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A STUDY OF THE PĀLI VINAYA MAHĀVAGGA IN
COMPARISON WITH THE CORRESPONDING SECTIONS
OF THE GILGIT MANUSCRIPTS

by

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ABSTRACT OF THE THESIS

MAHĀVAGGA

"A STUDY OF THE PĀLI VINAYA IN COMPARISON WITH
THE CORRESPONDING SECTIONS OF THE GILGIT MSS."

The object of the thesis is to investigate the position of the Mahāvagga in early Buddhism by a comparative study. The method of comparison is to consider (a) internal evidence in relation to its composition and to other parts of the Canon, and (b) external evidence in relation to identical products of the Mūlasarvāstivādins. Occasionally reference has been made to various literary works of a similar type.

The whole work is divided into three main sections, viz., an Introduction; (2) a study of the Gilgit Manuscripts, and (3) the Conclusion. The introductory section deals with the ten chapters of the Mahāvagga, their general character, contents, arrangement, respective importance and interrelation, and a short comment on the Gilgit Manuscripts.

The second section is a comparative study of the ten vastus of the Gilgit Manuscripts which are the Sanskrit versions of the corresponding ten chapters of the Pāli Mahāvagga, and on which our main interest has been concentrated in the course of our investigation. The summary at the end of each vastu points out the most marked agreements and differences between the two versions.

The final chapter of the thesis attempts to define the position of the Gilgit Manuscripts in the Vinaya tradition, as represented by the Pāli as well as Buddhist Sanskrit and Chinese, and dwells upon its specific Avadāna character, as contrasted with the simplicity of the Pāli Mahāvagga.

Kvṛ.	Ka thāvatthu.
Kn.	Khuddakapāṭha.
Lal.	Lalitaviṣṭara .
M.	Majjhimanikāya.
Mbhv.	Mahabodhivaṃsa.
Mhvs.	Mahāvaṃsa.
Mvg.	<u>Mahāvagga</u> , or Vinayapitakam, Vol. I.
Mvt.	<u>Mahāvastu</u> .
Mvyut.	Mahāvvyutpatti.
Ms.(s)	Manuscript(s).
Niss.	Nissaggiya (-Pācittiya).
Pv.	Petavatthu.
Pār.	Pārājikā.
Pāc.	Pācittiya.
R.V.	Ross & Viyabhusan.
S.	Samyuttanikāya .
S.B.B.	Sacred Book of the Buddhists.
S.B.E.	Sacred Book of the East.
Sinh.	Sanghalese or Ceylonese.
Skt.	Sanskrit.
Sn.	Sutta-nipāta.
tr.	translated.
Ud.	Udāna.

- V. Verse.
Vin. Vinaya-Piṭakam.
Vv. Vimānavatthu.

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SECTION I

INTRODUCTION.

INTRODUCTION

The original meaning of the term Vinaya is modesty, humility, entreaty, decorum, from VI+√NI, as "vineti", meaning: leading out, controlling, and also abolishing, removal. It also indicates the rule or way of saying or judging, i.e., terminology. Then it is specially used in connection with the Code of Morality or Ethics for the Buddhist Brotherhood or Saṅgha. But recorded sources prove the term Vinaya to have been used before earlier, to denote the Code of Conduct for the common people as a whole. The Jātaka-verses (gāthās) which are considered to be among the oldest literature of the Pāli tipitaka, mention the "Vinaya" not as a code of Ethics for the Buddhist Brotherhood, but as a rule of Conduct for all people, with special reference to kings.

THE PLACE OF VINAYA IN RELATION TO DHAMMA

In the Pāli Tipitaka the term "Vinaya" came into vogue in connection with the Vinaya Piṭaka

of Theravāda Buddhism, forming one of the three chief divisions of the Canon. The Vinaya Piṭaka sets down the rules and regulations to be observed by the bhikṣus, and all sections of the laity are excluded from the sphere of its operations. The other two Piṭakas are the Sutta and the Abhidhamma. The Sutta Piṭaka describes the doctrinal part of Buddhism, and the Abhidhamma Piṭaka gives in detail an exposition of the doctrine and forms its philosophy.

The Vinaya - the ecclesiastical law of the Buddhist Order - was originally divided into two sections (i.e., ubhato vinaya)⁽¹⁾, viz., the bhikkhu- and the bhikkhunī-Vinayas. Again, the Vinaya is subdivided into three parts, viz., the Vibhaṅga, the Khandhakas, and the Parivāra. The Vibhaṅga is further divided into two sections, viz., the Mahā - or Bhikkhu-vibhaṅga and the Bhikkhunī-vibhaṅga. The Khandhaka also has two

(1) Clvg. XI.1.7. eten'eva upāyena ubhato vinaye pucchi.

divisions, viz., the Mahā and the Culla. The Parivāra or the Parivāra-pāṭha is nothing but the corollary of the Vibhaṅga, clarifying some of its obscure points.

The other Piṭakas, in their turn, are subdivided into various works. While the Vinaya may be defined as a collection of rules relating to the outward conduct of the Brotherhood, the Dhamma regulates the mind of the members. The Vinaya directs the course of action which they should adopt in their daily lives. Accordingly the Dhamma and the Vinaya stand in relation to each other as theory and practice of the same subject.

Now, though different in outlook, certain sections of the Vinaya are found in the Dhamma and vice-versa, often occurring in identical terms. The reason is that both of them, in an attempt to solve the same problem of deliverance from sufferings, have had to tread the same path boldly pointed out to them by identical expression.

IMPORTANCE OF THE VINAYA

The importance of the Vinaya lies in the true and exact codification of its rules, contempt of which brings corruption and ruin to the Buddhist Brotherhood. It has been rightly said ~~that~~ in the concluding summary of the first chapter of the Mahāvagga that as long as the Vinaya existed any lost doctrine could again be re-
(1)
vived. In other words, if the Order remains pure by observing the rules of the Vinaya, it will be competent to bring to light the lost doctrine.

It is also a matter of great importance that the study of the Vinaya attracted the foremost attention of monks and scholars in ancient days, not only in India, but also in other countries. For instance, Chinese travellers visited the holy lands of India in search of an original copy of the Vinaya, which they believed to be indispensable for the welfare of the Buddhist Brotherhood in China. Fa-hien travelled all over

(1) Vin. Vol. I., pp. 98-99.

"pamuttam hi suttante abhidhamme ca tāvade,
vinaye avinattham hi puna tittthati sāsanaṃ."

Northern India in search of a copy of the original Vinaya. In the various kingdoms of Northern India he found one master transmitting rules orally to ~~one~~ another. He could not find any written copy.

Various dissensions, which took place in the Buddhist Order not very long after the demise of the Buddha, were mostly due to the differences of opinion regarding the rules of the Vinaya rather than to any misinterpretation of fundamental belief in the doctrine.
(1)

In the accounts of the Third Council during the reign of King Aśoka, ~~were~~ are first told of the division in the Buddhist Order. Then eighteen schools came into existence, due to the difference of opinion regarding the interpretation of the doctrine. Fa-hien informs us that eighteen schools which started from the original doctrine, "Theravāda", all had their own copies of the Vinaya. They all agreed in the general meaning, differing only in small matters.
(2)

(1) R. Kimura, History of Early Buddhist Schools, p. 100.

(2) Legge: Fa-hien. Chap. XXXVI.

Fa-hien got a transcript of the rules in six or seven thousand gāthās, being the Sarvāstivāda version of the Vinaya, which was observed by the communities of bhikkhus in the land of Ts'in and handed down orally from Master to Master (Ācariya-paramparā) without being committed to writing. Fa-hien mentions the following schools as having their own versions of the Vinaya-Piṭaka:

- i) Sarvāstivādins
- ii) Vibhajjavādins or Theravādins
- iii) Mahisāsakas
- iv) Dharmaguptikas
- v) Kāśyapiyas
- vi) Saṅkāntikas

The Vinayas of Nos. ii) and iii) had much in common; the other Vinayas were more or less based upon the divergent views of their teachers.

Three centuries later another Chinese traveller, I-tsing, paid a visit to India for the same purpose of collecting the authoritative versions of the Vinaya. His main interest was confined to the Vinaya of the Mūlasarvāstivāda School. He translated into Chinese

the following "Vastus" (Pāli: Khandhakas) of the
Māulasarvāstivāda School ⁽¹⁾ in addition to other Vinaya
works:-

- i) Pravrajyā (upasampadā)-vastu, 4 vols., cf. Mvg. Khandhaka, I.
- ii) Varsā-vastu, 1 Vol., c.f. Mvg. Khandhaka III.
- iii) Pravāraṇā-vastu, 1 vol., c.f. Ibid. V.
- iv) Carma-vastu, 1 vol., c.f., Ibid. V.
- v) Kāṭhina-cīvara-vastu, 1.Vol., c.f., Ibid. VII.
- vi) Bhaiṣajya-vastu, 18 vols., c.f. Ibid. VI.
- vii) Saṅghabheda-vastu, 20 vols., c.f. Mvg. Khandhaka VII.

A comparative study of the Vinaya reveals the fact that the Pāli version of the Theravāda Vinaya, as recorded in Ceylon, has not experienced any major change. The other versions, however, underwent considerable change in content and wording. The claim to originality of the Pāli version, therefore, may be more readily accepted than that of others. In the course of discussion of the content of the Gilgit Manuscript we propose to deal with this matter from the point of view of a comparative study of the Mahāvagga.

(1) Takakusu, I-tsing, Intro. p. xxxvii, cf. below, Gilgit MSS.

VINAYA: SĪLA AND ĀCĀRA

The term Vinaya is generally used to apply to the set of rules which is collectively known as the Pātimokkha, a work which originally bore the designation of the Sikkhāpadas.⁽¹⁾ Professor Oldenberg regards⁽²⁾ the Pātimokkha as the fundamental laws of the Vinaya and assigns to it a date agreeing with that of the fundamental doctrines of the "Dhamma" prior to the compilation of the Piṭakas. The fortnightly ceremony of observance of the Uposatha, at which the Pātimokkha was recited aloud may undoubtedly be reckoned as one of the most ancient elements in the life of the Buddhist Saṅgha, uniting its members with one another. But these rules, which helped the members of the order to unite with one another, may conveniently be differentiated from the rules of the Pātimokkha, which were drawn up with a view to maintaining the purity of individual bhikṣus,

(1) Mvg.II, Sec. 3: "Yāni mayā bhikkhūnam
paññattāni sikkhāpadāni tāni nesam,
pātimokkhuddesam anujāneyyam, so nesam,
bhavissati pātimokkhuddesam."

(2) Vinaya Piṭaka, Vol. I (Mvg) Introduction,
xix-xx.

rather than their unity.

It will be seen that the Vinaya divides itself into the two well-defined categories of *Sīla* and *Ācāra*. Under *Sīla* come the prohibitory rules of the Vinaya, constituting, mainly, the *Pātimokkha*, and under *Ācāra* may be brought the rules of the *Mvg.* and the *Clvg.*, which are constructive in nature.

Regarding *Sīla* and *Ācāra*, the *Mahāvagga* records: "Cattāri ca pārājikāni terasa ca saṅghādisesā, ayaṃ sīlavāpatti; thullaccayaṃ, pācittiyam, pāṭidesaniyam, dukkaṭaṃ, dubbhāsitaṃ, ayaṃ⁽¹⁾ ācāravipatti."

A greater portion of the *Pātimokkha* was compiled simultaneously with the establishment of the first Buddhist Saṅgha, and the rules of the *Mahāvagga* and the *Cullavagga* were developed and formulated according to the exigencies of circumstances which the Saṅgha had to face from time to time.

(1) *Mvg.* IV. 16.

These rules threw a good deal of light on ancient Indian polity and sociology which the new doctrine could not altogether ignore. The rules of the Mahāvagga are particularly important because they reflect the system of government which was then current among the confederacies such as the Sakyas, the Vajjis and the Mallas. In them we find a good picture of the state of democracy which aimed at the unification of the different units of the Buddhist Order scattered all over Northern India, ⁽¹⁾ to which may be added the kingdoms of Kāsi, Kosala, Aṅga, Magadha and Vatsa.

We cannot agree with Dr. Malalasekera ⁽²⁾ that "the separate chapters (i.e. the Khandhakas) are arranged in chronological order, and are intended to present connected ecclesiastical history from the time of the enlightenment of the Buddha down to that of the Second Council convened one hundred years after the death of the Buddha". There is,

(1) Vide: Mvg. II.

(2) The Dictionary of Pāli Proper Names, Vol. I, p. 711.

of course, no doubt that the first chapter of the Mahāvagga, i.e., Mahākhandhaka (especially the first twenty-four topics), is considered to be the history of the Buddhist Order, showing how it came into being. Further, the subsequent few topics of the first chapter which deal with the initiation of the novices and ordination of the bhikkhus could be regarded as indispensable at the inception of any Community or Saṅgha. The concluding two chapters of the Khandhakas, i.e., Chapters XI and XII of the Cullavagga, which comprise the accounts of the First and Second Buddhist Councils are so to be arranged because these incidents happened after the demise of the Teacher. There is no special significance in the arrangement of the intermediate nineteen chapters. At best, in some of the cases the extensiveness of the chapters might be counted, but here too the question of "chronology" does not arise. It is also misleading to assume that the Khandhakas are documents of social rather than ecclesiastical history.

The Khandhakas present true pictures of the recent conditions of the country, with special reference to the Majjhimadesa ⁽¹⁾ or the country of Central India, the birthplace of the doctrine and its early activities. Kings like Bimbisāra and Pasendai, etc., played important parts in the history of the Buddhist Brotherhood. The Vīnaya never neglected the existing law of the country. On the other hand, the Master's standing order was to adjust the ecclesiastical rules fully to conform with the requirements of the Royal Authority. ⁽²⁾ This is evident from the rules promulgated against the admission of certain government servants into the Buddhist Order. In the interest of the State, soldiers in active service had to be excluded from the Saṅgha. A robber who broke out of jail, a thief whose name was written in the palace, a person condemned to death, or a person ^(lakkhaṇāhata) punished by branding, or in debt, a runaway slave - such persons are debarred from the Order. The

(1) For description, vide Mvg. P.197; J.I. Pp.49 and 80; Mbv., p.12; Divy., p.21 ff.

(2) Mvg.III. 4.3. "anujānāmi bhikkhave rājānam anuvattitum."

Vinaya is so based as to avoid conflict or inconvenience to the State. ⁽¹⁾ It is equally evident that the Saṅgha did not relish the idea of having among its members those who bore some liability to the State and to society.

The Stories introduced into the Khandhakas (as also in the Vibhaṅgas) are not history in the strict sense of the term, as from them we cannot get any sympathetic account of the king and the country concerned.

According to Dr. Winternitz, stories are related for the sake of minimising the dryness of monotonous enumeration of prohibitions and regulations. ⁽²⁾ Though we partially agree with this statement, still, in most of the cases it is sufficiently clear that the stories were narrated on the occasion of each regulation and rule being formulated by the Teacher on the basis of the incident told in the story. Hence the stories are essential parts of the respective Vinaya rules,

(1) Mvg.I. 40. 4.

(2) History of Indian Literature, Vol. II, pp.31-33.

and as such their applications were quite appropriate.

Out of eight kings who are mentioned in the Khandhakas, at least six ⁽¹⁾ were contemporaries. Frequent mention is made of both King Pasenadi and King Bimbisāra throughout the Tripitaka, although Pasenadi is referred to only once ⁽²⁾ in the Khandhakas, whereas King Bimbisāra appears as many as ⁽³⁾ fifteen times.

Here, the kings are presented with all their virtues and vices, merits and demerits, scandals and intrigues. Sometimes court life seems to be the background of monastic life as well as of monastic rules, overshadowing even the Teacher himself. If the Vinaya rules can conveniently be called valid regulations for the members of a body i.e., the Saṅgha, it would not be difficult to

(1) Udena, Pajjota, Pasenadi, Bimbisāra, Bhaddiya and Suddhodana.

(2) Mvg. III. 14.

(3) Mvg.1, 22; 39; 40; 42; 46; II.1., II.2.3., V.1, VI.15, 34; VII.1,2,14 et. seq.; 21 et seq. and Clvg. V.5, VI.3, 11, VLL.3.5.

to trace the influence of the King or State in them. It is well-known that though the Buddhist Brotherhood developed out of the existing ascetic community of India, it acquired a sense of security and a peculiar dignity only to be compared with that of a democratic republic. Being a religious Brotherhood, the body aimed primarily at the salvation of life through extreme self-control and deep meditation, and as such there would be no comparison between the laws of the Sangha and those of the State. But it should be noted that the Buddhist ecclesiastical law had sanction from the King or the State,⁽¹⁾

The princes played no less important a part in the Khandhakas. Mention is made of princes like Ajātasattu, Abhaya, Jeta, and Dhīghāvu, and some of the Sakya dynasty. But Ajātasattu is most prominent among them for both bad and good reputations.⁽²⁾

Among the Sakya princes, Ānanda and Devadatta

(1) Mvg.III. 4.3; L. 40.4. Vinaya Pitaka, Vol.IV p.226.

(2) Clvg. VII. 2.1.5; 3.4. et seq; XI. 1.7.

are well-known in the Khandhakas, Ānanda being referred to frequently, not of course as a prince, but as a constant companion and chief attendant to the Buddha.

Among the early devotees who, in order to attain merit, spent their wealth for the maintenance of the Saṅgha, were Anāthapindika, Jīvaka, ~~et~~ Citta (gahapati), Mendaka, Sīha (Senāpati), the pair Tapussa-Bhallikā, Suppiyā (Upāsakā), Visākhā, Suppiyā (Upasikā), etc. Anāthapindika (Sudatta), Jīvaka and Visākhā play important rôles throughout the chapters. As a matter of fact, the Buddha spent twenty-five out of the forty-five of the years of his life after the attainment of Buddhahood, at Sāvatti, in the monasteries built by Anāthapindika and Visākhā, where most of the Vinaya rules were formulated.

Among the bhikkhus mentioned in the Khandhakas (so also the whole of the Vinaya Piṭaka) Upānanda, Udāyi, and especially the Chabbaggiya bhikkhus, are given greater prominence than the chief disciples (Sāriputta, Moggallāna, Ānanda, Kassapa, etc.) The great disciples (Mahāsāvakas) almost

fall into the background, and their influence is only faint, since we are concerned here not with the Dhamma but the Vinaya. Almost all the offences are attributed to the Chabbaggiya group of the bhikkhus and the bhikkhunīs, and thereby new rules are laid down. In a sense their existence is more important and essential to the Vinaya than the existence of the "great disciples" who became more or less ornamental in the Khandhakas.

MAHĀVAGGA

As already mentioned, the Khandhaka is divided into two parts or divisions: the Mahāvagga and the Cullavagga. Out of twenty-two chapters of the Khandhaka, ten have been included in the Mahāvagga. There is no doubt that the title of the Mahāvagga is a later attribution, as neither in the origin nor in the commentary is such a title to be found, nor does Buddhagōsa use this title in the Samantapāsādikā, his commentary on the Vinaya.

In the Samantapāsādikā, in an introductory
 (1) verse, Buddhaghosa uses Khandhaka inclusively
 for both books. All the chapters throughout be-
 gin by referring to the name of the Khandhaka or
 Division concerned, viz., "Uposathakkhandhake,
 Kathinakkhandhake, Senāsanakkhandhake," etc.,
 except at the beginning of the Cullavagga, which
 begins with "Cullavaggassapathame kammakkhandhake
 (2) tāva." It is beyond doubt, from the format-
 ion of the sentence, that "Cullavaggassa pathame"
 has been added at a later date. Except for this
 singular example, nowhere else has mention been
 made of either the Mahāvagga or the Cullavagga.

In addition to this Mahāvagga of the Vinaya
 (3) Pitaka we trace at least five other Mahāvaggas
 in the Sutta Pitaka, dealing with either the life
 of the Buddha or his main "Noble Teachings", as the
 first topic of the Group or "Vagga", viz.,

(1) "Ubhinnaṃ pātimokkhaṇaṃ
 Saṅgīti samanantaram,
 Saṅgāyimsu mahātherā
 khandhakaṃ khandhakovidā."

(2) Samantapāsādikā, Vol. VI. p.1155

(3) Malalasekera - Dictionary of Pāli Proper Names,
 Vol. II, p. 554.

- i) Mahāvagga - The second book ("the Great" division) of the Dīgha-Nikāya, consisting of ten Suttas (Nos. 14 - 23).
- ii) Mahāvagga - The third section of the Sutta Nipāta, consisting of twelve Suttas (pp. 72-139). The Pabbajjā, the Padhāna, the Subhāsita, etc. Suttas have been included in this section. The first Sutta deals with an important episode of the Master's life, namely, the first meeting of the Buddha and King Bimbisāra.
- iii) Mahāvagga - The first section of the Paṭisambhidāmagga which deals with the life of the Buddha. It may be noted here that the first section of the Paṭisambhidāmagga, known as the Mahāvagga, deals (only) with three topics of the ten included in the Vinaya Mahāvagga. In the Nānakathā, the passages are taken verbatim from the Vinaya Mahāvagga.
- iv) Mahāvagga - The fifth section of the Samyutta Nikāya (vol. V. pp. 1-478) containing the Magga, Bojjhaṅga, Satipatthāna, Sacca ^{etc.} and important Saṃsuttas dealing with

the main "Noble Teachings" of the Buddha are included in this section. Again, these ten Samyuttas are divided into 113 chapters.

- v) Mahāvagga 𑀘 The seventh chapter of the Tika Nipāta, the twelfth of the Catukka, the sixth of the Chakka, the seventh of the Sattaka, the second of the Atthaka, and the third of the Dasak Nipāta of the Aṅguttara Nikāya.

z In all the above chapters the subject is either the life or the main teachings of the Buddha.

It is interesting to speculate how the title of the "Mahāvagga" originated. It may perhaps be due to the importance of the first twenty-four topics of the Mahākhandhaka, i.e., the first chapter which deals with the life of the Mahāpurisa (Great Man) the Buddha. His attainment of enlightenment, the preaching of the Middle Way, sending disciples in various directions, converting Sāriputta and Moggallāna, the two chief disciples, etc. Moreover, this chapter covers an extensive field dealing with a variety of subjects and comprising about a hundred pages (Oldenberg

edition). Hence the chapter is called "Mahākhandhaka". Therefore it is quite probable that the title "Mahāvagga" was fashioned after the "Mahākhandhaka", its first ~~title~~ chapter.

It is not necessary to consider that all the chapters of the Mahāvagga are great (Mahā) either in content or in form. Some of the chapters of the Mahāvagga are smaller than those of the Cullavagga. On the other hand, some of the chapters of the Cullavagga are larger than those of the Mahāvagga. (1)

According to Drs. Rhys Davids and Oldenberg, it is misleading to divide the Suttavibhaṅga into two divisions, viz., Pārājikā and Pācittiya, because "..... we find, at regularly recurring intervals, passages of an exactly similar character, and with out any doubt of the same origin....." (2)

(1) The following six chapters of the Mvg., viz., III (pp.19), IV (pp.21), V (pp.19), VII (pp.14), IX (pp.24) and X (pp.23) are smaller than those of the following seven chapters of the Clvg., viz., I (pp.30), IV (pp.31), V (pp.40), VI (pp.33), VII (pp.26), VIII (pp.28) and X (pp.30). Hence there is no justification for dividing the Chapters into Mahā (big) or Culla (small) according to their extensiveness.

(2) SBE. Vol. XIII. Introduction, p.xv.

In the case of the Khandhakas, it is equally misleading to divide them into two divisions, i.e., the Mahāvagga and the Cullavagga, as some of the ordinances and regulations and even the stories are recorded similarly in both divisions. There is no separate division of the Vinaya-vastu of the Mūlasarvāstivāda School into Mahā- and Culla-, so there is little doubt that the dividing of the Khandhakas into these sections is a later arrangement and has no decisive significance.

THE CONTENTS OF THE MAHĀVAGGA

We propose to group the ten chapters of the Mahāvagga into four sections, according to their nature, aim and object.

- (a) The first chapter, i.e., Mahākhandhaka alone, is discussed in the first place, it being independent and self-sufficient.
- (b) The second, third and fourth chapters, or Uposatha, Vassa and Pavāranā Khandhakas, are grouped in the second, according to the nature of the subjects.
- (c) The fifth, sixth and seventh and eight chapters, or Camma, Bhesajja, Kathina and Cīvara

Khandhakas, are grouped in the third section according to their purpose, while

(d) the last two chapters, i.e., the ninth and tenth chapters or Campeyya and Kosambaka Khandhakas, are grouped in the fourth section according to their peculiar nature.

(a) In the "Great Chapter", or Mahākhandhaka, the first twenty-four topics concern the events following on the Master's Enlightenment down to the ordination of the two chief disciples, Sāriputta and Moggallāna. In this portion a short account is given of how the Buddhist Brotherhood came into being. The subsequent topics are:- the mutual duties and obligations of the preceptor (Upajjhāya) teacher, (Ācariya) and their pupils; rules for ordination (Upasampadā), initiation (pabbajjā) and disqualification of the person to be admitted into the order through the above two processes: the qualification of the 'preceptor' and the 'teacher' to carry out the function of ordination and initiation; the procedure of admitting persons formerly belonging to "other congregations" (Aññatitthiya pubbakā); the Buddha's visit to Kapilavatthu and

the initiation of Rāhula by Sāriputta, Here special rules were laid down to be observed by the novices. — This chapter may be considered as self-sufficient, completing the first phase of the Buddha's "Sāsana".

(b) The subsequent three chapters, dealing with the Uposatha, Varsavāsa and Parāraṇā ceremonies are grouped together, their aims and objects being to strengthen the Brotherhood through regular mutual association, confession and living congregational lives. The first among the three is Uposatha.

