is to say, very lustrous.

Founded on real solid ground—Those who stand on real solid ground of Good conduct, *samādhi*, Wisdom and Deliverance.

[72] The Teacher says : I must now explain [the passages] in due order. The lowest of all the five hundred monks that have come to Verañjā for their earlier summer-retreat had attained the Path of a Sotāpanna.

Question :—What is meant by the Path of a *So-t'o-yūan* (Sotāpanna).

Answer :—*So-t'o-yūan* means a stream.

Question :—What is meant by a stream ?

Answer :—The Path. If a man enters this stream-path, he is called [one on] the Path of a Sotāpanna. As it is said in a *sutta* : "The Buddha asks Sāriputta about *So-t'o-yūan*. What is called a *So-t'o-yūan*?" [S. v. 348].

5.27a.1
709b.20

Sāriputta answers :—"Honoured Sir, this is one who is possessed of the Eightfold Path. What is meant by Eightfold ? (1) Right view, (2) right thought, (3) right words, (4) right actions, (5) right livelihood, (6) right effort, (7) right mindfulness (瞿) and (8) right concentration (*samādhi*)" [S. v. 348].

*The Chinese text uses the same character for *śava* in §§65, 68 and for *abbuda* here.

Further question :—"What is meant by a *So-t'o-yüan* ?

Answer :—When a man is possessed of these eight factors and when he comes to and reaches this good Path, then he is called *So-t'o-yüan*. A man with such and such a name, with such and such a clan is called *So-t'o-yüan*" [S. v. 348], because the Fruit gets the name of the Path. Therefore, he is called *So-t'o-yüan*. All this you can know yourselves.

Not liable to fall down —This is not to say that those who are not Sotāpannas will not fall into hells or into the species of hungry spirits or of low animals, [but only the Sotāpannas will not fall]. Why ? Because, they have destroyed the taints and because they have attained the Path.

They are bound to reach Sambodhi —That is, they must reach the three Paths in front of them. Why ? Because [they have already attained the First] Path.

[73] Thus wise Sāriputta answered the Tathāgata. Then the Buddha after having finished the *Great Pavāraṇā* ceremony [coming at the end] of the three months of summer-retreat addressed Ānanda at that time.

Addressed means spoke in words.

The fully enlightened Buddhas had this practice for a long time. The past Buddhas have said : One who has accepted the invitation (受人) should [approach the host] with a request for permitting departure and when his consent is obtained, he should leave. The disciple-followers ask leave or do not ask leave (別) and they depart according to their will. The Buddhas have compassion on living beings and so they desire to move around, all over the different countries.

[74] *The Buddha moves around all over the different countries.* The Buddha moves around over three regional circles : one is called the great regional circle; the second is called the medium-sized regional circle; and the third is called the smaller regional circle. They move around over these three regions, according to their will.

Question :—What is the great regional circle ?

Answer :—900 yojanas.

What is the medium-sized regional circle ?

Answer :—600 yojanas.

What is the smaller regional circle ?

Answer :—100 yojanas.

When he has finished the major summer-retreat (大安居竟), if the Buddha desires to move around over the Great regional circle, on the first day of the ninth month (*Mahā-pavāraṇāya pavāretvā Paṭipada-divase*), he, surrounded by his retinue of the Saṅgha, goes away. In due course, he goes to another village, instructs the people in the Dhamma, receives food and drink and converts those who are fit to be converted. If they are not fit to be converted, he lets them bag the benefit of merit and wanders about for all the days of nine months. If during the three months of summer-retreat, a large number of monks who had started practising *samādhi* have not finished their job, the Tathāgata does not observe the *Great Pavāraṇā* (大自恣),

but awaits the arrival of the smaller one (*Kattika-puṇṇamāya*) and when the 15th day of the ninth⁴³ month is over, departs⁴⁴. If he wants to wander over the medium-sized regional circle, he wanders about at that time, for all the days of eight months. [If he wants to wander over] the smaller regional circle, then he first sees that the living beings have attained maturity of their faculties. He stays. And when the maturity of the faculties [follows], in due course, then he leaves. When the first day of the eleventh month (*Phussa-māsa*) comes, he departs surrounded by his Bhikkhu-Saṅgha and wanders about for all the days of seven months.

5.28a.1
709c.17

[75] In various places, in these three regional circles, he helps people to get rid of their taints and attain the Fruits of the four Paths, because they are fit to be instructed. Just as a man who collects flowers wanders all over in the mountains, sees flowers scattered every-where and if there are any already in bloom picks them up and goes away. The Tathāgata also is like the same.

There is also another practice of the Buddha. At the time of day-break he enters the happy state of a trance, emerges from the *samādhi* and has a compassionate look over all the ten-thousand world-systems. If there be any people fit to be converted, the Tathāgata goes there and converts them.

There is still another practice of the Buddhas. If there are new people coming from other countries, the Tathāgata immediately asks them questions about their health and then preaches them the Dhamma. When there are occasions then he desires to preach, and if something like a fetter (for the Dhamma) springs up, then a prohibitive rule appears. This is the supreme customary way of the Buddhas.

[76] Question :—What have been the practices of the followers [of the Dhamma] ? While the Buddha was alive, the practice was to meet in a congregation twice. What is meant by twice ? First time, to take a seat before the summer-retreat with the intention of attaining a trance. Second, when the summer-retreat is over, to reveal one's attainments. These were the practices of the followers.

5.28b.1
709c.29

As said in the original *Vinaya* : The Buddha said to Ānanda : "It would be fitting if we go together" [*Vin.* iii. 10]. Go to ask leave of the Brāhmaṇa.

Ask leave —This means to say to the Brāhmaṇa : 'The retreat is over ; I should now like to move to another country.'

43. Is there any mistake here ? We should expect here the first day of the tenth month. A few lines below is mentioned 11th month (*Phussa*).

Pali : *Maha-pavāraṇāya a-pavāraṇā Kattika-puṇṇamāya pavāraṇā Māgasīrasa peshama-dīnase nikkhamitvā.*

The Chinese puts thus an interval of only 15 days instead of 30 days between these two days of starting on the tour as implied in the Pali text.

44. The Pali commentary definitely says (i. 198) that though the original text makes no mention 'whether it was morning or afternoon,' still it may be said that he had finished his food and the noon-tide had long passed away.

[77] At that time, the World-honoured One carefully put on, one morning, his yellowish garments (*kāśāva*) and went on, making Ānanda wait upon him. While walking, he reached the gate of the town. Having reached there, he entered the town spreading around a flood of light inside the town all over lanes and dwelling-places. All was like a mass of gold of five colours, deep-yellow and the like, all bright like lightning. He moved on towards the family-house of the Brāhmaṇa of Verañjā. When he reached the door of the house, and stood below, the attendants of the house suddenly saw the sparkling light of the Buddha, went inside and told the Brāhmaṇa that ascetic Gotama was standing outside the door. The Brāhmaṇa, when he heard the uproar about the arrival of the Buddha, had suddenly his mindfulness aroused in him, took up the carpet and woollen covering, spread it on the divan, himself went out to meet him and said to the World-honoured One : "Please come in, this way." Thereupon, the Buddha entered and sat on a seat. At that time, the Brāhmaṇa of Verañjā at first wanted in his mind to sit by the side of the Honoured One, but he could not get any chance to do so and so by the side of the seat [of the Buddha] he stood with the palms of his hands joined together.

5.29a.1
710a.12

The Teacher says that the words that follow in due succession can be known by oneself.

[78] The Brāhmaṇa said : "Whatever I should have given I have not given."

The Teacher says : '*This Brāhmaṇa wanted at first to offer all the permissible nourishing food to the Tathāgata.*' The Brāhmaṇa said : "I had invited the Tathāgata for the summer-retreat of the three months and I should have offered from day to day food, gruel, sweet fruit, drinks and thus should have supported the World-honoured One. But then I forgot through delusive forgetfulness. Not that I had nothing in the least, nor that I did not want to give, but I could not arrange for the same because I was extremely engrossed with the duties of a house-holder (白衣 *odāvasana*). I got vexed and deluded and thus was overpowered by confusion and my mind was all forgetfulness and so I did not make any offerings."

The Teacher says : Why did the Brāhmaṇa say so ? He did not know that he was deluded by Māra, the King [of evil spirits], and therefore he upbraided himself that it was due to his household business that he entirely forgot the World-honoured One.

Then the Brāhmaṇa recovered his memory that he had invited the Buddha for [accepting his] offerings for the three months and that he had not given anything at all. [He thought] that he would give in one day whatever offerings he should have given within [the limit of] three months, and that he would only *pray to the Honoured One to accept with compassion* [his request for taking his food with him] on the next day and that he would prepare his offerings for the Tathāgata, immediately, on the next day.

[79] The Buddha saw that the Brāhmaṇa's mind was very much delighted and so, with compassion, he thought that if he would not accept his request, the Brāhmaṇa would think ill of him and that he would say that as the ascetic Gotama did not get [from him] any offerings for three months he was angry, and therefore he was not accepting his request; and that further he would say that the ascetic Gotama had no omniscience and had no forbearance even for a while. By using such words he would be upbraiding the Tathāgata and that as a result of this he would reap the fruits of his own grave guilt and therefore he must now accept his request.

5.29b.1
710a.25

[Thus ends]

The Fifth Book of the Vinaya-Commentary [named]

Samanā-pāṣāḍikā.

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Shan-Chien-P'i-P'o-Sha

on

Vinaya

Book VI

[T-710b-717b; P'ing 29a-35a; PTS i-199b-238a; S. i. 136b-168b ;
N. i. 189-231]

6.1a.3
710b.6

[1] *By remaining silent he accepted the request [Vin. iii. 11].* The Buddha said to the Brāhmaṇa : "Don't bother your mind with the idea of household affairs." After having said this, the Buddha reflected on his capacity [to understand] and preached Dhamma to him accordingly. He spoke to him [about matters] of this world as well as of the next, showing how one is enabled to understand good meritorious things and to hold on to them and to practise them with enthusiasm. The Tathāgata poured down a shower of religious sermons. After having done that, he got up from his seat and went away. He returned to his original place.

[2] At that time, the Brāhmaṇa got together his sons and grandsons and loudly exclaimed to them : "O ye all! I had formerly requested the Buddha for a three months' retreat but I could not give even for a single day food and other eatables; now, tomorrow, I shall give whatever is equal to the gifts for three months."

Having said so, he immediately got prepared food and drink until the night passed away. When it was dawn he arranged to have the inside of his house sprinkled [with water], cleansed it with scented earth, burnt incense, had decorative garlands of Jasmine (*sumana*) flowers, suspended silken buntings and banners, and had covered the seats and divans. Everything was beautiful. There were various kinds of food. When everything was ready, he went to the place where the Buddha was and said to him : "Your Honour, food and drink is ready. It is now time to go" [*Vin. iii. 11*].

6.1b.1
710b.15

[3] At that time, the Buddha went surrounded by a large assembly of Bhikkhus. Therefore, it is said in the original *Vinaya* : "The Buddha went to the residence of the Brāhmaṇa. Having reached that place, he took his seat along with the Bhikkhus. At that time, the Brāhmaṇa served food to the Buddha and his Saṅgha. In the Saṅgha, the Buddha occupied a prominent seat" [*Vin. iii. 11*].

Very delicious, that is, with taste never to be surpassed. With his own hands, that is, served food with his own hands and let them get satisfied.

Satisfied, that is, being fully contented, they said that their minds were delighted.

Enough, that is to say, 'no more' (lit. stop). 'No more' is of three kinds. What are those three? The first is [indicated] by hands; the second by the eye; and the third by words. *The desire for eating was no more* (*bhuttāvi*)—this can be easily understood.

[4] The Brāhmaṇa offered the Buddha three garments. The three yellowish garments were worth three thousand gold coins. He also gave to the five hundred members of the Saṅgha white woollen garments, one pair to each—altogether worth 500000 gold coins. Although the Brāhmaṇa had made these gifts, his mind would not rest [contented] and so he further gave red woollen blankets (*kambala*), one pair to each; also covering for the begging-bowl, Nā-p'o-t'o (那波吒)¹. The Buddha and the Bhikkhus cut off that woollen blanket and every one made from it a belt to be used at the time of meditation (*gyōga*) and a bag for the bowl; also cut the begging-bowl-covering Nā-p'o-t'o and made from it loin-cord (*kāyabandhana*) and water-strainer (*parissāvana*)—two kinds of things. Also there was as hundred-times-boiled medicinal grease filled in a pot, worth one thousand gold coins, along with what could be used by the Saṅgha for shampooing the body.

6.2a.1
710c.13

The Teacher says : *the gifts for the ascetics*, that is, the four kinds of lawful things which are not in common with worldly people, but are given [to the Bhikkhus] only. Now every one was provided with in full. The original *Vinaya* has said that there were gifts of three kinds of garments [only] and not of the four kinds [of requisites]. I have now deliberately given an exposition of the same.

[5] Now the Brāhmaṇa, after having made his gifts, paid homage, along with his family circle, to the Buddha and his Saṅgha, with his head and face [resting at their feet] and sat on one side. At that time the Buddha thought so in his mind : This Brāhmaṇa and his family-circle requested me for the summer-residence of three months. But, because he was overpowered by Māra, he could not listen to religious essentials (要). As he had not listened to religious sermons within three months, I shall, within one day, give forth and explain the sermon on the sweet Dhamma which will enable every one of his family-circle to attain the full satisfaction (飽滿). When the Buddha finished his religious sermon, he got up and went out of the door with the intention of going to other districts. Then the Brāhmaṇa and his family-circle—each one of them—touched (著) the earth with head and face to pay homage to the Buddha. He shed tears and said : "I only pray that the Honoured One takes compassion on us and comes here once more for a mutual (相) visit without harbouring any ill-will for us."

6.2b.1
710c.13

[6] At that time, the World-honoured One stayed at Verāṅṅi for three² days and then entered the Buddha's regional circle³. He noted that

1. The Chinese editor's gloss explains this as a kind of silk.
2. Pali — *yathābhirantaṃ viharitvā*, stayed as long as he liked.
3. Pali — *Maha-maṇḍala*, the great regional circle.

the Bhikkhus had physically grown very weak, as they had every day nothing to eat but horses' wheat for ninety days, and so they could not walk long distances. So he went by the straight road and reached Soreyya town. From Soreyya, he took [the road] to Payāga. Having reached there, he crossed the Great Gaṅgā. Having crossed that, he then went towards the city of Vārāṇasī. From there, he went to the city of Vesālī. At that time, the World-honoured One stayed at Mahā-[vana]-Kūṭāgāra-sālā.

The Teacher says :

Here ends the introductory section related to Verañjā in the Vinaya commentary named *Shan-chū-chū* (善具足⁶ *Samanta-pāsādikā*)

This *Vibhaṅg* is endowed with sweet meaning;
It does not entertain the doctrines of others;
It delimits the characteristics of good conduct.
The *nidāna* as given in the original Vinaya
Is deep and so difficult to understand.
This *Vibhaṅg* can very well expound
The whole of the *Vinaya-piṭaka*
With no obstacles [in its way];
And so is called the Treasure (? 具足)⁵.
The World-honoured king, in this world,
Having compassion on living-beings,
Has now expounded the *Vinaya-piṭaka*
To let all the living beings be disciplined
And to help (將) them in practising good things
And in eradicating all things that are evil.

6.3a.1
710c.25

The Section on Kalandaka

[7] At that time, the city of Vesālī [*Vin.* iii. 11] and the following words, in succession, can easily be understood. If there are any difficulties that are not understandable, I should explain them.

*Kalandaka*⁴—This is the name of a mountain-rat (a squirrel). At that time, the King of Vesālī, taking with him women of pleasure, went to the hills for amusement. When the king was tired, he slept under a tree. The women of pleasure who were to his left and right—all dispersed and went away for their sport. At that time in a hole under a tree, there was a big poisonous snake. He heard the sound of wine-breath [of the king] and came out with the intention of biting the king. On the tree, there was a squirrel which came down the tree, chirped and woke the king. The snake withdrew. The king who was awake went back to sleep. The snake came out again with the intention of biting the king. The squirrel again chirped, came down and woke the king. When the king awoke, he saw that under

4. See *Myy.* 7418—*Sampad.* Pali—*Saṃvaṇṇanā*. It is not clear what these Chinese characters stand for.

5. These lines are given in the Chinese text as prose, but perhaps they are verses like those found in the corresponding portion in Pali and like those that follow.

6. Though this story is not found here in *Smp.*, it is given later (iii. 575) as well as in *MCm.*(ii 134-35) and *SnCm.* (ii. 419-20).

the tree there was a hole in which there was a big poisonous snake. A sense of consternation was produced in him. He began to look around at all the four sides for his women of pleasure whom, however, he could not see. The king thought to himself : "I am now alive because of the favour of a squirrel." The king then reflected : "I should like to requite the favour of this squirrel." At that time, on the border line of the mountain, there was a village. The king immediately commanded [the people in] the village, that from that time onward he would give back the income of that village, all for the maintenance of the squirrels. Because of this squirrel, they called this village by the name of Kia-lan-t'o (Kalandaka).

6.3b.1
711a.8

[8] *A scion of Kalandaka*—At that time, in the village, there was a rich person who possessed wealth to the extent of forty crores (億). The king then conferred upon him the honoured position of being the richest person. Because of the village-name, he was called the Banker of Kalandaka.

The Teacher asks : If a single person is called Kalandaka, then are other people also called by that name ?

The answer—Yes, all people [in the village] are called by that name Kalandaka. So it has been added in the original *Vinaya* : *Sudinna, the son of the Banker Kalandaka*.

Many Companions—A companion (*sahāya*) is one with whom (*saha*) happiness and distress are shared in common.

[9] *At that time, he went to Vesālī for some purpose* [*Vin. iii.11*]. *Some purpose*, that is, to find out the debtors [and meet them]. Further, the Teacher says : On the ninth day of the ninth month (*Kattika*), the country-people had assembled in large numbers for some amusement. Because of this, Sudinna went to see [the amusement-show]. At that time, the World-honoured One reached Vesālī in the first fortnight (*juḥa-pakkhe*) of the ninth month.

Saw—Question :—What is meant by "saw ?"

Answer :—Sudinna, after having finished his morning meal⁷ saw everywhere people going to the place of the Buddha with their right shoulders bare, with offerings, and taking with them various kinds of flowers and scents, with the intention of offering food and listening to the Dhamma. They were going out of the city-gate. When Sudinna saw them, he interrogated : "Good people, what place are you going to ?" The answer was : "We are now going to the place of the Buddha to offer him food and listen to the Dhamma." Sudinna said : "Very well, I also will follow you."

6.4a.1
711a.21

[10] At that time the Buddha was surrounded by his fourfold assembly, preaching Dhamma to them with his powerful voice (*brahmassara*). Sudinna, when he reached there, saw the Buddha preaching the Dhamma to the great congregation. Therefore, in the original *Vinaya* it has been said : "saw."

The Teacher says : This Sudinna, because of his merit in the past, could let his [power of comprehension] awaken. Sudinna thought to himself :

7. The Pali cm. uses this phrase with reference to the people.

"By what device can I enter [the assembly] and listen to the Dhamma ?" Why was it so ? [The Buddha] was surrounded by his fourfold Assembly that had arrived with the idea of listening to the Dhamma. He could not move [forward] as it had become very difficult to enter. At that time, Sudinna, the scion of Kalandaka, gradually came to the tail of the assembly.

[11] Question :—Why could he not enter the assembly ?

Answer :—Because he had come last. So he sat down at the tail of the assembly. It has been said in the original *Vinaya* : "Sudinna, the scion of Kalandaka, went to the place of the Congregation and sat down aside. Sudinna, the scion of Kalandaka, thought in this way" [*Vin.* iii.12].

6.4b.1
711b.4

Question :—Did he have this thought after sitting down, or did he have this thought after listening to the Dhamma ?

Answer :—He did have this thought when he listened to the Buddha glorifying Conduct, Meditation and Wisdom.

Question :—What kind of thought was it ?

Answer :—He should have thought like this —

"As the Buddha goes on preaching stage by stage (lit. section by section) and as I come to understand the same, I have this thought over and over again (反覆) : In this Conduct, Meditation and Wisdom, there is one significant principle which has one taste (一味)." He further thought : "If I practise the holy life consisting of Conduct, Meditation and Wisdom, while still I live in my house, and if I have a lapse even for a single day (日), then that matter would be a very grave danger. It is not suitable for a life in the house."

[12] *Like a glossy polish* (磨珠) —

Question :—What is a glossy polish ?

Answer :—Just as a man who gives a glossy polish and makes a thing extremely white and clean. To practise [the holy life] and [keep it] glossy, polished, while still living in one's house is also a very difficult thing to accomplish. How can I now avail myself of an opportunity to shave off the hair on the head and the beard, put on yellowish garments and practise the holy life ? I can now go out of the house and enter the houseless state.

Question :—What is meant by going out of the house into a houseless state ?

Answer :—*To have a house* means to plough fields, to sow seeds, to make purchases and sales and such other various kinds of affairs. *A houseless state* means to have no such kinds of affairs, but to have perfect calmness and to have no desire. This is what is called going out of the house and entering into a houseless state.

6.5a.1
711b.14

[13] *Not long after the getting up of the Assembly, he went to the place where the Buddha was* [*Vin.* iii.12]. When the assembly was sitting (lit. had not got up), Sudinna did not go to the place where the Buddha was and ask for renunciation. Why ? If he had asked for renunciation [at that time], then his brothers and others of the family-circle who were sitting in the assembly listening to the Dhamma, would certainly have created for him a deterring difficulty and would have said : "You are the only son of your father and

mother. If you seek renunciation, who is going to attend upon and support them?" After saying these words, they would necessarily take him back and then they would create an obstacle in his renunciation. Sudinna took some steps along with the Assembly that withdrew, but [later, on the pretext of] meeting bodily needs⁸, returned and went to the place where the Buddha was and then asked for renunciation. Therefore, it has been said in the original *Vinaya*: Not long after the dispersal (lit. getting up) of the assembly, Sudinna went to the place where the Buddha was and prayed to the World-honoured One.

[14] From the [time of the] renunciation of Rāhula onwards, the Buddha would not initiate (度) one who left the house without being permitted by his father and mother. Therefore, the Buddha asked Sudinna: "Have your father and mother permitted you to leave the house?" [*Vin.* iii. 12].

The Teacher says: these and the following words are easy to understand and one ought to understand them oneself.

After having finished what he had to do—Sudinna's mind was now delighted in renunciation. It did not find any interest in, or attachment for, places of amusement. Even when it was possible to meet the debtors (債主), he did not avail himself of the same. He hurriedly went back. And what follows is easy to understand.

6.5b.1
711b.29

[15] Mama (*Amma*), papa (*Tāta*), "you"—Easy to understand. Only son, only one son, without any elder or younger brother.

The Teacher says: Why did his father and mother say so? Because they wanted to remind (念) him [of the following]—

Abiding in happiness [*Vin.* iii. 13]. From his childhood until the day he became major, he never passed through any distress. From the very first, since the time of his birth, he was carried in arms by his wet-nurses and reared, until he became major, on food and drinks of hundreds of tastes, often given as mutual presents (恆相給與). He went out in carriages or on horse-back. His foot never touched the earth. This is what is meant by 'abiding in happiness.'

[16] The father said to Sudinna: "You have not known the least kind of suffering. *Not knowing suffering*—If suffering is divided into ten parts, then you have not gone through even one part of the same.

We will rather meet death, but we will not part with you—The father and mother said: "While we are alive we will not leave you even if death comes upon you; then what of [our leaving you] when you are now alive. Such a course of events will not happen!"

Then, *at this very place, I shall lie on the ground*—That is, [the son] said: "I shall lie on the ground without any carpet or a mat."

Provide yourself with enjoyments.

Question:—What is meant by providing oneself with enjoyments?

⁸ The Chinese 方便 exactly conveys the sense of Pali *saṃvā-kāra*, meeting the bodily needs (calls of nature).

Answer :—The male and female musicians (效樂), lute and harp, wind-instruments of music, bamboo instruments of music, guitar and others producing various kinds of musical sounds—with all these, to take delight in the company of your friends and acquaintances. These friends and acquaintances gave him, in various ways, comforting advice that would enable his mind to withdraw [from his determination].

6.6a.1
71c.13

Enjoy yourself with the five kinds of objects of pleasure—

Question :—What is meant by enjoy (食 *paribhujanto*) ?

Answer :—'Enjoy' means : One's own bodily self, in the company of one's own women-folk, lives a life of joy and merriment, with the help of the five kinds of objects of pleasure.

[17] *Further, you can do meritorious deeds—* That is to say, you can give charities to Buddha, Dhamma and Saṅgha and follow the ways of good destiny (善道 *sugati*) and thus do meritorious deeds.

Still he remained silent— His father and mother, with various pieces of advice, tried to give comfort to his mind. In this way, his father and mother repeated the advice as many as three times, but his determined will would not change. The father and mother sent for friends and acquaintances of Sudinna and said to them : " This dear friend of yours is now lying down on the earth. We have appealed to him three times. But his assent would never come ! Dear friends, for our sake, [please] stop this renunciation ."

Therefore, those friends and acquaintances went to the place where Sudinna was and thus said to him three times : " Dear friend, your dear father and mother have got you as their only dear son. If you have to renounce the house, who will support your father and mother when they grow old in years ? Dear [friend], if you renounce [the house] [your parents will suffer]. Their grief will no doubt lead to their death. For you, dear, what advantage ? What precious treasure, dear, [are you going to get] ? *Renunciation* means to hold a begging-bowl and beg one's food which may be coarse or bad. You may get it or may not get it. Further, you will have food only once a day; you have to sleep alone. If you practise the holy life, then such a [life which you will have to lead] will be very difficult." Thus they [tried] in various ways. But his mind would never yield.

6.6b.1
71c.25

[18] These friends and acquaintances consulted [amongst themselves] : " Now we must permit him to renounce the house ." Then they immediately went to the place where Sudinna's parents were, advised them to permit his renunciation. Therefore, it has been said in the original *Vinaya* : " The friends and acquaintances of Sudinna, the scion of Kalandaka, went to the place of his parents and said to Sudinna : ' Dear friend, your parents have permitted you ; you can, dear, renounce the house ' " [*cf. Vin. iii. 14*]. Immediately Sudinna got up from the ground. He rejoiced and began to jump. Sudinna had not eaten for seven days; his body had grown lean and emaciated. His parents bathed him with scented hot water. With oil, they smeared his body, washed the hair on the head and combed them, prepared various kinds of food and drink that were tasteful. Within three-four days, his body grew strong and straight. Then, further, Sudinna paid

respects to his parents, and, while tears were flowing [from their eyes] on account of separation, went to the place where the Buddha was. He simply prayed to the World-honoured One to ordain him as one who has now renounced his house.

[19] Question :—Was this ordination to be one at the hands of the Tathāgata or at the hands of the Saṅgha ?

Answer :—It was to be at the hands of a Bhikkhu. At that time, there was a Bhikkhu near-by who had taken the vow of begging his food. The Buddha told that Bhikkhu, who had taken up the vow of begging his food, to grant Sudinna his renunciation as well as his initiation into [the Buddhist] rules of conduct. The Bhikkhu replied : "Very well ! Honoured Sir !" He then took him and granted him renunciation as a *samaṇa*. He was called a *Bhikkhu* of the Honoured One (*Jina-dattiyam*). He also gave him the initiation into the rules of conduct. Therefore, it has been said in the original *Vinaya* : At that time, Sudinna obtained at the place of the Buddha renunciation and afterwards initiation into the rules of conduct. He accepted the obligations of One who has become purified, *dhuta-dhamma*, *T'ou-t'o* (頭陀) . [cf. *Vin.* iii. 15].

6.7a.1
712a.8

[20] *T'ou-t'o* means in Chinese language 'one who has shaken off depravities of impurities.'

Accepted means he practised.

Āraṅṅika means one who gives up a house in a village and stays in a forest-place, begging his food.

A beggar of alms means one who does not accept big sumptuous feasts. He rejects the fourteen⁹ kinds of food.

Accepting dusty rags means one who does not receive clothes from a benefactor (檀越¹⁰ *dāna-pati* or rather *dānavarī*, that is, *gahapati*) .

Beggar of food in due order means one who never oversteps the order of succession [of houses].

The village of Vajjī means the village of the king of Vajjī.

Immeasurable possessions and wealth : *Possession* means things that are used every day (lit. morning and evening). *Wealth* means the treasure that is always guarded and not allowed to be seen by people. *Immeasurable* means that which is beyond counting.

Plenty of food and drink means from day to day there is all the time an overflow of food and drink.

Keeping the dwelling-place in due order means properly arranging the bed, rolling the mat and guarding the woollen cloth.

[21] *Offering [food] contained in big sixty silver vessels* [*Vin.* iii. 15]. One silver vessel was capable of holding food for ten persons. In all there

6.7b.1
712a.21

9. Fourteen kinds of food—They are enumerated in *Vis.* II 27. They are to be avoided by a *Piṇḍapatika*. *Vimati-vinodanī* also enumerates them.

10. This last Chinese character suggests to me that the Indian word is rather *dānavarī* than *dānapati* as given in *Moyu*. 2862. The same character is used for *varī* in *ekavārī*.

was provision of food and drink for six hundred [Bhikkhus of] the Congregation. *Food* is that which is brought (*abihāra*).

Question :—What is that which is brought (*abihāra*) ?

Answer :—It is that which brings in the strength of the Four Great Elements¹¹ (*Mahā-bhūtāni*).

He turned it back and gave—He rejected it [for himself] and gave it to the Bhikkhu-saṅgha, his kind having no love for it. He himself entered [the village] begging his food.

The maid-servant in his house intending to throw out the stale remains of overnight-rice that was not serviceable came out to throw it.

Overnight-rice—that is rice, one or two nights stale, and which gave out a sour stink.

Question :—Was it non-glutinous rice or was it maize-grain ?

Answer :—It was maize-grain (粟飯).

[*Elder*] *sister*—A recluse cannot address [a woman] as a maid and therefore he said : “ Sister, throw it into my begging-bowl ” [*Vin.* iii. 15].

[22] Question :—Can a recluse say such words ?

Answer :—Yes, he can say; because it is a thing to be thrown away by its master. If there is a thing like this to be cast away, then it is permissible for one to say : “ If you intend to give me, put it into my begging bowl. ” The Teacher says : If there is a Bhikkhu who goes round begging his food and if he sees a person carrying, with the swinging pole on his shoulder, the remains of overnight-rice with the intention of throwing it away and if this Bhikkhu says : ‘ If this is to be cast away, put it in my begging-bowl ’, then such a Bhikkhu has been praised by the Buddha.

Question :—Is it with reference to only one kind of things like rice, or with other kinds of things also that he can say so ?

Answer :—It is with reference to all kinds of things that are to be thrown away. All such things can be asked for. There is no need of having any scruple.

6.8a.1
712b.4

[23] *Of hands and feet*—While he was begging his food, he lowered his begging bowl to receive food. His hand became visible down from his wrist. His foot also from his ankle to four fingers upward.

Voice—[The maid-servant] could hear his voice when he addressed her.

Recognised—She recognised these three signs.

When it was twelve years after the attainment of the Path (道) by the Buddha, Sudinna became a recluse. Sudinna was in another region for eight years. Eight years after his own awakening to the Path, he returned to Kalandaka village. It was twenty years after the Buddha's attainment of the Path. Since Sudinna departed from his own house, eight years had elapsed and so the maid-servant could not recognise him [at sight].

She went in and said to the mistress of the family—

Question :—Why was it that she did not question him immediately but entered [the house] and spoke to the mistress of the family ?

11. This explanation of *abihāra* is not found in the Pali Cm.

Answer :—When the maid-servant saw him, she was handicapped by her feelings of awe and so she dared not suddenly put him a question. Therefore, she hurried into the house and spoke.

[24] *With proper discrimination, he was very carefully eating by the side of the wall.* At that time, in the village in every house, by the side of a wall they used to prepare a small shed provided with water and *conjee*. Men who would beg their food could rest there, if they so wished. Therefore it has been said in the original *Vinaya* : “ Outside the door, by the side of the wall, he was eating ” [cf. *Vin.* iii. 16].

What thing, O man?—The father asks Sudinna : “ What thing, you man, are you eating by the side of the wall ? The remnants of overnight-rice ? This sort of food is not suitable for a recluse. This is overnight-rice. ”

The father said to Sudinna : “ When you were staying in the house and when there were delicious food and drink, you found fault with them. You said : ‘ It is all coarse and bad. Hot or cold does not agree with me. ’ Now you eat this remanant of overnight-rice like food that is sweet; and you have no words of dislike. ”

The Teacher says : Sudinna’s father had to say such words; the father was constrained at heart, and so he could not elaborate these words. This is what a teacher explains as he has learnt from his immediately preceding teacher (師師相承) .

[25] *Holding him by his arm, they both came to their house.*

Question :—Why was it that the house-holder (lit. one with white garments) held him by his arms and took him to his house with him ?

Answer :—Sudinna, as a man, was very dutiful. When the father had already held him by his arms, he did not oppose the command of his father to go back to his house with him. He accepted the request by remaining silent and [stood there].

Question :—Sudinna had accepted the practice of begging his food as said above (上乞食法) . Then why did he accept the father’s invitation ?

Answer :—Sudinna must have thought thus : it was already long since he was separated from his family. If he would not accept the invitation of the donor (*dānapati* or rather *dānavarī**) then he would think ill of him. And so because he had feelings of compassion on him, he accepted one request of his.

Accepted—He made him know [that he had accepted].

[26] *Heap of gold and silver.*

Question :—Was it an ingot [of gold and of silver] or was it different pieces ?

Answer —It was different coins.

A man—one who was neither too tall, nor too short.

Putting behind him a curtain—making a place suspiciously solitary (疑靜) by putting a curtain around on all the four sides.

* See note 10 above.

6.8b.1
712b.17

6.9a.1
712c.2

In the morning putting on garments and taking the begging-bowl—as per request made to him.

Question :—Why was it that he did not await the householder's request for coming, but himself went ?

Answer :—This request must have been already communicated to him. But this, however, is not mentioned in the *Vinaya*.

Mother—The meaning is one who could give birth to others.

Maternal possessions, that is, what had come from another family through the mother. This is the price for providing the necessities for bathing, morning and evening, and the like. "These possessions extended [back] (限) to the time when I had not yet married your mother. Further, nothing of this has been consumed. My possessions also have not been consumed. The possessions of your grandfather, father and mother have not been consumed."

Not consumed—that is to say, the property, the possessions are beyond counting.

[27] *You can return to worldly life*—The father said to Sudinna : "You may cast away these clothes of a recluse, return to the worldly life, put on good clothes and enjoy the five kinds of pleasure. You have become a recluse, not because you were afraid of the kings' servants, nor because you were a debtor."

I cannot come back to worldly life—Sudinna said to the house-holder : "I am extremely delighted with this holy life. Further, my mind has not the least attachment for this worldly life. I have to make you a request, O house-holder. I may not be blamed for it."

Sudinna [further] said to the house-holder : "I have to say something to you. I pray you not to get angry" [*Vin.* iii. 17].

The father replied : "Very well !"

Very well !—When the father heard Sudinna say these words, his mind was delighted and so by way of commendation he said : "Very well !"

"Take a linen-cloth and make a big bag [out of it]. Put gold and silver into it and tie its mouth firmly. Carry it in more than ten carts and take it to the midst of a big river and throw the same in a deep place."

[28] *Why all this ?*—Sudinna said that he refused to have anything to do with the treasure. Why ? For, on account of this treasure arise the dangers such as those from water, fire, and robbers.

From all these is produced the horripilation—There may be a king of the country who, when he sees the abundance of treasure and possessions, might come and demand it. Or there may be thieves and robbers who might come and plunder it. Or, there may be fire that will burn it, or water that may wash it away deep. When one thinks of this, there may be trembling and shaking up of the body and the hair on the body would stand erect.

To guard it day and night—When it is not dark, then at that place, one has to arrange for keeping strong men, both at the front and at the back, who would take up, at right time [the work of] patrolling the place, close the doors [of the house] and make it strong so as not to let any thieves and

robbers get any entrance into their enemy's house. Why all this--what is called guarding ?

[29] *He called his young daughter-in-law*¹²—Sudinna's father tried in various ways to bring him back to worldly life. He realised that he would not respond to his own will and so he called his young daughter-in-law and said : "You alone who formerly had mutual love may perhaps be able to make his mind turn back [to worldly life]." Why was it so ? All the property and possessions could not corrupt him. "You alone, as his wife, could possibly make him turn back."

6.10a.1
7.12c.27

"*What pearl-women (accharāḍḍyo) from the heaven are attending upon you ?*" [Vin. iii. 17]—This young wife asked this question which Suddinna rejected. Because this young wife had seen many Kṣatriyas and men from noble families leave their property, palaces, wife and children, and family-dependants, she thought (意圖) : "All these men from noble families were seeking pearl-women from the heaven and so they were practising the holy life."

Not for heavenly women—"We do not seek the heavenly women." The young wife heard Sudinna addressing her as 'younger sister,' in his reply. One's own former husband addressing the wife who was sharing his own bed while resting, as 'younger sister !' The significance of this is that it immediately makes her as 'born from his own parents.' On account of this she was very much affected with grief. She became unconscious and fell on the ground.

Do not harass me—With the property and possessions and with a woman's pleasure, do not harass my mind.

[30] *Then you may leave behind the seed that will continue [our family]* [Vin. iii. 18]—The father and mother said to Sudinna : "We pray you may practise the holy life for all the time in this lonely place, and enter Nibbana, but we pray you : leave behind a son who, by continuing our family-line, would not let the property lapse into nothing. When there is owner, who else can master it ? When we are dead, the king of Licchavis would certainly enter our treasure-house. Therefore we seek of you the seed that will continue [our family]."

Sudinna replied : "That is a very easy thing : I can do it."

Question :—Why did Sudinna say so ?

Sudinna thought in his mind : "If I do not give the seed, they would never let me alone; day and night they will harass me. If I give the son, they would let their minds rest and would bother me no longer. On account of this I would be able to get to the door of the way to a happy life and would practise holy life."

6.10b.1
713a.10

[31] [*She was in her*] *monthly bloom*—Every month is produced this watery bloom. This is the blood known as the speciality of a woman. At the time when the woman entertains a desire of sex-pleasure, at the place where the child rests is produced a clot of blood. On the seventh day, it breaks by itself. On account of this, blood oozes out. When the flow of

12. The Pali can. uses the term 'purāṇa-dutiyikā', the former wife of Sudinna.

blood has not yet stopped, man's semen cannot settle. It immediately flows out. If the flow has completely ceased, then man's semen rotates all over that place and then the conception (胎) takes place, just like a field which a family tills and makes fit by burning. But if there is excessive water and grain is put into it, the grain¹³ floats over the surface of the water and flows out in all the four directions. Why? Because water is excessive. The grain does not get in touch with the mire and does not get rooted. The same is the case with a woman also. If the flow of blood has completely stopped, man's semen gets settled and then there is conception.

He held his wife by her arm—He seized her with the intention of going into a deep inaccessible place to have a lust-play with her. At that time, since the Buddha was under the Bodhi-tree it was twenty years. He had not laid down for his disciples any code of conduct. The disciples were fresh entrants into the teaching and so he did not prescribe any code of conduct. Sudinna did not know that it was any violation. He thought it to be no violation. If he had known it to be a violation leading even to the destruction of life, how could he have dared to commit that transgression?

Three times he practised an impure act with her [*Vin.* iii. 18]. Three times he held his wife and had intercourse with her. And because of this impure act, she conceived. The Teacher says: Was she with a living being in her or without it (有與無)?

Answer:—She was with a living being.

[32] How is this conception [of a living being] established? Firstly, by the mutual contact of bodies; secondly, by holding a piece of cloth; thirdly, by letting semen fall down; fourthly, by touching [the private organ] down below the navel; fifthly, by sight; sixthly, by sound; and seventhly, by smell. In these seven ways, conception is established in a female person.

(i) How is it established by touching the delicate* parts of the body? At the time when a woman is in her monthly course, she is delighted to have [the company of] a man. If a man [at that time] touches with his own body one part of the body after another, and if she has a passionate liking for that touch, then a conception is established. This is the establishment of conception by the mutual contact of bodies.

(ii) Question:—How is it by holding a piece of cloth?

Answer:—As in the case of Bhikkhu Udāyī. He became a recluse along with his wife and they were separated for a long time. Udāyī went to the place of residence of Bhikkhunīs. Their passionate love had not yet stopped. Each of them mutually gave vent to their feelings of passion. The semen rushed out and soiled a piece of cloth of Udāyī who gave it to the Bhikkhunī. When she got it, she licked[§] it and then inserted the same in her female organ. After this, the conception was established. This is when a woman is in her course and she has a physical contact [as mentioned above] with the garment of a man. *This is what is called touching a piece of cloth.

(iii) Question:—How is it by letting semen fall down?

13. There is nothing corresponding to this simile in Pali Cm.

*For this expression see also XII. 45-46, 70-71, 82-83.

§ See *Vin.* iii. 205-06 (*Nissaggiya* 4); *Miln.* 123.

6.11a.1
713a.23

6.11b.1
713b.6

Answer :—As in the case of the mother of the anchorite Migi-putta (Miga-singa). In ancient times there was a female deer. While moving about she reached the place of an anchorite. The anchorite's urine was stinking with the smell of semen which had fallen down. The female deer was at that time just in her monthly course. She smelt and saw the thick urinary liquid and with a passionate desire she loved to drink¹⁴ it. Then the conception was established. The anchorite, son of a deer, was born. This is what is meant by the falling¹⁴ down of semen.

(iv) *Touching below the navel* :—As is the case with Bodhisattva, Sāma. His father and mother were on the point of getting blind. Sakka, the King of gods, knew this beforehand (逆知) and came down [on the earth]. He went to their place and said: "It is just befitting that the father and mother should meet in sexual embrace and produce a son." The parents, however, had both left the house [to become anchorites] and had accepted the religious life (道). They replied: "We have already left the house [to become anchorites] and the Dhamma can not permit such a thing." King Sakka further said: "If you cannot meet in sexual embrace, it will be permissible to touch, with the hand, below the navel.* They immediately obeyed his instruction and then the conception was established and Sāma was born. This is what is called touching below the navel. Maṇḍavya[‡] and Caṇḍa-pajjota—both of these men were born in the same way.

(v) Question :—How is [the conception established] by sight?

Answer :—There is a woman who is in her monthly course and who could not possibly meet a man. She is afflicted with strong passion. She intended just to have a purposeful look at a man, just like women of the king's palace or [women] of the same sort. She immediately conceives. This is what is meant 'by sight'.

(vi) Question :—How is it 'by sound'?

Answer :—Just as in the case of Balākā birds. They are all females, no male. When the spring time has arrived and when sunny atmosphere (陽氣) begins to spread, there is the sound of thunder. The female Balākā listens to the sound with wrapt attention and she conceives. A hen, also, at times, when she hears the sound of a male [cock], conceives. This is what is meant 'by sound'.

(vii) Question :—How is it 'by smell'?

Answer :—Just as a cow (犍牛母) that smells the breath of a bull and conceives a young one. This is what is called 'by smell'.

[33] Sudinna's case was not like any of these. He actually perpetrated the impure act. As man and woman, they met with bodily passion and then the *Gandhabba* appeared (託生). Three things come together

14. Was there any confusion of the reading? Pali gives *asui-pāna*, while the Chinese seems to indicate *asui-pāna*. Miln. 125 supports the former reading. Cf the story of birth of Isisīga in *Alambusa-jātaka* (No. 523). Also see *Jātaka* No. 526 (*Nalinika-jātaka*).

* See Fausbölli, *Jātaka* vi. 73ff. (No. 540); Miln. 123, 125-27.

‡ See Miln. 123.

6.12b.1
713c.3

and then a child is born. Such was the case with Sudinna. At that time, the deities on the earth saw Sudinna perpetrating the impure act and then gave out a big shout : 'Evil acts are being performed everywhere.' There was no man who (無人不知) did not know. First the doer [knows], then the guardian deities (護身神) see it, and next the gods that know the mind of others know it. This [action] men, gods and deities—all saw and so there was the big shout. [The news] was spread out. It was received and spread out in succession until it reached the Brahma-gods. Except those who belonged to the Formless sphere, all others heard of it and knew it.

[34] *When the son, in due course, grew up in years, he along with his mother left the house [to become anchorites].* When the boy Bījaka was eight years old, he along with his mother left the house [to become anchorites], the mother taking refuge with the Bhikkhunīs and the son taking refuge (依) with the Bhikkhu-Saṅgha. Each of them obtained a good friend (*kalyāṇa-mitta*). Therefore, in the original *Vinaya* it has been said : "Both of them left the house [to become anchorites] and in due course attained the Fruit of Arhatship" [*Vin.* iii. 19].

He then felt remorse in his mind [Vin. iii. 19]. Since he had first perpetrated the impure act, he constantly, day and night, felt remorse in his mind. 'In this beneficent course of life I could not derive any benefit'. That is to say, in this Dhamma of the Buddha, by practising holy life, one can obtain three kinds of discerning knowledge (達智). " I have not derived this benefit. This is what is meant by ' in this beneficent course of life, I could not derive any benefit. ' What I have gained is [only] evil, while other ascetics have gained something beneficent. I could not derive any good advantages; what I have derived is only evil."

Holy life is to collect what is treasured in Good Conduct, Concentration and Wisdom. I could not collect the same.

[35] *Lean and emaciated*—He became so by his own remorsefulness. His food and drink were not enough. Therefore, his flesh and blood were reduced.

6.13a.1
713c.15

The colour of his bodily frame had changed like that of a withering pale-yellow leaf of a tree, that is about to fall down.

All his sinews had become visible —Because there was no blood or flesh, all the sinews became visible.

His mind too was closed and barricaded—The opening of his mind was closed.

He hung his head down in shame—In the pure [holy] life he did not notice any good for himself and so he had a sense of shame.

At that time, the Bhikkhus, when they came out of the house, saw the erstwhile sportive Śudinna lean and emaciated. They asked him : " Formerly, your countenance was all full and reposed; your body was beautiful and all round. Your hands and feet were lusty and robust. Why are you now lean and emaciated ? " The Bhikkhus said to Sudinna : " In this holy life are you disconsolate and disinterested ? Don't you take delight in this holy life ? " Sudinna replied : " Friends (*āvuso*), not that

I do not take delight in this holy life. In this pure Dhamma I have strenuously cultivated my mind, but I have committed a sinful thing. As I have committed a sinful thing, I have attained an evil Dhamma (惡法) which I constantly see before my eye." The Bhikkhus said to Sudinna : "What you have done is surely enough to create mental worry."

Question :—What is mental worry ?

Answer :—In this pure Dhamma, impure action has been done; therefore mental worry is created and therefore you cannot practise the holy life.

[36] Thereupon the Bhikkhus tried all sorts of methods to give relief to the mind of Sudinna, and said :

6.13b.1
713c 24

"Is it not, O friend, that the Buddha has preached in various ways the Dhamma to be away from desire ? For this purpose (所以), the Buddha has preached to all living beings in the three realms the five objects of desire—to be away from those objects of desire and not to be merged in them. Words [given in the original text] are different, but the meaning is the same. *He has preached the Dhamma to let people destroy craving—to let them attain Nirvāṇa; not to let them stay in the three realms and thus not to cherish any craving. The Buddha has thus mentioned the objects of desire to be separated from them and not to be with them. You are now, however, getting merged into them. The Buddha has preached to be away from practising impure acts, but you have practised an impure act with your former wife (purāṇa-dutiyikā 故二) . This is a matter which can be easily understood.*

[37] *The Buddha has preached the Dhamma, in various ways, in order to be away from intoxication [Vin. iii. 20]. The Buddha has preached the Dhamma to living beings for this purpose—namely to let them give up intoxication.*

To cut off thirst—For this purpose (所以) the Buddha has preached the Dhamma—that all living beings that have thirst for the five objects of desire should cut it off.

To cut off the germ of life (種) —The Buddha has preached the Dhamma to cut off all germs of life in the three realms.

Destruction of craving, Nirvāṇa. Craving—[there is] craving in all living beings of the three realms. Therefore (所以), people cannot go [away from the house]. By this craving, they are bound up.

Destruction—Craving is destroyed. Then one attains Nirvāṇa. In these three realms, four species of beings, five kinds of destinies, seven stations of consciousness and nine abodes of living beings—one goes from one to the other; from the other, one comes back. It is just like a hole in a piece of embroidery—the twines are all mutually bound together; they cannot be loosened. The craving is then what entwines.

6.14a.1
714a.11

Destruction is then cessation. When the craving is destroyed, then there is Nirvāṇa. Moreover, *Nie* (涅 *nir*) means not¹⁵. *P'an* (槃 *vaṇa*) is weaving together (織). The meaning is : no weaving together. *The Buddha has preached the abandonment of desire*, that is, of five objects of desire and of the five impurities of desire (*kilesa-kāma*). All of these are to be given up. *Understanding desires*—Of all the desires, each one should know and then conquer it. This is what is meant by understanding. *Thirst for desires* (*kāma-pipāsā*)—To be eagerly seeking [one or the other] among all kinds of desire.

Thought of desire—Among all kinds of thought, that one which is associated with desire. *The depression*¹⁶ *of desires*—When one thinks of the five kinds of desire and if one does not get them, then it produces depression. All this that has been said is what is implied in the Truth of the Path.

The former¹⁷ terms speak about things of this world; the latter terms speak about things relating to the escape from this world (i. e. super-world, *lokuttara*).

[38] *This, friend, would not enable those who have no faith to turn their lack of faith into faith* [*Vin.* iii. 20]. Because of this evil action that has been done, those who have no faith will not be enabled to have faith. Friend, those who have faith in their mind will, moreover, turn their mind away.

Turn their mind away—That is, those who have faith in their mind for the Dhamma will, however, have hatred and remorse. If a man has faith in his mind for the Path, then he, like the mountain Sumeru assailed by the winds coming from all the four directions, is unshakable. The man with such a faith is like this. Therefore, in the original *Vinaya*, it has been said : "There are some men (*ekaccānaṃ*) like this, some not like this."

[39] At that time, the Bhikkhus communicated this matter to the Buddha. The Bhikkhus spoke to the Buddha and let him know this sinful act done by Sudinna, not with the expectation that the Buddha would just praise them and condemn Sudinna and send him away in exile from the pure Dhamma, nor with the idea of creating confusing commotion on account of this evil act, but just for the sake of [maintaining] the principle of rectitude (實理) they spoke. Each one of the Bhikkhus thus thought : "An evil has arisen in the Dhamma." They spoke to the World-honoured One : "Now that an evil has arisen at present in the Dhamma, we pray : 'prescribe a code of conduct for the sake of disciple-followers.'" *On account of this matter, the assembly of Bhikkhu-Saṅgha was arranged.* The assembly of Bhikkhu-Saṅgha was held on account of this evil act of transgression of the Dhamma of the Noble, by Sudinna. Therefore, the assembly of the Bhikkhu-Saṅgha was held.

15. Primarily, *nir* implies 'gone away' or 'gone out'; when a thing has gone out, it is absent and so it does not exist.

16. Pali is quite different; it gives *kāma-pariṭṭhāna* (i-218).

17. Pali is different here. In the last five terms, *lokuttaramagga* is described, while in the first three (*virāga* and the next two) both *lokiya* and *lokuttara-magga* is described.

[40] *Buddha condemned Sudinna* [*Vin.* iii. 20]. If a man commits an evil action and if he deserves condemnation, the Tathāgata immediately condemns him. If a man sticks strenuously to good conduct and if he deserves praise, the Tathāgata immediately praises him.

6.15a.1
714b.7

Thus the Buddha never protects [even] a good man who has done some evil. He, like Sudinna, is fit to be condemned. Therefore, in the original *Vinaya*, it has been said : "If a person is condemnable, the Tathāgata, with compassion in his mind, condemns him."

The Buddha said : "O you stupid, vain, useless man! you have not done what should have been done; you have done what should not have been done. The impure act that you have done is not in conformity [with the Dhamma]. Because it is impure, it is not befitting a *samāna*." The Buddha asked : "Why did you perpetrate this evil act?" He [further] added : "I have preached to be away from desires....."; every thing as said above (§§ 36-37) already.

[41] The Buddha noted that Sudinna had already done an evil act. Having in mind compassion for him, he said : "O you stupid man!"—just as parents, with compassion, scold their son when they see that he has done an evil action, by saying : "O you stupid fellow! why did you perpetrate such an act?", so in the original *Vinaya*, it has been said : "O you stupid ! you may rather put your male organ into the mouth of a poisonous serpent than put it into a female organ" [*Vin.* iii. 20].

The mouth of a poisonous serpent—If a man touches the mouth of a poisonous serpent, then his flesh would get rotten and he would die; but still this would be better. If a man were to put his male organ into woman's organ, then when he dies, he goes into a hell with no hope to come out. *One may rather put one's male organ into the mouth of a [black]¹⁸ poisonous cobra (蝮).* And the rest as before. A man may get rotten leading to the end of one's life but he will not fall into a hell. If he puts it into a woman's female organ, he would roll down into a hell. One may rather put one's male organ into a heap of fire but not into a woman's female organ. Why? "Stupid man, if he puts it into a heap of fire, he may die, or may not die. If he dies, then, for some time, his present body experiences some pain; but he does not, on account of it, fall into a hell and does not experience great pain."

6.15b.1
714b.20

[42] *This is a matter concerning bad people* [*Vin.* iii. 21], that is, a matter concerning sinful persons.

It is a matter concerning rustics, that is, it is a matter of people who live in mountains and in the country.

It is a great fault, a great defiling taint. It is a matter that ends in [the use of] water. When one has finished this impious act, then afterwards one has to make use of water. Therefore, it is called a matter ending in [the use of] water.

18. Pali Cm. has *kaṅhasappaṣṣa*, black serpent.

In a lonely place—The practice of this impure act can be done when only two persons are present.

The originator of all the evil things.

Question :—Why did the Buddha say so ?

Answer :—In this pure Dhamma, because Sudinna perpetrated this dirty act, he is called, in this pure Dhamma, the very first [perpetrator] of a dirty violation.

[43] *The Tathāgata in various ways* [Vin. iii. 21]—That is, in various ways, [the Tathāgata] condemned this man.

Difficulty of supporting oneself—Among all things that are to be protected, not to be able to protect one's own person is called the difficulty of supporting oneself.

6.16a.1
714c.4

Discontentment—One who dwells (住) upon those things from which one has to guard oneself (覆藏處 *asaṃvara*) is called one who knows no sufficiency (不知足). Even if one gets precious jewels heaped up like Mt. Sineru, his mind is not yet satisfied. This is called discontentment.

Talk about themselves when a crowd has assembled in one place. When they gather together in one place they mutually praise each other or they praise [even] defiling things (*upakkilesa* 煩惱)

Laziness—It is all perfected (具足) when its eight¹⁹ factors have been actively present.

[44] The Buddha has praised in various ways little desire, contentment, easiness in support (*su-bharatā*) and easiness in being brought up (*suposatā*).

Little desire (*appicchatā*) means to have no greediness in one's mind. Even if he gets one [essential thing for his] support, he gets whatever his mind needs. If he sticks to this [peculiarity] of being easily supported, he is able to control his passion for six [kinds of objects of different senses] and is not led by six kinds of impurities. This is what is called easiness in being supported.

Easiness in being brought up (易長) — He knows moderation in his fourfold requisites and he is content. This is what is called easiness in being brought up.

Whatever coarse or fine things come to him, he hastens to accept them, because of scanty desire (*sallekha*). This is contentment.

Pure—because of scanty desire, one rests satisfied. This is what is called pure (*dhuto*).

When one has become pure, he does not get tainted by impurities. He has shaken them off. Because he has shaken off all dirt he is called upright (端正 *pāṣāḍika*). Further it is said : All of his three actions (bodily,

19. *Vimativinodanī* mentions these eight : *ettha kammaṃ kātabban'ti ekaṃ, tathā akāsin'ti; maggo gantabbo'ti, agamāsin'ti; nālatthaṃ bhojanassa pāripūrin'ti, alatthan'ti; uppanno me ābādhō'ti, a-cira-vuṭṭhito gelaṇṇā'ti ekan'ti, imāni aṭṭha kusīta-vatthūni nāma.*

See also *A.* IV.332, *D.* iii.255. *Vbh.* 385.

vocal, mental) are pure and he has abandoned all evil actions and he harms none; so he is called upright.

No accumulation (ā-pacayo)—Being himself protected from defilements, he shows them the door and scatters them away. This is called 'no accumulation.' And when there is no accumulation [of evil], then there is a strong exertion (*virīya*).

6.16b.1
714c.16

[45] The Buddha prescribed a rule of conduct for the Bhikkhus. *The good*—that is, the Bhikkhus who could receive [the rules] with faith, and follow them (隨應). Why? If there are people who have little desire and who are contented, then they are capable of receiving and retaining [an instruction]. Therefore the Buddha prescribed the original rule of conduct (戒本 *sikkhāpada*). Just as one might string together a garland of flowers of five colours, or one of seven kinds of jewels, so he preached to them about this world and the next world to strike fear and terror into their minds.

Those who are desirous of learning take their stand on the firm ground of teaching and attain Arhatship, or the states of Anāgāmi, Sakadāgāmi, or Sotāpanna. Even those who possess no potential cause (*upanissaya*) will be born into a heaven. If the Buddha preaches the *Dīghāgama*, or the shorter *āgama* (*Majjhimāgama*), the good people will be able to receive it with faith.

[46] *Good Conduct* is the basic ground of the teaching.

What is the basic ground of teaching?

Answer:—The dhammas like trances and concentration.

What [else] is the basic ground of teaching? The ten basic pious benefits. "Because of these ten pious benefits" [Vin. iii. 21], the Buddha laid down rules of conduct:—

(1) *To enable the Saṅgha to rest in peace (Saṅgha-suṭṭhāya)*—*To rest in peace* means to risk no danger. If a man is able to accept the rule of restraint laid down by the Tathāgata, then in the next world he has secured a very great happiness. This is called resting in peace. The Buddha says: "If a man accepts my word, then I will lay down a rule of conduct. If a man does not accept my word, then I will not lay down any rule of conduct. I will say it just for this very basic object. I will not say it to overcome them by force (強伏)". Therefore, in the original *Vinaya*, it has been said: "Because of ten basic pious [benefits]."

6.17a.1
714c.29

(2) *To let the Saṅgha rest in happiness*—If you do this, you will not commit any fault; if you do this, you will commit a fault. It is time you should do this thing; it is time you should not do this so that you may find delight in the teaching and you may not have any doubts (狐疑). Therefore, in the original *Vinaya*, it has been said: "I do not speak with reference to the Bhikkhus who have conscientiousness. I prescribe [a rule] with reference to the Bhikkhus who have no conscientiousness. Because of this, the Bhikkhus who have conscientiousness will be enabled to rest in happiness (*phāsu-vihara* 安樂). How? When the Bhikkhus who have

no conscientiousness cannot get an entrance into a gathering or an assembly of the Saṅgha, or [at the observance of] an Uposatha or Pavāraṇā, the Bhikkhus who have conscientiousness can rest in happiness. How? Because they can listen [to sermons] and attend to trances and different kinds of meditation and concentration as they are no longer troubled by the Bhikkhus who have no conscientiousness. Therefore, it has been said in the original *Vinaya*: "The Bhikkhus who have conscientiousness are enabled to rest in happiness and to cut off all the depravities of this world."

(3) [*Enabled to cut off*] the depravities of this world means if one has no restraint on the five kinds of passions, then, while he is practising the holy life with his present body, he may do man-handling, beating, killing, and such violations as may lead to remorse (*vippasāra*, 自悔). By cutting off such various kinds of sufferings, one is enabled to attain deliverance (度脫).

(4-5) *Prescribe [rules of conduct] for the Bhikkhus who have no conscientiousness—*

6.17b.1
715a.13

[*Who have*] no conscientiousness means those who violate good conduct. Also it is said: Although they have done some evil acts, they are not ashamed. The Buddha prescribes [rules of conduct] for such persons. When the Buddha has already prescribed [rules of conduct], and if any one perpetrates an evil act and puts, on the contrary, questions to others like: "What kind of action have you seen me doing? Who has heard it? What kind of offence is ascribed to me?" and such others that would trouble the Saṅgha, then, if the rules of conduct are [already] prescribed, the assembly of the Saṅgha can condemn the Bhikkhu who has violated conduct, according to the Law of the *Vinaya* and then he would not be able to budge [here and there]. Therefore, in the original *Vinaya* it has been said: "Prescribe [rules of conduct] for the Bhikkhus who have no conscientiousness so that those who have conscientiousness may rest in happiness. If there are any Bhikkhus who have conscientiousness and who are delighted in the teaching and the Dhamma of Conduct, [they can say]: "This should be done, this should not be done."

[6] *To cut off the depravities of the future world—*Because one has not cut off the five kinds of passion, one perpetrates an evil act and then after [the breaking up of] this body falls into a hell and experiences the poison of various kinds of suffering — not only once, but for countless *kappas* (劫) during which the Wheel [of life] rotates. The Tathāgata has prescribed the rules of conduct for this—to cut off the very source of this [suffering].

koāyng

[7] *For creating faith into the minds of those who have none—*To enable one to have faith the Tathāgata has prescribed rules of conduct. If there is a good Bhikkhu who follows the rules of conduct of *Vinaya*, then he is possessed of good behaviour (威儀). If one who has no faith sees such a person, then faith is produced in his mind and he says: "This *samaṇa*, a

6.18a.1
715a.25

scion of the Śākya family, with strenuousness in his mind, is doing a difficult task." He sees this very heavy task done by him. And when he does so, he has faith created in his mind. If a heretic [Brāhmaṇa] sees the book of *Vinaya-piṭaka*, he says : ' A Bhikkhu [who follows] the word of the Buddha, also, has like me a *Veda* (韋陀) and in no way different ' ; and thus produces reverence in his mind. Therefore, in the original *Vinaya*, it has been said : " For creating faith into [the minds of] those who have none. "

[8] *For intensifying the faith in those who already have it*—If there are any ascetics who have faith in their minds and who follow what has been laid down in the code of restraint, and when people see them what they practise, they have great regard for them and they say : " How throughout their life they live on only one meal a day, practise the holy life sticking fast to the code of restraint! " Seeing this they intensify their faith in their mind. Therefore, it has been said in the original *Vinaya* : " For intensifying faith in those who already have it. "

[9] *To let the good Dhamma last for a long time*—The good Dhamma is of three kinds. What are these three kinds ? First, the good Dhamma that consists of what is to be learnt (*pariyatti* 學) and that lasts for a long time; second, the good Dhamma that consists of what is to be accepted through faith (*patipatti*) and that lasts long; third, the good Dhamma that consists of the Path that is attained and that lasts for a long time.

Question :—What is the good Dhamma that consists of what is to be learnt and that lasts long ?

Answer :—The learning of the three Piṭakas—all this lasts long. Whatever has been said by the Buddha—this is called the good dhamma. In the three Piṭakas [are mentioned] the twelve²⁰ *Dhutaguṇas*, fourteen practices (*vattāni* 威儀) of observance²¹, eighty-two²² great practices of observance and conduct, trances and different kinds of meditation or concentration²³—this is what is called the good Dhamma that consists of what is to be accepted through faith and that lasts long. The Four Paths and the Fruits of the life of a *samaṇa* and *Nirvāṇa*—this is what is called the good Dhamma of the Path that is attained and that lasts long. Because the Tathāgata has laid down the code of conduct, the Bhikkhus were enabled to follow the same. While the Bhikkhus follow the same, with perfection in it, they attain a noble advantage. Therefore the good Dhamma beginning with what is to be learnt lasts for a long time.

20. Pali—thirteen.

21. Pali— : *Khandhaka-vattāni* for which see *Vin.* ii. 207-231.

22. *Vimati-vinodanī* (pp. 89-90) tries to enumerate these which correspond to the practices referred to in *Vin.* ii. 32-33 and 22. It is not, however, definite. It says : excluding the 14 *Khandhaka-vattas*, all the practices mentioned in the *Vinaya*, so that the number 82 or 80 is made up.

23. Pali Cm. adds *vipassanā*, insight, which is not mentioned here.

[10] *For giving due weight to Vinaya*—Because the code of Conduct has been prescribed, the fourfold Vinaya—the Vinaya of restraint (*samvara* 覆藏), the Vinaya of abandonment, the Vinaya of calming down and the Vinaya of prescription have been lent a heavy weightage. Therefore, in the original *Vinaya* it has been said : “ For giving weight to *Vinaya-piṭaka*.”

[47] The Teacher says : All these words—those at the beginning, middle and end—you yourselves should learn. A Bhikkhu should learn the merits and demerits (罪) of this code of conduct. Therefore in the original *Vinaya* it has been said : The Buddha says to the Bhikkhus : “ You should recite [this] rule of conduct (*sikkhāpada* 戒) ” [*Vin.* iii. 21].

Question :—What do these words mean ?

The Buddha says to the Bhikkhus : “ When I have prescribed a rule of conduct, you should recite the same, bear it in mind, learn it and teach the same to other persons. You should thus say :

‘ If a Bhikkhu indulges in a sexual act [with another], he is guilty of a Pārājikā offence. And so, he is not fit to be associated with. ’

6.19a.1
715b.21

Thus, as it were to cut at the very root, the Buddha very firmly laid down the first Pārājikā rule. Intending to add supplements to the same he then told the story of a [she-] monkey with all its origin. Thus the Buddha laid down for his disciple-followers a rule of conduct. Therefore in the original *Vinaya*, it has been said : “ A rule was laid down for the Bhikkhus ” [*Vin.* iii. 21].

Thus is concluded the prescription of the First Rule [of Conduct].

[48] The Teacher says : If the meaning of a word is difficult to be understood, then only I shall now explain.

At that time, there was a Bhikkhu—The meaning of this expression is very easy to understand.

Allured a [female] monkey with food and drink [*Vin.* iii. 21]— At that time in the Great Forest, several monks entertained compassion and pity in their hearts. Having compassion and pity, they afforded a fearless [shelter] to several animals of the lower species such as deer, monkeys, peacocks, kingfishers, geese and various miscellaneous kinds of birds. They moved about in front of their houses of meditation (*padhāna-ghara*) in sport. At that time there was a Bhikkhu and among the group of monkeys a female monkey, lovely and lusty in her build-up. This Bhikkhu allured her with food and drink and practised a sexual act with her. This Bhikkhu used to practise a sexual act with her.

6.19b.1
715c.4

[49] *Moving about to have a look at the places of residence*—The Bhikkhus that came from another district to see the Buddha and ask him about his well-being came to this place. At that time, Bhikkhus obtained their guest-meal (*āgantuka-bhatta*) early in the morning. Having finished it, they thought : “ It would be fitting if we could go round the dwelling-places of the Bhikkhus.” Therefore, the original *Vinaya* says : ‘ Went round to see the dwelling-places and came to the place of this Bhikkhu ’. [*Vin.* iii. 21]

The [female] monkey formerly had [the experience of] a sexual act with a Bhikkhu. When she saw the monks that had arrived there, she thought that all those Bhikkhus also were like the former Bhikkhu and in no way different. She then went to the place of the Bhikkhus with sexual excitement in her mind, as she formerly had when she practised a sexual act with the [former] Bhikkhu and in no way different. When she approached them [she stood] with her female organ turned towards the monks and exhibited her female organ by lifting her tail and showed that she was awaiting [the sexual act], suspecting (恐) that all those monks had a sexual intention. But when she did not notice it for a long time, she herself took up the posture for a sexual act and exhibited the same before the Bhikkhus. The Bhikkhus came to know that the [female] monkey desired a sexual act. The Bhikkhus said: "Let us be here in a hidden place and await the return of the religious ascetic who has gone on his begging round, and see him perform the [sexual] act."

[50] *Surely so, friends*—Surely means truly, not falsely. Like a thief that is seen while gathering his booty, he dared not hide his act [and said]: 'Truly so, my friends.'

Is it not the same? [Vin. iii. 22] A woman has a female organ. A female of the lower animal also has a female organ. They are in no way different. The Buddha has prescribed a rule that covers all such acts.

6.20a.1
715c.17

A man seeing a woman—Like seeing a woman, holding her, or touching her—these are included (所爲) under a sexual act. The female of the lower species also is like the same. All actions in relation to the same are evil things. "You, friend, have in this way committed [an evil act] with as low an animal as one of the lower species and have been guilty of a Pārājikā offence and so you are unfit to be associated with. By performing an evil act with the female of a lower species, you may be said to have become guilty of a Pārājikā offence."

The Teacher says:—[This] addendum to the prescribed rule (*anapaññatti*) makes the original rule stricter. The rules of conduct are of two kinds; (i) an inherent offence, that has been so recognised by the world; (ii) an offence committed by disobeying the words of Noble men (Buddhas). When the mind is favourably inclined towards an evil act then it is an inherent offence and recognised as such by the world (*loka-vajja*). The remaining is an offence against a rule of conduct laid down by the Tathāgata. An addendum to the [former] case surely (斷) makes the original rule stricter, excluding the case of the addendum 'except in a dream'; for in a dream there is no violation. If the addendum to a prescribed rule contains no natural offence, as the addenda of 'food in a series' 'food in a group,' there being no natural offence (無性罪), the addendum involves no violation. Thus in an inherent offence, the Tathāgata prescribed such an addendum to the rule of conduct for the Bhikkhus.

The section on the she-monkey comes to an end.

6.20b.1
715c.29

[51] Now there crops up another matter. All these troubles are due to Vajjiputtakas. Devadatta (闍達), for instance, gained admission

into the faction of Vajjiputtakas and broke the unity of the Saṅgha. This [trouble] also arose due to the Vajjiputtakas. One hundred years after the passing away of the Buddha into Nirvāṇa, they did actions against Dhamma, against Vinaya, against the instructions of the Buddha. All these arose because of the Vajjiputtakas. As it is said in the original *Vinaya* : "After the Buddha had laid down the code of conduct, the Vajjiputtakas bathed²⁴ at their hearts' content, ate at their hearts' content and slept at their hearts' content and then had thoughts of passion. Further, without denouncing the code of rules they practised sexual acts and afterwards they came to grief at the hands of their following of family circles" [Cf. *Vin.* iii. 23].

Came to grief means some were expelled, some were punished by the king and some were separated [from their folks] by death. This is what is meant by 'came to grief at the hands of their following of family circles'. Or they were oppressed by the suffering of diseases. And when they were thus oppressed they became lean and emaciated. And when they became lean and emaciated they suffered²⁴ great pain.

[52] "*Revered Ānanda, we do not blame the Tathāgata—We do not say that the Tathāgata was at fault, nor do we condemn the Dhamma, nor do we slander the Saṅgha. We are finding fault with ourselves. We have no good luck. We are unfortunate. But now we shall practise and hold on to the good Dhamma, namely the thirty-eight objects of meditation. We shall in due order meditate upon Bodhidhammas. This is the Path which will lead to Arhatship. With the help of wisdom, we shall practise cultivation (修集) and thus enable us to prosper. And thus we shall abide— that is, giving up residence with house-holders, we shall live in a calm (vivitta) and clean place and we shall not be doing anything else.*

Ānanda replied—"Very well !" At that time, Ānanda did not understand their intention. He just heard what they loudly and avowedly expressed, [and thought]: 'If they so get [that kind of life] it would be very good.' Therefore Ānanda replied : "Very well !"

[53] *Such a thing is impossible* [*Vin.* iii. 23]—If a word is sure and certain, if it is going to bear some fruit, then one says : "such a thing is possible". If it is not going to bear any fruit, then [one says :] "such a thing is impossible." Therefore the Buddha replied : "Ānand, such a thing is impossible." The Buddha reflected upon [the character of] the Vajjiputtakas and came to know that they had no potential capacity (因緣). If the Buddha had given initiation (*upasampadā*) to the Vajjiputtakas, they would [certainly] have been guilty of a Pārājikā offence, and so, unfit to be associated with. Therefore in the original *Vinaya* it has been said : "Such a thing is impossible." If they come, they should not be given the initiation. If the Saṅgha were to grant initiation, it would not be a good (lit. clean) thing. Such a person would not be a successful *samaṇa* ;

24. Apparently the character used here is a wrong homonym. Taisho and Shanghai editions omit this and the preceding character.

he should take his stand on the ground of a novice (*sāmaṇera*). A man who takes his stand on the ground of a novice would highly regard good dhammas, would practise them and attain them. The Buddha, having compassion [upon the Vajjiputtakas told] what people should not be given initiation and what people should be given initiation. Why? In order that they may not violate the rule of conduct and that they may have respect and regard for clean things. If a person has such a potential cause in him, he will attain the Path in no long time. Therefore, in the original *Vinaya*, it has been said: "If a recluse [comes] he may be given initiation or he may not be given initiation." The Tathāgata wishing to prescribe a rule of conduct covering the three cases spoke to the Bhikkhus: "You should now read the rule like this:—If a Bhikkhu he is unfit to be associated with" [*Vin.* iii.23]. The Teacher says: The original *Vinaya* rule [covering these three cases] I shall now explain in detail.

6.21b.1
716a.24

[54] *If [a Bhikkhu]*—this is used as a general term. It is not related to any particular individual. The Teacher says: If any one wants to have knowledge about the words of a rule of conduct, or the original text of a rule, or if he has any difficulty in answering the questions on the same, he must know the fourfold [aspects of the] *Vinaya*, which the great elders with miraculous powers have found out and have explained to people. At the time when the congregation had assembled, there was a question: What are the fourfold aspects? (1) first, the original text [of the *Vinaya*]; (2) second, what is in consonance with the original text; (3) third, the words of teachers; and (4) fourth, one's own opinion (*mati* 自意).

(1) Question:—What is meant by the original text? The whole of the *Vinaya-piṭaka*. This is called the original text.

(2) What is meant by 'what is in consonance with the original text? The four great Authorities for reference²⁵. This is called 'what is in consonance with the original text.' The Buddha has said: "(i) O Bhikkhus! Whatever I have not rejected by saying 'this is improper (lit impure)'—if this is in consonance with what is improper and is not in consonance with what is proper, this may be called *improper*." (ii) The Buddha has said: "O Bhikkhus! Whatever I have not rejected by saying 'this is improper'—if this is in consonance with what is proper, then this may be called *proper*." (iii) The Buddha has said: "O Bhikkhus! Whatever I have [not²⁶] permitted as proper—if then it is in consonance with what is improper and is not in consonance with what is proper—this you should take as *improper*." (iv) The Buddha has said: "O Bhikkhus! Whatever I have [not²⁶] permitted as proper—if this is in consonance with what is proper, you should take it as *proper*" [*Vin.* i. 251].

6.22a.1
716b.8

These are four Great Authorities for reference.

25. 四大處—This corresponds to *cattāro Mahāpadesā* (*Mahā-padesā*), Four Great Authorities. The Chinese translator misunderstands this expression, and he takes it as equivalent to *Mahā-padesā* (處).

26. The Chinese text here seems to be defective in omitting 'not' (不) corresponding to Pali 'an' before *anuññāta*. If this is not there, then the third case would be just opposed to what the Buddha has permitted.

(3) Question :—What are the words of Teachers ?

Answer :—When the congregation of five hundred Arhats had assembled, the Buddha at that time told them the original text. This the five hundred Arhats explained in detail and propagated it—this is called the Words of Teachers.

(4) Question :—What is meant by one's own opinion ?

Answer :—Leaving aside the original text, leaving aside what is in consonance with the original text and leaving aside what are the words of Teachers, to infer (度) with one's own mind, or with the help of other means such as the detailed explanatory commentaries (廣說) on *Sutta*, *Abhidhamma* or *Vinaya*, or with what is said by Teachers—this is called one's own opinion.

[55] A further question :—What is the significance of all this ? One should not rely too much upon it [one's own opinion]. One should first reflect upon the original text, then on the meaning of words; each of these should be properly analysed and compared with each other. Then one should reflect upon the words of Teachers. If it agrees with the words [of Teachers], it may be accepted. If by reflecting one finds that it does not agree, it should not be accepted. This is called 'one's own opinion.'

The words of Teachers are more weighty than one's own opinion. The words of Teachers are to be accepted only after reflecting upon them and finding that they agree with the literature (文句) that is in consonance with the original text. If this literature does not agree with it, then the words of Teachers should not be accepted. [For], the words in consonance with the original text are more weighty than the words of Teachers. If by reflecting upon what is in consonance with the original text, one finds that it agrees with the meaning of the [original] text, it should be accepted. If it does not agree, it should not be accepted. For, the original texts (*suttaṃ*) are more weighty than what is in consonance with it. There can be no shifting in it. It is just like the official business (*Kamma*) of the Saṅgha, or just as when the Buddha is alive; in no way different.

[56] The Teacher says : While reflecting, if one finds that what is in consonance with the original text does not agree with what one has concluded, then one should reflect upon the detailed commentary (*Aṭṭhakathā*) of the original *sutta* and if they agree, one should accept.

The Teacher says : If there are two Bhikkhus who hold a mutual discussion and if one Bhikkhu says a certain thing to be proper and another says it to be improper, then they should again reflect upon the original text as well as on what is in consonance with it. If the original text as well as what is in consonance with it agree in saying that the thing is proper, then it is well and good. If they say that it is not proper, then it should not be accepted²⁷. If a Bhikkhu has reflected upon the original text and [has come to the conclusion] that a certain thing is proper, and it is abundantly

27. Pali text differs considerably here as well as in the following. Several details of the Pali text are not found here in Chinese.

corroborated by the literature of commentaries (文義), while there is another Bhikkhu who has little support from the commentary-literature, then one should follow the words of the former Bhikkhu.

6.23a.1
716c.4

The Teacher says : "If the second Bhikkhu has the support of the commentarial literature equal to that of the first one, then one should revert to (反) and guard one's thought and properly weigh the significance of the original and then should or should not accept." This is what is meant by 'a man who has learnt the fourfold aspects of Vinaya.'

[57] If one is to be a Master of the same, then he should have three qualifications and thereafter he becomes fully equipped (成就).

Question :—What are those three ?

Answer :—First, the original *sutta* he must have read and thoroughly penetrated into; the meaning of its words properly discriminated; and of the wording of the text he must not be forgetful. This is the first qualification. Second, he must have firmly grasped and retained the original *Vinaya* text and must be unshakable in it. Third, he must have learnt the line of succession of his teachers and must not have let it slip from his memory.

(1) Question :—What is meant by the *sutta* ?

Answer :—The whole of the *Vinaya-piṭaka*. This is called the original *sutta*.

Read and penetrated into—If a man were to ask him questions not following the order of words, then without taking recourse to thinking, he is able to give the answers [exactly] following the questions.

The meaning of words properly discriminated—He has been able to properly discern the meaning of the words in the original *Vinaya*; the meaning as well as the commentary—all this he has been able to understand.

(2) *Firmly grasps and is unshakable*—He has a conscientious (慚愧) mindfulness and this is what is meant by firm grasping. [For], those who have no conscientiousness, although they may be learned and able to understand the meaning, do not stick to the Dhamma and Vinaya; for they care more for personal gain (供養) and thus they prove to be thorns in the Dhamma. Why ? Because they are able to break the unity of the Saṅgha and thus create the trouble (*upaddava*) in the same. *Those who have a conscientiousness*—that is, those who constantly harbour conscientiousness with regard to rules of conduct and those who will not break the good Dhamma for any personal gain, even if their life is likely to come to an end. Because of this sense of conscientiousness, they are stationed in good conduct and Vinaya.

6.23b.1
716c.16

Are unshakable — They have no confusion in their mind with regard to the words of the text. If a person were to put them questions, then they would answer them in due order. If a man were to pervert the meaning of the original *Vinaya* text or of the *Aṭṭhakathā* (commentary), then they [immediately] retort [and make it difficult for him to proceed], like a man who is unable to go beyond when he has to walk through thorny bushes. If a man were to put them questions according to a right principle, then they would answer them closely following his words.

He is able to discuss—If there are difficult questions then they answer them closely following them without dropping any of them—like the grease of a good-looking lion, deposited in a golden bowl, that cannot leak out and get lost. Therefore, he is called unshakable.

(3) *Has learnt the line of succession of his teachers and has retained it without letting it slip from memory.* Upāli learnt [the Vinaya] from the Tathāgata; Dāsaka learnt it from Upāli; Soṇakā from Dāsaka; Siggava from Soṇaka, Moggaliputta Tissa from Siggava and Caṇḍavajjī. Thus the succession of teachers continues until it reaches the present. If one knows [the succession] like this, then it is called learning and firmly retaining. If one is not able to know the names of teachers in the whole series completely, one ought at least to know one or two names²⁸.

6.24a.1
716c.29

If one is thus equipped with three qualifications then he is one who is called Vinaya-master.

[58] When the Saṅgha has assembled to decide upon a matter of dispute, then this Vinaya-master should at first reflect upon six points and then carefully give the answer.

Question :—What are those six points ?

(1) First, he should reflect upon the incident under dispute; (2) secondly, upon the basic wording of the rule (本) ; (3) thirdly, its commentarial section of *padabhājanīya* (文句) ; (4) fourthly, three-fold sections; (5) fifthly, upon the offences casually mentioned; and (6) sixthly, upon [the exceptional] cases of ' no offence '.

Question :—What is meant by reflecting upon the incident ?

Answer :—“If one were to cover his body with grass or leaves of a tree then he may come; but if he were to enter a monastery, naked, with no clothes covering his body, he becomes guilty of a Dukkaṭa offence” [*Vin.* iii. 212]. Thus having reflected upon the nature of the offence, he produces the authoritative evidence of the original *Vinaya* text and thus settles the matter under dispute. This is what is called reflecting upon the incident.

(2) Question :—What is meant by reflecting upon the *mātikā* (本 wording of the text) ?

Answer :—“When one speaks a deliberate lie, he becomes guilty of a Pācittiya offence” [*Vin.* iv. 2]. Thus there are five²⁹ categories of offence. Of these five categories, he may reflect upon the nature of each of the offences. He produces the authority of the original *Vinaya* and thus settles the matter under dispute. This is what is called reflecting upon the *mātikā* (本) .

6.24b.1
717a.13

(3) What is *padabhājanīya* (文句) ?—“When the body has not been disintegrated³⁰...etc.—in this case, one becomes guilty of Thullaccaya”

28. *Vināyavinodanī* (p. 106) states that the main purpose of knowing this succession is to know how they discussed and interpreted the Pali text and how they bandied questions on the same.

29. Five *āpatti*s mentioned in *Parivāra* (*Vin.* v. p. 91) :—*Parājikā*, *Saṅghādisesa*, *Pācittiya*, *Pāṭidesanīya* and *Dukkaṭa*.

30. The Chinese text gives from here onward the passages in an abbreviated form.

[*Vin.* iii 29]. Thus from among the seven³¹ categories of offences, he reflects upon the nature of each. He produces the authoritative evidence of the original *Vinaya* and settles the matter under dispute. This is called reflecting upon *padabhdjaniya*?

(4) What is *tika* (-*pariccheda*)? Saṅghādisesa³² has three³³ sections, Pācittiya has three³³ sections. He reflects upon such three sections and produces the authoritative evidence of the original *Vinaya* and settles the matter under dispute.

(5) What are the offences casually mentioned (*antarāpatti*)^{33a}?

Answer:—“He picks up a fire brand (*paṭilata*)—in such cases one becomes guilty of a Dukkaṭṭa offence” [*Vin.* iv. 116]. Thus he reflects upon the offences casually mentioned, produces evidence in the original text of the Code of Conduct, and settles the matter under dispute. This is what is called reflecting upon the offences casually mentioned.

(6) What is ‘no offence’? In each of the cases like “when one does not find delight in the act” [*Vin.* iii. 36], “when one does not intend to steal” [*Vin.* iii. 58], “when one does not intend to kill” [*Vin.* iii. 60], “when one does not intend to give out a vain boast,” [*Vin.* iii. 100, 104] “when one does not intend to cause ejaculation [of semen]” [*Vin.* iii. 116], “when one does not do a thing deliberately,” [*Vin.* iii. 78], or “when one does a thing unknowingly.” [*Vin.* iii. 126] — he notices the characteristics of ‘no offence.’ He takes the authoritative evidence of the original text and settles the matter under dispute.

31. In addition to the five mentioned in note 29 above we have *Thullaccaya* and *Dubbhāsita*. Also see *Parivāra* (*Vin.* v. p. 91)—

32. The Chinese text here has the transliteration of the Sanskrit *Saṅghādisesa*, not Pali *Saṅghādisesa*, though we have adopted the latter almost throughout this work.

33. This and the following terms are explained in sub-commentaries:—*Tika-pariccheda*—*Dasāhātikkante atikkanta-saññā Nissaggiyaṃ Pācittiyam; dasāhātikkante vematiko Nissaggiyaṃ Pācittiyam; dasāhātikkante anattikkanta-saññā Nissaggiyaṃ Pācittiyam ti evaṃādinaṃ pappatte Tika-pācittiya-Tika-dukkāṭṭhādiḥhedo Tika-paricchedo.* (*Sārattha-dīpanī*, p. 90)

Tika-paricchedo’i *Tika-pācittiyādi-Tika-paricchedo.* (*Vināti-vinodanī*, p. 20).

As examples of *Tika-saṅghādisesa*, see *Vin.* iii. 113, 140 etc. *Tika-dukkāṭṭha* ti “*anupasampanna upasampanna-saññā ujjhāyati vā khīyati vā āpatti Dukkaṭṭassa ti* (*Vin.* iii. 255) *ādina āgataṃ Tiko dukkaṭṭam*”. (*ibid.* 106).

Ānātarāṃ vā āpattin ti ‘*Kāle vikāla-saññā āpatti dukkaṭṭassa; kāle vematiko āpatti dukkaṭṭassa*’*ti* (*Vin.* iv. 86) *ādikaṃ duka-dukkāṭṭam sandhāya vuttam* (*ibid.* 106). This agrees entirely with the explanation of *Sārattha-dīpanī* (433).

33a. *Antarāpattīti* ‘*patitātam ukkhipati āpatti dukkaṭṭassa*’*ti evaṃādina sikkhāpadantaresu paññatta āpatti.* (*Sārattha-dīpanī*, pp. 89-90)

Sikkhāpadantaresu ti Vinītavatthum anlokatoṃ ekkesmiṃ sikkhāpadantare. (*Sārattha-dīpanī*, p. 433).

Antarāpattin’i *tasmim tasmim sikkhāpade āgatavatthu-vītikkamaṃ vinā aññasmim vatthu-vītikkama nidanato pabhūti vinītavatthu-pariyosāna antaranāra vuttam āpattim. Idha pana vatthum olokati viṣum gahitatta tadavasasā antarāpattī ti gahita.* (*Vināti-vinodanī*, p. 106).

Paṭilātam ukkhipati ti idam viṣibbana-sikkhāpade āgataṃ. Tattha āyhamānaṃ alātan āggi-kapālādito bahi patitātam avijjhātam eva paṭi-ukkhipati, puna yathā-phāṇe phapeti ti attho. Vijjhātam pana pakkhīpantassa Pācittiyam eva. (*Vināti-vinodanī* pp. 106-07).

These explanations make it clear that *antarāpatti* means an offence or offences incidentally or casually mentioned during the discussion of a particular offence.

6.25a.1
717a.26

[59] If a Bhikkhu knows the fourfold [aspects of the] Vinaya, is expert with the three qualifications, reflects upon these six things, then he successfully settles the matter. If such a Bhikkhu settles a matter under dispute, then he is unchallengeable. It is just as the Buddha is alive in this world; in no way different. If a Bhikkhu has violated a prescribed rule, then he goes to such a Vinaya-master, as he himself has scruples; and further asks him : "What kind of matter, is this ?" The Vinaya-master first ponders over the matter very well and if he thinks it involves an offence, he replies : 'There is an offence;' and if he thinks that it does not involve an offence, he should reply: 'No offence.' If it is an offence involving an expression of regret (懺悔), then one should so speak so that the [offender] may be enabled to express regret. If [the offender] deserves to be re-habilitated (*abbhāna*), he should say that he should be re-habilitated. If he does not, he should say : 'No.'

6.25b.1
717b.9

[60] If, however, he notices some indication of a Pārājikā offence, he should not use even suggestive words : "You are guilty of a Pārājikā offence." Why so ? The first Pārājikā involving a sex-relation [with a female] and the vain, boastful words [of possessing superhuman powers]—the indications of these can be easily marked. But the indications of the other two rules of conduct regarding killing and stealing are difficult to be known. Even from minute causes, one can become guilty of the same. It is only from these minute indications that they can be known. Therefore, one should not make a suggestion to the man who has scruples: 'You are guilty of a Pārājikā offence.' If he has a teacher, he should say in reply : 'you should now rather go to your³⁴ teacher and ask him about this matter.' Thus dismissed, he goes. He proceeds to his Vinaya-teacher's place and asks him : "What kind of offence is this?" The Vinaya-teacher ponders over the indications of the offence and if he finds : 'It can be atoned for,' this Bhikkhu accepts the words of the Vinaya-teacher and comes back and reports the words of his Vinaya-teacher that his offence can be atoned for, then this [original] Vinaya-master says : "Very well! Do what he has advised you." If he has no teacher, he instructs him to ask his study-companion. If the study-companion replies that it can be atoned for, he returns and reports the same to the Vinaya-master. The Vinaya-master says : "Very well !" If he has no study-companion, he instructs him to ask his attendant-disciple. If the attendant-disciple again replies that it can be atoned for, the Bhikkhu comes back and reports the same to the Vinaya-master who then says : "Very well ! Do whatever you are advised to do." If, however, the attendant-disciple notices some indications of the offence, he should not say : "You are guilty of a Pārājikā offence." Why ?

[61] The Teacher says : The Buddha's arising in the world is a very difficult thing to be found. * So also the renunciation [of an individual] is a difficult thing to be obtained. The receiving of initiation [into

34. Pali Cm. refers to the teacher of this Vinaya-master and not to that of the defaulting Bhikkhu (*amhākaṃ ācariyaṃ jiccha*).

the Buddha's discipline] is extremely difficult. The Vinaya-master then says : "Sweep clean your dwelling place" and directs the Bhikkhu who has scruples to sit there till the end of the day. When he is sitting there, he gives him thirty³⁵ objects of meditation and lets him reflect on the same. If his conduct is unblemished, he can meditate over his objects and then show [signs of] good deportment (威儀) and with his penetrative (貫通) mind, can enter *samādhi* and while he is sitting in *samādhi*, he passes the whole day and still he is not aware of it. When it becomes dark, the Vinaya-master goes to his³⁶ place and asks him: "Good friend, what is the condition of your mind?" He replies: "Sir, my mind has nothing but meditation." The Vinaya-master then says: "Dear friend, the [life of a] recluse is indeed very difficult. In the state of a recluse, one has to be very careful and cannot afford to be indolent. One should practise the dictates of the teaching."

[62] If a man has violated the rules of conduct, then when he tries to apply his mind to trances he does not succeed in his *samādhi*; he is, as it were, sitting on thorns. Why is it so? He is burning with the fire of repentance for transgression and is as if sitting on a hot slab of stone and so he cannot have the peaceful state of *samādhi*, and so again he gets up [from his seat] and goes away. If the Vinaya-master goes to his³⁶ place and asks him: "Good friend, how is the state of your mind? Did you attain *samādhi* or not?" he replies: "No *samādhi*." The Vinaya-master says: "In this world, one who commits an offence cannot conceal it. If at the time when one commits the offence for the first time, he tries to conceal himself,³⁷ then the beneficent deities would certainly first come to know it. So also the Samans and Brāhmaṇs who can know the minds of others. So, good friend, you have to seek for yourself, as is befitting for you, some place where you can rest in peace."

6.26a.1
717b.22

Thus comes to an end the section on Fourfold Vinaya, and the three qualifications of the Vinaya-master.

[Here ends]

the Sixth Book of the Vinaya-Commentary [named]

Samanta-pāśādikā.

35. Pali Cm. mentions thirty-two parts of the body (*dvāṅśasakera*).

36. Pali Cm. suggests the Vinaya-master saying these things when the defaulting Bhikkhu goes to him.

37. Pali Cm. here is different. It says that the defaulter himself knows first the commission of the offence when he actually does it.

Shan-Chien-P'i-P'o-Sha

on

Vinaya

Book VII

[T. 717c-724b; P'ing 35a-40a; PTS. i. 238-270b; S. i. 168b-194a;
N. i. 231-265]

7.1a.3
717c.3

[1] The Teacher says : Now, I must give the explanation (*vibhaṅga* 文句) as found in the *Vinaya*.

As it is said in the original text of the *Vinaya* : " *Whosoever* (*Yo pana* 若) " that is, not any particular individual, but any person; this is what is implied. It implies the individual's personality, the practices, birth, name, clan, conduct, monastery, sphere and age. All these may be understood one after the other. I must now comment upon them in detail.

Personality—Whatever person that is available—tall or short, red or black or white, fat or lean.

Practices—Whether he is practising *dhyāna-samādhi*, or whether he is looking after the affairs of the Saṅgha, or whether he is carrying on his studies—these are called practices.

Birth—Whether he is born in a Kṣatriya family or in a Brāhmaṇa family, or in a Vaiśya family, or in a Śūdra family—this is called birth.

Name—Whether he is named Buddha-rakkhita, or Dhamma-rakkhita or Saṅgha-rakkhita—this is called name.

Clan—Whether he is Kaccāyana (*Kia-chia-yen*), or Vāseṭṭha, or Kosiya by clan—this is called clan.

7.1b.1
717c.15

Conduct—According to the rule¹ of restraint (*saṃvara* 禁戒) which he has been observing—this is conduct.

Monastery—According to the residential monastery where he stays—this is monastery.

Sphere (*go-cara*)—The sphere as determined by his work—this is called sphere.

Age—Whether he has put in [after initiation] five or ten or twelve or thirty [years]—this is called age. This is called the explanation (文句) as given in the *Vinaya*. Whatever Bhikkhu moves about—he is implied [here].

[2] *Bhikkhu*, that is, one who begs. Whether he gets or does not get [something], he is called one who begs. This is what is practised by good men. The Buddha, the Individual Buddha (*Pacceka-Buddha*) and *Sāvakas*

1. Pali differs here altogether. It suggests a later development in the explanation of this and the following terms. The Chinese explanation seems to be simpler and more natural.

(聲聞) have all practised begging food. Whether one is poor or rich, when one leaves his house and becomes a student of the religious path, he leaves his cows, calves, or work connected with fields, and gives up layman's affairs connected with earning one's livelihood and practises begging food. Whether he has or has not property to support himself—he depends upon the [world] bounded by four oceans, which he makes his home—such a one is called a Bhikkhu.

[3] *One who wears garments that are cut up* [Vin. iii. 24]. A piece of cloth may be worth a thousand or ten thousand. But when a Bhikkhu gets it, he cuts it up and then wears it. Thus he cuts off the price of the piece of cloth. When he puts, with his needle, thread inside it, he spoils its softness as it then becomes rough for touch. The piece of cloth may originally be white and clean but he spoils the original colour with that of a tree-bark and then turns it into [what may appear to be] old cloth. Thus such a person is called a Bhikkhu. Therefore in the original *Vinaya*, it has been said: "One who is habituated (能) to wear cut-up garments (*bhinnapaṭṭhāro*) is called a Bhikkhu" [Vin. iii. 24].

7.2a.1
717c.27

Even a novice (*sāmaṇera*) is called a Bhikkhu. Just as when a donor comes with a request [of invitation] to the Bhikkhus, a *sāmaṇera*, though he has not received the initiation, is included in the counted number of Bhikkhus. He is a Bhikkhu by convention (*samaññā*).

"Good friend, I also am called a Bhikkhu"—this is a Bhikkhu by false, assumed, name. The Teacher says: "What is meant by a Bhikkhu by false, assumed, name?" As when Rev. Ānanda, while walking at night, came across a Bhikkhu who had violated rules of conduct, and shouted at him: "Who is this?" The Bhikkhu who had violated rules of conduct replied: "I am a Bhikkhu" [Cf. A. V. 196]. This is a false profession (*paṭisaṅṅā*), with no solid reality [behind it].

[4] *Welcome-Bhikkhu (Ehi-Bhikkhu)*—There is a house-holder who comes to the place of the Buddha. He desires to seek renunciation. The Tathāgata notices the treasure of his potential capacity and finds him fit to be converted. He speaks to him: "Welcome, O Bhikkhu!" [Vin. i. 17-18]. The hair on his head and beard fall down by themselves² (自) and he becomes a Bhikkhu. *He exclaimed*—As he is speaking these words, the Tathāgata shoots out his right hand from within his garment. His head is of golden yellow colour. With his loud sonorous voice (*brahma-ghosa*) he exclaims: "Welcome! the holy life can be lived and the origin of suffering can be destroyed!" Before the Buddha finishes his words, he becomes a Bhikkhu and he attains the initiation in the discipline (戒). Three garments he puts on and the earthen bowl is suspended from his left shoulder. The colour of the bowl is like a blue lotus flower (*uṣṣala*). His garments are bright-clean, like a red lotus. A needle, a cord [to be tied around the waist], a

7.2b.1
718a.11

2. Pali here uses only *bhaṅḅu . . hoti*.

hatchet, a water-strainer-bag²—thus he is fully equipped with these eight kinds of things. These are the things to be constantly used by a recluse. Then he is also possessed of all signs of good decorum (威儀). With the Buddha as his *ācariya* as well as *upajjhāya*, he comes to the place where the Buddha is and bows with the top of his head at the feet of the Buddha, steps back and takes his seat at one side.

[5] The Teacher says : From the time when the Buddha first attained the Religious Path upto the time when he reached Nibbāna, what was the number of such welcome-Bhikkhus (*ehi-Bhikkhu*) ?

Answer—The number of such Bhikkhus was one thousand, three hundred and forty-one.*

Question—What are their names ?

Their names are : the five persons—Aññāta-kouḍañña and the rest; next Yasa the noble son, and his comrades—fifty-four persons; Bhadda and his men—thirty; Jaṭila and his men—one thousand; two chief disciples and their men—two hundred and fifty, and one Aṅgulimāla. Therefore in the *Vinaya* are eulogised one thousand three hundred and forty-one men. These one thousand three hundred and forty-one men had great faith in their mind. They all came to the Buddha and the Tathāgata with compassion lifted his gold-coloured hand and with loud sonorous voice welcomed them and immediately they were converted. The clothes and the begging-bowls came down by themselves and all of them became 'welcome-Bhikkhus.' They were very wise men and all of them came to be called 'welcome-Bhikkhus.' These were not the only 'welcome-Bhikkhus,' but there were other 'welcome-Bhikkhus' also. Sela-Brāhmaṇa with his three hundred followers, Mahā-kappina with his one thousand followers, the ten thousand men of the city of Kapilā-vatthu, sixteen thousand men who became recluses along with Pārāyana-Brāhmaṇa—all these were 'welcome-Bhikkhus.' They have been mentioned in the Suttas, but their names are not mentioned in the *Vinaya-piṭaka*.

[6] *Those who received initiation by taking refuges in the Three* [Cf. *Vin.* iii. 24], that is, those who recite [the formulae of] the Three Refuges three times and obtain the initiation in the discipline (戒). As is said in the *Vinaya*: "(i) The 'welcome-Bhikkhus' receive initiation; (2) those who take three Refuges receive initiation; there are [others] who receive initiation (3) by means of instruction, (4) by answering questions, (5) by accepting the eight weighty conditions (*garu-dhamma*); (6) through a messenger; (7) by eight pronouncements; and (8) by fourfold official declaration" [].

The Teacher says : The attainment of initiation (1) by this 'welcome'-[formula] and that (2) by taking the Three Refuges has been already explained.

3. *Tiṭṭhessā ca patto ca vasi sūci ca bandhanaṃ.*

parissūvanena aṅg' eto yuttayogassa bhikkhuṃ (*Jā* i. 65)

Vinati-vinodanī (p. 109) explains *vasi* as *dantakaṣṭhādi-chedana-vasi*, which is corroborated by the text 8. 14b. 8.

* 1341 = 5 + 1 + 54 + 30 + 1000 + 250 + 1 as detailed immediately afterwards.]

7.3a.1
718a.24

7.3b.1
718b.9

Question—What is [the initiation] (3) by means of instruction ? The Buddha said to Kassapa—“You must learn these words : I must extend my sense of conscientiousness of my mind (*hirottāppa*) towards all monks who are occupying high, medium, or low seats.” [*S. ii. 220*]. The Buddha said to Kassapa : “You must let all good dhammas enter [the very marrow of] your bone and place them in your mind; and let the mind retain them and apply your ears and listen to the Dhamma” [*S. ii. 220*]. The Buddha said to Kassapa : “You must learn that the mindfulness directed towards your body (念身) will not be abandoned. You, Kassapa, must learn this” [*S. ii. 220*]. Thus Revered Kassapa received initiation by means of instruction. The initiation of Kassapa was one that was attained by him through the divine power of the Buddha.

(4) *The initiation received by answering questions*— The initiation that was permitted by the Buddha to Sopāka. At that time, the World-honoured One put a question to Sāmaṇera Sopāka moving about in the monastery of Pubbārāma. He asked about the Perception of the Swollen (*uddhumāta*) and asked about the Perception of Name and Form⁴—“Are these two things the same or is each one of them distinct from the other ?” Thus he put questions concerning the Ten Impurities. Sopāka⁵ answered them, question by question. The Buddha then praised him and said : “Very good !” He further asked : “How old are you ?” He⁶ answered : “Seven years old.” The World-honoured One said to Sopāka : “You, with your wisdom equal to that of an omniscient person, have been able to answer the questions with your correctly-disposed mind. I must permit you to receive the initiation.” This is called the initiation into the Discipline by answering questions.

7.4a.1
718b.22

(5) *Receiving initiation by accepting eight weighty conditions*— Mahā-pajāpati Bhikkhunī accepted the eight weighty conditions and then obtained the initiation into the Discipline.

(6) *Receiving initiation through a messenger*—as in the case of Adḍha-Kāsi⁷ who became a Bhikkhunī through a messenger.

(7) *Receiving initiation by eight pronouncements* means to receive from the Bhikkhunī-[Saṅgha] the fourfold official declaration and the Bhikkhu-Saṅgha then further makes the fourfold official declaration. This is called receiving initiation by eight pronouncements.

(8) *Receiving initiation by a fourfold official declaration* means that which has been in practice by the Bhikkhus of the present.

Thus these are the eight kinds of description of the attainment of initiation.

The Teacher says : I can give a testimony from the original [*Vinaya*-] text [to prove this]. The Buddha said to the Bhikkhus—“I permit you to receive the initiation when one has taken refuge in the Three⁸” and so on. Thus the Buddha permitted people to receive initiation into the Discipline.

4. Pali Cm. gives only *rūpasāññā*.

5. *Thag.* 480-86.

6. *Thag.* 486 : *Jātiya sattavasso' haṃ laddhāna upasampadam.*

7. *Thig.* 25-26; *Thig-A.* 30ff; *Vin.* ii. 277; *Ap.* ii. 610-11.

8. *Vin.* i. 22.

[7] *Good (bhadro)* [Vin. iii. 24] means not bad. "In this world, a common worldling practises good things... and so on upto one who has become an Arhat"—All of these are called good men.

7.4b.1 How is it that the people are made good? They are equipped with
718c.5 five factors: Good conduct, Concentration, Wisdom, Deliverance, and Knowledge of and Insight into Deliverance. Then they are called good men.

Truthful (sāro) is one who has got the highest truth of good conduct. This is called truthful. Just as a white soft woollen cloth, when it is put in blue colour, immediately takes that colour and then it is called blue woollen cloth. A truthful Bhikkhu is, because of conduct, called a truthful Bhikkhu. Those Arhats who are free from impurities and whose inner depravities are destroyed are also called truthful.

Under training means one who is a common worldling along with the seven types of people who are under threefold training. This person is called a Bhikkhu under training.

Beyond training—One who has gone beyond the field of training; one who has been stabilized in the highest Fruit. From that stage onward there is no more training left for him; the depravities have all been destroyed. Such a one is called 'beyond training'.

When the Bhikkhu-Saṅgha has assembled [in harmony]—The Saṅgha assembles with five persons as the minimum. If there are more, then according to the number, small or great.

Of those whose [previous] consent has to be secured—that is, [of such people] consent has been brought and placed before [the Saṅgha].

When the Saṅgha has been already unanimous and when there is no one who challenges [the admission], then the official business (*kamma*) is carried on unanimously.

With an official declaration in which the proposal is the fourth means with one proposal followed by a threefold repetition.

Valid declaration means to make a declaration according to the Dhamma.

With no default—There is no difficulty as regards the individual himself; the official procedure [is correct]; [the members of the assembly] are pure-minded and are not likely to be corrupt; and there is no loop-hole, *po* (薄 lit. dilution). So it is with no default.

Worthy (lit. good 善 *śānāraho*), that is, by following the Dhamma, it becomes worthy; also it becomes worthy, as it follows the instruction of the Tathgāata.

Initiated (足) —that is, attained a higher state; that is to say, reached [a higher state].

7.5a.1 Question—What is a higher state?

718c.1

Answer—The state of a Bhikkhu. This is called a higher state. When one has attained the higher state by the fourfold official declaration, then that is called the initiation.

[8] *An official declaration in which the proposal is the fourth*—Now I must say, in the middle (i. e. by way of digression), something about the official declaration in which the proposal is the fourth; and about the rest I shall speak later in detail.

(i) *Apalokana*, (ii) the official business with one proposal, (iii) that with one proposal followed by one repetition, and (iv) that with one proposal followed by three repetitions. All these, in due order, I shall explain in detail, when the turn of those words comes, as I come to *Parivāra* from the *Khandhaka*, producing the original passages relating to Kamma. If I explain them here in the middle, it will cause great distraction in [this explanation] of the First *Pārājikā*. Therefore, if I explain them when the turn of those terms comes, it will be easy for people to understand. Here [is implied] a Bhikkhu [who has received initiation] by the official declaration in which the proposal is the fourth, when the Saṅgha has assembled in harmony. If such a Bhikkhu practises an impure (sexual) act, he becomes guilty of a *Pārājikā* offence. All the other Bhikkhus [mentioned above] are merely having the same designation as of a Bhikkhu.

[9] A Bhikkhu, along with other Bhikkhus, enters the discipline of the Dhamma for his whole life.⁹ Discipline (戒) is something which has got to be learnt. That learning is of three kinds : Higher Conduct, Higher Mind and Higher Wisdom. This is called threefold learning.

Question—What is meant by Higher Conduct ?

Higher, that is, which has no equal. Conduct is what is to be learnt; also it is called the learning with no equal.

Higher mind is the mind [connected with the attainment] of Fruit (*phalacitta*).

Higher wisdom, that is, to do actions with the knowledge of their fruit.

Question—What is learning (學) ? What is higher learning? What is mind ? What is higher mind ? What is wisdom ? What is higher wisdom ?

Answer—Fivefold conduct, tenfold conduct—this is learning. Whether the Buddha has emerged into this world or not emerged into this world, conduct persists all the while. At the time when the Buddha has come into this world, the Buddha or his disciples instruct and admonish the best of the people. If the Buddha has not come into this world, then at that time, the Individual Buddhas, the Samāṇs and Brāhmaṇs who are believers in the Path of Kamma (*kammavāḍīno*), or the suzerain monarchs who turn the wheel, or the great Bodhisattas instruct and admonish the rest. Those who are *self-wise* instruct the Samāṇs and Brāhmaṇs. If they are able to learn, then as a reward, they are, after death, born among gods or among men and experience happiness. This is called learning (學).

[10] *Patimokkha* is called learning that is unequalled. It is like the sun, the King of all the luminaries, like Mt. Sumeru (Pali Sineru), the highest among all mountains. It is the highest among all kinds of learning in this world. It can exist only when the Buddha has emerged into this world. When the Buddha is not there, there is none among living beings who can set it up. When some one does an evil act of the body, tongue and

9. This explanation of *saṅgha* is quite different from that in Pali Cm. The interpretation corresponding to that in Pali is, however, given later; see §11 below.

7.5b.1
719a.9

7.6a.1
719a.21

mind¹⁰, the Buddha prescribes the rules from this unequalled learning. If one gets an entrance into (入) this (*Pātimokkha*), then he can equally get an entrance into the Path and the Fruit. This is called higher learning.

Mind—The mind of the eight meritorious types (功德) connected with [the realm of] six desires, and that which is connected with the eight mundane types of *samādhī*. This is called higher mind. The transcendent (*lokuttara*) mind can be obtained only when the Buddha has emerged into this World. Then only we can have this mind. This is called higher mind. This is connected with the Path and the Fruit. If one has such a mind, then he will not practise any impure (sexual) act.

Wisdom—There is cause, there is effect. *Kamma* is the cause and the Fruit is the effect—such [a course] one knows by wisdom. This is called wisdom. It exists whether the Buddha has or has not emerged into this world. The Buddha or his disciples can instruct and admonish other people. When there is no Buddha, then the *Samaṇas* and *Brāhmaṇas*, or the suzerain monarchs who turn the wheel [of authority], or the great *Bodhisattas*, also, can instruct and admonish other people, just as *Aṅkura*¹¹ carried on great charities for ten thousand years; or just as *Velāma*¹² *Brāhmaṇa* or *Vessantara*¹³ and other wise men carried on great charities. When the meritorious action was ripe for fulfilment, they were born high up among gods and obtained happiness.

[11] *The three characteristics (ti-lakkhaṇa) connected with this world*—namely, suffering, voidity¹⁴ and no self—this is called Higher wisdom. [Like] the two dhammas—the Higher learning, or the Higher mind—this supreme wisdom (智慧) is the highest. This is called Higher wisdom. This higher wisdom is obtained when the Buddha has emerged into this world. Then only it can exist. Also the wisdom of the Path and of the Fruit is called higher wisdom. Therefore, if the *Bhikkhu*, who has penetrated into the learning of these three, practises an evil (sexual) act, he becomes guilty of a *Pārājikā* offence.

Among these three kinds of learning, *Pātimokkha* is one. When one takes to it, then it is called something to be accepted for one's whole life. Further it is said: The *Bhikkhus* come from different classes; each one comes from a different region and house, and so they are not similar. They are from different clans; they have different names; only they have one common place of residence; they learn together and so we have the term 'common life'¹⁵ (*sājīva* 共生). When one learns the *Pātimokkha*, it is not to be violated and so it is said: 'for the whole life.'

10. Pali Cm. refers to the evil acts of body and tongue only. (*kāya-vacīdvāra-ajjhācāra*); there is no mention of mind. For, a mental thought does not involve a violation of the prescribed rule.

11. *Aṅkura*—*Jā.* iv. 81 ff; *Pv.* 23 ff; *Dh.* i. iii. 219.

12. *Velāma*—*A.* iv. 393 ff.

13. *Vessantara*—*Jā.* (No. 547) volume vi.

14. Note this substitution for the usual Pali term: *aniccatā*.

15. See note 9 above.

[12] *He does not go out of discipline through feebleness in [the observance] of rules of conduct [Vin. iii. 24] :* One does not abandon the discipline of conduct and does not speak to his companions about the indications of his feebleness in his [observance of the] rules of conduct; or even if he speaks to his companions about the feebleness, he does not [actually] abandon the discipline of conduct—[in both these cases] the discipline is not rejected by him.

The Teacher says : Why is it not said : he gives up discipline and then speaks about his feebleness regarding rules of conduct ? As in the original rules of conduct it is said : “If one lives together [even] for not more than two or three nights, he becomes guilty of an offence.” [Vin. iv. 16]. When words are said like this, then it becomes easy¹⁶. Therefore the Buddha says so : “Feebleness of conduct and the like.” Therefore the words as spoken in the original Vinaya are good; and it is quite reasonable. [Even if it is said] : ‘he does not give up discipline’—the meaning is quite full; what is then the necessity of saying : ‘[giving vent to] feebleness?’ Just as a great king who is not followed by his attendants, and further who is without a divine crown or necklaces, nor ornamented [in any other way], does not look well when people look at him, in the same way, first, we have the expression about the feebleness. [in the observance] of conduct and then it is said : he does not get out [of the life of discipline]. Both the expressions are quite in conformity with each other and the meaning also is good.

7.7a.1
719b.17

There may be the feebleness [in the observance] of conduct and yet there may not be going out. There may not be any feebleness [in the observance] of conduct and yet there may be going out.

The mind is disgusted with the teaching and he does not stick to it fast—this is feebleness [in the observance] of conduct.

[13] *Is distressed*—that is, with the Dhamma of the Buddha he is disgusted; he feels ill about it; he does not take interest in it. And he says : ‘Either to-day or tomorrow, I shall go away. From this Path to that Path I shall go.’ And he gives out long sighs. His mind gets scattered and does not attain concentration—this is what is called ‘distressed’.

Desires to give up the duties of a recluse, that is, he desires to give up the life (lit. state) of a Bhikkhu.

Is disgusted and feels ill about—About his life of a Bhikkhu, he feels humiliated; looks at the life of a Bhikkhu as he would look at a dirty thing; takes interest in the life of a house-holder.

The Teacher says : The succeeding words in the *Vinaya* are easy to understand.

[14] “It would be good if I now disown the Buddha. I shall disown the Buddha” [Vin. iii. 24]. By giving out such words, he announces [his intention] to other men. Thus there is [giving vent to] feebleness [in the observance] of conduct but not giving up the discipline.

16. The Chinese version does not fully bring out the argument used in the Pali Cm.
...24

7.7b.1
719c.1

The Teacher says : There are further other ways of giving vent to feebleness [in the observance] of conduct. I (1) disown the Buddha, (2) disown the Dhamma, (3) disown the Saṅgh, (4) disown the teaching (學 *sikkhā*), (5) disown the Vinaya, (6) disown the Pātimokkha, (7) disown the lesson of recitation (*uddesa*¹⁷), (8) disown the spiritual guide (和尚 *upajjhāya*), (9) disown the Teacher, (10) disown the disciple-companion (*saddhi-vihārika*), (11) disown the pupils, (12) disown the pupil having a common teacher with me, (13) disown disciple-companions having a common spiritual guide with me, (14) disown companions in study having in common with me the teacher and spiritual guide (*sa-brahmacārī*) [*Vin.* iii. 24-5]—these fourteen expressions are giving vent to the feebleness [in the observance] of conduct.

[15] First these fourteen expressions and then “ I (1) now become a house-holder, (2) now become a lay devotee (*upāsaka*), (3) now become an attendant (淨人 *kappiya-kāraka*¹⁸), (4) now become a novice, (5) now become a follower of the heretics, (6) now become an *upāsaka* of the heretics; I (7) shall no longer be a *samāya*, (8) shall no longer be one of the followers of Śākya ”—these eight expressions. All these are due to the feebleness [in the observance] of conduct. By combining these twenty-two (14 + 8) expressions, we get 110 expressions¹⁹. These are called [ways of] feebleness [in the observance] of conduct.

The expressions that are used after this—‘ I remember my mother ’ [*Viii.* iii. 25] and the rest. They are seventeen expressions.

Field, that is, paddy-field and the like.

Plot of land—from this are yielded sweet vegetables with roots and leaves. This is called ‘ plot of land. ’

Handicraft, that is, ability to make earthen jars or ability to receive [and convey] messages (受使)²⁰ and the like.

[16] *Hankering after a house-holder's life*—‘ I have father and mother. So I must return and support them ’ [*Vin.* iii. 26]—Nine expressions beginning with these [words]. Thereafter [words] about taking refuge (依) and staying with them, like : ‘ I have a mother. I should return and support my mother. The mother can look after my maintenance ’ [*Vin.* iii. 26]—sixteen expressions beginning with these.

Further, ‘ If I practise the life of a holy man, I have to take only one meal²¹ and I have to sleep alone²², which would be a very difficult

17. This item seems to have been dropped inadvertently in the Chinese text.

18. Seems to have been used for Pali *āramika* who may be serving the purpose of *Kappiya-kāraka* by offering things to monks who otherwise could not take them themselves.

19. The Chinese text gives inadvertently the number twenty only. These twenty-two expressions when combined with each of the five expressions beginning with *yannūnāhaṃ*, *yadi-pañāhaṃ*, *apāhaṃ*, *handāhaṃ*, and *hoti me* (*Vin.* iii. 24-25) give the number $22 \times 5 = 110$.

20. Here the Chinese translator has misunderstood the original *pesakāra* which means a weaver. He has confused the derivation which he thought to be coming from the root *peṣa* (*preṣ* to send). His translation does not fit in with a handicraft.

21-22. These two specific cases are not mentioned in Pali which simply gives words like *dukkaraṃ* and other synonymous expressions.

7.8a.1
719c.14

thing (*dukkara*)—eight expressions beginning with these, [and ending with words :] ‘ I am not able; I cannot endure; I take no interest ’ [*Vin.* iii. 26]—fifty expressions beginning²³ with these words.²³ And one hundred and ten expressions [are mentioned above]. So in all there are one hundred and sixty expressions.

The Teacher says : [These one hundred and sixty expressions] you should know as being said in due order with reference to giving vent to the feebleness [in the observance] of conduct.

[17] Now with reference to the following words about rejecting the discipline, it is said : “ *How is it O Bhikkhus ?* ” The Teacher says : these following words are easy to understand. The fourteen expressions—‘ I (1) disown the Buddha, (2) disown Dhamma, (3) disown the Saṅgha, (4) disown Vinaya, (5) disown Pātimokkha, (6) disown the teaching, ... disown the disciples of my spiritual guide, and the pupils of my teacher, disown the disciples having a common spiritual guide with me, disown the pupils having a common teacher with me, disown disciple-companions (*saddhi-vihārī*)—these [and the like], fourteen²⁴ expressions are said in connection with words about the rejection [of the discipline]. He lets other people know : ‘ This man intends to depart from the Dhamma; this man intends to depart from the Saṅgha; therefore he says so to let others know. ’ If this man, who intends to say : ‘ the Buddha I disown, ’ were just to open the mouth and say : I disown the Buddha²⁵, in a language which is other than the proper speech of India (天竺), or says, in any other speech that occurs to him, that he disowns the Buddha, that he disowns the Dhamma and so on upto [disowns] his disciple-companions—just as it is said in the *Vinaya* in the detailed explanation of ‘ Superhuman powers ’ : [A person says :] ‘ I intend to enter the First Trance ’ but just says through mistake : ‘ I enter the Second Trance ’—in the same way with these words. ‘ This man intends to give up the marks of his life of a Bhikkhu, therefore he makes such a speech. ’ If these words are *understood* by the other man [in this light], then the rejection of the discipline becomes an accomplished [fact]. It is just like a fall from the state of Sakka (Śakra), or from that of Brahmā, and in no way different. In the same way, this man has fallen from the Dhamma of the Tathāgata, has gone back to the life of a house-holder.

7.8b.1
719c.26

[18] If he were to say : I have *already* disowned the Buddha, or I shall (lit. intend to) disown the Buddha, or I should disown the Buddha—these words imply the past, present²⁶ and future; if he sends a messenger, or if he writes, or if he indicates to a man by showing him merely a sign with his hand—[in all these cases], no rejection of the discipline is accomplished.

23-23. These words in Chinese seem to be out of place. Because the figure 50 refers to expressions already used before (17 + 9 + 16 + 8 = 50).

24. Here all the fourteen expressions are not actually given in Chinese. They are only eleven.

25. Merely the order of words is changed as brought out in Pali “ *paccakkhami Buddham.* ”

26. Pali Cm. has *parikappa* corresponding to optative, in addition to past and future. Here is mis-understanding by the Chinese translator of the grammatical form *paccakkhayaṃ*.

If vain, misleading and unreal talk [about one's possession of superhuman powers] is indicated even by signs of one's hand, then one becomes guilty of a weighty offence; but in the present case [of rejecting the discipline] no such thing exists. If one rejects it, then to a certain person he deliberately reveals his thought of rejection and then speaks about it. Then only the rejection is accomplished. When he speaks after revealing his thought to a person and if that person understands it [accordingly], then only the rejection is accomplished. If that person does not understand it but there is another person nearby who understands it—even then the rejection of the discipline is not accomplished. If he addresses two persons, and if one man understands him and the other does not, then the rejection does take place. If both of them understand him, then the rejection does take place. If he speaks to a hundred or a thousand men and if they understand him, then the rejection of the discipline is accomplished. If a Bhikkhu, afflicted with sensual desire, intends to speak to his disciple-companions but himself being afraid shouts out from a partitioned room; ' I now disown the Buddha ', then following its understanding [by his companion], or suddenly by another person near by, that this fellow wants to reject the discipline, the rejection does take place. From the Dhamma of the Tathāgata he is fallen. The rejection takes place, neither before nor later but immediately with the understanding of the words of the Bhikkhu, as we have the understanding [of words] in the world and in no way different.

7.9a.1
720a.10

[19] If the Bhikkhu has spoken the words and if they are not understood immediately, but after long deliberation one understands that he wants to reject the discipline, then the rejection of the discipline does not take place. It is compared with the cases in the world like the case of conceited boasting [of one's superhuman powers], like speaking evil words, or like words about supporting oneself (供養身口), or like speaking vain words because of anger (瞋); in no way different. If one applies one's mind then the understanding does take place. If there is doubt, and after long time there is understanding, then he is not guilty of the offence. The Buddha told the Bhikkhus that in this manner there is [giving vent to] the feebleness [in observing the rules] of conduct and the accomplishment of the rejection of discipline.

[20] If [in connection with] ' *Accept^{26a} me as a house-holder* ' [*Vin. iii. 27*] he speaks : I want to become a house-holder; I now become a house-holder; I have already become a house-holder—even if he speaks thus, he does not reject the discipline. If he speaks : " From to-day onwards let me be accepted as a house-holder; know me now to be so; bear this in your mind "—if he speaks thus in the language of Middle²⁷ country of India, or in any non-Indian language and if the man [spoken to] understands these words, then immediately the rejection of discipline takes place.

7.9b.1
720a.23

26a. Here also the Chinese translator fails to understand that this is an expression from the original.

27. The Pali expression has nothing to correspond to the middle country or India but simply uses the word *ariyakana*.

The Teacher says : In the same way with other seven words in succession beginning with *upāsaka*. These eight and the fourteen [already mentioned above] become twenty-two expressions. 'I have no use of Him,' 'What is He to me?' 'The Buddha is of no benefit to me;' 'I am already free'—these four expressions you should yourself know. Although these are many different expressions, they all mean one and the same thing. The Teacher says : I am not able to exhaust the explanation [of all these words]. Following the order in the original *Vinaya* you should yourself know the same.

[21] The Teacher says : Upāli²⁸ has said that the Buddha has hundred names. The names of the Dhamma also are like the same. With the rest also similar names. I shall now say this in brief :

"I now disown the Buddha and thus I am lost to the discipline. I disown Sammā-sambuddha, I disown Him who has unlimited intellect ... who has incomparable intellect,...who has the knowledge of enlightenment²⁹, who is without delusion, who penetrates into all things (*pabhinna-khila*)³⁰." Thus following all these qualifying expressions the rejection of discipline takes place.

Further when it is said : 'I disown the Dhamma'—this means rejection of discipline without its qualifying expressions, [but it should be with qualifying expressions, as given below] :—

I disown what has been well-analysed (*svākkhāta*), what bears its fruit in this very bodily existence...what is not black (黑)³¹..... what says [to entrants] 'come and see'...what enables one to escape³²... what can be truly realised by the wise. Further, it is said : I disown the Dhamma which is not compounded (*a-saṅkhata*), which is far from passion (*virāga*), which is cessation (*nirodha*) and which is the sweet dhamma (*amata*). I disown the *Dīghāgama*, I disown the shorter *Āgama* (*Majjhimāgama*) ...disown the *Brahma-jāla*-[sutta], disown the *Mūla-pāriyāya-sutta*...*Samyutta*...*Anguttara*...the *Jātaka-sutta* ... the *Abhidhamma*; ... all good states...evil states...states which are neither good nor evil³³...stations of mindfulness³⁴...right application...bases of divine powers...the faculties (攝領) ...the powers (勇猛)³⁵...the Bodhi...the Path...the Fruit...

7.10a.1
720b.6

28. See *Upāli-sutta* in *Majjhima-nikāya* (No. 56).

29. *Paññāna*—a distinguishing mark. The Chinese translator has confounded it with *paññā*.

30. Pali—*pabhinna-khila*, one who has penetrated through all obduracy. The Chin. translator seems to have confused it with *pabhinna' khila*, that is, *pabhinna-akhila*, 'penetrated through all things.'

31. The reading *Yi* (異), different, gives no satisfactory meaning. Taisho edition notes a variant *he* (黑) black. This meaning may be accounted for by supposing that the Chinese translator misunderstands *akālika* and confuses it with *a-kālika*, not black.

32. This interpretation is rather strange instead of the usual 'approachable', Pali : *opanayika*.

33. The text seems to be faulty here; we should expect corresponding to *naiva kusalaṃ nākusalaṃ*. 非功德亦非非功德. Taisho ed. notes a reading-功德亦非功德 in the foot-notes, which also is not satisfactory.

34-35. The Chinese expressions used here seem to be rather unusual for *satipatthāna*, *sammappadhāna*, *iddhipāda*, *indriya* and *bala*, respectively.

Nibbāna...eightyfour thousand sections of the Dhamma—with all such qualifying expressions the rejection of the discipline is accomplished.

If one says : ' I disown the Saṅgha, ' it is rejection [of the Saṅgha] without qualifying expressions; [but when one says] : I disown the Saṅgha that is on good path...that is following the straight path...that is following the principles of rectitude...that has assembled³⁶ (集) ...that consists of four pairs of individuals...eight types of individual persons...Saṅgha that is fit to be offered to...that is fit to be given presents with folded hands; I disown the Saṅgha that is the supreme field of merit—with such qualifying expressions of the Saṅgha is accomplished the rejection of the discipline.

[22] If one says : ' I now disown the discipline (戒¹⁷), —this becomes a rejection without qualifying expressions. But if one were to say : ' I give up the discipline for a Bhikkhu...discipline for a Bhikkhunī...the highest teaching [of conduct]...the cultivation of a higher type of mind...the higher type of wisdom '—with such qualifying expressions is accomplished the rejection of discipline.

7.10b.1
720b.20

' I disown the Vinaya for the Bhikkhu...the Vinaya for the Bhikkhunī;... I reject the first Pārājikā [offence]...the second...the third...the fourth Pārājika [offence]...reject the Saṅghādisesa...Thullaccaya...Pācittiya...Pāṭidesanīya...Dukkaṭṭa, reject Dubbhāsita'—with such qualifying expressions also is accomplished the rejection of the discipline.

' I disown the *Pātimokkha* ' [*Vin.* iii. 27]—[if one says these words] it means rejection without qualifying expressions. ' I reject the *Pātimokkha* of the Bhikkhus, ' ' I reject the *Pātimokkha* of the Bhikkhunīs ' —with such qualifying expressions is accomplished the rejection of the discipline.

As regards disowning the Teaching (學)³⁸, the rejection of the teaching takes place [if he says] : ' I reject the teaching given to a Bhikkhu... the teaching given to a Bhikkhunī...[the teaching of] the first [Pārājikā]... the second...upto the teaching of *Pātimokkha*...the teaching of Sammā-sambuddha...the teaching of Him with unlimited intellect...the teaching of wisdom and insight...the teaching of deliverance (離) ...' and so on in succession.

[23] ' I now disown the Spiritual guide—the man who accepted me as a recluse and gave me initiation, the man from whom I received the recluseship and initiation at such and such a place—such a man I disown. ' When he speaks thus, he disowns his spiritual guide. By such qualifying expressions, he disowns his spiritual guide and, also, the rejection of the discipline does take place.

7.11a.1
720c.3

' Now I disown my teacher '—by these words is not accomplished the rejection of the discipline with qualifying expressions. ' The man who gave me recluseship, the man who instructed me, the man on whom I attended

36. This does not correspond to Pali *saṃīci*.

37-38. It is interesting to note that the Chinese here does not follow the order given previously in two places, nor is it uniform in the use of the Chinese characters in all these three places (§§14, 17 and 22 above.).

and with whom I stayed, who put me questions and taught me—this man I should (?) disown.' If he says such qualifying expressions about his teacher, then is accomplished the rejection of the discipline.

