

e.g. if we go by that logic "society today needs a lowering of the birth rate, celibacy would contribute to the lowering of the birth rate (therefore) the practice of celibacy in the monastic orders of the country reflects the economic needs of the time."⁶⁸ But we know it is not so.

Abbreviations

AN	: Anguttara-Nikāya
BD	: The book of Discipline
DB	: Dialogues of the Buddha
DN	: Dīgha-Nikāya
GS	: The Book of Gradual Sayings
J	: Jātaka (English Version)
Jāt	: Jātaka (Pali Version)
KS	: The Book of Kindred Sayings
MLS	: The Book of Middle Length Sayings
MN	: Majjhima-Nikāya
SBE	: Sacred Books of the East
SS	: Śrīghaṇācāra-saṅgraha (Restored), Sanghasen Singh, Maha Bodhi Society, 1974.

68. G. C. Pande, "On the Question of the Social Origins of Buddhism" in Mahesh Tiwary (ed.), *Bodhi-Rasmi* (New Delhi, 1984), p. 6.

Buddhist Studies

Dept of Buddhist Studies, U. of Delhi

Vol ~~X~~ XII

mar 1988

A CRITICAL EDITION AND TRANSLATION OF ABHISAMĀCĀRIKĀ NĀMA BHIKṢU-PRAKĪRṆAKAḤ

CHAPTER ONE

Sanghasen Singh
Kenryo Minowa

Om namo Buddhāya.

Abhisamācārikānām ādiḥ. Bhagavān Śrāvastyaṃ vibarati
Śāstā devānāṃ ca manuṣyānāṃ ca vistareṇa nidānaṃ kṛtvā
saṃghasya dāni poṣadho.

Āyuṣmān Nandano saṃghasthaviro. Upanandano dvitīya-
sthaviro. Dāyakaḍānapati¹ pricchanti. Ārya, kim samagro bhikṣu-
saṃgho. Āhamsu, no dīrghāyu. Ko dāni nāgacchati. Bhikṣū āhamsu,
saṃghasthaviro nāgacchati. Te dāni ojjhāyanti. Paṣyatha bhāṇe,
vayan tava karmāntān te dāni cchoriya āgacchāma. Samagrasya
saṃghasya pādān² vandiṣyāmaḥ. Deyadharman ca pratiṣṭhā-
payiṣyāmaḥ. Saṃghasthaviro nāgacchati.

So dāni paścād āgatvā saṃkṣiptena catvāri pārājikān
dharman³, uddesiyaṇa no ca dakṣiṇām ādisati. Na parikathāṃ
karoti. Utthiya gato. Navakā bhikṣū pricchanti, āyuṣmān nāgato
saṃghasthaviro. Bhikṣū āhamsu, āgato ca gato ca. Tepi navakā
bhikṣū āhamsu, naiva saṃghasthavarasya āgatiḥ prajñāyate na gatiḥ.
Etaṃ prakaraṇam bhikṣū bhagavato ārocayamsu. Bhagavān āha,

* Abhisamācārikā edited by B. Jinanand in Nagari script was published by K.P. Jayaswal Research Institute, Patna. Sanghasen Singh and K. Minowa have for the first time transliterated in Roman script and translated into English.

** Due to shortage of type, both m and ṃ have been used for anusvāra.

śabdāpayatha Nandanam. So dāni śabdāpito. Bhagavān āha, satyam Nandana, evaṃ nāma saṃghasya poṣadho ti. Tad eva sarvaṃ Bhagavān vistareṇa pratyārocaṇi. Navakā bhikṣū ojjhāyanti. Naiva saṃghasthavirasya āgatir na gaṭiḥ prajñāyate ti. Āha, ām Bhagavan.

Bhagavān āha, tena hi evaṃ saṃghasthavireṇa poṣadhe pratipadyitavyam. Kin ti dāni saṃghasthavireṇa poṣadhe pratipadyitavyam. Yadaho saṃghasya poṣadho bhavati, tadaho saṃghasthavireṇa jānitavyam. Kim adya saṃghasya poṣadho, cāturdasiko vā pañcadaśiko vā sandhipoṣadho vā bhaviṣyati. Kim pūrvvaṃ bhaktaṃ kim paścād bhaktaṃ kettika pauraṣāhi cchāyāhi. Kahim bhaviṣyati, prahāṇaśālāyam vā upasthānaśālāyam vā agniśālāyam vā maṇḍalamāde⁴ vā. Yasmin pradeśe yaṃ divasaṃ saṃghasya poṣadho bhavati, saṃghasthavireṇa pañcasūtrāṇi vistareṇa svādhyāyitavyāni. Yāvantaṃsato catvāri pārājikā gāthāsv avasiṣṭhakam abhikṣṇa⁵ śrutikāyā. Yadi dāni na gato saṃgho bhavati, saṃghasthavireṇa yaḥim bhaviṣyati taḥim ārocayitavyaḥ, āyuṣman, adya saṃghasya poṣadho, cāturdasiko vā pañcadaśiko vā sandhipoṣadho vā. Amukahiṃ bhaviṣyati, prahāṇaśālāyam vā upasthānaśālāyam vā maṇḍalamāde vā. Pure bhaktaṃ vā paścād⁶ bhaktaṃ vā. Atikramantu āyuṣmanto. Nāpi dāni ārocitaṃ mayā ti pātrollagnikāya āsitavyam⁷.

Atha khalu pratikṛtyeva poṣadhassthānam gantavyam siñcāpayitavyo sanmārajayitavyo gomayakārṣi dātavyā āsanaprajñāpti kartavyā. Vibhavo bhavati, śalākā gandhodakena dhovitavyā puṣpehi okiritavyā.⁸ Saṃghasthavireṇa jānitavyam, ko śalākāṃ cārayiṣyati ko pratichhiṣyati ko pratimokṣasūtram uddiṣiṣyati ko dakṣiṇāṃ ādiṣiṣyati ko parikathāṃ kariṣyati. Yo pratibalo bhavati so adhyeṣitavyo. Ayam sānam śalākāṃ cāresi, tvam śalākāṃ pratichhesi, tvam pratimokṣasūtram uddiṣeṣi, tvam bhāsesi, tvam parikathāṃ karesi, tvam dakṣiṇāṃ ādiṣeṣi.

Tena yathādhyeṣṭhena śalākā cārayitavyā. Dvitiyena pratichhitavyā. Nāpi kṣamati śalākāṃ cārayantena anirmādiya hastāṃ śalākāṃ cārayitum. Nāpi kṣamati oḡuṇṭhikāya kṛteṇa upānahārū

dhena vā śalākāṃ cārayantum¹⁰. Atha khalu hastāṃ nirmādiya oḡuṇṭhikāṃ apaniya upānahāṃ oḡuṇṭhiya ekamśakṛteṇa śalākā cārayitavyā. Śalākāṃ pi dāni grhṇantena na cāpi kṣamati oḡuṇṭhikā kṛteṇa vā upānahārūdhena vā śalākāṃ grhṇitum.

Atha khalu ekamśakṛteṇa hastān nirmādiya oḡuṇṭhikāṃ apaniya upānahāṃ oḡuṇṭhiya śalākāṃ grhṇitavyā. Yam kālāṃ śalākā cāritā bhavati bhikṣū gaṇitā bhavati. Samagrī ārocitā bhavati, dāyakaḍānapati paripreṇhitavyā, kim vasiṣyatha atha gamiṣyatha. Yadi tāva āhamsu, gacchāma, tato deyadharmo pratiṣṭhāpayitavyam. Deyadharmam anumodāpayitavyam. Dhārmyū kathayā samdarśayitavyāḥ samdāpayitavyāḥ samuttejayitavyāḥ sampraharṣayitavyāḥ udyojayitavyāḥ. Atha dāni āhamsu, vasiṣyāmantī, vaktavyam, gacchatha tāva vāhyato āmūhūrtam āgacetha. Bhikṣusamgho¹¹ tāva poṣadham kariṣyati. Yam kalam dāyakaḍānapati nirdhavitā¹² bhavanti. Tato sūtrōdḍeśakena jānitavyam.

Yadi tāva nāpyatiṣṭam¹³ bhavati nāpyatiṣṭam¹⁴ na dūradūre viharakā bhavanti, bhikṣū vā na jarādurbalā na vvyādhi¹⁵ durbalā vā bhavanti, na vā simhabhayam vā vyāghrabhayam vā caurabhayam vā, bhikṣū vā sukhopaviṣṭhā bhavanti, yadi tāva vistareṇa pratimokṣasūtram śrotukāmā bhavanti, vistareṇa pratimokṣasūtram uddiṣitavyam. Atha dāni atiṣṭam¹⁶ vā atiṣṭam vā bhavati, bhikṣū vā jarādurbalā vā vyādhidurbalā vā bhavati, simhabhayam vā vyāghrabhayam vā caurabhayam vā, bhikṣū ca na vistareṇa pratimokṣasūtram śrotukāmā bhavati, saṃkṣipteṇa catvāri pārājikāṃ dharmāṃ uddiṣiṣyānam avasiṣṭhakam abhikṣṇa śrutikāye gāthāye ca. Tato yathāsukham karttavyam.

Atha dāni sarvarātrikā bhavati, tato adhyeṣitavyam, tvam bhāṣayesiti. Yathādhyeṣiṭhehi bhāṣamāṇam sarvarātrīm dharmavṛṣṭiye¹⁷ vitināmiyānam dāyakaḍānapati dhārmyā kathayā samdarśayitavyā samdāpayitavyā samuttejayitavyā sampraharṣayitavyā udyojayitavyā. Yathāsukham karttavyam. Abhipramodantu āyuṣmanto. Evaṃ saṃghasthavireṇa poṣadhe pratipadyitavyam. Na pratipa dyati abhisamācārikān dharmāṃ atikramati.

Bhagavān Srāvastyām viharati Sāstā devānān ca manusyānān ca vistareṇa nidānam kṛtvā saṃghasya dāni poṣadho. Āyusmān Nandano saṃghasthaviro. Upanamdano dvitīyasthaviro. Saṃghasthaviro āgato. Bhiksū āgatā. Dvītyasthaviro nāgacchati. Dāya-kadānapati dāni deyadharmāpi ādāya pratipāleṇti. Samagram ca bhiksusaṃgham vandiṣyāmaḥ. Deyadharman ca pratiṣṭhāpayiṣyāmoti. Te dāni pricchanti, Ārya, samagro bhiksusaṃgho. Āhamsu, nohetam dīrghāyū¹. Ko khalu nāgacchati. Āhamsu, dvitīyasthaviro nāgacchati. Te dāni ojīhāyanti. Vayam pi tāva karmāntām choriya āgatā. Gacchāma. Samagrasya saṃghasya pādāṃ vandiṣyāmaḥ. Deyadharman ca pratiṣṭhāpayiṣyāmaḥ. Dvītyasthaviro nāgacchati. Te dāni mūhūrttam ītram pratipāliya āsitvā deyadharman pratiṣṭhāpayitvā gatāḥ.

So dāni ativikāle āgato. Saṃghasthaviro ojīhāyati. Asmākam Bhagavān daṇḍakarmam deti. Dvītyasthavirasya sontikā etaṃ prakaraṇaṃ bhiksū bhagavato ārocayanti. Bhagavān aha, sabdāpayatha Upanandanam. So dāni sabdāpito. Bhagavān aha, satyam Upanandana, evaṃ dāni saṃghasya poṣadhoti. Tad eva sarvaṃ Bhagavāṃ vistareṇa pratyārocayati. Yāva saṃghasthavīropi ojīhāyati. Asmākam Bhagavāṃ daṇḍakarmam deti. Dvītyasthavirasya sontikā āha. Āma Bhagavan, Bhagavān āha, tena hi evaṃ dvītyasthavireṇa poṣadhe pratipadyitavyam. Kin ti dāni dvītyasthavireṇa poṣadhe pratipadyitavyam. Yadaho dāni saṃghasya poṣadho bhavati saṃghasthaviro na pratibalo bhavati dvītyasthavireṇa jānitavyam. Kim adya saṃghasya poṣadho, cāturdaśiko² vā pāncadaśiko vā sandhipoṣadho vā. Kim rātri-poṣadho bhaviṣyati divāpoṣadho. Pure bhaktaṃ bhaviṣyati paścād bhaktaṃ. Kahiṃ bhaviṣyati, upasthānaśālāyām vā prahānaśālāyām vā maṇḍalamāḍe vā ucchidanake vā niṣadyāya vā ti. Yahiṃ bhavati tahiṃ ārocayitavyam, āyusman adya saṃghasya poṣadho, cāturdaśiko vā pāncadaśiko vā.

Atha dāni saṃghasthaviro na pratibalo bhavati dvītyasthavireṇa prakṛtyeva poṣadhassthānam sīncāpayitavyam sanmārjayi-

tavyam gomayakarṣi dātavyā. Āsanaprajñaptiḥ kartavyā. Vibhavo bhavati śalākā gandhodakena dhovayitavyā puṣpehi okiritavyā. Saṃghasthaviro na pratibalo, dvītyasthavireṇa jānitavyam, ko śalākāṃ cārayiṣyati ko śalākāṃ pracchiṣyati ko pratimokṣasūtram uddiṣiṣyati ko bhāṣiṣyati ko dakṣiṇāṃ adiṣiṣyati ko parikathāṃ kariṣyati. Yo pratibalo bhaviṣyati so adhyeṣitavyo, tvam śalākāṃ cārayiṣyati tvam praticcheṣyasi yāva tvam parikathāṃ kārayasi. Tato śalākāṃ cārantena na kṣamati oḡuṇṭhikakṛtena va upānahārūḍhena vā hastehi vā anirmāditehi śalākāṃ carayitum.

Atha khalu hastān nirmādiyaṇa upānahāṃ omuñciya ekāṃśakṛtena śalākā cārayitavyā. Śalākāṃ pi praticchantena na kṣamati oḡuṇṭhikakṛtena va upānahārūḍhena vā hastehi vā anirmāditehi śalākāṃ praticchitum.³

Atha khalu hastān nirmādiyaṇa upānahāṃ omuñciyāna ekāṃśakṛtena śalākā praticchitavyā. Yadā śalākā cāritā bhavati, bhiksū gaṇitā bhavanti, sāmagri āroctā bhavati, tato dāyakadānapati pricchitavyāḥ, kim vasiṣyatha atha gamiṣyatha. Yadi tāva jalpanti, gacchāma. Tato deyadharman pratiṣṭhāpayitavyā. Deyadharma anumodāpayitavyo. Parikathā kartavyā. Dharmyā kathayā saṃdarsīya samādāpiya samuttejiya sampraharṣayitvā udyojayitavyā.

Atha dāni jalpanti, vasiṣyāmaṇti, vaktavyam, mūhūrttan tāva bāhyato āgametha. Saṃgho tāva poṣadham kariṣyati. Yadi kāle dāyakadānapati nirdhāvitā bhavanti tato sūtroddesaḥ jānitavyam, yadi tāva atīṣṭam vā atīuṣṇam vā bhavati, bhiksū vā jarādurbalā vā vyādhidurbalā vā bhavanti dūradūre vā pariveṇa bhavanti, siṃhabhayam vā vyāghrabhayam vā corabhayam vā bhavati, bhiksū vā na vistareṇa śrutukāmā bhavanti, saṃkṣiptena catvāri pārājikā uddiṣitavyā.⁴ Avaśiṣṭakam abhikṣa śrutikāye gathāye ca. Tato yathāsukham kartavyam.

Atha dāni nāpyatīṣṭam na cāpyatīuṣṇam, na dūradūre pariveṇā bhavanti, bhiksū ca sukhopaviṣṭā bhavanti vistareṇa

śrotukāmā, tato vistareṇa pratimokṣasūtram ussārayitavyam. Tato yathāsukhaṃ kartavyam.

Atha dāni sarvvarātrikā bhavati saṃghasthaviro na pratibalo bhavati dvitīyasthaviro adhyeṣitavyam, tvayā bhāṣitavyam tvayā bhāṣitavyam. Yathadhyeṣṭhi bhāṣamāṇam sarvvarātrīm dharmavṛṣṭiye vītināmiyānam dāyakaḍānapati dhārmīyā kathayā sandarśīyā samāḍāpiyā samuttejīyā sampraharṣayitvā udyojayitavyā. Tato yathāsukhaṃ kartavyam. Abhipramodayantu āyusmanto, abhipramodayantu āyusmanto, apramāḍena sampādayitavyam. Evaṃ dvitīyasthaviro poṣadhe pratipadyitavyam. Na, pratipadyati abhisamācārikāṃ dharmān atikramati.