The Uposatha is a rite which is mainly observed for the purpose of a bhikkhu's confessing sins of omission and commission to a fellow-bhikkhu. On the Uposatha day an able bhikkhu recites the Pāṭimokkha in the Saṅgha, the individual bhikkhus confess their respective offences, if any, and in so doing morally purify themselves.

Next is the chapter on Varsavāsa, or observing the rain-retreat. According to the Vinaya, the rainy season consists of four months. But the rain-retreat is to be observed for three months:

first, from the full-moon day of Āṣāḍha to the full-moon day of Āśvina; second, from the full-moon day of Śrāvana ~~to the full-moon day of Śrāvana~~ to the full-moon day of Kārtika. During these times bhikkhus are to dwell in a settled Āvāsa limited in boundaries. In this period of congregational dwelling, bhikkhus are supposed to discuss the Dhamma-vinaya to their mutual advantage.

The third of the group is Pavāraṇā, which is introduced within the Saṅgha, like the other two, so that the bhikkhus might live in peace and harmony, sharing mutual confidence and fellow-feeling which might increase the power and unity of the Saṅgha. It is more or less extending an open invitation to the fellow-bhikkhus to point out their faults committed during the congregational living of the Varsavāsa and to clear up the misunderstandings of omission and commission, so that wrongs could be corrected.

The Buddha did not debar himself from this custom. From the Pavāraṇā Sutta⁽¹⁾ we come to know

(1) S. I. p. 190.

that at a time at the termination of the Vaggsavāsa the Master and the "Great Disciples" extend this mutual invitation (parāresi) in spite of knowing that each of them was pure with eternal purity (visuddho paramāya visuddhiyā). *Supreme*

(c) The chapters of the third group deal with the articles used by the bhikkhus in their daily lives. However, these chapters are not arranged according to their usefulness nor to their importance. It is difficult to say according to what principle they are so arranged. For instance, it would seem that the chapter dealing with the articles made of skin (Chap. V) is not more important than the chapters dealing with either the dress of the bhikkhus or the medicaments prescribed for them; but the Camma-khandhaka precedes the Bhesajja and the Cīvara Khandhakas.

(d) In the fourth group, the last two chapters, viz., the Campeyya and Kosambaka-khandhakas have been put together. This group is meant for the improvement of the unity and integrity of the Saṅgha. Here the Buddha enumerates how many bhikkhus are

required for the conferring of the Upasampadā, both in the middle and the border countries, and performing other Vinaya acts (Vinaya Kammāni). This group is important for another reason: it deals with the serious quarrel in Kosambi arising out of improper Vinaya-acts and reconciliation of the same through the right procedure.

The first chapter in the group, the Campeyya-Khandhaka, deals with the validity and invalidity of the "Vinaya-kamma s", viz., Pabbājanīya (banishment), Ukkhepanīya (expulsion), tājjanīya (deprivation of privileges), Niyassa or Nissaya (keeping a bhikkhu under supervision), etc. This chapter is meant for increasing the power of the Saṅgha through establishing the ~~xxx~~ right procedure of the Ecclesiastical Acts. It has no parallel passages in the other canonical books. But the occasions on which any of these "Acts" were to be performed are mentioned elaborately in the Cullavagga. (1)

The last chapter of the last group, i.e., Kosambaka Khandhaka, deals with the dissension of

(1) Chap. I, pp. 1 - 390

the bhikkhus of Kosambī, the signs of schism noticed for the first time in the Buddhist order. A serious quarrel arose among the Kosambian bhikkhus over a trivial matter, but it ended in an amicable settlement. In the beginning of the quarrel, the Buddha himself failed to settle the dispute. In utter disappointment, he walked out of Kosambī and went into the Woodland, where he is said to have been waited upon by an elephant and a monkey during the period of the rain-retreat. The bhikkhus did not come to their senses until their local lay supporters brought pressure to bear upon them to bow to the decision.

The quarrel of Kosambī, however, did not lead to a formal breach or rupture in the Saṅgha, as by its very definition, Sāmaggi, or unity, was the very essence of the Saṅgha's internal life. This was applied as a main test of the internal cohesion and integrity of the religious community. Thus, unity was the be-all and end-all of its existence. The Saṅgha was more or less organised on the model of such political Saṅghas as those of the Vajjis of Vesālī, the Sakyas of Kapilavatthu or the Mallas

of Kusinārā. The Buddha always felt very deep concern for the unity and integrity of the Saṅgha. Nevertheless, his followers, men and women who formed and belonged to the order, were persons recruited from different countries and localities; different castes and social grades, different cultural heritages and religious temperaments. The Buddha compared the Order to an ocean into which different rivers flow, assuming the common name of the ocean and abandoning their previous names and traditions, social and other interests, in order to keep such an Order working efficiently.

The lateness of the chapter is borne out by its subject-matter, as well as by its connection with the other versions of the same story. The "quarrelling monks of Kosambī" were evidently favourite figures in the training of monks in concord and avoidance of dissension. The Kosambaka Jātaka⁽¹⁾ supplements the Vinaya accounts by an introductory occasion of dissension between the two parties of the bhikkhus, arising out of a dispute between a Vinayadhara and a Suttantika. The Vinaya-

(1) J. III. p. 483 ff. Jātaka No. 428.

dhara called for an ~~Upp~~hepanīyakamma (act of expulsion) and a party of the bhikkhus excommunicated the offending Suttantika.

In this Jātaka, as well as in the Dīghiti
 (1)
 Kosala Jātaka the name of Dīghiti is Dīghati, which in the Gms. is Dīrghila. In the Gms. the introductory account is similar. The same story fuller and more detailed, is in the Dhammapada
 (2)
 Commentary. This is nearer to Gms. than any of the other versions which give only parts of the long story.

On the other hand, the Mvg. account has some detail which is only alluded to in the other accounts.

(1) J. III. p. 211 ff. Jātaka No. 371.

(2) DhA. I, pp. 53 - 65. Here too the name is Dīghati.

GILGIT MANUSCRIPTS

The texts published under the caption of Gilgit Manuscripts were discovered in the Valley of Gilgit in Kashmir. These are written in Sanskrit, or rather in Buddhist Sanskrit, and are edited jointly by Dr. Nalinaksha Dutt of the Calcutta University and his assistant Vidyavaridhi Shiv Nath Sharma (Srinagar-Kashmir, 1942-50), and published by the Calcutta Oriental Press. Of these MSS. three volumes have so far been published.

The third volume contains the Vinaya-vastu of the Mūlasarvāstivāda School, all the seventeen chapters of which are printed in four parts. Chapters included in the first, second and fourth parts (excluding the Saṅghabheda-vastu in the fourth part) correspond to the chapters in the Pali Vinaya Mahāvagga.

The discovery of these MSS. was announced by Professor Sylvain Lévi, for the first time, in the Journal Asiatique (Vol. CCXX, in 1932) in which he published two leaves (Nos. 49b and 51a)

comprising a fragmentary portion of the Pravrajyāvastu, along with his comments and a French translation. He possessed the remaining leaves (of Nos. 43 - 53) which were given to him by the authorities of the British Museum for editing. Dr. N. Dutt, who confirmed Prof. Lévi's information in the Indian Historical Quarterly (Vol. XIV in 1938), published another four leaves (No. 55 ff.). He obtained all these MSS. from the authorities of the Kashmir State, and has gradually been publishing them in the Devanāgarī script.

It is difficult to come to a definite conclusion regarding the date of the work. But according to Prof. Lévi,⁽¹⁾ it is written in the very beautiful character of the 6th. to 7th. century A.D.⁽²⁾ Dr. Dutt states that the writing "is of the same type as are most of the MSS. discovered by Sir Aurel Stein and other explorers in Eastern Turkestan and Central Asia", and "the language does not always conform to the canons of Pāṇini."

(1) J.A. Vol. CCXX. 1932. p. 35.

(2) Gms., Introductions, Vols. I and II, pt. 2.

The Gms., then, is written in a language which is neither a pure Sanskrit nor a pure Pāli. This language, according to modern scholars, is a Middle Indian dialect (1) or mixed Sanskrit, (2) or a Buddhist Sanskrit, (3) or even Buddhist hybrid Sanskrit. (4)

Some of the later books, viz., the Divyāvādāna, Avadāna-Sātaka, etc., however, are written in pure Sanskrit, but their versified portions are, as usual, in Buddhist Sanskrit, as they have been cited to confirm what has been told in prose. These verses being original ones, any change in them might hamper their real meaning.

Though the early Buddhist scholars and the champions of the different Buddhist schools differed in some of the minor points in the interpretation of the doctrine, they did not give more

(1) Winternitz: History of Indian Literature, II, p. 226- 318 ff.

(2) E. Senart: J.A. 1882, s.7, t.XIX, p.238 ff. and 1886, s.8, t.VIII, 318 ff.

(3) Winternitz: History of Indian Literature, II, p. 227.

(4) F. Edgerton: J.A.O.S. 1946. p. 197 ff.

attention to the language than to the true spirit of the doctrine. Hence, whether they were supporters of the Northern School or the Southern School, (in other words, of the Mahāyāna or Hīnayāna) they were concerned with the essence of the words rather than with the decorative language. That was the reason why they could not follow the strict grammatical rules of the Sanskrit language, fearing that it might distort the real meaning of their religion, though a class of later writers diverted their attention to the then prevalent ornamental Sanskrit language which they used as lingua franca in their doctrinal contributions. We notice these violations of the ~~text~~ grammatical rules more in the case of legal (Vinaya) and philosophical books than in the literary and legendary books. At the time of the division of the Buddhist schools, these legal and philosophical terms were so widely current among the Buddhists that the contemporary Buddhist could not ignore them totally. As a matter of fact, most of the terms used in the Vinaya Piṭaka (the Abhidharmaka Piṭaka as well - Skt. Mātrikā)

are really "Pāli words with correct inflections
(1)
but only in a Sanskrit garb."

The following instances are some of the
grammatical irregularities in our text:-

- (1) Irregular verb forms:- Karonti for Karvanti
(Gms. III. 2. 184. 10); Prajñāpayāmi for
(2) Prajñāpayāmi (Gms. III. 2. 176. 15);
Nālapitavyā for Nālapitavyā (Gms. II. 2. 188.
11 - .2).
- (2) Irregular case-endings:- Ekatyē for Ekasmin
(Gms. III. 4. 160, 4 - 5)
- (3) Stacc compounds with irregular case-endings:-
Alajjinah for Alajjasya (Gms. III. 2. 210.
12).
- (4) Parasmaipada for Ātmanepada:- Labhāti for
Labhate (Gms. III. 2. 179. 12 - 13)
- (5) Irregular use of inflection:- Udakasya,
genitive singularr for Uakena, instrumental
singularr (Gms. III. 2. 174. 6).
- (6) Prākṛitism:- Osāryante for Avasāryante (Gms.
III. 2. 179. 12 - 13).

(1) Gms. II. Introduction, p. vi.

- (7) Causal forms of the verbs for non-causal forms and vice-versa:- Kāraya for Kuru (Gms. III. 4. 11.3); Kṣamayāmaḥ for Kṣāmayamaḥ (Gms. III. 4. 187.10).

The ten chapters of the Pāli Vinaya Mahāvagga are arranged as set out below. But the arrangement in the Chinese version, ⁽¹⁾ the Gms., and the Mahāvvyutpatti, ⁽²⁾ the glossary of the Mūlasarvāstivāda Vinaya preserved in Tibetan differ, one or two chapters changing their respective places. The analysis of the chapters included in the Mahāvvyutpatti would show that the Kośāmba vastu is lacking there.

The arrangement of the chapters in the Chinese is almost the same as that of the Gms., except for the last or tenth chapter. The Campeyyakhandhaka which is the ninth chapter of the Mahāvagga is the tenth of the Chinese version.

(1) Taken from the Japanese translation Jūjuritsu Kokuyaku Issai-kyō, Vinaya section, Vol. VI, Tokyo 1934.

(2) Edited by E.D. Ross and Satish Chandra Vidya-bhusana, Calcutta, 1910.

In the Gms. as well as the Mvyut. this chapter is mentioned as the Karmavastu. The eleventh chapter of the Chinese version which is referred to as the Karmavastu, is materially different from the chapters of that name in the two former sources.

The following are the comparative arrangements of the chapters in these four sources:-

I. <u>The Mahāvagga</u>	II. <u>The Mahāvastu</u> ⁽¹⁾
1. Mahākhandhaka	Pravrajyāvastu
2. Uposathakhandhaka	Posadha-vastu
3. Vassūpanāyikakhandhaka	Varṣā-vastu
4. Pavāraṇākhandhaka	Pravāraṇā-vastu
5. Cammakhandhaka	Kaṭhina -Vastu
6. Bhesajjakhandhaka	Cīvara-vastu
7. Kaṭhinakhandhaka	Carma-vastu
8. Cīvarakhandhaka	Bhaiṣajya-vastu
9. Campeyyakhandhaka	Karma-vastu
10. Kosambakhandhaka	
III. <u>The Gilgit MSS.</u>	
1. Pravrajyāvastu	Mahākhandhaka
2. Posadha-vastu	Uposathakhandhaka
IV. <u>The Chinese</u>	
	Mahākhandhaka
	Uposathakhandhaka

(1) Mvyut., pp. 242 - 243.

4. Varṣā-vastu	Vassūpanāyikakhandhaka
5. Carma-vastu	Cammakhandhaka
6. Bhaiṣajya-vastu	Bhesajjakhandhaka
7. Cīvara-vastu	Cīvarakhandhaka Pts. 1 & 2
8. Kaṭhina-vastu	Kaṭhinakhamhaka
9. Kośāmba-vastu	Kosambakhandhaka
10. Karma-vastu	Campeyyakhandhaka (- Karmavastu)

The arrangement followed in our thesis, however, differs from any of the above, since we follow a different method according to the availability of our materials. Particular attention has been given to the available complete chapters and, as such, these precede the incomplete ones.

The following is our arrangement of the chapters:-

- (1) The Cīvara-vastu
- (2) The Kaṭhina-vastu
- (3) The Kośāmbaka-vastu
- (4) The Karma-vastu
- (5) The Bhaiṣajya-vastu
- (6) The Pravrajyā-vastu
- (7) The Poṣāḍha-vastu
- (8) The Pravāraṇā-vastu
- (9) The Varṣā-vastu
- (10) The Carma-vastu

Of the above ten chapters, numbers 1 - 4 are complete and the rest are fragmentary.

Though Chapters 1 - 4 in the above arrangement follow Chapters 5 - 10 in the Vinaya-vastu (with parallel Khandhakas in the Mvg.), yet they have been dealt with at the beginning to facilitate a comparative study between the Pāli and Sanskrit versions in the Buddhist Vinaya. Prof. N. Dutt informs ⁽¹⁾ us that these four chapters were unearthed in full without any loss at Gilgit in Kashmir.

Then comes the Bhaisjya^a-vastu. The reason for dealing with the Bhaisjya[^]-vastu immediately after these complete chapters is two^ofold:- first, among the six fragmentary chapters, this chapter was published earlier and thus became accessible to us earlier than the other five. Secondly, though in fragment, it is the most extensive of all the chapters, comprising alone 288 printed pages. Our scope being limited, it is better to deal with the fragmentary chapters in essence,

Y

(1) Gms. pt. 2. Introduction, p. iii.

giving particular attention to the traceable important ecclesiastical rules, rather than going into detail:-

CĪVARA-VASTU

There is not much difference between the Pāli Vinaya Mvg. and the Gms. with respect to the rules regarding the dress of the bhiksus. The Sanskrit version is elaborately extended because of the fact that, in addition to the Vinaya rules it has included many Avadānas or Jātakas whenever a person, more especially a man of historical importance, was involved. or one whose story was available in the legendary portion of Buddhist literature. Hence many similar stories which are found in the Gms. are traceable in other books of legend, viz., the Divyāvadāna, the Mahāvastu, the Avadana-^{Jataka} vastu, the Jātaka and the like.

The Cīvara-vastu deals with the stories of the following persons, sometimes with their respective previous births:-

- (1) King Bimbisāra, Gms. III.2. pp. 1-15
- (2) Jīvaka, Gms. III.2. pp. 23-25; 25-26.
- (3) Abhaya, Gms. III.2. pp. 16-22; 25-26.
- (4) Visākhā, Gms. III.2. pp. 53-79.
- (5) Āmrāpālī, Gms. III.2. pp. 16-22.
- (6) Ajātasātru, Gms. III.2. pp. 42-43.
- (7) Upananda, Gms. III.2. pp. 117-122
- (8) Ṛṣyaśṛṅga, Gms. III.2. pp. 79-83
- (9) Hump-backed man, Gms. III.2. pp. 89-90.

Ajātasātru has no part to play in the Cīvara-khandhaka (Mvg.), where Abhaya is the foster-father and not the step-brother of Jīvaka as the Gms. has it. In the Mvg. Āmrāpālī is neither the mother of Jīvaka nor of Abhaya, but she is mentioned in connection with Jīvaka's birth which is related in the story ~~ixxix~~ of Sālavatī. The story of Āmrāpālī in both sources and that of Sālavatī in the Mvg. informs us about a peculiar custom of maintaining public courtesans in Ancient India. Bimbisāra has not been given any prominence in the Cīvarakhandhaka, and is mentioned only in connection with the Sālavatī and Jīvaka episodes

Here he has no direct connection with the Vinaya rules. But in the Cīvara-vastu (Gms.), Bimbisāra plays a very prominent rôle in many places. He is depicted as a most¹adulterous man. Hence he does not even care for his life (pp. 16 - 22) and honour (pp. 23 -25) in fulfilling his desire.

Upananda is referred to in connection with the promulgation of some of the Vinaya rules. In the Gms. Upananda is one of the Ṣaḍvargika (Pāli: Chab-⁽¹⁾baggiya) bhikṣus, who were responsible for many Vinaya²rules. But in the Pāli sources he is always mentioned as Upananda Sakyaputta - or Upananda, the son of the Śākyas³ and is not identified with the Ṣaḍvargikas. In one place it is stated that Upananda was quarrelling with the Ṣaḍvargika bhikṣus. From this incident it is proved that he was not one of the members of the Ṣaḍvargika group.

(1) Ross and Vidyabhusana, - Mvyut. (p.78) refers to the following names of the Ṣaḍvargika bhikṣus:- (1) Nanda, (2) Upanānda, (3) Punarvasu, (4) Chanda, (5) Aśvaka, and (6) Udāyin.

(2) In Pāli they are:- 1) Assaji, 2) Punabbasu, 3) Paṇḍuka, 4) Lohitaka, 5) Mettiya, and 6) Bhumṃājaka. But they are always mentioned in pairs, viz., Assaji-punabbasukā, Paṇḍulohitakā, and Mettiyabhummājakā. It is said that their respective place of (notorious!) activities were - Kiṭṭāgiri, Rājagaha and Jetavana (Jātaka, II.381). The Vinaya commentary (iii, 613 ff) mentions all of them as of Sāvatti.

(3) Vinaya, Vol. IV. 30

Viśākhā is mentioned in the Mvg. in connection with the introduction of bathing robes for the nuns and robes for the monks to be used during the rainy season. She is also mentioned in connection with the six other privileges which were permitted by the Buddha. But the Gms. (III.2. pp. 53 - 87) gives numerous strange accounts about Viśākhā, most of which cannot be identified, even with those of the Pāli commentaries. ⁽¹⁾ The Mvg. is concerned ~~with~~ and in agreement only with the last four pages (84 - 87) as mentioned above. Here the Gms. is unique for the details supplied in connection with the Viśākhā episode, e.g., her bringing forth thirty-two eggs; her displaying on various occasions great sagacity of judgment (some of them to be compared with the Mahosadha (J.II, 334, 329 seq.) and Vidhura-paṇḍita (J.VI. 255 seq.) Jātakas); murder of her sons by King Prasenajit, and the story of her previous birth. The special feature of the Gms. is the frequent introduction of the astrologers who have appeared at the births of Celā (p.8), Upacelā (p.8), Āmrāpālī (p.16), and Ajātasātru (pp. 14, 15). Their interpretations

(1) — ref.?

are those of men of supernatural powers rather than astrologers. Information regarding the "Sarvabhūta-prasāḍaka maṇi" is a special contribution of the Gms.

In our summary at the conclusion of the Cīvara chapter an account will be given of some of the Vinaya rules prevailing in the Mvg., but which have been excluded in the Gms. It will also be mentioned specifically in the summary that some of the Vinaya rules given in the Vinaya-vastu (Gms.) cannot be identified in the Cīvarakhandhaka (Mvg.), but they can be traced in other Pāli accounts. All the Upāli questions of the Cīvara-vastu are absent in the Cīvarakhandhaka.

Finally, there will be a comment on some examples of quite contrary views that are held by the two versions.

KATHINA-VASTU

The Kaṭhina-vastu (Gms.) differs in some places from the Kaṭhinakhandhaka (Mvg.), not only

in subject-matter but also in arrangement. In the Mvg. this chapter precedes the Cīvara, but in the Gms. it follows it. Sometimes it is considered to be the supplementary chapter to that of the Cīvara, for during one month of the Kaṭhina ceremony the bhikṣus receive more robes than at the ordinary times. Because the time of the ceremony is fixed after the Varṣā-vāsa and limited to one month per year, it used to draw more attention from the laity. But in both versions, from the introductory statement of the Buddha and the circumstances that led him to introduce this particular ceremony, we should know that the main purpose of the Kaṭhina was to relieve the bhikṣus of their hardships and difficulties. The bhikṣus had to encounter numerous difficulties on their journey immediately after the rainy season, when generally the roads of Central India remain full of mud and water. The Kaṭhina is a provision for the temporary relaxation of some of the already promulgated Vinaya rules in connection with robes and bowls, meant for the bhikṣus who wanted to have opportunities to see the Buddha and meet

their friends after three months' continuous stay in one place.

In both the versions this chapter is a most obscure one. However, the account in the Gms. is clearer than that of the Mvg. A minute study would show that the Mvg. does not represent this chapter in full. To discharge the duties regarding the Kathina ceremony, one would have to take help from the other Vinaya books, whereas in the Gms. this chapter is more or less complete. There will be a detailed discussion of this topic in the summary at the conclusion of the chapter, where an attempt will also be made to show differences between the two versions.

In some cases the accounts of the Gms. are exaggerated. Also, it is full of repetitions and it adds some more instances of privileges to be enjoyed by the bhikṣu (or the Saṅgha) who would receive the Kathina. This point will also be discussed in the Summary.

The Gms. helps us considerably in understanding some of the points of this incomplete and obscure chapter of the Mahāvagga-Khandhakas.

KOŚĀMBĀKA-VASTU

The important points of the Kośāmbaka-vastu will be discussed in the Summary of the chapter.

The main difference between the two texts is that the Gms. mentions that one of the two quarrelling parties comes from Vaiśālī. From the subsequent accounts of the text, it will be proved that branding the Vaiśālīans as quarrelsome is a later addition, the idea most probably being formulated from the Devadatta episode and the account of the second Buddhist Council.⁽¹⁾

KARMA-VASTU

The Karma-vastu will be discussed - in its agreement with and differences from the Campeyyakhandhaka, the parallel chapter of the Mvg. - in the summary of this "vastu".

(1) Clvg. VII (Saṅghabhedakhandhaka) 4.1 & XII (Sattisatika) I. 1. Also Gms. III. IV. p.211 ff. (Saṅghabhedaka-vastu). Cf. Mvyut, p.243 (Cakrabheda-vastu)

There is not much difference between the two versions regarding the story with which the chapter begins. The points of difference are slight, and they are in respect of the names of persons and the location of places referred to.

The "Kassapagotta" bhikṣu, or monk belonging to the Kāśyapa clan, as stated in the Mvg., becomes Senāñjaya in the Gms.

In both sources the monk was respected deeply by his lay devotees. They were induced by the monk to give proper attention to the incoming bhikṣus whenever they used to visit the borderland monastery. According to the Gms., Senāñjaya bhikṣu went to Śrāvastī, where the Master was dwelling after the expulsion by the Ṣaḍvargikas. It is doubtful whether the place was Śrāvastī, because in all subsequent cases the place is mentioned as being Campā, which is in agreement with the Mvg. As usual with the Gms., here too the Ṣaḍvargika monks, including Upananda, were responsible for all the troubles.

Here the Mvg. does not agree with the Sanskrit source, as it mentions "Sambahulā bhikkhavo" — a large number of bhikṣus and not a particular group of bhikṣus. One important piece of information provided by the Mahāvagga in connection with the repentant bhikṣus who expelled unlawfully the innocent "Āvāsika (inhabiting)" bhikṣu and who came to Campā to seek pardon from the Teacher, has been ignored in the Gms. There is no difference between the two versions regarding the information of five kinds of Saṅgha, but the Gms. is silent on the point that the Saṅgha of five bhikṣus is entitled to confer Upasampadā in the border countries.

BHAIṢAJYA-VASTU

It is difficult to discuss the exact difference between the two versions on the basis of the fragmentary chapters. Still, an attempt will be made to carry out a comparative study from the available materials.

The Bhaiṣajya-vastu is the counterpart of

the Bhesajjakhandhaka of the Pāli Vinaya Mvg., minus pure "vastus" (stories) or Avadānas referred to in the Gms. Most of these legendary portions are traceable in the Avadāna literature, particularly in the Divyāvadāna. From this it is clear that, though the Sarvāstivāda or the Mūlasarvāstivāda school is said to be a branch of the Hīnayāna or Southern school, still it could not resist the influence of the Mahāyāna or Northern school. If that were the case, then it would be equally true that it could not maintain its original form in respect of the Vinaya. Some of the Vinaya rules here are contrary to those of the Mvg., as will be demonstrated.

We shall endeavour to give a detailed account of the rules - both prohibitory and introductory - in the two versions. It is quite surprising that the legal portions are so similar to, and the legendary portions so remote from, each other.