'I disown my pupils'—these words do not accomplish the rejection of the discipline with qualifying expressions. 'The man whom I gave recluseship, whom I gave initiation, who has obtained his recluseship from me, who has obtained his initiation from me—this man I now disown.' Thus by disowning the pupil with such qualifying expressions is accomplished the rejection of the discipline.

As regards the rejection of the discipline taking place by saying : 'I now disown the pupil of my Teacher'—'[He is the pupil of one]³⁹ who gave me recluseship and who instructed me and asked questions [about my study]—such a man I disown.' When there are [such] qualifying expressions then the rejection of the discipline takes place.

As regards the rejection of the discipline taking place by saying : 'I now disown my disciple-companion—the man whom I as a Teacher (師) gave recluseship and gave initiation and who attained initiation at my place—such a man I disown.' By such qualifying expressions for the disciple-companion, the rejection of the discipline takes place.

As regards the rejection of the discipline taking place by saying : 'I now disown a disciple-companion (同學) of my teacher (阿闍梨)⁴⁰—the man whom my Teacher (*ācariya*) gave recluseship and gave initiation, who asked of my teacher queries and whom my teacher instructed and to whom he imparted knowledge—this man I disown.' Thus with these qualifying expressions about the disciple-companion of the teacher (阿闍梨同學)⁴⁰ is accomplished the rejection of the discipline.

As regards the rejection of discipline by saying : 'I now disown all my companions in holy life—the men who along with me had had instruction of the supreme [cultivation of] mind⁴¹ and in the supreme [development of] wisdom—these men I disown.' In this way, by the qualifying expressions for all companions in holy life, is accomplished the rejection of the discipline.

[24] 'I now become a house-holder'—in this case also is the rejection of discipline [as follows] : 'I return to my old [profession]. I become a business-man; I now till the field; I tend cows and other animals; I [shall be given to the enjoyment] of the five pleasures of senses'—by such qualifying expressions of a house-holder, the rejection of discipline takes place.

'I now become an *upāsaka*'—here also takes place the rejection of discipline [as follows] : 'I now become an *upāsaka* with two announcements—

39. The Chinese text seems to be corrupt as we do not find these words in the text.

40. The use of these characters together is puzzling. Here we expect 和尙同學 as the expression ought to stand for *samāna-upajjhāyika*. But the word *ācariya* is used in transliteration and the explanation also agrees with the same, though we have had that case above already. The Chinese text therefore appears to be very corrupt.

41. The Chinese text has nothing corresponding to *adhisīlam*.

an *upāsaka* with three announcements ; I become an *upāsaka* observing five rules of conduct...ten rules of conduct.' Thus I now become an *upāsaka*. In this way by using qualifying expressions for an *upāsaka*, the rejection of the discipline does take place.

'I now become an *āramika* (淨人⁴² a care-taker of a garden)'. Here is the rejection of discipline : 'I become an attendant of the Saṅgha ; I shall distribute gruel, shall distribute rice or roots and fruits'—in this way, by the qualifying expressions of an *āramika*, the rejection of discipline does take place.

7.12a.1
721a.6

'I become a novice'—in this case, here is the rejection of discipline : 'I become a novice young in years...a small novice'—thus by the qualifying expressions of a novice, the rejection of the discipline takes place.

'I now become a follower of the heretics'—Here takes place the rejection of discipline [thus] : 'I become a Nigaṇṭha, an Ājīvaka, a Tāpasa, a Paribbājaka, a Paṇḍaraṅga'—thus by the qualifying expressions of a heretic does take place the rejection of discipline.

'I become an *upāsaka* of the heretic'—here is the rejection of discipline [thus] : 'I become an *upāsaka* of the Nigaṇṭha, an *upāsaka* of the Ājīvakas...of the Tāpasas...of the Paribbājakas, and an *upāsaka* of the Paṇḍaraṅgas'—by such qualifying expressions of the heretics does take place the rejection of the discipline.

'I become a non-*samaṇa*'—here the rejection of the discipline takes place [thus] : 'I break the rules of conduct, I practise evil things ; I live a dirty, stenchy life ; my actions are concealed ; I am no *samaṇa* and still profess to be a *samaṇa* ; I live no holy life and yet I profess to be living it'—thus by such qualifying expressions of a non-*samaṇa*, the rejection of discipline does take place.

7.12b.1
721a.19

'I am no follower of the Śākya [Prince]'—here the rejection of discipline is in this way : 'I am no follower of the Sammā-sambuddha, no follower of Him with unlimited talent, no follower of Him with incomparable talent, no follower of Him who has the knowledge of Bodhi, no follower of Him who is heroic...who is without delusion...who is with discerning knowledge (通達) and is without any obstacle, and no follower of Him who has won a victory'⁴³—with such qualifying expressions takes place the rejection of discipline.

Thus on account of all these causes, signs, means and qualifying expressions, already mentioned, the rejection of the discipline does take place. That the rejection of the discipline takes place by any words other than those beginning with the Buddha—such a thing does not exist.

The Teacher says : In this way I have already revealed the indications of the rejection of the discipline.

[25] *Non-rejection of the discipline*—In order that there may be no doubt with regard to this [non-rejection], I now explain in detail the cause of rejec-

42. See note 18 above.

43. This last item was not given in the list in § 21 above, although the corresponding Pali expression was there as here.

tion of discipline, such as an individual and the like ; explain on account of what individual the rejection of discipline takes place, or on account of what individual the rejection does not take place.

The Teacher says — It is said in the original- *Vinaya* : The Buddha addresses the Bhikkhus : ‘ In what way does the rejection of discipline not take place ? ’ [*Vin.* iii. 27] The opening words say : One with derangement in his brain, caused either when possessed by a *yakkha* or caused by bile (膽). The remaining words [say] : If following the derangement of one’s mind, one rejects the discipline, then it does not become [a real] rejection. If one [communicates] to a man with derangement in his brain that he rejects the discipline, then howsoever glad his mind should have become by such rejection of the discipline, the rejection of the discipline does not [really] take place, as the man with derangement in his brain does not understand what discipline means.

[26] *One who has lost his mind* is like one who has derangement in his mind when possessed by a *yakkha* ; in no way different.

The Teacher says : One who has derangement in his mind when seized by a *yakkha*, as well as one [who has the same] because of bile — both are innocent of any fault. Therefore, later, it has been said : “ If a man who has lost his mind rejects the discipline, then that rejection does not [really] take place ” [*Vin.* iii. 27].

One oppressed with pain is one who, afflicted with severe pain, has lost his consciousness. If he says that he rejects the discipline, then the discipline is not [really] rejected. If the same is said to a man who is distressed with pain, then because this [latter] man, on account of his loss of consciousness, does not understand what he says, the rejection of the discipline does not [really] take place.

Before divine beings—that is, beginning with deities on the earth upto the *Akaniṭṭha* gods—if before such deities one rejects the discipline, that discipline is not [really] rejected.

Before lower animals such as *Mahoragas* (big snakes), *Garuḍas* (mythical birds like eagles), *Kinnaras* (mythical musicians), elephants or monkeys and similar other lower animals—before animals of such a class, if one announces his rejection of discipline, then that discipline is not [really] rejected.

If a man with derangement in his mind [declares], before another also deranged in his mind, [the rejection of discipline], then, as [both of them] have no understanding, the discipline is not [really] rejected.

[27] The Teacher says : If one rejects discipline before divine beings, then they understand it quickly. Why ? Because possessing great merit, they have had three [good] causes operating at their conception and so they have quick understanding. Perhaps the man may change his mind when he had said that he *intends* to reject discipline and the divine beings have already comprehended the same. The Buddha, in order to protect the man with his unsteady mind, would not let him reject the discipline [in that

7.13b.1
721b.16

way]. And so the Buddha has prohibited [to announce] before a divine being the rejection of discipline. He has not prohibited the same before human beings, whether they are similar to him or dis-similar to him, whether they are his equals or unequals. If he rejects the discipline before a householder or an ascetic, before one who understands, then it is rejected. If this person has no understanding, then in all these cases, it is not rejected. The Teacher says : I have already explained the meaning of this.

[28] *Good speech (ariyaka)*—What is good speech ? That one which is in the practice of good men. This is the speech of Magadha country. If it is the speech of bordering countries like the country of Āndhra, or of Damilas (Tamilians), and if he (the rejector) does not understand the language of the Magadha country, or any language of other countries in which the mutual talk can be held—all these he does not understand—then one, in return, addresses him : “ Do you say such and such a thing ? ” and he still does not understand it, then he must first instruct him and then make him understand.

[29] *A sportive talk he makes*, or a talk which is given quickly, hurriedly and mistakenly like : ‘ I disown the Buddha ’ ; or if a stupid, slobbering fellow and the like reject the discipline, then it is not really rejected. [Even] if a wise man speaks quickly, hurriedly and mistakenly, then the rejection does not take place. When one does not want to reject [the discipline] but says that he rejects, like one who reads the *Vinaya* text [when he does not want to]—in no way different—like one who listens to the *Vinaya* text...like one who [mechanically] recites the *Vinaya* text—in no way different... communicates (教授) in no different way—by words like this, the discipline is not rejected.

7.14a.1
721b.28

One does not say what one intends to say before another person—When there are already indications of feebleness [in the observance] of conduct [leading to his saying] : ‘ I now reject the discipline ’ but such words one does not actually utter. He wants to speak such words but does not [actually] speak.

Before a non-intelligent person he speaks [*Vin.* iii. 28]—That is, he speaks to a man between 80 and 90 years old (老耄), or to an image of earth, or of wood, he speaks, or to a small rustic boy, or he approaches [some persons] but does not speak to them (*sabbaso va pana na sāveti*)—by words in all such cases, the rejection of discipline does not take place.

The Teacher says : I now say more definitely, concerning the various ways [of such declaration], that the words beginning with : ‘ I now disown the Buddha ’ and so on—in these words [only], the rejection takes place. By any other words the rejection does not take place.

[30] The Teacher says : Now I must explain in detail the meaning of ‘ practises the unclean (sexual) act and the following ’ as it is said in the original *Vinaya* :

Practises the unclean (sexual) act [*Vin.* iii. 23].

Question :—What is meant by the unclean (sexual) act ?

Answer :—It is a bad thing ; it is a thing practised by men who are not good ; it is a thing practised by the rustics ; it is a thing practised by ignorant people. As it is said in the original *Vinaya* : “ It is a grave lapse (*duṭṭhulla*) at the end of which one has to make use of water [for washing]. It is [what is practised] in a secret place by two persons ” [*Vin.* iii. 21]. This is an evil Dhamma. From these words, there is also the implication that grasping, touching and rubbing (*ghaṭṭana*, 摩沙) —all these also are grave lapses.

What ends in the use of water—This is an expression for the unclean (sexual) act.

In a secret hidden place—The solitary place is without any [other] people ; there the unclean (sexual) act is performed.

Act of two persons—This is another expression for the unclean (sexual)—act.

[31] Question :—How is it that the unclean (sexual) act comes to take place ?

7.14b.
721c.1~

Answer :—Two persons long for and find delight in each other ; in other words, two persons have a passionate liking for each other. This is what may be called a move towards practising an unclean (sexual) act. As it is said in the original *Vinaya* :—“ The external of the male organ is placed on the external of the female organ ; or the external of the female organ is placed on the external of the male organ ; or the male organ is inserted, even to the extent of a sesamum seed, into the female organ ” [*Vin.* iii. 28]—the moist region where even the wind does not reach. If it enters such a place, then the person becomes guilty of a Pārājikā offence.

In the female organ there are the four sides and just the central part. These five regions—the four sides and just the central part—here the offence of violation [takes place]. The male organ also has four bordering sides, the head and the bent [middle] (屈入). Thus these are six [regions]. If any one of these enters [the female organ], then there is a violation of the Pārājikā offence. *Bent* (屈) like a bent finger. The *head* like that of a weighing [balance]. High and low—in both these places the violation occurs. If there is a dead wart on the male organ and if one does not find delight in the act, then [one becomes guilty of] a Dukkaṭṭa offence. If he finds delight, then he is guilty of a Pārājikā offence. If he lets the hair on the male organ, or the tip of a finger of a hand, enter [the female organ] then he becomes guilty of a Dukkaṭṭa offence.

[32] The Teacher says : All these are unclean (sexual) things. Why ? They are evil, not good words. If a friend (長老) listens to, or talks about, this unclean (sexual) act, he should be mindful without any startling curiosity. This *samaṇa* should have a sense of shame in his mind and should direct his mind to the Buddha. Why ? The Tathāgata having compassion upon us all, the Buddha, like the king of this world, free from all passionate desires, attained the calm and serene state (i. e. Nibbāna.) Having pity upon us all, in order to prescribe rules of conduct, he has spoken these evil words. If a man sees things in this light, he would note this special

7.15a.1
721c.25

virtue of the Tathāgata and then without any sense of disgust in his mind, [he would think] : ' If the Buddha had not said such things, how could we have known whether we become guilty of a Pārājikā offence, or of a Thullaccaya, or of a Dukkaṭṭa ? ' If a teacher is preaching [this matter], then the listener and the speaker should hide their face behind a fan and be attentive without exhibiting one's teeth or any horse-play (笑). If there is one who is given to horse-play, he should be driven out. Why ? The Sammā-sambuddha having pity upon living beings has, in precious words, said : " You must produce a sense of shamefulness in your mind and then listen. Why this horse-play ? [If one exhibits that], he should be driven away. " []

[33] *Even to the extent of a female of lower creation* [Vin. iii. 23, 28]—These words are said to indicate the lowest limit. If one has a sexual act even with a lower animal, then he becomes guilty of a Pārājikā offence ; then what of [a sexual act with] a woman ?

The Teacher says : I shall explain (解) this in due order. Lower animals are with feet or without feet. Those that are without feet are snakes. Those with feet are those that have two feet with hens at the lowest extremity and golden finned birds (i. e. fish) at the highest. Those with four feet are cats at the lowest limit and dogs at the upper limit.

7.15b.1
722a.8

By taking the class of *snakes* is meant all the elongated [reptiles] like the millepede. In this species, there are three parts [of the body], entrance in each one of which, to the extent of even a sesamum seed, involves a Pārājikā offence. The rest are holes which are ineffective (不堪者) to give any pleasure and so there is Dukkaṭṭa offence. *The fish*—all kinds of fish, tortoise, iguana, turtle, toad and the like. Among these also are three places involving an offence, as mentioned above. Among these there is a small distinction. The mouth of the toad is very large. If one puts the male organ in the mouth of a toad, it would give no satisfaction (足) It would be like inserting it in a wound and in no way different. Therefore, one would become guilty of a Thullaccaya offence. If we take a hen and birds like crow, (鶡) (?), pigeon (*kapota*) and the like—all birds have three places and one can become guilty of a Pārājikā offence or of a Dukkaṭṭa offence. By taking *cat* are implied jackals, dogs and otters (*udda*). They also have three places where an offence can take place.

[34] *One who is guilty of a Pārājikā offence*, that is, one who is fallen (*paribhattho*); like whom there is none (不如). This is an offence for a Bhikkhu (此是比丘罪). As it is said in the original *Vinaya* : " The Buddha said to Ānanda that the Buddha having already prescribed the rule of conduct of the Pārājikā [should revoke it] for the sake of Vajjiputtas [is impossible] " [Vin. iii 23]; " when you have committed [such an act], O you Bhikkhu, you are guilty of a Pārājikā offence " [Vin. iii 34]; therefore, it is called Pārājikā. The Teacher says : If a man violates this rule of conduct he is called one ' who is defeated ' (*parāḍḍita*). Therefore, in *Parivāra*, it is said in a *gāthā* :

"I shall tell you about Pārājikā;
 You listen to it attentively;
 It is a fall like which there is none;^b
 With one who has violated the good Law,
 None can stay together in one place.
 Therefore it is called Pārājikā" [*Vin.* v. 148].

7.16a.1
 722a.21

The man who has violated this grave offence is called 'one who is fallen;' that is to say, he has fallen from the Dhamma of the Tathāgata. He is no longer a follower of the Śākya. In the Dhamma of the Buddha there will be none [so fallen] like him. He is called one who is defeated.

[35] *One cannot associate with him* [*Vin.* iii. 23, 28]—that is, together with him there cannot be any official business [of the Saṅgha] and the like.

The Teacher says : I must explain to you the offence in due order. The Saṅgha has four⁴⁴ kinds of official acts (行 *kamma*). Within the boundary limits of a parish, the Saṅgha transacts unanimously all its four acts. This is called 'legal business in unison (*eko-kammaṃ*).' Also it is said : The *Pātimokkha* with its fivefold recitation is recited together with all in one place. One who has no sense of shamefulness is not allowed to enter the assembly. The legal business of the Saṅgha cannot be transacted with him. If he enters he is to be driven out. This is called 'one with whom one cannot associate.' Therefore, it is said in the original *Vinaya* : "With him there cannot be an *uposatha* or any other legal business. This man has become guilty of a Pārājikā offence. He is not fit to be associated with " [*Cf. Vin.* iii. 28].

Here is concluded the explanation [of words in] the original *Vinaya*.

[36] Having explained the words of the rule (戒句) in due order, and wishing to give an intelligible explanation (知分別) of "if he violates the rule in each of these places," the Tathāgata has laid down this explanation :

7.16b.1
 722b.6

The [male] organ entering the [female] organ—It is not only the human female, but all kinds of females are like this. The female images of gold and silver do not provide such places [where the offence can take place]. If [elsewhere] there is such a place where an offence can take place—that I must now explain.

[37] *Three kinds of females* [*Vin.* iii. 28]—Out of these three females having signs of female sex, the human female has three passages (*maggā* 道). The neuter is of two types—each one of them is of three kinds⁴⁵.

κ

44. Four acts of the Saṅgha. See above § 8.

45. The Chinese text seems to consider *ubbato-byakkamāka* also to be a type of the neuters (*paṇḍaka*). And so it uses the term 實門 along with 二根 in columns 5 and 7. The text here needs emendation. It should read : 實門者二有各有三 and then the character 根 will have to be dropped.

And males [are of three kinds]. Thus there are twelve [possible individuals in whom] a Pārājikā [offence] can be located. The male and female of the human species can be easily understood. About neuters including hermaphrodites, I shall myself explain later. The human⁴⁶ female has three sex-centres, (根). The female of the lower creation also has three⁴⁷. The female of human beings has three sex-centres, the female of the non-human beings has three sex-centres, the female of the lower creation has three sex-centres. [All together have nine sex-centres]. The neuters⁴⁸ of the hermaphrodite type (*ubhatobyañjanakā*) among human beings, non-human beings and the lower creation—all together have nine sex-centres.

7.17a.1
722b.17

The neuters among human beings (*manussa-paṇḍakā*), non-human beings and the lower creation have [each] two sex-centres. In all six. The males among human beings, among non-human beings and among the lower creation, have [similarly] in all six. Thus all together there are thirty* sex-centres. If in each of these centres, one effects an entrance to the extent of even a small sesamum-seed, then he commits the unclean (sexual) act and becomes guilty of a Pārājikā [offence]. [But if] his mind is not affected by passion then no offence takes place. Therefore in the original *Vinaya*, it has been said : "The Bhikkhu should not let arise the thought [of committing the unclean (sexual) act]" [].

[38] Thus the Bhikkhu that has been mentioned before—That is, the Bhikkhu in whom the thought of passion has already been active.

The passage of cereals, that is, the passage of faeces. If a Bhikkhu practises the sexual act in the passage of faeces by effecting an entrance to the extent of a sesamum, then he becomes guilty of a Pārājikā offence. Not only when one onself performs the act but also when he instructs others to do it. While performing the act, if he finds delight, then the offence cannot be avoided. All these things are applicable when one has the mind of active performance (用心 *sevana-citta*). But in other remaining cases, he does not become guilty. If a good recluse is held fast and compelled to perform a sexual act and if the Bhikkhu does not relish the act and has his mind firmly fixed on guarding his conduct, then he is not guilty of any offence. But if he finds delight [in the act] afterwards, then he becomes guilty of a Pārājikā offence.

If an enemy [of a Bhikkhu] takes a woman and brings her to the living-place of a Bhikkhu with the intention of ruining the Bhikkhu, or his acquaintances and relations enticing him with food and drink come to his house and say : "Sir, we have some business; we request you to do it;" and at the middle of the night bring a woman, seize the Bhikkhu and push him in to sleep [with her]; or there is some one who holds his hands, head and feet and forces his male organ into the passage of anus or female organ of a woman, and if the Bhikkhu does find delight at [any one of] the three

46-47. These sentences seem to be redundant for they are included in the following.

48. Here it is obvious that the Chinese text considers 二根 to be a type of 黃門. Later, for *paṇḍaka* only, the last expression is used.

* 9 + 9 + 6 + 6 = 30.

times⁴⁹—[detailed below]—then he becomes guilty of a Pārājikā offence. If there is ejaculation of semen there is violation; even if there is no ejaculation of semen, there is violation. He cannot afford to say; ' My enemy had seized me and so I am not guilty.' 'When the mind takes delight, then there is violation.

7.17b.1
722b.29

[39] There are four things of consequence (四事). Which are those four ? First, the initial entrance; second, the time of staying in; third, the time of taking out; and fourth, finding delight [after-the act].

If at the initial stage of entrance, he does not take delight, but at the time of staying in, or of taking out, he does take delight, then he is guilty of Pārājikā. If at the initial stage of entrance, or at the stage of staying in, he does not find delight, but at the time of taking out, he does find delight, then he is guilty of a Pārājikā. If he does not find delight at [all] the four⁵⁰ (?) stages, then he does not violate [the rule].

[40] *When he does not find delight*, just as one does not take delight in [inserting any part of the body into] the mouth of a poisonous serpent, or into a heap of fire. Therefore it is said in the original *Vinaya* : " When one does not delight at the time of taking out, or [at the time] of entrance, then one does not become guilty of a Pārājikā offence" [Cf. *Vin.* iii. 29]. Therefore this Bhikkhu is [like] one who is sitting in meditation, reflecting upon suffering, voidity (空) and absence of self, and has no count for body and life. When he is surrounded by women, he [feels] as if he is surrounded by fire, and in no way different. When he is among the pleasures of the five senses, he [feels] as if he is amidst robbers who with their lifted swords are carrying on their work of destruction and ruin, and in no way different. If a Bhikkhu is like that, then there is no offence.

The section of the first quartet is finished.

[41] After having shown the first quartet, [the Buddha proceeds]:

The enemies take a woman to the place of a Bhikkhu and the Bhikkhu commits a very grave offence not only [through a sexual act] in the exit-passage of food, but also in the passage of urine and in mouth. Sometimes the enemies may bring a woman who does not sleep (*jāgarantim*) all night⁵¹, or bring one who is drunk ... or mad ... or dead ... or a dead body not yet eaten by wild animals. The Teacher says : *Not eaten*⁵²—what is it like ? It is the female organ that is not eaten. Further, they take a dead body of a woman, whose female organ, more or less, remains effective. It is not only the female sex-organ, but also the exit-passage of food and the mouth which, more or less, remain effective. Not only of a human female, but also of a female

7.18a.1
722c.13

49-50. There seems to be some confusion in the mind of the translator when he uses once ' three times ' and at another ' four ' ; what is called fourth has really nothing to do with the process of the act. The text seems to be corrupt. Chin. quartet differs from that in Pali.

51. There is no case here corresponding to a sleeping (*sutta*) woman.

52. Pali Cm. gives also another reading *akkhāyitam*, not decayed, but the original of the Chin. must be *akkhāyitam* (*akkhāditam*).

of the lower creation—the same thing . That is, the three places more or less remain effective. In the case of a man with marks of both sexes and in the case of neuters with marks of both sexes also, the female organs remain more or less effective. Thus [in these cases also] quartets can be had in the same way and in no way different.

[42] The Teacher says : A human female has three passages of sex-centres. In all these three passages, there will be three quartets. The non-sleeping woman gives three quartets...the drunken woman...the woman with deranged mind...the mad woman...the dead woman remaining mostly live...the dead woman remaining less live...the remains of the dead woman remaining less live (*mata-akkhayita*) gives three quartets...thus in all there are twenty seven (?) quartets⁵³. Similarly we may get the quartets in the case of a non-human female and in the case of a female of the lower creation. Thus with a female, we get in all eighty-one quartets. In the case of a neuter with two sex-symbols (*ubhato-byañjanaka*), we have the same (eighty-one quartets) as in the case of a human female; in no way different. [But] in the case of neuter (*paññaka*) and in the case of a male [in all types], we have only two times three passages of sex-centres which gives the number of fifty-four quartets. The non-human male and the male of the lower creation have only two passages [of passive sex-centres]. Therefore in all there are fifty-four. Taken all together, therefore, there are two hundred and seventy* female- (女) sex-centres. This is a thing which can be easily understood.

7.18b.1
722c.25

[43] I must now explain in detail the [female organ of a dead body] remaining effective more or less. In the country of Ceylon there were two teachers of Vinaya. These two teachers had one common *ācariya*. One [of these teachers] was named Revered Upatissa and the other was named Revered Phussa-Deva. These two teachers, when the country was in danger, guarded [as it were] the *Vinaya-piṭaka*. It was in no way other than that. Upatissa had pupils who were very learned. One of them was named Rev. Mahāpaduma and the other Rev. Mahāsumma. Mahāsumma had already listened to *Vinaya-piṭaka* nine times. Mahāpaduma had, along with Mahāsumma, listened to the *Vinaya* nine times and further himself alone nine times. Therefore he very much surpassed [the other]. Rev. Mahāsumma having listened to the *Vinaya* nine times left his *ācariya*, crossed the river Gaṅgā and lived there away [from his teacher]. Rev. Mahāpaduma heard that Mahāsumma had gone beyond the river Gaṅgā to stay. He thus thought : “ this *Vinaya*-teacher must be a very audacious man. Even when his teacher was alive, he left his teacher and went to another place to stay. This is called extreme audacity. While the teacher is alive he should have listened to [the recitation of] *Vinaya-piṭaka* and should have

7.19a.1
723a.9

53. The text here seems to be corrupt. Here are mentioned only eight cases of three quartets and so in fact we get only 24 and not 27 as mentioned in the Chinese texts. There is no case corresponding to a sleeping woman (*sutta*), which seems to have been inadvertently dropped.

* $81 + 81 + 54 + 54 = 270$.

imbibed, from year to year, the extensive Aṭṭhakathās several times. He should have recited and thoroughly comprehended them. This is called a [real] Vinaya-teacher, having regard for *Vinaya-piṭaka*." Then one day, Rev. Upatissa was sitting explaining to just five hundred disciples headed by Mahāpaduma, this exposition (文句) of the first Pārājikā [offence]. At that time, the disciples put a question to the Teacher—"Revered Sir, when [the female organ of a dead body] mostly remains, one becomes guilty of a Pārājikā offence; when less of it remains, one becomes guilty of a Thullaccaya; but what is the offence of which one may become guilty when only half [of the female organ of the dead body] remains intact?"

[44] The Teacher replied: "When the Tathāgata prescribes the rule of a Pārājikā offence, he prescribes it in such a way that it covers all the possible cases leaving no loop-hole which is not covered by it. If, there is a fit case (處) for a Pārājikā offence, he would prescribe that Pārājikā offence. [But] this is an offence recognised by popular convention and not one mentioned in the prescribed rules. If in this case of half the female organ of body remaining [intact], there had been a case of a Pārājikā offence, then the Buddha would certainly have prescribed the Pārājikā offence. But he did not notice even a shadow of a Pārājikā offence. He only noticed a shadow of a Thullaccaya offence. If in the case of a dead body, he prescribes a Pārājikā offence, then that Pārājikā offence [is possible] only when a larger portion of [the female organ of] the dead body remains intact without being decomposed. When a small portion still remains [intact without being decomposed], then one attains Thullaccaya offence. Beyond that Thullaccaya offence, he sees none.

7.19b.1
723a.21

[45] *Little portion*—One should construe this with reference to a dead body and not with reference to one that is alive. If in the female organ [of a dead body], there is still [afresh] a piece of flesh as small as the back of a nail of a finger, or some muscles (筋) ⁵⁴, then one attains a Pārājikā offence. If the back of the flesh is rotten without leaving any trace, yet if there is still left the formation of the mould and if one effects an entrance into it, then one does become guilty of a grave offence⁵⁵. If the formation of the mould is decomposed and half-rotten like a wound, and in no way different from it, then one attains a Thullaccaya offence. If one practises a sexual act in a piece of flesh that is separated from a dead body when it has been bitten off the dead body by a dog, then one become guilty of a Dukkaṭa. If in a dead body, everything is rotten except three passages and one practises a sex-act in them, then one does become guilty of a grave offence⁵⁵. If only half the portion or a small portion remains [without being decomposed], then one attains Thullaccaya.

[46] In the case of a living body, if in some one's eye, nose, ear or in the foreskin of the head of a male organ, or in a wound, one, through passion,

54. *Mvy.* 3990—*snāyu*.

55. Pali text clearly specifies Pārājikā offence.

effects an entrance even to the extent of a sesamum seed, then he becomes guilty of a Thullaccaya; [if he effects an entrance] in other parts of a body such as an arm-pit, then he becomes guilty of a Dukkaṭa.

7.20a.1
723b.5

If one has a passion in one's mind and if the dead body is still like a moist place, then it is a fit case for a Pārājikā offence; one attains Thullaccaya in a case fit for Thullaccaya and Dukkaṭa in a case fit for Dukkaṭa. If one commits a violation, then according to the nature of the violation, one becomes guilty of an offence. If this dead body is swollen and is stinking and if flies move around it and pus is oozing out from the nine openings [of the body], and even if one wants to approach it, one is unable to do so; and if one commits a sex-act in that portion which would involve the offence of Pārājikā, he becomes guilty of Thullaccaya; in that which involves the offence of Thullaccaya, he becomes guilty of Dukkaṭa; and in that which involves the offence of Dukkaṭa, if he practises a sex-act, then in all such cases, [also], he becomes guilty of a Dukkaṭa offence only.

[47] In the case of lower animals like an elephant, horse, cow, ass, mule, camel or a water-buffalo, if one practises a sex-act in the nose, he becomes guilty of a Thullaccaya. In the cases of sense-organs such as an eye or ear, or in a wound, one becomes guilty of a Dukkaṭa offence. In the case of the remaining organs, also, one becomes guilty of a Dukkaṭa offence.

When the dead body is still fresh (lit. wet. 濕), in places involving the offences of Pārājikā, Thullaccaya or Dukkaṭa, if one commits a violation, then he becomes guilty of an offence that is commensurate with its light or grave nature. If the dead body is swollen, then, as said before one becomes guilty of a Dukkaṭa offence. Because of finding pleasure in contact with the delicate part (細滑) of the foreskin of the head of the male organ, or finding pleasure in performing a sex-act, if there is a mutual concussion of the two male organs, one becomes guilty of a Dukkaṭa offence; but at the contact of the female organ, with a mind oppressed with sex-desire, one becomes guilty of a Thullaccaya. This follows from *Mahā-Aṣṭakathā*: If a Bhikkhu, with a sex-desire, comes in collusion with the female organ of a woman or with her mouth, he becomes guilty of a Thullaccaya.

[48] With reference to whom did this rule come into existence?

7.20b.1
723b.17

Answer:—With reference to the Group of Six Monks (*Chabbaggiya*). At that time, "the Group of Six Monks, on the bank of the river Aciravatī, would swim and pursue the grown-up cows crossing the river, would seize them by their horns and practise a sex-act [in the hollow] between the horns, or in the ears, or at the neck, or at the back below the tail, or with sex-desire in mind would touch them [with their male organ]" [Vin. i. 190-91]. The Buddha says in general terms (lit. without any specification) to the Bhikkhus: "If one has a mutual contact with sex-desire in mind, he attains Thullaccaya" [Cf. Vin. i. 191]. One should properly reflect over this and take it without losing the essential point (義).

What is it that is meant when one says: one should not lose the essential point? If one has a sex-desire and the mouth comes in contact with the

mouth, this does not assume any sign of sex-act⁵⁶, and so he becomes guilty of a Dukkaṭa offence. Originally, there is no sex-desire in mind, but there is the sensation of delight in contact with the delicate and smooth parts⁵⁷ and the [natural] mouth is in contact with the mouth [that is, the opening of a female organ], then he becomes guilty of Saṅghādisesa. With the male organ, one touches the external parts of a female organ, then also one becomes guilty of Saṅghādisesa. If, with one's male organ, one touches the exterior parts of a female of lower animals, one becomes guilty of a Thullaccaya; but if there is only the delight in contact with the delicate and smooth parts⁵⁷ one becomes guilty of a Dukkaṭa offence. Thus in all there are concluded [the remaining] two hundred and sixty-nine quartets.

[49] Thus the Buddha has said two hundred and seventy quartets to protect one who follows [these rules of Vinaya]. In order to prevent the evil Bhikkhus, in time to come, from saying : 'If the male organ is wrapped up and if he practises a sex-act, then there is no offence,' the Tathāgata has done this : To prevent the right Dhamma from being lost, in time to come, he took each quartet of the two hundred and seventy and further divided them and revealed them.

7.21a.1
723c.1

[50] There are some enemies who take a woman and desiring to spoil the pure life of a Bhikkhu [make her sit] with her anus, or urinary organ, or mouth [on his male organ]. In these three ways, they spoil the pure [life of a] Bhikkhu.

Covered (有隔), *uncovered*, *both covered and uncovered* [Vin. iii. 31] means the woman (covered...etc) at all her three passages.

Uncovered is the male organ of a Bhikkhu. The Teacher says : This matter, I shall well explain with details.

Covered means covered in all the three passages of a woman. In the female organ of a woman there is some covering either of a leaf of a tree, or of a cloth, or of tanned leather or of lead, tin, or an alloy of both. This is what is meant by 'covered.' The Teacher says : Whatever thing is available—that is used as a cover. The male organ is covered or not covered, and to effect an entrance into the [female organ] that is [respectively] uncovered or covered...if both of them are not covered...if both of them are covered, and if through the desire of sex-act in his mind, he does the act, then he becomes guilty of a Pārājikā offence. If he violates the rule about Pārājikā, he becomes guilty a Pārājikā offence. If he violates the rule about Thullaccaya, he becomes guilty of a Thullaccaya offence. If he violates the rule of Dukkaṭa, he becomes guilty of a Dukkaṭa offence. If the female organ is plugged up with something and if he acts on the same, he becomes guilty of a Dukkaṭa offence. If the male organ is wrapped up with something and if with the head of that wrapping he effects an entrance into the female organ, then he becomes guilty of a Dukkaṭa offence. If both [are wrapped] and touch each other, then also he is guilty of a Dukkaṭa offence.

7.21b.1
721c.14

56. Pali Cm. appears to have no case corresponding to this. On the whole the Chinese passage does not appear to be strict like the relevant Pali passage.

57. This seems to correspond to Pali *kāya-samsagga-rāga*.

[51] If in a woman's organ is inserted a tube of bomboo or a reed and if one performs a sex-act through it and if after entrance he touches the fleshy part, then he becomes guilty of a Pārājikā offence. If he breaks through the two sides of a tube and touches the fleshy part [on sides], then he becomes guilty of a Pārājikā offence. If he uses the cover of a bomboo knot, but the head of his male organ touches the fleshy part on the four sides, then also he becomes guilty of a Pārājikā offence. If, however, through the bomboo-tube, he does not touch [the fleshy part], then he becomes guilty of a Dukkaṭṭa offence. Thus you should know yourself the characteristics of all the offences.

The quartet about cover is concluded.

[52] Thus having explained in detail the quartet of cover, [I further say :] the opponents not only take a woman and bring her to the place of a Bhikkhu but also take a Bhikkhu and bring him to the place of a woman. And then there are cases of 'with cover' and 'without cover' as said before.

Thus are concluded the quartets concerning [Bhikkhus as] opponents.

Why is it so ? Because the Bhikkhus are his opponents and so they do things in this way.

[53] Now I must also tell of his opponents such as kings and the like. These [kings] who are opposed to him, [also], take a woman and bring her to the place of a Bhikkhu. So also thieves, or men who are much addicted to sex-pleasure, or those who find much pleasure in sex-affairs, or those who take delight in living a reckless life, or those who are *Gandha*-thieves⁵⁸. These thieves (of the last category) seize the heart (心) of men and offer it to spirits or deities. Why ? Because they do not till fields, sow seeds and thus support their wives and children. They merely destroy the village-people or traders and take their possessions. For such actions, the *Gandha*-thieves are always in search. The village-men or traders, as they are always taking the trouble of defending themselves, cannot be [easily] available. Therefore, the Bhikkhus who live in forest-places and who have no men to guard them, are easily available. They seize them and think that if they kill a Bhikkhu, then they would be guilty of a great offence. And so wishing the Bhikkhu to have his [rules of] good conduct violated, they take a woman and bring her to the place of the Bhikkhu and thus cause him to break his rules of good conduct. The Teacher says : Everything as said before; nothing different.

Thus is concluded [the discussion on] quartets.

[54] As regards the statement already made beginning with—"In the three passages of a woman, he practises a sex-act [*Vin.* iii. 28]," I must make an exposition in order to remove any doubts.

58. Pali version explains *gandha* as *hadaya*, heart.

From one passage to another passage (maggena maggam) [Vin. iii. 33]—

Question :—What is meant by ‘from one passage to another passage?’

Answer :—A woman has three passages. Into any one passage, there is an entrance of a male organ; or if two passages are joined together to form one passage and one makes an entrance into the female organ (lit. urinary organ 水道) and makes an exit out of the anus; or makes an entrance into the anus and comes out of the female organ.

From one passage to another non-passage, that is, through an entrance into the female organ makes an entry into a wound round about the female organ and makes an exit from it.

From a non-passage, that is, enters through a wound and makes an exit out of the female organ. By making an entrance through a non-passage one exits out of a non-passage. Then in these cases there are [respectively] the offences of Pārājikā or Thullaccaya. If the passages of two wounds are joined together to form one passage and if one makes an entrance through one wound and exits out of the other, then he becomes guilty of a Thullaccaya.

7.22b.1
724a.11

[55] Next comes non-offence in the case of one who [does something wrong] unknowingly, and in the case of one who does it with no relish. With regard to these two items, I must give an exposition—

A sleeping mendicant [Vin.iii.33]—If he knows and experiences a delightful sensation, he cannot say that he was sleeping. But if he says he neither knew [the evil thing], nor was he awake [at the time], then he is absolved from the offence.

Both of them should be expelled back into worldly life—One should question the sleeping man : “ Did you experience any pleasant sensation ? ” If he had experienced a delightful sensation, then he violates the rule of Pārājikā [offence]. The deliberate pollutōr (古作 dūsaka) need not be questioned.

[56] Thus having shown all cases of offences, one comes to [the case of] ‘ No offence, if one is unaware ’ [Vin. iii. 33]. This person who is asleep is unaware. Like a man who has entered a trance, he knows nothing at all. Therefore, he is not guilty of any offence. As it has been said in the original Vinaya : [He] said to the World Honoured One : ‘ I am not at all aware of this affair ’. The Buddha said to the Bhikkhu : ‘ If one is not aware and if one does not know, then there is no violation of a [rule of] an offence.’

If one becomes aware of an offence but has no relish, that is, one wakes up, gets up immediately but experiences no delightful sensation, then there is no offence. As it has been said in the original Vinaya : “ [One] says to the World-honoured One : ‘ I became aware but experienced no delightful sensation ’. The Buddha said to the Bhikkhu : ‘ If when one becomes aware one does not experience any delightful sensation, then, there is no offence.’ ” [Cf. Vin. iii. 38]

7.23a.1
724a.23

[57] A madman is of two kinds : One who is mad on account of [a derangement in] internal bile; another, who is mad on account of external bile. The external bile is, like blood, spread over the whole body. At the time when the disease is on, the body produces itches and scabby, which are

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accompanied by the unsteadiness of the whole body. If medicine is used for treatment, then it does make a difference to the patient [i. e. he gets better]. If the internal bile is deranged, then it produces distraction of the mind. He does not understand light or grave [offences]. If any medicine is used for treatment, then it makes no difference in him. Thus a mad man cannot commit a violation.

[58] *One who has lost his mind* [Vin. iii. 33], that is, one whose mind is deranged by a *yakkha*. He is of two kinds : one who loses his mind when he sees forms exhibited by *yakkhas* and gets frightened; second, when one loses mind when a *yakkha* puts his hand into the mouth of a man and upsets the five viscera⁵⁹ [in his body]: Thus when the mind is lost in both these cases, there is no offence. Thus the mind is lost on account of both these kinds of madness. When he sees fire, he seizes it as if it is gold, and in no way different. When he sees faeces, he seizes them as if they are sandal-wood (*candana*) and in no way different. Thus when a mad man violates [rules of] good conduct, there is no offence. Further, at times one loses the mind and at times one recovers the original mind. If he commits [an evil action] when he recovers the original mind, then there is a violation [of rules of conduct].

[*Tormented by*] a disease—when one is suffering from a disease and when he comes to such a state [of performing an evil action], he commits no violation.

The first [defaulter]—In the performance of any evil act, one who is the first, like Sudinna, does not violate the rule of Pārājikā.

The rest violate, like the Bhikkhu attached to a she-monkey, or like the scions of the Vajjī clan.

Thus is concluded the explanation of the original Vinaya on the offence of the Pārājikā.

[Thus is]

concluded the Seventh Book of the Vinaya-Commentary [named]

Samantapāsādikā.

59. *W'u tsang* (五臟) —Pali has *hadaya-rūpaṃ*. O. Z. Tsang's complete Chinese-English Dictionary (1929 ed.) gives on p. 550, the explanation of the five viscera as heart, liver, stomach, lungs and kidneys, while explaining the character ' tsang ' given here.

Shan-Chien-P'i-P'o-Sha

on

Vinaya

Book VIII

[T. 724b-732c; P'ing 40a-46b; PTs.i.270b-ii.308c; S. i. 194b-222a;
N. i. 265-303]

[*Miscellaneous*]

[1] In order that one should get mastery in the knowledge of this precept (戒句), I say this miscellaneous matter, which you all should know. [One must know:].

8.1a.3
724b.12

The origin,* action, awareness, consciousness, world-recognised offence, good [or bad] nature, performance (*karma*) and sensation [of the violation of each precept].

Origin. When one considers the origin of all the different rules of conduct, [it may be said] that they all originate in six¹ things.

The Teacher says that he would explain them later².

But now to be brief, [it may be said:]

There is³ a precept which originates in six [things].

There is a precept which originates in four [things].

There is a precept which originates in three [things].

There is a precept which originates in Kaṭhina.

There is a precept which originates in the hair of a ram.

There is a precept which originates in an unexpectant mind⁴
(捨心).

[2] Here also there is (i) some [precept] which originates in action, (ii) some which originates in non-action, (iii) some which originates both in action and non-action, (iv) some which may possibly be originating in

* Pali Cm. gives all this in a verse form.

1. *Vimati-vinodanī* (p. 125)—*Kāyo, vācā, kāya-vācā, kāya-cittaṃ, vācā-cittaṃ, kāya-vācā-cittaṃ*.

2. Pali version mentions "in *Parivāra*".

3. It is not clear why the character 後 is used here. The following parallel clauses begin with 有 which here also seems to be appropriate.

4. The corresponding Pali expression is *dhuranikkhepo* of which the Chinese rendering as given here is not quite clear. See later § 62. *Vim. Vin.* (p.126) explains this as originating in body, tongue and mind, all combined.

action or possibly in non-action and (v) some which may possibly be originating in action and non-action⁵.

[3] Here, if there is [absence of⁶] awareness [of transgression] then there is escape (*vimokkha*); if there is awareness then there is no escape. In the precept, if there is the [absence of] mind [at the time of transgression] then one gets escape. This is what is meant by 'if there is [absence of awareness], then there is escape.' The other is no escape if there is awareness.

8.1b.1
724b.25

Further, there is a precept with no [active] mind, there is a precept with [active] mind.

Question :—What is the precept with [active] mind ?

Answer :—If the mind is [alert] when [the transgression] is done, then it is an offence.

Question :—What is [the precept] with no [active] mind ?

Answer :—When one becomes guilty of an offence even when the mind is dissociated from it.

Thus all the [precepts] are either about offences that are recognised as such in the world, or about offences that are laid down [by the Buddha.] Thus they are of two kinds. Their characteristics are already mentioned.

[4] *Performance, good or bad nature, and sensation.* There are precepts about bodily actions, there are precepts about vocal actions.

Question :—What is meant by [precepts about] bodily actions ?

Answer :—From some bodily actions result [some] offences. Therefore, they are called [precepts about] bodily actions. [Those] which result from vocal actions, are called offences resulting from vocal actions.

Further, there are precepts which are [connected with] good (*kusala*); there are those [connected with] evil (*a-kusala*); and those that are [connected with] neither good nor evil (*abyākata*).

There are thirty-two types of consciousness from which offences result—eight types of morally good consciousness and twelve types of evil consciousness, both connected with the realm of desire; ten types of un-moral (*kiriya-abyākata* 無記) consciousness connected with the realm of desire; and two types of consciousness connected with supreme knowledge (*abhiññā*) out of good and unmoral types of consciousness.

Out of these, when one becomes guilty of an offence even when one has a good consciousness, then it is called an offence [connected with] good. Similar remarks may be made with the rest, in succession.

There are precepts [connected with offences] with three kinds of sensations, precepts [connected with offences] with two kinds of sensations and precepts [connected with offences] with one kind of sensation. Out of these precepts [connected with offences] with three kinds of sensation,

5. The corresponding Pali expression is *kīñci siya kiriyato siya kiriyakiriyato samuttāhi*. The Chinese text does not render here *siya kiriyato*. If we rely upon the sub-commentary, *Vimati-vinodanī*, there are five cases mentioned here.

6. The rendering given here follows the interpretation of *saññā-vimokkha* as given in *Vimati-vinodanī* : *saññāya abhāvena vimokkha*.

if one is accompanied by [any one of the] three possible sensations at the time of committing an offence, then that [precept] is called one connected with an offence with three [possible] sensations. If one having a sensation of pleasure or of equanimity commits an offence, then it is called a precept connected with two [possible] sensations. If, through a painful sensation, one commits an offence, then the [precept] is called one [connected with an offence] with one sensation. Thus the origin,* the unmoral (無記),⁷ the awareness, the mindfulness, the worldly nature of the offence, the performance, good [or bad types], and the sensation—these things you should know.

8.2a.1
724c.8

[5] Having known this miscellaneous matter, you should know out of which of these different origins, does this [precept of] Pārājikā originate?

Then, it originates in one thing; but as far as its factors are concerned, it has two factors. What are the two originating factors? The body and mind—out of which [the offence] arises. And so it is said that it has two factors. [But] one becomes guilty of an offence, only when an action has taken place. And so it originates in action.

Thought (想) —thought of passion. If there is no thought of passion, then one becomes absolved.

No offence for one who does not know, for one who is not aware, for one who has no sensation and for one who has no delight.

With mind—that is, if one acts with passion in his mind, then he becomes guilty.

Natural offence—It is an offence inherent in itself. If a man acts with his body and mind coupled together then one becomes guilty of an offence.

It is done with avarice and so it is evil. The offence is committed with two dhammas—either pleasure or equanimity. And so it is said that the precept is [connected] with two sensations.

The Teacher says: The characteristics of all kinds of offence, you all should know from commentaries (*Aṭṭhakathā* 廣說) --

[6] “The She-monkey, the scions of the Vajjī

... ..
The old mendicant and the deer” [Vin. iii. 33-34].

These *gāthās* are called the *uddāna* (table of contents) and are laid down by the Buddha himself. Upāli, in order that the Vinaya-teachers of the future may easily pay attention to them, has recited these *gāthās*. You should pay good attention to the characteristics of these offences.

8.2b.1
724c.21

The she-monkey and the scions of the Vajjī clan—these stories are [already included in] amendments to the rule.

A house-holder wearing white garments practises sex-acts.

* Pali text gives all this in a verse form.

7. The items mentioned here are substantially the same which come at the beginning of this discussion; but the Chinese characters that are used here are not always the same. It is not clear why 無記 is used here. It forms only a part which is implied by 功德 mentioned at the beginning.

Grass-clothing—the heretics bind together reeds and grass to make a piece of cloth.

Tree-bark clothing—to peel off a bark of a tree so that it [the bark] may make a piece of cloth.

Tree-plank clothing—to cover the front and back of oneself with the plank of a tree as a piece of cloth.

Hairy blanket—the weavers weave hair into a piece of cloth.

Woollen blanket—a piece of cloth woven out of the woolly hair of a bull with that kind of hair.

Feathery clothing—a cloth made from joining together the corners of the wings of an owl (鴞 *ulūka*).

Deer-hide clothing—to take the whole and complete [deer-skin] along with hair and the four hoofs as a wearing-apparel.

[7] Question :—Why is it that the man who killed⁹ [the girl] does not become guilty of a Pārājikā offence ?

Answer :—Originally, he cared merely for contact with the delicate and smooth [parts of the body of the girl]; he had no mind to kill the girl. Therefore he became guilty of Saṅghādisesa⁹ offence.

[8] *Uppalavannā Bhikkhunī* [*Vin.* iii. 35]—Originally, she was the daughter of a big merchant of the town of Sāvattī. In the past, during a hundred thousand *kappas*, she had practised meritorious things and so she got extremely beautiful colour like that of a lotus-flower. Because the Bhikkhunī was far away from taints and she had an exquisite colour, so she was called Uppalavannā Bhikkhunī (a Lotus-coloured Bhikkhunī).

Attached—since the time when she was a lay-woman, onward, the man was attached to her.

Slept on a cot—This Bhikkhunī had returned from her begging [–round] outside. She opened the door and entered her cottage. On account of darkness [which one experiences when one comes from outside] she did not notice this man inside. She slipped off her garment and slept. This Brāhmaṇa came from below the cot and raped the Bhikkhunī.

Raped—spoilt the Bhikkhunī.

This Bhikkhunī had cut off all passions and so had no [sex-] desire. She [just felt] hot iron entering her body and she was not guilty of any transgression. When the man had finished his sex-act, he went away. The earth able to sustain the [burden] of the mountain-king Sumeru could not sustain this evil man of seven feet (*byāma-matta*). And so the earth split open and [this man] entered the fire of Avīci hell—the fire [had spread

[8] This refers to the case of a Bhikkhu who inserted a finger in the female organ of a girl (*Vin.* iii. 94, case No 12, p. 43 of the Nālandā Mahāvihāra ed.) as a result of which she died. In the Pali text, this kind of doubt has not been raised.

9. The Chinese rendering is the transliteration of *Saṅghādisesa*, which is adopted in Buddhist Sanskrit books, corresponding to Pali *Saṅghādisesa*. The Mahāsaṅghika school uses the word *Saṅghādisesa*.

all over] like a net. When the World-honoured One heard this he said to the Bhikkhus :—As this Bhikkhunī had no relish [in the sex-act,] she should be considered as exempt from any offence. *The World-honoured One, with reference to this Bhikkhunī, has said this *gāthā* :—

Like water on a lotus-flower,
Like a mustard-seed on the top of an awl,
If one gets not attached to sensual objects—
Him I call a Brāhmaṇa [*Dhp.* 401].

[9] In the fourteenth story—

If the female organ has appeared [by way of transformation] [*Vin.* iii. 35]—
If at the middle of a night in deep sleep, the appearance of a male person—the beard and the jaw—disappears and the appearance of a female person comes instead, then I permit [the continuation] as before of the spiritual guide and of initiation obtained before. It is not necessary to ask again for a [fresh] spiritual guide or initiation.

8.3b.1
725a.18

The continuity of seniority [since initiation]—I permit the standing in the Bhikkhunī-Saṅgha [to be counted] from the time of receiving the precepts for the first time. That person has a standing according to the old seniority.

Uncommon—the offences such as ‘deliberate discharge of semen’ and the like are non-existent in this case on account of change in sex. Even if there is a change again into a male person, this person would be exempt from these offences.

[10] The Teacher says : Having understood in due order the explanation from sacred texts one should further understand the detailed explanation [as handed down by tradition].

Out of these two sexes, the male sex is superior, the female sex is inferior. Why ? A man who has committed many offences loses his male sex and gets instead the female sex. A woman who does many good deeds is changed into a person of male sex. Thus [the marks of] both the sexes change—[those of a male person] disappear on account of many¹⁰ offences, while with many good actions, [a female] becomes a male person.

[11] If there are two Bhikkhus who live together and share food, consult each other and recite together portions from *suttas* and if one Bhikkhu, at the middle of a night, on account of a sex-change is converted into a woman, then both these persons become guilty of an offence of sleeping together [with a person of the opposite sex.] If, on being awake, he cries to his room-companion, about this annoying injustice, the room-companion should solace him thus : “ My friend, do not worry. This is the fault of [life in] the three planes of existence. But the Buddha has left the door open. Whether [one is] a Bhikkhu or a Bhikkhunī—for none, the holy life of asceticism is barred. ” Having offered consolation in this way, he should further

8.4a.1
725b.1

10. The Pali commentary differs. It says only *akusalena*. For, according to that commentary the male sex disappears on account of strong *akusala*, while the female sex disappears even with weak good actions.

say : " You should please go to the Saṅgha of Bhikkhunīs and stay there. " If the person transformed into a Bhikkhunī asks him : " Sir, is there any Bhikkhunī with whom you are acquainted ? " and if there is one, he should reply " Yes ; " if none, he should reply " No. " The transformed Bhikkhunī says to him again : " Sir, I am fit to be taken away to the place of residence of Bhikkhunīs. This companion-Bhikkhu takes the transformed Bhikkhunī and commits her [to the care of] a Bhikkhunī of his acquaintance. If there is none of his acquaintance, he will go to a monastery of Bhikkhunīs. While going to the monastery, they two alone cannot go. If he can secure four or five Bhikkhus to go together with them, he should go with a stick and torch in his hands, [requesting them] to accompany them, with compassion, to the monastery. If the monastery is far off, beyond the village, or across the river and if one has to go away from one's group¹¹, then there is no offence.

8.4b.1
725b.13

[12] When he reaches the place of the Bhikkhunīs, he speaks to [the Bhikkhunī in charge,] giving out the name of the Bhikkhu. He asks : " Do you know such and such a Bhikkhu ? " If she knows him she will say : " Yes ". " This Bhikkhu has now turned into a woman. " The Bhikkhunīs [in the monastery] having compassion [on this person] would say : " Alright ! " The Bhikkhunīs would then say : " We shall carry on the recitation of the *sutta* and listening to the *Dhamma* in the company of this Bhikkhunī. " The Bhikkhus then would present this Bhikkhunī and return to their original monastery. The transformed Bhikkhunī would then follow the wishes of the Bhikkhunī-Saṅgha and would not show any opposition which would involve any lapses (失). If the Bhikkhunīs have no sense of conscientiousness and would not be sympathetic and accommodative [to the new entrant], then one can shift to another Bhikkhunī-monastery and can seek another teacher to stay with and recite the religious texts with. Following the rules of the Bhikkhunīs she should reside [there].

This transformed Bhikkhunī, although she had obtained discipleship [earlier], should still stay with one or the other of the Bhikkhunīs. She cannot cause any irritation to her but must be affable to her mind.

[13] If, as a Bhikkhu, he had any novice (*sāmaṇera*) then that novice should again commit himself to [the care of] another Bhikkhu. As a Bhikkhu, if there were taken with a formal resolution (受持法) three pieces of clothing and a begging bowl, then with his entrance into a monastery of the Bhikkhunīs, that resolution [of formal acceptance] becomes defunct. He should again accept the five¹² kinds of clothing and the begging bowl [with a formal resolution]. If, outside the formal resolution, he had formerly any extra clothing or bowl, then in conformity with the law of the Bhikkhunīs, he should again make them permissible (許 kappiya) and then store them with him. If, while as a Bhikkhu, medical requisites were accepted by him for seven days, then this acceptance becomes

8.5a.b
725b.26

11. Cf. Pali :—*Gāmantara-nadipāra-rattivipparāsa-gaṇohiyana-apattihi anapatti* (i. 275).

12. Is this number made up by adding *saṅkaccikā* and *udakasāṭikā* (bathing-cloth) to the three pieces of clothing mentioned above ? But the Pali commentary seems to be making a distinction between these two and the other three pieces of clothing.

defunct. He must accept them again. If, as a Bhikkhu he had accepted the medical requisites for seven days and if that very day when the period of seven days was to be completed, the change in the sex takes place, then one can take them again and retain them for seven days. Whatever things were taken and possessed in the state of a Bhikkhu—those things are not given up when one changes into a Bhikkhunī. She becomes the owner of those gifts. If, as a Bhikkhu, she had received gifts as a joint possession then she retains the share following the earlier division.

As it is said in the original *Vinaya*¹³ :

“ Clarified butter (酥) , oil, honey and jaggery—

If these things are received as medical requisites

[Permissible for use] before seven days are over,

And if, when a need arises, one eats them,

Then one does become guilty of an offence.¹⁴

This rule of the *Vinaya*, you wise men, should reflect over.” [*Vin. o. 217*]
This is intended (欲) to cover a question (問) with reference to a person whose sex is changed.

[14] [Things] received are forfeited or are not forfeited. Change of sex, death, giving up the Religious Path (道), returning to worldly life, making a gift to another person, robbed by a thief and likewise, the thought of abandoning—these are cases where the things received are forfeited.

If after receiving the [medicinal] *Harītaki*, the sex is changed, then what is received is forfeited. If, in the state of a Bhikkhu, one had possessions which came to him as his property and the like—all these are available to the person as long as body lasts (隨身)—even upto the private place of lodgings—all these are available to the person as long as body lasts. If, in the former *Saṅgha*, there was a place along with some pieces of furniture [given to the person], then all those return to the *Saṅgha*. If the former *Saṅgha* condescends and makes a gift, well and good! But it does not give the lodging place, cot etc. to one who has become a Bhikkhunī on account of change in sex. If the Bhikkhu-*Saṅgha* is there, then it can give [the same] to any [other] Bhikkhu.

8.5b.I
725c.9

[15] *Common (sādhāraṇa) Saṅghādisesa*¹⁵ (同 僧 殘), that is, the *Mānatta* every fortnight and *Abbhāna* (restitution) given.

If, while one is still a Bhikkhu undergoing [the disciplinary punishment] and the period of *Mānatta* is not yet completed, the sex changes and one becomes a Bhikkhunī, then the person must [again] undergo the punishment of *Mānatta* for a fortnight and then get restituted (出 罪). If while undergoing [the punishment], the period of *Mānatta* is completed and then with a change in sex one becomes a Bhikkhunī, then that person may [straight way] be restituted.

13. Pali mentions the specific work of *Parivāra*. The Chinese text gives this quotation (V. v. 217) as a prose passage.

14. Because no permission is taken again after the change of sex.

15. There is nothing corresponding to this term here in the Pali Commentary.

If, [on the contrary], while undergoing the punishment of Mānatta for a fortnight, and if, before the period is completed, there is a sex-change again and one becomes a Bhikkhu, then he should undergo a [fresh] punishment of six nights [*chāṛattam*] and then get restituted. If, however, while undergoing the punishment, the period is completed and with a sex-change one becomes again a Bhikkhu, then the Saṅgha may [straight way] restitute him from the offence.

When the declaration has been made of a change of sex in a Bhikkhu, and if during that period as a Bhikkhunī one practises match-making and conceals it, but does not get restituted (不出), and if by a further change of sex, one becomes again a Bhikkhu, then he does not¹⁶ need undergo [the disciplinary punishment] for concealing it, but should undergo Mānatta for six nights and get [straight way] restituted.

If a Bhikkhunī, while satisfactorily undergoing (正行) the Mānatta punishment for a fortnight, becomes, by a change of sex, a Bhikkhu, then she need not undergo Mānatta-punishment, but she can straightway be restituted.¹⁷ If, while undergoing Mānatta, [the period] is finished, the change of sex takes place and one becomes a Bhikkhu, then he is fit to undergo the official business of restitution (Abbhāna). And if, by a further change of sex, she [who as a Bhikkhunī was undergoing the Mānatta punishment] reverts to the life of a Bhikkhunī, then she is fit to be given the disciplinary measure of Mānatta for a fortnight and then she would be restituted.

The Teacher says : what comes after this is easy to be understood.

[16] *Pliable*—This Bhikkhu, formerly was the son of an acrobatic dancer; therefore his back was pliable.

Pending organ [*Vin.* iii. 35]—This Bhikkhu had a very long [male] organ pending from his body.

The model of a woman in mud [-plaster] and in paint—[This is] shaping (捻) the mud-plaster into the figure of a woman; painting a woman's image means the painting like that of a woman's figure.

Wooden figure of a woman means the image of a woman carved in wood.

A woman's figure in gold and silver, or a figure of a woman in copper, tin, iron, ivory or in wax, [as in] wood—in all these cases, [misbehaviour involves] Dukkaṭa offence. If there is the intention of discharging semen wilfully and if the semen is ejaculated, then one becomes guilty of Saṅghādisesa. If, however, the semen does not come out, then there is Thullaccaya [offence]. If there is contact with [the female organ of] the wooden image, then there is Dukkaṭa offence.

[17] *With straight cut and handsome* [*Vin.* iii. 36]—This Bhikkhu had become a recluse, with faith in his heart, from the city of Rājagaha. He had a presentable appearance and was handsome. So he was called Handsome (*Sundara*). This Bhikkhu was moving about in the streets of

16. *Vināyavinodanī* (pp. 134-35) :—*Bhikkhukāle aparicchinnabhāvato.*

17. This case and the following seem to be in no way different as far as the official acts to be done in these cases are concerned.

Rājagaha. There was a woman who saw his comely and handsome figure and was overcome with passion. She took his male organ into her mouth. This Bhikkhu was Anāgāmi and had no sense of relish.

The Bhikkhus that come next were stupid and followed the words of women.

8.6b.1
726a.6

The Teacher says that the next (偈) three stories are easy to be understood.

The mouth wide open, that is, the mouth opened as [the effect of] the humour of wind.

[18] *If the Bhikkhu practises a sex-act in the mouth*, touching the four sides, he is guilty of a Pārājikā offence. [If he does so] without touching the four sides or the [deeper] end, then he is guilty of a Dukkaṭa offence. If he penetrates beyond the teeth section [of his mouth] he is guilty of a Pārājikā offence. If outside the teeth, there is a pocket of skin [of lips], then also there is Pārājikā [offence]. If there is no skin, then there is Thullaccaya. If the tongue juts out and if he practises a sex-act on the same, then there is Thullaccaya. If a [living] person juts out his tongue and if one practises a sex-act on the same, then also there is Thullaccaya. If with one's tongue, one licks his male organ, then also there is Thullaccaya. If the head of a dead man is cut off and if one practises a sex-act in the bend of the neck or in the mouth, then there is the offence of Pārājikā. If one practises a sex-act in the [bend of the] neck [of a living person], then there is Thullaccaya.

[19] *White bones[-cemetery]* [Vin. iii. 36-37]—If a Bhikkhu goes there with his mind made up [to practise a sex-act], then he is guilty of a Dukkaṭa offence. While picking up the bones and joining them together, if he has any greed for [contact with] the delicate and smooth and if he practises a sex-act with his mind attached, then whether the semen is ejaculated or not, he becomes all guilty of a Dukkaṭa [offence]. And if he has the intention of ejaculating semen, then there is Saṅghādisesa. If it does not come out, then there is Thullaccaya.

The female snake, that is, a female snake turned into a human female or into a Kinnarī woman. If a Bhikkhu practises a sex-act with them, then he is all guilty of a Pārājikā offence.

8.7a.1
726a.18

The yakkhas—all deities are included under *yakkhas*.

[20] *Various hungry spirits (Petā)*—all hungry spirits. There are some hungry spirits that experience, one fortnight, the fruit of their lapses and do not experience such fruit, [another] fortnight. This is just like deities and in no way different.

If they appear in their bodily forms and if they can be grasped, then one attains the Pārājikā offence. If they are not visible and yet if they can be grasped, then also there is Pārājikā offence. If they are not visible and if they are not grasped, then there is no offence. If these deified spirits, with their divine power, overcome a Bhikkhu, then there is no offence on the part of the Bhikkhu.

The Teacher says that the next story (文句) is easy to be understood.

[21] *If the male organ is diseased (upahata) [Vin. iii. 37], that is, if the male organ is swollen into a lump of flesh which is called a tumour and if with this one practises a sex-act with a woman then whether he has any sensation or not, he becomes all guilty of a Pārājikā offence.*

Approaching the female organ, that is, this Bhikkhu in order to practise a sex-act with a woman places his male organ on the female organ but does not insert it in the female organ and then [immediately] feels remorse. Therefore he is guilty of a Dukkaṭṭa offence [only].

Preliminaries to a sex-act, that is, seizes the hand, or one or the other parts of the body, but does not enter the female organ—in all these cases, one becomes guilty of a Dukkaṭṭa offence.

If he enters the female organ, the one becomes guilty of the highest offence (i. e. Pārājikā).

8.7b.1
726b.3

[22] *If a Bhikkhu wishes to sleep then he should first close the door. Therefore, it is said in the original Vinaya : The Buddha said to the Bhikkhus : If one retires (眠) [into seclusion] without closing the door—This refers to entering a state of samādhi by bright day [time]. If a Bhikkhu enters samādhi by bright day (divāvihāra), he should first close the door and then enter samādhi. The Teacher says : the Original Vinaya [simply] has : ' if one does not close the door—' it does not say : ' he is guilty of an offence if he opens the door and retires. ' In the Khandkakas¹⁸ it is said : The Buddha addresses the Bhikkhus : " If, by day time, you enter a samādhi you should close the door and then enter samādhi " [Cf. Vin. iii. 39]. [Therefore], if one does not close the door one becomes guilty of a Dukkaṭṭa offence. Upāli and other Bhikkhus had known the intention of Tāthāgata and so these words are said in the Detailed Commentary (Aṭṭhakathā) : " There is an offence of which one becomes guilty [if the incident takes place] by day and not by the middle of night " [Vin. v. 120]. The previous statement is to be connected with this statement.*

[23] The Teacher says : What sort (若) of door can be closed and what sort of door cannot be closed ?

Answer :—That which is made out of planks of trees or of bamboo slips and things of that sort; to add, when the leaf of a door is made, if the door has a mortar-hole below and has just above a socket (答_ullara-pāsaka) and if the leaf of the door can turn round, then that door can be closed. The door of a cow-pen, the gate in a village-wall (郭) prepared by putting across two or three pieces of wood, or the door the leaf of which is fitted with wheels that will help pulling, or that the leaf of which is made of planks, or that which is made of bamboo, like a shop (店)-door made of leaves by joining together, or that which is a screen made out of bamboo [slips], or a screen made by using a piece of cloth—[these doors cannot be closed].

8.8a.1
726b.14

18. The Pali Commentary makes no reference to this text.

If one holds a begging-bowl in his hand and if he opens the leaf of a door—with the exception of a door made of a cloth-screen which involves no offence—in such cases, he is all guilty of a Dukkaṭa offence. If a Bhikkhu, by day, enters a *samādhī*, the revolving door should be closed. If he does not close it, he becomes guilty of an offence. In the remaining cases, if he enters *samādhī* without closing the door, or if he retires into seclusion (眠), he is not guilty of any offence.

[24] The Teacher says : *the door that can be closed*; that is, that door [only] can be closed, which becomes a real barricade when closed and which has a mortar-hole and a socket above [and so it can revolve]¹⁹. If he does not close such a door, then he becomes guilty of an offence. If he closes the door, he should put a bolt (唐) and then it becomes closed. If he does not put the bolt and just closes it so that it touches a catch (刺) in the [side-post of the] door, even then the closure is accomplished. If the top-part remains (頭餘) [slightly open] as a little part of the door does not closely fit in, even then there is closure. The maximum limit [of the opening] should be such as will not permit the head of a man to jut in and then it will be allright.

If there are many frequenters and if a Bhikkhu or a Sāmaṇera outside is requested: "please take care of the door," then even by saying so, he can enter *samādhī* and there will be no offence. Or if, outside, there is some one walking about (經行) or doing some manual work (執作)²⁰, then even after merely thinking that that man will look after the door, if one retires (眠), there is no offence.

[25] In *Kurundī*, it has been said in detail : Even if one speaks to an Upāsaka to take care of the door, it is all right. Only one cannot say such words to a Bhikkhunī or to any woman. If the mortar-hole or the upper socket of the planked door is broken or if it does not exist, or if just in front of the door there is some obstruction caused by the manual labourers so that the door cannot be closed, then, with this thought in mind, one can retire. There is no offence. Or if the door has no leaves, then [also], there is no offence. If the room is up-stairs, then one should lift²¹ up the ladder and then retire. There is no offence. If he does not lift up the ladder but closes the door at the lower end²² and retires, there is no offence. If he retires into a room, then he should close the door [of the room]. If there is a big hall and farther up there is a small room, if he closes the bigger door and retires into the small room, there is no offence. If he sleeps in the small room farther up, and if he closes the door of the farther room and does not close the door of the big hall, then there is no offence. If there is one room but it has two doors, he must close both of them and then retire. Then there is no offence.

8·8b.1
726b.2

19. See above § 23.

20. See text later 8·24a·2 where the same words are used for Pali *hattha-kamma*.

21. Pali Cm. says : *nissēṇim āropetvā* which *Vimati-vinodanī* explains (p. 126) as " *idam heṭṭhima-talassa sa-dvārabandhatāya vuttam.* "

22. Pali has *nissēṇi-matthake*, at the top of the ladder.

If there is a three-storied building in which the elders stay on the lowest floor and on the middle and upper-most floors the Bhikkhus sleep, then he should think thus : 'On the lowest floor, there are already seniors and so I may retire.' Then there is no offence. If there is a gate-keeper of the temple, then he should say to him : 'you will take care of the door.' If he says thus and then retires, then there is no offence. If there is no senior or the gate-keeper, then he should speak [as above] to a Bhikkhu or a novice, or a layman and then retire, in which case there is no offence. If two men go a-begging, the one who comes ahead thinks : 'the man who comes later will close the door'.

8.9a.1
726c.11

[26] The Teacher says : If the door with leaves has the mortar-hole and a socket above and if he does not close the door, then only there is an offence. Otherwise there is no offence. Although there may be a mortar-hole and a socket above but if the room has no roof then there is no offence if it is not closed. If, at the middle of the night, one retires after opening the door, then there is no offence. Even till the dawn breaks, there is no offence. After getting up, if he goes to sleep again, then there is an offence. If the Bhikkhu, while retiring, thinks that he will get up when the dawn breaks, then he is guilty of an offence. If there is a Bhikkhu who on account of his travelling²³ over a long distance falls asleep at the middle of a night but keeps his feet still on the ground and then, unawares, goes into deep slumber, then there is no offence. If he lifts his feet and puts them on his cot unawares, then he is guilty of an offence. If a Bhikkhu sleeps while sitting, without closing the door, then there is no offence. If while walking in a room one is overcome with sound sleep (睡熟), and falls asleep down on the ground without closing the door, then there is no offence. If, however, he wakes up and goes to sleep again, then there is an offence. If there is a Bhikkhu who, seized by a *yakkha*, or overpowered by a greater might, falls asleep, then there is an offence. In the detailed commentary of *Kuruadi*, it is said : 'if one is not in the natural mental condition, then there is no offence.' The Teacher says : The elder Paduma says : whether he is aware or not aware, he becomes all guilty of an offence.²⁴

[27] The *Bhārikacchaka* Bhikkhu asked [Upāli whether what he thought about his lapse was correct]. Upāli considering the intention of the Buddha decided that he was not guilty. After having given the decision, later, he asked the Buddha about the same. The Buddha praised him and said : "Very good!"

8.9b.1
726c-23

The Teacher says : The following stories are easy to be understood.

The scions of Licchavi [*Vin.* iii. 39-40]. Liccha is the clan. Because they have a standing in that clan, so they are scions [of that clan]. The scions

23. Chin. text has nothing corresponding to *bahudeva rattiṃ jaggitō*, passing a greater part of the night awake.

24. This is one interpretation of what Mahā-padumattthera says. The Pali Cm. however, ascribes to Mahā-padumattthera just the opposite view : " *des pana jand āpatitō māsantī yam i yo ca yakkhagahitako, yo ca bandhituṃ nipajjāpito* " *ti* : Both of them are absolved from the offence : one who is seized by a spirit and one who is tied down and made to lie down.

of the Licchavis given to sex-frolics (*khiddā-pasutā* 姪) seized this monk and made him take part in a sex-act. This kind of behaviour being against the Dhamma was as if the door leading them to their destruction.

[28] *An old recluse* [*Vin.* iii. 40] went to see his former wife (故二 *purāṇa-dutiyikā*). This Bhikkhu had become a recluse towards the evening of his life and so on account of compassion [for his family] he went. His former wife said thus to the old Bhikkhu : "Sir, there are many children and there is no man to support them; your honour may as well return to worldly life." The old man did not reply. The former wife knew that the old Bhikkhu would not return to worldly life; immediately, she pushed him and felled him down on the ground. The old Bhikkhu was feeble and weak and had no strength. He fell down on his back and could not recover his freedom. The former wife immediately fell on him and had a sex act to her heart's content. But this Bhikkhu, who was lying down below, was an *Anāgāmī* and had cut off ties of the threefold existence. Therefore, he did not take delight [in that act].

The story of a young one of a deer is easy to be understood.

Thus in all is concluded the detailed comment upon the first section, *Pārājikā*, in the *Samanta-pāśādikā*.

[29] All the characteristics are rightly marked²⁵
By the Vinaya, which has nothing to hide,
Which is good at the beginning, middle and end;
Hence it is called beneficial in all respects (*Samanta-pāśādikā*).
The Tathāgata subdues living-beings all,
For which the Vinaya is the most supreme;
Compassion he has on living-beings all,
And so, the *Vinaya-piṭaka* he promulgates.

8.10a.1
727a.8

[*The Second Precept of Abstaining from taking things not given*]

[30] The second precept laid down by the Buddha second to none,
Involves no precipitate fall, as in the first *Pārājikā*.
[Now] comes the turn for a detailed comment on it,
So that people may [well] understand the same.
Whatever has been already explained will be omitted
So that the explanation may not get prolix.

[31] *At that time the Buddha was living at Rājagaha on the top of the mountain, Gijjha-kūṭa*²⁶ (Vulture-peak) [*Vin.* iii. 41].

The city of Rājagaha is the name of a certain town.

Question :—Why was it that it was called Rājagaha ?

25. The Pali Cm. gives here two stanzas beginning with '*ācariya-paramparato*'.....to which there is nothing corresponding in Chinese. Even these stanzas are not exact rendering of the Pali stanzas, but they give the purport of those in Pali Cm.

26. The Chinese gives this name in transliteration *Chī-chī-chū*.

Answer :—The noble kings like Mandhātā, Govinda and the like of the first *kappa* set up here their dwelling-place on the earth; therefore it was called Rājagaha [the seat of kings]. There is a different explanation also. When the Buddhas emerged into this secular world, or when the noble sovereign Emperors lived on this earth, they set up this city. When there were no noblemen emerging into this secular world, then it used to be a place of resort of *yakkhas*. At this time it was a place frequented by people coming and going. Further, it is said: on the top of the mountain, Gijjhakūṭa (*Chi-chic-chü*) which had, at the present time, become a place of residence of the Tathāgata. *Chi* is the vulture bird; *chü* means the top. The vulture-birds, after having finished their eating, used to resort to the peak of this mountain for perching. Therefore it was called the Vulture-peak-mountain. The Teacher again says : there is another explanation. The physical appearance of the stone (石形) on the top of the mountain was like that of a vulture-bird. Therefore it was called Gijjha-kūṭa.

8.10b.1
727a.19

[32] *A few* (衆 *sambhuta*). According to Vinaya-literature, it is said that if there are three persons, then they are called a few. Anything more than that is called an Assembly (*Saṅgha*). According to Sutta-literature, three²⁷ (? more than three) persons are called a few. Here the Sutta literature is to be followed.

Acquaintances—that is, those who are not fast friends; those who know one another, because of the particularity of their [common] place of residence. They are called acquaintances.

Companions, friends deeply known [to one another] as they have their food and clothing in common.

On the sloping-side of the mountain I-si-ci (ki)-li.

Question :—Why is it called *I-si-ci (ki)-li* ?

Answer :—*I-si* is a person who has gone away from his house. *Ci(ki)-li* is swallowing (*Pali-gila*).

Because, once upon a time five hundred Individual Buddhas (*Pacceka-Buddhas*) went to Kāsi and Kosal countries. Having reached there, they begged their food. Having obtained it, they came and entered this mountain (-recess). The whole Assembly entered *samādhi*. At that time the people saw the Individual Buddhas entering the mountain-recess, but did not notice them coming out. Then the people said thus :—This mountain always swallows the recluses. From this time onwards, it was called *I-si-ci (ki)-li*²⁸ (recluse-swallower) mountain.

[33] *On the sloping-side of this mountain they prepared grass-huts* [Vin. iii.41]—all used grass [for their huts] and entered their summer [-rain]-retreat (*vassāvāsa*). There were five hundred Bhikkhus. Each of them pre-

8.11a.1
727b.3

27. Obviously this is a corrupt reading for 'four'. Otherwise, there would be no distinction between the Vinaya and Sutta traditions. Pali Cm. is clear where it is said : 'more than three'.

28. This Chinese transliteration points to the Pali original *Isgili*. If the original had been *Rsi-giri*, the etymological explanation given here would not be justified by the Sanskrit name.

pared, himself, grass-huts or huts made of leaves of *Tāla* (a kind of palm) trees and the like. Why was it so? Because the Buddha himself had prescribed a rule. The Buddha has said to the Bhikkhus: "If one intends to enter a summer-retreat he must first arrange for a dwelling-hut; if he has no dwelling-hut, he becomes guilty of a *Dukkaṭa* offence" [*Vin.* i. 152]. Therefore, if he gets a dwelling-hut ready-made, well and good! If he does not want to be under anybody's obligation (債人), he should prepare it himself. He cannot remain without any dwelling-hut and yet enter the summer [-rain]-retreat. Why? All the past Buddhas had got their dwelling-huts. The Bhikkhus first had had their dwelling-huts. They built their huts and then entered their summer [-rain]-retreat of three months and diligently carried on their studies in the threefold training. Therefore, the Elder Dhanika, the first person concerned with this Second *Pārājikā*, also, [built his hut].

[34] *Dhanika*²⁹ is the name.

Of a potter's family. He had his profession of preparing earthen-ware pots. Dhanika Bhikkhu, in a quiet secluded place, built a grass-hut.

After having completed the summer [-rain]-retreat—that is, after performing the *Mahā-pavāraṇā* (大自恣), they commenced the dark³⁰ half of the month.

Dismantled the grass-hut [*Vin.* iii. 41]. Dismantling in due steps should all be known. One should not permit any damage to the binding [strings] or to the suspended tree-branches. They should not be allowed to be scattered away. Why? If some one else likes to stay he should [be able to] do so. If there is grass at hand, one can build the hut. When one is about to go, one should thus say [to the permanently resident Bhikkhu]: "If the monastery needs it or if any other Bhikkhu builds the hut, it may be taken as per need." Why should he say so? If there be just (正) a forest-dweller Bhikkhu who wants to build a hut but finds it difficult to obtain grass or wood, then with the help of these binding strings he can set it up. If a forest-dweller Bhikkhu, after having completed his stay, goes away demolishing it, he should take the binding strings and [preserve] them suspended—should not allow them to be eaten up by worms—for the use of future companions in holy life. The Bhikkhus should go after fulfilling the duties of those who are to set on a journey (*gamika-vatta*). Those who wanted to go away did so according to their liking. Revered Dhanika, the scion from a potter's family just stayed there.

Upto three times.—The people who used to carry away wood or fuel said: "This is an empty hut", and demolished it and then went away.

[35] Dhanika himself, was nothing but expert (*anavayo*) in all the skill of a potter's family. He mixed the mud and built a hut fitted with lattice-windows, doors and planks (扇). All was made of mud except the planks of doors which were made of wood. He took wood and fuel,

29. The Pali Commentary reads Dhaniya.

30. Pali Cm. says: *paṭipada-divasato paṭṭhāya vuttha-vassa*.

cow-dung and grass, gave a plaster, on the outer side, of the mud of red earth and had the [outside] heated, so that it became red like fire. When struck, it gave out a ringing sound, as it were the sound of a bell. The wind blowing through the windows [appeared making] as it were a lovely note.

The Buddha asked the Bhikkhus : " What is this red thing like ? "

8.12a.1
727b.28

The Buddha himself knew [what it was like], but he [deliberately] asked this question. Why did he ask this question ? Because he wanted to prescribe a rule.

Answer :—*O World-honoured One.* The Bhikkhus said to the World-honoured One : " This is the hut of Dhanika, the scion of a potter's family. Its colour is red, like fire . "

The Buddha condemned the Bhikkhus in innumerable ways :—" How is it this foolish man has he no compassion upon living beings ? or does he like to inflict injury upon them ? " [cf. *Vin.* iii. 42]

[36] *Having no kindness*, which is the earlier stage of compassion and which means to give protection.

Compassion (karuṇā)—because of pain inflicted upon others one's heart quakes. That is called compassion. *To inflict no injury*—to cause no harm to the life of any living-being. Because of ignorance, there is this digging of earth, kneading of mud and taking fire and burning with it many living-beings.

And because of death [to all these living-beings], it has been said in the original *Vinaya* : " *You foolish men*, the people, in time to come, may say : ' [even] while the Buddha was alive, the Bhikkhus have in this manner caused injury to living-beings and [still] did not become guilty of an offence ! ' " In order that the people [in future] may not have such thought, the Tathāgata condemned Dhanika and said to the Bhikkhus : " From now onwards, making a hut purely of mud is not permissible. If one makes it, he is guilty of a *dukkāṣa* offence " [*Vin.* iii. 42].

8.12b.1
727c.12

[37] Because of this mud-hut, a rule came to be prescribed. Dhanika Bhikkhu, because he was the first defaulter, did not become guilty of any offence. *The rest*—If any one else violates the rule, said the Buddha, he becomes guilty of a *Dukkāṣa* offence. Even one who stays in such a hut becomes guilty of a *Dukkāṣa* offence. If one mixes grass with mud, then it is alright. If one builds a hut purely of mud, then he becomes guilty of an offence. The Bhikkhus replied : ' Alright, Sir ! ' The Buddha [says] : ' You all should destroy this hut ' [*Vin.* iii. 42]. The Bhikkhus, taking the words of the Buddha, went to the place where the hut was and with clubs and stones demolished the hut.

[38] *Upon this, Revered Dhanika* [spoke] *to the Bhikkhus* and . . . so on. The Teacher contends : I must now say in detail about this—At that time, Dhanika was sitting on one side of the hut, in meditation, by the bright day (*divā-vihāra*). He heard the sound of the striking down and of demolishing

of the mud-hut by the Bhikkhus. He immediately shouted : " Why are you all striking down and demolishing my hut ?" The Bhikkhus replied : " The World-honoured One has permitted the striking down and demolishing." Dhanika heard this and immediately acquiesced into the command [thinking] : ' if the Buddha has permitted the demolition, it must be good ! ' The Teacher says : Dhanika Bhikkhu had built the hut for his own use and not that it may be serviceable to the Tathāgata. Why did he then [permit] its demolition ?

[39] Answer :—If it is asked ' wherefore was it demolished ', [the answer is] : ' because it was something not permissible (*a-kappiya*, 不淨). This [appeared to be fit] for the use of the heretics.' Further, there are other reasons also. Having kindness and compassion for living-beings [he did this] in order that no one should build such a mud-hut. [Even now] if a learned Bhikkhu, expert in Vinaya, sees any other Bhikkhu using a thing which is not permitted, then he may immediately take it and break it. There would be no offence. The owner of the thing cannot say : " Sir, having broken the thing, you must pay me back the cost³¹ of the thing."

8.13a.1
727c.24

[*Pali-muttaka-vinicchaya*]

(Decision over matters *not* mentioned in the Sacred Texts³²).

[40] If there is a Bhikkhu who makes a parasol out of Tāla leaves of five different colours, within and without, and joins them together with a string so that it gives a fine attractive appearance, then that parasol is not good [for a Bhikkhu]. If it is made of either of the two colours, red or yellow, and if the leaves are strung together with a string and well-fitted within and without and if the parasol and the handle of the parasol are bound together, not to be greedily carried as a lotus-flower, but for making them firm, then it is good. If one carves figures of birds and animals or various designs and patterns, then it is not good. If he makes a design of half a moon, he cannot have it; so also the designs of an earthen jar or a ladle (鉢) on bamboo-joint [of his parasol-handle]. Such things are not good. To carve a ring on the handle is permissible; for it is meant to have the string tied firmly, and so it is good.

[41] When one is following the procedure of making one's garment (*kaśava*), he cannot sew on it the feet of a centipede. When one makes his garment, he cannot make it with any embroidery composition (文章) on it nor can he make on it the design of a lock (鎖) in sewing. If he puts on it any hooking ribbon, he can sew it on the four corners only and not on all the sixteen corners. When one puts hooks (鈎) on it, one cannot put designs of a mallet (椎) or mace (伽耶), nor can one put the designs of the eyes of a crab, but should follow the

8.13b.1
728a.8

31. The character *chih* 直 is used in the same sense as its homonym 值.

32. No such title is found in the Chinese text, either at the beginning or at the end.

procedure permitted concerning the corners of a yellowish garment (*kāsava*). While one is sewing on it knots, they should not be allowed to be coarse enough to be visible. One cannot use the rice-water paste for soaking (糞) the *kāsava* in it. If it is brand-new made, then one can make use of it to remove the dust or dirt. If it is to be dyed, one cannot mix with it scented paste, or the gum (*lakṣā*) of a tree or oil. And when it is dyed one cannot iron it smooth with a conch, or with some kind of Mani-beads or with anything of that sort, and allow it to be shining. When it is to be dyed, one cannot press it down with one's feet. At the time of dying, one cannot use the hand for rubbing, nor beat it in the wooden trough. One cannot beat it with the fist of the hand, but one can stroke it gently with the palm of the hand. If one wants to put a string at the corner of a *kāsava* when he intends to hang it in the open air, then when it is dyed it is to be cut off. The original *Vinaya* has said : The Buddha says to the Bhikkhus : "I permit the corner-string for a *kāsava*" [*Vin.* iii. 286]. The Teacher says : ' Why just at the corner ? ' If it is made on sides, it is also good so that it may be dyed. If he puts it on, in order to make it nice and clean then it is not good. It is just to be cut and then [the *kāsava*] is to be used.

[42] If we consider the proper regulation for a begging-bowl and a hallow pan (lit. half of the bowl, that is, *thalaka* 半鉢法), the legitimate bowl cannot be carved, within or without, [with lines]. If the carved lines are already there then they may be taken off, and then [the bowl] may be overflowed (漫) [with water]. If the bowl is black, then it may not be made bright-clean like the colour of a precious stone (*mani*). One may be made like the colour of oil. On the outer side [of the bowl] there should be no carving-work (*bhitti-kamma*). If, however, there is already made some work in ivory (*makara-dantaka*) then it is alright. There should be no carving-work on the lower part, or on the face, or on the side of the lid of the water-strainer (*dhamma-karaka*) but one may have various kinds of designs. On the lower part, or on the face of the lid, one may have [a ring] carved, in order to have a place where the string may be fastened. It is good.

[43] As regards the waist-girdle, they weave the girdle into one strain of the cord or into a double one. Further, if it is made of many strains (合), one may use one with the [design of the] mouth of a fish, but not one with the design of the eye of a crab or of two heads woven into yarns; or, further, any design like a *bhinkāra* (a bottle-necked vessel with a spout) or the mouth of a fish (*makara*). One cannot make the woven design of the head of a turtle (*deḍḍubha*) or the designs of various other beautiful things or other pictures, with the exception of the design of fish-bone or of a leaf of a date-tree, or the head of *man-fu* (緞縛)³³. One cannot keep too many tassels (*dasā* 縷) for his waist-girdle. The maximum number one can have is four. If one uses [a girdle] with a finished cord,

33. The meaning is not clear. Taisho reads *man chih* (緞織) which means 'woven in silk.'

one may stop with that with one strain and have it twisted. If one has a finished cord, or one with two or three strands entwined and wears it, then it is good. He cannot have eight strands entwined together. At the head of the cord, one is permitted to have two knots like the form of a bottle-necked vessel (*bhīṅkāra*).

[44] If one has a permissible collyrium-tube, one cannot carve on it the figures of a man, woman, or of living beings like a quadruped or a biped, or big flowers put upside down or the design left on ground by a urinating cow. Such other designs one cannot have. If one gets a tube (筩) like this and if he scratches [the carving] away, it is good. Or if he entwines a string on it with the purpose of making it strong, then one may use [such a tube]. If [the tube] is a round one, or one with four, eight or sixteen facets and if the tube has a covering-lid then at the top, or at its base, one may have two or three rings for the purpose of binding [the lid]. If he has a collyrium-needle (*añjanī-salākā*) he cannot have on it beautiful designs. The same is the case with a covering-bag of a collyrium-tube. On the key of a door or on its covering-bag, one cannot have any beautiful designs. If he makes this cover with strings of one colour only, then it is good. He cannot have knit on it the figures of any birds and beasts (禽獸). If he has a boring-awl (*āra-kaṇṭaka*³⁴ 刀子法) for cutting then he cannot carve on it the figures of birds and beasts, but can have some rings or belt at the hilt (*gīvā* 口).

8.14b.1
728b.6

The nail-cutter—In the middle it has something like carved designs [to enable one to hold it fast]. In the bow-equipped fire-drill and its lower fitting piece, one cannot carve any flower-designs of different kinds except some rings. *The fine-pointed [tongs] (sūci-saṇḍāsa)*—First they prepare the tongs and then they polish the same. If it is not permitted, then it loses its effectiveness. Yet, one cannot carve on the same various designs. On an axe that cuts wood used for preparing tooth-brush (*danta-kaṭṭha*), one cannot have [any exquisite designs] but can make some iron-[fitting]. On the handle of the axe one can make four or eight edgy corners (廉).

[45] On the walking-staff (錫杖法) one cannot make exquisite designs, but to make it stronger one can only have the binding of three or four³⁵ rings and a fitting of round shape at the top. On an oil-pot either made of horn or bamboo, or of foreign material like gourd (簾), or straight wood, one cannot make any figures of man or woman but one can make [other] figures. On a pillow-cover, floor-carpet, foot-mat, the mat on the raised walk, brooms, dust-pan, dye-jar, vessel for filtered water, foot-scraper of brick or

8.15a.1
728b.19

34. Many of the technical terms given here are obscure. *Vimali-vinodani*, a *ṭīkā* on *Samantapāsādikā* explains the term *āra-kaṇṭaka* in two ways: (1) *poṭṭhakāḍi-abhisankharaṇattham kata-dīgha-mukha-satthakam*, a kind of boring instrument with a long opening for working on models of clay; (2) *bhamakārānaṃ dāru-āḍi-likhana-satthakam iti keci*: some say it is some kind of instrument used by turners for chiselling wood (*Paṭṭāṭī* in Marāṭhī). It is not clear whether the Chinese translator has this or some other instrument in his mind.

35. Pali: only one or two rings—*ekā vā dve vā vaṭṭalekhā*.

stone (*pāḍakathalikā*), bathing-plank, the stand for a begging-bowl, the bowl-carrier of three [bamboo] slips, the bowl-cover, the leaf of the palm-fan and things like these—on these one may carve down (作倒) various kinds of big designs. In a dwelling-place, on the door, or the leaf of doors and windows, one can have exquisite skilful work of seven precious stones. Also one can put, in all kinds of dwelling-places, a table (? 施案) and there is nothing forbidden with respect to this, except an objectionable dwelling-place (難房 *viruddha-senāsana*).

[46] *Question* :—What is an objectionable dwelling-place ?

Answer :—Having power and authority, the king sets up a dwelling-place within the boundary-limits of a parish. This is called an objectionable dwelling-place. The neighbouring person should say—"Do not build here any dwelling-place". In case he insists and does not follow [the advice], he should make an urging appeal to him: "Do not build here [any dwelling-place]. We here observe Uposatha and Pavāraṇā, and this will create difficulties. If you wrongly permit this dwelling-place to be set up [here] firmly, then the dwelling-place itself would not remain". If even then, he builds it purposely, then do not stop him. One should speak to him three times and if he still does not agree to it, then, if there is any large group of conscientious Bhikkhus, they should demolish this dwelling-place. They should only preserve a shrine of the Buddha and the Bodhi tree. Having destroyed it, one should not make use of [any of its material] but should pick it up, put it in the proper order and give the same to a resident Bhikkhu. The remaining grass and the like may be permitted to be taken away. If it is taken away, then well and good ! If it is not taken away and if the grass gets rotten, or if wicked men destroy the same by fire, then there is no offence. The resident monk cannot be whipped up for the price³⁶ of the grass.³⁷

8.15b.1
728c.3

[47] Thus the dwelling-place of Dhanika was destroyed. *Dhanika further intended to build it again and so he went to the person who had stored timber.* [cf. *Vin.* iii. 42] He searched for the building-material all around but could not find it. Therefore he went to the place of the man who stored timber for the town. The person who possessed that timber said : "This is the timber belonging to the king, preserved for the town. In the city, when everything is destroyed and ruined, this is a provision for an emergency, such as burning by fire. When there is an attack by an enemy coming to the country, then [in order to meet him] fighting-equipment (戰具) is intended to be made out of these different kinds of timber that are used as a store. Therefore, this material is kept away and stored."

Having cut up the remains [*Vin.* iii. 143] —Dhanika, as he pleased, (恣意) got the wood cut up, according to his requirements, into pieces, some at the top and some at the tail.

Po-so-kia-lo (*Vassakāra*)—this is the name of a Brāhmaṇa.

36. See note 31 above.

37. Here ends the section : *Pali-muttaka-vinicchaya* : the decision over matters not mentioned in the sacred texts.

The Minister of the country of Mo-kie (Magadha)—The [minister] who commanded immense power in the country to manage its affairs (國事) and possessed immeasurable wealth in the whole country.

While going on his inspection-tour—This great minister while coming out from his country-place went to the place where the timber was stored in the town.

P'o-na (bhaṇe)—The ministers, high and noble, while addressing their inferiors, say *P'o-na (bhaṇe)*. *Ordered him to be arrested*—This Brāhmaṇa went to the king and said : “Did Your Majesty truly give the timber to Dhanika ?” When the chief Minister reached the king’s palace, the king said : “I have not given”. Therefore, the chief minister [ordered] him to be arrested.

8.16a.1
728c.15

[48] At that time, Dhanika saw the keeper of the timber arrested. Immediately, he had this doubt in his mind : ‘This person must have been arrested by the king because of my taking timber. I must myself go to help him and get him ordered to be released’. He was day and night perplexed in his mind. Why ? The keeper of the timber had sent a word to the house of Dhanika : Sir, I request you to come immediately and rescue me from this difficult situation before I am killed. If you arrive after I am killed, it would be of no use to me. First pay the usual courtesies to the king and say thus to him : “If there are any ascetics and Brāhmaṇs, they may, as they like, take for their use grass, timber and water—these are the words of the king himself. Does Your Majesty recollect these words? At that time Your Majesty, soon after you ascended the throne, had got this proclaimed by the beating of the drum :—‘If there are any ascetics and Brāhmaṇs, they may, as they like, take for their use grass, timber and water’ [cf. *Vin.* iii. 44]. Therefore I have taken the timber belonging to the king”.

The king replied : “I have said these words before with respect to those ascetics and Brāhmaṇs who had scruples of conscience [with regard to the non-acceptance of things not formally given to them] ; they were not for persons like you who have no scruples of conscience. According to these words is permitted the taking of things in the forest, which are not owned by anybody. They do not imply things which are owned by somebody”.

8.16b.1
729a.10

[49] [You have] *escaped [punishment] because of hair* [*Vin.* iii. 44]. Because of the hair-like *Kia-sa (Kāśāva)* of an ascetic worn by you [you have escaped death]. How is it so ?

Just as in the world, there is a shrewd fellow who intending to eat a good deal of meat of a sheep and finding no source to get it plans a device. He buys (買取) a good big hairy sheep and ties it up outside the door of his house, with a label tagged to his head showing that it was intended to be killed. A person from the crowd [outside], being greedy of his [ample] hair, exchanges two sheep with it. Thus the [former] sheep gets its life [back, because of its hair]. The Bhikkhu, Dhanika, was also like the same. Because of his *kia-sa* (yellow garment) he obtained exemption from offence.

Men expostulated with him in the presence of the king. They remonstrated with the Bhikkhu Dhanika. They thus said by way of reprimanding him: "You are no *samāṇa*". They looked at him with evil eyes and said that they deplored (讚歎)³⁸ what he had done. They let this be known to people—"This is no behaviour of a *samāṇa*. He is no longer a follower of the Śākya. Professing to practice a holy life, he practises something ignoble"; and four such expressions that later follow.

[50] There was one who was a former minister and who knew the old laws of the king. He had become an ascetic [*Vin.* iii. 45] and he had accepted the Dhamma of the Buddha. To this Bhikkhu, a former minister, the Buddha put this question.

8.17a.1
729a.23

The Teacher asks: The World-honoured One was knowing all things, the rules of conduct prescribed by the Buddhas, past and future, their characteristic nature, light or heavy. The World-honoured One knew all these things. Then why was it that he put this question to the Bhikkhu who was formerly a minister? The World-honoured Buddha put this question to the Bhikkhu, a former minister, because of [the following]: If he had not had any consultations with this Bhikkhu who was formerly a minister, and had prescribed the offence of *Pārājikā* for one small coin, then the men of the world would have found fault with him [in this way]: 'A Bhikkhu who observes good conduct yields merit, which is without bounds, just as the sky or the great earth that is such as its bounds cannot be covered. Then why is it that the World-honoured One has prescribed a very grave offence for [taking] a little coin [that is not given him]?' The Buddha foreseeing this with his knowledge wanted his prescribed rules to last for a long time and wanted people to have faith [in his teaching]; so he thought it proper to consult the former minister.

The law of the laity is that if one steals one quarter (— *śr pāda*), then they either kill him, bind him, or expel him. Then why is it that the World-honoured One is sparing a recluse? A recluse cannot afford to take even a blade of grass or a leaf. Therefore, the World-honoured One foreseeing this with his wisdom prescribed a prohibitive precept. He gives no occasion for [public] censure. Therefore, the Buddha [consulted] the Bhikkhu who was a former minister concerning the law of the world and prescribed this prohibitive precept.

[51] *He looked at the crowd*—He saw this Bhikkhu, a former minister, moving not far from him and asked him—"O, you Bhikkhu, what is the law of King Bimbisāra with regard to a thief? At what money-limit, does the [king] bind, banish or kill a thief?" [cf. *Vin.* iii. 45].

8.17b.1
729b.6

Mo-chi-ko (Magadha) is the name of a country.

Se-ni-yu (Seniya)—Men, elephants, chariots and horses—all these are said to constitute *se-ni-ya* (*senā* army).

P'in-sa (Bimbisāra)—This is the name of a king.

38. These words ordinarily mean "praise". But evidently here it appears that the sense of the second character has prevailed which means to lament, to moan, to sigh.

Banish—drive away to another country.

The Teacher says that the following words are easy to be understood.

[52] *A quarter equivalent of five māṣakas* [*Vin.* iii. 45]. At that time, the city of Rājagaha had a *kārṣāpaṇa* (Pali *kaḥāpaṇa*) equivalent of 20 *māṣakas*. One *Kārṣāpaṇa* was equivalent of four *pādas* and one *pāda* was an equivalent of five *māṣakas*. You should yourself know this *Kārṣāpaṇa*. [You should know] that this *Kārṣāpaṇa* of olden times was not the same as the present day [*Kārṣāpaṇa*] of King Rudra and other kings. The Buddhas of the past also prescribed the *Pārājikā* offence [when one steals] one *pāda*. The Buddhas of the future also will prescribe the *Pārājikā* offence [for stealing] one *pāda*. The *Pārājikās* prescribed by all the Buddhas are in no way different from one another—these four *Parājikās*, neither more nor less. Therefore the Tathāgata condemned this Dhanika Bhikkhu. He prescribed this second *Pārājikā* [for stealing] one quarter (*pāda*). As it is said in the original *Vinaya* : “Taking [things] not given—which is stealing ” [*Vin.* iii.45] and so on. He prescribed [this rule] to cut off offences at the very root.

Thus is concluded the Second *Pārājikā*.

[53] Next comes an amendment to the rule.

The incident of the washerman arose. To show its origin, it is said : “Thus the Bhikkhu had prescribed the precept for the Bhikkhus”. After this, this second amendment. The same [explanation] about this as already said before with regard to the amendment for the first precept; in no way different. You all must yourselves know. If I say all this again (重) [while writing] this commentary (文句) it would be a great annoyance (煩). If, however, any difficulty crops up, then I must give the explanation. Now we come to the place of a washerman [*Vin.* iii. 45-46]. When the white soft clothes are washed and when they are put at a place for being dried up in the sun, then that place is called the washerman’s place.

The washerman—the man who washes and dries the white soft clothes [of lay people].

These washermen, towards evening, anxious to return to the city, while hurriedly binding the white, soft, clothes into bundles fail to notice some clothes. At that time, Chabbaggiyas, in order to create some trouble, took away one bundle with the idea of stealing it.

[54] *In the village*—In the *Vinaya* it has been already said : “Either in a village or in a forest” [*Vin.* iii 46]. I must now explain this in a detailed discourse (演說).

A village, that is, one family with one house, like a Malaya village. There is one house and yet it is called a village. All this you yourselves must know.

Without a human being, that is, which has been a place of habitation of the *yakkhas*; or one that has been temporarily deserted for some reason but will be occupied again when people return.

That has been fenced around, that is, one which has been fenced around by a mud-wall and the like, even upto [a wall] made of grass and wood.

8 18a.1
729b.19

8.18b.1
729c.2

Settled [irregularly] like big cows sitting at random, that is, which has been settled after the fashion of cows sitting at random in different places. Whether there is one house, or two, or three, it is called a village.

A caravan-camp, whether it is a camp of pedlars carrying their goods on their shoulders, or whether it is a camp of those who travel in carts, it is called *chü-lo (gāma)*. Whether it is a city, or a town, or a village, it is called *chü-lo* (a village).

[55] *The bounds of a village [Vin. iii 46]*—[This is mentioned] in order to make clear the bounds of a forest.

The pillar fixed in the midst of the gate (inda-khīla)—If a village, like the city of Anurādhapura, has two gate-pillars, then everything outside from the inner pillar is called the forest-place. If there is no gate-pillar, then the spot for the pillar in the midst of the gate will be considered as the gate-pillar. This is the [view of the] *Abhidhamma* with regard to a forest.

A medium man means one who is neither strong, nor weak.

Stone-fling means a fling [of a stone] by a strong man. The [distance] upto the place where the stone falls. One should not calculate [the distance] upto the place whereto the stone that is flung rolls down.

[56] *If the village is not fenced around*, then the stone-flinging [is to be done] from the place where the water [flung from] the fencing enclosing [the last] dwelling-place falls.

Further, the Teacher explains : [The distance upto] the place reached by a stone flung (i) from the place reached by the dust-rubbish thrown by an old dame from within the door, or (ii) from the place reached by a pounding pestle [as it rolls down]. The Teacher further explains : If a house is without a fencing then at the front of the house between the two [side-] ends they put a railing. Standing within the railing one flings a stone. Then the distance backward from the place where the stone reaches [upto the house] is called the precincts of a house.

8.19a.1
729c.15

Question :—If the village was originally extensive and if now it has straitened down to a small one then what will be its bounds ?

Answer :—Take a house occupied by men. The water from the house flows upto a place. A medium man flings from that place a stone. Then [the distance] backward from the place where the stone reaches is the bounds of a village.

The bounds of a forest—what is beyond at least five hundred bows from the post in the midst of the gate.

[57] The Teacher says : This meaning I have already given. Further, just to give no latitude to an evil-minded Bhikkhu, are mentioned five categories—[the house],³⁹ the bounds of a house, the village, the bounds of a village, and the forest. To take away, from any of these [five] places, a

39. The Chinese text seems to omit this inadvertently but it is traced in one old copy.

thing valued one quarter and owned by others, with the idea of stealing the same is a Pārājikā offence.

To take a thing not given—the property of others, whether it is a piece of cloth or whether it is an eatable, which is not given by others, either by [word of] mouth or by a bodily indication—if oneself takes it away worth a quarter, either from the hands of others or from a place [where it is kept.]

Not rejected—Not purposefully rejected by the owner; even when a thing is placed in a solitary place, it is still not rejected. Taking away such a thing—this is called theft.

A thief [Vin. iii. 47] that is, *chu-lo* (*cora*).

The Teacher says : From the Dhamma text, I am not taking the wording of the text, but I am just taking the sense. It is said : a theft means: (i) taking away a thing by force, (ii) carrying it away, (iii) lifting it up, (iv) taking a mis-step with it, (v) removing it away from its original place and (vi) transferring it to another according to a [previous] mutual determination (相要) .

[58] Question :—(i) What is meant by ‘taking away by force’ ? If a Bhikkhu takes another man’s garden or forest by force, then, at the very time when there is a contest [with the owner of the garden or of the forest], he becomes guilty of a Dukkaṭṭa offence. When he creates a doubt in the mind of the owner of the garden [about his ability to retain it in his possession], then he becomes guilty of a Thullaccaya offence; when the owner of the garden becomes certain of losing the thing, then he becomes guilty of a Pārājikā offence.

8.19b.1
730a.3

Question :—(ii) What is meant by ‘carrying away’ . If a Bhikkhu [intending] to carry away a thing touches it when it is being placed on the head [of another person] with the idea of stealing it away, then he becomes guilty of a Dukkaṭṭa offence. If he with his hand shakes it off [from his head] then he becomes guilty of a Thullaccaya offence. And if he lowers it down and puts it on his shoulder, then he becomes guilty of a Pārājikā offence.

Question :—(iii) What is meant by ‘lifting up’ ?

Answer :—If a Bhikkhu receives a thing deposited with him by another person, takes it up and places it in a hidden store, and when the owner comes back to the Bhikkhu, the latter who had received the deposit says : “I have not received the thing deposited by you”. Then, immediately as he speaks these words, he becomes guilty of a Dukkaṭṭa offence. If he creates uncertainty in the mind of the owner of the thing, then he becomes guilty of a Thullaccaya offence. If the owner of the thing says that he cannot possibly get back the thing, then he becomes guilty of a Pārājikā offence.

Question :—(iv) What is meant by ‘taking a mis-step with it’ ? If a Bhikkhu intends to steal a thing and he taking it walks away, then when he takes his first step, he becomes guilty of a Thullaccaya offence. With the second step, he becomes guilty of a Pārājikā offence.

Question :—(v) What is meant by ‘removing it away from its original place’ ?

Answer :—If a man lifts up a thing from the ground and if this Bhikkhu touches it with the idea of stealing it away, then he becomes guilty of a Dukkaṭṭa offence. If he shakes it, he becomes guilty of Thullaccaya.

8.20a.1
730a.15

And when he removes it away from its original place, he becomes guilty of a Pārājikā offence.

Question :—(vi) What is meant by 'transferring a thing according to a [previous] mutual determination' ?

Answer:—If a Bhikkhu speaks out his determination that he would go to such and such a place and that he would take away the thing from there, then when he reaches the place and takes that thing, and when one of his feet is within the bounds of that place and the other is outside, then he becomes guilty of a Thullaccaya offence. When both of his feet have gone outside the bounds of that place, then he becomes guilty of a Pārājikā offence.

If there is a toll-post and if, taking the thing he crosses the toll-post without paying the tax-money, then when he crosses the toll-post and when his one foot is within [the premises of] the toll-post, he becomes guilty of a Thullaccaya offence. When both of his feet have gone out of the [premises of] the toll-post, he becomes guilty of a Pārājikā offence.

The Teacher says—This is a discourse on things when they are many (*nānā-bhaṇḍa-yojanā*).

[59] The discourse about one thing is like this—a slave with a master, or an animal and so on. He (i) takes such one by force, or (ii) carries away, or (iii) lifts up, or (iv) takes a mis-step with that one, or (v) removes that one from the original place, or (vi) transfers the same to a previously determined place. This is the category of one thing (*eka-bhaṇḍa-yojanā*). These are [only] the six expressions.

[60] If a detailed explanation is to be given, then you must know the twenty-five expressions—five groups, each consisting of five expressions. If it is described in these ways, then the second Pārājikā will be very well explained. Why is it so ? Because [otherwise] it is very difficult to understand. As it is said in the original *Vinaya* : If one commits a theft with these five provisoes, then only he becomes guilty of a Pārājikā offence — [namely], there must be taking away of a thing possessed by others (*para-pariggahitaṃ*)⁴⁰ and so on. Here are five provisoes mentioned.

The Teacher says : Thus there are mentioned five constituent factors [of that theft]. You should know that one category consists of these [five] factors. There is also another variety consisting of six factors. But these do not make up the five groups of five.

The answer—If not, why is it so ?

If each of the words (*ḍḍiyati, harati, avaharati* etc.) is taken to imply a separate case for each of them, then [we shall have to suppose that] there are five kinds of persons who are taking away things (取人物) . [But the *Vinaya* text refers to only one]. You must know all this yourselves.

The ancient Teachers say : This matter of the second Pārājikā is very difficult to understand. Therefore one cannot but have tortuous and fragmentary (曲碎) explanations. Therefore, I must now say these twenty five expressions which you must carefully examine.

40. *Vin.* iii. 54.

[61] Question :—What are the groups of five ?

(1) First that group of five which is related to many things [stolen]; (2) the second is that group of five which is related to one thing; (3) the third is that group of five which begins with 'things [stolen] by one's own hand', (4) the fourth is that group of five which begins with 'one that involves a preliminary step'; and (5) the fifth is that group of five which begins with 'what is actually tantamount to stealing.'

Question :—The group of five concerning many things and that concerning one thing have been, you must know, already explained when we detailed the expressions : 'taking away by force', 'carrying away', 'lifting up' ⁴¹ and 'removing a thing from its original place' ⁴². 'Transferring a thing to a previously determined place'—when this is added, we have the sixth expression. [But], 'taking recourse to a [previously] determined [plan or place]' and 'throwing away a thing to a [previously] desired place' ⁴³ are both just the same. Therefore, this sixth expression is already covered in the expressions of the third and fifth [group of five],⁴⁴ [and so] may not be taken separately.

8.21a.1
730b.11

Thus is concluded the explanation of (1) the group of five related to many things and (2) that which is related to only one thing. *

[62] (3) What is that group of five which begins with 'stealing with one's own hand ?'

Answer :—The group which begins with stealing with one's own hand consists of five kinds. The first of this is (i) taking with one's own hand; (ii) the second, that of instructing others [to steal]; (iii) the third involves the throwing away [of a thing]; (iv) the fourth is that in which the object is taken away when possible; (v) the fifth is that in which the owner of the things is indifferent in mind [about retaining their possession].

Question :—What is called (i) 'taking away with one's own hand' ? When one takes a thing belonging to others, with the idea of stealing it—this is called 'taking away a thing with one's own hand.' (ii) Instructing [others] means a Bhikkhu instructs another man : "You take away such and such a (某甲) thing". That is called 'instructing others.' (iii) 'Throwing away'—If one while standing in a custom-house, throws out [of the custom-house] some precious things, then he becomes guilty of a Pārājikā offence. This expression and the expression 'transfers to a [previously] determined place' are both equivalent. (iv) 'Taking away of a thing when possible' means one instructs a man thus : If you can take away such and such a thing, then take it; if you cannot, then just stop (do not bother). This man then according to the instruction goes away. If he can steal away the thing, then the instructor, as soon as he sends him away, becomes guilty of a Pārājikā offence. If the messenger,

41. The Chinese text omits here the fourth term 'taking a mis-step with a thing (斷步)'. Is it through inadvertence ?

42. See § 58 above.

43. See below § 62 (3) (iii).

44. See below § 62 (3) (iii) and § 63a (5) (iii).

who is sent away, is able to take away the thing when he gets an opportunity, then this is called 'taking away when it becomes possible'. (v) what is meant by 'indifferent in mind [about retaining the possession of a thing]'? When one deposits a thing in a place, then one always has his mind directed to that place. When one has no longer any expectant mind [with regard to receiving back such a deposit], then it is called 'indifferent in mind.'

[63] (4) What is that group of five which begins with 'one that involves some preliminary step?' (i) The first is that which needs some previous [preparatory] step; (ii) the second involves a step simultaneous with the action itself; (iii) the third is that which involves a prescribed concerted action; (iv) the fourth is that which is done according to a previously determined plan; (v) the fifth is that which involves some previous signal.

8.21b.1
730b.24

(i) You should know that when there is some one who instructs the [execution of an] action, then that is called 'one involving some preliminary step.' (ii) When actually a thing is removed from its original place, then that is 'one which involves a step simultaneous with the action.' (iii-v) The remaining three should be explained as in the original *Vinaya* [*Vin.* iii. 53].

[63a] (5) What is that group which begins with 'what is actually tantamount to stealing'? (i) The first is taking away by stealing; (ii) the second is taking away by force; (iii) the third is taking away as per [previous] determination; (iv) the fourth is taking away and storing it in a hidden place; and (v) the fifth is taking away by shuffling one's allotment-stick (*kusāvahāro*). This is the meaning of 'five'.

"There is a Bhikkhu who, at the time of distribution of clothes (*kia-sa*) to the Saṅgha, shifts and exchanges his allotment-stick with that of others, with the idea of stealing, and takes away a garment" [*Vin.* iii. 58]. I shall myself explain this in the story of exchanging allotment-sticks.*

This is the group of five which begins with 'what is tantamount to stealing.'

[64] Thus you must know that these five groups of five, each, combine to give the number twenty-five. A Vinaya-teacher who has a good knowledge of these five groups of five should not, when a matter of dispute arises, hurriedly rush to decide the case. He must first examine the following five things and then decide it. As the Ancient *Gāthā* says:—

As the Ancients say : The thing,
The time, the appropriateness [of the region],
The use, and [its equivalence of] five coins—
These five things the wise should examine.
And then he should understand [the nature of an offence].

8.22a.1
730c.7

[65] The *thing* (*vatthu*)—If one says: 'I wanted to take this thing away and so I am guilty of an offence,' then he should examine whether

* See later X. 19-20.

the thing was owned by some one or not; if it was owned by some one, whether the owner had any mental attachment or not for the thing. When he comes to know that he had not given up mental attachment for the thing, then he should judge, according to Vinaya, the nature of the offence involved in that theft. If he had given up mental attachment for that thing then he [the offender] does [not]⁴⁵ become guilty of a Pārājikā offence. Only the thing should be given back to the owner. This is the right procedure.

[66] The Teacher says : I shall now give out an original ancient [incident to illustrate the nature of the thing] : At the time when King Bhāṭiya had come to pay his respects to the Great Shrine (*Thūpa*), there was a Bhikkhu who had come from the southern direction. He had a piece of cloth seven cubits in length placed on his shoulder. This Bhikkhu entered the monastery to pay his respects. At the time, a large crowd entered the monastery along with the king. There was a large crowd pressing forth. Many among the crowd were pushed aside and there was a great confusion among the crowd. There was much of mutual jostling. When he was advancing in this way he lost his cloth-piece and without noticing it he went out. The Bhikkhu thought : 'The whole crowd is all in disorder. My cloth-piece is as good as lost to me. I cannot get it any more.' So he was now indifferent about it. Then, later, another Bhikkhu came. He saw this piece of cloth and took it with the idea of stealing it. When he had taken it, he felt some compunction in his mind that he was no longer a *samaṇa* and that he had fallen from his good conduct. He wanted to come back to a layman's life. He desired, [however], to go to the place of a Vinaya-teacher to ask him about this matter and know from him the nature of the offence.

8.22b.1
730c.9

[67] At that time, there was a Vinaya-master, Cūḷa-Sumana by name, who was well-versed in the particulars of Vinaya. He was considered to be the most prominent among Vinaya-masters. The defaulting Bhikkhu went to the place of the Vinaya-master, paid his respects at his feet and told him every thing (具) with regard to the matter. "Now have I become guilty of any offence or not?" The Vinaya-master knew that this Bhikkhu had taken that cloth-piece after the large crowd had melted away (大衆法後 *bhaṭṭhe janakāye*). The Vinaya-master [however] knew that this Bhikkhu could be saved from this guilt. He said to the defaulting Bhikkhu : "Can you get the owner of the thing and bring him? If you can [get] the owner of the thing I can well post you [in the nature of] your offence." The Bhikkhu said in reply : "How can I get him now?" The Vinaya-master said : "You have just to go to different places and shout for him." The defaulting Bhikkhu went into five great monasteries, searched for him but did not find him. He came

45. Chinese text apparently needs emendation, as it omits the word (不) for 'not,' which according to the Pali version seems to be necessary. The story that follows also justifies this emendation.

back to the Vinaya-master to consult him. The Vinaya-master further said to him : "From which direction did this great crowd of Bhikkhus come there ?" He replied : "Many people came from the south." [The Vinaya-master said] : "You first take the measure in length and breadth of this cloth-piece and having noted the measure, you go again to different monasteries, one after the other, and having entered there ask for the master of this cloth-piece." The defaulting Bhikkhu received the instruction and following the same, he went away.

8.23a.1
73la.2

[68] He met the owner of the thing accidentally. He brought him to the dwelling-place of the Vinaya-master, who asked the Bhikkhu who owned that cloth-piece : "Friend, is this your cloth-piece ?" He replied, "Yes." The Revered Bhikkhu asked : "Where did you lose it ?" The Bhikkhu told in reply everything about the matter. The Vinaya-master asked : "Had you given up all mental attachment for it ?" He replied : "Yes, I had given up all attachment for it." He again asked the defaulting Bhikkhu : "At what place did you take it ?" He replied : "I took it at such and such a time and at such and such a place." The Vinaya-master said : "If you had not taken it with the intention of stealing it, you should have been guilty of no offence. But you have taken it with the evil intention [of stealing], therefore you are guilty of a *Dukkaṭa* offence. You must first express regret [for the same], then you will be free from that offence." He said to the Bhikkhu who owned the thing : "You [already had] indifferent mind for the thing; make him, therefore, a gift of this cloth-piece." He replied "All right !" The defaulting Bhikkhu, when he listened to the words of the Vinaya-master, rejoiced in body and mind, like one who has obtained the taste of nectar. The Teacher says: 'This is what is meant by examining the thing.'

[69] *Time*—that is, the time of carrying away. The same piece of cloth may sometimes be cheap and sometimes expensive. If at the time when it is taken away it is cheap, then one becomes guilty of an offence commensurate with the price when it is cheap. If it is taken away at a time when it is expensive, then he would be guilty of an offence commensurate with the price when it is expensive.

[70] The Teacher says : These words are difficult to understand. I now take an individual [case] for an illustration⁴⁶.

8.23b.1
73la.15

There was a Bhikkhu who was living in the midst of an ocean [on an island]. He got a coconut-shell of good shape. When he got it, he had it carved and it was made [as bright as] a conch-goblet and in no way different. It became attractive to men's mind. This Bhikkhu always had this coconut-goblet for drinking water. He deposited it in a monastery in the midst of the ocean and went to Mount Cetiya. At that time, there was another Bhikkhu who went [to the island] in the midst of the

46. The Chin. text goes on to illustrate what corresponds to '*desa*' in Pali, 'appropriateness [of the region.]'

ocean. When he went there, he entered the monastery. When he was staying in that monastery he saw the goblet made of coconut-shell. He took it with the idea of stealing and further went to Mount Cetiya. When he went there, he used that goblet for taking his gruel. The Bhikkhu who owned this coconut-goblet saw it and shouted at him : " Friend , from where have you obtained this coconut-goblet ? " That Bhikkhu replied : " I obtained it from [an island] amidst the ocean. " The Bhikkhu who owned this [goblet] said : " This is not your thing. I bet you have stolen it. " He seized him and went before the Saṅgha to get this matter fully decided (具判), but there was none who could decide it.

[71] Then he further went to Māhavihāra. There, in this Mahāvihāra, by the beating of the drum, a large gathering assembled near the *stūpa*. Before the Vinaya-master could arrive at any decision after mutual consultations, there appeared a certain Ābhidhāmmika monk in that group, called by the name of Godatta, who was very well conversant with the different procedures (方便). This Bhadanta Godatta said at that time : " Wherefrom did this Bhikkhu obtain this goblet of coconut-shell ? " He replied : " I have taken it from [an island] amidst the high ocean. " " What is the price of it ? "

8.24a.1
731a.28

He replied : " In that land, people eat the coconut and the remaining shell they throw and break and then it is used as fuel. It has, therefore, no value at all. " He asked the Bhikkhu who owned the thing : " What is the value of the hand-work done on the coconut shell ? " The reply was : " People eat the pithy substance of the coconut, drink its juice and throw the shell away. A Bhikkhu takes it up when it is thus rejected, and by doing some work on it makes a bowl out of it. This hand-work is worth a *māsaka*. " Bhadanta Godatta said : " It being so, it does not fulfil the condition of five *māsakas* and therefore he is not guilty of any grave offence. " When these words were heard in that assembly, there was a [loud] acclamation : " Very good ! The case has been decided extremely well ! "

[72] At that time, King Bhātiya, desiring to go to the shrine to pay his respects, had started out of the gates of the town. He heard the Bhikkhus shouting the words of acclamation : ' Good '. Having heard this, he asked the minister in attendance " What kind of uproar is this ? " The minister then told the whole thing in succession in his reply. When he heard it, he became very glad. By the beat of a drum, the king had it proclaimed : " From now on, if any one among the recluses had any doubt [in matters of law], he may follow the decision given by Godatta. The matter decided by this Elder does not go against the Law of good conduct. "

The Teacher says : In this way, one should examine and determine the price according to the place.

8.24b.1
731b.11

There is also a thing which is precious now but which becomes cheap later.

Question :—How is it that a thing is precious at present but becomes cheaper later ?

Answer :—Like an iron-bowl which is at present perfect, clean and without any hole, but which later gets broken and has holes. Therefore the price is to be assessed according to time.

[73] *The use*—As one puts a thing to personal use : like an axe which is expensive at the beginning but becomes less expensive [as one puts it into use]. The Teacher says : If a Bhikkhu steals an axe of another person, he should ask the owner of the axe : “ Sir, for what price have you purchased the axe ? ”

“ Sir, I spent only one quarter (*paḍa*) in purchasing it ” [replies the other].

Further question :—“ Have you not put it to any use since you purchased it ? ”

The owner of the axe replies : “ First, I have used it for a day to break tooth-sticks, ” or he continues : “ to split wood for fire to bake the begging-bowl and then by its intense or light use, it has now become an old one. ” In the same way, about a collyrium-needle, or a door-key. When smoked once or twice by the burning of paddy-bran, or when rubbed by brick-powder, it becomes old. So also a layman's cloth [used for bathing], when once dipped in water, or when once used for covering a naked shoulder, or for wrapping around the head, or for carrying sand, also, becomes old; clarified butter or oil, also, when it has changed its receptacle, or when some insect or ant has fallen into it, becomes old. Or a lump of jaggery, first very hard but later soft—so soft that ultimately one can push the nail of one's finger into it—this also is called old.

8.25a.1
731b.24

[74] If a Bhikkhu becomes worldly and steals things of others, he should ask the owner of the thing [whether he has not put that thing to use]. If he has not used it, it has a value⁴⁷. If he has used it, it is devalued. You all must know this.

These five things the Vinaya-master must carefully examine and then give the decision over the matter. He must assess the offence according to the gravity or lightness of the offence.

Thus is concluded [the discourse on] Stealing.⁴⁸

[Thus is concluded]
the Eighth Book of the Vinaya-Commentary [named]
Samanta-pāśādikā.

47. Apparently this covers the fifth thing mentioned in the *gāthā* in § 64 above.

48. Here it appears that the original text was not understood by the Chinese translator. The concluding title '*ādiyeyya . . . saṅketaṃ vītiṇṇeyya*' of the Pali text is split up here. The Pali words *saṅketaṃ vītiṇṇeyya* which come at the end of the concluding title in Pali are transferred here in the Chin. text to the beginning of Book Nine.

Further Taisho and Shanghai editions add by way of an appendix long passages in fragments, which really have already occurred in the chapter. Like our edition, Sung edition, also, does not give the same.

Shan-Chien-P'i-P'o-Sha

on

Vinaya

Book IX

[T. 732 C-740a; P'ing 46b-52b; PTs. ii. 308c-368; S. i. 222b-266; N. 1.303-361.]

[1] *Transfers to a [previously] determined place*¹. The whole string of the explanation following its form and characteristics has been given in due order in [the explanation of] the precept regarding stealing [in the last book] .

9.1a.3
732c.15

*According to its form and name*² [Vin. iii. 46]—Form means according to its place or location (所處). *Name* means according to the name by which it is called, such as one 'pāda', or 'worth one pāda' or 'more than one pāda'. This is what is called 'name'. Why is it so? One Chi-la-sa-p'an (kārṣāpana) is made of four pādas. This indicates a thing which is not permissible. 'Worth one pāda' implies a permissible thing. 'More than one pāda' implies a permissible thing [worth] more than one pāda, or an impermissible thing [worth] more than one pāda'. All these are enough [to involve] one into the offences of the second Pārājikā.

[2] *The master of the Earth* [Vin. iii. 47]—That is, a noble king like a Sovereign monarch (Cakkavattī) who is the owner of all the four continents (lit. everything under the heavens), or of one continent like king Asoka, or also like a king of Ceylon.

Of one domain, like king Bimbisāra or like Pasenadi.

Of the border—a king of a border-land.

Of a buffer-kingdom—One who rules a village or two, but is also called a king.

The Administrators Of Law—Those who know the Law of the king to dispense justice according to the lightness or gravity of the offence such as the sentence of death, or the cutting of nose or hands or feet; or the great ministers, or noble princes, or the kings of border-territories who know all these regulations. They [also] are called kings.

9.1b.1
733a.1

1. See last note on Book Eight.

2. The Pali Cm. has *yathā rūpaṃ nāma*. Here again the Chinese translator has misunderstood the use of the word *nāma*, which here stands for only 者 and not for 名. But it seems he tries to make out some interpretation from that word as is clear from the interpretation that he gives immediately afterwards.

[3] *Kill*, that is, to cut off one's life; or to whip or beat.

Banish—that is, to send away and expel to another country.

Thief—that is, one who steals the things of others—a few or many. He is called a thief.

In all these cases, one becomes guilty as in the case of the first [*Pārājikā*]. The Teacher says : The words that follow are easy to be understood.

The six expressions beginning with ' taking away by force ' have been already explained.

If the thing [stolen] is one *pāda*, or worth one *pāda*, or is worth more than one *pāda*—by this is indicated the thing that has been taken away.

Question :—When one takes away a thing that is a *pāda*, one becomes guilty of an offence. Where was the need then of saying ' worth one *pāda* or worth more than one *pāda* ? '

Answer :—In order to obviate the possibility of the Bhikkhus, in future, becoming worldly and evil-minded, this detailed explanation has been given.

[4] *A thing deposited in the earth, or on the earth* [*Vin.* iii. 47].

A thing deposited in the earth means something kept hidden within the earth. This has been explained in the original *Vinaya*. The Teacher says : ' This explanation has been difficult to understand and so I wish to give a detailed explanation of it. '

Hidden—To dig the earth and to cover it over with earth, or stone, or grass, or wood and the like. This is what is called ' hidden under the earth. ' If a Bhikkhu says : ' I should like to steal away a thing hidden under the earth ' and he goes to devise means for the same, then, at that time, he becomes guilty of a *Dukkaṭa* offence.

9.2a.1
733a.13

[5] Question :—What are called ' means ' ?

Answer :—When he intends to go, he makes certain movements of adjusting his clothes and then steps on the road. He thus thinks : ' This thing is too heavy. I shall not be able to carry it away alone. I must seek a companion. ' When thus he merely exerts (進 止) then he becomes guilty of a *Dukkaṭa* offence. If he goes to the place of his companion and says : ' At such and such a place, there is a hidden treasure; I should like to take it away with your help, my friend, ' and if he answers ' yes ' and gets up immediately, then he [the companion] becomes guilty of a *Dukkaṭa* offence. If he says : ' At such and such a place, there is a jar of precious treasure; I should like to steal it, O friend, with your help. If I get it I plan to use it for some meritorious purpose. And thus, I, with you, my friend, will no longer be in any want. ' In this way, both of them become guilty of a *Dukkaṭa* offence.