Bhagavān Śrāvastīyāṃ viharati śāstā devānāṃ ca manūṣyānāṃ ca vistareṇa nidānam kṛtvā saṃghasya dāni poṣadho. Āyusmān Nandano saṃghasthaviro. Upanandano dvitīyasthaviro āgato. Bhikṣū osārantikāye nāgacchati. Dāyakaḍānapati pṛcchanti, ārya samagro bhikṣūsaṃgho. Bhikṣū āhamsu, nihīdam dīrghāyū. Ko khu nāgacchati. Bhikṣū āhamsu, nobhīdam dīrghāyū. Ko khu nāgacchati. Bhikṣū āhamsu,¹ ete he bhikṣū osarantikāye nāgacchanti. Te dāni ojjhāyanti, vayam pi ca karmāntāṃ cchoriya cchoriya² āgacchāma, āgatā. Samagrasya saṃghasya pādāṃ vandiṣyāma. Deyadharman ca pratiṣṭhāpayiṣyāmaḥ. Ime pi āryamiśrā osarantikāye³ nāgacchanti. Saṃghasthaviro ca dvitīyasthaviro ca odhyāyanti, asmākaṃ bhagavāṃ daṇḍakarman deti. Eṣāṃ sontikā⁴ bhikṣū etam prakaraṇaṃ bhagavato ārocayanti. Bhagavān āha, sabdāpayatha bhikṣū. Te dāni sabdāpitāḥ. Bhagavān āha, satyāṃ bhikṣavo, evaṃ dāni saṃghasya poṣadhoti tad eva sarvaṃ Bhagavān vistareṇa pratyārocayati. Yāva saṃghasthaviro ca dvitīyasthaviro ca odhyāyanti. Asmākaṃ Bhagavān daṇḍakarman deti. Imeṣāṃ sontikā āhmsuḥ, āma Bhagavān. Bhagavān āha, tena hi sarvehi evaṃ poṣadhe pratipadyitavyam. Kin ti dāni evaṃ sarvehi poṣadhe pratipadyitavyam. Sarvehi jānitavyam. Kiṃ khalv adya pakṣasya, pratipadā, dvitīya yāvat pancadaśi. Yadi dāni koci pṛcchati, bhaṇte, katam adya na dāni vaktavyam. Kātamā puna

hiyobhusiti. Avasyāṃ vamsavidalikāhi vā nalavidalikāhi vā likhitvā sūtreṇa ābraṇitvā dvārakoṣṭhake vā prāsāde vā kalpiya kutikāyāṃ vā bandhītavyam kilakāni khanitvā dvāre sthātavyam. Yo dāni bhavati māsacāriko vā pakṣacāriko vā tena ekaṃ ekaṃ saṃsārayitavyam. Devasikāṃ yathājñāyeta katim adya sarvehi jānitavyam. Eṣo dāni saṃghasya poṣadho bhavati. Saṃghasthaviro na pratibalo bhavati, dvitīyasthaviro na pratibalo bhavati, yo tatra pratibalo bhavati, tena jānitavyam, kim adya saṃghasya poṣadho cāturdaśiko vā pañcadaśiko vā sandhipoṣadho vā divārātau va poṣadho.⁵ Purobhaktaṃ vā paścād bhaktaṃ vā. Kati pauruṣāhi chāyāhi. Kahim bhaviṣyati, prahānaśālāyāṃ vā upasthānaśālāyāṃ vā maṇḍalamāde vā uccidanike vā caṃkrame vā niṣadyāyanti. Yahim bhavati tahim ārocayitavyam. Abhikramantu āyusmanto. Tenāyāṃ ārocitam mayāti pātrollagnikāye āsitavyam.

Atha khalu yadi tāva saṃghasthaviro na pratibalo bhavati, yo tatra pratibalo bhavati tena prakṛtyeva⁷ poṣadhassthānam gantavyam. Poṣadhassthānam siñcitavyam sanmārjitavyam gomayakarsī dātavyā āsanaprajñaptiḥ kartavyā. Vibhavo bhavati śālākā gandhodakena dhovitavyā puṣpehi okiritavyā. Saṃghasthaviro na pratibalo bhavati dvitīyasthaviro na pratibalo bhavati yo tatra pratibalo bhavati tena jānitavyam, ko śālākāṃ cārayiṣyati ko śālākāṃ praticchiṣyati ko prātimokṣasūtram uddiṣiṣyati ko dakṣiṇāṃ ādiṣiṣyati ko parikathāṃ kariṣyati. Yadi tāvat pratibalo bhavati ātmanā sarvaṃ kartavyam. Atha dāni na pratibalo bhavati yo tatra pratibalo bhavati so adhyeṣitavyo, tvam śālākāṃ cārayesi tvam śālākāṃ praticchesi tvam prātimokṣam uddiṣesi tvam bhaṣesi tvam dakṣiṇāṃ ādiṣesi tvam parikathāṃ kārayesi. Śālākāṃ pi ca cārayantena na kṣamati anirmāditakehi hastehi vā upānahārūḍhena vā oḡuṇṭhītena vā śālākāṃ cārayitum.

Atha khalu hastāṃ nirmādiya upānahāṃ omuñciya ekaṃśakṛtena śālākā cārayitavyā. Śālākāṃ pi dāni praticchantena na kṣamati anirmāditakehi hastehi vā upānahārūḍhena vā oḡuṇṭhika kṛtena vā śālākāṃ praticchitum.

Atha khalu hastām nirmādiyāna upānahām omuñciya ekam-
śakṛtena śalākā praticchitavyā. Yam kalam śalākā cāritā bhavanti
bhikṣū gaṇitā bhavanti samagri ārocita bhavati dāyakadānapati
prcchitavyāḥ, kim vasiṣyatha atha⁸, gamiṣyatha.⁹ Yadi tāva jalpanti,
gacchāmatti¹⁰ deyadharmam pratiṣṭhāpayitavyo deyadharmam anu-
modāpayitavyo. Dhārmayā kathayā saṁdarsīya samādāpiya samutte-
jīya sampraharṣayitvā udyojayitavyā. Atha dāni jalpanti, vasiṣyāmatti,
vaktavyam, vāhyato tāva yūyam muhūrtam āgametha. Saṁgho
tāva pośadham kariṣyati. Yam kalam dāyakadānapati nirdhāvītā
bhavanti tato sūtroddesaṁ jānitavyam, yadi tāva nātiṣṭam
bhavati nātiṣṭam vā corabbhayaṁ vā na bhavati simhabbhayaṁ vā
vyaghrabbhayaṁ vā na bhavati na dūrādūre vā pariveṇa bhavanti
bhikṣū vā na jarādurbalā vā vyādhidurbalā bhavanti sukhopa-
viṣṭā bhavanti vistareṇa śrotukāmā bhavanti tato vistareṇa prati-
mokṣasūtram uddiṣitavyam.

Atha dāni sarvvarātrikā bhavati bhaṣaṇakā adhyeṣitavyāḥ,
tvayā bhaṣitavyam, tvayā bhaṣitavyanti. Yathādhyeṣṭhi bhaṣiṇam
sarvvarātri dharmavṛṣṭiye vitināmiyanam dāyakadānapati dhārmayā
kathayā saṁdarsitavyā¹¹ yāva udyojayitavyā. Tato yathāsukham
kartavyam. Abhipramodantu āyusmanto, apramādena saṁpadayita-
vyam. Evaṁ sarvvehi pośadhe pratipadyitavyam. Na pratipadyanti
vinayātikramam āśādayanti.

Bhagavān śrāvastiyām viharati śāstā devānāṁ ca manuṣyānāṁ
ca vistatena nidānam kṛtvā saṁghasya dāni vāharikam bhaktam.
Āyusman Nandano saṁghasthaviro, Upanandano dvitīyasthaviro,
āgato. Bhikṣū āgatāḥ. Saṁghasthaviro nāgacchati. Odano śīta-
bhavati sūpo¹ śīta bhavati gṛham thiyati maṁsam thiyati
vyañjanāni śītibhavanti. Dāyakadānapati prcchanti, ārya, kim
samagro bhikṣusaṁgho. Āhaṁsu, nobidaṁ dirghāyū. Ko khu nāga-
cchati, Āhaṁsu. saṁghasthaviro nāgacchati. Te dāni ojīhāyanti.

Vayam yeva tāva² karmāntam cchoriya āgacchāma. Āgatā. Saṁgram
bhikṣusaṁgham pariviṣiṣyāmaḥ. Saṁghasthaviropi nāgacchati.

So dāni pascād āgacchīyāna bhūṁjīyāna saṁkṣiptena dakṣiṇām
ādiṣīya na parikathām karoti. Nāpi dāyakadānapatiṁ dhārmayā
kathayā saṁdarsayati samādāpayati samuttejayati sampraharṣayati
utthiya³ gato. Navakā bhikṣū prcchanti, āgato saṁghasthaviro.
Āhaṁsu, āgato ca gato ca. Te dāni odhyāyanti, naiva saṁgha-
sthavirasya āgatiṁ gatiṁ prajñāyati. Etaṁ prakaraṇam bhikṣū
bhagavato arocayemsu.

Bhagavān āha, śabdāpayatha Nandanam. So dāni śabdāpito.
Bhagvān āha, satyam Nandana, evaṁ nāma saṁghasya vāharikam
bhaktam. Nandano saṁghasthaviro, Upanandano dvitīyasthaviro.
Tad eva sarvvaṁ Bhagavān vistareṇa pratyārocayati. Yāva
navakā bhikṣu odhyāyanti. Yāva saṁghasthavirasya gatirnāgati
prajñāyate. Āha, āma Bhagavan. Bhagavān āha. Tena hi saṁgha-
sthavireṇa evaṁ bhaktāgre pratipadyitavyam. Kin ti dāni saṁgha-
sthavireṇa evaṁ bhaktāgre pratipadyitavyam. Saṁghasthavireṇa
jānitavyam. Kasyādyā bhaktam. Ubhayato saṁghikam, sarvvaṁ
saṁghikam, pariveṇikam, paṭiyakabhaktam, grāme vihare.

Eṣo dāni koci saṁgham bhaktena suvetanāya nimantreti. Na
dāni saṁghasthavireṇa gatāgatasya adhivāsāyitavyam. Atha khalu
saṁghasthavireṇa jānitavyam. Koyam nimantreti, āgantuko gamiko
grhastho prabrajito strī puruṣo dārako dārikā. Prcchitavyam, kin
nāmakosi, kin gotrakosi, kim karmikā te mātāpitarau, katamaṁ
deṣam grham, katamāyāṁ rathyāyāṁ, kuto mukham grhasya vā,
sākāram soddeṣam prcchīyāna tatodhivāsāyitavyam. Nāpi dāni
adhivāsitam maye⁴ti pātrollagnāye⁵ āsitavyam. Atha khalu prati-
krītyeva⁶ māsacāriko vā pakṣacāriko vā preṣayitavyo. Gaccha,
jānāhi kim sajjiyattī. Anekāya tahiṁ⁷ jātakam bhaveya. Mṛtakam
vā bhaveya. Sandhi vā chinno. Agnidāho, rājakulāto vā upadravo,
dhossā va viṭṭhā vā vātapitro vā vihethanābhiprāyā nimantrayemsu.

Tena gacchiya prcchitavyam, koci imaṁ hi itthannāmo nāma
upāsako. Yadi tāva āhaṁsu, nāsti asmākam koci evaṁ nāma.

upāsako. Vaktavyam, bhikṣusamgho tena nimantrito. Kim sidhyati vā pacyati vā. Yadi tāva āhamsu, kasya bhaktam kasya sidhyati kasya pacyati. Jānitavyam, vipralabdho bhikṣusamgho. Āgacchiya yadi tāva anugraho bhavati anugraho sādhyatavyo. Anugraho na bhavati bhaktāni bhavanti bhaktāni uddiśitavyāni. Bhaktāni na bhavanti raṇarāṇāya gaṇḍī āhaṇīya vaktavyam, āyusman, vipralabdho bhikṣusamgho. Svakasvakam vṛttim paryeṣṭha. Sarvehi patipātikāya piṇḍāya praviśitavyam.

Atha dāni te jalpanti, bhante, etaṃ sidhyati. Pravisatu bhikṣusamgho. Tato raṇarāṇāya gaṇḍī āhaṇīya. Yadi tāva hemanto bhavati anukālyam praviśitavyam. Mā kālōtikramiṣyati.⁸ Atha dāni grīṣmo kālō bhavati śitalaksamgena anukālyam praviśitavyam. Atha dāni varṣarātro kālō bhavati divāntarāyena anukālyam praviśitavyam, mā kalo atikramiṣyati. Yadi tāva samjñam bhavati mahanto ca kalo bhavati kahiṇ ci ca gantukāmo bhavati kasyacit¹⁰ bhikṣusya jalpityam, amukam kulam upasamkramiṣyatha. Yadā samjñam, bhaveta tato mā patisaresi. Na dāni tena āmantritam mayāti. Bhadrāpālakṛtyehi haṇḍhitavyam.

Atha khalu pratikṛtyeva,¹¹ āgantavyam. Praviśantehi¹² jānitavyam, katham āsanā prajñaptāḥ. Atidakṣiṇam anuvāmaṃ. Kadāci maṅgarakaraṇīye atidakṣiṇam¹³ prajñaptam bhavati tathā yeva upaveṣṭavyam. Atha dāni pretakaraṇīya anuvāmaṃ prajñaptam bhavati tathā yeva upaveṣṭavyam. Nāpi dāni kṣamati praviśantehi bhaṇḍam lamghantehi dāradārikam lamghantehi gantum.

Atha khalu bhaṇḍam parivarjantehi kāmsabhājanam parivarjantehi dāradārikam parivarjantehi¹⁴ praviśitavyam. Nāpi dāni kṣamati gatāgatasya upaviśitavyam. Atha khalu hastena āsanam pratyavekṣitavyam. Anekāyo tatra garbharūpāni sōpayitakāni bhavemṣuḥ. Kāmsabhājanāni vā thāpitakāni bhavemṣuḥ. Atha khalu hastena parāṃśīyāṇa¹⁵ jānitavyam. Oṣeyakānam glānakam pratikṛtyeva dāpitavyam. Atha dāni so manuṣyo anācīrpadāno vā bhavati, tintino vā bhavati. Na dāni adhyupekṣitavyam. Vaktavyam dirghāyū, avasāntesam dātavyam piṇḍapātām. Atha dāni dāyaka-

dānapati jalpanti, paṭipātikāya grhpathantti.¹⁶ Hemanto ca kālō bhavati vaktavyam, nabintti. Bhagavatā anekaparyāyena glāno paritto. Kim va ambhehi¹⁷ vihāra sūnyam śakyam kartum ti.¹⁸ Laghukālō atikramati. Detha yūyan ti. Atha dāni grīṣmo vā varṣā vā rātro vā kālō bhavati. Cirehi kālō atikramati. Paṭipātikāya grhpathavyam. Tato samghasthavireṇa jānitavyam, kim ārabhya deti. Tathā ye ca nimantranāyetavyam. Bhojanam diyate. Mahanto piṇḍo parigrhito bhavati. Samghasthavireṇa vaktavyam, sarveśam ettakam ettakam bhaviṣyati. Āha, na hi āryasya etaṃ evam diyati. Vaktavyam, tathā dehi yathā sarveśam samam bhavati. Atha dānāha, bhaviṣyati. Praticchitavyam.

Atha dāni so thokina arthiko²⁰ bhavati, vaktavyam. Mama thokam dehi. Heṣṭhā viddham evam pi sūpasya ghr̥tasya māmsasya odanakānam dadhīsyā. Tato nāpi kṣamati samghasthavireṇa labdho piṇḍo dvāram paśyīya lapyalapyāye²¹ bhūmjiyāṇa utthibhiya gantum.

Atha khalu odanasampattirvā āgamamtena bhūjītavayam. Vyāñjanasampattirvā āgamamtena bhūjītavayam. Na²² bhūjītvā hastam²³ niṣīpiya āsitavyam. Māheva otrapemṣu.²⁴ Atha khalu anujānitavyam.²⁵

Yadā navakāḥ santarpitā bhavanti, upagrāyanti²⁶ pāṇyam vā pivanti, hastam vā ukkaḍḍhiya²⁷ āsanti. Na dāni samghasthavireṇa bhūjantakenaiva utthāya āsanāto gantavyam labdho piṇḍo dvāram paśyīya. Atha khalu samghasthavireṇa āgametavyam. Dirghodakam dāpetavyam. Parikathā kartavyā. Dakṣiṇā ādiśitavyā.²⁸ Jānitavyam. Kim ālambanam bhaktam. Jātakam mṛtakam vā, vevāhikam vā grhapraveśakam vā, āgantukasya gamikasya grhasthasya pravrajītyeti.

Yadi tāva jātakam²⁹ bhavati, nāyam dakṣiṇā ādiśitavyā.

Ayam kumāro śivapathikāya cchandito
Amguṣṭhasnehena yāpaye.

Saptarātram śunakhā³¹ śrgālā ca nam lamghayantu
Kākā ca aksim alam harantā.