Mention will be made, in the course of our investigation, of the fact ^{that} the stories which are

not to be found in the Mvg., and differences in the same story, occur in both sources. An examination of the present text of the Bhaisajyavastu will prove that it is mainly legendary in its contents, only a few pages dealing with legal subjects (i.e., the Vinaya). This chapter keeps a record of many historical persons who became famous, playing parts important for the later development and propagation of Buddhism. There is no doubt that the mention of King Kaṇiṣka and Upagupta leads to a definite conclusion that this work came into being during the post-Kaṇiṣka era, and as such is a later work than the Pāli Vinaya. This episode and some of the stanzas composed in Jagati ⁽¹⁾ (vaṃśasthā) and Vasantaka ^{tila} (2) metres refutes the statement of Prof. Dutt that both versions originated from the same source,

i.e.,

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- (1) "Mano'bhirāmā ca manoharā ca sā,
mano'nukulā ca manoratiśca me
santapta deho'smi manoharāṃ vinā
kuto mamedam vyasanam samagatam", etc.
(Gms. III. Pt.1, p. 148)
- (2) "Bhoḥ pūrṇacandra rajanīkara tārarāja,
tvam rohinīnayanakānta susārthavāha,
kaccit priyā mama manoharaṇaikadakṣā
drṣṭa tvayā bhuvī manohara nāmadheyā." etc.
(Gms. III. p. 149)

i.e., Prakrit. Reference to the four Āgamas (Pāli: five Nikāyas) on different pages⁽¹⁾ informs us that the later Buddhist scholars also followed the same line as their predecessors in respect of dividing the different branches of the doctrine.

PRAVRAJYĀ-Vastu

The first of the series of five short fragmentary chapters (Nos. 6 & 10) in our arrangement is the Pravrajyā-vastu. In the Pāli Vinaya Mvg. such a chapter as the "Pabbajjā-khandhaka" does not exist. However, we could say from the scanty material that there is a similarity between the Pravrajyā-vastu and the second half (i.e., excluding the first twenty-four topics) of the Mahākhandhaka of the Mvg. Mention has been made of the Śāriputra-pravrajyā (the initiation of Śāriputra) as the first topic of the Pravrajyā-vastu, which constitutes the last topic of the introductory portion of the Mvg.

Y

(1) Gms. III. pt. 1. Ekottarāgama, p. 45; samyak-tāgama, p. 19; Madhyamāgama, pp. 93 and 98; Dīrghāgama, p. 97.

It is difficult to say what actual material existed in the Pravrajyā-vastu, as the editors (1) say that most of the best material has been restored both from the Tibetan version and the Divyāvadāna. Little or no material is available from the Gms. as to what was the procedure of the Pravrajyā (initiation) and the Upasampadā (ordination) ceremonies, for the Gms. supplies us with nothing but a list of the persons considered to be disqualified from the ordination (Upasampadā). This point will be discussed as far as is practicable from the available material. As usual with the Gms., several stories have been introduced in the Pravrajyā-vastu, whether or not they were connected with the Vinaya proper. They range from politics and education to the discussion of supernatural elements.

In addition to the first story - the Śāriputra-Pravrajyā - there are at least five other stories. Among them the first and lengthiest one is the story of Saṅgharakṣita. All sorts

(1) Gms. III. Pt. IV. Introduction, p. i.

of supernatural episodes have been associated
 with it. ⁽¹⁾ There are some extraordinary elements
 in the story of matricide as well. All impor-
 tant points will be discussed in the summary in
 the course of investigation.

A sentence of disagreement should be re-
 corded here in connection with the story of matri-
 cide, regarding which one of the editors says
 that the girl in question was murdered, ⁽²⁾ where-
 as this cannot be proved from the text (p. 55).

POṢADHA-VASTU

The second of the five fragmentary chapters
 is the Poṣadha-vastu. Both the sources record
 the effort to preserve the purity of the Saṅgha
 through timely meeting among the monks and the
 chance of an individual bhikṣu's atonement for
 the offence, if any.

There will be a discussion regarding some

(1) The whole story can be identified in the Divy-
 āvadāna (ed. by Cowell and Neil) pp. 329-343.

(2) Gms. III. pt. IV. Introduction, p. xi.

of the rules from which it will be proved that both the versions are in agreement rather than disagreement in respect of the observance of the Poṣadha (Pāli: Uposatha). But a point of disagreement will be mentioned as to why and how this ceremony was introduced into the Saṅgha. King Bimbisāra (of the Mvg.), at whose request this ceremony was introduced, was replaced by "a number of lay disciples" in the Gms.

Both the terms "niśadyā" and "kriyā" used in the Gms. are not found in the Mvg. The mention of five methods of reciting the Prātimokṣa and of the names of respective rules therein impresses us that though the Buddhist Saṅgha was divided into many schools, yet their main "Rules of Observance" did not differ from one another.

PRAVĀRAṆĀ-VASTU

The third of the five fragmentary chapters is the Pravāraṇā-vastu. We have referred above (p. 38) to the respective order of the varṣā and the Paravāraṇā chapters in the various texts.

It is more logical for the chapter dealing with the varsavāsa to be followed by the Pravāraṇā, which is an ecclesiastical duty of the bhikṣus at the conclusion of the rain-retreat (varṣāvāsa). In the Gms., however, the Pravāraṇā-vastu precedes the Varṣā-vastu.

Because the Pravāraṇā-vastu, like the previous chapter (i.e., Poṣadha-vastu), deals with purely ecclesiastical matters, there is almost no divergency between the two versions (Mvg. and Gms.)

An important statement is made in this chapter regarding the main śikṣāpadas included in the Pātimokkha (Skt.: Prātimokṣa-sūtra). According to this chapter ⁽¹⁾ the broad sections of the Śikṣāpadas are as follows, with their respective numbers:-

Skt.:	Pārājikā - 4	Pāli:	Pārājikā - 4
"	saṅghāvaśeṣa: 13	"	Saṅghādisesa: 13
"	Pāyantika - 91	"	Pācittiya - 92
"	Pratidaśanika - 4	"	Pāṭideaniya - 4
"	Duṣṭhula - 90	"	Sekhiya - 75

(1) Gms. Vol. III. pt. IV. pp. 127-128.

The other three main sections, viz., 2 Aniyata, 30 Nissaggiyapācittiya and 7 Adhikarāṇa-samatha-dhamma, have not been mentioned here. But mention has been made of the two Aniyatadhammas (the number is the same in the Pāli version) in the Posadha-vastu⁽¹⁾ in connection with the recitation of the Prātimokṣa, also of the Naisargika⁽²⁾ (Pāli: Nissaggiya-pācittiya) in the Carma-vastu in connection with the privileges of the extra robes received in the border-land. No definite number of the Naisargika has, however, been mentioned.

It is quite natural that the "Adhikarāṇa-samatha-dhamma" have not been mentioned here, as these are not Śikṣāpadas, but only the means of settlement of the disputes. Indeed, it is surprising that the Pāli source has included them in the Code-book.

VARṢĀ-VASTU

The fourth of the five short and fragmentary chapters is the Varṣā-vastu. It will be discussed

(1) Gms. Vol. III 8 pt. IV, p. 94.

(2) Ibid., p. 187.

in the summary at the conclusion of the chapter, comparing it with both the Mvg. and with I-tsing's version. ⁽¹⁾ The Gms. agrees with the Mvg. in most of the points of the ecclesiastical rules, as this chapter also deals only with the Vinaya. Here only one story - the story of Udayana, the householder - is related in connection with the permission to the bhikṣus to stay outside the Āvāsa up to the seventh day during the Varṣāvāsa. A story of a similar episode is to be identified with the Pāli Mvg. as well.

The twenty-seven causes, mentioned by the Gms. for which the bhikṣus were allowed to leave the "āvāsa" during the varṣā, are almost identical with those of the Mvg.

Of the ten chapters, it seems to us that only the above three "vastus" (chapters) are little adulterated by the frequent introduction of the various stories. As they deal mostly with the Vinaya rules, these chapters are almost in agreement

(1) Takakusu: I-tsing, Chap. XIV, pp. 85-86.

with those of the Pāli Vinaya Mahāvagga.

CARMA-VASTU

The Carma-vastu is also a fragmentary chapter but it is not as short as the last three, because of the fact that many lengthy stories have been introduced into it. In essential points of the ecclesiastical regulations, however, both the sources mostly agree with each other. The story with which the vastu begins is more detailed than the story in the Pāli source, and as such, different points of disagreement inevitably occur.

The introductory story of this vastu is the first story of the famous Buddhist Sanskrit legendary book, Divyāvadāna. (1)

The point of confusion will be discussed in the Summary regarding the demarcation lines of the borderland and privileges to be enjoyed by the bhikṣus in those regions, except for a slight diversity in the geographical locations, also in the

(1) Cowell and Neil - pp. 1 - 24.

names of the different animals whose skin was allowed to be used, or not. As usual with the Gms., here too Upananda is not absent. Here he is responsible for the prohibition of leather (for the bhikṣus).

In every case of recorded tradition, the Mvg. preserves most clearly and truly the soberness and accuracy of an original and primitive presentation of facts, whereas the Sanskrit sources have departed from this firm basis and have strayed into a more or less extreme development of legendary, fanciful and miraculous ornamentation of the original accounts of the coming-into-being of the Buddhist Order and of the activities of the Founder.

SECTION II A

GILGIT MANUSCRIPTS

The Four Complete Chapters

CĪVARA-VASTU

(1)

The Cīvara-vastu, the Sanskrit version of the Cīvara-khandhaka of the Pāli Vinaya Mahāvagga, differs only slightly from it - in the biographical portions. It begins as usual with the birth-story of Jīvaka Komārabhacca (Sk.: Kumārabhr̥ta) in the Pāli Mvg. To introduce it, the Sanskrit version brings in the birth stories of King Ajātasātru and Abhaya Rājakumāra, who were, according to the Sanskrit version, the two other sons of King Bimbisāra - the former being the legitimate son born of Queen Vaidehi Upacelā, and the latter as well as Jīvaka, being illegitimate sons, born of Ambapālī (Sk.: Āmrāpālī) and a merchant's wife of Rājagaha (Sk.: Rājagr̥ha) respectively. But all were brought up by the King as princes.

This part may conveniently be divided into three

(1) Published in the original Sanskrit, discovered at Gilgit in Kashmir, under the title of the Gilgit Manuscripts, III.2, pp. 3 - 148, edited by Dr. Nalinakṣha Dutt, Ph.D., (Cal.), D.Litt. (Lond.) with the assistance of Vidyavaridhi Shiv Nath Sharma. Srinagar - Kashmir, 1942.

stories:

1. The story of the marriage of Upacelā with King Bimbisāra:
2. The story of Ambapālī to whom Abhaya was born:
3. The story of the King's secret visit to the merchant's wife to whom Jīvaka was born.

There was a king named Videha who reigned in the kingdom of Videha which was wealthy, prosperous, dependable, abundant in food and population. (1)

In the Mvg. VIII. 1, 1 - 4, Vesālī (and not Videha) is referred to only because of the famous Ambapālikā and Bimbisāra who competes with Vesālī by instituting a rival courtesan, by name of Sālavatī, at Rājagaha. It briefly mentions here the births of Jīvaka and how he came to have his name. This incident is more or less stereotyped as it occurs similarly, e.g., at Dh.A. I, 174. Then Mvg. proceeds to recount the training of Jīvaka.

The whole story of Khaṇḍa, Gopa and Siṃhā, which

(1) Gms. III.2, p.3. "Videhesu videharājo rājyaṃ kārayatīkādham ca sphītam ca kṣama ca subhikṣam cā'kirṇabahuḥjanamanuṣyaṃ ca. Cf. Mvg.VIII.1, 1 and 2.

opens the Jīvaka chapter in Gms. is found in almost identical wording in the Tibetan version, ⁽¹⁾ which we shall not discuss here, as its material is not found in Mvg.

The second story of Ambapālī is also absent from Mvg., but exists in the Tibetan in the same version as Gms. This episode ends with the romantic birth and naming of Abhaya.

At that time there lived in Vaiśālī a Licchavi prince named Mahānāma. In his pleasure garden there was a mango grove. It was noticed by the gardener that a stump of plantain plant was springing up in the grove. It blossomed immediately. This incident was reported to Mahānāma, who sent for the astrologers. According to their prophecy, on the seventeenth day the stump broke open and a beautiful, nice and pleasant girl, perfect in all her limbs, came out amidst great pomp. Mahānāma gave the girl to his

(1) Tibetan Tales, Pp. 75-109. Translated from the Tibetan of the Kah-Gyur by F. Anton von Schiefner, and re-translated from the German into English with an introduction by W.R.S. Ralston, London, 1892.

chief queen to be brought up. Because of her birth in the Mango-grove (Āmra-vaṇa) she was named Āmrapālī.

Āmrapālī grew in beauty and came of age. Many princes became her suitors, including the princes of Krauñca and Śākya, and sons of many other kings, ministers, rich men, merchants and craftsmen. Mahānāma thought that it would involve him in danger and enmity to reject any one of the suitors, and that it would be wise to refer the matter to the Assembly of the Republic. The assembled members unanimously came to the decision that the girl, being a jewel of a woman (Strīratna), should be dedicated to the whole of the clan for their enjoyment. Most reluctantly Mahānāma had to accept the decision of the Council, on condition that the following five wishes (varāni: boons) be granted as desired by the girl:-

1. That a home should be allotted to her in the upper division;
2. That only one man should enter her house at a time;
3. That whoever entered her house must bring with him five hundred kārṣāpanas;
4. That in case of houses being searched, her house

should not be searched; without a week's notice being given;

5. That there should be no discrimination of those going in or out.

When all her demands were fulfilled, Ānrapālī became a courtesan. Thus she became the property of the Vaisālian people for their enjoyment, and they began to visit her house.

But some of the visitors' passion used to calm down at the very sight of her, and to some of them the very touch of her acted as a deterrent to their passion. Only a few did carry on with her. Thus she thought them to be impotent. (1) After that she sent for painters living in different parts of the country and asked them to decorate ~~the~~ walls of her house with the portraits of the kings, ministers and rich men, merchants and craftsmen whom they had seen. When this was done she was impressed and attracted by the ^{manly} appearance of Bimbisāra, the King of Magadha.

(1) Gms.III.2. p.19, "tatraṅkeṣānciduttaptavitatvat sahadarsanādeva rāgo vigacchati, keṣāñcitsparsanādeva, kaścittayā puruṣkāryaṃ karoti..... apumāṃsa, etc."

One day, during a discussion regarding different courtesans, Bimbisāra came to know from Gopa about the exquisite beauty of Āmrāpālī, and determined to visit Vaisālī, in spite of his long enmity with the Licchavis. He came to Vaisālī incognito, accompanied by Gopa. As soon as he entered the house of Āmrāpālī, the secret bell began to ring. The Licchavis became alarmed, and there was a great noise on account of the searching of the houses. On enquiring, Bimbisāra came to know that it was due to his presence that the house-searching had begun. The king was about to flee, but Āmrāpālī told him not to be dejected as according to the conditions of her boon he could stay with her for seven days, after which there might be a searching of her house. So Bimbisāra enjoyed himself with her, and Āmrāpālī became with child by him. When the fact was revealed to King Bimbisāra, he gave her a fine cloth and a ring (1) so that he could recognise the child which was to be born to them, if and when sent to him. He returned to Rājagṛiha after seven days.

(1) Gms. III.2. p.20. "tena tasyā viralī āngulimūdrā ca dattā."

After nine months a fine and good-looking boy was born. The child began to grow up, playing with other Licchavi boys. Sometimes the playmates would annoy him by calling him the son of a slave woman, and for not knowing who his father was, and also by hinting that he might have any one of hundreds of thousands of fathers, (1) He used to come to his mother weeping. She told him his father's name and asked him to tell it to his playmates. This resulted in more serious consequences, for they began to beat him, saying, "You are the son of our enemy". (2) Āmrāpālī was anxious lest they ^{should} ~~were~~ to kill the boy. She sent him to King Bimbisāra in the company of some merchants, with a pearl chain and the ring, so that King Bimbisāra could recognise him as his son. Moreover, Āmrāpālī told the merchants, "Mark your commodities with the ring, you will then go without paying duty."

The boy arrived safely at Rājagṛiha. The

(1) Gms.III. 2. p.21. "sa Vaiśālakairlicchaviāarakaiḥ sārḍham krīḍamstairapriyamuktaḥ. bhavanto'sya dāsi-putrasya kaḥ pitā. anekaśātasahasrānārjāto'yamiti."

merchants, after bathing the boy and adorning him with the ring, placed him at the gate of the palace. The boy went to the king, placed the pearl chain at his feet and sat on his lap according to his mother's instructions. (1) As the boy did all this without fear (bhaya), the king called him Abhaya (fearless). Henceforth the prince came to be known as Prince Abhaya.

(2)
Now begins the story of Jīvaka. King Bimbisāra was always extraordinarily lustful after other men's wives. (3) One day he was passing along the street riding on an elephant. Now there was a rich merchant at Rājagṛha, who was away from home with his merchandise with the permission of his wife. In the absence of the merchant, his wife became overwhelmed with passion. (4) She threw garlands

(1) Gms.III.2. p.22. "sa (dārako) yena rājā teno-
pasamkrāntah. upasankramya muktāhāram pādayoh
sthāpayitvotsaṅgamabhiniṣanmah..... tato rājñā-
bhayaśabdena samudācārita itī.....Abhaya rājaku-
māra itī samjñā samṛtta."

(2) Mvg. pp. 268. ff.

(3) Gms.2. p.23.1. Rājā Bimbisāro'tiva paradārābhāra-
tah.

(4) Ibid. lines 7-8. Sopasrṣṭāmbāravasanā kleśainbā-
hitumārabāhā.

from a window on the king passing through the street. Bimbisāra's eyes caught sight of her, and he entered the house. The merchant's wife became with child by him. The fact was revealed to the king who gave her a ring and a painted cloth so that he could recognise the child about to be born to them, if and when sent to him. The king returned to the palace.

In the meantime the merchant returned from his successful business tour, and when he arrived at the outskirts of Rājagṛha he sent the happy news to his wife through their neighbours. She became agitated and sent the news to the king. Bimbisāra commissioned the merchant to more remote countries (on the pretext) to collect precious jewels for him. After nine months a beautiful and pleasant son was born to the merchant's wife. She put the boy in a basket, covered him with the painted cloth and hung the ring on his neck. Then she asked the slave-girl to place the basket at the royal gate and to wait there until it was taken

(1) The merchant's wife is in Mvg. replaced by Sālavatī.

(1)
 by someone else. It was reported to the king who was in the palace at the time, along with Abhaya the prince. According to the king's order, the basket was brought to him and Abhaya begged the king to give him (Abhaya) the basket with its contents, whatever it might be. A boy was found and the king enquired whether it was still alive (jītavi). The king could recognise the boy because of the ring and the cloth. The boy was given to Prince Abhaya for nursing as requested.

He was named Jīvaka because of the king's utterance of "Jīvati", and also Kumārabhṛta or Kumārabhacca (1) because of his being "bhṛta" or "bhacca" (nourished) (3) by a Kumāra (prince).

(1) Gms.III.2. pp.23.18.-24.13."sāpi navānām māsanamatyayatprasūtā, dārako jātaḥ abhirūpo prāsa dikah.....preṣya dārikā abhihitā:- gaccha, tvametam peḍam rājakuladvāram nītvā maṇḍalakaṃ kṛtvā pradīpam prajvālya ekante tiṣṭha yāvatenacid grhīta iti.

Cf. Mvg. VIII.1. 3-4.

(2) Kumārabhūta - Divyāvadāna, pp.270, 506; Rhys Davids in "Dialogues", I.65. Sumaṅgala-Vilāsini, I.133. Cf. Dh.A.I. 174 (why boys are thrown out by "ganikās").

(3) On the name "Jīvaka" see Schiefner, (Tibetan Tales, Trübner Oriental Series) from the Kah-Gyur.III.50-67. p.92.

(3) Gms.III.2. pp.24.14-25.6....."yāvadrājā upari prāsādatālagato Abhayena Rāja-kumārena sārḍham tiṣṭhati. Tena rājakuladvāre pradīpo drṣṭhaḥ.....Abhayena ca Rājakumārenābhihitam:- deva, yadatra peḍāyaṃ tanmama

In due course, Jīvaka grew up and began to live with Abhaya. There was a consultation between them regarding some crafts which, if cultivated, might be helpful to both of them in time. ⁽¹⁾ With the royal permission, Abhaya and Jīvaka decided to qualify in the trade of chariot-making and medicine (medical science) respectively. So Jīvaka learnt medicine and became a physician. He did not know the art of opening the cranium (Kapālamocaniṃ vidyāṃ). On hearing that Ātreya, ⁽²⁾ the great physician of Takṣaśilā, knew the art, Jīvaka went to him with the permission of King Bimbisāra. King Puṣkarasāri of Takṣaśilā was Bimbisāra's friend. He gave Jīvaka a letter of introduction to King Puṣkarasāri, requesting him to look after the necessities of Jīvaka.

... dātumarhasīti.....Abhayāya sa Rājakumarāya dattaḥ. Sa tenāpāyitaḥ, positaḥ, samvardhitaḥ. Rāñjā Jīvaka vādēna samudācārīto'bhāyēna ca Rājakumārēna bhṛta iti Jīvalaḥ Kumārabhṛta iti samjñā samvṛtta." Cf. Mvg. VIII.1. 4 ...tassa jīvatīti Jīvako..... kumārēna posito'ti Komārabhacco'ti nāma akamsu.

(1) Gms.III.2. p.25. Cf. Mvg. VIII. 1.5.

(2) Mvg. does not mention Ātreya but only speaks of "disāpā mokkho vejjo" (VIII.1.5). Here again we notice the detailed information given by Gms.

Jīvaka, being introduced by Puṣkarasāri to Ātreya, began to learn medicine. Ātreya used to give him short lessons, but Jīvaka began to learn them elaborately, using his knowledge in practical fields. (1) Ātreya used to take a pupil, in rotation, with him whenever he visited his patients. One day Jīvaka accompanied him. Ātreya prescribed a medicine for the patient. Jīvaka remarked that if the patient were to take the prescribed medicine he would certainly die on that very day. So he came out along with Ātreya and re-entered the house and himself prescribed a different medicine in the name of Ātreya. The patient was cured.

Soon after that, the patient's people came one day to Ātreya with the news of the recovery of the patient and Ātreya asked them to continue the same medicine. They enquired whether the former medicine or the latter one was to be continued. He was astonished. Later on, everything became clear to him.

(1) Gms. III.2. p.26.16.ff. "Ātreyastasyopadeśam karoti. so'lpataramupadiśati Jīvakaḥ saviśeṣam grhṇatyācarati." Cf. Mṃg. VIII. 1.6. "atha kho Jīvako komārabhacco bahum ca gaṇāti, lahum ca gaṇhāti, sutṭhum ca upadhāreti gaṇhitam ca'assa na pamussati."

He advised them to continue with the medicine prescribed by Jīvaka.

Ātreya appreciated the merit of Jīvaka and thenceforward he used to take the latter with him whenever he visited a patient. Ātreya's other pupils accused Ātreya of favour to Jīvaka because of his royal birth. Ātreya denied the accusation and decided to prove Jīvaka's proficiency in medicine.

One day, Ātreya asked his pupils to verify, in the market, the price of one commodity each. Each one of them verified only the price of one commodity as they were asked; but Jīvaka verified the prices of all the commodities on the presumption that the teacher might enquire the price of some other commodity too. On their return, Ātreya enquired of everyone regarding the price of the commodities. They gave him their respective quotations (which they had secured) and Jīvaka gave him all the quotations regarding whatever he enquired. Thus Jīvaka proved his cleverness.

On another occasion, Ātreya asked them to find

out and bring to him what are called non-medical plants from the Saralaka mountains. (1) All of them returned with one or other plant which, according to them were non-medicinal plants, but Jīvaka returned without any plant because he found out that all the plants were being used for medicinal purposes. Ātreya explained to his other pupils that the plants brought by them were used for some or other medicines. In like manner, Jīvaka gave proof his cleverness and proficiency again and again.

One day a man came to Ātreya for treatment of disease of the cranium. He asked the man to dig a pit in the earth and to collect some cow-dung. Jīvaka heard the instruction of his teacher. As he had not yet learnt the operation of skull-opening, he followed the man and begged him to arrange a hiding-place for him from which he might watch the activities of his teacher. The man agreed.

(1) Gms.III.2. p.28.11 ff. - Te tenoktā, gacchata saralakaṃ parvatamabnaiṣajyamānayateti. te gatāste-
sām yadyadabhaiṣajyamabhirucitaṃ tattena gṛhitaṃ.
Jīvakah saṃlakṣayati, nāsti kiṃcidabhaiṣajyamiti.
Cf. Mvg. VIII.1.7. - tena hi bhane Jīvaka khanittāṃ
ādāya Takkasilāya samantā yojanaṃ āhiṇḍanto, ~~nakkixxi~~
~~abhesajja~~ yamkiñci abhesajjaṃ passeyyāsi taṃ āharāṣṭi
.....āhiṇḍanto, na kiñci abhesajjaṃ addasa." Here,
only briefly stated but without the details of compe-
tition with other pupils.

In due course Ātreya came, put the man in the pit and opened his cranium. He was about to pull out an insect in it with his forceps. Jīvaka saw that it was a risky job to pull out a clinging creature. He asked his teacher not to try it immediately, but first to warm up the forceps and then to touch them on the back of the insect and only then to pull it out. His request was complied with and the man was cured. Ātreya was pleased with him and gave him the "Kapāla Mochani Vidyā" (The Art of Opening the Cranium).