Having obtained a companion, he then seeks a sharp hoe. If he has it, he goes away to make its use. If he has not any, he either goes to the place of another Bhikkhu or to the house of a lay-man to borrow it. The owner would ask : " Holding a hoe ! Of what use is it to you ? " He replies : " For some sundry purpose. " Then he becomes guilty of a *Dukkaṭa*

offence. If he tells a deliberate lie that he needs the hoe for digging the earth for some use of a monastery then he becomes guilty of a Pācittiya offence.

[6] Further, one³ commentary does not agree with this. [According to it] in all cases, one becomes guilty of a Dukkaṭa offence. Why? Because, this concerns only 'means' for stealing.

9.2b.1
733a.25

The Teacher says : Because one speaks a deliberate falsehood, therefore, one becomes guilty of a Pācittiya offence. This explanation is good.

If the axe has no handle, then in order to find one for the same, he splits dead dry wood, then he becomes guilty of a Dukkaṭa offence. If he cuts a living tree, then one becomes guilty of a Pācittiya offence. According to one⁴ Commentary, if one cuts a living tree then he becomes guilty of a Dukkaṭa offence [only]. Why? Because, this is merely 'means' for stealing. If he intends to borrow a hoe then he becomes afraid that other people would know it and so he prepares himself the hoe to dig the earth. While seeking to inflict an injury on the earth with that iron [tool], he destroys grass, then in all these cases he becomes guilty of a Pācittiya or a Dukkaṭa offence. According to one⁵ commentary, all of them become guilty of a Dukkaṭa offence. Why? Because it concerns only 'means' of stealing.

[7] If he enters a jungle without a basket and splits bamboos or tendrils to make a basket, then he becomes guilty of a Pācittiya offence. All the rest is as said before already.

If he has this idea in his mind that [with that treasure] he would offer homage to the Three Jewels and arrange for food (齋), for discussion and for meeting [of the Saṅgha], and if saying words in such a manner, he goes, then there is no offence. If, however, he goes with the idea of stealing [the treasure], then he becomes guilty of a Dukkaṭa offence. If he intends to approach the place of the treasure and then cuts grass, wood to make a road, then he becomes guilty of a Pācittiya offence. If he cuts dead dry trees, then he becomes guilty of a Dukkaṭa offence.

[Vegetation] growing on it.

Question :—What is meant by [vegetation] growing on it?

9.3a.1
733b.9

Answer :—Grass or wood that has grown for a long time on the things that have been already treasured up. This is called [vegetation] that has grown on it. If he cuts this grass or wood, then he becomes guilty of a Dukkaṭa offence.

[8] The Teacher says : There are eight kinds of Dukkaṭa offences.

Question :—What are those eight?

First, the Dukkaṭa of helpful means; second, the Dukkaṭa that is simultaneous [with action]; third, the Dukkaṭa of precious things⁶; the

3. Pali text specifically mentions here *Mahā-Aṭṭakathā*.

4. Here the Pali text mentions *Saṅkhepa-aṭṭhakathā* as well as *Mahā-paccarī*.

5. Here in Pali is mentioned *Mahā-paccarī*.

6. See note 9 below.

fourth, the Dukkaṭa not connected with money; the fifth, the Dukkaṭa as per [strict] Vinaya [rules]; the sixth, the Dukkaṭa because of a known thing; the seventh, the Dukkaṭa as per official proposal (*ḥatti*); and the eighth, the Dukkaṭa as per hearing.⁷

[9] Question :—(i) What is the Dukkaṭa of *helpful means*?

Answer :—A man knows that he is committing a theft and he seeks a companion [in this act], or an axe, or a hoe, as his 'means'—this is called a Dukkaṭa of helpful means. Here one becomes guilty of a Pācittiya offence where the offence makes him liable to that punishment, or of a Dukkaṭa where the offence is liable to that [punishment].

(ii) The Dukkaṭa of a *simultaneous [action]* means : If grass or wood has grown on a hidden treasure and if he cuts it with an axe, then it is called a Dukkaṭa of a simultaneous [action]. In this matter, both the objects involving Pācittiya and Dukkaṭa [offences] lead to Dukkaṭa [only⁸]. Why is it so? Because both of them concern merely helpful means for the theft.

9.3b.1
733b.21

(iii) A *[precious] thing* which cannot be touched—The Ten kinds of treasure, the seven kinds of grain and different kinds of utensils—if one seizes them, then one becomes guilty of a Dukkaṭa offence. This is called the Dukkaṭa of things which cannot be touched.⁹

(iv) *Not connected with money*—If one takes all kinds of sweet fruit, such as bananas, or coconuts and the like, then one becomes guilty of a Dukkaṭa offence. This is called a Dukkaṭa not connected with money.

(v) *Vinaya*—If a Bhikkhu enters a village and while he is begging, there springs up some storm of dust which falls into his begging-bowl, then he should receive nothing any more [in the bowl]. But he receives [in it] food and drink. As soon as he receives the same, he becomes guilty of a Dukkaṭa offence. This is called Vinaya-Dukkaṭa.

(vi) The Dukkaṭa of a *known thing*—One has heard another man proclaiming (囑) [something] and so he knows the thing and yet he would not speak out, which is an offence. This is called a Dukkaṭa of a known thing.

(vii) *Official proposal*—Out of the ten¹⁰ ways of expostulation even if one makes one, he becomes guilty of a Dukkaṭa offence. This is called the Dukkaṭa of an official proposal.

(viii) *Hearing*—The Buddha spoke¹¹ to the Bhikkhus : “[The Bhikkhu] has not fulfilled the earlier (*purimikā* 前) retreat [that he had promised] and so he becomes guilty of a Dukkaṭa offence, because he has broken (減) [his promise]” [Vin. i. 154]. This is called the

7. The Chinese translator misunderstands *paṭissava*, which means a promise, or an agreement, although it is derived from root *fru* to hear.

8. It is not clear why the Chin. text repeats here the word *Po-ye-t'i* (9-3a.10).

9. At the time where these eight Dukkaṭas are first mentioned, this is called Dukkaṭa of precious things. See § 8 above.

10. The Pali-text mentions eleven : *ekādasasu samanubhāsanaṃsu*. Which are these eleven?

11. Vin. 1.154. See note 7 above.

Dukkaṭa of hearing. This Dukkaṭa of hearing is the Dukkaṭa that becomes operative with the [action] itself. Why? As it is said in the original *Vinaya* :—" If there is grass and wood growing upon a hidden treasure and if one cuts it, then one becomes guilty of a Dukkaṭa " [cf. *Vin.* iii. 48]

[10] If one, while he is just cutting grass and wood, has a repentant mind, and turns back and comes to have his normal mind, then because of his act of cutting grass and wood, he becomes guilty of a Dukkaṭa offence; but when he expresses his regret for the same, he becomes free from the guilt. If he does not express regret and goes on digging the earth with all his might, seeking the place of the hidden treasure, then he becomes guilty of a Dukkaṭa offence.

9.4a.1
733c.5

Piles up [the earth] on one side—He puts together on one side the dead dug-out earth and becomes guilty of a Dukkaṭa offence. The earlier Dukkaṭa ceases to be effective. If with his hand, he touches the treasure, without moving it [from its place], he becomes guilty of a Dukkaṭa, the previous Dukkaṭa for piling up the earth ceases to be effective. If, however, he *moves* it, then he becomes guilty of a Thullaccaya offence.

[11] The Teacher says : What is the meaning of Dukkaṭa and Thullaccaya offences ?

What is meant by *T'u-chieh-lo* ? Not to act upto the words of the Buddha. *T'u-* (*du-* Sans. *du*) means evil. *Chieh-lo* (*kaṭa*) means committing an evil action. That which does not appear good among the actions of a Bhikkhu—this is called *T'u-chieh-lo* (*Dukkaṭa*). There is a *gāthā* in the original *Vinaya*—

"The offence known as *T'u-chieh-lo*—
Its meaning you hear well.
It is called a transgression;
Also called a down-fall;
Like an evil action of a worlding
Done under cover or in the open—
This is called *T'u-chieh-lo*—
You all can yourselves know." [*Vin.* v. 149]

[12] *T'ou-lan-chieh* (Thullaccaya)—*T'ou-lan* (*thulla-sthūla*) means grave.

9.4b.1
733c.18

Chieh (*accaya*) means obstructing the good path and consequently falling into an evil path.

Among the offences that are to be confessed with the expression of regret in the presence of another man, this offence is the gravest. As it is said in a *gāthā* of the original *Vinaya* :

"While speaking about *T'ou-lan-chieh*,
Its meaning you truly hear—
Among the offences for which one confesses regret
Before another who hears, this is the gravest" [*Vin.* v. 148].

When one expresses regret before another person, this offence appears to

be the gravest. When one quakes and demurs [at some transgression] then some repentance is produced in the mind and then one commits a *T'au-lan-chieh*, but when he confesses it with an expression of regret then one gets absolved from it.

[13] Question :—Among the ten¹² Dukkaṭa offences by way of an official proposal which of these he becomes guilty of ?

Answer :—Before the *kamma* (official act) is taken up, the preliminary announcement of the proposal (*ñatti*) is made and still one does not give up [evil action], then one becomes guilty of a Dukkaṭa offence. The announcement of the proposal in the official act is completed and still he does not give up [evil actions]; or the first repetition is made or successive repetitions [as in the *ñatti-catuttha kamma*] are made and still he does not give up [evil actions]—in all these cases one becomes guilty of a Thullaccaya offence.

[14] *Takes and removes a thing from the original place*—The Bhikkhu, with the idea of stealing, moves the object to another place even to the extent of a hair, then he becomes guilty of a Pārājikā offence. If he just partially lifts up only one side of a pot, then he does not become guilty. If he removes it completely then he becomes guilty of a Pārājikā offence.

9.5a.1
734a.1

If, round about the pot, one sets up three posts and keeps the pot suspended from them by means of ropes and then afterwards one digs out the earth on all the four sides until the earth below is exhausted, then one becomes guilty of a Thullaccaya. Even when one pulls out one post or two posts, one becomes guilty of a Thullaccaya. When all the three posts are gone and the pot falls down on the earth, then one becomes guilty of a Pārājikā offence. If one ties a rope around the neck of the pot and ties it up to a tree and then one digs out the earth, then the pot [appears] to be standing out suspended with that rope, long or short; then one does not become guilty. If, [however], he loosens the rope from the tree, then he becomes guilty of a Pārājikā offence. If he does not loosen the rope, but chops the tree, then also he is guilty of a Pārājikā offence.

[15] If on the pot, there are several trees kept growing as a mark and if the roots that have grown entwine the pot and if the Bhikkhu digs out the earth and cuts the roots of trees, then he becomes guilty of a Pācittiya or a Dukkaṭa, as has been already said before. When the roots of the trees are cut, then the pot following the [roots of] trees comes out; then there is no offence. From the roots of the tree, he carries away the pot, loosening it from the tree, even to the extent of the breadth of a hair, then he becomes guilty of a Pārājikā offence. When the tree falls away, the jar with the removal of the earth rolls away from the original place, then one does not become guilty. But if he removes it from that place, then he becomes guilty of a Pārājikā offence.

On the pot, there is a stone. With the throwing away of the stone, the

12. See § 9 (vii) above.

pot remains open, then there is no guilt of grave nature; but one becomes guilty of a *Dukkata*.

[16] *Within a jar*—The jar is big; it is not possible to lift or move it. One carries a small pot and comes to take away the precious treasure and secures an equivalent of one *pāda*, then he becomes guilty of a *Pārājikā* offence. If in the jar, there are pearls, crown- [diamonds] and gold; the lid is pulled out and the top-part juts out; but after that [the hand] does not leave the jar, then one becomes guilty of *Thullaccaya*. But, if one, with the idea of stealing, takes away an equivalent of one *pāda*, then he becomes guilty of a *Pārājikā* offence. If the jar is full of treasure and if one takes some in his hand and the hand does not leave the place [where the treasure is deposited], and through the fingers an equivalent of a *pāda* comes out and is dropped again in the jar, then one becomes guilty of a *Thullaccaya*. If, however, the hand comes out away from the jar, then one becomes guilty of a *Pārājikā* offence.

9.5b.1
734a.14

There are teachers who explain that if one takes away some precious things from the bottom of a jar and the hand has left the bottom but it has not come out of the jar, [even then] one becomes guilty of a *Pārājikā* offence. The Teacher says : In the matter of *Vinaya*-rules of conduct, it is better to follow the stricter (急) rule.

[17] By one draught, one becomes guilty of a *Pārājikā* offence. [That is], if one draught is worth a *pāda*, then one becomes guilty of a *Pārājikā* offence.

Also, there is another commentary (解) that explains in a quite different way. If there is a big jar that is heavy and, though unfettered, it cannot be lifted. With his mouth then he begins to drink out of the jar. As long as the mouth does not leave the jar, he becomes guilty of *Thullaccaya*, but when it leaves the jar, one becomes guilty of *Pārājikā*. If one takes a bamboo tube and drinks [with its help] and if the draught that enters and goes below the gullet is worth a *pāda*, then he becomes guilty of a *Pārājikā* offence. If the mouth holds the tube and he sucks [the drink], the mouth and the tube are both full and then he lifts the tube and with one hand he closes the other end and thus he gets it disconnected from the jar, then he becomes guilty of a *Pārājikā* offence. If he takes a strip of cloth and throws it into the jar so that it sucks up the ghee or the oil within the jar, then as soon as the strip of cloth leaves his hand, he becomes guilty of a *Pārājikā* offence.

There are other teachers whose explanation does not agree with this. [They say :]. If the strip of cloth is thrown in and if repentance is produced in his mind, then as long as the strip of cloth is not taken out, one becomes guilty of *Thullaccaya* [only]. If there is no repentance produced in the mind, and if he lifts up that strip of cloth and thus disconnects it from the jar, then he becomes guilty of a *Pārājikā* offence. If the strip of cloth is already thrown in and if the owner becomes aware of it and demands its price and if he pays it back, then he becomes guilty of *Thullaccaya*. If,

9.6a.1
734a.26

however, he does not pay back the value, then he becomes guilty of Pārājikā.

[18] If a Bhikkhu has with him an empty jar and if an outsider comes and pours ghee or oil within the jar and if the Bhikkhu gets angry and takes it and flings it away to another place, then there is no violation. If, however, he does not get angry, but with the thought of stealing [the contents], he shifts it to another place, then he becomes guilty of a Pārājikā offence. If he does not shift it to another place but bores holes at the bottom of the jar and lets the ghee or oil worth a *pāda* ooze out, then he becomes guilty of a Pārājikā offence. If when he bores holes into the jar of ghee or oil, they get co-agulated so that nothing comes out, but afterwards he gets it heated in the sun so that the contents worth a *pāda* melt and come out, then he becomes guilty of a Pārājikā offence. If he bores a big hole and the ghee and oil come out like glue and this continuous uninterrupted oozing is worth more than one *pāda* and when he sees this, repentance is produced in his mind and then he puts it back again into the jar, then he becomes guilty of Thullaccaya. If, surely, there remains outside anything worth a *pāda*, he becomes guilty of a Pārājikā offence. If he shifts the jar and places it on a stone with the intention that it should fall down on the ground, then he becomes guilty of a Pārājikā offence.

9.6b.1
734b.10

[19] The owner puts on a good level place an empty jar where he has not yet poured ghee or oil, but where he intends to pour the same. The Bhikkhu deliberately places it, afterwards, resting it on a huge wooden [block] or stone with the idea that it should break. The owner sees the Bhikkhu doing this purposely and if at the time when the jar breaks, the owner demands the price of the jar and if he pays it back, then it is well and good. But if he does not pay it back, then he becomes guilty of a Pārājikā offence.

If the Bhikkhu has not the idea of breaking the jar but before he makes use of it, he throws within the jar, various kinds of rotten things [or other sundry things], small or great, then he becomes guilty of a Dukkaṭa offence. If he uses it, then he becomes guilty of Thullaccaya. When he has used it, if the owner sees the same and demands the price of the jar and if he does not pay it back, then he becomes guilty of a Pārājikā offence. He has no idea of stealing the jar, but just with an angry mind, he breaks it, or burns it, or with water enundates it, or by various other means renders it impossible for the owner to get it fresh and alive (生活), then he becomes guilty of a Dukkaṭa offence. He should pay back the price to the owner. But if he does not pay it back, then he is guilty of a Pārājikā offence. He puts sand, earth or stones into the jar and then pours water into it so as to render it full and overflowing and thus if the jar is rendered un-usable, then he must return the price to the owner. If he does not pay it back then he becomes guilty of an offence as said above.

9.7a.1
734b.23

The Teacher says : The detailed commentary on things underground is now concluded.

[20] [He says :] I must now give the comment on things *above ground*.

Things placed above ground mean things placed on the ground, or in a palace, or on the top of a mountain, and things like the same, which are put in places that are not hidden. This is what is meant by things placed above ground. They may be either collected [in one place], or scattered [in different places], or deposited in a vessel. The Teacher says : The meaning of this is already explained in detail. I should now make only some general remarks. As regards things which can be taken hold of in one's hand, you can yourselves know. Things like ghee, oil, honey, milk and drinks are [to be treated] like the flowing water, and in no way different. You can yourselves know. Things cheap, or expensive like gold locking in (鎖) pearls strung together, or long white soft woollen cloth—if they are shifted from their original place even to the extent of a hair's breadth, then one becomes guilty of a Pārājikā offence.

Thus is concluded the section on things above ground.

[21] *Things in the open [air]* —that is, peacock and the like. There are six places [of extremity] in a peacock. Which are those six ? First, the face of a peacock; second, the tail; third, both wings;¹³ fourth, the feet; fifth, the back;¹³ sixth, the crest.

A Bhikkhu thinks : ' I should like to steal a peacock in the open [air]. ' The peacock is on the point of flying up in the air. The Bhikkhu goes and stands in front of the peacock. The peacock sees the Bhikkhu and is not able to fly. He spreads his wings and stops. The Bhikkhu becomes guilty of a Dukkaṭa [offence]. He raises his hand and touches him. He becomes here also guilty of a Dukkaṭa [offence]. If he shakes the peacock [in his place] then he is guilty of a Thullaccaya offence. But if he holds him and pulls him by the tail and removes him from the place where his head stood, then he becomes guilty of a Pārājikā offence. If he pulls near him the left wings so as to make his right wings come upto [the place occupied by the left wings], then he becomes guilty of a Pārājikā offence. In the same way with his upper and lower extremities. If the peacock is in the air and if the peacock then descends on one or the other part of his body and stays there—if he is on his right arm and if the Bhikkhu with the idea of stealing him away puts his left hand around him and removes him from the place [he had occupied], then he becomes guilty of a Pārājikā offence. But if the peacock himself flies and comes over there, then there is no violation [of any rule of offence]. With the idea of stealing him away, he takes him and goes forth. When he takes his first step, he becomes guilty of a Thullaccaya but when he has taken his second step he becomes guilty of a Pārājikā offence.

9.7b.1
734c.6

[22] There is a peacock on the ground. A Bhikkhu has the idea of stealing him away. He takes the peacock belonging to some other person.

13. The Pali Commentary has nothing corresponding to the *back*. There, wings on both sides are the two places of extremity. The Chinese text takes both of them as one place and so it had to add one more—'back.' The Pali Commentary seems to be more reasonable.

If he holds him by one or the other part of his body without taking him away from the earth, then he becomes guilty of a Thullaccaya. But if he entirely lifts him up with no part of his body touching the earth, then he becomes guilty of a Pārājikā offence. If a peacock is in a cage and if with the idea of stealing away the peacock one takes hold of the cage and taking it goes away, then he becomes guilty of an offence commensurate with [its value in] *pāda*, more or less. If a peacock is in a garden eating his food, and if with the idea of stealing him away, he drives him outside the gate, then he becomes guilty of a grave offence. With the idea of stealing a peacock, if one throws him outside the garden, then one becomes guilty of a Pārājikā offence.

9.8a.1
734c.19

A peacock is in a village. If with the idea of stealing him away, one drives him outside the bounds of the village, then one becomes guilty of a Pārājikā offence. A peacock is himself moving about, and goes to a monastery or to an open ground (空地). A Bhikkhu, with the idea of stealing him away, takes a stick or takes a stone or a piece of wood, and throws it at the peacock, who gets frightened and flies towards a forest, or on the roof of a house, or returns to the original place, then one does not become guilty. If with the idea of stealing him away, he deliberately drives him out or removes him [from the original place] even to the extent of a hair's breadth then he becomes guilty of a Pārājikā offence.

In the same way there will be violation, or no violation with regard to all other birds—exactly as in the case of a peacock; in no way different.

[23] *A piece of cloth* that is blown around by the wind in open air. A Bhikkhu, with the idea of stealing it, takes hold of one or the other part of it, then he becomes guilty of a Dukkaṭa. If taking hold of it, he shakes it [in its place], then he becomes guilty of a Thullaccaya and if he removes it from its place, then he becomes guilty of a Pārājikā offence. This piece of cloth also is like the peacock [as far as the places of extremities are concerned] and is in no way different. If a piece of cloth is falling down on ground from the open air [above] and a Bhikkhu seizes it with his hand, then he becomes guilty of a Dukkaṭa offence. But if he removes it from the original place, then he violates [the rule of] a grave offence.

9.8b.1
735a.3

[24] *A thing falling down*—A person who has decorated himself with a precious ornament on his body drops down that ornament unknowingly. A Bhikkhu sees from afar this precious thing coming down through open air. With the idea of stealing, he seizes that precious thing and removes it from the ground even to the extent of a hair's breadth, then he becomes guilty of a Pārājikā offence. In the case of a *kāśava*, the same offence, as said before; in no way different.

A detailed commentary on things in open air is concluded.

[25] *Various kinds of things placed on a cot*—Whether one seizes them or not—this matter also is to be treated like things placed upon ground; in no way different.

If one takes away the things along with the cot and goes away, removing it from the original place, then you yourselves can know [what offences one commits].

[26] *A kāsāva placed on a cloth-stand*¹⁴—If a Bhikkhu, with the idea of stealing away a *kāsāva* on a cloth-stand, moves it from the original place then he becomes guilty of a grave offence. If he removes it from the original place without letting the two ends come together (不關) then [also] he does become guilty. If he pushes it to any of the two extremities, then he violates a rule of offence. If he takes it away along with the stand, then he becomes guilty of a grave offence. If the *kāsāva* is tied to the cloth-stand and if he pushes it to any of the two extremities, then he becomes guilty of a Thullaccaya, but if he loosens the knot and takes it and goes away, then he becomes guilty of a Pārājikā offence.

A Bhikkhu ties up his *kāsāva* at four corners and renders it [into a canopy] to hold dust. If another Bhikkhu with the idea of stealing it away unties one corner... upto to three corners—then in all these cases, he becomes guilty of a Thullaccaya. If he unties all the four corners then he becomes guilty of a Pārājikā offence. If the *kāsāva* is placed on a stand and one end of it rests on the stand and the other on the ground and if one end [of the cloth] leaves the stand but the other end does not leave the ground, then he becomes guilty of a Thullaccaya. If one end leaves the ground but the other end does not leave the stand, then also there is Thullaccaya. But if [both the ends] leave the stand as well as the ground, then there is Pārājikā.

9.9a.1
735a.15

[27] A Bhikkhu puts a cloth-bag or any other miscellaneous thing suspended from a hook. If a Bhikkhu, with the idea of stealing it away, holds the bag in his hands but does not remove it from the hook, then there is Thullaccaya. But if he takes it out of the hook, then he becomes guilty of a Pārājikā offence.

A Bhikkhu keeps a cloth-bag on a peg. If a Bhikkhu with the idea of stealing it away, takes it off the peg, but does not remove it from the wall, then there is Thullaccaya; also when he takes it, it is off the wall, but not off the peg, then there is Thullaccaya. But if he removes it [both] from the peg as well as the wall, then there is Pārājikā.

Further, he places the cloth-bag or any other miscellaneous thing on a peg. A Bhikkhu, with the idea of stealing it away, intends to lift it and take it away. So he releases it from the peg and lets it come down on his shoulder. If, at that time, he feels repentance in his mind and, therefore, puts it back on the peg, then there is Thullaccaya. If again the idea of stealing it away rises up, and he takes it and goes away, then there is Pārājikā. If when he

14. Evidently, the Chinese translator has not understood the original term.—*cīvara-vaṃsa*. It is merely a bamboo kept suspended from the roof with the help of two pieces of a cord tied at the extremities of the bamboo, or the extremities of a bamboo are firmly fixed in the walls and a rest is prepared to keep clothes hanging over the bamboo. He takes it in the sense of a frame or a stand (架).

lifts it from the peg, he finds it too heavy [for him to carry] and so he lets it down on the ground, then there is Thullaccaya. If, afterwards, he takes it off the ground and goes away, then there is Pārājikā offence.

[28] Question :—What is meant by a peg ?

Answer :—Bore a hole one cubit (肘) in length and put a headed nail in the wall. It may be curved like the tusk of an elephant. And all kinds of pegs like the same.

If a piece of cloth is on a tree and if a Bhikkhu, with the idea of stealing it, takes it away—whether it is cheap or expensive—then the same detailed explanation as in the case of [a piece of cloth on] a peg.

9.9b.1
735a.28

A piece of cloth is on a fruit-tree and a Bhikkhu, with the idea of stealing it, shakes the tree to take away the cloth. The cloth does not fall down but the Bhikkhu sees the fruit and he gets an idea of stealing the fruit. If he shakes the tree and the fruit falls down and if its value is one *pāda*, then there is Pārājikā offence.

If both the fruit and the cloth do not fall down, then there is Thullaccaya.

Thus is concluded the section on things suspended.¹⁵

[29] *Places in water*—What is deposited in water. Through fear of the king and the like, whatever is kept hidden in water; whatever is placed in vessels of copper and the like that is not perishable in water.

Places in water, that is, [places as in] a tank. If a thing is deposited there, then it will not be washed away by its water. The thing will stay there. At that time, a Bhikkhu with the idea of stealing makes a search of things in the water. When he goes to make a search in the shallow water, with every step that he takes, he becomes guilty of a Dukkaṭṭa offence. If he goes towards deep water, with every device (方便) that he designs, he becomes guilty of a Dukkaṭṭa offence. And when he enters water, if there is a surging wave and the like and if he does not reach the place where the thing is deposited, or if he sees a poisonous serpent, or a big fish, or a crocodile, or a very dangerous animal and, through fear, he runs away and misses [his object], then he is not guilty. The Teacher says : Seizing the object and the like is to be treated as said before already; in no way different. You yourselves can know.

[30] *Places [of extremity]*—One can grasp the object at six places—four sideways, one above and one below. Thus there are six places. If in the tank, there are lotuses and the like and if a Bhikkhu with the idea of stealing takes away a lotus, then according to the price, high or low, he is bound down by an offence. When one cuts a lotus and even though the silken thread of the stalk remains uncut, one becomes guilty of a Pārājikā offence.

9.10a.1
735b.12

If, with the idea of stealing, one takes away the stalk [of a lotus] by digging it out of earth, then the offence is light or heavy as has been already said above. If there are various kinds of miscellaneous things kept on water, and if one, with the idea of stealing and intending to haul them, goes to one

15. This is the Chinese rendering corresponding to Pali *vehāsaṭṭhaṃ*.

place or the other, and he pulls at them without moving them from their original place, then he becomes guilty of a Thullaccaya offence. But if he lifts them up from their original place even a hair's breadth, then there is Pārājikā offence.

If the lotuses are bound in a bundle and are floating on the water and if, with the idea of stealing, one unties the bundle, he becomes guilty of Thullaccaya. But if he removes the bundle [from its original place], then he becomes guilty of a Pārājikā offence.

The topic of six places is to be understood as already stated above.

[31] If, with the idea of stealing, one plucks up the root of a lotus, without completely cutting it away, then he becomes guilty of a Thullaccaya. If one completely cuts off the root, then there is a Pārājikā offence. If the tank is dry having no water, and if one digs out the lotus from all its four sides and cuts the root, then there is Thullaccaya. When he removes it from its original place, then according to its value, high or low, he is bound down by an offence.

There is a tank with fish. The tank is owned by some one. In a particular place of the water in the tank, if a Bhikkhu with the idea of stealing, takes a hook or a net or lays down a fish-trap but no fish enters the trap, then there is Dukkaṭa. If the fish enter the trap, then there is Thullaccaya. If he picks up the fish and when it is removed from the water, then there is Pārājikā. If the fish jump out of the net on to the shore, then there is Thullaccaya. From the shore he picks up the fish away from its place, then according to the value, high or low, one is bound down by an offence. The same treatment also with regard to a tortoise.

9.10b.1
735b.25

[32] One, with the idea of stealing, wants to catch fish. But the tank being big, he cannot get any. So he makes a small tank, with a channel [from the big tank] to let the fish enter it. If the fish enter the small tank, then there is Dukkaṭa. If he [tries] to catch the fish from the small tank but he does not get any, as the fish go back again to the big tank, then there is Thullaccaya. If the fish do not at all come to the small tank, then also there is Thullaccaya. If from within the channel or from within the small tank, he removes the fish from their place, then according to the value of the fish, high or low, he is bound down by an offence. If the water in the tank is being evaporated and is about to be exhausted, the fish get collected together in one place. Some one puts some [poisonous] medicine [in the place] and the fish die. A Bhikkhu, not knowing this, takes this fish considering it to be fit for one who has taken the vow of accepting cast-away things (*pamsu-kūlika*), then there is no violation [of any rule of offence]. If he knows that they are owned by some one, then according to its price, high or low, he is bound down by an offence. If the owner of the fish demands the price, then one must pay it back. If one does not pay it back, then one is guilty of an offence. When the owner of the fish has already taken it [back], but has no mind to keep it [with him] and the Bhikkhu with the idea of stealing takes it away, then there is Thullaccaya. The Teacher says : the

light or the grave nature of this offence is like what has been already told. You yourselves can know.

Thus is concluded the section on [things in] water.

[33] *Boat*—Whatever is used by ordinary men to cross a river even to the extent of the use of a rope. But here, whatever is used by ordinary men to carry things—all this is called boat.

9.11a.1
735c.9

On a boat, there may be men or no men; even to the extent of sundry things—All this is [to be treated] as before.

A Bhikkhu has the idea of stealing. He intends to steal the boat. But he thinks to himself : 'I want to take away the boat; but I have no one to assist me. I must find out some help-mate. Then he goes....seizes....shakes up...[In all these cases the treatment] will be as before.

[34] *Disconnects the rope*—Disconnects the rope, but the rope does not leave the [original] place, then there is Dukkaṭa. If the rope leaves the original place, then there is Thullaccaya or Pārājikā offence. The Teacher says : I must now explain this in detail. If he ties the boat in water in a rapid current and if the rope is cut, then he is guilty of a Pārājikā offence. If it is in water that is not flowing and if the rope is cut, but the boat does not leave the [original] place, then there is Thullaccaya. If, however, the boat leaves [original] place, then there is Pārājikā offence. If the boat is in water that is not flowing and if, first, it moves from the [original] place and then the rope is cut, then as soon as the rope is cut, he becomes guilty of a Pārājikā offence. If the boat is on land (lit. dry earth) and if it is removed from its [original] place, then there is Pārājikā offence. If the boat is supported by two wooden blocks and if he goes to steal away one wooden block, then there is Thullaccaya. If he goes [to steal] both the wooden blocks and the boat falls on ground, then there is Pārājikā offence. A boat is on land and a Bhikkhu has the idea of stealing it away. With the help of a long rope and a pulley, he hauls the boat away from its place; then there is Thullaccaya. He moves the boat from its place and then disconnects the rope, then there is Pārājikā offence. The boat in the water is not tied and a Bhikkhu with the idea of stealing is on it. He intends to go towards the east but the wind is blowing towards the west, then there is Thullaccaya¹⁶. If the idea of stealing arises after going to the place reached, and if he takes it, then there is Pārājikā. If repentance arises in his mind when it is being blown by the wind and if he comes back to the original place and the master demands (索) the boat, then he must return. If he does not return it to the master, then there is Pārājikā.

9.11b.1
735c.21

Thus is concluded the section on a boat.

[35] *A vehicle*, such as a cart and the like. A cart which has stored up sundry things—living beings (lit. beings with consciousness) or non-living beings (lit. beings with no consciousness)—all this is to be under-

16. Some details that are found at the end of this section have nothing corresponding in Pali commentary which gives other details.

stood as said before. In a cart is stored up some husk. A Bhikkhu with the idea of stealing it uses a vessel or a bowl for carrying away things. As long as the bowl is not taken away from the place [where the things are stored], there is Thullaccaya. But if the bowl leaves the place, then there is Pārājikā.

If the cart is heavy and if he is not able to haul it, and if he seeks a bull with the intention of hauling it, then at the very outset as he seeks the bullock he is guilty of a Dukkaṭa. If he secures the bull to haul the cart, then when the bullock lifts his first step, there is Thullaccaya. If he takes up four steps, then there is Pārājikā. If he intends to go to the east, while the bullock goes towards the west, then there is Thullaccaya. But if he returns to the original road [that he had in mind], then there is Pārājikā. If [any part of] the conveyance is hanging on a wall and if one takes it with the idea of stealing it, then there is violation or no [of a rule], as said in the case of a suspended bowl-bag; in no way different.

Thus is concluded the section on [things in] a conveyance.

[36] *Things in a load*—that is, what is carried in a load on the head. The Teacher says : I should like to expound the meaning of this.

The Head—that is, whatever is above the gullet [in front] and the boundary line of hair at the back—this is called the head. Whatever sundry things are placed above that—this is called a head-load. Whatever is down below the gullet and the border line of the hair—this is called the shoulder. Whatever is below the arm-pit and above the abdomen—this is called waist (? *kaṭi* 荷). If one seizes [these loads], then there is Dukkaṭa. The rest like things carried in a head-load and deposited are to be treated as said before. The remaining topics like [things carried on] a shoulder or waist-line (*kaṭi*), also, are similar. The meaning of [the expressions] coming next is easy to be understood.

9.12a.1
736a.4

Thus is concluded the section on things carried in a load.

[37] A *garden*, that is, a flower-garden or a fruit-garden, where fragrant plants grow. They are dug out by a Bhikkhu who has the idea of stealing them away. Then according to the value, high or low, he becomes guilty of an offence. If in a garden, there is bark of a tree and if with the idea of stealing it, one peels it off and takes it away, then according to the high or low price, he becomes guilty. The same treatment with regard to the flowers and fruit in the garden.

If there is a park under dispute and if a stranger Bhikkhu snatches it away because of his strength in carrying on disputes, then at the time when he starts the dispute, he becomes guilty of a Dukkaṭa. If he creates a doubt in the mind of the owner, then there is Thullaccaya. If the owner [loses all hope] and then has the idea of indifference [for that park], then there is Pārājikā. If the owner had not yet the idea of indifference, and the Bhikkhu snatches it thinking that he has obtained it for certain, then [also] there is Pārājikā. If he says: "Officials take bribes; the [wrongful] contestant of the garden will be successful", and the owner of the garden [thus] believes that his cause will be lost, then the Bhikkhu becomes guilty of Pārājikā.

9.12b.1
736a.16

If the matter is taken to the Saṅgha for decision and the Saṅgha deliberately gives the decision against Law, then the person responsible for the decision is guilty of Pārājikā. If, however, in the Saṅgha, the dispute is very scrupulously decided according to Law, then the [wrongful] contestant will not be guilty of such [Pārājikā offence] but of Thullaccaya.

Thus is concluded the section on [things in] a garden.

[38] *In a monastery* (寺) — Sundry things are placed in a monastery. If one picks up things placed, touching at four points, [then the treatment] is as said before. If a house is [already] given to the Saṅgha, small or great, coming from all the four directions, and if a Bhikkhu intends to pick up a dispute over its appropriation, then it cannot be a matter of dispute, as there is no one master [who could be held responsible] for being accused (鬪). There is no violation [of the rule] of grave offence. If a donor gives a gift to a *gana* (group), or even upto one single individual, and if one with idea of stealing takes away this house and if the owner gets the idea that his case is lost and if the thief gets the idea that he has got it certainly—then whether there is violation or no violation will be [determined] as said before.

Thus is concluded a brief discussion on [things in] a monastery.

[39] *In a field*, that is, in a field of two kinds. Which are the two kinds? One, the field of *pubbanna* (primary food); the other the field of *aparanna* (secondary food). What is called *pubbanna*? When a field has seven kinds of grain such as paddy (*sālī*) and the like. What is *aparanna*?¹⁷ When a field has cereals or pulses (豆) and the like, even upto a sweet sugar-cane.

9.13a.1
736a.28

If a Bhikkhu, with the idea of stealing, takes the paddy equivalent to one *pāda*, then he becomes guilty of a grave offence. Even when the paddy is not yet reaped, if a Bhikkhu, with the idea of stealing it, seeks a sickle, or a pingo (擔), or a basket, or any other contrivances [to carry the paddy], then he becomes guilty of a Dukkaṭa. If with his hand, he seizes it, then he is guilty of Thullaccaya. If having seized, he [proceeds to] cut it, but if it remains still connected with other things that grow there and if it is not removed from the original place, then one becomes guilty of Thullaccaya. But if it is completely released severing all connection, then according to the price, high or low, one becomes guilty.

If with the idea of stealing, one takes paddy to make rice out of it, then before it is put into the revolving device (i. e. mill) one becomes guilty of Dukkaṭa. If he seizes the paddy and beats it with a pestle, then for every action of his, he becomes guilty of Thullaccaya. If rice is already made and if leaving the [base of] earth he puts it into a vessel, then there is Pārājikā.

If a Bhikkhu has a dispute with others about a field, then there will be the same [treatment] as has been already said.

If a Bhikkhu steals from another his field, or [a part of the field] even to the extent of a hair, or definitely has the idea of stealing it, then he becomes guilty of Pārājikā. Why? Because, the land is so valuable that

17. See Prof. P.V. Bapat's paper on *Aparanna* (*Uni. of Ceylon Review*, Jan. 1952, pp. 67-71).

its value cannot be calculated. If this Bhikkhu comes and asks the Saṅgha whether he can take the land and if the Saṅgha is in agreement with him, then all of them are guilty of a grave offence.

[40] If there are two marker [-stones], and if a Bhikkhu lifts up one marker [-stone], then he becomes guilty of Thullaccaya. If he lifts up both the marker [-stones], then there is Pārājikā. If the land has three marker [-stones] and if he lifts up one marker, then there is Dukkaṭa. If he lifts up two, then there is Thullaccaya and if he lifts up three, then there is Pārājikā. If the land has many markers and if one lifts up one marker, then he is guilty of Dukkaṭa. Even upto his lifting [all the] markers [except] the last two—for all this, there is Dukkaṭa. Out of the last two, if he lifts up one, there is Thullaccaya; if he lifts two, then there is Pārājika.

9.13b.1
736b.11

If a Bhikkhu has the idea of stealing, and if by stretching a rope he takes the land of others, then when he proceeds to lay down the rope at the first end, he becomes guilty of Thullaccaya; when he puts the rope on both the ends, then there is Pārājikā. If he writes a name on the land and when he does it for the first time at one end, there is Thullaccaya. If he writes it at both the ends, then there is Pārājikā.

If, with the idea of stealing, a Bhikkhu makes a solemn announcement: "This land is mine." The owner of the land hears it and with suspicion in his mind he becomes afraid whether he would lose his land. Then this Bhikkhu is guilty of Thullaccaya offence. If the owner of the land gets firm idea that he has certainly lost the land, then he is guilty of Pārājikā.

Thus is concluded the section on field.

[41] *The site*, that is, the land site of a monastery or the land-site of a garden, whether with trees or without trees, with fencing or without fencing. Whatever has been said with regard to the section on flower-garden and with regard to the section on field, is to be said [here] in brief.

Thus is concluded the section on land-site.

[42] *A village*—In the original *Vinaya* a detailed explanation has been already given.

A forest—This land is owned by some one. But the Teacher says: it is also without an owner.

9.14a.1
736b.24

What is meant by 'owned by some one' and 'not owned by any one?'

Answer:—If there is grass or wood in a forest and if you cannot get it without paying its price, then this is called 'owned by some one.' If there is grass or wood in a forest and if one can cut it as much as one likes without being howled at or questioned by anybody, then this is 'not owned by any one.' If a Bhikkhu [takes up] things in a forest that is owned by some one, then according to the price, high or low, he becomes guilty of an offence. If there is a place in a forest owned by some one and if he takes up things that are discarded by people before going away, or that are not capable of being used, then there is no offence. There is a forest that is owned by some one and if there are things like a wooden post or sundry things lying there for a very very long time and if there is no one to pick it up and if a

Bhikkhu borrows it for use with the intention of returning it to the owner when he comes, then there is no offence.

[43] A Bhikkhu offers the price and goes to a forest that is owned by some one and speaks to the keeper of the forest : " You just permit me to take wood in the forest. After taking it, I will pay you in return its price." The keeper of the forest replies : " You can take as much as you like "; and the Bhikkhu then lets his servant enter the forest and takes as much as he likes; then, if he takes, there is no offence. If the owner of the forest says to the keeper of the forest : ' If a Bhikkhu takes some thing from this forest, you do not take the price from him, ' and if the keeper of the forest still tries to extract the price from him, then the Bhikkhu should give the same. If the keepers of the forest are asleep and not yet awake, or are not present because they have gone out somewhere else, the Bhikkhu may enter the forest and take the wood. If, later, the keeper of the forest returns, sees him and tries to extract the price, the Bhikkhu should give the same. If a Bhikkhu has entered the forest and has taken wood and if there arises some fear of being pursued by a thief or a tiger and he is not able to pay back its price, then he may pay it later. If he does not pay, then he becomes guilty of an offence and is bound down by an offence according to the price, high or low (*bhadda-deyyam pana hoti*). If a Bhikkhu enters the forest without taking permission from the keeper and if, with the idea of stealing, directly takes away things belonging to others and if he goes beyond the bounds of the forest, then he is bound down by an offence according to the price, high or low; he becomes guilty.

Thus concludes the section on forest.

[44] *Water* [*Vin.* iii. 51]—that is already stored in pots. When there is scarcity of water, in each and every family they store water in big jars. A Bhikkhu with the idea of stealing [water] by boring a hole into the jar, makes an attempt at boring by having a tiny [superficial] cut (微少鑽著) into the jar, then he becomes guilty of a *Dukkaṭṭa*. If the bore is not yet made all through, then he becomes guilty of *Thullaccaya*. If he makes a hole all through and gets water through it, then he becomes guilty and is bound by an offence according to the price, high and low. Also when the jar is small, a Bhikkhu inclines it and gets water out of it, then also he becomes guilty according to the price, high or low. If the jar has a large mouth and if one inserts a small pot into it and takes water, then [he is to be treated] as has been already said in the section on 'stealing oil.'

[45] If the water is in the tank of some one else and a Bhikkhu with the idea of stealing [water] digs out the earth and definitely takes water from it and if the water that flows out is worth more than one *paḍa*, then the Bhikkhu becomes guilty of a *Pārājikā* offence. If a Bhikkhu, with the idea of stealing [water] by some means, digs out the boundary edge of the tank belonging to some one else and almost makes a hole through, wishing to let some one else break it through and through at this place, or some little boys

9.14b.1
736c.7

9.15a.1
736c.20

to break it through, or cows to trample on the place and break it through, and if the water flows out through this place, then the Bhikkhu becomes guilty of a Pārājikā offence. In the tank, there is a big tree. A Bhikkhu, seeking the water, cuts the tree, and fells it into the tank. The tree gives rise to a splash of waves which precipitates the slipping down of the boundary-edge of the tank and water then flows out. He becomes guilty and is bound by the offence according to the price, high or low.

[46] A Bhikkhu has two tanks, one of which has water and the other is without any : each of them is on each side of a tank belonging to others¹⁸. The tank of others has plenty of water. A Bhikkhu, with the idea of stealing, digs a hole (穴) in his tank with water which thus has communication with the tank belonging to others and so he lets his water flow into another's tank with the result that the other man's tank overflows and the water enters his dry tank. If thus loss is caused to the water in the tank of another person, then there is an offence according to the price, high or low.

[47] If a Bhikkhu has his field near a dry tank belonging to others, then he thinks out a device of digging into the tank so that it will be communicating with his field. When it rains, the water from the tank enters his field. When the owner of the tank comes and tries to demand the price of the water [that he lost], the Bhikkhu has to pay him back. If he does not pay back, then he becomes guilty according to the price, high or low.

A group of families has one tank [in common], and a portion of water flows into the field. If a Bhikkhu with the idea of stealing, diverts the water of others into his own field and if his [neighbour's] crop does not perish, then there is Thullaccaya. But if his crop perishes, then he becomes guilty according to the price, high or low.

Thus is concluded the section on water.

[48] *Tooth-sticks*—This is just like what has been said above with regard to things in a garden.

The Teacher, [however], adds : If a servant of the Saṅgha takes tooth-sticks and they are in his house before they are made available to the Saṅgha, then they form property of the servant. If a Bhikkhu, with the idea of stealing, selects them in advance and takes them, then he becomes guilty according to the price, high or low. If the servant of the Saṅgha is entrusted with certain things and if a Bhikkhu takes them with the idea of stealing and without taking permission of the Saṅgha, then also he is guilty according to the price, high or low.

[49] The Saṅgha asks some novices to get for the Saṅgha, every fifteenth day, tooth-sticks. The novices select some good ones and

^{A2 B A1}
18. □ ■ ■ —Mark this figure. A has tanks 1 and 2 on both sides of B's tank. A1 has water, A2 is dry. B's tank has ample water. There is a communication between A1 and B's tank. So when water flows from A1 into B's tank, B's tank overflows and the water enters A2 tank, with the result that B's tank also loses some of its own water.

give them to their teacher. The Saṅgha does not get any share. If a Bhikkhu, with the idea of stealing, takes [some] from the selected ones, then also he is guilty according to the number, many or few. If the tooth-sticks are already placed in the usually appointed place of the Saṅgha and if one takes them [from that place], then there is no offence. You must know the prescribed rule about tooth-sticks.

9.16a.1
737a.15

Question :—What is it that should be known ?

If the Saṅgha takes *three*¹⁹ tooth-sticks every day, then following the Saṅgha, one should also take only three. If, however, one has entered the trance-room or if one is listening to religious discourses, then he may take five or six²⁰. When they are exhausted, he can get them more. Why is it that he has not to take with him more but take only five or six ? Lest he may be scolded by people.

Thus is concluded the section on tooth-sticks.

[50] *Tree*—That is a Jambu, or a mango on which climbs a foreign creeping plant (藤) like that of pepper. A Bhikkhu, with the idea of stealing, cuts with an axe the tree with the creeping plant. But the [inner] bark (皮) still clings so that continuity still remains. Then he is guilty of Thullaccaya. But if it is [completely] cut, then there is Pārājika. The creeper is cut but it still remains on the tree, then also Pārājikā. If, with the idea of stealing, one cuts more than half of the tree and then lets it remain and if, because of this, the tree perishes then one must calculate the price, small or great, and pay it back. If he does not, then he is guilty. If he pierces the tree with a poisonous bone and kills the tree, then also the same.

Thus is concluded the section on a tree.

[51] *Stealing things in turn* (展轉) —

A thief carries away a thing. A Bhikkhu, with the idea of stealing, takes away that thing by force. The thing is detached from every part of the thief's body. This strong man (the thief) beats the Bhikkhu and snatches by force that thing back from the Bhikkhu. Although the Bhikkhu does not have the thing [with him], still he becomes guilty of a Pārājikā offence. Why ? Because he definitely had the thought of stealing, and the thing had been removed from its original place. If the possessor of the thing does not give in but the Bhikkhu snatches it away by force, then as long as the thing has not left the hand [of the possessor], there is Thullaccaya. But when it has left his hand, then there is violation [of the rule] of a grave offence. If, with the idea of stealing, one releases from the hand of a man, a bracelet or a ring, then he is guilty of a Pārājikā offence. But if it still remains around the [victim's] hand, then Thullaccaya. The same is the case with regard to [an ornament on the lower part of] the leg (腳).

9.16b.1
737a.28

[52] If, with the idea of stealing, one takes off a piece of cloth belonging to another, then at the [very] time when he first takes hold of it, he becomes

19-19. Pali Cm. has *one* every day and four or five for special occasions.

guilty of Dukkaṭa. If he shakes it while snatching, he becomes guilty of Thullaccaya. But if it is taken off [another person's] body, then there is Pārājikā. If, while snatching, the cloth is torn asunder, then one becomes guilty and has to pay the compensation according to the price, high or low. If a Bhikkhu-thief, with the idea of stealing, reaches upto a piece of cloth on the body of another person and if he, taking it, goes away, then as he takes the first step, he becomes guilty of Thullaccaya. When he takes up the second step, then there is Pārājikā.

If with the idea of stealing, a man robs another of his piece of cloth covering his body (*nivatta-sātakam* 身及衣) and runs away, then there is Dukkaṭa. If the piece of cloth is cast away and put on the ground and another Bhikkhu touches it with his hand then there is Dukkaṭa. If he shakes it, there is Thullaccaya and if it is removed from the original place, then there is Pārājikā. If with the idea of stealing one robs another of his piece of cloth covering his body and runs away and if another [Bhikkhu] pursues the [Bhikkhu-] thief but does not reach him and so he [merely] says: "You take off the piece of cloth and drop it on the ground; and thus save your own life." Then at the very time when the first Bhikkhu loosens the piece of cloth on his body with his hand, the latter Bhikkhu becomes guilty of Dukkaṭa; when [the former] has let it loose, then the latter is guilty of Thullaccaya; when the piece of cloth is disconnected from every part of his body, then there is Pārājikā [for the latter].

9.17a.1
737b.12

[53] A Bhikkhu, with the idea of stealing, [tries] to rob another man of a piece of cloth covering [his body]. The man runs, loosens the piece of cloth, and puts it down on the ground. The Bhikkhu not wishing to spare the man pursues him, but does not reach him. He then returns and takes that piece of cloth. When [in this way] the piece of cloth leaves the ground, then there is Pārājikā [for the latter Bhikkhu].

A [Bhikkhu] has the idea of robbing another man. The man runs, gets alarmed, takes off the piece of cloth, throws it away and goes forth. The Bhikkhu not [wishing] to spare the man, pursues him but is not able to overtake him and so he returns. He sees the piece of cloth on the ground. The Bhikkhu says [to himself]: 'This man has cast away this piece of cloth and has gone forth. I may pick it up.' [If he does so], there is no violation [of any rule of offence]. [But if he picks it up] as a thief, then he becomes guilty of Dukkaṭa. If that man returns and with the shaking of his head says to the Bhikkhu: "Do not take my piece of cloth," and if the Bhikkhu still takes it, then as soon as that piece of cloth is removed from the ground, he becomes guilty of Pārājikā.

The [running] man, with no clinging in his mind (*anālayo* 捨心) for the piece of cloth, has thrown it away and gone forth and a Bhikkhu pursues him. But when he cannot get him, he returns. He sees the piece of cloth on the ground and says [to himself]: 'This piece of cloth has been secured because of my strength' and so he picks it up. Then there is Dukkaṭa.

Further there is one school of teachers who say: "He does not be-

come guilty of any Dukkaṭa. Why? Because, the possessor of that piece of cloth had no clinging for it."

Here is concluded the section of stealing in turn.

9.17b.1
737b.25

[54] *Deposit*—A man deposits a thing in a place used by a Bhikkhu. The owner of the thing comes and asks for it. The Bhikkhu says: "I have not received any deposit from you." Then because of false speech, he deserves to become guilty of a Pācittiya [offence], but because, [he makes] this falsehood [only] a device for stealing, he becomes guilty of a Dukkaṭa.

A Bhikkhu thinks: 'This man has deposited with me this thing. No one knows it. I may or may not now return the same.' Then he becomes guilty of Thullaccaya. If the Bhikkhu is surely determined in his mind to get the thing [for himself] and if he makes the owner lose any hope [for getting it back], then he becomes guilty of a Pārājikā offence. The Bhikkhu says: 'I will give him harassment. If he creates any great row I shall return it. If the piece of cloth is not disputed, I must take it.' When the owner of the thing loses any hope about it and gives it to the Bhikkhu, then because of his receiving that piece of cloth, there is Pārājikā.

A man receives a thing as a deposit. The owner of the thing comes [back] and asks for it. By his mouth, he says he will return it, but at his heart he is determined not to return the same. The owner of the thing becomes doubtful of getting it back, then the Bhikkhu is guilty of a Pārājikā offence.

One who receives a deposit shifts, with the idea of stealing it, the thing to another place, then there is Dukkaṭa. If one exchanges the thing with another that gets exhausted with its use and if the owner of the thing comes and asks for it, then also there is a Dukkaṭa. If the owner of the thing asks for its return and if he cannot return it, then there is the offence of Pārājikā. If he borrows it for his use, then there is no offence.

9.18a.1
737c.8

[55] One sees a fine begging-bowl of another, placed along with those of others, in a place used by a Thera. He has a mind of stealing it. He takes his coarse bowl and puts it in the place of the Thera with the intention of exchanging it with a fine bowl of another person. By some device, he persuades another Bhikkhu to make [the Thera] pass a night without sleep. The pilferer gets up [in the morning] goes to the place of the Thera and says: I want to go on a tour. Bearing [in mind] the marks on the [fine] bowl of another, he says: 'My bowl and bowl-satchel are of such and such marks and have such and such a shape.' The Thera gives him that [fine] bowl. As soon as the bowl is removed from the original place, that Bhikkhu becomes guilty of a Pārājikā offence. If the Thera himself takes the bowl and, intending to hand it over to the Bhikkhu, says these words: "Who are you that are taking this bowl at an awkward time?" The Bhikkhu-thief hearing these words of the Thera gets frightened and runs away. Then also he becomes guilty of Pārājikā. The Thera, taking the bowl with a

pure mind, is not guilty. If the Thera has this idea arisen in his mind : ' This Bhikkhu has already run away. I should like to pinch it [the bowl]. ' Then he also becomes guilty of a Pārājikā offence. If the Thera, in the darkness of the night, through his own mistake takes his own bowl and gives it to the Bhikkhu-thief, then the Bhikkhu-thief becomes guilty of a Dukkaṭa offence. If the Thera, through inadvertence, takes the bowl of the Bhikkhu-thief and gives it back to him, then the Bhikkhu-thief becomes guilty of a Dukkaṭa; the elder is not guilty.

[56] Further, a Bhikkhu, with the idea of stealing, pays respects to the Thera and says : " I am a sick Bhikkhu : let me have a bowl. " The Thera says : " In this establishment there is no sick Bhikkhu. You must be a thief. " The Thera had, first, a quarrel with a Bhikkhu, an inmate of his own establishment. He has the thought of taking away the bowl of the Bhikkhu who quarreled with him and so gives it to this Bhikkhu-thief. Then the Thera as well as the Bhikkhu-thief—both become guilty of a Pārājikā offence. If the Thera has the thought of taking away the bowl of the quarrelling Bhikkhu but if he cannot get it and gets only the bowl of the Bhikkhu-thief and gives to the Bhikkhu-thief his own bowl, then this Thera is guilty of Pārājikā.

The Thera has the thought of taking away the bowl of the quarrelling Bhikkhu but he cannot get it. He finds his own bowl and gives it to the Bhikkhu-thief, then both the Thera as well as the Bhikkhu-thief become guilty of Dukkaṭa.

[57] A Thera takes some things with him and hands them over for holding to his young attendant Bhikkhu and says : ' I will take you to such and such a place. ' The young Bhikkhu takes those things, entertaining the idea of stealing them away. He follows the Thera upto the place of his destination. The young Bhikkhu quietly leaves the Thera and taking those things runs away. Then with the first step the young Bhikkhu becomes guilty of Thullaccaya and with the second step he becomes guilty of Pārājikā.

A Thera takes a young attendant Bhikkhu to carry his things when he enters a village for begging his food. The attendant Bhikkhu entertains the idea of stealing. Taking those things, he follows the Thera as he enters the village. He thinks : ' As soon as I reach the village I must go away. ' Then for every step that he takes before reaching the village, he becomes guilty of a Dukkaṭa. If one step is outside the boundary [of the village] and one step inside, then there is Thullaccaya. When both steps have already gone within bounds²⁰ [of the village] then there is Pārājikā. If, while he is holding things within the village, the idea of stealing arises in his mind and he goes out, then also, he is guilty of the same [offence].

20. This seems to be different from what we have in Pali, which clearly mentions his going away, or returning to his vihāra and so he becomes guilty : " *Sace pana maggato okkamna aṣaviṃ pavisati, padavārena kaṭabbo. Atha nivattitvā vihārābhimukho palāyitvā vihāraṃ pavisitvā gaṇḍhā, upacārātikkaṃe Parājikāṃ.* "

9.18b.1
737c.21

9.19a.1
738a.4

[58] A Bhikkhu commissions a young attendant Bhikkhu [thus]: "You take this piece of cloth and go to that village for washing and dyeing it." The young Bhikkhu entertains the idea of stealing it, takes it and goes away. Then for every step that he takes while he handles the piece, he gets Dukkaṭa. If he goes beyond the appointed place, then there is Pārājikā. He reaches a village and he exchanges the piece of cloth with some other that is used or he sells it away, then he does not become guilty of a grave offence. He returns and the owner asks him: "Where is the piece of cloth?" The Bhikkhu replies: "It is exchanged with another that is worn out by use." The owner demands its price. He must pay. If he does not pay, then there is Pārājikā.

A Bhikkhu has a very strong mind to steal and he induces (爲) a Thera to have his garments washed. The Thera grants (授) the request and gives his garment to the Bhikkhu-thief. When the garment leaves the hand of the Thera, the Bhikkhu-thief becomes guilty of a Pārājikā offence. The Bhikkhu-thief has this idea produced in his mind: "Taking this thing I will reach the village and then I must take it." Here also the offence is the same.

9.19b.1
738a.17

The clothes of a Thera are unclean. When there is a slight indication that the Thera intends to have his clothes washed, a young [attendant] Bhikkhu, with the idea of stealing, proposes to the Thera: "These clothes need to be washed." The young attendant further asks: "Where shall I wash them?" The Thera replies: "Wash them at any place you go to." If the young attendant washes them at the place where he goes, there is Dukkaṭa [only]. If he uses the clothes, then there is Thullaccaya. If the Thera is asking back for his clothes and if he does not return them, then there is Parājikā.

[59] A Thera has deposited with his donor (*dāyaka*) a piece of soft woollen cloth. A young attendant Bhikkhu with the idea of stealing it deceitfully goes to the donor's house and deceitfully says: "The Thera has asked [me] to come here and take that piece of soft woollen cloth." The master of the family who has received the deposit gives it; or the master has received it and the mistress gives it; or the mistress has received it and the master gives it. As soon as the piece of the cloth goes into the hands of the Bhikkhu, then in each of these cases, there is Pārājikā.

A donor says to the Thera: "I wish to invite you, Sir Thera, for food and give this sheet of white soft woollen cloth." A young Bhikkhu comes to know this. He goes to the house of the donor and says to him: "The Thera has instructed me to come here and for the time being receive food and the cloth for which an invitation has been already given. The time has come and so I should receive the same." The donor then gives that soft woollen cloth to him. The Thera, later on, comes to know of this and he then snatches it from the young Bhikkhu. If he does not give it back [to the Thera], then he becomes guilty of a Pārājikā offence.

9.20a.1
738a.29

A donor gives an invitation to two Bhikkhus for [rainy-] summer-residence (*vassāvāsa*). When the [rainy-] summer-residence is over, he has a gift to make of two sheets of soft woollen cloth, one coarse and the other fine. But he does not present it at that time. Later, the Thera sends a

young Bhikkhu to the donor for that gifted woollen cloth. The donor gives it and says to the younger Bhikkhu : "The finer sheet is for the Thera and the coarse one is for the younger one." The young Bhikkhu takes those pieces and puts them in one place. The Thera asks him : "Which is the piece given to me ?" The younger Bhikkhu, with the idea of stealing, replies : "The coarse one is for the Thera." If the Thera then takes the coarse piece of woollen cloth, then the younger Bhikkhu becomes guilty of Thullaccaya. When the younger one has the finer piece, then as he receives the cloth from its place, there is Pārājikā.

The younger Bhikkhu, with the idea of stealing, writes on the cloth the name. On the finer cloth, he puts his own name. Later, the Thera, because of the name, takes [the coarse] woollen cloth. Then the younger Bhikkhu becomes guilty of Thullaccaya. But when he takes the [finer] cloth, then he becomes guilty of Pārājikā.

[60] An incoming Bhikkhu enters a monastery and sees an old Bhikkhu making his *kāśava*. The incoming Bhikkhu thinks in his mind : "This is an old Bhikkhu and so he will look after my begging-bowl." So he quietly puts it and goes away. Later, the begging-bowl is lost. The incoming Bhikkhu cannot demand it. Why ? Because it was not entrusted [to the old Bhikkhu]. It is entrusted to the old man but he does not understand the words spoken by the incoming Bhikkhu. The incoming Bhikkhu says [to himself] that the old Bhikkhu has accepted the trust. Later on, the bowl gets lost. Then also the incoming Bhikkhu cannot demand the bowl. Why ? Because the words were not understood [by the old man]. He entrusts the bowl to the old man who replies : "All right !" And if it gets lost, then one can demand compensation for it. Why ? Because it was [properly] entrusted.

9.20b.1
738b.13

[61] A Bhikkhu, who is intelligent and who is in charge of a storehouse of bowls where the incoming and out-going Bhikkhus store up their bowls, forgets to close the door and thus loses the bowls of the Bhikkhus, then he has to make good their loss. If, however, some one makes a hole into the wall and steals [a bowl], then he has not to compensate. Bhikkhus say to the Bhikkhu-guardian of the bowl-store : "Friend, in the morning, you take out the bowls and keep them outside. We will send a man who will look after them. If this watchman sleeps [in the morning] and the bowls are lost, then the guardian of the bowls need not pay the compensation. The Bhikkhu-guardian of the bowl-store entrusts the bowls to the Bhikkhus and they carelessly open the store and keep their bowls as they would in their private cells and [in such a case] if a bowl gets lost, then the compensation can be demanded. A Bhikkhu-guardian of the bowl-store opens the door of the store but, all of a sudden, before he is able to close the door, he is attacked by an unexpected disease and so he cannot return the trusts entrusted to him. If [under these circumstances], a bowl gets lost, then there is no compensation. The Bhikkhu-guardian closes the store and sleeps. A thief comes there and orders him to open the door. The Bhikkhu does not open.

921a.1
738b.25

The thief says to him : 'I can open the door. I shall kill you.' The Bhikkhu still does not open. The thief [prepares to] cut open the door with an axe. The Bhikkhu thinks : 'If I do not open, I shall die, and further the bowls will be lost.' Thereupon, he opens the door. The thief carries away all the bowls and goes. The Bhikkhus cannot demand [compensation].

[62] If an intelligent Bhikkhu-guardian gives the key [of the store] to an in-coming Bhikkhu and if that in-coming Bhikkhu subsequently opens the store, steals away bowls and goes, then the intelligent Bhikkhu-guardian of the store ought to give compensation.

If a Thera says to the clever Bhikkhu-guardian of a bowl-store : 'I wish to deposit the bowl with the store-master and along with him I shall look after the same.' They keep the door open and do not close it. A bowl gets lost. Then both of them together must compensate.

If a Thera takes some man with him and enters the store, the clever Bhikkhu of the bowl-store says to him : "Do not enter with this man," and the Thera replies : "Don't worry (無所苦)" and if a bowl gets lost, then the Thera himself must compensate.

There is a clever Bhikkhu of the treasure-house of the Saṅgha. There is a big assemblage of large crowds of people. Miscellaneous things go out and come within, and one man is not enough to take care of all of them. If a thing gets lost, then that clever Bhikkhu of the store has not to pay any compensation. If any offerings come from outside, then the clever Bhikkhu of the store must get two shares.

9.21b.1
738c.9

[63] A Bhikkhu who has taken up the practices of purification (*dhuta*), though he stays in a monastery, does not stay in the rooms of the Saṅgha, or does not eat food given to the congregation by donors. He sets up a temporised room for himself. The Saṅgha cannot book his services as a distributor of duties (維那) or as an attendant who would look after some other work.

If there is a Bhikkhu who is capable of reciting and instructing the Dhamma, then he has to get [a share] in the offerings which the Saṅgha gets, as he is of great use to the Saṅgha. The Saṅgha cannot get his services as an attendant who would look after the work of the Saṅgha. If there is a dwelling-place, a garment and a bowl, then first of all, they must be given to him after making them usable. An extra share must be given to him of food and drinks, fruits and roots.

If a Bhikkhu has received for his use a dwelling-place, a garment, or a bowl belonging to the Saṅgha and if through negligent placing he loses a thing of the Saṅgha, then he has to pay the compensation in all such cases.

If one is rendering service of looking after the utensils of the worship of the Buddha then he must not give them away (辭). If there are any things lost, then he has to compensate for them all.

[Thus is concluded the section on deposits].²¹

[64] *Evading the Government toll-tax*, that is, not to pay the tax that has got to be paid; passing beyond the toll-post with the idea of robbing [the

21. The Chinese Chū. does not give the concluding title here, as one would expect.

Government]. If one simply touches [while transporting] one's goods [with the idea of robbing the Government], then there is Dukkaṭa. If he conceals [his goods], there is Thullaccaya. Without paying the tax if he passes beyond the toll-post, then there is Pārājikā. If with the idea of robbing [the Government] he throws away the tax [-money] which falls outside [the post], then also there is Pārājikā. If the tax [-money] falls within, then there is Thullaccaya. If he throws the tax [-money] outside but that thing [which he pays] turns back and enters the toll-post, then also Pārājikā. There are, however, some teachers²² who say that [in this case] there is Thullaccaya.

If there is a big bridge made of wood and if one end of it lies within the limits of the toll-post and the other is outside, and if, with the idea of robbing [the Government], one takes away his things and is stepping over the wooden [bridge] but has not yet passed beyond it, then there is Thullaccaya. But if he has passed beyond the wooden [bridge] then there is Pārājikā.

If there are two men who have to pay the tax together and if one man is outside the boundary of the toll-post and the other is within the bounds, then there is Thullaccaya. When both the men are outside the bounds of the toll-post, then there is Pārājikā.

One takes a bull or a horse [carrying] taxable goods beyond the toll-post and the Bhikkhu says to the tax-receiver: "Take the money according to the tax you assess (隨汝稅)." The man who takes the tax is rather unmindful and the bull following his own will goes outside the boundary of the toll-post, then the Bhikkhu is not guilty. Why? Because he has already said to the tax-collector: "Take the tax."

A Bhikkhu carrying some goods reaches the toll-post. One man wishes to pay the tax. Another says: 'Leave it.' The Bhikkhu passes beyond, without paying (不輸), then there is no offence. A Bhikkhu's goods reach the place of Government toll-tax. He wants to pay the tax but the tax-collector says: "It's nothing (小小). You need not pay the tax." The Bhikkhu takes the goods and goes beyond [the toll-post]. There is no offence.

A Bhikkhu takes his goods and goes to the place of the tax-collector, who has gone inside and is busy gambling. He shouts for him just three times but gets no response and then finally (委) he goes away. There is no offence.

A Bhikkhu reaches with his goods the Government toll-post. But there arises suddenly some danger of fire, water, or robbers and every one being alarmed runs towards all the four directions and there is nobody to receive the tax. The Bhikkhu at last goes away, then there is no violation.

The bounds [of a toll-post] are upto the place reached by a stone-throwing [from this place]. If a Bhikkhu carrying his goods does not reach the bounds of the toll-post but passes beyond it (the toll-post), then there is no violation.

9.22a.1
738c.2

9.22b.1
739a.6

[65] The Teacher says: I should like to show how even a thief can be free from an offence.

22. The Pali Com. attributes this view to *Kurundī* and *Saṅkhepa-aṭṭhakathā*.

How can there be no offence ?

Answer :—[If there is carrying away of] a man who is not owned by any master, then there is no offence. If a man gives [as a hostage] his own son and if the parents are sent away to irrigate [a field] or if the parents are dead and gone and if the Bhikkhu takes back such a person, then there is no offence.

If a Bhikkhu carries with him a person who has contracted debt [from him], then there is no offence.

There are [slaves] (1) who are born in one's family, (2) who are obtained by purchase and (3) who are obtained by inflicting punishments.

What is meant by 'born in one's family ?' One who is born of a female slave in one's family.

What is meant by 'obtained by purchase?' One obtained by giving some thing [in exchange].

What is meant by 'obtained by inflicting punishment ?' One obtained with the help of an army that one has raised.

It has been said in the original *Vinaya* [*Vin.* iii. 52] : If one steals away such a man, then he does become guilty. "At the very first touch there is *Dukkaṭa*. If he carries him in his arms and lifts one foot up from the ground, then there is *Thullaccaya*. If he lifts both feet from the ground, then there is *Pārājikā*. If he uses a threat and makes him go, then at the first device [in this direction], he becomes guilty of a smaller offence. If he takes one step, then there is *Thullaccaya*. If he takes two steps, then there is *Pārājikā*."

9.23a.1
739a.18

[66] A Bhikkhu says to another man's slave : "Here you are suffering. Why don't you rebel and go away ? If you go to another place, you can move about as you like." If the slave listens to his advice and if he is about to go as his mind directs him, then there is *Dukkaṭa*. As he takes his first step, there is *Thullaccaya*. When he takes both the steps, then there is *Pārājikā*. If the slave rebels, and if there are many Bhikkhus who would tell him the way he should follow and if they hasten to let him go his own way, then as soon as they speak the words, the Bhikkhus become guilty of a grave offence. The slave runs away and if a Bhikkhu says to him : "If thus you run away, you will be free," then the Bhikkhu does not become guilty. The slave goes his way very slowly and a Bhikkhu says to him : "If you go so gently, your master will certainly get hold of you." Having heard these words of the Bhikkhu, if the slave immediately runs fast, then the Bhikkhu becomes guilty of a grave offence. A slave rebels and runs away. He reaches another region. A Bhikkhu says to him : "You may go still to another country. Your master will pursue you." Having heard these words of the Bhikkhu, if the slave still rebels and goes away, then the Bhikkhu becomes guilty of a grave offence. A Bhikkhu says : "Here in this place you are suffering; such and such a place is very comfortable." Having heard these words of the Bhikkhu, if the slave rebels and goes away, then the Bhikkhu does not become guilty as the slave goes without [being] instructed [by the Bhikkhu]. If a Bhikkhu says such words : "Ir

it is very comfortable; on the way, at different places, plenty of food and drink [is available]. Who can pursue [there]?" Having heard these words [of the Bhikkhu], the slave of his own accord follows the Bhikkhu and if the Bhikkhu drives him away, then the Bhikkhu is not guilty. If one reaches half way and if there is a danger of a tiger, wolf or a robber and if the Bhikkhu shouts out to him: "Run away," then there is no offence.

Here is concluded the section of a thief [who does not become guilty],

9.23b.1
739b 2

[67] *Having no foot (a-pada)*[Vin.iii.52]—That is, a snake who can have a worldly master who has trained him. If he exhibits him, then people give him a coin even to the extent of half a coin. Such a man places the snake [in a box] and goes to sleep. A Bhikkhu, with the idea of stealing, takes him and goes away. Then he becomes guilty according to the price, high or low. The snake is placed in a casket. A Bhikkhu, with the idea of stealing it, makes him come out of it by offering him the bait of a frog or of some cake or by pulling him out half way, then as soon as the [snake] leaves the casket, he becomes guilty according to the price, high or low.

Thus concludes the section of [animals] having no feet.

[68] *Those that have two feet*—that is, those [animals] that are spirits and the like. The spirits only are such as cannot be stolen away. Birds are of three kinds :—(1) Firstly those that have [soft] hairy wings; (2) secondly, those that have skinny wings; and (3) thirdly, those that have bony wings.

- (1) *Those that have hairy wings* are peacocks, hens and the like.
- (2) *Those that have skinny wings* are bats and the like.
- (3) *Those that have bony wings* are the bees and the like.

If a Bhikkhu has the thought of stealing them then he becomes guilty and has to compensate according to the high or low price. [All the rest] is to be considered as said before already.

[69] *Those that have four feet*—that is, all kinds of beasts, elephants and the like. If one, with the idea of stealing and with his great strength, seizes any elephant and removes him from the original ground, then he becomes guilty of a Pārājikā offence. An elephant in a stable is tied around his belly, or tied at his neck, or at his four legs. If one loosens the tie and removes him from the original place; or if not tied he drives him out of his resting-place; or if he is outside [his resting-place], he drives him out of the gate [of the town]; if he is in a village, he drives him out of the bounds of the village; if he is in a forest-place, he drives him out of it. Then as soon as the four legs leave the [original] place, or if he is lying down, then as soon as he gets up being whipped up, and with every step that leaves the [original] place, the [Bhikkhu] becomes guilty of a Pārājikā offence.

9.24a.1
739b.14

A bullock, a horse, an ass or a camel—all these four-footed animals are [to be treated] in the same way.

If a bullock²³ is beyond a balustrade, then to untie him and drive him out of his place enclosed by the balustrade—all these [things] will be treated as said before.

If by [showing him] a bunch of grass, he entices him out of his place, then as soon as he leaves the original place, [the man] becomes guilty of an offence.

If he calls the bullock by his name and if recognising the [voice of] his words, he comes out, then he becomes guilty of an offence. [All this] also is as said before. If the bullock is sleeping on the ground and if he kills him and if the owner [of the bullock] demands the price, then he must pay him back the price. If he does not pay back, then he becomes guilty of a grave offence.

Thus concludes the section on four-footed [animals].

[70] *Animals with many feet*, that is, centipedes with hundred feet or millepedes. If one lifts each foot, then he becomes guilty of Thullaccaya ninety-nine times. When he lifts the last (hundredth) foot, then he is guilty according to the price, high or low.

Thus is concluded the section on animals with many feet.

9.24b.1
739b.27

[71] For the sake of a thief, one goes to the house of another person, notes a place where things are preserved and notes that the enclosing wall has a hole dug into it. He returns and gives that information to a thief. The thief listens to what the Bhikkhu says. For that thing he goes there and takes the thing. Then as soon as the thing is removed from the original place, [he (the Bhikkhu) becomes guilty]. If there are many Bhikkhus who send one Bhikkhu to go there, then all become guilty.

One instructs a Bhikkhu to go and see the place where things are stored up. [At that time] there is another Bhikkhu who says : " There is no need to send anybody to go there. I myself will go and see. " Then this Bhikkhu becomes guilty but not the one who instructs, nor the other who is instructed.

Many Bhikkhus compel one Bhikkhu to steal, along with them, things and get them, and then they send away this Bhikkhu to preserve and take care of the same, while these companions go out to search [for things] again. This Bhikkhu who is taking care of the things has an idea of stealing good things out of the same. Then while stealing he picks them up, then he is bound down by a guilt according to the price high or low.

[72] *Many Bhikkhus* [Vin. iii. 53]—Many Bhikkhus say among themselves : " We all will go together to such and such a place in such and such a village and will all together make a theft. " Then all those associates go together to that place. One man enters [the place] and takes away things. As soon as those things are removed from the original place, then all of them become guilty of a Pārājikā offence.

23. A wrong Chinese character (牛) is used here; it is obviously a mistake for 犍, a bullock.

[73] In [the chapter] “ Questions on difficult points²⁴ ” [it has been said] :

“ Four people make a theft together;

But three of them become guilty

[Of a grave offence], while one remains

Absolved—this problem I put to you.

You should carefully think over ” [*Vin. v. 217*].

The answer is : There are four Bhikkhus, one of whom is a teacher and three others are his pupils. They all desire to steal six *māsakas*. The teacher says to his pupils : “ You steal one *māsaka* each; I shall steal three. ” The senior among the pupils says : “ Let the teacher steal three *māsakas*, I shall steal one; and you too one each. ” In turn, the other two also say to one another in the same manner.

9.25a.1
739c.10

The teacher himself steals three *māsaka* coins and so he is guilty of Thullaccaya. He instructs the three pupils to steal and so also he becomes guilty of Thullaccaya. Why is it so ? Because, the theft with one's own hand (*sāhatthika*) is different and to instruct others to make a theft is different.²⁵ Therefore, there are two Thullaccayas [for him].

How is it that the three men become guilty of a grave offence (i. e. Pārājikā) ? Because they instruct others to make a theft of [what would all come to] five *māsakas*. So these become guilty of a grave offence.

[74] *You should carefully think over*—With regard to the precept about stealing, you should properly delimit its legal significance and carefully think over.

What is meant by “ carefully think over ” ?—[There are four categories] : (i) things belonging to one party, located in one place; further, (ii) things belonging to one party, located in different places; [(iii) things belonging to different parties, located in one place;]²⁶ and (iv) things belonging to different parties, located in different places—these things you should carefully think over and be aware of.

(i) What are things belonging to one party, located in one place ?

There is a man who has [things worth] five *māsakas* placed in his shop. A number of Bhikkhus see this and send one Bhikkhu to take them. As soon as he removes them from the original place, all those Bhikkhus become guilty of a Pārājikā offence.

(ii) There is a man who has five shops [having things worth] one *māsaka* in each shop. A number of Bhikkhus see this and send one Bhikkhu

24. The Pali commentary gives the name of *Parivāra* in this connection and the same problem is posed in it. See *Vin. v. 217* for this stanza in the chapter (No. 20) : *Sadamocana-gāthā*.

25. What is implied here is that these offences belong to different categories (see VIII 62-3. (i) and (ii)) and so they cannot be combined together to give the total valuation of things stolen, by adding together the valuation of things stolen in each category. But the instruction by each of the pupils belongs to one and the same category and refers to thefts of what in all amounts to five *māsakas* and so each of them becomes guilty of Pārājikā.

26. This third case is obviously omitted through inadvertence by the Chinese commentary as, later when the explanation is given, there is the explanation of this case.

9.25b.1
739c.23

to go to the five places and take them. At the last place, they become guilty of a Pārājikā offence.

(iii) Things belonging to different parties are located in one place, that is, miscellaneous things are located in one place, and they are worth five *māsakas*, or they are worth more than five *māsakas*—all located in one place. A number of Bhikkhus send one Bhikkhu to take them away. This Bhikkhu picks them and removes them from that ground. Then all the Bhikkhus become guilty of a grave offence.

(iv) Things belonging to different parties are located in different places—There are five men each having a shop. A number of Bhikkhus send one Bhikkhu to take [those things]. When the things located in the last place leave the ground, then all the Bhikkhus become guilty of a grave offence.

Thus is concluded the section on 'giving instruction'²⁷ [to steal].'

[75] *In consonance with a [previous] mutual determination* (相要)²⁸ [Vin. iii. 53]—

One goes in keeping with the time given to him. It may be either before mid-day [-meal], or after mid-day [-meal], or at night, or today or tomorrow, or this year or next year. If there is no failing in the time previously agreed upon, if there is no violation of the fixed time, then the offence or no offence will be determined as said before.

If he does not follow his instruction, [that is], he is instructed [to steal a thing] before mid-day [-meal], but he takes it away after mid-day [meal]; or he is instructed to take a thing in the first part of the night, but he takes it away in the latter part of the night; he is instructed to take it away in the bright half of the month, but he takes it away in the dark half of the month; he is instructed to take it away this year, but he takes it away in a later year; then he who instructs others to steal becomes guilty of a small offence, while the other (the thief) becomes guilty of a Prājikā offence.

If, however, the time is in consonance with the [previous agreement] then both of them become guilty²⁹.

Thus is concluded the section on 'consonance with a [previous] mutual determination.'

[Thus is concluded]
the Ninth Book of the Vinaya-Commentary [named]
Samanta-pāsādikā.

27. See VIII. 62.3. (ii).

28. See VIII. 63.4. (iv) and 63a.5. (iii)

29. The Chinese Cm. does not raise the question as to what happens if while one is attempting to take away a thing, according to his instruction, before mid-day [meal], the time passes into after-mid-day [meal] time. And so there is no reference to the opinions Mahāsumma or Mahā-paduma.

Shan-Chien-P'i-P'o-Sha

on

Vinaya

Book X

[T. 740a-747c; P'ing. : 52b-58a; PTS. ii.368b—ii.418c; S. i. 266-301; N.i.362—ii. 416]

[1] *When by an indication one instructs [another person] to take away [a thing equivalent to] five [māsakas] [cf. Vin. iii. 53]—indications such as an indication of the eye and the like; it may be an indication by an eye, or an indication by a hand, or an indication by a leg, or an indication by a foot, or an indication by the shaking of the head, or an indication by the shaking of the body. By such various indications one instructs [others] to steal. Then he would be guilty or non-guilty as said before already.*

10.1a.3
740a.11

One instructs another to take a particular thing and he takes away the same particular thing; then both of them become guilty of a grave offence. One instructs another to take away a particular thing but he takes another, then he who instructs becomes guilty of a small offence, while the other who takes away [the thing] becomes guilty of a grave offence.

[Thus is concluded the section on indications.]

[2] *One gives a verbal command to another person [Vin. iii. 53] —*

There are a number of Bhikkhus. One of them is a teacher and there are three pupils of his; the first pupil is named Buddha-rakkhita, the second Dhamma-rakkhita and the third is Saṅgha-rakkhita. The teacher sees a thing belonging to others and the thought of stealing the same arises in his mind. He calls Buddha-rakkhita and says these words to him : " You instruct Dhamma-rakkhita to direct Saṅgha-rakkhita to go there and steal the thing." Then at the very time when the teacher instructs his first disciple, he becomes guilty of a *Dukka'a*. When Dhamma-rakkhita directs and when Saṅgha-rakkhita receives the direction, then at that time, the teacher becomes guilty of *Thullaccaya*. When [the last pupil] goes, takes the thing and removes it from the original place, then the teacher and the three pupils—all become guilty of a grave offence.

10.1b.1
740a.22

The Teacher (*Ācariya*) says : Not only the four become guilty of a *Pārājikā* offence but if there are a hundred or a thousand persons, who, in succession, pass on the instruction forward, then they, also, become equally guilty.

[3] *Instructing others*—The teacher instructs Buddha-rakkhita : “ You speak to Dhamma-rakkhita and instruct him to direct Saṅgharakkhita to go and take away a thing.” Buddha-rakkhita sees Dhammarakkhita but does not speak to him; or he does not see him, but himself goes and speaks to Saṅgha-rakkhita : “ You go and take away a thing.” If the thing is removed from its original place, then the teacher becomes guilty of a Dukkaṭa offence; Dhamma-rakkhita is absolved from any offence. The first and the third become guilty of a grave offence.

[4] *He goes and returns*—Saṅgha-rakkhita sees a man guarding and watching the thing and so he cannot take it away. He comes back and reports to that effect to the teacher. The teacher says : “ Take it away when it becomes convenient; but do not desist.” Then the teacher becomes guilty of a Dukkaṭa. If, later, he gets the thing, then the teacher as well as the pupil become guilty of a grave offence. The teacher instructs the pupil that he may take away the thing which he will get, as surely as a thing thrown up into the sky is bound to fall down on the earth, then as soon as the teacher has finished his instructions, he becomes guilty of a Pārājikā offence.

10.2a.1
740b.8

[5] When a teacher with the idea of stealing has already instructed his pupil [to take away a thing], and then within a year, or two, or three, or even upto six¹ years, the teacher dies or returns to worldly life, then the teacher does not become guilty of a grave offence, but the person who steals does become guilty.

The instruction has been already given, but if the pupil, within even three years, could not steal the thing; or the pupil suffers from deafness of his ear but the teacher does not know the same; the teacher repents in his mind and asks the pupil to desist [from the action] but the pupil being deaf could not hear those words and so, as instructed previously, he takes the thing and removes it from the original place, then the teacher as well as the deaf pupil, both, become guilty of a grave offence. If the pupil is not deaf and if he answers to his later instruction : “ Very well ! ” and he does not take away the thing, then the teacher and his pupil do not become guilty of a grave offence but of Dukkaṭa [only].

Thus is concluded the section on stealing as per command.

[6] Now comes the turn [of the explanation of the expression] : ‘ the aspects of theft are five ’ [*Vin.* iii. 54]. Hence it is said in the original *Vinaya* : ‘ *In five aspects* ’ [*Vin.* iii. 54]. Which are the five ? First, it is a thing belonging to others; second, there must be awareness that the thing belongs to others; third, the thing must be of some substantial value; fourth, there must be the thought of stealing; fifth, there must be actual removal

1. The Pali commentary has here the word *satti*, sixty. Does it need emendation into *chaṭṭha* ?

from the original place². If there are only one or two aspects, then one does not become guilty of a grave offence. If there are two [aspects] there may be *Thullaccaya* or *Dukkaṭa*^{2a}.

There are also six aspects: “ (1) No awareness that the thing belongs to one's own self; (2) no awareness that it has been handed over as a trust by an intimate friend; (3) no awareness that it has been handed over for a temporary use; (4) the thing is of some substantial value; (5) there is the thought of stealing; and (6) there is the removal of the thing from the original place ” [*Vin.* iii. 54].

10.2b.1
740b.20

[7] *It is not owned by some one else* — It is not guarded by others; there is the awareness that the thing is a dirty cast-off thing; there is the awareness that it does not belong to any one else; there is the awareness that it belongs to oneself; there is the awareness that it has been handed over for a temporary use; there is no thought of stealing—then [under all these circumstances], there is no offence.

(1) *Awareness that it belongs to one's own self* (己想) —

If one removes from the original place a thing which belongs to others, with the [mis-] conception that it belongs to one's own self, then there is no offence. If, however, the owner of the thing demands it back, then one must return it. If one does not return it, then one becomes guilty of a grave offence.

(2) *Awareness that it has been handed over [as a trust] by an intimate friend* — As it has been said in the original *Vinaya*:³ the Buddha has said to the Bhikkhus that there are five conditions under which one can receive things as a trust. What are those five conditions? (i) First, that one is acquainted with [the depositor]; (ii) second, that one is his companion; (iii) third, that one is well-assured by him; (iv) fourth, that he is alive; (v) fifth, that when one receives it, he becomes glad.

(i) What is meant by ‘one who is acquainted?’

That is, when one sees him, the [other] becomes glad. This is one who is acquainted.

(ii) *A companion* is an intimate confidant-friend with no stinginess in him (無所吝惜). This is what is meant by a confidant [-companion].

2. Also cf. *DhsCm.* 3.144 (Dev. edition), *MCm.* i. 198-205, *SCm.* ii. 145. It is interesting to note that these very five conditions are mentioned by Nīlakesī in his argument refuting the position of the Buddhist Kuṇḍalakesī, in the Tamil poem *Nīlakesī*. See pp. 211-12 in the Introduction by Prof. A. Cakravarti to his edition of this Tamil poem. See Prof. P. V. Bapat's paper on *Vimati-vinodanī... and Kuṇḍalakesi-valthu...* in the *Journal of Indian History*, vol. XLV, part iii. (Dec. 1967), p. 590 ff.

2a. The Chinese reading is vague and so it is not clear what the author wants to say. The Pali *Cm.* says that in the next two cases (mentioned in the original *Vinaya* iii. 54), the offences involved are *Thullaccaya* and *Dukkaṭa* respectively.

3. The Pali *Cm.* uses the word ‘*suttana*’, which evidently has a reference to a *Vinaya* passage [*Vin.* i. 296].

(iii) *Well-assured*—[One who has been spoken to in this manner] : “ If you have a mind to take anything of mine, you need not ask me about it again. ” Such a person is one who is well-assured.

(iv) *That he is alive*—[He must be able to say :] “ From now on until my death, you can use this thing in common with me. ”

(v) *When one receives it, he becomes glad*—“ When I have taken the thing and when the owner of the thing hears about it, he is sure to be glad. ”

These are called the five conditions, which one should know about things to be received.

10.3a.1
740c.5

[8] Also receiving [a trust], as from an intimate friend, has further three conditions : first, that while he is alive, he becomes glad that his acquaintance has taken the thing; secondly, while he is alive, he becomes glad that his companion has taken the thing; thirdly, he becomes glad that when he asks some one to take a thing, he takes it.

Receiving [a trust] as from an intimate friend becomes perfectly valid (成) when the depositor, while alive, becomes glad at its acceptance. If a layman or a recluse first becomes glad at its acceptance, but later, for one reason or the other, he repents; then although he repents in mind, he cannot undo the acceptance [of the trust]. Further, there is an acquaintance; he, in mind, does not like to give, but with his mouth he would not say whether he would give it or would not give it. The thing is accepted. The owner of the thing afterwards becomes uneasy, but he cannot undo the acceptance.

There is an acquaintance who says : “ If you have a need, you can take it for your own use; if I need it, I shall take it back from you. ” Later, for some reason, he dislikes this idea; then he can take it back.

[9] (3) *Borrowing things for use*—When a thing has been used, one must return it to the owner. When a thing is thus used, it is said to be ‘borrowed for use.’ If the owner of the thing says : “You need not return it; it is a gift to you,” then it is all right; but if he does not say that it is a gift, then one should return the thing. The same course with regard to things belonging to a group or to the Saṅgha.⁴

10.3b.1
740c.17

[10] *Things belonging to hungry spirits* [*Vin.* iii 55] —This includes four Mahārāja-gods and the like. If a Bhikkhu takes things belonging to divine spirits, then there is no offence. There is Sakka, the king of gods, and he sets up a shop for selling things. A Bhikkhu with his divine eye recognises this Sakka, the king of gods, and he takes away a thing [from that shop]. Sakka, the king of gods, is stingy (吝惜) and wants it to be returned; even if he does not return the thing there is no offence. Why is it that there is no offence ? Because this thing has been created by him with his magic power.

4. The Pali Cm. however, says that if it is the property of the Saṅgha, it must be returned.

If a worldly man has tied a thing to a tree and if there is no man to watch and guard it and if one takes it, then there is no offence.

[11] *Things belonging to lower animals*—the Serpent-king, or Grauḍa and the like. If they have created a form of a human being with their magic-power, then there is no offence as said in the case of Sakka, the king of gods. If a lion, or a tiger has killed a deer or a bull and eats it, then a Bhikkhu cannot afford to snatch it. Why ? Because of the fear that the spiteful tiger or the wolf might kill the Bhikkhu. If they have finished eating, then the Bhikkhu may drive them and take [the meat]. If there is a *kappaka* (淨人) to roast [the meat] then he may eat. There is no offence.

[12] *A wearer of dusty rags*—If there are things that are cast away, then he can accept them with the self-same idea. There is no offence. If, however, these things have an owner who comes and seeks them back, then the Bhikkhu must return the same. If he does not return, then he is guilty of a grave offence.

[13] *A mad man*—It has been said in detail in the original *Vinaya* that the first offender is not guilty as the rule of conduct was not yet laid down. [So also] a mad man does not become guilty. But the later followers, the Chabbaggiyas and the like—all become guilty.

The Teacher says : Thus is concluded the Investigation (究) into the [the Precept of] Theft.

[14] The origination in mind, the [actual] doing,
Offence as the world rates it, action evil
And demeritorious, and the three sensations—
All these you should well know.

10.4a.1
741a.2

• *The origination*—That which originates in bodily and mental action—this is taking away by one's own self [with one's own hand]. Taking away by instructing [others] originates in mental and vocal action. Taking away oneself, being instructed by others, originates in bodily, vocal and mental actions.

The [actual] doing—When it is done by one's body, then it becomes an offence as rated by the world; that is, it becomes an offence inherent in its own nature.

Demeritorious [action]—that is, it is done with an evil mind.

Three sensations, that is, painful, pleasant and neither painful nor pleasant.

The Teacher says :—All these have been already explained in the preceding Pārājikā.

[15] *Amendments to the precept*—The Chabbaggiya-Bhikkhus and the rest. Whatever is easy to be understood [in these stories] is [as] said already in the original *Vinaya*. The following words that are difficult to be understood, I should explain in detail.

A common man's mind is always attached to some desire. It is never free from it. If the Blessed one (聖人), leaving aside the body and tongue,

had prescribed an offence merely by [the action of] mind, then there would have been no body free from such an offence. Therefore, the Blessed one has prescribed the precept that needs body and mind as the causal factors. Therefore, the original *Vinaya* says : "No offence [even] when there is the [inclination of] mind but there is no movement on the part of the body and tongue—this is known as [involving] no offence."

If there is produced a thought of stealing, he must overcome it, and must come back to his [normal] good mind.

[16] *Touch, shift and remove from the original place*—[Stories involving action connoted by all these words] are easy to be understood.

"Who has taken away [this] thing ?" [At this query] he admits: "I have taken [it] away." The Buddha asks the Bhikkhu : "What was in your mind ?" The Bhikkhu replies : "These words [simply slipped] from my mouth. I had, O Blessed one, truly no thought of stealing in my mind." "If it is so, then there is no offence." [*Vin.* iii. 57-58].

10.4b.1
741a.14

[17] *Possessed by a spirit*—A hungry spirit saw that there was a nice garment on a dead body; avarice was produced in his mind, and so he entered that dead body.

Not minding the words—This Bhikkhu heard these words of the spirit : "Do not, O Bhikkhu, touch my nice garment." The Bhikkhu heard these words and yet he did not mind them.

Got up—This spirit seeing the Bhikkhu taking away the garment and going away got up and pursued him.

Closed the door—The monastery of the Bhikkhu was near the wild cemetery⁵. The Bhikkhu was by his natural constitution strong and not afraid of the power of the spirits. So he entered the monastery and closed the door.

Fell down on the earth—This hungry spirit saw that the Bhikkhu had already closed the door and thought to himself that he could not get that garment and so he rejected that dead body and went away. Therefore, it has been said in the original *Vinaya* : "[The dead body] collapsed on the earth." [*Vin.* iii. 58.]

[18] *When it is not decomposed*—Such [a decomposed body] is nearer to a corpse and therefore, when the body is not yet decomposed, it is not permissible to take away a garment from it. If one takes it away, then there is *Dukkaṭa* offence. If one takes it away when the body is decomposed, then there is no offence.

Question :—What is meant by 'decomposed' ?

Answer :—When the [body] is wounded by the nails of the feet, or by the beak of birds like a vulture and the rest, or if there is a wound even as small as a prick of a needle's head—if [under such circumstances] one takes away [the garment] then there is no offence. As long as the upper skin is not cut, taking away [the garment] is not permitted.

10.5a.1
741a.27

5. Sītavana (屍陀林), the name of a cemetery (*Vin.* i. 182).

If the dead body, while the man was alive, had a natural wound, or a wound by burning, then on each of [these grounds of] a wound, the garment could be taken. If the body is swollen and is giving out foul smell, then also [the garment] could be taken. If the dead body is in a completely good condition and the Bhikkhu purposefully [wants] to take the garment, he should speak to the watchman who guards the cemetery : “[Please], take it for me.” If there is no watchman to guard the cemetery, he should speak to some other man : “Please, if you take it for me it would be good.” If there is no man at all, then the Bhikkhu should pierce the body with a knife, make a wound in it and then he can take [the garment]. If the body is in such a state, then the Bhikkhu can take the garment.

[19] *Exchange the allotment-sticks (kusāvahāra)*—A group or the Saṅgha casts the allotment-sticks and distributes the garments. A Bhikkhu with the idea of stealing, exchanges his own allotment with the good one of others, then whether he is guilty or not will be decided as said before.

Whether there is darkness of the night or brightness of the day, if one does not see the owner and takes away a thing with the idea of stealing, then this [person] is called a petty thief. If, with the idea of cheating, one transforms a useless thing into a good one by giving a false paint, so that it should be possible to take away, in exchange, a thing of another man, then this man, because he cheats others face to the face, is a big thief. If a man is very strong himself—the king and the like—and if on account of his strong power, one overcomes another man and takes away his things; or if one makes one pan of his pair of balance (scale of measure) heavier so that it should indicate a greater measure than [the smaller quantity of grain supplied] and all the different kinds of this sort—all these are included under offences of theft.

[20] *Previous planning*—This is of two kinds : first, a previous planning about a thing; second, a previous planning about a location.

What is previous planning about a thing ? There is a Bhikkhu who desirous of stealing a garment enters a house [with a previous planning like this]—“If I get the garment, I shall take it; if there are other things, I shall not take them.” This is a previous planning about things.

What is previous planning about a location ?

A Bhikkhu desirous of taking away things belonging to others goes according to his previous plan. He says to himself : “When I reach such and such a place, I shall take away [things belonging to others].” This is called a previous planning about a location.

Thus is concluded the section on exchanging the allotment-sticks.

[21] The Teacher says : The words that follow are understandable. I need not dwell upon them at length.

[22] A building of a monastery is in a deserted place, with no man in it. A Bhikkhu comes there and sees a tree laden with fruit. He should

10.5b.1
741b.10

knock at a piece of wood (*gandi* 轆椎) [at the door]. If there is no piece of wood to knock, then he should beat the palms of his hands together at least three times. Then he should take [the fruit] and eat it. Then there is no offence. If he eats it, without doing all this, then he is guilty of the offence of stealing. If a monastery is outside a village and there is the danger of thieves or wild animals, a Bhikkhu runs and enters a village. If a Bhikkhu comes and enters a monastery as a guest and if he sees food and drink or fruits and if, with the idea of stealing them, he eats, then he is guilty of an offence according to the price, high or low.

The words that follow are easy to be understood.

10.6a.1
741b.23

[23] *Takes away a pig tied [to a post]* — In a forest-location, one spreads a net and thus ropes in a wild pig. If a Bhikkhu with the idea of stealing lets loose the pig belonging to others, then he becomes guilty of a grave offence and is bound to pay according to the high or low price [of the pig]. If, however, with a compassionate heart, he lets go the pig, then there is no offence. He should simply pay back the price [to its owner]. A Bhikkhu, with a compassionate heart, first makes a grant (准) of the standard price of the thing (that is, the pig) and sticks the [price-equivalent] into the rope with which it is tied and then lets loose [the pig], then [also] no offence. If the pig, seeing a Bhikkhu coming, breaks the rope and suddenly bolts away itself, then there is no offence. If the pig, before it reaches the place where the rope is (未至繩), [that is, it is not owned by anybody as yet] goes away when it is driven by a Bhikkhu, then there is no offence. If some dog belonging to others bites the wild pig and a Bhikkhu with compassion in his heart beats the pig away and thus releases the pig, then there is no offence. If the owner [of the pig] demands its price, then he must pay. If he does not, then he is guilty of an offence.

10.6b.7
741c.7

[24] A wild pig is caught in a trap. For three or four days it could not eat anything. Its body has become emaciated and it cannot move. A Bhikkhu, with the idea of stealing [the pig], gives food and drink. When it has taken that, its body becomes strong. The Bhikkhu raises a huge hue and cry. The pig hears it and being alarmed snaps the net- [trap] and suddenly runs away, then the Bhikkhu becomes guilty of a grave offence. If, however, he raises the hue and cry through compassion [for the pig], then he is not guilty but he has to pay the price to the owner. A Bhikkhu sees a wild pig caught in a net, and, with the idea of stealing it, proceeds to cut the rope but leaves a part of it uncut; then he raises a huge hue and cry; the pig hears it and getting alarmed rushes away from the net-trap, then [the offence] will be as said before. A Bhikkhu sees a pig caught in a net-trap; he has in his mind the idea of stealing; he places near the rope a sword or a dagger, or makes a fire near the rope, with the idea that the pig may pull the rope against the sword or the burning fire, and it may get released and go away. Then whether he is guilty or not will be [determined] as said before.

[25] A man deliberately digs the earth and makes a ditch (*opāta*) with the intention of catching pigs, deer, roe-buck or various kinds of other animals.

A Bhikkhu, with the idea of stealing, destroys that ditch and other kinds of devices spread over [the field]. He makes the animals go beyond the [enclosed space] though he cannot get hold of them. Then the Bhikkhu is guilty of a grave offence. If those animals do not go beyond [the enclosed space] then he is not guilty.

If a man places, on the bounds of a monastery, a net to catch various kinds of animals, a Bhikkhu should say to him : "Do not lay the net near the monastery to catch the pigs and deer. If the man does not act upto his instruction, the Bhikkhu should speak to the owner of the land. If the owner of the land directs him, he should destroy the net. He will not be guilty of any offence. A man ploughs fields and grows some crop to be eaten by deer, spreads a net and keeps a guard. He catches the deer and having obtained them eats their flesh afterwards. When the guarding [of the crop] is over and when the owner goes away having no more interest [in the field], if a Bhikkhu destroys [the net] and releases deer, he is not guilty of any offence.

The Teacher says : The words that follow next are easy to be understood.

[26] If a man puts a basket-trap and catches fish in it and if [a Bhikkhu] with the idea of stealing opens up the basket, then he becomes guilty of an offence, according to the price, high or low. If he first makes a hole into the basket by piercing it, or by beating water he creates alarm for the fish and makes them come out [of the basket-trap], then he is guilty. If they do not come out, then there is no offence, as [mentioned] before. If with the idea of stealing, he takes the fish-trap with him taking it out of water and goes away, then he becomes guilty of an offence according to the price, high or low. Further, if one puts food and drink outside a fish-trap to entice the fish and if the fish seeing food and drink rush out and if the owner of the fish demands the price, he must pay it back. A fish-trap is in the open [ground]. A Bhikkhu with the idea of stealing opens it or breaks it and the fish come out of it and go away, and if the owner demands the price, he must pay. A Bhikkhu takes away a fish-trap, removes the fish and throws them into another man's place, then whether he is guilty or not will be [determined] as said before.

10.7a.1
741c.20

[27] Stealing a Jambu-fruit (閻浮子) or a pot of ghee or oil is also to be determined] as said before. A Bhikkhu, with the idea of stealing, takes away only [a portion] of ghee worth less than a *pāda*. Later, he has repentance in his mind and says that he will not do it again. But when the next day dawns, he has again the thought of stealing, and takes away a [portion] of the ghee worth less than a *pāda*. Again he has repentance in his mind and later swears not to do the same. Thus at different turns, he completes the stealing of the [ghee in a whole] pot. He is not guilty of a grave offence, but of Dukkaṭa, or of Thullaccaya. Further, the Bhikkhu steals the ghee in this very way. Every day he takes only a spoon. But he does not

lose any interest in it. When his theft becomes an equivalent of one quarter⁶ (*pāda* — 分), then he becomes guilty of a grave offence.

[28] *Theft committed by a mutual agreement with others*—A dining-hall has two kinds of [eatables]—first, food left over [after distribution]; next, Jambu-fruit and the like. All this [is] as said before.

10.7b.1
742a.4

[29] *Distributing the mango-fruit* [*Vin.* iii. 65]—The resident Bhikkhus see that guest-Bhikkhus have come but they do not distribute [the mango-fruit] among them. The guest-Bhikkhus say to the *kappiya-kāraka* (official distributor) : "We also can have a share. Won't you give it to us ?" Having said this, the guest-Bhikkhus strike themselves the gong (*gaṇḍī* 𑖀𑖔𑖨), take the fruit and themselves distribute them. They give to the resident-Bhikkhus as well as to the guest-Bhikkhus. Thus they eat the fruit all together. Therefore, it has been said in the original *Vinaya* : The Buddha addressed the Bhikkhus : "From today onwards, if there is food and drink, it should be shared [in common]. When one eats [fruit] after distribution [among all], then there is no offence". He himself has said to the resident-Bhikkhus of his own monastery : "If there are fruit and if there have come guest-Bhikkhus, then one should eat the fruit sharing the same with [the guest-Bhikkhus]. Then there is no offence. If the guest-Bhikkhus go away and then the resident-Bhikkhus distribute the fruit [among themselves] and eat, they are called Thieves (*Cora* 朱羅). Therefore, when the guest-Bhikkhus come, the resident-Bhikkhus should shout out and beat the gong and eat the fruit sharing them with the guest-Bhikkhus. If they do not beat the gong, and if the guest-Bhikkhus beat it and eat the fruit [along with the resident-Bhikkhus], then there is no offence." [Cf. *Vin.* iii. 65]

[30] There are resident-Bhikkhus and there are fruit-trees in the orchard belonging to the Saṅgha, [donated] for providing the Four Requisites; then the guest-Bhikkhus cannot be permitted to beat the gong and eat the fruit, nor can they take them and go away.

There are resident-Bhikkhus and there are trees in the orchard belonging to the Saṅgha. The former are unwilling to take care of the trees but take the fruit like thieves. If [their] Saṅgha lays down a rule that it would not permit the [*Cātuddisa*-] Saṅgha to eat the fruit, then such a rule will not be valid. If the Saṅgha is able to take care of the trees, then such a rule [laid down by them] would be valid.

10.8a.1
742a.16

[31] If a donor gives to the Saṅgha the fruit-trees for providing them with garments or with medical requisites, then the Saṅgha cannot distribute and eat the fruit.

If a donor gives the fruit-trees for the Four Requisites, and if a Bhikkhu with the idea of stealing turns them [into a gift] for distribution and eating, then he is guilty of an offence, according to the price high or low.

6. This seems to be an equivalent of 5 *māsakas*, as the *Kalāpaṇa* of the ancient times was equivalent to 20 *māsakas*.

If a donor gives them to the Saṅgha for building residential houses and if a Bhikkhu turns them [into a gift] for eating, then he becomes guilty of Thullaccaya and he has to pay back the price.

If they are given for providing the *kāsāva*-garments then one must make the *kāsāva*-garments. In times of famine, when there is a great difficulty in securing food and drink and when all the three garments for the Saṅgha are sufficiently available, the Saṅgha may make an official proposal (*ñatti-kamma*) to transfer the use of those trees for securing food so that the Saṅgha may live without any discomfort; and if the Saṅgha is unanimous for allowing this transfer for food, then there is no offence.

[32] If a donor makes a gift for the three garments, and if the Saṅgha has no residential houses, then the Saṅgha may make a formal proposal to transfer the gift into one for building houses and if the Saṅgha is unanimous in favour of that use, then there is no offence.

If a donor makes a gift of precious things (重物) to build houses, then one should build houses. If there is a time of famine and the Saṅgha finds it difficult to obtain food and drink; if there is an epidemic and the whole country is in a state of confusion and disorder and the Bhikkhus leave the monastery and are scattered in all directions and thus abandon the fruit-trees without any master to take care of them—under such circumstances, precious things that are obtained may be transferred into [a gift] for food so that one may [be enabled to] protect the place of residence.

[33] Further, in a monastery there are many residential rooms but there is no one to undertake repairs to damaged portions, then one may retain good ones and the remaining damaged ones that have been dilapidated may be sold off for the purpose of getting food for one who may take care of the place of residence.

If a donor makes a gift for providing Four Requisites then it cannot be transferred to any other use. But if from the value [of the gift] one has to hire a man to protect the orchard and live in the same, then this use [is permissible]. Bhikkhus, in their round, come, and step into such a garden and see the fruit of trees such as coconut and *Tāla* (*palm*), then the watchman can give to the Saṅgha something to eat from what is his own. Why is it so? Because he has been permitted simply to guard [the garden]. Further, the watchman is given a share of only a limited number of fruit-[trees], then he can take only that limited number. He cannot exceed that number. If the watchman sells for the Saṅgha the goods such as fruit or melons (藏) and receives permissible things (*kappiya-bhaṇḍa*) like garments [in return], then the watchman, when he offers the same to the Saṅgha, can give something from his benefits. If he gives the fruit which, as a watchman, he enjoys, then it is good.

[34] A donor makes a gift of a garden for providing either flowers or scents, or lamps, or offerings to the *stūpa* or to the image, and to make repairs to the residential places of the Saṅgha, then one can take a little from

the value of this gift to employ a man to take care of the garden. If, however, there is no yield from the fruit [in the garden], then one can transfer the use of the money belonging to the Buddha-[image] for employing a man. If there is no yield from the Buddha-[image], then one can use what belongs to the Saṅgha for providing a [watchman] who would live in the garden. If the watchman sells the goods such as fruit and melons, then [the case is to be considered] as said above.

10.9a.1
742b.12

[35] *Ripe fruit of mangoes*—The Buddha has said to the Bhikkhus that they are permitted to receive what the watchman gives as a gift. The Teacher says : If it is from what he [gets because he] guards, it is good; if it is from what he does not [get because he] guards, it is not good. Revered Mahā-Sumana⁷ has said : " If the watchman gives to the Saṅgha from what he was restricted to with these words : ' You can take daily so many fruits for your maintenance, ' it is good; if he goes beyond the limit set for him, it is not good". Revered Mahā-paduma, however, has said : The watchman has no written agreement [restricting him to only a few trees] and so, if he likes, he can give to the Saṅgha fruit, more or less, and the Saṅgha can eat. Further, it is said : " If the boys of a village guard the garden for the Saṅgha, then the boys can give fruit and the Saṅgha can eat them." If the boys have already taken themselves away their fruit, then one cannot eat that fruit whether it belongs to the Saṅgha or to the image of the [Buddha]. There are men who first pay down the price and buy for the market the fruit of the garden and they also protect the garden. If they give the fruit to the Saṅgha, then they can eat. If the Saṅgha hires a man to protect the garden with fruit as his remuneration, then that man can give from his own share of the fruit to the Saṅgha and the Saṅgha can eat the same. If he has no share of his own, then he cannot give. If the Saṅgha, from among numerous fruit-trees, points to one tree as the limited share of the employed watchman, then he can give to the Bhikkhus [fruit from that tree]; he cannot take the fruit of the Saṅgha.

10.9b.1
742b.25

[36] *The use of logs of wood*—If it is by way of loan, then there is no offence. If the wood belongs to the Saṅgha, then for building a hall where rules of conduct are recited, or for building a refectory-hall, one should first ask the permission of the Saṅgha and then one should take it for use on loan. If the wooden material is in the open, with no cover on it, and is all spoiled, or has become wet with rain due to exposure, then one can use it for building the room. If, however, the Saṅgha demands it back, then one should return its value or other wooden material exactly according to the quantity taken. If there is no money or wooden material ready [to be given], then one should make such a request : ' The material belonging to the Saṅgha has been taken for the use of the Saṅgha. ' If while making a dwelling-place, one [finds oneself] short of windows, one can borrow for use the wooden material of the Saṅgha. If it is more than

7. Pali Cm. gives the name as Mahāsumma.

enough (足), it should be returned. The same [consideration] with regard to other material.

[37] *Water* [Vin. iii. 65]—In times of scarcity of water, when the Saṅgha itself has secured the water after going a distance of half a *yojana*, or one *yojana*, or two *yojanas*—at such a time when the water is precious, if one takes away water with the idea of stealing it, then one becomes guilty and has to pay according to the high or low value [involved]. If one takes one or two pots of water to water the Bodhi tree, or to wash, or to prepare the dye, then it is permissible. If, however, the Saṅgha has laid down a rule not to allow anyone to take [the water] and yet one takes it with the idea of stealing it, or if while he cannot take it, he throws earth into the water, then he becomes guilty of an offence according to the high or low value [involved in it].

10.10a.1
742c.9

The resident-monks lay down a very strict rule not to allow others to wash, or boil dyes, while they themselves, without being noticed by others, watch [for an opportunity to] use the water with the idea of stealing it. The visiting-monks see the resident-monks using the water. If they follow [the resident monks] in the use of water, then there is no offence.

The Saṅgha has three tanks and the Saṅgha lays down a rule not to allow indiscriminate use of the same. One tank is for drinking [-water] the second is for bathing and the third is for miscellaneous use. Under such circumstances, if the visiting monks come, then each of them should follow the rule of the resident-monks. They cannot make a disorderly use [of the tank]. If there is [actually] no rule prescribed, they should follow the practice [of the resident-monks].

[38] Where the earth is scarce, the Saṅgha imports it [from outside]. If one takes the earth equivalent of one *paḍa* (equal to five *māsakas*), then he is guilty of a grave offence. One must first ask the permission of the Saṅgha, then one can use it for repairing the room of the Buddha- [image], or the room of the Saṅgha. Even after finishing it, if there be still some need for more, one must first ask the permission of the Saṅgha and then use it afterwards. If one does not take previous permission, then one may take it as on loan.

The same is the case with regard to lime-stone-powder (*sudhā* 石灰).

[39] *Grass* —If a man, without removing grass from its original place, burns it, he is guilty of a *Dukkaṭṭa* offence. He should pay back its original price. If the field of grass is protected by the Saṅgha, then one may use [the grass] for covering one's own hut. If the Saṅgha has no watchman to guard it but there is another Bhikkhu who wishes to guard it, then one can use that field of grass, because the field belongs to the Saṅgha. Further, if this Bhikkhu gives up the field and goes away and if the field [of grass] gets burnt, the Saṅgha also cannot demand [its price].

10.10b.1
742c.21

Question :—If the Bhikkhu subsequently requests the Saṅgha, for a share [for guarding the field], then it should be given. After having received his share, if he sends away his watchman, and if this Bhikkhu persists in increasing the value [of his share], the Saṅgha should give even double the

price. If the Saṅgha does not make use of the field, then other men may use it as they like. Why? Because, it is of no use [to the Saṅgha]. If the Saṅgha has given grass, has given timber-trees, and if the Saṅgha further wishes to make use of them, the Saṅgha can say to the watchman: "You need no longer bother about looking to them; the Saṅgha itself will take care [of the same]".

[40] Seven things beginning with the cot are easy to be understood. Stone-pillar, or wooden pillar, or any [such] single pillar—if a Bhikkhu, with the idea of stealing, takes away, then he becomes guilty of an offence according to the high or low price involved in it. From a house for meditation-exercises and the like, which is not guarded by any watchman of the Saṅgha, or from a wall that has crumbled down, if anybody with the idea of stealing takes away a pillar or any other wooden material of various types, then he becomes guilty of an offence according to the price, high or low, of those things. Why? Because, it is the property of the Saṅgha. May be the Saṅgha exists, or may be it does not exist. The same [consideration], as said above, when a monastery in a deep forest is deserted by the Saṅgha on account of the danger of robbers.

10.11a.1
743a.5

If borrowed for use—then there is no offence. Further, if this Bhikkhu has removed the things and even if they are all rotten (死亡), he must return the same to the Saṅgha.

Other small useful things in a monastery—This is easy to be understood.

[41] If a Bhikkhu takes temporarily a cot or a chair (榻) belonging to the Saṅgha and if, seeing a senior monk coming, he gives it to him and that thing gets lost, or gets rotten, then he has not to pay any compensation. If, however, these things go to other places, then one must compensate the Saṅgha. If one makes use of these things for himself and does not lend their use to other senior monks [when they come] and if they get lost, then he must pay the compensation.

If this Bhikkhu temporarily wants to go to another monastery, and he intends to return the cot and the chair and if, in turn, there is another monk who wants to make their temporary use, he (the former) should say: "I would now like to return the cot to that monastery." The [latter] Bhikkhu [in turn], says: "Just wait; I myself will give it back⁸." If this thing, temporarily borrowed, gets lost, then [the latter] has to pay the compensation.

[42] *In the story of Campā* [Vin. iii. 66]—the gruel made of three kinds of plants (薪), that is, gruel made of some sesame, pulses, rice, or a drink made from butter⁹, milk, curds, sugar and honey.

In [the story of] Rājagaha—Ma-tou-chü-lo^{9a}—A round ball (chü-lo 糰) made from sesame and pulses.

8. Pali Crn. adds here a clause on the authority of *Saṅkhepa-Aṭṭhaka*, which is lacking here in Chinese Crn.

9. Pali has *sappi-madhu-sakkharā*, i. e. ghee, honey and granulated sugar or sugar-candy. For these words see Mvy. 5683-86.

9a. *Ma-tou-chü-lo* seems to be a transliteration of *madhu-goḷaka*, which the Chinese editor explains in his gloss as a delicious pastry. The rendering given above is the nearest possible equivalent of the original.

The Teacher says : " All that follows next is easy to be understood. "
The [story of] Ajjuka [*Vin.* iii. 66] is easy to understand.

[43] The city of Vārāṇasī was robbed of all things by robbers. This Bhikkhu with his miraculous power saw the household of his patron and noticed that his sons were robbed away. The Bhikkhu, with his miraculous power, went and brought all things back. Here there is no offence. What kind of miraculous power ? The Bhikkhu, with his miraculous power let the young boys themselves see their own residence. They went there and entered it. While the thieves were not noticing it, the young boys reached the residence created by miraculous power and thus obtained their freedom. [*Vin.* iii. 67]

10.11b.1
743a.18

The Teacher says : The [next] two stories are easy to understand.

Thus is concluded the detailed explanation of the Second Pārājikā in *Vinaya*.

This is called *Samanta-pāśādikā*¹⁰.

[Third Precept about Depriving a Man of his life or Abetting
it or Commending it.]

[44] The Third of what is known as Pārājikā,
Told and explained by the threefold¹¹-pure Buddha,
Will now be explained in detail.
We all must listen to it with wrapt attention.

10.12a.1
743b.2

[45] At that time, the Buddha was living at Vesālī in the Great forest, at the Peaked Hall [*Vin.* iii. 68].

Vesālī—This is the name of a town—the name determined after the gender of a female person (*itthilinga-vasena* 女人相立). This town had a large number of people and it was extended three times. The Teacher says : I must now explain in detail the source and origin of Vesālī :—

Long long ago, in Vārāṇasī there was a king¹². The wife of the king was carrying a baby. When the king's wife came to know that she was carrying a baby, she spoke about it to the king. The king provided her with nourishments and attendants who were all agreeable. When the expected period of months was over, she went to a lying-in-hospital.

10.12a.1
743b.2

[46] If one has accumulated some merit, then that person gives birth [to a child] in the morning-time. The queen gave birth, at the morning-

10. There is nothing in Chinese corresponding to Pali *anusāsani* coming at the end of this section.

11. *Vimativinodanī*, a sub-commentary on the *Samantapāśādikā*, explains this as pure in body, tongue and mind.

12. This detailed story is not found here in the Pali *Vin.Cm.* but it is found in other commentaries such as *Paramattha-jōtikā* i. 158-65 or *Sāvattha-Dīpanī*, another sub-commentary on *Vin.Cm.*, pp. 529-31 (Sinh. ed.).

time, to a piece of flesh, red like a *mu-ching* (木槿) flower.¹³ Other women gave birth to children in colour as beautiful as gold. This queen had seen other women, round about her, giving-birth to children, beautiful and exquisite, while she gave birth to one of whom she should be ashamed. She thought in her mind: "If the king sees other women giving birth to beautiful children and me giving birth to this small lump of flesh only, with no hands or feet—if he sees this, he is sure to have some hatred for me." So thinking in this way, she took a well-prepared box and had gold beaten into a small label. With a red stone, she had this writing on it: "This is a young one born of the Queen of the king of Vārāṇasī." She closed the lid of the box and had it sealed with the king's seal. She placed the golden label outside the box and sent it to be let down into a river. When the servants had thrown it into the water, the divine spirits took over its protection and let it float up and down in waves with no stormy wind.

10.12b.1
743b.15

[47] At that time, there was a hermit who stayed with a herdsman. He lived on the bank of a river. This hermit went, every dawn, to the river to take a bath. He saw this box far away [in the river] and thought: "I must take it." When the box came near, he took it and saw the writing on the golden label. He further noticed that it was sealed with the royal seal. Then he opened the box and saw only a lump of flesh. He thought: "If this had been a piece of dead flesh, then it should have already given a foul smell and should have borne quite different signs." So he took it to his place of residence. He carefully placed it in a good place. When a fortnight had passed away, it turned into two pieces. When the hermit saw such a wonderful sign he placed it in a still better place. From now onwards, when every fortnight passed, each of the two pieces produced five round balls [like those of a child in the womb]. Just (去) half a month later, one part bore male characteristics and another female characteristics. The male colour is yellow like gold and the female colour is white like silver. The hermit noticed these characteristics and had intense feelings of love produced in him as for one's own child; in no way different. And by the power of this compassionate feeling, the thumbs of both the hands gave out, as a natural phenomenon, milk; one finger [supplied] a drink to the male piece and another to the female one. The milk entered the child's stomach, just like clean water entering a precious jewel,—clean both inside and outside. The hermit called the child by the name Licchavi¹⁴-putta.

10.13a.1
743b.28

[48] The hermit nourished both the children. That was a great bother for him. Every day he entered the village for begging his own food; and also for the two children he had to seek food and drink. So he returned late every evening. At that time, a herdsman noticed that the hermit was put to a great trouble like that for the sake of the two children. So he went to him and said: "Sir, a recluse should observe religious practices. Why is it that he should violate his religious practices for the sake of these

13. *Sārattha-dīpanī* (Sinh. ed p.529) mentions: *alattaka-pāṭale Bandhujīvaka-puppha-sadisam*.

14. The Chinese editor's gloss explains this as 'delicate skin'.

g less (??)

two children? It is befitting if you get them and ask me (同持乞我) [to bring them up]. We shall support them." The hermit replied: "Very well!"

[49] Thereupon, at day-break, each of the herdsmen came with his comrades, repaired the road, erected banners and flags, scattered beautiful flowers, beat the drum and welcomed the two children. Thus they approached the house of the hermit and said to him: "Now, it is time to take the children and go." The hermit replied: "All right!" The hermit further instructed them: "These two children possess great merit; it cannot be measured. You must properly take care of them; you must nourish them with five kinds of nourishments such as milk, curds, butter, ghee and the like. When these two children are grown up, they should be mated (匹對) together in marriage. Seek for them a good big level place where they can set up their own household, the man being honoured as the king and the woman his queen." The herdsmen received the instructions and immediately carried back [the children] to their place of residence.

10.13b.1
743c.12

[50] The two children gradually grew up and went out for play with the children of the herdsmen. These two children then kicked the children of the herdsmen with their legs. The children of the herdsmen cried and went back to their parents complaining: "These children with no parents kick and beat us." The parents replied: "You should all avoid them and go away." Because of this incident in the play, they were called Vajjīs—the Vajjīs [that is to say, those that are avoided.] [In due course] these two children reached the age of sixteen. The herdsmen noticed that these two children had already grown up. Further, they saw a level place, one hundred *yojanas* in length and breadth. In the midst of that place, they set up a dwelling-place for them. The herdsmen gave the girl, in marriage, to the boy and made them husband and wife. Then they paid respect to the man as king and the woman as the queen. After conception, [the queen] gave birth to two children—one boy and one girl. Thus she gave birth to children sixteen times. The herdsmen saw the children gradually grow in numbers. Further each of the herdsmen, in order to expand their household, built for them gardens and tanks along with thirty-two houses. Thus, in turn, the extension was made three times. And so that place was called *Vesālī* (*P'i-se-lī*). This is the origin and source [of *Vesālī*].

10.14a.1
743c.24

[51] *In the Great forest, at the Peaked Hall* [Vin. iii. 68]—This forest was not made by human beings but was a natural growth, connected with the Himalayas¹⁵ (Snowy mountains) from the town of Kapila-vatthu. Therefore, it was called the Great forest.

The Peaked Hall—It was made in the Great forest. The shape of the hall was like that of a swan. It was fully equipped and was built for the Buddha.

15. The Pali Cm. says just the opposite: that this forest was *not* like one that is connected with the Himalayas from Kapilavatthu. This was separate and was of limited expanse.

[52] *In various ways, he was praising the pondering upon Impurities* [*Vin.* iii. 68], that is, [he was praising] the pondering upon the impurities of the body, by different methods. What is meant by impurities ? From head to foot—the hair on the head, the finger-nails, the sinews, the flesh, pus, blood, feces, urine, mucus, spittle. These impurities ooze out from the seven¹⁶ cavities. This has been said in brief. But you can know that yourselves. The Buddha has said : “ O Bhikkhus, this body is eight feet in extent (尋 *vyāma-matta*) . When you ponder upon it closely, you will not find in any part of the body [any clean things like], a real pearl, or any precious coral stone or a jewel and the like, and any sweet scented thing like a Cow's head (*go-sīrṣa*), or sandalwood, but there will be only foul, ill-smelling impurities such as the hair on the head or the hair on the body and the rest.

Pondering upon the hair [of the head] is of five kinds : firstly, upon its colour; secondly, on its shape; thirdly, on its smell; fourthly, on its size (lit. length 長) ; and, fifthly, on its location. In the same way upon the hair of the body.

The Teacher says : I have now explained this only in brief but it has been explained in detail in *Khuddaka*¹⁷-[*nikāya*]. Thus for every part of the body, there is fivefold pondering.

10-14b.1
744a.10

[53] *Explained impurities* [*Vin.* iii. 68]—that is, the Tathāgata has explained in various ways the impurities, such as ‘bloating’ and the rest. One has to ponder upon them both internally and externally. *Internally* means on one's own body; *externally* means on another's body. This kind of pondering is of great benefit to oneself; therefore, the Tathāgata has praised [this pondering on the impurities] in this way : “ It possesses five features; it is devoid of five features; it is auspicious in three ways; it possesses ten characteristics; this, called the first trance, he attains. And because of this first trance, he makes the mind soft and pliable and then springs the insight (*vipassanā*¹⁸). By this pondering, one cuts off the taints and then attains the fruit of Arhatship ”.

[54] How is it that it possesses ten characteristics¹⁹ ? First, the mind is free from taints which are its opponents.

Second, it enters [and gets settled in] the midst of *samādhi*.

Third, the mind does not quake or move; it is extremely quiet and free [from any evil opponents].

Fourth, it has entered the calm state (*samādhi*) where it is allowed to remain.

Fifth, there are dhammas which do not deviate from the focussing of the mind (一心) .

16. Pali sources generally mention nine cavities (*nava dvārāni*).

17. Pali Cm. says : *Visuddhimagga*.

18. The Chinese text reads : *P'i-po-p'i-po-se-na* and the Chinese editor's gloss on the same is : “ This is pondering upon suffering, voidness and impermanence.”

19. Here begins a passage which is found both in the *Visuddhimagga* (iv. 110 ff.) and *Vimuttimagga*. See *Vimuttimagga* and *Visuddhimagga* (p. 49 ff.).

Sixth, harmonising [of the Indriyas] into one taste (*ekarasa* — 味) .

Seventh, the rejoicing of the five Indriyas.

Eighth, exertion for sticking to the object [of meditation] without giving it up.

Ninth, increased activity of exertion.

Tenth, perfection of continuing [in that state of *samādhi*].

Therefore, the trance; so called because of its internal [qualities] (從中說) .

[55] What is the beginning,²⁰ middle and end of the trance ?

10.15a.1

The beginning—first one enters the First trance and [then attains] extreme purity—that is the beginning. The middle is the development of equanimity. The end is rejoicing.

744a.22

A question again—[When we say] : ‘ one enters *samādhi* and has extreme purity and so on, ’ how many characteristics are there of the purity ?

Answer :—The purity has three characteristics. Which are the three ?

First, the purity of mind which results from the mind being free from its opponents.

Second, because of this purity, the mind gets entrance into *samādhi*.

Third, when one has entered *samādhi*, he remains settled there.

These are the three characteristics of the extreme purity of the First trance.

The development of equanimity is the middle of the First trance. How many characteristics are there of ‘ the middle ’ ?

Answer :—The ‘ middle ’ has, further, three characteristics :—

First, when the mind is purified, he lets it alone (放) .

Second, when it has entered the purity [of trance], he lets it remain settled there.

Third, when it has been focussed on one thing, he lets it remain there.

These are the three characteristics of the development of equanimity which is the middle of the First trance. It has been said, later, in the original [text] about the trance that it is good in the middle.

How is it that rejoicing is the end (斷) of the First trance ? How many characteristics are there of ‘ the end ’ ?

Answer :—The end has four characteristics.

First—It does not go away from the dhammas born along [with the state of *samādhi*].

Second—the accomplishment of having one taste in all; [that is], all the five organs of sense are rejoicing.

Third—adequate exertion produces rejoicing in the mind; further, if exertion is enough, there is bound to be rejoicing.

Fourth—further progress.

These are the four characteristics of rejoicing as the end of the First trance. [Cf. *Paṭi.* i. 167–68].

Therefore, in the *sutta* it has been said of the trance : ‘ auspicious at

10.15b.1

744b.5

20. The reading of the Chinese text seems here to have been corrupted.

the end.' Thus, the mind is true to the core (至真) and possesses ten different characteristics in its three aspects; is equipped with preliminary thought (*vitakka*), reflection (*vicāra*), joy (*pīti*) and ease (*sukha*); is also equipped with determination, faith of mind (至心), mindfulness, concentration and wisdom.