Nāyam evaṃ dakṣiṇā ādiśitavyā.

Atha khalu dakṣiṇā ādiśitavyā.

Ayaṃ kumāro śaraṇaṃ upetu
Buddhaṃ Vipasyiṇ ca śikhīṃ ca Viśvabhuṃ
Krakucchandaṃ Kanakamuniṇ³² ca kāśyapaṃ
Mahayaśaṃ Śākyamuniṇ ca Gautamaṃ.
Etehi Buddhehi maharddhikehi
Ye devatā santi abhiprasannā
Tā naṃ rakṣantu tā ca naṃ pālayantu.
Yathā naṃ icchati mātā yathā naṃ icchati pitā
Ato sreyato bhotu kumāro kulavardhana.

Evam dakṣiṇā ādiśitavyā.

Atha dāni mṛtakam bhavati, nāyam kṣamati evaṃ dakṣiṇā
ādiśitum.

Adya te sudivasam sumahābalaṃ
Bhadraśakṣaṇa mubūrttaṃ prasthitā.
Adya te suvihite suvihitehi
Dakṣiṇā agrabhājanagatā virocati.

Nāyam evaṃ dakṣiṇā ādiśitavyā.

Atha khalu dakṣiṇā ādiśitavyā.

Sarvasattvā mariṣyanti maraṇantaṃ hi jīvitaṃ
Yathā karmaṃ gamiṣyanti puṇyapāpaphalopagāh.
Nirayaṃ pāpakarmaṇo kṛtapuṇya ca svargatim
Āryamārgaṃ³³ bhāvayitvā parinirvānti anāsravā iti.

Evam dakṣiṇā ādiśitavyā.

Atha dāni vevāhikaṃ³⁴ bhavati, nāyam dakṣiṇā ādiśitavyā.

Nagnā nadi anodakā nagnaṃ rāṣṭraṃ arājakaṃ
Istripi vidhavā nagnā saccesyā daśa bhrātaro.

Nāyam evaṃ dakṣiṇā ādiśitavyā.

Atha khalu dakṣiṇā ādiśitavyā.

Istripi peśalā bhavatu śraddhā bhavatu pativratānugā
Śilavati yogasampannā samyagdr̥ṣṭi ca yā iha.
Puruṣo pi peśalo bhavatu śraddho bhavatu vratānugo
Śilavāṃ tyāgasampanno samyagdr̥ṣṭi ca yo iha.
Ubhau śraddhāya sampannā ubhau śīlehi³⁵ samvṛtā
Ubhau puṇyāni kṛtvāna samaśilavratā ubhau.
Vidhinā devalokastu modantu kāmakāmino.
Tām eva bhāryā careyā yā³⁶ asyā śīlehi samvṛtā
Asatim parivarjeyā mārgaṃ pratibhayaṃ yathā.

Evam dakṣiṇā ādiśitavyā.

Atha dāni gharapraveśanikaṃ bhavati, nāyam dakṣiṇā ādiśitavyā.

Adiptasmiṃ āgāre yo niharati³⁷ bhaṇḍakaṃ
Tam khu tasya svakaṃ bhavati
Na khalu yo tatra dahyati.
Evam ādipite loka mṛtyuṇā ca jarayā ca
Yo niharati dāṇena dinnaṃ tam āhuti hutam.

Nāyam evaṃ dakṣiṇā ādiśitavyā.

Atha khalu dakṣiṇā ādiśitavyā.

Vibhaktabhāgaṃ ruciṣaṃ manoramam
Praśastamāryehi navam³⁸ niveśanam
Praviśya vṛddhiye varāye bhūriye
Śīriye lakṣmīparigrahaṇe ca
Imasmiṃ³⁹ āgāre nivasantu devatāḥ
Mahābhīṣaṅgaṃ na ca anukampikā.⁴⁰
Yaṃ vibhavadhanadhānyena⁴¹ sambhavo
Bhūtime ca sāyasmim pradeśe
Medhāvi vā samkalpeti paṇḍito
Śilavān tam tato jñeyā samyatā brahmacāriṇā.
Yā tatra devatā asyā tāsām dakṣiṇām ā tiśeḥi

Tāye vastramālānām⁴² divamrātrāya kalpate.
 Bhojanāvastrapālā ca satkṛtā pratimānitā
 Grāme vā yadi vārāṇye nimne vā yadi vā sthale.
 Divā vā yadi vā rātrau devā rakṣantu dāyakān,
 Devānukampito poṣa sadā bhadraṇi paśyati.

Evam dakṣiṇā ādiśitavyā.

Atha dāni gamikam bhavati, nāyam dakṣiṇā ādiśitavyā.

Sarvā diśā sabhaya samākulā
 Sauttarā sapurastimā dakṣiṇā paścimā ca.
 Sarvo ca loko samkulajāto
 Mā pramajji jinaśisane.

Nāyam evam dakṣiṇā ādiśitavyā.

Atha khalu diśā sauvastikā dakṣiṇā vistareṇa dakṣiṇā ādiśitavyā.

Yathāpātra pratisamyukte evam dakṣiṇā ādiśitavyā.

Atha dāni pravrajitasya bhavati nāyam dakṣiṇā ādiśitavyā.

Putram vā paṣum vā ārabhya
 Dhanadhānyapriyāṇi vā
 Devabhāvam vā manuṣyam vā
 Pañcadhau manasi priyanti.

Na evam dakṣiṇā ādiśitavyā.

Atha khalu dakṣiṇā ādiśitavyā.

Suduṣkaram pravrajitasya dānam
 Pātreṇa bkaikṣam abhisāharitvā
 Kulātkulam cariya piṇḍapātāṃ
 Krudhdhāprasannānām mukham udikṣyam
 Soyam śreṣṭhāyatane pratiṣṭhito
 Pātrasamhṛtau lābho pritiṃ janehi.
 Sovihitā tathāhi dinnam imam dānanti.

Evam dakṣiṇā ādiśiṇā⁴³ gantavyā. Evam saṃghasthavireṇa
 bhaktāgre pratipadyitavyam. Na pratipadyati abhisamācārikān
 dharmān atikrāmati.

Bhagavān Śrāvastiyām viharati Śāstā devānāṃ ca manuṣyānāṃ
 ca vistareṇa nidānam kṛtvā, saṃghasya dāni bāharikam bhaktam.
 Āyusmān Nandano saṃghasthaviro, Upanandano dvitīyasthaviro.
 Saṃghasthaviro āgato. Dvītyasthaviro nāgacchati. Dāyakadānapati
 prechanti, ārya, kim samagro bhikṣusaṃgho. Bhikṣū āhamsu,
 nobeti dīrghāyu. Ko dāni nāgacchati. Āhamsu, dvitīyasthaviro
 nāgacchati. Te dāni odhyāyanti. Paśyatha bhāṇe, vayam pi ca tāva¹
 karmāntāṃ cchoriya āgacchāma. Samagram bhikṣusaṃgham
 parivīṣiṣyāma. Āryamiśrānāṃ ca pādāṃ vandīṣyāmaḥ. Dvītyasthaviro
 nāgacchati. Saṃghasthaviropi odhyāyati. Asmākam Bhagavān
 daṇḍakarman deti.² Dvītyasthavirasya svantikā etaṃ prakaraṇam
 bhikṣū Bhagavato ārocayemsu. Bhagavān āha, śabdāpayatha
 Upanandanam. So dāni śabdāpito. Bhagavān āha, satyam
 Upanandana, evam nāma saṃghasya bāhirakam bhaktam. Nandano
 saṃghasthaviro. Tvaṃ dvitīyasthaviro. Saṃghasthaviro āgato.
 Bhikṣū āgatāḥ. Tvaṃ nāgacchasi. Dāyakadānapati³ prechanti. ārya,
 kim samagro bhikṣusaṃgho. Bhikṣū āhamsu, na hi. Ko khalu
 nāgacchati. Dvītyasthaviro nāgacchati. Te dāni odhyāyanti. Vayam
 pi ca tāva karmāntāṃ cchoriya āgatā. Gacchāmaḥ. Samagram
 bhikṣusaṃgham parivīṣiṣyāmaḥ. Āryamiśrānāṃ ca pādāṃ
 vandīṣyāmaḥ. Dvītyasthaviro nāgacchati. Saṃghasthaviropi
 odhyāyati. Asmākam Bhagavān daṇḍakarman³ deti. Dvītya-
 sthavirasya svantikā āha, āma Bhagavan. Bhagavān āha, tena hi
 evam dvītyasthavireṇa bhaktāgre pratipadyitavyam. Kin ti dāni
 dvītyasthavireṇa bhaktāgre pratipadyitavyam. Eṣo dāni koci
 bhikṣusaṃgham bhaktena nimantrayati. Saṃghasthaviro na prati-
 balo bhavati, dvītyasthavireṇa jānitavyam, ko nimantreti, bhikṣu
 bhikṣuṇ¹ upāsakopāsikā āgantuko gamiko vāṇijako sārthavāho. Kin
 nāmako kim jātiko kim karmiko te⁴ mātāpitarau. Katamasmin deṣe

grham, katamāyām rathyāyām, kūto mukham grhasya dvāram. Sākāram soddeśam prcchiya tatodhivāsaitavym. Nāyam adhivāsitaṁ mayeti pātrollagnaye⁶ āsitavyam.

Yadi tāva samghasthaviro na pratibalo bhavati, dvitīya sthavi-
rena aparejjukāye⁶ vā māsacāriko vā pakṣacāriko vā preṣayitavyo.
Vaktavyam, gaccha, jānāhi asuke deśe asukāyām rathyāyām ittham-
nāmo upāsako, tena bhikṣusamgho nimantrito. Jānāhi kim sidhyati
kim pacyati. Tena praviśiṣyāṇam⁷ tabim prcchatavyam, ārogyam
dirghāyū, koci imam hi itthamnāmo nāma upāsako. Āha, bhante,
kim kariṣyasi. Vaktavyam, tena bhikṣusamgho bhaktena nimantrito.
Kim sidhyati vā kim pacyati vā ti. Yadi tāvad āha, bhante, kisyā
upāsako, kaḥim upāsakoti. Nāsmākam⁸ koci upāsako. Na sidhyati
na pacyati tti jānitavyam, vipralabdho bhikṣusamghoti. Āgacchi-
yāṇam yadi tāva anugraho bhavati, anugraho sādhitavyo⁹, anugraho
na bhavati bhaktakāni bhavanti bhaktakāni uddiśitavyāni.

Bhaktakāni na bhavanti ranarāṇāya gaṇḍim āhaṇiṣyāṇam
ārocitavyam. Vaktavyam, āyusmanto¹⁰ vipralabdho bhikṣusamgho.
Svakasvakam vṛtti paryeṣatheti. Sarvehi paṭipāṭikāya piṇḍāya
caritavyam.

Atha dāni āha, bhante, etaṁ sidhyati etaṁ pacyati. Praviśantū
āryamiśrāḥ. Ranarāṇāya gaṇḍim āhaṇiṣyāṇam praviśitavyam. Yadi
tāva hemantakālo bhavati anukallatarakam praviśitavyam. Lahum¹¹
kālo atikramati. Atha dāni grīmakālo bhavati upasantāpena
anukallatarakam praviśitavyam. Atha dāni varṣārātrakālo bhavati
devāntareṇa¹² praviśitavyam. Tato nāpi kṣamati bhaṇḍam
lamghayanteḥi praviśitum. Atha khalu bhaṇḍam parivarjayanteḥi
yāva dāraḍārikam parivarjayanteḥi praviśitavyam. Tato na
kṣamati gatāgatasya upaviśitum. Anekāye tabim āsaneḥi dāraka-
dārikā vā sovāpitaḥ bhavetaṁ.

Atha khalu hastehi pratyavekṣiṣyāṇam anantarikāṇam āsanāni
varjayanteḥi upaviśitavyam. Yadi tāva hemantakālo bhavati laghu-
kālo atikramati, oheyya glānakānam piṇḍapāto dāpayitavyo.

Atha dāni dāyakadānapati jalpanti, bhante, paṭipāṭikāya
grhṇathatti.¹³ Vaktavyam, nahiti.¹⁴ Bhagavatānekaparyāyena glāno
paritto. Kim asmābhiḥ vibhāko śūnyako kartavyo. Laghukāloti-
kramati. Deṭha yūyamti. Atha grīmakālo varṣārātro vā bhavati
cirena kālo atikramati. Oheyya glānakānam paṭipāṭikāye piṇḍapāto
grhṇitavyo.

Samghasthaviro na pratibalo bhavati, dvitīyasthaviro pratibalo
bhavati na kṣamati, dvitīyasthaviṇa hantahantāye bhujjiyāṇam
labdho piṇḍo dvāram paśiṣya utthiya gantum.

Atha dāni samghasthaviro na pratibalo bhavati, dvitīyasthaviro
pratibalo bhavati, dvitīyasthaviṇa odanasampatti āgamayantena
bhujjitavyam. Vyañjana-sampattim vā āgamayantena bhujjitavyam.
Yam kālam navakā bhikṣū upagrāyanti¹⁵ pāṇiyam vā pibanti
hastāni okaḍḍhiya āsanti. Tato yadi tāva samghasthaviro na prati-
balo bhavati dvitīyasthaviṇa jānitavyam¹⁶, kim ārambhaṇam
etaṁ¹⁷ bhaktam, jātakam mṛtakam vevāhikam gharapraveśakam,
āgantukasya gamikasya grhasthasya pravrajitasyeti. Yathā bhavati
tathā dakṣiṇā ādiśitavyā. Yathā prathamake śikṣāpade, evam
dvitīyasthaviṇa bhaktāgre pratipadyitavyam. Tathā yeva dakṣiṇā
ādiśitavyā. Pātato¹⁸ āgametavyam.¹⁹ Evam dvitīyasthaviṇa
bhaktāgre pratipadyitavyam, na pratipadyati abhisamācārikān-
dharmān atikramati.

Bhagavān Śrāvastīyam viharati Śāstā devānāṃca manuṣyāṇāṃca
vistareṇa nidānam kṛtvā. Samghasya dāni vāharikam bhaktam.
Āyusmān Nandano samghasthaviro. Āyusmān Upanandano dvitīya-
sthaviro. Samghasthaviro āgato. Dvitīyasthaviro āgato. Bhikṣū
osarantikāye nāgacchanti.¹ Dāyakadānapati prcchanti, kim samagro
bhikṣu-samgho. Bhikṣū āhaṃsu, no hetam dirghāyū. Ko dāni
nāgacchati. Bhikṣū āhaṃsu, osarantikāye nāgacchati.² Te dāni
odhyāyanti, vayam eva tāva karmāntam cchoriya āgatā, gacchāmaḥ,
samagram bhikṣusamgham pariviśiṣyāmaḥ, āryamiśrāṇam ca
pādāṁ vandiṣyāmaṁti. Imepi āryamiśrā osarantikāye nāgacchanti.³
Samghasthaviro ca dvitīyasthaviro ca odhyāyanti, asmākam
Bhagavān daṇḍakarmān deti. Imeṣāṁ sontikā⁴ etaṁ prakaraṇam.

bhikṣū bhagavato arocayemsu. Bhagavān āha, śabdāpayatha bhikṣūn. Te dāni śabdāpitāḥ. Bhagavān āha, satyaṃ bhikṣavo, evaṃ nāma saṃgha-sthāviraśya bāharikaṃ bhaktaṃ. Nandano saṃghasthāviro; Upanandano dvitīyasthāviro āgato. Yuyam osarantikāye nāgacchatha.⁵ Dāyakaḍānapati pricchanti, ārya kiṃ samagro bhikṣusaṃghanti. Bhikṣū ahaṃsu, nohidaṃ Dirghāyū. Ko dāni nāgacchati. Bhikṣū osarantikāye nāgacchanti.⁶ Te dāni odhyāyanti, vāyam eva karmāntācchoriya āgatā, gacchāma, samaggaṃ bhikṣusaṃghaṃ pariviśiṣyāmaṃti. āryamiśrānāṃcā pādāṃ vandiṣyāmaṃti. Imepi āryamiśrā osarantikāye nāgacchanti.⁷ Saṃghasthāviro ca dvitīyasthāviro ca odhyāyanti, asmākaṃ bhagavān dāṇakarmaṇ deti. Imeṣāṃ sontikā⁸ ahaṃsu, āma Bhagavan.