Jīvaka being satisfied with success came to King Puṣkarasāri to take leave of him. But the king was involved in a mutiny in the borderland of the Paṇḍavas. He asked Jīvaka to quell it, which he did to the satisfaction of the king and was rewarded, but he gave the reward to Ātreya., his teacher.

Then Jīvaka (being satisfied with his abilities) left Takṣaśīlā for Rājagṛha, making successful experiments of his feats in medicine through^{ou}t the journey.

He first stopped at Bhādrakara, where he got possession of a most important medical instrument, called "sarvabhūta-prasādakamaṇī",⁽¹⁾ by means of which one could see all the inner parts of the body. He had to pay ⁽⁵⁰⁰⁾ ~~five~~ hundred kārṣāpanas for it.

Then he came to Udambarikā, where a man was suffering from skull disease. He cured the man, taking a centipede out of his head.⁽²⁾

Then he visited gradually - Rohitaka, Mathurā, the river Yamunā, Vaiśālī, and finally arrived at Rājagṛha.

Once, King Bimbisāra was himself suffering from an abscess on the head.⁽³⁾ Royal physicians were summoned, but they mentioned Jīvaka. Jīvaka's

(1) Gms.III,2. p.32. 17ff. (Jīvakena) pratyavekṣatā sarvabhūtaprasādano nāma marḍiṣṭah. tasyedṛśah prabhāvo:- yadā vyādhitasya purastāt sthāpyate tadā vyādhiryathābhūta ca ṛśyate pradīpeneva gṛhagatam dravyam.

(2) Gms.III.2. p.33.11 ff. - Jīvakenāpyaocarasmindivase sa puriṣo garte nikhāte nikhātya kapālamocanyā vidyayā kapālamocayitvā taptena sandamśena sātapaḍī sprṣṭa, tayā pādāḥ samkocitāḥ, tatastena sandamśena gṛhitvā kṣiptā. Cf. Mvg. VIII.i. 18.....setthim gahapatiṃ mañcake nipajjāpetvā mañcake sambandhitvā sīsacchaviṃ upphāsetvā sibbinim vināmetvā dve pānake janassa dessemi.....

(3) Gms.III.2. p.38.15. - Aparena samayena rājño

treatment was so perfect that no sign of the abscess could be detected on the head of the king. After that, Jīvaka was appointed Royal Physician.

There was a man at Rājagṛha who was suffering from chronic enlargement of the spleen. Jīvaka cured him with a rare medicine. (1)

On another occasion, Queen Vaidehī was suffering from a boil in the private part of her body. King Bimbisāra asked Jīvaka to treat his step-mother (apara-mātuh). Jīvaka cured her without himself personally examining her.

The following Ajātasātru-story is lacking in Mvg. , but we give it here for its historical interest.

When, in consultation with Devadatta, Ajātasātru killed his pious father, King Bimbisāra, he had an attack of enlargement of the spleen. Jīvaka was

✓. Bimbisārasya mūrdhni piṭaka jātaḥ...
Cf. Mvg.VIII. 1.14. - Tena kho pāna samayena rañño Māgadhasa Ṣeniyassa Bimbisārassa bhagandalābādho hoti, sātaka lohitena makkhiyanti.

(1) Gms.III.2.p.40.13. - gulmaḥ sphuṭitaḥ, ūrdhamadhasca virikto yathā paurāṇaḥ samvṛtta. Cf.Mvg. VIII.1.22.

called for treatment. On this particular occasion, Jīvaka proceeded very cautiously, for he knew that two causes can make one's spleen burst: (a) extreme happiness, and (b) extreme anger. Jīvaka thought that Ajātaśātru was a sinful man. By no means would he derive extreme happiness. So the other alternative should be adopted. Therefore, Jīvaka told Ajātaśātru that he could treat him only if he (the latter) would eat the flesh of Udāyibhadra, the prince. Ajātaśātru became angry and told him: "All right, I killed my father, you would want me to kill Udāyibhadra, and then I myself would die with disease so that you might ultimately succeed to the throne!"⁽¹⁾ But Jīvaka stressed that it was the only treatment by which Ajātaśātru could be cured. At last, to save his own life, Ajātaśātru agreed.⁽²⁾

Then Jīvaka brought well-dressed Prince Udāyibhadra to show him for the last time. Subsequently he concealed the prince in the palace and went in search of human flesh to the cemetery of Śītavana,

(1) Gms.III.2. p.42.12.ff - "Sobhanam, mayā pitā jīvitā vyaparopitah, tvamapyudāyibhadram jīvitā vyaparopaya, ahamapi svayameva rogena kālam kariṣyāmi, tvamapi rājā bhaviṣyasi'ti.

(2) Gms.III.2. p.42.113-14 - Nāstyātma samaṃ prema, tenābhyupagatam.

which was never without dead bodies. He brought some decomposed flesh and cooked it for Ajātasātru and presented the same at dinner-time in a drinking cup. When the king was about to eat it, Jīvaka snatched the cup away, slapped him in ~~the~~ face and said: "You, sinful man, you killed your pious father, now you are going to eat your son's flesh."⁽¹⁾ Ajātasātru became extremely annoyed, and at once his spleen burst and blood began to pour out from both upper and lower parts of his body. Then he fell unconscious. He was removed to his bed, was thoroughly washed and given nourishing food. Thereafter, Jīvaka presented Prince Udāyibhadra before the king and, falling at his feet, begged the king's pardon. "Your Majesty, I have done all this realising it was the only way to treat you, otherwise, how could a man like me kill the prince. I never kill even a small ant." After this incident, ~~again,~~

(1) Gms.III.2. p.43.4.ff. - Pāpakārin tvayā pitā dhārmiko dharmarājo jīvitādvypaparopitaḥ idānīm putramāmsamapi bhakṣayasīti.

for the third time Jīvaka was appointed Royal Physician.

[The following story is not found in Mvg. but we quote it as an example of the Gms.' tendency to invest the Buddha with supreme powers.]

Thereupon, Jīvaka became puffed up with pride, thinking that there was none equal to him in medicine. "As the Buddha was the chief healer of human minds, so I am the chief healer of human bodies." Because of his pride, he could not realise the "truths" (sayāni). The Buddha wondered why such a man, who was an "āhr̥ta-kuśalamūlah (one whose root of merit has been plucked)" was not realising the truth. One day, the Buddha took Jīvaka to the Himālayas and showed him round the various medicines. The Buddha explained the names of the medicines with their respective effects, which Jīvaka could not tell. Jīvaka's vanity began to wane, and he realised that the Buddha was not only the

great mental healer but was a great healer of the human body as well. The^w the Buddha explained to him the secret of a successful physician in detail. When the Buddha realised tha^c Jivaka[^] was mentally prepared to receive the discourses, then he explained to him the Fourfold Noble (standard) Truths. Thus Jivaka was converted and confessed his Upāsaka[^]hood for life. (1)

The Buddha caught cold by constantly living in the Himālayas. (2) Jivaka resolved to nurse the Buddha as the Rājaścakravartina (Universal monarch). Then he imbued thirty-two lotuses with various medicines and gave them to the Blessed One to smell. By doing so, he^{was} purged (3) thirty-two times. But there remained some

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- (1) Gms.III.2. pp.46.15-47. 1. - Asmin khalu dharm-paryāye bhāṣyamāṇe Jivakasya Kumārabhītyasya virajo vigatamalaṃ dharmeṣu dharmacakṣurutpannam.....eso'ham Bhagavantam śaraṇam gaicchāmi dharmam ca bhikṣu saṃgham co'pāsakam ca nam dhārayadyāgreṇa yāvajjīvam prānopetaṃ śaraṇagatamabhiprasannam.
- (2) Gms.III.2. p.47.4. ff. - Himavānparvatarājo himasam-yogānityam śītaḥ Bhagavataḥ sābhiṣyandaṃ glānamutpannam, Cf. Mvg.VIII.1. 30. - Tena kho pana samayena Bhagavato kāyo dosābhisanno hoti.
- (3) Ibid. lines 7 ff. - Tato Jivakera dvātriṃśadutpalāni sraṃsanīyairārvyairbhāvayitvā Bhagavāte

infection still. Then Jīvaka prescribed him myro-
balā^{vy} with molasses and gruel-cake (guda haritakī
maṇḍanupūvo ca). Thus the Blessed One was
cured.

It was a system that whenever Jīvaka used
to treat either a king or a minister he would
get a reward of a village or a very special
village (grāmaṃ vā; grāmavaram⁽¹⁾ vā). Once
he treated the King of Videha.⁽²⁾ The king
presented him with a long cloth (vr̥hatikāprāva-
raṇaṃ - mantle?) worth hundreds of thousands
(of kārsāpanas). With that cloth Jīvaka went
to the Blessed One and told him all the details.
He offered the cloth to the Buddha.⁽¹⁾ At that

...dattāni; jighrātu Bhagavān'etānīti. Bhagavata
ghrātāni. Dvātrimsādevotthānāni labhāni.
Cf. Mvg. VIII.1. 31. - Athakho Jīvakkassa Komāra-
bhaccassa etadahosi: na me'taṃ patirūpaṃ yo' ahaṃ
bhagavato olarikam virecanaṃ dadeyyaṃ'ti. tīni
uppalahatthāni nānābhesajjehi paribhāvetvā....
upanāmesi - imaṃ bhante bhagavā paṭhamam - dutiyam -
tatiyam uppalahattham upasiṅghātu, idaṃ bhagavantam
dasakkhattam virecessatīti, evaṃ bhagavato samatimsāya
virecanaṃ bhavissatīti.

(1) grāmavaram - possibly means something very valu-
able.

(2) Cf. Mvg. VIII.1. 23-29.

(3) Cf. Mvg. VIII.1. 34.

time Āyusmat Ānanda was standing behind the Buddha waving a fan. The Buddha asked him to accept it on his (the Buddha's) behalf, and to cut it into pieces. Ānanda took it, and out of it he prepared a set of Tricīvara (a set of three robes) for the Buddha, an additional robe (santarottara) for (Ānanda) himself, and a kusūlaka ⁽¹⁾ for Āyusmat Rāhula.

By that varṣāvāsa (rain-retreat) there were five hundred robes which were given to the Blessed One, and there were many for the Brotherhood. ⁽²⁾ They did not know what was to be done. It was reported to the Buddha. The Blessed One said: "From now, I allow ⁽³⁾ (lit. That is why I allow) the lay-robe.

(1) Cf. Mvyut. 272:54. Kusulaka.

(2) Gms.III.2. p.48.15-17 - Taṃ Khalu varṣāvāsaṃ bhagavataḥ pañca paṭaśatāni sampannāni, bhikṣusamghasya cā'nekāni. Cf. Mvg. VIII.1. 35. Bhagavatā bhikkhūnaṃ gahapati cīvaram āmaññātam'ti ekahene'va bahūni cīvarāni uppannāni.

(3) Ibid.(lines 18ff.) - Bhagavānāha: tasmādanujānāmi, bhikṣubhirgrhapaticīvarakāni śāstralūnāni durvarṇīkrtya dhārayaitavyāni. Cf. Mvg. VIII.1. 35. atha kho bhagavā etasmim nidāne dhammakatham katvā bhikkhū āmentesi: aṇujānāmi bhikkhave gahapati cīvaram. yo icchati paṃsukūliko hotu yo icchati gahapati cīvaram sādiyatu.

That should be worn by the bhikṣu, by cutting it with scissors (lit. sword) and making it dull in colour."

Why not say so?

It was a custom with King Bimbisāra to make obeisance to a bhikṣu or a bhikṣuṇī whenever he used to come across any of them while passing along the street on the back of an elephant. One day, he did the same to a heretic, mistaking him for a bhikṣu. The mistake was pointed out to him by a devotee (Skt.: Śraddhā, Pāli: Upāsaka). This incident led him to request the Buddha to prescribe special signs on the dress of the bhikṣus. ⁽¹⁾ It was agreed by the Buddha. After King Bimbisāra's departure, he addressed the bhikṣus thus: "O bhikṣus, the Ājīvaka (ascetic) who accepted obeisance from a person (i.e., the King) who has realised the Truths ⁽²⁾ is downcast.

Once Ānanda was standing behind the Buddha,

(1) Gms.III. 2. p.49.18ff. Aho Bhagavānnāryakāṣāṃ cīvarakeṣu kimcicchihṇa prajñāpayedanukampāmupādāya 'iti.

(2) Ibid. pp.49.22-50.2. Tatra Bhagavān bhikṣunāmant-ryate sma: haṃbho bhikṣavaḥ sa ājīva upahātaśca yena drṣṭasatyasyāntikādvandanā svīkr̥teti.

waving a fan. He enquired of Ānanda whether he had ever seen the Vaidehaka Mountain. Ānanda replied in the negative. Then the Buddha asked Ānanda to catch hold of the corner of his robe, and they reached the Vaidhaka Mountain (by air). At that time the rice-fields of the people of Magadha were equally divided by cross-boundaries; and the method of arrangement was brilliant. Thereupon he addressed Ānanda and told him that the robes of the bhiksus should be sewn in the same way by cutting them into pieces. The Elder (sthavira) Ānanda announced it to the bhiksus.⁽¹⁾ They began to sew the robes, but the borders (patramukhāni) fell on one side. It looked awkward. Ananda noticed it, so he himself prepared a cīvara with a border on both sides, thinking that the Buddha might allow it, though it had not previously been allowed by the Blessed One. As it still did not look nice without the supplementary seam (anupāta), he sewed an "anupāta"

(1) Gms. III.2. p.50. 6-15.
Cf. Mvg. VIII. 12. 1.

also. Then a finished robe was presented before the Buddha (by Ānanda). The Buddha praised Ānanda: "Well done, Ānanda, what was not mentioned (lit. allowed) by me, was understood by you, (I approve it)." Robes prepared in this way should be used by the bhikṣus, cutting them into pieces." Each bhikṣu began to wear one robe by cutting it into pieces and then sewing it - but keeping other robes in tact.⁽¹⁾

From the Buddha arrived at Āṭavikā, wandering through different townships. At that time he was dwelling in the Āṭavikā forest (dāva) at Āṭavikā. The Āṭavikā river was cool and windy. During the first watch of the night the Buddha wore the undergarment (antarvāsah) only. During the middle watch of the night he added the upper garment (uttarāsaṅghah) and during the last watch of the night he asked Ānanda to bring the double upper garment (saṅghāṭī). That night was passed by the Buddha with the Tri-cīvara (a set of robes consisting of three pieces)

(1) Gms.III.2. pp.50. 15-51.7. Cf. Mvg. VIII.12.1-2.

(1)

In the morning, the Buddha began to think:
 "I am the chief among those that are brought up in
 happy surroundings and are delicate in health. If
 I could spend the night with the Tricīvara, then
 why not my disciples?" Then he addressed the
 bhikṣus: "From now on, O bhikṣus, the (cut-off -
 chinna) Tricīvara should be worn by the bhikṣus." (2)

The following episode is lacking in the Mvg.,
 but there is agreement in respect of the list of
 the cīvaras allowed for the bhikṣus.

A certain bhikṣu had no Tricīvara. He received
 a woollen garment. He began to cut it up into

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- (1) Gms.III.2. p.51.8 ff. Tato Bhagavānmagadhesu
 janapadeṣu cārikāṃ carannāṭavikāmanuprāptāḥ, āta-
 vikāyāṃ, viharatyagrāṭavike dāve..... Cf. Mvg.
 VIII. 13.2. Here the scene is Vesālī.
- (2) Gms.III.2. p.51.15 ff. Ye kecilloke sukumārakāḥ
 sukhaiṣiṇāḥ, ahaṃ teṣāmagraḥ. Tadahaṃ śaknomi tri-
 cīvaraena yāpayitum kim punarme śrāvakā iti viditvā
 bhikṣūnāmantrayate sma: tasmāttarhi bhikṣavo bhik-
 śubhicchinnaṃ tricīvaram dhārayitavyamiti.
 Cf. Mvg. VIII.13.3. ātha kho bhagavato etada-
 hosi: ye pi kho te kulaputtā imasmiṃ dhammavinaye
 sītālukā sītābhirukā te pi sakkonti ticīvarena
 yāpetum.....

pieces because the Buddha had allowed only the "cut-off Tricīvara" (chinna-tricīvaram). At that time the Buddha came there and enquired what he was doing. The bhikṣu told the Buddha everything. The Blessed One said that the woollen garment was not to be cut into pieces, but to be stitched, and asked the bhikṣu to wear it after sewing it; then he went away. After coming back to the Vihāra, the Buddha addressed the bhikṣus, informed them of the incident and said: "From now on, O bhikṣus, five kinds of cloth should not be cut, viz., (a) all woollen garments, (1) (b) all matles, (c) all hairy cloths, (d) all thin cloths, (2) and (e) all thick rugs. They should be worn only after sewing. (3) ing.

(1) Namatam - a felt (Mvyut. by Ross and Vidyabhusana, p. 238, No. 34); and Kambalam (Gms. III.3. p. 52. fn.)

(2) Lelohitima = viralika, or a sort of thin cloth. (Mvyut. by Ross and Vidyabhusana, p. 238, No. 34).

(3) Gms. III.2. p.52. 10-12. Tasmāttarhi bhikṣavaḥ pañcāchedyāni - sarvaṃ namatam, sarvaṃ prāvāraḥ, sarvaṃ kocavaṃ, sarvaṃ lelohitam, sarvaṃ pravāraḥ, sarvaṃ sthūlakambalañceti. Āsīvakāṃstu datvā dhārayitavyam.

Cf. Mvg. VIII. 1. 36.

Then comes the story of Visākhā: her marriage, her great sagacity of judgment, murder of her thirty-two sons by King Prasenajit, and the story of her previous birth (Gms. III. 2., pp. 53 - 79).

In the Visākhā section, as in the Jīvaka one, the Gms. material is much expanded. It follows immediately upon Mvg. VIII. 15 (p. 290 ff.). We find the Visākhā story in detail in the Tibetan source ⁽¹⁾ and to some extent in the Dhammapada Commentary (I. pp. 390 - 419). Here, as there, (Gms. III. 2. pp. 57. 17 - 58.2; and 68.2 - 69.6), the eight-fold advice given by her mother has a prominent place. ⁽²⁾

In the course of the Visākhā section, the Gms. mentions that Visākhā had a Vihāra (in the Pubbā-rāma) built for the Saṅgha. This short account is not in the Mvg., but in the Cullavagga (IX. 1.1). ⁽³⁾

(1) Tibetan Tales (pp. 110 - 127).

(2) DhA. I. pp. 397 - 98.

(3) Vinaya. Vol. II. p. 236.

In the long life-story of Viśākhā, actually only the following few lines, as quoted also by the Mvg. (VIII. 15. 1 - 15), are directly connected with the Vinaya.

Both versions in the Gms. and Mvg. are, in the main, identical, with the usual expansion by Gms.

The scene of the story is Śrāvastī. Viśākhā heard that the Blessed One had arrived at Śrāvastī after sojourning in the Kosalan townships and was dwelling in their own monastery (asmākameva ārāma) at that time. She went to the Buddha, and after making obeisance sat down at one side. As usual, the Buddha delivered religious discourses and thereupon Viśākhā's heart was gladdened and excited, and the Buddha became silent. Then Viśākhā rose up from her seat and with folded hands invited the Buddha to take a meal at her home on the next day with the bhikṣus.⁽¹⁾

The following morning she prepared everything

T

(1) Gms.III.2. p.83.7-14. Cf. Mvg.VIII. 15.1.

and sent a maid-servant to the Eastern Monastery to announce the time. When she went to the Vihāra she saw that the bhikṣus were bathing naked, keeping the door open. She thought that the bhikṣus had left the Vihāra (monastery) and that it was occupied by naked Ājīvakas. She returned quickly and reported the matter to her mistress. Viśākhā was astonished and thought that it was impossible on the part of the Blessed One to leave the place without keeping her invitation. She guessed the explanation of the incident (2) and sent a messenger to announce the time: "It is time, sirs, the meal is ready, whenever the Blessed One pleases." (3)

When the meal was over, the Blessed One washed his hands, and his bowl was removed. Viśākhā took her seat near the Buddha and told him: "Sir, I

(1) Gms.III.2. p.83. 15-84.2. Cf. Mvg.VIII. 15.3.

(2) Gms.III.2. p.84. 3-4. Viśākhā samlakṣayati: asthānamanava-kāso yadbhagavānadhivāsyābhuktva prakramiṣyati. nānamanayā bhikṣavo vinagna drṣṭā iti. Cf. Mvg.VIII.15.3. atha kho viśākhāya...panditāya viyattāya medhvitāya etadahosiḷ nissamsayam kho ayyā nikkhattacīvarā kāyam ovassāpentī iti.

(3) Gms.III.2. p.84.4-6. Tamānyah kālārocakah puruṣah preṣitah: samaya bhadanta sajjam bhaktam yasyedānim Bhagavān kālam manyata iti. Cf. Mvg. VIII.15.2-4kālo bhante niṭṭhitam bhattam.....

wish to offer eight 'Great Gifts' to the Saṅgha." (1)
 These consisted in offering food to the following
 categories of bhikṣus: (i) incoming, (ii) out-
 going, (iii) sick, (iv) those attending the sick;
~~ix~~ in providing a constant supply of (v) barley-
 gruel (yavāgu) and (vi) medicine; and providing
 (vii) robes for the rainy season for the bhikṣus,
 and (viii) bathing dresses for the bhikṣuṅīs. (2)

"Now, Viśākhā," asked the Buddha, "what advan-
 tage do you expect by offering food to an incoming
 bhikṣu?"

"Reverend Sir, " said Viśākhā, "an incoming
 bhikṣu could find neither the road nor the proper
 locality where he could procure his alms. By par-
 taking of the food offered by me he would be ac-
 quainted with the road as well as with the locality."

(1) Ibid. p.84.6-8.bhuktavantam viditvā dhawta-
 hastamapanītapātram (Pāli: onita pattapāṇim), vṛdd-
 hante niṣadya Bhagavantametadvocat: icchāmyaham
 bhadanta aṣṭau mahādānāni prajñāpayitum. Cf. Mvg.VIII.
 15.5.

(2) Gms.III.2. p.84. 8-11. Āgantuke dānam, gamike dānam,
 glāne dānam, glānopasthāyike dānam, dhruvaṃ yavāguṃ,
 dhruvaṃ bhāṣajyaṃ, bhikṣūnām varṣāsāticīvaram, bhik-
 ṣūnām cōḍaśakāsātikamiti. Cf. Mvg.VIII.15.7.

"Bravo, Viśākhā, that is granted." But what advantage do you expect by offering food to an outgoing bhikṣu?"

"Well, Reverend Sir, an outgoing bhikṣu seeking for food might lose a caravan, thus he might be separated from his company. If he were to partake of my food, he would not miss the caravan."⁽¹⁾

"Bravo, Viśākhā, let this too be granted."

On the Buddha's enquiring as to the advantage of offering food for a sick bhikṣu, she replied: "Reverend Sir, a sick bhikṣu might die through becoming weary in search of his food. He would be cured by partaking of my food, and thus regain his happiness."

In reply to the fourth question, Viśākhā replied: "Reverend Sir, a bhikṣu attending the sick might not perform his duties if he had to go out in search of his own food, so my offering of food would help him to perform his duties properly."⁽²⁾

(1) Gms. III.2. p.84. 11-19. Cf. Mvg.VIII. 15.8.

(2) Gms.III.2. p.84. 19-85.7. Cf. Mvg.VIII.15. 9.

"Well, what advantage do you find in supplying constant rice (or barley) gruel for the Saṅgha?"

"Reverend Sir, there are disciples of the Blessed One both of strong and of weak appetite. It is for the sustenance (lit. protection) of those who have a weak appetite and for keeping up the strength of those who have a strong appetite."

In reply to the sixth question, Viśākhā said: "Reverend Sir, among the disciples of the Blessed One there are those who are both frequently (or seriously) ill, and temporarily (or slightly) ill. Provision has already been made for those with serious illness, but those with a slight illness would maintain their happiness by partaking of my (1) medicine."

"But, Viśākhā, what advantage do you expect to be gained by offering a robe for the rainy season to a bhikṣu?"

"This very day, Reverend Sir, I sent my maid-

(1) Gms.III.2. p.85. 7-14. Cf. Mvg.VIII.15. 10.

servant to the Vihāra to announce the time for a meal. She returned with the impression that the Vihāra was occupied by the naked heretics when she saw the Noble Ones (Āryas) taking a bath quite naked. From now, they would bathe, maintaining privacy with my robes (for the rainy season." Once again the Buddha praised Viśākhā.

Finally, the Buddha enquired of Viśākhā why she wanted to offer a bathing robe (lit. cloth) to a bhikṣuṇī.

"Once, Reverend Sir, " Said Viśākhā, "several courtesans and several bhikṣuṇīs were bathing naked in the river Acirāvātī. The courtesans were pointing towards the private parts of the bhikṣuṇīs. Thus ridiculed, the bhikṣuṇīs had to remain silent. From now, they would bathe, maintaining privacy with my bathing dress."

"Bravo, Viśākhā," said the Buddha, "the eight meritorious things you have explained are very well founded."⁽¹⁾

(1) Gms.III.2. pp.85. 19-86.6. Cf. Mvg.VIII.15.11.

"Further," continued Viśākhā, "I shall hear thus: such and such a bhikṣu (or bhikṣuṇī, as explained - or described - by the Blessed One) - ^this bhikṣu through the breaking of the three fetters has attained the fruits of conversion (arotāpatti), never to be degraded into a lower birth, aiming constantly towards enlightenment, taking birth not more than another seven times, either in this world or in heaven, after which he will attain Nirvāna (lit. make an end of sorrow). At some time he might visit Śrāvastī and also might return from there. He might accept any one of my 'Eight Mahādānas'. (A bhikṣuṇī - destined for Arhatship - might likewise accept a bathing dress). On hearing of such an acceptance I would feel great joy and happiness derived from emancipation from worldliness." In like manner the Buddha pictured a bhikṣu who would attain the state of Sakrdāgāmi; the state of Anāgāmi; the state of Arhatship.