[56] *Thus deliberately pointing out, he praised entrance into samādhi on 'Impurities' [Vin. iii. 68]—that is, in this manner, with high regard for it, he analysed it without any confusion. Therefore, the Tathāgata with great diligence and praise described the advantages—that is, therefore, he praised what advantages are to be derived from the same.*

What are said to be advantages? The Buddha has said to the Bhikkhus: "If a Bhikkhu is frequently given to the meditation on Impurities, then because of that meditation on Impurities, the mind attains freedom from sex-desire, gives up sex-desire, abhors sex-desire. Just as a hen's downy wing, or [a part of] sinews, if kept near fire-flame, shrinks but cannot expand; in the same way, if a Bhikkhu is frequently given to meditation on Impurities, then he considers sex-desire as filth and never likes to be near it" [A. iv. 46-47].

[57] The Buddha said to the Bhikkhus: "I should like to enter a solitary place for half a month and live alone; do not allow anyone else to approach my place except one who would bring my food. I wish to reap the benefit of a trance" [Vin. iii. 68]. In short, it was said: Thus a Bhikkhu who would bring food would alone be permitted to come and go. All the rest, Bhikkhus or white-clothed [laymen], were barred. Nobody could enter. Why? Because such was the command of the Tathāgata. With his divine eye, he looked [into the past].

10.16a.1
744b-18

[58] In the past, there were five hundred hunters who entered a forest and killed a herd of deer. By this action of theirs, the five hundred hunters fell into three evil destinies (*duggatiyo*). And in these three evil destinies, they suffered hardships. It was long before they could get out of them. In the past, they had [done] some good meritorious actions and so they were born as human beings. Then they left their houses for the religious life. They were initiated. [But] these five hundred Bhikkhus had not yet exhausted their past evil. In that fortnight, they were killing or causing injury to one another and urging others to kill one another. The Tathāgata saw that this evil action of theirs was approaching [fruition] and even if the Tathāgata were there, they could not be saved. Therefore, the Tathāgata, because of this, entered a solitary place that fortnight.

[59] Among those five hundred [people], there were some common men, some were Sotāpannaṣ (those who entered the stream), some Sakadāgāmiṣ, some Anāgāmiṣ and some on the Path of Arhatship. The [destiny of] birth and death of these noble men was sure and certain; but the common man's [fate] was wavering and uncertain. Therefore, the

Tathāgata with reference to these common men enjoined the meditation on Impurities. Because of this meditation on Impurities, they would be disgusted with and then free from passion and desire and then at the end of their life-period, they would be born among gods. And if they would not become free from passion and desire, then after death they would not be born in a good-place (*sugati*).

[60] The Buddha thought to himself: "These five hundred Bhikkhus have become my followers and have left their homes. And because of me they would also go to a good place. Therefore, having compassion on all of them, I must enjoin the meditation of Impurities so that they may be born in a good-place (*su-gati*)."

10.16b.1
744c.1

Originally, he did not commend death to those Bhikkhus. Having thus thought [in his mind] with reference to the Bhikkhus, he further thought: "If there is death among the Bhikkhus every day, they would come to me and say: 'Today a Bhikkhu died, today two Bhikkhus died, today three Bhikkhus died, today four Bhikkhus died, today five Bhikkhus died' and so on until 'today ten Bhikkhus died.' But I am not able to save them with my divine power. I am of no use to them. Therefore, I must leave [this place] and enter a place of solitude." Therefore, in the original *Vinaya* text, it has been said: The Buddha said to the Bhikkhus: "I should like to enter a place of solitude. Therefore, do not allow anyone else to enter, except one who would bring my food" [*Vin.* iii. 68].

[61] The Buddha wanted to stop a possible accusation; he would not let other people say: "The Buddha is omniscient and yet he could not prevent his followers and disciples from killing each other; how then can he lay down rules for other people?"

Among the people there would be some who would retort: "The World-honoured One had entered a trance; no one could approach him and tell him [about this incident of killing each other]. Conditions were such, and so, he did not know [this incident]. If he had known this, then surely he would have stopped it, and would not have permitted them to kill one another."

10.17a.1
744c.14

[62] *Feel ashamed* [*Vin.* iii. 68], that is, noting that the body was dirty and impure, they get ashamed of their body which they begin to despise. Just as a young man or a woman, who is about sixteen years of age, who is temperamentally disposed to be clean and inclined to bodily decoration, takes a bath of scented water; after that bath of scented water, puts on a fine delicate woollen garment, and if he has a dead snake or a dead dog tied to his neck, then seeing that ugly and dirty thing, he gets disgusted with that foul thing and wants to get away and get rid of it; in the same way, a Bhikkhu gets disgusted with his body and all the rest as said above.

They take a sword and kill one another. Each one addresses the other: "My friend, you relieve me [from this foul body]." The other replied: "I shall relieve you." Thus, one after the other, they killed one another.

[63] *Herdsmen-Samaṇa*—Herdsmen—who held a staff²¹ [for steering deer]. This is his name. *Samaṇa*—One who has an outward appearance of a *samaṇa*, shaves his head, leaving some remnants of hair as *Cūḍā*²² (tuft of hair), puts on a cloth of soiled colour. With one [piece] he covers his [lower] body; the other he throws over his shoulders. He enters a monastery and stays. The Bhikkhus throw away remains of food obtained by them. He eats them and thus lives. The Bhikkhus go to the place of such a *samaṇa* and say thus to him : “ It would be well, [friend], if you kindly relieve us [of this foul body] ” [*Vin.* iii. 68].

10.17b.1
744c.26

Words like these are words of the common men, the ignoble (*an-ariya*) ones.

[64] *The oozing blood*, that is, the blood that came out of the tainted hands, feet and the sword.

Went to P'o-chü-mo-ho (*Vaggu-mudā nadi*). In this world, there are men who say that this river can wash away sins of all men. The herdsman-*samaṇa* thought to himself : ‘ I must go to the river Vaggu (? Phaggu)²³ and wash away all my sins. ’

Had many scruples [*Vin.* iii. 68]—When the Bhikkhus were dead, they were all lying on their right side. No one's body was moving, nor was anybody speaking any words. When the [herdsman] saw all this, many scruples arose in his mind. He was much tormented by repentance and [he thought] : “ No advantage has accrued to me; [on the contrary], I have accumulated some evil. ”

No advantage has accrued to me—no happy actions have been accumulated for me; [on the contrary] I have moaned for a long time : ‘ Nothing beneficial, nothing beneficial! ’

“ *I have done [only] evil actions* ”—The herdsman-*samaṇa* thought thus to himself : “ It is difficult to get this [human] body; I have, however, killed many Bhikkhus who had been initiated [into the Order]. Thus, much evil has been [accumulated] in me. ”

[65] *There was one Māra-deity* [*Vin.* iii. 69]—There was an earthly female deity of wrong heretic views belonging to the confederation of King Māra; she thought thus : “ I must speak such words as would be pleasing to King Māra. ”

She decorated her body with ornaments, exhibited her miraculous powers of transformation, walked on water [as if gliding upon it] and went to the place of the herdsman-*samaṇa* and said thus : “ O, Herdsman-*samaṇa*, you have done a very good thing. *You have relieved those who were not relieved*, that is, you have relieved those who were not relieved from this threefold world. ” This was a stupid earthly deity who thus advocated :

10.18a.1
745a.10

21. The Chinese text presupposes a reading like ‘*mīga-daṇḍiko*’.

22. 周羅—This is a transliteration of *cūḍā*. This is an interesting reference to the Brahmanical custom of preserving a tuft of hair on the head, as this *samaṇa* was not a real one but only a sham (*samaṇa-kuttaka*).

23. The river Phaggu in Behar is well known in Buddhist literature for its reputation of being capable of washing away one's sins (See *Majjhima-nikāya*, No. 7, *Vatthūpama-sutta-gāthās*).

'Those that were dead were relieved.' The Herdsman-*samaṇa*, who was very much vexed, heard suddenly the deity speaking these words and thought : ' This deity has great miraculous power. When she says thus, I must have accumulated great benefit.' After thinking in this way, he again washed his sword. Then he entered a monastery and visiting one room after another and called out : " Who is [here] that is not yet relieved ? I shall relieve him." Those who had not yet attained the religious Path heard these words and had consternation and fear and were thunderstruck in their minds and had the hair on their bodies standing erect. Those who had already attained the religious Path realised that their body was transient, painful, void, without any self and were therefore not perturbed or dismayed.

Then one day he killed one Bhikkhu. There were days when he killed two, three, four or five. Thus gradually increasing [the number], he finished murdering all the five hundred Bhikkus.

[66] *He emerged from his trance*—The Buddha knew that five hundred Bhikkhus were dead. But when he emerged from his trance, he, though knowing, deliberately asked, like one who knows not. Why was it so ? Because he wanted to preach them the Dhamma. And so he questioned Ānanda : " Formerly, there were many Bhikkhus; now why is it that they have now decreased to only a few " [*Vin.* iii. 69]. Every day, three times, they used to come to ask, consult, discuss and to receive the points of the Dhamma; but now nobody comes. Have they gone to some other country ?"

10.18b.1
745a.23

At that time, Ānanda, not knowing that the five hundred Bhikkus had only reaped the fruits of their actions, only saw that these Bhikkus killed one another, simply because they were meditating upon the Impurities [of the body]. He replied : " Thus, O World-honoured One, it would be well if the World-honoured One were pleased to give another object of meditation for attaining Arhthood " [*Vin.* iii. 70]. Just as in a high ocean many rivers flow, similarly in the Dhamma of the Buddha, there are many devices [of meditation] like the Ten ways of Pondering, or Ten Kasiṇas (十 極) or the Four Great Elements, or the object of meditation of Brahma-Vihāras, with which one is enabled to enter Nibbāna. [Therefore], I pray, let the World-honoured One enjoin any of these devices to the Bhikkhus."

At that time, the World-honoured One wanted to instruct the Bhikkhus regarding other devices and so he addressed Ānanda : " If so, O Ānanda " [*Vin.* iii. 70] and the rest.

[67] *Those who were living in the vicinity of Vesālī*, that is, those Bhikkhus who were living in Vesālī, or those who were living within one *gāvuta*, or half a *yojana*, or one *yojana* from Vesālī—all of them, he arranged to congregate in the Assembly-hall. If the place was near by, Ānanda himself went to call the [mendicants]; if the place was far away, he sent younger monks to call them. Within a short time all gathered together in the Assembly-hall. Ānanda went to the World-honoured One and said : " It is time now to address the Bhikkhus in the Dhamma. The World-honoured One already knows [what is befitting] " [*Vin.* iii. 70].

10.19a.1
745b.7

Thereupon the Tathāgata spoke to the Bhikkhus : “ Formerly, I had already spoken to you about the object of meditation on Impurities to enable you to attain Arhatship. Now I want to speak to you again about another device. ”

Hence it is said in the original *Vinaya* : *Pondering upon breathing-in and breathing-out* [*Vin.* iii. 70]—The Tathāgata speaks to the Bhikkhus of that *jhāna-dhamma* to which there is nothing superior.

I must now give the comment (文句) on-it in succession without omitting anything. You must listen to it diligently and attentively and bear it [in mind].

[68] *Now this, O Bhikkhus*—The Buddha says to the Bhikkhus : “ Not only practising meditation upon the Impurities enables one to destroy depravities but also practising *Ānāpāna* (meditation on breathing-in and breathing-out) will lead to the destruction of depravities. ”

The Teacher says : I must tell all this in detail and in due order of succession. *Ānāpāna* means breathing-in and breathing-out. As it is said in a comment on a *sutta*²⁴ :—

“ When there is the awareness of breathing-in, there is no awareness of breathing-out; when there is the awareness of breathing-out, there is no awareness of breathing-in. When one is mindful of the breath that comes in, of the breath that goes out and of both the kinds of breath that come in and go out, then the mind is concentrated and we have *Ānāpāna-sati-samādhī* ” [Cf. *Paṭi.* 172]. Such meaning you must yourselves know.

10.19b.1
745b.19

Meditating frequently upon—this means to develop it and to let it be amplified (令大). *To intensify it* means to think and rethink upon it. *Calm and excellent*—What is the meaning of these two Dhammas ?

Answer :—This *Ānāpāna* is not similar to (不同) the Impurities and the mind does not get disturbed on account of it.

Meditation upon Impurities—On account of this, the mind is always disturbed. Why ? Because, one gets disgusted with Impurities.

How²⁵ is it that it is considered excellent ? Even if one meditates upon it constantly, one does not get fed up (*a-tittikaro* 不足). Therefore²⁵, in the original *Vinaya* it has been said : “ Extremely calm, excellent, without borrowed plumes, very satisfying and a happy mode of life without any interruption (不止) ” [*Vin.* iii. 70]. From the very first projection of the mind [towards the object], there is no disturbance. Therefore, the Tathāgata has praised it as very calm and very good. At the time when the breathing is going on, the mind and body get delighted and [this delightful breathing] can easily be heard in the ear.

[69] *As they arise*, that is, before they get settled, before they are harboured [in the mind],² the evil thoughts are destroyed instantaneously according to the capacity one has acquired by the attainment of the Fruits of the Four Paths. Just as in the spring season, there may be no rain for half

24. The Pali commentary mentions here *Paṭisambhidā*.

25. Taisho edition omits.

a month and so on account of the treading [of the earth] by elephants, horses, men and bullocks, dust may go up into the air and fill the whole sky; and then at the beginning of the summer in the fifth²⁶ month there may start stormy wind and violent rain resulting in calming down [the clouds of] dust, so that nothing [of the dust] remains. The *Ānāpāna* removes the depravities just as rain settles down the dust.

The Buddha has said to the Bhikkhus : *How is the meditation of mindfulness of Ānāpāna contemplated upon ? How is it pondered upon (念) ? How is it accomplished ?* " Know this, Ye Bhikkhus, wishing to attain the mindfulness of *Ānāpāna* : ' If a man wants to become a good recluse in the religious Path, he may remain in solitude, under a tree, or in a mountain, or in a forest.' Such a man is one who has gone into a solitary place." [Cf. *Vin.* iii. 70].

10.20a.1
745c.2

Question :—On account of what does he become one who has gone into a solitary place ?

Answer :—Because he is far away from all kinds of brawl or wrangling.

Just as there may be a cowherd having a young calf that from its very birth has been drinking milk from the mother-cow until it has grown up big and strong. The cowherd when he wants to take the milk [from the mother-cow] ties the calf with a string to a post. The calf, thinking of the milk, pulls at the string and jumps to and fro and then in no long time stops suddenly. The string being strong, it is not able to get freed and so it stays by the side of the post and begins to pant.

The Bhikkhu is like the cowherd. Like the mother-cow is the village [from which the Bhikkhu seeks his food]. The mind [of the Bhikkhu] is like the calf; like the milk are the five kinds of sense-pleasures; like the post is the *arañña* (forest); like the string is the mind-fulness of *Ānāpāna*.

[70] Of all the trances of meditation this mindfulness of *Ānāpāna* is very highly regarded by the Buddhas, Individual Buddhas and the Arhats. If one does not give up cities, towns and villages, it is difficult to enter the [meditation of] *Ānāpāna*. When a *yogāvacara* Bhikkhu has taken to meditation and when he has attained the Fourth trance in *Ānāpāna*, he takes the same as his basic ground and further contemplates upon suffering, voidness and absence of self. When he has done this he attains the fruit of Arhatship. Therefore, the Tathāgata has directed, for those who want to attain trances, forest as their place of residence.

10.20b.1
745c.14

[71] The Buddha is like a divination-expert who knows the specialties of a proper site [for a building]. If one wants to set up a city in a country, he must be able to properly discriminate the special features—whether it is auspicious or inauspicious—[of a site]; then he can say to the king : ' This site is good enough to have a city set up. If the city is built there, the king would derive much benefit.' The king follows his advice and builds a city there.

26. The Pali commentary mentions the bright half of the month *Āṣāḍha*.

Like this divination-expert, who makes the divination and then gets rewarded, is the Buddha who discriminates the proper object of meditation (禪處) and then prescribes that object of meditation to the *yogāvacara* saying that it is good for him to adopt. The *yogāvacara* follows the instruction of the Buddha and in due order attains the fruit of Arhatship and offers praise to the Buddha, just as the king offers a [reward of] maintenance to the divination-expert.

[72] The *yogāvacara* is like a lion-king who, staying in a forest and lying with his body concealed, watches birds and beasts. If they are near his place [of concealment], he can just get up and seize them and then eat. The Bhikkhu, also, if he stays in a forest, can just await [the fruits of] Sotāpanna, Sakadāgāmi, Anāgāmi and Arhat and in due succession attain them.

The Ancients (Porāṇā) have said :

Just like a Lion-king,
That lies concealed in a mountain or a forest,
And watches birds and beasts near by,
And then seizes them and eats them,
Is also the follower of the Buddha,
Who stays secluded in a forest,
And awaits the Path that has nothing higher;
And then does attain the Fruit of the life of a recluse [*Miln.* 369].

10.21a.1
746a.2

[73] *Under a tree* [*Vin.* iii. 70], that is, at the foot of a tree, whether he sits or whether he walks.

A solitary place, that is, leaving out a place under a tree, or one in a forest, all the rest are called solitary places. When the seasons and the four elements of the body are agreeable, then it is fit to have the mindfulness of *Ānāpāna*. Therefore, in the original *Vinaya*, it has been said : ' he sits cross-legged.' Thus the mindfulness of *Ānāpāna* is easy to be understood.

Sitting cross-legged—this is easy to be understood.

With the body erect, that is, all the eighteen bones of the back, well-fitted into one another, the sinews and the skin—all these are comfortably set. If he sits uneasily, then at every movement there is the [sensation of] exhaustion and he may retreat from trance or meditation.

With his mindfulness alert, that is, he places mindfully before himself all the dhammas of trance or meditation.

He breathes out and breathes in, that is, the Bhikkhu, sitting cross-legged and being mindful of the trance or meditation, breathes out and breathes in.

[74] How is it that he is mindful of the long breath or short breath [that he takes in or gives out] ? On account of his long or short breath, the mind attains concentration, and there is no shaking or quaking and when there is no shaking or quaking, mindfulness is set up. And when there is mindfulness, there is knowledge. And then he has knowledge of his long or short breath.

10.21b.1
746a.15

Just as a young child, that is in the womb, first comes out and then gives out a breath. The long or short breath is to be known. How is it to be known? Just as water flows over the long or short [distance of its] conduit-pipe, in the same way an elephant or a snake has a long body and so the breath [that goes through the long body of these animals] is long. The body of a toad is small and accordingly the breath of its body is short. (1) The Bhikkhu sitting in meditation should also know from these similes long or short [nature of] his breath. (2) When there is right mindfulness, there is produced ease (樂) in his mind. (3) And when there is ease in mind, then there is a very subtle long or short breath that he gives out or takes in. The mind in turn attains [further] ease. (4) And when, on account of the breath that one gives out or that one takes in, the mind in turn further attains ease, the breath that one gives out or that one takes in, also, in turn becomes subtle in its length. (5) On account of this further ease that is produced in turn, there arises delight. (6) And because one is delighted, one knows that his breath, in turn, has become very very subtle. (7) Because of this delight, he further intensifies that delight. (8) Because of this [increased] delight, he doubles the minuteness of his breath. (9) And when it becomes very hard even to discriminate it, then is produced the mind of equanimity. In these nine different ways, you should yourself know [the long and short nature of breath].

[75] *I breathe out²⁷ knowing the whole of the body [of breath], I breathe in²⁷ knowing the whole of the body [of breath].* That is, knowing the whole body I breathe out and breathe in. The body is either long or short; it has its beginning, middle and end. I know the whole of it as it is before me at present. I have the knowledge in mind that I am knowing the beginning and end of my breath.

10.22a.1
746a.27

Further, a Bhikkhu given to meditation sees that the out-going breath is like scattered dust. When he is seeing it before him, he sees its beginning and cannot see the middle or end. Even if he wishes to see the middle or end, his mind will not be able to do it. Again he sees just the middle of the out-going breath but does not see the beginning and the end. Again he sees the end of the out-going breath but does not see the beginning or the middle. There may be a Bhikkhu who sees the whole—the beginning, middle and end. Why is it so? Because the mind is not exhausted. If he can do that, then he can become an adept in this [meditation of] out-going and in-coming breath.

[76] *He learns this in [the matter of a] trance—that is, he does not rest, nor does he stop, but constantly ponders upon the out-going and in-coming breath. If he does so, he guards his actions of the body, tongue and mind*

27-27. The Chinese translator seems to agree with the interpretation of *assāsa* and *passāsa* as respectively 'breathing out' and 'breathing in' — the interpretation accepted by *Samanta-pāśādikā*, which also adds that, according to some commentaries the interpretation is just the opposite, i. e. 'breathing in' and 'breathing out' respectively.

and is known as one who has accomplished conduct, concentration and wisdom. If his mind is directed to *samādhi* (三昧), then he is known as one who has accomplished concentration. And if he can discriminate conduct and concentration, then he is known as one who has accomplished wisdom. To these three kinds of accomplishments (學), with that object of meditation, he directs his mind with mindfulness. The mind is bound with them; he practises them and never allows them to be slipped away. Hence-forward, with diligence, he must be given to their accomplishments.

[77] *Calming down the out-going and in-coming breath* [Vin. iii. 71]— that is, he calms down the grosser out-going and in-coming breaths.

Calming down means stopping.

What are the grosser [elements of breath] ?

A Bhikkhu, as he enters a trance, is very much fatigued, both in body, and mind; and so his out-going and in-coming breath is gross. His nose is over-powered with it. And further, with his mouth he breathes out and breathes in. Gradually, his breath becomes subtle as his body and mind get freed from fatigue due to gross breath. [It becomes so subtle] that with regard to the out-going and in-coming breath he begins to entertain doubt : ' Am I or am I not, breathing out, or breathing in ? '

Just as there may be a man who is going up a high mountain. His body and mind are all fatigued. Then his breath is gross and heavy. Again, when he comes down the mountain and when he reaches the level ground below, [he finds] there is a water-pond and a big tree. He enters the pond and takes a bath. Having finished that, he comes back and sits under a tree. He feels refreshed and sleeps or sits with his body and mind fresh and cool. Gradually, his breath becomes subtle. The Bhikkhu, also, as he enters a trance, must be like this. If he has not first controlled (斂) his body and mind, his out-going and in-coming breath are gross. Why ? Because he has not directed his mindfulness to them. How is it then that gradually they become quiet ? Because, with his mindfulness he has controlled his body and mind. And so it is said in a *gāthā* :

When the body and mind are very much fatigued.

The out-going and in-coming breaths are gross.

[78] The First trance is gross, the Second trance is [comparatively] subtle; the Third trance, in turn, is subtler; and the Fourth trance is complete concentration (定). [When compared with that Fourth trance], the Third trance is grosser; the Fourth trance is called subtler. This out-going and in-coming breath is the highest object of meditation. If this breath is not properly attended to (*a-pariggahita*), the out-going and in-coming breath is gross; if it is properly attended to, then the outgoing and in-coming breath is subtle.

Not properly attended to means to let loose the breath. *Properly attended to* means to properly grapple the mind at the preliminary stage of Fourth trance. Then, in due course, at the Fourth trance, disappear the outgoing and incoming breaths.* This is what is called *Samatha-dhamma* (matter of Quiescence).

* See later XI. 9

10.22b.1
746b.11

10.23a.1
746b.23

[79] In the *Vipassanā-dhamma*, if he has not properly attended to the out-going and in-coming breath, it is very gross. But when he contemplates upon the Four Great elements [in his body], it is subtle. When further he contemplates upon *upādāna-rūpa* [derived matter], it becomes subtler and that at the time of contemplation upon the Four Great elements becomes grosser. Further, still, if he contemplates upon all kinds of matter (*rūpa*) it becomes subtler and that [at the time of contemplation upon] *upādāna-rūpa*, derived matter, becomes grosser. Further, when he contemplates upon the Formless, it is subtler and that [at the time of the contemplation upon] all kinds of form becomes grosser. When he contemplates upon both matter and the Formless, it becomes subtler, while that [at the time of contemplation upon] the Formless becomes grosser. Further, when he contemplates upon the Law of Causation, it becomes subtler, while that at the time of contemplation upon both matter and the Formless becomes grosser. Further, when he contemplates upon Name and Form along with the causes, it becomes subtler, while that at the time of contemplation upon the Law of Causation becomes grosser. Further, when he contemplates upon *Vipassanā* that notes [the three] characteristics, it becomes subtler, while that [at the time of contemplation upon] Name and Forms along with the causes becomes grosser. When he contemplates upon the weaker (*dubbala*) *Vipassanā* it becomes subtler, while that at the time of contemplation upon *Vipassanā* that notes the [three] characteristics is grosser. When he contemplates upon the stronger *Vipassanā*, it becomes subtler, while that [at the time of contemplation upon] weaker *Vipassanā* is grosser. Thus the farther and farther one is subtler and the preceding and preceding one is grosser.

[80] The grosser and finer *Passaddhi*²⁸ (Quiescence) is described in [*Paṭi-*] *sambhidā* thus : "How does one accomplish the calming down of the out-going and in-coming breath? What is the out-going breath? What is the in-coming breath?"

10.23b.1
746c.7

Answer :—With the body is connected the in-coming [and out-going] breath. Being mindful one accomplishes the calming down of the out-going and in-coming breath. In this way, the body and mind do not bend (傾), do not become unsteady (危), do not quake, do not shake; [breathing] becomes quiescent and extremely subtle as if it does not exist. This is called accomplishing the calming down of the out-going and in-coming breath. In this way, the presence of wind [-element] is as good as not accomplished. The mindfulness of the *Ānāpāna* also is not accomplished. The contemplation does not become successful. The wise man does not enter such *samādhī* nor does he emerge from it. But if he accomplishes the calming down of the out-going and in-coming breath in such a way that the wind-(element) does remain present and does not go away, then it is called an opening to a good [state] (善 閉)²⁹. The wise man enters such a state [of *samādhī*] and does emerge from it. [Cf. *Paṭi* i. 184-185]

28. This is explained in the gloss by the Chinese editor thus—"This means quiescence, where there is no disturbance".

29. There does not appear to be anything corresponding to this in Pali.

[81] “ Like what should one understand this to be ? Just as one should strike a copper vessel, then the sound [that is produced] is first big, then it becomes subtle. The big sound is first by itself recognised [by the mind]. Afterwards, gradually, one can very well recognise the subtler sound. When it is well-preserved in mind, then even though the subtler sound has disappeared, it does not go away from the mind because one is still thinking of it. The out-going breath and in-coming breath also are likewise—first gross, then subtle. When one pays attention to the gross [breath] then, gradually, one also can reach the subtle one. Then, even when the subtle [breath] has disappeared, still one continues to pay attention to it. And because it is still lingering in one's mind, the mind remains concentrated on the same. Thus one can get the wind of breath, and mind remains concentrated on it, and thus the bolt for firm fastening (關鎖) is secured. The [contemplation] on out-going and in-coming breath is successful. *Ānāpāna-samādhi* also is successful. A wise man enters such *jhāna-samādhi* and also emerges from it” [*Paṭi.* i. 184–186]. Therefore, it has been said in the original *Vinaya* : ‘the out-going and in-coming breath has been calmed down;’ and then follows “pondering (隨念 *anussati*) upon them. And so it is called knowledge that follows pondering (*anupassandā-ñāṇam*). There is the out-going and in-coming breath, but there may not be pondering upon them; or there is pondering but there may be no out-going or in-coming breath. Only when these two things (*dhammas*) are present, then springs up knowledge which contemplates upon the body” [Cf. *Paṭi.* 186]. Thus, in due course, one attains the Fruit of Arhatship. Thus far is [the instruction] for one who is a beginner in the accomplishment of trances.

10.24a.1
746c.19

[82] What is it that he accomplishes ? A Bhikkhu with his morally good mind has to have the pure four-fold good conduct. The purity is of three kinds. Which are those three ? (i) Firstly, no violation [of rules]; (ii) secondly, if there is violation, then must follow confession with an expression of regret; and (iii) thirdly, one must not be tormented by taints (*kilesehi* 煩惱). When the purity of conduct has been thus accomplished, then follows mindfulness. He should also fulfil the duties in connection with the image-house of the Buddha, with the court-yard of the Bodhi-tree and other duties ahead regarding his spiritual preceptor and teacher, bath-room and the hall of the recitation of the [*Pātimokkha*-text-] book of good conduct and eighty-two³⁰ duties mentioned in the *Khandhakas* and the four³¹ big duties (*mahā-vatṭāni*). If he does all this he is called one who has practices of good behaviour (*ābhi-samācārikasīla*). If a Bhikkhu takes pleasure in accomplishing this behaviour he should fulfil it completely. If a Bhikkhu were to say : “I hold fast to the good conduct, without any lapses,” but does not [actually] have³² practices

10.24b.1
747a.2

30. *Sāratthadīpanī* (*Tīkā on Samanta-pāsādikā*), Sinh. ed, pp. 553-54. mentions in detail these as well as the fourteen *mahāvattas*. See Chap. II of *Cullavagga* of *Vinaya*.

31. *Pali text mentions fourteen (cuddasa)*. *Cullavagga* of the *Vinaya* mentions 14 kinds of *Vattas* in Chap. VIII. See *Vin.* ii. 207 ff.

32. Taisho edition has here 14 characters which are not found in the bold-type edition. The latter seems to be correct as they are out of place here. They should really come later; and we find them in this bold-typed edition in 10.25a. 7-8. See later, note 37-37.

of good behaviour, then it is impossible [lit. such a thing does not exist] that the conduct of the Bhikkhu is perfect. If a Bhikkhu were to practise good behaviour then his treasure of good conduct will be excellent and perfect. When it is excellent and perfect, then he can attain *samādhī*. Why? As it is said in a *sutta*: "The Buddha said to the Bhikkhus: If one were not to fulfil the practices of good behaviour, then it is very difficult for him to attain the perfection of good conduct". [A. iii. 14-15].

[83] It has been said in a *gāthā*:

Place of residence, family,³³ gain,
Group [of friends] and work as the fifth :
Journey, kinsmen and diseases,
Books and long recitation [of *mantras*] as the tenth.

These are the ten dhammas of longing³⁴ (戀慕). If one can give them up then it is possible for one to enter trance and meditation.

[84] The object³⁵ of meditation is of two kinds: the first is one which is to be contemplated upon every-where; the second is one which one can carry (攝) with him and contemplate upon.

Question:—What is that which is to be contemplated upon every-where?

Answer:—One has great friendly feelings for the Assembly of Buddhist monks, to begin with; one ponders upon death and contemplation upon impure³⁶ things. If the Bhikkhu has friendly feelings in his mind to whom should he first direct his friendly mind? The Bhikkhu should first delimit his sphere and then contemplate with his mind: first, on the Assembly of Buddhist monks, then on the heavenly deities, then on the wealthy people, then upon ordinary persons and then on all the living beings. Why is it that he should first contemplate upon the Buddhist Saṅgha? Because he has common residence with them and if he has friendly feelings everywhere in the Buddhist Saṅgha, he feels quite secure and lives quite at ease with them. Why is it that he should contemplate upon the heavenly deities? In order to secure protection from them. If he has friendly feelings pervading all heavenly deities, then they have a soft corner for him in their heart and they always do good to him. Why is it that he should contemplate upon the wealthy? In order that they may do good to him. Why is it that he should contemplate upon ordinary men? In order that they may cooperate with him and in order that they may not do any harm to him. Why is it that he should contemplate upon all living beings? In order that he may not come into any difficulty. Why is it that he should contemplate

10.25a.1
747a.15

33. Is the Chinese reading *chi* (寂), solitude, a mistake for *chia* (家), family, corresponding to Pali *kulam*?

34. The Pali word used here is *paḷibodha*, obstacle, hindrance.

35. This seems to be used for Pali *kammaṭṭhāna*, an object on which one meditates; an object which enables one to attain meditation. Hence an implement.

36. The Pali Cm. adds: this (last) is the view of some (*asubha-saññā ti pi eke*).

upon death? Because if he himself contemplates³⁷: 'I also have to die', and when he thus contemplates he gives up wrong modes of seeking [his requirements]³⁷, develops penitence (*samvega* 悲歎) and has no indolence in him. If he contemplates upon impure things, then it is a noble contemplation. When he contemplates upon impure things, then he gets rid of desire and all evil dhammas. Desire being the basic cause [of evil dhammas], one should have a great regard for the contemplation upon Impurities. One can set up all good dhammas. Therefore, it is called [an object] that could be contemplated upon everywhere.

10.25b.1
747a.27

The [object] among the thirty-eight [objects] of contemplation, which can be used according to one's pleasure and which can be used only when it is not separated from oneself, is called an object of contemplation that is carried with oneself. The mindfulness of *Ānāpāna* belongs to [this category]—the object that is carried with oneself.

The Teacher says: I have described this in brief; but one who cares may get the detailed comment from *Abhidharma-vibhīṣā*.³⁸

[85] When he has thus purified his conduct and when he is free from distractions (? 諸緣事) he enters the concentration of *Ānāpāna*. Because of this concentration of *Ānāpāna*, he enters the Fourth Trance. Having entered the same, he contemplates upon the painful, void and evanescent nature [of all worldly things]. Having contemplated upon the same, he goes to an Arhat for asking [about his doubts]. If the Arhat is not available, he goes to an Anāgāmi; if an Anāgāmi is not available he goes to a Sakadāgāmi; if a Sakadāgāmi is not available he goes to a Sotāpanna; if a Sotāpanna is not available he goes on until he gets one who has attained a trance.

What is it that he has to seek? If there is such a man who had [previously] attained a trance, then it is easy for him (the latter) to reveal the same. Just as there should be an elephant who leaves behind, while walking, his footmark; then it is easy to find and not lose the right path. To get the Path or to get the trance is also like the same. Why? Because it is easy [for him] to point it out.

The Teacher says: 'I should like to say what he should do first. This Bhikkhu, light in his body and without any heavy encumbrances, equipped with the practices of proper behaviour goes to the place of his teacher, renders dutiful services to him and from that time onward behaves, noting the inclinations of his teacher, in such a manner that the teacher gradually has thoughts of affection for him. He should learn from him the five aspects [of his object of meditation].

10.26a.1
747b.11

[86] Question:—What are the five aspects? first, learning; second,

37-37. Taisho and Shanghai[†] editions omit the original characters for this passage which they insert in an earlier passage. See note 32 above. The bold-type block-print edition gives these words which exactly correspond to Pali: *avassaya maritabban ti cintento anasanaṃ pahāya*, and we should naturally expect these Chinese words here.

38. Pali Cm. specifically mentions here *Visuddhinagga*.

questioning (問) ; third, appearance; fourth, complete dedication (*appanā* 著) ; and fifth, characteristics.

What is meant by 'learning' ?

Answer :—It means to grasp the exact nature of the object of trance and meditation (*jhāna-samādhī-dhamma*).

What is meant by 'questioning' ? It means to question about the order of succession [of those objects of meditation].

What is meant by 'appearance' ? It means the appearance of that object of trance or meditation.

What is meant by 'complete dedication' ? It means to be entirely given over to the object of trance and meditation.

What are the 'characteristics' ? It means to note the characteristic marks of the object of trance and meditation.

These are known as the five aspects.

[87] Why is it that these five aspects are to be learnt first ?

Because thereby, he would not tire out himself and he would save his teacher all bother. Therefore, one has to learn these five aspects, which are easy to know and easy to follow. When he has learnt these five aspects and if it is agreeable to stay at the teacher's place, then he should stay. If it is not agreeable, he should shift his place of staying. If he is lacking in wisdom, he goes away from his teacher at a distance of one *yojana*; if he has wisdom, he may go beyond this distance and stay there. He may take a place of residence which is good, as it is far away from eighteen³⁹ [faults], or as it possesses³⁹ five [good points]. Having taken it, he should remove minor distractions (*paṭibodha* 緣事), take his mid-day meal and for a while should rest (lit. lessen his breathing). Having rested, he should first contemplate upon the Three Jewels and thus let his mind rejoice. He should follow his teacher's instruction, without forgetting any and without any lapses. The mindful [contemplation] of this *Ānāpāna* should well be preserved in mind.

10.26b.1

747b.24

The Teacher says : "I have now said this in brief; details have been given in *Abhidharma*. You yourself should know them".

[88] *Should retain it in mind.* How is it to be retained in mind ?

By counting, following, touching, placing, contemplating, turning back, purifying and by examining through and through.

Counting means counting one, two and so on.

Following means following the out-going and in-coming breath.

Touching means [touching] the place touched by the breath.

Placing means [to be on] the Path.

Purifying means [the attainment of] Fruit.

Examining through and through means to note the characteristics of the object of meditation (*dhammalakkhaṇa*).

A beginner [in this meditation] should first count and then place [that object of meditation] in mind. The counting of the dhammas means

39-39. For this see *U. IV. 3-18, IV. 19.*

to count from one onward, at least, upto five; then to begin again. He cannot [terminate with] counting three or four; to count, from one onward, at most, upto ten and then begin again. He cannot [terminate with] counting eight, or nine⁴⁰.

Thus ends
the Tenth Book of the Vinaya-commentary [named]
Samanta-pāsādikā.

40. This division of the text into books or fascicules is merely a matter of convenience of the size of a book or a fascicule. The fascicule may come to an abrupt end in the midst of the treatment of a topic. Here the topic of *gaṇanā* has not come to an end. Its treatment is continued in the next book or fascicule.

Shan-Chien-P'i-P'o-Sha

on

Vinaya

Book XI

[T. 747C-755a; P'ing 58b-64a; PTS. ii. 419a—ii. 483b; S. i. 301-342; N. ii. 416-479].

[1] Question :—Why is it not good that the counting should not terminate with three or four ?

11.1a.3
747c.6

Answer :—The out-going and in-coming breath will appear to be crowded [in a small area]. And when they are thus crowded it is difficult to subdue the mind. Just as in a cow-pen where there are many heads of cattle that get crowded at the balustrade, through which they break and come out. If he [counts] and reaches completely the count ten, then there is quite liberal room in the body, just as there should be liberal room for the cattle in a big cow-pen and thereby it becomes easier to look after them.

If he terminates with eight or nine, then also it is not good. Why ?

Answer :—One should not let the mind be confused as it creates doubt in one's mind: 'whether one has been actually experiencing the relish of a trance'; and, also, because it creates delusion in one's mind. From such defects, you should keep yourself away.

When one counts the breath, one should count slowly like a grain-measurer, who first fills the measure-can, empties it and then afterwards counts 'one'; again he takes the measure-can[-ful] and if there is some earth-clod, or grass-stick coming to his notice, he throws it away and empties the measure-can and then he repeats 'two.' Thus, one after the other, he counts upto ten. The *yogāvacara* who counts the out-going and in-coming breath also does likewise.

[2] If, [later], he counts hurriedly, he does it like a cowherd who counts his cows. How does he count his cows ? A skilful cowherd takes in his hand his staff and sits on the door-pillar [of a cow-pen] and when the cows come out as they are driven, strikes the cows that hurriedly come out, and as they have come out he counts them one, two, three, four, five and so on upto ten. Why is it that he should count in this manner ? There may be a time when there is some disturbance in the harmony of the four elements of the body, when the out-going and in-coming breaths are quick. At such a time, he may count the breaths as they have come out or gone in—one, two, three, four, five; one, two, three, four, five. While counting the cows, one should count them [as they have just come out] at the barrier of the

11.1b.1
747c.16

gate. One should not count them inside or away [from the pen]. And because of this quick counting the mind gets concentrated. Why?

[3] Just as there may be a man on a sailing-boat on a rapid stream. If one, two, three, four, five poles are together used to prick [the bottom of the river-bed], then the boat can be stopped and then it can be made stable. The out-going and in-coming breaths also are like the same. How? The mind is like the boat. The out-going and in-coming breaths are like the poles. The mind is floating over the stream of five-fold desires. And the out-going and in-coming breaths pierce [the stream] and make [the mind] stable. If one is breathing in and if the mind follows the breath after it has entered, then it is like greasy fat (*meda*) that enters the body and makes it comely and full. If one is breathing out and if the mind follows the out-gone breath, then it becomes very expansive [with the enlarged] object of meditation. And when it becomes amplified, it becomes difficult to tame it. Leaving outside these two places [the inside and outside], the mind should be directed to the firm post of the object of meditation and at that time counting should be made. And then the *samādhi* is accomplished. Therefore, it is said in the original *Vinaya*: "Do not count the breaths that have already gone in or the breaths that have gone away."

11.2a.1
748a.3

[4] When, then, should the counting be stopped? When the mind is no longer distracted—and likewise (如) the out-going and in-coming breaths—then one should stop and count no longer. When this is done then one should follow up with mindfulness. What is meant by 'following up'? He knows the out-going and in-coming breath; that is, without availing himself of the counting, he knows it. And follows it up in three ways. Which are those three ways?

Answer:—[He thinks of] navel (臍 also written 臍) as the beginning, heart (心) as the middle, and the tip of the nose as the end. These are the three ways. When he breathes out, then the navel is the beginning, the heart is the middle and the tip of the nose is the end. If he breathes in, then the tip of the nose is the beginning, heart is the middle and navel is the end.

[5] If the mind follows up the breath that has [already] gone out, then the mind is not concentrated. And when the mind is not concentrated, the *body* also is subject to quaking and swaying. Therefore the original *Vinaya* [says]:—"While the mind follows up the out-going and in-coming breath, if it follows it up when it is already inside, then the mind is not concentrated; if [it follows it up when it is already] outside, then there the [body] quakes and sways. And when there is quaking and swaying, *samādhi* is not accomplished. If it follows up the [already] in-gone breath, then also the same thing. Therefore do not follow it up at the middle or the end. When the out-going or in-coming breath are just touching, or are placed upon, the tip of the nose, then the mind is well-settled. And when it is well-settled, then it is firmly fixed upon the out-going and in-coming breath*." If then, the counting is discontinued, the mind, by itself, experiences concentration.

* Cf. *Pāṇi*. i. 165.

[6] Like a lame man watching a small child placed in a cradle suspended [from the ceiling] in a room, he sits firm at one place noting the movement [of the cradle] but does not bother to shift or sway his hand. A Bhikkhu, sitting in meditation, is also like this.

11.2b.1
748a.15

Further, it (the mind) is like a gate-keeper. People go and come in. But he does not first ask them any questions when they are far away. But when he looks down upon them coming at the threshold of the gate, then he asks them; nor does he ask them the place from which they came, nor the place to which they belong, nor any such miscellaneous things. He just knows them going out or coming in. The Bhikkhu sitting for meditation is also like this. He also does not know the out-going and in-coming breath before he actually receives them face to face (遊). You yourself should know all this.

[7] The Buddha has said: "If one knows three things, then the mind is concentrated." [Pāṭi. i. 169] Which are those three things? First, enthusiastic exertion (*padhāna* 樂入), the proper means (*payoga* 方便) and attainment of distinction (*visesa* 得上). These are the three.

Just as there may be a huge block of wood well-placed on the ground and there may be a man who wants to cut that wood. He first notes the grain (lit. side or edge) of the wood and then uses a saw to cut it. His mind always pays attention to the teeth of the saw, that they are well placed and does not [bother himself about noting] the forward and backward movement of the saw. The out-going and in-coming breaths are also likewise. To have before one's mind *jhāna-dhammas* and to set up the proper means for the same may be compared to the huge-block of wood lying on the ground. To note the proper grain of that wood [where the cutting may be commenced] is like the mind properly thinking of the preliminaries of the *jhāna-dhamma*. Like the saw that moves forward and backward are the breaths that go out and come in. The mind paying attention to the teeth of the saw is like [the mind paying attention to] the tip of the nose.

11.3a.1
748a.28

The Bhikkhu sitting in meditation should know this illustration; also to keep before one's mind trance and meditation; also to set up proper means; and also to attain the distinction.

Question:—What is meant by [the preliminaries] of trance and meditation?

Answer:—The body and mind become, with diligence and strenuousness, workable—this is what is called [the preliminaries of] trance and meditation.

Question:—What is meant by setting up proper means?

Answer:—With vigorous exertion to give up taints (*kilesā*) and to completely destroy imaginings (*vitakkā*). This is what is called setting up proper means.

Question:—What is meant by reaching a position of distinction?

Answer:—With vigorous exertion to give up fetters (*sanyojanāni*). This is what is called reaching a position of distinction.

These three dhammas, [however], do not become an object [of meditation] of the focussed mind, though it is not that they are not known by it;

and the mind also does not quake. The *jhāna-dhamma* is before one's mind; the proper means are set up; and one reaches a position of distinction.

[8] When all these things are accomplished, then what is known as mindfulness of *Ānāpāna* is established. When a Bhikkhu has achieved this mindfulness of *Ānāpāna*, then he gives out radiance in this world, just as the moon that has come out of clouds, gives out radiance that shines over the whole world. [Cf. *Paṭi.* i. 172]

In this trance and meditation, there is some one to whom, at an early stage (初), a happy mental reflex (*nimitta*) appears. There is some one to whom, while he is counting the breaths, a happy mental reflex appears. Happy, in what way? When this Bhikkhu is sitting on the ground, or on a cot without any bedding, his seat is all soft and smooth like soft cotton-wool; in no way different. Why? Because when he counts his breaths, his body becomes light. Thus, in due course, his gross out-going and in-coming breaths disappear; his body and mind know no limitations, like the open sky. His out-going breath, in turn, becomes so subtle [that one may suspect] whether it exists or does not exist.

[9] Just as a person may strike a bell, then [the sound] that is produced is first gross and afterwards it becomes fine. The man who is sitting in meditation and counting the breaths is also like this. It has been therefore, said in the original *Vinaya*: "First gross, then subtle" [Cf. *Paṭi.* i. 185].

The Teacher says: "This trance-meditation of counting the breaths is different from other trance-meditations. Other trance-meditations are at first fine and later intense (lit. gross). If this Bhikkhu has entered this trance and if the mental reflex does not appear in this trance, one should not get up from his seat, but should persist firmly in his sitting and should himself further reflect. How should he reflect?"

If he knows that the mental reflex does not appear, he should thus say to himself:—"This out-going and in-coming breath sometimes exists, sometimes does not exist; some one has it, some one may not have it." He [further] says to himself: "In a person in the womb of the mother, the out-going and in-coming breath does not exist; so also in water...among the gods of long life¹...among those who are dead...among those who have entered the Fourth trance-meditation*...among those who are in the Formless Realm...and among those who have reached the *samādhi* of cessation, the out-going and in-coming breath does not exist." Having thus reflected, he should further admonish himself thus: "You are an intelligent person; you are not in the womb of your mother, nor in water, nor among the gods who have [material] form and yet have no material form, nor in the *samādhi* of cessation, nor among the gods of long life, nor among the dead, nor in the Fourth trance-meditation. The out-going and in-coming breath is there, but it is very fine and subtle; and therefore you are not able to know its existence. Therefore just pay again close attention. If you have a prominent nose, just fix

1. Pali Cm. has *asaññībhūtānaṃ*, gods that have no consciousness.

* See X. 78 above.

11.3b.1
748b.12

11.4a.1
748b.24

your mind on the nostrils (*noṣṣa-puṭa*). If the nose is snubbed, fix your mind on the [upper] lip.' Therefore, one must guard this point.

[10] As it is said in a *sutta* : The Buddha said to the Bhikkhus : "If a man is very forgetful and cannot apply his mind to what is before him, then he cannot enter the trance-meditation of *Ānāpāna*" [M. iii 84]. Not only the trance-meditation of *Ānāpāna*, but also other trance-meditations as well. But if he is mindful, then this trance-meditation does present itself to him. This trance-meditation of *Ānāpāna* is very weighty. The Buddhas, Individual Buddhas, the Arhats have all made the mindfulness of *Ānāpāna* as their basic ground and have thereupon attained the Path. As one directs his mindfulness to it, it becomes [more and more] serene. Therefore, with regard to this meditation one must keep mindfulness alert and must, moreover, [cultivate] wisdom (*pañña* 慧). Just as, in connection with a fine silk taffeta, one has to use a needle and a thread that is very fine. Like the needle is the attentive mindfulness; like the thread is the wisdom. They must be joined together and not allowed to be disconnected. With the help of these two dhanuṣas, one cannot fail to grasp the out-going and in-coming breaths.

11.4b.1
748c.8

[11] Just as a peasant, when his bullocks are very tired and the attendants too are very much tired, sets the bullocks free. And when he sets them free, he enters a grove of trees [with the attendants]: When his attendants have become refreshed, he gets up to find the bullocks. But he does not follow the foot-tracks of the bullocks. He enters the forest and goes straight to the water-drinking place of the bullocks and stops there. He sits or lies down awaiting the completion of water-drinking by the bullocks. When it is done, he seizes them by the string passing through the perforated nose. He then drives them back with his staff to the ploughing-field. The Bhikkhu's trance-meditation, also, is similar. If the out-going and in-coming breaths are very laborious (lit. tired), then temporarily one must let them go for getting revived. One must not return (還) to them. But one must fix [his attention] on the tip of the nose. When he can listen to the out-going and in-coming breath, then he may count. Attentive mindfulness is like the string. The wisdom is like the staff. Thereupon, he lets the out-going and in-coming breaths [revive]. If he thus gets them, then in no long time there appears the mental reflex in the trance.

[12] His body is suffused with delight. Like the [soft] contact of cotton-wool, his body gets tender and flexible. There is some one who sees [the mental reflex] like the flower of a cotton-plant (*ku-pei* 古貝 *kappāsa*). There is another who sees it like the gale of a strong wind; another who sees it like a perching star; another who sees it like a garland of pearls; another who sees it like white pearls scattered around; another who sees it like the stone in the flower of a cotton-plant; another who sees it like a string; another who sees it like a tangible object of hard substance;² another who

11.5a.1
748c.21

2. Pali Cm. : *sāra-dāru-sūci vija*.

sees it like a fire-flame; another who sees it like a monkey³ (?); another who sees it like a rising cloud; another who sees it like a lotus; another who sees it like a wheel of a chariot; another who sees it as a round moon. Why is it so ? Just as the [chain of] words in a *sutta*-text, when it is recited by a group of Bhikkhus, appears lovely, but in a different way, to every one of them. To some it appears to be like a mountain,⁴ or a river,⁴ or a tree and the like.

Question :—This appearance like a mountain, river, or a tree—to what is it due ?

Answer :—It is due to the understanding (想 *saññā*) of the mind [of each man]. The production of understanding in each man is different. Therefore, understanding being such, there is some person who concentrates upon the out-going breath, some who concentrates upon the in-coming breath, or some who concentrates upon the [mental] reflex in the trance. If he does not see anything like this, then the *Ānāpāna* is not accomplished, nor is accomplished the Dhamma of the First Trance. If he gets these three dhammas then the *jhāna-samādhi* is accomplished.

[13] If the Bhikkhu sitting in meditation sees such a mental reflex, then he should go to his teacher and say : “I have seen such and such a mental reflex.” The Teacher would say in reply : “O, this is the mental reflex you have seen !” He should not say : “This is the mental reflex in the trance;” nor should he say : “This is not the mental reflex.” Having said this, he should further add : “Friend, you further continue in [the concentration of] your mind.”

The Teacher says : “Why should not the teacher say to him : this is the mental reflex in the trance; or that this is not the mental reflex in the trance?”

Answer :—If he says to him delimiting that it is a mental reflex in the trance, then he would slacken his efforts (lit. remain idle); and if he would say that it is not the mental reflex in the trance, then [being disappointed], his mind would [altogether] retire [from his course]. Therefore he should not say [anything like that]. But he should kindly explain to him : “The mental reflex will come by itself,” and further say as said by the *Porāṇas* in a *gāthā* :

When the mind is fixed upon the object [of meditation],
Then appears the mental reflex in various forms;
If the man [applying himself to meditation] is wise,
Then in his mind that is straight he does count
The breaths that go out or that come in;
Being diligent, he never lapses into distraction.

[14] Thus when the mental reflex in the trance has appeared, then the hindrances (*nīvaraṇāni*) come to a stand-still and the taints themselves

3. Here the Chinese translator obviously misunderstands the original *makkajaka-sutta*, spider's cob-web, by confusing *makkajaka* with *makkajā*, a monkey.

4-4. Pali Cm. has *pabbateyyā nadī tiya*, like a mountain-river, which is more reasonable than a mountain and a river taken separately. See *Vīs.* iv. 130; *Vim.* 51.

quietly cease to exist. On account of these two things, the straightened mind is equipoised (安穩) and the *samādhi* is accomplished. Either one attains the neighbouring ground (*upacāra-bhūmi*) or one attains the ground where one gives up the taints; or because the factors of a trance arise he attains the neighbouring ground [of concentration] (i. e. *upacāra-samādhi*) or there presently attains the ground of the First *samādhi* (*appanā samādhi*).

Question :—The attainment of *samādhi* and the attainment of *upacāra-samādhi*—are they different, or are they similar ?

11.6a.1
749a.17

Answer :—They are different. The mind in the *upacāra-bhūmi* rushes towards the meritorious process [of cognition] and then enters its subliminal state (*bhavaṅga*); but the mind in the complete concentration (*samādhi*) can always dwell upon its object for a whole day and can continue in the meritorious process of cognition (*kusala-vīthi*) without entering its subliminal state. Therefore, it is said : these two are different.

[15] When the mental reflex in the trance has appeared one should, either by noting its colour, or by noting the superficial marks,⁵ nourish it and amplify it. Just as when a sovereign Emperor has appeared in the [mother's] womb, the father and mother have a great love and regard for him and they preserve him by keeping the suitable conditions of heat and cold and by supplying him with food and drink. If he is thus preserved, then he attains the proper stage of fruition. The Bhikkhu also preserves the mental reflex in the trance like this. If he does not preserve it, it will be lost.

[16] How is it that he preserves it ?

- (i) Firstly, by [taking recourse to] a good dwelling-place [*duḍḍa*];
- (ii) secondly, by [choosing] a good sphere of movement (*gocara*);
- (iii) thirdly, by [keeping] company of good people (*puggala*);
- (iv) fourthly, by [having] agreeable food and drink (*bhojana*);
- (v) fifthly, by [selecting] the appropriate one from among the four seasons (*utu*);
- (vi) sixthly, by [having] the right one [of the four bodily postures] [*iriyāpatha*] of walking, standing, sitting and lying down; and
- (vii) seventhly, by being away from mental perturbations concerning food, drink and the like.

These are the seven. In these seven ways he preserves [the mental reflex]. If he thus preserves it, it is stabilised and it stays. In due course it is seen in an enlarged and amplified form.

- [17] (1) He secures (具) the extreme purity of the [physical] sense-organs (根).
- (2) He subdues them soft and tender.
- (3) If he desires, he can have a firm grip on his mind.
- (4) If he desires, he can let it loose.

11.6b.1
749b.1

5. Pali Cm. says: *neva vaṇṇato manasi kātabbhaṃ, na lakkaṇato paccavekkhitabbhaṃ...api ce appamāṭṭana rakkhitaṃ*; one should not only pay attention to the colour, or contemplate upon the characteristic marks, but also preserve [the image] carefully.

- (5) If he so desires, he can make it active.
- (6) If he so desires, he can subdue it.
- (7) If he so desires, he can exhilarate it.
- (8) If he so desires, he can let it have its own way.
- (9) He is far away from those who are not given to meditation, and is in the company of those who are given to meditation.
- (10) He has his mind entirely devoted to the trance (*tadadhi-muttatā*).

These are the ten ways in which one can properly place the mental reflex in one's mind. One should not slacken into sloth and torpor, and with vigorousness cultivate it in one's mind.

[18] Thinking that, presently, he would attain *appaṇā-samādhī*, he gives up *bhavaṅga-citta* and the intrinsic (譯) mind (*manodvārāvajjanacitta*) springs up. It stays for a moment and then disappears. Then arise four or five *Javana* [-minds]. When there are five, the first is workable (*parikkamma*) mind, the second is approaching (*upacāra*) mind, the third is adaptable (*anuloma*) mind, the fourth is adoptive (lit. penetrating 中間) mind and the fifth is concentrating mind (*appaṇā-citta*). If instead of five, there are four, then the first is workable and approaching mind, the second is adaptable, the third is adoptive, and the fourth is concentrating mind. This [concentrating] mind is either the fourth or fifth and not the sixth or seventh.

The foregoing minds belong to the Realm of Desire and the concentrating mind to the Realm of Form. Thus on account of this concentrating mind, five factors are destroyed and five arise; ten characteristic marks are provided and threefold goodness is obtained. [With this equipment], the First trance is attained. When the imaginings in this contemplation (觀) are destroyed, the Second trance is attained. When the characteristics marks (相) of this are destroyed, then he attains [one after the other] the Third and the Fourth trances. Thus being instructed, the mind reaches the highest point.

The Teacher says: "I have said this here, in brief. If a detailed explanation is wanted, you yourself can know it from the text of the *Path of Purity* (*Visuddhimagga*)."

[19] Thus when the Bhikkhu has attained the Fourth trance, he should contemplate upon it again and again and amplify it. If he wants to advance and reach the State of Reality (真處 *pārisuddhi*), he should be quite adept in the Fourth trance in five ways: (1) firstly, by directing one's mind to it; (2) secondly by dwelling (入) in it; (3) thirdly, by commanding (勅 *adhīttāna*) it; (4) fourthly, by [knowing] how to emerge from it; and (5) fifthly, by deep contemplation (反觀) upon it. In these five ways, he can reach the State of Reality.

When the Bhikkhu has thus attained mastery in five ways, he then starts with contemplation upon the material qualities (*rūpa*) and the like, or with contemplation upon the immaterial qualities (*a-rūpa*) and the

like. And when he has contemplated upon the material and immaterial qualities, he stabilises *vipassanā* (Penetrative Insight).

[20] How does he stabilise it? This Bhikkhu emerges from the Fourth trance. He firmly grasps the factors of the trance. When he has grasped this, [he sees that] these factors of trance are depending upon the heart-basis which, in turn, is based upon the Four Great Elements; the contemplation upon Four Great Elements is [also] based upon his physical body. Out of these, the factors of a trance are called non-material and (heart-) basis and the rest material. The non-material dhammas are to cover consciousness. Out of these [dhammas], the Four Great Elements and the like are material and mind accompanying those material qualities, is non-material. Or, when he emerges from the *samādhi*, he notices that the body and mind are the source (因) of the out-going and in-coming breath.

11.7b.1
749b.26

[21] It is like this : Just as there should be a blacksmith who has bellows (lit. a skin-bag-pipe). Because of the blowing movement of (the bellows by) a man, the wind goes out and comes in. The out-going and in-coming breath are exactly like the same. Because of the body and mind, the breath goes out and comes in. This Bhikkhu notices the out-going and in-coming breath as body, as a material quality, and the mind and its associating dhammas as non-material. Thus he has discriminated Name from Form and then he seeks their causal factors. In all the three worlds⁶, the Name and Form are inseparably joined; they are never severed [from each other]. Regarding this inseparable connection, he begins to have some doubt. But he overcomes that and then notices three characteristic marks. Having noticed these three characteristic marks, he further reflects upon the coming into and passing out of existence. Because of this contemplation upon the coming into and passing out of existence, he first notices the [illusion of] light and gets rid of the ten⁷ minor taints of the penetrating insight (*vipassanā*).

[22] When he has got rid of them, there appears the Knowledge of the Path (*Paṭipada-ñāṇam*). When this has appeared, he abandons thinking of the coming into existence and has his attention directed only to the passing out of existence. When he again and again reflects upon that characteristic of the passing out of existence and when these two dhammas (coming into and passing out of existence) have now become clear to him, he begins to have a sense of aversion [for all things] in this threefold world. And then in due succession, he attains the Four Paths and reaches the Fruit of Arhatship. He attains the highest stage of the nineteen⁸ types of deep

6. Pali Cm. has *tisu addhāsu*, at all the three times (past, present and future).

7. *Obhāsa, nāṇam, pīti, passadīhi, sukham, adhimokkha, paggaḥo, upaṭṭhānam, upakkha, nikanā ca* (*Vis. xx. 105-127* and *Vimali-vinodanī p. 186*).

8. *Gotunnam maggavīthīnam anantaram paccakam uppajantassa magga-phala-nibbāne-pahīna-avasiṭṭha-kilesānam paṭicannam paṭicavakkhitebbānam vasma ekūnaviṭsatibhedassa. Araḥato hi avasiṭṭha-kilesābhāvena ekūnaviṭsatitā* (*Vima.-vino. p. 186*).

11.8a.1
749c.10

knowledge (*paccavekkhaṇā-ñāṇa* 覆智觀知) and in this threefold existence consisting of Brahmās, Māras, and Samaṇa-Brāhmaṇas, he reaches the highest stage of being the field of merit (*anuttaraṃ puñña-kkhettaṃ lokassa*).

Thus is concluded the first tetrad of the detailed explanation of the mindfulness of Ānāpāna [commencing with] counting.

[23] In the remaining three tetrads, there is no difference as far as the *jhāna-dhammas* are concerned. Therefore, I should now explain them [as they come in due word-order].

'Experiencing' means exhibiting the appearance of joy^{8a}: "I am breathing out and breathing in and I can manifest joy [I experience]." This experience of joy is two-fold. How is it two-fold? Firstly, with the help of the object of meditation (觀) and secondly with the help of non-delusion. How is it that one experiences joy with the help of the object of meditation? He enters the first two trances which are with joy. At the time of attaining those trances, he desires to attain wisdom. From that object of meditation he naturally derives some joy. Therefore, he experiences joy with the help of the object of meditation. How is it that he experiences joy with the help of non-delusion? Having attained the two trances with joy, he emerges from them and he comes to know that the object of meditation with joy and the rest has disappeared. With his penetrating insight, he penetrates (貫度) into its characteristic marks and thus he has no delusion. And because of this non-delusion about it, he experiences joy. It has been said in *Paṭisambhidā*:

"By breathing out and by breathing in is accomplished the focussing of the mind. When the mind is thus not distracted, then he has knowledge and has his mindfulness (識) alert. Then because of this alertness of the mind and because of the knowledge, he experiences joy. By his long out-going breath and by his short in-coming breath, he experiences joy in his whole body, calms down the physical body, namely, the out-going and in-coming breath, and then is [also] accomplished the focussing of the mind. When he knows this and when his mind is alert about this—in these two ways there is accomplished the experience [of joy].

11.8b.1
749c.23

[24] "When he directs his mind to it, the feeling of joy is experienced. When he knows it, when he perceives it, when he penetrates into it, when he regulates it, when with firm faith he becomes assiduous and when the mindfulness has become alert, and when his mind has been balanced, he knows it with his wisdom. When he knows what is fit to be known, when he abandons what is fit to be abandoned, when he comprehends what is fit to be comprehended and when he realises what is fit to be realised, he experiences in himself joy" [*Paṭi. i.187*].

[25] Thus joy is experienced. The meaning of following words also is to be understood similarly.

8a. 歡喜—This is suggested as an emendation for 離喜 of the text. Prof. Nagai, however, suggests 覺 for the first of these letters.

The meditation of the Third trance, however, is different; therein is the experience of ease (*sukha* 樂); in the meditation of the Fourth trance, however, there is the experience of *citta-saṅkhāra* (mental dhammas).

Question :—What is meant by *citta-saṅkhāra*?

Answer :—The two *khandhas* beginning with sensation (*vedanā*)—they are called *citta-saṅkhāra*.

Experiencing ease—This is the basis of *vipassanā*. “Ease is of two kinds : one is bodily ease and the other is mental ease.” This has been said in the [*Paṭi-*] *Sambhidā* [i.188].

[26] *Calming down the mental dhammas (citta-saṅkhāra)* means that the grosser *saṅkhāras* of the mind are ended; that is to say, are definitely put a stop to. If a detailed explanation of this is needed, you yourself can know from that on bodily *saṅkhāras*. By the mention of the word ‘joy’ (*pīṭi*) is also implied the sensation (*vedanā*). When one uses the word ‘ease (*sukha*)’, then the word ‘sensation’ is covered in it. In the expression ‘two mental *saṅkhāras*’ the *ce-ta-is-ka* [*dhammas*]—perception (*saññā*) and sensation (*vedanā*) are included. These two dhammas are inseparably joined with mind. When one uses the [expression] *citta-saṅkhāra*, then perception along with sensation are also included in the same.

11.9a.1
750a.7

This as you yourself can know, is the tetrad with reference to the contemplation upon ‘sensation.’

[27] In the third tetrad, the four trances are concerned with the experience of [the different states of] mind. How does he experience the [different states of] mind? He experiences that the mind is delighted, very much delighted, or extremely delighted, when he breathes out or breathes in. The delight (歡喜 *abhippamoda*) is of two kinds. What are those two kinds of delight? One is due to *saṁādhi* and the other is due to *vipassanā*.

What is the one that is due to *saṁādhi*?

He experiences joy as he enters the meditation of the two trances which are accompanied by joy. When he has firmly attained that trance, for a moment, the mind becomes delighted; in the mind there is rejoicing and it becomes extremely delighted.

What is the one that is due to *vipassanā*? When one enters the first two trances, there is joy. When he emerges from the same, he feels that contact with joy in the trance is also lost and gone. Thus at the moment of *vipassanā* he concentrates his attention on the joy of the trance, [that has disappeared] and his mind is delighted. With his mind delighted in this way, he thinks that he breathes out and breathes in.

[28] *Keeping his mind properly applied*—In the First trance, he properly fixes his mind upon the object of meditation and enters the meditation of trance. When he emerges from it, he knows that the meditative state of the mind in the trance has all gone away and disappeared. At the time of *vipassanā*, he presently penetrates into the characteristic marks

11.9b.1
750a.20

(貫度相)⁹ and for a moment his mind is concentrated. Thus, on account of the concentration of mind for a moment, his mind is focussed and he fixes his mind properly on the object of meditation and he thinks that he is properly experiencing [that state of mind].

[29] *Releasing his mind*—He releases his mind [in the First trance] from taints; in the Second trance, he releases his mind from imaginings (*vitakka* and *vicāra*); in the Third trance he releases it from joy (*pīti*); and in the Fourth trance, he releases it from suffering and ease (*sukha*). Thus, in succession, he attains release. When he emerges from that trance, he notices that that trance has disappeared. At the time of *vipassanā*, he notices impermanence [of things] and gives up the idea of permanence. Further, he notes the painful nature of things and gives up the idea of pleasantness [of things]. Further, he notes that there is no self (*an-attā*) and gives up the idea of a self (我)^{9a} and his mind is not interested [in worldly things]. Because of his lack of interest, his mind reflects upon aversion from desire and releases his mind from desire. He contemplates upon the idea of disappearance and so his mind turns away from the thought of appearance; he contemplates upon abandonment and so turns away from grasping things. His mind thus attains release. Therefore, it is said in the original *Vinaya*: “ While he is breathing out and breathing in, his mind attains release ” [*Vin.* iii. 71]. This tetrad consisting of ‘ the contemplation on mind ’ you yourself should know.

11.10a.1
750b.4

[30] In the fourth tetrad he *contemplates upon impermanence*. Here one must know what is impermanent, one must know the contemplation of impermanence, [one must know]¹⁰ him who constantly contemplates upon impermanence.

Question :—What is it that is impermanent ?

The five groups (*khandhā*) are impermanent. In what way are the five groups impermanent ?

Answer :—Because when they have [once] come into existence, they become subject to destruction. How is it that what is subject to coming into existence and is liable to be destroyed is also liable to change ? Because it has the characteristic of change. Whatever has come into existence is liable to cease to exist, every moment. All this you can know yourself. This is what is called contemplation upon impermanence.

One who contemplates, as impermanent, upon the material qualities (*rūpa*) and the like, is the one who constantly contemplates upon impermanence; because he contemplates upon them in this way. This individual, made of four great elements (四大), breathes out and breathes in and is subject to disappearance. This is called [one] who contemplates upon impermanence.

9. This is an emendation suggested as per 11.8a.7 of the text in the place of 觀度想 which is adopted also in Taisho and Shanghai editions.

9a. This is an emendation to 樂 of the text.

10. This expression does not occur in the text for the third time.

[31] *One who contemplates upon detachment (virāga) [Vin. iii. 71]*—There are two kinds of detachments. What are those two kinds of detachment? One is the detachment due to disappearance and the other is detachment that is [complete] leaving no trace behind.

Question :—What is the detachment due to disappearance?

When all these dhammas cease to exist every moment.

What is the detachment that is [complete] leaving no trace behind? When one contemplates upon detachment that is a constituent part (支) of Nibbāna.

Because of this twofold [detachment] he reaches the Path (道處). And when he has reached it, he sees the cessation of dhammas. When he has seen this, he contemplates upon their abandonment. By means of the the *vipassanā*, he gives up the taints and, in turn, enters [*Nibbāna*]. Thus he has the mindfulness of *Ānāpāna* and reaches the highest stage.

Thus is concluded the section on *Ānāpāna*.

[32] *At that time, the World honoured One*—Here is the brief explanation of the same. At that time, the World-honoured One gave instruction to the Bhikkhus in the mindfulness of *Ānāpāna*. Because the Bhikkhus contemplated upon the unpleasant nature [of human body], they either killed themselves or killed one another. On account of this the Saṅgha gathered together. When they had come together, the World-honoured-One admonished the members of the Saṅgha [in this way]: “You Bhikkhus, why is it that you are killing yourselves or killing one another, or that hireling herdsman-*samaṇa* is killing the Bhikkhus?” Having thus admonished them the Tathāgata prescribed for the Bhikkhus the Third Precept of the Pārājikā: “If a Bhikkhu, deliberately, deprives one of his life” and so on. As his followers and disciples—both common men and noblemen—were all mixed together, he could not scold them as ‘ignorant folk’ or ‘vain people’. Thus he cut off the very root [of evil by prescribing the precept] and came the turn of amendment to the precept such as ‘commending death,’ or ‘advising death’ and the like. The Teacher says: ‘I must now tell the origin of the same [amendment which followed] when the Buddha had already prescribed the rule of conduct in this way.’

11.10b.1
750b.17

[33] *Passionately attached*—that is, when overcome by passion, the mind gets attached.

Commended death [Vin. iii. 72].—that is to say: “You are suffering here from many calamities. You are doing good actions. When you are dead, you will be born among gods as you have done good actions, and the like.” “Having done good actions, you are, without doubt, sure to be born among gods, after death.” *You have done no evil actions*, that is, you have not killed any living-being, nor have you spoken falsehood. No evil action have you done. Why is it that you are living a life, full of disease and suffering? Having done good actions, you will be born among gods after your death and you will enjoy the pleasures of the five senses. A man of evil actions lets himself gallop towards death.

11.11a.1
750b.29

The diseased man heard these words of the Bhikkhus, and because of those words, he took his life himself. This is called 'ended life.'

[34] *Knowingly*, that is, he thinks : " I wish that this living-being should, certainly and without doubt, come to death ! "

When a person takes a human body, that is, from the time when one is conceived in the womb upto the time when one reaches oldage—this is the human body.

First mind—The mind associated with conception, which one receives for the first time—these words indicate the plane of the five sense-desires. Therefore it is said the " first mind. "

This mind along with the three non-material groups and the physical form of *kalala*—these constitute the first human body known as *kalala*. In the body of a man or woman, there are accumulated thirty kinds of *rūpa*-characteristic marks [material qualities], while in that of a neuter person, there are only twenty.

Question :—What is meant by *kalala-rūpa* of a man or woman ? At the time when the stage of *kalala-rūpa* is first reached, it is like a drop of clean limpid oil picked up by the tip of a woollen thread of a sheep of excellent (羴) breed. It is said in a *gāthā*—

Like a minute drop of oil, clean and limpid,
And of any impurity devoid,
Is the *kalala* that is first produced.
It is like the same in colour.

Like this, it is very minute, infinitesimal. This is at the beginning. A man of the world may pass over *two thousand*¹¹ years of his life. The *kalala* grows bigger and bigger until it gets old and dies. This is called a human body.

[35] *Cutting off one's life*—Even from the stage of *kalala*, it is possible to end one's life, either by the handling of it by some expert hand (熱手), or by destroying it with a blow (打) of the hand, or by some medical treatment. Thus by various methods it is possible to induce death. This is called 'cutting off one's life.'

There are two kinds of life-vitality—one is life-vitality connected with material form, another not connected with material form. For [the life-vitality] not¹² connected with material form, there is no such thing as 'cutting off'. The life-vitality connected with material form can be cut off. When one has cut off the material quality, then that not connected with form also becomes dead. Why ? Because the non-material one depends upon the material form.

11. Pali—*Viṣaṃ vassa-satṭhyukassa*. The Chinese translator seems to have mis-understood the original expression which really means 'of one who is 120 years old'. See Pāṇini V.2. 45-46 = *Siddhānta Kaumudī* by K. Roy, Text & English Transl. 1834-35; 1846-47 of *Sid-Kau*. Ed. by Gopālashāstrī Nene.

12. The Chinese text needs to be emended as follows : 於無諸色中不可斷 . The second of these words is put in the text after 中 which would give a wrong interpretation.

Question :— 'Cutting off the material form'—[Does it mean] cutting off the material form that is past, or that is present, or that which is yet to come into existence ? It has been said in a *gāthā* :

- The life-vitality in the past is not the life-vitality of the present;
- The life-vitality in the future is not the life-vitality of the present;
- The life-vitality in the present is the life-vitality that is living;
- Away from that in the past or the future, one takes that which is present;
- When one cuts off that which is present, then it means the cutting off of the life-vitality.

11.12a.1
750c.25

[36] Question :—What is it that is called the 'present' ?

Answer :—That which is associated with the 'moment' (*khaya-paccuppanna*) and which cannot be cut off. This is called the present life-vitality (生).

Question :—What is that moment ?

Answer :—That which consists of 'coming into existence, growing old and ceasing to exist.'

The Teacher says :—If it be so, then there can be no such thing as 'murder'. Why ? Because things come into existence by their very nature and pass out of existence by their very nature. They do not need to be cut off. Then how should one understand it ?

Answer :—The present is the continuation of the past which is [thus] not destroyed. Just as when a man comes from a hot atmosphere outside, enters a room and sits calmly and quietly there, the hot atmosphere has [for him] gone away and the cool atmosphere comes in without break in its continuity [with the hot atmosphere]. The mind is also like the same. The life-vitality of the past continues in the present and is not [ordinarily] severed [from it]. If one cuts it, then it becomes life-murder. [So also] this [life] is the cause of the future life¹³.

[37] The Teacher says : [In this connection] one should know what is a living being, should know what is the cutting off of a life of a living-being, should know the methods [of the cutting off of such a life].

Question :—What is meant by knowing a living-being ?

Answer :—A worldly person who is conventionally known as a living-being; but in the ultimate reality of [*Abhidharma*-] science (論), he is a being that breathes.

11.12b.1
751a.12

How should one know the cutting off of the life of a living-being ?

Answer :—It means cutting off the breathing of a living-being so that he is not allowed to live.

What is meant by 'knowing the methods [of cutting off the life] ?'

Answer :—There are six kinds of methods. First, what is done by oneself; the second, what is done at the instruction [of others]; the third,

13. This whole passage is very difficult for understanding. It differs considerably from the Pali passage. Does this Chinese passage show the influence on the Chinese translator of Sarvāstivāda belief : "*Sabbam atthi*". The view mentioned here is the Sarvāstivādī view of the presence, at all times, of even the past and the future.

what is done by hurling [a weapon]; the fourth, what is done quietly (安) ; the fifth, what is done by reciting a magic spell; and the sixth, what is done by superhuman power.

[38] Question :—(i) *What is it that is done by oneself ?*

Answer :—It is the murder that is done by oneself.

(ii) *What is the murder that is done at the instruction of others ?*

When one [thus] instructs others to commit the murder : ' In such and such a way you commit the murder.'

(iii) *Hurling*, that is, [hurling] a bow or an arrow, or some other various kinds of implements so as to cut off the life.

(iv) *Quietly*, that is, to place quietly a firmly-fixed arrow-head in a hole, or to place poison, or some medicine in a place where at its very touch one may die.

(v) *Magic spell* is of two kinds : one is that of *Atharva-veda* and the other is recitation (*jappanam* 數) [of some magic spell].

What is that of Atharvaveda ?

Answer :—When there is a fight in a town or a country or when it [is invaded] by plunderers, they recite [a passage from *Atharvaveda*] and create [in the enemy's camp] various kinds of diseases such as pain in the head, or in the belly, with the result that they culminate in death.

Recitation—Repeating, ten times, or twenty times, or even upto hundred times, a magic spell from literature. This is called Recitation.

(vi) *Superhuman power*, as that of a serpent-king, or of a *garuḍa* (eagle), or of a *yakkha*, or of a god, or of a king. A serpent-king can kill living-beings by a mere glance with his eyes, or by biting, or by spitting poison which would result in death. A *garuḍa* can pick up and kill serpents extending over thirty¹⁴ *vyāmas* (尋) all around.

A yakkha, a god or a king—According to various modes employed by them, they bring about death of a living-being.

[39] *They proffer an implement* (器) *or a staff*, that is, various kinds of things such as a staff, even upto a knife, they proffer. Things like these they proffer and make them take their own lives. And further, they say : " You are living such a [wretched] life; how is it ? Is it not as good as death ? " And they take to them an iron-hammer, a stone, or a piece of wood or a string, or a poisonous medicament, or various kinds of implements for inducing death, and further themselves commend : " After coming to this life, you have done many meritorious deeds; after death you must certainly be born among gods; in the Nandanavana, with gods and with celestial nymphs, you will be enjoying a happy life. What is the use of this worldly life, where you suffer so much ? " Or, they instruct them to fling themselves over a precipice.

A precipice means a mountain-rock split into two, making a deep hollow valley.

14. The corresponding Pali expression is different in meaning *dvattivāma-salappamāṇānaṅga*, serpents extending over two or three hundred *vyāmas*. A *vyāma* is the distance between the tips of fingers of arms extended sidewise by a person.

Or, they advise them to enter even a hell.

The Teacher says : If by a similar advice, they commit a suicide, then the man [who advises] becomes guilty of a Pārājikā offence.

This is when he personally induces death. In the case of others, they become guilty of a Pācittiya offence.

Why is it that the World-honoured One has prescribed this precept in detail ? Because of the wicked Bhikkhus in future [who may try to find loop-holes in the same].

The remaining words that follow are easy to be understood.

If one uses poisonous medicine, or if one stabs or cuts with various kinds of deadly implements and if the [victim] does not die immediately, but dies subsequently because of this, then [also] this Bhikkhu becomes guilty of a Pārājikā offence.

11.13b.1
751b.7

[40] Now I must explain the tetrad of a ram (*eḷaka-catukka*). What is the tetrad of a ram ?

(1) There is a Bhikkhu who sees a ram lying down at a place. He thinks : ' I shall kill this ram at night-time. ' But [it happens] that the ram shifts and lies down elsewhere. And the place of the ram, either the [man's] father, or mother, or an Arahanta fills by lying down, with his body covered up with a piece of cloth. The man goes there and in the darkness of the night cannot notice the man. He says : ' Here is the ram ! ' . He takes a sword, chops him and kills him. Now is effected the death of either the father, or mother, or of an Arahanta and so the [Bhikkhu] becomes guilty of a Pārājikā offence and his fault is of immediate retribution (*ānantariya*). Why is it so ? Because from the very beginning, he had the idea of killing the ram. At the very time of thrusting his sword, though he could not distinguish whether it was a ram or a man, he had the thought that he should rightly kill that being. And so he becomes guilty of a Pārājikā offence and his fault deserves immediate retribution.

(2) There comes another Bhikkhu who comes and takes the place of the ram. The man who kills him says : " I must quickly despatch him. " He becomes guilty of a Pārājikā offence but his fault does not deserve immediate retribution.

(3) A *yakkha*, or some spirit, departed from human life, takes the place of the ram. The murderer says : " I must quickly despatch him. " He becomes guilty of a Thullaccaya and his fault is not included among the five¹⁵ actions that deserve immediate retribution.

11.14a.1
751b.20

(4) And if there is the ram itself, then he becomes guilty of a Pācittiya offence.

[41] If the [murderer] has the idea that he would kill his father, mother or an Arahanta, then he, in due course, becomes guilty of a Pārājikā

15. *Māṅghāto, piṅghāto, Arahantaḅhāto, Buddhassa lohituppādo* and *Saṅghabhādo* : murder of mother, father or Arahanta, shedding blood of the Buddha and breaking the unity of the Saṅgha.

offence and his offence is of immediate retribution. If he knows that his father is in the [enemy's] camp, and if, aiming at the camp he shoots [his arrow] and his father gets killed and dies, then he is guilty of a Pārājikā offence and his fault is of immediate retribution. And if the killed one is not his father, then there is only a Pārājikā offence.

If one gives an instruction to kill a man who is tall, but the [instructed man] kills a man who is short; or if one instructs to kill a man with coloured garments, but [actually the instructed man] kills a man with white garments, then the instructor gets absolved from the gravest offence [of Pārājikā], but the murderer becomes guilty of a Pārājikā offence.

If the instructor says : " Kill anyone that you can find, " and, if according to the instruction, some one dies, then both of them become guilty of the offence. If the instructor gives an instruction to kill on the same day, the instructed one kills him after the next day-break; or if the instructor instructs to kill on the next day-break and if the instructed one kills on the same day; or if the instructor mentions ' before-noon ' and the instructed one kills in the afternoon, then the murderer becomes guilty of a Pārājikā offence, while the instructor gets absolved from the gravest offence [of a Pārājikā ¹⁶].

If one instructs another to kill a man at some suitable time and if he is killed, then both the instructor and the instructed one become guilty of the gravest offence.

The instructor says [to another] : If any one comes to this place, you kill him. The expected man does not come to the place and so the instructor goes and thus substitutes himself. The instructed person, not being able to distinguish, kills him. Here the murderer (殺) becomes guilty of a Pārājikā offence. The dead person, at the very moment when he first gave instruction, becomes guilty of a Dukkaṭṭa offence. A Bhikkhu gives instruction to another Bhikkhu. One who is instructed thinks in his mind : " I must first kill my companion. " He thrusts his sword and finds in return the expected man. Here the murderer and the instructor—both become guilty of a grave offence. If the instruction of murder goes, in turn, from one person to another, then whether the instructor or murderer are guilty or not will be determined as said before. So also the proper time or improper time.

A Bhikkhu instructs another Bhikkhu to kill a [third] one. At the time of the instruction this [third] Bhikkhu had not even reached the stage of the Path (道). But by the time of murder, he had attained Arhatship. [Here], the instructor and the murderer, both, become guilty of a Pārājikā offence and the fault deserves immediate retribution.

[42] *Where there is no solitude one thinks of solitude* [Vin. iii. 75]—No solitude, that is, with his eyes he sees none; and so he thinks there is solitude. At the time of receiving nourishing gifts among Bhikkhus who are

16. *Vmāti-vinodanī*, a commentary on the *Samanta-pāsādikā*, says that even when the murder does not take place according to the exact details of the instruction, still the instructor does not get absolved from the effect of the evil *karma*. There are others, however, who do not agree with this view (*keci pana na icchanti*); so it is a point to be investigated into (*vīmaṃsitabbam*)

his enemies, one [enemy of his] comes with them and sits in front of him. But because darkness has screened him from him, he does not know that the [enemy] has come. And so he speaks out : " Such and such a person, named so and so—why is it that a thief does not kill him ? Why is it that a poisonous serpent does not bite him ? Why is it that nobody gives him a poisonous medicine ? O how sincerely glad I would be if this man were dead ! " When one speaks such words, then he is called " one who, where there is no solitude, thinks that there is solitude. "

Where there is solitude one thinks there is no solitude—

This Bhikkhu comes to a place where nourishing gifts are being given. There sits in front of him a Bhikkhu who has magic power. He knows that he [the magician] has come. Even when the [magician] has gone away he unconsciously, goes on speaking as if the magician were still present there. This is what is called ' one who even when there is solitude, thinks there is no solitude. ' He, as before, wishes the magician to be dead, even after [he has gone away]. All such persons become guilty of a Dukkaṭṭa offence.

11.15a.1
751c.16

[43] The Teacher says that he must now give the exposition of ' commending death. '

He commends by physical gestures [Vin. iii. 76]—that is, [by such gestures] one may understand that he, who would induce death, either by the use of a sword, or a stick, or a poisonous medicine, or a string, or by flinging oneself over the precipice, must after death get the life of a living-being and again take the human body when he would have immeasurable riches; or must be born among gods—such communication he makes with his body; that is, either by the swinging movements of his hand, or leg, or by the contraction of his eye. *He utters words*, that is, he opens his mouth and lets sound come out and commends, as he pleases, so that he may induce death upon some other person. This commender, at the very time when the other person becomes aware of that commendation, becomes guilty of a Dukkaṭṭa offence. If, following this commendation, the [other] receives deadly pain but does not actually die, then the [commender] becomes guilty of a Thullaccaya offence. But if he dies, then he becomes guilty of a Pārājikā offence.

If this man does not become aware of the significance of this commendation, but some one else becomes aware that, after death, he must be born among gods, and consequently he induces death upon himself, then the commender does not become guilty.

If the commender commends to two persons and, as a consequence, if they die, then he becomes guilty of a Pārājikā offence.

If he goes on commending without particular reference to any one, and if, as a consequence, death follows, then [too] the commender becomes guilty of a Pārājikā offence.

[44] If one sends a commendation through a messenger and the messenger commends death to any person, then at the very first communication, he becomes guilty of a Dukkaṭṭa offence. If the messenger

11.15b.1
751c.29

has gone and has finished his commendation and if the [other] man suffers from acute pain, then he becomes guilty of a Thullaccaya. And if he dies, then the [first man] becomes guilty of a Pārājikā offence.

If the messenger himself hears the commendation of death that after death one will be born among gods, and if he, without going to give the message to the intended person, returns and commends the same to his own family-relations and if death follows, then the messenger becomes guilty of a Pārājikā offence, while the [original] instructor becomes guilty of only a Dukkaṭa. If the messenger hears those words about the birth among gods and if he himself dies, then the instructor becomes guilty of a Dukkaṭa offence.

[45] If one prepares a written document, and sends the written book through a messenger who does not know the contents of that written document and if death follows, then the sender becomes guilty of a Pārājikā offence, while the messenger is guilty of no offence. If the written document is not written with reference to any particular person, but is given to whomsoever one meets and if the father gets it and if, as a consequence, the father dies, then the [original writer] becomes guilty of a Pārājikā offence and his fault deserves immediate retribution.

If, with the idea of murders, one composes a book of *suttas* commending death in various ways and if there are people who read the book of *suttas* and see the *sutta* commending death and [promising] birth among gods and if, as a result of the words in the *sutta*, various people die, then he becomes guilty of a Pārājikā offence. If the father or mother die, then he becomes guilty of a Pārājikā offence and the offence deserves immediate retribution. If, however, he feels sorry in his mind and burns the *sutta* then, because of his first composing the *sutta*, he becomes guilty of a Dukkaṭa offence.

11.16a.1
752a.13

[46] If there are many Bhikkhus who compose a *sutta* commending death and if there is a person who reads the *sutta* and dies, then those many Bhikkhus would become guilty of a Pārājikā offence. If by following the *sutta*, the father or mother dies, then there is the guilt of Pārājikā and the offence deserves immediate retribution.

If one composes a *sutta* commending death, and if a person steals it away and reads it and dies, then the composer becomes guilty of a Pārājikā offence.

If one encounters a river (澗) and loses it (the *sutta*), or it falls down and thus is lost when one carries it, and there is another man who gets the lost *sutta* and if because of taking it and [reading this *sutta*] the man dies, then the composer of the [*sutta*] becomes guilty of a Pārājikā offence.

[47] The Teacher says : "I must now say about the first [preliminary] steps that would lead to loss of life. If a Bhikkhu, with the idea of killing, digs the earth and makes a pit with the intention that Mr. So and So should fall into it and die, then at the very first digging and the coming out

of the earth from the pit, he becomes guilty of a Dukkaṭṭa offence¹⁷. If by falling into the pit, one experiences pain, then he becomes guilty of a Thullaccaya offence. If he dies, then one becomes guilty of a Pārājikā offence. If, however, some one else falls [into the pit] and dies, then he does not become guilty. If, however, he makes a pit for everybody and if some one dies, then he becomes guilty of a Pārājikā offence. If the father or mother falls [into it] and dies, then he is guilty of a Pārājikā and his offence deserves immediate retribution.

A man makes a deep pit. Another person carrying provisions of food falls into it but does not die immediately. But, later, after the provisions are exhausted, he must necessarily die, as there is no knowing of time when he can come out while once he has fallen into the pit. The man who has made the pit becomes himself guilty of a Pārājikā offence.

11.16b.1
752a.25

A man makes a pit with the original idea of killing a [particular] man. But that man does not come, but, through some mistake, he himself falls down into the pit and dies; then that man at the very time when he first makes the pit, becomes guilty of a Dukkaṭṭa offence. Further, if there be a man who falls into the pit and breaks his hand or leg, but does not immediately die; but after he gets out, dies on account of this [mishap], then the man who has made the pit becomes guilty of a Pārājikā offence. But if he dies on account of some other reason, then he [pit-maker] is not guilty.

[48] The Teacher says : one instructs another to make a pit. Whether he is guilty or not will be determined as has been said before already.

If one makes a pit to receive spirits, then at the very time of making the pit, or at the time when the spirit suffers from pain as a result of falling down into the pit, he becomes guilty of a Dukkaṭṭa offence. If the [spirit] dies, then he becomes guilty of Thullaccaya. If a man or a beast falls down into the pit and dies then there is no offence. If one later feels regret and then fills up the pit or again, on account of some other reason, [the filled-up pit] gets spoiled, then there is no offence.

If a man devises various other means of death for bringing death upon men, then whether he is guilty or not will be determined as said before. If one digs a pit, with no specific intention, or if he does it for some other, purpose and if anybody falls into it, then there is no offence.

If one says that [in this world] there is suffering, there is void, there is impermanance and there are impurities, and if a contemplative man hears it and himself induces death upon himself, then there is no offence.

Thus concludes a detailed commentary upon the original words of the Vinaya Rule.¹⁸

[49] Now I must say something about the nature of the causes of murder.

17. The Chinese translation does not here make mention of the *Maha-ajjhakatha* *Maha-paccari* or *Sakkhapa-ajjhakatha* as the Pali Cm. does.

18. Here ends the *Padabhājanīya-vaṅṅana* of the Pali Cm. There is nothing in Chinese text corresponding to the several paragraphs at the end of this section of the Pali commentary

11.17a.1
752b.8

If it springs from body and mind, then one becomes guilty; if it springs from tongue and mind, then one becomes guilty; if it springs from body, tongue and mind, then one becomes guilty. This precept involves an inherent (性) [offence]. It is a bodily action, or a vocal action, involving an idea of harming others and is steeped in suffering.

[50] *With pity in one's heart* [Vin. iii. 79]—There was a Bhikkhu who was very much distressed on account of a disease. The Bhikkhus saw this Bhikkhu suffering very acutely. Having pity upon him, they said : "Friend, you have been observing rules of good conduct. Being afraid of death you are now suffering so much. Friend, after death you are sure to be born among gods." The diseased Bhikkhu heard these words and thought : "These Bhikkhus have thus commended me that I have been observing good conduct and that, after death, I shall be born among gods". He then abstained from taking food and died. The [Bhikkhus] who commended [death] become guilty of a Pārājikā offence. Therefore, a wise Bhikkhu, when he goes to see a diseased Bhikkhu, should be careful not to commend death to him. He should simply say to him : "Friend, you have been observing good conduct. Do not have any attachment for your place of residence, or for clothes, or for acquaintances and friends. Simply contemplate upon the three Jewels and reflect upon the unpleasant aspect of your body. In this three-fold existence, being attentive, avoid sloth and torpor; one has to put in his term of life, long or short". If on account of these words of dhamma, the diseased Bhikkhu dies, then there is no offence.

11.17b.1
752b.21

[51] If a Bhikkhu wants to sit down, he must first feel his seat with his hand and then sit down. The Teacher says : "Who is it that must first feel his seat and then sit down ? Who is it that need not feel his seat before sitting ?"

Answer :—If one is given only a mat [to sit on], then he need not feel his seat. But if there is already a *kojavaka* (a rug or a fleecy cloth) [for his seat], then he must first feel his seat and then he is permitted to sit down. If, however, a Bhikkhu has first arrived and then his donor spreads for him the *kojavaka*, then he need not feel his seat before sitting down. If his donor says : "May the teacher be pleased to sit down on this seat !" then he need not feel his seat before sitting down. If there is a seat already occupied by a Bhikkhu, then another Bhikkhu who arrives later need not feel his seat. He may sit down immediately.

[52] *The story about the pestle*—In this story about the pestle, *not deliberately* means without having the idea of killing.

The story about mortar—Its meaning is clear. I need not say anything.

The stories about old ascetics—There are three stories. In the first, the son says to the father : "Let not the Saṅgha wait for you". In order that he may be taken to the Saṅgha quickly he rushed his father [in that direction]. The father fell down on the ground and died. So there is no offence [as there was no intention on the part of the son]. In the second story, why was it that the son liked his father to die ? When he was in the Saṅgha,

people used to ask in the midst of the Saṅgha : "Whose son is he ?" [They replied :] "He is the son of the old fellow !" When the old fellow's son heard these words, he was very much ashamed in his mind and so he pushed his father purposefully so that he may die. Therefore, he was guilty of a grave offence. In the third story, [the son] rightly becomes guilty of a Thullaccaya offence.

11.18a.1
752c.5

[53] The next three stories after this are easy to be understood. They require no explanation.

Regarding the Bhikkhus who beg their food (*pinda-pata* 分衛食) there are three stories. A Bhikkhu who begged his food was considered to be very strict in observing the Dhamma. Whatever he received he gave first to his companions. He had no idea of killing any of them. Therefore, he is not guilty. From the senior-most to the junior-most, all died. The remaining words are easy to be understood. In the second story, if one gets food from heretic families even though it may be of a very pure type, one should not receive it. If it has been already received, one should not give it to others. One should eat it oneself.

If there is food that was not properly covered, one should throw it away; one should not give it deliberately (故)¹⁹ even to beasts.

If one tests it [and gives it to others], then he becomes guilty of a Thullaccaya-offence. Why ? Because [he thought] he would put it to test. If, however, he knows that it must necessarily lead to death, then he becomes guilty of a grave offence.

The three stories that come after this are easy to be understood.

[54] *The story of a Bhikkhu who had his mind tormented by sex-desire* [Vin. iii. 82]—This Bhikkhu, day and night, thought of sex-matters with which his mind was disturbed. Not being able to overcome the same, he wanted to come back [to secular life]. Further he thought: "I have possessed the treasure of good conduct. Why should I give up the same and return to worldly life ? I should rather like to die". Therefore, over the mountain-top of Gijjha-kūṭa he flung himself down the precipice and accepted death. There was, below the precipice, a man who chopped [wood] when the Bhikkhu fell down. He fell down and killed the man. He had, however, no idea of killing. Therefore, he was not guilty.

11.18b.1
752c.17

[55] The Buddha has said to the Bhikkhus : "Do not commit suicide". One who *commits suicide*, even to the extent that he abstains from food, becomes guilty of a Dukkaṭa offence. If, however, a Bhikkhu is very much afflicted with disease and sees the Saṅgha and other Bhikkhus attending upon him in his sickness put very much to trouble on account of nursing him, he thinks thus : "These people are very much put to trouble on account of me!". He then contemplates upon his life-span and finds that he is not going to live long and so he does not eat, does not clothe himself properly, nor does he take any medicine, then it may be excusable (lit. good).

19. Taisho edition omits this word.

There may be a Bhikkhu, who is very much afflicted with a disease and [who finds] that his life-span is almost coming to an end and that he is soon likely to attain the Path which has almost come into the palm of his hand. If, thinking thus, he abstains from food and dies, then there is no offence. If a Bhikkhu enters *samādhi* and wants to attain the Path and if he does not go into a village to beg his food and if, consequently, he does not get anything to eat, then also, there is no harm (lit. it is good).

[56] *The story about a slab* [Vin. iii. 81]—A Bhikkhu is not permitted to cut into a rock—not only into a rock but also into the root of a vegetable plant or into a brick (土). If one is erecting a *stūpa*, then one can throw, beat or break a rock or a stone...even upto the extent of looking to the repairs of cells. After mid-day meal, one can throw the remnants of rice into empty space or give it to birds. If some wicked beast comes near [to attack], then one can take a stone or a brick and fling it to alarm it and thus save himself from its attack (勿取著).

The story of fomentation (蒸) [Vin. iii. 82] and those that follow—The meaning is easy to be understood.

[57] *Destroying the foetus produced in illicit relation* [Vin. iii. 83]—The husband of a woman had gone away on a travel. This woman had illicit relations with another man and she conceived. The foetus in the womb was growing and the woman asked of a Bhikkhu some medicine that would induce abortion.

The story of two wives is easy to be understood.

The story of beating down [the foetus] [Vin. iii. 84]—The woman said to a Bhikkhu : how can abortion be brought about ? The Bhikkhu said in reply : you can squeeze the foetus dead and then it will fall by itself. Thus the Bhikkhu instructed her to squeeze it down, but the woman applied hot massage. The Bhikkhu [here] is not guilty. If a Bhikkhu has given instruction to squeeze it down herself and if the woman has called in another person to squeeze it down dead, then the Bhikkhu is not guilty.

A Bhikkhu has given instruction to merely squeeze it so that it would soon die. Following this instruction, [the woman] squeezes it; or, even if there is another person to squeeze it dead, then the Bhikkhu becomes guilty of a grave offence.

[58] *The story of a woman without a child* [Vin. iii. 83]—There are no women who do not conceive; why then is a woman called 'one without a child ?' At the seasonal period [of conceiving], all women do conceive; but if there is some defaulting *karma* (有罪業), then when a living-being enters a womb it is immediately destroyed in a moment as brief as the snapping of a finger. Therefore, one is called 'without a child.' Or, if in a woman there is no harmony among her four [constituent] elements, then the wind-element blows the foetus dead. Or, if, in the place of the child in the womb, some germs also have been produced, then they eat the foetus to death. Therefore, one is called 'without a child.'

11.19a.1
753a.1

11.19b.1
753a.14

[59] This Bhikkhu does not know how to give any medicine that would help in stabilising the foetus and still he gives some medicine which leads to death [of the foetus], then the Bhikkhu becomes guilty of a Dukkaṭa offence. Therefore the Bhikkhu will not, in future, act as a physician. If he does act as a physician, he will be guilty of a Dukkaṭa offence. But if he makes a medicament, by mixing different medicines together, for a recluse i. e. for a Bhikkhu or a Bhikkhunī, for one under training (*sikkhamāna*), or for a Samaṇera or for a Sāmaṇerī, then there is no offence.

If the companions have medicines of their own, then they may be mixed up [into a preparation]; if they do not have any, then one should give from one's own [stock]. If one has none of his own, then one must go to a place [where one gets his requisites] at the time of Pavāraṇā (自恣) and beg of a donor's family and seek some medicine. If he does not get it, he must go to another family.

[60] Further, there are other five [persons] to whom he has to give medicine. First, the father; second, mother; third, those that attend upon one's father and mother; fourth, one's own attendant (who ministers to one's own wants i. e. *kappaka*) and fifth, *Paṇḍu-palāsa*.

Question :—Who is a *Paṇḍu-palāsa*? A good man who intends to become a recluse, but because he has not yet obtained the required clothes or begging-bowl, he has taken a shelter in a monastery.

If the father and mother are rich enough to have a good physician of their own, there is no need for him to secure another. If the father and mother, though they may be installed on a king's throne, are suffering from a disease, then it is not permissible for one not to secure medical preparation for them. If the father and mother are poor, then at the time when they are sick, they may be brought into and kept in a monastery.

One must look to the wash and bath of one's mother, that is, with great solicitude but without bodily contact. He must give, with his own hand, food and drink. The father is like a *samaṇera* and in no way different. One must wash his hands and feet and rub oil into his body. He can use his own hand and give all the nourishments until he is better (i. e. cured).

An attendant (*veyyāvaccaṅkaro* 淨人), is one who, for wages, goes to a forest and chops fire-wood. If he is ill and if he does not go to his family, the Bhikkhu gives medicine to him. If he goes to his family then the Bhikkhu cannot give medicine to him. If there is a boy or a waiter, and if he gets ill while sent on an errand, the Bhikkhu can give medicine to him.

[61] Further, there are ten kinds of people whom the Bhikkhu can give medicine. First, elder brother; second, younger brother; third, elder sister; fourth, younger sister; fifth [younger] sister of the mother; sixth, elder sister of the mother; seventh, younger brother of the father; eighth, elder brother of the father; ninth, younger brother of the mother²⁰; tenth, elder brother of the mother. If these people have their own medical

20. Here the Pali Cm. uses the word *pitucchā*, the sister of the father.

ingredients, then one should prepare medicine by proper mixture and give it to them. If they do not have any with them, one should lend [some from one's own stock]. If they return it later, so far so good; if they do not return it, one should not demand it back of them.

11.20b.1
753b.10

In this way, in turn, [for his close relations] up to the seventh generation, [if he can prepare medical mixture] out of the medical ingredients which he has [already] begged, then is involved no offence of spoiling other families (*kula-dāsaka*). If a brother's wife or a sister's husband is ill, then it is permissible to give the medicine to the sister or the brother who may give the same to her husband or his wife. If the brother or sister is not there, then how can one give medicine ? It is permissible to give the same to a sister's son or to a brother's son [saying]: "You should yourself give the medicine to your father and mother."

[62] If the father and mother of the spiritual preceptor come to the monastery and are sick, then his young disciple-companion may give the medicine to the father and mother of the spiritual preceptor and get them cured of the disease. If the spiritual preceptor is absent and if his parents have got medical ingredients of their own, then it is well and good. If they do not have it, and if the parents of the young disciple have medical ingredients, then well and good. If the parents of the young disciple do not have the same, then he should give the same from his own [stock]. The spiritual preceptor also should take care of his young disciple in the same way.

11.21a.1
753b.23

[63] If any other person such as a thief is ill, or a wounded soldier comes and visits the monastery, then if he has any kinsman, he would request medical provisions of him and give them to him. If he has no kinsman, then he should beg them of any *upāsaka* of his and give them. If there is a donor who gives nourishments to the Saṅgha, [he is fit to be treated] in no way different from one's parents. If anyone from his family is ill, then the Saṅgha cannot prepare any medicine for him, nor can give it to him. Further, if the donor just asks him : "Sir, when such and such a person was ill, how was he cured ? What medicaments were mixed together ?" He replies : "Such and such a medicine will give the cure (差)." If he says these words then it is good. If the donor further says to the Bhikkhu : "Sir, my mother is ill; let your honour prescribe some medicine for her." The Bhikkhu is not permitted to prescribe any medicine (處方) [for her].

[64] But by way of planning some device (方便), they ask a near-by elder : such and such a Bhikkhu is ill; by what medicine can they get him his relief ? The reply then is : "Well, friend, use such and such a medicine; that medicine will give the cure." The donor, hearing the two bhikkhus converse in this way, comes back to his parents and prepares the mixture. If a Bhikkhu speaks such words then there is no offence.

[65] Once upon a time there was a great elder Mahāpaduma by name. The wife of king Vasabha got ill. She sent one servant-girl from the palace to ask Mahāpaduma about it. But he remained silent and did

of welfare? Whosoever comes to a monastery — to everyone should be shown the courtesy with questions of welfare, without going into the question whether he is a rich noble man or a despised thief or robber. If he asks for some requisite things, then if one owns them, they may be given. If they belong to the Saṅgha, then one must first ask the Saṅgha and if they consent, then they may be given. If a strong wicked man comes and begs, then the man in charge of the things, in order to protect the dwelling-place, may, according to his will, give those things. After they are given, the Saṅgha cannot question the man in charge of the things and say: "You have taken those things yourself and you have now given them to a wicked person." Why is it so? Because [the care-taker has in this way] protected the dwelling-place.

11.22b.1
754a.3

The Teacher says: "I must now give an illustration: At that time, in the island of Ceylon, in Anurādhapura, there was a thief Abhaya by name. He had [a following of] five hundred thieves. They had pitched their camp in one place which they surrounded with a wall of fortification. And in all the four directions, one *yojana* from the fortification, they went and robbed [the people].

[70] In the story of poking with fingers (*ke-li* 隔 歷²² *aṅguli*) every thing is easy to be understood.

Becomes guilty—This you yourselves can know from *Khuddaka* (Minor offences of Pācittiyas).

Either lifted him or pressed him down—A Group of Seventeen Bhikkhus had seventeen persons [in their group]. They saw that the Group of Six Bhikkhus had only one person present. One person of the Group of Seventeen took the begging-bowl of a person belonging to the [Group of] Six, lifted him and threw him on the earth rolling down. Exactly like this; nothing different. Each one sat on him. Thereupon, the old man belonging to the group of Six died. Then the offence of which he becomes guilty has been mentioned in the *Vinaya* [iii. 84].

11.23a.1
754a.15

[71] *The story of being possessed by a spirit*—One killed the spirit of a *yakkha*. This *yakkha* was able to possess a man. A Bhikkhu by reciting a magic charm, would make him let go the man, but the spirit would not do so. The Bhikkhu said to the *yakkha*: "If you would not let that person go, I can kill you." Still the *yakkha* would not let him go. Upon this, the Bhikkhu prepared with his fingers an image of the *yakkha* either out of rice-flour or out of earth-mud, and recited a magic spell. He cut off the hands and legs [of the image] and the hands and legs [of the *yakkha*] were immediately cut off; he cut off the neck [of the image] and the neck [of the *yakkha*] was immediately cut off and he died. Therefore, the Bhikkhu became guilty of a *Thullaccaya* offence. Not only when a *yakkha* is killed but even when Sakka, the king of gods, is killed, one becomes guilty of a *Thullaccaya* offence [only].

22. This seems to be a transliteration of *aṅguli*.

[72] *The story of a wild yakkha* [Vin. iii. 84]—There was staying in a monastery a wild *yakkha*. This fact of the wild *yakkha's* dwelling in that place, a Bhikkhu did not know. He instructed another Bhikkhu to come and stay in that room for his comfortable life (*phāsu-vihāra* 安樂). Therefore there is no offence. If he had the idea of killing him and had let him into the room and if he had died, then he would have been guilty of a grave offence. If he does not die, then the other Bhikkhu becomes guilty of a Thullaccaya offence. Not only a wild *yakkha*, but a poisonous serpent, or a tiger, or a wolf, and the like—all such are included under [the category of] a wild *yakkha*. Whether there is an offence or no will be [decided] as said before.

[73] *The story of a dangerous wilderness* [Vin. iii. 85]—In a dangerous wilderness, there were many robbers. If the man who directs [some one to go there] does not know it, then there is no offence. If he knows and [the other] gets killed, then he becomes guilty of a grave offence. But if [the other] does not die, then there is the offence of Thullaccaya. As for the director (教), [the offence will be determined] as said before.

[74] There is a Bhikkhu who is the enemy (怨家) of another Bhikkhu. This former Bhikkhu wants to kill his enemy. He thus thinks : " If I [think of] killing him in broad day-light, people will immediately get clue of it and know it. So I would rather wait for the night and then kill him. " He first has a look at his dwelling-place. Having come to know of it, he comes back. When there is night-fall, he goes to the place of the enemy-Bhikkhu. There are many companions of his. In darkness, this Bhikkhu gropes. He suspects that he has his enemy. When he has killed this enemy-bhikkhu, he becomes guilty of a grave offence. *There is a Bhikkhu who suspects [that he has his enemy] and kills another* [Vin. iii. 85]. In the dwelling-place of this hated Bhikkhu, there are many companions who are sleeping all together. In darkness, the former gropes and says that *he has got his enemy*, and through mistake *he kills another*. There is another who says : " There he is; kill him. " The former says : " Yes, he is; kill him. " Then he who gets him and he who kills him thus—both * become guilty of a grave offence.

11.23b.1
754a.28

[75] *The stories of a non-human spirit* [Vin. iii. 85]— In the first of these, a Bhikkhu thought that the non-human being [by whom another Bhikkhu was seized] should be made to go away and so he gave a blow with his stick to that suffering Bhikkhu and the Bhikkhu consequently died. Then there is no offence because of this.

Question :—If one wants to drive away the non-human spirit, then how can that be done ?

Answer :—With leaves of a Tāla tree, or with a cord one has to tie the hands and feet of the suffering Bhikkhu and give him a blow with a stick and recite magic *sutta* like the *Rātana* [-*sutta*] and then one should say [to

* The laconic nature of the language used here makes it difficult to be sure of this interpretation.

the non-human spirit] : " Do not harass [this] Bhikkhu possessing good conduct. You must go. "

Religious talk [*Vin.* iii. 85]—The Teacher says : This is easy to be understood.

[76] *The Teacher says that the stories of cutting a tree* [*Vin.*iii. 85] differ a little from one another in substance. If at the time of the felling down of a tree, a Bhikkhu gets pushed but does not die and if he has in his hand [even] an axe or a hatchet, then the Bhikkhu should rather let himself die. But he cannot save his life either by cutting the wood with an axe and the like or by digging out the earth. Why ? If he digs out the earth or cuts the wood, then he becomes guilty of a Pācittiya offence. Because when one becomes guilty of a Pācittiya offence, he would be called one who violates the instruction of the Noble Person. So a wise man should rather observe rules of conduct and die, than save his life by violating the rules of conduct. If there are other people who would dig the earth or cut the wood and thus rescue him, then so far so good.

If he finds some other means, they are permissible. What are the other means ? If there are dead trees and if there are other people who would pick them up, then so far so good. If a Bhikkhu falls into a pit, then it is permissible for another Bhikkhu to let down a rope and hook him up. But he should be careful not to cut down a tree himself; but it is permissible for him to ask a house-holder or a *sāmaṇera* (novice) to cut down a tree [and make for him a ladder].

[77] *The story of eruption of fire* involves some unusually significant [step]. If fire erupts and comes near a monastery then in order to protect the dwelling-place, it is permissible for a Bhikkhu to cut grass or dig earth and thus break the continuity of fire. There will be no offence.

The story of setting fire [*Vin.* iii. 85] has some [special] significance. If one himself thinks : " I should set fire and then, as a consequence, let all livings in that place die ", and if they die, there is an offence—that of the five [offences deserving immediate retribution], or of Pārājikā, or of Thullaccaya, or of Pācittiya. If he thinks that he should just set fire to grass, then he becomes guilty of a Pācittiya offence. If he instructs others to set fire, then he becomes guilty of a Dukkaṭa, with just an exception that in order to protect one's dwelling place, one can set up a [counter-] fire. Why ? Because this has been permitted by the Buddha.

[78] *The story of a beverage* [*Vin.* iii. 86]—A fresh drink, a cold drink or a hot drink—all these you yourselves can know.

What is a *Sovīraka* [-drink] ?

Answer :—First take yellow myrobalan (*āmala'ta*), green myrobalan (*harītaka*), and beleric myrobalan (*bibhītaka*), grain, that is, seven kinds of grain like non-glutinous rice and the like—and make [a preparation out of them]; take sweet fruits—banana (木果) and fruits from other trees, bamboo-shoots, fish, meat, honey, sugar-candy and mineral salt, three

11.24a.1
754b.11

11.24b.1
754b.24

times revived [by boiling] (三 蒜)²³ and things like the same; put them together into one mixture and then put them into a jar, or into a small bowl, cover its mouth with mud; and then within [a period of] three or four years, it becomes ripe. And when it is ripe, it assumes colour like that of honey. With this, one can cure diseases like that of wind-element, or white leprosy and the like. If one takes this medicine at the time of food and drink, and one has [to eat] fatty things, then no medicine can surpass this medicine. It is the best of all. If at the time when a Bhikkhu takes this medicine, the noon time has already passed, even then, it is permissible for him to take it. If one is not sick, one should mix it up with water and then it is permissible to drink.

Thus concludes the section on the Third Pārājikā.

[The Fourth Pārājikā]

- [79] The World-honoured One knew Four Truths.
 He has rightly explained the Fourth Grave offence.
 Now I must say, by way of exposition,
 What is known as the [Fourth] Pārājikā.

11.25a.1
754c.8

[80] *At that time the Buddha was staying at Vesālī [Vin. iii. 87]—*

The meaning of this has been already explained before. I would not say it again. Whatever is not explained, that now will I say.

*For exhorting the laymen [Vin. iii. 87]—*that is, in connection with laymen's work about tilling the fields, or about parks—all these things which we have to do; also, those things which should not be done; exhorting laymen with regard to these things. All these things have been already mentioned in *Vinaya*.

To go on errands [Vin. iii. 87] that is, to act as a messenger for laymen.

[81] [*Talking*] *about the achievements of superhuman qualities [Vin. iii. 87]—* Among people there is something that is called supreme Dhamma; or also what is said to be superhuman Dhamma; or also what is called Brahma-Dhamma; or what is said to be entering Nibbāna-dhamma. This Dhamma is of the Buddha, or Individual Buddha or of an Arhat. "This Bhikkhu has attained the First trance" and things like this—the Bhikkhus said to the laymen after having had deliberation among themselves. "There is a Bhikkhu named Buddha-rakkhita who has attained the First trance; Dhamma-rakkhita has attained the Second trance; Saṅgha-rakkhita has attained the Third trance"—things like this, they said to laymen. Thus in succession upto the Fourth trance. Whether laymen asked or not: 'if such and such an Arhat has destroyed the depravities (*āsavas*), or possesses the knowledge of the threefold discerning wisdom (*tisso vijjā*),' the Bhikkhus would commend each other from among themselves and the laymen [as a consequence] would make nourishing gifts to them. [It resulted in their] good complexion, bright appearance, delightful countenance and sufficient

11.25b.1
754c.20

23. Taisho and Shanghai editions read here *shan suan* (三 蒜), three onions.

strength. Why was it so? These Bhikkhus after getting nourishing food and drink, which was delicious, sported according to their will. They would not sit down for meditation. And so they had good complexion, bright appearance and delightful countenance.

[82] *Those who lived on the bank of Vaggumudā river* [Vin. iii. 88] —

These Bhikkhus had their comfortable dwelling-places on the bank of the river Vaggumudā and so they were called ' Bhikkhus living on the river Vaggumudā. '

The Buddha asked the Bhikkhus : " Have you lived in concord and in comfort ? "

[Vin. iii. 88]—That is, he spoke to the Bhikkhus : " Have you lived in perfectly good bodily constitution with comfortable fourfold [bodily movements] and all the nine openings working properly? Were you living without any trouble ? "

[83] The Buddha, using a gentle metaphor (譬喻) expostulated the Bhikkhus living on the Vaggumudā river : " If you do things like this, you become big thieves. " The Buddha [said this] purposely, because he wanted the Bhikkhus in future to certainly discontinue this practice and so it is said in the *Vinaya**— The Buddha said to the Bhikkhus " There are now in this world five kinds of big thieves. Which are those five? A leader who is surrounded by a big crowd—either of one hundred, two hundred, even upto five hundred, whom he leads—robs towns, villages and bores holes into walls [of houses]—such a one is a big thief in the world. And things like the same. A Bhikkhu, also, like the same, violates the offences of Dukkaṭṭa, Pācittiya and so on, in turn, upto the violation of a Pārājikā offence. He receives from others nourishing gifts, is respected and commended and paid reverence to [by people] who fold their hands before him. And things like that. Now in this world he becomes a wicked Bhikkhu giving up his teacher and his companions and is always seeking worldly benefits. Having received worldly benefits, he eats and drinks as he wills and his bodily frame becomes plump and healthy and has sufficient strength. He sports with other people and talks of rich, delicious food and drink, or talks about sexual desires, talks about country-land (國土) and rich and comfortable villages, talks about parks and sweet delicious food, and thinks, talks about and discusses, in various ways, coarse and evil ways [of life]. His evil mind is at large. He cannot control himself and as a consequence breaks the rules of good conduct. But the donor [-householders] having great faith give gifts to him—clothing, food and drink, medical requisites, dwelling-places and beddings. Thus in reality he becomes no longer a son of Śākya and yet people commend him as a son of Śākya. Although there is no holy life, yet he extols himself as leading a holy life and thus receives gifts. This is what is called the First Big Thief. "

11.26a.1
755a.3

11.26b.1
755a-15

[Thus concludes]

the Eleventh Book of the Vinaya-Commentary [named]
Samanta-pāśādikā.

* Cf. iii. 89-90.

Shan-Chien-P'i-P'o-Sha

on

Vinaya

Book XII

[T. 755-762c; P'ing. 64a-70a; PTS. ii. 483b—iii. 546; S. i. 342-389; N. ii. 479-543]

[1] There is a good Bhikkhu who knows the *Sutta-piṭaka*, who knows the *Abhidhamma-piṭaka*, who knows the *Vinaya-piṭaka*. Though he does not expect any food and drink, he does get, while on his travels, the provisions of life. He observes pure good conduct and preaches the Dhamma to the people. He possesses a good decorum (威儀) and gladdens people [by his behaviour]. From town to town and from village to village, he is revered by people. Thus the Dhamma of the Buddha prospers. Thus a Bhikkhu brings glory to the Dhamma of the Buddha.

12.1a.3
755a.20

There is an evil-minded Bhikkhu. He listens to a good Bhikkhu preaching the Dhamma and retains it in his mind. He preaches it to others in soft and gentle words. His voice is clear and sonorous. People like to hear him. They shower praises on him: "The Elder preaches excellently the Dhamma." "From whom has the Elder learnt the Dhamma"—[they enquire]. He answers: "I know it myself; I have not learnt it from any one"—thus he praises himself.

The Tathāgata toiled hard for four *Asaṅkheyyas* and a hundred thousand *kappas* and then he achieved the *Pāramīs* (Perfections). With great labour he obtained the excellent Dhamma. This evil-minded Bhikkhu, because of his stealing Dhamma, seeks worldly benefits. He is called the Second Big Thief.

12.1b.1
755 b.4

[2] There is still another big thief. There is a strenuous Bhikkhu who possesses good conduct and who has become a *Sotāpanna*, *Sakadāgāmi*, *Anāgāmi* or has attained even the state of Arhatship. Or, he is an ordinary Bhikkhu possessing good conduct. Such a one, [the evil-minded Bhikkhu] accuses of *Pārājikā*-offences. He condemns the behaviour of others and praises himself as a pure man. By this condemnation of the pious and the noble, he steals [as it were] the noble Dhamma. This is called the Third Big Thief.

[3] *Precious things*—As for the precept about stealing. In no way different¹; even upto a thing worth [as low as] five *māsakas* which one

1. The Pali Cm. says: "Tathā adiṇṇāḍḍas.... pañca-māsaka'gghanakam garu-bhāṇḍanā uccati, na idha evam." So the Chinese text is just the opposite.

takes with the intention of stealing. This is called a precious thing. The Buddha has said to the Bhikkhus : " There are five kinds of precious things which one cannot give to others; even the *Saṅgha* cannot give to others; nor the *gāṇa* (group) can give to others; nor any single man can give them to others. If one gives them, he becomes guilty of a Thullaccaya offence. Which are those five? First, a park; second, the site of a park; third, iron implements; fourth, wooden implements; and fifth, earthen implements. These five precious things, one cannot give away according to one's will. " [*Vin.* ii. 171]

12.2a. 1
755b. 16

[4] The Buddha has said to the Bhikkhus : " There are five kinds of things which cannot be divided; neither by the *Saṅgha*, nor by the *gāṇa*, nor by any single individual. If any one divides them, then he becomes guilty of a Thullaccaya offence. " [*Vin.* ii. 171].

The Teacher says : Those that can be divided or those that cannot be divided, we shall [later] explain in detail in the *Khandhaka*. At present, we only say it in brief.

[5] *He gathers around*—By [the gift of] such precious things he secures [good] opinion of house-holders. [Ordinarily] one expects that the lay people are not liable to be given any gifts; but by making such gifts stealthily, he secures the house-holders around him fraudulently and he secures their good opinion. This is the Fourth Big Thief. This person who secures [around him] the house-holders by the gift of such precious things is called the corrupter of others' families. And because of corrupting others' families, he becomes guilty of a Dukkaṭa offence. He deserves to be expelled from the community.

[6] Further, there is a Bhikkhu who takes things belonging to the *Saṅgha* and uses them or gives them to other men, [thinking] exactly as if those things belong to him and in no way different. Such a one becomes guilty of a Thullaccaya offence. If he takes them away with the idea of stealing, then he becomes guilty of an offence according to the value of the thing, high or low. This person is called the Fifth Big Thief—a thief with no other thief to surpass him.

[7] *The noble dhammas*, that is, the dhammas which are extremely subtle and fine. If gold, silver and jewellery can easily be taken away by way of theft, these things cannot be taken away by way of theft. Therefore, it has been said in the original *Vinaya* : " The noble dhammas, he says, he possesses, when [really] he does not have them within himself. He says, himself, that the noble dhammas do exist in his own self. " [*Cf. Vin.* iii. 90].

[8] Question :—This person does not remove any things from their original position; then why is he called a thief ?

12.2b. 1
755b. 29

Answer :—Is he not fit to be called a thief ? For what reason ? By vain deception and false words, he obtains great worldly benefits. By some artifice, he obtains them. Therefore, the original *Vinaya* says : The Buddha said to the Bhikkhus : " If one takes food and drink with the idea of stealing them, then he is called a big thief. Why ? When there is no real [posses-

sion], he makes a false representation of its possession and says : ' I am an Arhat '. The noble dhammas existing in others he stealthily pretends he has. It is exactly like a hunter who wants to kill a herd of deer " [Cf. *Vin.* iii. 90]. If he goes in the [natural] form of a human body, and if the deer see him, they would necessarily turn away from him. [Therefore], by way of a device, he covers himself with leaves and twigs; although he is not made of leaves and twigs, he represents himself in the form of leaves and twigs. When the herd of the deer sees him, they think of him as nothing but leaves and twigs and so approach him. He immediately kills them and takes them away.

[9] The Bhikkhu also is like the same. Although he is not an Arhat, he falsely represents himself to be an Arhat; demonstrates some indications of Arhatship. The donors, with faith in their minds, think him to be a real [Arhat] and make him offerings of food and drink. Just as a hunter designs a false bodily representation [of himself] for the deer; in the same way, a Bhikkhu, by a false representation designs to take away from the donor food and drink. Therefore, in the original, it has been said in extolatory [?] *gāthās* :

Externally one puts on a flaming *kāsāva* around his neck,
But internally, purity does not exist;
So because of the evil actions that one does
He falls into a hell soon after his death. (1)
A flaming red hot iron ball
It is better to swallow and die;
Rather than break one's good conduct
And swallow the food given by the faithful (2) [*Vin.*iii.90].

12.3a.1
755c.12

[10] *Externally putting a flaming kāsāva around one's neck* means one puts around his shoulder a *kāsāva* (yellowish cloth). This is only wearing externally a symbol of the noble; but internally, he is empty; there is nothing. Just as a bowl may be painted outside, but inside there is a stinking stuff; in the same way this fellow is empty and pretentious; surely, there is nothing of the good that could be taken [from him]. This wicked Bhikkhu also is like the same.

[11] *The Second gāthā* :—Why is it that the Tathāgata says that one should rather swallow a red-hot iron ball than swallow the gifts of nourishing food of donors ? Why swallow a red-hot iron ball, and get the liver and intestines burnt and die ? Because, thereby one does not fall into a hell. Therefore, the Buddha said these words and condemned the Bhikkhus living on the Vaggumudā river. After condemning the Bhikkhus, at the time of laying down the precept, he said : " If a Bhikkhu by a vain deception and false words and the like ". The Buddha prescribed the Fourth Pārājikā.

[12] Having laid it down firm, he further made an amendment : *except when one speaks through over-confidence of oneself*.* Thus the Buddha had laid down the precept for the Bhikkhus and further he himself made an amendment.

12.3b.1
755c.24

* *Vin.* iii. 90—91.

In the amendment [were covered cases] when though one has not seen, one believes that he has seen [the Truth]. That is, although one has not experienced with the eye of wisdom the consciousness of Arhatship, still one believes that he experiences it; similarly, although one has not reached it, one believes that he has reached it; although one has not attained it, one believes that he has attained it. The words: ' has not attained it ' mean that by the Path one has not attained the Truth.

Realised, that is, with the eye of wisdom, one has actually covered with his vision (覆見) and has realised [it in himself].

[13] *Over-confidence*—He thus thinks : ' I have already attained the superhuman qualities.' In them, he has some pride, which is called over-confidence, or excessive pride. He himself thinks : As far as Arhatship is concerned, I have already achieved it.

What is meant by ' over-confidence ' ? By the power of *samatha* (quiescence) and *vipassanā* (insight), the taints are temporarily put a stop to. This is called over-confidence. If, afterward he sees that the taints from objects of desire spring up again, then such a man only does not become guilty.

Question :—What sort of man has that over-confidence and what sort of man has not ?

A disciple and an Arhat have not that over-confidence; they have attained the fruits [of their stages] because they have already destroyed the taints. With the eye of wisdom, they have spread their vision. There is not, there does not exist, any doubt for them.

What kind of doubt ? [Whether] ' I have attained the stages of Sotāpanna, Sakadāgāmi, Anāgāmi and the like. ' And so there is no over-confidence about the Fruits of the four Paths.

There is no over-confidence also in one who breaks the precepts of good conduct. Why is it that it is not there ? Because he does not partake in the superhuman qualities. Like a man striving for meditation but is given to sleep which is his [main] concern. This man cannot have [that doubt of having attained meditation].

[14] The man who is given to over-confidence is he who has already possessed good conduct and who has entered *samādhi*. Having attained *samādhi*, he enters *vipassanā* before² he has discriminated Name and Form. He has attained [the discrimination of] the Three Characteristics (三相)³ and has become extremely bold. Or, he has attained quiescence (*samatha*) and for twenty years or for thirty years, does not emerge from it and so he becomes bold. And because of the strength of having practised *vipassanā*, he thinks within himself : " I have attained the Path of a Sotāpanna, or that of a Sakadāgāmi, or that of an Anāgāmi ". The over-confidence is like this. Because he is able to stick to quiescence and because not only for twenty years, thirty years, but even upto eighty or hundred years, no taints arise, an over-

2. Pali differs : *nāmarūpaṃ vavathapetvā, paccaya-pariggahena vitiṅga-kaṅkhaṣṣa ti-lakkhaṇam āropetvā*.

3. Evidently 三相 of the text is a mistake for: 三相 *ti-lakkhaṇa*.

confidence springs up in him and he thinks : " I have attained Arhatship. " Therefore, the Tathāgata has [said] : ' except through over-confidence, one should not entertain any pretension or false claim of possessing super-human qualities. ' [Cf. *Vin.* iii. 91-92]

[15] Answer⁴ :—What is called trance-meditation, Release, entrance into the *samādhi* of Emptiness, or knowledge and insight—thus trance-meditation and the like—all such Dhammas are called super-human Dhammas. A wicked Bhikkhu thinks that such dhammas are within himself, or he exhibits them as existing in himself.

12.4b.1
756a.20

Having distinctions enough for insight, that is, entertaining dhammas of wisdom, mundane or super-mundane; as if they are seen by the eye of the flesh and in no way different.

Insight of wisdom, that is, the three lores (vijjā).

Question :—Wisdom—is it the same or different from insight ?

Answer :—They are the same. If wisdom is there, then insight follows; if insight is there, then wisdom follows.

Question :—If it be so, why not stop with the word ' wisdom ' ? What need is there to say ' insight ' ? Or, one need not use the word ' wisdom '.

Answer :—It is not exactly so; because [wisdom] is like insight and in no way different; so it is called the insight of wisdom.

[16] *The super-human dhammas he announces to men and women—He points out, indicates the very place [i. e. the persons] he speaks to. He speaks neither to a god, nor Brahmā, nor Māra, nor a Yakkha, nor a hungry spirit, nor to any one of lower creation.*

Thus I know, thus I see—this is said to show the cause, the reason of why he says : thus I know, thus I see—namely, the trance-samādhi and the like.

*When he is asked or when he is not asked—If he has let people know [about his distinctions], then he becomes guilty. Just at the time when he announces them, he becomes guilty of a Pārājikā offence. He has thus become guilty, whether he is asked or not asked, when he speaks to others concerning himself. So it is said in the original *Vinaya*: " Either when he is asked, or not asked. " [*Vin.* iii. 91-92]*

12.5a.1
756b.4

[17] What is meant by ' asking ' ?