Bhagavān āha tena he sarvehi evaṃ bhaktāgre pratipadyitavyaṃ. Kiṃ ti dāni evaṃ sarvehi bhaktāgre pratipadyitavyaṃ. Eṣo dāni koci saṃghaṃ bhaktena⁹ nimantreti. Saṃghasthāviro na pratibalo bhavati, dvitīyasthāviro na pratibalo bhavati. Yo tatra pratibalo bhavati tena jānitavyaṃ, koyaṃ nimantreti¹⁰. Bhikṣu bhikṣuṇi upāsako upāsikā grhastho pravrajito vāṇijako sārthavāho āgantuko gamiko nāpi kṣamati gatāgatasya adhivāsitaṃ. Atha khalu pricchitavyaṃ, kiṃ nāmakosi, kiṃ gotrakosi, kiṃ karmikā te mātāpitaraṃ, katame deṣe grhaṃ, kuto mukhaṃ, katamāye rathāye¹¹ kuto mukhaṃ grhasya dvāraṃ sākāraṃ soddeṣaṃ pricchīyāṃ tatodhivāsitaṃ. Nāpi dāni kṣamati adhivāsitaṃ mayeti pātrollagnikāye āsitaṃ.

Atha khalu yadi tāva saṃghasthāviro na pratibalo bhavati dvitīyasthāviro na pratibalo bhavati, yo pratibalastena prakṛtyeva māścāriko vā pakṣacāriko vā preṣayitavyo. Anekāye tabhiṃ jātakam mṛtakam vā bhavya. Rājabhayaṃ vā corabhayaṃ vā dhossabhayaṃ vā vātapitrabhyaṃ vā viheṣṇanabhiprāyā nimantrayemsu. Tena gacchiyāna tabhiṃ grhaṃ pricchitavyaṃ. Koci imaṃ¹² hi evaṃ nāma¹³ upāsako dānapati vā vāṇijakā vāti. Kiṃ vā etatṭhi. Vaktavyaṃ, bhikṣusaṃgho tena bhaktena nimantrito. Yadi tāva ahaṃsu, nāsti koci imaṃ hi evaṃ nāma¹⁴ upāsako, kasya bhaktaṃ, kathaṃ bhaktaṃ ti. Jānitavyaṃ, vipralabdho bhikṣu-

saṃghotti.¹⁵ Tato āgacchiya yadi tāva anugraho bhavati sādhai-tavyo. Anugraho na bhavati, bhaktakāni bhavanti, bhaktakāni uddiṣitavyāni. Atha dāni bhaktakāni na bhavanti ranarāṇāya gaṇḍim āhaṇiya yāva sarvehi paṭipāṭikāya pātrāni grhṇīya praviṣitavyaṃ piṇḍapātaṃ.

Atha dāni te jalpanti, bhante, etaṃ sidhyati etaṃ pacyati, yāvat pātrāni grhṇīya praviṣitavyaṃ. Yadi tāva hemantakālo bhavati anukallaṃ¹⁶ praviṣitavyaṃ. laghūṃ kālo atikramati. Atha dāni grīṣmakālo bhavati śitarakasamgena¹⁷ praviṣitavyaṃ. Varṣārātro bhavati devāntareṇa anukallaṃ praviṣitavyaṃ. Tato na kṣamati bhaṇḍaṃ vā laṃghayamtena praviṣitaṃ, bhājanaṃ vā laṃghayan-tehi praviṣitaṃ, dārakadārikā laṃghayantehi praviṣitaṃ. Atha khalu bhaṇḍaṃ pariharantehi dārakadārikāṃ pariharantehi praviṣitavyaṃ. Tato nāpi kṣamati praviṣtehi gatāgatasya upaviṣitaṃ. Anekāye tabhiṃ āsanehi garbharūpā sovāpitāni bhavemsu, bhājanakāni vā thapitakāni vā bhavemsu. Atha khalu bastena pratyavekṣiyāṇa ānantariyāṇāṃ āsanāni varjayantehi yathāvāddhikāye upaviṣitavyaṃ. Tato yadi tāva hemantakālo bhavati, laghukālo atikramati, oheyya¹⁸ glānakānāṃ piṇḍapāto dāpayitavyo.

Atha dāni dāyakaḍānapati jalpanti, bhante, oheyya glānakānāṃ paṭipāṭikāye piṇḍapātaṃ grhṇatheti. Vaktavyaṃ, nāṭti. Laghukālo atikramati. Bhagavatā ca anekaparyāyeṇa glāno parindito. Kiṃ ambhehi śakyam vihārako śūnyako kartum ti. Atha dāni grīṣmo vā varṣārātro vā kālo bhavati. Na laghukālo atikramati. Oheyya glānakānāṃ paṭipāṭikāye piṇḍapāto grhṇitavyaṃ. Nāpi kṣamati labdhallabhaṃ hantahantāye bhujjiya labdhapiṇḍo vā dvāraṃ paśyīya utthiya gantum. Atha khalu yadi tāva saṃghasthāviro na pratibalo bhavati, dvitīyasthāviro na pratibalo bhavati, yo tatra pratibalo bhavati tena odanasampatti vā āgametavyaṃ, vyañjanasampatti vā āgamamtena bhujjitavyaṃ. Tena dakṣiṇā adīṣitavyā. Jānitavyaṃ, kiṃ ālambanam etaṃ bhaktaṃ, jātakam vā mṛtakam vā vevāhikam vā gharapraveśikam vā āgantukasya vā gamikasya vā grhasthasya vā pravrajitasyeti.

Tato yadi tāva jātakam bhavati, nāyam dakṣiṇā ādisītavā,
 Ayam kumāro śivapathikāyacchandito
 Aṅguṣṭhasāhehena yāpaye
 Saptarātram śunakhā śrgālā ca²⁰
 Nam lamghayantum²¹

Kākā ca²² akṣim alam harantāti.

Nāyam evam dakṣiṇā ādisītavā.

Atha kbalu dakṣiṇā ādisītavā,

Ayam kumāro śaraṇam upetu

Buddham Vipasyiṇca Śikhiṇca Viśvabhūm²³

Krakucchandarh²⁴ Konakamuniṇca Kāśyapam

Mahāyaśam²⁵ Śākyamuniṇ ca Gautamam.²⁶

Etehi Buddhehi maharddhikehi

Ye devatā santi abhiprasannā

Tā ca nam rakṣantu tā ca nam pālayantu.

Yathā nam icchati mātā yathā nam icchati pitā

Ato sreyato bhavatu²⁷ kumāro kulavardhano.

Evam dakṣiṇā ādisītavā. Tathā yeva dakṣiṇāyo²⁸ vistareṇa
 kartavyāyo²⁹, yathā saṃghasthavirasya bhaktāgre. Evam sarvehi
 bhaktāgre pratipadyitavyam, na pratipadyati abhisamācārikām
 dharmām atikramati.

Bhagavān Śrāvastiyām viharati Śāstā devānāṇca manuṣyāṇāṇca
 vistareṇa nidānam kṛtvā. Te dāni ayuṣmanto Nandanopanandanā
 śadvargikāśca upasampādentī. Te dāni upasampādiya na ovaḍanti
 na anuśāntī. Te dāni indragavā viya varddhayanti. śivacchagālā
 viya vartamti¹ anākalpasampannāḥ anīryāpathasampannāḥ. Na
 jānanti katham upādhyāye pratipadyitavyam, katham ācārye
 pratipadyitavyam, katham vṛddhatarake pratipadyitavyam,
 katham saṃghamadye pratipadyitavyam, katham grāme
 pratipattavyam, katham āraṇye pratipattavyam, katham
 nivāsavyam, katham prāvaritavyam, katham saṃghāṭi-
 pātracivaradhāraṇe pratipadyitavyam. Etaṃ prakaraṇam bhikṣū²
 Bhagavato arocayemsu. Bhagavān āha, śabdāpayatha Nanadanopa-
 nandanām śadvargikāṇca. Te dāni śabdāpitā. Bhagavān āha, evam
 nāma yūyam upasampādettha, upasampādiya na ovadatha na anu-

śāsayaṭha tti. Tad evam sarvaṃ Bhagavān vistareṇa pratyarocayati,
 yāva katham saṃghāṭipātracivaradhāraṇe pratipadyitavyam.
 Āhamsu, āma Bhagavan.

Bhagavān āha, evam dāni yūyam upasampādiya naivāvavadatha³
 nānuśāsattha. Tena hi evam sārddheviḥārisim⁴ pratipadyitavyam.
 Kin ti dāni upādhyāyena sārddheviḥārisim⁵ pratipadyitavyam.
 Upādhyāyena tāva sārddheviḥārim⁶ upasampādentakenaiva ubha-
 yato vinayo grāhayitavyo. Ubhayato vinayam na pārayati ekato
 vinayo grāhayitavyo, ekato vinayam na pārayati, pañcasūtrāṇi
 vistareṇa grāhayitavyo. Pañcasūtrāṇi na pārayati catvāri vā triṇi
 duve ekam sūtram vistareṇa grāhayitavyo. Ekam sūtram na pāreti
 trimṣatiyo⁸ grāhayitevyo. Śiṣṭakam abhikṣa-śrutikāyo gāthāyo ca.
 Trimṣatiyo na pāreti dve aniyatām grāhayitavyo. Śiṣṭakam abhikṣa
 śrutikāyo gāthāyo ca. Dve aniyatā na pārenti antamasato catvāri
 pārājikām grāhayitavyo. Śiṣṭakam abhikṣa-śrutikāyo gāthāyo ca.
 Sekhayitavyo, anuśāsayitavyo kālyam madhyantikam sāyam.
 Sāyam abhidharmaṇa vā abhivinayena vā. Abhidharmo nāma
 navavidho sūtranto—sūtram, geyam, vyākaraṇam, gāthā, udānam,
 itivṛttakam, jātakam, vaipulyādbhutadarmā. Abhivinayo nāma
 prātimokṣo saṃkṣiptavistaraprabhedena.

Atha dāni na pratibalo bhavati uddisītuṃ āpattikausālyam
 śikṣitavyo, sūtrakausālyam skandhakausālyam āyatanakausālyam
 pratītyasamutpāḍakausālyam sthānāsthānakausālyam. Ācāram
 sekhayitavyo, anācārato vārayitavyo⁷. Atha dāni ovadati. So eva
 tasya ovādo. Evam svādhyāyati, āraṇye prativasati. prahāṇe
 upaviśati. So evāśya ovādo. Upādhyāyo sārddheviḥārim⁸ upasam-
 pādiya na ovadati na anuśānti na svādhyāyati na āraṇye vasati na
 prahāṇe upaviśati. Antamasato vaktavyo, apramādena sampāde-
 hīti. Na ovadati vinayātikramam āśādayati. Evam upādhyāyena
 sārddheviḥārisim⁹ pratipadyitavyam, na pratipadyati abhisamā-
 cārikān dharmān atikramati.

Bhagavān Śrāvastiyām viharati Śāstā devānāṇca manuṣyāṇāṇca
 vistareṇa nidānam kṛtvā. Te dāni bhikṣū upasampādentī. Te
 dāni upasampāditāḥ upādhyāyasya na alliyamti. Te dāni bhikṣū
 odhyāyanti, asmākam Bhagavān daṇḍakarman deti, imeṣam

muktikā. Katham ambhehi ovaḍitavyāḥ³ anāsāsayitavyāḥ, ye ime asmākaṃ na avallīyamti na pratyallīyamti. Etaṃ prakaraṇaṃ bhikṣū Bhagavato arocayemṣu.

Bhagavān āha, tena hi evaṃ sārḍhevihārīnā upādhyāye prati-padyitavyaṃ. Kin ti dāni evaṃ sārḍhevihārīnā upādhyāye prati-padyitavyaṃ. Sārḍhevihārīnā tāva³ kalyata eva utthaṃtena upā-dhyāyasya vihārasya dvāraṃ ākoṭayitavyaṃ.⁴ Yaṃ kālaṃ abhyanu-jñā dinnā bhavati tato dvāraṃ sukhākaṃ apaduriyāpa tato pratha-maṃ⁵ dakṣiṇo pādo praveśitavyo. Paścād vāmo pādo praveśaya⁶ vanditvā sukhāsayitaṃ prōchitavyo. Uddiśitvā pratiprōchitvā khetakātāhako nikkālayitavyo, prasrāvakumbhikā nikkālayitavyā, pīṭhikā prajñāpayitavyā. Hemantakālo bhavati, mandamukhi prajvālayitavyā, mukhodakaṃ dāpayitavyaṃ, dantakāṣṭhaṃ dhoviya upanāmayitavyaṃ. Mukhodakaṃ āśiñcitavyaṃ hastāṃ nirmādiya hastanirmādanāṃ dātavyaṃ. Peyā ukkaḍhitavyā⁷. Peyā peyitā peyapātraṃ śodhitavyaṃ. Sodhitvā bhaktuḍdeśato bhaktakaṃ grāhetavyaṃ. Bhaktavisargo kartavyo. Pātraṃ nirmādayitavyaṃ.⁸ Pātraṃ pratisāmayitavyaṃ. Gocaraṃ praviśantasya grāmapravesanikāni civarāṇi upanāmayitavyāni. Vihāracaraṇakāni⁹ civarāṇi pratisāmayitavyāni. Ātmano civarakaṃ grāhṇiya prṣṭhatonugantavyaṃ, nāpi dāni khurākhuraṃ, atha khalu nātyāsanne nātidūre. Tena dāni gocarāto nirgatasya upādhyāyasya civarāṇi prasphoṭiya sāhariya pratisāmayitavyāni. Ātmano skandhe dāpiya¹⁰ śīrṣam onāmiya purato gantavyaṃ. Vihāraṃ āgacchiyāṇa pīṭhikā prajñāpayitavyā. Grāma-pravesanikāni civarāṇi ekānte sthapetavyāni. Vihāracaraṇakāni civarāṇi upanāmayitavyāni. Pādodakaṃ upanāmayitavyaṃ, pādātāṭhakaṃ upanāmayitavyaṃ. Pādā dhovayitavyā. Uṣṇaṃ bhavati snāpetavyaṃ śītaṃ bhavati mandamukhi prajvālayitavyā.

Yadi piṇḍacāro aṇṭhito¹¹ bhavati upanāmayitavyo. Nānāṇa-varṇitaṃ bhavati prōchitavyo, suvihita kuto idaṃ labdhaṃ. Asukāto veśīkakulāto¹² vaḍaṃ vidhavāye sthūlakumārīye paṇḍakasya asukāye bhikṣuṇīye uśamkiyaparīśankiyāṇi kulāni vyāpadiśati

vāretavyo. Vaktavyo¹³, mā tahiṃ gaccha. Atha dānāba, asukesmiṃ kule Bhuddhavadanaṃ jalpitaṃ, tato labdhaṃ. Vaktavyaṃ, karohi dhūmaṃ, mā ca puno¹⁴ āmiśacakṣu deśesi. Hastān nirmādiya hasta-nirmādanāṃ dātavyaṃ. Piṇḍapāto ukkaḍhitavyo. Piṇḍapāto upanāmayitavyo. Bhuñjatasya pāṇīyaṃ cāritavyaṃ. Vījanavāto dātavyo. Bhaktavisargo kartavyo. Bhuktāviśya pātraṃ apakarṣita-vyaṃ. Apakkā ca bhājanāṃ bhaktopadhanāṃ śayyāsanaṃ pratisā-metavyaṃ. Civarāṇi pātraṃ śodhetavyaṃ. Pātraṃ pratisāme-tavyaṃ. Vihārako siñcitavyo, sanmāritavyo. Kalenakālaṃ gomayakarṣi dātavyā. Śayyāsanaṃ prasphoṭayitavyaṃ. Civarāṇi dhovitavyāni¹⁵ siñcitavyāni rāñjitavyāni. Pātraṃ dahitavyaṃ¹⁶ rañjitavyaṃ. Divāvihāraṃ gacchantasya pīṭhikā nayitavyā, niṣṭīdanāṃ nayitavyaṃ, pustako nayitavyo, kuṇḍikā nayitavyā. Uḍdeśaṃ grāhṇiya ekam ante svādhyāyanta¹⁷ āsitavyaṃ.

Atha dāni divāvihāraṃ gantukāmo bhavati aprōchiya āganta-vyaṃ. Yadi dāni kenaci saha svādhyāyatukāmo bhavati aprōchita-vyaṃ. Vaktavyaṃ, karomi amukena saha svādhyāyanti. Tena dāni jānitavyaṃ. Yadi so bhavati śaithilako vā bāhuliko vā āvaṭṭako vā aśīkṣākāmo vā, vaktavyaṃ mātrayo¹⁸ utpadyetha.²⁰ Atha dāni bhadraḥ bhavati guṇavāṃ śīkṣākāmo, vaktavyaṃ, karohi.

Divāvihārato āgacchantasya pīṭhikā ānayitavyā, niṣṭīdanāṃ ānayitavyaṃ, pustako ānyitavyo, kuṇḍikā ānyitavyā. Āgatasya samānasya hastanirmādanāṃ dātavyaṃ, puṣpāni dātavyāni.