Then the Blessed One delivered religious discourses to Viśākhā, the mother of Mṛgā, rose from

(1)
his seat and went back.

The scene shifts from Śrāvastī to Vaiśālī. The location is given only in Gms; the Mvg. starts this chapter with "tena kho pana samayena" (as Gms. states after Vaiśālī).

At that time the Blessed One was dwelling at the Kuṭāgārasālā on the bank of the Monkey-Lake in Vaiśālī. Thereupon the Buddha set out for alms at Vaiśālī. The Blessed One saw that many spoiled beds were being cleaned by the bhikṣus in front of the Ārāma. On his return the Buddha addressed the bhikṣus and advocated that they should eat measured, timely and regular and moderate food, offered by the devoted Brāhmanas and householders. "O bhikṣus, you should not use Sāṅghika beds (property of the Saṅgha) without bedsheets. Fouled beds should be washed immediately. Otherwise you will be guilty of transgression." (2)

(1) Gms. III. 2. pp. 86.10 - 87.18. Cf. Mvg.VIII. 15.12-14. It should be noted here that the benedictory "gāthās" in §14 (p.294) are absent in Gms.

(2) Gms. III.2. pp.87.19 - 89.4. Vaiśālyāmviharati ~~markatā~~ kṭāhradatīe kuṭāgārasālāyaṃ.....Tena khalu samayena sambahulā bhikṣava ārāmadvāre asūcimrakṣitāni sayanāsanāni sōcayantyātāpayanti praviṣajanti.....

Once, the Buddha went out to beg his alms at Vai-
 śālī, followed by Ānanda. He showed Ānanda a
 hump (dark - kālaka?) backed man and told the
 story of his previous birth: at the time of the
 Buddha Kāśyapa, he used the Sāṅghika beds (covered)
 with thin, impure and improper coverings. As a
 result of that (sin) he took birth five hundred
 times as a hunchback. After he returned from the
 almsround, the Buddha addressed the bhiksus:
 "O bhiksus, from today no Sāṅghika bed should be
 used by you with a thin bed-cover. Two kinds of
 bed-covering should be used: single, if it is
 thick, and doubled over if it is thin." (1)

.....sādhu bhikṣavaḥ śraddhādeyasya mātṛā paribho-
 jitāyā, mitaparibhojitāyāḥ.
Tasmāttarhi bhikṣavo na vinā pratyāstaranena
 sāṅghikam śayanāsanam paribhoktavyamaśucimrak-
 ṣitam śayanāsanam ca tatśanādeva śocayitavyaman-
 yathā sātisārah. cf. Mvg. VIII. 16.1-2.

- (1) Gms. III.2. pp. 89.5 - 90.7. (p.90.4-7)
 tasmāttarhi bhikṣavo'dyāgreṇa na bhikṣunā kalpaprā-
 tyāstaranena sāṅghikam śayanāsanam paribhoktavyam,
 paribhukte, sātisārah; api tu dvābhyām pratyāstaran-
 ābhyām paribhoktavyam ghanena vā ekapuṭeṇa pailotti-
 kena vā dvipuṭeṇa.
 Cf. Mvg. VIII. 16.4. Here the incident is given
 in a greatly condensed form without reference to
 Ānanda nor to a previous birth (of the hump-backed
 man).

At that time, the bhikṣus began to use multicoloured bed-covers. Thereby the Buddha asked him to dye the covers either in dark blue or mud colour or orange-yellow. Otherwise they would be guilty of transgression. (1)

A bhikṣu was suffering from the itch. His robes became dirty with pus and blood; the bad smell attracted flies. When he went to beg alms people began to express great annoyance. It was brought to the notice of the Buddha. The Buddha addressed the bhikṣus: "I allow you, O bhikṣus, to use cloths (bandage?) for covering itches. The itch should be washed every five or six days (should be five or six times a day!) Otherwise you would be guilty." (2)

(1) Gms.III.2. p.90. 8-11. Bhikṣavaścitropacitrāni pratyāstaranāni dhārayanti dīrghadaśāni. Brāhmaṇa grhapatyo'vādhyāyanti kaṣṭanti vivācayanti. Bhagavānāha: nīlam, kardamaṃ, kaṣāyaṃ vā pratyāstaranam sastralūnam kṛtvā dhārayitavyaṃ, anyathā sātisārah."

Cf. Vināya, Vol. IV.p.120 (Here references to vīvara).....tiṇṇam dubbannakarananāṃ aññataram dubbannakaranam ādātabbam: nīlam vā kaddam vā kālasam vā...

(2) Gms.LII.2. p.90. 12-17.... (Bhikṣavaḥ (?) kaṇḍu ro)gena bādhyante: tasya cīvarakāniṃpūyaśonitopalip-tāni durgandhitāni makṣikākīrṃāni. sa piṇḍapātaṃ praviṣṭaḥ, taṃ drṣtvā Brāhmaṇa....vivācayanti.... Bhagavānāha: tasmādanujānāmi kaṇḍupracchādanam

After this, the selection of rules and their arrangement differs widely between Mvg. and Gms. Some are omitted in the one, others in the other text, probably due to the concise and occasional character of the rules, and also to their inclusion in the Pātimokkha on the Pāli side.

Many bhikṣus were suffering from leprosy. They were forbidden to use the Sāṅghika beds, but were provided with suitable residence and proper nursing.

(1)

This rule is missing in Mvg.

Ayuṣmān Upāli enquired of the Buddha whether it was permissible for the bhikṣus to use "robes wider than the 'Sugata Cīvara'" as the extra robe. The Buddha replied in the negative, but he replied

.....dhārayitavyam. pañcabhiḥ ṣaḍbhirvā divasaḥ
 śocayitavyam, anyathā sātisārah.
 Cf. Mvg. VIII. 18.1. and VI. 9. 1. Here, refer-
 ence is made to Belaṭṭhasīsa, the Upajjhāya of
~~xxxxxx~~ Ayuṣmān Ānanda, and the account is an
 elaborate one.

(1) Gms. III. 2. pp. 90.19-91.9.

in the affirmative when permission was asked for
 the use of silk and coarse hempen robes. (1)

The place is Śrāvastī. A certain bhikṣu came to the Buddha, made his obeisance, and stood at one side. He sought the Buddha's permission to wear a hemp-robe, but the Buddha refused it, with the following remarks: "O foolish man, (moha-puruṣa) this is the mark of a Tīrthika (heretic), so it should not be used by a bhikṣu. If one uses it, he will be guilty of transgression. (2)

Another bhikṣu came to the Buddha to seek permission to remain naked. The Buddha flatly refused it and imposed the grave offence, "sthūlātyaya"

(1) Gms. III. p. 91. 10 - 14.

Cf. Vin. Vol. IV. p. 173.....yo pana bhikkhu sugatacīvarappamānam cīvaram kārāpeyya, atirekam vā, chedanakam pācittiyam.

(2) Gms. III. 2. pp. 91. 18 - 92. 4.

Bhāṅgeyam (Pāli: bhaṅgam) is actually allowed in Mvg. (cf. I. 30. 4, or p. 58)

on the accused bhikṣu. (1) Thereupon he related a story giving an illustration as to how a peacock lost the chance of marrying the daughter of a Dhṛtarāṣṭra bird, through his immodesty. (2)

Another bhikṣu came to the Buddha to seek permission to wear a robe made of hair; this, too, was refused. (3)

Another bhikṣu came to the Buddha for permission to tear his hair out. The Buddha refused it on the grounds that he already allowed the bhikṣus to shave their hair, but not to tear their hair out as was done by the 'Tīrthikas'. (4)

(1) Gms.III.2. p.92. 8-16.....icchāmyahaṃ bhadanta nāgnyam samādātum. Tīrthikadhvajēṣa mohapurusaḥ yaduta nāgnyam, apitu tricolvara mayānujñātaṃ kimarthaṃ nāgnyam samādāsi? Tasmānna bhikṣurā nāgnyam samādātavyam, samādātā, apadyate sthūlāt-yayaḥ. Cf. Mvg. VIII. 28.1.....tena kho pana samayena aññataro bhikkhu naggo hutvā yena bhagavā ten'upasaṃkami...sādhu bhante bhagavā bhikkhūnam naggiyam anujānātūti. vigarahi buddho bhagavā.... katham hi nāma tvāṃ moghapurisa naggiyam titthiyasamādānam samādayissasi?...dhammikatham katvā bhikkhū amantesi; na bhikkhave naggiyam titthiyasamādānam samādayitabbam. yo samādiyeyya, āpatti thullaccayassā'ti.

(2) Gms.III.2.pp.92.15-93.15. The story occurs in the Tibetan source as well: Cf: Schiefner - Tibetan Tales, p. 354.

One after another the bhikṣus came to the Buddha, seeking permission to wear garments made of leaf (paṇṇasāṭikām), deerskin (ajina) and bark ~~tiroti~~ (tiroṭi; tiroṭi iti valkaḥ) respectively and the Buddha disallowed as usual, because (to him) those were the practices followed by the (5) Tīrthikas.

Another bhikṣu came to get permission of the Blessed One to spend (the night) with the Upper (single) and under garments only (i.e., with two pieces), but it was refused by the Buddha, because he had ordered the bhikṣus to wear the Tricīvara

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- (3) Gms.III.2. pp. ~~91-92~~ ~~92-94~~ ~~94-96~~ ~~96-98~~ 92.5-7.
 "Aparo bhikṣurgatvā bhagavantamidamavocati: icchāmyaḥam bhadanta keśacīvaram dhārayitum....sātisāro bhavati. N.B. It is inconsistent with the ~~p~~ previous permission (Gms.III.2. p.54. 10-12), also Cf. Mvg. (1.30. 4).
- (4) Gms.III.2. p.93. 16-19....icchāmyaḥam bhadanta keśāṇ luṃcītum. Bhagavānaha: muṇḍanam mayā sama-nujjātam....tīrthikadhṛta (?) eṣa mohapurusaḥ...
 ...tasmāna hi bhikṣuṇā keśā luṃcītavyāḥ.....
 Cf. Cullavagga V.27.5. (Vin. Vol. II. p.134)
- (5) Gms.III.2. p.94. 1-14....icchāmyaḥam bhadanta paṇṇasāṭikām, ajinaṃ, tiroṭim dhārayitum. Bhagavānaha: tīrthikadhvaḥ eṣa, etc., etc.
 Cf. Mvg. VIII. 28. 2-3.

(1)
(the complete set of three robes).

Again, another bhikṣu came to the Buddha for permission to use Kaupīna (a narrow long piece of cloth worn below the undergarment), but that was also refused because this system was prevalent among the laymen. (2)

In this way all-blue, all-yellow, all-red and all-white robes were refused by the Buddha as not being fit for the bhikṣus. (3)

On other occasions, bhikṣus came to the Buddha to get permission to wear dresses 'with long skirts',

(1) Gms.III.2.p.94. 1-14.icchamyaham bhadanta s̄antarottarena cīvarena yāpayitum. Tricivaram mayā mohapurūṣaḥ samanujjātaṃ....tasmāna bhikṣunā s̄antarottarena civarena yāpayitavyaṃ... s̄ātisāraḥ. Cf. Vinaya. Vol.III. p.199. Here the offence is graver than s̄ātisāraḥ of the Gms. If a bhikṣu spends the night without the Tricīvara he will be guilty of a nissaggiyapācittiya (Skt. naisargika-pāyantika) offence. Also Cf. Mvg.VIII. 13. 5-6, and 23.1. §13.5. anujānāmi bhikkhave tricīvaram, etc.

(2) Gms.III.2.p.94.15-17....icchāmyaham bhadanta aṅganādikāṃ dhārayitum. Bhagavānāha: āgārikadhara mastarhyeṣāhe mohapurūṣa, etc. Cf.Mvg.VIII.28.3. (Pali: akkanādam).

(3) Gms.III.2. p.95.9-969.9...~~aparaṃpikābhikkhava~~ icchāmyaham bhadanta sarvaṇīlam, sarvapītam, sarvalohitamava dādam. Bhagavānāha: āgārika hyenam dhārayanti...na kalpātyeva. Cf. Mvg. VIII.29.1.

'torn into pieces', a bracelet made of shell, hat and turban, as well as to use leather oil bottles (Mvyut. p. 239. No. 64) and a rug made of camel's hair, respectively. The Buddha refused in each case with remarks that these were used by lay people. (1)

At that time, Āyusmān Plikakānanda (name only in Gms.: Mvg. has simply "aññataro bhikkhu") spent his rainy season in an Āvāsa (monastery) without doors. His saṅghāṭī (doubled upper robe) was stolen. It was brought to the notice of the Buddha. The Buddha forbade the bhikkhus to spend the rainy season in a Vihāra which was without doors, and to go anywhere without the saṅghāṭī.

(1) Gms.III.2. pp. 95.9 - 96.9.....Aparo'ṭṭi bhikkur-
bhagavantamidamavocā: icchāmyahaṃ bhadanta dīr-
ghādaṣaṃ cīvaram - chinnadaṣaṃ cīvaram, -kambukaṃ,
-uṣṇīṣaṃ, -śīroveṣṭanaṃ, kutupaṃ, uṣṭrakambalaṃ,
dhārayitum. Bhagavānāha: āgārikadhvaja eṣaḥ....
pūrvavat sātisāro bhavati.

Cf. Mvg. VIII. 29. 1. Here it refers to col-
oured cīvaras only.

If they went thus, they would be guilty of trans-
 (1)
 gression.

Āyusmān Plīhakānanda was sick. Āyusmān
 Ānanda was waiting upon him. He hesitated to go
 out wearing the saṅghāṭī, as it was raining. On
 this occasion the Buddha said: "You (Ānanda) should
 go out without the under and the upper garments."⁽²⁾

Further, on this occasion the bhikṣus were
 allowed to go out without the saṅghāṭī for five
 reasons:

(1) Gms.III.2. p.96. Āyusmān Plīhakānandah anya-
 tamasminnabhikṣuke āvāse akavātake varṣā upagatah.
 tasya bahirniḡatasya saṅghaṭyupahrtā, etādyāvadbha-
 gavānāha: na bhikṣuṇā abhikṣuke āvāse akavātake
 varṣā upagantavyam, na ca viṇā saṅghāṭyākvacīd-
 gantavyam, gacchati, sātisāro bhavati.

Cf. Mvg. VIII. 23.1. tena kho pana समयena
 aññataro bhikkhu Andhavane cīvaram nikkhipitvā s
 santaruttarena gānam piṇḍāya pāvīsi. corā tam
 cīvaram ahavarimsu.....bhagavato etam'attam arod-
 esum. yo paviseyya, āpatti dukkaṭassā'ti.

Here particular circumstances are not mentioned.
 Cf. also Vin. III pp. 148, 154.

(2) Gms.III.2. p.96. 15-17. Āyusmān Plīhakānando
 glānah. tasyāyusmānāṇḡo glānopasthāyakaḡ, devasca
 varṣitumārbhah. "santarottarena gantavyam."

Cf. Mvg. VIII. 23. 2. Here Ānanda forgets to
 take the saṅghāṭī on entry into the village.

Reasons: "If the *Āvāsa* containing bhiksus is with the provision of doors (which could be bolted) if there is rain, if there is any likelihood of rain, if it is necessary to go on the other side of the river, if the *Kāṭhina* ceremony has been held in the *Āvāsa* and if permission has been granted by the Saṅgha."⁽¹⁾

Then comes the episode of Upananda relating how he acquired many robes by cheating two bhiksus who spent the rainy season in a *Vihāra* in the border land.⁽²⁾

It was brought to the notice of the Buddha. In this connection the Buddha rebuked Upananda, and forbade the bhikṣu to take a share from gain

(1) Gms.III.2. pp.96.18-97.2.....*Api tu saṅghātyā paṃcapanikṣepanakalpā: sabhikṣuka-āvāsaḥ saka-vāṭah, devo varṣati, varṣāsaṅke ca, nadīpāraṃ vā gantukāmo bhavati, āstīraṇaḥ kāṭhina āvāso bhavati, saṅghena sammatirdattā bhavati.* Cf. Mvg. VIII. 23.2. But "*saṅghena sammatirdattā*" in the Gms. is an addition; and "*gilāno vā hoti*" (when the bhikṣu is sick) of the Mvg., is omitted. Further, "*vāsika saṅketam vā hoti*" of the Mvg. is divided into two factors in the Gms., viz., (a) *devo varṣati*, and (b) *varṣāsaṅke ca*.

(2) Gms.III.2. pp. 98.9 - 102.7.

(1)
of others (parakīya lābha).

To satisfy the curiosity of the bhikṣus, the Buddha gave them an illustration as to how, in the previous birth as a jackal, Upananda cheated two otters during the distribution of fish: (2) identifying the two otters with the two bhikṣus and the jackal with Upananda.

There is another story as to how Upananda acquired a piece of cloth from a householder on attending the latter's dinner without being invited.

On this occasion the Buddha related another story of how Upananda in his previous birth similarly disappeared with a cloth. (3) (Gms.III.2.106-7)

(1) Gms.III.2. p.102.8. Bhagavan saṃlakṣayati: yaḥ kaścidādinavo bhikṣavaḥ parakīye lābhe sannipatanti tasmānna bhikṣunā parakīye lābhe sannipatitavṛgam. sannipatati, sātisāro bhavati. Cf. Mvg.VIII.25. 1-3. Though the stories leading to the announcement of this Vinaya rule are not verbatim and identical, still the main purpose is the same in both versions. According to the Mvg., Upananda collects robes from different Āvāsa around Śrāvastī.

(2) The whole story is to be identified in the Tibetan source, Schiefner - Tibetan Tales, pp.332-4

(3) Gms.III.2. p.106.8-11. Bhagavān ha: yaḥ kaścidādinavo bhikṣavo'nimantritah parakīye lābhe sannipatanti, tasmānna bhikṣunā'nimantritah parakīye

other

There are two/stories illustrating the visits
 of Śāriputra (1) and his two disciples, (2) R̥ṣiḥila and
 R̥ṣidatta, to a borderland Vihāra where they re-
 ceived five hundred robes on each occasion (respec-
 tively).

A certain householder offered five hundred robes to Śāriputra; and Śāriputra in his turn gave the robes to the bhikṣus of the Vihāra. But when the inhabitants of the Vihāra demanded the robes which had been given to the two ~~disciples~~, the latter said that the case of their Upādhyāya (teacher) was different because, he being a bhikṣu of senior rank and ample merit (mahāpunyah), was entitled to donations. But the bhikṣus began to question

22. .lābhe saṃnipatāṅgitavyam. saṃnipatati, sātisāro bhavati. In the Mvg. both the rule and the story itself are lacking. But, Cf. Vinaya, Vol.III. p. 265. (Nissaggiyapācittiya rule No. 30).

- (1) Cf. Mvg.VIII.24.6. Here instead of Śāriputra (Gms.III.2.p.108.17) Mvg. mentions a large number of Theras (Skt. sthāviras), viz., Āyasmantā, Nilavāsī, Sānavāsī, Gopaka, Bhagu and Phalikasandāno.
- (2) Cf. Mvg.VIII.24.6. Here Isidāsa (Skt. R̥ṣidāsa) and Isidbhatta (Skt. R̥ṣidatta). They give their decision in favour of the bhikṣus of the Vihāra, saying: "As far as we understand the law laid down by the Blessed One, these robes are yours alone unless the Kathina privileges are suspended." Instead of (Gms.III.2.p.109.4ff.) acquiring the robes for themselves.

the matter, and subsequently it was reported to the Buddha. On this occasion, the Blessed One discussed eight kinds of donations (lābhāḥ) ⁽¹⁾ which the bhikṣus could accept, viz., donations obtained (i) within a particular boundary, (ii) by a mutual agreement among the bhikṣus, (iii) from one who gives shelter, (iv) from unexpected sources given to the fraternity, (v) from expected sources (given to a particular bhikṣu dwelling in a cave, a towered house or a monastery), (vi) once in a year, (vii) from incidental sources, ~~given to~~ ~~the~~ ~~four~~ ~~main~~ ~~shrines~~ ~~connected~~ ~~with~~ ~~the~~ ~~life~~ ~~of~~ ~~the~~ ~~Buddha~~ and (viii) for four main shrines connected with the life of the Buddha: i.e., (a) where the Buddha was born, (b) where the Buddha attained enlightenment, (c) where the Buddha preached the Dharmacakra, and (d) where the Buddha attained the Mahāparinirvāṇa.

Here too we notice the tendency of Gms. to

(1) Gms.III.2. pp.109.7 - (113.10). Bhagavānāḥ: aṣṭāvime bhikṣavo lābhāḥ: kaḷame'sṭau, sīmāhṛto lābhāḥ, kriyāhṛtaḥ, niśrayāhṛtaḥ, saṅghaprajñāptaḥ, bhikṣuprajñāptaḥ, vārṣikaḥ, sammukhaḥ, pratyayāde-saśca. Cf. Mvg.VIII. 32. Identical in number and subject, but varies in essence.

expand the subject in the legendary fashion.

There was, again, a discussion (Gms. III. 2, pp. 113.11 - 117.4) between the Buddha and Āyus-
 mān Upāli, after the Upālipaṅka⁽¹⁾, a chapter of
 the Parivārapāṭha (Vin. Vol. V) as to who would
 inherit the property of a deceased bhikṣu or a
 s'rāmanera (novice)⁽²⁾, whether it was a regular
 (prakṛtisāthitika, i.e., an unsuspended) bhikṣu
 or a suspended (utksiptatakaḥ) bhikṣu. On all
 the occasions the Buddha gave his opinion in
 favour of the prakṛtisāthitikas (Pāli: pākatattā).

There is yet another story about Upananda
 which narrates how he dies on account of his
 greediness for clarified butter (ghṛtaṃ) and cloth,
 and his leaving a vast property consisting of gold
 and other things (Gms. III. 2, pp. 117.8 - 122.19).

Here too, the Buddha gives an illustration
 with a story of Upananda's previous birth as a
 jackal, when, in spite of sufficient food before
 him he chewed the string of a bow out of sheer

(1) Or Upālipaṅcaka, pp. 180-206.

(2) Cf. Mvg. VIII. 27. (pp. 303-305)

greediness, and was pierced to death by a violent blow from the jumping bhū. This story cannot be identified in the Pāli Vinaya, but it is, of course, familiar in fable literature.

Then follow a few short stories in Gms. (III. 2. pp. 122.20 - 127.20) relating to the property of dying bhiksus who had been nursed by others. They are not in Mvg.; the only paragraph which shows similarity is (Mvg.) VIII. 26.6. (p. 303).

The next story is related in a simple, matter-of-fact way in Mvg., and is a good example to illustrate the amplifying and imaginative tendency of the Gms.

Once, when the Buddha was dwelling at Śrāvastī, a householder invited him for a meal along with the fraternity. But the Buddha remained in the Vihāra, sending the bhiksus to accept the meal and asking one of the bhiksus to bring in food for him.

For five reasons the Buddha used to remain in

the Vihāra and ask for his food to be brought:

(i) to meditate, (ii) to deliver religious discourses to the gods, (iii) to inspect the beds (of the bhikṣus), (iv) to pay a visit to the sick, and (v) to introduce new regulations for the bhikṣus.

After the departure of the bhikṣus, the Buddha took the key and began to inspect, one after another, the gardens, monasteries, chambers and walking-cloisters of the bhikṣus, and ultimately reached a large monastery. There he found an unknown (lit.: little known ~~Al~~ alpajñātaḥ) bhikṣu suffering severely from (bowel) disease. He made a pathetic sound to attract the notice of the Buddha. Further he told the Buddha that he was quite helpless.

On enquiry by the Buddha, he told the Blessed One that no fellow-bhikṣus waited upon him, because he himself had not waited on anyone else. Thereupon, the Buddha invoked Śakra, the King of the gods, to bring water from the Anavatapta lake in the Himālayas, and earth from the Gandhamādana mountain. Then the Buddha himself began to nurse the

bhikṣu. He raised the bhikṣu up and moved him aside; ~~cleaned~~ (lit.: shaved) him with a bamboo chip; bathed him, rubbing him with yellowish earth (pāṇḍu mṛttikā) and washed his filthy robes. After washing his hands, the Blessed One delivered religious discourses to Śakra regarding the merit of waiting upon the sick. In the meantime, Ānanda returned with food for the Buddha. As was usual with him, the Buddha enquired whether the bhikṣus were served with delicious food. The Buddha divided his own food into two portions and sent one share to the ailing bhikṣu through Ānanda, with these words: "The Teacher, O friend, himself waited upon you and again shared his food with you in equal portions." All was done by Ānanda as the Buddha ordered him.

Cf. Mvg. VIII. 26.1 and 2 (p. 301):- Here Ānanda is introduced as the Buddha's fellow-attendant on the bhikṣu, and no mention is made of Śakra.

The story continues in Gms. as follows: the bhikṣu realised that he owed his life to Trilokaguru

(the Teacher of the Three Worlds), and hence by constant self-exertion he attained Arhatship. ⁽¹⁾

Thereupon the Buddha addressed the bhikṣus:
 "O bhikṣus, these sick bhikṣus have neither fathers nor mothers, nor any other friends (to wait upon them) except you fellow-Brahmacārins". That is why the fellow-Brahmacārins should wait upon one another mutually.

The Buddha advocated mutual nursing between
 (Preceptor (Upādhyāya) and pupil (sārdhavihāriṇa);
 Teacher (Ācārya) and disciple; fellow-preceptors;
 fellow-Teachers; acquaintances and friends, etc. ⁽²⁾

Further, the Buddha made provision that the ailing bhikṣus who had few friends and were little known, should be waited upon by the Saṅgha. The Saṅgha should send nurses - one or two or many - according to the requirements of the sick, the Saṅgha as a whole being responsible for their

(1) This passage is lacking in the Mvg.