" Well, friend, at what time have you attained the trance-meditation, or the *samādhi* of Release, or the Path ? Similarly, when asking about the means, they may enquire; " Well, friend, have you done [the reflection upon] the three characteristics of impermanence, suffering and non-substantiality ? " Have you attained [the distinction] with the help of *samādhi* or without its help ? Have you attained it with the help of *vipassanā* ? Or with [the help of reflecting upon] material qualities or non-material qualities ? Or by reflecting upon the internal material qualities

4. The propriety of this word is not clear, as there is no word used earlier for a "question".

or external material qualities ? At what time have you attained it ? In the morning, at noon, or in the evening ? Further one may make enquiries about the place. At what place have you attained it—under a tree, or in a forest, or in an open place ? Further, one may enquire : ‘ if you have destroyed the taints, how many have disappeared and how many still remain ? By what Path have you destroyed them—by the Path of Sotāpanna, or by the Path of Sakadāgāmi ? At each of the Paths, which of the distinctions have you attained ?’

12.5b.1
756b.16

[18] If the Bhikkhu has attained the superhuman qualities, then he would answer each of these questions. If he has not attained them, then after hearing those questions, he would be confused and would not be able to give his answers. If one has attained them, then one would surely display them as it were by placing them on the palm of his hand and in no way different. The time of the day and the place—to each of them, he would give his answer : whether it was bright day or whether it was night. If he answers these questions, one may further ask : “ Out of the [Four] Fruits of the Four Paths, by which of them have you destroyed the taints and how many ?” If he answers these questions one after the other, one may further ask : “ Which dhammas have you attained—that of a Sotāpanna, or of a Sakadāgāmi ?” If while answering all these questions, there may be some slightest inconsistency, then one should not believe in him. Why ? Because, when the Bhikkhu is wise and quick-witted and when he learns from his teacher the meaning of each word, he does not get confused. Further one may ask : “ Which of the Dhammas you first got entrance into ?” If he does not sustain himself by his answer, then [one may say] : “ You have not attained [the superhuman dhammas].” He may be dispelled and excommunicated.

12.6a.1
756c.1

[19] If he answers that he has got entrance into the noble dhammas, then, for a long time, he must have been, diligently and without laziness, working at good conduct, *samādhi* and wisdom and there is no retreat for him. His mind does not get attached to the four essential requisites of sustenance but remains [unattached] like the open sky. If what the Bhikkhu says agrees [with what has been described by the Buddha about such attainments], exactly like the waters of the Ganges with the waters of Yamunā, and in no way different—and therefore when the Buddha has spoken to his disciple-followers about the Path and Nibbāna, there was no discrepancy or error—he should be further subjected to oppressive questions that would terrify him. If he is not horrified, then [surely] he is a Bhikkhu who has destroyed all passions, who has no fear and terror even when he is clapped down by thunder. If he has fear and terror, then he is not an Arhat. When there is no fear and terror, and when even one hair on his body does not stand erect, then this Bhikkhu is like a lion, the king of animal kingdom, and if he declares the noble dhammas [in him], then it is alright. The king and his courtiers offer him the nourishing requisites and the Bhikkhu then can accept them.

[20] *Wicked Bhikkhu*, that is, one who has violated the precepts of conduct. If a Bhikkhu has good conduct, then he is a good Bhikkhu.

He would let people know him—With an evil mind, he falsely pretends to display the Noble Dhammas when they really do not exist. Then he becomes guilty of a Pārājikā [offence].

Wishing himself to attain purity, he thinks : “ I have already become guilty of a Pārājikā [offence]. How can I attain purity ? The Tathāgata has laid down a rule of conduct that if a Bhikkhu becomes guilty of a Pārājikā offence, then he will find all obstacles in his [attainment] of celestial trance-meditation, of Release, of knowledge and wisdom, of happy state (*sagga*) and of the Path. He cannot get them any longer. As it has been said in the *Vinaya* in half a stanza :

“ If the holy life is not properly observed

Then one must, after death, certainly go to Hell ! ” [*Dhp.* 311]

[21] If a Bhikkhu cannot observe perfectly good conduct, then he should return to a layman's life, either as an *upāsaka* or a *sāmaṇera* observing the rules for the same and (taking his stand) on faith, the basic ground (±) of the purity of Five Precepts. In this way, in his way to Nibbāna, there will be no obstacles. In this way, in the life of a layman will appear purity. Therefore, a Bhikkhu who has violated precepts of conduct and who wants to attain purity, should return to the life of a *sāmaṇera*, and [take his stand on] faith, the basic ground of the purity of a layman's life. Therefore, it has been said in the original *Vinaya* : “ Wishing to attain purity, I said : ‘ I knew ’ when I did not know; I said : ‘ I had a vision ’ when I had none. I had vain pretensions and spoke false words ” [*Vin.* iii. 91].

12.6b.1
756c.13

[22] *Vain pretensions and false words*, that is, words which had no [real] significance.

In the context of the three preceding Pārājikās, [when it is said] that this person also becomes guilty of this offence, it means he has become guilty of a Pārājikā [offence].

The Teacher says : “ These words are easy to be understood. ”

[23] *I like to retire to a quiet place* [*Vin.* iii. 91–93]. This has been said in brief. The display of the noble Dhammas has not been explained in detail. So to expand that offence and by way of showing that it has another meaning, [it has been said :] “ *By some device, he lets people know that he has entered the trance-samādhi.* He has entered the first trance-meditation, . . . the second . . . the third . . . the fourth trance-meditation, the trance-meditation of friendliness, the trance-meditation of Impurities, the trance-meditation of *ānāpāna* (breathing in and breathing out), the noble [supra-mundane] trance, the common trance—all these [trances] he enters. Therefore it has been said in the *Vinaya* : “ Enters trance-meditation and the like. ” If one boasts like this, then he becomes guilty of a Pārājikā offence. He further says : “ Having become free from taints, I am free from attachment. I have cut it and it will not spring up again ”; and thus

12.7a.1
756c.25

he becomes guilty of the offence [of a Pārājikā] as said before. If he says " I have entered *sāmadhi* and have attained the Path "—if he gives out such words knowingly, then he becomes guilty of a Pārājikā offence. If he says that he has attained knowledge and wisdom, if he says that he has attained the Three kinds of Discerning Knowledge (*tisso vijja*), if he says that he has attained the Thirty-seven factors of Enlightenment, that he has first (初) attained the [Five] Powers, that he has achieved good actions (善作), that he has attained the Eightfold Noble Dhammas of the Path and such similar things—in all such cases, he becomes guilty of a Pārājikā offence.

[24] ' I am free from attachment and the like '—this is to say that there is [the attainment of] the Path of a Sotāpanna. By the Third Path, one becomes free from attachment and hatred (*rāga-dosa*) and by the Fourth Path one becomes free from delusion (*moha*). Therefore, in the original *Vinaya*, it has been said : " If one says that he is free from attachment, or says things like the same, then he becomes guilty of a Pārājikā offence. If he says that out of the six *abhiññās* (通), he has already attained each of them, then he becomes guilty of a Pārājikā offence. If he says that in a previous existence he had attained the six *abhiññās* and that he wants to attain them in the present life, and things like the same, then he does not become guilty of a grave offence. If he says that he has attained the four penetrating insights (*picu pañca paṭisambhida*), then he becomes guilty of a grave offence. If he says that he has entered the meditation of cessation (*nīrodha-samādhī*), then he does not become guilty of a grave offence. Why? Because the meditation of cessation is neither a supra-mundane nor a mundane trance. If there is a man who has a doubt as to whether he is an Anāgāmi or an Arahā and he lets people know about the same condition, and people come to know about the same; or if one says that from the very time of Kassapa Buddha he has been having [the distinction of] a Sotāpanna, then he does not become guilty of a grave offence.⁵ Why? Because the Buddha has laid down the precepts with reference to the present life and not with reference to the past. Further, if he says that he had entered *samādhī* in a past life, then also [there is] a similar [exemption from the offence]."

·12.7b.1
757a.9

[25] The Teacher says : I have finished the determination about the offence connected with vain pretensions and false words. Now we come to the three varieties (轉 *vāra* or *naya*). Beginning with the first trance and coming up to the getting free from five hindrances (蓋) is one. This is the first variety. The second variety begins with the second trance. The third variety begins with the third trance.

" Thus I enter such a trance; thus I emerge from it; thus I practise it (如是作) "—having themselves penetrated, without any obstacle, into this matter, there are some who say like this [about the supra-mundane qualities]—all of them become guilty of a grave offence.

5. The Chinese commentary does not mention the names of earlier source-commentaries like *Kurundi*, *Mahā-paccarī* or *Saṅkhepa-aṭṭhakathā*, that are mentioned in the Pali commentary.

[26] The Teacher says : " False words have three aspects. ... Which are those three ? The first is when one thinks oneself thus : ' I am just about to speak falsehood ; ' the second when the mouth is opened and falsehood is accomplished ; the third, when one has spoken falsehood he thinks that he has already spoken falsehood. These are called three aspects of falsehood."

Further, there is another kind of falsehood. One first thinks : " I am now about to speak falsehood. " But just at the point when he opens [his mouth] he speaks truth. Then falsehood is not accomplished. Then this person does not become guilty of a grave offence. Still further, there is another kind of falsehood—" I am about to attain a trance. " He opens his mouth about the trance and says : " I shall just enter *samādhi*. " But, this way, he does not become guilty of a grave offence.

There is still another kind of falsehood. One first thinks of speaking falsehood ; when he opens his mouth, he does speak falsehood ; and having spoken it, he [knows] that it is falsehood. Thus this kind of falsehood is complete in all three aspects and so it is *real falsehood*.

[27] The Teacher says : If it is so then there can be no falsehood. Why ? Every mind arises and ceases to exist. [It is there] as if just for a moment. The preceding mind does not become the following ; nor the following mind becomes the preceding one. Therefore, one mind does not possess all the three aspects [mentioned above].

There is an answer to this : It is not so ; because the Tathāgata has laid down that when one mind is connected with the other [successive] mind, they become as if one and in no way different. Therefore, one does become guilty of a grave offence.

Question :—Out of these three aspects, which of them is the rightly [effective] one ?

Answer :—The one that precedes the actual opening [of the mouth] is the rightly [effective] one. The Teacher says : I shall now certainly say who [of the three actually] becomes guilty. If one says that he is just now attaining [some distinction], then immediately he becomes guilty. If he says that he has attained, or will attain [some distinction], then he does not become guilty of a grave offence.

Thus is concluded the section of the three varieties (*vāra* or *naya*).

[28] *Intending to speak*—I intend to speak about the first trance-meditation but later actually speak : " I enter the second trance-meditation. " These words are spoken through some mistake (悞). " The third or the fourth trance-meditation "—these words also are spoken through mistake. In all these cases, one becomes guilty of a grave offence. Why ? Because they have one and the same ground [of pretending some distinction]. It is just like this : I intend to give up the Saṅgha, but through mistake I say : I give up the Dhamma. I intend to give up the Dhamma, but through mistake I say : I give up the Buddha. Thus the rejection (失) does immediately become effective.

Now pretensions and falsehoods are slightly different [from the above].

Question :—How are they different ?

...44

12.8a.1
757a.21

12.8b.1
757b.4

Answer :—The rejection of the precepts, however, although one conveys it by some gesture of the body, does not become effective, because it needs a declaration [in actual] words and then the rejection is effected.

[29] If he speaks to a man that he has attained the Path and if that fellow does not immediately understand his words but understands them some time later, then because of the lack of immediate understanding [by that man], he does not become guilty. He does not become guilty of a Pārājikā offence, but becomes guilty of the offence of Thullaccaya.

Further, there is a Bhikkhu who speaks to another person but the latter has no conception, whatsoever, of what a trance is, nor has he cultivated it, nor attained it; nor does he understand the meaning of a trance. He simply follows the worldly use of the expression 'trance-meditation.' If the Bhikkhu utters that word, this person hears it and having heard it says : "This Bhikkhu has attained the trance-meditation; has entered the trance-meditation." If even this much he knows, then the Bhikkhu becomes guilty of a Pārājikā offence.

Thus is concluded the section of one who intends to speak.

[30] Next the variety of using some device (方便). Following the words in the *Vinaya* the explanation is given. *He speaks to a layman*, that is, he says : "The man who receives from the donor food and drink, clothing, a dwelling-place and medical requisites—that person has attained Arhatship." Because he says this in a devious way, without mentioning his own name, therefore he becomes guilty of the offence of Thullaccaya. If the donor does not understand the significance of those words, [even] then the [Bhikkhu] becomes guilty of a Dukkaṭṭa offence.

The Teacher says : "Thus by various kinds of devices if one intends to declare to another person, then—you may yourselves know—he becomes guilty of an offence, grave or light."

[31] I must now say about the exemption from the offence :—*Except due to over-confidence* [*Vin.* iii. 100] when there is no offence. One does not intend to declare it to others, but through some mistake one speaks out, then there is no offence. If one wills to reveal what he has truly attained, to his companion in holy life, then there is no offence. Those who commit the offence for the first time, before the precept was laid down, like the Bhikkhus on the Vaggunudā river, are exempted from any offence. Those who are mad, with deranged mind, are also not guilty of any offence.

The cause or origin of this lies in body, tongue and mind. This is an offence by its very inherent nature.⁶

Sensation, that is, pleasant sensation.⁷

The Teacher says : All this has been said in the original *Vinaya*. Now next come amendments. The Teacher says : Next we come to the amendments. If there is anything difficult to understand, I shall now explain it.

6. This corresponds to *loka-vajja* of the Pali commentary.

7. The Pali Cm. says : *ti-redanāṃ; hasanto pi somanassiko ullapati, bhāyanta pi, majjhato pi ti.*

[32] *The story of over-confidence* [*Vin.* iii. 100]—This has been already explained. The second story is one in which one man lets another suspect [superhuman qualities in him]. [He thinks:] "I shall now stay in a forest; the people will perhaps suspect me to have attained the Arhatship—or suspect me to have attained the stage of Sakadāgāmi; upto the stage of a Sotāpanna. And because of this suspicion, I shall derive many benefits of securing requisites." At the very time when he first entertains such thoughts in his mind he becomes guilty of a Dukkaṭa offence. If he goes from his monastery to a forest, then with every step that he takes, he becomes guilty of a Dukkaṭa offence. After reaching the forest, with whatever work that springs for him, he becomes guilty of a Dukkaṭa offence. Later, whether people suspect him or do not suspect him [to have attained distinction], whether he gets or does not get worldly benefits—in all such cases, he becomes guilty of a Thullaccaya offence.

12.9b.1
757b.29

Further, there is a Bhikkhu who has accepted the purifying practice [of a Forester]. [He thinks:] "It is not proper for me to stay in a village; it is befitting that I should stay in a forest. This is a clean and pure place. If I am in that pure [place], I shall get one after the other the Fruits of the Paths." With this idea he goes to a forest and he thinks after having entered it: "If I do not get the Fruit of Arhatship, I shall not finally go out [of the forest]." Further, he may think: "The Tathāgata has commended residence in a forest. If I go to the forest, my companions in holy life will come to see me and if they like they may also enter a forest-residence." If with this idea one stays in a forest, then there is no offence.

[33] *The third story*—"I shall enter a village and beg alms;" and so he puts on his clothes, takes his begging-bowl, displays some signs of his excellences upto finishing his meal—in all such cases, one becomes guilty of a Dukkaṭa offence. Whether he gets his worldly benefits or does not get them, in all such cases, there is a Dukkaṭa offence.

Further, one thinks: "I intend to enter a village and beg alms and learn the noble dhamma for [the benefits of] this world as well as the next. My companions in holy life will see me, take my begging-bowl and beg food [for me]. They will praise me saying: 'good!' This is indeed a Dhamma of the Tathāgata. If, indeed, I do not practise this Dhamma, then I should certainly feel ashamed." If one begs his food with this idea, then there is no offence.

12.10a.1
757c.13

[34] *The fourth⁸ story*—One says to his donor: "The man who stays in [your] monastery," but does not mention his own name. Therefore, he does not become guilty of a Pārājikā offence.

Creates a doubt in a man—This story is easy to be understood.

Speaks about the taints [*Vin.* iii. 101]—A man says to a layman that his [own] taints have been destroyed. Immediately, as he says this, he becomes guilty of a Pārājikā offence. If a man speaks in a solitary place that he has attained Arhatship, then he becomes guilty of a Dukkaṭa offence.

8. This corresponds to para. No. 200 (13) (p. 139) of the Devanagari edition vol. I of *Vinaya* edited by Jagadish Kāshyap [*Vin.* iii. 102].

There is a Bhikkhu who is supported with provisions by a donor. That Bhikkhu is an Arhat—This story is easy to be understood. It needs no detailed explanation.

The story of a sick person [*Vin.* iii. 102-103]—"No human being can endure this suffering. Only I can do it." If there are such words, then there is no offence. If one says: "No common man can endure this suffering; I alone can endure it." If a man speaks such words, then he becomes guilty of a Thullaccaya offence.

12.10b.1
757c.26

[35] *The story of a Brāhmaṇa* [*Vin.* iii. 103]—This Brāhmaṇa was faithfully devoted to the Dhamma of the Buddha. Therefore, he said: "Welcome to you all Arhats!" In the same way [he said:] "Let each one of you called Arhats eat and drink and receive respectful regards." Because he had faith in his mind he called them Arhats. When each of them received respectful regards and offerings, none of them all became guilty. The Buddha told the Bhikkhus that if some one speaks of them in their praise, one should enliven his conscience (慚愧) and receive [those offerings]. Having received them, one should be still more diligent and work on the Path by which he will seek Arhatship.

The story of returning to a commoner's [life] [*Vin.* iii. 104]—[It is impossible] for persons of my type [to return to] ignoble things as they have been already destroyed. These words were said not with the intention of exalting oneself and so there is no offence.

The story of obstruction—The obstructions that are found in the life of a layman—He says: they have been already removed. Here is prescribed [no]* trace of offence (罪相) as said in the original *Vinaya*.

[36] *One who goes out of the monastery*—The person who first goes out of the monastery has attained Arhatship. The Teacher says: This has been said in brief; I must say it now in detail. What is the detailed explanation? The assembly of many monks resolves among themselves that whosoever [first] goes out of a monastery, or out of a room, or out of the altar of initiation, or goes across the river—in this manner, whatsoever Bhikkhu first goes out, this Bhikkhu is indeed an Arhat. If one intending to let others know [that he is an Arhat] goes out first, then he becomes guilty of a Pārājikā offence. But if he goes out because of some valid reason such as of being sent for by his teacher or the Saṅgha, or for some other valid reason such as some hardship for father or mother, then there is no offence. Also there is no offence, if he goes out for similar reasons and wishes to display some indications of Arhatship. If he goes out by some wheeled conveyance or by some superhuman power, then there is no offence. In the original *Vinaya*, it has been said that if he goes on foot, then there is an offence. If it has been [previously] decided upon and if he leaves that very day, then there is no offence.

12.11a.1
758a.9

[37] If a forester-Bhikkhu has resolved: "Whosoever sits under a particular tree attains Arhatship; or whosoever walks in such and such a place will also attain Arhatship—him we shall honour and revere by offer-

* Chinese text omits.

ing him scents and flowers." If a wicked Bhikkhu, desirous of obtaining the respectful offerings, goes and sits under the tree or walks in that particular place, then he becomes guilty of a Pārājikā offence. If a layman builds a monastery with the idea that it will be the Arhats who will enter his monastery and if a wicked Bhikkhu goes into that monastery, then he becomes guilty of a Pārājikā offence.

If it has been decided by the Saṅgha that in the three months of the summer [rains], one should not talk, one should not sleep, one should not go out, nor should one accept the offerings of donors—if there are such unlawful decisions, and if they are not followed, there will be no offence on account of the same.

[38] *Revered Lakkhaṇa* [*Vin.* iii. 104–105] was endowed with best bodily marks. His body was like that of the king of Brahmas and so he was called Lakkhaṇa.

12.11b.1
758.22

Question :—At what time did this Lakkhaṇa leave his family ?

Answer :—With a thousand Brāhmaṇa-companions of his he had left his family and was initiated into the Saṅgha [by the Buddha] simply saying: 'Welcome!'

Further question—What Dhamma did this Lakkhaṇa listen to on account of which he attained Arhatship ?

Answer :—He had listened to the *Āditta-pariyāya-suttā*⁹ and so attained Arhatship.

[39] Moggallāna, on the seventh day from his renunciation, attained the Path.¹⁰

Exhibited a smile, that is, gave out a gentle smile. For what reason did he smile ? This has been already mentioned in the original *Vinaya*; it need not be said again.

† [*chain*] of mutually connected different bones—This is the physical appearance of hungry spirits. It cannot be seen by the fleshy eye but can be observed only by the noble [spiritual] eye.

Question :—When Moggallāna had seen such beings, why is it that he had not pity for them but, instead, gave a gentle smile ?

Because, Moggallāna himself thought : 'The Buddha, with his wisdom's eye, has himself seen such subtle [invisible] beings and I have now seen them.' Having thought so, he rejoiced in his mind and, therefore, gave out a gentle smile. He further thought : 'I have now been freed from such suffering as these hungry spirits are having. I have now thus derived good advantage.' As it has been said in a *sutta* : "The Buddha said to the Bhikkhus : 'The fruition of causal [*karma*] (*kamma-vipāka*) is beyond reflection. If one tries to reflect upon the same, he will then go mad'" [*A* ii. 80]. Therefore one has not to reflect upon the fruition of causal [*karma*].

12.12a.1
758b 5

9. *Vin.* i. 34-35.

10. Here the Chinese word is 道 while the Pali Cn. says: Arhatship.

[40] As it has been said in the original *Vinaya* : " Lakkhaṇa asked Moggallāna : " For what reason did you smile ? " Moggallāna replied : " If you want to ask, you should put this question to me in the presence of the Buddha " [*Vin.* iii. 105].

A [chain] of mutually connected different bones.

He saw a skeleton of bones, without any flesh or sinews, spread all over one *yojana*.

A flock of birds was pursuing in flight—Were these birds real or created by a miraculous power ? They were *yakkha*-spirits. These spirits had on their mouths beaks like those of sharp-pointed iron.

They were giving out a big [piteous] cry—It was a screaming cry of great suffering and tormenting sound. If a man were to come and touch this bone, the pain would be like that of a newly oozing ulcer.

Hooting and shouting—They were bewailing their lot of suffering.

The Teacher says that the words that follow next are easy to be understood.

[41] *The Bhikkhus complained*—that is, the Bhikkhus said : " Moggallāna is making vain pretensions and is speaking falsehood. " Therefore, they complained. The Buddha said : " Moggallāna has a vision of wisdom. " Therefore, it has been said in the original *Vinaya* : " Moggallāna is endowed with a heavenly eye with which he can see such things. " The Buddha said to the Bhikkhus : " I myself had also observed such beings. I had attained omniscience under the Bodhi tree [*Vin.* iii. 105]. I could see, unlimited and unbounded, and beyond one's imagination, the dwelling places of living-beings in this universe, as clearly as I can see a myrobalan fruit in the palm of my hand " [*Vin.* iii. 105].

A butcher of cows [*Vin.* iii. 105]— that is, one who killed cows by way of his occupation. Having killed cows, he cut off flesh and sold it. The remaining skeleton of bones, he kept suspended from a hook. As a result of this, he remained for a long time in a hell and after a long while he came out. The other remaining *karma* not being exhausted, he took this bodily form.

[42] *The story of a piece of flesh*—This man, having slaughtered a cow, cut the flesh, cooked it and placed it hanging from a hook and the remaining bones he threw away. Constantly doing this as his occupation, he, as a result of his causal [*karma*], entered hell after death. Having reaped his fruit, he came out of the hell, took the bodily form of a piece of a skeleton. A flock of birds pursued him just as has been said above and in no way different.

The second [of the same type]—The man, who caught birds and first cut their neck, cut their wings, or cut their legs, peeled off the skin and kept them hanging over a hook. Because of constantly doing this on account of his occupation, he, after death, entered hell. In each of these cases, one follows the words said above and in no way different.

The story of one with peeled off skin [*Vin.* iii. 106]—This person constantly slaughtered sheep. Every other detail is like that in the story of the cutting of birds and is in no way different.

[43] *The story of one who had his hair like a sword*—This is the man who slaughtered pigs and constantly used a sword to kill them. Doing this thing constantly because of his occupation, he entered hell after death. And every other [detail] is as said before and in no way different.

12.13a.1
758c.1

The story of one who had his hair like a dagger—This man constantly chased a herd of deer and seized them and killed them by piercing them with his dagger. As a result of this, he entered hell after death. The rest is as said before in every detail and in no way different.

The story of one who had his hair like an arrow—This man, formerly, worked for the king of his country. If there was any one who had perpetrated many crimes, he used to inflict on him various kinds of punishments—that of piercing him, or cutting him, or whipping him, or beating him with a stick mercilessly (無道) and the like. As a result of this, after death, he entered hell. The rest is as said before and in no way different.

The story of one who had his hair pointed like an awl—This person was born a soldier and so constantly he pierced his horse with his pointed iron stirrups (lit. piercers). As a result of this, after death, he was born in a hell. When he came out of the hell, he had taken this bodily form, his body being constantly pierced, [as it were] by an awl.

The story of one who had his hair [sharp-pointed] like a needle—This man was born with a wicked double-tongued mouth. After death, he entered a hell. When he came out of the hell he took this form, and he was constantly being pierced by needles [as it were].

[44] *The story of one who had his testicles [hanging] like a bag* [Vin. iii. 106]—This person was a big officer in a village. He did not decide cases fairly and justly. As a result of this, after death, he was born in a hell. And when he came out of the hell, he took this body with his scrotum big like a pot. Why was it so? If a man committed offences, he would often receive bribes from him and conceal his faults. If the [defaulter] had no money, he would expose his offence. Therefore, he had such a [bodily] form. The Teacher says: "If a wise man becomes a big officer, he has to become very attentive and take no illegal gratification. If he takes, then he has to reap such a fruit."

12.13b.1
758c.14

[45] *The story of illicit sex-behaviour*—This person from the time of his birth was inclined to be loose in sex-behaviour. He often practised illicit sex-relations with a person who had a delicate touch (細滑) and who was very much liked. After death, he was born in a hell. When he came out of the hell, he took the form of a hungry spirit. He constantly entered a pit of excrement.

The story of a deceitful (要)¹¹ Brāhmaṇa [Vin. iii. 107] is easy to be understood.

[46] *The story of a woman with stripped skin*—The delicate private organ (細滑) of a woman is not for herself. It belongs to her husband.

11. This character meaning deceitful, false, is suggested as an amendment for 要 found in sources. See Wiegner, "Chinese Characters." p. 330.

She stole it [away from her husband] and offered it to another person. As a result of this causal [*karma*], after death, she entered hell. First she experienced pleasure and afterwards suffered pain and now she reaped such a fruit.

The story of [a woman with] ugly stench :— This has been already told in the original *Vinaya*.

The story of [a woman with] oozing pus :— This woman threw burning coals on another woman. As a result of this....every thing is as said before.

[47] *The story of one who killed a robber* is easy to be understood.

12.14a.1
758c.27

The story of a Bhikkhu — This wicked Bhikkhu took away the offerings made to others through faith, because he had no restraint on his actions of body, tongue and mind. As a result of this, for one long period between two successive Buddhas (*ekam Buddhantaram*), he remained in a hell. When he came out of the hell, he took the form of a hungry spirit.

A wicked Bhikkhuni, *sikkhamānā* or *sāmaṇeri* having no restraint upon actions of body, tongue and mind became guilty also in a similar manner.

[48] *The story of a river* [*Vin.* iii. 108] — The Teacher says : From what source did this river take its rise? It arose out of the mountain *Vebhāra* and flew over a distance of one *yojana*. A palace of a serpent-king was below this river. It was one *yojana* in length and breadth. The outer-wall of his city was like that of the great palace of the Thirty-three gods and in no way different¹². Because of the merit of the King of serpents, this place was cool and clean and had big, lovely, scented lotuses as big as the wheel of a cart. The water that flew from this [place] passed over the distance between two hells and so it became boiling. This was the hell of soup in a cauldron (*loha-kumbhi-niraya*); so everything that flew over it was hot. Therefore, the water was boiling.

[49] *The story of fighting* — Moggallāna said to the Bhikkhus : " Friends, the donor *Bimbisara*^{12a} had a fight with the *Licchavis*. Friends, he was not a match (不如) [for his enemy] and so he retreated." The Bhikkhus in their minds felt sorry for the donor and so they said to Moggallāna : " You are verily pretending; it is falsehood."

12.14b.1
759a.10

The story of a group of elephants [*Vin.* iii. 109] — On the bank of the river *Sappinī*. *Sappinī* is the name of a river.

Āneñja (imperturbable)- *samādhi* — If you ask about this, [it is one] in which the body and mind do not quake. It is the fourth trance-meditation. How was it that he (Moggallāna) heard the shrill cry of a group of elephants after they had crossed the river ?

Answer :— There are two kinds of shrill cries. One, when young elephants wishing to cross a river see the deep water and being afraid utter a shrill cry. The other when big elephants get the water and when they rejoice, they give out a big shrill cry.

12. The description given here differs considerably from that in the Pali Cm.
12a. See *Vin.* iii. 108-09.

Not quite perfect—This trance was not perfect and so it is said: 'it was polluted and not clean.' Therefore, he heard the shrill cries of elephants.

[50] *Bhikkhu Sobhita* recollected the past.

Five hundred kappas (cycle-periods)—He could recollect these lives, all connected together as one life [as it were], but could not recollect the birth as an apparitional being (化生) in the [*Asaññī-bhava*]. The Teacher says : ' How could he recollect the lives of five hundred *kappas* ? ' This person had left his home and joined a heretic sect where he attained the fourth trance. After the exhaustion of his life-span there, he was born in the Formless Realm. When his life-span there ended, from the Formless Realm he came down and was born as a human being. He adopted the Dhamma of the Buddha and attained the three kinds of discerning knowledge (*tisso vijjā*). Therefore, he could recollect the five hundred *kappas*. But he could not recollect the one between the two types of lives—[the preceding five hundred past lives and the present one].

Therefore it has been said in the *suttas* : " The Buddha said to the Bhikkhus that his disciples could recollect the past and Bhikkhu Sobhita was the best among them " [A. i. 25].

" Thus, O Bhikkhus, the four Pārājikās have been explained " [*Vin.* iii. 109].

12.15a.1
759.24

[51] The Teacher says : " How many kinds of Pārājikās are there? "

The answer—I must now put together the Pārājikās which are twenty-four in all. You should yourselves know them all.

Question—Which are the twenty-four Pārājikās ?

Answer—The Bhikkhus have four Pārājikās. The Bhikkhunīs have four which are not common with the Bhikkhus. Those that are in-capacitated (不得 *abhabbā*) have eleven.

What are those eleven that are in-capacitated ? First, the eunuchs; second, the lower creation; the third, those that have double-sex marks—these three have obtained the *paṭisandhi* (life in the womb) which is not accompanied by any of the root-causes and so these [cases] are called Pārājikās. These three persons are not kept away from heavenly path but are kept away from the Fruits of the Four Paths. Therefore, these [cases] are called Pārājikās. These three types of persons cannot be permitted to have renunciation (*pabbajjā*).

[52] The fourth is one who has stealthily crept into association [with the Bhikkhus]. The fifth is one who has broken through the inner [circle] and joined the outer circle [of the heretics]. The sixth is the murderer of one's mother. The seventh is the murderer of one's father. The eighth is the murderer of an Arhat. The ninth is one who spoils a Bhikkhunī. The tenth is one who sheds blood of the Buddha. The eleventh is one who breaks the unity of the Saṅgha. These eleven types of men, because of their [evil] *karma*, cannot attain the Fruits of the Paths. Therefore, these [cases] are called Pārājikās.

12.15b.1
759b.7

[53] One who has stealthily crept into association with the Bhikkhus, one who has broken through the inner circle and joined the outer circle [of the heretics] and one who has spoiled a Bhikkhunī—these three persons are not obstructed in their Path towards Heaven but they are obstructed in their Paths towards the Four Fruits. One who kills his father, one who kills his mother, one who kills an Arhat, one who sheds blood from the body of the Buddha and one who breaks the unity of the Saṅgha—these five people become guilty of a grave offence. These five are offences that prove to be obstacles in the Path towards Heaven as well as in the Paths of the [Four] Fruits.

[54] The Teacher says [that these eleven Pārājikās] together with the eight [previously mentioned] make up nineteen. Along with a Bhikkhunī who has created a longing for house-holder's clothes, they become twenty. This Bhikkhunī has not violated the precepts of good conduct, [still she is considered to be a case of Pārājikā]. Further, there is one who has a soft spine, one who has an elongated [male organ], one who holds in his mouth the male organ of other people and one who sits on the male organ of other people—these are four. Together with these four, there are in all twenty-four. These last four are favourably inclined [to the precepts of the Buddha.]

The Teacher says : "Why is it that the person who holds in his mouth the male organ of others is called one who practises sex-activity ? Because he has passion [aroused] in him [and so he does that action].

[55] *They cannot live together with Bhikkhus*—They cannot observe, *uposatha*, recite the code of precepts of conduct (*Pātimokkha*), hold *Pavāraṇā* or take part in any official business of the Saṅgha. In none of these they can take part.

Now I should ask you friends : "Are you all pure in each of these Pārājikās ? In the first, as well as second or third." One should ask like this : "[Are you pure ?]"

The Teacher says that the remaining words are easy to be understood.

12.16a.1
759b.20

Thus is concluded the Section of the Four Pārājikās in the *Samanta-Pāsādikā*, the commentary on *Vinaya*.

[First Saṅghādisesa]

[56] The Section on Pārājikās is finished.

Next come the Thirteen Rules [of Saṅghādisesa];

Now I must explain the meaning of these Thirteen,

And you also must know the same.

At that time, the World-honoured One was sojourning in the town Sāvathī [*Vin.* iii. 110]—*At that time* means at the time when the precept was laid down for the disciple-followers and not at the [current] time [as understood] in this world. *Was sojourning* means [living] in any of the four [postures of the body]. Which are the four ? First, walking; second, standing; third, sitting and the fourth, lying down. If one is in any of these

four [postures], then he is called 'sojourning.' Just as people say that the king has been moving out even when he goes to his place of sport and is there walking, standing, sitting or lying down. In the same way it is said that the Buddha was sojourning in Sāvattḥī.

[57] *Sāvattḥī* —Se-wei (Svattha ?) is the name of a holy hermit. In times past¹³, there was a holy hermit who was staying on this earth. There was [also] in olden times a king who [too] found this earth to be good. He went then to the hermit and begged him to set up this town. Because of this holy hermit [who founded this town], it was called Sāvattḥī. In the city of Rājagaha there were formerly kings, one after the other. And again their continued line of generations stayed in the town, one after the other. Because of these kings, the city was called Rājagaha. In the same way, Sāvattḥī also. Sāvattḥī also was called a prosperous [town]. How was it prosperous ? Because [there were] rich jewels of the country and all the various objects of enjoyment. All of them came together here and took refuge in this town and so it was called prosperous.

12.16b.1
759c.2

Sāvattḥī was extremely fine and beautiful;

A visitor would never get tired;

It was [resonant] with ten^{13a} kinds of pleasant sounds,

Among which were invitations for food and drink.

Rich with plenty of precious jewelry.

It appeared to be just like the Palace of Sakka¹⁴, the king of gods.

[58] *Kia-liu-t'o* (Kāḷudāyī) —This is the name of a Bhikkhu.

Strongly overcome by thoughts of passion —Because he was flaming with the fire of passion, he had an ugly haggard appearance and his body was much reduced and he had become thin.

The Teacher says that the following words are easy to be understood and need no detailed explanation and that if there is any difficulty, he would then explain the same. *Had a confused mind and was given to laziness and sleep*, that is, because of unsettled mind, he was given to laziness and sleep. If he slept by bright day, he would first think : " Now, at such and such a time, I have to get up. " As it is said in a *sutta* : "The Buddha said to the Bhikkhus: After you take a bath if you are inclined to sleep, you must think in this way : ' Before my hair are dried up, I must get up. ' If you sleep in this manner, so far so good; if it is night, one must also know [beforehand] the time [of getting up] in this way :—' when the moon reaches such and such a place, I must get up. ' When there is no moon : ' I must get up when a [particular] star comes to such and such a place.' "

12.17a.1
759c.16

[59] He should ponder upon one of the ten good dhammas beginning with the Buddha, that appeals to him most and then sleep. A stupid Bhikkhu, without pondering in this manner, sleeps, and being over-powered

13. This account of Sāvattḥī, though not given in Snp. here, is found in MCm. i. 59ff.

13a. See Jṣ. i. 3; *Buddhavaṃsa* p. 6.

14. Pali (MCm.) has 'like Alakamandū of gods.'

by sensual passions, deliberately handles [his male organ] and emits impurity (i. e. semen).

Except in a dream [*Vin.* iii. 112]—The Teacher says that it has been mentioned in the original *Vinaya* : 'except only in a dream.' [That is], he handles [the male organ] while he is in a dream; and straightway there is the emission of semen.

Why is there this exception of a dream ?

Answer :—The Buddha has laid down the precepts to govern bodily activity and not to govern the mental activity. Therefore, if [the emission is] in a dream, then there is no offence. As it is said in the original *Vinaya*—The Buddha spoke to the Bhikkhus : You must recite the precept thus : " If a Bhikkhu deliberately handles [his male organ] and emits semen, then [he becomes guilty of] a Saṅghādisesa "15. [*Vin.* iii. 112]

Emitting semen, that is, emitting deliberately, emitting knowingly, the semen, with a relish in that act and without being abashed in mind.

[60] *Semen*—In the *Vinaya*, there are seven¹⁶ kinds, but in the *Vibhāṣā* [commentary] are explained in detail ten kinds. Which are those ten ?

Blue, yellow, red, white, of the colour of wood, of the colour of skin, of the colour of oil, of the colour of milk, of the colour of butter or curds and of the colour of ghee.

The semen is released from its original source—The original source is in the waist (*kaṭi*). There are others who say : it is not so; the whole of the body has semen, excepting only the hair, nails, dried skin which have no semen.¹⁷ If the semen is released from its original source, whether it enters the [discharging] duct or does not enter the [discharging] duct, and when it comes out even to the extent of what a fly can be satisfied with, then the person becomes guilty of a Saṅghādisesa offence. However, while a man is working hard, or while he is taking an athletic exercise, or when he is sick, if the semen comes out by itself, then there is no offence.

[61] *Dream*^{17a} is of four kinds—the first, when the Four [constituent] Great Elements [of a person] are in disorder; the second, when it is [the reflection of] what has been already seen; the third, when [it is caused] by divine beings, and the fourth, when the dream is prognostic (想夢).

15. The Pali word is *Saṅghādisesa*, but the Chinese translator, being more familiar with the Sanskrit form *Saṅghāvasesa*, transliterates it as *San-kia-fo-se-sa*. But this lands him into a difficulty when he comes to the interpretation of p'o (*ava*), which he wrongly explains as *ādi* (初) . See para. 63 below. The *Vinaya* of the Mahāsaṅghikas as well as of the Sāmmittīya school uses the word *Saṅghādisesa* (僧伽毘施沙) . See Taisho ed. vol. 24, p. 668b, line 8 for the latter use, and for the former see manuscript of the *Prātimokṣa* of the Mahāsaṅghika school, preserved in K. P. Jayswal Research Institute, Patna. It is understood to be on way to publication.

16. Pali Cm. makes no mention of this. It only mentions ten. But Dharmgupta *Vinaya* mentions seven (Taisho. vol. 22, p. 579c, line 3.)

17. Pali Cm. mentions three sources—*vatthi-sīsapa*, *kaṭi*, *kāyo*—top of the abdomen waist, body.

17a. See *Miln.* 297-300 for another explanation of dreams.

Question:—What is that dream which is caused by the disorder of the Four [constituent] Great Elements ?

Answer :—The dream caused by the disorder of the Four Great Elements is that when one sleeps and sees in a dream that he is slipping down a mountain, or that he is flying up in the air, or that he sees a tiger, a wolf or a lion, or a thief pursuing him. This is the dream caused by the disorder in the Four Great Elements. This is all airy nothing and not real.

The dream [caused by what.] has been already seen before— It may be that one has seen by bright day, good or bad (lit. bright or black) things, men or women; the same things one sees by night. This is [what is caused by] what has been already seen before. This dream also is airy nothing and not real.

The dream caused by divine beings— There are some divine beings who are good acquaintances; there are others who are not good acquaintances¹⁸. If they belong to the former category, they display good dreams in which people are enabled to attain good things. If they belong to the latter category, they display evil dreams in which they are enabled to attain evil things. This dream is real¹⁹.

A dream that is prognostic— A man has [accumulated] in one's past life merit or demerit (罪). If he has accumulated merit, then a good dream is displayed. If demerit, then is displayed an evil dream. Like the dream of the mother of Bodhisatta. When the Bodhisatta was about to enter the womb of his mother, [she] saw a dream in which a white elephant came down from the heaven of Tāvātimsa gods and entered her right side. This is the dream which is prognostic. If in a dream one sees that he is worshipping the Buddha, or that he is reciting a *sutta*, or that he is accepting the precepts of good conduct, or that he is giving charities, or doing various kinds of meritorious acts, then this is a dream which is prognostic.

12.18a.1
760a.12

[62] The Teacher says : “ In this dream can a man be conscious, or that he has no sense of awareness ? ”

Answer :—He is neither asleep, nor [wide] awake. If it is said that one sees the dream while one is asleep, then it will go against the *Abhidhamma*. If it is said that one sees the dream or sees things connected with passion, while one is wide awake, then it goes against *Vinaya*.

Question :—How does it go against [the *Vinaya*] ?

Answer :—If in a dream one sees things connected with passion, then there is no person who can be free from an offence. As it is further said in the *Vinaya* : “ There is no freedom from an offence, except only when in a dream. ” If it be so, a dream would then be airy nothing.

Answer :—It would not be airy nothing.

Why ? Because, it is a sleep like that of a monkey.

In a *sutta*, it has been said : “ The Buddha said to a great king: ‘ If a worldly man sees a dream, he has a sleep like that of a monkey ’ [*Mih.* 300-01]. Therefore a dream has an existence. ”

18. Pali Commentary uses the words *atthakāmatāya vā, amattha-kāmatāya vā*, wishing good or wishing evil.

19. Pali Commentary says this dream may be real or false (*saccāya vā hoti alikāya vā*)

Question :—Is a dream morally good (*kusala*), [or morally evil]²⁰, or indeterminate (*abyākata*) ?

12.18b.1
760a.25

Answer :—It is morally good, morally evil as well as indeterminate. If one sees in a dream that he is worshipping the Buddha, or listening to the Dhamma, or preaching the Dhamma, then this is good and meritorious. If in a dream, one sees that one is committing a murder, or stealing, or committing an illicit sex-act, then it is evil (*akusala*). If one sees in a dream red, white, blue or yellow objects, then this is a dream which is indeterminate.

Question :—If it be so, then one must reap the fruits [of those actions in a dream].

Answer :—No, he does not reap the fruit [of his actions]. Why ? Because the mental actions [in the dream] are very feeble. They cannot induce any fruit. Therefore, it has been said in the *Vinaya*: ' except in a dream. '

[63] *Sang-kia-p'o-se-sa* (*Saṅghāva-(?di)-sesa*). *Saṅgha* is Saṅgha [the community of Buddhist monks.] *P'o* (*ava*), that is, the beginning (*adi?*)²¹. *Se-sa* is the end (*śeṣa*).

Question :—What is meant by Saṅgha as the beginning ?

Answer :—When a Bhikkhu has become guilty of an offence and when he likes to be purified of the same, then he goes to the place of the Saṅgha and the Saṅgha gives him *Parivāsa*²². This is called the beginning. After giving *Parivāsa*, the Saṅgha next gives him, for six nights, *mānatta*, which is the middle [in the disciplinary measures]. The end (*sesa*), that is, the Saṅgha gives him *Abbhāna* (restitution). This is called the Saṅghādisesa.

The Teacher says : one should just grasp the significant meaning; one need not go deep into the words²³ or expressions. [One guilty of] this kind of offence the Saṅgha only can retribute; and not one, two or three individuals. Therefore, it is called the Saṅghādisesa.

[64] When a man becomes guilty of the offence of emitting semen deliberately, then one should know the various methods [by which that act is accomplished], the time [when it is accomplished] and the intention (想 *adhippāya*) [with which it is accomplished.]

12.19a.1
760b.8

Should know the methods—that is, [when he says :] I shall now emit it on internal forms; or I wish to emit it on external forms, or on both : internal and external, or even when he violently oscillates his body in the air. These are the various ways and so they are called methods.

The time when [the male organ] gets taut is of five kinds—first, when it gets taut because of passion; second, when it gets taut because of constipation; the third, when it gets taut because of [the stuffing of] the urinal passage; fourth, when the wind-element is actively vibrating; and the fifth, when one comes in contact with soft, downy, little insects. These are the five kinds [of time].

20. All editions drop this inadvertently.

21. See note 15 above.

22. Temporary suspension of the full membership.

23. This shows the translator's confusion about the correctness of the original *ava* or *adi*.

When it becomes taut on account of passion, the male organ becomes stiff and is fit for action. Outside such time it does not become taut [for action.] The same also with the remaining four cases. Further, the morning, noon, afternoon, and night—these also are considered as time.

[65] *In order to shake off diseases*—This and the following—ten expressions in all.

Blue in colour and the following—these also are ten expressions. They have all been explained in the original *Vinaya*.

卍 孔²⁴ — opening the gate and the rest.

The internal organ comes in contact with an external object and then it becomes fit for action. When one oscillates [his organ] in the open air, then it is an action, neither internal, nor [in contact with] any external object; it is an action of one's own oscillation, and so one becomes guilty.

Insects—These insects have downy hair [on their] body. When one touches them, one gets an itching sensation with the result of making [the organ] taut and then it becomes fit for action.

[If one does this action] for preparing a medicine, or making a gift, or for making a sacrifice, or for making a test, or for a birth in a heaven, or for planting a seed—if he does all such things—in all such cases, one becomes guilty. If while one deliberately [attempts to] emit semen and it is released from its original source, then one becomes guilty of a *Sañghādisesa* offence. If, while he is deliberately trying to emit it, it does not come out, then there is no offence. If it oozes out by itself, then also, as there is no attempt at deliberate emission, there is no offence.

12.19b.1
760b.22

The Teacher says that the words that follow next are easy to be understood.

[66] If a Bhikkhu becomes guilty, he must go to the place of a Vinaya-teacher. Then the Vinaya-teacher first asks him and commands him not to use any words that would conceal his offence. He first admonishes him thus : " I am like a physician, you are like a patient. One has really pain in the head and he falsely says: there is pain in the foot. The physician prescribes him a medicine but it does not cure his disease. Then the [patient] blames the physician thus : ' The physician is inexperienced; he prescribes medicine without diagnosing the disease properly. ' Therefore, you must tell me each and everything—if the offence is grave, then [you must say:] grave; if the offence is light, [you must say:] light. "

[67] The Vinaya-teacher must first note the eleven kinds of passion and the eleven modes (方便) of their expression.

Question :—What are those eleven kinds of passion ?

Answer :—First, relish in causing emission (卍) ; second, relish just at the time of emission; third, relish after emission; fourth, relish in sex-act; fifth, relish in contact; sixth, relish in itching; seventh, relish in sight; eighth, relish in sitting [together]; ninth, relish in conversation; tenth,

24. Does this correspond to *saggam gamissāmi* ? The gate may be the gate of *sagga*, heaven.

pleasure [in the company of] families [of lay attendants]; [eleventh],
relish in picking up [fruits and flowers] from forests.

[68] If a Bhikkhu, at the time when passion is aroused, takes delight in that state and deliberately attempts to emit his semen with delight in it and the semen comes out, then he becomes guilty of a Saṅghādisesa. If he takes delight in a deliberate attempt at emission but the emission does not take place, then there is the offence of Thullaccaya.

12.20a.1
760c.5

If a Bhikkhu sleeps with this idea [of passion] in his mind, makes the preliminary preparation [for causing the emission] and presses his organ between his [two] thighs, or holds it in his hand—if he has this idea in his mind when he sleeps, and if, at night in a dream, there is the emission of semen, then he becomes guilty of a Saṅghādisesa offence. If, however, when passion is aroused, he reflects upon the Impure objects of meditation and if by that reflection upon Impure objects (*Asubha-manasikārena*)*, he is able to subdue it and if with this pure spotless mind he goes to sleep and if, in a dream, semen is emitted, then there is no offence.

[69] *Relish just at the time of emission*—If a Bhikkhu sleeps, sees a dream, has an object of passion conducive to emission, but when he gets awake, he makes no movement of his organ and still emits semen, then there is no offence. If, however, while he is emitting, he makes some [passionate] movements, then he becomes guilty. If, while he is just emitting semen, he thinks that his clothes and beddings may not get soiled and so, while he is finding no relish in emission, he holds his organ with his hand and stops [the emission] with the intention of going out for washing, then there is no offence. If, however, he takes delight in the emission, then he will be guilty of an offence. This is what is called finding delight [just at the time of emission].

But if afterwards he does not further touch [his organ], then there is no offence. If with a mighty liking he again handles [his organ] and emits [semen], then there is an offence. This is what is called finding relish after emission.

[70] *Relish in a sex-act*—A Bhikkhu, when his passion is aroused, holds fast a woman and semen is emitted, he is not guilty [of Saṅghādisesa offence on this count]. Why ?

Because he was [attempting] a sex-act and therefore in that connection he becomes guilty of a Dukkaṭa. If he had reached the extreme end of his aim, he would have been guilty of a Pārājikā offence. If while he holds her, he becomes avaricious for enjoying her delicate contact (細滑) without entering into the domain of a Pārājikā offence and semen is emitted, then he becomes guilty of the offence of Saṅghādisesa. This is what is called relish in sexual act.

12.20b.1
760c.18

[71] *Relish in contact*, which may be either internal or external. *Internal* [that is, with one's own body]. If, in order to test whether one's

* See *Vis.* Chap VI.

organ is stiff or soft, one touches it and semen is emitted then there is no violation of any offence. If he has a strong liking for emission, then he becomes guilty. This is what is called internal contact. *External contact*—A Bhikkhu with passion in his mind touches a woman's body or embraces her, or touches the delicate private parts of her body and semen is emitted, then he is not guilty [of the offence for emission], but becomes guilty of a Saṅghādisesa offence involved in bodily contact. If one finds delight in pleasant contacts and one finds delight in emission of semen, then of both of them one becomes guilty.

[72] *Relish in itching*—If there be a scab or a sore, or if there is a contact of tongue with the male organ, there is an itching sensation and if he holds it with his hand and semen is emitted, then there is no offence. If when the organ is erect he handles it vigorously, and semen is emitted, then he violates the rule of offences.

[73] *Relish in sight*—If a Bhikkhu sees a woman's organ and his own organ becomes erect and he contemplates upon it and semen is emitted, then he does not become guilty [of a Saṅghādisesa prescribed for emission of semen], but becomes guilty of a Dukkaṭa offence. If after seeing [the female organ] his own organ becomes erect and he handles it and semen comes out, then he becomes guilty of a Saṅghādisesa offence. This is what is called relish in sight.

[74] *Relish in sitting [together]*—If a Bhikkhu sits together with a woman in a solitary place and carries on conversation with her and semen is emitted, then he does not become guilty [of this type of Saṅghādisesa] but becomes guilty of some other offence involved in sitting together in a solitary place. If, [later], while sitting, passion is aroused in his mind and he shakes his waist, [and semen is emitted], then he becomes guilty of a Saṅghādisesa offence. This is what is called relish in sitting [together].

12.21a.1
761a.1

[75] *Relish in conversation*—A man sits together with a woman in a solitary place and speaks to her thus : "Of what type is your organ—white or black, fat or lean ?" And while he speaks thus, semen is emitted. Then there is no offence [of the Saṅghādisesa of this type]. But he becomes guilty of the offence of Saṅghādisesa involved in the use of evil vulgar words. If, [later], while delighting in such words, he shakes his organ with the intention of emission, then he becomes guilty of a Saṅghādisesa offence. This is what is called relish in conversation.

[76] *Pleasure [in the company of] families*—A Bhikkhu returns to the house of his donor and purposefully with his hand he touches the mother or the daughters of the family, or embraces them, and semen is emitted, then he does not become guilty [of this type of Saṅghādisesa]. But because of this bodily contact, he becomes guilty of a Dukkaṭa offence.

If, however, [later], he touches [his organ] and deliberately emits semen,

then he becomes guilty of the offence. This is what is called pleasure in [the company of] families.

Picking up [fruits and flowers] from the forest— A man makes a solemn assertion [of love] to a woman and sends her presents of sweet scents or flowers or betel-nut. Then in return also there are visits and presents. He then says: 'Thus family-relations are established.' How is it? Scents, flowers, betel-nuts—all these come from the forest and therefore they are called 'picked up from the forest.'

If the woman replies in return: "Your presents, Sir, were good; your presents were very fine and superb! I shall now send you presents in return, so that the revered Sir will remember me." This Bhikkhu hearing such remarks from her has passion aroused in him and semen is emitted, then he is not guilty [of an offence of this type of Saṅghādisesa]. If, however, he makes an attempt and deliberately emits semen, then he becomes guilty of an offence. If, in spite of the attempt, semen does not come out, [even] then there is the offence of Thullaccaya.

12.21b.1
761.13

[77] The Teacher says : "These are eleven kinds of passion." The Teacher of *Vinaya* has to reflect upon them and then decide whether there is an offence or not, whether the offence is grave or light. If it is light, he should say : 'It is light.' If grave, he should say : 'It is grave,' and prescribe a remedy in consonance with the original *Vinaya*. If he does so, then so far so good. Just as a physician [first] reflects upon the diagnosis of a disease and then according to the disease prescribes a medicine which would cure the disease. The physician receives a reward (𑖀𑖄).

He would have a deliberate emission but does not handle [his organ] and the words that follow—The mind finds a relish in emission but he does not handle or shake [his organ] and [semen] is emitted, then he makes no violation. If there is a sore and if he touches it with no intention of emission, then no offence. But if in his mind he has the intention to cause emission, then there is an offence.

[78] *Except in a dream*—A Bhikkhu dreams that he is carrying a sex-act with a woman, or that he embraces her, or that he sleeps with her and if there are, in series, acts of passion like this, which you should yourselves know, then, even when semen is emitted, there is no offence. While the semen is just coming out, if one awakes and, because of his relish in the act of emission, if he holds his organ with his hand, or if he presses it down between his two thighs, then he becomes guilty of an offence. Therefore, if a wise Bhikkhu dreams in his sleep, he should be alert and if he should make no movement, then so far so good. If the semen comes out, then lest his clothes and beddings be spoiled, if he holds his organ with his hand and goes to a place where he can wash, then there is no offence. If his organ has a disease of some sore, if he smears it with an oily ointment, or if he touches at the time of applying various kinds of medicine without any relish in its touch, and if semen comes out, there is no offence. If a mad man emits semen, then there is no

12.22a.1
761a.26

offence. The very first defaulter, when the precept was not yet laid down, is not guilty.

Thus is concluded the exposition of the first Saṅghādisesa.

[Second Saṅghādisesa]

[79] At that time, the Blessed one was staying at Sāvathī in Jeta's park, in the monastery of Anāthapiṇḍika. The Teacher says : the meaning of this has already been explained.

The story of a precept concerning [the offence of bodily] contact—If there are any difficult points to understand, then I shall explain them.

Was living in a forest [Vin. iii. 119]—It was not a location of a real forest. Because it was not a location of a real forest, because it was an artificial one, it was not real. It was situated in a grove of trees behind the monastery of Anāthapiṇḍika and so it was called a forest. This place of residence for the Bhikkhus was encircled on all the four sides and was in the middle.

Was well-decorated—In it there were various kinds of luxurious ornamentations, which prevented a pleasure-seeking man from entertaining good dhammas.

If one window is opened—If he opens such windows by which all the remaining place would still be kept in the dark; he closes a window, and opens the other windows by which the place would still remain all in darkness.

[80] When [the Brāhmaṇa] had said such words, the Brāhmaṇī thought to herself : “ This Brāhmaṇa is perhaps thinking of leaving his home. ”

Revealing what was fit to be concealed—Therefore, she revealed, as she wanted to prevent the Brāhmaṇa from leaving his home, by saying : “ Where is the great merit when he [the Bhikkhu] did such an evil thing ? ”

Of great merit—By the very nature noble and meritorious; in other words, of great merit and noble nature. *Women*, that is, those that have a husband, or those that have no husband, or those that have no child.

[81] *Disturbed by passion and thus affected in mind*, that is, sexual passion has penetrated the body, exactly as a *yakkha* or a spirit enters one's mind; in no way different. Also, like an old elephant that is sunk in mud and cannot take himself out of it, he is perturbed by sexual passion and gets attached, anywhere and everywhere, without any sense of shame; the mind is affected by passion, or passion affects the mind.²⁵ Therefore, in the original *Vinaya*, it has been said : ‘ perturbed by sexual passion and affected in mind ’ [*Vin. iii. 120*], [that is], mentally attached; in other words, affected and attached; bound by bodily touch.

Just born [*Vin. iii. 121*], that is, born just now; the body of this child is still wet (i. e. fresh) and not dried up. If one contacts its body, then it is said to be violating the precept of Saṅghādisesa. If one transgresses the

12.22b.1
761b.9

25. Pali : *rāgena vā otinno sayam vā rāgam otinno.*

12.23a.1
761b.21

limit in this matter, then there is the offence of Pārājikā. If one sits together with that [girl infant], then one becomes guilty of a Pācittiya. Such is the thing even with respect to [a girl] that is just born; then what to say about one that is grown big !

[82] *Hold her by hand, and the like; touch the delicate* (細滑) *parts of her body*—all this is evil action. Therefore in the original *Vinaya*, it has been said : 'If one holds her by the hand' [*Vin.* iii. 120-21]. The Teacher says that he must explain this in detail.

Hand—that is, 'beginning with the elbow upto nails'—this is called hand; also it is said : 'from the shoulder-blade (臂) upto the nails'—this is called hand.

Hair—That is, pure hair, without being mixed up with any other thing.

Braid, that is, hair that is entwined or bound. *Mixed with cotton*, that is, mixed with cotton-thread with any of the five colours.

Hair mixed with flowers, that is, mixed with flowers like Campaka and the like.

Mixed with gold and silver, that is, mixed with gold and silver coins, or golden flowers, or silver flowers, or ornamented with precious jewelry of various kinds—this is called mixed with gold and silver. If a Bhikkhu holds the hair as described above, then he becomes guilty of a Saṅghādisesa.

If a Bhikkhu says that he took hold of hair that was mixed up [with things mentioned above], then also he does become guilty; he cannot be free [from the guilt]. If a Bhikkhu holds even one [strand of the] hair, then also he becomes guilty of a Saṅghādisesa. The remaining hair, the hand and other parts—if he touches the other delicate parts of the body, then with each part of the body that he touches, he becomes guilty of a Saṅghādisesa. This is the precept with regard to bodily contact.

12.23b.1
761c.4

[83] Holding by the hand, holding by hair, or holding other delicate parts of the body is, when analysed, of twelve kinds. I must now, [therefore], explain holding, touching and the like.

The original *Vinaya* says : holding is not rubbing; touching is neither holding, nor rubbing; this is called touching.

Holding means pinching at one place. This is called holding. The other words are easy to understand.

Now come the other words just for detailed explanation. If there is a woman, if there is awareness of a woman, if the Bhikkhu has passion in his mind and if there is bodily contact with her, then it is said in the *Vinaya*: "If he holds her, then he becomes guilty of a Saṅghādisesa" [*Vin.* iii.120]. If he gives up the hold and again seizes her, then, with every seizure, many or few, he fully becomes guilty of a Saṅghādisesa. If a Bhikkhu continues to rub the body with his hand even for a whole day, then he is guilty of one Saṅghādisesa. Why is it so ? Because he has not removed his hand [from the body]. Touching the body is also in the same way.

[84] *Feeling the body downwards* [*Vin.* iii. 121]—from the head to the sole of the foot. If the hold is not given up, then also one becomes guilty of

one Saṅghādisesa. If he lets go the hold and seizes again, then with every seizure, many or few, he becomes guilty of one Saṅghādisesa.

Feeling the body upwards—from the foot to the head. In the same way, bending and touching, that is, first holding the woman by the hair, and lifting her head [upward] and kissing²⁶ her and doing whatever else he likes, without giving up the hold—then [also] he becomes guilty of one Saṅghādisesa.

Dragging—dragging towards oneself.

Pushing away—pushing and letting go her body.

Grasping—that is, grasping a woman, and going with her even one *yojana*, without removing his hand, then he becomes guilty of one Saṅghādisesa. If he lets go the hold and seizes her again, then with every seizure he becomes guilty of one Saṅghādisesa. If he seizes her by [her] garment, which separates [his hand from her body], or by her ornaments, then he becomes guilty of a Thullaccaya. If he pierces through the garment and touches the flesh, then he becomes guilty of a Saṅghādisesa.

12.24a.1

761c.16

[85] If there is a human female and if one is aware of that human female, then also Saṅghādisesa [Cf. *Vin.* iii. 121]. If he is doubtful about that human female, then there is Thullaccaya. If there is a human female, but there is awareness of a neuter person, then there is Thullaccaya. There is a human female but the awareness is of a man, then there is Thullaccaya. There is a human female, but the awareness is of a female of the lower creation, then also Thullaccaya. There is a neuter person and the awareness also is of a neuter person, then Thullaccaya. If one suspects a neuter person, then there is Dukkaṭa. There is a man or a being of the lower creation, but one has the awareness of a neuter person, then there is Dukkaṭa. There is a man and awareness also is of a man, then also Dukkaṭa. If a man is suspected, then there is Dukkata. There is a man, but the awareness is of a human female or of the lower creation, then Dukkaṭa. There is one of the lower creation and the awareness also is of the lower creation, then there is Dukkaṭa.

[86] If there are two women and the like, and if he holds the two women, then there are two Saṅghādisesas [Cf. *Vin.* iii. 122]. If he holds many women, then there are many Saṅghādisesas. If there are many women gathered together in one place and if he holds them all gathered together, then according to the persons counted, many or few, he becomes guilty of a Saṅghādisesa [for each person that is held]. If there is a woman who stands in the middle of a circle and who is not touched, then he becomes guilty of Thullaccaya [on that account]. If a Bhikkhu encircles with a piece of cloth a group of women and goes away hauling them, then there is Thullaccaya. A woman is in the centre [of a circle] and is not touched with a piece of cloth—on this account, there is Dukkaṭa. If a Bhikkhu puts a string around the garment of a woman, then there is Dukkaṭa. If there is a row of women sitting, touching knee with knee, and a Bhikkhu holds the woman sitting at the head, then the Bhikkhu becomes guilty of a Saṅghādisesa on

12.24b.1

761c.28

26. Literally, smelling at the nose : a Chinese euphemism for 'kissing.'

account of the first woman, and of a Dukkaṭa with respect to others. If the women gathered together are holding one another by their garments, then with respect to the first only, there will be Thullaccaya; with respect to the second woman there will be Dukkaṭa; and with respect to the third and those that are still downwards, there will be no offence.²⁷

[87] If a Bhikkhu touches the coarse and thick garment of a woman, then there is Thullaccaya [Cf. *Vin.* iii. 124]; but if he touches a woman's hand projected in a delicate garment, then there is Saṅghādisesa. If the hair on the head of a Bhikkhu touch the hair on the head of a woman, or if the hair on his body touch the hair on the body of a woman, or if his nails touch the nails of a woman, then there is Thullaccaya. Why is it so? Because, the contact here is such that it creates no sensation.

■ The Teacher says: if one is touched in this way by the hair, then does he become guilty of one offence or of many offences, as in the case of one who sits or lies down on a cot of the Saṅgha with his bare [uncovered] body* and becomes guilty of Dukkaṭas— one for each of his hair touching the cot? The woman is not like this and so there is one Thullaccaya, and not many, of which he becomes guilty.

12.25a.1
762a.11

[88] Now I must say a *gāthā* uttered by an ancient Arhat^{27a} :—
The object, the awareness and passionate contact—
If they are real with no doubt whatsoever,
Then, as said in the original *Vinaya*,
One must know that there is a grave offence.

The object, that is, a woman.

Awareness, that is, awareness of a woman.

Passion, that is, passion for the delicate parts of the body.

Contact, that is, deliberate contact with the body of a woman.

If all these things are there, then one becomes guilty of a Saṅghādisesa; in other types of contact, there is Thullaccaya. If, with passion in his heart, he rubs the body of a woman, then he is guilty of a Saṅghādisesa. If, without passion in his heart, he touches, then there is Dukkaṭa. A woman covers herself with a blue garment and sleeps. A Bhikkhu intending [with passion] to touch the cloth, touches, through inadvertance, the body of the woman, then he becomes guilty of a Saṅghādisesa.²⁸

[89] Next we come to the story of 'covering' (掩). Without any awareness of a woman, one puts on a piece of cloth, with his own hand, on the body of a woman, then he is all guilty of a Dukkaṭa. A woman sits together with a Bhikkhu in a place. The woman, affected in her mind with passionate thoughts for a Bhikkhu, comes to him and rubs him and seizes him. The Bhikkhu, with passion aroused, bursts into a bodily activity, then he is guilty of a Saṅghādisesa [Cf. *Vin.* iii. 124]. The Teacher says: In the same way, successively with a neuter person, or a man, or one of the lower creation. Whether the offence would be grave or light you should all know.

12.25b.1
762a.22

27. Pali commentary does not support this exemption.

* *Snp.* iii. 537.

27a Mahāsummatthera, according to *Snp.* iii. 538.

28. Pali Cm. ascribes this view to *Mahāpaccari*. The Chinese commentary often makes no mention of the authorities to whom the various views are ascribed in the Pali Cm.

A woman puts a piece of cloth on a Bhikkhu. This Bhikkhu has passion aroused and finds relish but makes no active effort; then there is Dukkaṭa. A woman pats or gives a gentle stroke on a Bhikkhu. The Bhikkhu has passion aroused, finds delight, then also Dukkaṭa. A Bhikkhu has his mind affected by passion and [suggests it] by some bodily indication such as twinkling of his eye, or the movement of his body, hand or foot, or other various kinds of indications of the passionate thought or affected mind, then in all such cases, he becomes guilty of Dukkaṭa. A woman touches the body of a Bhikkhu. The Bhikkhu has his passion aroused but makes no bodily effort, then there is no offence.

[90] *Seeking release* [Vin. iii. 125]—A Bhikkhu finds the practice of holy life to be difficult. A Bhikkhu pushes [a woman] away, pulls himself back, gets separated and then he attains release. In all this, there is no offence. A woman, though young in years is stout and strong and at last holds a Bhikkhu firmly. He is weak in strength and is not able to twist or shake his body and he is being dealt with according to the pleasure [of the woman]. Just on the point of the performance of a sex-act, the Bhikkhu finds some device to run away and thus gets free, then there is no offence.

[91] *Not deliberately* [Vin. iii. 126], that is, there was no deliberate touch with a woman's body.

When a woman gives a begging-bowl or gives various kinds of food and drink and there is some mutual touch, then there is no offence.

Without any awareness—A Bhikkhu is not aware of [the presence of] a woman. A Bhikkhu for some purpose moves about and has a mutual touch, but it is not a deliberate touch, then there is no offence.

Not knowing—A woman is dressed as a man. A Bhikkhu not knowing this holds that person. Then there is no offence.

Having no [pleasant] sensation (受) —A group of women hold a Bhikkhu but he has no pleasant sensation, then there is no offence.

The first [offender], before the precept was laid down, and a mad man are guilty of no offence.

Thus is concluded the detailed comment on the second Saṅghādisesa.

[Miscellaneous]

[92] Now next come the supplementary regulations. The precept about contact has its origin in body and mind and has two sensations. The pleasant and neither-pleasant-nor-unpleasant are what are called the two sensations.

[93] *Consideration of a mother* [Vin. iii. 126]—Because one was thinking of his mother and so he touched the body of his mother. Then there is Dukkaṭa. Women like sisters would also be considered in the same way. Why? Because women are considered to be enemies of ascetics. If the mother is being drowned in water, he cannot extend his hand and take her

12.26a.1
762b.5

out. A wise Bhikkhu takes a boat and takes her out. If he can use a bamboo, or a piece of wood, or a rope, or a staff, he can take her out. If there be no bamboo, piece of wood, or rope, or staff, he can take off his yellowish upper cloth—*uttarāsaṅga*—and can take her out. When the mother has taken hold of the upper cloth, he can haul the piece of cloth with her. When she comes to the bank, and if the sensation of fear has not yet subsided in the mother, the Bhikkhu should say to the mother : “ Donor [mother], do not be afraid; everyting [in this world] is transient; now, having got your life back, why do you entertain any fear ? ”

12.26b.1
726b.18

If the mother, because of this drowning, dies subsequently, then the Bhikkhu can hold with his hand the coffin. No offence. He cannot abandon it.

If the mother sinks into a mud or into a well then the same thing.

The clothes and beddings used by a woman cannot at all be taken by him. If he takes the same, then there is *Dukkaṭa*. There is only the exception of the gifts made to him which may be accepted. He cannot hold any of the images of a woman made out of clay, wood or painting. If he holds them, then there is *Dukkaṭa*.

[94] If a man makes a gift to him, for use everywhere, he cannot hold any kinds of corn except rice. If the road of his journey goes through a corn-field, then there is no offence [in his walking over the same]. He cannot take any of the ten kinds of precious things like real pearls, or jewels, or shells, or agate beads, or corals, or a piece of jade or amber (*masāragalla*), or gold, or silver, or *vaidurya* (cat's eye), or conchs (珂貝).

[95] A real pearl to be worn on the body (著肉) may be taken hold of, if it is not washed. If it is given as a gift by some person to be used for preparing a medicine for a sick person, or for preparing an ointment for a sore, then it may be taken. The corals or conchs, if they are not washed, may be taken. Gold and silver may be taken if some medicine is to be prepared out of their combination. If gold and silver are combined with copper or tin and if they no longer bear the colour of gold and silver, they may be taken.²⁹ If people build a hall with precious things, with pillars of *vaidurya* (cat's eye) and small rafters made of silver and with golden bands—if there is a hall of precious stones, a Bhikkhu intending to preach the Dhamma can sit or stay in it. There is no offence.

12.27a.1
762c.2

[96] If there are implements of fighting, then the Bhikkhu cannot take any of them. If they are destroyed in such a way that they are no longer effective, then they may be taken. If a man offers a gift to the Saṅgha of the implements of fighting, then they cannot be taken. They may be sold only after being broken and destroyed and then used for any purpose whatsoever. If a Bhikkhu goes to a battle-field and sees those things cast away like a refuse, then he must first break and destroy them and then he may pick them up. If he finds a defensive balustrade he should break it

29. Contrast the attitude of the Pali Cm. which considers gold and silver as untouchable and unacceptable (*anāṃsaṅ ca a-sampatiṭṭhiyaṅ ca*).

and make a plank of it for miscellaneous use. All the other enviable things he should not take. [Even] if these implements have become ineffective, they may be still further broken and then taken. If he receives them as a gift, they may be sold at one's will.

[97] *The story of a yakkhini* [Vin. iii. 126] :—Even upto a heavenly damsel among the Para-nimmita-vasvattī gods, one cannot take. If he takes, then there is Thullaccaya.

The Teacher says : The words that follow next are easy to understand.

Thus is concluded
the Twelfth Book of the Vinaya-commentary [named]
Samanta-Pāsādikā.

Shan-Chien-P'i-P'o-Sha

on

Vinaya

Book XIII

[T. 762C-769C; P'ing. 70a-75b; PTS. iii. 546—iii. 613; S. ii. 389-442; N. ii. 543-616].

13.1a.3
762c.16

[1] *A female born of the lower creation* [Vin. iii. 126] — that is, a female of the serpent class, or a female of the Garuḍa (Eagle)—all kinds of females born of the lower creation. None of these can be taken hold of. If one holds them, then it is Dukkaṭa.

The story of crossing a bridge—Whether it is a plank, or a bamboo, or a piece of wood—all these will constitute a bridge. A Bhikkhu is crossing a bridge with a woman. With passion aroused in him, he [attempts to] shake the bridge. Whether the bridge shakes or not, he becomes guilty of a Dukkaṭa.

The story of a tree—A woman is sitting on a tree. The tree may be small or big. If a Bhikkhu with passion aroused in his mind shakes the tree, then it is Dukkaṭa.

The story of a boat—This also is like the same.

The story of a rope—A Bhikkhu holds the head of a rope and the woman holds the tail. The Bhikkhu with passion aroused in him pulls the rope. The rope shakes, then there is Thullaccaya. If the rope does not shake, then there is Dukkaṭa. If he holds a staff, a bamboo, or a piece of wood—then whether he is guilty or not is [to be determined] as before.

The story of touching the bowl is easy to be understood.

The story of offering salutations is also similarly [easy to be understood].

Thus is concluded the detailed comment on [the section of] second Saṅghādisesa.

[Third Saṅghādisesa]

13.1b.1
762c.29

[2] *At that time the Buddha was living at Sāvattṭhī in Jetvana, in the monastery of Anāthapiṇḍada (Anāthapiṇḍika)* [Vin. iii. 127] :—At that time, Udāyī, while he was giving instruction, used evil indecent words. Even when he would praise, he used such [evil words]. The Teacher says that he would explain that later.

Shameless—the women who in their heart had no sense of shame.

Pleased in mind, that is, they would then laugh at what was done by him, and replied : “ Sir, very well ! take the various measures in that direction ;

let the Bhikkhu have the passion aroused in his heart." And they would say [to themselves] : "This sage is not a man; perhaps, he is a female, or a neuter person." Such kinds of words ridiculing him were uttered by them.

Did not care for precepts—This Bhikkhu, with passion aroused in him, did not think of distinguishing evil from good and so he is addressing in indecent evil words. *Indecent*, that is, words that are not in accordance with the Law [of decorum].

As a young man [would address] a young woman—That is, he would praise the two opening passages [in the lower part of the body]. Then he becomes guilty of Saṅghādisesa.

Two opening passages—that is, the passage for faeces and the passage for urine.

[3] *Praises* [Vin. iii. 129]—[If he says:] "You are possessed of auspicious signs, or you are not possessed of auspicious signs," then there is no violation. But if he says : "Your passage for faeces and passage for urine are such [i. e. possessed of auspicious signs]" and if he is really aware of her womanly nature and is attached to her, then as soon as he has uttered these words, he becomes guilty. If he condemns both these passages, or if he says : "Your passages are closed up or they are big or small or flat," or words like the same, then in all these cases he becomes guilty of an offence. If he begs of her, or if he implores, then he becomes guilty. Or, if he says : "I shall pray to your father and mother [and ask] as to when they will give you to me"; or if he says : "When shall I get you"—if he uses such words, then in all such cases, he will be guilty. He asks : "How do you behave towards your husband? (lit. what do you do with him?)" and himself replies : "You must also do the same thing with me"—then he is guilty. She replies by putting a counter-question : "I shall sleep with my husband; how good will it be if my husband will think highly of me!" The Bhikkhu says by way of his reply : "In such and such a way you sleep with him." By these words, he does not become guilty. But if he says : "You must do a sexual act with him," then he becomes guilty.

About the words of instruction, also, the same.

[4] The words of condemnation : (1) "Your sex-organ is ill-formed"; (2) "your sex-organ has an opening but no proper form; or (3) words like : "your sex-organ has the proper form but no clear opening." The expression: (4) "without blood"—"your female organ-passage is dry, without any blood." (5) "Constantly oozing"—the blood is constantly oozing by itself out of the female organ-passage of this woman. (6) The word "plug"—the female organ-passage is constantly plugged with a piece of cloth, so that blood is not allowed to come out. (7) The words: "with projections"—"your sex-organ has long projections." (8) "The two lips (lit. sides) have prominently bulged up"—that is, out of your female sex-organ has come a long fleshy projection which has also hair on it; (9) "You have hair [on your face]." (10) "Passages have met together." (11) "You have [marks of] both sexes." [Cf. Vin. iii. 129].

13.2a.1

763a.12

13.2b.1
763a.24

[5] Out of these eleven expressions, if one [merely] utters these three expressions : “ with long projections, ” “ passages meeting together ” and “ [marks] of both sexes ”, then one becomes guilty of Saṅghādisesa. [These three] along with the preceding three expressions about the passage of faeces, the passage of urine and [the talk] about sex-act—when uttered will lead to Saṅghādisesa. The remaining [expressions] : ‘ lack of perfection in the sex organ ’ [and the rest]—if they are accompanied by words connected with a mutual sex-act, then one becomes guilty.

The Teacher says : “ The remaining words about the offences being light or grave, you yourselves ought to know. ”

[6] *There is a woman and there is awareness of a woman*—this has been explained in the first Saṅghādisesa. *From arm-pits down below to the knees* [Vin. iii. 129]—that is, from arm-pits downwards upto the knees. *Upwards*, that is, from the knees of the legs upto arm-pits. *Downwards from the knees*—In all such cases there is Dukkaṭa.

[7] If he praises the clothes put on [by one], or the ornaments, or the necklaces, while he is reciting the sacred text or explaining its meaning in a discourse, then there is no offence.

If a Bhikkhu, while he is preaching the Dhamma to the Bhikkhunis, has passion aroused in him and speaks indecent evil words, then he becomes guilty of Saṅghādisesa.

No offence—The very first offender before the precept was laid down, a man with deranged mind, or one who is tormented by painful vexation—for these there is no offence.

Thus is concluded a detailed comment on the words of the *Vinaya*.

[8] Now follow the supplementary regulations. These evil indecent words have their origin in body, tongue and mind. They are inherent offences [originating in] bodily and mental actions. If a Bhikkhu, thinking of some devices in his mind and taking relish in this [sex-act], says in a veiled speech these words of slander (謗) and if the woman understands the significance of those words, then there is Dukkaṭa. If he says : “ the hair of your blanket is long or short, red or black, ” then there is Dukkaṭa. All such words, with a [veiled] purpose [behind it], if he says and if the woman understands its significance¹, then there is Dukkaṭa. If she does not understand², then there is no offence.

The Teacher says : The following words are easy to understand. They need no detailed explanation.

Thus is concluded [the comment on] evil indecent words.

[Fourth Saṅghādisesa]

[9] At that time the Buddha was living at Sāvattḥī. The same time,

1-2. Pali Text of the original *Vinaya* says that if the woman does not understand the veiled sense, then there is Dukkaṭa. If she understands the veiled evil sense, then there is Thullaccaya, or Saṅghādisesa.

13.3a.1
763b.7

Uddāyī also was staying at Sāvattī. Frequently visiting the families of acquaintances [*Vin.* iii. 131]—that is, he constantly went to the houses of his acquaintances for [begging] the four means of sustenance : that is, food and drink, clothing and bedding, medical remedies and dwelling-places.

Evil (vasala)—very bad things always oozing (*vassati*) and coming out, [like] blood that comes out.

Spits—spits on the woman's sex-organ, saying : " Who will use this pit of ill-smelling impurities ! "

The woman said : " Where do I have the impurity ? Where is that which is not good ? Are my clothes dirty ? Is my appearance ugly ? In what respect am I not like other persons ? "

In the original *Vinaya*; it has been said : " He himself went near the woman's side, bent, had a look and then spat " [*Vin.* iii. 132].

[10] *Praised the offerings*—he praised the offerings by way of sex-act for himself; or he praised the sex-act, which he needed, as the best offering.

" For recluses like myself, other kinds of offerings are easy to be obtained; this offering of sex-act is difficult to get. Therefore, this is called the best offering. " Under such circumstances, he becomes guilty of Saṅghādisesa.

13.3b.1
763b.20

Further, one may say : " I am a Khattiya; you also are a Khattiya. If we are united, it will be very good, unblamable. " If one utters such words, then there is no offence. But if he says : " I am a Khattiya; you join me passionately in a sex-union. " If he says such words, then there is Saṅghādisesa.

The Teacher says : " The following words are like what has been already said; in no way different. "

The very first offender before the precept was laid down, a mad man with a deranged mind and one who is tormented by painful vexation are not guilty. Then come the supplementary regulations. The words that come next are easy to be understood.

Thus is concluded the fourth Saṅghādisesa.

[Fifth Saṅghādisesa]

[11] At that time the Buddha was staying at Sāvattī. [This refers to the occasion when he laid down] the precept about acting as a match-maker.

Wise—that is, possessing wisdom, clever, very well-versed in managing the affairs of a household, knowing no laziness and being conscientious.

Speaking to a maiden that such and such a boy is good; you can accept him as your husband. Further to a boy, he would say : " This maiden is very good and would be very faithful, true, and with no misgivings in her mind. You can very well accept her as your wife. "

The donor (*dānavartī* or *dānapati*) would say : " Sir, we do not know this person very much; we do not know how far he is good or bad, nor do we

13.4a.1
763c.3

know to which family he belongs; nor are we sure about his family, his name; how to give suddenly our girl to such a person? If, however, you, revered sir, ask us to give, we shall give her in marriage; if you do not, then we dare not even think of it. A thing like a marriage is a very important thing. From the very time of birth, we have to determine whether it is good or bad, and whether they will be happy or unhappy, and whether their future would be good or bad. But we all trust you."

[12] *Himself knew one who was once a wife of a headman of a group of villages*³ [*Vin.* iii. 135]—This woman's husband from the time of his birth was the master of a group of villages. Her husband was now dead and so she was called the former wife of a headman of a group of villages.

Village, beyond—This village was a village outside, situated beyond the limits of their village. The people of that village often came together [with the people of their village for consultation].

They knew that Udāyī was arranging marriage-connections of a boy or a girl and that he knew very well whether to proceed or stop (進止). Of all this, he carried full knowledge (知養) .

[13] *Treated as a son's wife*—that is, first treated her as the wife of the son and in no way different; but later the [good] treatment diminished and became exactly as that of a servant-girl. For the first month, she was all entrusted with the house-hold work but when the first month was over, she was enjoined all sorts of menial work of a servant, such as doing field-work, getting water and such difficult tasks. This was the worst part. Thereupon, Udāyī said to the donor: "Don't cause affliction to the girl. Such a menial task is very inappropriate for her." The donor replied: "We would not, sir, like to discuss this matter with you. We are after all house-holders and we know our house-holders' tasks; you, sir, are a recluse and know best the matters concerning a recluse; these matters are not similar to each other. When one knows matters concerning a householder's life, he may be no [good] *samaṇa*." Saying such words they stopped and sent Udāyī away immediately with these words: "You better go; you better go; do not stay any longer in this place."

13.4b.1
763c.15

[14] *Ornamented person*, with all kinds of gold and silver [ornaments] and jewels.

T'ou-to (頭多 *Dhutto*), that is to say, in Chinese, a person given to the women of pleasure.

Able to supply food—If there is a woman, and if she can supply her husband pleasant sounds and forms, tangibles, scents and savoury objects and all such delicate things, then she is said to be able to supply food [for different senses].

They betted—"If we can get this woman, you must pay me; if I do not get this woman, I'll pay you immediately." As it has been said in the

3. The Pali word is *gaṇakī* (and not *gaṇikā*) the wife of a *gaṇaka*, a headman of a group of villages.

original *Vinaya* : "A Bhikkhu cannot indulge in the gamble of betting." *

[A wife] for the time-being (*tañ-khāpikā*) [Vin. iii. 138]—that is, one who is meant for [as short a time as] a moment. † That is to say, in Chinese language, a moment [just enough] for the snapping of fingers. This is called [a wife] for the time-being.

[15] *Practising as a match-maker* (媒法) —Why? Because they go as messengers according to the bidding of other people.

Man and woman, that is, a woman's favourable inclination towards a man; the Bhikkhu carries a message [like this]— "This woman loves you." The man sends a present in return. The Bhikkhu goes back to the woman's place and says : "Such and such a man loves you." The woman says to the Bhikkhu : "I should like to have a liaison with such and such a man." The Bhikkhu takes the message and communicates it to the man. Again he comes back and communicates to the woman and goes to the length of even arranging a meeting between the two. In such a case, there is Saṅghādisesa.

13.5a.1
763c.28

[16] A woman has the protection of ten kinds [Cf. *Vin.* iii. 139-40]—*Protected by the father*, that is, the father controls her, does not permit her to go out as he is afraid that she may be having some affair with some one. *Protected by the mother*—also in the same way as above. *Protected by the father and mother*, who restrict [her movements], watch her, would not let her go out on a travel or would not even let her go out or come in or make an exit or make an entry. *Protected by the elder brother, or protected by elder sister, or protected by kinsmen, protected by the family-clan, protected as a pious act and protected by a punishment* (罰) -fine [for the defaulter⁴].

Protected as a pious act—means one who is protected by people who profess the same Dhamma.

Protected by a punishment-price (*sa-paridaṇḍā*)—If a deserted woman desires to have a liaison with other people, then she has to speak first to an officer. If he permits, then only one can have a liaison with her; if he does not permit, then one cannot deal with her as one likes. And if any one still violates, he has to pay a compensation-fine to the officer. This is called 'protected by a punishment-fine.'

[17] *Purchased by money*, that is, taken after paying the purchase-price. Such a one is called purchased [by money].

Living as she pleases—one who lives as she likes.

Living on hire—one who is hired for domestic duties and so lives with all duties entrusted to her.

13.5b.1
764a.11

Living for consideration of clothing—Living as a wife in return for clothing she receives. Such a woman is a destitute woman.

Secured by water, that is, bathing together [with a man] and sprinkling water upon each other and taking an oath as husband and wife. This is called 'secured by water'.

* *Snp.* iii. 553 ascribes this to *Mahāpaccari*, which lays down the punishment of *Pārājikā*.

† See note 5 on the next page.

Secured [after removing] the coil [of rags on her head]— that is, one on whose head a coil of rags (*cumbajaka*) is placed. She always goes with one who [offers] her ornaments flinging away the rag-coil, and [says:] "Come and stay in my house; I'll make you my wife for all the time." Such a one is called 'secured [by removing] a coil [of rags].'

Accepted as a maid-servant—First she is a maid-servant and then accepted as a wife.

Taken as a house-manager—engaged on wages to take charge of a house and manage the house-hold work. Being taken as that, she works herself up to a wife. This is called 'taken as a house-manager.'

Picked up as a camp-wife—When people go out for conquering another country, they raise their flag and set up their camp. There they find other women whom they take as their wives⁵.

[18] A layman sends a Bhikkhu to go to some other place to such and such a protected woman and seek her as a wife for him. The Bhikkhu replies : "Very well !" and immediately goes to the woman's place and says to her all such things. The woman thinks over it properly and gives her consent or does not give her consent. The Bhikkhu takes that message and comes back to the man with the report. Then in such a case there is a Saṅghādisesa [offence].

If the man speaks to the Bhikkhu, or if he instructs the Bhikkhu and if the Bhikkhu, accordingly, speaks to the father, mother, elder or younger brother, elder or younger sister—if he carries such a message, then he becomes guilty of Thullaccaya. Further, there is a teacher⁶ who says : 'It is not so.' Why ? It has been said in the original *Vinaya* : "If one who wants to say that he is disowning the Buddha says inadvertently that he is disowning the Saṅgha⁷; or if he wants to disown the Saṅgha⁷ and says inadvertently that he disowns the Buddha, then that person is⁸ fallen from the code of precepts. [Similarly] even though the Bhikkhu speaks to the father mother, elder brother, or elder sister, he does become guilty of Saṅghādisesa."

The Teacher says that the words that follow are to be taken exactly as before and in no way different and so he would not say anything again.

If a number of women send a Bhikkhu with a message to a number of men and if the Bhikkhu receives the message, goes to the men and communicates the same to them and comes back with a report to that number of women, then there is Saṅghādisesa.

[19] *There is no violation* by one who is the very first defaulter before the precept was laid down, or by one who is sent by the Saṅgha; or when sent for some special purpose [of the shrine or a sick person], he goes to a woman and speaks to her that such and such a man hankers after her and would

5. The Chinese text has nothing corresponding to *sāṅkha* and *muhuttika* and so we have only 9 in each list, though in the case of the earlier list, the Chinese text does mention ten kinds of protection. See above (§§ 16-17 of this very Book.)

6. Pali Cm. mentions the name of Mahāsunmatthera in this connection.

7. Pali has the word *dhamma* instead of Saṅgha.

8. Taisho and Shanghai editions insert 不 which is not supported by Pali ' [*apattim*] *apanno*.'

like her to be his wife. Then there is no violation. Why? Because he had not accepted [the commission of going and] speaking those words to the person. So also there is no violation by a madman, or by one who is suffering from acute pain.

[20] This Saṅghādisesa has six [originating] features. First, that of nodding the head; second, that of closed fist; third, that of acceptance by mouth; fourth, that of activating the whole body; fifth, that of accepting a written communication; and the sixth is that which possesses all these five features⁹. Thus it is said to have six [originating] features.

[21] Father and mother have a quarrel between themselves. The father sends away the mother who [then] goes back to her original place (i. e. to her kinsmen). Later, the father repents. He says to a Bhikkhu (who is his son): " I have now grown old in years. There is now no one to wait upon me all the time (lit. morning and evening). You speak to your mother to come back and look after me." The Bhikkhu accepts this errand, speaks to the mother and returns to the father with a report. In all this, there is Saṅghādisesa.

13.6b.1
764b.8

[22] In this precept, there is no question (不問) whether he knows it [to be an offence] or not. When one just accepts a message, goes and delivers the message and returns to report—when all this is done, there is Saṅghādisesa. This is a prescribed offence, not an inherent one. It is accompanied by all the three sensations. The words of the supplementaries that come next are easy to be understood. They need no detailed explanation.

Thus is concluded the fifth Saṅghādisesa.

[Sixth Saṅghādisesa]

[23] At that time, the Buddha was living at Rājagaha in the Bamboo-grove in the pasture-land for *kalandakas* (squirrels). This is a precept with regard to the building of a hut.

Ālavikā [*Vin.* iii. 144] is the name of a village. This Bhikkhu was living in the village of *Ālavikā*; therefore he was called an *Ālavika-Bhikkhu*.

Himself begging and imploring, that is, he himself begged various kinds of material as he wanted to build a big hut.

Instructed, that is, instructed other men to do, or worked himself. This monk gave up practising meditation or reciting *suttas* and was always down with his [building-] work.

With no [other] owner, that is, with no donor as its owner. He just begged all the material [for his hut].

For his own sake, that is, for his own self, and not for the Saṅgha.

A big hut—This hut was very big, without any [proper] limit.

13.7a.1
764b.19

9. Pali Qm. differs from this in the last three features. How can this difference be explained?

[24] *Given much to begging*—he either begged workmen or men on loan for assistance, or begged implements, or the implements on loan—and such other things he begged or borrowed. By begging, except by way of borrowing, one becomes guilty. He cannot even borrow from the two professionals (二師) —one engaged in hunting [for flesh] and the other engaged in catching fish. Both of these are barred. Except [borrowings from] these, if one borrows other things—all that is permitted.

The hut built by this Bhikkhu was already big. Fish and meat were difficult to get. Being afraid that he wants to borrow that delicacy, they send some one for catching fish or for hunting [for the sake of meat]; therefore, begging [of these two professionals] is [entirely] cut off. If he has to erect his hut, he can have a field. If he borrows a plough or bullock or other implement for living, there is no offence. If in a monastery, there is some one who lives on the remnants of food or scraps of food thrown away when he has finished eating—then such a person, along with a crowd of those who while away their time in frivolities, [may be called upon to come] as workers. There is no offence.

[25] If a Bhikkhu wants to erect a big dwelling-place, he may go to the house of a stone-cutter and ask for a loan of some hands to work upon the dwelling-place. If he gets them, so far so good. If he gets a stone-pillar, a Bhikkhu may ask a donor: "How can this be set up?" If the donor himself sets it up, so far so good. But if the donor again gives other pillars, they also can be had. If the donor says in reply: "There is no man;" or says that he has some work, and instructs the Bhikkhu to go somewhere else for borrowing and if the Bhikkhu further says that he knows no one else and further if the donor has no man but has money and gives money [equivalent to the value of the work], then also it is good; he should take it and go to the place of a carpenter. If he needs tiles, he should go to the house of a tile-maker. If he wants pictures, he should go to the house of a painter. If there are other things of value, then may be prepared necessary furnishings for his hut, such as cot, mat, clothing and beddings. If there is some one who lives on scraps and remains of food and works for you, then he should rightly be given his food. If there is no food, then one must enter a village and seek rice and give it. It would be good. But he cannot give him money¹⁰ [equivalent] to the price [of food] for building the hut.

[26] At a time which is not proper, if one enters a village to beg oil, he should cover the begging-bowl with his hand [to prevent serving of rice or gruel]. When he arrives at the house of a donor, the donor asks the Bhikkhu what essential things he needs. He replies: "For a workman building [my] hut, I am begging oil; give me some rice also which the workman would eat." When he has said this, if he gets oil, he should come back with it and hand it over to the man who looks after the affairs of the monastery. If while cutting or dismantling, the Bhikkhu gets something damaged or destroyed, then he should pay back the price of the same. If the donor gives back the same as a gift to the Bhikkhu, he cannot receive it. But if the gift

10. Pali Cm. says: "*akappiya-kahāpanādim na dātabbam.*"

13.7b.1
764c.3

13.8a.1
764c.15

is to a monastery, then one can receive it. The Bhikkhu cannot take it himself, but he should call the *kappiya-kāraka* (淨人, an officer who receives things for the Saṅgha and then gives it to the Bhikkhus) and have it handed over to him. If he borrows a cart, or any other of miscellaneous things needed, then all this would be [treated] like [borrowing] a bullock; in no way different.

A Bhikkhu begs some effective medicine for sick persons. Laymen see a Bhikkhu coming and then deliberate among themselves: "This Bhikkhu has come again and is begging." Then each of them runs away and hides himself [to avoid him]. If they see a Bhikkhu begging food, then each of them closes the door.

[27] *Should make it of the proper measurements*—What is the proper measurement? As for the proper measurements, three spans of a medium-sized man are equal to one span of the Buddha. One should build a hut with inside measurements of twelve spans of the Buddha in length¹¹ and seven spans of the Buddha in breadth on the inner side. If one diminishes the length by one span, and increases the breadth by one, it is not permitted; nor is it permitted to diminish the breadth and increase the length; then what to talk of exceeding the measurements of length and breadth? If one extends the limit by what does not even come up to one layer of mud-plaster (未竟乃至一捺泥), he becomes guilty. If the hut is in length six¹² spans and in breadth four spans and if one builds such a hut with no [layman-donor as its] master, then he is not guilty. Why? Because, it does not become a hut at all. If a tiled hut is given, all over—within, outside, above, below—, a plaster, then one becomes guilty. But if it be a grass-hut, then there is no offence.

[28] The Teacher says: At what time does the offence surely take place—at the commencement of its making, or at some time later, or after the completion of the hut?

13.8b.1
764c.28

Answer:—from the commencement upto the time when [any one* of the] two* layers of the plaster is not yet given (已還)—one becomes guilty of a *Dukkaṭa*. With the first layer of the plaster one becomes guilty of *Thullaccaya*; when the second layer of the plaster is finished, one becomes guilty of *Saṅghādisesa*.

The plaster is of two kinds—one is of earth and the other is of lime.

[Proper] place [for the plaster]—Lattice-windows, pillars, beams, ridge-poles, purlins, smoke chimneys—all these are not the [proper] places [for plaster].

[29] The Bhikkhu should take [another] Bhikkhu and point out to him the place when he wants to build his hut; that is, the owner of the hut

11. Pali Cm. allows this measurement of length from outside and the measurement of breadth from within.

12. Pali Cm. uses the word *sasṭhi*. Does the Chinese translator misunderstand *chaṣṭhi* (possible variant of *sasṭhi*) as *cha* (six)?

. This is how we interpret to make this part consistent with the immediately following statements.

should take another Bhikkhu to whom is to be shown the place of the hut. The owner of the hut should first repair the ground to a level surface just like the face of a drum. Then he should go to the place of the Saṅgha and request the Saṅgha for confirming that place for his hut. For a second time and for a third time, he should make a request that if the Saṅgha goes [to that place], he would well point out the site; if the Saṅgha cannot go, Saṅgha may request some wise Bhikkhu to go to the site and see that it is free from any dangers or obstacles. Then this Bhikkhu who has been commissioned by the Saṅgha goes and sees that site which has been repaired by the owner of the hut into a good [level] surface.

Dangers, that is, tigers, wolves, lions, even upto ants. If ants have made a hole there, he cannot have his dwelling there. If ants have only come to that place for seeking their food, then he can drive them away and make his hut. Why? Because, the Tathāgata has compassion on all living beings as well as on the Bhikkhus.

Obstacles such as fields or parks of the people, or the site of roads or paths, or a place of adversaries, or a place of thieves or robbers, or a forest-place where dead bodies are thrown (*śivathikā* 尸陀), or a place protected by the king's record—all such things are obstacles. In all these places, one cannot make his dwelling.

On all the four sides around the house, it should be possible to move round a twelve- [rung] palm-ladder (栴梯) in which is fixed [the rung at a distance of] one cubit (一拑肘). So also it should be possible for a grass-cart to move around.

The remaining words that are in the original *Vinaya* do not need any explanation.

[30] If a Bhikkhu sets up, himself, a big hut not for any other owner, but for himself and if the site is not properly confirmed, or if it exceeds [permissible] measurements, then he becomes guilty of a Dukkaṭa with every little step he takes in building his hut and arranging for it. If he builds a brick-rampart, then he becomes guilty of a Dukkaṭa with every brick used, few or many. From among the last two bricks, with the first [i. e. the last but one] brick, he becomes guilty of Thullaccaya; and with the second [i. e. the last], of Saṅghādisesa. If the dwelling-place has been already given a finish of mud-plaster, then one becomes guilty.

But if there is merely a sprinkling [of lime or colour] to remove dirt (汚), then there is no offence. If one makes a hut and has given all the remaining layers of mud-plaster [except the last finishing one], saying that he would give the last finishing one sometime later, then he becomes guilty of Thullaccaya. If, however, he has finally concluded in his mind (? 罷心) [about that action], then there is Saṅghādisesa. If he makes a round hole in his wall of fortification without touching the eaves [of the roof] for admitting light, then there is no violation. While making the eaves he leaves room for one layer of mud-plaster thinking that he would complete it later. He has some business and goes away without finishing it (不作). Then a visitor comes to stay there; he notices that the work is not completed and so he completes it. Then he is not guilty.

13.9a.1
765a.12

13.9b.1
765a.24

[31] If the site is dangerous and has obstacles then there are two Dukkatas. If the Saṅgha has not confirmed that site [and if the hut] exceeds the [prescribed] measurements, then there are two Saṅghādisesas. If the dwelling-place is not completed, or if it is given as a gift to the Saṅgha, or even to one individual, or if it is destroyed, or if it is neglected, then there is no offence. If he builds it himself and finishes it himself, instructs others to finish it, instructs others to build it and finish it, then in all these cases there is Saṅghādisesa.

If two or three individuals build the dwelling-place, and if one of them is a Bhikkhu and the other is a Sāmaṇera (novice), then none of them is guilty. Why? Because, there has been no division in the dwelling-place for each individual. If they apportion the divisions for each individual and each individual gets his share of the dwelling-place, then there is Saṅghādisesa.

If one makes a cave in the bricks of a rampart, whether it is of stone, or of earth, or of wood; or if the dwelling-place is made of grass, or even if it exceeds the prescribed measurements, or even when the site is not confirmed [by the Saṅgha], there is no offence. The dwelling-place is dangerous or has obstacles, or the Saṅgha has not indicated the site, or that it exceeds the prescribed measurements, still one does not become guilty of Saṅghādisesa.

If one is an intelligent man, then he would understand the significance of this. If one makes himself a hall for recitation of the rules of conduct, or a room for a hot bath, or a hall for dining, and similar things— one makes it but he does not make it for his *own* dwelling, then there is no offence. But if he makes it for both, or even for his own dwelling, then there is Saṅghādisesa.

13.10a.1
765b.7

[32] *No offence* for the very first defaulter before the precept was laid down. The Bhikkhus from Ālavikā were not guilty. This offence originates in six ways. First, it originates in one's own action; second, in the action of one who instructs; third, when the site is not [previously] pointed out; fourth, when one exceeds the limits of measurements; fifth, when the site is dangerous; sixth, when there are obstacles [in that place]. With this offence are involved [all] the three¹³ actions and three sensations.

Thus is concluded a detailed comment on [the precept concerning] a hut.

[Seventh Saṅghādisesa]

[33] At that time the Buddha was staying at Kosambī in the Pleasure-garden of Ghosita. In this precept about a monastery, *Ghositarāma* is the name of the Pleasure-garden [*Vin.* iii. 153]: [Ghosita] is the name of a son of a rich man.

13. Pali Cm. maintains only two—*kāya-kammaṃ vacīkammaṃ*. This Chinese Cm. includes *mano-kamma* also; probably because it mentions mental determination also (see para. 30 above) as a cause leading to the offence.

Channa is [the name of] a person who attended upon Bodhisatta [that is, the Buddha before enlightenment].

Let Revered Sir point out to me a site for a monastery— There was a donor who said to Channa Bhikkhu : "I pray Revered Sir to indicate to me a site for a monastery which I want to build for your honour."

A holy tree—This was worshipped, day and night, by the people of towns and villages. This was a place of residence of a holy spirit.

A living tree—a tree about which people believed that it had a sense of awareness like that of a living-being.

Mahallaka (big)—There is some owner who builds, himself, a big monastery. This monastery has an owner and so he himself can build it exceeding the limits of measurements. There being an owner, he can build himself a big monastery. If the Saṅgha does not indicate the site, or if it is dangerous and has obstacles in it, then one becomes guilty of Saṅghādisesa. All the remaining words are [to be understood] as in the previous [precept] about the hut and in no way different.

[Eighth Saṅghādisesa]

[34] At that time, the Buddha was living at Rājagaha in the Bamboo-grove. At that time, there was also Dabba Mallaputta. The Pleasure-garden in the Bamboo-grove was surrounded on all sides by various kinds of bamboos, each bamboo being eighteen cubits in height. At the four corners, were towers with chambers having beautiful doors, shining afar like [blue-black] clouds. Therefore, it was called the Pleasure-garden of the Bamboo-grove. Also it was called Kalandaka. The origin of this Kalandaka has been already described above;¹⁴ therefore, we will not speak about it again.

[35] *Dabba* [*Vin.* iii. 158]—This is the name of a Bhikkhu. Mallaputta—[Malla] : this is the name of a king. He [Dabba], a royal prince, had become a recluse and so he came to be called Dabba Mallaputta. This revered one, while he was just seven years old, left the house and as his shaved-off hair fell on the ground, he became an Arhat. He attained the three discerning lores (*vijjā*), together with the six High Powers (*abhiññā*) and the Four Powers of fluent discussion (*paṭisambhidā*) without any hindrance—everything which a disciple can know. There was for him nothing left to be penetrated into. He became the most exalted among the Arhats.

He entered a solitary place—This place was calm and quiet, with no clamour, and so it was called a solitary place.

When he emerged from *samādhi* (concentration), he thought to himself : "Whatever good dhammas I should have practised are already attained by me. I should now do the work of assigning, to the Bhikkhus, their rooms and the work of distributing food and drink to them."

14. See Book VI, para. 7.

13.10b.1
765b.19

13.11a.1
765c.2

[36] The Teacher says : Why did he think so ? Because, this body was now his last; at the end of whatever he had to do, he would enter Nibbāna. Just as a lamp that is put in a windy place is extinguished in no long time; even so is this body. [So he thought :] " I should now assign, to the Bhikkhus, the rooms and give them food and drink. " Therefore, he assigned to the Bhikkhus the rooms and gave them food and drink. While he was doing this, he saw good Bhikkhus coming from remote places and making enquiries of him [about rooms]. [He noted that] the rooms were limited and there was no dwelling-place. He thought : " I must now, with my super-human powers, create dwelling-places, cots and mats, carpets, rugs and beddings, and things like the same. And again, I saw one day younger Bhikkhus paying respects and adoration to senior ones of virtue and in all humbleness could not accept, in advance, invitations for food. On account of this, they could not get food and drinks in time and so they became weak and exhausted. I shall now let them stay in the Saṅgha and be comfortable, so that each one would get what is but meet and thus not suffer on account [lack of] of food and drink. And thus by proper distribution, I would let them all be put on a level of equality. "

13.11b.1
765c.15

[37] The Teacher says : " Of all the three kinds of work, why did he choose to do only this low kind of work ? "

Answer — Because he was driven to this by an urge earnestly expressed in one of his past lives. While thinking of this, one may ask : at what time did Dabba Mallaputta express this earnest request ?

Answer — In times past, there was a Buddha named Padumuttara. This Dabba Mallaputta was born [at that time] in the family of a lay attendant (居士). At that time, the people of the town and country met together in a great congregation and requested the Buddha to come to their country. There was a congregation of sixty-eight thousand Bhikkhus, whom they supported by making them offerings, in a gift-ceremony of seven days. There was then in that big crowd an Arhat Bhikkhu who, with his miraculous power, distributed among them cots, mats, and food and drink. At that time, this Dabba Mallaputta saw this Arhat Bhikkhu doing all these things with his miraculous power. He rejoiced in his heart and went straight to the place where the Buddha was, paid his respects with his head and face at his feet, sat on one side and said to the Buddha : " I long to become, in some later birth at the time of a future Buddha, a recluse, to learn [matters about] the religious path and become early an Arhat and distribute, in the Saṅgha, rooms, cots, mats, and food and drink, exactly as this Arhat has been doing with his miraculous power and in no way different. " At that time the World-honoured One looked into the future to find out whether the earnest wish expressed by this good man would be fructified or not. The Buddha looked into the future and said to Dabba Mallaputta : " A hundred thousand *kappas* from now on, there will be a Buddha called Sakkamuni. You will leave your home at the age of seven and as the shaved-off hair from your head fall down, you will become an Arhat named Dabba Mallaputta. Being equipped with miraculous powers, you will attain your earnest wish. "

13.12a.1
765c.27

[38] Dabba Mallaputta, since then onwards, gave charities, observed precepts of conduct and was born among gods in the heavens. When the span of his life among gods came to an end, he came down and was born among human beings. And thus he was born again and again in turns upto the time of the renunciation of Sakkamuni. After he came down from among the gods, he was born among human beings. He became a recluse and attained the religious path. When he emerged from a trance, after some thinking, he went to the place where the Buddha was, paid with his head and face respects at his feet and said to the Buddha : " I now want to beg of you two boons : first, that I should distribute among the Saṅgha the rooms; and second, that I should be entrusted with the work of distributing food and drink to the congregation." Thereupon, the Buddha replied: " Very well ! your greed and hatred are already destroyed and so you can very well do this work. You can, for the Saṅgha, do the work of distributing cots, mats and food and drink."

13.12b.1
766a.10

Why did this Dabba Mallaputta beg these two boons of the World-honoured One ?

Answer —In order to stop all kinds of blame or censure in future.

Then Dabba Mallaputta having received the order from the World-honoured One came back to his place of residence. The World-honoured One, looking into the future, noticed that Mettiya-Bhummajaka Bhikkhu will certainly blame Dabba Mallaputta on account of his being commissioned to distribute, among the congregation, the rooms. And so in order to stop this blame, he said to the Bhikkhus : " You make a request to Dabba Mallaputta to act, for the Saṅgha, as a distributor of the rooms, among the crowd of monks. Having made this request, perform the official act of *ñatti-dutiya-kamma* (an announcement in which the proposal is the second thing). "

[39] *Companions*—that is, those who have, in common, one religious ceremony. That is to say, those who are learning one and the same Dhamma.

If the Bhikkhus learnt the *suttas* together, then he arranged for them their dwelling-places all together. If they learnt the *Abhidhamma* together, then the *Ābhidhammikas* were put together. If they learnt the *Vinaya*, then all the students of *Vinaya* were put together. If there were preachers of the Dhamma, then these preachers of the Dhamma were all together. If there were any who sat for meditation, then all those who sat for meditation were together. Why was this all ? In order to prevent clamour. Those who did no work and those who had useless talk were together—those who had a useless talk, who did not do any of the threefold [good] actions but simply would eat and sleep. After getting up from sleep, they would wash and bathe and have a secular talk of useless nature and would be well-built and strong in body.

13.13a.1
766a.23

Question —Why was it that Dabba Mallaputta allowed to live together in one place those who had no work and those who liked [merely] to talk ?

Answer —In order that they may have a comfortable life and contemplate upon the religious Path; and by delighting in the Path, they may be born among gods.

[40] *Entered the samādhi with the brilliance of fire* [Vin. iii. 160]—He entered the meditation of the Fourth trance, emerged from it and then extended the second (index) finger of his right hand and made it give out bright light, on account of which his fame immediately spread all over Jambudīpa. Bhikkhus from all over distant places came to see the miraculous power. They approached him and said to him : “ Friend, arrange, for our comfortable dwelling, some place where our seats and bedding may be spread. ” Dabba Mallaputta would ask : “ Where do you like to stay ? ” Each of those Bhikkhus would then reply. Some one said : “ I would like to stay on Gijjhakūṭa mountain. ” Another said : I would like to stay on the slopes of the Himālayas.¹⁵ Still another would say : “ I should like to stay on the Mountain of the Sages (Isigili) which will be on the Path towards Heaven. ” There would be some one who would say : “ I should like to stay in Uttara-kuru. ” In this way many people [expressed their wishes]. Dabba Mallaputta, himself, followed by a Bhikkhu, arranged for everyone a comfortable place of residence and arranged for him a dwelling-place for sitting and sleeping. And for the rest, when he wanted to arrange for them a comfortable place of residence, then—in all these cases—he created his own self [by magic power:], which appeared to be exactly like his own real self and in no way different. Having provided them, with a comfortable living-place, he returned to the Bamboo-grove monastery to stay.

13.13b.1
766b.7

[41] *Mettiya-Bhummajaka Bhikkhu*—He was the chief of the group of six mendicants.

Coarse food—He could not get good food, nor did he get just bad food. The dwelling-place and the equipment of beddings—all these that he got were coarse.

Question—Why was it that this Mettiya-Bhummajaka Bhikkhu always got coarse food and ordinary dwelling-place ? Because in his past lives, he had not earned any merit; and further because in the whole congregation, he was the youngest. Therefore, he got an ordinary dwelling-place and coarse food.

A donor giving excellent food and drink—This donor always prepared for the congregation of the Saṅgha excellent food and drink.

Further, one day, this good donor entered the monastery, approached Dabba Mallaputta and asked him who, on the next day, would accept the invitation of disciples. Dabba Mallaputta said that Mettiya-Bhummajaka would next accept it. When the donor heard this, he no longer rejoiced in mind; he came back to his own house and said to his maid-servant : “ Tomorrow, you prepare food for Mettiya-Bhummajaka Bhikkhu. I would have nothing to do with it. Hereafter no food as I had before this. ” And again he said to his maid-servant : “ When Mettiya Bhummajaka will come

13.14a.1
766b.19

15. Pali does not, for obvious reasons, mention Himālayas, which are not anywhere near Rājagaha. Pali Cm. mentions only those places which are round about Rājagaha. It does not mention also Uttarakuru which is mentioned last by the Chinese translator who, obviously, had no realistic knowledge of the surroundings of Rājagaha.

to-morrow, you just arrange for him his mat-seat and offerings outside; do not let him come in."

Yesterday—The Bhikkhu Mettiya-Bhummajaka along with his companions met together in one place and discussed among themselves: "To-day we should have got good food. Yesterday, when this donor had come to Dabba's place— during that time— Dabba probably gave instructions to the donor to arrange our seats outside and to serve us coarse food."

Wind has arisen where we expected calm (lit. no wind) [Vin. iii. 162]— In a very stifling place, gusty wind has arisen.

Fire in water—It is a basic thing that water can extinguish fire; but now [it appears] fire is coming out of water.

[42] The Buddha said to Dabba: "Do you recall to have done such a thing as Mettiya-Bhummajakā [Bhikkhunī] is now alleging [against you]?" Dabba replied: "Only the World-honoured One knows me; he is the all-knowing; I have destroyed the *āsavas* and am an Arhat. What need is there for me to say?" The Buddha further said to Dabba: "You cannot speak such [vague] words; if you have done such a thing, you should say in the congregation that you have done it; if you have not done it, you should give your reply in the Saṅgha that you have not done it."

[43] The Teacher says: "Why was it that the World-honoured One did not straight-way say that Dabba was not guilty and that Mettiya-Bhummajakā Bhikkhunī was telling a lie?"

Answer—Because he had compassion on all living-beings. If the Buddha says that he knew all doings and that a certain Bhikkhu is guilty of a Pārājikā offence and if he were further to say to him: "I know that you are guilty of a Pārājikā offence;" then, this Bhikkhu who is guilty of a Pārājikā offence would certainly blame the World-honoured One. In what way? "That the World-honoured One is just being led by hatred and love. He has a soft corner for Dabba and so he is not revealing his guilt; he hates me and so he is now exposing my guilt. The World-honoured One is surely *not* the all-knowing one." Because of this condemnation, he would go to hell after his death.

Further, in future, there will be some shameless Bhikkhu who, even when he is really guilty, would say that he is not guilty. [He would think:] "As the Buddha is no longer living in this world, who would know that I am guilty?"

Therefore, the World-honoured One said to Dabba: "If you have done, you must reply that you have done; if you have not done, then you must reply that you have not done" [Vin. iii. 162].

Dabba replied: "I have not done; even in a dream I have not done anything of that sort."

[44] *The Bhikkhunī then should be brought to ruin.* This bringing to ruin is of three kinds: (i) Personal ruin; (ii) bringing to ruin by dis-association; (iii) bringing to ruin by some punishment. These are called the three ways of bringing one to ruin.

(i) What is meant by personal ruin ?

Answer —Ruin by [one's own] actions—this is personal ruin.

(ii) What is meant by bringing to ruin by dis-association ? If one is guilty and still he does not go out (不出), or if he does not give up that false belief, then he is called one who is to be brought to ruin by dis-association.

13.15a.1
766c.15

(iii) What is meant by bringing to ruin by punishment ? “You are just guilty; therefore, naturally, you must go to ruin ”—this is called bringing to ruin by punishment.

Out of these three ways of bringing one to ruin, Mettiya-Bhummajakā Bhikkhunī suffered from personal ruin. The Buddha said to the Bhikkhus : “You must bring Mettiya-Bhummajakā Bhikkhunī to ruin.”

[45] The Teacher says : This Mettiya-Bhummajakā Bhikkhunī was in her own self pure; but being instructed by others, she did this work of accusation. The instructor also should be brought to ruin. Why is it that the World-honoured One gave instruction to bring Mettiya-Bhummajakā Bhikkhunī to ruin ? Either because of her accusation she was to be expelled; or because of her guilt [of violating a precept] she was to be expelled. If she was to be expelled because of her guilt, then Dabba Mallaputta also would become guilty. If she was to be expelled because of her accusation, then Dabba Mallaputta does not become guilty. It has been said in the original *Vinaya*¹⁶ : “ If one accuses a Bhikkhu of a Pārājikā offence with no basis whatsoever, then one becomes guilty of a Saṅghādisesa. If a Bhikkhu accuses a Bhikkhunī of a Pārājikā offence with no basis whatsoever, then he becomes guilty of a Dukkaṭa. If a Bhikkhunī accuses a Bhikkhu, then also like the same (i. e. Dukkaṭa).” In that case Mettiya-Bhummajakā Bhikkhunī would be guilty of only a Dukkaṭa. [Or], because of a deliberate falsehood, the guilt may be of a Pācittiya¹⁷ [type].”

13.15b.1
766c.28

The Teacher says : If one accuses a Bhikkhu with a Pārājikā offence with no basis whatsoever, then one becomes guilty of a Saṅghādisesa and not of the offence of a Pācittiya. Mettiya-Bhummajakā Bhikkhunī becomes guilty of a Dukkaṭa and not of the offence of Pācittiya. [But] she was to be expelled, because she herself had said in her own words that she had violated a precept.

[46] Thereupon the World-honoured One got up from his seat and entered his chamber. The Bhikkhus instructed Mettiya-Bhummajakā Bhikkhunī to leave off the religious garments and to seek a lay-woman's garments for putting on. They thus expelled her and let her go out [of the Buddhist congregation of the Bhikkhunīs]. The Mettiya-Bhummajaka

16. *Smp.* iii. 583 ascribes this to Aṭṭhakathācariyas.

17. Pali Cm. (iii. 583) gives here a controversy about this very matter, at the time of king Bhātiya, between the inmates of Abhayagiri and those of Mahāvihāra and the decision given by the king's Minister, Dīgha-kārāyaṇa, in favour of the latter.

This last view as ‘ Pācittiya ’ is said to be advocated in *Kurundi*, which clearly denies any authoritative words in favour of a Dukkaṭa.

Bhikkhus saw this expulsion of Mettiya-Bhummajakā Bhikkhunī and said to the congregation of the Saṅgha : " It is we that hated [Dabba]; because of hatred, we instructed this Bhikkhunī to slander him; this is our offence; do not expel Mettiya-Bhummajakā Bhikkhunī."

Hated, that is, gave a [bad] turn to a good mind.

Displeased, that is, because of hatred, we were very much displeased at heart. This displeasure of the mind is also called an impurity of mind.

The offence of a Pārājikā without any basis, that is, Pārājikā which is not real.

Accusation [*Vin.* iii. 163]—in this particular case, [of something] which was neither seen, nor heard, nor suspected.

Neither seen, that is, not seen with ones' fleshy eye; it does *not* [cover] what is seen with one's heavenly eye.

Nor heard—that is, not heard from any person.

Nor suspected—that is, not suspected by one's mind.

13.16a.1
767a.11

[47] *Seen and Suspected*—There is a Bhikkhu who, outside a village, enters [a thicket of] grass; then sneaks across another woman who also enters that [thicket of] grass. The Bhikkhu, first, comes out of the grass; further the woman also comes out of the grass; the Bhikkhu and the woman did not even know each other. Then there is slandering by a Bhikkhu who has seen this. He immediately has a suspicion in his mind and begins to think : " How can these two people be without any impious mind " (非法意) ? This is called ' seen and suspected. '

Heard and suspected—One hears in darkness the sound of words spoken by a Bhikkhu to a woman. On account of this, one suspects. This is called ' heard and suspected. '

Has a suspicious belief—Some men and women bring some food and drink and enter the premises of a monastery. They meet each other, have good sports and go away leaving some remnants of food. That place of their eating and drinking is all in disorder and not clean. They desert it without having swept the floor clean. Early next morning, there comes a certain Bhikkhu who enters the monastery and sees this place in the monastery. He has a suspicion in his mind. He approaches a Bhikkhu who has been an old resident there. His body gives out a good smell. And so he suspects in his mind : " Last night, this Bhikkhu must have eaten and drunk in the company of a woman. He must have had a recourse to the impious sexual behaviour with her." This is what is called suspicious belief.

This Mettiya-Bhummajakā Bhikkhunī had neither seen, nor heard, nor suspected and still raised the slander. This is what is called an accusation of a Pārājikā offence without any basis.

13.16b.1
767a.24

[48] *Accuses*—With the desire that the Bhikkhu should effect a retreat from the pure life [of a Bhikkhu], one says to him : " You have been guilty of a Pārājikā offence," then he becomes guilty of a Saṅghādisesa. If one instructs others to accuse, then with every one of all those words [of accusation], he becomes guilty of Saṅghādisesa. If he sends a communication in writing, or similarly an errand with a messenger (使書), then there is no offence.

Accusation is of four kinds : first, accusation with regard to one's conduct; second, accusation with regard to one's practices of decorum; third, accusation with regard to one's perverse belief; and fourth, accusation with regard to one's evil ways of livelihood.

Question —What is the accusation with regard to one's conduct ?

Answer —The four Pārājikās, the thirteen Saṅghādisesas—if one accuses another with anyone of these, then it is an accusation with regard to one's conduct.

The two Aniyatas (Indeterminates), the Nissaggiyas, the ninety¹⁸ (Pācittiyas) and the various Sekhiyas—[accusation with regard to these] will be an accusation with regard to one's practises of decorum.

Accusation with regard to one's perverse belief like : “ You say that there is a self, a soul ”—this is an accusation with regard to one's perverse belief.

Accusation with regard to one's evil ways of livelihood is like this : “ Because of the observance of conduct, you are seeking [worldly] benefits ”—this is what is called an accusation with regard to one's evil ways of livelihood.

[49] There are other four kinds of accusation : first, disclosing the [evil] act (*vatthu*); second, disclosing the nature of one's offence; third, dis-association; and fourth, to observe no religious ceremonies in the company of a person. Disclosing the evil act means [to say] : “ You have had several relations with a woman ”—such a thing is called disclosing the [evil] act. Disclosing the nature of an offence means [to say] : “ You have been guilty of such and such an offence ”—this is called disclosing the nature of one's offence. Disassociation means [to say] : “ I shall not live in any place in your company ”—this is what is called dis-association. Observing no religious ceremonies with a person means not to have in his company recitation of [Pātimokkha-] rules of conduct, or Pavāraṇā, or any other official act [of the Saṅgha]—this is called observing no religious ceremonies in his company.

If one says : “ You have committed a grave offence and so you are no [longer a] *samaṇa*, or a follower of Śākya ”—by saying such words, one becomes guilty. If the accused person says : “ Why don't you pay respect to me ? ” and if he gets the reply : “ You are no [longer a] *samaṇa*, no [longer a] follower of Śākya ”, then the person who gives such a reply becomes guilty of Saṅghādisesa. But if he says : “ The Teacher of the Dhamma knows; what falsehood can I speak ? ”—by saying such words, he does not become guilty.

[50] The Teacher says : “ The accuser ” and “ the accused ”—these I shall later describe in detail. If the accuser along with [the accused] approaches the Saṅgha and says : “ I request you, Sirs, to decide this matter for our satisfaction. We also shall rest content with your decision, ” then the Saṅgha should proceed to decide the matter. If, however, he says to the Saṅgha : “ [Please] decide this matter for me; do not delay. If you do so, (i. e. do not

18. Here the number given is ninety (90), although in an earlier passage (I. 15) it is ninety-two (92) agreeing with that in Pali. See note 8 on Book I.

13.17b.1
767b.19

delay) I shall abide [by your decision]; if you do not do so, I may not abide by it." If he says such words, then the Saṅgha should say to the accuser: "You may still pay respects to the Buddha; and for him recite the religious passages; and then we shall decide this matter for you." When [in this manner] this is delayed and it becomes dark and if the [alleged] offender (罪人) says to the Saṅgha: "It is already dark today; I must go home," the congregation of the Saṅgha should say: "All right!" He takes rest; comes next morning to the Saṅgha for getting the matter decided. The Saṅgha replies: "You still better go back!" This should be done three times. When this is done three times, and when his mind has become soft and pliable and has been properly subdued, the Saṅgha should take up the matter for decision. Even when the threefold request [to the Saṅgha] is finished, if the minds [of the accuser and the accused] are still stubborn and they utter coarse violent words, the congregation of the Saṅgha should say: "This place is small; no Vinaya-teacher is available here for deciding this case; you may go to some other monastery for seeking the decision."

13.18a.1
767c.3

[51] When he [the accuser] goes to another place, the Saṅgha [there] questions him: "Have you sought [the permission of] the Saṅgha [in the previous place] to come here? He replies: "I have; the Saṅgha has asked me to come here." This Saṅgha says: "If it be so, this place also has no Vinaya-Teacher; you better seek some other monastery." Thus even if he seeks, in succession, [such a teacher] and if he does not find one, he with his mind soft, pliable and subdued, comes back and seeks his refuge in the original place and says to the Saṅgha: "We sought in other places [the proper person]. But the Saṅgha had no such person who could decide; I, therefore, beseech you, sirs, to decide this matter for us. We shall be gladly abiding by your decision." Then the Saṅgha should decide the matter lawfully. The Saṅgha should ask the accused: "Have you done such a thing [of which you are accused]?" The Saṅgha should make an announcement in conformity with the official procedure and settle the matter of dispute.

[52] If a shameless fellow accuses a conscientious man and if the accused is a clever fellow, while the accuser is not clever and if they come to the Saṅgha, the Saṅgha should make a thorough investigation into the matter. [They would know that] this Bhikkhu [the accuser] is stupid and he may give blundering replies. The Saṅgha should say [to the accuser]: "You are not clever; you do not know how to accuse a person. You come to an agreement with the other and better return; do not raise this issue." If the accuser is clever and if he accuses the other by what he has actually seen, heard, or suspected and if he is able to give proper replies before the Saṅgha, then the Saṅgha should address the accused [thus]: "If you have committed the offence, then the Saṅgha would arrange for its atonement." If he has not committed the offence, the Saṅgha would then say: "Each one of you may go back."

[53] If a conscientious man accuses a shameless fellow and if the accuser is not intelligent and if they approach the Saṅgha, the Saṅgha should

[help] the accuser by using the device [of a leading question] : “ In what respect do you accuse [the accused] ?—with respect to his conduct or with respect to his behaviour of decorum ? ”

The Teacher says “ Why is it that this kind of helpful hint (教) is given to a conscientious fellow and not given to a shameless fellow ? The Saṅgha thereby would be showing [that it is influenced by] predilection (*chanda*), hatred, fear or delusion. ”

Answer—It is not so. Why ? Because it is done with the desire of subduing the shameless fellow, and creating a sense of confidence and security in the conscientious person. If the hint is given to a shameless fellow, then he would feel strengthened in his evil ways. The conscientious fellow has no such strength and he has no sense of confidence and security. Therefore, the Saṅgha gives no kind of a helpful hint to a shameless fellow.

13.18b.1
767c.15

[54] If the accuser and accused are both conscientious persons, the Saṅgha should, gently and softly, make them recite some religious texts and by way of admonition should say : “ If you have offended each other, you should mutually express regret and each of you should go back and get reconciled to each other and live together. ” And if still there remains some ground of accusation, the Saṅgha would admonish as many as three times. And if still they do not become pliable and cease from their course, the Saṅgha will decide the matter according to Law.

[55] The Teacher puts a question : “ What is the beginning, middle and end of this matter of accusation ? ”

Answer—One first seeks [permission] that the other person should hear him—this is the beginning. When the matter comes to the Saṅgha—then that is the middle. When the Saṅgha settles the matter by declaring that there is the offence, or that there is no offence—that is the end.

Question—How many are the roots for this matter of accusation ? [How many are the bases¹⁹ ?] How many are the aspects (*bhumiyo*) ?

Answer—There are two roots, three bases and five aspects. What are the two roots ? Lawful accusation with some basis, lawful accusation with no basis. These are the two roots. What are the three bases ? That one should have seen, heard or suspected. These are the three bases. What are the five aspects ? First, it may be timely; second, it may be real and not vain; third, it may be without any hatred and [prompted] by pity [for some one]; fourth, it may have some significance; and fifth, it may not have been influenced by predilection (*chanda*), or by fear. These are the five aspects.

13.19a.1
767c.28

Whether one is asked or whether one is not asked, if one accuses another person of a Pārājikā offence without any basis, and if, when the Saṅgha asks, there are two or three men, nay, even one man who comes before the Saṅgha and himself says that the offence [of accusation] was committed (成罪), then [the accuser] becomes guilty of Saṅghādisesa.

[56] The Teacher says that the dispute is of four kinds :—mutual argumentation (*vivāda*) and the rest. What is the meaning of a dispute ?

19. This sentence is not found in the Chinese translation, though we should expect it.

When one tries to prove that an offence is committed, there is involved a matter of dispute. This is called a dispute.

May this mutual argumentation be morally good, morally evil or morally indeterminate?

Answer—It is both morally good, morally evil and morally indeterminate.

How is it morally good? How is it morally evil? Morally good in the sense that it may be used for a lawful discussion. This is what is called morally good. If it is used for an unlawful discussion, it is called morally evil. If the discussion is neither lawful, nor unlawful, it is called morally indeterminate.

The Teacher says that he will explain the remaining three disputes later.

[57] If one says : "You are a *sāmañera* (a novice), you are an *upāsaka* (a layman), you are a heretic, you are a *Nigaṇṭha*, you are a eunuch (黃門), you are a hermaphrodite, you belong to a lower creation, you have killed your father, you have killed your mother, you have killed an Arhat, you have broken the unity of the Saṅgha, you have shed blood of the Buddha"—by making accusations like this, one becomes guilty of Saṅghādisesa.