Cetiyaṃ vandantasya prṣṭhatonugantavyaṃ, pīṭhikā prajñā-payitavyā. Hemantakālo bhavati mandamukhi prajvālayitavyā, pādā dhovayitavyā, pādā mrakṣetavyā, śayyā prajñāpayitavyā. Yadi mahājāniko bhavati antamasato hastena samavadhānaṃ dhātavyaṃ, dīpo prajvālayitavyo, khetakātāhakaṃ upanāmayitavyaṃ, prasrāvakumbhaṃ upanāmayitavyaṃ, sukhāṃ²¹ pratikramāpayitavyaṃ.

Uddiśitvā vā pariprōchitvā vā yadi viharo prāpuṇoti aprōchi-tavyaṃ, amukaṃ viharāṃ grāhṇāmi. Atha dāni dvitīyena saha prā-

puṇoti vihāram upādhyāyena jānitavyam. Yadi so bhavati śaithi-lako vā bāhuliko vā āvaṭṭako vā aśikṣākāmo vā, vaktavyam, mā grhṇa, samsargadoṣa bhaviṣyati. Atha dāni bhavati bhadraḥ guṇavān śikṣākāmo vaktavyo, grhṇa yāva na utthāpiyati. Sā eva me āpucchānikā.

Atha dāni utthāpiyati yattikāṃ vārāṃ āpucchitavyam. Yadi dāni tahiṃ kenacit saba svādhyāyatukāmo bhavati āpucchitavyam. Karomi amukena sārddham svādhyāyam. Upādhyāyena jānitavyam. Evaṃ sārddhdevihāriṇā²² upādhyāye pratipadyitavyam, na pratipadyati abhisamācārikān dharmaṃ atikramati.

Bhagavān Śrāvastyaṃ viharati Śāstā devānāṃca manuṣyāṇāṃca vistareṇa nidānam kṛtvā. Te dāni āyusmanto Nandanopanandanā śadvargikā ca nīrayam dadiyā¹ naiva antevāsikāṃ ovadanti na anuśāsanti. Te dāni indragavā viya vardhanti², śivacchagālā viya vartanti³ anākalpasampannāḥ anīryāpathasampannāḥ.⁴ Na jānanti katham upādhyāye pratipadyitavyam, katham ācārye pratipadyitavyam, katham vṛddhataraḥṣu pratipadyitavyam, katham saṃghamādhye pratipadyitavyam, [katham grāme pratipadyitavyam, katham āraṇye pratipadyitavyam, katham nivāsitavyam, katham pravaritavyam, katham saṃghāṭīpātracivaradhāraṇe pratipadyitavyam.

Etam prakaraṇam bhikṣū Bhagavato ārocayemṣu. Bhagavān āha, śabdāpayatha Nandanopanandanāṃ śadvargikāṇāṃ ca. Te dāni śabdāpitā. Bhagavān āha, satyam bhikṣa vo, Nandanopanandanā śadvargikāśca evaṃ nāma yūyam nīrayam detha. Nīrayam dadiyāna antevāsikāṃ na ovadhatha nānuśāsatha. Tad eva sarvam Bhagavān vistareṇa pratyārocayati, yāva katham saṃghāṭīpātracivaradhāraṇe pratipadyitavyam. Āhaṃsu, āma Bhagavan.

Bhagavān āha, evaṃ ca yūyam nīrayam⁵ dadiyā antevāsikāṃ naiva ovadhatha nānuśāsatha. Tena hi evaṃ ācāryeṇa antevāsikasmim pratipadyitavyam. Kin ti dāni ācāryeṇa antevāsikasmim

pratipadyitavyam. Ācāryeṇa tāva nīrayam dentena antevāsim ubhayato vinayam grāhayitavyo. Ubhayatopi vinayam na pāreti ekato vinayato grāhayitavyo. Ekato vinayam na pāreti⁶ pañcasūtrāṇi vistareṇa grāhayitavyo. Pañcasūtrāṇi na pāreti catvāri triṇi dve ekam sūtram vistareṇa grāhayitavyo. Ekam sūtram na pāreti dvānavatīyo grāhayitavyo. Dvānavatīyo na śaknoti triṃśatiyo grāhayitavyo. Triṃśatiyo na pāreti dve aniyatā grāhayitavyo. Śiṣṭakam abhikṣa śrutikāyo gathāyo ca. Dve aniyatā na pāreti antamasato catvāri pārājikāṃ grāhayitavyā. Śiṣṭakam abhikṣa śrutikāyo gathāyo ca. Śekhayaṇīyo dbātukaśalyam skandhakaśalyam āyatanakaśalyam prattiyasamutpādakaśalyam. Ācāraṃ śekhayaṇīyo, anācāro vārayitavyo. Eṣo ācāryo nīrayam dadiyā⁸ antevāsi naiva ovadati nānuśāsati vinayatikramam āśādayati. Evaṃ ācāryeṇa antevāsismim pratipadyitavyam, na pratipadyati abhisamācārikān dharmaṃ atikramati.

Bhagavān Śrāvastyaṃ viharati Śāstā devānāṃca manuṣyāṇāṃca vistareṇa nidānam kṛtvā. Ye dāni bhikṣū nīrayandeti. Te antevāsikā ācāryasya¹ nīrayam grhṇīya naiva alliyanti na pratyalliyanti. Te dāni bhikṣū odhyāyanti, asmākaṃ Bhagavān daṇḍakarman deti, imeṣāṃ muktikā. Teva² dāni asmākaṃ naiva alliyanti na pratyalliyanti. Katham³ ime ambhehi ovaditavyāḥ anuśāsitavyāḥ.

Etam prakaraṇam bhikṣū Bhagavato ārocayemṣu. Bhagavān āha, śabdāpayatha bhikṣūn, te dāni śabdāpitā. Bhagavān āha, tena hi evaṃ antevāsinā ācārye pratipadyitavyam. Antevāsinā tāva kalyato yeva utthamātena⁴ evaṃ ācāryasya viharasya dvāram ākoṭayitavyam. Yam kālam abhyanujñā dinnā bhavati dvāram sukhākam apaduriyāṇam prathamam dakṣiṇo pādo praveṣayitavyo. Paścād vāmaṃ pādam praveṣayāṇa ācāryasya sukhārātriṃ pucchitavyā. Kheṭakaṭāham niṣkāṣayitavyā, yāvat padodakam dāpayitavyam, pādodaka upanāmayitavyam, pādātṭhakam upanādayitavyam. pāda dhovayitavyā pāda mrakṣayitavyā, kheṭakaṭāham praveṣayitavyam, prasarāvakumbhikā pra-

veśayitavyā, dīpako prajālayitavyo, śayyā prajāpayitavyā. Eyaṃ aparaṃ divaṣaṃ prasrāvakumbhikā niṣkāsayitavyā. Tad eva sarvaṃ navakapāricaryā kartavyā, vistareṇa yathā sārḍheviḥārisya⁵ yāva dīpam ādīpiya śayyāṃ prajāpiya sukhaṃ pratikrāmayitavyo. Evaṃ antevāsina ācārye pratipadyitavyam, Na pratipadyati abhisamācārikān dharmān atikramati.

UDĀNAM

Evaṃ saṃghasthavireṇa poṣadhe pratipadyitavyam.
Evaṃ dvitīyasthavireṇa poṣadhe pratipadyitavyam.
Evaṃ sarvehi poṣadhe pratipadyitavyam.
Evaṃ saṃghasthavireṇa bhaktāgre pratipadyitavyam.
Evaṃ dvitīyasthavireṇa bhaktāgre pratipadyitavyam.
Evaṃ sarvehi bhaktāgre pratipadyitavyam.
Evaṃ upādhyāyena sārḍheviḥārismin⁶ pratipadyitavyam.
Evaṃ sārḍheviḥāriṇā⁷ upādhyāye pratipadyitavyam.
Evaṃ ācāryeṇa antevāsismim⁸ pratipadyitavyam.
Evaṃ antevāsina ācārye pratipadyitavyam.

PRATHAMO VARGAḤ

TRANSLITERATION NOTE

Abbreviations

Ms—Manuscript

TFN—Text Foot Note.

1. TFN says Ms "dāyakadānapati".
2. TFN says Ms "pādāna".
3. TFN says Ms "dhammān".
4. TFN says Ms "mandalamādi".
5. TFN says Ms "gāthāśca vasiṣṭakam".
6. Text reading is "pañcād", but the context suggests that the word should be "paścād".

7. TFN says "yātrollagnikāye", but from other pages this has to be "pātro".
8. TFN says Ms "dhovitavyāyo".
9. TFN says Ms "okiritavyāyo".
10. Text reading is "cāryantam", but from the context "cārayitum" seems to be better.
11. TFN says Ms "bhikṣu saṃgho".
12. TFN says Ms "nirdhārītā".
13. TFN says Ms "nātyāśītam bhavati".
14. TFN says Ms "nātyātiṣṭham".
15. TFN says Ms "naṣṭādhi".
16. TFN says Ms "atisītam".
17. TFN says Ms "dharmavṛṣṭiṣe".

(2)

1. Text reading is "dīmrghāyū", but has to be "dīrghāyū".
2. TFN says Ms "cāturdāśiko".
3. TFN says Ms "praticchitum".
4. TFN says Ms "uddisitavyam".

(3)

1. This sentence is doubling. "no hi idam dīrghāyū. Ko khu nāgacchati. Bhikṣu āhaṃsu." should be omitted.
2. "cchoriya" seems to be doubling.
3. TFN says Ms "osarantikā".
4. TFN says Ms "montikā", but "sontikā" is better.
5. TFN says "poṣadhe".
6. TFN says Ms "occhedake".
7. Text reading is "pratikṛtyeva", but "prakṛtyeva" seems to be better.
8. TFN says Ms sometimes it is "uta".
9. TFN says Ms "gacchatha".
10. TFN says Ms "gacchāmanti".
11. This has to be "samdāsītavyā".

(4)

1. TFN says Ms. "stūpo".

2. TFN says Ms 'ye ca'.
3. TFN says Ms "utthihi".
4. Text reading is "adhivāsitam mayeti", but from the context "adhivāsitam mayeti" seems to be better.
5. TFN says Ms "yātrollagnāya".
6. TFN says Ms "prakṛtyeva" and this is better.
7. TFN says Ms "tahi".
8. TFN says Ms "kālotikrayi—".
9. TFN says Ms "devāntarayena".
10. TFN says Ms "kasyacita".
11. This word should be "prakṛtyeva".
12. TFN says Ms "praviśatehi".
13. TFN says Ms "abhi—".
14. TFN says Ms "saparivarjjantehi".
15. TFN says Ms "parāmrśiyāna".
16. TFN says Ms "grhṇanti".
17. TFN says Ms "antehi".
18. TFN says Ms "icchanti".
19. TFN says Ms "etu kaṃ etu kaṃ".
20. TFN says Ms "athiko".
21. TFN says Ms "lapyalayāye" possibly "labhyalabhyāye."
22. TFN says here "na" seems to be mistaken.
23. TFN says Ms "bhuñjivāt svahastam".
24. TFN says this sentence is not clear.
25. TFN says Ms "jānetavyam".
26. TFN says Ms "supāśrāmanti".
27. TFN says Ms "ukkaṭṭhiya".
28. TFN says Ms "ādisitavyā".
29. TFN says Ms "ce vāhikam vā".
30. TFN says Ms "jānakam".
31. Text reading is "śunaravā", but this has to be "śurakhā".
32. TFN says Ms "konāka".
33. TFN says Ms "aparimārgam".

34. TFN says Ms "vedāhikam".
35. TFN says Ms "śilohi".
36. TFN says Ms "ya".
37. TFN says Ms "vīharati".
38. TFN says Ms "prāśastamarthe jīnave".
39. TFN says Ms "imasmi".
40. TFN says Ms "vrānukalpikā".
41. TFN says Ms "parivibhava".
42. TFN says Ms "vastramālātām".
43. TFN says Ms "ādiśid".
(5)
1. TFN says Ms "yeva".
2. TFN says Ms "dānakadānapati".
3. TFN says Ms "daṇḍakarma".
4. TFN says Ms "se" should be "tasya".
5. TFN says Ms "yātrollaggaye".
6. TFN says Ms "aparejphakāye".
7. TFN says Ms "praviśiyānam".
8. TFN says Ms "nāmāsmākam".
9. TFN says Ms "mādhitavyo".
10. TFN says Ms "āyūsmato".
11. TFN says Ms "bahu".
12. TFN says Ms "divantarena".
13. TFN says Ms "grhṇathanti".
14. TFN says Ms "tahi".
15. TFN says Ms "ugrāyanti".
16. TFN says Ms "jānetavyam".
17. TFN says Ms "evam".
18. TFN says correct reading seems to be "yāvat".
19. TFN says Ms "āgantavyam".
(6)
1. The context suggests that there should be "na" before "āgacchati".

2. Here also "na" is necessary.
3. Here also "na" is necessary.
4. TFN says Ms "muktikā", mostly this word is written as "sontikā". This seems to be better.
5. The Context suggests the letter "na" here.
6. Here also "na" is necessary.
7. Here also "na" is necessary.
8. TFN says Ms "sontikā".
9. TFN says Ms "bhakta".
10. TFN says Ms "nimantrati".
11. TFN says Ms "katamā yeva dhyāye".
12. TFN says Ms "imahi".
13. TFN says Ms "yavaṇ namako".
14. TFN says Ms "kiḥ sah".
15. TFN says Ms "bhikṣusamghosti".
16. TFN says Ms "anu kalṭham".
17. TFN says Ms "uṣṇam samkena".
18. TFN says Ms "ohesya".
19. TFN says Ms "yāpayati".
20. TFN says Ms "srgāce".
21. TFN says Ms "lamghayamtam".
22. TFN says Ms "ca se".
23. TFN says Ms "viśvabhūva".
24. TFN says Ms "krakucchando".
25. TFN says Ms "mahāmuniṇ".
26. TFN says Ms "gotama".
27. TFN says Ms "mavamtu", but this should be "bhavatu".
28. TFN says Ms "dakṣiṇā yo".
29. TFN says Ms "kartavyā yo".

(7)

1. TFN says Ms "śivacchagaradyiṇa vartati", but from the context "śivacchagala viya vardhyanti" seems to be better.
2. TFN says Ms "bhikṣu".
3. TFN says Ms "naivo".

4. TFN says Ms "śrāddhaviharismim".
5. TFN says Ms "śrāddhe viharismim".
6. TFN says Ms "trīśatopi".
7. TFN says Ms "cārayitavyo".
8. TFN says Ms "śraddheviḥārī".

(8)

1. TFN says Ms seems "allimyaṃti", but letters are not clear here.
2. TFN says Ms "ovavaditavyā".
3. TFN says Ms "nāva".
4. TFN says Ms "āspṛṣṭayitavyam".
5. TFN says Ms "prathama".
6. TFN says Ms "praviśaya".
7. TFN says Ms "ucchaṭitavyā" should be "upanāmayitavyā".
8. TFN says Ms "nirmāyayitavyam".
9. TFN says Ms "bihāracaraṇakāni".
10. TFN says probably "ṭhapiya" but Ms "dāpeyam".
11. TFN says Ms letters do not render clear reading here.
12. TFN says Ms "viśika kulato".
13. TFN says Ms "vakucyo".
14. TFN says Ms "pūno".
15. TFN says Ms "dhauvitavyāni".
16. TFN says Ms "dehitavyam".
17. TFN says Ms "svadhyāya tena".
18. TFN says Ms "asikṣakāmo".
19. TFN says Ms "māśrayo".
20. TFN says Ms "utpadyeyā".
21. TFN says Ms "mukham".
22. TFN says Ms "śraddheviḥārīṇā".

(9)

1. TFN says Ms "yapeya".
2. TFN says, also "vardhayanti".
3. TFN says Ms "varvanti".

4. TFN says Ms "anīryāpayasaṃpanāḥ".
5. TFN says Ms "niścayaṃ".
6. TFN says Ms "pāriti".
7. TFN says "dhārayitavyo".
8. TFN says Ms "dadeya".

(10)

1. TFN says Ms "ācārikasya".
2. TFN says Ms "yā".
3. TFN says Ms "katha".
4. TFN says Ms "utthatukena".
5. TFN says Ms "śraddhe viharisya".
6. TFN says Ms "śraddhe viharismi".
7. TFN says Ms "śraddhe vibāriṇā".

ABHISAMĀCĀRIKĀ NĀMA BHIKṢU-PRAKĪRṆAKA

Om the Salutation to the Buddha.

Beginning of the Abhisamācārikā.

The Blessed One, who was the teacher of gods and men, was sojourning at Śrāvastī, and after he had given the Introduction of the Sūtra¹ in detail, the poṣadha ceremony² began.

Venerable Nandana was the saṃghasthavira,³ Upanandana was the second sthavira. The donors enquired, "Noble monk, is the assembly of monks wholly complete?" They replied, "No, may there be long life"⁴. "Who does not come?" The monks replied, "The saṃghasthavira does not come." Now they got annoyed, "Look here, we have left our work and we have come. We will salute the whole assembly of monks. We will put down the gift."⁵ The saṃghasthavira has not come."