(2) Cf. Mvg. VIII.26. 3 and 4. The above two passages are almost identical in both sources.

(1)
nursing.

To satisfy the curiosity of the bhikṣus, the Buddha narrated the story (Gms. III.2, pp.131 - 132) of the previous birth of the sick bhikṣu, when he (the Buddha) was an ascetic, and waited upon him, since the bhikṣu (in that existence too) was his disciple. (2)

In this connection, the Buddha told two other stories to illustrate how he loved to wait upon and to make sacrifices for the sick: First, (a) is the story of the King of Śivaghoṣa and his son (Gms. III.2, pp. 132-137), and the other (b) is the story of King Brahmaḍatta of Bārāṅśasī (Gms. III. 2, pp. 137-139). (3)

The place of occurrence is Śrāvastī. There

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- (1) Gms.III.2. p.131.13-15..... yaḥ paṛśadvinir-
mukto'lpajñātaśca tasya saṃghenopasthāyiko deyaḥ.
glānavasthām paricchīdya eko vā dvau vā sambahulā
vā, antataḥ sarva-saṃghenopasthānam karaṇīyam.
Cf. Mvg. VIII.26.4.....sace na hoti upajjhāyo vā,
ācariya vā, saddhivihāriko vā, antīvāsiko vā,
samānupajjhāyoko vā, samānācariyako vā, saṃghena
upaṭṭhātabbo, no ce upaṭṭhāti, āpatti dukkaṭassa.
(2) and (3) are the two additional episodes. These
stories are missing in the Mvg.

was a very rich householder named Śreṭṭhi (merchant). As he had no issue, he prayed for one, and began to worship various gods, viz., the gods of gardens, trees, woods, etc., but all in vain. Being disgusted he came to a certain bhikṣu to be ordained, but unfortunately he was suddenly attacked by fever when he was about to be ordained. He was long waited upon by the bhikṣus, but died, leaving a vast fortune to the Saṅgha under his will. It was brought to the notice of King Prasenajit. The king thought that all properties should go to the Saṅgha, as in the case of Upananda's gift, which was not even given under a will; but he waited for the decision of the Buddha.

The Buddha decided to allow the bhikṣus to accept only those articles which were fit to be used by the bhikṣus; the rest should go to the State.⁽¹⁾

Śrāvastī is the place of occurrence. At

(1) Gms. III.2. pp. 139.6-143-4. These lines are lacking in the Mvg., but the Cullavagga throws some light on this account. Cf. Clvg. VI.15.2. I-tsing gives a verbatim translation of these lines in Chinese. Cf. Takakusu: I-Tsing, pp. 190-192.

that time a certain bhikṣu (-A) sent a robe, through a second bhikṣu (-B), to a third bhikṣu (1) (-C). Now, the second bhikṣu (B) used the robe in trust for the first bhikṣu (A). It was brought to the notice of the Buddha. The Buddha said: "O bhikṣus, the bhikṣu (B) places his trust in a wrong place." He should have used the robe in trust for the one to whom (C) it was sent.

"Moreover," continued the Buddha, "If a certain bhikṣu (A) sends robes through a second bhikṣu (B) to a third bhikṣu (C): and the second bhikṣu (B) uses the robe in trust for the bhikṣu (C) to whom it was sent, then it is rightly used. On the other hand, if it is used in trust for the first bhikṣu (A) (by whom it was sent), then it is wrongly used."⁽²⁾

Similarly, if the third bhikṣu (C) is dead, and the robe is used by the second bhikṣu (B) in

(1) We propose to use three symbolic letters to represent the three bhikṣus: A = sender, B = Mediator, C = Recipient.

(2) Cf. Mvg. VIII.31. 1-2. Here, though the trend of discussion is similar, yet the concluding decisions are quite opposite to each other.

trust for the first bhikṣu (A), then it is wrongly used, but if he appropriates the robe of the dead bhikṣu (C), then it is rightly done. ⁽¹⁾

But, in the case of the third (C) bhikṣu's refusal to accept the robe, the second bhikṣu (B) uses the robe in trust for the first bhikṣu (A), then it is rightly used, and vice versa. ⁽²⁾

(1) Gms. III.2. pp.147. 19-148.2.yasya preṣitāni sa kālagataḥ, yena preṣitāni tasya viśvāsena paribhunkte, duṣparibhuktāni. yasya preṣitāni, tasya kalpena tasya mṛtapariṣkārikamadhiṣṭhāti, svādhiṣṭhitāni.

N.B. Mvg. VIII.31.2. "dehi" = give him, because it has not yet been given to the bhikṣu (C), therefore it should be taken in trust for (A).

(2) Gms. III.2. p.148. 5-8....yasya preṣitāni tena prakikṣiptāni, yena preṣitāni tasya viśvāsena paribhunkte (superibhuktāni) yasya preṣitāni tasya viśvāsena paribhunkte duṣparibhuktāni.

Cf. Mvg. VIII. 31.3. - "dammi" (I am giving) means the donor (or sender) (A) has given up his possession, and the right to it goes to the bhikṣu (C), i.e., recipient. From here on it is identical with Gms. (p. 148)

SUMMARY:

The robe, made of rags taken from dust heaps, (^rPamsukūlacīvara) and the like, was the original dress for a bhikṣu and the use of Pamsukūlacīvara was a great honour among the Buddhist Brotherhood. The first of the thirteen ordinances to be observed by the most pious bhikṣu is "^dḍhūtāṅga" of ^hPamsukūla. These ^dḍhūtāṅgas are not compulsory regulations to be observed; only the bhikṣus with special respect for the Vinaya would observe one or more of them. The ^dḍhūtāṅgas may be defined as certain ascetic practices, observance of which is thought to be meritorious by some of the bhikṣus. (1) It is said that the ⁿPamsukūla of the Buddha himself had been exchanged with that of Mahākassapa; and this was regarded as a great favour bestowed by the Master upon Mahākassapa who was considered to be his immediate successor.

At the request of Jīvaka, the bhikṣus were

(1) Skt. dhū~~l~~atāṅga, means "precept by which passions are shaken or quelled" (Childers).

allowed to use "Gahapaticīvara" (robe offered by a layman) and following this concession, the use of other robe materials, viz., linen, cotton, silk, wool; coarse cloth and hempen robes were also permitted. Both Pāli and Sanskrit versions record various rules regarding the dress of the bhikṣus. There is no controversy regarding Jīvaka's having caused the introduction of the Gahapaticīvara. But there are two different versions of the incident which led to the introduction of robes in the Saṅgha. The Mahāvagga refers to the fact that the cloth was "siveyyaka" or made in the Śivi country, which was very famous in ancient India for fine cloths. This cloth was presented to Jīvaka as a reward by Pājjota (or Caṇḍapājjota), the King of Ujjeni, out of gratitude for his cure by Jīvaka's treatment. The Jātakas mention that the capital of the country was Aritṭhapura.

On the other hand the Gms. refers to the gift

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as a precious long cloth (^vṚhatikā prāvaranam), presented to Jīvaka by the King of Videha for his treatment and cure. The capital of Videha was Mithilā, which was situated on the Ganges. The Pāli sources of information tell us that the kingdom of Videha formed one of the two principalities of the Vajjian confederacies. Both Jīvaka and King Pajjota of Ujjeni (Skt. Pradyota of Ujjayinī) are historical persons, and this incident is quite well known in Buddhist literature. It is, therefore, not unlikely that a different name has cropped up in the Gms. from an unknown source, and this confirms one's impression that the Gms. is a later document.

As against the prevalent practice of nakedness among the followers of certain ascetic sects of Ancient India, the Buddha introduced the use of proper and moderate dress among the bhikkhus. The Buddha was always an advocate of the Middle Path, which has been applied in the case of dress for the

bhikṣus as well. To a bhikṣu, the use of the robe is a bare necessity. He takes it as if it is a bandage on a sore of the body or a cover on a skeleton. To a bhikṣu the three robes are nothing but the means of protection against cold, heat, mosquitoes, flies or gad-flies. The main purpose is, of course, to conceal his shame. There is no place for luxury, because the number of clothes is restricted to three, viz., ^s Saṅghāṭī, ^a Uttarāsaṅga and ^a Antaravāsaka. The last-mentioned two are to be used constantly as upper and under garments. The ^a Saṅghāṭī, being doubled, and as big as the ^a Uttarāsaṅga, is an extra provision to be used in case of emergency, such as protection from cold, etc.

As there was no permanent abode for a bhikṣu who has to pass through different regions and climatic conditions, it was a compulsory provision for a bhikṣu to carry his extra robe. In case of an apprehension that the extra robe or his own life might be indanger, the bhikṣu is entitled to leave behind his robe for six consecutive nights; but if the time is longer than that he must take permission of the Brotherhood.

Formerly there was no specific rule as to how the robe should be sewn, mainly because of the availability of the materials being uncertain. As a matter of fact there is no definite regulation for sewing a ^{pañsukāla} ~~pañsukāla~~ robe. But subsequently, when the ^{Gahapati} ~~Gahapati~~ robe was ~~in~~ ^{asked} ~~asked~~ subsequently, ~~idha~~ asked the bhiksus through Ānanda to sew robes which should look like a cultivated field. It is said that this system was promulgated after the Buddha had seen the well-arranged Magadhan rice fields. Here the Mvg. and the Gms. do not agree with each other on the point of the dwelling-place of the Buddha during this period. The Mvg. mentions that during this period the Buddha was staying in the Dakkhināgiri, whereas the Gms. states that it was the Vaidehaka mountain district. But both sources agree that it was in Magadha.

There are some additional rules relating to the dyeing of the robe and how it should be dried. Both sources discuss how and what property of the Saṅgha is to be divided. The difference in this respect is slight:

(1)

According to the Khandhakas the heavy or the costly requisites (Garubhaṇḍam) should not be divided in any circumstances. They should be used as the property of the order of monks of the four quarters (Cātuddisa-saṅgha). The following five requisites are included in the "garubhaṇḍam":-

a garden or a plot of land for it; a monastery or a plot of land for it; any kind of requisite made of copper, and the following implements made of iron, viz., an edge, a hatchet, an axe, a hoe, or a spade; a couch, a chair, a mattress or a squatting mat; jungle-rope, bamboo, coarse grass; articles made of wood, clay or clay itself. The remaining requisites are considered to be light or less costly (lhubhaṇḍam) and should be divided among bhikkhus present at the spot or the Āvāsa. But in the case of the property of a deceased monk the monk who waited upon the sick should get the three robes (tricīvara) and the bowl.

(2)

According to the Gms. the following requis-

(1) Mvg. viii, 27. 5; Clvg. vi. 15.2.

(2) Gms. III. 2. p. 143.

ites should not be distributed, but should be used
 the
 as/property of the Saṅgha of the four quarters
 (Caturdisāya bhikṣusaṅghaḥ) viz., agricultural
 lands, houses and shops; implements made of cop-
 per, iron, clay, and bamboo; male or female ser-
 vants; liquor, food or corn, etc.

The following articles should be distributed
 equally among the members of the Saṅgha (present
 at the spot), viz., pieces of cloth and silk; all
 leather goods, including the slipper; and oil, pots,
 etc.

There are, at the conclusion of this topic,
 some provisions for the Dharma (Tripiṭaka) and the
 Saṅgha. A detailed suggestion is recorded ⁽¹⁾ as
 to how to use the property in these cases.

IN addition to robes, both sources mention a
 few more requisites of a similar nature permitted

(1) Gms. III. 2. p. 143.

to the bhikṣus. The permissible requisites are: bathing clothes, bandages for itches, handkerchiefs mantles, towels, blankets and bags for the alms-bowl.

On the whole, there is not much difference between the Cīvara-khandhaka of the Pāli Vinaya Mvg. (Chapter VIII, pp. 268 - 311) and the Cīvara-vastu of the Gms. (Vol. III, pt. 2, pp. 1 - 148) with respect to the rules regarding the dress of the bhikṣus. They agree with each other in essential subject-matter, but the arrangement is different. The main difference between the two versions is that the Sanskrit version is elaborately extended. In addition to the Vinaya rules, the Gms. has included many Avadānas or Jātakas, whenever a person, more especially a man of historical importance, was involved, or one whose story was available in the legendary portion of Buddhist literature. Hence, many/stories prevailing in the Gms. or the Vinaya vastus are traceable in other books of legend, viz., the Diyāvādāna, the Mahāvastu, the Avadānaśataka, the Jātaka, and the like.

On the other hand, the Mvg. includes a story in bare outlines, just to introduce the Vinaya rules.

The Sanskrit version deals with the following stories (in some cases the story of the previous births of the respective characters is repeated up to three occasions):

- | | | | |
|-----|-----------------|-------------|--------------------------|
| (1) | King Bimbisāra, | Gms. III.2. | pp. 1-15 |
| (2) | Jīvaka, | " " " " | 25-26 ; 25-26 |
| (3) | Abhaya | " " " " | 16-22; 25-26 |
| (4) | Viśākhā | " " " " | 53-79; |
| (5) | Āmrāpālī | " " " " | 16-22 |
| (6) | Ajātaśatru | " " " " | 42-43 |
| (7) | Upananda | " " " " | 117-122 |
| (8) | Rṣyaśrṅga | " " " " | 79-83 |
| (9) | Hump-backed man | " " " " | 89-90 |

King Ajātaśatru is not mentioned on any occasion in the Cīvarakhandhaka (Mvg.). Prince Abhaya is just referred to in connection with Jīvaka's appearance, but he is the foster-father and not step-brother of Jīvaka, as the Gms. has it. In the Mvg., Āmrāpālī is neither the mother of Jīvaka nor of Abhaya, but she is referred to in connection

with Jīvaka's birth, which is related in connection with the story of Sālavatī,⁽¹⁾ a courtesan who was appointed, with the permission of the King Bimbisāra, at Rājagṛha, for public pleasure (Jīvaka being born of Sālavatī). Both sources inform us about the custom of maintaining public courtesans in Ancient India.

King Bimbisāra is not given any prominence in the Cīvarakhaṇḍhaka but is simply referred to in connection with the story of Jīvaka: when he gave his consent to appoint Sālavatī as a public courtesan, and when Bimbisāra enquired of Abhaya whether the child was alive; also in connection with the medical treatment of the King by Jīvaka, and when he congratulated Jīvaka on having made his escape from Pajjota of Ujjeni. Here he has no direct connection with the promulgation of the Vinaya rules. But in the Cīvaravastu (Gms.), Bimbisāra plays very prominent roles in many places. He is depicted as a most adulterous man. Here he does not even care for his life (pp. 16-22) and honour (pp. 23-25) in fulfilling his desire.

(1) See *infra*, p.

In both sources Upananda is responsible for the promulgation of some of the Vinaya rules. In the Gms. he is referred to as one of the Śaḍvargika (Pāli: Chabbaggiyā) bhikṣus. But in the Pāli sources he is always mentioned as "Upananda Śākya-putta", or Upananda, the son of the Śākya, and not identified with the Śaḍvargika bhikṣus. In the Pāli Pācittiya it is stated that he was quarrelling with the Śaḍvargika bhikṣus. From this incident it is proved that he was not one of the members of the Śaḍvargika group.

Viśākhā is referred to in connection with the introduction of bathing clothes for the bhikṣuṇī, and robes for the rainy season for the bhikṣus. She is also mentioned in connection with the six other privileges which were permitted for the bhikṣus by the Master. Handkerchiefs for the bhikṣus were also allowed upon her request. But the Gms. (III. 2, pp. 53 - 79; 84 - 87) includes numerous strange accounts about Viśākhā, most of which cannot be identified even with those of the Pāli commentaries. The Mvg. is concerned and in agreement

only with the last four pages (84 - 87), as mentioned above. Here the Gms. is unique for the details supplied in connection with the Visākhā episode, e.g., her bringing forth thirty-two eggs, her displaying on various occasions great sagacity of judgment (some of them to be compared with the Mahosadha, J. VI. 329 seq.; and Vidhura Paṇḍita, J. VI. 255 seq., etc., Jātakas); murder of her sons by King Prasenajit and the story of her previous birth. But the story of Visākhā in the Pāli sources is quite different in respect of her sons. As a matter of fact, the whole episode of Bandula and his wife Mallikā⁽¹⁾ has been included in the Cīvaravastu.

The first part of the story of Bandula is to be compared with the story of Gopa, who went to Vaisālī to bring Upacelā, his niece, to be married to King Bimbisāra. The bravery of Bandula, and what he did to appease Mallikā's longing (dohada) during her pregnancy, was attributed to Gopa.⁽²⁾

(1) She is also known as Bandula-Mallikā, to distinguish her from another Mallikā, the wife of King Prasenajit.

(2) Gms. III. 2. pp. 12 - 13.

The substance of the story in the Pāli sources is as follows:-

During the pregnancy of Mallikā, her longing was to enter the Sacred Tank (Maṅgala pokkharanī) of the Licchavis and to drink its water. Knowing this, Bandula took Mallikā to Vaiśālī and removed the Strong Guard that was posted for the protection of the tank, and let her drink the water of the Sacred Tank to her heart's content. When this incident was reported to the Licchavis, they, out of sheer anger, followed Bandula who was leaving Vaiśālī in a chariot. Mahāli⁽¹⁾ warned the Licchavis not to follow him. As they persisted in following him in spite of Mahāli's warning, Bandula twanged his bow to frighten them. But the Licchavis did not give up the pursuit, and this time Bandula shot only one arrow when five hundred Licchavis came into one line. This shot pierced each of the five hundred Licchavis through his girdle, but they did not realise their plight until Bandula told them. When they became aware of the fact they returned

(1) Mahāli was a Licchavi prince who was educated in Taxila along with King Prasenajit and Bandula, a Malla prince.

home in a hurry and fell down dead when they loosened the girdle. (1)

What has been said about Visākhā in the Gms. regarding the murder of her thirty-two sons by king Prasenajit has also been told about Mallikā in the Pāli sources. (2) The difference is that Bandula, the husband of Mallikā, was also included in the list of the dead. The unnatural incident of giving birth to thirty-two eggs is also not recorded in the Pāli sources.

Regarding the sons of Visākhā the Pāli sources inform us that she had ten sons and ten daughters. Each of her children also had the same number of sons and daughters. This followed on to the fourth generation. Thus Visākhā had eighty-four thousand direct linear descendants, all living before her death at the age of 120 years. (3)

The Cīvarakhandhaka (Mvg.) deals in detail

(1) DhA. i, 412 ff.; J. iv, 148, etc.

(2) S. i. 74; MA. ii. 753; DhA. 228 f.; 349-56; J. iv. 148. ff.

(3) Dh.A. i. 409.

only with the story of Jīvaka who is credited with the introduction of the "Gahapati cīvara" among the bhikṣus. But the Cīvaravastu (Gms.) deals elaborately with the story of Jīvaka as well as Viśākhā and other above-mentioned characters, giving new details, some of them quite strange. The notable features of the stories concerned are the supernatural aspects and legendary portions. For instance, the automatic ringing of the Vaiśālīan bell by a superhuman being on the entry of Gopa into Vaiśālī (Gms. III. 2, p. 12, ll - 12), or his victimising five hundred Vaiśālīan soldiers; the story of Abhaya and the peculiar birth of Āmrapālī (pp. 16 - 22) from the stump of a plantain tree, and some of Jīvaka's processes for curing patients should undoubtedly be regarded as supernatural. And also King Bimbisāra's frequent visits to strange women and his offer of rings; the story of Mrgasīra,⁽¹⁾ Viśākhā's bringing forth of thirty-two eggs and her displaying on various occasions great sagacity of judgment, the Buddha's bringing of Jivaka to the Himālayas; the two stories of

(1) Cf. Schiefner: Tibetan Tales, pp. 252-256.

of Upananda: (1) the cheating of the two borderland bhiksus, and (2) Upananda's craze for hoarding articles even at the cost of his life: Jivaka's knowledge of understanding even the language of the birds, etc.; all these are the legendary portions of the chapter which cannot be identified with the Mvg.

In almost all the stories, the accounts of astrologers are predominant, which cannot be believed without question. In places, the chapter takes the shape of the Jātaka or the Avadāna rather than the Vinaya proper. These portions of the Cīvaravastu are not to be found in the Pāli version. The Mvg. shows some causes as to why the number of robes was restricted to three: when the Buddha was on the way to Vaiśālī from Rājagṛha he noticed a large number of bhiksus carrying big bundles of robes on their heads, backs or hips. In Vaiśālī, when the Buddha was dwelling in the Gotamaka shrine (Cetiya), he found the opportunity of trying to discover how many robes were sufficient for a bhikṣu for living in comfort. The Gms. shows no reason why the

robe was restricted, and differs also in the location of the Buddha's abode at the time in question. According to the Gms., at that time the Buddha was dwelling in the Āṭavikā forest in Āṭavikā (Country). The river Āṭavikā was flowing nearby, making the place colder. The geographical position of the place is so different that it is not easy to equate the two places.

An incident is referred to in the Gms. relating to a certain bhikṣu approaching the Buddha for permission to live with less than three robes. It is said that the Buddha refused the permission and on the contrary enjoined that the offence of defiance was "sāṭisāra" which is, in the Pāli Vinaya, a minor offence. In the Mvg. the Buddha orders the bhikṣus not to stay without the three robes, defiance of which rule, according to the Pātimokkha Code, is Nissaggiya-Pācittiya (Skt: Naisargika-Pāyantikā), that is, the article concerned is to be surrendered first, and then the offence is to be confessed.

The incident involving two disciples of Śāri-putraṅ named R̥ṣila and R̥ṣidatta (Mvg. Isidāsa and Isidhatta) is described differently in the two sources: Being the disciples of a great Sthavira and being Arhants themselves, they made their decision in the right direction, (Mvg.), offering their share of robes in favour of the resident bhikṣus. But the Gms. states that the disagreement between themselves and the resident bhikṣus became so intense that the question had to be raised in the Assembly of bhikṣus, and subsequently the matter had to be referred to the Buddha himself.

Though the story of Ajātasātru is irrelevant in the Cīvara-vastu (Gms), still it has a great historical significance and value, as it informs us that Prince Udāyibhanda was the "son and successor of King Ajātasātru".

Some of the essential rules and utensils, prominent in the Mvg., are totally ignored in the Gms., viz.,

- 1) Rules regarding the distribution of Pamsukūla (Rags picked up from the dust): Mvg. VIII,4.1-5.
- 2) Appointment of a bhikṣu by the Saṅgha to keep robes. Mvg. VIII, 6, 1-2.
- 3) Appointment of a bhikṣu by the Saṅgha to receive robes. Mvg. VIII, 5.1-2.
- 4) Selection of a store-room by the Saṅgha to preserve robes. Mvg. VIII. 7. 1-3.
- 5) Appointment of a store-keeper by the Saṅgha. Mvg. VIII. 8. 1-2.
- 6) Process of the distributing of the robes. Mvg. VIII. 9. 1-4.
- 7) Introduction of different dyes for the robes of the bhikṣus. Mvg. VIII. 10. 1.
- 8) The process of dyeing the robes. Mvg. VIII. 11.1-2.
- 9) Introduction of water-strainer and handkerchief for the bhikṣus. Mvg. VIII. 18; 20. 2.
- 10) The bag for the almsbowl. Mvg. VIII. 20. 1.

Some of the information and the Vinaya rules included in the Cīvaracāstu (Gms) cannot be iden-

tified in the Cīvarakhandhaka (Mvg.), but can be traced in other Pāli Vinaya books⁽¹⁾ and even in the Commentaries.⁽²⁾

All the questions of Upāli⁽³⁾ (Gms. III. 2, pp. 91, 108, 113-117, 145, etc.) said to have been put by him to the Buddha to clarify some of the Vinaya points, cannot be found in the Cīvarakhandhaka (Mvg.) but some of them are to be found in the Parivārapāṭha (Vin. Vol. V., pp. 180-206).

In the Gms., some of the rules are interpreted differently or even in the opposite sense. Bhaṅgam, or Skt. Bhāṅgeyam (robe made of hair), which is said to have been forbidden by the Buddha (p. 92) as the mark of the Tīrthikas, is allowed in the Mvg. (I, 30, 4; VIII. 28. 1).

¶1) Cf. Gms. III. 2. p. 92, 3, and Clvg. V.27.5.

(2) DhA. i. pp. 397 - 98.

(3) Upāli has been mentioned as Udāli in the former three parts of the Gms. (Vol. III. Pts. 1, 2 and 3) consisting of 11 chapters or vastus. But in the last part (i.e., Part 4) the name appears as Upāli, which is identical with the Pāli sources and which we have accepted.

Regarding the rule of a robe sent by a bhikṣu to another bhikṣu through a middleman bhikṣu: according to the Cīvara-vastu (pp. 147-148), the go-between bhikṣu should use the robe in trust for the one to whom it was sent. But according to the Mvg. (VIII. 31. 1-2), he should use it in trust for the one by whom it was sent, ⁽¹⁾

(1) For a fuller account, see above, pp. 119-21.

(1)
KATHINA-VASTU

Whereas this chapter precedes the Cīvarakhandhaka in the Pāli Mvg. (VII. pp. 253-267), in the Sanskrit version (Gms.) it is considered to be a part of the Cīvarakhandhaka or -vastu, as it makes some provisional rules regarding dress for the bhikṣus. So in arrangement it seems more appropriate that it should follow than precede the main chapter of the Cīvara.

A special chapter has been made of the Kaṭhina (cloth and ceremony) because of its importance for the life of the individual bhikṣu as well as of the Saṅgha. Looking after their robes is one of the main occupations and duties of the confraternity, and comprises a major part of monastic discipline.

The Kaṭhina is also the connecting link between the ecclesiastical and secular community. This is borne out by the detail of Gms. which clearly points

(1) Gilgit manuscripts. Vol. III. p. 2. pp. 49-70.

to a developed and detailed classification of all the Kāthina rules: another proof of the late date of the Gms.