Doubtful [*Vin.* iii. 165]—that is, doubtful about having seen or heard. Doubt means a twofold mind; that is to say, uncertain about a previous incident, its particular time or its particular day.

The Teacher says that the following words are easy to be understood.

If a Bhikkhu, without any basis, accuses another of a Pārājikā offence, then it is Saṅghādisesa; if he accuses another of Saṅghādisesa, then it becomes Pācittiya; if he accuses another with respect to his behaviour of decorum, then it is Dukkaṭa. If, with the idea of running one down, one accuses another when he is not in his presence, then it is Pācittiya. If the accusation is with regard to the behaviour of decorum and in the absence [of the person accused], then it is Dukkaṭa.

[58] *No offence* for the very first defaulter when the rule was not laid down, for the mad person with deranged mind, and for one who is tormented by acute pain. This precept is [for an offence] that originates in body* and mind. Therefore, in the original *Vinaya*, it has been said : ' it is a bodily, vocal and mental action and it is an inherent offence. '

Thus is concluded a detailed discussion of accusation.

[Ninth Saṅghādisesa]

[59] At that time the Buddha was living at Rājagaha in the Bamboo-grove at Kalandaka-nivāpa. Mettiya-Bhummajaka Bhikkhu, while he was coming down from the mountain Gijjha-kūṭa, saw a ram covering [a ewe].

* Following Pali, we expect this to be followed by ' tongue ', which is justified by the immediately following statement of the *Vinaya*.

This Mettiya-Bhummajaka Bhikkhu said to his companions : we shall give this black ram the name : Dabba Mallaputta and the ewe the name : Mettiya-Bhummajakā Bhikkhunī. The Bhikkhus replied : " All right ! " [He continued] : " I shall accuse Dabba Mallaputta of this [evil act]. " There was none who took it ill. But [on the contrary] they were glad and they all went together to the place where the Saṅgha was and said to them : " We have seen Dabba Mallaputta carrying on a sexual intercourse with Mettiya-Bhummajakā Bhikkhunī. " [*Vin.* iii. 167]. When they heard these words of Mettiya-Bhummajaka Bhikkhu, the whole Saṅgha gathered together to judge this matter.

13.20a.1
768a.24

[60] The congregation of the Saṅgha asked Mettiya-Bhummajaka-Bhikkhu : " At what place have you seen Dabba Mallaputta carrying on a sexual intercourse with Mettiya-Bhummajaka-Bhikkhunī ? " He replied : " As we came down from the Gijjhakūṭa mountain, we entered a village to beg alms. On the way, we met him and saw him carrying on a sportive conversation with Mettiya-Bhummajaka-Bhikkhunī. " The Saṅgha asked Dabba Mallaputta where he was at that time. Dabba replied that he was in the dwelling-place of the Bamboo-grove. [When asked] what he was doing, he replied that he was distributing food and drink to the Saṅgha. " Who is known to have seen you there ? " " The Saṅgha " replied he.

[61] A questioner puts this question as an official act to the congregation of the Saṅgha : " Has the Congregation of the Saṅgha definitely seen, at such and such a time, Dabba distributing to the Saṅgha food and drink ? " The Saṅgha then replies : " Certainly we have seen him distributing food to the Saṅgha. " The congregation of the Saṅgha then says to Mettiya Bhummajaka Bhikkhu : " Your words are not corroborated [by what the Saṅgha has said]. There need surely be some deceptive trick (方便) practised by you. Your accusation is not based on facts. "

13.20b.1
768b.7

[62] When the Saṅgha asked him three times in this manner, Mettiya-Bhummajaka Bhikkhu replied : " Yes, what you say is right. There is a subterfuge [that we have used]. " The Saṅgha then, by way of scolding Mettiya-Bhummajaka, said : Why is it that you have equivocally used [the name] Dabba for something else ? ; further asked : " Where lay the equivocation (餘分) ? " He replied : " *The equivocation*—Dabba is a man; this ram is not the man; we substituted the ram in the place of Dabba. This is what is called equivocation. We substituted the ewe for Mettiya-Bhummajakā Bhikkhunī. This also is what is called equivocation. Why was this? Because this matter was similar in nature to the other (以事相似故). "

Therefore, in the original *Vinaya*, it has been said : " by using a partial (*desa*), or a partially similar [expression]. " The following words are easy to be understood. They need no detailed explanation. This is meant by equivocation (餘分 *aññabhāgiya*).

are granted, many good men who have become recluses and have accepted this Dhamma, will, consequently, find many difficulties in their path, while observing these practices." Therefore, in the original *Vinaya* it has been said: "Stop! Stop! O Devadatta; the Dhamma will not thus be established (證). If there is a good man who would like to stay in a forest or in a village, he may do so, according to his own will, without any impediment in his course. As a *dhuta*, he may beg his food or pick up dusty rags for his raiment or live under a tree for eight²¹ months, or abstain from fish and meat" [*Vin.* iii. 171-72]. The Buddha said that one may not eat such food as has been excluded by three conditions [that render it] doubtful.

[67] What are those three conditions which render that food doubtful? First, if one has seen; second, if one has heard; third, if one suspects.

What is meant by 'if one sees'? That is, if one sees a donor killing a living-being for a Bhikkhu.

What is 'if one hears'? That is, if one hears that the donor has killed a living-being for a Bhikkhu.

What is 'if one suspects'? That is, if one suspects that the donor has killed a living-being for a Bhikkhu.

[68] *If one has seen and suspected*—What is meant by 'one has seen and has suspected'? A Bhikkhu comes from a forest and enters a village to beg his food. On the way he meets some laymen who enter the mountain- [wilderness] for hunting. On the next day, in the village there is a big function. The Bhikkhus get meat in that function. They think in their mind: "Yesterday, we saw these donors going a-hunting." So they have suspicion for this meat, as they think that surely it must have been secured by hunting. This is what is called 'one has seen and has suspected.' One cannot eat such food. The donor says: "I originally went a-hunting for the king or for myself, and not for the Bhikkhus; therefore, Sir, you can just eat." If he says like this and then if one eats, there is no offence.

13.22a.1
768c.15

One has heard and has suspected—A Bhikkhu, while he is in a forest, hears that the village is going a-hunting and that they plan a function. A donor requests a Bhikkhu to come for food. This Bhikkhu entertains a doubt in his mind about this food. If he eats this food, then one becomes guilty. If, however, the donor says that he went a-hunting for himself and not for the Bhikkhu—if it be so, and if he eats such a food, then there is no offence. This is what one has heard and suspected. If he does not see, or does not hear, or does not even suspect that a living being was killed for a Bhikkhu and if he eats such a food, then there is no offence.

[69] Even though one has seen, it is permissible to eat food. What is that *which has been seen and which is still permissible to eat*? If one sees a man slaughtering an animal but not for a Bhikkhu and if, later, he gets such meat and eats it, still there is no offence. This is called what has been

13.22b.1
768c.28

21. It appears that the Chinese text needs emendation; we should expect eight (八), instead of half (半), so that it will agree with Pali *attha* which seems to have been confused with Pali *addha* or *addha*, half.

seen slaughtered and is still permissible to eat. Here, no offence. *If one has heard* [etc.]—that is, a Bhikkhu hears the sound of a slaughter but the slaughter is not meant for a Bhikkhu. If the Bhikkhu gets such meat, he is permitted to eat it. There is no offence. This is what is called 'heard', and if one eats it when obtained there is no offence.

Suspected and still permissible to eat—there is no offence. *Suspected*—A Bhikkhu enters a village and begs his food. He notes that meat [given to him] to be very fresh and suspects [that it was prepared for him]. He does not take it. If the donor says to him that the animal was not killed for a Bhikkhu, then he can eat it and there is no offence. This is what is called suspected and still permissible to eat.

[70] If a donor does kill an animal for a Bhikkhu, but if the [Bhikkhu] has not seen it, or heard it, or even suspected it, then he can eat it without any offence. A donor requests two persons to take food together. The junior person thinks in his mind that the animal was killed for the senior person and not for him and therefore if he eats it, there is no offence. The senior person also thinks similarly in his mind that the animal was killed for the junior person and not originally (本) for him and therefore if he eats it, there is no offence. If it be so, then each of these persons suspects that the animal was killed for some one else; both the junior and the senior persons [thus] suspect and eat the food together. No offence.

A person kills an animal for a Bhikkhu; but the Bhikkhu does not know it; after he has finished his food, he then comes to know of it. In such a case, there is no offence.

If a Bhikkhu gets meat for his food, he should first ask [what kind of meat it is] and then eat it. Why? In order that he may be able to distinguish whether it is fit or unfit for him to eat; because the meat of a bear and of a pig is similar to each other. Not only of a bear and a pig, but there may be still something else which is similar; therefore one must [first] ask.

13.23a.1
769a.12

[71] *Glad, elated* [Vin. iii. 172]—Devadatta begged these five things but the Buddha did not grant them. Devadatta was glad and he thought that he could surely now break the unity of the Saṅgha. When Kokālika heard these words, he became very much worried, as if he had swallowed some poisonous medicine and in no way different. Devadatta, by way of admonishing his companions said thus : " Why are you so much worried ? The recluses seek the path. They ought to strive hard. The ascetic Gotama also had this dhamma [of strenuousness], though not throughout his life-period. But I will have the same dhamma till the end of my life. Why are you so much worried ? " His companions having heard these words of [Devadatta] also rejoiced and followed him.

The Teacher says : " The foolish Devadatta did not know, did not understand that he was already heading towards Avīci-hell. He rejoiced, paid his respects to the Buddha and went away. He returned to Kokālika and others and said : " I, along with you all, will practise these five dhammas

and will let people know that we are with scanty desire and have contentment."

[72] *Desiring abundance and knowing no contentment*—that is, one who is never moderate when he receives clothing or food and drink. This is called one who desires abundance and knows no contentment. Devadatta said to his companions : " Samāṇa Gotama himself always thinks how his disciples and followers will get clothing, food and drink, without any fatigue. Thus he is a man who desires abundance and knows no contentment."

13.23b.1
769a.24

The Buddha said to Devadatta : " Do not indulge in this thing of breaking the unity of the Saṅgha. This is a very grave offence. The Saṅgha is united [perfectly] like milk and water and is living very happy. One who breaks [the unity] of such a Saṅgha will experience very acute pain for one *kappa* in the Avīci hell. If one is able to unite a Saṅgha that is already disunited, he will, for one *kappa*, rejoice in the heavens and receive the highest merit (*brahmaṇi puññaṇi*). "

The Bhikkhus also gave him in various ways lawful advice. Good Bhikkhus, when they saw that Devadatta was breaking the unity of the Saṅgha, advised him in various ways revealing [the significance of] his action to him.

[73] *The Saṅgha is so [perfectly] united like water and milk that they have an identical mind and identical physical existence [in one and the same parish]*. The mind with identical thoughts and identical physical existence means having their physical existence together (身同共) [in one place], and being united [in mind] they observe the *uposatha*.

What is meant by ' not identical ' ? Although, physically they are all together in one place, the minds work, away from the Dhamma, differently. This is what is called ' bodily together, but away from each other in mind. '

Firmly sticks to it and does not abandon it—that is, perseveres in breaking [the unity of] the Saṅgha and does not leave it aside. This is what is meant by ' firmly sticks to it. '

[74] *The Bhikkhus remonstrate with this Bhikkhu [Vin. iii. 172]*—That is, those Bhikkhus who have a sense of conscientiousness reprove this Bhikkhu thus : " Do not break the unity of the Saṅgha. Let the Saṅgha live together united. "

13.24a.1
769b.7

When the Bhikkhus thus reprove him three times, if he gives up [his course of action], it is good. If he does not give up, then at the first reproof which he does not act upto, he becomes guilty of a *Dukkaṭa* offence; with the second reproof that he does not act upto, *Thussilaccaya*; and with the third reproof which he does not act upto, there is thus no offence of *Saṅghādisesa*.

[75] *The outside rebuke*—The Bhikkhus hear that some one intends to break [the unity of] the Saṅgha. They go to his place and thus reprove : " Friend, do not break [the unity of] the Saṅgha. If the Saṅgha gets

disunited, it would be a very grave thing." If thus he gives it up, it is good; if he does not give up [his course], then one should seize him by his arm and haul him up in the midst of the Saṅgha and say to him : " Do not break [the unity of] the Saṅgha." Thus three times he should be reproved.

Outside [the Saṅgha], he should be reproved three times in soft words. Even when he is hauled up in the midst of the Saṅgha, he should be reproved softly three times, and if he does not give up [his course of action], then he becomes altogether guilty of a Dukkaṭa offence. If he gives up, then it is good. If he does not give up, then he should be reproved by a *ñatti-catuttha-kamma* (an action involving a proposal with three repetitions). If at the beginning of the moving of the proposal (*ñatti*), he does not give up, then he becomes guilty of a Dukkaṭa; if even when the first repetition of the *kamma* is over, he does not give up, then he becomes guilty of Thullaccaya; with the second repetition also, there is Thullaccaya; and if he does not give up even with the third repetition, then there is Saṅghadisesa.

13.24b.1
769b.20

Question :—In this threefold repetition, does he become guilty of Saṅghādisesa, at the beginning, or at the middle or at the end ?

Answer —He becomes guilty [only] at the end.

[76] *The very first defaulter*—that is, Devadatta.

Question —In the cases of other precepts, the very first defaulter was not considered to be guilty; accordingly, Devadatta, also, should not be considered to be guilty.

Answer —Since he did not give up his course of action, although he was reproved by the Saṅgha three times, he does become guilty.²²

The Teacher says : The following words are easy to understand; they need no detailed explanation. This [offence] about which this precept is laid down is accompanied by three things : a mindful action of the body as well as a mindful action of the tongue and a painful sensation.

Thus is concluded [the precept about] the breaking of the unity of the Saṅgha.

[The Eleventh Saṅghādisesa]

[77] At that time the Buddha was living at Rājagaha in the Bamboo-grove in a residential place. This was at the time when he laid down the second precept regarding the breaking of the unity of the Saṅgha.

Abetting the breaking of the unity of the Saṅgha [*Vin.* iii. 175]—that is, to take delight in, pursue and accept the procedure [of breaking the unity].

Creating factions—that is, not to observe *Uposatha*, recite the precepts [of Pātimokkha], or observe Pāvāraṇā together, and thus abetting the breaking of the unity of the Saṅgha and thereby not to allow the Saṅgha to prosper. This is what is called creating factions.

22. This seems to be against the Pali original and the Pali Commentary.

[78] *We approve and know [what he does]*—that is, what is said by him has all our approval and we know it all. “ Friends, do not abet the breaking of the unity of the Saṅgha; you ought to assist [in maintaining] the unity of the Saṅgha. When the Saṅgha is united, they all rejoice and do not quarrel. They are perfectly united like milk and water. ”

The remaining words are easy to be understood. The remaining words are [to be understood] as said before [in connection with] the breaking of the unity of the Saṅgha and in no way different.

13.25a.1
769c.3

Thus is concluded this second precept regarding the breaking of the unity of the Saṅgha.

[The Twelfth Saṅghādisesa]

[79] At that time, the Buddha was living at Kosambi in the Pleasure-garden of Ghosita. This was when he laid down the precept regarding the inherently evil nature of a person who was difficult to talk to (難語).

Mis-behaving [*Vin.* iii. 177]—that is, practising acts of misbehaviour in his bodily and vocal actions; [and still saying to others who scolded him]: “ Friends, why do you speak such words to me ? ” Thus he uttered words of self-exaltation.

The Teacher says that he must now explain the meaning of those words: This inherently evil Bhikkhu not accepting the advice of the Bhikkhus says : “ You need not admonish me; I should admonish you. Why ? Because, this Buddha is the Buddha belonging to my family. In what way ? I took him out with Kanthaka; then the Buddha entered the mountains and learnt the Dhamma. He did not notice you, friends, [at that time]. Only one man (i. e. myself) waited upon him and followed him. The Buddha attained the Path and turned the wheel of the Dhamma. Therefore the Buddha is the Buddha of my family; the Dhamma, also, is the Dhamma of my family. Therefore, I ought to admonish you, friends; and not you, friends, ought, on the contrary, to admonish me. ”

The Teacher says : Why was it that this *Channa* Bhikkhu did not say with reference to the Saṅgha : “ This Saṅgha of my family ? ” “ Because he was opposed to the Saṅgha. Therefore he could not say : ‘ This Saṅgha of my family ’. ”

13.25b.1
769c.16

[80] “ You, friends, are like the leaves fallen on to earth from trees in the autumn season and brought together in one place, when driven by wind. Further, you are like the weeds floating on the surface of the water and driven all together in one place by the wind. You, friends, are coming from several different families and entered this Dhamma of the Buddha. As things are like this, you, friends, cannot admonish me : but I ought to admonish you, friends ! ” [*Cf. Vin.* iii. 177].

Thus he rendered himself impossible to be spoken to by his companion-Bhikkhus in the matter of *Pātimokkha*-instruction. Because of his self-exaltation, he would not accept their words.

When he is fit to be spoken to in the matter of *Pātimokkha*, his words [of confession of his guilt] would absolve him from the offence and thus the Dhamma of the Buddha would grow and thrive.

The following words are easy to understand.

Thus is concluded the precept regarding the inherently evil nature of a person who is difficult to talk to.

[Thus is concluded]

the Thirteenth Book of the Vinaya Commentary [named]

Samanta-pāśādikā

Shan-Chien-P'i-P'o-Sha

on

Vinaya

Book XIV

[T. 770a-775a; P'ing. 76a-80; PTS. iii. 613-iii. 668; S. ii. 442-482;
N. ii. 617-675.]

[1] At that time, the Buddha was living at Rājagaha in the Pleasure-resort of Anātha-piṇḍada (Anāthapiṇḍika).

14.1a.3
770a.3

Spoiling other families [Vin. iii. 179-80.]—There were two Bhikkhus—one called by the name of Assaji (Horse-master) and the other called by the name of Punabbasu—living at Kīṭāgiri, which was the name of a village.

These two Bhikkhus were always staying in the monastery of the village and were looking after the affairs of the monastery. In connection with the affairs of the monastery, they always had to go to the laymen and talk to them. These Bhikkhus had no sense of conscientiousness and they spoiled others' families. These Assaji and Punabbasu were the foremost among the Chabbaggiya Bhikkhus. Assaji and Punabbasu were originally owners of fields and they worked together very hard on their fields. Both these persons [once] discussed among themselves: "We are working hard on our fields. Would it not be better if we leave the home [and become recluses] in the Dhamma of the Buddha and naturally share together [with others] in the clothing and food?" They then replied to themselves: "Very well! it would be all right."

[2] Then they planned as to which Bhikkhu they should be followers of. They thought they ought to follow Sāriputta and Moggallāna. Having planned [in that manner] they went to the place where Sāriputta and Moggallāna were and sought renunciation at their hands. Sāriputta and Moggallāna immediately gave them renunciation along with initiation also. After the mastery of *Pātimokkha* and after full five years, they got as their companions two [Bhikkhus], one of whom was called Paṇḍulohitaka¹ (Pale-red) and the other was called Mettiya-Bhummajaka¹ Bhikkhu. These four persons consulted together and said: "In this

14.1b.1
770a.12

1-1. It is interesting to note that Pali Commentary considers these Bhikkhus as two pairs, i. e. four individuals. The Sanskrit text of the Vināya of the Mūla-sarvāstivādin also considers as more than one the Paṇḍulohitakas (See Gilgit Mss. Vol. III, part iii, p. 5 ff).

country of Sāvattthī, there are times when there is plenty of rich [crops] and there are times when there is scarcity [of food]. It is not proper that we all live together in one place; it would be proper if we live spread out in different places."

[3] The three men said to Paṇḍu-lohitaka Bhikkhu : " Friend, in what place would you like to live ? " Paṇḍu-lohitaka Bhikkhu replied : " I should like to stay in the country of Sāvattthī. " " The country-men here have fifty-seven ten-thousand* houses. In the exterior region pertaining to the city of Sāvattthī, there are eighty thousand villages. The land of this region is a hundred *yojanas* in length and breadth. You do stay in this country for your residence. There are many flower-trees and fruit-trees, such as mango trees, jack-fruit (*panasa*) trees, coconut trees and many such similar trees; trees of *campaka* flowers, Chien-t'i (*kunda* ?) and Moli (*mallikā* ?) flowers, and many such flowers. With these flowers and fruits, live in friendliness with the house-holders and women-folk of the house-holders. If the house-holders like to be recluses, you convert them and make them go out of their homes. Make the families thrive. "

14.2a.1
770a.25

Further, they also asked Mettiya-Bhummajaka Bhikkhu : " In what place, would you like to stay ? " He replied : " I should like to stay in the city of Rājagaha. " " The countrymen of Rājagaha have eight crores of houses : the exterior region pertaining to Rājagaha has eighty thousand villages. The region is in length and breadth three hundred *yojanas*. In this region of many trees of flowers and of fruits, you [can stay and] convert them into recluses. " Everything as said above; in no way different.

Next, they asked Assaji (Horse-Master) : " Where would you like to stay ? " Assaji replied : " I should like to live in the village of Kāḷāgiri (Black mountain). " This village is very prosperous with abundant food and drink—three crops in one year. "

Next, they asked Punabbasu : " In what place would you like to stay ? " Punabbasu replied : " I should like to stay in the company of Assaji. " " Each one of you ought to take care of your dwelling-place, where there are plenty of trees of flowers and fruits. With these, live in friendliness with the house-holders and with the women-folk of the house-holders. "

[4] Thus these four Bhikkhus apportioned among themselves their dwelling-places. Each one of them returned to his dwelling-place. Each of them looked after his dwelling-place and converted people into ascetics. Each one of these three places had five hundred families of disciples. All together there were a thousand and five hundred Bhikkhus. The disciple-families of Paṇḍu-lohitaka Bhikkhu were strictly observing the precepts of good conduct. Taking all these families, they followed the Buddha in his tour over the country. They observed all the precepts [of conduct] laid down by the Buddha and never violated them, but violated those which were not laid down.

14.2b.1
770b.10

*Pali : fifty-seven hundred-thousand.

The three [other] persons lived wherever they liked. They had no sense of conscientiousness. They violated the precepts [of good conduct] whether laid down or not by the Buddha. These evil Bhikkhus did what should not be done and practised what should not be practised. Therefore, in the original *Vinaya*,^{1a} it has been said : “ *They plant flower-[trees etc.]*”, that is, they themselves plant flower-trees, or ask others to plant them; they plant one flower-tree or many flower-trees; they either water them themselves or ask others to water them; they either dig the earth themselves to make a tank, or ask others to dig for the use of storing up water, so that they can bathe and wash or water the flowery plants—all such things that were not good [for the Bhikkhus].

[5] If one has to make a tank for the Saṅgha and if he does it himself, then this is not permitted. But he can ask others to dig [the earth for the same] only with a permissive instruction. Then there is no offence.

If one is preparing a garden for the Saṅgha and if he makes it himself, or if he plants trees for affording cool shade—in all such cases, one may make use of permissive instruction (*kappiya-vohāra* 淨語). If he plants [trees of] flowers and fruits for having friendly relations with the women-folk of the house-holders and if he plants them himself or asks others to plant them, then in all such cases, there is [the offence of] Dukkaṭa. But if he plants them for the Buddha (-worship) or for the Saṅgha, then there is no offence; with only this exception that he cannot dig the earth or injure seeds. If he plants the fruit-trees for the Saṅgha and if he eats the fruits, then there is no offence. If the water is without any insects, then he can himself water the plants or ask others to water them. There is no offence.

14.3a.1
770b.23

And again, the Teacher says : By a permissive instruction one can ask others to plant [trees]. But what is a permissive instruction? “ You keep this tree alive; do not let it die. ” The *kappiya-kāraka* (one who makes things permissible) may, as time permits, look after irrigating the plants. But it is not permissible if, for the house-holders, he strings jasmine (*sumana*) flowers, or even prepares garlands for wearing, from scattered flowers. All this is not permissible, except when [the garlands] are to be used as offerings to the Three Jewels. *Dancing with various gestures is not permissible*, that is, shaking the lower part of the body [in various manners], even up to lifting one's hand. This is not permissible.

[6] *No offence*—If a house-holder requests a Bhikkhu to chant a *sutta* or a magic prayer for paying homage to the Buddha, or if he makes him ring the bell to announce a meeting of the congregation so that *uposatha* or any other religious ceremony could be observed—for such service to a house-holder, there is no offence.

The remaining words in the *Vinaya* are easy to understand.

If a Bhikkhu is sick and has no liquid medicine, then one can offer a person flowers, fruits and other food and drink and get in return the liquid medicine. There is no offence [in this].

1a. *Vin.* iii. 179-180.

14.3b.1
770c.6

In [other cases] when he renders service to a layman, then at the time of the very first step that he takes as well as with the subsequent steps, he becomes guilty of a Dukkaṭa offence. If he gets [in this way] food and drink, then with every draft or swallowing [of food], he becomes guilty of a Dukkaṭa; even upto when he becomes his messenger carrying his message, or a servant who has to reply to every question put to him—in all these cases, he becomes guilty of a Dukkaṭa offence, except when he renders service to the five² groups of recluses, in which case there is no offence. If the father or the mother is sick, or if the *kappiya-kāraka* of a Saṅgha is sick, then in order to secure liquid medicine [for him], one may render service. Then there would be no offence.

Thus is concluded the detailed explanation of [the precept concerning] spoiling others' families.

[7] Having undergone the [disciplinary measure of] Parivāsa, one further has to submit to the Mānatta for six nights. Mānatta, that is to say in Chinese, to control self-clation; that is, to have humility in one's mind. *To have humility in one's mind* means to accept the official act of Abbhāna (restitution) granted by the Saṅgha consisting of twenty persons. Abbhāna, that is to say in Chinese language, being summoned to enter [the meeting of the Saṅgha] and to be told that he is absolved from the offence.

What is meant by *summoned to enter and being absolved from the offence* ? To observe *uposatha* and recite the book of rules of conduct (*Pātimokkha*) in his company, or to observe religious ceremonies like Pavāraṇā in his company. [All these ceremonies] are to be done in his company; so it is called 'being summoned to enter the Saṅgha and get absolved from the offence.'

The Teacher says : Thus is concluded a detailed comment on the Thirteen Saṅghādisesas.

[8] Next come the two Indeterminate [offences].

[First Indeterminate Offence]

At that time, the Buddha was living at Sāvattḥī in the Jetavana, in the Pleasure-garden of Anāthapiṇḍada.

Opportune talk [*Vin.* iii. 187.]—Seeing that there is no one else, he would ask the lay woman questions apt [for the loneliness], such as : " I hope you are not in any way suffering or fatigued or starving; or that your husband is quite attentive to you "—all such kinds of enquiries in words which one may speak to a lay person.

14.4a.1
7 0c.19

Opportune religious talk—If he sees some one [round about], then he would make enquiries about her pious life.

2. *Bhikkhu, Bhikkhunī, Sikkhamānā, Sāmaṇera and Sāmaṇerī.*

Enquiry about her pious life means to enquire about various kinds of her pious actions regarding the five rules of conduct, or eight rules of conduct, or about food for those that go out or come back, or food offered on presentation of sticks (*salākā*), or food given every fortnight. In this manner one enquires about her pious life.

With many children—this lay woman gave birth to ten sons and ten daughters. This is what is called 'with many children.'

Many grand children—Each one of her sons and daughters of this lay woman had twenty children. Thus she had in all this [circle of] four hundred and twenty people. Thus the people of the country considered the mother *Visākhā* as one with many grand children—boys and girls and they always talked, among themselves, about her as the finest [lady].

When there was a marriage, every one came to welcome and receive [the new comer]. This was fixed by a customary Law.

[9] This place was [wide] enough to practise sexual intercourse.

Was sitting in a secluded place—either a Bhikkhu is sitting with a woman, or a woman is sleeping and a Bhikkhu is sitting, or a Bhikkhu is sleeping and a woman is sitting, or both the persons are sleeping together, or both are sitting. Therefore, it has been said in the original *Vinaya*—"Secluded from [being seen by] the eye, secluded from [his words being heard by] the ear" [Vin. iii. 188].

What is meant by '*secluded from [being seen by] the eye?*'—That is, one is not in front of the other face to face. What is meant by '*secluded from [his words being heard by] the ear?*' Sitting in front of a deaf person, or a deaf and blind person, or a sleeping person or in front of women³.

[10] *With trustworthy words*—This *upāsikā* was a lay disciple; therefore, in the original *Vinaya*, it has been said: "One who has attained the Fruit [of the Path]" [Vin. iii. 189]. This is what is meant by 'an *upāsikā* whose words are trustworthy.'

14.4b.1
771a.3

If a Bhikkhu says that he was simply sitting together with an *upāsikā*, then with respect to every offence, he should be dealt with (治) according to his words of admission and not according to what the [trustworthy] *upāsikā* says. Why so? Because what is [alleged to be] seen or heard cannot definitely be ascertained as true.

[11] The Teacher says: "I should like to give an illustration of this (其事)." In the *Mallikārama-Vihāra*, there was a Bhikkhu who had destroyed the *āsava* (depravities). One day, he went to a donor's family

3. The significance of this statement about women is not clear. Is it an illustration of a low conception of women by the Buddhists? Does it indicate that the presence of women will not prevent a man from misbehaving, just as the presence of a blind or a deaf or a sleeping man does not? The Pali expression is: *itthīnam pana satam pi anāpattiṃ na karoti eva*.

and entered a room and sat down. The *upāsikā* of the family was standing facing him but apart from him near a cot. There came at that time another ordinary Bhikkhu outside who had entered the house seeking alms. He saw from afar this Bhikkhu with the *upāsikā* opposite to him, and he thought to himself : "They are sitting together on a cot." He continued gazing at them. The Bhikkhu who had destroyed the *āsavas* thought : 'This Bhikkhu would surely say that I was sitting together with a woman on a cot.' Each one of them returned to his place of residence. This Bhikkhu, who had come to beg his food and wanted to raise this issue of offence, went to the room of the other Bhikkhu who had destroyed the *āsavas*, and seeking permission to enter his room knocked at his door. The Bhikkhu who had destroyed the *āsavas*, had, on the contrary, the notion of what the other had in mind. And so, promptly with his magic power he went out through the ridge-poles of his room⁴ and sat in the open space. The other Bhikkhu came in, looked around but finding no one in, saw him sitting up in the air. He said to him : "Sir, you have such a miraculous power. Then why is it that you entered the house of a layman and sat alone with a woman on a cot?" The Bhikkhu who had destroyed the *āsavas* replied : "The fact that I entered alone the house of a donor is itself a fault; therefore, friend, you [alone] can well protect me."

14.5a.1
771a.15

The Teacher says : This 'seeing' was not true. Therefore, to enter alone the house of a layman is itself an offence. Therefore 'seeing' in itself is not to be trusted.

[12] If a Bhikkhu intends to enter a village with the relish for being able to sit in a secluded place with a woman, then as he puts on his garment and as he takes the begging-bowl in his hand, he becomes guilty of a *Dukkaṭṭa* offence. Then as he goes out, with every step that he takes, he becomes guilty of a *Dukkaṭṭa* offence. When he reaches the house of a donor and enters the secluded place and sits there, he becomes guilty of a *Pācittiya* offence. If he comes out but goes again and sits there, then with every such sitting, he becomes guilty of a *Pācittiya* offence. If he sits there in the company of many women, then he becomes guilty of several *Pācittiya* offences. If, however, a Bhikkhu is first sitting already in a secluded place and if a woman comes and enters that place to pay her homage and to make enquiries [about his welfare], then there is no offence.

This precept relates to an offence originating in body and mind.

Thus is concluded a detailed comment on the First of the Indeterminate [offences].

[Second Indeterminate Offence]

[13] At that time, the Buddha was staying at Rājagaha in Jetavana in the Pleasure-garden of Anāthapiṇḍada (Anātha-piṇḍika).

14.5b.1
771a.28

4. Cf. Pali : *kūṭāgāra-kāṇṇikā*.

A secluded place in the open [*Vin.* iii. 191]—a place not covered or concealed, but one where there was no other man but one Bhikkhu and one woman who could carry on coarse and evil conversation; other places had been occupied by men of understanding.

The other words are as [already] explained in the First Indeterminate [offence] and in no way different.

No offence—The very first offender when the precept was not laid down, a mad man with a deranged mind, and one who is tormented by an acute pain—for these persons, there is no offence. This offence is an inherent one. This offence originates from body and mind and comprises a pleasant, or neither-pleasant-nor-unpleasant sensation.

Thus is concluded a detailed comment on the Second Indeterminate [offence].

[The Thirty Nissaggiyas]

[14] Next come the Thirty Nissaggiyas.

[First Nissaggiya]

At that time the Buddha was living in the town of Vesālī at the temple named Gotamaka.

The Bhikkhus were permitted to take three garments. Which were the three? The first is called *antarāvāsaka*, the second *ullarāsanga* and the third *saṅghāṭi*. These are called the three garments. The Teacher says : The explanation of these three garments will be given in detail in the section, on Jīvaka [in the chapter on *Cīvara* (Garments)] in the *Khandhaka*.

Entered a village with a different garment, that is, had one garment when they were staying in a room, had another when they entered a village, and so on ... upto that they had nine⁵ pieces of garments. [They thought :] "The Buddha has permitted us to store up three garments. On account of these words, one can store up three of each of these garments." Thus they became nine.

14.6a.1

771b.12

[15] *Wanted to give [the garment] to revered Sāriputta* [*Vin.* iii. 195]—At that time revered Ānanda thought to himself : " Excepting the World-honoured Buddha, there is none among all the disciples, who can reach [the height of] Sāriputta " in virtue, and so Ānanda, whenever he got a *kāśāva* (yellowish garment), he would dye it and render it permissible by putting specks on it. If it was good, he would offer it to Sāriputta. If, at the proper time, he got food and if it was good, he would first offer out of it to Sāriputta. If, out of proper time, he got any molasses or syrup, or

5. The Pali Cm. also uses the word *naca*, and they are detailed in *Vin.* iii. 195.

any medicine that would last for seven days, or medicine that would last for one's whole life, then, out of it, whatever was good he would offer to Sāriputta. If there were any sons of good persons who desired to renounce the house and who went to Ānanda, then he would ask them to go to the place where Sāriputta was to seek a spiritual priest (*upajjhāya*) or a secular teacher (*ācariya*).

14.6b.1
771b.25

[16] *Duty towards the elder*—The son ought to maintain his father and mother and so I ought to look after the World-honoured Buddha. Ānanda is doing all this and so I can afford to live a life without [much] to do. Therefore, Sāriputta, also, had always a high regard for Ānanda. If he also obtained any clothing or food and drink, whatever good there was in it he first offered to Ānanda. Therefore, in the original *Vinaya*, it has been said : " Desiring to offer [what he got] to Sāriputta " [*Vin.* iii. 195]. The Buddha asked Ānanda at what time Sāriputta was expected to return. Ānanda replied that he would be back in nine or ten days. He further asked how revered Ānanda came to know that Sāriputta would be back in nine or ten days. He replied : " Because he knew it. "

[17] At the time when Sāriputta intended to go on a tour, he came to the place where Ānanda was and told him that he was going to such and such countries, that he would return at such and such a time on such and such a day, that he (Ānanda) would be attentive and not negligent in his taking good care of the World-honoured One. If the World-honoured One preaches the Dhamma to his fourfold group or to gods or *nāgas* (serpents), then at that time, he should keep [the sermon] well in his mind. When he would return, [Ānanda] must report everything to him.

14.7a.1
771c.8

If the World-honoured One wanted [Sāriputta], then [Ānanda] was to send a messenger to report the same to him. When Sāriputta was staying in the country-side, he would send a messenger enquiring about the health of the World-honoured One. Having done that, [the messenger] would go to Ānanda's place and would say to him : " Sāriputta has made enquiries about your honour's welfare and has asked whether you are free from any ailments, free from any worries and are living a happy pleasant life. " Having made these enquiries of welfare, he would further report to Ānanda that [Sāriputta] was returning on such and such a day. Therefore, Ānanda knew that Sāriputta was returning in nine or ten days. Therefore, in the original *Vinaya*, it has been said : " The Buddha told the Bhikkhus that he would permit the keeping of an extra garment for ten days " [*Vin.* iii. 196].

[18] The Teacher says : " If Ānanda had said that Sāriputta would return within a month, or half a month, then the Tathāgata also would have prescribed the precept accordingly. Ānanda said that [Sāriputta] would return in ten days and so the Tathāgata permitted that if one keeps by himself an extra garment for ten days, then he is not guilty. "

Question—Why is it that the Tathāgata prescribed this precept in accordance with the words of Ānanda ?

Answer—Because, this is an offence according to [Buddha's] prescription and not one that is inherent in itself. Therefore, he prescribed it according to the words of Ānanda.

[19] *When the garment was finished*—the material causes being made available, the garment becomes ready; the expected garment is destroyed, or when all expectation about it has been cut off.

Made—Cutting and stitching by a needle. Therefore, it is called 'made.'

Finished—When various things to be done in that connection are completed, then it is called 'finished.' *If the garment is lost*, that is, robbed, or lost, or burnt, or washed away, or destroyed, or any expectation about it is cut off, or if the month of Kattika has passed away, or if the possibility of getting a garment by way of a pious gift [as in a Kaṭhina ceremony] has gone away (出功德衣)—when all such causal factors [are operating]—that is called 'finished.'

[20] The Buddha said to the Bhikkhus : " There are eight [preceding] causes for the taking away (捨) of a Kaṭhina-cloth " [*Vin.* i. 253].

Which are the eight ? First, going away; second, completion; third, exhaustion; fourth, loss; fifth, listening (*savasa*); sixth, cutting off of any expectation; seventh, going beyond the bounds; eighth, accompanying its removal [by the permission of the Saṅgha]. These are the eight.

14.7b.1
771c.21

The Teacher says that these eight will be specially explained in the *Khandhaka*.

Taken away with the Saṅgha's [official action], that is, taken away by the Saṅgha's official declaration (*ṅatti-kamma*).

[21] *Ten days*, the period of time is delimited. This garment is permitted to be kept by oneself for a period not exceeding ten days; transgression beyond the tenth day is not permitted.

Out of the six kinds of garments, any one [is permissible]. What are the six kinds ? It is made of, first, *khoma* (linen); the second, cotton; the third, *koseyya* (silk); the fourth, *kambala* (woollen); the fifth, *saṅga* (hempen); and the sixth, *bhaṅga* [flaxen, another variety of hemp]. If one has any one of these garments, he should have it declared, within ten days, as permissible for use (*vikappanūpaga* 應說淨). If it is two spans in length and one span in breadth, then it is fit to be declared as permissible for use. If it is not so declared and if it is kept beyond the limit of ten days, then one becomes guilty and one has to reject it and

throw it away. Therefore in the original *Vinaya*, it has been said⁶ : "I permit Bhikkhus to declare fit a garment, which is in length eight fingers—these fingers are of Sugata (the Buddha)—and in breadth, four fingers. These are the minimum [measurements of the limit]."

[22] *Nissaggiya*, that is to say, in Chinese language 'to give up'; this is *Vinaya*-offence of *Pācittiya* and one has to express regret for it.

14.8a.1
772a.4

The Teacher says : "At what time, does it become *Nissaggiya* ? At the break of the next *aruṇa* (dawn). That is to say, in Chinese language, on the next day he becomes guilty. If there are many garments bundled together in one place and if they are kept for more than ten days, then one becomes guilty. If the garments are scattered separate and not bundled together, then according to the counted number of those garments, few or many, he becomes guilty. He has to give them up and express regret [for the offence]."

The Teacher says : "How are they to be given up ?"

According to the manner described in the original *Vinaya*. The Buddha said to the Bhikkhus : "You should give up the garments in this way : One must arrange those garments and then put them under the inclined bare right shoulder [in the arm-pit] and one must go, in the midst of the *Saṅgha*. One must pay respects to the elders and kneeling for a long time with the palms of hands joined together, one must say : 'Let the Venerable Sirs of the *Saṅgha* give heed : I, named so and so, have deliberately kept by me an extra garment for more than ten days and so I have been guilty of a *Nissaggiya* offence. Now I am giving it over to the *Saṅgha*'". [*Vin.* iii. 189].

[23] If there is one garment, he should say 'one'; if there are two, then he should say 'two'; if there are three, or many, he should say ...'many'. A Bhikkhu from the *Saṅgha*, who is skilful and who knows the Dhamma, should first make the official proposal (*ñatti-kamma*) and accept the Bhikkhu's expression of regret and [should say :]—"Let the venerable *Saṅgha* listen : Such and such a Bhikkhu has deliberately kept by him an extra garment for more than ten days and has become guilty of a *Nissaggiya* offence. Now he has realised his offence and is now openly expressing his regret in the midst of the *Saṅgha*. If the *Saṅgha* deems it opportune, the *Saṅgha* may permit me to receive the expression of regret from such and such a Bhikkhu." Having made this official proposal, he should first ask the Bhikkhu : "You are realising your offence, is it not ?" He would say : "Yes, I do". "You do not become, in future, guilty of the same offence." "Right Ho!"^f—he would reply. And then only his expression of regret should be accepted.

14.8b.1
772a.17

[24] If he gives up [the garment], he should give it to one man, or to two men. If he gives it up amongst three men, he should say : "Let

6. *Vin.* i. 297.

the venerable Sirs pay heed : ' I, such and such a Bhikkhu, have kept an extra clothing for more than ten days and I have become guilty of a Nissaggiya [offence]. Now I am giving it over to you. There is the offence of Pācittiya and now I am expressing my regret. ' Among the three men, one man should make the official proposal (*#atti*) and he should say to the two men : " Let the venerable Sirs pay heed : I am accepting the expression of regret from such and such a Bhikkhu. " Then with great attention he should accept his expression of regret, that is, he should ask the Bhikkhu and he should reply in return, exactly as one does in the Saṅgha and in no way different.

[25] In the Saṅgha one man should recite this three times. He should give the garment back to the Bhikkhu and say : " This is a garment that is Nissaggiya (fit to be given up). The Saṅgha is now returning it to you, O friend. " Thus he should repeat three times. If this purposeful giving up is to be made lawful, then the Saṅgha—down to even one man [of the Saṅgha]—returns that garment to this Bhikkhu; then it is good; if that man does not return, then he becomes guilty of a Dukkaṭa offence. If one is guilty of a Nissaggiya offence and if he does not give up the garment, nor does he express regret for the same, then every time he wears that garment, he becomes guilty of a Dukkaṭa offence. If he wears it once [and continues with it] until it is torn asunder, then there is only one Dukkaṭa, as he is guilty of [wearing] a cloth that is fit to be given up.

No offence, if he within [the limit of] ten days has rendered it permissible for use; or if it is lost. These are the cases of what are called ' [involving] no offence. '

[26] The Bhikkhus themselves think thus : " The Tathāgata has permitted to keep by oneself three garments. Now we have, in addition, a rain-garment, a sitting-carpet (*nisīdana*), a bandage-cloth for a sore, a bed-cover, a handkerchief, a *Parikkhāra-coḷaka* (a requisite cloth). But we do not know how these can be made permissible for use (*vikappita*) or acceptable by a decision (受持 *adhiṭṭhita*). " Having thus thought, they go to the Buddha and tell it to him. The Buddha said to the Bhikkhus : " The three garments are acceptable by [one's own] decision and so they need not be rendered permissible; the rain-garment is acceptable by [one's own] decision for four months; beyond four months, it may be rendered permissible; *nisīdana* (the carpet for sitting) is acceptable by [one's own] decision and need not be rendered permissible; the bandage-cloth for a sore need not be rendered permissible, [as it is to be accepted by [one's own] decision], but when the sore is healed up, then it may be rendered permissible; the bed-cover is acceptable by [one's own] decision and need not be rendered permissible; *Parikkhāra-coḷaka* (a requisite cloth) is acceptable by [one's own] decision and need not be rendered permissible; a handkerchief is acceptable by [one's own] decision and need not be rendered permissible. "

14.9a.1
772a.29

[27] *Question* :—How are the three garments to be rendered acceptable by [one's own] decision ?

Answer :—When they are ready, dyed, sprinkled with permissible specks and are of the right measurements, they are to be accepted by [one's deliberate] decision. What are the measurements ? The *saṅghāḍḍi* and *uttarāsaṅga* are to be with the maximum length of what is less than the garment of Sugata and with the minimum length of four cubits and one fisted [hand] and in breadth two cubits and one fisted [hand]. The *antarāvāsaka* (inner garment) is to be in length four cubits and one fisted hand (*muṭṭhi-pañcaka*⁷) and in breadth two cubits (*dvihatthaka*). If, in length and breadth, the measurements are less, then they should be considered as *Parikkhāra-coḷaka*, that is to say, in Chinese, clothing of bits for miscellaneous use and then they should be rendered acceptable by [one's] decision.

14.9b.1
772b.12

[28] *The three garments* :—How are they to be made acceptable by [one's] decision ? If there is already [an old] *saṅghāḍḍi*, accepted by [one's] decision, then it is to be given up. While taking the new one, it is to be accepted, in the presence of an elder, by [one's] decision expressed by his bodily and vocal [action]. If there is no elder, then he should take the *saṅghāḍḍi* in his hand and himself make the declaration. If he cannot touch it with his hand, then the declaration is not valid; he should indicate its name [whether it is *saṅghāḍḍi* or *uttarāsaṅga* or *antarāvāsaka*].

[29] The Teacher asks : When the three garments are given up and when one makes out of them *Parikkhāra-coḷaka*, they are already accepted by a decision and so they need not be rendered permissible. Is it not ? ”

The answer :—One should make them permissible.

Nisīdana (a carpet for sitting) :—only one is to be accepted by a decision and not two.

Bed-sheets —Whether blue, yellow or red in colour, or whether with fringes of yarn, many or few as one likes, may be kept by oneself.

A bandage-cloth—One may be kept by oneself. One cannot exceed this limit.

Handkerchiefs—one may keep by himself two.

Parikkhāra-coḷakas—many or few, as one likes, may be accepted by a decision. One does not become guilty. The pillow on the cot, mats, bags, *kojava* (-carpet)—all these requisites of one's room need not be rendered permissible.

7. It is very interesting to note that the Chinese interpretation of the corresponding Pali expression *muṭṭhi-pañcaka* is confirmed by the first of the two alternative explanations given by *Vimati-vinodanī* (p. 258 Sinh. ed.) : (i) *catuhatthe minivā, pañcamam hattham muṭṭhiṃ katvā minitabbam*; (ii) *keci pana 'muṭṭhi-hatthānam' pañcakan, muṭṭhi-pañcakan; tasmā pañcā pi hatthe muṭṭhiṃ katvā' va minitobban ti vadanti.*

[30] *The acceptance of the three garments by [one's] decision—How does it cease to be effective (失) ?* (1) By a gift to another person; (2) by being robbed by another person; (3) by loss; (4) by leaving the religious Path; (5) by returning to a [lower] life of a Sāmaṇera; (6) by death; (7) by change of sex; (8) by giving them up; (9) by having holes in them; and (10) by leaving them away from one's lodging.⁸

Question—What is meant by 'having holes' ?

14.10a.1
772b.25

Answer—A big hole as big as the nail of a finger.

Question—The nail of what finger ? The nail of the smallest finger.

If in the hole there is even one thread across then it does not cease to be effective. If on the breadth-side of a *saṅghāṣi* or *uttarāsaṅga*, there is a hole less than eight fingers, then it does not cease to be effective; on the length side, if it is less than one span (lit. contracted hand), then it does not cease to be effective⁹.

[31] In the case of an *antora-vāsaka*, on the breadth-side, if there is a hole less than four fingers, then it does not cease to be effective; while on the length side, if the whole is within one span, then it does not cease to be effective. If outside this limit of the length and breadth there is the hole as big as the nail of the [smallest] finger, then [the acceptance by one's decision] ceases to be effective. When it has ceased to be effective and when one goes beyond the limit of ten days, then one becomes guilty of a Nissaggiya. When its mending is finished, then [again] it is to be accepted by [one's] decision. When a *nisīdana*, a bandage-cloth for a sore, rain-garment, bed-sheets, handkerchief are accepted by [one's] decision and if there is a hole in them, then the [previous] acceptance does not cease to be effective. If a garment is on the point of being torn asunder but has no hole as yet, and if it is mended first by strengthening that spot with an additional strip or two and if the [weak part] is then cut off, then the [previous] acceptance by [one's] decision is not lost. If any of these three garments is twofold and if there is a hole in one fold, while there is none in the other fold, then it does not cease to be effective.

[32] Question—A *kāsava* is on the point of breaking on the backside and one wants to turn the two ends inside and then wear it. How should he turn the two ends [in], so that its acceptance does not cease to the effective ?

Answer—He must first bring the two ends together and then stitch them together into one with a needle-[work] and then with a cutting instrument break open the backside. As this [cutting] is done after the needle-work, the acceptance by [one's] decision does not cease to be effective. If the

14.10b.1
772c.8

8. Pali Cm. gives only nine. This last is not found there; and for 'loss' it substitutes *viśāsa-gāha* 'taking away in confidence'.

9. The Pali Cm. seems to be just the opposite in implication. The Chinese seems to be more reasonable.

kāśāva is to be lengthened or shortened, the acceptance by [one's] decision does not cease to be effective. If a *kāśāva* is short, then by the addition of another piece, the acceptance does not cease to be effective.

Question—If a *kāśāva* is washed and if it loses its colour, then does the acceptance by [one's] decision cease to be effective ?

Answer—No, it does not cease to be effective. If a garment has the lowest measurements and if one wants to lengthen it by one foot and six inches or broaden it by eight inches, then on account of this repair by the addition of a piece of cloth, he must needs render it permissible. But if the repair is done by the addition of a small piece, then it does not need to be rendered permissible:

[33] This declaration of rendering a thing permissible is of two kinds: one is making it permissible face to face; the other is making it permissible indirectly [through another person].

What is rendering a thing permissible face to face ? Taking a garment with oneself, one should go to the place of a Bhikkhu and one should sit (with hands resting on the back side of his lower leg) as is done in the foreign land [of Jambudīpa] and thus pray to him : “ I have an extra garment. To render it permissible for use [by another] I am giving it to you, my friend. ” Then it would be right to take it and preserve it; it is not available for use.

How then could it be used ? If the owner of the gift says these words : “ This garment, friend, is [available] for use as you like ”—if he says these words, then it is permissible to use and there is no offence. This is what is called the Real (direct) rendering a thing permissible for use face to face.¹⁰

What is rendering a thing permissible indirectly ? One makes a gift, according to one's will, to one of the five co-partners in the Dhamma. The owner takes the extra garment to the place of a Bhikkhu and says to him : “ I, such and such a Bhikkhu, have an extra garment not yet rendered permissible for use; I am handing it over to you, friend, for rendering it permissible for use, indirectly. ” That Bhikkhu who receives it says : “ You, sir, have an extra garment not yet rendered permissible for use; to render it permissible for use indirectly, you are handing it over to me and I am now receiving it. But who is the [beneficiary] owner of this gift ? ” He would reply : “ Such and such a Bhikkhu. ” The [receiver] would say again : “ You, sir, have an extra garment. In order to render it permissible for use [by some one], you have handed it over to me and I have now received it. This is a thing belonging to such and such a Bhikkhu. ” [The other says :] “ You, sir, preserve it for such and such a Bhikkhu; but if there be any occasion when you have to use it, do as you will; you need not ask the [beneficiary-] owner. ” This is what is called rendering a thing permissible for use by another indirectly.

14.11a.1
772c.21

10. *Sammutkhā-vikappanā*, and *parammutkhā-vikappanā* are similarly rendered in Chinese by Dharmagupta school (Taisho ed. vol. 22. p. 676b, line 3) as well as the Sarvastivāda school (Taisho ed. Vol. 23, p. 115a). Pali Cm. gives two varieties of *ammukhā-vikappanā*.

[34] The Teacher says : Having received this gift, if he replies [suitably], well and good ! But if he (the giver) were to speak to a receiver who has no understanding, then this rendering the thing permissible [for use] does not become valid. He must then seek another man who understands the Dhamma and then immediately (就) speak to and give it to that person, in the same way as to the one already mentioned earlier (前人) .

In what way, does it become valid (成就) ? In what way does it not become valid ?

If he says : " I give it to you, sir; I have given it up in your favour, sir," then this [way of] rendering a thing really (directly) permissible for use becomes a valid ' giving up. '

In what way does the [way of] rendering a thing permissible for use, indirectly, become a valid ' giving up ']? If he says : " I am giving this to you, friend, for rendering it permissible for use [by someone else] indirectly; " or if he says : " I am giving it up in your favour, friend, in order to render it permissible for use, indirectly; " or if he says : " in order to render it permissible for use indirectly, I am giving it to you, friend, " then, on account of his use of one of such sentences, this ' giving up ' does become valid.

In what way does this ' giving up ' not become valid ? If he says : " I pray you, sir, to receive this garment "; or " I pray you, sir, to take possession of this garment, " then, this [way of] rendering a thing permissible for use, really (directly) or indirectly, does not become valid and permissible.

14.11b.1
773a.14

[35] What is a valid act of receiving and what is not a valid act of receiving ?

If he says : " I take it, " or if he says : " I receive it ", then this [way of] rendering a thing really permissible for use does become a valid receiving.

What is not a valid act of receiving ? If he says : " I shall take it later; " or if he says : " I intend to take it; " or if he says : " I make it my property; " or if he says : " it has become my property "—then this [way of] rendering things really permissible for use does not become a valid act of receiving.

If he is requested [to receive a thing] on behalf of a beneficiary owner of the gift, then he cannot afford not to receive it. If he does not receive it, it should be an act not in conformity with Vinaya.

The Teacher says : The following words are easy to be understood.

When he has once received [a thing], he cannot afford not to turn it over [to the beneficiary]. If he does not, he becomes guilty of a Dukkata offence. When he has once received it and when he knows that the thing does not belong to him and if, by some device of a loop-hole in the gift, he tries to hide that away, then according to the price, high or low, he becomes guilty.

[36] [The offence, concerning which] this precept has been laid down, originates in body, tongue and mind. An extra garment, which has not been accepted by [one's previous] decision, nor has been accepted as a permissible gift—if it is kept with oneself for more than ten days, then one becomes guilty of an offence. One does not become absolved from it on the pretext of [no]¹¹ knowledge. If he knows that he has gone beyond the limit of ten days, he becomes guilty; even if he does not know that he has transgressed the limit of ten days, he does become guilty.

This precept involves three sensations.

Thus is concluded a detailed explanation of the precept concerning an extra garment.

[Second Nissaggiya]

14.12a.1
773a.18

[37] *Putting on merely the inner and upper garments (antarāvāsaka and uttarāvāsaka) they went on a tour over the country [Vin. iii. 196]—that is, they put aside for a long time the saṅghātis which [consequently] got spoiled. Then revered Ānanda, while he was on his routine-round of inspection of the rooms, noticed those [saṅghāti-] clothes spoiled.*

The Teacher says : “ How was it that Ānanda noticed these clothes while he was on his [inspection -] round?”

Answer—Because when Ānanda went on his [inspection -] round of the rooms, if there was anything rotten or unclean, then he would himself throw away the rubbish and put the place in order; if there were any sick Bhikkhus, then he would, in right time, look after them by supplying them their [medical requirements] and nourishing food. Therefore Ānanda went on his [inspection-] round of rooms.

No official act even if he goes away putting aside [one of] his garments, that is, although, he leaves aside [one of] his garments and goes away for a night, he will not be guilty of a Nissaggiya-offence.

Question—How long can he go away for nights leaving aside [one of] his garments ?

Answer—As long as his disease is not cured, he can go away for nights leaving aside [one of] his garments.

[38] If a Bhikkhu is sick and if the Saṅgha has given [permission by] an official act, then he can go in any direction. If the disease is cured and he intends to come back, but there are obstacles in his way, then he may not return. If he always entertains the thought of returning and

11. The Chin. corresponds to Pali : *no saññā-vimokkho*. *Saññā-vimokkha* is explained in *Vimati-vinodanī* (pp. 127, 247) as *saññāya abhāvena vimokkho*, or *saññāya abhāvena muccanato vimokkho*—getting absolved because of not knowing the precept. This is confirmed by the modern parlance : “ Ignorance of law is no excuse. ”

although his disease is cured, he will not have to lose his garment [by relinquishing it]. But if he has definitely decided in his mind not to come back, then he does lose his garment. If he exceeds the limit of ten days, then he does become guilty of the offence of [keeping] an extra garment. If he has gone to some other place and if his disease is cured and he returns to the place where his garment is kept and his disease is revived and he now wants to go away again, elsewhere, then he can get the benefit of his old official [permission]. He needs no fresh official act [of permission].

14.12b.1
773b.1

[39] *A village with one single bound* [Vin. iii. 200]—that is, a village where one family takes food and drink together. Keeping the garment in such a village, one may go oneself to a place in a forest and if he enters the village again before the next day breaks, then he does not lose his garment.¹²

A village with [houses having] separate boundaries —that is, where the dwelling houses are separated from each other. If his garment is kept in one house and he stays away for the night in a house [in another bound-limit], then he has to lose his garment.

Not to be away from [what is within] his hand-spread (*hattha-pāsa*), that is, the garment is to be within fifteen¹³ cubits; then he does not lose his garment. If the garment is placed on the ground and if one goes, with his miraculous power, into the air, then he loses his garment.

A village with different families, like the towns Vesālī and Kusinārā with several heads of families. These are villages with different families.

If the garment is kept in a guest-house and if one is outside and goes away from the garment, then if he is within a distance of fifteen cubits, he does not lose the garment.

The Teacher says that the following words are easy to understand.

[40] *A storeyed house*—whether it has five storeys or seven storeys; all having one bound, or each having separate bounds.

What is meant by 'having one bound?' That is, all the storeys from the top to the bottom belong to one and the same owner. If the garment is anywhere on these storeys, one does not lose it. This is what is meant by 'having one bound.'

What is meant by 'having separate bounds?'

That is, many people live together [at the same time] on these storeys. If the dwelling-places are distinctly separated from each other, and if the garment is on the upper storey and the Bhikkhu is on the lower storey, then the Bhikkhu should go to the place where his garment is. If he does not go

14.13a.1
773b.13

12. This is more liberal than the corresponding Pali rule, which restricts him to the same village where he keeps his garment. It does not permit him to go to the forest, but confines him to places within the village (*gāṃabbhantare*). Probably, the Chinese Cm. may imply that the forest is within the bounds of the village.

13. Pali Cm. says : " *addhateyya-ratanappamaṇṇā padesaṃ* ; that is, a *ratana* is considered to be equal to six cubits.

to the place where his garment is, then he loses his garment. This is what is meant by 'having separate bounds.'

[41] *Cart-bound*—A Bhikkhu leaves his garment on a cart; then he must pursue the cart-track; he cannot stray away from it. If, before the next day breaks, he is within fifteen cubits, then he does not lose his garment. If he goes beyond fifteen cubits, then he loses the garment. This is what is meant by 'cart-bound.' If one places his garment on a cart and if the cart gets turned over, or if the cart is broken and the goods on the cart are spread over in several bunches, and the garment has followed one bunch, then the Bhikkhu must remain by the side of his garment; he cannot go away from it.

Tree-bound, that is, the place covered over by the shade of a tree at a mid-day. If the bunches and leaves of a tree throw down a shade that is interspersed and is not closely set and if the garment is placed in the sun, while the Bhikkhu is sitting under the shade of a tree, then he loses his garment. If the branch of a tree is hanging over a long distance and the garment is placed in the shade of the branch, while the Bhikkhu sits at the foot of the tree, then he does not lose [his garment].

[42] *Forest-bound*, that is, like the forest of Vindhya (Vindhyātavī?); in no way different. In Chinese, it means, a big grove; also a place where man cannot easily reach, like an island in the sea.

Grove-bound—If the garment is placed in a grove and if it is within fourteen¹⁴ cubits, then one does not lose the garment; similarly in the island of the sea if it is within fourteen cubits, all round, then one does not lose the garment. When a man comes to such a grove and if the boundary-line [of the circle] is not [within] fourteen cubits [from its opposite point], then one should keep the garment with oneself. If he does not do it, then he will lose the garment.

A Bhikkhu lives in a forest. He sits in meditation until the night approaches its end; the sky is on the point of being lit with dawn-light. Vexed with his sleepy eyes he takes off his garments and puts them on the bank and enters a tank for bathing. But before he finishes his bath, the day breaks. Then he becomes separated from his garments and he becomes guilty of a Nissaggiya offence. If he does not give them up and if without any expression of regret he wears them, then there is the offence of Dukkaṭa. If he stands naked on the bank, then also he becomes guilty of a Dukkaṭa offence.

[43] *Question*—How can he get absolved from the offence ?

Answer—If there is no Bhikkhu [round about] and if, therefore, he cannot express his regret and if he wears the garments, there is no offence.

14. The corresponding Pali-expression is *samanta-sattabbhantarā*, which is explained as *majjhe ṭhitassa sabbadisū sattabbhantarā vinibbedhena cuddasa honti*; for a man standing in the centre, seven *abbhantara* distance on all sides around; therefore, the diametrical distance will be fourteen. This *abbhantara*-distance, however, is explained earlier in the *Samanta-pāṣāḍikā* (PTS. iii. 654) as equal to *aṭṭha-vīsati-hattham*, twenty-eight cubits.

If he sees a Bhikkhu, then, without giving them up with an expression of regret (不捨懺悔), if he wears those garments then, with each one of them, he becomes guilty of a Dukkaṭṭa offence. If there is a Bhikkhu who has a garment fit to be given up and he intends to go to the place of a Bhikkhu to give it up with an expression of regret, but, while just on the way, a thief deprives him of his garments, then, though he merely expresses regret, he does become guilty of the offence of Pācittiya.

If one sends a *sāmaṇera* or a lay disciple carrying with him his garments and if he strays away from the road, or if he sleeps soundly until the next day-break, then one loses his garment. The *sāmaṇera*, or the lay disciple, taking the garments, goes in advance and enters the bounds so that the garments would not be lost. The Bhikkhu also enters these bounds but he does not know [about his attendants]. He says that they are outside the bounds. The day breaks. The garment is really within the bounds; yet the garment is lost; but the *Nissaya* (依止) continues.

14.14a.1
773c.10

[44] In the same way, if the disciples who have not yet completed five years [of apprenticeship] take the garments of their teacher and follow their spiritual priest in his tour, but on the way they meet a preacher of the Dhamma and are keenly desirous of listening to his sermon and so they stay until the next day breaks. Then they are not guilty of deserting their teacher. Why? Because they certainly did not intend to desert him. [On the contrary], they definitely wanted to stay with him. The Teacher, however, becomes guilty of the offence of staying away over night from his garments. The holy garment (戒衣) has been accepted by him after a [deliberate] decision. And so because he remains away overnight from his garments, he becomes guilty.

The remaining words are [to be understood] as said before; in no way different.

Thus is concluded the precept concerning staying away overnight from one's garments.

[Third Nissaggiya]

[45] At that time, there was a Bhikkhu who obtained a piece of cloth [for a garment] out of season. This Bhikkhu wanted to make a garment out of it, but it was not [long] enough. He was sprinkling water upon it, putting it in the sun and stretching it with the intention of lengthening it. The Buddha, while he was on the inspection-round of the rooms saw him and asked him: "What are you doing, O Bhikkhu?"

The Bhikkhu replied: "This piece of cloth is short; I am pulling it with the intention of lengthening it."

A [piece of] cloth out of season [Vin. iii. 204]—One month at the end of [rainy-] summer and four months of the winter—this is 'season.' The remaining seven months are considered to be 'out of season.'

14.14b.1
773c.22

A gift out of season—It may be obtained in due course by the Saṅgha, or obtained in due course by a group, or obtained by a single individual.

The Saṅgha, that is, the whole of the congregation of the Saṅgha.

The group—May be either the group of those who learn the *Vinaya*, or the group of those who learn the *Abhidhamma*, or the group of those who learn the *Sutta*.

As for want of sufficiency it was very very small and was not sufficient.

[46] *One can keep it if one expects [a similar one] within a month*—whether one expects it from a Saṅgha, or from a group, or from kinsmen, or from acquaintances, or in a place where he can get a garment made from dusty rags, or from one's own possessions—this is what is called *an expected one*. If there is an expected source from where he can get one within a month, then he can keep it. If he preserves it beyond that limit, then he becomes guilty of a Nissaggiya offence.

If on the twenty-ninth day, he gets the expected garment which is finer than the coarse one he has, earlier, then, he can make the previous garment rendered permissible [for use]. He can retain the new one for one month with the expectation of getting a similar one. If the expected garment is coarse, then he can further wait for another month. In this way, as one likes by one turn after the other, he can [wait] expecting to get a similar one. But he cannot go beyond the limit of one month.

The Teacher says : The following words are easy to understand.

[47] If on the twenty-ninth day, he gets the expected garment, then immediately, that very day, he should accept it by a decision or should render it permissible [for use]. If he does not accept it by a decision, or if he does not render it permissible [for use], then as the next dawn breaks it becomes Nissaggiya. Thus in turn, as the tenth day is reached, if he gets the expected garment, then that very day, he should accept it by a decision or should render it permissible [for use]. If he does not accept it by a decision, or render it permissible [for use] then, as the eleventh day is reached when the next dawn breaks, the garment becomes Nissaggiya.

The source-cause of this precept is the same as of the first Nissaggiya in no way different.

Thus is concluded the detailed explanation [of the Third Nissaggiya

14.15a.1
774a.6

[Fourth Nissaggiya]

[48] At that time the Buddha was living at Sāvattthī in Jetavana in the Pleasure-garden of Anāthapiṇḍada. The elder Udāyī directed his former wife— (古二 *purāṇa-dutiyikā*) —to wash his old garment.

Seven generations related on the father's and mother's side [*Vin.* iii. 206]—that is, the father, grandfather, great grand father, great great grand father and so on upto the seventh generation [upward]; in the same way, also, seven generations on the mother's side.

Relations on the father's side—brothers, elder or younger, of the father, elder brother, younger brother, thus upto the grandson.

Relations on the mother's side, that is, the brother or sister of the mother upto grandson and the seventh generation—all these are relations on the mother's side.

Daughter and upto grandson—all these are kinsmen.

One can permit the daughter and...upto the grandson who have become recluses, to have one's own garments dyed; but one cannot ask the daughter-in-law who has left her home, to dye one's garments. Why? Because she does not belong to his kins-folk.

Bhikkhunī—that is, one who has received from both the Saṅghas, her initiation by the official act of *ñatti-catuttha* (a procedure in which the proposal is the fourth thing). She is called *Bhikkhunī*.

An old garment, that is, even upto one used for miscellaneous (lit. light) personal use. This is called an old garment. If it is washed, it becomes *Nissaggiya*.

14.15b.1
774a.19

[49] If a *Bhikkhu* instructs a *Bhikkhunī* to wash [his garment] and if the [*Bhikkhunī*] prepares hearth, boils water, or seeks fire-wood to make fire, then for every such action that is done [by the *Bhikkhunī*], the *Bhikkhu* becomes guilty of a *Dukkaṭṭa* offence. When the washing is finished, then the garment becomes *Nissaggiya*. When the washing is finished and as she wants to return the same to the *Bhikkhu*, if the *Bhikkhunī* says to herself that it has not become clean and that she would wash it again, then the *Bhikkhu* does become guilty of a *Dukkaṭṭa* offence. In the same way, with dying also. When the dying is over and if he lets her beat the cloth [smooth], then for every such action the *Bhikkhu* becomes guilty of a *Dukkaṭṭa* offence. If [the *Bhikkhunī*] is not a kins-woman and if he is aware that she is not a kins-woman, and if he lets her wash and dye, then the garment is *Nissaggiya*.

No offence—If a *Bhikkhunī* takes the garment of her own accord and washes it, then he does not become guilty. If he lets a *sikkhamānā*, a *sāmaṇerī*, a *sāmaṇera*, an *upāsaka*, or an *upāsikā*, to wash or dye [his garment], then he does not become guilty.

[50] If he sends his garment for washing or dying to an *upāsikā*, but before she can wash it or dye it, she leaves her house and gets initiated [as a *Bhikkhunī*] and if then she washes it or dyes it, then the *Bhikkhu* becomes guilty of a *Nissaggiya*. If he sends it to a *sāmaṇerī*, or to a *sikkhamānā* for washing or dying, and before this washing or dying is done, they leave the house and get initiated [as *Bhikkhunīs*] and afterwards they wash it or dye it, then the *Bhikkhu* becomes guilty of a *Nissaggiya* offence. If he sends it to an *upāsaka*, or a *sāmaṇera*, for washing or dying and before this is done, they leave the house and get initiated as *Bhikkhus* and then, by a change of sex, they are converted into *Bhikkhunīs*, and then the washing or dying is done, then the *Bhikkhu* becomes guilty of a *Nissaggiya* offence. If he sends it to a *Bhikkhu* for washing or dying and if the latter changes his sex [into that of *Bhikkhunī*], then also similar offence. If he lets a *Bhikkhunī* wash

14.16a.1
774b.3

or dye his garment and when that is done, the Bhikkhu thinks to himself: "it has not become clean" and so he makes her wash again, then he becomes guilty of a Nissaggiya offence as well as a Dukkaṭa offence. If he lets several Bhikkhunīs, not from among his kins-women, wash [his garments], then he becomes guilty of several Nissaggiya offences. [There are some women] who have received initiation from the Bhikkhunī-Saṅgha but they have received no initiation from the more respectable [Bhikkhu-saṅgha], like the five hundred women¹⁵ of the Śākya clan—if he lets any such Bhikkhunī wash [his garment], then he becomes guilty of a Dukkaṭa offence.

[51] *No offence*, if there be the washing of a leather-shoe-bag, or of a bowl-bag, or of a pillow-case, or of the cord around [one's waist]; or if there is washing of things like these, there is no offence.

The Teacher says that the following words are easy to understand.

This is a precept with six [originating] conditions leading to the offence. Which are those six? First, the body; the second, tongue; the third, body and tongue; fourth, body, tongue and mind; fifth, a doing, and the sixth [no] absolving [from the offence on the ground of] ignorance [of the rule]. This precept involves three sensations.

Thus is concluded a detailed explanation concerning the washing of a garment.

[Fifth Nissaggiya]

14.16b.2
774b.16

[52] At that time, the Buddha was living at Rājagaha, in a dwelling-place in the Bamboo-grove. At that time Uppalavaṇṇā Bhikkhunī was staying in Sāvattthī. One morning Uppalavaṇṇā put on her dress, took the begging-bowl and entered Sāvattthī to beg her alms. When she had finished her begging, she returned to Andhaka-vana to practise meditation by day-time.

Question:—A Bhikkhunī is not legitimately allowed to move alone. How was it then that this Uppalavaṇṇā entered the Andhaka-vana alone?

Answer:—The Buddha had not at that time prohibited, by any precept, solitary movements. Therefore, Uppalavaṇṇā could move alone.

[53] *Having done their job (katakammā)* [Vin. iii. 208]—Having done their work of theft. What is the job of a thief? To bore holes into walls and snatch away the property of people and do things of that sort. This is called the job of a thief.

The leader of the thieves—One who commands thieves is the leader of the thieves.

15. Here there seems to be some discrepancy. Because the Pali Cm. says that the five hundred women of the Śākya clan received initiation from the Bhikkhu-saṅgha (*Bhikkhūnaṃ santike upasampannā nāma pañcasata-Sākiyāniyo*). And it appears to be correct, as there could not have been any Bhikkhunī-Saṅgha at that time.

He already knew this Uppalavaṇṇā Bhikkhunī, earlier.

Going ahead—This leader of the thieves while walking at the front of the thieves saw Uppalavaṇṇā Bhikkhunī and, being afraid of violence against her at the hands of his [follower-] thieves, said to his companions: "You better go by this road." The thieves then followed [the instruction of] their leader and went away.

14.17a.1
774b.27

[54] *From the samādhī she emerged*—The Bhikkhunī, at the time she entered the *samādhī*, had previously stipulated to herself that she would emerge from the *samādhī* at such and such a time. When she emerged from *samādhī*, the thieves were thus shouting out: "If there had been nearby a Sāmaṇa or a Brāhmaṇa, we would certainly have made a gift of this to him." The Bhikkhunī thought to herself in her mind: "This forest is again without anyone else. I am the only person here. They would have certainly made that gift to me. And therefore a Bhikkhunī could take it."

[55] *Left behind in the monastery*—It was Udāyī.

Question:—How was it that Udāyī was left alone in the monastery?

Answer:—All the Bhikkhus had gone to a village to beg their food, following the Tathāgata, leaving behind Udāyī to guard their dwelling-place.

If you want to give me [something], you must give me your *antarāvāsaka* [inner garment]; because it is so fine and delicate.

The Teacher says that Udāyī cared little for *antarāvāsaka* itself; but he just wanted to see the [beautiful] body of the Bhikkhunī. Therefore, he asked for the *antarāvāsaka*.

Having given it, she departed—Udāyī begged it of her three times. The Bhikkhunī then took off the [inner] garment and gave it to him. And then she returned to her place of residence.

[56] *Exchange [garments]*—It has been said in the original *Vinaya*: "The Buddha said to the Bhikkhus that it is permissible for them to have an exchange [of garments] with the five groups of people who share the Dhamma in common" [Vin. iii. 209].

What are those who have the common Dhamma? That is, those who have a common teacher, a common way of conduct and a common [religious and philosophical] view. This is called 'those who have a common Dhamma.'

14.17b.1
774c.10

As he is preparing for receiving a garment [from a Bhikkhunī who is not a kinswoman], he becomes guilty of a Dukkaṭṭa offence. If he receives it in his hand (入手), then there is Nissaggiya, with the single exception of a Bhikkhunī who is one's kinswoman, in which case, there is no offence. So also, in the case of a Sikkhamānā, Sāmaṇerī, or an Upāsikā, although not kinswomen, there is no offence.

[57] *No offence*—If a Bhikkhu receives a garment as a gift for his sermon from the four groups of followers who become pleased, there is no offence. If a Bhikkhunī, who is not a kinswoman, casts off a garment and

it is received as a dusty robe (*paṃsu-kūla*), then there is no offence. A Bhikkhunī, who has received her initiation only from one Saṅgha and who is not a kinswoman—if from her one receives [a garment] then the offence is Dukkaṭṭa. If a Bhikkhunī who has received her initiation from both the Saṅghas and if she is not a kinswoman and if from her one receives a garment, then there is the offence of Nissaggiya Pācittiya. If he exchanges a few things for [his] many, then there is no offence. The remaining words are easy to understand and need no detailed explanation.

This precept [concerns an offence which] has six originating sources. It is a prescribed offence. And as [said] earlier, it is subject to three sensations.

Thus is concluded the detailed explanation of the precept about receiving a garment.

[The Sixth Nissaggiya]

[58] At that time the Buddha was living at Sāvattṭhī in Jetavana in a dwelling-place in the Pleasure-garden of Anātha-piṇḍada.

Upananda Sakyaputta—Of the eighty thousand persons who had renounced the world from the Śākya clan, Upananda was the most condemned one. But he was very clever and he possessed a beautiful voice.

While walking on the high road—Many Bhikkhus, while they were coming from Sāketa to the country of Sāvattṭhī, met some thieves and robbers who snatched away their garments.

[59] *When they were asked* : “ You, with your naked bodies belonging to the heretic sects !—now you seem to have in your mind good thoughts [in that you have come here to pay your respects to the Buddhist monks ”]. They replied : “ We are Samaṇas belonging to the Śākya clan; we are not heretics. ” The Bhikkhus when they heard these Bhikkhus speaking in this manner went to Rev. Upāli and said to him : “ Sir, please approach them and put searching questions to them. ” Upāli then approached them and asked them : “ How many years have you passed since your initiation into Order ? When did you receive your initiation ? Who is the [Head-] teacher of the Saṅgha ? At what time have you accepted the three garments by your decision ? ”

After having asked these questions, he came to know [the whole story]. These Bhikkhus could have begged their garments of those who were not their kinsmen. If there was no place from where they could have begged [these garments], they could have covered their naked bodies with grass and entered a monastery but they could not enter a monastery with their naked bodies.

[60] The Teacher says : “ I must now explain this whole matter, in succession. If Bhikkhus going along the road see thieves, they may hand over their garments and begging-bowls to youngsters and let them escape [the thieves] and if the thieves, noting this, pursue the youngsters

and thus, if the garments are lost, then any person, whether senior or junior, is permitted to cut and take grass or leaves of trees and hand them over to the rest, so that they can cover the nakedness of their bodies and go towards a monastery. Laymen seeing Bhikkhus coming with naked bodies after having encountered thieves, take laymen's clothes and hand them over to the Bhikkhus—no matter if they are dyed in five different colours—the Bhikkhus are permitted to wear them. There would be no offence".

14.18b.1
775a.6

[61] Therefore, it has been said in the original *Vinaya*¹⁶ : "There are Bhikkhus who wear white-coloured garments, or those who wear garments with more gaudy colours; or those who wear garments with their fringes uncut; these Bhikkhus are permitted to wear them. There is no offence. Who is such a man? If there be a wise man, he ought to know its significance."

The answer is : "He is the Bhikkhu who has lost his garment in an encounter with thieves." If a man loses his garment in an encounter with thieves, then he is permitted to wear the garments of [even] heretics.

[62] *The garments of heretics*—If there are feathers of birds, or clothes made of wood-bark, then he can wear them. There is no offence. But then he is not permitted, in turn, to entertain their perverse philosophical view. When a Bhikkhu loses his garment and if he enters a monastery and there is a garment belonging to the Saṅgha, then he can accept (興) it. If there are clothes belonging to a residence then the Bhikkhu enters the residence and stays there. If he does not go there and stay, then he is permitted to accept another garment in exchange for this. If there is no such cloth, then he can substitute a carpet or a pillow-cover for it. While the Bhikkhu wears it, if it gets torn or spoiled, then he need not make it good. If a donor gives him a garment, then he must return the garment of the Saṅgha.

[63] When a Bhikkhu who has lost a garment enters a monastery and if there is no garment belonging to the Saṅgha, then he is permitted to beg it of a householder who is not his kinsman. One who has lost his garment can beg it himself or he can let another person beg it. There would be no offence. Only he cannot beg gold and silver.

The Teacher says : "The remaining words that follow are easy to understand and need no detailed explanation."

14.19a.1
775a.19

This precept has its origin in body and mind. It involves three sensations.

Thus is concluded a detailed comment on the Precept regarding begging a garment of one who is not a kinswoman.

[Thus is concluded]

the Fourteenth Book of the *Vinaya-Commentary* [named]

Samanta-pāśādikā.

16. Pali text mentions the source-book—*Parivāra*. [*Vin.* v. 219].

Shan-Chien-P'i-P'o-Sha

on

Vinaya

BOOK XV

[T. 775a-782c; P'ing 80a-85b; PTS. iii. 668-iv. 801; S. ii. 482-587; N. ii. 675-819]

[The Seventh Nissaggiya]

15.1a.3
775 a.25

[1] At that time, the Buddha was staying at Sāvattī in Jetavana, in the residence of Anātha-piṇḍada. *Take away a number of garments*—Donors hear that Bhikkhus have lost their garments. Everyone gives them garments. *Requests them to take as many as they like* [Vin. iii. 214]—That is, the donors say to the Bhikkhus :—“ If you need, you can take them to your hearts' satisfaction. ” This is what is called a request to take as many as one likes.

The inner and the upper garments—*Antarāvāsaka* (inner garment) and *uttarāsāṅga* (upper garment) which include (受) *saṅghāti*. Therefore in the original *Vinaya*, it has been said : “ If a Bhikkhu loses his three garments, then he is permitted to take only the inner and upper garments; the remaining one garment, he should beg somewhere else. If he loses two garments, then he should take only one. If he loses one garment, he cannot receive any ” [Vin. iii. 214]. If a Bhikkhunī loses her five garments, she can take only two*; if she loses four, she can take only one. If she loses three, she cannot receive any. If, however, kinsmen [give] them, or donors request them to accept them, or if they are bought as their own property, then one can take as many as one likes. This precept has six originating causes. One does not get absolved from the offence on the pretext of [no] knowledge. This precept is a prescribed one involving bodily and vocal actions and three sensations.

15.1b.1
775b.9

Thus is concluded a detailed comment on the Precept regarding the inner and upper garments.

[The Eighth Nissaggiya]

[2] At that time, the Buddha was living at Sāvattī in a dwelling^{place} in the Pleasure-garden of Anātha-piṇḍada.

The money-equivalent of a garment [Vin. iii. 216]—That is, gold, silver, or money. If a house-holder, or his wife, intends to reserve some valuable

* Bhikkhunī-Nissaggiya, No. 17.

from which garments for a Bhikkhu could be purchased and if a Bhikkhu coming to know of it, goes to him or her, and advises thus : " If you are preparing garments for me, then you should prepare such are fine, delicate, long and broad [enough]."

Instructs to increase the value, that is, [increases the value] from the sixteenth part at the lowest to one (下至十六分之一) [at the highest]

Instructs to make the texture finer, even to the extent of one fibre at the lowest (均一線) . If he gets such a garment, then he becomes guilty of a Nissaggiya offence.

[3] If a donor intends to prepare a big garment and he instructs to make a short one; or if the donor intends to purchase a very costly garment and he instructs to make it less in value; and when the donor prepares one according to his instruction and he gets it, then because of these instructions, he does not become guilty. If his kinsmen make a request, or if his donors request him, and then if he gives instructions, there is no offence. So also, if he instructs to benefit others, then also he is not guilty.

The Teacher says that the following words are easy to understand and need no detailed comment.

[Ninth Nissaggiya]

[4] In the other precept about house-holders who are not kinsmen, the only difference is that there are many house-holders [in this case], who are planning to set apart the money-equivalent for a Bhikkhu's garment. All the remaining words are as said in the preceding precept.

[The Tenth Nissaggiya]

[5] At that time the Buddha was staying at Sāvattṭhī in Jetavana in a dwelling-place in the Pleasure-resort of Anātha-piṇḍada.

15.2a.1
775b.21

Said these words to a householder : " You take this value of the garments and purchase them and hand them over to such and such a Bhikkhu. "

Such words were already spoken.

A fine of fifty [Vin. iii. 216]— that is, a fine of fifty *kaṭṭhapaṇas*.

Just wait, Sir—" Sir, to-day, I have some work; I request you, Sir, to wait and let today pass by; tomorrow morning I shall give you. "

A feudal chief of the king—that is, one who enjoys the king's emoluments. This is called a feudal chief of a king.

A deputy—one who is sent with some offerings.

A carrier—one who takes a thing and goes with it to the place of a Bhikkhu.

Taking [a thing] when it is permissible—If I get a thing which is permissible, then I would receive it.

Permissible things, that is, clothing, medical requisites. They are called permissible things.

[6] *Care-taker of the rooms of the Saṅgha*—that is, one who is compelled to work for the Saṅgha.

I have already made him understand—I have already spoken to this care-taker of the rooms [in the monastery] that if the Revered Sir needs any garments, then he should go to the Revered one's place and hand him over those garments.

O, house-holder, I need garments— that is, I told him and made him understand [my needs]; following it was given a reminder of which he understood [the import]. Thus when such a demand is made two or three times, if he gets [the garment], so far so good. If he does not get it, then once, twice or for the third time, or even upto the sixth time, he should stand before him in silence.

5.2b.1
775c.4

[7] *How in silence?*—That is, he should not utter a word from his mouth ; he should stand, should not sit down ; even if the donor invites him to take a seat, he cannot do so ; if he gives food to eat, he should not receive it; nor even a drink ; if he is requested to give a religious sermon, or to recite a sacred prayer (咒願) [for affording protection], he should not recite it. If the donor asks : "Why then have you come to this place ?" then he should reply that the house-holder himself knows it quite well. If he gets the garment [by this much], then well and good ! If he makes no demand with his tongue, then he can stand twelve times in silence. If he makes one oral demand, then he can reduce two of the [twelve] silent visits; if he makes two oral demands, then he can reduce his silent visits by four ; if he makes three oral demands, he can reduce six silent visits; and so on.....If he makes six oral demands, he can do away altogether with his twelve¹ silent visits. If again, after this, he goes and makes a demand and gets his garment, then it becomes Nissaggiya (worthy to be given up).

If each day he goes and makes an oral demand, then in this way, he can go on six days. If one day he goes and makes his oral demand six times, then afterwards he is not permitted to go and make a demand, nor is he permitted to make any silent visit.

[8] If he does not get the garment even then, then he should go to the place from where the money-equivalent for the garment has come and say: "I do not find at last put to use the money [invested] by you (於汝)."² You should yourself know this. Let it not perish. If one does not get the garment, then one should oneself go and report the matter to the owner [who had made the provision] for the garment. He cannot send a deputy³ to report the matter. If a deputy is sent for giving the

1. The underlying idea is that one oral demand is considered to be as effective as two silent visits. So one can make at the most either six oral demands or twelve silent visits. The number of oral demands may be increased or reduced if the silent visits are respectively reduced or increased, taking care to see that their ratio of 1 : 2 is maintained.

2. Cf. the reading : *Tattha'ssa*.

3. This is not supported by the Pali Cm. which simply says that this information is to be given to the original investor, whether by oneself or through a messenger. One who gives no information in this way becomes guilty of a Dukkaṭa. (*To pana nava s'maṇṇa gacchati, na dūtāṇi p'heti, vattabbede dukkaṭam apajjati*).

report, then [that Bhikkhu who sends the deputy] becomes guilty of a Dukkata offence.

15.3a.1
775c.17

[9] The Teacher says : An attendant (執事人 who looks to the affairs of the Bhikkhus) is of two kinds : first, one who is designated; second, one who is not designated. The designated one also is of two kinds. What are those two kinds ? One who is designated by the Bhikkhu and the other is one who is designated by a deputy.

The one who is not designated is also of two kinds : one who is not designated face to face by oneself; the other is one who is not designated face to face by any one else. These are called the four types of an attendant.

[10] The Teacher says : What is called 'one who is designated by a deputy' ?

Answer : A house-holder wants to purchase a garment for a Bhikkhu. His deputy goes to the dwelling-place of a Bhikkhu. Having gone there, he says to the Bhikkhu : "Sir, such and such a house-holder has sent me with the price of a garment, to be offered to you. I beseech you, Sir, to accept it." The Bhikkhu replies : "This is a thing which is not acceptable; a Bhikkhu is not permitted to receive it." The deputy further says : "Sir, is there any one who would manage this for you ?" The Bhikkhu replies in the negative. The deputy then seeks out himself one who would manage this for the Bhikkhu. When he gets such one, he takes him with him and goes to the Bhikkhu's place and says to him : "This person will be able to manage this affair for you, Sir." Immediately he takes the price-money and gives it to that attendant. The deputy speaks to the attendant in the direct, face-to-face, presence of the Bhikkhu : 'You can take this money, buy the garment and give it to the Bhikkhu.'

[11] If there is some one else who would manage this matter for him, the Bhikkhu would say to the deputy : "A person who would look to this matter of mine stays in such and such a village and at such and such a place. He is named so and so." The deputy then goes to the place of the man who would look to this matter [for the Bhikkhu] and speaks to him thus : "You take this cost-money for buying a garment and you give the same to such and such a Bhikkhu." Having paid him, he returns to the place of the Bhikkhu and says to him : "Sir, to the person designated by you, I have already paid the price for the garment. Whenever, Sir, you need a garment you can go to him and take it [from him]."

15.3b.1
776a.1

When the deputy has paid the man the cost-price of the garment, he does not himself come back to the Bhikkhu to report the matter to him but sends some other man to go to him for making the report. That man says to the Bhikkhu : "Sir, the man who has been designated to look after this matter of yours is already paid the cost-price of a garment. Whenever, Sir, you need a garment, you can go and take it from him. He ought to give you the garment, Sir." These are called four kinds of attendants.

[12] Therefore it has been said in the original *Vinaya** : "If there is

* *Vin.* i. 245.

some one who would manage the affairs of a Bhikkhu, then people who have got faith and reverence for the Dhamma can give the cost-price [of such things] to such a man and when you [Bhikkhus] need a garment you can go to such a man and take it. But you should take only whatever is permissible for you. You cannot take gold and silver". [But] by way of a device⁴ [even] gold and silver may be taken. Except in this case, gold and silver are things not to be taken.

15.4a.1
776a.13

[13] The deputy says to an attendant of a Bhikkhu : " You take the cost-price for buying a garment and you give it to such and such a Bhikkhu." The deputy pays the attendant the cost-price of the garment, but does not report this matter to the Bhikkhu, then the Bhikkhu is not permitted to go to the attendant and seek a garment from him. If he seeks it and gets it, then he becomes guilty of a Dukkaṭa offence. If a house-holder takes gold and silver and goes to the place of a Bhikkhu and says to him : "Take this gold and silver. I give it to the Saṅgha. I beseech you, Sir, to accept the same to build a Saṅghārāma or to build a Dining Hall;" or if there are [offerings of] sites for 'parks,' a Bhikkhu is not permitted to accept. If he receives them, he becomes guilty of a Dukkaṭa. If he instructs and makes him hand over to the manager, then he can look after and manage the same. If the deputy does not understand this, the Bhikkhu can give instruction to the manager to receive it and then he can use it for [securing] sites for different specific uses.

[14] A house-holder takes with him gold and silver for making gifts to the Saṅgha and instructs to arrange for food and drink, clothing, medical requisites and dwelling-places, then one cannot oneself receive the same. If the congregation of the Saṅgha receives gold and silver and if as a consequence of it, he receives food and drink, clothing and other useful things, then he becomes guilty of a Dukkaṭa.

If the congregation of the Saṅgha does not accept it and the house-holder not knowing [what to do] returns; but on the way he meets one who knows the Vinaya rules. The latter says to him : "You want to make a gift to the congregation of the Saṅgha. Why should you go back ?" The house-holder hears him and understands him and immediately comes back. He hands it over to the manager.

15.4b.1
776a.26

[15] If the house-holder makes a gift for a specific use, the Bhikkhu cannot divert it for any other use. If he diverts it for any other use, he becomes guilty of a Dukkaṭa offence. If, however, there is a gift for building rooms, and if there are [already] dwelling-places but there is no provision of food and if every one of the congregation of the Saṅgha wants to go away and if there would be no one to take care [of the rooms], then it is permissible to reduce the money for the rooms to buy food and to provide for the food of the care-taker of the rooms. If the money is diverted in this way for another use, then there is no offence. If it is a place of accommodation used

4. The Pali Cm. does not mention here this exception. But later in 15.14 there is the mention of such gifts as 'acceptable' to a Vinaya-master, if they are given indirectly through a manager.

by mendicants coming from all the four directions, but in the dwelling-place there is no provision of food and the congregation of the Saṅgha wants to go away from the place, then it is permissible to reduce the allotment for rooms and use that allotment for provisions of food. Why is it so? In order to protect the dwelling-place. Although it be so, one is not, however, permitted to exhaust the amount for [such] use.

[16] If a house-holder makes a gift of a farm-land, a Bhikkhu is not permitted to accept it. Then in what way is he permitted to accept [such a gift]? A Bhikkhu says to the house-holder: "The Bhikkhu-dhamma does not permit acceptance of a farm-land." The house-holder says to the Bhikkhu: "From this farm-land, one can produce the four essential requisites [for Bhikkhus]; it can be used for providing the congregation of the Bhikkhus [with the four requisites]." If it be so, then it can be accepted. If a house-holder says: "On account of this gift of a tank to the congregation of the Saṅgha, it would be possible [for the people] to bathe and wash and for all living beings to drink the water and use it as they like — if, in this manner a tank is given as a gift, then it is permissible to accept it. If a house-holder, not understanding the significance of such words, simply says that he makes a gift of a tank, then the Bhikkhu can reply: "The dhamma of the ascetics does not permit the acceptance of such a tank. If there is the gift of water that is permissible, then it can be accepted." The house-holder replies: "Very well, Sir, the original gift, then, is of water." If he says so, then it is permissible to accept it.

15.5a.1
776b.10

[17] If the house-holder still does not understand the significance of words and he simply says: "I make the gift" and after this he passes away (於後命過), then the Bhikkhu cannot make its use. If the house-holder has a son or a grand-son, the Bhikkhu may give advice to the son or grandson in the manner [mentioned above]. If the family-line has come to an end without having a son or a grandson, the Bhikkhu may say to the oldest inhabitants of the village: "This house-holder did not know how to make a gift [to the Saṅgha]. He has passed away; the Bhikkhus could not make use of it. You friends, are your-selves wise." The Elders [of the village] would say: "We, disciples, make a gift of water to the Saṅgha." If a gift is made in such a manner, the Bhikkhus can make use of it. There would be no offence.

One is not permitted to accept gold and silver. If a house-holder takes some corn, or a sweet fruit, or a garment, or food and drink, and makes a gift, of it—then all these one can accept. If a house-holder makes a gift of food that is permissible then one can accept it. But one is not permitted to instruct a house-holder or request (請) another man to prepare a kind of food for him. If he gets such food, he cannot eat it.

[18] The Teacher says: In ancient times, there was a Bhikkhu who was staying on the mountain Cittala. He desired to obtain some cakes to eat. He went out into the court-yard and saw, in front of him, the house-holders moistening the earth with water and displaying what appear-

15.5b.1
776b.23

ed to have the sscape of cakes. He exclaimed : "What ! are you going to offer to the Saṅgha, tomorrow morning, cakes of this type ?" The householders immediately understood the significance of this remark. They went back home, prepared such cakes and next morning offered them to the Saṅgha. The leader of the Saṅgha came to know [about this suggestion] and so he did not accept [the offer]. Each of the juniors, too, seeing that their leader did not accept it, would have none of it. Thus [the Bhikkhus of] the ancient times knew contentment. If any Bhikkhu displayed any indications [of his desires] they could not eat it ; then what to say of a Bhikkhu seeking for his own sake, getting it and eating it !

[19] A gift of a Park cannot be accepted as said before ; in no way different. If there is a gift of a forest, or of a grove, one can accept it. A later generation would cut the grove, prepare farm-lands, and get out of them grains, or sweet fruits, or different kinds of food and drink, which all one can accept.

If such [a person preparing the farm-land] does not give the produce, then one should not make a pressing demand of him. If, first, some men come and cut the forest for preparing farm-lands and then stop [for one reason or the other] and later other men come and begin [to do farming], then of them compensation should be demanded. Why ? Because the farms had been already prepared [by the first-comers]. If there is some man who wants to take the farm-land on some hire-fee, then one cannot accept gold and silver. It is only the permissible things that one can receive.

If the man who is taking the farm-land on hire does not know the exact location of the farm-land and if he asks a Bhikkhu about it, then if the Bhikkhu knows the bounds of the farm-land, he should point [the same to him] ; but if he does not know them, he should give no false indication.

If there be a man who would offer to the Saṅgha a slave (奴), he is not permitted to be accepted. If he says that he would offer a *kappiya-kāraka* (a manager who would make things permissible for use by a Bhikkhu), or a *veyyāvaccakara* (an attendant who would look to the affairs of a Bhikkhu), then one can accept them.

[20] If a *kappiya-kāraka* of the Saṅgha prepares food every morning for the Saṅgha and in the afternoon he looks after his own work, then he must be given food from what is obtained in the morning. He is not permitted to be given anything in the afternoon. Clothes need not be given to him at all. If one works as an errand-boy for the the Saṅgha for a fortnight, then he should be given food and clothing [for that period] ; when he works for himself for a fortnight, the Saṅgha should not give him food and clothing. When he does not do any work for the Saṅgha at all, and seeks work outside for himself and if, later, he brings his earned wages to the Saṅgha, the Saṅgha should accept them. If he does not give them to the Saṅgha, then the Saṅgha should make no demand for the same.

[21] If there is a gift of a cow or a goat, one should not accept it. But if it is said that there is a gift of the five savoury things, milk for a drink and the like, then one can accept them. As regards other similarly low animals, the same [procedure].

The Teacher says : The following words are easy to understand.

Such is the Precept concerning the king or his minister (*Rāja-sikkhāpada*). It has its originating causes. It involves actions which are bodily, vocal and mental and involves three sensations. It is a precept that is prescribed and no one can be absolved on the pretext that he does not know it.

[Eleventh Nissaggiya]

[22] At that time, the Buddha was living in the town of Ājāvī.

A spread of *kosiya* (silken cloth) [Vin. iii. 224]—it is placed on a level ground and is sprinkled over with sourish liquid mixture—even upto its being mixed up with even one thread (lit. hair) of silk (*kosiya*). It becomes Nissaggiya.

15-6b.1
776c.19

One hair of *kosiya*—that is, even an infinitesimally fine part of silk. This spread is made into a carpet but it is not woven (*a-vāyima*).

The Teacher says that the following words are easy to understand.

[Twelfth Nissaggiya]

[23] At that time the Buddha was living in the town of Vesālī in the High-peaked Assembly Hall (*Kūṣāgāra-sālā*). The purely black hair of a ram—that is, not mixed with any other kind of hair.

The following words are easy to understand and need no detailed explanation.

Thus is concluded the precept about the purely black hair of a ram.

[The Thirteenth Nissaggiya]

[24] At that time, the Buddha was living at Sāvattī in Jeta-park in the dwelling-place of Anātha-piṇḍada.

Putting at the end [Vin. iii. 226]— Putting a few white hair at the fringes. This has been explained in the original *Vinaya* itself. It needs no detailed comment.

[The Fourteenth Nissaggiya]

[25] At that time, the Buddha was living at Sāvattī in Jeta-park in the dwelling-place of Anāthapiṇḍada.

Except in the case of a sick Bhikkhu [Cf. *Vin.* iii.228]— If a sick Bhikkhu intends to go to another place and loathes to take away his heavy bedding which he cannot take with him, then the Saṅgha should, by an official act of the Saṅgha, permit him to have a new bedding. If the Bhikkhu does not get cured he can have it made as he wills. If the disease emerges again after being once cured, then there is no need of a fresh official act. He can use it [on the authority of] the old official act.

15.7a.1
777a.2

The Teacher says that the following words are easy to understand and need no detailed explanation.

[Fifteenth Nissaggiya]

[26] At that time the Buddha was living at Sāvattḥī in Jeta Park, in the dwelling-place of Anātha-piṇḍada. At the time, he laid down a precept regarding a carpet-seat (*nisīdana*).

“O Bhikkhus, I want to retire into a solitary place for all the days of three months” [*Vin.* iii. 230].

The Teacher says : ‘Why was it that the World-honoured One desired to retire into a solitary place for the days of the three months ?’

The World-honoured One looked at living-beings all around and thought* : “These beings who had not attained religious Paths (無得道) in all the three months when they also had retired into a solitary place, will, after my entrance into a solitary place, necessarily do such things : namely, that the Bhikkhus after listening to my words will certainly take a decision which is unlawful and Upasena Vaṅgantaputta will break this [unlawful] prescription and will come into my place. Having seen this I should commend Upasena Vaṅgantaputta that because of him the Bhikkhus will accept the Practices of Purification (*Dhuta-dhamma*) and then they will be free to come to see me. Having finished the three months, the Bhikkhus will then be taken out, one after the other, to their rooms. I shall notice the sitting-carpet scattered disorderly and then on account of these sitting-carpet [scattered disorderly], I shall have to prescribe a precept for these Bhikkhus.”

15.7b.1
777a.14

[27] When the World-honoured One had thought in this manner, he went into retirement for a period of three months. Upasena Vaṅgantaputta went to the place where the Buddha was. This revered Upasena Vaṅgantaputta was censured [earlier] by the Buddha, as said in the *Khandhakas* that he was guilty of a Dukkaṭa on account of his giving initiation to those who had not completed 20 years of age, [in these words]: “You, ignorant fellow, have not yet completed even ten years [after initiation]; and how, then, do you think of granting *upasampadā* to those who have not yet completed twenty years of their life ? And further, not knowing the Buddhist teaching, you even go to the extent of sending other people to instruct (教授) [Cf. *Vin.* i. 59].” Upasena, who had received censure in this manner earlier, went to pay respects to the Buddha and thought in his mind : “I

* *Vin.* iii. 230-232.

have accepted this life of renunciation from a good family. With no evil intention have I become a recluse. Why, then, should I be blamed because of my disciples? I may go over even a distance of ten⁵ *yojanas* to stay and give instructions to my disciples so that in respect of their personal demeanour, they may be as rightly disciplined as myself; in no way different."

[28] Then he went and exchanged greetings with the World-honoured One. And then he received encomium [from the Buddha] concerning the lawful demeanour of his disciples. Therefore, it has been said in the original *Vinaya*: "The Buddha asked the Bhikkhus whether they had accepted, for wearing, dusty garments because they liked them in their hearts." [*Vin.* iii. 230] 'To this came the [prompt] reply that they did not really like to wear them, but they wore them because their teachers wore them. The Buddha thus said in praise: "Very well! very well! Upasena, you have been able to instruct them in and make them accept the rules of decorum which they have perfectly acquired" [*Cf. Vin.* III. 231].

15.8a.1
777a.27

The Buddha said to the Bhikkhus—The Buddha saw the carpet-seats scattered in disorder and so he said to the Bhikkhus: "You have obtained for use [these seats] which have been given as gifts [by people] with faith in their mind [for you]. Let them not perish."

The Buddha in various ways—The Buddha himself preached to the Bhikkhus the Dhamma in innumerable ways.

[29] *An old carpet-seat* [*Vin.* iii. 232], that is, [a seat] which has been used for sitting even once (一經). This is called an old one.

Taking a small piece⁶ that is allowable, that is, taking a small piece (帖), square or round, from one of the four sides and putting it on the new piece.

If he cannot get that much piece (帖), one can cut a very very small piece and spread it on the new one. If one prepares it like this, it is permissible.

The Teacher says:—The remaining words that follow in the original *Vinaya* need no detailed explanation. The originating causes are as said earlier.

Thus is concluded the precept about a carpet-seat.

[The Sixteenth Nissaggiya]

[30] At that time, the Buddha was living at Sāvattṭhī in Jetapark, in the dwelling-place of Anātha-piṇḍada. Then he laid down a precept regarding carrying a load of a ram's hair.

5. Pali Cm. has *atiraka-yojana-sataṃ*, more than a hundred *yojanas*. For this whole incident, see later XVI. 104.

6. Pali Cm. specifies: *vidatthimattam*, just a span.

15.8b.1
777b.10

Ridiculed [*Vin.* iii. 233]—House-holders met, on the high road, this Bhikkhu carrying a load of ram's hair and asked him : "Sir, where are you going, carrying this load of a ram's hair ? Where are you selling it with profit ? How much will it be worth ?" The Bhikkhu heard these jeering queries, and thus being ridiculed, he threw down [the load] on the ground with anger, when he reached a monastery. The Bhikkhus asked him : " How much distance have you come over, carrying this load of ram's hair, which you have now thrown down in anger ? " The Bhikkhu replied : " Because of this [load] of ram's hair, I was jeered at and ridiculed by house-holders and so, in anger, I threw it down. "

[31] *Carrying oneself*, that is, to wrap up in one's *uttarāsanga* and to carry it oneself.

Beyond three yojanas [*Vin.* iii. 234], that is, when there is no [substitute-] man to carry, carrying a thing beyond three *yojanas* means Nissaggiya offences according to each of the number of hair, many or few. When one has reached the [limit of] three *yojanas*, he places it on the ground and when one pushes the load with a stick, or when one turns it around with his foot and it goes beyond the three *yojanas*, then there is the offence of Nissaggiya. If one goes over a distance of two or three *yojanas* and if there be any danger from a tiger, a wolf, or thieves and if he carries it beyond three *yojanas*, then, in all such cases, there is Nissaggiya offence. If, within a distance of three *yojanas*, he is robbed and if after being robbed [in this way], they return the same to the Bhikkhu, then the Bhikkhu is permitted to carry it further over three *yojanas*. He does not become guilty.

15.9a.1
777b.22

[32] *No offence*—If a woollen blanket has become a carpet-seat, then there is no offence. No offence, if it is carried over a distance within three *yojanas*; when he has reached this distance of three *yojanas*, he has a man [who would be his substitute] for carrying it beyond three *yojanas*, then there is no offence.

Carrying the hair of the ram—even stuffing his ear with it, [if he goes] beyond the three *yojanas*, he does become guilty.

The Teacher says that the remaining words that follow are easy to understand and need no detailed explanation.

This precept concerns [actions] which originate in body and mind. One does not become absolved [from the offence] on the pretext of the ignorance [of the precept].

Thus is concluded a detailed explanation of the precept concerning the hair of a ram.

[The Seventeenth Nissaggiya]

[33] At that time the Buddha was living in the country of the Sākyas in Kapilavatthu in Banyan-Tree Park (Nigrodhārāma).

The precept concerning the washing of ram's hair [*Vin.* iii. 235] : Bhikkhus had given up applying themselves to meditation and reciting *suttas*, because, for the Chabbaggiya Bhikkhus they were washing, dying and carding the [woolly] hair of a ram. Therefore, they had given up [meditation]. The remaining words are easy to understand.

Thus is concluded the precept concerning washing, dying and carding ram's hair.

[The Eighteenth Nissaggiya]

[34] At that time, the Buddha was living in the city of Rājagaha (羅閱) in the Gijjha-kūṭa (Vulture-peak) mountain. *The precept concerning [the acceptance of] gold and silver* [*Vin.* iii. 237]—*Gold* : Conchs, precious stones, corals and all sorts of precious treasures and other things which can be sold with profit—these are the different sorts of precious [things] like gold. Therefore, it has been said in the original *Vinaya* : “Down to the gum of a tree, which can be used in a country as coins—one is not permitted to take, nor is he permitted to instruct others to take; in all these cases there is an offence.” If it is taken for oneself then it is Nissaggiya; if it is taken for the Saṅgha, or for a group, or even for one single individual, or if it is taken for the image [of the Buddha]—in all these cases, there is the offence of a Dukkaṭa.

15.9b.1
777c.6

[35] *No offence*—One cannot receive oneself, nor can one instruct others to receive. If a house-holder takes gold and silver [in his hand] and offers the same to a Bhikkhu, the Bhikkhu replies : “It cannot be accepted.” The house-holder says to him again : “Sir, I have a mind to give; it is surely to be a gift; I cannot take it back;” and saying thus he leaves it on the ground and goes away. The Bhikkhu sees the house-holder gone and he remains there to watch [that gold and silver]. Then there is another householder who sees him staying there. He goes to him and asks : “Sir, why are you standing here ?” The Bhikkhu replies : “There is a house-holder who has made a gift of gold and silver. But the laws of the life of a Bhikkhu do not permit its acceptance.” The householder then says to the Bhikkhu : “Sir, if it is not permissible for you to accept it, then you can make a gift of the same to [your] disciple (myself).” The Bhikkhu remains silent. The house-holder accepts it and goes away with the same. Later, the house-holder, with this gold and silver, brings in exchange [useful] things such as food and drink, clothing and other permissible things and offers them to the Bhikkhu. The Bhikkhu can accept the same.

[36] If there is no man who knows [the proper procedure], then that gold and silver should be kept in a room with the door closed but should not let it be lost. If there is any one who can sell clothing or a begging-bowl, then the Bhikkhu should call him, point out that gold and silver and say to that person who would sell clothing and begging-bowl : “A poor religious

15.10a.1
777c.18

man needs clothes and a begging-bowl. Here is gold and silver." The house-holder himself understands [the significance of this speech]. If there is none who would sell clothing and begging-bowl, but there is one who would sell drinks which could be taken even at times beyond regulated hours, or medicines that could last for seven days, or medicines that would last for the whole life, then he should take him to the place where gold and silver is kept and say to him: "Here is the gold and silver. The congregation of the Saṅgha needs such and such a medicine." The house-holder himself knows [its significance], obtains those medicines and the Saṅgha then can make use of them and eat them. The Bhikkhu who had come in possession of that gold and silver cannot use it for his own eating. The remaining house-holders, who are converting it into a permissible gift, even down to the animals of lower creation, cannot use it. Why? Because, they are now things meant for [the use of] the Saṅgha [only]. If no medicines can be obtained, the owner of gold and silver should put it aside and go. But he cannot, on any pretext, whatsoever, accept it again.

[37] If there be an *upāsaka* whom he sees, he should call him and instruct him to go to the place [where that gold and silver] is cast away. The *upāsaka* says: "Why is this gold and silver cast away like this? I should take it as it is thrown away." The Bhikkhu replies: "As you please." If the *upāsaka* knows his rightful behaviour he would take and exchange things like clothing and begging-bowls and offer them to the congregation of the Saṅgha, who can then accept the same. If there be no *upāsaka* who can be instructed to go to the place where it is cast away, then the Saṅgha can make an official act consisting of the proposal as the second⁷ item (*ñatti-dutiya*). A Bhikkhu who knows the five rules⁸ [in this connection] takes that gold and silver and with his eyes closed throws it and goes away. He does not note (記) the actual place where it is deposited. If he notes that place where it is deposited, then he becomes guilty of a Dukkaṭṭa offence.

15.10b.1
778a.2

[38] The enjoyment of an accepted gift is of four kinds. Which are those four? First is the enjoyment by a thief; second is the enjoyment by a debtor; third is the enjoyment by kinsmen and fourth is the enjoyment by an owner⁹.

Question :—What is the enjoyment by a thief?

Answer :—A Bhikkhu with no character receives, on account of his being one of the Saṅgha, in due order, a gift of food and drink—this is called the enjoyment by a thief.

7. So reads Taisho ed; but our copy reads as 'the fourth (*ñatti-catuttha*)'. The original *Vinaya* supports Taisho. (*Vin.* iii 238).

8. For this, see *Vin.* iii 238.

9. See *Vis.* I. 125-129; *Vim.* p. 13.

What is the enjoyment by a debtor? If a Bhikkhu receives from another person food, drink and clothing, he should first reflect upon the same. If he receives it without reflecting upon it, then that is an enjoyment by a debtor. If there be a wise Bhikkhu, who has renounced his house, with sharp wit and faith in his mind, then he should, at the time of eating, reflect upon every mouthful that he swallows. If there be a person with dull wit, and if he does not have a previous reflection at the time of eating, or if that person with dull wit does not reflect at the time when he is using his clothing, then he should reflect upon the same, [at least] before the [next] day-break. If there be a man with sharp wit, then at the time when he is actually wearing the garment, or when he actually uses [the things] in his room such as the cot, mat or bedding and other gifts given through faith, he should first reflect. If he does not reflect in this manner, then that enjoyment is called the enjoyment by a debtor.

[Also] if there be no obstruction of cold or heat, or obstruction of any sense of conscientiousness (慙恥) and he still wears the garment, or if there be no hunger and thirst, or illness or disease, and he still eats and drinks doses of medicine, then that is called enjoyment by a debtor. If he receives food and drink or any clothing without any previous reflection, then there is the offence of a Dukkaṭa.

15.11a.1
778a.14

What is the enjoyment by kinsmen? The enjoyment by the seven types of people who are under training; it is just as good as the enjoyment of a parental property and in no way different. This is the enjoyment by kinsmen.

What is the enjoyment by an owner? The enjoyment of a gift by the true man, the Arhat.

The Teacher says that among these four kinds of enjoyment, the enjoyment of a thief is the worst.

[39] There are other four kinds of enjoyment. Which are those four? First, a conscientious enjoyment, second, a shameless enjoyment, third, a legitimate enjoyment; and fourth is an illegitimate enjoyment.

What is a conscientious enjoyment?

A shameless fellow stays near a conscientious man and is enjoying a thing [with him], then there is no offence. This is called a conscientious enjoyment.

What is called a shameless enjoyment? There is a conscientious man staying near a shameless fellow and he is enjoying a thing [with him]; then there is the offence. This is called a shameless enjoyment. The conscientious man by staying near a shameless fellow must later necessarily follow him in his evil actions and therefore he also [comes to be called] a shameless fellow. A shameless fellow by staying near a conscientious man must, later, necessarily change his evil ways and practise good things and then he [comes to be called] a conscientious man.

15.11b.1
778a.27

What is called a legitimate enjoyment? If a conscientious man by using rightful means obtains things, then that is called a legitimate enjoyment.

What is called an illegitimate enjoyment? A shameless fellow obtains things by using wrong means. Then obtaining these things is just like obtain-

ing poisonous medicine and in no way different. This is called an illegitimate enjoyment.

[40] The Teacher says that the remaining following words that are there in the *Vinaya* need no detailed explanation.

This is an offence by prescription. It involves actions of body, tongue and mind and is accompanied by three sensations.

Thus is concluded a detailed explanation about a precept concerning acceptance of precious things.

[The Nineteenth Nissaggiya]

[41] *The precept concerning selling precious things [with profit]*—The products are of various kinds: those turned into finished ornaments, or those not turned into finished ornaments.

Ornaments for the head [Vin. iii. 239]—that is, hair-pins for flowers, or everything that could be used on the head—all these are called ornaments for the head.

Rings, bracelets, clips, chains (鎖) and various kinds of things that are used as ornaments on one's body—these are called [products] turned into finished ornaments.

Exchanging finished ornaments with unfinished precious [metal] or exchanging unfinished precious metal with finished ornaments—all these involve a Dukkaṭa offence.

[42] *Exchanging Dukkaṭa with Nissaggiya-Pācittiya, or exchanging Nissaggiya-Pācittiya with Dukkaṭa—*

Question :—What is exchanging Dukkaṭa with Nissaggiya-Pācittiya ?

Answer :—By exchanging copper coins with gold coins, one becomes guilty of Nissaggiya-Pācittiya. This is called exchanging Dukkaṭa with Nissaggiya-Pācittiya.

By exchanging gold coins with copper coins [one becomes guilty of Dukkaṭa]. This is called exchanging Nissaggiya-Pācittiya with Dukkaṭa. If, by exchanging precious metal with iron, he makes, out of that iron, a begging-bowl, or a hatchet, or any other implement that he is pleased to make—all these he cannot use. If he uses them, he becomes guilty of a Dukkaṭa.

The Teacher says that the remaining words that follow are easy to understand.

The originating causes are the same as said earlier and in no way different.

[The Twentieth Nissaggiya]

[43] The precept regarding sale with profit of various kinds of things is already explained in the *Vinaya* [*Vin. iii. 241-42*]. It has, further, no other meaning than that. Therefore [it needs] no explanation again (不復重出) .

[Twenty-first Nissaggiya]

[44] If one keeps in store an extra begging-bowl for more than ten days, then there is Nissaggiya-Pācittiya [*Vin.* viii. 243]. If the begging-bowl which is Nissaggiya is, with no sense of conscientiousness, not given up, then one becomes guilty of a Dukkaṭa offence.

No offence, if before the period of ten days is completed one renders it permissible for use, or one accepts it with [one's own previous] decision.

The Teacher says : " After how many fumigations can a new begging-bowl be accepted with [one's own previous] decision? "

Answer :—" If it is an iron bowl, it can be brought into use after five fumigations. If it is an earthen bowl, it can be brought into use after two fumigations. "

[45] If one buys a begging-bowl of another person without paying the price in return, then it is not permissible to accept it with a previous decision.

If the owner of the bowl says : " You can first use it; you may pay the price later "—even when the owner says such words, still it is not permissible to accept it with a previous decision.

When a begging-bowl is purchased and its price has been paid and if the owner of the bowl, after having fumigated it, reports the matter to the Bhikkhu and if the Bhikkhu does not go to fetch it and ten days are allowed to pass, then he becomes guilty and the bowl is to be cast away as Nissaggiya. If the master of the bowl has finished fumigation and a man knowing that the fumigation is completed sends some one to tell the same to the Bhikkhu and the Bhikkhu, although he has heard it, lets ten days pass by, then he is not guilty. He has to pay attention to the report given by the master of the bowl. It is after this that the period of ten days is allowed to pass. [Within this period] he has to accept it with a decision in the presence of some other person; if there is none, then he accepts it with a decision in his own [mind].

[46] *Acceptance with a decision ceases to be effective* when one desists from the Path of religion, when one dies, or when one changes his sex, or when one abandons it, or where there is a leakage [in the bowl on account of a hole]. This is what is called acceptance with a decision ceasing to be effective (lit. losing). When a hole as big as one grain of cooked rice is effected then the acceptance ceases to be effective. If it is mended by an iron pin then the acceptance is restored.

The originating causes are the same as said earlier in no way different.

Thus is concluded a detailed comment on the precept concerning an extra begging-bowl.

[No Comment on Twenty-Second Nissaggiya]

[Twenty-third Nissaggiya]

[47] Sāvattḥī.

Five kinds of medical requisites [*Vin.* iii. 251]—Fresh butter, boiled ghee, oil, honey and a lump of jaggery (*phāṇita*).

Butter of all kinds of [animals] whose meat is permissible and whose milk can be drunk. With such butter, medicines are prepared.

Question :—Can one take this medical mixture, prepared for use for seven days, in which flies and ants have fallen?

Answer :—One can take it, if it is passed through a filter. If curds that are begged are obtained today then out of the butter from curds can one prepare a medicine lasting for seven days? If that collected (攢) butter is mixed up with another out of which the medicine lasting for seven days is prepared, then it is permissible. And then one can eat this even on the seventh day. If the eighth day is reached, then it becomes Nissaggiya. The same case with oil or a lump of jaggery.

If one receives curds at an improper time (*a-kālika*), or one collects (攢) it at an improper time, or if one gets butter at an improper time, then one cannot eat it. The same thing with oil or a lump of jaggery. If one is suffering from an attack by spirits and if he needs fresh flesh and blood, then he is permitted to have the same, except that no [flesh and] blood of a human being is to be eaten.

[48] . If one gets butter (or ghee) and if it is placed in a pot, along with that which has been already accepted with a deliberate determination (*adhiṭṭhita*), then this pot also becomes acceptable with a determination. If butter (ghee) is overflowing out of a pot being mixed up with a new one, then one must again accept the same with a deliberate determination (*puna adhiṭṭhātabbamaṃ*). If on the seventh day this butter is lost, or if one gives it to a layman or a *sāmaṇera* and he gives in return that butter and if the *sāmaṇera* makes a gift of it to him, then he can eat it. No offence, because it has been given to the *sāmaṇera* before seven days are completed. If on the eighth day, there be an urgent need, then he is permitted to beg it of the *sāmaṇera*. There is no offence. The Teacher says that the remaining words, that are already given in *Vinaya* need no detailed explanation.

Thus is concluded the detailed explanation of the precept about medicine lasting for seven days. This is an offence that is prescribed and is not an inherent one. It originates in body and mind.

[Twenty-fourth Nissaggiya]

[49] Sāvattḥī.

The Buddha has permitted a rain-and-bathing garment. In the *Khandhakas* [*Vin.* i. 294], on account of Mother *Visākhā*, he permitted the acceptance of a rain-garment. *Just a month before the summer is reached* [*Vin.* iii. 253], one should prepare a rain-and-bathing-garment, wash it, dye it and mend it.

15.13a.1
778c.115.13b.1
778c.20

In the fourth¹⁰ month, for sixteen days one can wash it, dye it, cut it ready. It does not need [the process of] rendering it permissible. But one cannot use it. On the first day of the fifth¹¹ month, one has to declare one's determination of using it. After this, for four months of the rainy season together with the last fifteen days of the spring—for one hundred and thirty five days one uses it. If, in the concluding month of the spring, one does not get the rain-garment, but actually gets (方得) it in summer [-rain], then he is permitted to declare his determination to use it.

The time when one is not permitted to seek a rain-garment—that is, from the middle of the ninth¹² month upto the middle of the fourth month—during this period lies the time when one is not permitted to seek a rain-garment. If he seeks one, it becomes Nissaggiya. If he has a rain-garment, but does not use it and allows himself in his naked body to be drenched [with rain-water], then he becomes guilty of a Dukkaṭa offence.

[50] If the rain-garment sought in the four months and sixteen days is not enough (不足) [in length and breadth] and if there is an expectation of getting it from some source, then one can wait until one gets one that is suitable enough. If he gets one that is suitable enough, then one should declare one's decision about its acceptance. If he does get one that is not suitable enough, then he can wait until the middle of the ninth month. He need not have it declared permissible. If he is getting a *kāṭhina* garment, then he can preserve it until [the first] fortnight of the first month (正月). He need not have it rendered permissible. If he is lacking in [the full complement of] the three garments, he can, in turn, use it (rain-garment) as a *kāśava*. If it is not big enough for the same as it is small, and if there is an expectation of getting it from some source, then he can wait for a month. If it is big enough, then he can make a garment out of it. If it is not big then he can have it rendered permissible, or accept it with a previous decision. If he does not have it declared as permissible or accept it with a decision till the thirty-first day is reached, then it becomes Nissaggiya.

15.14a.1
779a.3

[51] *No offence*, if it is small, or if it is begged of one's kinsmen, or if it is begged of a donor who requests : " Take to your heart's content. " ¹³

The Teacher says that the remaining words that follow are explained in detail in the *Vinaya* itself. They need not be repeated again.

[No comment on 25—28 Nissaggiyas]

10-12. The Chinese commentary gives these ordinary numbers, : fourth, fifth and ninth for the Indian months *Jyēṣṭha*, *Āṣāḍha* and *Kārttika*, thereby suggesting that the Indian year commenced in Phagguṇa for which we have authorities. See S. B. Dikshit's *History of Indian Astronomy* (*Bhāratiya Jyotiḥśāstra*, in Marathi) pp. 135-36.

13. This is quite different from what is said in Pali commentary.

[Twenty-ninth Nissaggiya]

[52] *The precept concerning fear and terror* [Vin. iii. 263]—Stay in a forest-place (*arañña*) is of two kinds :—First, a long stay in a forest-place; second, stay in a forest-place only for three months. A Bhikkhu staying in a forest-place has his clothes spoiled, then he is permitted to return to his village of alms and stay in the residence of the Saṅgha to mend and renovate his clothes. When this mending and renovation is done, he can further go back to his forest-place and stay.

Thieves in the month of Kattika—In the month of Kattika, when the rains are over, the thieves of the harvest-season appear and when they see people, they kill them and rob them of their possessions.

[53] *The Bhikkhus get frightened*—they are afraid of losing their three garments, or one or the other of the three garments and so they deposit it in their village of alms.

They are afraid and get terrified when they themselves see the thieves, or hear people tell them about these thieves. This is called getting afraid and getting terrified. If in the forest-place, there are many solid strong rooms belonging to the Saṅgha, they need not deposit their clothes in the village.

Having deposited their clothes in the village, they must go once in six nights to have a look at them; and having looked at them, one can return to one's place in the forest. There is one exception that if the Bhikkhu-Saṅgha permits by an official act, [he may not go to the village to have a look at his clothes].

The Teacher says that the remaining words that follow are clearly explained in the *Vinaya*. They need no detailed explanation.

[Thirtieth Nissaggiya]

[54] *Divert a gift* [Vin. iii. 265]—A donor gives to Buddha and his Saṅgha food. He desires to give also clothing. A Bhikkhu diverts [that gift] to himself. At the very commencement of the instruction to divert that gift, he becomes guilty of a Dukkaṭa offence. When he gets these things in his hands, he becomes guilty of the offence of Nissaggiya-Pācittiya. He diverts that gift and gives it to others—even down to beings of lower creation; one wishes to give *this* animal but lie, with a diversion makes him give *that* another, then he becomes guilty of a Dukkaṭa offence. One wishes to feed *this* elephant, but with a diversion he make him feed *that* elephant—in all these cases, he becomes guilty of a Dukkaṭa offence.

[55] *No offence*, if he does not know that the gift was to be made to the Saṅgha.

The Teacher says : The detailed explanation of the Thirty [Nissaggiya-] dhammas has been concluded at last, without leaving behind any thing [worth explaining unexplained].

[Pācittiya—Dhammas]

[First Pācittiya]

[56] Next come the ninety Pācittiya-dhammas, which you should listen to with attention.

Hatthaka in the matter of telling a deliberate lie [Vin. iv. 1]—This (Hatthaka) is a name of a revered person. From the Śākya clan, eighty thousand men became recluses. Hatthaka was one of them.

One's own argumentation is inherently good. But when debating with the heretics on a certain point when he finds that he himself is losing a position of vantage (理屈), he then begins to argue just the opposite of what he had said before.

[57] If the argumentation of the heretic is sound, then he turns round and knowing that his reasoning is vicious (理僻), he ascribes it to the heretics. While fixing (剋) a time for an argument with a heretic, he says to him : " Discuss this with me in the afternoon," and himself appears before noon and says to his donors : " Now is the time of discussion with me." He occupies a high seat and says to the donors : " How is it that the heretic has not come ? Surely, he must be afraid of me. Therefore, he has not come." He comes down from the high seat and goes away. The heretic comes in the afternoon and finds that the Bhikkhu has not arrived. Then, by way of reproof he says : " The Samaṇa, the son of the Śākya, professed to know the Dhamma correctly. Why is it that he has told a lie ? "

15.15a.1
779a.28

A lie—The words spoken by the mouth are inconsistent with what lies in the mind. They are also called words that are empty.

No offence [Vin. iv. 4] if, through mistake, one speaks one thing when he wanted to speak another.

Thus is concluded a detailed explanation of the precept concerning false speech. This is an offence which is inherent in itself.

[Second Pācittiya]

[58] *Insulting Speech* [Vin. iv. 6], as when one wants another to be put to shame.

No offence in the only exception when one instructs [a person to learn something] (*anusāsati*).

This is an offence which is inherent in itself.

Thus is concluded a detailed explanation of an insulting speech.

[Third Pācittiya]

[59] *Double tongue* [*Vin.* iv. 12]—If one slanders a Bhikkhu or a Bhikkhunī at their back with his double tongue, then he becomes guilty of a Pācittiya. In the remaining three¹⁴ cases there is Dukkaṭa. So also a layman becomes guilty of a Dukkaṭa. This is an offence which is inherent in itself.

Thus is concluded a detailed comment on Double Tongue.

[Fourth Pācittiya]

15.15b.1
779b.12

[60] *Making one repeat the [sacred] text after oneself* [while teaching] [*Vin.* iv. 14]—It is of four kinds:—Which are the four? *Pada* (句), *anupada* (隨句), *anvakkhara* (隨字) and *anubyāñjana* (隨味).

What is meant by *pada*? A quarter in a *gāthā*—this is called a quarter. What is meant by *anupada*? Two successive quarters—this is called *anupada*. What is called *anvakkhara*? Following the letters in a [sacred] text—this is called *anvakkhara*. What is meant by *anu-byāñjana*? The letters are similar but the meaning is different¹⁵. This is called *anubyāñjana*.

That which has a letter and a meaning with a certain flavour (味) is called a *pada*.

[61] If one instructs a man who has not received any initiation to recite *sabbapāpassa akaraṇaṃ*¹⁶ (do not perpetrate any evil), the man who has not received any initiation recites it along with his [teacher's] sound, then the [instructor] becomes guilty of a Pācittiya. If the teacher says: *sabba-pāpassa akaraṇaṃ* (do not perpetrate any evil), the man who has not received any initiation catches the next [quarter] and recites *kusalassa upasampadā* (accumulate all good things) along with the utterance of these words by his teacher, then the Teacher becomes guilty. If the teacher says *sabbe saṅkhārā aniccā*¹⁷ *tī* (all compound things are impermanent) and the disciple says: *aniccā* (are impermanent), even then, the [teacher] becomes guilty of a Pācittiya. If he thus goes on together over a long [passage], then he becomes guilty of Pācittiya-offences commensurate with the letters [in that passage].

[62] *Spoken by the Buddha* [*Vin.* iv. 15]—the whole of the *Vinaya-piṭaka*, *Abhidhamma-piṭaka* and the *suttas*. This is what is spoken by the Buddha.

14. Which three? The Pali original text gives three such cases. See Devanāgarī text of *Pācittiya* p. 26 § 42 (*Vin.* iv. 14).

15. This explanation is different from and simpler than what we have in the Pali commentary.

16. *Dhp.* 183. The Pali Cm. gives as an illustration another stanza: *manopubbāṅgamā dhammā monoseṭṭhā manomayā*, the very first stanza of the *Dhammapada*.

17. *Dhp.* 277. Pali Cm. gives as an illustration: *rūpam anicean tī*.

Words of the disciples—*Anaṅgava-Sammā-diṭṭhi-suttas*, *Anumāna-sutta*, *Cūḷavedalla* and *Mahāvedalla suttas*— these are called ‘words of disciples.’