Later on that saṃghasthavira came and (he) just recited the four pārājika rules briefly and (he) ordered the gift⁶ to be given to us. He did not give the parikathā⁷ (the telling of sacred tales) and after getting up, he went out. The junior monks asked, "Has the saṃghasthavira come?" The monks said, "He has come and gone." The junior monks then said, "Neither the coming nor the going of the saṃghasthavira is indeed known." The monks related this matter to the Blessed One. The Blessed One said, "Let Nandana be called." So then he was called. The Blessed One said, "Is it true Nandana, that there has been the poṣadha ceremony of the assembly of monks." Then the Blessed One told him every thing in detail. The junior monks got annoyed, "Neither the coming, nor the going of the saṃghasthavira is known." He said, "Yes, O Blessed One."

The Blessed One said, "Therefore, at the poṣadha ceremony the conduct has to be preformed in such a way by the saṃghasthavira. Now, what has to be done by the saṃghasthavira at the poṣadha ceremony? When there is the poṣadha ceremony of the assembly of monks, so should the saṃghasthavira know of it. It should be known

whether today is the day of the poṣadha ceremony, whether it is the ceremony of the fourteenth day or of the fifteenth day or of a day between,⁸ whether there is the meal before the ceremony or whether there is the meal after, how many lengths of shadow it is⁹ (what time it is) and where it takes place. It will take place at the meditation hall or at the worship hall or at the fire place or at the big pavilion. In the certain area, at the certain date, if there is the poṣadha ceremony, the five sūtras have to be recited fully by the saṃghasthavira, up to the pārājika verses, the rest has to be recited in the form of verses. If the assembly of monks does not come, that place where the assembly of monks is to be held, indeed at that place this has to be announced by the saṃghasthavira, "Venerable Sirs, today is the poṣadha ceremony of the assembly of monks, that of the fourteenth day, that of the fifteenth day or that of a day between. It will take place at a certain place, at the meditation hall, at the worship hall or at the big pavilion. There will be the meal before the ceremony or there will be the meal after. Let the venerable monks go ahead. *Even if this is announced by me, they should not sit down at the place where the bowls are kept.*"

Now then one has to go in advance to the place of the poṣadha ceremony. The place has to be sprinkled with water and has to be swept, a coating of cowdung¹⁰ has to be laid and the seating arrangement has to be made. It is good if the śālākās¹¹ are to be washed with fragrant water and the ground is strewn with flowers. It has to be known by the saṃghasthavira, who will go round with the śālākās, who will receive the śālākā, who will recite the prātimokṣasūtra, who will request the gift, who will give the parikathā. If there is a monk who is competent for it, he should be requested, "You will go round with the śālākās, you will receive the śālākā, you will recite the prātimokṣasūtra, you will tell, you will give the parikathā, you will request the gift."

The śālākās have to be given round by the requested (monk). It has to be received by the second one. It is not proper for the monk who is requested to go round with the śālākās to go round with the

śālākās without washing the hand. It is not proper for the monk who is covered with the veil and is putting on the sandals to go round with the śālākās. On the contrary, after washing the hands, removing the veil, putting off the sandals and putting the robe on the one shoulder, he has to go round with the śālākās. It is not proper for the monk who will receive the śālākā to be covered with veil or putting on the sandals, when he receives the śālākā.

Afterwards after washing the hands, removing the veil and putting off the sandals, he has to receive the śālākā. When the śālākās have been given round, the monks are counted. It is then declared how complete is the assembly of monks. Then the donors have to be asked, "Will you stay or will you go?" If they say, "We will go", then the gift that is to be given has to be set down. The gift that is to be given has to be accepted with pleasure with the righteous discourse. The donors then have to be addressed, they have to be encouraged, to be instigated, to be delighted, to be incited. Now, if they say, "We will stay", then this has to be said, "Go outside, you shall pass the time outside for a while". In the mean while the assembly of monks will perform the poṣadha ceremony. *The time when the donors will return* all this has to be known by the reciter of the sūtra.

If it is the case that it is not so cold or it is not so hot, that the monasteries are not situated so far away from each other, that the monks are not weak with age or not weak due to disease, that there is not the fear of tiger, the fear of thief, that the monks are sitting comfortably, that the monks are willing to listen to the prātimokṣasūtra in detail, in such a case prātimokṣasūtra has to be recited. But if it is so cold or it is so hot, if the monks are weak with age or weak due to disease, if there is the fear of lion, the fear of tiger, the fear of thief, if the monks are not willing to listen to the prātimokṣasūtra in detail, then in such a case after reciting the four pārājika rules briefly, the rest has to be recited in the form of verses frequently heard. As it pleases, so it has to be done.

Later if there is the poṣadha ceremony of the whole night, then it has to be instructed thus, "You should deliver the discourse." As

the whole night is spent in the showering of discourse according to the monks who are requested, the donors have to be addressed, have to be encouraged, have to be instigated, have to be delighted, have to be incited with righteous tales. As it pleases, so it has to be done. Let the venerable monks be satisfied. In this way saṃghasthāvira has to conduct at the poṣadha ceremony. If he does not behave in such a manner, he transgresses the customs which should be observed.¹²

The Blessed One, who was the teacher of gods and men, was sojourning at Śrāvastī and after he had given the Introduction of the Sūtra in detail, the poṣadha ceremony of the assembly of monks began. Venerable Nandana was the saṃghasthāvira and Upanandana was the second sthāvira. The saṃghasthāvira came. The monks came. The second sthāvira did not come. After having brought the gift, the donors kept it, "We shall salute only the harmonious assembly of monks. We will set down the gifts also." They now asked, "Noble Sir, is the assembly of monks complete?" They replied, "No, it is not so, may there be long life." "Who has not come now?" They replied, "The second sthāvira has not come." Now they got annoyed, "We too have come here after leaving aside our work. Now we get on with it. We will salute the feet of the harmonious assembly of monks. We will put down the gift. But the second sthāvira does not come." Now they waited for a moment and after having sat, they went away after giving the gift.

Now he came then at a very late time. The saṃghasthāvira got annoyed, "The Blessed One will give us the punishment." The monks who were close to the second sthāvira related this matter to the Blessed One. The Blessed One said, "Let Upanandana be called." Now he was called for. The Blessed One said, "Is it true Upanandana, that there was the poṣadha ceremony of the assembly of monks in this way." The Blessed One explained every thing in detail. "The saṃghasthāvira also got annoyed, 'The Blessed One will give us the punishment.'" The monks who were close to the second sthāvira said, "Yes, O Blessed one." The Blessed One said, "The second sthāvira has to behave at the poṣadha ceremony in this

way. Now what has to be done at the poṣadha ceremony by the second sthāvira? When there is the poṣadha ceremony of the assembly of monks and the saṃghasthāvira is not competent for it, this has to be known by the second sthāvira. What is the poṣadha ceremony of today; the ceremony of the fourteenth day, of the fifteenth day, or of a day between? Whether there will be the nighttime poṣadha ceremony or the daytime poṣadha ceremony, whether the meal will be before the ceremony or after the ceremony, where will it be held, whether at the meditation hall, or at the worship hall, or at the big pavilion, or at the ucchidanaka,¹³ or at the hall of merchants?¹⁴ Wherever it takes place, at that place this has to be announced, "Venerable Sir, today is the day of the poṣadha ceremony of the assembly of monks, of the fourteenth day or of the fifteenth day.

Now if the saṃghasthāvira is not competent for it, then it is by the second sthāvira that the place of the poṣadha ceremony has to be sprinkled with water, has to be swept and a cowdung coating has to be given. The seating arrangement has to be made. It is good if the śālākās are washed with fragrant water and the flowers are scattered on the ground. If the saṃghasthāvira is not competent for it, it has to be known by the second sthāvira as to who will go round with the śālākās, who will receive the śālāka, who will recite the prātimokṣasūtra, who will speak, who will request the gift, who will make the parikathā. The monk who is competent for it has to be requested thus, "You will go round with the śālākās, you will receive the śālākā, you will recite the pratimokṣasūtra, you will request the gift and you will give the parikathā. In this context it is not proper for the monk who is covered with veil, who is putting on the sandals or who has the unwashed hands to go round with the śālākās.

On the contrary, after having washed the hands, taken off the sandals and put the upper robe on one shoulder, he has to go round with the śālākās. It is not proper for the monk who has to receive the śālākā to receive the śālākā while wearing the veil, putting on the sandals and without washing the hands.

On the contrary, after having washed the hands, taken off the veil and put on the upper robe on one shoulder, he has to receive the śalākā. When śalākās are being given round, the monks are counted and the completeness of the assembly of monks is announced. Then the donors have to be asked, "Will you stay or will you go?" If they say, "We will go", then the gift has to be set down. The gift has to be accepted with pleasure. The parikathā has to be made. The donors have to be addressed, encouraged, instigated, delighted, incited with the righteous tale. Now if they say, "We will stay", then this has to be said, "Pass the time for a while outside, in that period the assembly of monks will make the poṣadha ceremony. At that time the donors are purified. The reciter of the sūtra, therefore, has to know all this.

If it is so cold or it is so hot, if the monks are weak with age or weak due to disease, if the cells are far away from each other, if there is the fear of lion, the fear of tiger, the fear of thief, if the monks are not willing to listen in detail, the four pārājika rules have to be recited briefly. The rest has to be recited in the form of oft-remembered verses. As it pleases, so it has to be done.

Now if it is neither too cold nor too hot, if the cells are not far off, if the monks are sitting at their ease and are willing to listen, then the prātimokṣasūtra has to be recited. As it pleases, so it has to be done.

Now if there is the poṣadha ceremony of the whole night and the saṅghasthavira is not competent for it, then the second sthavira has to be requested, "It has to be instructed by you, it has to be instructed by you." As the whole night has to be spent in the shower of discourses according to the monks who are thus requested. The donors have to be addressed, encouraged, instigated, delighted, incited with the righteous tales. As it pleases, so it has to be done. Let the venerable monks be satisfied, let the venerable monks be satisfied. It has to be performed without

carelessness. In this way the second sthavira has to conduct at the poṣadha ceremony. If he does not behave in such a manner, he transgresses the customs which should be observed.

The Blessed One, who was the teacher of gods and men, was sojourning at Śrāvastī and after he had given the Introduction of the Sūtra, the poṣadha ceremony of monks began. Venerable Nandana was the saṅghasthavira. Venerable Upanandana was the second sthavira, he came. The monks who were staying at a distance¹⁵ did not come. The donors asked, "Noble sir, is the assembly of monks complete?" The monks replied, "No, may there be long life." "Who does not come?" The monks replied, "Indeed those monks who are staying at a distance have not come." Now they got annoyed, "We too have come leaving aside our own work; we have come. We will salute the harmonious assembly of monks. We will set down the gift. But those monks who are staying at a distance have not come." Both the saṅghasthavira and the second sthavira got annoyed, "The Blessed One will give us the punishment." The monks who were close to them related this matter to the Blessed One. The Blessed One said, "Let those monks be called." Now they were called for. The Blessed One said, "Is it true monks, that in this way there occurred the poṣadha ceremony of the assembly of monks." The Blessed One explained everything in detail. Both the saṅghasthavira and the second sthavira got annoyed, "The Blessed One will give us the punishment." The monks who were close to them said, "Yes, O Blessed one." The Blessed One said, "Then in this way it has to be conducted by everybody at the poṣadha ceremony. Now what has to be conducted in this way by everybody at the poṣadha ceremony? It has to be known by everybody: What is the date of the fortnight today? Therefore, the date has to be counted from the second to the fifteenth. If somebody asks, 'What is the date today', then this should not be said. 'What was the date yesterday?' (this has to be said). Surely after having written on a cutting of the bamboo or on a cutting of the reed, having tied it with the thread

and in the room by the gate or on the terrace or at a place where everybody can go, this has to be tied and put in the nails, that has to be put on the gate. Now there is the one who practises for a month¹⁶ or one who practises for a fortnight¹⁷ by him the pin has to be pushed in one by one. Everybody has to know what date is today. Now if today is the date of the poṣadha ceremony of the assembly of monks and the saṅghasthavira is not competent for it and the second sthavira also is not competent for it, then one who is competent for it has to know whether today being the poṣadha ceremony of the assembly of monks, that of the fourteenth day, of the fifteenth day or of a day between, whether it is that of the day or of the night, whether there is the meal before the ceremony or there is the meal after, how many lengths of human shadow it is (what time it is), where it will take place, at the meditation hall or at the worship hall or at the big pavilion or at the working place or at the hall of merchants or at the *ucchidanikā*. At the place of the poṣadha ceremony this has to be announced, "Let Venerable Sirs come." Even if it is announced by me, the monks should not sit down at the place where utensils are kept.

Now if the saṅghasthavira is not competent for it, then the monk who is competent for it has to go to the place of the poṣadha ceremony in advance. The place of the poṣadha ceremony has to be sprinkled with water and has to be swept, a coating of cowdung has to be laid and the seating arrangement has to be made. It will be good if the śālākās are washed with fragrant water and the ground is strewn with flowers. If the saṅghasthavira is not competent for it and the second sthavira is also not competent for it, then one who is competent for it has to know, who will go round with the śālākās, who will receive the śālākā, who will recite the prātimokṣasūtra, who will request the gift, who will give the parikathā. As there is a monk who is competent for it, everything has to be done in the proper way. Now if he is not competent for it and there is someone who is competent for it, then he has to be requested, "You

will go round with the śālākās, you will receive the śālākā, you will recite the prātimokṣasūtra, you will tell, you will request the gift, you will give the parikathā. It is not proper for the monk who is going round with the śālākās to go round with the śālākās with unwashed hands, while putting on the sandals or while wearing the veil.

On the contrary, after washing the hands, taking off the sandals and putting on the upper robe on one shoulder, he has to go round with the śālākās. Now it also is not proper for the monk who is receiving the śālākā to receive the śālākā with unwashed hands or while putting on the sandals or while wearing the veil.

On the contrary, after washing the hands, taking off the sandals and putting on the upper robe on the one shoulder, he has to receive the śālākā. When the śālākās are given round, the monks are counted and the completeness of the assembly is announced, then the donors have to be asked, "Will you stay or will you go?" If they say, "We will go", then the gift has to be set down and the gift has to be accepted with pleasure. They have to be addressed, to be encouraged, to be instigated, to be delighted and to be incited with the righteous tales. If they say, "We will stay", then it has to be said, "You shall pass the time outside for a while. In that period the assembly of monks will perform the poṣadha ceremony." At that moment the donors are purified. Therefore, the reciter of the sūtra has to know this. If it is not so cold or it is not so hot, if there is no fear of thief, no fear of lion, no fear of tiger, if the cells are not far away from each other, if the monks are not weak with age or not weak due to disease, if they are sitting comfortably, if they are willing to listen in detail, then the prātimokṣasūtra has to be recited in detail.

Now if there is the poṣadha ceremony which goes on throughout the whole night, then the preacher has to be requested, "You have:

to lecture, you have to lecture." As the whole night is spent in the showering of the discourses according to the monks who are requested, the donors have to be addressed, have to be encouraged, have to be instigated, have to be delighted and have to be incited with the righteous tales. As it pleases, so it has to be done. Let the Venerable Sirs be delighted. It has to be accomplished without carelessness. In this way everybody has to conduct at the poṣadha ceremony. If one does not behave in such a manner, he transgresses the Vinaya rules.

The Blessed One, who was the teacher of gods and men, was sojourning at Srāvastī, and after he had given the Introduction of the Sūtra, then there was the meal outside the assembly of monks. Venerable Nandana was the saṅghasthavira, Upanandana was the second sthavira and he came. The monks came. The saṅghasthavira did not come. The cooked rice became cold, the soup became cold, the clarified butter became thick, the meat became tough and the sauce became cold. The donors asked, "Noble sir, is the assembly of monks complete?" The monks replied, "No, may there be long life." "Who does not come?" They said, "The saṅghasthavira has not come." Now they got annoyed, "We come indeed leaving aside our own works. We have come. We will approach the harmonious assembly of monks. The saṅghasthavira has not yet come." Later on he came and after eating he requested the gift briefly. He did not give the parikathā. He neither addressed the donors, nor encouraged, nor instigated, nor delighted with the righteous tales and after getting up, he went away. The junior monks asked, "Has the saṅghasthavira come?" They replied, "He had come and gone away." Now they got annoyed, "Neither the coming nor the going of the saṅghasthavira is known." The monks related this matter to the Blessed One. The Blessed One said, "Let Nandana be called." Now he was called for. The Blessed One said, "Is it true, Nandana, that there was the meal of the assembly of monks outside in this way. Nandana was the saṅghasthavira, Upanandana was the second sthavira. Then the Blessed One explained everything in detail.