We follow the argument of the text according to the Gms.

Once the Buddha spent the rainy season at Śrāvasti, in Jetavana, in the Garden of Anāthapiṇḍada. At that time a large number of bhikṣus⁽¹⁾ spent the rainy season at Sāketa. After (the rainy) three months when their robes were worn out (lit. when the robes were done and finished)⁽²⁾ they arrived at Śrāvasti experiencing many hardships on their way: their bowls and robes being soiled with grass and mud and their bodies being covered with perspiration from the hot sun. The bhikṣus put their bowls and

(1) Gms. III. 2. p.151. "tena khalu samayena ^{sambhulā} bhikṣavah, Sāketaṁ varṣā upagatā....." The Mvg. specifies the number of bhikṣus as thirty, which in Pāli idiom is equal to a large number (see Pāli-English Dictionary, under "timsa".) Cf. Mvg. VII. 1. 1. "timsa-mattā pāṭheyakā bhikkhū.....". The Mvg. also qualifies the bhikṣus as Pāṭheyakā (i.e., inhabitants of Pāvā).

(2) Gms. Loc. cit. "Kṛtyacīvarā niṣṭhitacīvarah" etc. Cf. Mvg. loc. cit. "Katāya pavāranāya".

robes in a safe place. After cleaning themselves, they came to the Buddha, made their obeisance, and took their seats at a respectful distance. It is a practice with the Blessed Buddha to exchange greetings with visiting bhikṣus. (1) The Buddha enquired of them whether they had spent the Varsā happily or whether they had suffered from want of food. The bhikṣus replied in the negative, but told the Buddha that on the way they were tired on account of carrying the heavy load of their requisites, (Pāli: Parikhāram) i.e., bowls and robes, etc. (2)

The Buddha himself noticed the marks of the hardship of their journey, and decided to introduce the Kathina, not only for the benefit of the bhikṣus but also to ensure the happiness of the donors in this world as well as in the next birth. (It should

(1) Gms. III. 2. p. 151. "dharmatā khalu Buddhā Bhagavanta āgantukān bhikṣūn'āṇayā pratisaṃmodanayā pratisaṃmodante. Gms. "dharmatā" as compared with the Pāli "ācinnam" shows a greater doctrinal emphasis, e.g., Pāli Vin. I, pp. 158; 253.

(2) Cf. Mvg. VII. 1.2, an identical passage with Gms., except for the arrangement of words and sentences.

be noted that this specification of privileges is not found in the matter-of-fact statements of the Mvg. The Gms., as usual, is expansive in the matter of religious privileges.)

The bhikṣu who received the Kaṭhina might enjoy the following five privileges:-⁽¹⁾

- (1) He might keep the robe more than ten days, (i.e., without "adhiṭṭhāna" - special request).
- (2) He might keep the robe beyond one month, if he should be offered the robe out of season.
- (3) He might spend the night without any one of the three robes (tricīvara) even without the usual permission of the Saṅgha.
- (4) He might go to visit different countries with the upper and under garments only.
- (5) He might wear assigned (vikalpaka) robes, as many as he liked.

(1) Gms. III. 2. p. 152. "Bhagavān saṃlakṣayati: klāmyanti bata me śrāvakāḥ....."

"..... na daśāhaparamaṃ, na māsaparamaṃ, na rātri-pravāsaḥ, santarottarena cīvarena janapādacārikāprākramanaṃ, yāvadaptaṃ vikalpaka-cīvaradhāraṇamiti."

Cf. Mvg. III. 1.3. which differs somewhat, but there is no difference between Nos. 3 and 4; also regarding the privileges of the Kaṭhina, between Nos. 1. and 2.

(1)

There are another five privileges in the Gms. :-

- (6) He might go for food in a body of four or more (bhikṣus).
- (7) He might take food again and again if there were different invitations.
- (8) He might go for alms to different houses without being invited.
- (9) He might possess as many robes as he desired.
- (10) He might own any offerings (bestowed on the Saṅgha) between the months of Kārtika (October - November) and Phālguna (February - March).

Thereupon the Buddha addressed the bhikṣus:- "I allow you, O bhikṣus, to spread the Kathina for the benefit of the bhikṣus and for the satisfaction of the donors."
(2)

(1) Gms.III.2.p.152. "Apare'pi paṃcānusamsāh....."
Cf. Mvg. VII. 1.3.

Of the above twice five (5 and 5), i.e., 10 privileges the Mvg. identifies only 5, viz., Nos. 8,3,6, 9 and 10, and these are a relaxation of the Pātimokkha rules:- 45th. pāc. (Vin.IV.100), 2nd. Niss.(Vin.III, 199), 32nd. Pāc.(Vin.IV.174), 1st Pāc.(Vin.IV.2) and a special boon for sufficient robes for the bhikṣus, respectively. Nos. 1,2 and 7 of the above are a relaxation of the Pātimokkha rules: 1st.Niss.(Vin.III.195), 3rd.Niss.(Vin.III.202) and 33rd.Pāc.(Vin.IV.75) respectively, but these cannot be identified in the Mvg.

(2) Gms.III.2.p.152. Cf. Mvg.VII.1.3. with above-mentioned differences in details.

"It is said by the Buddha that the Kaṭhina should be celebrated." But the bhikṣus did not know how to perform the ceremony. The Buddha asked the bhikṣus to take the robe which was received by them during the 'varṣāvāsa' and to make an announcement in an assembly (of the Saṅgha) with the following words: "This robe has been obtained by the Saṅgha who observed the varṣāvāsa; if it is desired by the Saṅgha, the Saṅgha should celebrate the Kaṭhina with this robe." Thereafter, on another day, seats should be arranged (lit. spread); the bell should be rung. As soon as the bhikṣus assemble and take their seats, the ceremony should be performed, having made the resolution, in the following way:—⁽¹⁾

"Let the reverend Saṅgha hear: on the expiry of the varṣāvāsa this robe has become the property of the Saṅgha. It is the Saṅgha's desire to celebrate the Kaṭhina with this robe. The bhikṣu who will celebrate

(1) Gms. III. 2. p.153. "tataḥ poścādaparasmīn divase sāyanāsanaprajñaptim kṛtvā gaṇḍimākoṭya pṛṣṭavācīkayā bhikṣūn samanuyujya sarvasaṅghe saṃniṣaṇṇe saṃnipatite ekena bhikṣunā jñaptim kṛtvā karma kartavyam."

Cf. Mvg. VII. 1.3. "vyāttena bhikkhunā paṭibālana saṅgho nāpetabbo" etc.

the Kaṭhina will not be allowed to discard the old robes before receiving the new ones. If it is the proper time for the Saṅgha, let the Saṅgha select this robe for the (celebration of the) Kaṭhina: the Saṅgha will celebrate (lit. spread) the Kaṭhina with this robe. He who will celebrate the Kaṭhina will be permitted to live without the old robes as well as the new ones. This is the resolution (jñaptiḥ, Pāli: ⁽¹⁾ nātti).

After this proclamation the same thing is announced in the Saṅgha again. If all the members of the Saṅgha remain silent, it is to be understood thereby ⁽²⁾ that the idea is approved by the Saṅgha.

Thereupon a bhikṣu should be selected to spread

(1) Gms. III. 2. p. 153. "Śrnotu bhadantaḥ saṅghaḥ: idaṃ cīvaram, varṣoṣitasya saṅghasya cīvaralābhah saṃpannah saṅghasya kaṭhinamabhirucitamanena cīvarena kaṭhinamāstaritum, yenāstīrṇakaṭhinādāvāsātprakrāmataḥ purāṇa-cīvarāṇāmapyavipravāso bhaviṣyati prāgeva navakānām. sa cetsaṅghasya prāptakālah kṣametānujānīyāt saṅgho yatsaṅghaḥ idaṃ cīvaram kaṭhinārtham saṃmanyeta, anena cīvarena saṅghasya kaṭhinamāstarīṣyati, yenāstīrṇakaṭhinādāvāsātprakrāmataḥ purāṇacīvarāṇāmapyavipravāso bhaviṣyati prāgeva navakānāmityeṣā jñaptiḥ." Cf. Mvg. VII. 1. 4. Here the "Kammavācā" is not exactly the same as that of the Gms. We are giving the "Kammavācā" in detail because of the Pātimokkha interest attached to it.

(2) Gms. III. 2. pp. 153 - 4.

(celebrate) the Kaṭhina on behalf of the Saṅgha.

A bhikṣu might be disqualified for the Kaṭhina celebration on any one of the following grounds: ⁽¹⁾

one who did not observe the varṣāvāsa, or who discontinued the varṣāvāsa, or who observed the later varṣāvāsa (i.e. the varṣāvāsa beginning at the full moon in Śrāvana (July - August), or who began the varṣāvāsa at one place and ended it at another place, or who was teaching (śikṣādattakaḥ). ⁽²⁾

There is another group of five bhikṣus disqualified from celebrating the kaṭhina, viz., one who was under the Parivāsa, or Mūlaparivāsa, or Mānāpya (Pāli: Mānatta), or Mūlamānāpya, or who was under suspension ⁽³⁾ for any of the three reasons.

Again, any one of the following five bhikṣus

(1) Gms.III.2.p.154. "pañcabhirdharmāḥ samanvāgataḥ kaṭhināstārako bhikṣurasammato na sammantavyaḥ sammatāścāvakāśayitavyaḥ. kaṭhamāḥ pañcabhiḥ: avārṣiko, varṣacchinnaḥ, paścimakāṃ varṣāṃupagato nyatra varṣositaḥ, śikṣādattakaḥ."

(2) It is not clear what is actually meant by śikṣādattakaḥ

(3) Aparairapi pañcabhirna sammantavyaḥ: pārivāsiko, mūlapārivāsiko, mānāpya (mvyut, mānatva; Pāli, mānatta) cāro (Pāli, cāri), mūlamānāpyacāra, utksiptakaḥ.
N.B. these important topics are lacking in the Mvg.

should not be selected, viz., one who is under the influence of lust, hatred, delusion or fear, and also who does not know whether the kaṭhina has been celebrated or not.⁽¹⁾

As before, seats should be prepared, the bell should be rung, etc. The bhikṣu should be asked if he would like to celebrate (lit. spread) the Kaṭhina. If he replies in the affirmative, a competent bhikṣu should proclaim the following jñapti:-

"Let the reverend Saṅgha hear: such and such a bhikṣu is ready to celebrate the kaṭhina of the Saṅgha. If it is the proper time for the Saṅgha, the Saṅgha should approve and allow such and such a bhikṣu to celebrate the kaṭhina, then he would celebrate the kaṭhina of the Saṅgha. Those friends who approve of (the name of) such and such a bhikṣu to be selected as the celebrant of the kaṭhina, let them be silent: those who do not approve, let them speak. (Now), such and such a bhikṣu's selection for celebration

(1) Gms.III.2.p.154. "apare pañca na sammantavyah: chaṇḍādgacchati, bhayād aveyānmoḥād bhayādgacchati (here 'bhayād' repeated twice) āstrtam cānāstrtam kaṭhinam na jānāti." There is no similar passage to be found in the Mvg. but the 'Kaṭhinabheda' of the Parivārapāṭha gives some classification of that nature, viz. "attharigehi samannāgato puggalo abhabbo kaṭhinam attharitum, etc. (Vin. V.p.175)

of the Kaṭhina has been approved and allowed by the Saṅgha, that is the reason why the Saṅgha has remained silent, thus I understand." (1)

Thereupon the bhikṣu should spread (celebrate) the kaṭhina. He should know everything about what is to be done regarding the kaṭhina. He will have to pass through the following different stages until the kaṭhina-robe takes its usual shape, viz., washing, examining, cutting, sewing and dyeing. (2) Then the bhikṣu should inform the Saṅgha on the (15th.) full-moon day of Aśvayuja (Āśvina - September-October) month. (3) : "Friends, I shall celebrate the kaṭhina.

(1) Gms.III.2. p.155 (7-14 lines).

Cf. Mvg.VII. 1.4. Evidently this is the only "kamma-vācā" in the Kaṭhinakhandhaka, whereas in the Gms. many (such) 'kammavācās' are recorded through the different stages of the kaṭhina ceremony.

(2) Gms,III.2. pp.155-56. "Kaṭhināstārakena bhikṣunā kaṭhinena sārvaṃ tu purvamgamena bhavitavyam: dhāvata (dhovata?) vitaratā, chādatā, sīvata, raṃjayatā. Cf. Vin.V. p.176 "tena kaṭhināttharakena bhikkhunā tadaheva dhovitvā, vimajjitvā, vicāretvā, chinditvā, sibbetvā. rajitvā, kappam katvā kaṭhinam attharitabbam.

(3) Gms. Loc.cit. "Tataḥ paścādaśvāyujamāse śuklapakṣe paṃcadaśyāmārocayitavyam."

Cf. Vin.V. p.176. "Kaṭhinassa atthāramāso jānitabbo ti vassāpassa pacchimo māso.

You, too, withdraw the ('adhittāna' of the old) robes." Then the bhikṣu should decorate the kaṭhina with scented flowers and perfumed incense and ring the bell for preparing the seats. He should place the kaṭhina near the oldest bhikṣu and utter the necessary "kammavācā".⁽¹⁾

The bhikṣu who is celebrating the kaṭhina should not enter (along with the kaṭhina robe) the privy, the urinal and smoke-house; and should not remain in the open air or go beyond the boundary.⁽²⁾

He should observe all the rules according to the law, otherwise he ^{will} would be guilty of an offence.

(1) Gms. III.2. p.156 (2nd. para).

Cf. Vin. V. P.176. "Atthatam bhante saṅghassa kaṭhinam dhammiko kaṭhinatthāro (tam) anumodatha." Here, the kaṭhinabheda (Vin. V. pp.172-79) gives a clear idea of the procedure.

(2) Gms. III.2. p.157. "Kaṭhināstārakena bhikṣunā kaṭhinam grhitvā na prasrāvakuṭiḥ, na varcaskuṭiḥ, na dhūpāgāraṃ praveṣṭavyam; nābhyakāśe sthātavyam; na bahiḥsīmāṃ gantavyam."

It is not to be found in any of the Pāli sources and sounds strange.

Again, at the end of the kaṭhina period - on the fifteenth day of the month of Phālguna (February - March), the bhikṣu should inform the Saṅgha that he is going to terminate the kaṭhina on the morrow, so that the Saṅgha can arrange about their robes. ⁽¹⁾ The donation received by the Saṅgha during the period should be divided equally.

Interrogated by Āyusmān Upāli as to who were the bhikṣus incapable of celebrating the kaṭhina ceremony, the Buddha replies: "Those who did not observe the varṣāvāsa, discontinued the varṣāvāsa, observed the later varṣāvāsa, observed the varṣāvāsa in some other place, and who were absent during the celebration of the kaṭhina. ⁽²⁾ Again, another five persons, viz.,

(1) Ibid. "... bhikṣunā phālgunamāse pañcadaśyāṃ pūnarārocayitavyam. sva āyusmantāḥ kaṭhinamuddharisyaṃi. yūyaṃ svakasvakāni cīvarānyaditiṣṭhite'ti."

(2) Gms. III.2. p.157. "kaṭināṃ bhadanta kaṭhinamanāstrtaṃ pañcānāmudālin: avārṣikasya, varṣācchinakasya paścimakāvarṣopagatasyā nyatra varṣo'pagatasya, tasmīn kaṭhine āstīryamāṇe asamukhībhūtasya."

Cf. Samantapāsādikā (Sinh. ed. pp.241-42), "(kaṭhinam) ke labhanti, ke na labhanti? vuttavassavāsena, purimikāya vassam upagantvā paṭhamaparāranāya pavāritā labhanti. chinnavassā vā pacchimikāya upagatā vā na labhanti. "aññasmiṃ viāhre vuttavassā'pi no mahāpaccariyaṃ vuttaṃ."

Vin. V. p.175. "na sīmatṭho anumodati."

those who were under the Parivāga, etc. ⁽¹⁾ Moreover, the Buddha told Upāli that another five categories of the bhikṣus were neither entitled to get a share of the "Sāṅghāḷa" property nor to have any advantage (ānuśamsā) of the kaṭhina, viz., those who were expelled for not expiating the offences, who were expelled for not giving up wrong views, who completed their varṣāvāsa elsewhere, who supported the wrong side in case of a division in the Saṅgha. ⁽²⁾ But the Buddha made provision of robes for a number of bhikṣus who were robbed of their robes on their way to Śrāvastī. Hence this provision stood forever.

In reply to a further interrogation by Upāli, the Buddha told him that the bhikṣus would not be regarded as fit to celebrate the Saṅgha except by observing the following regulations regarding robes, or by fulfilling the following duties, viz., (simply) by examining or measuring the cloth; with bathing cloth, by making the robe, with an all round robe, with a

(1) See infra. Gms. III. 2. p. 154.

(2) This cannot be identified with the Pāli source.

cloth cut into pieces, by seaming borders, with an old robe, by keeping the robe in a safe place and with a gift of a robe given temporarily. ⁽¹⁾ (kukkusacīvara, Mvyut. 280, 246: phusphusaṃ).

Further, the Buddha said that the Kāṭhina could not be celebrated with the following robes, viz., robes dyed slightly, ⁽²⁾ obtained out of season, personal (puḍgalika) double upper garment, personal upper garment, without the mark of discrimination, ⁽³⁾ without cutting, ⁽⁴⁾ without cutting the cloth at least into five

(1) Gms.III.2. pp.159-4.- 160.2. "labhyaṃ bhādanta vit-aritena cīvarakena kāṭhinamāstartum, na labhyamudalin. labhyaṃ bhādanta vilikhitena, dakaśāṭikacīvareṇa, gaṇḍūśacīvareṇa, paṭṭikā—, pariśaṇḍa—, purāṇa—, saṃnihita—, puṣphucīvareṇa, na labhyamudālin." Cf. Mvg.VII. 1. 5. Here the Mvg. gives a detailed list, but the Gms. list is evidently abridged.

(2) Pāli: 'kambalamāddanattena' (see SBE. XVII. p.154)

(3) Pāli: 'akappakatam (anākappa kappavindu)' - means a quarter inch round mark of ink or pencil or of any other distinct dye, at the corner of a robe three inches from the edge.

N.B. Profs. Rhys Davids and Oldenberg frankly express their inability to identify this custom. (v. SBE., Vol. XVII. p.155. fn. 2).

(4) Pāli: 'na chedanamattena'.

pieces, if the (celebrating) bhikṣu is not selected by the Saṅgha, and if the bhikṣu⁽¹⁾ or the robe has been selected outside the boundary.

The following robes are fit for the celebration of the Kaṭhina. The robe ordained in the season, I.e. after three months' retreat in the rainy season,⁽²⁾ robes made of new cloth, or as good as new, or faulty⁽³⁾ (Pāli: accāyika) cloth, cloth cut into separate pieces, with a personal Saṅghāṭī or any other robe if it is offered to the Saṅgha, if it is cut into five or more pieces, also if the bhikṣu or the robe has been select-⁽⁴⁾ ed within the boundary.

(5)

The Buddha described eight grounds on which a

-
- (1) Gms.III.2. p.160. 7-12. Cf. Mvg. VII. 1.5.
Only a few of the above rules are to be identified.
- (2) This includes all the robes ordained from the day following the full-moon of Āśvina (Sept.-Oct.) to the full-moon day of Kārttika (Oct.-Nov.)
- (3) Samantapāsādikā, 'pilotikā'ti hata-vatthaka sātaka².
- (4) Gms.III.2. Pp.160.17 - 161.4. Cf. Mvg.VII.1.6. (p.225)
Though the items are fewer in Gms., the general tone is similar.
- (5) Gms.III.2. p.161.14. "aṣṭau mātrikāpadāni kaṭhinoddhār-āya samvartante." Cf. Mvg.VII.1.7. "aṭṭhimā bhikkhave mātikā kathinassa ubbhārāya."

bhikṣu would be deprived of the privileges of the Kaṭhina (these privileges are mentioned on the third page of this chapter), viz., 1. Prakramaṇam, 2. Niṣṭhāpanam, 3. Samniṣṭhāpanam, 4. Nāśitam, 5. Śravaṇam, 6. Sīmāntikrāntam, 7. Āśācchedakam, 8. Kaṭhinoddhāram'evā aṣṭamam.

1. After the celebration (lit., spreading) of the Kaṭhina, neither having made nor completed (the robe), the bhikṣu goes away along with the bowl and robes from the Āvāsa (abode) with the intention of not coming back. With the crossing of the boundary (i.e., the boundary of the plot of land where the Āvāsa is situated), the bhikṣu is considered to be suspended from the Kaṭhina privileges on the grounds of his having gone away. (1)

(1) Gms. III.2. p.162.1. "yathāpi tadbhikṣurāstīrṇakāṭhinādāvāsād kṛtācīvaro'niṣṭhitācīvaraḥ samādāya pātrācīvaram bahisīmāṃ prakramatyapunarāgamanāya. tasya prakramaṇāntikaḥ kaṭhinoddhāraḥ."

Cf. Mvg. VII. 2.1. "bhikkhu atthatakaṭhino katacīvaram ādāya pakkamati'na paccassan'ti. tassa bhikkhūno pakkamanantiko kaṭhinoddhāro."

Here the wording is different.

2. If, after the celebration of the Kathina, the bhikṣu goes away from the abode without having made or completed the robe, along with his bowls and robes with the intention of coming back.

(After going out of the boundary) he thinks: "I will not come back but make the robe here" (Pāli: "So taṃ karoti" - he makes up the robe), the bhikṣu is considered to be suspended from the Kathina privileges on the grounds of his having a robe ready for wear. (2)

3. If a bhikṣu leaves the ^āAvāsa (abode) and goes beyond the limits of the boundary with the intention that he will make the robe and come back, but later he thinks: "I will neither come back nor prepare the robe", he is considered to be suspended from having the Kathina privileges on the grounds of having so decided. (3)

(1) Gms. III.2. p.162. 5-9. "niṣṭhāpanāntikāḥ kaṭhinoddhārah". Cf. Mvg. VII. 2.1. "niṣṭhānāntiko kaṭhinoddhāro."

(2) Ibid. 10-14. "samniṣṭhapanāntikāḥ kaṭhinoddhārah". Cf. Mvg. VII. 2.1. "sanniṣṭhānāntiko kaṭhinoddhāro." The notable difference between the two versions in all 8 'Kaṭhinoddhāras' is that Gms. has 'akṛta-cīvaro'niṣṭhita cīvaro', whereas Mvg. has "Kata-cīvara". (p.255).

4. If a bhikṣu goes out of the ^āAvāsa beyond the limits of the boundary with the intention of coming back and making the robe. Subsequently he begins to prepare the robe, but it is destroyed. The bhikṣu is considered to be suspended from the Kāṭhina privileges on the grounds of the robe (1) having been destroyed.

5. If a bhikṣu goes out of the Avāsa beyond the limits of the boundary with the intention of coming back and preparing the robe, but (beyond the boundary) he hears that the Kāṭhina has already been celebrated by the whole Saṅgha, and thereafter he gives his own consent; thus the bhikṣu is deprived of his Kāṭhina privileges on the grounds of having heard the news. (2)

(1) Gms. III.2. p.162. 15-18. ".....pratyesyāmi cīvaram karisyāmi'ti. sa tadārabhate, ārabdham tu naśyati. tasya nāśitāntikah kāṭhinoddhārah."

Cf. Mvg. VII. 2.1. "....idhevīmam cīvaram kāresam na paccessam'ti. so taṃ cīvaram kāreti. tassa taṃ cīvaram kāreyamānaṃ nassati, tassa bhikkhuno nāssanantiko kāṭhinoddhāro."

(2) Gms. III.2. pp. 162. 19-163.3. "Śravaṇāntikah kāṭhinoddhārah".

6. If a bhikṣu goes out of the Āvāsa beyond the limits of the boundary without making any decision as to whether he will come back or not; thus the bhikṣu is deprived of his Kaṭhina privileges on the grounds of crossing the limits of the boundary. (1)

7. If a bhikṣu goes out of the Āvāsa beyond the limits of the boundary with the hope of coming back and with the expectation of getting the robe, but his expectation is frustrated, then he is deprived of his Kaṭhina privileges on the grounds of disappearance of the expectation. (2)

8. If a bhikṣu goes out of the Āvāsa beyond the limits of the boundary, but comes back and takes part in the suspension (uddhāra) of the Kaṭhina, the bhikṣu is deprived of his Kaṭhina privileges on the grounds of (common) suspension. (3)

(1) Gms. III.2. p.163. 4-7. "sīmātikrāntikāḥ kaṭhinoddhārah" Cf. Mvg. VII. 2.2. "sīmātikkhantiko kaṭhinoddhāro." Nos. 6 & 7 are interchanged. It is No.7. in the Mvg. and has not been explained like the other 'Kaṭhinoddhāras'.

(2). Gms. Āsācchedakāḥ. Mvg. Āsāva cchedaka.

(3) Kaṭhinoddhara evāṣṭamaḥ. Cf. Mvg. 'sahubbhāra'. In this connection one of the Pāli sources says that the Saṅgha should be requested by a lay devotee (Upāsaka) for the common suspension (Cf. Vin. IV. 287).