The words of the Brāhmaṇa (sages)—All sections said by the heretical Brāhmaṇs. These are called ‘the words of the Brāhmaṇs.’

15.16a.1
779b.25

The words of gods—all that has been spoken by the king of Māras, King of Brahmas and Sakka the king [of gods]. This is called ‘words of gods.’

[63] If, however, [while taking a lesson from his teacher] one makes a recitation together [with one who has not received any initiation], there is no offence for him¹⁸.

After the Buddha entered Parinibbāna, five hundred Arhants under the presidency of Kassapa redacted the three Piṭakas. If one repeats this Dhamma¹⁹ together with one who has received no initiation, then he becomes guilty of the Pācittiya offence. If one recites together [with one who has received no initiation] the texts composed by teachers, there is no offence.

The Teacher says : Thus is concluded the detailed explanation of the precept concerning recitation together [with one who has received no initiation].

[Fifth Pācittiya]

[64] *Having no pondering before [sleep]*—When one is on the point of going to sleep, one should ponder, before, on the Buddha, on the Dhamma, on the Saṅgha, on one’s character, on gods or on impermanence. One should ponder upon any one of these six, as one likes. If one does not ponder like this, then it is called ‘no pondering before [sleep].’

With their bodies exposed (naggā) [*Vin. iv. 15*]—when one is overcome by drowsiness, one makes no pondering before [sleep] and so the mind gets perplexed. Therefore, with their bodies exposed they make various kinds of sounds, either like that of a horse or like that of a bull. The laymen heard this and began to complain: “How is it that the recluses are given to this kind of [disquieting] sleep ?” The Buddha, on account of this, laid down a precept for the Bhikkhus that they will not hence-forward be permitted to spend a night in a room in common with those who have received no initiation.

15.16b.1
779c.9

[65] When Rāhula heard this [that the Buddha had laid down a precept in this connection], he wanted to observe this precept of the Buddha and not to violate it and so Rāhula entered the privy-room of the Buddha. He spread his *kāsāva* garment on the earth and slept there. Rāhula entered this privy-room of the Buddha, as many men had made that room clean and pure and furnished it with sweet-scented flowers. So Rāhula entered it and slept there.

18. But according to *Smp.* there is the offence for the teacher.

19. Pali Cm. mentions the Dhamma recognised in all the three councils (*Tisso saṅgītiyo arūḥa-dhamman*).

Just before day-break [Vin.iv. 16], the Tathāgata going towards the privy-room made a coughing sound. Rāhula, also, from within, made a coughing sound. The Buddha came to know [that there was somebody inside] and so he asked: "Who are you ?" to which the reply came : "I am Rāhula." And so, because of Rāhula, the Buddha having consideration for *samāneras* removed [that restriction] and permitted a stay for two nights²⁰.

[66] The Teacher says : In what kind of room is one not permitted to pass the night together ? All kinds of thatched [rooms], all kinds [of rooms] that are enclosed, even upto those rooms which are improvised by partitions of silk-cloth-screens. In all such cases there would be an offence.

A wall—even upto the height of a cubit and a half—this is called a wall. And if you pass the night together [even in such rooms], there is an offence. If there are many rooms but they have only one common door, then there is an offence. But there is an exception that if each separate room has a door, then there is no offence.

Before the third day-break, he has to depart and go away. If he does not depart, and allows a third-night-stay, then also he does not become guilty. But on the fourth night, even for the first part, he is not permitted [to stay]. If he takes the advantage of using the cot, he becomes guilty of a Pācittiya offence.

[67] If the room is slightly thatched, but is equipped with heavy partitions, then there is no offence; or if it is heavily thatched but has slight partition-walls, then also there is no offence. There are rooms on all the four sides around. Each room has a door communicating within [from one to the other]. But there is a big common door for entrance and exit, then also there is an offence. But if each room has a [separate] door, then there is no offence. If beyond three nights, a Bhikkhu lodges with one who has received no initiation, then he becomes guilty of a Pācittiya offence. If one spending the night with one who has received no initiation gets up from sleep and again goes back to sleep, then commensurate with the number of times, few or more, he goes to sleep, he becomes guilty of Pācittiya offences. If one who has received no initiation stays over beyond three nights and he who has received no initiation sleeps and the Bhikkhu also sleeps, then both²¹ of them become guilty of a Pācittiya offence. If the Bhikkhu gets up from sleep but goes back again to sleep, then commensurate with the number of times, few or more, he goes to sleep, he becomes guilty of several Pācittiya offences. If the rooms are connected with each other and extend over as big a space as one *yojana* but they have one common door for entry or exit, then there is the offence. If there be a hole made by a tortoise or an eel, which is closed from outside and is not communicating from within, then there is no offence. If the room is heavily thatched but is protected by only half a partition, then there is the Dukkaṭṭa offence; when it is heavily protected by a partition-wall but thatched only in part, then also Dukkaṭṭa offence.

20. Pali versions have 'two or three.'

21. This is not supported by Pali *Snp.* (iv. 746).

The Teacher says : "The remaining words that follow are easy to understand and need no detailed explanation."

Thus is concluded a detailed explanation of the precept concerning a night's rest (宿) in common.

[Sixth Pācittiya]

[68] *The precept concerning spending a night in a common room with a woman* [Vin. iv.19]—In order to accomplish a meritorious deed one builds a place of residence for a night's halt for those who come and go [*āgantuka*]. This precept for a night's halt in a common room with a woman has been detailed in the *Vinaya* and needs no detailed explanation.

15.17b.1
780 a . 9

[Seventh Pācittiya]

[69] *One who preaches the Dhammā* is one who speaks about the Three Refuges, Five Rules of Conduct, about heavens or about hells.

Except an intelligent man [Vin. iv.22]—that is, this must be a male human being, not a spirit, nor any being of a lower creation, and he must be a man of intelligence. If [in this circumstance] he goes beyond five or six words, there is no offence.

Five or six words—If a Bhikkhu speaks five or six words, then he is not guilty.

Five or six words—that is, a *gāthā*, or a quarter (句); if they are connected with each other and not separated, then there is only one Pācittiya [if it exceeds the limit of five or six words]. If the words are disconnected, then there are Pācittiyas commensurate with the number of words [exceeding that limit]. If there is one word from a *sutta* and if there are five from commentaries, then they form together six words. Then there is no offence. If he exceeds [this limit], then there is Pācittiya. If there are many women and if when he has finished preaching to one woman, he preaches to a second or a third woman; and [if at that time] the first woman comes again and listens, then even though the limit of five or six words is exceeded [as far as the first woman is concerned], there is no offence.

[70] *Answering a question*—If a woman asks the question : "What is the matter contained in the *Dīghāgama* ?" then the Bhikkhu pursuing the question explains it by exhausting the whole of the *Dīghāgama*, then also there is no offence.

The Teacher says : the remaining words that follow are easy to understand and so they need no detailed explanation. The originating causes are as said earlier.

15.18a.1
780 a . 21

Thus is concluded a detailed explanation of [the precept concerning] preaching Dhamma to a woman.

[Eighth Pācittiya]

[71] The precept prescribed concerning superhuman powers has been already given in detail in the fourth Pārājikā. Here also it is in no way different. If one speaks to one who has not received any initiation about a superhuman power which one has truly attained, then he becomes guilty of a Pācittiya offence [*Vin.* iv. 25].

Thus is concluded a detailed explanation of a precept concerning speaking to one who has not received any initiation about one's superhuman powers.

[Ninth Pācittiya]

[72] *Heinous offences* [*Vin.* iv. 31]—that is, the four grave²² [Pārājikās] and the thirteen [Saṅghādisesas]. They are called heinous offences.

Excepting to a Bhikkhu or a Bhikkhunī, to speak about such [heinous] offences to one who is not initiated is a Pācittiya offence.

Unless there is [a consent to this by] *the official act of the Saṅgha*—The official act mentions such and such a place [where the communication is allowed]. If there is no mention of the place in the official act, there is Pācittiya.

If one speaks about the remaining sections of the offences leaving out these four [Pārājikās] and thirteen Saṅghādisesas, then one become guilty of a Dukkaṭa.

The Teacher says : "The remaining words that follow in the *Vinaya* need no detailed explanation."

Thus is concluded the precept concerning heinous offences.

[Tenth Pācittiya]

[73] *The Precept concerning digging the earth* [*Vin.* v. 33]—I must distinguish between real earth and unreal earth. *Real earth* is pure earth without any sand, stone, tile, or pebble. This is called real earth.

Unreal earth is that where there is very little earth but much of sand, stone, tile or pebble. This is called unreal earth. If the earth is burnt, then also it is called unreal earth.

22. Pali Cm. has a long discussion here saying that what is really implied here is the thirteen Saṅghādisesas, as by the offence of a Pārājikā one is actually driven out of the Saṅgha and so the following addendum ' *Bhikkhu-sammutiya* ' will have no justification. For, the consent of the Bhikkhus is intended for the improvement in the defaulter. And this is not necessary in the case of one who is expelled on account of his Pārājikā offence.

If the earth has got sand and stone, then how should one know that digging can be done in it? One must first take out a little earth and if one sees it drenched (洩) with water and if there are four parts stone and one part earth, then one can do digging in it. If on the stone there is earth four inches thick, then after having it dried up, one can take to it. But if it has rained on it for four months, then one cannot dig it. If a Bhikkhu digs this earth with live (生) insects, then he gets a Pācittiya offence with every dig.

[74] If the Bhikkhu says to a *kappiya-kāraka* (淨人) : "For the sake of the Saṅgha, you dig the earth, or chop the wood," then he is not guilty. If, however, he points out with his finger and indicates ; 'dig *this*, chop *this*,' then he becomes guilty of a Pācittiya [offence]. If he scratches the earth or writes letters on it, then there is Pācittiya. If while holding a torch in his hand, he drops it down on the earth when the hand begins to burn, then there is no offence.

The remaining words in the *Vinaya* need no detailed explanation. Thus is concluded a detailed explanation of the precept concerning digging of the earth. This is an offence that is prescribed and originates in body and mind.

[Eleventh Pācittiya]

[75] *Not accepting the advice* [*Vn. iv. 34*]—The Bhikkhu on the wild plane (Ālavika) did not accept the advice of this deity. Because of the chopping of the tree, he injured the arm of the deity. The deity thought : " I should not, as a consequence, turn to the killing of this recluse. But I should rather go to the Buddha and speak to him about this. The Buddha, hearing this matter, will lay down a precept for the Bhikkhus. " [With this idea] the deity went to the place where the Buddha was and communicated all (具白) about this matter to him. The World-honoured One heard it and spoke immediately a *gāthā*—

A man who has his anger²³ aroused,
Rashly lets himself loose like a cart [gone astray].
The driver of the cart can hold it back and stop ;
The latter is not enough to be deemed a difficult task.
But if a man can hold back his anger in mind—
That task, indeed, is deemed difficult in the supreme.

15.19a.1
780b.18

[76] As soon as the Buddha said this stanza, the deity on the tree attained the Path of a *Sotāpanna*. The Buddha knew that this deity had no place for residence. With his divine eye, he noticed a tree with no one to own it. He said to the deity : 'You can stay on this tree.'

Question : Where was this tree growing ?

Answer :—This tree was in the pleasure-garden of Anāthapiṇḍada.

23. This corresponds to *Dhammapada* 222 which is given in full in the Pali commentary.

When the deity got this tree to dwell on, the deity thought: "The World-honoured One has, with great compassion, conferred upon me this place. From now onwards, I shall attend upon the World-honoured One."

[77] At that time the Buddha used to preach the Dhamma to the gods. When the higher gods came later, the lower gods who had come first withdrew, in succession, as far back as the border of the ocean and took their seats there and at that time attained the Paths [in the Dhamma]. This deity on the tree, however, withdrew upto the tree and stayed there and listened to the preaching of the Dhamma by the Buddha. The Buddha preached by day to the four classes of his followers. In the first part of the night, he preached to the Bhikkhus; in the middle of the night, he preached the Dhamma to the gods and in the last part of the night he preached to the kings of Nāgas.²⁴ How did the deity know this? In the middle of the night, the gods came and knocked on the upper part of the door-leaf and in the last part, the serpent-kings came and knocked on the lower part of the door-leaf. Therefore, the deity could distinguish between gods and serpents.

15-19b.1
780c.2

[78] *Vegetation*—that is, living trees. *Group* (村) — if there are eight²⁵ trees, at the minimum, coming together, then that is called a group. *Vegetation* is of five kinds:—*Haliddā* is a yellow ginger. *Usīra* is a kind of a fragrant plant. *Mao-t'a-chi-t'a* (貿²⁶ 他 致 吒 *Bhadda-muttaka*) is a scented thing like the head of a bird. *Lue chien* (盧 捷) is a yellow wrea (蓮). *T'o-lu* (陀 盧) is the name of a kind of a foreign plant.

Se-mo (舍 摩 *Assattha*) [*Vin. iv. 35*] is the Bodhi-tree. *P'o-lo-shi* (婆 羅 醯) is a kind of a palm (具 多) tree. These are two kinds of trees only seen in *Indo-China* and *Canton*. They are not seen in other places.

Sumana-flower—[tree]—Its flower gives out a smell like that of *Mo-li* (未 利). *Mo-li* flower (creeper)—This flower-creeper grows in the neighbourhood of *Canton*. *Su-lo-po* (蘇 羅 婆) — The meaning of this plant is not available (不 得). *P'u-shi-na* (菩 醯 那) — this is the name of a plant from a foreign country.

[79] A plant is of two kinds: One that grows in water; and the other that grows on land.

The lotus *uppala* and *P'u-pin* (浮 萍) grow in water. If they are turned upside down but preserved [in water], then one becomes guilty of a *Dukkaṭa*. But if they are taken out of the water, then there is the offence of *Pācittiya*. If he needs flowers and fruits, he can lower down the branch of a tree and let a *kappaka* take them. He is not guilty. But he cannot let

15.20a.1
780c.15

24. The Pali Cm. has *cattaro Mahārajāno*.

25. *Samanapāsādikā* does not mention this limit.

26. Variant—*chie* (質) .

the branch be cut. If the tree is high and the *kappaka* cannot reach it, then the Bhikkhu can hold him up in his arms. There is no offence. If [the growth of] a tree is arrested, then a Bhikkhu can chop it or dig it up from the earth to save its life. There is no offence. *

Thus is concluded a detailed explanation of the original precept, concerning injury to plants. This is a prescribed offence and it originates in body and mind.

[Twelfth Pācittiya]

[80] *The precept about other (irrelevant) talk—By doing evil actions, that is, if one does bodily and vocal actions which are such that they should not have been done, then he becomes guilty in respect of body and tongue.*

He guards those [evil actions] [Vin. iv. 37]—that is, not desiring to let any person know about it, he says : “ Who has committed the offence ? ”

The Teacher says that he should now make its meaning clear. If other Bhikkhus ask him ; “ Friend, have you committed the offence ? ”; or if he is taken before the Saṅgha to get the matter decided, he replies before the Saṅgha : “ Who has committed the offence ? ” When the other Bhikkhus say : “ You, friend, have committed the offence ”, he replies : “ What offence have I committed ? ” The Bhikkhus say : “ Either Pācittiya, or Dukkaṭa. ” He asks [in return] : “ At what time have I committed the offence ? ” They say : “ At such and such a time, you have committed the offence ? ” He says : “ What have I done to commit this offence ? ” They say : “ You have done such and such a thing and thus committed the offence. ” He replies : “ What are you talking ? ” Thus he never gives answers relevant to the questions. This is what is called other (irrelevant) talk.

15.20b.1
780c.29

[81] When the Bhikkhus see Channa holding silver coins [in his hand] and when they ask him : “ What are you doing with the silver coins you hold [in your hand] ? ” he replies : “ I am holding tin coins, and not silver coins. ” When they see him drinking wine and ask him ; “ What do you mean by drinking wine ? ” he replies : “ I am drinking water. ” When they ask him : “ What do you mean sitting alone with a woman in a secluded place ? ” he answers : “ There is another intelligent man. ” This is what is called other (irrelevant) talk. Or, at times he keeps silent and does not give any reply. Thus practising unlawful things, he gives an irrelevant answer to the Saṅgha. Such a person becomes guilty of a Pācittiya.

If he is in doubt whether a certain thing is lawful or unlawful, he makes an irrelevant answer to the Saṅgha and thus becomes guilty of a Pācittiya. If he knows the truth and answers to the Saṅgha that he does not know it, then he becomes guilty of a Pācittiya. Being afraid of picking up a quarrel with the Saṅgha, if he remains silent, then there is no offence. The remaining words are easy to be understood and need no detailed explanation. This

is an inherent offence and originates from actions of the body, tongue and mind.

Thus is concluded a detailed explanation of [the precept concerning] answers irrelevant to questions.

[The Thirteenth Pācittiya]

[82] If one complains and grumbles about an official of the Saṅgha he becomes guilty of a Pācittiya; if about any other person, he becomes guilty of a Dukkaṭṭa [*Vin.* iv. 38-39]. This is an inherent offence and originates in bodily and vocal actions.

Thus is concluded the precept about complaining and grumbling.

[The Fourteenth Pācittiya]

[83] The precept concerning exposing the matting or the bed-equipment of the Saṅgha.

15.21a.1
781a.12

Winter season [*Vin.* iv. 39], that is, the time when it is cold and snowing.

Basking themselves, that is, in the cold months, they take out the cots and mattings of the Saṅgha and from day to day they sit [in the sun] basking themselves.

Came to know that it was time [for food]— That is, when they were invited [to partake of food], they did not lift up the bed-equipment of the Saṅgha, nor did they instruct any one else to lift up and so they committed an offence.

The Teacher says : “ The winter season is of four months; the hot season is of four months; and if it is not raining, then one can let the bedding-equipment of the Saṅgha remain on the ground [exposed]. But if it is rainy season, one cannot let them remain spread on the ground. ”

[84] *Under a tree*—If the tree has thick foliage and if there are no flocks of birds gathered together on the top, then one can let the bedding-equipment remain spread on the ground. There is no offence.

If a Bhikkhu has accepted the practices of a *Dhuta* (Purified One) and if he is sitting under a tree, or on a spot [open to the sky], or even upto a place, where he cannot make a covered room with his *kāsava*, then he cannot take the bedding-equipment of the Saṅgha for his use outside. But if he can make use of even a *kāsava* which would give a cover and not let it get wet, then he can use it. If, while he is observing the practices of a *Dhuta*, he sits in the open ground when there is no rain, or while it is raining, he is either under a cover or he can enter a sheltered room, then he can take the bedding-equipment of the Saṅgha.

[85] If a donor sees a Bhikkhu dwelling in an open space, he makes for the Saṅgha a bedding-equipment [to be temporarily used by the Bhikkhu]. The Bhikkhu accepts it [for the Saṅgha]. [When he has to

go away] he has to hand it over to another Bhikkhu, if any. If there is none to whom he can hand it over, he must give it to the nearest dwelling-place. If there be no dwelling-place nearby, he may take it up and put it in an empty room. If there be no empty room, he may put it tied up beneath a tree with thick foliage. He may put it there and then go. If he goes without lifting it up, then at that time he first thinks : " I am going to the town; but, in no long time, I shall return. " If he goes in this way, there is no offence. If he enters a village and if, on account of any of the eight²⁷ calamities, he is not able to come back to hand it over, then there is no offence. If it is really raining and if he says it does not rain and goes away, then there is Dukkaṭa.

15.21b.1
781a.25

[86] A cot is of four kinds. Which four ? First, it is with *po-mo-chē-lo* (*masātraka* ?) legs; second, it is with *wen-t'i* (*bundikā*) legs; third with *kiu-li-lo* (*kuṣīra*) leg; and fourth with *a-ho-cie* (*dhacca*) legs [*Vin.* iv. 40].

Po-mo-chē-lo cot means one in which the bars are inserted in the legs. That with *wen-t'i* legs means the bars [of the cot] are tied with the legs and thus the cot is prepared. *Kiu-li-lo* cot means one with legs like those of a horse, or a goat, or of a tiger, wolf or a lion. Such a one is called one with *kiu-li-lo* legs. That with *a-ho-cie* legs means the legs are inserted in the bars.

When such a cot is lying on the exposed ground and if a person goes away from it beyond a middle man's stone-throw, then there is Pācittiya.

[87] If an elder Bhikkhu instructs a younger Bhikkhu to have a cot taken out and if the elder puts some kind of cloth as a spread on the cot, the younger one then is permitted to go. If he does not put anything on it, then the younger one is still to be burdened with it. If, without such a burden, he requests the elder to look after it and goes away, then there is no offence. If he takes the cot but does not sit upon it, and if again another Bhikkhu comes and sits upon it, then he speaks to him [to take care of the cot] and goes, then there is no offence. If a high seat is prepared for the teacher but the teacher does not come, then the high seat has got to be guarded. If he goes away when the teacher has already come, then there is no offence.

15.22a.1
781b.8

[88] If he first takes up a sitting-stool and puts it below a wooden wheel²⁸ (木 樽) [used for drawing water from a well] and at the time of going he does not himself lift the stool away, nor does he instruct any one else, and goes away, then there is Dukkaṭa. If the dye-basin, water-bowl, or the rope belonging to the Saṅgha are put for being dried up in the sun, then at the time of going away, one must remove them and put them

27. Which eight ? This is not explained here. Pali Cm. also has nothing corresponding to this. *Vin.* i. 112-113 mentions ten obstacles (*antarāyā*). But Dharmagupta *Vinaya* (Taisho Vol. 22, p. 832a, lines 2-4) mentions : king, thief, fire, water, disease, human being, non-human being and poisonous creeping animal, which all except ' disease ' are included in the *Vinaya* passage referred to in *Vin.* i. 112-113.

28. What is this wooden wheel ? Is it used for drawing water from a well ? It is not clear.

in their usual place and then go. If he goes away without lifting them, then there is Dukkaṭa. If one does not remove things belonging to others, then also there is Dukkaṭa. If he does not remove his own things at the time of going, then also there is Dukkaṭa. If, however, on account of any of the eight calamities, he does not remove them at the time of going, then there is no offence.

The Teacher says that the remaining words are easy to understand and need no detailed explanation. This precept is for a prescribed offence and originates in body, tongue and mind.

Thus is concluded the precept concerning the bedding-equipment of the Saṅgha spread in a dwelling-place.

[Fifteenth Pācittiya]

[89] *Pi-t'sē (Bhisi)* [*Vin. iv. 41*]—a *Pi-t'sē*, that is made of fur. Or, *Pi-t'sē*—that is, a bag for a pillow, or a bag for a seat, or a grass-spread placed below a mat. If, at the time of going away, one does not remove all these, or one does not instruct anyone else to remove, and if there is no bamboo-fencing, and one goes far away beyond a stone-throw, then forthwith (還) there is the offence of a Dukkaṭa. If one goes beyond two stone-throws, then there is Pācittiya. If there is a bamboo-fencing, then when he goes out of the fencing, there is the offence.

15.22b.1
781b.21

Thus is concluded a detailed explanation of the precept about the bedding-equipment of the Saṅgha within the Saṅgha's residence.

[The Sixteenth Pācittiya]

[90] One knows that other Bhikkhus have already spread the bedding-equipment [of the Saṅgha] and still one comes later just to bother others [by overcrowding], then the Bhikkhu becomes guilty of a Pācittiya. If he does not know, or even if he is in doubt about them, [still] he becomes guilty of a Pācittiya. If, however, [he comes in] because of any one of the eight calamities then he is not guilty.

Thus is concluded a detailed explanation of the precept about causing bother to others [*Vin. iv. 43*]. This is an inherent offence.

[There is no comment on the Seventeenth Pācittiya].

[Eighteenth Pācittiya]

[91] *High Chamber* [*Vin.* iv. 46] is that which at its minimum height is such that a man standing below it will not have his head reaching [its ceiling]. [If it is so high] then there is no offence.

No offence—If it is not a high chamber, then one does not become guilty. Thus is concluded a detailed comment on the Precept concerning a high chamber.

[Nineteenth Pācittiya]

[92] *If a heavy mud-plaster is to be given* [*Vin.* iv. 47-48]—that is, on both sides of the door as well as on the upper side, one can give a mud-plaster which will be two and half cubits [in extent]. If the door is high and there is a wall also below the door, then one can have a wide plaster on that wall also. On all the four sides of windows also one can have a wide plaster. Why ? To enable the doors of the windows to be opened and closed.

Thatching is of two kinds : one is round thatching and another is [a straight one] like a road. If he instructs once and stops, then there is no offence. If the thatching is done by tiles and if this is done beyond three layers, then one becomes guilty of a Pācittiya. If he goes beyond three layers, then commensurate with the number of tiles used, few or more, he becomes guilty of Pācittiyas, one for each. If it is to be covered with slabs of stone or lime-plaster, then as he uses every layer beyond three, he becomes guilty of Pācittiyas. If it is to be covered with grass, then as he grasps bunches of grass beyond three layers, for every bunch he becomes guilty of a Pācittiya offence. If, however, it is not well-thatched with abundant [grass], then it should be thatched over again. There would be no offence.

No offence—If after giving instructions, he goes away, he does not become guilty.

If he makes his residence in an open plane [where no vegetation is growing], and if he goes beyond three layers of thatching, he becomes guilty of a *Dukkaṭṭa*. This is an offence that has been prescribed.

[Twentieth Pācittiya]

[93] *Knowing that the water contains insects* [*Vin.* iv. 49]—When there is some need, knowingly he himself sprinkles or instructs others to sprinkle [that water]. If he sprinkles it himself, then with every [sprinkling] that he finishes (息), he becomes guilty of a Pācittiya. If he instructs others to sprinkle, then with every instruction that begins, he becomes guilty of a Pācittiya. This is an inherent offence and originates in body, tongue and mind.

Thus is concluded the precept concerning the use of water with insects.

15.23a.1
781c.5

[Twenty-first Pācittiya]

[94] *By giving instruction to the Bhikkhunīs, they got plenty of material benefit* [Vin. iv. 49]—Because the elders gave instruction to the Bhikkhunīs, they got plenty of material benefit. It was not the Bhikkhunīs that gave or instructed others to give. But these Bhikkhunīs were the women-folk belonging to the king of the country, or to the minister [of that country]. When these women of the rich families returned to their own homes, their parents asked them : "Who gave you instruction?" The Bhikkhunīs replied : "The elders gave instruction to us ." The parents heard this, became glad at heart and immediately provided them with the four kinds of requisite things, such as food and drink, clothing, medicinal things and dwelling-places and thus supported these elders. The Bhikkhunīs, when they came to their own homes, said: "The elders observed good conduct, were strenuous in this learning, were forbearing if some disrespect was shown to them and were coming from noble families." When the parents heard this, they supplied the Saṅgha with all their provisions. Thus, on account of these two reasons, the elders obtained all their material benefits.

15.23b.1
781c.18

[95] The Chabbaggiya Bhikkhus seeing that the elders obtained these material benefits said to the Bhikkhunīs: "We also can give instruction to the Bhikkhunīs." When the Bhikkhunīs heard this, they went to place of the Chabbaggiya Bhikkhus for seeking instruction from them. The Chabbaggiya Bhikkhus gave them a little of religious instruction and then later talked much about worldly things such as matters of Government of the land, scarcity and prosperity, towns and villages and the like. All these are words leading to the three²⁹ evil paths. And, hence, it has been said in the original *Vinaya* : "If a Bhikkhu has eight qualities, then he is capable of giving instruction to the Bhikkhunīs". [*Vin.* iv. 51].

[96] Which are those eight? First, he possesses good conduct; second, he observes rules of Pātimokkha; third, he has the proper sense of decorum (威儀); fourth, he has fear in his heart when he notices even small transgressions; fifth, he sticks fast [to his rules]; sixth, he has heard much (*bahussuto*, learned); seventh, he retains firmly [in his mind] whatever much he has heard; and eighth³⁰, he recites with proper discrimination the Dhamma which is good at the beginning, at the middle, and at the end—the Dhamma which is pure and which speaks about the precious holy life that is entirely pure. He has a real insight into and faultlessly recites both the kinds of *Pātimokkhas*—their meaning and text are quite clear to him. He has a fine flow [of words]. He is respected and highly regarded by the

15-24a.1
782-a.1

29. Here there is no explanation as to which these three ways are. Generally, they are *niraya* (hell), *petā* (spirits) and, *tirachchāna-yoni* (lower animals).

30. It may be noted here in passing that the eight qualities enumerated here are really covered by the first two of the qualities detailed in the original *Vinaya* text (iv. p. 51). With the exception of No. vii of the original text, the remaining five are mentioned or explained in paras. 96-98. The seventh quality of the original text—that of not having violated the chastity of a Bhikkhunī, Sikkhamānā or a Sāmaṇerī—is found here missing.

Bhikkhunis. He is quite capable of preaching the Dhamma [to them] in compliance with [the procedure] laid down—these are called the eight qualities.

[97] (i) . Possesses good conduct—what is called good conduct, he has in himself; what is called observing good conduct and not violating [the rules of conduct]—this is called possession of good conduct.

(ii) Observing [rules of Pātimokkha], that is, not violating them by his actions of body, tongue and mind; or what is called practising the supreme Dhamma ; or what is called Pātimokkha of those who have received initiation. This is what is called observing.

(iii) Has the proper sense of decorum—that is, he does not earn his livelihood by improper means ; he does not go to five places : first [the locality of] prostitutes ; second, the place of widows ; third, a monastery of Bhikkhunis ; fourth, the families of grown-up spinsters ; and fifth, the [locality of] eunuchs. Also he does not go to the families of *Upāsikas* (lay women-devotees). This is what is called 'having the proper sense of decorum.'

(iv) Has fear when he notices [even] small transgressions, that is, looks at small transgressions as he would look at a big poisonous serpent ; in no way different. This is what is called 'having fear.'

(v) Sticks fast [to the rules of conduct] and does not violate them, that is, sticking fast to the rules of conduct ; he never slackens his mind.

(vi) He has heard much, that is, he has learnt one *Āgama* or two *Āgamas*. He is called one who has heard much.

(vii) Retains firmly [in his mind]—that is, if he has learnt one *Āgama*, he retains it well in his mind; never forgets it. This is called retaining firmly all the many things that one has heard.

(viii) Good at the beginning, at the middle and at the end—The Teacher says that this has been already explained in the section of the *Brāhmaṇa* from *Verāñjā*³¹. Meaning and text are quite clear, that is, to one who recites with understanding and without any doubt or confusion.

Has a fine flow [of words] [*Vin.* iv. 51] [that is], like one who has a ready wit, who never stammers or goes back [in his recitation]. Has a fine flow, that is, reciting both the *Pātimokkhas* without any hindrance, on the *Upasatha* day, every fortnight. Knowing all, he can, on all the six³² *uposatha* days [of fasting], preach the Dhamma to people. He can recite one *Āgama*, two *Āgamas* ; he also knows them without having any difficulty. He knows the *Jhānadhammas* of a *samaṇa* and even upto the Fruit of Arhatship, he knows all of them without having any difficulty. If he has completed twenty years [since his initiation], he can preach to the people about the conduct of those who have received initiation.

The Teacher says : "Why is it not said that he has to know the *Abhidhamma* ?"

31. See Book IV. 37.

32. According to non-Pali tradition, the 8th day of each fortnight and the 14th and 15th day of each fortnight. These six days are also referred to in *Mahāśāsaka Vinaya* (Taisho Vol. 22, p. 106a. line 17).

Answer :—If he knows the *Abhidhamma*, that would be very good. But if he be a man of low wit (下根) and if he knows the *Vinaya* and the *Sutta*, then he can instruct. His voice must have a clear flow. Women like to listen to such a person.

15.25a.1
782a.26

Why is it said that he must have a voice which has a clear flow if he is instructing the *Bhikkhunīs* ?

Answer :—Women are more attached to the voice; then they listen to the *Dhamma*.

As to being respected and regarded by the Bhikkhunīs [*Vin. iv. 51*]—Because this *Bhikkhu* has a religious virtue in him, he is respected and regarded by *Bhikkhunīs*. He is not soiled by threefold defilement.

Why is it said that one who is soiled by the threefold defilement cannot give instruction [to the *Bhikkhunīs*] ? [For], when he gives instruction, this [threefold defilement] is noticed by a *Bhikkhunī* and she has no respect or regard for him in her mind.

[98] *Has completed twenty years* [since his initiation³³] [*Vin. iv. 51*]—If he has completed twenty years [since his initiation], he can learn the *Dhamma* and retain it firmly in his mind. If he is younger than that, then he may shrink back while preaching. Those who are young in years are flighty and unsteady and can easily shrink back while preaching. Therefore, it has been laid down that one must have completed twenty years [since his initiation] so that he is capable of instructing the *Bhikkhunīs*.

[99] *He must sweep [the floor of] his residential quarters and sprinkle water over it* [*Vin. iv. 52*]. Because, if [the floor] is swept clean and water sprinkled over it and if [drinking] water is arranged for, the *Bhikkhu* then deems it proper to offer, to those who have come from afar, cots, mats and liquid drinks, even if he has no straw-mat down to grass-spread. If he preaches the *Dhamma* to the *Bhikkhunīs*, he must needs have a companion with him. He cannot preach in a room.

[100] If a *Bhikkhunī* sees on the way a *Bhikkhu* coming from afar, then she should join the palms of her hands and approaching him pay her respects (和南) to him, even where there is some obstacle [on account of a tumult] due to a king's visit or even when the road is boggy. She should ask [the *Bhikkhu*] as to how he passed the days of residence of the [rainy-] summer season. She should go to the monastery of *Bhikkhus*, even if it is half a *yojana* away, and is permitted to have [near by] her residence of the [rainy-] summer-season. She is not permitted to have it if she has to go beyond half a *yojana*.

15.25b.1
782b.9

If a donor requests a *Bhikkhunī* to stay for the retreat of the [rainy-] summer-season and if there is no *Bhikkhu* near by [whom she can approach for religious sermon], and so if the *Bhikkhunī* in the retreat of the [rainy-] summer-season wishes to go away and if the donor says to her that she might just stay as the disciples will request some *Bhikkhu* to come, and if, even after

33. The Pali Cm. explains this as twenty-years from initiation (*upasampadāya vīsativasso*).

such a request, no one is [then] available, but in the later [rainy-] summer-season-retirement such a Bhikkhu is available, then she, when requested, is not permitted to go away. If, on the high road, there is danger to life, or to her holy life, then she can stay even where there is no Bhikkhu [near by for giving her instruction]. There would be no violation.

[101] If a Bhikkhu has come for the earlier [rainy-] retreat and if, after his commitment for that residence is over, he goes away for some reason, and if the Bhikkhunī does not know this either because the road was closed or because the Bhikkhunī was ill, but she comes to know of the same, later, then she is not permitted to shift her residence and there would be no offence. When the [rainy-] retreat is over, she is not allowed to undergo *Pavāraṇā* [-ceremony] without a Bhikkhu. She must, from fortnight to fortnight, going to the assembly of the Great (Bhikkhu-) Saṅgha, seek and ask for two things. Which are the two ? First, she must ask the day of the *uposatha*: and second, she must ask for instruction.

The Teacher says : Why is it that the Tathāgata was so anxious to give such a bidding for the Bhikkhunī ? Because, the Bhikkhunī, as a woman, was dull in her faculty of intelligence.

[102] At that time, the whole of the congregation of the Bhikkhunīs went to the place of the Bhikkhus to receive instruction. Men began to complain about the Bhikkhunīs. They went to the Bhikkhus and complained. The Bhikkhus went to the Buddha and complained. On account of this, the Buddha laid down : “ From now onwards [as time passes], a large number of Bhikkhunīs are not permitted to go and ask for instruction. Only five are permitted to go.” Even at this, grumbling still resulted. The Buddha then permitted only two or three persons to go. The Bhikkhunī-Saṅgha should, by an official act, commission two or three persons to go to the Bhikkhu-Saṅgha and request them for arranging for an instructor [for them]— even a Bhikkhu living in a forest — who would instruct the Bhikkhunīs.

15.26a.1
782b.22

[103] How can he give instruction ? He fixes a definite place, either under a tree, or in a visitor's room. The Bhikkhunī has to go to the appointed place. If she does not go, then she becomes guilty of a *Dukkaṭa*. The Bhikkhu, also, if he does not go to the appointed place but waits [somewhere else], becomes guilty of a *Dukkaṭa*. The Bhikkhunīs have their *Pavāraṇā* on the fourteenth day and the Bhikkhu-Saṅgha has it on the fifteenth. If the Bhikkhunīs make a request, then he should preach. If, without first preaching about the eight ‘ weighty ’* matters for the Bhikkhunīs, he speaks about other dhammas, then there is *Dukkaṭa* [offence]. If he has first preached the eight ‘ weighty ’ matters and then he preaches the other Dhammas, then there is no offence.

* *Vin.* ii. 255-56.

[104] There is an exception that there is no offence if he is giving a reply to a question, or if the Bhikkhunī hears what is intended for others, or if he is addressing a *Sikkhamānā* (who is under study), or a *Samayerī*. In all these cases there is no offence.

15.26b.1
782c.6

The Teacher says that the remaining words are easy to be understood and need no detailed explanation. This is an offence that has been prescribed. It originates in tongue and mind and is associated with three sensations.

[105] If, without being delegated by the Bhikkhu-Saṅgha, a Bhikkhu goes to a monastery of Bhikkhunīs for giving instruction, then he becomes guilty of a Pācittiya [Vin. iv.51].

[Thus is concluded]

the Fifteenth book of the Commentary [named]

Samanta-pāśādikā.

Shan-Chien-P'i-P'o-Sha

on

Vinaya

Book XVI

[T. 782c-790b ; P'ing 86a-91b; PTS. iv.801-v. 1003; S. ii. 587-749;
N.ii.819-iii.1055].

[Twenty-second Pācittiya]

[1] Now I must tell [the story]¹ of the origin of Fan-t'o ([Cū]a-
Panthaka). Why [was he so called] ? The mother of Panthaka was from
her birth a rich and great woman. Her parents had her as their only female
child and so they built a seven-storied palace where they kept her [guard-
ed]. They only assigned a slave-boy to look after her needs. This slave-
boy was a big boy. The girl then began to cherish feelings of intimate love
for him and she proposed a plan to that boy : "I should like to alienate [my
parents] and go away with you to another country." When she said
this three times to the slave-boy, he said : "We cannot go." The girl said
to the slave-boy : "If you do not go, I shall communicate all this affair to
my parents who then will kill you." The slave-boy then replied : "If we
go to another country, we shall have to remain poor, with no money ; how
shall we make our living?"

16.1a.3
782c.11

[2] The girl said to the slave-boy : "You simply follow me. I shall
steal away precious things and take them away in your company." The
slave-boy replied : "If it be so, I shall go with you." The girl, day
after day, stole away precious things [from her parents' house] and then
went out of the guarded [place], carrying them away, with the slave-boy. To
carry them, she arranged to have two men to take them to the slave-boy who
was sent away ahead to an appointed place outside the town. She herself
put on the clothes of a slave-girl, turned away the bolt of the door and came
out. Accompanied by the slave boy, she reached another country and stayed
in a comfortable place.

16.1b.1
782c.21

[3] Within a year or two, she became pregnant and approached the
time of delivery. She thought to herself : "I am here; and at the time
of delivery, there is no one to look after me." She thought of her mother

1. For this story compare *Dhp. Cm* on *Dhp.* verse 25. The verses ascribed to Cū]a-panthaka
are found in *Theragāthā* verses 557-566.

and wished to return to her family. She began consultations with her husband and said : "I am approaching the time of delivery ; I only wish I had my mother who would be able to look after me. I now wish to go [to my family]. Will not my master go with me ?" The husband, the slave-boy, replied : "We cannot go. We have come alienating your parents. How can we get refuge in that great family ? They would certainly kill us."

[4] The wife said to the husband : "The nature of a woman is such that even if she becomes angry, she would not stoop to killing her child. Such being the case I should like to go." The husband replied : "They may not kill you ; but they would certainly kill me. Therefore, I cannot go [with you]." The husband then went into the hills and began to cut fuel. In his absence, [the wife], later, closed the door and went away. The husband returned but did not find his wife. He then asked the neighbours : "Did you see my wife?" They replied : "Your wife has already gone away." When the husband heard this, he immediately pursued and followed her. When he had gone half the way, he reached the place where his wife had given birth to a son. The husband said to his wife : "You wanted to go because you were to give birth [to a child]. You have now already given birth to a child. Then where is the need [now] to go ?" The wife, when she heard these words, became rather ashamed of [seeing] her parents and so both of them immediately returned to their home and began to look after the affairs of their [own] living.

16.2a.1
783a.8

[5] In no long time afterwards, she again became pregnant and, again, as the time of delivery was approaching, she began to think of her mother. And so she revolted for returning to the family of her folks. She reached half way and again gave birth to a son. Her husband pursued her upto half the way and then [all] returned together. His two sons, because they were born on the way, were given the name Panthakas. The two Panthakas, elder and younger, were playing together with other child-companions. Both of them were strong and big and so they beat their companions. Those companions began to scold : "You [people] here have no [status of possessing a circle of] six² relations. You are [like] lone orphans here. How dare you beat us ?"

[6] When the boys heard this reproof, they came home crying. They asked their mother : "All the other people have [a circle of] six relations. Why is it that we are alone and have none ?" Their mother remained silent and gave no reply. The brothers bewailed and bewailed. They would not eat and drink. Their mother saw them bewailing in this manner without eating. She had pity upon them and so she told the truth : "I am a woman belonging to such and such a place ; I have come from a great rich family. Your father was a slave-boy in this family, who was appointed to look after me. I had intimate love for him and could

16.2b.1
783b.4

2. Chinese sources mention : father, mother, wife, child, elder and younger brothers. Is it peculiar to Chinese social system ? Pali : *yāva sattama kula-parivatta*, upto seven generations of ancestors.

not remain away from him. I sneaked off [with him] to this place and gave birth to you."

[7] The two boys heard these words of their mother and said to the mother: "It is possible to send us back to the family which is exogamous (外家) to ours; we cannot stand this kind of life." Their mother would not permit. The two boys cried because they were not [permitted]. Then the mother began to hold consultations with her husband. "These boys are bewailing! They cannot stand this. Why can we not send them back to our exogamous family?" The husband replied: "It is possible."

Immediately, they all went. When the place of their presenting themselves came, the parents and their children all together stood outside at the door. They saw the people of the family go out and said [to them]:—"You better go back to the masters of the house and say that the daughter of the masters is standing outside at the door, bringing with her her husband and children." The parents heard this and said: "Let the two children enter; you need not meet us."

[8] The masters sent for the two children to enter and welcomed them. When the two children entered, they were given a scented bath and their bodies were smeared with scents and were given clothing and ornaments. The master of the house embraced the two children, and placed both of them on his laps (lit. knees). They were asked: "Your mother has gone to another country; how is she faring in life? I hope she is not in extreme poverty." The two boys replied: "Our parents are elsewhere and are in dire circumstances. They are earning their livelihood by selling fire-wood they gather (以賣樵)." The mother heard these words and she felt pity. Immediately, she opened her treasury, filled a bag with gold and sent a man to give the same to her daughter saying: "You spare the two children for me. I can look after their maintenance. You take away this gold; return to your old place of residence and maintain yourselves well. You need not meet us."

16.3a.1
783.b4

[9] When the two children were grown up in years they took wives for themselves. When the [grand] parents became old and when they were on the point of departing from life, they entrusted all the family-affairs to those children. After the death of the [grand] parents, there was a time when the Buddha was preaching the doctrine to the four-fold assembly [of monks, nuns, lay-men and lay-women]. At that time, Mahā-panthaka went to the place where the Buddha was and listened to the Dhamma that he preached. When he listened to the Dhamma, his mind took delight in renunciation of the home. He came back and had consultation with his younger brother: "Now I wish to leave our house. I entrust all the family-affairs to you." When the younger brother heard these words of the elder brother, he was very much worried in mind. He said to the elder brother: "I shall now be left helpless, with no one to rely upon; the elder brother is leaving me to become a recluse. How shall I be able

to live ? ” The younger brother thus entreated the elder brother three times, but the elder brother kept his mind firm and would not retract. He entrusted the family affairs to his younger brother and then left his home. The recluse, in no long time, became an Arhat.

16.3b.1
783b.17

[10] His younger brother also, some time later, began to have this thought in his mind : “ My elder brother gave up all family-affairs entrusting them to me. It was just like a man throwing out a spittle and in no way different. How can I accept it and live a life with attachment ? ” He immediately went to the place of his elder brother and desired to renounce his home. The elder brother converted him to a life of a recluse and gave him a *gāthā* for learning. It was four months and still he could not learn it. He forgot it and was as before. Later, the elder brother Mahāpanthaka thought : “ This fellow has not got the capabilities [of understanding] the Dhamma of the Buddha. He should rather be sent back to his family ; ” and so he said to Cūḷa-Panthaka ; “ Your faculties are as yet dull. ” And so he pulled at his *kāśava* (yellowish garment) and pushed him outside the door. He stood weeping outside at the door. He did not wish to go back to his family.

[11] At that time, the World-honoured [Buddha] was surveying all the living-beings [in universe] with his divine eye. He noticed that Cūḷa-panthaka did possess the necessary capability for being converted [into a recluse]. The World-honoured One went to the place and asked Cūḷa-panthaka : “ Why are you crying here ? ” In reply, he said to the World-honoured One : “ My faculties are at present dull. I could not recite even one *gāthā* within a space of four months. My elder brother, Mahā-panthaka, because of my dull faculties, drove me outside this monastery. ” The World-honoured One said : “ You stay. Don't worry ; I shall instruct you. ”

The Teacher says : “ Could not Mahāpanthaka notice his capability to attain the Path ? Why did he pull him and push him outside the door ? ”

16.4a.1
783b.29

Answer : Cūḷapanthaka was not to be converted by a [mere] *samaṇa* ; he was to be converted by a Buddha alone. Therefore he pulled him and pushed him outside.

[12] The Buddha pacified his mind and taking a piece of white soft woollen fabric gave it to Cūḷa-panthaka saying : “ You take this soft woollen fabric (毳) and basking, with face turned towards the sun, think : ‘ the dirt is taken away, the dirt is taken away ’. ” Having given this instruction, the World-honoured One entered the village, accepting the request of Visākhā, the mother [of Migāra.] The World-honoured One turned his attention, while reflecting, to Cūḷa-panthaka and to enable him to attain the Path, said these *gāthās* immediately :—

He, who enters a solitary place, becomes glad,
Who reflects upon the Dhamma attains the bliss of calm ;

Who is without enmity in this world, is extremely happy.
 One should cause no injury to any living being.
 One who has no attachment in this world,
 And who is away from passionate desire,
 And who subdues egoism and pride—
 He indeed gets the highest bliss.

Gūlapanthaka heard these *gāthās* from afar and immediately attained the fruit of Arhatship.

[Miscellaneous³]

[13] Question :—Is there not a Bhikkhu who becomes guilty of three Pācittiyas when he goes to a monastery of the nuns to preach to them the eight *garu-dhammas* (rules prescribing reverence) ?

Answer :—Yes ; one [Pācittiya], as he is not entrusted [with this job] by the Saṅgha ; second, as he goes to a monastery of the Bhikkhunīs [for preaching the eight Dhammas] ; third, as he goes when the sun is set. These are the three Pācittiyas [of which he becomes guilty].

16.4b.1
783c.13

When one gets to a monastery of the Bhikkhunīs and preaches some other Dhammas, then he becomes guilty of one Pācittiya and two Dukkaṭṭās. Which are the two ? The first, that he is *not* entrusted [with this work] by the Saṅgha : second, that he goes to the monastery of the Bhikkhunīs—these are the two Dukkaṭṭās. [That he goes] when the sun is set is a Pācittiya.

[Twenty-ninth Pācittiya]

[14] Devadatta, Sumuddadatta,, Khaṇḍadatta [Pali—the son of Khaṇḍadevī], Kokālika and Kaṭa - [moraka] - Tissa [*Vin.* iv. 66] were all men of repute—that is, their names were well-known to people.

[Thirty-second Pācittiya]

[15] *Taking food in separate cliques (gaṇa)* [*Vin.* iv. 71]—Taking food in separate cliques is of two kinds—one is by invitation and the other is by soliciting it oneself.

(i) How is this taking of food in separate cliques done ? There is an *upāsaka* (a lay-disciple) who goes to a place where four Bhikkhus stay. He extends an invitation to the Bhikkhus for taking their main food (正食 *odana*) with him ; he solicits the elders to take food with him. This is what

3. *Mahāpaccariyaṇi vuttāṇi Pakiṇṇakāṇi* (*Snp.* iv. 803) included in comment on 23rd Pāc. It may also be noticed that the Chinese text does not deal with all precepts. It omits comment on several precepts.

is called 'taking food in a separate clique by an invitation.' At one and the same time they receive the invitation for [taking food] either on the next day, or on the day after ; they receive it at one and the same time and they take food at one and the same place. Thus takes place the taking of food in a separate clique. All the four men become guilty of an offence. If they receive the invitation at one and the same time, but each one goes separately to the house of the donor, they receive food at one and the same time and return, each to his own place, and eat, then also they become guilty as before [in the above mentioned case].

16.5a.1
783c.25

The Teacher says :—Why is it so ? Because they have received food at one and the same time and then they eat it. If they have received the invitation at one and the same time, but each one goes [separately], each one receives and each one eats [separately], then none becomes guilty. They receive the invitation separately, each one goes separately to the house of the donor, but they receive food at the same time, then [also] they become guilty. This is what is called receiving the invitation and becoming guilty.

(ii) How is it that one becomes guilty by soliciting [food] ? There is a Bhikkhu who solicits food for four persons. Whether he is sitting or whether he is standing, he sees an *upāsaka* and says to him : " Give food to us four persons " ; or each one solicits and says : ' Give me food '— [both these] are similar. Whether they go together or separately, if they receive and eat food at the same time, they become guilty. This is what is called becoming guilty by soliciting.

[16] (i) *Illness* [*Vin.* iv. 74]—The feet are split resulting in fissures ; sand or earth enter the fissures [in the feet .] He is not able to walk. Then he is permitted to have food in a separate group. This is called illness.

(ii) *Occasion of preparing garments*—When one gets a garment that is cut out [of a new piece of cloth], or if it is to be made by cutting off from an old piece of cloth, upto even the [process of] putting a cord for hanging it on a hook—this is called an occasion for preparing a garment.

(iii) *Going on a tour*— going over even the minimum distance of half a *yojana*.

(iv) *Going on a boat*—The same way as before.

(v) *Occasion of famine*—When food is not enough for feeding even four people—this is called the occasion of Great Famine (*mahā-samayo*).

(vi) *Food given to samānas* [*Vin.* iv. 75]—whether they belong to the same faith, or whether there are *samānas* of other faith.

If for these seven⁴ counts food is taken in separate groups, then there is no offence.

4. Here the Chinese commentary has actually given six occasions. It has not mentioned separately the occasion when garments are distributed (*cīvaradāna-samaya*). It has probably dropped it through inadvertence.

[17] *The five quartets*—one, where an un-invited person makes up a group of four ; second, where an “ alms-beggar ” (Piṇḍa-pātika) makes a group of four ; third, where an uninitiated person [like a novice] makes up the group of four ; fourth, where a [mere] begging-bowl [without its master] makes up the group of four ; and the fifth, where a sick person makes up the group of four—these I must now explain in detail.

16.5b.1
784a.9

(i) What is it *where an uninvited person makes up the group of four* ? A donor extends an invitation to a group of four persons. One of them knows it but does not go to the house of the donor. The donor makes a query whether one of the elders had not come. The three Bhikkhus reply : “ No, he has not come. ” The donor, just at the nick of time (臨欲中), happens to see a Bhikkhu whom he calls to come in and gives him food. Thus four persons get food. But they are not guilty. This is where an uninvited person makes up a group of four. Why is it that they are not guilty ? Because, one of them is not an invited person.

(ii) what is it *where an “ alms-beggar ” makes up the group of four* ?—Three persons accept an invitation but the “ alms-beggar ” does not accept it. Therefore, they do not become guilty.

(iii) *Where a novice makes up the group of four*—When an invitation is given to three persons who have attained the Path and to one person who is a novice. And so there is no offence.

(iv) *There is [merely] a begging-bowl [without its master] that makes up the group of four*—How is it that the begging-bowl makes up the group of four ? There are three invited persons who have attained the Path ; one bowl [only of the fourth invited person] is [sent]. There is none who is guilty.

(v) *A sick person makes up the group of four*—There are invited three persons who have attained Path and a sick Bhikkhu who makes up the group of four. There is none⁵ who is guilty.

[18] There is an invitation to four persons. One of them is a wise Bhikkhu who knows Vinaya. Fearing that there may be an offence committed in connection with the food that is to be taken, all together, he uses a device. At the time when the donor serves food, he [the wise Bhikkhu] covers his bowl and does not receive any food. The donor asks why he would not receive it. He replies : “ Just give food to these three people. I want to recite a *mantra* (咒願 of blessings, *anumodanā*) ”. When the three people have finished their food, then, afterwards, he receives his food. There is none who is guilty.

16.6a.1
784a.21

If the invitation is given for a gift of cooked rice (飯) and then on reaching the house, meat is served, then there also is an offence. The invitation is given for cooked rice, but on reaching the house, they are served only gruel (粥), then there is no offence.

5. *Samanta-pāsādikā* does not agree with this statement. According to it, the sick person only is not guilty; the other three are guilty because the sick person [as he is a regular invited member of the Saṅgha] does make the group of four that is invited [*Snp.* iv. 814].

[19] If a donor wants to give cooked rice to the Saṅgha and he sends a messenger to go to a monastery and if the messenger says : "Please accept our rice," then if, in the Saṅgha, there is some one who knows the *Vinaya*, he should think : ' In this Saṅgha, there are many who follow the practices of Dhutas; this messenger does not know the correct way and so he makes a request in such [words]. ' The Bhikkhu knowing the *Vinaya* should say : " We shall see tomorrow. " The messenger comes again and because he does not know the [correct] words, he makes, as before, the request to the Saṅgha. The Bhikkhu, knowing the correct way should say in reply : " We shall see tomorrow. " Thus he should switch on as long as a fortnight. If still the messenger does not know the correct way [of the invitation], the Bhikkhu should reply : " If the donor makes the invitation in such a way, he should get only novices and not the revered monks of the Saṅgha. " The messenger says : " If the revered and virtuous monks have accepted similar invitations from other families, then why should they not accept our invitation ? " The reply would be : " There is no question of our non-acceptance; but even now you do not know the correct way ; just make an invitation to the Saṅgha; do not say that they will be given rice-cakes, fish, meat or any similar thing. Just say : ' I make an invitation to the Saṅgha. ' The Bhikkhus are permitted to accept [such an invitation] and then there is no offence [against the rules of *Vinaya*]. "

16.6b.1
784b.5

[20] Even after giving such a direction, if the messenger does not understand his words, then, fearing disapproval from the public, he should say : " You just go; the Saṅgha will go, tomorrow morning, to the village and beg their food. " When they go and reach the house of the donor, and if when requested (所請) they accept food, there is no offence.

A detailed explanation of taking food in a separate clique is finished. This rule is a prescribed rule and involves actions that originate in body and mind.

[Thirty-third Pācittiya]

[21] *Taking food in succession* [*Vin.* iv. 77²]—A Bhikkhu accepts an invitation. But the donor does not come [again to take him]. The Bhikkhu, fearing that the day will pass into an evening and that the donor may not turn up, enters a village and begs his food. After begging his food while he returns, he sees the donor, who had extended the invitation, coming. The Bhikkhu then does not eat the food [that is begged]. The owner of the food [begged by him] asks : " Sir, why do you not eat ? " The Bhikkhu replies : " Because an invitation from a donor had been already accepted by me; and therefore, I cannot eat. " The donor still persists in saying : " Just eat [something]. " If such an urging request is made and if he eats [in deference to that request], then there is no offence.⁶ If many

6. This Chinese text differs considerably from the Pali commentary. The Pali story mentions that they did not expect any good food in the house of the person who gave them the invitation and so they went to beg their food as usual.

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house-holders give an invitation at one and the same time, and if food is eaten like this [in succession], then there is no offence.

Thus is concluded the precept about taking food in succession. This is a rule that has been prescribed. It involves actions of the body and mind.

[Thirty-fourth Pacittiya]

[22] *The provisions of food on journey prepared by a married woman who had come back to her folks, and a trader (賈客) [Vin. iv. 79-80.]*—If one takes only bowlful [of the food-preparations] and goes out, then according to his will, he may eat it himself or give it to others. If, however, he takes two bowlfuls, then one bowl [-contents] he may eat himself and another he has to give to the Bhikkhu-Saṅgha. If he takes three bowlfuls, then one he should himself eat, the other two he should give to the Bhikkhu-Saṅgha; he is not permitted to give the same to a house-holder of his acquaintance. If some one among his relations [gives him], or even when he is requested by a house-holder to take as much as he likes (自恣請), he is not permitted to take more than three bowlfuls.

16.7a.1
784b.17

The Teacher says : " The remaining words are easy to understand." This precept is a prescribed one. It involves actions of body and mind. Ignorance [of the rule] does not entitle one to exemption.

Thus is concluded the precept about the food for journey disposed off by a married woman [who had returned to her folks.]

[Thirty-fifth Pācittiya]

[23] *Five kinds of principal food,*⁷ that is, a long white rice, rice that is not glutinous, paddy-rice, a kind of red rice and grains of wheat. These are the five kinds of food. If one makes gruel out of them and when it is first poured out of a cauldron, if it [is thick enough to] enable one to write with it letters, then one is not permitted to eat it. If they make gruel mixing rice with vegetables, then also [it is not to be eaten]. If there is little rice that is mixed with a large quantity of water, then it may be eaten. One who does not know the proper behaviour [with regard to the food that is accepted or rejected] must determine the rules regarding food that is to be treated as extra (*atiritta* 殘食). Cooked rice is mixed with meat or fish and a meat-soup is made out of it. It appears to be like a preparation with plenty of mustard-seed in it. It should be treated as extra food. Soft meat is inseparably mixed up with water. Then it may not be treated as extra. If roots of different kinds of vegetables or roots and seeds of trees are turned into a food-preparation, then they may not be considered as extra.

7. This is different from what we have in Pali : *Odano, kummāso, sattū, maccho, macṛīsam* (*Vin. iv. 83; Smp. iv. 822*).

16.7b.1
784c.1

[24] *Dried rice* (*puthukā*) is paddy turned into dried rice, or it is made from a variety of rice which is not glutinous, or it is made from wheat. Dry rice is what is kept in the sun for being parched up, or it is made out of some pulses (豆) or from the roots and seeds of trees. Then such dried rice cannot be treated as extra.

炒 (? *sattu*) — that is, what is made from non-glutinous rice, from paddy rice and from wheat. If food is already taken, then this should be extra. This *sattu* is of two kinds—one is broken into powder and the other is that which when mixed with sugar or honey sticks together. *Sattu* rice, as it is not powdered, need not be treated as extra (糲食). If the husk of *sattu* (炒) —rice has been taken out, then it may be eaten and may not be treated as extra.

[25] *If the five kinds of regulation food* (敬食) are taken up—that is, if there [is regulation-food] in the bowl, or in the hand, and if one man is offering food, and [lastly] he is standing within the distance of an extended hand and if one rejects (*paṭikkhipati*) it, then one is not following the right procedure of what he should do to treat that food as extra (*pavāreti*). If the man stands outside [the distance of] extended hand and if one rejects it, then that rejection [also] does not become [proper] rejection (*pavāraṇā*). If a man stands within the distance of an extended hand and if the food that is swallowed in the mouth is exhausted and if one rejects it, then that rejection also does not become the [proper] rejection. If there is some food still left in the mouth and if there is the man standing within a distance of extended hand, and if one rejects, then the rejection becomes a proper one (*pavāraṇā*).

If meat that is not permissible (不淨) [is offered] and if nothing from the same is eaten and if he rejects, then this rejection also cannot be called proper rejection (*pavāraṇā*). Why? Because it is not permissible and nothing from the same is eaten. If one eats such meat as is not permissible and even if the man stands within the distance of an extended hand, and if one rejects it, then [also] such rejection does not become the proper one, [because the meat that is rejected is not permissible, and so it cannot be a legitimate *bhojana*]. If he rejects it [for himself] and gives it to others, even then that rejection does not become proper. Why? Because he had not the awareness of its being fit to be rejected³. If it is the principal food and he rejects it and gives it to others, even then the rejection is not proper.

³ Pali: *Pavāraṇāppahāṇakāṃ*. Pali Gr. clearly says that *Pavāraṇā* means that rejection which is governed by four conditions: (i) *asanaṃ*, something must have been eaten; (ii) *bhojanaṃ*, food that is legitimate to be so called; naturally it excludes *akappiya-bhojana*; (iii) the donor must be present within the extended hand; and (iv) and that there should be an actual physical offering. It also clearly says: *yaṃ hi bhikkhuvo khaṇḍitāṃ vassati, taṃ yeva paṭikkhipato pavāraṇā hoti... Kappiya-bhojanaṃ paṭikkhipati, pavāreti; akappiyabhojanaṃ paṭikkhipati, na pavāreti.*

[26] *Standing within a distance of extended hand* [*Vin. iv. 82*]—that is, he comes bodily within a distance of two and half cubits and then the rejection follows. This becomes a valid rejection. If he stands outside the distance of two and half cubits, and if the rejection is there, then that rejection is not valid. If a man taking food with him comes and places it on the ground within a distance of extended hand, but does not offer it to a Bhikkhu, then if one rejects, the rejection does not become valid. If a qualified attendant (淨人 *kappaka*) takes it in his hand [and offers it] and if the rejection follows, then it is valid. If he gives food to another Bhikkhu and if, after having given, he [the first one] rejects, then also that rejection is not valid.

16.8a.1
784 c.13

[27] The rejection is of two kinds :—One is bodily rejection ; the second is vocal. What is the bodily rejection ? He rejects it with his hand, or he shakes his head [to signify rejection], or he covers the bowl with his hand. *Vocal rejection* means to say : “Enough ! I shall take no more.” If one mixes vegetables with fish or meat and prepares some delicious soup out of it and if he says : “[Please], accept this delicious vegetable-soup, and if the rejection follows, then this rejection is not valid.” If, however, he says : “[Please], accept this meat-soup, ” and if the rejection follows, then it is valid. If they prepare a soup out of things that are principal-and-not-principal food, and if they offer it under the name of principal food, then if the rejection follows, it is valid. If they offer it under the name of not-principal food, then the rejection is not valid ; [because it may have followed when he heard the name ‘not-principal’ and so it is not a deliberate rejection of a thing that one knows to be principal].

[28] *Continues walking according to rules of decorum* except when he is using a boat, a carriage, or a cart⁹. He does not become guilty. *The food left over by a sick person* [*Vin. iv. 82*] — that is, what has remained as surplus after the sick person has eaten ; or what has remained as ‘unused’, when he has not eaten.

Thus is concluded the precept concerning extra food. This is a prescribed offence which originates in actions of body and tongue.

[Thirty-seventh Pācittiya]

[29] Roots of all kinds of trees or all kinds of vegetation cannot be considered as eatable. There are [some] roots, stalks, flowers and fruits which are permissible to be taken and eaten all the life time (*yāva-jīvikam*). There are [other] roots or stalks of plants which sustain the body, but

9. This does not quite correspond to Pali : *Eko pana gacchanto pavāreti, so gacchanto 'va bhūjītuṃ labhati. .nāvā vā setu vā atthi, tam abhirūhiteṃ pi caṅkamanene'eva bhūjītabbaṃ, gamanaṃ na upacchinditabbaṃ, yāne vā hatthi-assa-piṭṭhe vā. .tāva tesu gacchantesu pi nisimne'eva bhūjītabbaṃ.*

16.8b.1
784c.26

they are to be eaten only at the [proper] time (*yāva-kālikam*). There are fruits of trees the inner core of which can be eaten at proper time. There are others (餘) that one can take as medicine all the life-time. There are some plants which sustain oneself and can therefore be taken as medicine, all the life-time.

Thus is concluded the precept concerning food that is not in proper time. [*Vin.* iv. 86]

[Thirty-ninth Pācittiya]

[30] If one begs [for himself] delicacies of food such as milk, curds, fish and meat, then he becomes guilty of Pācittiya [*Vin.* iv. 88]. If he begs other things of food, then he becomes guilty of a Dukkaṭa. But there is the exception that if one begs for a sick person, then there is no offence.

Thus is concluded the precept regarding begging delicacies [of food].

[Fortieth Pācittiya]

[31] With the exception of water and took-stick, if a god offers food, or a divine spirit...or a beast...or a flying bird offers food—all these become acceptable. If one carries food on his head or carries in a pingo placed on shoulders for giving it to a Bhikkhu, and instructs the Bhikkhu to take it with his own [hand], then this does not become a valid acceptance. If he bends his body and pours out [the offerings] into the hands of a Bhikkhu, then it becomes a valid acceptance. If one carries on his shoulders a long pole as big as twenty¹⁰ cubits (尋) and places at both ends eatable things and there is a *kappaka* (淨人) who agrees to take it and give it to a Bhikkhu, then he can take from one end. The acceptance of the thing from the other end also becomes valid. If while begging his food he happens to meet wind or rain which drop some dust into the begging-bowl, the Bhikkhu should think : 'I should beg this for a *sāmaṇera*. When he gets food and comes back [to his residence], he should say to the *sāmaṇera* : "Today, while begging food, I happened to meet wind and rain which have dropped dust into the begging-bowl; it would not have been a proper acceptance for me; so I have begged this food for you. Thus I hold it and give it to you." When the *Sāmaṇera* has accepted it, he may say these words to the Bhikkhu : "This is now *Sāmaṇera*'s food; I am now making a gift of this to your honour." If it is gifted in this manner, then it is permissible for him [to eat it]. There is no offence.

16.9a.1
785a.10

[32] If a Bhikkhu holds in his hand a bowl and if at the time of food he falls asleep and people take food and put it in his bowl and if he is still not

10. Pali—*tiṃsa-hattho venu hoti.*

awake, then there is no valid acceptance. If, while he is just to accept his food, he goes to sleep and the people take food and put it in his bowl, then the acceptance is [valid]. Why ? Because he had made up his mind to accept the food. If there are big particles of dust, he should allow them to flow out [of his bowl] and then eat; there is no offence. If the dust that is fallen is fine and it is not possible to throw it out, then he may pass it on to an attendant. There are two persons [going] together for food. If, while one of them is walking for food, food from another's [bowl] falls into his bowl, then acceptance is effected. If, at the time of eating, perspiration is trickling down the forehead and if it drops down into the bowl, then again it should be accepted. If, however, perspiration from the forearms trickles down and reaches the hand, then it need not be accepted. If some [eatable] rebounds from the earth and falls on one's hand, in turn, then the acceptance is valid.

[33] If a *kappaka* is sitting on the top of a tree and if, by means of a rope, he lets down a fruit in order to make a gift of the same to a Bhikkhu, then that is not a proper acceptance. If, however, he has a long handle—even as big as ten *yojanos*—and if he passes on the food in order that it be gifted to a Bhikkhu, then the acceptance may be valid.

A Bhikkhu is sick. His *sāmaṇera* is his *kappaka*. He wants to give nourishment to the Bhikkhu. While he is going he sees a fruit. The Bhikkhu asks for it from his *kappaka*. The *kappaka* takes the fruit and rolls his hand backward over his body to pass the fruit on and to give the same to the Bhikkhu. Then the acceptance is valid.

16.9b.1
785.23

A Bhikkhu is afflicted with the heat [of the sun]. He holds in his hand a branch of a tree, that is laden with fruit. He walks on with that branch screening off the sun. Later, from that rich branch which has a fruit that does not shake (莫動), he asks his *sāmaṇera* to pluck the fruit and give it to him. He does so; then such an acceptance is permissible.

[34] A boat or a carriage is loaded with food and drinks. A Bhikkhu is using the sticking pole for moving the boat or driving the carriage. The food and drinks are shaking. He is permitted to eat [from this fruit]. There will be no offence. There are a number of Bhikkhus going with only one young *sāmaṇera*. Each of the Bhikkhus is carrying on his shoulder his own food. When the time of food comes, each one takes his own share. When the *sāmaṇera* has taken his own share, he says to a Bhikkhu: " Now, [please], take this share of a *sāmaṇera* and give the share of your honour in exchange." When he has received it, he further gives it on to a second elder in exchange. Having received the food of the second elder, he further exchanges it with that of a third elder. Thus, in turn, he [exchanges food] with all persons. If one has received food in this manner, and eats it, then there is no offence at all.

[35] If the *sāmaṇera* is not an intelligent fellow (*a-pañḍito*), the Bhikkhu takes his own share of food and exchanges it with that of the *sāmaṇera*.

When thus the first elder got his in exchange, the second elder again exchanges his own with that of the *sāmaṇera*. When the second elder had it exchanged with that of the *sāmaṇera*, the third elder seeks his own exchange. In this way, all the [*samaṇas*] in the group, in turn, [exchange theirs]. When thus the exchange has been effected and when they eat, then there is no offence. But living together [with the *sāmaṇera*], overnight, is an evil contact.

16.10a.1
785b.7

If a Bhikkhu is walking with rice carried on his shoulders and a young *sāmaṇera* is not able to cook his food out of it, then the Bhikkhu can himself make it, provided he does not kindle fire. He can ask the *sāmaṇera* to kindle fire. When the food is cooked and each one has got his own share, then, as mentioned before, it may be exchanged with that of the *sāmaṇera* and when food is obtained in this manner, then there is no offence.

One is cooking one's food and if the food that is being cooked gives out bubbles, then the Bhikkhu cannot use the steam for inhaling. If he takes a piece [of wood] and stirs it, then, in all these cases, he becomes guilty of a Dukkaṭṭa offence. If one tries to vomit out the food [that has been eaten] but it does not come out of the swallowing gullet but returns to the gullet, then there is no offence. But if it comes out of the gullet, enters the mouth and goes back again to the gullet, then one becomes guilty of a Pācittiya.

[36] If one receives fresh ginger (薑) in its natural condition and later springs out a shoot (芽), then its acceptance does not become invalid.¹¹ If fire makes it clean (permissible) and then later a shoot springs up, then even the place where the shoot springs up should also be made clean [by scraping it with a knife¹²]. If one gets it without a shoot springing on it and eats it then there is no offence. Salt has been first accepted, but salt is [later on] turned into water; then the acceptance of the first does not become invalid. If, on account of some serious disease, [one needs] faeces, urine [of a cow], ashes or earth, then one can take it oneself and eat. If there are no ashes available then it is permissible to split fire-wood, make fire and get ashes.

What is the disease by which one gets poisoned? If one gets bitten by a snake [then one gets poisoned]. The Teacher says: "The remaining words are easy to understand." This is a prescribed offence and originates in bodily and vocal [actions].

[Forty-fourth and Forty-fifth Pācittiyas]

[37] The two precepts about sitting together [with a woman] in the house of a householder who supplies food are already explained in the two Indeterminate (*Aniyata*) precepts. One sits alone with a woman in

16.10b.1
785b.20

11. Pali : Paṭiggahetvā śhapita-siṅgiverādīnaṃ ankurā nikkhamanti puna paṭiggahaṇakiccaṃ natthi.

12. There are five methods mentioned in Vin. ii. 109 to be used for making a fruit permissible for use (*kappa*) :—*oggi-paricitaṃ*, *sattha-paricitaṃ*, *nakha-paricitaṃ*, *abījaṃ* and *nibbatta-bījaṃ*.

the open and the two persons are talking with each other sitting on a couch and there is a man who can understand talk, within a distance of one's extended hands, still (以還) he becomes guilty of Pācittiya. There is, within a distance of one's extended hand, a person who does not understand those spoken words, still he becomes guilty of a Dukkaṭa.

[Forty-seventh Pācittiya]

[38] *Sakka Mahānāma* [*Vin. iv. 101*]—the son of the Buddha's uncle, who was older than the Buddha by a month, had attained the Path of the Saka-dāgāmī [One who returns only once]. If a donor makes a gift of medicines, they should be used as medicines and not as eatables. If they beg curds along with the oil gifted to them, then that is an offence of a Dukkaṭa.

[Forty-eighth Pācittiya]

[39] *An elephant with attendants* [*Cf. Vin. iv. 105*]—There are four men on the elephant and there are eight men down [on the ground]. They are called an elephant with attendants.

A horse with attendants—There is one man on the horse and two men down [on the ground]. This is called a horse with attendants.

A chariot with attendants—There are four men that run behind the chariot. This is called a chariot with attendants.

Foot-soldier attendants—There are four men that follow each other. They are called foot-soldier attendants.

[Fifty-first Pācittiya]

[40] Wine is boiled with food as a decoction of medicine. That which is thus mixed up with wine has its flavour and taste. One who takes such decoction is guilty of a Dukkaṭa. If one gets what is free from the flavour and taste of wine, then that may be eaten.

[Fifty-third Pācittiya]

[41] Sinking feet and back deep into water, they were sporting and merry-making in water. They become guilty of a Pācittiya. If they sway the boat this way or that way, by way of a play in water, then they become guilty of a Dukkaṭa [*Vin. iv. 112*].

[Fifty-eighth Pācittiya]

[42] *Blue colour* [*Vin. iv. 120.*]—the colour of bronze, or the colour of Palāsa-leaves, or the colour of *Mu-lan* (木亂). The colour of *Mu-lan* means ruddy black.

16.11a.1
785c.5

With any of these three colours, [one's garment] should be made permissible for use by putting a speck on it. It may be even of the size of a sesamum-seed. If one does not make it serviceable by putting this speck, then one becomes guilty of a Pācittiya.

[Sixty-second Pācittiya]

[43] If a Bhikkhu knowing that there are insects in water uses it for drinking and allows it to pass through his gullet, following his breathing (息), then he becomes guilty of a Pācittiya offence. When he knows that there are insects in water, then he should heat it with fire, or with hot soup as well.

Thus is concluded the remark on the precept concerning water with insects. [*Vin. iv. 125*].

[Sixty-fourth Pācittiya]

[44] If a Bhikkhu knows that another Bhikkhu had become guilty of a very odious offence and he hides it ; another Bhikkhu also hides the same; in this way, a hundred or a thousand people—all conspire to hide it, then all become guilty of a Pācittiya offence. This is an inherent offence and originates in body and mind.

Thus is concluded the precept concerning hiding the guilt of others. [*Vin. iv. 127*].

[Sixty-fifth Pācittiya]

[45] If a man has not completed twenty years and if he wants to receive initiation, then it is permissible to count the months of pregnancy, the intercalary months (*adhika-māsa*) and the fourteen days upto [next] Uposatha-day; and if thus the period of twenty-years is fulfilled, then it is permissible to receive initiation.

[Sixty-sixth Pācittiya]

[46] One walks over a high road after a [previous] confabulation with a band of thieves [*Vin. iv. 131*]—this is an offence prescribed by the Buddha.

[Sixty-seventh Pācittiya]

[47] One walks over a high road after a [previous] confabulation with a Bhikkhunī [*Vin. iv. 133*] —this is a prescribed offence that has been mentioned in the *Vinaya*.

[Sixty-eighth Pācittiya]

[48] Ariṭṭha had this wrong belief : “ Indulgence in contact with the delicate smooth parts [of the female sex] does not prove to be an obstacle in the path towards heaven, in the path of deliverance ”. Ariṭṭha who had a wrong belief arisen in him said : “ A Sotāpanna, or a Sakadāgāmi, even if he has a wife or a child, does not find any obstruction in his way. ” Being himself involved in this, he began to say to others : “ Indulgence in contact with the delicate smooth parts of female sex does not prove to be an obstacle in the path. If it is said that [contact with] smooth things does prove to be an obstacle in the way of the Path, then all kinds of woollen carpets and bags and sacks which are pleasant and soft to touch [should also prove to be obstacles]. Why then is it said that [contact with] soft and delicate parts of a woman alone prove to be an obstacle in the Path ? ”

16.11b.1
785c.17

Thus is concluded a detailed remark on the precept concerning the wrong views of Ariṭṭha. [*Vin. iv. 135*].

[Seventy-second Pācittiya]

[49] If one studies *Vinaya* he derives five advantages, six advantages, seven...eight...nine.. ten...eleven advantages.

What are the five advantages ? “ First, the precepts are properly observed by one physically; secondly, one is capable of removing doubts that may lurk in the minds of other people; thirdly, one enters the assembly with confidence [lit. without fear;] fourthly, one can vanquish the opponents; and fifthly, one can help in the long continuance of the good Dhamma” [*Vin. v. 133*].

[50] (1) What is meant by saying that *precepts are properly observed by one physically*? One who observes the pure precepts of conduct and who has no deficiencies in that respect—such a man is called one by whom the precepts of good conduct are properly observed. The *Vinaya* master escapes¹³ offences in six ways : (i) by [abstaining from] lack of conscientiousness; (ii) by [abstaining from] lack of knowledge; (iii) by not entertaining any doubts ; (iv) by [abstaining from] declaring *a-kappiya* (not

13. The Chinese text here is confused. The Pali Cm. gives here the six reasons of why one *commits* an offence. Here the Chinese text mentions the six reasons why the *Vinaya*-master does *not* commit an offence, but the wording of the four of these six reasons agrees more with the Pali way of putting the question.

permissible) as *kappiya* (permissible); (v) by [abstaining from] declaring *kappiya* (permissible) as *a-kappiya* (not-permissible); and (vi) by being not confused or stupid.

[51] (i) What is meant by *lack of conscientiousness (a-lajjitā)* ? When a man knows a certain offence and still he commits it—this is called *lack*¹⁴ of conscientiousness. As it is said in the original *Vinaya* : “When a man knows [an offence] and he still commits it, then he becomes guilty; he knows [that he has committed an offence] and still hides it; he goes to a place where he should not go. Such a man is called one who lacks¹⁵ conscientiousness”. [*Vin.*, v. 158]

16.12a.1
786a.3

(ii) What is meant by *lack of knowledge* ? A man does not know the characteristics of good conduct. He wants to do a thing and he does it. This is called one who becomes guilty of an offence because he has the lack of knowledge.

(iii) What is meant by *one who becomes guilty because he entertains doubts* ? A man wants to do a thing. He has certain doubts in his mind and yet he does it. This is called one who becomes guilty as he has doubts in his mind.

(iv) What is meant by *declaring not-permissible things as permissible* ? Here is the flesh of a bear which is not permissible; one says it is the flesh of a pig, and so one eats it. This is called declaring not-permissible things as permissible. So also a tiger's flesh is called the flesh of a deer; food that is eaten outside the fixed hours (*vi-kālika*) is called food that is eaten at proper time (*kālika*). This is called declaring not-permissible things as permissible.

(v) What is *declaring permissible things as not-permissible* ? What is really the flesh of a deer is falsely represented as flesh of a tiger and eaten; and so on...upto what is eaten at proper time is represented as what is eaten outside the fixed hours. This is declaring permissible things as not-permissible.

(vi) What is meant by *being confused or stupid* ? One passes two nights in the company of a person who has not received initiation and yet he is unaware of this. Such a one is called confused or stupid. A man who is confused or stupid does not distinguish [what can be taken at] all times from [what can be taken at] stated times. He does not further know for how many nights he can keep his garments away from him. Such a one is called confused or stupid.

[52] (2) Who is *he that is capable of removing doubts lurking in the minds of others* ? A certain Bhikkhu commits an offence. But he is doubtful and is not able to decide upon its exact nature. When such a person comes to consult, if one can give the decision according to law, then he is called a person who is capable of removing doubts in the minds of others.

14-15. The character 不 in the text seems to have been inadvertently dropped at both these places.

(3) Who is the person that enters the assembly with confidence? One who, as he knows the Vinaya, is able to do all acts according to the right procedure. He is called the one who enters the assembly with confidence.

16.12b.1
786a.15

(4) Who is he that is capable of vanquishing his opponents? One who is able to suppress the ten kinds of adhammas [evil ways of life] such as those that were raised by the scions of the Licchavī clan. He is called one who is capable of vanquishing his opponents.

(5) Who is the one that helps in the long continuance of good Dhamma? First is he who personally follows the Dhamma. Second is he who enables others to attain the Dhamma and when he has thus attained the Dhamma, with his just consciousness he sticks to Vinaya; and because he sticks to Vinaya, he enters trances of meditation; and because of his entering trances of meditation, he attains the Fruits of the Paths. Such a person is called one who helps in the long continuance of good Dhamma. As it has been said in the original text of the Vinaya: The Buddha said to Ānanda: "When I am dead and gone, the Vinaya will then become your Great Teacher" [D. ii. 154]. This is called helping in the long continuance of the good Dhamma. Even if there are in this world five Bhikkhus, as the lowest [figure], knowing the Dhamma, they are capable enough of preserving the good Dhamma for a long time. If, in the middle regions of India, the Buddha-Dhamma vanishes, there will be in the border regions five men who have received initiation and thus they can make the number ten. They can go back to the middle regions of India and give initiation to the people there [in the assembly of ten Bhikkhus]. Such persons are called those who can help in the long continuance of the good Dhamma. In this way, they can get upto twenty persons [to form a Saṅgha] to enable people to be restituted from their lapses (*abbhānakamma*). Such persons can help in the long continuance of the good Dhamma. It is on account of such a Vinaya-master that the good Dhamma will be preserved for a long time.

These are called the five advantages which are derived by one who observes Vinaya.

[53] What are six advantages derived by one who observes the Vinaya? First, that he masters the *Pātimokkha*; second, that he knows the [days of] Uposatha; third, he knows the [days of] Pavāraṇā; fourth, he knows [the rules and practices of the ceremony of] giving initiation; fifth, he knows how to accept a man who can live in reliance (*nissaya*) upon him; and sixth, he can keep (畜) a *sāmaṇera*. These are called the six advantages.

16.13a.1
786a.28

[54] What is meant by mastering the *Pātimokkha*? That is, one knows the Uposatha of the fourteenth day, the Uposatha of the fifteenth day, the Uposatha of the concord [of the Saṅgha], the Uposatha of the whole congregation, the Uposatha of a group, the Uposatha of an individual, the Uposatha of the recitation of *Pātimokkha*, the Uposatha of purity and the Uposatha that has been prescribed (勅). These are the nine Uposathas which a Vinaya-master knows. There are nine Pavāraṇās—first, the Pavāraṇā of the fourteenth day; second, that of the fifteenth day; third, the

Pavāraṇā of the concord [of the Saṅgha]; fourth, the Pavāraṇā of the whole congregation; fifth, the Pavāraṇā of a group; sixth, the Pavāraṇā of an individual; seventh, the Pavāraṇā consisting of three declarations; eighth, the Pavāraṇā consisting of two declarations; and the ninth, the Pavāraṇā of those who have got the same [seniority of] years (*samāna-vassika*) [in the holy life]. These things a *Vinaya*-master knows.

16.13b 1
786b.11

There are four kinds of official acts of the Saṅgha: first, approaching the Saṅgha with a request (*apalokana*); second, the act of proposing; third, the act in which the proposal forms a second item of communication; and fourth, the act in which the proposal forms a fourth item of communication. These four official acts a *Vinaya*-master knows; neither a master of the *Sutta*, nor a master of the *Abhidhamma* knows. If one does not know the *Vinaya* but just knows the *Sutta* and the *Abhidhamma*, then he cannot convert a *sāmaṇera* [into a Bhikkhu]; nor can he accept a man living in *nissaya* with him.

[55] These six advantages along with the five already mentioned before make up the eleven advantages which a *Vinaya*-master derives. And because the *Vinaya* is observed by the *Vinaya*-masters, the Dhamma of the Buddha will continue in this world for 5000 years. Therefore, many Bhikkhus go to Upāli to learn *Vinaya*. How is it that one learns *Vinaya* ? By reading [the text of the *Vinaya*] and understanding its meaning. This is what is called learning *Vinaya*.

[56] *Miscellaneous bits* [*Vin.* iv. 143] — From one that is Indeterminate (*A-niyata*) upto Those many that are to be Studied (*Sekkiya*)—these are called miscellaneous bits. If one, in the presence of a Bhikkhu, runs down the precepts [of the Buddha], then one becomes guilty of a Pācittiya. If he does it in the presence of one who has not received an initiation, then he becomes guilty of a Dukkaṭa. The remaining words are easy to understand and do not need any detailed comment.

Thus is concluded the precept regarding 'running down.' This is an inherent offence and originates in body and tongue.

[Seventy-fourth Pācittiya]

[57] *Beating* [*Vin.* iv.146] —The group of six Bhikkhus always used to beat the group of seventeen Bhikkhus. Because they did not follow their instructions, they would again beat them. With anger in their minds, they would beat them even upto death. They become guilty of a Pācittiya offence.

16.14a.1
786b.23

If one beats a person who has not received an initiation....down to when one beats a lower animal, one becomes guilty of a Dukkaṭa.

If, with a passionate mind, one beats a woman, then one becomes guilty of a Saṅghādisesa offence. If there is a tiger, a wolf, or a lion...upto even when there is a danger to his holy life, then in order to free himself from that danger, he beats others; then there will be no offence.

[Seventy-fifth Pācittiya]

[58] *Clenched hand* [*Vin.* iv. 147] that is, they [simply] clench their hand without letting it touch the body [of other people].

Thus is concluded the precept concerning clenched hand.

[Seventy-eighth Pācittiya]

[59] *Over-hears from a concealed place* [*Vin.* iv. 150] — Either he conceals himself behind a wall, or in a screened place. With every step that he takes towards such a place, he becomes guilty of a *Dukkaṭṭa* offence. When he goes and reaches the place from where he can hear, he becomes guilty of a Pācittiya offence. But if he goes to hear what concerns his own rectification (改), then there is no offence. This is an inherent offence.

[Seventy-ninth Pācittiya]

[60] A Bhikkhu has first given his consent [to an official act] and then later expresses his repentance. The Precept about this [*Vin.* iv. 152] needs no explanation.

[Eightieth Pācittiya]

[61] The Saṅgha has not yet concluded the decision on a certain matter, and still one quietly gets up and goes away. The precept about this, [*Vin.* iv. 153] [also] needs no explanation.

[Eighty-first Pācittiya]

[62] The Bhikkhus are first glad to permit [the gift to the Saṅgha] but later say thus : The Bhikkhus should, according to the wish of friends and relations, turn over the gift made to the Saṅgha. The precept concerning that [matter] [*Vin.* iv. 154] also needs no explanation.

[Eighty-third Pācittiya]

[63] The Buddha said to Ānanda : There are ten¹⁶ dangers in entering the king's palace. Which are the ten? A king is sitting together with his

16. The passage about these ten dangers closely follows that in the *Suttavibhaṅga*, vol. ii. (*Vin.* iv. pp. 159-160), although the order of these ten is not the same. The first four and the last three are the same in both the versions. Fifth and sixth are taken together in the Chinese version and correspond to the sixth and seventh of Pali; seventh in Chin, corresponds to the fifth in Pali.

wife in a place. When the wife sees a Bhikkhu she may give out a smile. When the Bhikkhu sees the [king's] wife, he also may give a smile. The king may have this suspicion arisen in him : ' The Bhikkhu, to be sure, must have had an intimate relation with my wife ! ' This is called the first danger.

16.14b.1
786e.8

The Buddha says to Ānanda : " Entering the king's palace has further dangers. When the king is having dalliance and intimate relations with lascivious (姝) women of his palace, he is often forgetful. When later a child is born, he says : I never approached this lascivious woman. " Then how was this child born ? " This, to be sure, must be the act of the Bhikkhu ". This is the second danger:

The Buddha further said to Ānanda : " There is still another danger. If in a palace some precious jewel (*ratana*) is lost and if they cannot find it after search, the king thinks : ' No one else comes here other than a Bhikkhu; he must certainly have taken it. ' This is called the third danger. "

Again the Buddha said to Ānanda : " There is [still] another danger : When the king is in the palace, there are some secret consultations and by the utterance [of some one], they leak out. The king thinks : ' It must certainly be on account of this Bhikkhu that they have leaked out. ' This is the fourth danger. "

The Buddha said further to Ānanda : " There is still another danger. If a king reverts a person on a higher grade to a lower grade, or promotes one on a lower grade to a higher grade, [people think] : ' There is no one else that enters the king's palace. This must be an act of the king according to the instruction of this Bhikkhu. ' This is called the fifth danger. "

[64] The Buddha said to Ānanda that there is still another danger in entering the ' king's palace : " If the king abdicates and the principal throne is transferred to the son, instead, then people who dislike it say that it must be the work of the Bhikkhu who has an open entry into or exit out of the king's palace. This is called the seventh danger. "

16.15a.1
786c.20

The Buddha said to Ānanda : " There is a further danger in entering the king's palace. If the king sends his army [on an expedition] at an unexpected time, the people dislike it and they say : ' this must have been done by the king at the behest of the Bhikkhu. ' This is called the eighth danger. "

The Buddha said to Ānanda : " There is a further danger in entering a king's palace. If the king has sent some time his army already [on an expedition] and if he recalls the army from half the way, the people dislike it [and say] : ' This is the king's action at the behest of the Bhikkhu. ' This is called the ninth danger. "

The Buddha said to Ānanda : " There is a still another danger in entering a king's palace. If the king mixes himself up with the great concourse of elephants, horses and chariots, with all the pomp of his rich ornaments, the people dislike it and say : ' This behaviour of the king must be at the behest of the Bhikkhu. ' This is called the tenth danger. "

Thus is concluded a detailed comment on the precept concerning entering a king's palace [*Vin.* iv. 160].

[Eighty-fourth Pācittiya]

[65] If a person picks up a precious thing intended for the Buddha or Saṅgha, then he is guilty of a Dukkaṭa offence. If he finds a precious thing dropped by some body within a Saṅghārāma or within a dwelling-place, he should take it in order to preserve it [for the owner] so that if the owner comes in due course of time (去時) he may give it back to him. If he knows the Dhamma and if he is afraid of an offence, he should deliver it to another [qualified] person with the instruction that if the owner comes in search of it, it may be returned to him. If, for a long long time, the owner does not turn up in search of it, then it is permissible to use it for the dwelling-place [of the Bhikkhus], or for a tank, or for a well, but not for his own personal use. If, after the lapse of a long time, the owner comes in search of it, he should be taken to and shown the dwelling-place of the Saṅgha, the tank or the well and told : ' Here is the precious thing of the [owner-] donor.' If he consents to that gift, well and good; if he does not [condescend to] the gift and wants the return of the original thing, then the Bhikkhu should enter a village and say this in the presence of a faithful donor : " In such and such a month and on such and such a day, I found within a temple a precious thing dropped. I took it in order that it may be preserved [for the owner]. But for a long time, no owner came in search of it. When it has been used for the dwelling-place, tank or well for the Saṅgha, the owner has now turned up in search of it. He now wants back the cost of the original thing. Can any donor redeem this gift to the Saṅgha by paying a thing [of equal value] ?" If he can get this redemption, well and good. If there is no one who can redeem it, the Bhikkhu should intensely exercise his educative and persuasive power (教化) and be in search of a redemption-price.

16. 15b. 1
787a. 5

Thus is concluded a detailed comment on the precept concerning picking up a precious thing. [*Vin.* iv. 163]. This is a prescribed offence and originates in bodily actions.

[Eighty-fifth Pācittiya]

[66] The precept concerning entering a village at an improper time [*Vin.* iv. 165] requires no explanation.

[Eighty-seventh Pācittiya]

The precept concerning the [use of] high beds [*Vin.* iv. 168] requires no explanation.

[Eighty-eighth Pācittiya]

The precept concerning a sitting-mat covered over with soft cotton [*Vin. iv. 169*] requires no explanation.

[Eighty-sixth¹⁷ Pācittiya]

The precept concerning a needle-case [*Vin. iv. 167*] [also] requires no explanation.

[Eighty-ninth Pācittiya]

[67] *Nisīdana* (a sitting-mat) should be made two cubits in length and a cubit and a half in breadth. *The fringes*—It may be lengthened by [the fringes of] one cubit in length giving six feet [in fringes]. The ends should be split; there should be three fringes [at each end], each of one cubit. This is called *dasā* (fringes) measuring one Sugata-cubit.

Thus is concluded the precept concerning a *nisīdana* (sitting-mat) [*Vin. iv. 170*].

[Ninetieth Pācittiya]

The precept concerning a bandage for a wound [*Vin. iv. 172*] requires no explanation.

[Ninety-first Pācittiya]

16.16a.1
787a.18

The precept concerning a rainy-season-garment [*Vin. iv. 172*] requires no explanation¹⁸.

[Thus is concluded the explanation of Pācittiya Dhammas]

(Pāṭidesanīya-Dhammā)

[68] The First Pāṭidesanīya requires no explanation. A couple—husband and wife—had attained the [first stage] of *Sotāpatti*; and they had a hundred thousand gold coins (兩金) which had been exhausted in giving gifts. Because they had attained the Path, they were not sharing in the gifts of their property.

Extravagant (太過) gifts from families reduced to poverty are prohibited by the Buddha. One cannot accept food from [such families] [cf. *Vin. iv. 179*].

17. This change in the order corresponds to the order of the Dharmagupta school.

18. Apparently there is no explanation given on the last of Pācittiya dhammas (No. 92 of the Pali Text).

[Sekhiyā]

[69] *Se-sā* (= *sikkhā*) [*Vin.* iv. 185], that is, what is to be learnt. *Kia-lo-ni* (*karāṇīyā*), that is, one has to do the act of learning.

[Third Sekhiya]

If the [lower] legs are long and if the thighs are short, then one can wear the garment low.

[Fifty-sixth Sekhiya = 48th of the Dharmagupta School]

[I shall learn not to] *throw inside the house*¹⁹ *of a householder water with which the bowl is washed* [*Vin.* iv. 199]—If, however, rice-grain is picked and offered to living beings [like spirits] and the surplus water [from the cooked rice] is thrown out, then there is no offence. Similarly, if one is given small pieces [of eatables] mixed with water, and if he throws it out then also there is no offence.

[Cf. Seventy-fifth Sekhiya = 49th of the Dharmagupta School]

One cannot use water for pure use at the time of answering the calls of nature (大小便) [cf. *Vin.* iv. 206]. *No offence*—If, however, the water is such as is not used by men [for drinking etc.]—such as salt-water, then there is no offence. Although the water is used, it is used far away by non-human beings—[in this case also] there is no offence.

[Sekhiyā, Nos. 60 and 61 of the Dharmagupta School]

[70] *The two precepts*²⁰—about staying overnight in, or hiding one's things in, a shrine of the *stūpa* of the Buddha—did not exist in the original Indian text. They did not exist because when the Buddha was living, there could not have been any *stūpa* of his. These precepts [in the *Pātimokkha*] have been laid down by the Buddha and so at that time these [two precepts] did not exist.

19. Apparently, the Chinese translator here does not follow the original meaning of *antara-ghara*, for which see an article on the same by Prof. P. V. Bapat in *New Indian Antiquary* Vol. I, No. 1. (April 1938). Here he is following the later interpretation of that word as 'house'.

20. The *Pātimokkha* of the Dharmagupta School actually gives rules Nos. 60–85 dealing with the *stūpa* or image of the Buddha. The numbers given in brackets in §71 correspond to those numbers. For prominence given by Dharmagupta School to *stūpa*-worship, see N. Dutt, *Early Monastic Buddhism* (1941–45 edition) ii. 162–65.

[Sekhiyā 62-85 of the Dharmagupta School]

16.16b.1
787b.3

[71] Entering the shrine of the *stūpa* with the leather-shoes on (No. 62), or when one holds them in his hand (63); entering the shrine of the *stūpa* of the Buddha with a leg-cover (腹羅) -shoe on (65), or when one holds it in his hand (66); to eat at the foot of the shrine of the *stūpa* of the Buddha (67), or to carry a dead body on one's shoulders and burn it at the foot of the *stūpa* of the Buddha (70), or to burn it in front of the *stūpa* (71), or to burn the dead body around on any of the four sides of the *stūpa* (72)— [these things are not permitted]. So also one cannot carry the clothes or a bed-cot of a dead person across the foot of the *stūpa* (73). One cannot answer the calls of nature at the foot of a *stūpa* (74), nor in front of it (75), nor around the *stūpa* of the Buddha (76). One cannot approach the place of answering the calls of nature, holding an image of the Buddha in his hand (77). One cannot bite and chew the tooth-stick at the foot of a *stūpa* of the Buddha (78), nor in front of it (79), nor around on any of its four sides (80). One cannot drop mucus [from his nose], or saliva [from his mouth] at the foot of a *stūpa* of the Buddha (81), or in its front (82), or on any of the four sides around (83). One cannot stretch his legs towards a *stūpa* of the Buddha (84); nor can one place the image of the Buddha in a room on a lower level (85).

These precepts, more than twenty (上二十), did not exist in the original Indian [text], as the Buddha was alive and hence no *stūpa* existed.

[Sixty-ninth Sekhiya = 89th of the Dharmagupta School]

16.17a.1
787b.16

[72] Once upon a time, the World-honoured [Buddha] scolded the Chabbaggiya Bhikkhus. Why? Because, while they were sitting on a lower place, they were preaching the Dhamma to another who was sitting on a higher place. The Buddha said to the Bhikkhus [*Vin.* iv. 203-204] :— "In ancient times²¹, there was in the city of Vārāṇasī a householder by name Chapaka. His wife became pregnant and she longed for a mango-fruit. She said to her husband : " I have a longing for a mango-fruit; my lord, seek it for me. " Her husband replied : " This is not the proper time for a mango-fruit; how can I get it ? " The wife then said to her husband : " If I do not get the mango-fruit, I am surely going to die. " When the husband heard the words of his wife, he thought to himself : " It is only in the king's garden that there is the mango-fruit out of season. I must go there and steal it away. "

[73] Having thought thus, immediately as darkness fell, he entered the king's garden to steal away the mango-fruit. But before he [actually] got the fruit, the day broke and so he could not get out of the garden. He remained hidden on a tree. At that time the king entered the garden with

21 For this story, see *Jātaka* No. 309, *Chavaka-jātaka* (Fausbøll, Vol. IV).

a Brāhmaṇa, wishing to eat the mango fruit. The Brāhmaṇa was sitting on a low-seat, while the king occupied a higher seat. The Brāhmaṇa was preaching the Dhamma to the king. The mango-thief was sitting on a tree. He thought to himself : " I am stealing this fruit and so I must be prepared to face death; because this king is listening to the Dhamma preached by the Brāhmaṇa, I shall now get freedom. I am violating the rule of Dhamma, the king is violating the rule of Dhamma, and the Brāhmaṇa, too, is violating the rule of Dhamma. In which way ? I am, for the sake of a woman, stealing the king's fruit; the king, on account of his haughtiness, sits on a high seat and listens to the Dhamma that is preached by the Brāhmaṇa occupying a low seat; and the Brāhmaṇa, being greedy of emoluments, occupies himself a low seat and preaches the Dhamma to the king. So I am violating the Dhamma along with both the king and the Brāhmaṇa. I shall now get freed. "

16.17b.1
787b.28

[74] Having thus thought, he came immediately down the tree and went before the king and said these stanzas :—

" Both the persons do not know the Dhamma;
Both the persons do not see the Dhamma—
The instructor is not following the Dhamma,
The listener, too, does not know the Dhamma.
Because of eating the rice that is cooked
With bits of viands thrown into the same—
Because of this food and drink—
I say : all this is against the Dhamma—
For winning fame and worldly benefits,
Your family-dhamma is torn to pieces. "

" A layman as I was, I saw that one should preach the Dhamma from a higher seat; if he does it from a lower seat, it is against the Dhamma. How can I now [when I am the Buddha] let you yourselves, who are occupying lower seats, preach the Dhamma to your pupils who occupy higher seats ? The person who was at that time stealing the fruit is no one but my ownself. "

Thus is concluded a detailed comment on precepts of Sekhiya Dhammas.

[The precepts about settling disputes]

[74a] The seven precepts about settling disputes will be later explained in detail in the *Khandhaka*.

[The Bhikkhunī-Vibhaṅga]

[75] Next come the precepts about the Bhikkhunīs.

[Fifth Pārājikā²²]16.18a.1
787c.13

Has bodily contact [of a man] with any part of her body, down below the arm-pit bone and higher up the knees (肘膝), then, on account of such contact, [a Bhikkhunī] becomes guilty of a Pārājikā offence. [*Vin. iv. 213*]. If a Bhikkhunī touches a Bhikkhu, the Bhikkhu experiences a pleasant sensation, but he does not swerve his body, then the Bhikkhu does not become guilty. But if the Bhikkhu comes and touches the Bhikkhunī, the Bhikkhunī does not swerve her body but she experiences a pleasant sensation, then she becomes guilty of an offence determined by the part of the body touched.

Thus are concluded the four *Supplementary Pārājikās* [*Vin. iv. 211-222*].

[First Saṅghādisesa]

[76] A Bhikkhunī says to another man : " Come with me to the Court-room of the king's officer " [*Cf. Vin. iv. 224*]. She says to that householder : " You first put your case (理) before him. " Then as soon as the householder has put his case, the Bhikkhunī becomes guilty of a *Dukkaṭṭa* offence. After the householder has put his case, the Bhikkhunī, then, puts her case before the officer; then she becomes guilty of a *Thullaccaya*. The householder puts his own case again by way of a rejoinder and the Bhikkhunī wins her case, [still] she becomes guilty of *Saṅghādisesa*. Even when she does not win, she becomes guilty of *Saṅghādisesa*.

If a householder says : " O Bhikkhunī, the officer summons you, " and she comes. But after she has arrived he says : " You can go back; the officer will decide the case, himself. " Then whether she wins the case or not, the Bhikkhunī does not become guilty.

16.18b.1
787c.25

[77] A Bhikkhunī approaches the officer and first speaks about an [offending] man. When the officer questions : " Who is the person concerned in the offence? ", she cannot indicate the man by giving his name. If she instructs the officer about the penalty, then according to the value, high or low, she becomes guilty of an offence. She has to compensate. But if the officer says : " You need not indicate the name, " then she is not guilty. If the officer, from his own inquiry, comes to know the person who

22. As far as *Pātimokkha* is considered, this precept becomes the fifth, as the four *Pārājikas* mentioned in the *Bhikkhu-Pātimokkha* are common both to the Bhikkhus and Bhikkhunīs and they are presumed to be applicable to the nuns also. Those that are mentioned here are specially applicable to the Bhikkhunīs and they only are given in the *Bhikkhunī-Vibhaṅga*. They are additional or supplementary precepts and so they are described here as 後, that come by way of *addenda*.

owns the guilt and gives his own decision, then she is not guilty of any offence. If a person steals away the clothes of a Bhikkhunī, she is not permitted to say : " This is the thief. " She should just say : " This person has run away taking with him the clothes of a poor religious person. "

[78] If a person robs a Bhikkhunī, she is permitted then to go to the king and beg of him personal protection. She is not permitted to mention the name [of the robber]. If she indicates the name, then she becomes guilty of an offence, as said before. The king, hearing the Bhikkhunī begging of him protection for her ownself, announces his order by beating a drum : " Whosoever does an offensive action against the Bhikkhunī will pay for his offence, according to Law. " Later, there is [found] one who has committed an offensive action against the Bhikkhunī and the king deals with the offence according to Law. In such a case the Bhikkhunī does not become guilty.

[79] If a man enters a monastery of the nuns and chops off wood from trees, then [a Bhikkhunī] is not permitted to snatch away the hatchet and axe and destroy them. If she destroys them, then she has to compensate according to their value. If the compensation is not given, then one becomes guilty of an offence determined by the price, high or low.

The remaining words are easy to be understood.

Thus is concluded a detailed comment on the precept about [the Bhikkhunī] who mentions the name of an offending person (言人)²³

[Second Saṅghādisesa]

[80] The precept about converting a woman-thief [*Vin.* iv. 226] requires no explanation.

[Fourth Saṅghādisesa]

The precept about going outside the boundary and immediately freeing [the Bhikkhunī] from the official act with which she has been dealt with [*Vin.* iv. 231] requires no explanation.

[Third²⁴ Saṅghādisesa]

A Bhikkhunī crossing water alone in a boat also becomes guilty of a Saṅghādisesa [*Vin.* iv. 229].

Thus is concluded the section of *Seventeen* [rules of] Saṅghādisesa.

16.19a.1
788a.8

23. This seems to correspond to Pali *odissa-ācikkhanā* (specifying the name of the offender) of the *Smp.* iv. 909.

24. The Chinese Translator is following the order of the Dharmagupta School.

[Nissaggiya—Pācittiya]

[81] The thirty rules of Nissaggiya-Pācittiya [*Vin.* iv. 243-257] require no explanation.

[Pācittiyas]

[First Pācittiya]

[82] *Garlic* [*Vin.* iv. 259], that is, only the garlic of a larger²⁵ [variety] ; with the eating of every mouthful, one becomes guilty of Pācittiya ; but if there is a smaller variety of garlic or onion²⁶, then there is no offence ; similarly, there is no offence if the larger variety of garlic is thoroughly mixed up with one's eatables.

[Fifth Pācittiya]

[83] *When washing one's private-parts*, [a Bhikkhunī] should use two fingers upto the depth of the first joint [*Vin.* iv. 262]. She should not exceed that depth. If she is using one finger only, then she may use it to the depth of two joints of the finger. She cannot use it deeper. She cannot use three fingers for her wash. If she puts them in, she becomes guilty of an offence.

[Seventh Pācittiya.]

[84] *If she begs [raw] paddy or wheat*, she becomes guilty of a Pācittiya. But if she begs beans²⁷ or pulses and cucumber and vegetables²⁷, then she is not guilty [*Vin.* iv. 264-65]. [So also] if she begs paddy and wheat for building a room [in the nunnery]²⁸, she is not guilty.

[Ninth Pācittiya]

[85] She is not permitted [to throw] *faeces and urine on plants of fresh vegetables, or on fruits, or on paddy-grain*. If she does it, she becomes guilty of a Pācittiya [*Vin.* iv. 266]. By [throwing] fruit, wood, seeds of paddy grain that have not yet sprouted on faeces and urine, one becomes guilty of a Dukkaṭa.

25. Pali *Vibhaṅga* explains this as of Magadha country.

26. This seems to correspond to what are included in things involving no offence (*anāpatti*) of the Pali text.

27-27. The Pali word *Aparaṇṇa* is used for this. See an article on this word by Prof. P. V. Bapat in the *University of Ceylon Review* (Jan. 1952). Vol. X, No. 1, pp. 67-71.

28. This exception is not found in Pali.

[Tenth Pācittiya]

[86] *By going to see dancing* [*Vin. iv. 267*]—even upto the mutual sportive games of monkeys or of cocks, one becomes guilty of a Pācittiya. But if there is a show of [magic] tricks exhibited within a monastery and if one goes to see it, there is no offence [*Vin. iv. 268*].

[Fortieth Pācittiya]

[87] When residence of the summer [-rain] is over, she should go out of her monastery at least six *yojanas* away. If she does not, she becomes guilty of a Pācittiya [*Vin. iv. 291*].

[Pāṭidesaniyā]

[88] The eight Pāṭidesaniyas [*Vin. iv. 346-48*] require no explanation.

Thus are concluded the precepts for the Bhikkhunīs.

Khandhakas

[Mahāvagga]

[First Chapter : Mahākhandhaka]

[89] At that time, it was more than seven days since the World-honoured One had emerged from his trance. Sakka, the King of gods, offered him Harītaki-fruit which the Tathāgata accepted and ate for the benefit of having a purgative motion. Sakka, the king of gods, then gave him clean water that is used after chewing tooth-sticks. At that time, two brothers—one elder and the other younger—who were came traders, from Ukkala country with a cart carrying goods. They wanted to go into the country. When they reached the vicinity of the Bodhi tree, the cart stopped by itself. It could not move forward. The two brothers saw that the cart would not move forward on account of some ill-luck. So they offered food and drink by way of a sacrificial offering to the divine spirit.

16.19b.1

788a.21

[90] At that time the divine spirit of the tree partially exhibited its ownself and said to the traders : “ Your cart would not proceed. I have detained it ; [you] traders ought to know that the son of a pure king (*Suddhodana* ?) has left his home to learn about the Religious Path. Now he has attained omniscience under the Tree of Enlightenment. He has not eaten anything for the last seven days. You may as well offer to

the Tathāgata some meal with honey, which will contribute to your benefit, well-being and happiness for a long time." When the two brother-traders heard this speech of the spirit, they did offer meal with honey immediately to the Tathāgata. This narrative in succession has been told in the *Vinaya* [i. 4].

16.20a.1
788b.4

[91] *Those who were the first in taking the two refuges* [*Vin.* i. 4]—that is, those who offered to the Buddha food and honey—namely, the two brother-traders—younger and older. When they had taken refuge in [the Buddha] and when they wanted to go back, they said to the Buddha : "What can we, two people, get to pay our respects to ?" The Buddha touched with his hand the hair on his head and then immediately the hair fell down as he lowered his hand. He said to the traders : "You may pay respects to this hair by treating it as your Teacher."

Question :—Formerly, the Buddha had accepted a bowl for rice-milk. Where was it [now] ? Then, later also, he had accepted a bowl which was presented to him by the Four Mahārāja gods.

Answer :—The Tathāgata first took his rice-milk and the bowl then crossed over to the water of the river Nerañjarā, where it sank in water in course of time. The Nāga-kings of the sea took it for worship. Therefore, he took again a bowl that was offered to him by the Four Mahārāja gods. The bowl they offered had the colour like that of a precious stone.

[92] If a man intends to become a recluse, the parents have to give permission. He must be free from any disease, so that there will be no obstruction. Then he can go to the Saṅgha. If the Saṅgha has assembled, he should speak to the Saṅgha. If the Saṅgha has not assembled, he should have it communicated to the Saṅgha through words from man to man (人人語). When he has thus informed the Saṅgha, he should first take a bath. When he has taken a bath, the spiritual priest should have feelings of a son for him. He should have no ill thought about him. Why is it so ? Because when he has set in his mind such a good thought about him, the pupil also has for his spiritual priest (*upajjhāya*) and teacher (*ācariya*) feelings like those for his father.

16.20b.1
782b.16

[93] Just at the point of shaving off his hair, the spiritual priest should instruct him about five things. Which are those five things ? First, the hair on the head ; second, the hair on body ; third, nails ; fourth, teeth ; and fifth, his skin. When such instruction is given about these five things (*taca-pañcakaṃ*), then a man has first developed intense contemplation about these five things. Now when the hair from his head has fallen down on the earth, he can first immediately start the work [of intense contemplation] and then attain the state of Arhatship. Therefore, one has first to give instruction in these five things and then do the work of shaving off the hair, as it happened in the case of Rāhula. No sooner had his hair fallen down on the earth, than he became an Arhat.

Just as a ripe ulcer needs a man to prick it and then it bursts open ; or just as a lotus awaits the sun to come out, then it opens full blown ; in the same way is this man who desires to become a recluse. When he is instructed in these five things, then he is awakened to the religious path.

[94] At the time of shaving off the hair on the head, one should preserve three to five hair on the top of the head. He should be given a scented bath of hot water. He should take off all traces of the atmosphere of a layman's life and then come to the spiritual priest. He should squat before his spiritual priest who then asks him : " Shall I now remove for you the [three to five strands of] hair ? " He should reply to the spiritual priest : " Yes, [Sir]. " The spiritual priest then, himself, removes the hair on the top of his head. When he has done so, the [pupil] should again squat before his spiritual priest. The spiritual priest then gives the yellowish garments. When he receives them, he puts them on his head (頂戴). After receiving the garments, he returns to the spiritual priest. In this way, he accepts them twice or three times. When he has received them on his head, the spiritual priest puts them on his body. He cannot himself put on the yellowish garments after having accepted them [on his head]. He needs a spiritual priest to put them on [his body]. Next, he pays respects to the Bhikkhus and goes to the place of his teacher (ācariya), squats at his feet and pays his respects by joining the palms of his hands. His teacher says : " You should follow my words of instruction ; you now accept the Three kinds of Refuges. " He replies : " Yes [Sir]. " When he has prescribed the Three kinds of Refuges, he then prescribes Ten Rules of Conduct.

16.21a.1
788b.29

[95] What are the Three kinds of Refuges ?

Answer :—Taking Three kinds of Refuges is of two kinds : first, taking them separately ; and second, taking them all together.

(i) What is meant by taking separately ?

Taking separately means : ' I take refuge in the Buddha ' ; ' I take refuge in the Buddha ' ; ' I take refuge in the Buddha '. When this is finished, then, ' I take refuge in the Dhamma ' ; ' I take refuge in the Dhamma ' ; ' I take refuge in the Dhamma '. When this is finished, then, ' I take refuge in the Saṅgha ' ; ' I take refuge in the Saṅgha ' ; ' I take refuge in the Saṅgha. ' When this is completed then it is called ' taking refuge separately. '

(ii) What is meant by taking refuge all together ? ' I take refuge in the Buddha ; I take refuge in the Dhamma ; I take refuge in the Saṅgha. ' After taking refuge in the Buddha, there is taking refuge in the Dhamma ; and then there is taking refuge in the Saṅgha. Thus one has to repeat this three times. Then this is called taking refuge all together. One cannot take refuge first in the Saṅgha, then in the Dhamma and Buddha ; nor can he say that in an indiscriminate manner.

16.21b.1
788c.12

If the teacher says by way of instruction : ' I take refuge in the Buddha ' the pupil also follows his words. Even if he does not utter properly : ' I take refuge in the Buddha ', the acceptance has become valid. The teacher says by way of instruction : ' I take refuge in the Buddha ' and the pupil also says ; ' I take refuge in the Buddha '—thus will be completed, in a valid manner, taking all the Three Refuges.

But if both of them do not speak the words properly—both when the teacher prescribes and when the pupil follows in the words : ' I take refuge in the Buddha, ' then the acceptance of the Three Refuges does not become valid. When the teacher says by way of instruction : ' I take refuge in the Buddha ' and the pupil simply replies : " Yes, [Sir] ; " or no word comes out of his mouth ; or he does not completely follow his master's words to the end—in all these cases, the acceptance of the Three Refuges does not become completely valid.

[96] After completing the acceptance of the Three Refuges, [the teacher] next prescribes Ten rules of Conduct. Taking Ten rules of Conduct is also of two kinds : (1) taking them separately ; and (2) taking them all together.

(i) What is meant by taking them separately ? ' I accept the [rule of] abstaining from killing. ' When I have finished the acceptance of the rule of abstaining from killing, then comes the next in order, which is to be repeated in the same way. This is what is called taking separately.

(ii) What is meant by taking all the rules together ? First, I accept the [rule of] abstaining from killing ; second, [the rule of] abstaining from stealing ; third, [the rule of] celibacy ; fourth, [the rule of] abstaining from telling lies ; fifth, abstaining from intoxicating drinks ; sixth, abstaining from eating after mid-day ; seventh, abstaining from singing, dancing or playing upon musical instruments ; and also abstaining from going purposefully there to see and hear such shows, . . . even to the lowest type of fighting [of cocks or rams] ; nothing of this kind is to be seen ; eighth, abstaining from wearing flowers, scents or ornaments ; or from smearing oneself with scented ointments ; ninth, abstaining from sleeping on high, broad and costly bedsteads ; tenth, abstaining from accepting gold (生像, that is, *jāta-rūpa*).

Jāta-rūpa, that is gold ; this along with silver or any other kind of precious treasure is not permitted to be taken.

16.22a.1
788c.26

[97] If the sound of their speech is not the same and if, like barbarous persons (lit. outsiders in the border country of Wu), they do not understand each other's speech, then the teacher should instruct him in the meaning. Even if he does not understand it [fully] but if the pupil replies that he can comprehend, then the acceptance of the precept becomes validly complete.

[98] If the [pupil] is of dull faculties and does not understand how to wear his clothes, how to hold his begging-bowl, does not understand how to eat, walk, stand, sit and lie down—if he does not understand all these things, then he is not permitted to be away from his spiritual priest from whom he has to learn by keeping himself in his close following. The spiritual priest, on the other hand, must entertain feelings for his pupil as for his son.

Thus is concluded the account of converting one into a *sāmañera* (novice).

[99] *The duties of a pupil* [*Vin.* i. 46-50]—Early in the morning he gets up when dawn breaks; [he has to arrange for] chewing tooth-sticks and washes his hands and face, takes off his leather-shoes and goes to the place of his spiritual priest. When his teacher (spiritual priest) has got up from sleep, he should offer him three kinds of tooth-sticks—big, medium and small. Once, he should offer him [all the] three kinds of tooth-stick. If the teacher, always from day to day, takes the bigger one, leaving aside the medium and smaller ones, then he should always give him the bigger one. If he takes the medium one leaving aside the bigger and smaller ones if he takes the smaller one leaving aside the bigger and medium ones, [then he should put the smaller one]. If he takes sometimes the bigger one, sometimes the medium one, and sometimes the smaller one, then he should offer him whatever he wills out of the three. He should offer him water, which is of two kinds; first, cold water; second warm water. If the teacher always uses cold water, leaving aside the warm one if he always uses warm water, leaving aside the cold one or if, sometimes, the teacher uses cold water, or sometimes hot water, then he should offer him whatever of the two he wills. After offering water, if the teacher goes to the privy room, then he should turn back and then he should go to the room of his teacher for sweeping [the floor] and arranging his bed and folding properly his clothes.

16.22b.1
789a.9

[100] *Should present Saṅghāṭī's* [*Vin.* i. 46]—that is, when the teacher has first put on the inner garment of his Saṅghāṭī-clothes²⁹, then he walks towards his spiritual priest. If the teacher takes him with him when he goes out, then he should put on his clothes, hold his begging-bowl and follow his spiritual priest, being permitted to be neither too near, nor too far away. When the spiritual priest has walked over seven feet, the teacher instructs the pupil in connection with the observance of rules of conduct. If he has lapsed into a fault, he should instruct him to confess it. If he has an extra robe or a bowl and the pupil is without any, he should give the same to him. If the pupil gets ill, he should look after him. If the teacher has many pupils, he should offer him one as his associate. The remaining may continue their studies as they wish.

29. See *Snp.* V. 978 where it is explained that the word *saṅghāṭī* is used here in the sense of all the clothes : (*Sabbam hi cīvaram saṅghāṭitattā saṅghāṭī ti vuccati*).

16.23a.1
789a.22

[101] At that time, a Brāhmaṇa desired to become a recluse. The Bhikkhus would not grant the permission. The Brāhmaṇa bewailed and was very much vexed. At that time the Buddha saw that the Brāhmaṇ's body had become very much thin and lean and he asked the Bhikkhus why the Brāhmaṇa had become thin and lean. The Bhikkhus replied : " The Brāhmaṇa wanted to become a recluse but the Bhikkhus would not permit. Hence, he had become thin and lean. " The Buddha asked the Bhikkhus : " To whom is this Brāhmaṇa kindly disposed ? " Sāriputta replied : " This Brāhmaṇa is from the city of Sāvatt'hī. I have eaten plenty of offerings made by him. Therefore I know him. " The Buddha said to Sāriputta : " You should then convert him [into a recluse]. " Then Sāriputta asked the Buddha : " In what way can he be converted ? " The Buddha said to Sāriputta : " You can convert this Brāhmaṇa by the official act in which the proposal is the fourth item (*Atticatuttha-kamma*) " [*Vin. i. 56*].

[102] At that time, the Buddha had the Bhikkhus assembled together, as he wanted to preach [the Dhamma] to them. He said to the Bhikkhus : " Now I am going to abandon, from now onwards (自今以去), the acceptance of the rules of conduct by making the three declarations of taking refuge. If there be any wise Bhikkhu in the Saṅgha he should perform the official act in which the proposal is the fourth item, for the acceptance of the precept [by any one]. "

16.23b.1
789b.5

There were some people who after the acceptance of the precepts did many evil things and did not conform to rules of decorum. People who had little desire and who were contented condemned them and said : " Why are you doing evil things ? And why do you not conform to rules of decorum ? " The Bhikkhus replied : " Who, Sirs, requested you to give us the precepts ? Who, sirs, has requested you to make yourselves our spiritual priests ? " The Bhikkhus with little desire said to the World-honoured One : " The Bhikkhus, without being requested, had made themselves the spiritual priests and had given initiation without being asked. " The Buddha, on this account, prescribed a precept : " Nobody should, without being requested, make himself a spiritual priest and nobody should give initiation without being requested. If he gives it, he becomes guilty of a Dukkaṭa offence. One should request for a spiritual priest and ask for precepts in the midst of the Saṅgha " [*Cf. Vin. i. 45*].

[103] There was a time when either two or three Bhikkhus performed the official act in which the proposal was the fourth item, for making a man accept the initiation. In their midst, there were people who had little desire and who were contented. They began to condemn such a thing. They approached the World-honoured One and said : " World-honoured One, on this account, let the Assembly of Buddhist monks be assembled and from now onwards, let it be prescribed that the Saṅgha consisting of *ten* persons should give initiation. If the Saṅgha consisting of less than ten persons gives initiation to any one, then the Saṅgha become guilty of a Dukkaṭa offence " [*Cf. Vin. i. 319*].

[104] People with either a year or two in the Saṅgha began to give initiation. They did not know how to give instruction. The pupils did not conform to rules of decorum. They took the pupils and went to the place where the Buddha was. They paid with their head respect at his feet and then (卻) sat aside. Thereupon the Buddha asked them questions about their well-being : " Are you all constitutionally healthy ? Are you getting your alms without any difficulty ? " They replied to the World-honoured One : " We are all healthy and we are getting our alms without any difficulty. " Then the World-honoured One, though he knew it, deliberately asked the Bhikkhus : " Whose pupils are these Bhikkhus ? " They replied : " They are ours. " He further asked : " How many years have you put in [in the Saṅgha] ? " They replied : " Two years. " " How many years have your pupils put in ? " " One year, " replied they. The World-honoured One, then, said by way of condemnation : " You are not yet weaned away [from the breasts of your mothers]. How can you convert others ? " Having condemned* them in this manner, he had the Bhikkhus assembled and said : " From now onwards, no one who has not completed ten years [of life in the Saṅgha] is permitted to give *pabbajjā* and initiation (*upasanāpadā*) and thus convert others. If he does so, he becomes guilty " [*Vin.* i. 59]. " Even though one had completed ten years, if he is stupid with no intelligence, he is not permitted to give initiation " [*Vin.* i. 60].

16.24a.1
789b.18

Thus is concluded the [procedure of] giving initiation (受戒) .

[105] The Teacher says :—Now I must explain how residence with a person will or will not cease (*nissaya-patipassaddhi*) [*Vin.* i. 62]. When a pupil, while going with a teacher with whom he is taking residence, sees his spiritual priest even far away, then his residence [with this new teacher] ceases. If he sees his spiritual priest, but does not recognise him as such, then his residence does not cease. If the spiritual priest has come and entered the precincts of his parish, or enters the house, but the pupil does not know it, then the residence does not cease³⁰ to be operative. If the spiritual priest has come and entered the precincts of his parish, or the house, or the village where he begs his food and his voice is heard though his bodily form is not seen, then in all these cases residence ceases to be operative.

If the voice uttered by the spiritual priest is not recognised as such by the pupil, then the residence does not cease to be operative.

[106] An outsider—a heretic—before he joins the Buddhist Dhamma must be given a period of probation (*parivāsa*). When he has fulfilled that period of probation, if he has thought it good to go to the five

* See XV 27.

30. Taisho ed. omits 不 which does not seem to be reasonable.

16.24b.1
789c.1

places³¹ where he should not go; if, on account of idleness, he is not inclined to learn the doctrine of the Buddha; or when he hears of the destruction of the Buddha's Dhamma, he is delighted at heart; or when he has heard about the ruin of the Saṅgha, he is delighted at heart—then such a person should not be given initiation. An outsider—a heretic—while he is undergoing *parivāsa*, may be able to practise the four trances and may even be able to fly in the air—even such a man is not permitted to be given initiation. He must fulfil the period of four months' probation. If while he is already settled in the Dhamma of the Buddha, he has attained the Path of a Sotāpanna—the first stage of coming to the Stream—then, immediately, that very day, he should be given initiation. He need not be prescribed the period of probation. If, while he is an outsider he has listened to the Dhamma of the Buddha and has attained the Path of a Sotāpanna, and if he comes to the Saṅgha with the desire of becoming a recluse, then he should be made a recluse and given initiation. He need not be prescribed the period of probation. If one, while he is nearing the end of the period of probation of four months, hears of the ruin of the Buddha's Dhamma and becomes delighted at heart; or if he hears the ruin of the heretic's religion and becomes enraged; or if he thinks it good to go to the five places³¹ where he should not go, then he should be prescribed again a [fresh] period of four months' probation. If there be a heretic who wears matted hair, or one who worships fire, then he does not need the period of probation. Why? Because both these heretics have faith in Karma—the cause and its effect. In times past, the Buddhas, while they were Bodhisattas, practised the Perfection of Renunciation, where they all learnt all these pious ways of life [as those of these two kinds of heretics].

16.25a.1
789c.14

Thus is concluded the account of the period of probation prescribed for heretics [*Vin.* i. 69-71].

[107] Leprosy [*Vin.* i. 71] — There is red leprosy, white leprosy, or black leprosy; itches and ring worms—all these are included in leprosy. A person suffering from any such disease is not to be given initiation. One suffering from scabs of leprosy, even if they are small like a finger's nail, is not permitted to be a recluse. If the scab is as small as a finger's nail and if it is on the exposed parts of the body, whether it is likely to develop or not—one suffering from such a scab is not permitted to be a recluse. If it is on a covered part of the body and is not noticed, but if it is likely to develop, then one may not be permitted to be a recluse. But if it is not likely to develop, then he is permitted to be a recluse.

31. This corresponds to the five places mentioned in *Vin.* i. 70 :—“ *Vesiyā-gocaro vā hoti, vidhāvī-gocaro vā hoti, thullakunārikā-gocaro vā hoti, paṇṭaka-gocaro vā hoti, bhikkhūnī-gocaro vā hoti.* But the Pali Cm. refers to five ways of life which will lead him astray so that he will be guilty of five offences : (*pañca āpattikkhandhe āpanno; Smp.* v. 989).

If one has a tumour on an exposed part of the body, whether it is likely to develop or not, he is not permitted to be a recluse. If it is in a covered part of the body and is not likely to develop, then he is permitted to be a recluse. In young age, one has pimples but when one grows older, they disappear. In such a case, one is permitted to make him a recluse. They are not tumours and so he is permitted to be a recluse. If the frame of the whole body is spread over with minute [grains] like prickles of a thorny bush, which all are recognised as leprous scabby, then one is not permitted to be a recluse.

[108] *To convert king's servants* [*Vin. i. 73-74*] — At that time, the Bhikkhus admitted king's fighting soldiers as recluses. Later, some marauders rose [in rebellion] and the king sought soldiers who would put down that rebellion. He sent some servants to seek them. They came to a Saṅghārāma and found that the Bhikkhus had admitted them as recluses. The servants returned and said to the king : " The Bhikkhus have already admitted them as recluses. " When the king heard this, he called a meeting of his ministers to hold discussion over this matter. The king said to his ministers : " If one admits Government servants as recluses, what is the nature of his offence ? " The ministers said to the king : " If there is the spiritual priest [who admitted him], his head should be cut off. The teacher who conducted the official act should have his tongue cut off. The other visiting persons in the hall should have their ribs broken into pieces. " [*Vin. i. 74*].

16.25b.1
789c.26

At that that time, the king had attained the Path of a Sotāpanna. Having heard the words of his ministers, he went to the place where the Buddha was and said to the World-honoured One : " From to-day onwards, I pray no servants of the king should be admitted as recluses. The kings of the future may not have faith in the Three Jewels. If the Bhikkhus admit king's servants as recluses, then they will have to pay for their fault, according to Law. The king's servants may be big ministers, or down to those who are living upon king's wages—all these are king's servants. If the father is living upon the king's wages and the son is not living on the king's wages, the father is not permitted to be a recluse, but the son is. As long as any appointment on wages is not terminated, he is not permitted to become a recluse. The appointment is terminated and then he is permitted to become a recluse. If he has to become a recluse, then he may turn over those wages to his elder or younger son; then he is permitted to be a recluse. If the person who is enjoying king's wages appeals to the king, then the king may permit and he is then allowed to become a recluse.