"—neither the coming nor the going of the saṅghasthavira was known." They replied, "Yes, O Blessed One." The Blessed One said, "Therefore, it has to be done in this way at the time of the meal by the saṅghasthavira. So what is it that has to be done in this way at the time of meal by saṅghasthavira? The saṅghasthavira has to know, for whom today's meal is, whether it is for twofold of the assembly of monks,¹⁸ for all members of the assembly of monks, for the monks of the cell or for the individual, whether it takes place at the village or at the monastery.

Now suppose somebody invites the assembly of monks to a meal on the next day, then the saṅghasthavira should not consent to going or not going, on the spot. On the contrary, it has to be known by the saṅghasthavira who it is that invites, the incoming monk, the outgoing monk, the householder, the recluse, lady, man, boy or girl. It has to be asked, "What is your name? What is your family? What is your father's and mother's job? In which direction is your house? In which street is your house? To which direction is the entrance facing?" After asking those brief points, the invitation may be accepted. *Now although it is accepted, he should not sit down at the particular place where the bowls are kept.* On the contrary, one who practises for a month¹⁶ or one who practises for a fortnight¹⁷ has to be sent in advance, "Go and find out why the invitation is given." There are many possible reasons for the meal. It might be concerned with the newly born, with the dead, with the gathering of a family, with the separation of a family, with the particular disease or with *the king's palace* or with the misfortune. The *dhossā*, the *vittha*, the *vatupura* (possibly vātapitta) or someone who has an aim to harass the assembly of monks might give the invitation.

He should go there and ask, "Who is the upāsaka (lay devotee) having such a name?" If they say, "There is no upāsaka having such a name among us", then it has to be said, "The assembly of monks is invited by him. What is prepared, what is cooked?" If they say, "Who is there a meal for? Who is it prepared for? Who is it cooked for?", then it has to be known, the assembly of

monks is deceived. After he has come back, if there is a favour given to that monk, that favour has to be received. If there is no favour but there is the food, then the food has to be pointed out. If there is no food, then after beating the gong in regret, it has to be said, "Venerable sir, the assembly of monks is deceived. You should look for your own alms food. Everybody has to go round looking for alms food in order of age."

Now if they speak out, "Venerable sir, this is prepared. Let the assembly of monks enter there", then after beating the gong, everybody has to enter. If it is the cold season, they have to enter for a short time. (They) should not exceed the time. Now if it is the hot season, they have to enter there for a short time when it cools down. If it is the rainy season, they have to enter there for a short time during the time when the rain stops. (They) should not exceed the time. If notice is given about the meal and there is still much time before meal and somebody has the wish to go somewhere, then he has to be told, "You shall go to such a family." "As long as notice might be given for a meal, do not slip away. Do not think that you have not been invited by that man." It has to be observed according to the actions of bhadrāpāla.

Now they have to go in advance. It has to be known by the monks who are entering there, "How is the seating arranged, from the right side or from the left side?" Once it is made known that it is on the auspicious case and they should sit down from the right side, they have to take the seats accordingly. Once it is made known that it is on the inauspicious case and they should sit down from the left side, they have to take the seats accordingly. It is not proper for the monks who are entering there to step over the utensils and to step over the boys and girls.

On the contrary, they have to enter there passing by the side of the utensils, passing by the side of the plate of brass and passing by the side of the boys and girls. Now it is also not proper to take the seat after wandering around. On the contrary, the seat has to be checked by the hand.

At that place there might be many children who are made to sleep.¹⁹ There might be the plates of brass or the vessels which are used to be set up, then it has to be known through touching with the hands.

The food has to be given to the sick monks who are left behind in advance. Now if there is a man who has not yet completed his donation and he has the desire to give it, then the desire should not be ignored. It has to be said, "May there be long life." The alms food has to be given certainly to the monks who are left behind.

Now the donors say, "Take the food in order of age." If it is the cold season, it has to be said, "No, the sick was presented with food in the different way by the Blessed One. Sir, why is it possible to make the monastery empty?" A short time should be taken²⁰ and you should give.

If it is the hot season or if it is the rainy season or if it is in the night, a long time has to be taken.²¹ The alms food has to be taken in order of age. Therefore, the saṅghasthavira has to know: What does he give for the first?" He has to call out the donor to come near. The meal is given. If much alms food is given, then it has to be said by the saṅghasthavira, "Will this much, this much be given to every monk?" If the donor replies, "No, this much is indeed to be given to the noble sir." Then the saṅghasthavira has to say, "Please give that much which will make for an equal share for everybody." If the donor says, "It will be", then it has to be accepted.

Now if someone wants less food, then it has to be said, "Give me less" on the ground that there are soup, clarified butter, meat, cooked rice and coagulated milk in this way.

It is not proper for the saṅghasthavira, when he gets the alms food, to see the gate, to eat while standing and to go away.

On the contrary, if the cooked rice is taken, the saṅghasthavira has to wait and eat. If the curry is taken, he has to wait

and eat. After having eaten he should not sit with the hand kept down. *Māheva otrapeñth*, let there may not be remorse.

Now it has to be allowed, "If young monks are contented, they seize and drink the water and sit down after taking out the hands from the bowl. Now the saṅghasthavira should not stand up from his seat and (reach) the gate and go away, when the monks are eating. On the contrary, the saṅghasthavira has to wait. The long water has to be given. The parikathā has to be given. The gift has to be requested. It has to be known what this meal is concerned with, whether it is concerned with the newly born, with the dead, with a wedding guest or with the warming of a house, whether it is held by an incoming monk or by an outgoing monk or by the householder or by the recluse.

If it is concerned with a birth, then this verse should not be recited—

May this child who is thrown away in the cemetery
Live with the love drawn from the thumb.

Let dogs or jackals leap over him for seven nights
And the crows pluck out his eyes.

This verse should not be recited in this way.

On the contrary, this verse has to be recited—

May this child go for refuge to the Vipasyin Buddha,
Sikhin, Viśvabhū, Krakucchanda, Kanakamuni, Kaśyapa
and very glorious Śākyamuni Gotama. The deities who
believe in these glorious Buddhas, those deities surely may
protect him and bring him up. As the mother desires
for him, as the father desires for him, so the child
should excel, the child should be a protector of the
family.

In this way the verse should be recited.

If it is concerned with a dead, this verse should not be recited
in this way—

Today is a fine day, a powerful day for you,
The fine moment proceeds just now.

Today, it is well planned for you and

The gift given in the best vessel is shining.

This verse should not be recited in this way.

On the contrary, this verse has to be recited—

All beings will die, the end of death is indeed birth.
According to their deeds, people will go following the
fruits of merit and evil deed.

The person who has done evil deeds goes to hell, the
person who has done meritorious deeds goes to the
heaven. Having practised the noble path, the person
who is free from defilements will attain complete emanci-
pation.

In this way, this has to be recited.

Now if it is concerned with a guest of wedding, this verse
should not be recited—

A river without water is naked, a nation without a king
is naked, a woman without a husband is naked, even if
she has ten brothers.

This verse should not be recited in this way.

On the contrary, this verse has to be recited—

May the woman be tender, may she be faithful, devoted
to her husband, virtuous, never separated from him and
may she hold the right views here.

May the man be tender, may he be faithful, keeping his
word to his wife, very generous and may he hold the right
views here.

Both are in their faith, both are protected by their
moral conduct, both have done these meritorious acts
and both are keeping their words, and may both who
have various desires enjoy the heaven by the precept.

The wife who is protected by the moral conduct has to
be accompanied with, the wife without it has to be
avoided just as the dangerous road.

In this way this verse has to be recited.

Now if it is concerned with the ceremony of warming the house, this verse should not be recited—

At the burning house, one who takes the goods, for him it becomes his own, but whatever is burnt (it) is not his.

In the same way when the world is burnt by the death and old age, whatever you take away by the donation is the given, the sacrificed one.

This verse should not be recited.

On the contrary, this verse has to be recited—

May the deities enter the house which has separate rooms, which is splendid, pleasant and praised by the noble ones, and may the deities live in this house which is well-planned, excellent, wide, auspicious and seized by good fortune.

May evil spirit not be there but much money and gain be there, let it be a prominent place in this region and may the learned and the wise man who keeps to the moral law know that house. Therefore, that house has to be known as being governed by the virtuous man.

May he present an offering to whatever deity is there, may the clothes and garland be shared by the deity day and night, may the deity be provided with the foods and clothes and treated with respect in the village, in the forest, in the low place or in the high place.

May the deity protect the donors day and night. The man who is loved by the gods will always have prosperity.

In this way this verse has to be recited.

Now if it is concerned with an outgoing monk, then this verse should not be recited—

Every direction is full of fear and trouble,
the north, the east, the south, the west also.
All people are also disturbed.
Do not disregard the teaching of the Buddha.

This verse should not be recited. On the contrary, every direction is auspicious, this verse has to be recited. According to the cases, in this way the verse has to be recited.

Now if it is concerned with the recluse, this verse should not be recited—

Beginning with son and cattle, pleasure of wealth and grains, the state of god and man, these five things bring pleasure to mind.

This verse should not be recited.

On the contrary, this verse has to be recited—

Donation is very difficult for the monk, collecting alms food through the bowl, moving from house to house for alms food, looking up at the faces of people who are angry or happy, but he is standing at an excellent place; let him know what he receives in his bowl, (it) is pleasure. The well-arranged, therefore, knows the gift which is given is the donation.

Thus (by) reciting these verses should the ceremony be conducted. In this way the sanghasthavira has to behave at the time of the meal. If he does not behave in such a manner, he transgresses the custom which has to be observed.

The Blessed One, who was the teacher of gods and men, was sojourning at Śrāvastī, and after he had given the Introduction of the Sūtra, there was the meal outside for the assembly of monks. Venerable Nandaṇa was the sanghasthavira and Upanandana was the second sthavira. The sanghasthavira came. The second sthavira did not come. The donors asked, "Noble sir, is the assembly of monks complete? The monks replied; "No, it is not so. May there be long life." "Now who does not come?" The monks replied, "The second sthavira has not come." Now they got annoyed. "Look, we have come leaving aside our own work, we will approach the harmonious assembly of monks. We will salute the feet of the honourable monks." But the second sthavira

did not come. The saṅghasthavira also got annoyed, "The Blessed One will give us the punishment." The monks who were close to the second sthavira related this matter to the Blessed One. The Blessed One said, "Let Upanandana be called." Now he was called for. The Blessed One said, "Is it true, Upanandana, that in this way there was the meal outside for the assembly of monks. Nandana was the saṅghasthavira, you were the second sthavira. The saṅghasthavira had come, the monks had come, you had not come. The donors asked, 'Noble sir, is the assembly of monks complete?' The monks replied, 'No.' Then who does not come? The second sthavira has not come." Now they got annoyed, "We also have come leaving aside our own work. We desire to go ahead. We will approach the harmonious assembly of monks. We will salute the feet of the honourable monks." But the second sthavira did not come. The saṅghasthavira also got annoyed, "The Blessed One will give us the punishment." The monks who were close to the second sthavira replied, "Yes, O Blessed One." The Blessed One said, "It has to be performed in this way by the second sthavira at the time of the meal. Now what is it that has to be performed by the second sthavira at the time of the meal? Now when somebody invites the assembly of monks for a meal, if the saṅghasthavira is not competent for it, the second sthavira has to know these things : who invites the assembly of monks, bhikṣu, bhikṣuṇī, upāsaka, upāsikā, the incoming, the outgoing, a merchant or a leader of caravan, what is his name, what is his birth, what is the job of his mother and father, in which direction is his house, at which place on the highway it is, what direction the entrance of the house is facing. After asking these brief points, it may be accepted with silence. *Even if it is accepted by me, he should not sit down at the place where the bowls are kept.* If the saṅghasthavira is not competent for it, on the next day either a monk who practises for a month¹⁶ or a monk who practises for a fortnight¹⁷ has to be sent by the second sthavira. It has to be said, "Go and find out that in such a direction and at such a place on the highway there is the upāsaka having such a name and the assembly of monks is invited by him.

Find out what is prepared and what is cooked." After entering there he has to ask, "Are you well. May there be long life. Who is the upāsaka having such a name?", then this has to be said, "The assembly of monks is invited for the meal by him. What is prepared, what is cooked?" If he says, "Venerable Sir, who is this upāsaka? Where is this upāsaka? There is no such upāsaka amongst us. Nothing is prepared, nothing is cooked." Then it has to be known, "The assembly of monks is deceived." After coming back, if there is a favour given to that monk, that favour has to be received. If there is no favour but there are foods, those foods have to be pointed out.

If there are not foods, then after beating the gong in regret, it has to be declared, "Venerable Sir, the assembly of monks is deceived. All should seek their own way. Everybody has to move for the alms food in order of age."

But if he says, "Venerable Sir, this is prepared, this is cooked" then let the venerable sirs enter there. After beating the gong, everybody has to enter there. If it is the cold season, one has to enter earlier. A short time should be taken.²⁰ If it is the hot season, on account of the distress from the heat one has to enter earlier. If it is the rainy season, during the period when the rain stops, one has to enter. It is not proper for the monk to enter by stepping over the utensils. On the contrary, one has to enter passing along the side of the utensils and passing along the side of the boys and girls. After that it is not proper for the monk who is wandering around to sit down. At the many seats boys and girls may be made to sleep there.

On the contrary, after having checked with the hands, one has to enter passing along the side of the seats which have been occupied. If it is the cold season, a short time has to be taken and after calling out, the alms food has to be given to the sick monks.

If the donors say, "Venerable Sir, take it in order of age", then this has to be said, "No, the sick is given in the different way by the Blessed One. Why is the monastery made empty by us? A short time has to be taken. You should give." If it is the hot season or the

rainy season, a long time has to be taken. After calling out, the alms food has to be taken by the sick monks in order of age.

If the saṅghasthāvira is not competent for it and the second sthāvira is competent for it, it is not proper for the second sthāvira to see the gate, to get up with the food in his hand and to go away while he is eating.

If the saṅghasthāvira is not competent for it but the second sthāvira is competent for it, then the cooked rice served has to be eaten after waiting, the curry served has to be eaten after waiting.

When young monks are satisfied, they drink the water and sit keeping the hand down. Therefore, if the saṅghasthāvira is not competent for it, it has to be known by the second sthāvira: What is this meal concerned with, with a birth, with a dead, with a guest of marriage ceremony, with the warming of a house? Is the meal held by one who is coming, by one who is leaving, by a householder or by a recluse? According to the case, so the verse has to be recited, as it has been mentioned in the previous chapter. In this way the second sthāvira has to behave at the time of the meal. The verse has to be recited accordingly. He has to wait. In this way it has to be performed by the second sthāvira. If he does not behave in such a manner, he transgresses the customs which have to be observed.

The Blessed One, who was the teacher of gods and men, was sojourning at Śrāvastī, and after he had given the Introduction of the Sūtra, the meal outside of the assembly of monks began. Venerable Nandana was the saṅghasthāvira, Venerable Upanandana was the second sthāvira. The saṅghasthāvira had come, the second sthāvira had come, but the monks who were living distantly did not come. The donors asked, "Noble Sir, is the assembly of monks complete?" The monks replied, "No, it is not so. May there be long life." "Who does not come?" The monks replied, "The monks who are living distantly do not come." Now the donors got annoyed, "We have come leaving aside our own work. We desire to go ahead. We will approach the harmonious assembly of monks. We will salute the feet of the honourable monks." These honourable monks

who were living distantly did not come. Both the saṅghasthāvira and the second sthāvira got annoyed, "The Blessed One will give us the punishment." The monks who were close to those monks related this matter to the Blessed One. The Blessed One said, "Let those monks be called." Now they were called for. The Blessed One asked, "Is it true, monks, that there was the meal outside the assembly of monks in this way. Venerable Nandana who was the saṅghasthāvira, he had come, Venerable Upanandana who was the second sthāvira had come, but you who were living distantly did not come. The donors asked, "Noble Sir, is the assembly of monks complete?" The monks replied, "No, it is not so. May there be long life." "Now who has not come?" "The monks who are living distantly have not come." The donors got annoyed, "We have come leaving aside our own work. We desire to go ahead. We will approach the harmonious assembly of monks. We will salute the feet of the honourable monks." But those honourable monks who were staying distantly did not come. Both the saṅghasthāvira and the second sthāvira got annoyed, "The Blessed One will give us the punishment." The monks who were close to them replied, "Yes, O Blessed One." Then the Blessed One said, "Indeed at the time of the meal, it has to be performed by everybody in this way. Then what has to be performed by everybody at the time of the meal? Now somebody invites the assembly of monks for a meal, if the saṅghasthāvira is not competent for it and the second sthāvira is not competent for it, then the monk who is competent for it, by him it has to be known: who invites this assembly of monks, bhikṣu, bhikṣuṇī, upāsaka, upāsikā, a householder, a recluse, a merchant, a leader of caravan, one who is coming or one who is leaving. It is not proper for him to consent to going or not going, on the spot. On the contrary, it has to be asked, "What name do you have? What family do you belong to? What is the job of your father and mother? In which direction is your house? At which place of the highway is it? In which direction is the entrance facing?" After asking these brief points, it has to be accepted with silence. Even if it is accepted by me, it is not proper to sit down at the place where the bowls are kept.