[109] *Robbers* [*Vin. i. 75*] — that is, those who ransack and steal away, cut off the path and kill people whom they know by family and name. Such persons should not be admitted as recluses. If the people who had planned to plunder the country *give up* their evil thought and desire to become recluses, then they may be permitted to become recluses, in order to rid the country of a calamity. When the king hears that they have become recluses, he becomes glad. Those that give up their evil actions, surrender

76.26a.1
190a.10

to the king, and the king permits them to be admitted as recluses. One is not permitted to admit, as recluses, people who are bearing on their body marks of whips or sticks. But if they are restored to normal conditions, with no traces of such marks, then they may be admitted as recluses. If the criminals are branded with letter-marks, then they should not be admitted as recluses. If the marks of wounds are healed up then they may be admitted.

[110] *Debtors* [*Vin. i. 76*] — The debt may be one's own, or ancestral, or parental, or originating from one's own children. If the debt has become effective, then he is not permitted to be admitted as a recluse. If there is a man who is prepared to pay back his debt, then he may be admitted.

[111] *A slave* [*Vin. i. 76*] — There are four kinds of slaves; first, one born in a [slave] family; second, obtained by purchase; third, obtained as he was defeated [in a battle]; fourth, one who has reduced himself to slavery. One who has reduced himself to slavery means one who, for the sake of food and clothing, has himself sought to become a slave. Such a one is called one who has reduced himself to slavery. If the master of a slave releases him free, then he may be permitted to become a recluse. The [master] may say to the Bhikkhus: " If the slave has a religious disposition, then he sets him free; if he has not a religious disposition, then he may return to become a slave again. " If such words are spoken, then he cannot be admitted as a recluse.

[112] Once upon a time, a pestilence arose in the house of a family, which first killed flies, creeping worms, hundred-footed [creeping worms]; then fowls, dogs; then bullocks and sheep; and then maid-servants and last good [healthy] men. When this pestilence arose, nobody could pass through the door. They had to break through the wall to get out straight. Nobody could look back for fear of immediate death. If he would not die immediately, he would die after going elsewhere.

Three persons, father and children, broke through a wall and could get out straight. They did not look backward and so they remained alive. Then they had to go elsewhere where they were reduced to extreme poverty. They could not even stand. They went to a place where the Bhikkhus stayed and sought permission to be admitted as recluses. The Bhikkhus then admitted them as recluses. When they became recluses, [the Bhikkhus] took the two children with them for begging alms [*Vin. i. 78-79*].

[Thus is concluded]

the Sixteenth Book of the Vinaya-Commentary [named]

Samanta-pāśādikā.

Shan-Chien-P'i-P'o-Sha

on

Vinaya

Book XVII

[T. 790b-795b; P'ing 91b-95b; PTS. V. 1004-V. 1105; S. iii.750-819;
N. iii. 1056-1170]

17.1a.3
790b.4

[1] At that time, the Buddha went from Magadha country to the city of Kapila [*Vin.* i. 82].

The Teacher says: I must now say next the introductory story in this connection :—At that time, the great king Suddhodana thought to himself : ' My son said, one day before he left his house, that he would come to this city after he attained enlightenment. ' The king recollected these words and said to himself : My son will come after he has become enlightened. The king was always eager to hear that his son had finished his penances, that he went to the foot of a Bodhi tree where he attained the religious path and that he had gone to Vārāṇasī where he turned the wheel of the Dhamma of Four Truths and converted five persons into recluses: Aññā-Koṇḍañṇī and the rest, and that he had now come to the country of Magadha. [The king thought] :—' I have now become old in years and while I am alive and fit, I should like to see my son. ' Having thought in this manner, he called one of his officers and said to him : " I hear people say that my son has now become enlightened and that he is staying in the country of Magadha; you may take a thousand men with you and go to receive him. When you go to him, say to my son that I have now become old in years and that I do want to meet him. "

17.1b.1
790b.14

[2] The officer received those words and then he took with him a thousand people with whom he was all surrounded, back and front, and went to the country of Magadha. When he reached that place, he went to the place where the Buddha was, paid his respects with his head at his feet and sat aside. At that time the World-honoured One looked at the minds of the thousand people, and immediately preached the Dhamma to them. Those thousand people, as soon as they listened to the Dhamma, became Arhats. The Buddha welcomed them saying : " Come, O Bhikkhus. " And then they were immediately initiated. When these thousand Bhikkhus had attained Arhatship, they entered as its fruit the *Samādhi* and they obtained the happiness of deliverance in which they dwelt, without wishing to come back. The king sent messages expecting [to hear back], but nobody returned and there was also no news. Again the king sent an

officer to go there. In this way, he sent, one after the other, eight officers to go there. Each one of these officers took a thousand men with him and went to the place where the World-honoured One was. All of them became recluses and attained the fruit of Arhatship. There was no man to return and give the report to the king.

[3] The King thought to himself : ' I sent eight officers to go there, but nobody came back to give me the report. ' The king then reflected : ' If I send one again, who should go ? ' There was at that time one officer, Kāḷudāyī* by name, who was born on the same day as the Bodhisatta. The king then sent Kāḷudāyī to go to and meet the Buddha. Then about him also the same account [is to be given] as about the eight previous messengers, and in no way different. Kāḷudāyī had, however, made, earlier, an agreement with the king that he would go to meet [the Buddha], provided the king would permit him to be a recluse. The king said : "Yes". Kāḷudāyī accepted the king's words and further took with him a thousand persons and went to the Buddha who gave him a religious sermon as a result of which he attained Arhatship. The Buddha welcomed him as a Bhikkhu and he obtained initiation.

17.2a.1
790b.29

[4] At that time, Kāḷudāyī saw rice-plants and other vegetation blooming, the water-flowers and land-flowers spreading their bloom. That spring season (lit. season-joint 時節) was very agreeable and Kāḷudāyī sang, in sixty* *gāthās*, the praises of [travelling on] a high road. The Buddha knowingly and deliberately asked Kāḷudāyī why he sang the praises of travelling on a high road. Kāḷudāyī replied to the World-honoured One : " The Great king Suddhodāna has sent me here. I would like to say what he had said. " The Buddha said that he would permit him to say what the Great King wanted him to speak to the World-honoured One. [He continues] : " The father-king said : ' I have now grown old in years and while I am now alive, I would like to see the World-honoured One, ' and so he has sent me here to come to and meet the World-honoured One. I only solicit your compassion for the Great King. It is time that you should go [to him.] "

[5] The Buddha said to Kāḷudāyī : " You may announce it to the Bhikkhus that the Buddha wants to go on travel and that they may follow him on his travels, each one arranging for his seemly appearance (莊嚴). " At that time, Aṅga and Magadha had ten thousand Bhikkhus. From Kapilavasthu had come to meet the Buddha ten thousand Bhikkhus. Thus, in all, there now gathered together twenty thousand Bhikkhus who all had attained Arhatship. From the capital city of the Magadha country, the Buddha came out surrounded by Bhikkhus, both at the front and back, and

17.2b.1
790c.12

* See Ja i. 86,88; also, *Thera-gāthā* where only ten stanzas (527-536) are ascribed to this Thera.

went to Sāvattī¹ at a distance of sixty *yojanas*. The World-honoured One moved in gradual stages and in sixty days reached Sāvattī². At that time, the World-honoured Buddha ate, as his morning-and-mid-day meal, the food supplied by the king, because the Buddha obtained, as his food, the provisions supplied by the father-king [in this way] : At that time, Kāḷudāyī put on his clothes, took his begging-bowl, flew up into air, reached Sāvattī¹ and then said to the father-king : “ The World-honoured One has reached such and such a place. It is time that the father-king should make, through Kāḷudāyī, an offering of food [to the Buddha.]” [The father] presented to Kāḷudāyī a bowl overflowing with cooked rice and requested the revered [Kāḷudāyī] to offer to the World-honoured One the bowl of cooked rice. Thus, from day to day, food was constantly offered to the World-honoured One. When Kāḷudāyī and the Great King had finished their meal, Kāḷudāyī praised the virtues of the Tathāgata in front of the king and other members of the Śākya clan.

[6] When the Śākyas heard the praise of the virtues of the Tathāgata, the faith in their mind [for the Buddha] increased. The Śākyas then assembled together, and held consultations among themselves : “ The Tathāgata does not like hustle-bustle. We must, therefore, seek for the World-honoured One a calm and quiet place for residence. ” At that time, Ni²-chu-t’o, a scion of the Śākya clan, had a garden which was neither too near, nor too far, and which could be used as a place of residence. At that time, each person of the Śākya clan came out with some material to set up a place of residence for the Buddha. When that place of residence was thus set up, the father-king took with him the members of the Śākya clan—each one of whom carried scented flowers to be offered to the World-honoured One—by way of welcoming him. When they approached him, the king and those who were older than the Buddha would not make obeisance to him, but only those who were younger than the Buddha made obeisance to him.

17.3a.1
790c.25

At that time, the World-honoured One noticed that there was the king and some among the Śākyas who would not make obeisance to him. He knew what these Śākyas had in their mind. Immediately, he went up into the air and performed eighteen miraculous feats, exactly like those feats of miraculous power performed by him when he wanted to subdue the heretics, and in no way different. When the king and other members of the Śākya clan beheld such feats of miraculous power by the Buddha, they, in their most natural way, made obeisance to the Buddha.

[7] When Siddhodana made his obeisance to the Buddha, he said to the Buddha : “ I am now making obeisance at the feet of the Tathāgata for the third time. What are those three times when the obeisance was made at the feet of the Tathāgata ? First, soon after the birth of the Buddha, when Asita (阿夷) had prophesied that if the Tathāgata lived in his family,

17.3b.1
791a.8

1. The Pali Cm. mentions rightly Kapilavatthu. Sāvattī is not correct. See the very first sentence of this Book.

2. Perhaps *mi 彌* of the text is a mistake for *ni 彌* in Nigrodha.

he would be a noble monarch turning the wheel [of monarchy]; if he leaves the house and becomes a recluse, he would certainly be a Buddha. At that time, the earth quaked. And when I saw this miracle, I immediately paid my obeisance at his feet, just like this. Second, when I had come out, by way of a sport, to plough a field, the Bodhisatta was sitting under a Jambu tree. After mid-day, when it was already after-noon, the shadow of the tree stayed [where it was] without shifting [its position]. It [remained where it was] protecting the body of the Bodhisatta. When I saw this miracle, I immediately paid my obeisance in this very manner. Now [also], when I saw this miraculous feat of the Buddha, [I pay my obeisance]. In this way, we have what is called obeisance, three times, at the feet of the Tathāgata."

[8] When Suddhodana paid his obeisance at the feet of the Tathāgata, all the members of the Śākya clan followed him in paying obeisance. There was thus no one who remained just standing. From the heavens, the World-honoured One came down and sat down on his royal seat. The king and the Śākyas sat down all together at one and the same time. At that time, when the whole crowd remained still, there came down, from the heavens, rain the colour of which was red, because the fine dust was soaked with water (澆). At that time, the crowd of people thought: "Those who liked to get wet may get wet; those that did not like to get wet may not get wet, even though it rained on their clothes." At that time, the crowd did see, like this, a kind of miraculous feat and their joy thus increased double. At that time, the Buddha preached the Dhamma to all those that were present on that occasion. When the king and [other] members of the Śākya clan could listen to the Dhamma, there were some who attained the stage of Sotāpanna, some who attained the stage of Sakadāgāmi. Every one got up, paid respects to the Buddha, went around him three times. Among them—the king and other members of the Śākya clan—there was none³ who requested the Buddha to accept his mid-day meal [from them].

[9] Next morning, when it was the right time, the Buddha and twenty-thousand Bhikkhus, who put on their garments, took the begging-bowl, encircled him both at the front and back, and went on in due order. They entered the city of Kapilavatthu. When he had reached the city-gate, the World-honoured One thought to himself: "When the former Buddhas entered the villages of their family (*kulanagara*) how did they beg their food? Did they beg in strict succession from one house to the next, or did they beg from select [families] only?" He immediately noted that the former Buddhas begged in succession from house to house and not from select families only. Also, [he thought]: ' In future, my disciples, relying on my [practices of the] Dhamma, will beg their food in succession from house to house. '

[10] At that time, in the city, the women-folk of the Śākyas heard that the Buddha, along with his crowd which he led, had entered the city

3. This corresponds to what the Pali text says: *Eko pi . . . sūe anhākaṃ bhikkhaṃ gaṇhathā ti vatvā gato nāma natthi* [Smp. v. 1006.].

and was begging his food. Everyone opened the windows [of the house] and noticed that the Buddha was begging his food. At that time, the mother of Rāhula heard in her chamber in the upper storey that the Buddha had entered the city and was begging his food. She thought to herself : "When he formerly (本) was staying in the house, he put on the divine crown and ornaments and riding in one of a thousand palanquins studded with seven kinds of jewels, or riding in one of ten thousand vehicles, made an exit out of, or entrance into, [the city], surrounded, both at the front and back, [by crowds of people]. Now, having shaved off the hair on his head and beard, he has put on the yellowish garment, and has held his bowl [in his hand], and is begging his food. I should now like to see whether this is becoming him or not (爲好以不)." Having thus thought, she opened the windows [of her chamber] and beheld the Tathāgata walking [far away] at a distance. She noticed he was giving out a flood of light of five different colours which shone over the earth, just like beams (*sūtra*) of brilliant (lit. smelted) gold. Having seen this, Yasodharā (耶輸陀羅) immediately went to the king and said : "Your majesty's son has entered the city and is begging his food."

17.4b.1
791b.4

[11] When the king heard this, he hurriedly came out, went to the place where the Buddha was and said to him : "Venerable Sir, by begging in this manner, you are putting us to shame. I am able to provide for your whole crowd [of followers]; then why do you take to begging ?" The Buddha replied : "Such is [the practice of] our lineage." The king further said to the Buddha : "We belong to the lineage of Kṣatriyas. There was none in it who begged his food. Why do you then say : 'such is the practice of our lineage'?" The Buddha then replied : "Our lineage now is that of the past Buddhas and not that of Kṣatriyas." The Buddha, then addressed the following *gāthā* to the great king :

"One should get up and reject all indolence —
This is the good Dhamma which one should always follow.
By following the Dhamma one sleeps happily
In this world as well as in the next" [Dh. 168].

When the king heard this *gāthā*, he became a Sotāpanna. Then the Buddha, again, addressed another *gāthā* to the great king :

"Practise the Dhamma leading to good actions;
Do not practise that of evil actions.
By following the Dhamma one sleeps happily,
In this world as well as in the next." [Dh. 169].

17.5a.1
791b.17

When the king heard the second *gāthā* he further attained the Path of Sakadāgāmi. Further he preached to the king the [*Mahā-*] *Dhammapāla jātakā**. When the king listened to it he attained the Path of Anāgāmi. When the king was on the point of reaching the end of his life, the Buddha preached the Dhamma to him when he was lying under the white canopy and he attained the fruit of Arhatship and immediately entered Nibbāna.

* J. iv. 50-55; No. 447.

17.5b.1
791b.28

[12] At that time, the great king asked for the begging-bowl of the Buddha. He requested the Buddha and the Saṅgha, himself leading them at the front, to go all together to the Hall where the king immediately arranged for serving them various kinds of good food with meat. When the Buddha had finished his meal, the female servants of the palace came to know that the Buddha would, after his meal, speak to the mother of Rāhula. They thought that they also would pay their respects to him and ask the World-honoured One questions about his welfare. The mother of Rāhula said to those female servants : " If the Buddha has any feelings of compassion on me, he himself would come to look me up. I cannot go [myself to see him]." The female servants waited upon him. Each one carried scented flowers and went to pay her respects to the World-honoured One. The female servants went away. Then the mother of Rāhula thought to her : " When the Buddha comes, I should pay my respects with my head and face at his feet. "

When the Buddha finished his meal, he gave his bowl to the king. The Buddha took with him his two Arhat disciples who had attained the bases of miracles (*iddhipāda*) and went to the place of the mother of Rāhula. He thus gave them instruction : " If the mother of Rāhula pays, according to her will, obeisance and offerings at my feet, do not obstruct her. " They replied : " Very well ! " to the World-honoured One at that time. The World-honoured One then entered the chamber of the mother of Rāhula and sat on a mat that was spread there. When the mother of Rāhula saw that the Buddha had taken his seat, promptly, she held with her hands the feet of the World-honoured One and paid her respects to him by rubbing them with her head. When the king saw that the mother of Rāhula had paid respects to the Buddha, he said to the Buddha : " World-honoured One, the mother of Rāhula shows, in thus paying her respects to you, that she has a very high regard for you in her mind. " The Buddha replied to the king : " The mother of Rāhula showed her high regard for me not merely at this time. " The king asked the Buddha : " At what other time did she show her high regard ? " The World-honoured One said in reply the *sutta* of [*Canda-*] *Kinnara-jātaka*.*

17.6a.1
791c.12

[13] On that day of five [auspicious] things [for him], Nanda desiring to pay respects to the son of the king had repaired to the king. Which are the five [auspicious] things ? First, taking off hair from the head; second, wrapping a piece of cloth [around the head—indicating one's name]⁴ third, decorating the hall [of residence]; fourth, taking a wife; and fifth, setting up an umbrella. These are called five [auspicious] things.

The Buddha gave his begging-bowl to Nanda [to carry]. Nanda, although he did not like, went. Because of his high regard for the Buddha, he was inclined to follow him. When he thus followed the Buddha to the monastery, he became a recluse although he did not like it in his mind. The Tathāgata saw his potential capacity for attaining the Arhatship and so rather

* J. iv. 282-88 No. 485.

4. *Vināyī-vinodanī* (p. 376) : *Asuka-rājā ti nalāṅge suvaṇṇa-paṭṭa-bandhanaṃ*.

forcibly he made him a recluse. It was just two days since the Tathāgata had come to the city of Kapilavatthu, when the Buddha made him a recluse. When it was seventh day, he also converted Rāhula into a recluse.

[14] The Teacher says : " How was it that he converted Rāhula into a recluse ? "

Answer :—The Tathāgata had entered the city to beg his food. The mother of Rāhula took Rāhula to the upper floor. The mother of Rāhula through lattice-windows beheld the Tathāgata and said to Rāhula : " This is your father. " She put the best of ornaments on Rāhula and said to him : " You go to your father's place and beg of him the [inherited] precious treasure. Your father, when he was living in this house had a vast treasure of precious things. Now we do not know where they are. You can go to him and beg of him the ancestral [treasure] saying that you would like to set up a [royal] umbrella, making yourself a king Emperor, and therefore he should bestow on you all that ancestral treasure. " Rāhula accepted these words of his mother and went to the place where the Buddha was. Having entered the shadow of the Buddha, he said to the Buddha : " O, ascetic, your shadow seems to me to be very pleasant and cool! " [*Vin.* i. 82] The Buddha had just finished his meal and was replacing the bowl in its proper place. Rāhula closely followed the Buddha and was begging his treasure of him. The Buddha would not respond. And so gradually following the Buddha, he reached the monastery. The Buddha sat on a seat that was spread and said to Rāhula : " I have attained a real treasure under the Bodhi-tree. This treasure is the highest and best among all treasures. Would you like to have it ? " Rāhula replied to the World-honoured One : " I shall be most delighted to have it, O Samaṇa. "

17.6b.1
791c.24

[15] The Buddha then immediately called Sāriputta. When Sāriputta came, the Buddha said to him : " You may convert Rāhula into an ascetic. " Sāriputta replied : " Very well, your honour! " Sāriputta did convert Rāhula into a recluse. King Suddhodana heard that Rāhula had become a recluse. He was very much worried in his mind. He then hurriedly went to the place where the Buddha was and said to him : " If anybody wants to become a recluse, he must first seek permission of his father and mother and then only he may be converted into a recluse. If the father and mother do not permit, then, I pray to the World-honoured One, he may not be converted. " Therefore, in the original *Vinaya* it has been said : " If the father and mother do not permit, then he cannot be converted into a recluse " [*Vin.* i. 83]. If the father and mother permit, then he may be converted. Having once been converted, he may return to worldly life (還俗). If he again wants to become a recluse, he has to seek permission from his father and mother. If the father and mother do not permit, he cannot be converted into a recluse.

17.7a.1
792a.7

[16] If a man seeks to become a recluse, the Bhikkhus would ask him : " Have your father and mother permitted you to become a recluse ? "

He replies : " Not permitted. " If he is thus not permitted, then he cannot be converted into a recluse. If he says to the Bhikkhus : " If you do not convert me, then I would burn your monastic establishment "—under such a difficult situation, if one converts him into a recluse, then there is no offence. If there be [some other province in] a different direction⁵, or if there is another town where he can get converted, then one need not ask about his parents'⁵ [permission].

Thus is concluded the introductory account of the renunciation of Rāhula [*Vin.* 82-83].

[17] There are ten evils which lead to the ruin and expulsion of a *sāmaṇera*. Which are the ten ? Killing, stealing, unchaste living, deceitful falsehood, drinking intoxicants ; scandalising Buddha, Dhamma and Saṅgha, heretic view and spoiling a Bhikkhunī—these are the ten evil things [Cf. *Vin.* i. 85]. Only that person who spoils a Bhikkhunī's pure life is to be always expelled ; he cannot become a recluse. As regards the behaviour of those who do the remaining nine, if they change for the better, express regret and promise to do those things no more, they may be converted into recluses.

17.7b.1
792a.19

[18] There are thirteen⁶ difficult persons (難人) for whom it is necessary to have a teacher. Even if they have received initiation, they cannot have a proper conduct. They are to be instructed to have a teacher. Whether by one's own official act or by the official act of others, there are three kinds of persons who become recluses stealthily : first, one who stealthily assumes the guise ; second, one who stealthily creeps into association ; and third, one who both stealthily assumes the guise as well as stealthily creeps into association.

What is meant by one who stealthily assumes the guise ?

One who becomes a recluse by himself without the help of a teacher, or who does not recognise the seniority in years of a Bhikkhu, or who does not pay respects to each other strictly according to seniority, or who does not take part in the legal acts of the Saṅgha, or who does not accept the material benefits of Paccayas—such a person is called one who stealthily assumes the guise [of a recluse].

Who is the one that stealthily creeps into association [with recluses] ? One who becomes a recluse with the help of a teacher, accepts the ten rules of proper behaviour, but without accepting initiation goes [far away] to some distant region and poses himself as having the seniority of ten or twenty years and accepts obeisance from others according to that seniority, enters

5-5. Pali Text does not wholly support this, as it insists upon permission even after an emergency-conversion.

6. It is not clear which thirteen are meant ? Pali Cm. seems to have nothing corresponding to this.

the Uposatha or other meetings of the official acts of the Saṅgha and according to this [posed] seniority accepts the offerings of the faithful—such a man is called one who stealthily creeps into association.

Who is the one that stealthily assumes the guise as well as stealthily creeps into association ? One who has become a recluse without the help of a teacher, assumes seniority according to the number of years [he poses to have become a recluse], enters all official acts [of the Saṅgha] and accepts offerings and homage from the faithful—such a one is called one who stealthily assumes the guise as well as who stealthily creeps into association [*Vin.* i. 86].

[19] One who stealthily assumes the guise, but who does not look down upon religious matters, does not accept the offerings of the faithful or their homage, but is anxious to become again a [real] recluse and get initiated, then he is permitted [to do so]. If, to escape from some calamity, or if, on account of scarcity of food, one becomes a recluse, then he cannot enter all the religious matters [of the Saṅgha]. When the calamity is passed over, when scarcity has already ceased to exist and if he is still anxious to become a recluse and get initiated, then he is permitted to do so. If a Bhikkhu has really a seniority of only one year and he falsely tells that he has a seniority of two years and if, consequently, he derives some material benefit calculated in terms of money that is due to persons of two years' seniority, then he becomes guilty of a grave offence.

17.8a.1
792b.3

[20] If a Bhikkhu, while he is in water, takes off his clothes and takes a bath and says to himself : ' how fine is nakedness ! ' and wants to go to the camp of the heretics (*tittlhiya*), then, with every step that he takes, he becomes guilty of a Dukkaṭa. But if, while on the way, he repents and returns and confesses, then he is guilty of a Dukkaṭa ; but he is permitted to return [to original status]. If he goes to the camp of the heretics, listens to the Dhamma preached by the heretics, but he does not enter their fold, feels sorry, returns and confesses, then also he is guilty of a Dukkaṭa but is permitted to return to his [original status]. If, however, he enters the camp of the heretics, listens to the preaching of their Dhamma and his mind gets interested and feels at ease there and accepts the Dhamma of the heretics, or even down to his pulling out even one hair, and then realising the painful calamity in it, regrets and returns, then he is to be expelled and he can no more get the life of a recluse.

Thus is concluded the account of being converted into a heretic.

[21] *One cannot also convert a dragon (nāga). Why ?*

Because a dragon cannot attain a trance or meditation, nor can he attain the fruit of a Path. A dragon cannot get rid of his bodily constitution on five [different occasions]. Which are those five ? One, when he is

17.8b.1
792b.15

practising a sex-act [with one of his species⁷]. When he is practising a sex-act with a [female] dragon, he goes back again into a dragon's body ; but when he has to perform a similar act with a human being, then he cannot retain a dragon's body, again⁸. Second, at the time of being conceived, he cannot get rid of a dragon's body ; third, at the time of releasing the dragon's skin ; fourth, at the time of sleep ; and fifth, at the time of death. These are the five occasions, when the body of a dragon cannot be got rid of. *Garuḍa* (Eagle : *Supanna* of Pali) even down to Sakka Devānaṃ Inda* (釋提桓因), the King of gods, cannot be converted to a life of a recluse, nor can he be given an initiation into [Buddhist] Discipline.

Thus is concluded the Section on a dragon.

[22] One cannot convert into a recluse one who has killed his father and mother. The Tathāgata does not permit the entry, into a life of a recluse, of one who has killed his father and mother. If, however, one kills the parents of a lower animal, then he is permitted to become a recluse. If there is a real father, but one does not become aware of the same, and one kills him, then also he cannot become a recluse.

One cannot also convert another who has killed an Arhat. If a layman has become an Arhat and if one kills [even] him, then he cannot be converted into a recluse. But if one kills another person who has attained the Three lower Fruits, then it would not stand in his way of becoming a recluse. If a lower animal kills an Arhat, then there is no offence, but it would be a Karma which would prove to be a strong obstacle [in its progress].

17.9a.1
792b.28

[23] *One cannot convert a person who has spoiled a Bhikkhunī*—To practise a sexual act in any of the three openings [of a Bhikkhunī] is called spoiling a Bhikkhunī. If one simply has a physical contact with a Bhikkhunī, it does not stand in his way of becoming a recluse. If one forcibly puts on a Bhikkhunī white garments and makes her wear them and then has a sexual intercourse with her, then he is said to spoil a Bhikkhunī and he cannot be made a recluse. If, however, a Bhikkhunī likes to have the white garments put on her and if, after this, one has a sexual intercourse with her, then it does not stand in his way of becoming a recluse. He who spoils a Bhikkhunī for the first time [in her life], cannot become a recluse. One who spoils her for the second time [in her life] is not prevented [from becoming a recluse]. If one spoils a Sikkhamānā or a Sāmaṇerī, then it does not stand in his way of becoming a recluse. If one breaks the unity of the Saṅgha, then he cannot be converted into a recluse. Who does break the unity of the Saṅgha ? One who maintains the eighteen points of dispute and does not give them up even when he is remonstrated with three times.

7. This is supplied from the Pali *sa-jāṭiyā*. With a human being he can have a body like that of a *deva-putta*.

8. That is, he must return to a human body.

* Transliterated in the accompanying Chinese expression.

A hermaphrodite (lit. having marks of both sexes) is of three kinds : first is one who himself conceives as well as is capable of establishing conception in another person; second is one who himself conceives but is incapable of establishing conception in another; third is one who himself is incapable of conceiving, but is capable of establishing conception in others.* All these three types of persons cannot become recluses, nor can they receive initiation. If they are already initiated then they should be expelled and thus brought to ruin.

[24] Without a spiritual priest nobody can give or receive initiation. If anybody gives or receives such initiation then he becomes guilty of a Dukkaṭa but the initiation [that has been already accomplished] continues to be effective.

A eunuch makes himself a spiritual priest and gives initiation to a man, then [the latter] is permitted to have it, [but] the teacher and the Saṅgha become guilty. A man without garments or without a begging-bowl receives initiation. The initiation stands but the teacher and the Saṅgha become guilty.

Two or three men, at one and the same time, receive initiation. Each one has the same seniority of years and same moment [of initiation]. They cannot pay respects to one another. They may have one and the same spiritual priest and the same teacher for the official Karma [of initiation]. There is one and the same time for all the three persons when they accept initiation. Because they have received initiation at one and the same time, they have the same seniority; none is older or younger.

17.9b.1
792c.12

[25] *Ho-saṅ* (*upajjhāya*) is a foreign word which, in Chinese language, means one who knows what is an offence and what is not an offence. Such one is called *Ho-saṅ*.

When the initiation has been received, one should measure one's shadow. Measuring one's shadow means one should stand erect and, making a beginning from the feet on which one stands, one should follow the shadow of one's body—long or short, and [measure it] with steps. When [measuring] the shadow with steps is finished, he should be told the season—the season, that is whether it is winter or spring or summer. When this is finished, then he should be told whether it is day or night and the time of day and night. Next he should be told the counting of the heads in the Saṅgha, few or many, [present] at the time of receiving initiation. Next, he should be instructed in four Basic Reliances [of his henceforth life] and then the four grave offences [which he should not commit]. When in this manner, he has received initiation, this newly-initiated [fellow] can step out at the front.

Thus is concluded the Khandhaka of receiving Initiation.

* On this topic see my paper on "Bi-sexualism in Buddhist Literature" in *Palaeologia*, Vol. VI. No. 1, pp. 15-17, Osaka (Japan), 1957.

[Second Chapter : Uposatha]

[26] At that time, the Buddha was staying in the city of *Lo-yue* (羅閱° *Rājagaha*), or the city of Wang Se, or the city of Magadha [*Vin. i. 100*]—all these three have one meaning though they are three different terms. In Chinese, it is to say: the city of royal household: the city of *Lo-yue* (*Rāja-gaha*), which is a foreign sound. *Lo* (*Rāja*) means the king and *yue* (*gaha*) means a household. Therefore, it is said: the city *Lo-yue*. *Mo-kie*—this is also a foreign sound. *Mo-kie* is primarily (初) the name of a country.

[27] *Boundary-marks* [*Vin. i. 106*]—If there is a *boundary-mark of a mountain*, as big as Mt. Sineru, or as small as an elephant, it is called the mark of a mountain.

17.10a.1
792c.25

The boundary-mark of a stone, big like a bullock, or small like a lump measuring thirty *ch'engs* (稱)¹⁰. A number of different stones cannot make a boundary-mark, but if they are placed separately, then they do make a boundary-mark.

A boundary-mark of a grove—If it is a grove of grass, or of bamboos, then it cannot be made a boundary-mark. Why? Because grass or a bamboo is hollow in its build. They are not solid or real. Therefore, one cannot make it a boundary-mark. A grove-mark may be that of a big forest, even as big as hundred *yojanas*, or of a small one having at least four trees that are connected together. This is called a grove.

A boundary-mark of a tree—One cannot have a rotten tree as a mark [of a boundary]. A big tree, that is, as big as a Jambu tree. A small tree may be as small as eight inches in height and in shape it may have the appearance of a big needle (*sūci-dandaka*). One can make such a tree as a boundary-mark. If there is no such natural tree, then one can sow a seed of a tree and get it. Such a tree can be used as a mark of a boundary.

A boundary-mark of a path—If it be a path going into a field, or one going towards a well [used] by people fetching water, or one going towards the sea used [by people] fetching water, or if it be a poor (neglected) path—all these cannot serve as boundary-marks. It may be a high road used by carts or by pedlars; or it may be a small road used for only three or four villages—all such roads can serve as boundary-marks.

A boundary-mark of an ant-hill—It may be as big as a hill, or small—eight inches in height—all these can be used as boundary-marks.

A boundary-mark of a river—When a pious king rules, there is rain every five days and there is water of a rainy [season]. Stream—Such a river cannot be used as a boundary-mark. But even when there is no rain for all

9. 閱—Is this wrongly used for 閱?

10. 稱—*Ch'eng* is a kind of weight-measure. Pali has *battimsa-palagula-piṇḍa-parimāṇo*, equal to a lump of jaggery measuring in weight 32 *palas*. *Vimativinodani* (p. 397) explains that this weight is to be understood according to the weights of measure current in Magadha country. It adds that these Magadha weights are twice as big as those current elsewhere in the world.

17.10b.1
793a.9

the days of four months, if there is flow of continuous water, two feet deep, then such a one can be used as a boundary-mark.

A boundary-mark of water—If there is water of a natural lake, then one can have it as a boundary-mark. But if it is water that has penetrated into a field, or water that is stored in a jar—all these cannot make a boundary-mark.

Thus these are eight kinds of boundary-marks.

[28] The setting up of boundary-marks is of five kinds : one, in one direction; second, all around ; third, in the shape of an [elongated double-faced] drum ; fourth, of the shape of half a moon ; and the fifth, having three corners.

If the boundary is built up relying on its marks and if, some time later, any of its marks disappears, then the boundary does not cease to be effective. If a man digs the earth and goes deep to the water [level], then such a thing cannot make the boundary-mark ineffective.

If one is having a smaller bounded place (*khaṇḍa-sīmā*), then one cannot express *in absentia* his wishes (不得說欲 *chanda*) about its limits¹¹ but if one sets up *uposatha-sīmā*, then one can express *in absentia* his wishes about its limit. When one sets up a boundary around an open yard, then the extreme limit of its smallness is such that it should contain at least twenty-one people. If, after having built a smaller bounded place, a building springs up afterwards, covering the boundary [limit], then [the bounded space] does not cease to be effective. If, after having fixed a smaller bounded place, afterwards, a three-storied palace springs up in its midst, then there is one common boundary [for all]—from the ground [floor] upto its highest storey. If there is a stone-hill, broad above and narrow below, and if the boundary is set up above, and there are Bhikkhus below, then they cannot put any obstruction [in the ways of the former].

[29] If, after having fixed a boundary, water rushes in and makes a pit and there is a flowing stream of water and if [a Bhikkhu] can still recognise the [bounded] place (知其處所) and if a watch-tower is made on pillars that are set up, then it is permissible to perform religious acts, above. If, after the boundary is set up, water bores the earth making a hole but the boundary-marks are not destroyed, and if a Bhikkhu with miraculous power stays in the hollow space of a cave, or if he lives underground, then he is not permitted to perform, separately (別), any religious act. If, on a certain bounded yard, a tree grows with its branches and leaves extended outside the boundary, and if a Bhikkhu wants to do some religious act, then he is not permitted to do it on the tree. If he does it, he would be putting an obstacle in the religious act and so he should be summoned to come down [for the same]. If a Bhikkhu stays [high] in a place open to sky, then there is no obstruction in the performance of a religious act. If a corner of his garment rests on ground, then there would be impediment. He should be summoned to come down. If one fixes a bounded place for an Uposatha, then he is permitted to have it as extensive as three *yojanas* and no more. If he

17.11a.1
793a.21

11. Cf Pali :—*Sabba-nimittānam anto-ḥite bhikkhū hatthapāse katvā* (*Smp.* v. 1047).

exceeds that limit, then the bounded place does not become valid and he becomes guilty.

[30] *Except the village and the precincts of a village* [Vin. i. 110]— [The latter] means that much space which can be covered over all around (以還) by a stone flung far away by a medium-sized man.

If there is already fixing of the bounds for Bhikkhus, then it may be on what are not the bounds of the Bhikkhus. [Also], on the bounds for the Bhikkhus [the Bhikkhus] can fix their own-bounds. The bounds for the Bhikkhus, will not be invalid. The bounds for the Bhikkhus also can be fixed on those intended for the Bhikkhus. The bounds for the Bhikkhus do not cease to be valid.

[31] *The boundary of a forest* [Vin. i. 111]—When it is smallest it should extend over seven *Abbhantaras* [at least]. One *Abbhantara* is equal to twenty-eight cubits.

17.11b.1
793b.5

If there are people who do not have the same mind, that is, if they belong to another group, then just beyond a distance of twenty-eight cubits, they are permitted to perform their religious functions.

[32] In no case should a boundary be set in the waters of a big river.

The natural boundary in water [Vin. i. 111] means if one throws water or throws sand [round about] and if beyond this there is a Bhikkhu, then he would *not be* committing [any offence]. While taking [into consideration] water, one should always take that place where the water is flowing, whether it is deep or shallow—all such places can be made natural boundaries, but not tide-waters [of the sea].

[33] If the people are holding an *uposatha* on a boat, then they should lower down the anchor, or lower down the ridge-pole (棟) and steady the boat. But they cannot moor it on the bank. If on the sloping bank there is a tree the roots of which have gone deep into the water, then one is not permitted to tie [the boat] to the roots of such a tree. If within a fling of water, there is the root of a tree, then one should cut it and go. If one goes without cutting it, then it would be connected with the boundary-marks on land. If, within water, there is a big rock, or a tree, or a wooden float—all these are included in water-bound places.

Thus is concluded the discussion on Boundary.

[34] The first expression—an *illegal act of a divided group*. [Vin. i. 111]—What is an illegal act of a divided group? There are Bhikkhus living together in one place. One man has his consent (*chanda* 欲) carried, three men recite the *Pātimokkha*; or when there are three men, one man has his consent carried and two men recite the *Pātimokkha*—such a thing is called an illegal act and also a divided group. This is called an illegal act of a divided group.

The second expression—*an illegal act of a united group*; that is, there are four Bhikkhus living in one and the same place. These four Bhikkhus should recite *Pātimokkha* in detail. They do not recite it in detail, but perform an act that is legal for three men ; each one of them speaks [of his purity]¹² to the other. This is called an illegal act of a united group.

17.12a.1
7793b.1

The third expression—*What is a legal act of a divided group* ? In one and the same place, there are four Bhikkhus, or three individuals. One of [the four] has his consent carried and three of them speak [of their purity] to one another. Or, if there are three individuals only, one man has his consent carried and two of them speak [of their purity] to each another. This is called a legal act of a divided group.

The fourth expression—Living in one and the same place there are four Bhikkhus. All of them together recite the *Pātimokkha*. Or, there are three Bhikkhus and in perfect concord they speak [of their purity] to one another. This is called a legal act of a united group.

[Third Chapter : Vassūpanāyikā]

[35] *The Uposatha of the sixteenth day* [Vin. i. 137]—This is the Uposatha of a perfect concord. In the original Vinaya of India, on the sixth-teenth day of the fifth month (*Āsāḥī*) commences the Earlier Retreat (前安居). On the sixteenth day of the sixth month commences the Later Retreat. In this period of Retreat, if for some [valid] reason, one has to go away, then there is no offence. Only it means the Retreat does not become successful. One cannot stay in an open place exposed [to sky], nor can he stay under a parasol during the season of Retreat.

[Fifth* Chapter : Cammakhandhaka]

[36] *Hair had grown below on the soles of his feet* [Vin. i. 179]—His hair was deep blue, just like the colour of the sky. He got this because of the fruition of some action of his.

Question :—What kind of action had such a fruition ?

Answer :—Some time in the past this Śravaṇa (守龍那)¹³ was followed by 80,000 men. Among those 80,000 men, he was the foremost, great and noble son of a householder. For a Pacceka-Buddha, he erected a grass-hut and prayed to the Pacceka-Buddha to stay there for the three months of summer [-rains]. At that time, this Śravaṇa placed before his grass-hut a wollen foot-spread, made from the hair of a goat and gave

17.12b.1
793c.1

12. When there are four persons, they are required to recite *Pātimokkha*, but when there are three or two, they only speak of their purity to one another (*paṇinuddhi-uposathaṃ karonti*).

* There is no commentary on the Fourth Chapter on Pavāraṇā.

13. Apparently, these characters seem to be used for Sanskrit Śravaṇa (Pali *Soṇa*). This transliteration by the Chinese translator is accepted from the *Dharmagupta Vinaya*. See Taisho, Vol. 22, p. 843b.13.

it to the Pacceka-Buddha for his constant use to wipe off his feet. As a result of this, his feet had grown hair below on the soles. These eighty-thousand families, all together, supported the Pacceka-Buddha, as a result of which they were now born as friends and relations. Śravaṇa went to the place where the king was. Why was it that he went along with those eighty thousand men? The king ordered those eighty thousand men to come to his place lest, he was afraid, that if he would send for Śravaṇa alone, he would get alarmed.

Five elephant-commands [Vin. i. 185]—that is, one male elephant and six female elephants—they are called one elephant-command. Such five¹⁴ elephant-commands he had.

[37] *A Kia-na-fu-lo (gana-puṭa) leather-shoe (puṭa-baddha-upāhara)* [Vin. i. 186]—a high leather shoe (covering the heels). *A leather-shoe with deer-horn*, that is, to carve the hide so as to give it the shape of a deer's horn. *Ā-lo-li*¹⁵ shoe—that is, to have the edges of the shoes fringed with the hair of an elephant.

17.13a.1
793c.14

Fu-lo¹⁶-po-t'o-lo (puṭa-pajala?) shoe, that is, to sew cotton or similar miscellaneous things with leather, so that the middle part will be stuffed with it.

Tsen-shih-li shoe, that is, one that is plaited with grass. *A shoe with fringed edges*, that is, one with edges fringed with the tail-feathers of a peacock.

A shoe with several straps requires no explanation.

A shoe [soft] like the feather of a peacock [Vin. i. 186]—that is, its shape is like the feather (毛) of a peacock.

17.13a.3
793a.17

[Eighth Chapter on Clothes (*Cīvara*) :
Sixth of the Dharmagupta School]

[38] At that time in the city of Rājagaha there was an incomparably beautiful girl named Sālavatī¹⁷ [Vin. i. 268]. At that time, King Bimbisāra set her as a venal beauty, on whom the king would squander a hundred thousand gold coins, and king's courtiers would spend two hundred thousand coins. They furnished her with [all comforts such as] a building, clothes, carriages, parks or gardens, tanks for bathing and all sorts of luxuries.

14. Pali has *satta-hatthikaṃ anikaṃ*—an army of seven commands, while here we have *five* only based on Dharmagupta tradition (Taisho, vol. 22, p. 85a, 1.10). One *anika* is explained also in *Snp.* v. 1083 as consisting of one male elephant and six female elephants.

15. This and the following name are traced in Dharmagupta *Viṅaya* (Taisho vol. 22 p. 847a, Col 1-7).

16. Should we expect here a character pronounced *po*?

17. The first character *po* (婆) given in the text seems to be wrongly used for *sa* (娑)

[39] *Chie-p'o* (Jīvaka) [*Vin. i. 269*]—This is a foreign word which, in Chinese, means a 'Living Prince'. Why was he called 'Living Prince'?

At that time, Prince Abhaya had gone in his carriage in the morning to see the king. On the way he saw a child. He asked his attendant : "Is this child dead or alive?" The attendant answered : "Alive." Therefore, the child was called Jīvaka (alive).

Question :—After giving birth to him, why did his mother cast him away on the road ?

Answer—This is the custom of venal beauties. If they give birth to a girl they train her up as one belonging to the class of venal beauty. If they give birth to a boy, then they fling him upon the road. Therefore, when he was born he was cast away on the road. Prince Abhaya carried the child whom he nourished. Gradually, it grew up and the Prince adopted it as his own.

17.13b.1
793c.26

[40] Question :—Why is it that Jīvaka did not learn any other arts [of life]?

Answer : In times past, there was a Buddha called by the name of Paduma. At that time, there was a physician who constantly made offerings to the Tathāgata, Paduma. Jīvaka saw this and thought in his mind : "How shall I, in times to come, attain the state of such a physician attending upon a Tathāgata?" Having thus thought, he immediately, in order to wait upon the Tathāgata for seven days, went to the place where the Buddha was, paid his respects at his feet with his head and face and said to the World-honoured One : "I aspire to be, in time to come, a great physician attending upon a Tathāgata just like this present one who is attending upon a Tathāgata; in no way different." Having made such a prayer, he paid his respects and went back. This Jīvaka, at the end of this life, was born in the heavens. When the merit in this heavenly existence was exhausted, he was born among human beings. Thus, in turn, he reached the time when Śākya had become a recluse. Thus being propelled by his aspiration in his past life, he did not learn any other arts; he just learnt the art of prescribing medicine.

[41] Question :—Because Jīvaka was to master the science of medicine perfectly, so when Jīvaka approached the teacher, Sakka the king of gods noticed that the fellow, after having mastered the science of medicine, would attend upon the Tathāgata. Therefore, Sakka the king [of gods] transformed himself and entered the body of Jīvaka's teacher. Jīvaka, by that instruction, reached within seven days, the end of the teacher's [knowledge of the] science of medicine. When these seven days were over, Jīvaka was instructed by Sakka the king [of gods who had entered his teacher's body]. Thus, when seven years were completed, Jīvaka perfectly mastered the science of medicine and then returned to his country.

17.14a.1
794a.10

[42] Why was it that Jīvaka had to treat patients on his way ?

Because his teacher thought to himself : "This is a boy of the royal family. He does not lack money. When he returns to his own country, he may not remember all the favours conferred upon him by me." Having

thus thought, he gave to Jīvaka old dirty clothes and did not give him any provisions of food [on his journey]. Jīvaka took leave of his teacher and started on his journey back. On his way, when he felt hungry, thirsty, he went into a village and inquired of the people there whether there was anyone ill in any family. The villagers replied : "In such and such a house, there are people who are ill." Immediately he cured them and got plenty of precious wealth. Jīvaka thought : "When I have cured one patient, I got so much precious wealth. If I cure many, I would certainly get immeasurable precious treasure. But all this that I have obtained is due to the favour of my teacher.

17.14b.1
794a.22

[43] The acceptance of a gift should be done in fifteen places :—
 (i) the bounds of a [limited] field for the observance of conduct,¹⁸
 (ii) the bounds of the sphere of movements, (iii) the bounds of common observance of *uposatha*, (iv) the bounds where there is condonation of the missing of (失) * garments, (v) the bounds of acquisition (*lābha*), (vi) the bounds of a town, (vii) the bounds of a village, (viii) the bounds of a city, (ix) the bounds of *abbhantara*, (x) the bounds determined by flinging water, (xi) the bounds of the country, (xii) the bounds of Lo-na (羅那 *raṭṭha*), (xiii) the bounds of a kingdom *a-lo-chei* (*ā-rājya*, Pali *raja*), (xiv) the bounds of an island, and (xv) the bounds of a circle of hard stony mountains (*cakkavāḍa*).

[44] These fifteen bounds now you must understand :—

(i). *The bounds of a [limited] field for the observance of religious practices* have been already explained above.¹⁹

(ii) *The bounds of the sphere of movements*—Either in the discussion-hall, or in the refectory, the clothes are distributed. A strong man flings a stone all round in two [successive] stages—whether it covers a large or small area—all this is included in the bounds of a stone-throw. Whatsoever Bhikkhus enter this sphere, they are entitled to have a share. This is called the bounds of the sphere of movements (*upacāra-sīmā*).

(iii) The bounds of [observance of] an *uposatha*²⁰—If any man enters these bounds of an *uposatha*, every one gets a share. This is called the bounds of observance of an *uposatha*.

(iv) *The bounds where there is condonation of the missing * of garments*—When one enters these bounds, he can never miss his garments. All those that are within these bounds ought to get their share. This is called the bounds in which one can never miss his garments.

(v) *The bounds of acquisition (lo-p'o = lābha)*—A king or his courtiers, for the sake of Bhikkhus that stay there or within bounds of ten *yojanas*, set

18. It should be noted that here and at 17.14b.5 we have the character 界 but in 17.15a.7 we have 界. This whole paragraph is an amplification of *sīmā* mentioned in Vin. i. 309. * Corresponding to *a-vippavāsa* (lit. no missing).

19. See above XVII. 28-29.

20. This corresponds to *samāna-saṅgha-sīmā* of *śūp.*

up a pillar or a sign-post saying that all the yield within those bounds belongs to them and so is meant to be given to the Bhikkhus. This is called the bounds of acquisition.

17.15a.1
794b.6

(vi) *The bounds of a town*—It is so called because it has a market. This is called the bounds of a town.

(vii) *The bounds of a village*—It is so called because it has no market. This is called the bounds of a village.

(viii) *The bounds of a city*—There is a big city and so it is called the bounds of a city.

(ix) *The bounds of an abbhantara*—This is the same as bounds of [limited] places within the bounds of a forest²¹-place.

(x) *The bounds determined by flinging water*—These are the bounds of a boat.

(xi) *The bounds of the country*—The bounds of [suburban] areas around a city to the east and west [as well as north and south]. These are bounds of the country.

(xii) *The bounds of Lo-na (羅那 rattha)*—This is the same as bounds of a nation (rattha 國土).

(xiii) *The bounds of a kingdom*—Whatever is ruled by one king. This is called the bounds of a kingdom.

(xiv) *The bounds of an island*—that is, an island within an ocean. This is called the bounds of an island.

(xv) *The bounds of a circle of hard stony mountains*—These are the bounds encircled by hard [strong] mountains.

[45] If a man says : "I make a gift to the Saṅgha of the [limited] field (*khaṇḍa-sīmā*)", then [that gift] belongs to that Saṅgha that is limited to that field; Saṅgha in the bounds of *uposatha* cannot get it.

If a man says :—"I make a gift to those that are confined to the sphere of movement (*upacāra*)", then those that are within bounds of a stone-throw also can get it.

If a man says : "I make a gift to those that are within the bounds of an *uposatha*", then those that are within the bounds of a common acquisition (*lābha*) also can get.

If a man says : "I make a gift to those that are within the bounds where there is condonation of the missing* of garments" then both those that are within the bounds of an *uposatha*, and those that are within the bounds of [common] acquisition can get, except those only that are within bounds of a town included in the bounds of an *uposatha*, who however cannot get it. If a man says : "I make a gift to those that are within bounds of a town," then even those, many or few, that are within the *uposatha*-bounds included in that town—all can get it.

17.15b.1
794b.18

If man says : "I make a gift to those that are within the bounds of a village," then those that are within the bounds of *uposatha* included in the

21. See above—XVII. 31. * See note * on p. 520.

village as well as those that are within the smaller bound (小界)²²— all these can get it.

If a man says :—“I make a gift to those that are within the bounds of the city,” then the whole of the city can get it. If a man says : “I make a gift to those that are within the bounds of [limited] places in a forest, then only those that are within the bounds of [limited] places in a forest can get and none of those in the remaining bounds.

If a man says : “I make a gift to those that are within the bounds of the fling of water,” then all these who have entered within the bounds of the fling of water can get ; none of the rest.

If a man says : “I make a gift to those that are within the bounds of the country,” then in that country there are [other] bounds and [therefore] all those, also, that are within the bounds of the country can get it.

If a man says : “I make a gift to those that are within the bounds of a Lona (羅那)”, then all those that are within the bounds of the city [with its suburbs] can get it.

If a man says : “I make a gift to those that are within the bounds of a kingdom”, then all the Saṅghas of all the cities that are within the bounds of the rule of one king can get it.

If a man says : “I make a gift to both [the Saṅghas] that are within the island of Ceylon as well as in the land of Jambudīpa”, then, on account of the existence of both the Saṅghas consisting of many or few, it should be shared half and half. If Jambudīpa has got only five persons and the island of Ceylon has a hundred-thousand, even then it should be shared half and half.

17.16a.1
794c.1

If a man says : “I make a gift to all those that are within the bound, then the Bhikkhu should ask him : “Bounds are of many kinds; what kind of bound ?” and if he should answer : “I do not know” and just says : “I have made a gift to the Saṅgha within the bound,” then all the Saṅghas, many or few, within the bound, will get it.

If there are different places of residence and if all of them have a common resource, then according to the places of residence, they will get things, all having a share.

[46] If the Saṅgha receives a gift and if the [donor] says that the gift is made to the Saṅgha, then a bell should be rung for the assembly of the Saṅgha and then they can get it.

A donor carries one piece of cloth for making a gift to the Saṅgha and he gives it to a Bhikkhu. The Bhikkhu thinks to himself : “I have received it; but this is not the proper way of receiving it.”

What is the proper way of receiving ? Having received it, one should ring the bell for the assembly of the Saṅgha. When the Saṅgha has met, one should paint, with a yellow stuff, the portion of each [Bhikkhu's] share. He should not cut [that piece]. From the senior-most Bhikkhu

22. 小界 — This seems to be the same as 界場 in 17.15a.7. In 17.14b.5 also, we expect 界場界 but the text wrongly uses another homonym (戒) for the first of these words.

downwards, he should indicate the share : " This is the share of the senior-most Bhikkhu. Will the senior-most Bhikkhu receive it ?" The senior-most replies : " This share I shall not take, but give it to you, friend," In the same way, the second and third in the seniority—all say that they would not receive it, and they give it to their friend. In the same way upto the junior-most Bhikkhu. Then, after this process, this Bhikkhu is permitted to take it. This is called the proper way of receiving it.*

[47] If, in a dwelling-place, there is only one Bhikkhu and a [lay-man-] donor brings clothes (衣) be given as a gift to a Bhikkhu, then this Bhikkhu must ring the bell for calling the Bhikkhus for an assembly, and if there is any other Bhikkhu coming, then it should be shared with him. If there is none coming forth, then he can get it. He should think and say in words that he alone has received [the gift]. If the donor makes a gift to the Saṅgha, and if there be a Bhikkhu who has taken up the practice of wearing a garment of dusty rags only, then he cannot receive it. If a man enters a dwelling-place, and makes a gift to the Saṅgha, then he should ring the bell for the assembly of the Saṅgha and if the outsider-Bhikkhus come and enter closely following each other at the heels, up to even a hundred *yojanas*, and if the foremost [in that row] has entered the bounds, then even the last [in the row] is permitted to have a share. Why is it so ? Because [the row of the Bhikkhus] is continuous and unbroken. Therefore, he is permitted to have a share.

17.16b.1
794c.14

[48] If a man makes a gift to both the Saṅghas, then irrespective of the persons, many or few, [in each Saṅgha], it should be shared half and half. If there are a hundred Bhikkhus and only one Bhikkhu, even then it should be shared half and half. If there are a hundred Bhikkhus and only one Bhikkhu, even then, it should be shared half and half.

If a man makes a gift, to the Saṅgha, of bags for the begging-bowl, or of bags for a leather-shoe, or of filters for cleaning dirty water (濾水), or of staffs, or of fans, then one who has accepted the practice of wearing garments of dusty rags can receive it.

If a donor carries some things on his shoulder and gives it to a man (Bhikkhu) and further adds : it is a gift to the Saṅgha, then he on account of his being a member of the Saṅgha (依僧次) can take only one share; he cannot take it apart²³ [from the Saṅgha]. If a man makes a gift to [the image of] the Buddha as well as to the Bhikkhus and Bhikkhus, then what share is given to each ? Then he should divide it into two halves, one share to [the image of] the Buddha and the other to the Bhikkhus and Bhikkhus, equal share being given to each [of these two groups].

17.17a.1
794c.26

[49] If a man makes a gift to a number of Bhikkhus, to one person who is a teacher of Dhamma and to [the image of] the Buddha, then what share is to be given to each ? Then the [image of the] Buddha, the Bhikkhu [who is the teacher of the Dhamma] and [the group of] that

* This seems to be more reasonable than the corresponding text in *Snp.* v. 1140.

23. Pali *Snp.* (v. 1141) also adds that it allows the Bhikkhu to receive an additional share if the donor says : *ubhato-saṅghassa ca tujhāṇi ca dammi ti.*

number of Bhikkhus would, each, get an equal share. If a man brings food and drink and makes its gift to [the image of] the Buddha and to the Saṅgha, and places the same in a bowl in front of the image of the Buddha and then goes away, then who gets the food that is gifted to [the image of] the Buddha ? If there be a Bhikkhu who renders service to [the image of] the Buddha, he gets it; if there is no such Bhikkhu, and if there is a householder who renders service to [the image of] the Buddha, he may get it.

[50] If a donor makes a gift to the Saṅghā that has completed the residence of Retreat, then those who have later entered the residence of Retreat do not get [any share]; so also those who have broken their [continuous] stay for the period of Retreat. If, however, during the course of cold season, the donor says : ' I make a gift to those who have completed the Retreat ' then all those who have entered the Retreat—earlier as well as later—can get a share, except those who have broken their [period of continuous] stay. They cannot get it.

If the donor says that he is making a gift to such and such a residence in such and such a monastery, then according to the words of the donor it becomes available.

If the donor says that he is making a gift to the Saṅgha that is staying in Retreat, then all those who have entered the Retreat, earlier or later, even those who have broken [the continuity of their stay in] Retreat, get it.

If the donor says that he is making a gift to those who have entered the Retreat later in the month of Kattika, then those who have entered the Retreat, earlier, do not get it.

If, in the midst of the spring season, a man makes a gift to the Saṅgha in Retreat, then he should be asked : " Is it for the Saṅgha that has already completed the Retreat or for that that will complete it in time to come ? " If he answers that it is meant for the Saṅgha that will complete the Retreat in time to come, then that Saṅgha that will complete the Retreat in time to come will get it. A Bhikkhu says to the donor : " In time to come, there is the danger of thieves; and it is not possible to guard it, " and if the donor thereupon instructs to distribute it, then, according to [the wish of] the owner of the gift, it may be distributed. If the donor says : " My food you eat and then I will make a gift of clothes to you. " If they do not eat, then they will not get it.

I make a gift of medicine—This also should be understood in the same way, as above.

Makes a gift with some pointed reference [to a person]—Then that person who is referred to will get it.

Thus is concluded the Khandhaka of Garments.

[Sixth Chapter : Medicine : Seventh of Dharmagupta School].

[51] *Kiu-po-t'o-lo-fan* (柯跋陀羅飯) — This is a kind of rice-grain (糝).

Shiu-pu (修步) — This is a kind of green cereal-bean soup (豆羹).

Chi-lo (古羅) — This is a bamboo sprout.

Na-mien (那菟) — This is a foreign medicine which cannot be explained.

Chie-chi-ni (佉(吐)闍尼 *khādaniya*) — All kinds of fruit. This is called Chic-chi-ni.

Ho-lo-la (*Haritaki*) [*Vin. i. 201*] — This is as big as a date. Its taste is unpleasant like vinegar. If taken it is helpful as a purgative.

Ping-shi-lê (鞞醯勒 *Bibhitaka*) [*Vin. i. 201*] — Its shape is like the seed of a peach; its taste is very pleasant and is able to cure cough.

Ā-mo-lê (阿摩勒 *Āmalakī*) [*Vin. i. 201*] — This is another kind of sweet little (子) [fruit], which exists in the province of Kuang-chou (Canton). Its shape and size is like that of a small pendant (麤).

Chih-to-lo (質多羅) *yao* (藥) — This is the name of a foreign medicine.

Kia-po-yao (加婆藥) — This also is the name of a foreign medicine.

Po-li-p'o-t'o (婆梨婆波) — This is a mustard seed.

Ni-chu (膩渠) — Some kind of grease. This is a foreign medicine and can cure [cases of] poison. It does not exist in the land of China.

T'o-p'o-chie (陀婆闍) — This is a medicine in the form of smoke (*dhūma*) [*Vin. i. 204*].

Chi-lo-cie-na-chi (耆羅闍那耆 *Kāṣṭhāna* ?) — This is a kind of red stone.

Yen-yao (眼藥 the medicine for the eye — *añjana*) is *T'o-p'o-chie-t'o*.

Sa-chie-na (娑闍那 *Sotañjana* ?) is produced on land, while *chi-lo-chie-na* (耆羅闍那)²⁴ is produced in water.²⁵

[52] A *snake* is a long-bodied [creature] with no feet. One cannot eat the flesh of a lion, elephant, horse, snake and a dog [*Vin. i. 219-20*]. The hair on their skin cannot be used. If one receives any kind of meat, one should ask what it is from. If one does not ask, it becomes a *Dukkaṭa* offence.

Tse-shou-mo-lo (失守摩羅 *Śiśumāra*) is a crocodile. It is found on the borders of the land of Kuang-chou (廣州) (Canton).

A lump of black jaggery [*Vin. i. 210*] is a sweet [product] from sugarcane. When it becomes hard, it becomes like a stone. This is called sweet lump (lit. honey-stone).

24. Many of these names of medicine are found also in Dharmagupta Vinaya.

25. Pali Cn. says that *sotañjana* is produced in water (v. 1090-91).

Kia-ni (伽尼) — This is [a kind of] honey.

Niao-p'o-t'o-p'o-ni (烏婆陀頗尼) . *P'o-ni* - is a sweet juice of a sugar-cane.

17.18b.1
795b.7

[53] What are side-rooms ? One should build a permissible cottage (*kappiya-kuṭi*) [cf. *Vin. i.* 238-40]. When one sets up a pillar, he should first make a pit. When one brings the pillar near the pit, the Bhikkhus should stand around and hold the pillar and say [at the same time] that the permissible cottage is being built for the Saṅgha. Thus three times it should be declared. When this declaration is over, then the second, third, or fourth pillar should be erected with a similar declaration. When in this manner, the pillar is declared permissible and when the room has been thus made ready, in what way is it made permissible [for use] ? One should invite the owner (donor) of the room and say to him : " This room is not yet permissible [for use]. You now make it permissible for use by the Saṅgha. " Then the donor says : " This room I make permissible and make a gift of the same to the Saṅgha for any use they like. " Then the room becomes permissible for use. If the room is already built and there is no owner for the same, then how can it be made permissible [for use] ? If in the town, there are some old residents, they should be invited to come. [One should say to them] : " This room is not yet made permissible for use; we request you to be [like] its owner [and make it permissible for use "]. If the [layman-] donor does not know what to say, he should be instructed by a Bhikkhu to speak what words he has to say : " This room which I make permissible [for use], I donate to the Bhikkhu-Saṅgha for such use as it likes. " Then that room he makes permissible to be accepted and used for storing food and drink. Then there is no offence of its being already occupied [previously] or being used for cooking inside [previously].

[54] *Jambu fruit* [*Vin. i.* 246] — Its shape and size is like that of a type of cucumber variety. Its colour is purple and its taste is vinegar-sweet.

Se-lou-kia (*sāluka*) is a flower like *uppala*, or *kumuda*. If the roots are pressed by a mortar, then it produces a clear juice which when turned crystal-like is called *Se-lou-kia*.

17.19a.1
795b.19

A drink of *Po-lou-sā* (*Pharusaka*) [*Vin. i.* 246] which is a fruit like mango. All kinds of fruits of wooden trees are permitted to be used for drinks even outside the permissible hours, except the seven kinds of cereal grains which cannot be used. All kinds of leaves are permissible to be used for drinks, except the vegetables which cannot be used. All kinds of flowers are permissible to be used for drinks, except the flowers of *madhuka*, the juice of which is not permitted [*Vin. i.* 246].

[55] Among all kinds of fruits, only the fruits of six kinds of trees or plants, such as a palm, a coconut, a jack-fruit-tree, a sweet gourd, a winter-melon and a sweet melon are not permitted to be used outside the regulated hours. All kinds of beans are not permitted to be used outside the regulated hours.

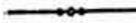
As regards the bowl for water, all those except those made of wood, clay, or iron are not permitted to be used. If one has one's own seeds and the land belongs to the Saṅgha, then one half [of the produce] should be given to the Saṅgha. Also, if one has one's own land and the seeds belong to the Saṅgha, one half [of the produce] should be given to the Saṅgha [*Vin. i. 250*].

Thus is concluded the Khandhaka on Medicine.

[Thus is concluded]

the Seventeenth book of the Vinaya-Commentary [named]

Samanta-pāśādikā.



Shan-Chien-P'i-P'o-Sha

on

Vinaya

Book XVIII

[T. 795c-800c; P'ing 96a-100b; PTS. v. 1105-1114, 1148-54; vi. 1159-99, 1240-43, 1290-96; vii. 1380-90; S. iii. 819-26, 852-55; iv. 859-887, 913-917, 951-955, 1026-35; N. iii. 1171-80, 1221-22, 1236-1280, 1322-27, 1382-1388, 1496-1507].

[The Seventh Chapter of Kaṭhina* Garment :
Eighth Chapter of Dharmagupta School].

18.1a.3
795c.3

[1] Question — How many people can obtain the Kaṭhina garments ?
Five persons, at the least, who have completed the earlier Retreat can receive the Kaṭhina garment. Those who have broken the continuity of residence of the Retreat, or those who have entered the later Retreat cannot get it. Similarly, those who belong to another place of residence do not get it.

If the persons in a place of residence do not make the number five, then one is permitted to invite another from any other monastery to complete the number. Such a one is taken into complete the number. [But] the guest-Bhikkhu, however, cannot get [any garment]. If a place of residence has got only four Bhikkhus and one *sāmaṇera* [novice] who is about to complete the residence of the Retreat and who is about to receive the initiation, then he is permitted to complete the number of five men and receive the Kaṭhina garment. Even if he be one who has recently accepted the precepts, he also can receive. In the same way, also, if there be only one Bhikkhu and four *sāmaṇeras* who have accepted the precepts, [they also can receive].

18.1b.1
795c.12

If a place of residence has five Bhikkhus or more, but none of them knows the procedure of receiving the Kaṭhina garment, then one is permitted to invite, from another monastery, a Bhikkhu who knows the legal procedure about it, and let him perform the official act, but he cannot get the garment or any share³ in the garments.

* See 'Comparative Study of the Kaṭhina-vestu' by Kun Chang, Mouton & Co, 1957.

[2] The Teacher puts a question : " What person can give the Kaṭhina garment to a Saṅgha ? "

Answer — One can receive [that cloth] from seven¹ kinds of persons [including] gods, and prepare a Kaṭhina garment out of it.

If a person (i. e. the donor) who does not know how to prepare a Kaṭhina garment comes and asks, then a Bhikkhu should instruct him, one after the other, about a *saṅghāṭī* (over-robe), *uttarāsaṅga* (upper garment) and *antarāvāsaka* (inner garment) and then he is permitted to accept the work of preparing a Kaṭhina garment.

On the sixteenth day [of a month], when the dawn has broken, one should take the Kaṭhina cloth and come to the Saṅgha and give it to them. The Bhikkhus should say to the owner of the cloth; " We shall need needles, cord, dye-stuff and a number of Bhikkhus—many or few—to make the Kaṭhina garment. The donor, having heard this, provides food and drink for those Bhikkhus who prepare this garment. For accepting, for the Saṅgha, the Kaṭhina garment, one should know how to accept the garment and how to use it properly (受衣法用). If it is to be cut into [proper size], one should first have it washed and then hand it over to a number of Bhikkhus for cutting, sewing or stitching. Then while it is still day-time it is dyed and some small speck is to be put on it so that it is made permissible for use. When it is so, then only one should accept it.

[3] If there are many persons, then one [only] should be presented with the Kaṭhina garment. When he receives the garment, others get only a share [in other gains] which they receive with the official act (*kamma*). When thus the Kaṭhina garment has been accepted by the Saṅgha, to whom should it be presented ? It should be given to one whose garment is all torn and tattered. If there are many such people whose garments have all become useless, then it should be given to the oldest among such Bhikkhus. If there is no such old person, it should be given to one who is senior according to the years [one has spent] since his conversion. But it should not be given to one who is greedy. The Buddha has said to the Bhikkhus : If thus the Kaṭhina garment is taken up in this manner and when one has made the declarations of the legal act as laid down in the *Vinaya*, if one finds that the garment is not yet complete, then he should invite all the Bhikkhus to help him in completing it. No one can say that his high attainments in the religious merits do create difficulties in his way, except one who is ill.

18.2a.1
795c.24

[4] The Teacher says : " Why is it that with regard to this Kaṭhina garment, one should be so very attentive ? "

" Because it has been praised by all the Buddhas. " In times past, there was a Buddha by name Padumuttara. He had as his disciple a *samaṅga* by name Sujāta. He was preparing a Kaṭhina garment. As it was not completed [in time], Padumuttara Tathāgata and his retinue of sixteen thousand Bhikkhus, all, worked together on that Kaṭhina garment.

1. Cf. Pali *Snp.* v. 1107—" *Yena kesi daseva vā manussena vā pañcannuṃ vā sahadhammikānaṃ aññalarena.*

18.2b.1
796a.10

When it is completed, the Bhikkhu who holds the garment gives up [the old] *saṅghāṭī* that he had previously taken with firm resolution and says that he now accepts the Kaṭhina garment. This he says three times. After having said so three times, he immediately puts it on his own body and then he bends down and with his right arm uncovered goes to the senior-most Bhikkhu, stands before the Saṅgha with the palms [of his hands] joined together and says : "Sirs, I am rightfully deciding to take up this Kaṭhina garment of the Saṅgha; I pray, let the Saṅgha give their consent." The senior-most Bhikkhu gets up from his seat and with his bent body and right shoulder uncovered joins the palms [of his hands] before the Saṅgha and says thus : " This revered [Bhikkhu] has rightly decided to accept the Kaṭhina garment of the Saṅgha. I give my consent to the same." This is done [by others] even upto the junior-most, who also says such words.

[5] The Kaṭhina garment is not to be accepted with decision by the Saṅgha. The Kaṭhina garment is not to be accepted with a decision by a group (*gāṇa*). But when a man has decided to accept a Kaṭhina-garment, the Saṅgha should give its consent, the group should give its consent. Their only the decision to accept the Kaṭhina garment becomes valid. If a man (i. e. a donor) holds the three garments and while giving them to the Saṅgha with the purpose of turning them into Kaṭhina says : " Whosoever is using the Kaṭhina-garment, to him all the three garments also belong," then, according to the words of the [donating] owner, one should give them to the same man who holds the Kaṭhina-garment. The other persons of the Saṅgha cannot take them. When the Kaṭhina-garment is completed, the Saṅgha can receive other gifts. The person who has received the Kaṭhina may have a share in light things [gifted], but heavy things belong to the Saṅgha coming from all the four directions.

[6] If in the bounds of the common [observance of an] Uposatha there are many places of residence, then one is not permitted to accept the Kaṭhina garments separately [in each residence] but meeting all together in one place one has to receive the Kaṭhina garment. This is the right procedure. He cannot sew it in an ordinary manner, but he can sew in back-stiches (袷刺作). One has accepted cloth for a garment but before the garment is made ready, one goes out of the bounds [of his place of residence]. *Out of the bounds* [Vin. i. 255] means ' to other monasteries.'

18.3a.1
796a.22

[7] The Teacher says :—[The Kaṭhina] is already received, then why does he go out of the bounds ? Because he wants to have a comfortable stay elsewhere.

He thinks that he would prepare the garments there and would not go back [Vin. i. 255]—that is, when the Bhikkhu has gone out of the bounds [of his monastery], he finds that his [new] dwelling-place has fine rooms, or that there are many of his acquaintances and so he thinks in his mind of not returning to his [original monastery]; [then], he is first deprived of his [original] place of residence and later also of the gain of [Kaṭhina]

garments* (功德衣) [which he would otherwise have had if he had stayed there]. The remaining words are explained in the *Vinaya*.

He thinks : " I will neither prepare the garment, nor will I come back" [*Vin.* i. 255]. By thinking in this manner, he loses, both together, his place of residence as well as the gain of garments.

[8] *At the time of preparing the garment, he loses the garment as soon as it is made* [*Vin.* i. 255]—first he loses his place of residence and afterwards he loses the gain of [*Kaṭhina*] garments.

He hears that [Kaṭhina has ceased to be operative as it has been taken off] [*Vin.* i. 256]—He first loses the gain of [*Kaṭhina*-] garments and then his place of residence.

Cutting off all expectations [*Vin.* i. 260]—first, he loses his place of residence and then his expectations are cut off. He is deprived² of the gains that he expects and gets what he does not expect.

Then the words that are used first are used later with [a few] changes in turns. There appear many words in the Text but they have not any deep meaning. They are explained in detail in the *Vinaya*.

Thus is concluded the *Khandhaka* on *Kaṭhina* garment.

[*Parivāsa and Mānatta*]⁴

[9] If a person is [undergoing the disciplinary punishment of] living apart (*Parivāsa*) and if there be another man who is requesting him perhaps to [allow him] to receive the precepts from him, then he is permitted to interrupt his avowed duties (*vatta*)⁵ and when that religious work [of giving initiation (*upasampadā*) is finished], then he can go back to continue his avowed duties. When it is time to give up [temporarily] avowed duties, he should say : " I am now giving up *Parivāsa* ." Thus he should say three times.

If one is living apart as a [disciplinary] measure of *Mānatta* and while he is performing the avowed duties, all the *Bhikkhus* go away and he remains all alone without any company; he thinks in his mind : " If the *Bhikkhus* come [again], I should tell them that when I undergo [the disciplinary measure of] staying alone for six days without any *Bhikkhus* to speak to (可白), I shall get absolved from the offence. " And if in the monastery, there are many *Bhikkhus* coming and going and it becomes difficult to talk to them, then by day-time he can give up his avowed duties. Before the dawn [next day] one can get four or five *Bhikkhus* and go outside the bounds beyond two [successive] flings of a stone [from the bound]. He should resume the avowed duties and say to that *Saṅgha* [of four or five *Bhikkhus*] : " I am now undergoing the [disciplinary measure of] *Mānatta* ."

18.3b.1
796b.6

2. With this and the following passage, cf. *Parivāsa* (*Vin.* v. 178).

3. Here the text seems to be corrupt. To convey the intended sense 不 must precede 得.

4. This seems to correspond to a portion of the *Can.* on *Parivāsa* and *Samuccaya-khandhaka* (chapters 2 and 3) of *Pāli Cūlavogga*. See *Samanta-piṭṭhika* (PTS. vol. vi. pp. 1159-1191).

5. *Snp.* vi. 1162—*Vattaṃ nikkhipitvā upasampadetaṃ vattati*.

[10] If some (于) days have elapsed since the commission of the offence and some days are still left (餘若) [of that period of punishment] and if there be any Bhikkhu within bounds, he should go out to his place and inform him about his [being on probation]. If he does not inform him then there is the loss of one night (*vatticchedo*), [and so he will have to remain in probation or in *mānatta* for one more night]. When he has completed the acceptance of avowed duties, if the Bhikkhus that escorted him return [to the monastery], he should keep back [at least] one man, to await the day-break when he relinquishes the avowed duties in the presence of that man. He returns and enters the monastery.

If, according to the Dhamma as mentioned above, he has lived the probationary period of six nights, he becomes absolved from the offence. The procedure of getting absolved from an offence has been explained in the original *Vinaya* [*Vin. ii. 36-37*]. Therefore, purposely it is not explained (不出) [here].

[The Kosambaka-Khandhaka]⁶

[11] At that time in a residential place in Kosambī, there were two Bhikkhus living. One of them was a master of *Vinaya* and the other was a master of the *Suttas*. The master of the *Suttas* entered a privy-room. After having used, for washing, [the water] in the mug, he left in the mug⁷ some water and put a lid on the mug. [Later] the master of the *Vinaya* also entered the privy-room and noticed that in the mug there was left some water (不安水). He asked the master of the *Suttas* : " Who entered the privy-room and who left some water in the water-jar and covered it with a lid ? " The master of the *Suttas* replied : " It was I. " The master of the *Vinaya* said : " Did you not notice in this action of yours any indication of an offence ? " The master of the *Suttas* replied : " Truly, I saw no sign in this of any offence. " The master of the *Vinaya* said : " You have committed a *Dukkaṭṭa* offence. " The master of the *Suttas* said : " If I have committed an offence, I shall express regret with confession of it. " The master of the *Vinaya* said : " Did you do it deliberately or did you not do it (與不) deliberately ? " The master of the *suttas* replied : " I did not do it deliberately. " The Master of the *Vinaya* said : " If you did not do it deliberately, then there is no offence. " The master of the *Suttas* heard the master of the *Vinaya* say that there was no offence.

[12] The master of the *Vinaya* returned to his room and said to his disciples that the master of the *Sutta* did not know that [his action] was an offence, or did not know that his action was no offence. When these disciples

6. This corresponds to *Smp. v. 1148-54*, comment on chapter X, *Kosambaka-khandhaka*, of the *Mahāvagga* of *Vinaya*.

7. This agrees with Pali *Smp. v. 1148*. See *Vin. ii.22* : *Na Kosambaka-sarāṅgā udabhe sūstabbāṇe*.

heard these words of their master, they said to the disciples of the master of the *Suttas* : " Your teacher does not know whether a certain action is an offence or no offence." When these disciples heard those words they told their master all about it. When the master of the *Suttas* heard this report from his disciples, he said to them : " This master of the *Vinaya* first said that I had committed no offence and now he says that I have committed an offence. The master of the *Vinaya* is a liar." When the disciples of the master of the *Suttas* heard these words from their teacher, they said to the disciples of the master of the *Vinaya* : " Your master is guilty of telling lies." The disciples of the master of the *Vinaya* told all this to their master. And thus, in turn, it resulted in a big quarrel.

796c.2

The master of the *Vinaya* later scored (得 便) over the master of the *Suttas* when he got the Saṅgha to assemble and raised this matter of the offence committed by the master of the *Suttas*. And then he raised the question that there should be an official act in connection with that offence. Therefore, it has been said in the original *Vinaya* : " In the united Saṅgha they raised this [matter of the] offence" [Cf. *Vin.* i. 337].

[13] Question.—Why was it that the World-honoured One got up from his seat? Why was it that with his penetrating miraculous power, he did not address the Bhikkhus, but went, instead, to the city of Sāvattī?

Answer—If the World-honoured One had decided the matter in the midst of the crowd, then those who gained their point would have been delighted, but those who did not gain their point would then have said : " The Tathāgata is partial to that group" and they would have slandered the Tathāgata and would have been angry with him. And because of slandering the Buddha, they would have, after death, gone to hell. Therefore, the Tathāgata got up from his seat and went away without deciding the matter in any way.

Thus is concluded the Khandhaka of Kosambaka [*Vin.* i. 337-338].

[Gampeyya Khandhaka]

[14] The Gampeyya-Khandhaka [*Vin.* i. 312-336] needs no explanation.

[Culla-vagga]

[Fourth Chapter : Samatha-Khandhaka]

[Settling Disputes]

[15] If there is a mutual dispute, then it should be allayed by using the two varieties of the *Vinaya* [procedure] (二毘尼) : the procedure of *Vinaya* of speaking to a defaulter face to face (*sammukhā-Vinaya*) and the procedure of *Vinaya* of deciding a matter by the opinion of the majority (*yebhuyyasikā*)

[*Vin.* ii. 93]. The *Vinaya* procedure of reminding a person (*sati-Vinaya*) [*Vin.* ii. 99-100]—this is meant for a Bhikkhu who has destroyed *āsava* and down to (下至) an *Anāgāmi*, but not for an ordinary commoner.

18.5a.1
796c.15

The *Vinaya-procedure sought by a majority* [for a lawful decision]—In different places [there are always] many people who seek a Bhikkhu knowing the Dhamma to decide [a matter of dispute so that they may give the approval to his decision.]—this is called the *Vinaya* procedure sought by a majority [for a lawful decision] [*Vin.* ii. 97].

[16] Mo-yi (*mātika*)—that is, the *Patimokkha* of both kinds [for the Bhikkhus as well as the Bhikkhunis]. While the *Salāka* (舍羅 voting stick) goes round [for being picked up], if there are many people who select the unlawful *salāka*, then one should withdraw his selection and proclaim aloud that, on the next day, they will have again the *salāka* going around. In the meanwhile (中聞), one should seek those who are on the side of the Dhamma. If the senior-most among them picks up the unlawful *salāka*, the person who is taking the *salāka*s around should whisper into his ear: "Why should the senior-most and oldest [Thera] pick up the unlawful *salāka*? He should pick up the lawful *salāka*" [*Vin.* ii. 99].

Thus is concluded the section on the sevenfold way of Settling a Dispute.

18.5a.6
796c.20

[Tenth Chapter : Bhikkhunī-Khandhaka]

[17] Why was it that the Tathāgata would not permit women to leave the home and become recluses? Because he had a high regard for the Dhamma. If he would convert them into recluses, [he thought] that the Dhamma would last for five hundred years only [*Vin.* ii. 256]. Therefore, the Tathāgata has laid down the eight rules [which implied recognition of the superior status of the Bhikkhus], on account of which [he thought] that the good Dhamma would be restored to the possibility of lasting for a thousand years.

The Teacher asks: "After a thousand years, is the Dhamma of the Buddha going to disappear totally?"

18.5b.1
797c.25

Answer—No, it is not going to disappear totally. In the [first] thousand years [after this], people would be attaining knowledge of the three kinds of discerning lore (三達). In the next thousand years, they would be attaining the state of Arhatship where craving is annihilated, though they would not have the knowledge of the three lores. In the next thousand years, people would simply attain the stage of *Anāgāmi*. In the next thousand years, they would be reaching the stage of *Sakadāgāmi*. In the next thousand years, they would be reaching the stage of *Sotāpanna* in the training of the Dhamma. Thus it would be five thousand years. In the [next] five thousand years, people would simply attain the religious Path. In the next five thousand years, people would have some training in the

[Buddhist] Dhamma but would not attain the religious Path. After [these] ten thousand years, the Buddhist sacred literature would perish and there would be seen only people who have shaved their heads and have simply put on the religious yellowish garments.

Thus is concluded the Khandhaka of the Bhikkhunis.

[Sixth Chapter : Senāsana-Khandhaka]

[18] Heavy property [of the Saṅgha] cannot be divided. The Saṅgha cannot sell fields, gardens, tanks or wells or take other things, except by way of exchange [*Vin.* ii. 171]. Things like cots, mats, or vessels of the Saṅgha cannot be divided, nor can they be sold, except by way of exchange. The tubes of medicine for the eyes, or the ear-rods, combs, needle-thread, small knives, door-hooks, tin-locks, staffs [for the Bhikkhus], small caskets, or iron implements can be divided. The remaining implements cannot be divided, with the exception of an axe by which one cuts tooth-sticks, or with the exception of small knives, leather-shoes, umbrellas which can be divided. If a man makes a gift of bamboos, grass, or land, it cannot be divided. If a man makes a gift of medicines, they can be divided. Granary, store-caskets cannot be divided. If one makes a gift of some rooms for the Saṅgha where they can keep their belongings, then it can in no way be divided, with the exception of a tube for keeping oil.

Thus is concluded the Khandhaka of Proper Conduct (法)⁸.

[Parivāra]

[Nineteenth Chapter : Sāriputta's Questions]

[19] Revered Sāriputta puts questions to Upāli about *Vinaya* of escaping from taints (汚出) .

Revered Sāriputta asks Upāli a question⁹ :—

How many offences are committed by the body ?

How many by one's tongue ?

How many are committed if one conceals them ?

How many are committed on account of mutual [bodily] contact ?

Upāli answered Sāriputta in stanzas :—

Six offences are committed by the body,

And further six by vocal action.

Three are committed if one conceals them

And five when there is mutual [bodily] contact. (1).

8. The contents of this section clearly show that this name is not appropriate, unless it is taken to refer to the proper behaviour in the division of the property of a dwelling-place of Bhikkhus (Chapter VI of *Cullavagga*).

9. See verses in *Dutiya-gāthā-saṅgaṇikā* in *Parivāra* (*Vin.* v. 210-13) with which this portion agrees. *Snp.* (vii. 1380-90) does not reproduce these *gāthas* in full.

Second question :—

18.6b.1
797a.16

How many offences are there when the dawn has set in ?
How many when an action is repeated three times ?
How many have eight bases ?
How many are all-comprehensive ?

Answer :—

There are three offences when the dawn has set in,
And two when an action is repeated three times.
Among the offences, there is one which has eight bases (*aṭṭha-vatthukā*),
And there is one which is all-comprehensive. (2)

Third question :—

How many, as laid down by the Tathāgata,
Are the characteristics¹⁰ of Vinaya ?
How many of the offences are grave ?
How many are gross when they are hidden ?

Answer :—

As laid down by the Tathāgata,
The Vinaya is characterised¹⁰ by two things.
There are two grave offences in Vinaya
And two are gross when concealed. (3)

18.7a.1
797a.23

[20] Fourth question :—

How many offences are committed in a town ?
How many in crossing to the other side of a river ?
How many types of meat, when eaten, lead to Thullaccaya ?
And how many to the offence of Dukkaṭa ?

Answer :—

Four offences are committed in a town.
Four in crossing a river.
One type of meat involves Thullaccaya.
And nine the offence of Dukkaṭa. (4)

Fifth question :—

How many offences are involved in words [uttered] by night ?
How many when they are uttered by day ?
How many offences does one commit [even] when gifts he is making ?
How many when one receives those gifts ?

Answer :—

18.7b.1
797a.29

Two offences are involved in words uttered by night
And two when they are uttered by day;
Three kinds of offences when gifts one doth make;
And four when those gifts one doth receive. (5)

10. Pali word is *naḍḍani*, while the Chinese text reads here 𠵼. It is a mistaken writing for 𠵼 which means *māts*.

Sixth question :—

How many offences are face to face (對首) regretfully owned ?
 How many need submission to official Acts.?
 How many, when once done, regret can't mend—
 As per rule the Tathāgata has prescribed ?

Answer :—

Five offences are with regret owned
 And the sixth needs submission to an official act.
 There is one which regret can't mend—
 As per rule the Tathāgata has prescribed. (6)

[21] Seventh Question :—

How many in Vinaya are offences grave ?
 What has the Buddha said about actions of body and tongue ?
 How many extracts of corn, out of hours (*vikāla*), can one take ?
 And how many are the fourfold official declarations with a proposal ?

18.8a.1
797b.7

Answer :—

In Vinaya, two are [offences] grave;
 So also are actions, two, of body and tongue.
 The extract of one corn can, out of hours, be taken
 And there is one fourfold official declaration with a proposal . (7)

Eighth question :—

How many are the Pārājikas ?
 How many are the grounds of harmonious living ?
 How many are the interruptions in [the counting of] nights ?
 And how many prescribed rules make mention of ' fingers two ' ?

Answer :

The Pārājikas are two
 And grounds of harmonious living also two.
 Two kinds of interruptions in the counting of nights
 And two rules with the mention of ' fingers two '. (8)

Ninth question:—

Of how many kinds are the beatings of self ?
 How many are the breaks in the unity of the Saṅgha ?
 How many are the first offenders ?
 How many are the official proposals ?

18.8b.1
797b.14

Answer :—

Of two kinds is the beating of self,
 And causes two break the unity of the Saṅgha.
 First offenders are of two kinds,
 And two [likewise] are the official proposals. (9)

[22] Tenth question :—

How many offences are there in the killing of beings ?
 And how many offences grave in the words with [consequences] grave
 (誑) ?
 How many offers caused by abuses ?
 and those involved in acting ' as a go-between ' ?

18.9a.1
797b.20

Answer :—

Killing of living beings involves offences three
And words that are grave likewise three.
Abuses, too, lead to offences three ;
And 'as a go-between' means offences three. (10)

Eleventh Question :—

How many people receive initiation (*upasampada*) ?
How many offences are committed by a group ?
How many are those that are completely ruined ?
How many are initiated by a single declaration ?

Answer :—

Three kinds of people can no initiation get,
And of three kinds are the offences committed by a group;
Of three kinds are those that are completely ruined;
And three persons are initiated by one declaration. (11)

Twelfth question :—

How many offences are involved in the precept of theft ?
How many in that concerning sexual behaviour ?
How many are there in the cutting [of a living organism],
And how many are involved in careless throwing ?

18.9b.1
797b.27

Answer :—

Three kinds of offences are involved in the precept about theft
And four in that of sexual behaviour.
Three offences originate in the cutting [of a living organism],
And three¹¹ in careless throwing away. (12)

[23] Thirteenth question :—

Of the precepts regarding instruction to the Bhikkhunis,
How many are concerned with Pācittiya and Dukkaṭa ?
Of these, how many are new (新 *navaka*) ?
And how many connected with garments ?

Answer :—

In the section on the precepts concerning instruction to Bhikkhunis,
There are offences, both, Pācittiya and Dukkaṭa.
Of these, four have been declared by the Buddha as new (信 ?)¹²
And two are such as are concerned with garments. (13)

18.10a.1
797c.5

Fourteenth question :

How many are the Pāṭidesaniya [offences]
The Buddha laid down for the Bhikkhunis ?
How many Pācittiyas or Dukkaṭas are involved
In eating uncooked [raw] corn ?

11. Pali text reads 'five'. There are three others mentioned later in the Chinese text. (See XVIII. 37 below).

12. The Chinese text reads here *shing* (信) where we should expect *shin* (新) as in the question. But here is a misunderstanding of Pali *navaka* which really means a group of nine. See *Vin.* iv. 55. This is a mistake of a wrong homonym. In the detailed answer also the same character 信 is used. (See XVIII. 38 below).

Answer :—

The Buddha, for the Bhikkhuns, has laid down
Pātiesaniya [precepts] that are eight.
Pācittiya and Dukkaṭa offences are prescribed
For begging corn that is not yet cooked.

(14)

Fifteenth question :—

How many offences are committed when one walks ?
How many when one stands ?
How many when one sits ?
And how many when one lies down ?

Answer :—

There are four offences committed when one walks,
Four when one stands,
Four when one sits,
And four when one lies down.

18.10b.1
797c.11

(15)

[24] Sixteenth question :—

Of how many Pācittiya offences,
Not at all of one kind,
Does one become guilty at one and the same time,
With none that precedes, or none that follows ?

Answer :—

Of five Pācittiya offences,
Differing from one another in kinds, and not of one,
Does one become guilty at one and the same time,
With none that precedes, or none that follows.

(16)

Seventeenth question :—

Of how many Pācittiyas,
Not all of the one kind,
Does one become guilty at one and the same time,
With none that precedes, or none that follows ?

Answer :—

Of nine Pācittiya [offences]
Differing from one another,
Does one become guilty at one and the same time,
With none that precedes, or none that follows.

18.11a.2
797c.18

(17)

Eighteenth question :—

How many Pācittiyas,
All of different kinds,
Does one confess with regret
By his physical mouth, as prescribed by the Tathāgata ?

Answer :—

There are five Pācittiyas.
All of different kinds
Which one confesses with regret
By [one] vocal action, as prescribed by the Tathāgata.

(18)

18.11b.1
797c.25

[25] Nineteenth question :—
How many [other] Pācittiyas,
All of different kinds,
Does one confess with regret.
By vocal action, as prescribed by the Tathāgata ?

Answer :—

There are [other] nine Pācittiyas,
All of different kinds,
Does one confess with regret
By one vocal action, as laid down by the Tathāgata.

(19)

Twentieth question :—

How many are the Pācittiyas,
All of different kinds,
In which confession with regret is accomplished
By oral words, as laid down by the Tathāgata ?

Answer :—

There are five kinds of Pācittiyas,
All of different kinds,
In which confession with regret [is accomplished]
By naming, in [actual] words, the incidents (*vatthu*)
As laid down by the Tathāgata.

(20)

Twenty-first question :—

How many are the [other] Pācittiyas.
All of different kinds,
In which confession with regret is accomplished
By naming the incidents (聚性)¹³,
As laid down by the Tathāgata ?

Answer :—

There are nine [other] kinds of Pācittiyas,
All of different kinds,
In which confession with regret is accomplished.
By naming the incidents (聚性 *vatthu*)¹³,
As laid down by the Tathāgata.

(21)

[26] Twenty-second question :

How many become offences only at the third repetition ?
How many offences are due to food (食 (?))¹⁴ ?
How many become offences at the time of [actual] eating ?
How many offences does one become guilty of, because of food ?

Answer :—

Three become offences only at the third repetition
And there are six offences which are due to food¹⁴.

18.12b.1
798a.9

13. 姓 is suggested as an emendation for 性. The same former character is used later in para. 40 (21).

14. Is this a misunderstanding of the original Pali *sohāra*? It seems to be confused with *śhāra*. The former really means speech (= Sanskrit *śrāva*). The later detailed explanation proves that these are the offences due to speech. See para. 41 (22) later and note No. 28 on the same.

Three become offences [only] at the time of [actual] eating.
Because of five kinds of food, one becomes guilty of offences. (22)

Twenty-third question :

In all those that become offences at the third repetition.
How many are the offences that are involved ?
How many, for offences, are subject to repeated questioning (復問) ?
And how many are concerned with matters of dispute ?

Answer :-

In all those that become offences at the third repetition,
Five are the offences that are involved,
Five are the persons quite answerable (善答) for offences.
And five are those that are concerned with matters of dispute. (23)

18.13a.1
798a.16

Twenty-fourth question :

How many are concerned with decision ?
How many with [lawful] settlement ?
How many are concerned with no offences ?
How many are real embellishments ?

Answer :-

Five are concerned with decision,
Five with [lawful] settlement [of dispute];
Five are purified [from offences]
And three are [real] embellishments to a person. (24)

[27] Twenty-fifth question :

How many offences are involved in bodily actions at night ?
How many are due to bodily actions by day ?
How many offences result from brooding upon a thing ?
And how many because of begging one's food ?

18.13b.1
798a.22

Answer :-

Two offences are involved in bodily actions at night,
And two due to bodily actions by day.
One offence is committed by brooding,
And one when one begs one's own food. (25)

Twenty-sixth question :-

How many kinds of advantages accrue
From a confession to others with regret ?
How many people are suspended ?
And how many are the different kinds of proper behaviour ?

Answer :-

Eight kinds of advantages accrue
From a confession to others with regret.
Three kinds of men are suspended.
And forty-three kinds of proper behaviour prevail. (26)

Twenty-seventh question :-

How many kinds of falsehood are found ?
How many [have the limitations of] a week ?
How many Pāṭidesaniyas are there ?
And how many are confessions with regret ?

18.14a.1
798a.29

Answer :

Falsehood is noticed in five places,
And two¹⁵ have a limitation of a week.
Pāṭidesanīyas are twelve
And confessions with regret are four.

(27)

[28] Twenty-eighth question :—

How many aspects are there of falsehood ?
How many factors are there of a day of fasting (*uposatha*) ?
How many kinds are there of ' going on an errand ' ?
And how many types of behaviour are there of a heretic ?

Answer :

Falsehood has eight aspects.
Upasatha has eight factors [too].
' Going on an errand ' is of eight kinds.
And behaviour of heretics, too, is of eight types.

(28)

18.14b.1
798b.7

Twenty-ninth question :—

Of how many statements does an initiation consist ?
How many persons are to be paid respect to ?
To how many persons should a seat be offered ?
And how many qualifications are required for an instructor of the
Bhikkhunis ?

Answer :

The initiation consists of eight statements,
And eight persons are to be paid respect to.
To eight persons should a seat be offered,
And the instructor of Bhikkhunis should possess qualifications eight. (29)

Thirtieth question¹⁶ :—

How many persons should not be paid respect to ?
Nor should the palms of hands be joined before them ?
How many Dukkaṭas are there ?
And how many garments are permitted for use ?

18.15a.1
798b.13

Answer :

There are ten persons to whom respect is not to be paid,
Nor should the palms of hands be joined before them.
The different kinds of Dukkaṭas are ten,
And, likewise, are ten garments which can be used.

(30)

[29] Thirty-first question¹⁷ :—

How many, as laid by the Tathagāta,
Are the blemishes in an official act ?
How many were the defaulters
In the official act of *Vinaya*, in Campā ?

15. The Pali version is *suddasa-paramaṇi ti vuccati*—the extreme limit is of fourteen days.

16. This corresponds to question No. 32 of the Pali text. There is complete agreement in both the texts as far as the preceding 29 questions are concerned.

17. This corresponds to question No. 35 of the Pali text.

Answer :

There are, as laid down by the Tathāgata,
 Twelve blemishes in an official act.
 In the official act of *Vinaya*, in *Campā*,
 All of them were defaulters. (31)

Thirty-second question¹⁸ (?)

I have answered, as I thought best,
 The questions that were put to me by Your Honour (Sāriputta).
 Each question was answered immediately as it was put;
 There was nothing about which there could be any doubt. (32)

18.15b.1
 798b.20

[30] First, one becomes guilty because of [an action of] one's body; second, because of [an action of] one's tongue; third, because of [an action of] one's body and tongue; fourth, because of [actions of] body and mind; fifth, because of [actions of] mind and tongue; sixth, because of [actions of] body, tongue and mind.

(1) *Because of bodily actions one becomes guilty of six offences*¹⁹—[mentioned in the original *Vinaya* text] beginning with [that involved in] sexual intercourse²⁰.

Because of vocal action one becomes guilty of six offences—mentioned in the text beginning with ' words which are vain, misleading and false'.²¹

Three offences are committed when one conceals them—First, if a Bhikkhunī hides a grave offence, she becomes guilty of a Pārājikā offence; second, if a Bhikkhu conceals another's grave offence, he becomes guilty of a Pācittiya; and third, if he conceals his own grave offence, he becomes guilty of a Dukkaṭa. This is what is meant by 'becoming guilty of three offences, involved in concealing [guilt]'.

One becomes guilty of five offences when there is mutual bodily contact—First, a Bhikkhunī becomes guilty of a Pārājikā offence, when she has a bodily contact [with a male person]; second, a Bhikkhu becomes guilty of a Saṅghādisesa, if he has a bodily contact [with a woman]; third, if a Bhikkhu comes in a bodily contact with the clothes worn by a woman, he becomes guilty of a Thullaccaya [a grave lapse]; fourth, when a Bhikkhu with his clothes touches the clothes worn by a woman, he becomes guilty of a Dukkaṭa. fifth, when a Bhikkhu pokes another Bhikkhu with his finger, he becomes guilty of a Pācittiya. These are called the five offences.

[31] (2) *There are three offences of which one becomes guilty when the dawn has set in*—After the commission of an offence, when one night, six nights, seven nights, ten nights, or a month has passed away and the next dawn has set in, then one becomes guilty of a Nissaggiya Pācittiya (i. e. a Pācittiya involving the abandonment of a thing unlawfully kept with oneself). A Bhikkhunī stays over one night, alone, and the next dawn has set in; then she

18.16a.1
 798c.5

18. This corresponds to the last concluding verse of this chapter *Dutiya-gāthā-saṅganika* of the Pali text. And, really speaking, it is no question at all.

19. Now follows the exposition in detail of the answers given above (paras. 19-29) in brief.

20-21. See *Parivāra* p. 96 and Commentary (*Snp.* vii. 1380).

becomes guilty of a Saṅghādisesa. A Bhikkhu conceals his own offence [for the whole night] and the next dawn has set in; then he becomes guilty of a Dukkaṭa. This is called becoming guilty of three offences when one [conceals his own offence and] lets the dawn set in [over the offence].

There are two kinds of recitations—one for the Bhikkhus and the other for the Bhikkhunīs. One should make three repetitions when one asks [about the purity of Bhikkhus with regard to the offences mentioned in the precept of Pātimokkha recited to them]. When one has already committed an offence and he does not reveal it to others, then one becomes guilty of a Dukkaṭa. These are called the two offences at the threefold repetition.

In the *Vinaya*, there is an offence with eight bases—The one offence of a Pārājikā committed by a Bhikkhunī has eight bases²².

There is one [precept] which is all-comprehensive—In the Introduction (*nidāna*) to the Book of Precepts (*Pātimokkha*), it has been said : “ If one recollects his offences, he should reveal it to others. ‘ Reveal to others ’ means to reveal the group of all the five offences. Therefore, it is said : ‘ all-comprehensive. ’

[32] (3) *As laid down by the Tathāgata* means the characterisation of the precept as light or grave.

The Vinaya is characterised by two things—body and tongue. The grave offences in Vinaya are of two kinds—Pārājikā and Saṅghādisesa. What are concealed are also of two kinds—Pārājikā and Saṅghādisesa.*

(4) *Four [offences] are committed within a town :—*First, one Bhikkhu makes an appointment and goes with a Bhikkhunī; then at the very start of his walking, he becomes guilty of a Dukkaṭa. At the boundary-region of the town he becomes guilty of a Pācittiya. When one foot is within and the other foot is outside [the town], then the Bhikkhunī becomes guilty of a Thullaccaya. When both the feet are inside and she enters [the town], she becomes guilty of a Saṅghādisesa. These are called offences committed in a town.

*Four offences in crossing a river :—*There are four offences. A Bhikkhu walks towards his boat with a Bhikkhunī. At the very start of his going, he becomes guilty of a Dukkaṭa. When he is on the boat [with her], he becomes guilty of a Pācittiya. The Bhikkhunī with one step on the bank becomes guilty of Thullaccaya, and with both feet on [the boat], of Saṅghādisesa. These are the four offences in crossing a river.

One type of meat involves [the offence of] Thullaccaya. This is with reference to human flesh. Nine kinds of meat, such as that of an elephant, horse, dog and the like, involve Dukkaṭa.

[33] (5) *Two offences involved in words [uttered] by night :—*If a Bhikkhunī enters, with a man, a dark-room, or a screened place and whispers into his ears some words, then she becomes guilty of a Pācittiya. If a Bhikkhunī goes with a man to a place but walks with a distance [between

22. See *Vin.* iv. 220-221 where one may notice the eight conditions for the offence.

* See note 10 on p. 536.

them] beyond two cubits, then she becomes guilty of a Dukkaṭa. These are called the two offences involved in words [uttered] by night.

*Similarly, two offences also in case of words uttered by day :—*If a Bhikkhunī is with a man in a screened place within a distance of two and half cubits, then she becomes guilty of a Pācittiya. If she remains beyond two and half cubits, then she becomes guilty of a Dukkaṭa [only]. These are the two offences committed by day.

*There are three kinds of offences when gifts one doth make :—*A Bhikkhu with the idea of killing gives a man poison medicine and kills him, then he becomes guilty of a Pārājikā offence; if he kills a non-human being, then he becomes guilty of a Thullaccaya; if he kills a lower animal, then he becomes guilty of Pācittiya. These are called the three offences in making gifts.

18.17a.1
799a.13

*And four [offences] when those gifts one doth receive :—*A woman makes a gift to a Bhikkhu with her hands. He seizes [the hand], then he becomes guilty of Saṅghādisesa. A woman with lewd passion gives herself over to a Bhikkhu [for sexual intercourse], then the Bhikkhu becomes guilty of a Pārājikā offence. A Bhikkhunī who is not in any way related [to a Bhikkhu] gives him a garment, then there is [for the Bhikkhu] the offence of Nissaggiya Pācittiya. If a Bhikkhunī who has a dissipated mind accepts food from a man whom she knows to be attached to her, she becomes guilty of Thullaccaya. These are called the four offences involved in accepting gifts.

[34] (6) *Five offences are with regret to be owned :—*That is, Thullaccaya, Pācittiya, Pāḍesaniya, Dukkaṭa and Dubbhāsita (ill-spoken words). These are called the five offences which are to be owned.

The sixth that needs [submission to] an official act is the Saṅghādisesa. The one which regret cannot mend is the Pārājikā.

(7) *In Vinaya, two are offences grave :—*One is Pārājikā and the other is Saṅghādisesa. So also [actions of] body and tongue—that is, whatever has been laid down by the Buddha does not go beyond [what concerns] body and tongue. *The extract one [of corn] can, out of hours, be taken—that is, saltish Sovāra (蘇瓦) prepared from corn can be taken even outside stated hours. This is called one extract of corn.*

18.17b.1
799a.25

A fourfold official declaration with a proposal one is that of commissioning one to instruct the Bhikkhunīs in precepts.

(8) *There are Pārājikās two :—*One for the Bhikkhus and the other for the Bhikkhunīs. *And grounds of harmonious living also two—*one is that of natural living together amicably, and the other is of living together by a religious act [of the Saṅgha]. *Two kinds of interruptions in the counting of nights—*one while one is undergoing *Parivāsa* (that is, while undergoing the period of probation) and the other when one is undergoing *Mānatta*. *Rules with the mention of fingers two—*one that concerns the washing by the Bhikkhunī [of her private parts], and the other that the length of hair on the head [of a Bhikkhu] should not exceed [the breadth of two fingers].

[35] (9) *Beating of self involves two offences—*A Bhikkhunī when she beats herself becomes guilty of a Dukkaṭa and when she [also] weeps, she

becomes guilty of a Pācittiya. *Causes, two, of break in the unity of the Saṅgha*—one is by an official act [of the Saṅgha]; and the other by selecting the [coloured] stick (*salāka*) indicating the break. *First offenders are of two kinds*—the nine first offenders among the Bhikkhus and the nine first offenders among the Bhikkhunīs. *An official declaration is of two kinds*—one is the [full] official act consisting of a proposal (*ñatti*), and the other is mere (單) announcement of the proposal. †

18.18a.1
799b.9

(10) *Killing of living beings involves offences three*—If a man [is killed] one becomes guilty of a Pārājikā; if a non-human being [is killed], then one becomes guilty of a Thullaccaya; and if a lower animal is killed, one becomes guilty of a Pācittiya. *Words that are grave involve offences three*: to instruct others to steal, to instruct others to die and to speak to others of having attained superhuman noble qualities. These are called words involving three kinds of grave [offences]. *Abuses too lead to offences three*—When one is attached to a woman and abuses her referring to her sex-organ and to her passage of faeces, then, in both cases, he becomes guilty of Saṅghādisesa. If he speaks ill of other parts of her body, he becomes guilty of a Dukkaṭa. These are called the three offences. *Acting as a go-between means offences three*—At the time when one receives a message, one becomes guilty of a Dukkaṭa; when he goes to give the message, he becomes guilty of a Thullaccaya; and when he actually communicates a message, he becomes guilty of a Saṅghādisesa. These are called the three offences.

[36] (11) *Three kinds of people who can no initiation get*—First, one who cannot hear from a distance (遠不聞); second is one who is deficient in any part of his body; and third is one who is deficient in his sex-organ. One who is lacking in garments and begging-bowl is included in one who is deficient in any part of his body. Thirteen men who have some deficiencies are included in those who are deficient in a sex-organ. *Of three kinds are the [offences] committed by a group*—First, when it is done by a group that is divided (別); second, when there is no official proposal; and third, when the official act [of repetitions] is not made. These are the three. *Of three kinds are those that are completely ruined*—First, a Bhikkhunī that slanders [without any basis] a person of bodily [contact] like Mettiya-Bhummajakā Bhikkhunī; second is a *sāmaṇera* who spoils another *sāmaṇera* by practising a sex-act in his anus; and third is one who does not consider sexual intercourse as obstruction in the Path of religion. These are called the three offences leading to complete ruin. *Three persons are initiated by one declaration*—That is, there is only one [common] declaration by which three men can receive, at one and the same time, the precept. Hence the name.

18.18b.1
799b.21

[37] (12) *Three kinds of offences are involved in the precept about theft*—If the stealing is of five coins*, then there is Pārājikā; if it is of four coins, then there is Thullaccaya; if it is of three, or even upto one, then there is Dukkaṭa. These are called the three offences. *Four offences are involved in sexual behaviour*—There is a Pārājikā offence involved in a sexual act with a woman's sexual

† *Snp. vii. 1383 : Kammañ ca kammopādaka ca.*

* That is five *māsaka* coins.

organ; there is Thullaccaya if it is in connection with the half-rotten body of a dead woman; it is Dukkaṭa if the act is done without touching any of the four sides [of the female organ]; and it is Pācittiya, if a Bhikkhunī prepares out of some stuff something like a [male] organ and inserts it in her own. These are called the four offences.

Three offences originates in the cutting [of a living organism]—If a man cuts off the life of a man, there is Pārājikā; if he cuts off a plant-life, there is Pācittiya²³ and if one cuts off his male organ, there is Thullaccaya. These are called the three offences.

Three [offences are involved] in careless throwing :—With the intention of killing a living-being, if one throws away a poisonous medicine and if one dies as a result of it, then one becomes guilty of a Pārājikā offence. If a non-human being dies, then there is Thullaccaya; and if an animal of a lower creation dies, then there is Pācittiya. These are called the three [offences]. There are other three offences also due to careless throwing away. If a Bhikkhu carelessly spills away his semen, then he is guilty of Saṅghādisesa; if he throws away faeces and urine on living [green] grass, he is guilty of a Pācittiya; if he throws away the same in water, or on clean earth, he becomes guilty of a Dukkaṭa²⁴. In the same way, also, if a man throws away mucus or spittle. These are called the three offences.

(38] (13) *Offences both—Pācittiya and Dukkaṭa*—If one goes on giving instructions to Bhikkhunīs when the Sun has set, then one becomes guilty of a Pācittiya; if he first gives instruction and then, later on, speaks of the eight *garu-dhammas* (八 敬) [weighty observances] he becomes guilty of a Dukkaṭa.

18.19a.1
799c.4

Four 信 (objects of faith) have been declared by the Buddha. First, a room (房 舍)²⁵; second, the precepts; third a lawful action; and fourth, an unlawful action. These are the four. *And two are connected with a garment*—One becomes guilty of a Pācittiya if one gives a garment to a Bhikkhunī who is not related to him; he becomes guilty of a Dukkaṭa if he gives a garment meant for a Bhikkhunī to one who is not initiated.^{25a} One who is not initiated means one who has had an official act consisting of one proposal as the fourth item, from the Bhikkhunīs, but she had not the same from the Great Saṅgha [of the Bhikkhus]. These are called the two offences connected with a garment.

(14) *Pāḍidesanīyas eight*—These are the eight Pāḍidesanīya dhammas in which a Bhikkhunī is involved. *Pācittiya and Dukkaṭa*—When a Bhikkhunī begs raw corn, she becomes guilty of a Pācittiya; when she eats it, she becomes guilty of a Dukkaṭa.

23. Pali — “*vanappatiṃ chindantaṃ Pārājikaṃ, bhūtagaṃ Pācittiyaṃ.*” See Bhikkhu-Pācittiya, No. 11 for the latter part only.

24. Here thus we have six offences in all instead of five in Pali, in which there is nothing corresponding to the last one in the Chinese version.

25. See note 12 above. There seems to be some confusion about the Pali word *navaka* in the mind of the translator. The answer given here differs considerably from what we have in the Pali Text.

25a. This is different from what is said in this connection in *Sup.* vii. 1384.

[39] (15) *There are four offences committed when one walks*—A Bhikkhu makes a previous consultation with a woman and he takes the first step [according to this]; he becomes guilty of a Dukkaṭa; when he reaches the village [aimed at], he becomes guilty of a Pācittiya. A Bhikkhunī, when she walks alone, becomes guilty of a Thullaccaya and when she reaches a village [all alone], she becomes guilty of a Saṅghādisesa.

18.19b.1
799c.16

Four offences when one stands—When a Bhikkhunī stands with a man in a screened place, she becomes guilty of Pācittiya; but if she is beyond his extended hand, she becomes guilty of a Dukkaṭa; if a Bhikkhunī, at the point of day-break, goes away from a companion but stands within the length of her extended arm, she becomes guilty of a Thullaccaya; but if she stands beyond the length of an extended arm, she becomes guilty of a Saṅghādisesa. The same thing also when *she sits or lies down*.

[40] (16) *The five Pācittiya offences*—If things like butter, oil, honey, lump of jaggery and fat are received, each separately, and are used after seven days, then one becomes guilty of five Pācittiyas. Things like butter and honey do not belong to one and the same kind. *With none that precedes or none that follows* means when the different things are kept in one place and taken in after putting them all together, then one becomes guilty of them *all together*.

(17) *There are nine Pācittiyas*—When one begs nine kinds of delicious food—first, milk; second, curds; third, butter; fourth, ghee (lit. cooked butter); fifth, oil; sixth, honey; seventh, a lump of jaggery; eighth, meat; and ninth, fish. These are called nine kinds. They do not belong to one and the same kind. Each one is separate. *With none that precedes or none that follows*—At the time of eating, one becomes guilty of them *all together*, [because] they are eaten at one and the same time.

(18) *There are five Pācittiyas*—These five Pācittiyas are all of different kinds; they do not belong to one and the same kind. These, by a single vocal action, he confesses with regret and so they vanish away, because of confession, at one and the same time.

18.20a.1
799c.28

(19) *There are nine Pācittiyas*—One begs nine^{25b} kinds of delicious food and becomes guilty of nine kinds of Pācittiyas. These [nine] do not belong to one and the same kind. Butter, oil, fish, meat are all different from each other. By a vocal action, if he confesses with a single expression, then all these nine Pācittiya offences vanish away.

(20) *There are five Pācittiyas*—He names the incidents (*vatthu*) and expresses regret. This is [as good as] giving out the names of offences and confessing with regret²⁶.

(21) *There are nine Pācittiyas*—He names the incidents (*vatthu*) and confesses with regret. This is [as good as] giving out the names of offences and confessing with regret.²⁶

25b. See para 40.17 above.

26. Cf. *Snp.* vii. 1385—*l'atthum kittetuḥ deseyya; desita'ca honti apattiyo; apattiyā nemo-gahaṇena kiccaṃ natthi.*

[41] (22) *Three become offences only at the third repetition*—When a Bhikkhunī is following [a Bhikkhu who is condemned by the Saṅgha] and is remonstrated with three times and still does not abandon her action, then it is a Pārājikā offence; or when a Bhikkhu is trying to break²⁷ the unity of the Saṅgha and even when he is remonstrated with three times he does not abandon his [evil action], then he is guilty of Saṅghādisesa. A Bhikkhu or a Bhikkhunī entertains a heretic view. He or she is remonstrated with three times and still he or she does not abandon it, then there is Pācittiya.

*There are six offences which are due to food*²⁸—Which are those six offences of which one becomes guilty? First, because of food and drink [for one's sustenance], one eulogises the superhuman qualities attained by himself; second, because of food and drink, one does the work of match-making; third, because of food and drink, one speaks: 'Whosoever lives in your monastery will attain the religious Path.' If he does not refer to himself by name, he becomes guilty of Thullaccaya; fourth, because of food and drink (*ājīva-hetu-ājīva-kāraṇa*), although he is not ill, he begs [delicious] food; fifth, because of food and drink, a Bhikkhunī, though not ill, begs [delicious] food, then she becomes guilty of Pāṭidesanīya; sixth, because of food and drink, a Bhikkhu begs, though not ill, cooked rice, then he becomes guilty of a Dukkaṭa. These are called the six offences involved in the matter of food²⁸.

18.20b.1
800a.12

Three become offences [only] at the time of [actual] eating—When a Bhikkhu eats the flesh of a human being, he becomes guilty of Thullaccaya; if he eats the flesh of an elephant, horse, dragon, dog and the like, he becomes guilty of Dukkaṭa; when a Bhikkhunī eats garlic, she becomes guilty of a Pācittiya. These are called the three offences of which one becomes guilty at the time of [actual] eating. *Because of five kinds of food one becomes guilty of offences*—A Bhikkhunī knows that a man is mentally attached to her and of him she begs and receives human-flesh, receives garlic, receives delicious food, or receives the flesh of an elephant, or of a horse. When she accepts the food from the man mentally attached to her, then she becomes guilty of Saṅghādisesa; when she eats the human flesh, she becomes guilty of Thullaccaya; when she eats garlic, she becomes guilty of Pācittiya; when she eats delicious food that is begged, she becomes guilty of Pāṭidesanīya; if [she eats] the flesh of an elephant, horse and the like, she becomes guilty of Dukkaṭa. These are called the five offences of which one becomes guilty because of five kinds of food.

[42] (23) *In all those that become offences at the third [repetition]*—A Bhikkhunī is following [a Bhikkhu who is condemned by the

27. The character *pei* (被) to suffer, is obviously a mistake for a similar character *p'o* (破) to break. This latter character is later found to be used in the text (18.21a.1), that is, para. 42(23) of this translation.

28-28. There seems to be some confusion in the mind of the Chinese translator about the word *vohāra*. It is used in the sense of 'speech' and has nothing to do with *ahāra* food. These offences are due to the 'words spoken' and not due to food. The Pali expression *ājīva-hetu, ājīva-kāraṇa* modify the action of speaking. They are not the originating causes of the offences. See note 14 above. Besides, offences due to food are also described later in the next sub-paragraph.

Saṅgha] and is first remonstrated with and still she does not give up [her evil course] ; she becomes guilty of a Dukkaṭa ; if she does not give it up at the time of the first repetition in the official act (first *kammauddesa*), she becomes guilty of a Thullaccaya ; if she does not give up at the next two repetitions [of the proposal], she becomes guilty of a Pārājikā²⁹. These are called the three offences which become so at the third [repetition].

18.21a.1
800a.24

Five are the offences that are involved—A Bhikkhunī is following [a Bhikkhu who is condemned by the Saṅgha] ; if she does not abandon, after the first proposal (*hatti*), [her evil course], she becomes guilty of Dukkaṭa ; at the first repetition, also, she does not give up ; she becomes guilty of Thullaccaya ; if she does not give up at the third repetition, she becomes guilty of Pārājikā. If a man intends to break the unity of the Saṅgha and if he does not give up his attempt even when he is remonstrated with three times, then there is Saṅghādisesa. If one does not give up a heretic view, even when remonstrated with three times, then he is guilty of Pācittiya. These are called the five offences.

Five are the persons quite answerable for offences—A Bhikkhu, a Bhikkhunī, Sikkhamānā, a Sāmaṇera, and a Sāmaṇeri—these are the five kinds of people who all become guilty, if they do not give up [their evil course] even when they are remonstrated with three times.

Five are those that are concerned with matters of dispute—These very five kinds of people [mentioned above] have matters of dispute about the four [requisites, *paccaṅgā*].

[43] (24) *Five are concerned with decision*—When there are decisions in the matters of dispute, they concern these very five [kinds of people]. *Five lawful settlements*—the five ways of settling the matters of dispute are also [concerned with] these very five persons. *Five are purified [from offences]*—When these five kinds of people become guilty of offences, they can be absolved into purity by confession with regret. *Three are [real] embellishments to a person*—When he has no quarrel either when he is in the Saṅgha, or a group (*gāṇa*), or with a layman, then it is said that these three things become [an embellishment] to him.

18.21b.1
800b.7

(25) *Two offences are involved in bodily actions at night time*—A Bhikkhunī, at night time, enters a room with a man and stands within an arm's length, then she is guilty of Pācittiya ; if she stands outside an arm's length, it is Dukkaṭa. *And two offences are due to bodily actions by day*—A Bhikkhunī, by day time, is with a man in a screened place within an arm's length, then she is guilty of Pācittiya ; if she is outside an arm's length, then she is guilty of Dukkaṭa. *One offence is committed by brooding*—A Bhikkhu deliberately focuses his attention on a woman's sex-organ and he becomes guilty of a Dukkaṭa offence. *There is one offence committed when one begs his food*—A Bhikkhu, who is not ill, is not permitted to beg for himself food. If he does it, he becomes guilty of a Dukkaṭa offence.

29. The Pali version differs. It says: there is Dukkaṭa at the first moving of the proposal (*hatti*), Thullaccaya at the end of two repetitions, and Pārājikā at the end of the whole official act. Also it puts together these cases with those in the next paragraph.

[44] (26) *Eight advantages accrue*—These have been already explained in Kosambaka-Khandhaka.³⁰ *A confession to others with regret*—These five kinds of people should make [to others] a confession with regret. One needs a man to whom he expresses his regret. *Three kinds of men are suspended*—one, who conceals his offence ; second, one who does not confess with regret ; and third, one who entertains a heretic view. *Forty-three kinds of proper behaviour*—A man who is suspended should have the forty-three³¹ kinds of proper behaviour ; then he is permitted to join a group ; if he does not have them, he cannot join a group.

[27] *Falsehood is noticed in five places*, that is, in a Pārājikā, Saṅghādisesa, Thullaccaya, Pācittiya and Dukkaṭṭa. *Two have a limitation of a week*—To take medicine for seven days* and to go out of bounds [of one's parish] for seven days [is permissible]. These are the two [precepts]. *Pāṭidesaniyas are twelve*—For a Bhikkhunī there are eight Pāṭidesaniyas and for a Bhikkhu there are four, and so in all, there are twelve. *Confessions with regret are four*—That is, those [that are noted] when Devadatta sent men to inflict injury on the Buddha³²; when to Anuruddha regret was expressed by an Upāsikā³³ [who supported him] ; when against a son of Licchavi clan [Vaḍḍha by name] was made an official act involving the covering of a begging-bowl³⁴; when regret was expressed about Bhikkhu Vāsabhagāmī by the³⁵ four Bhikkhus, who expressed their regret to the Buddha. 18.22a.1 800b.20

[45] (28) *Falsehood has eight aspects*—One has an intention to speak falsehood; he opens his mouth; utters false words; finishes speaking falsehood; one knows that he has spoken falsehood; conceals what he knows to be falsehood; indicates some other things; and he explains to others deliberately that his mind was mis-directed—these are called the aspects³⁶.

Uposatha has eight factors, that is, the eight precepts [of Uposatha]. *Going on an errand also has eight aspects*—Devadatta wanted to break the unity of the Saṅgha unlawfully. The Saṅgha commissioned (差) eight virtuous men to go to and speak [to the people] that what he [Devadatta] had done was not [an action of] the Buddha, Dhamma and Saṅgha, but it was what had been done by Devadatta (調達). *The behaviour*

30. *Vimati-vinodanī* (p. 507) distinctly points out the eight advantages mentioned in *Vin. i.* 340, namely to observe in his company *uposatha*, *paṇḍita*, *Saṅgha-kamma*, to sit with him, to drink [gruel] with him, eat with him in a dining-hall, to reside with him under one roof and to observe in his company the rule of paying respects to one another in accordance with seniority.

31. See *Vin. ii.* 25–26 (*Cullavagga*, Nāl. ed. pp. 51–52). * See *Vin. i.* 251.

32. See *Vin. ii.* 191–92. (*Cullavagga*, pp. 191–192; pp. 291–292, Nālandā edition).

33. See *Vin. iv.* 17–18 *Suttavibhaṅga* on Pācittiya 6 of the *Bhikkhu-Pātimokkha*; (Nāl. ed. pp. 31–32).

34. See *Vin. Cm. iv.* 874 (Simon H. ed. p. 648); *Vin. ii.* 124–27 *Cullavagga*, *Khuddakavattu-khandhaka*, pp. 124–127 (Nāl. ed. pp. 213–216).

35. See *Vinaya i.* 312–15. *Mahāvagga*, Chap. IX *Campeyyakhandhaka* pp. 312–315 (Nāl. ed. pp. 327–338).

36. This is quite different from what *Snp. vii.* 1388 says; ' *Pubbe'va assa holi musā bhaṇissan' ti ādiṇ katvā 'vinidhaya saṅghan' ti pariyoṇṇeti aṭṭhali aṅgehi aṭṭhaṅgiko*. This passage as found in *Vin. iv.* 3 ends with *vinidhaya bhavaṃ* but makes only seven items. Perhaps there is another reading which ends with ' *vinidhaya saṅghan* ' and then there will be eight items.

of the heretics too is of eight types—If a heretic intends to become a recluse, he has to practise the eight dhammas of a probationary period (*parivāsa*). He does not take recourse to the five *agati-gamanāni* (不往五不應行處 places which one should not take recourse to) and when he hears the praise of the Buddha, Dhamma and Saṅgha, he becomes delighted.

[29] *The initiation consists of eight statements*—The official act of the Bhikkhunīs consisting of one proposal followed by three repetitions, as well as a similar official act of the Bhikkhus. *Eight persons are to be paid respect to*—The Bhikkhunī has to observe the eight *garudhammas*.³⁷ *To eight persons should a seat [previously arranged] be offered*—when a great concourse has met, the senior-most eight people should take their seats in due order [of seniority] and the rest can take whatever they like. *The instructor of Bhikkhunīs should possess eight qualifications*—He must be capable of instructing the Bhikkhunīs.

18.22b.1
800c.3

[46] (30) *There are ten persons who are not to be paid respects to*—A Bhikkhunī, a Sikkhamānā, a Sāmapera, a Sāmaperi, an Upāsaka, an Upāsikā, one who has violated precepts, one who is sleeping, one who is eating, one who is answering the calls of nature and one who is chewing the tooth-stick.³⁸ *Before these ten people the palms of the hands are not to be joined together [by way of salutation]*—As mentioned above, these very ten persons are not to be saluted by way of joining the palms of one's hands. *There are ten Dukkaṭas*—If one offers salutations or joins the palms of his hands before them as before superiors, then one becomes guilty of ten Dukkaṭas. Further, *there is [the limit of] ten for using a garment*—that is, ten kinds³⁹ of garments are permitted.

(31) *There are twelve blemishes in an official act*—The proposal is not proper ; it is unlawful and the Saṅgha is divided ; it is unlawful though the Saṅgha is unanimous ; it is lawful but the Saṅgha is divided—thus there are four⁴⁰ unlawful things in the official act of a proposal ; four blemishes in the official act consisting of a proposal with one repetition ; or four blemishes in the official act consisting of a proposal with three repetitions—three times four, that is twelve blemishes in all⁴⁰.

[Thus is concluded]

the Eighteenth Book of the Vinaya-Commentary [named]

Samanta-pāśādikā

37. This is different from what we have in the Pali version.

38. The whole of this question corresponds to No. 32 of the Pali version. This list is different from one in *Cullavagga* (*Vin.* ii. 161; *Nal. ed.* 257). In this list, Taisho ed. inserts *sāmapera*, but then we get *eleven* instead of *ten* to justify which we shall have to take the last two as combined into one.

39. Pali version mentions ten with reference to the days for which an extra garment is permitted.

* Pali version mentions three faults in each of the four types of an official act (*Sup.* vii. 1389).

40. Thus the Chinese version comes to an end abruptly without any concluding remark whatsoever.

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2. Then arranged by the number of strokes in the same radical number.
3. Then arranged according to the radical number of the second letter.
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Page	Para	Line	For	Read
307	from below	4	<i>Sanyojanāni</i>	<i>Samyojanāni</i>
315	47	7	<i>ce-ta-is-ka</i>	<i>ce-ta-si-ka</i>
336	83	6	thiefs	thieves
337	2	4	Such a one,	Such a one
344		2	<i>sāmadhi</i>	<i>samādhi</i>
345	27	8	on edoes	one does
365	note	26	At the end of the note add : In this connection see an article by Hopkins on "Sniff-kiss" in the Journal of the American Oriental Society, vol. 28 (1907), pp. 120-184, where the author contends that 'sniff-kiss' alone is mentioned in Vedic and Mahābhārata times.	
368	94	6	<i>vaidurya</i>	<i>vaidūrya</i>
368	margin	lower figure	762c	726 c
368	note	29	Add at the end :	(<i>Smp.</i> iii. 544).
389	49	11	Add after 'rules of conduct'	'on uposathz (days)'
401	1	1	at Rājagaha	at Sāvattī
405		1	Mallikārāma	Mallārāma
414	note 10	last line	<i>ammukhā vikappanā</i>	<i>sammukhā vikappanā</i>
443	notes	2	Indian Year	Chinese year
	10-12	3	See S. B. Dikshīt's	Also see S. B. Dikshīt's
		4	Add at the end : 381, for	the commencement of Indian year
450	n 22	3	<i>Bhikkhu-summatiya</i>	<i>Bhikkhu-sammutiya</i>
455	note 27	3	832a	823a
467	14	1	Sumuddadatta	Samuddadatta
488	71	5	shoulders	shoulders (68)
498	103	last but one line from below	become	becomes
503			Transfer the second marginal figures to the place opposite the last but one line of para. 1 ending with 'become'.	
507	10	last but two lines	On Yasodharā add a foot-note : Pali texts generally read 'Rāhula-mātā.' Buddhavaṃsa (PTS p. 65) gives the name of Rāhulamātā as Bhadda-kaccā or Bhiadda-kaccānā (Sinh. cd.), but Siamese text alone reads Yasodharā; but the Siam. editions are not very reliable for manuscript loyalty.	

Page	Para	Line	For	Read
518	note	14 2	85 a	845 a
518	note	15 2	Col.	lines
518	note	17 1	po	p'o
524	50	15-16	Read these lines thus : If the donor is making a gift in the month of Kattika to those who have entered the later Retreat, then those.....	
552	right top corner		XVII	XVIII
552	note	39	add : " (<i>Smp.</i> vii. 1388). But at another place in <i>Smp.</i> (vii. 1344), we are told : <i>Kurundi</i> and <i>Mahā-Atthakathā</i> do mention ten kinds of garments."	
538	para.	2 3	on the word 'new' in line 3 of the question and 3 of the answer, add a foot-note : <i>Smp.</i> vii. 1384 : <i>Adhamma-kamma</i> <i>do</i> <i>navakāni</i> .. <i>dhamma-kamma</i> <i>do</i> <i>navakāni</i> . This makes it clear that <i>navaka</i> here does not mean 'new'.	
565	Column 3		after 'confabulation' (line 35) add 'Confession 243, 532',	

J.S.S.