On the contrary, if the saṅghasthāvira is not competent for it and the second sthāvira is also not competent for it, the monk who is competent for it, by him..... A monk who practises for a month or a monk who practises for a fortnight has to be sent there in advance. It might be a meal concerned with a birth or with a dead. It might be out of fear of the king, fear of a thief, fear of *dhossā*, fear of *vataputra* or a wish of injuring the assembly. Therefore, he should go and ask at that house : Who is this upāsaka with this name ? Is he a donor or a merchant ? (If they say) "What is this ?" then it has to be said, "The assembly of monks is invited by him for a meal." If they say, "There is no upāsaka with this name. Who is that upāsaka whose meal is there? Why is there meal?", then it has to be known; The assembly of monks is deceived. Then after coming back, if there is a favour given to that monk, that favour has to be received. If there is not a favour but there are foods, the foods have to be pointed out. If there are not the foods, then after beating the gong in regret, everybody has to set forth taking their bowls to seek alms food.

But if they say, "Venerable Sir, this is prepared, this is cooked" then after taking their bowls, the monks have to enter. If it is the cold season, the monks have to enter quickly. A short time has to be taken. Now if it is the hot season, they have to enter quickly. If it is the rainy season, during the period when rain stops, they have to enter quickly.

Then it is not proper to enter there stepping over the utensils. It is not proper, while entering, to step over the plates or to step over the boys and girls. On the contrary, they have to enter there passing along the side of the plates and passing along the side of the boys and girls. Then it is also not proper for the monk who has entered there to take the seat after wandering up and down. There might be many children who are about to sleep on those seats there. There might be pots or vessels which are used to be put. In that case, after checking with the hand and selecting the seat they have to sit down in order of age.

If it is the cold season, a short time has to be taken. After calling out, the alms food has to be given to the sick monks. Now if the donors say, "Noble Sir, after calling for the sick monks, take the alms foods in order of age," then it has to be said, "No, it is not so. A short time has to be taken. The sick monks are given in the different way by the Blessed One. Why is it possible to make the monastery empty ?" Now if it is the hot season or the rainy season, a short time should not be taken. After calling out the sick monks, the alms foods have to be taken in order of age.

It is not proper for a monk to see the entrance, to stand up with the alms food in hand and to go away while he is eating his share. If the saṅghasthāvira is not competent for it and the second sthāvira is also not competent for it, the monk who is competent there for it, by him the cooked rice has to be eaten after waiting, the curry has to be eaten after waiting. Then the verse has to be recited. It has to be known by him what this meal is concerned with; whether it is concerned with a birth, with a dead, with a guest of marriage ceremony or with the warming of a house; whether it is a meal held by one who is coming, one who is leaving, by a householder or by a recluse.

Now if it is concerned with a birth, then this verse should not be recited—

May this child, who is thrown away in the cemetery, live with the love drawn from the thumb. May dogs and jackals leap over him for seven days, and may crows pluck out his eyes.

This verse should not be recited in this way.

On the contrary, this verse has to be recited—

May this child go for refuge to the Buddha, Vipasyī, Sīkhi Viśvabhū, Krakucchanda, Kanakamuni, Kāśyapa, Śākyamuni Gotama, who has the excellent fame.

May the deities, who are favourably disposed to these glorious Buddhas, protect him, keep him. As the mother wishes, as the father wishes, so may the child who advances a family excel.

In this way this verse has to be recited. The verses have to be recited in detail accordingly. As the saṅghasthavira has to behave at the time of the meal, so everyone has to behave at the time of the meal. If one does not behave in such a manner, he transgresses the customs which have to be observed.

The Blessed One, who was the teacher of gods and men, was sojourning at Śrāvastī and after he had given the Introduction of the Sūtra in detail, those venerable monks of a group of six, Nandana, Upanandana ordained the disciples with higher ordination. Now after ordaining them, they neither delivered the discourse nor trained them. Now they grew up like the cow of the heaven, they grew up like the jackal and goat and they fell into bad habit and into ungrecious behaviour. They did not know how they have to behave to the preceptor,²² how to behave to the teacher, how to behave to the senior, how to behave in the midst of the assembly of monks, how to behave in the village, how to behave in the forest, how to stay, how to cover themselves and how to behave in the matter of the waist cloth, bowl and robe.

The monks related this matter to the Blessed One. The Blessed One said, "Let those monks of a group of six, Nandana and Upanandana be called." Now they were called for. The Blessed One said, "You ordained indeed in this way. After ordaining, you neither delivered the discourse nor trained them." The Blessed One explained everything in detail, "They did not know how....., how to behave in the matter of the waist cloth, bowl and robe." They replied, "Yes, O Blessed One." The Blessed One said, "Now after ordaining, you neither delivered the discourse nor trained them in this way. Then it has to be done by the preceptor for a resident monk.²² What has to be done by the preceptor for a resident monk? As long as the resident monk is ordained by the preceptor, the two-fold vinaya²³ has to be accepted. If he does not keep the two-fold vinaya, the one part of vinaya²⁴ has to be accepted. If he does not keep the one part of vinaya, the five sūtras have to be accepted. If he does not keep the five sūtras, four, three, two, one sūtra has

to be accepted in detail. If he does not keep the one sūtra, thirty rules have to be accepted. The rest has to be recited frequently in the form of verse. If he does not keep the thirty rules, two undetermined rules have to be accepted. The rest has to be recited frequently in the form of verse. If he does not keep the two undetermined rules, then four pārājika rules have to be accepted. The rest has to be recited frequently in the form of verse. He has to be made to study and to be trained in the morning, in the afternoon and in the evening. In the evening he has to be made to study with the abhidharma or with the abhivinaya. The abhidharma with this name is nine-fold of the sūtras; sūtra, geyā, vyākaraṇa, gāthā, udāna, itivṛttaka, jātaka, vaipulya and adbhuta dharma. The abhivinaya with this name is the prātimokṣasūtra, the brief one and the detailed one.

Now if he is not competent in recitation, the knowledge of the transgression of the rules has to be given in lecture. The knowledge of the sūtra, the knowledge of the constituent elements, the knowledge of the five senses and manas, the knowledge of the chain of causation and the knowledge of what is proper and what is improper have to be given in lecture. The good conduct has to be taught. It has to be distinguished from the improper conduct. If he delivers, indeed it is instruction for the resident monk. In this way he studies. He lives in the forest, he sits down at the meditation hall, it is instruction for him. After ordaining the resident monk, the preceptor does not deliver the discourse, he does not train, he does not study, he does not live in the forest, he does not sit down at the meditation hall, then at the end, it has to be said, "Accomplish the duty without carelessness." If he does not deliver the discourse, he transgresses the vinaya rules. In this way it has to be done by the preceptor for the resident monk. If he does not behave in such a manner, he transgresses the customs which should be observed.

The Blessed One, who was the teacher of gods and men, was sojourning at Śrāvastī and after he had given the Introduction of the Sūtra in detail, the monks ordained the disciples. Now those

monks who were ordained did not follow the preceptor. The monks got annoyed, "The Blessed One will give us the punishment. *Imesam mukitika*". "What has to be delivered and what training has to be given? Those monks neither approached nor followed us." The monks related this matter to the Blessed one.

The Blessed One said, "These things should be done by the resident monk for the preceptor in this way. What is it that has to be done by the resident monk for the preceptor in this way? In the early morning the resident monk has to get up and knock on the door of the monastery of the preceptor. The moment permission is given, he has to open the door slowly and put his right foot inside first. Next, after putting the left foot inside and saluting, he has to ask whether the preceptor could sleep well or not. After mentioning and asking these things, the small bowl for spit has to be emptied. The urine pot has to be emptied. The bench has to be chosen for sitting on. If it is the cold season, a coal pan has to be set on fire. Water for the mouth wash has to be given. A small piece of wood for the teeth wash has to be offered after having been washed. Water for the mouth wash has to be poured out. After washing the hands, something to clean the hands with has to be given. The drinkable has to be brought. After drinking, the cup has to be washed. After washing, the food has to be taken from the officer in charge of cooked rice. The stream of giving the food has to be made. The bowl has to be washed. The bowl has to be put to the proper place. When the preceptor enters the green area, the robe for use while entering the village has to be offered. The robe for use in the monastery has to be put away. Then taking his own robe, he has to follow behind. It is not proper to be too close nor too far. On the contrary, he should not be too close and too far. Now when he comes from the green area, he has to cleanse the preceptor's robes by beating and to fold them, then they have to be put away. Putting them on his own shoulder and bending the head, he should go in front. When they reach the monastery, the bench has to be chosen for sitting on. The robes for use while entering the village have to be put in one corner. The robes for use in the monastery have to be offered. Water for

the feet has to be offered. A flattish stool for the feet has to be offered. The feet have to be washed. If it is hot, the feet have to be bathed. If it is cold, a coal pan has to be set on fire.

Yadi pindacalo anthito bhavati, it has to be offered. Nananavar-nitam bhavati, then this has to be asked, "Well, from where is this received? "From such a family who is involved in prostitution, from a widow who is desirous of son, from such a nun or from such families which are afraid and are suspected, such offerings have to be prohibited. Then it has to be said, "Do not go there." If he says that at a certain family, the words of Buddha were spoken and this food was offered, then this has to be said, "*Make the smoke and do not cast your eyes on worldly things.*" After washing the hands, something to clean the hands with has to be given. The alms food has to be brought out. The alms food has to be offered. While he is eating, drink has to be brought. By fan, air has to be made. The stream of giving the food has to be made. After finishing the food, the bowl has to be carried away. The pot, the bowl, the cushion for the food, the couch and the seat have to be kept at the proper place. Both the robes and the bowl have to be washed. The bowl has to be kept at the proper place. The monastery has to be sprinkled with water and has to be washed. From time to time the cowdung has to be laid. The couch and seat have to be cleansed by beating. The robes have to be washed, be sprinkled with water and be dyed. The bowl has to be taken and dyed. The bench has to be brought for the preceptor when he takes rest during the heat of the day. The mat for sitting on has to be brought. The book has to be brought. The pot has to be brought. After taking the indication, the studying monk has to sit down at one corner. If he wants to take rest during the heat of the day, he should ask permission before doing so. If he wants to study with a certain monk, he has to ask. It has to be said, "I want to study with such a monk." Now it has to be known: If he is slow, living in abundance, in winding or not desirous to study, it has to be said, "Let a brief statement be recited." Now if he is

intelligent, good and desirous to study, it has to be said, "Go ahead."

When the preceptor comes back after the rest time during the heat of the day, the bench has to be brought. The mat to sit on has to be brought. The book has to be brought. The pot has to be brought. Something to clean the hands with has to be given (*agatasya samanasya*).

Flowers have to be given. When the preceptor goes to the shrine, he has to go behind him. The bench has to be chosen for sitting on. If it is the cold season, a coal pan has to be set on the fire. The feet have to be washed. The feet have to be rubbed. The couch has to be chosen. If he is a big person, up to end, preparation has to be put with the hands. The lamp has to be lit. A small bowl for spit has to be offered. A urine pot has to be offered. *Happiness has to be,* (all these have to be done soberly) after pointing out and asking. If a resident monk gets the monastery, it has to be implored, "I would like to get such a monastery." If he gets the monastery with the second monk, it has to be known by the preceptor: If he is slow, living in abundance, in winding or not desirous to study, then it has to be said, "Do not get with him, demerit of the touch will be there." If he is intelligent, good and desirous to study, it has to be said, "Get on with him so long as you are not raised up. This indeed is my asking."

If such a choice is raised up, it has to be asked. If he wants to study with somebody there, it has to be implored, "I would like to study with such a monk." It has to be known by the preceptor. In this way the resident monk should behave towards the preceptor. If he does not behave in such a manner, he transgresses the customs which should be observed.

The Blessed One, who was the teacher of gods and men, was sojourning at Śrāvastī, and after he had given the Introduction of the Sūtra, Venerable Nandana and Upanandana, a group of six monks had given the refuge to antevāsins²², (the pupils under the teacher) but they neither delivered the discourse nor trained them.

Now they grew up like the cow of the heaven. They grew up like the jackal and goat and they fell into improper habit and into ungracious behavior. They did not know how they had to behave towards the preceptor, how to behave towards the teacher how to behave towards the elder, how to behave in the midst of assembly of monks, how to behave in the village, how to behave in the forest, how to wear, how to cover their bodies, how to behave in the matter of the waist cloth, bowl and robe.

The monks related this matter to the Blessed One. The Blessed One said, "Let the group of six monks with Nandana and Upanandana be called." Now they were called for. The Blessed One said, "Is it true, Nandana, Upanandana and the group of six monks that in this way you gave the refuge? After giving the refuge, you neither delivered the discourse nor trained antevāsins. The Blessed One explained everything in detail.".....They did not know how to behave in the matter of the waist cloth, bowl and robe." They replied, "Yes, O Blessed One."

The Blessed One said, "You neither delivered the discourse nor trained antevāsins, after giving them refuge in this way. So in this way the teacher²² should conduct towards antevāsins. How is it that the teacher has to conduct towards antevāsins, If the teacher gives the refuge to the pupil, the two-fold vinaya has to be taken. If the pupil does not keep the two-fold vinaya, the one part of vinaya, then five sūtras have to be taken in detail. If he does not keep the five sūtras, then four, three, two, one sūtra has to be taken in detail. If he does not keep the one sūtra, the ninety-two rules, have to be taken. If he does not keep the ninety-two rules, thirty rules have to be taken. If he does not keep the thirty rules, two undetermined rules have to be taken. If he does not keep the two undetermined rules, up to end, the four pārājika rules have to be taken. The rest has to be recited frequently in the form of verse.

The knowledge of the elements, the knowledge of the five constituent elements, the knowledge of the support and the knowledge of the relationship have to be instructed. The good conduct has

to be taught. It has to be distinguished from the improper conduct. If this teacher neither delivers the discourse nor trains the antevāsin after giving the refuge to him, he transgresses the vinaya rules. In this way the teacher has to behave towards the antevāsin. If he does not behave in such a manner, he transgresses the customs which should be observed.

The Blessed One, who was the teacher of gods and men, was sojourning at Śrāvastī and after he had given the Introduction of the Sūtra, the monks gave the refuge to the pupils and after receiving the refuge of the teacher, neither approached nor followed them. Now the monks got annoyed, "The Blessed One will give us the punishment. Those pupils neither approached nor followed us. How should those pupils be brought up with the discourse and be trained by us?" The monks related this matter to the Blessed One. The Blessed One said, "Let the monks be called." Now they were called for. The Blessed One said, "Therefore, in this way the antevāsin should behave towards the teacher. The antevāsin, has to get up in the early morning and has to knock the door of the monastery of the teacher in this way. The moment the permission is given, he has to open the door slowly and put the right foot inside first. Next, after putting left foot inside, he should ask the teacher whether he could sleep or not. The small pot for spit has to be emptied.and water for feet wash has to be given, water for feet wash has to be offered and the flattish stool has to be offered. The feet have to be washed and the feet have to be rubbed. The small pot for spit has to be brought. The urine pot has to be brought. The lamp has to be lit. The bed has to be chosen. In this way the urine pot has to be emptied every day. The service of the junior monk has to be done fully. As is the same with the resident monk in detail, so he has to light the lamp and choose the bed and the *happiness has to be* (all these have to be done soberly.) In this way the antevāsin has to behave towards the teacher. If he does not behave in such a manner, he transgresses the customs which should be observed,

UDĀNAM (Solemn Utterance)

In this way the saṃghasthavira has to behave at the poṣadha ceremony.

In this way second sthavira has to behave at the poṣadha ceremony.

In this way everybody has to behave at the poṣadha ceremony.

In this way the saṃghasthavira has to behave at the time of the meal.

In this way the second sthavira has to behave at the time of the meal.

In this way everybody has to behave at the time of the meal.

In this way the preceptor has to behave towards the resident monk.

In this way the resident monk has to behave towards the preceptor.

In this way the teacher has to behave towards the antevāsin.

In this way the antevāsin has to behave towards the teacher.

THE FIRST CHAPTER

TRANSLATION NOTE

ABBREVIATIONS :

Pa—Pali

Skt—Sanskrit (Saṃskṛta)

BHS—Buddhist Hybrid Sanskrit

DEBMT—Dictionary of Early Buddhist Monastic Terms.

C. S. Upasak, Bharati Prakashan, Varanasi.

*The passages not clear to the editors have been put in italics.

(1) Nidāna : Sometimes the nidāna is told at the beginning of the solemn utterance of the Buddha, so we translate this word as the Introduction of the Sūtra.