(Bhikkhunī Vibhaṅga, Pāc. 30)

In the Gms., these eight suspensions of the Kaṭhina privileges are extended to different categories, though not in accordance with the Pāli Mvg. classifications. According to the synopsis of the contents (~~of~~ Uddānaṃ) of the Gms., they are

- (1) "akṛtena hi viṃśatiṃ
viprakṛtena hi viṃśatiṃ,
āśayā viṃśatiṃ kuryād -
anāśayā caiva viṃśikāṃ" (Gms.III.2. p.163)

and again, according to another Uddānaṃ they are:-

- (2) "karaṇīyena dvādaśikā
paryeṣanā ttathā tathā
deśena paṃcikaṃ kṛtvā
āvāsena ca paṃcikaṃ" (Gms.III.2. p.168)

In the first synopsis each of the words:

'akṛta' (Pāli: akata) - the robe not prepared;
'viprakṛta' (Pāli: vippakata) - the robe left unfinished;
'āśayā' (Pāli: āsāya) - the robe received according to expectation; and 'nirāśayā'
(Pāli: nirāsāya) - the robe received against expectation, have been added to each of the twenty

suspensions (uddhāras) of the Kāṭhina privileges, thus making the total number (4 x 20) 80. (Gms. III.2, pp. 163-68).

In the second synopsis, each of the words: 'karaṇīya', i.e., the bhikṣu's going away on business; and 'paryeṣaṇā' (Pāli: pariyesanā), the bhikṣu's going in search of a robe, have been added to each of the twelve different suspensions of the Kāṭhina privileges; also, 'deśānūprekṣaka' i.e., wandering in different countries, and 'āvāsānūprekṣaka', i.e., in search of a comfortable abode, have been inserted into each of the five suspensions of the Kāṭhina privileges, thus, making the total number in this synopsis (12 x 2 plus 5 x 2) 34. (Gms. III.2., pp. 168 - 70).

The eight 'Mātrikās' (enumerations) of the suspension of the Kāṭhina privileges have accordingly been extended in as many as 114 (20 x 4 plus ~~12~~¹² x 2 plus 5 x 2) different ways.

In the Pāli Mvg. also we count as many as 114,

including the two 'palibodhā' (obstacles - Mvg. VII., 13. 1.) of the Kathina which are lacking in the Gms., viz.,

Ādāya sattakam ⁽¹⁾	- 7	Mahāvagga
Samādāya sattakam ⁽²⁾	- 7	VII.2.p.256
Ādāya chakkam ⁽³⁾	- 6	VII.3, p.256
Samādāya chakkam ⁽⁴⁾	- 6	VII.4, p.257
Ādāya bhānavaram ⁽⁵⁾	- 36	VII.6 & 7, pp.257-59
Āsā dolasakam ⁽⁶⁾	- 12	VII.8, p.260
Āsā dolasakam ⁽⁷⁾	- 12	VII.9, p.261
Karaṇīya dolasakam ⁽⁸⁾	- 12	VII.10, pp.262-63
Apacina (naya) navakam ⁽⁹⁾	- 9	VII.11, pp.263-64

-
- (1) i.e., the seven cases in which the bhikṣu takes a robe away.
- (2) i.e., the bhikṣu takes a robe with him in the seven cases.
- (3) i.e., six cases in which the bhikṣu takes a robe away.
- (4) i.e., six cases in which the bhikṣu takes a robe with him.
- (5) i.e., "Taking away" chapter.
- (6) i.e., twelve cases in which the robe is received against expectation.
- (7) i.e., twelve cases of receiving the robe as expected.
- (8) i.e., twelve cases in which the bhikṣu goes away on business.
- (9) i.e., nine cases in which a bhikṣu enquires (of his claim).

Phāsuvihāra pañcakam	(1)	- 5	VII.12. pp.264-65
Paḷibodhā āve	(2)	- 2	VII.13,1. p.265
(i.e., āvāsa and Cīvara)			
Total		<hr/>	114
		<hr/>	

(1) i.e., five cases in which the bhikṣu intends to seek his comfort.

(2) i.e., the obstacles of the Kaṭhina, viz., the residence and the robe.

SUMMARY

The Kāṭhina is the last ceremony of the rainy retreat. The three ceremonies †(varṣāvāsa, Pravāraṇā and Kāṭhina)† follow one after another during the four months of the rainy season. These rites follow in succession and the subsequent one cannot be followed without the first observing the previous one; i.e., Pravāraṇā cannot be solemnised without observing the varṣāvāsa, and the Kāṭhina is not allowed to be performed before the solemnisation of Varṣāvāsa and Pravaraṇā.

The aim of the Kāṭhina ceremony is to provide the bhikṣus with certain privileges. These are, however, limited to the subsequent four months which make the most pleasant season in the Middle Country (Madhyadeśa or Majjhimadesa).

After three months of secluded dwelling, in one place, during the Varṣāvāsa, the bhikṣus would naturally feel like visiting their teachers, friends and lay devotees living in different parts of the country. The celebration of the Kāṭhina enables

the bhikṣus to enjoy a temporary relaxation of five rules of the Pāṭimokkha Code, thus obtaining facilities for the necessary clothes, food and easy movement for a period of four months.

The first privilege is the relaxation of the 46th/ Pācittiya rule of the Pāṭimokkha, to allow a bhikṣu to visit families for alms without asking the necessary permission from his brother monk, if such a monk were present. The second privilege is the relaxation of the 2nd/ Nissaggiya rule, to allow a bhikṣu to enter a village (or town) without taking any of the three robes. One of the main reasons for the introduction of the Kaṭhina ceremony is to relax this rule to enable the bhikṣus to travel at ease. Both the Mahāvagga and the Gilgit MSS. inform us that the Buddha himself noticed the travelling bhikṣus tired with their heavy load of requisites (parikkhāras). Then the Buddha decided to relax the rule during the four months immediately after the Kaṭhina or Cīvara-māsa.⁽¹⁾

(1) The month between the full-moons of Āśvina (Sept.-Oct.) and Kārttika (Oct. - Nov.).

This relaxation permits the bhikṣus to travel with the minimum number of clothes. The third privilege is the relaxation of the 32nd / Pācittya rule, to give a bhikṣu freedom in respect of his food either during a journey or at the time of making robes. This does not necessarily mean only at the time of making the Kaṭhina robe.

The fourth privilege is the relaxation of the first Nissaggiya rule, so as to permit a bhikṣu to use as many robes as he requires, neither being allotted (adhiṭṭhāna) ⁽¹⁾ nor being assigned (vikappana) ⁽²⁾. The original rule of the Pāṭimokkha allows a bhikṣu to use an extra robe only for ~~ten~~ days, whereas this concession allows him not only to use

(1) Adhiṭṭhāna means the determination in respect of any one of the eight essential requisites (parikkhārāṇā) of a bhikṣu. Touching the article in question the bhikṣu is to make a resolution that he would use the article until it is destroyed or given to someone else.

(2) Vikappana means giving one of two of the bhikṣu's articles (alms-bowl or robe) temporarily into the custody of another bhikṣu. The assigned article could be used by the bhikṣu who has assigned it to be the property of the other bhikṣu, until his own article is destroyed or given away to someone else.

four or more robes, but also to use robes wherever he received them either temporarily or permanently for four months. This means that he is not compelled to carry his bundle of robes from one place to another.

The fifth privilege has nothing to do with the relaxation of any of the Pāṭimokkha rules. It is simply the withholding of a Vinaya practice which directs the members of the Brotherhood to share the robes equally among themselves, irrespective of whether they are resident (āvāsika) or visiting (āgantuka) bhikṣus. This privilege gives the āvāsika bhikṣus the absolute right to share the objects given only among themselves, unless they volunteer to share them with āgantuka bhikṣus.

Because three of the five privileges are relating to robes, it is natural to assume that the Kathina is a ceremony to provide sufficient robes for the bhikṣus. After considering all the five privileges, however, we are led to conclude that the Kathina is meant to make a bhikṣu's movements

easier, rather than simply to make provision for robes.

The celebration of the Kathina is not valid unless and until the clothes offered by the laity are cut to measure, sewn, washed and dyed, dedicated to and accepted by the Order; and until there has been a ceremony to appoint a particular bhikṣu to be in charge of the Kathina, proposed and seconded by the Saṅgha, all the above rules are to be performed on the same day. Though only one bhikṣu is to be in charge of the Kathina, all the inmates of (āvāsikā) taking part in the ceremony would be equal beneficiaries enjoying all the five concessions permitted by the performance of the ceremony.

The bhikṣus engaged in making the robes were permitted to use certain necessary instruments, viz., knives with handles, scissors, needles, needle-cases, wooden frames, etc., which are required for tailoring. In case of necessity they could set up temporary sheds and halls for the

(1)
purpose

To prove that this ceremony is hard and not easy (Kaṭhina) some of the present-day Buddhists of Ceylon, and following them some of those of Bengal (Chittagong) prepare the robe right from the raw materials within the prescribed time of twenty-four hours. The procedure is as follows:- Early in the day of the ceremony, the laity, men and women alike, assemble in the monastery and engage in various duties, viz., bringing cotton from the tree, taking it out of the pod, preparing it for the spinners who make it into yarn. The village weavers also sit ready, and as soon as they receive the yarn, they begin to operate their simple looms which make it into cloth. On the other hand, there are the bhikṣus who also keep themselves ready to prepare the robe. The ceremonies and functions follow one after another, right up to the end, when words of thanksgiving are uttered, by each of the resident bhikṣus who have spent the rainy retreat in the same monastery

or ^āAvāsa.

Though the number of rules in the detailed exposition (^vvitthāra) is equal in both versions, their modes of expression are dissimilar. This expansive treatment is applied especially in the case of eight causes of termination of the Kaṭhina or the privileges that follow the Kaṭhina ceremony. Though it must be agreed that the Pāli Kaṭhina-^kkhandhaka does not provide all the information relating to the Kaṭhina ceremony, still in both sources the Kaṭhina is understandable, from its inauguration to its solemnisation. In both sources the real obscurity lies in the eight causes of suspension, which are treated varyingly but in each case are explained in 114 different ways.

Fortunately, this portion of the chapter is not very important, and it concerns only the ending of the Kaṭhina privileges. Sometimes the language of this portion is obscure and the repetition is tiresome. Comparing the Kaṭhina-vastu of the Gms. with the Kaṭhina-khandhaka of the Mvg., it seems

that the Gms. is more complete and more independent than the text of the Mvg. Without the help of the other Vinaya books, viz., the Pācittiya⁽¹⁾, the Cullavagga⁽²⁾ and the Parivārapāṭha⁽³⁾, it is difficult to trace from the Mvg. the details of ecclesiastical duties to be observed in performing the Kaṭhina ceremony.

In the Kaṭhina-khandhaka, the duties to be performed before the reception of the Kaṭhina by the Saṅgha or an individual are not mentioned. Unless one observes these rules or performs these duties, he is not entitled to the privileges of the Kaṭhina. The Parivārapāṭha deals with the duties of a bhikkhu who spreads the Kaṭhina, and the Saṅgha which gives assent (anumodana) to the Kaṭhina ceremony. The whole of the Kaṭhina Khandhaka contains only one Kammavācā, whereas many

(1) Vin. IV. pp. 278-9.

(2) Chap. V., Sec. 3-4 and 6-7.

(3) Vin. V. pp. 172-79.

Kammavācās are mentioned in the Kaṭhina vastu in regard to different stages of the ceremony. These Kammavācās of the Gms. make the duties of a bhikṣu easier and understandable. The Mvg./^{version} does not give a clear picture of the duties and obligations of a bhikṣu. Some of the Kammavācās applicable to the Kaṭhina khandhaka can be identified in other Vinaya books. To make the Kaṭhina understandable and the Pāṭimokkha code clear we have quoted some of the Kammavācās of the Gms. in detail.

(1)
 Unlike the Mvg., the Gms. mentions the qualifications of the bhikṣus for celebrating the Kaṭhina. This indicates that at least fifteen categories of bhikṣus should neither be selected nor entitled to enjoy the privileges of the Kaṭhina. Among the three groups of bhikṣus who are not entitled to the Kaṭhina (robe or privilege), the second group is very important. This is in

(1) Gms. III. 2, p. 154.

accordance with the trend of the Pāli Vinaya Piṭ-
 aka, though not particularly mentioned in the
 Mahāvagga. It is indicated that in five cases,
 i.e., when the bhikṣu is under atonement for any
 of the two grave offences, or under suspension
 for any of the three reasons given above, the
 bhikṣu is not entitled to privilege. The Gms.
 is very clear on these points; the Mahāvagga does
 not mention them at all, but the Parivārapāṭha
 (Vin. V, p. 175) refers to a group of eight bhikṣus
 who are not entitled to celebrate the Kathina.

According to the scholars, the Parivārapāṭha
 is the latest book of the Pāli Vinaya Piṭaka. ⁽¹⁾
 If this account is considered then the inevitable
 conclusion is that both the Parivāra and the Gms.
 are contemporaneous, and, at least, they must have
 a mutual influence. The notable difference is
 that the Gms. is a little exaggerated.

(1) Winternitz: History of Indian Literature, Vol.
 II., p.33; S.B.E., Vol. 13, p. xxiv.

Further, the Kaṭhina khandhaka (Mvg.) does not mention the duties to be performed on the closing of the Kaṭhina at the end of the Kaṭhina month (i.e., on the full-moon day of Phālguna), after which the privileges of the Kaṭhina come to an end automatically. (1) Moreover, the Mvg. does not give any clear indication as to how a premature suspension of the Kaṭhina takes place in the common interest of the Saṅgha, or how to perform this suspension ceremony. But this point has been clarified in the bhikkhunī-vibhaṅga of the Pācittiya. (2) In this connection it should be noted that the premature suspension of the Kaṭhina was allowed here on the request of a lay devotee (Upāsaka), and in the Gms. it is allowed in order to make provision of robes for a large number of bhikkhus robbed by thieves.

Though the Kaṭhina vastu is complete in

(1) Gms. III. 2, p. 157.

(2) "Reverend Sirs, let the Saṅgha listen to me. If it seems right to the Saṅgha, let the Saṅgha remove the privilege of the Kaṭhina," etc. (Vin. IV. pp. 278-9).

in itself, still there occur some additions of privileges and repetition of passages. Instead of five privileges, the Gms. quotes "twice five", i.e., the ten privileges including the main five privileges in both "fives" (pañcakas).⁽¹⁾ Though the ten privileges are mentioned in the Gms., a careful scrutiny reveals that they are actually eight in number. As a matter of fact, there is not much difference between the privileges No. 1 and No. 2, nor between 3 and 4. The privilege No. 1, which enjoins that "the bhikṣu may keep a robe more than ten days", and privilege No. 2, according to which "the bhikṣu may keep the robe beyond one month" actually make no difference, because the first privilege falls under the second one. In like manner, there is no difference between privileges No.s 3 and 4, according to which "the bhikṣu may spend the night without any of the three robes" (tri-cīvara) and "the bhikṣu may go to visit different countries with the upper

(1) See infra, or Gms. III.2, p.152. Cf. Mvg. VIII., 1. 3.

and under garments only" (this means without the usual three robes). These privileges are, however, not included in the Mvg. Also the privilege No. 7, as mentioned in the Gms., is excluded from the Mvg. Further, in the Gms., there are frequent ⁽¹⁾ announcements of the Kamma~~v~~ācās, while in the Mvg. the Kamma~~v~~ācā is mentioned only once. Therefore it is our belief that by the discovery of the Gms. the obscurity of the Kathina khandhaka has become somewhat clearer.

Kathina literally means hard, rigid, firm, stiff, solid, etc., and hence refers to dress materials, rough cloth. Then in turning this unworked cloth into a condition suitable for wearing, the term is used to denote this process of refinement, and the various conditions to be observed before the solemnisation of the Kathina ceremony, viz., receiving, cutting, sewing, dyeing of the robe, and performing the different "Vinaya kammās" in different stages by the Saṅgha. These are to take place before the next sunrise and in the event of failure of a single condition the whole preparation becomes invalid.

(1) i.e., at least six times.

(1)
KOSĀMBĀKA-VASTU

At that time the Buddha was dwelling at Kausāmbī in a garden (ārāma) named Ghosita. At Kausāmbī, there was a learned bhikṣu, well-versed in the Sūtra, Vinaya and Abhidharma (Mātrikā) Piṭakas. There was another bhikṣu at Vaisālī, who was also proficient in all these subjects, whilst both of them had a large number of friends who were equally well versed in the
(2)
Tripitaka.

In the course of his sojourn in different townships, the Vaisālian bhikṣu came to Kausāmbī. After taking some rest, he met the learned Kausāmbian bhikṣu. A discussion took place between them, regarding the various questions of the Sūtra, Vinaya and Abhidharma Piṭakas. In the course of their discussions, they

(1) Gms. Vol. III. Pt. 2. pp. 173-193.
cf. Mvg. X. pp. 337-360. Kosambakhandhaka.

(2) Mvg. does not specifically mention whether both the bhikṣus were inhabitants of Kosāmbī, but M. (Upakkilesa-Suttā) Dh.A. (Kosamavattthu) and Samatapāsādikā mention that both of them were of the same place, unlike Gms., which says the offending bhikṣu hailed from Vaisālī.

began to differ on some of the points of the texts and their interpretations. As a result, an antagonistic feeling arose, and the Kausāmbian bhikṣu became inquisitive about the faults of the Vaiśālian bhikṣu.

Once, the Saṅgha (of Kausāmbī) adopted the following resolution:-

"The water-jar in the lavatory must never be kept empty. After use, one should fill up the jar again. If any bhikṣu detects that the jar is empty, he should fill it up, or the matter should be reported to the bhikṣu in charge. He who defies the rule ^{will} be guilty of 'anādara' (disobedience or disfavour), which he should confess as an offence of Pāyantikā (Pāli: Pācittiya)⁽¹⁾"

Now, one day, the Buddha and the bhikṣus were invited by a householder for dinner at his house. When some of the bhikṣus went ahead and others were

(1) Gms. III.2. p. 174.5-10. "Saṅghena cāyamevaṃrūpaḥ kriyākārah kṛtaḥ:- yaḥ paśyedvarcaskumbhikāṃ riktam tucchaṃ nirudakāṃ tenodakasya pūrayitvā yathāsthāne sthāpayitavyā upādhivārikasya vārocayitavyā varcaskumbhikā riktā tiṣṭhatīti.....anādarācca taṃ vayaṃ pāyantikāṃpattim deśayiṣyāma iti."

about to start for the dinner, the Vaisālian bhikṣu entered the closet. At this juncture, a companion (i.e., disciple) of the Vaisālian bhikṣu announced the time and asked him to hurry. Thus the Vaisālian bhikṣu came out without filling the jar and putting it aside. At that time, the Kausāmbian bhikṣu came there. Having seen him there, the Vaisālian bhikṣu was about to re-enter the Vihāra to fill the jar, in fear of a scolding (harassment) by the Kausāmbian, but left it empty at the entreaty of the disciple. The Kausāmbian bhikṣu found the water-jar empty, used it, then filled it up again with water and went away. When the bhikṣus returned (to the Vihāra) after dinner, the Kausāmbian bhikṣu reported to his colleagues the Vaisālian bhikṣu's deliberate violation of the long-standing practice. Thereupon, the bhikṣus of Kausāmbī demanded that the Vaisālian bhikṣu should confess the Pāyantikā offence, but he refused to comply with their demand. The Kosambaka Jātaka (III. 487) confirms the Mvg. account and adds that the upajjhāya of the defaulting bhikṣu advances for his defence that he is a 'suttanika', and as such not familiar with the Vinaya rules.

Naturally, as the inhabiting bhikṣus of Kauśāmbī were in the majority, they declared the "Act of Expulsion" against the Vaiśālīan bhikṣu (by force—balāt) without the consent of the integrated Saṅgha. This Act of Expulsion highly enraged the Vaiśālīan bhikṣus. (1) Thus there arose a great dissension within the Saṅgha, the individual Saṅgha joining one or the other of the sides. This schism within the Saṅgha was brought to the notice of the Buddha, who, endeavouring to reconcile the disputation, first summoned the Utkṣiptakas (expelled) and then the Utkṣepakas (who had announced the Act of Expulsion). (2)

To the former, his advice was that if one (bhikṣu) notices that, at his refusal to confess the offence, there might arise contentions threatening schism within the Saṅgha, one (the bhikṣu concerned) should

(1) Gms. III.2.p.176.3ff. Cf. Mvg. X.1.1-2. Here, the account is almost alike, but "Vaiśalakā" is lacking.

(2) Ibid. pp.176-5. -178.4. Cf. Mvg. X.1. 5-8. Here, the account is quite opposite. According to the Mvg., the Buddha first addresses the Utkṣepaka bhikṣus and then the Utkṣiptaka bhikṣus. Further, the Mvg. reveals that the Buddha himself goes to the respective parties with the intention of bringing about a reconciliation (instead of summoning either of them).

confess out of respect of the Brotherhood. If the expelled bhikṣu does not abide by the existing rule he will be guilty (sāṭisāra).⁽¹⁾ To the others, his advice was that if they notice that the bhikṣu against whom they are going to confess the "Act of Expulsion" is learned and influential and supported by equally learned and influential friends, and that their Act of Expulsion might lead to schism within the Saṅgha, then they should not expel him without his consent. If the bhikṣus will not respect the usual rule of expulsion, they will be guilty (sāṭisāra).

But the Buddha's effort at reconciliation was doomed to failure, and the dispute remained unsettled. Further, the expelled (utkṣiptaka) bhikṣus began to assemble to hold the usual uposatha (Sk.: Poṣadha) ceremony.⁽²⁾

Coming to know about this, the Buddha summoned

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- (1) Gms. III.2. p.176,8 ff.
Cf. Mvg. X. 1-8. "bhedagarukena bhikkhave bhikkhunā paresampi saddhāya āpatti desetabbā'ti."
- (2) Gms. III. 2. p. 178. 1 - 3.
Cf. Mvg. X. 1. 9.

the Utkṣiptaka bhikṣus and told them that so long as they remained in a state of dispute, all their "Vinaya-karmas", Poṣadha, Pravāraṇā, etc., (i.e., jñapti-dvitiya or jñapti-caturtha Vinaya-karmas) ⁽¹⁾ would not be valid, that is, the works done will be counted as ⁽²⁾ works undone and objectionable (kopyāni).

The Buddha continued:-

"O Bhikṣus, you belong to another communion than that of the other bhikṣus and they also belong to another communion than that of yours. What is the reason?"

"O bhikṣus, there are two cases, when the bhikṣus are considered to be of different communions: when one leaves the Saṅgha of his own accord; or when the

(1) "Jñapti-dvitiyakarma" - In the first stage, just to make an announcement in the Saṅgha, regarding the actual Vinaya-karma, and then to make anusāvana (i.e. re-hearing) one time).

"Jñapti-caturthakarma" - After the announcement, the re-hearing should be made three times.

(2) Gms. III. 2. 178. 10 - 13.

Cf. Mvg. (X.1. 9) differs here. According to the Mvg., at this stage, all of their Vinaya-karmas are valid (dhammikāni akuppāni) because of their belonging to different communions.

(1)
 Saṅgha expels one, viz., if, after the division of the bhikṣus into two antagonistic groups, when there is no certainty as to which side is right, and a bhikṣu knowingly gives up the cause of the right side and renders his support to the wrong side, this is the case of one who joins the dissimilar communion. On the other hand, one against whom the Saṅgha pronounces an Act of Expulsion, according to the ecclesiastical law (Vinaya), either for ~~den~~ declining to acknowledge or confess the offences or for upholding the false doctrine, notwithstanding being asked by the bhikṣus to give it up."

And again: "O bhikṣus, there are two cases when one might be considered to belong to the same commun-

(1) Gms. III. 2. p. 188. 14 - 16. "Nānāsamvāsīka yūyam bhikṣava steṣām bhikṣunām, te o yūsmākam tat kasya hetoh dvāvīma u bhikṣavo nānāsamvāsīkau: yaś-
 cāivātmani cātmanam nānāsamvāsīkam sthāpayati, yo vā saṅghena dharmatayā sthāpyate.

N.B. Cf. Mvg. X. 1. 10. Slight differences between the two versions are:- the Gms. gives an explanation in detail how one becomes "nānāsamvāsīka" and "samānasamvāsīka", unlike the Mvg.

nion. What are those two? One, (the case of the monk) who places himself in the same communion, and the other, (the case of a monk) whom the Saṅgha places in the same communion."⁽¹⁾

The Buddha once more summoned both the parties but failed to unite them.

Once a householder invited the Buddha, together with the bhikṣus, for a meal. But the Buddha remained in the Vihāra, sending the bhikṣus to accept the invitation and asked them to bring in food for him.⁽²⁾

When a bhikṣu returned with food for the Buddha, he reported to him (the Buddha) that while the bhikṣus were taking dinner in the house, the two quarrelling groups exchanged hot words leading to blows with one another.

(1) Gms. III. 2. p. 179. ~~xxx~~ 5-8. Cf. Mvg. X. 1. 10. "dve'mā bhikkhave samānasamvāsabhūmiyo: attanā vā attānaṃ samānasamvāsakaṃ kārōti, samaggo vā nam saṃgho ukkittam osāreti adāssane vā appaṭikamme vā appaṭināssagge vā."

^{in previous} N.B. The difference between the two is as stated above in Fn. 1.

(2) For detail see supra (i.e. discussed in) the Cīvarastu (Gms. III. 2.) p. 128.

(1)
Towards the evening the Buddha addressed the bhikṣus and once again asked them to compose their differences, and directed them to sit separately so that they could stay beyond the reach of one another, (2)
as long as they were in a state of dispute, otherwise they (the bhikṣus) would be guilty (sātiśāra).

Later the Buddha again asked them to settle their dispute after delivering a long religious discourse, and in this connection he related the story of enmity between Brahmādatta, the king of Kāśī and Dīrghila, the king of Kosala. The detailed story is told, according to the Gms., in the Samādhi-samyukta (3)
of the Madhyamāgama.

(1) Gms. III. 2. p.131.

(2) Gms. III.2. p.181. 12ff. "arthikapratyathikairbhikṣubhirantargrhe pravistairāsanāntaritarṇiśattavyam....."
cf. Mvg. X.2. 1; also "...bhinne bhikkhave saṃhge dhammiyamāne sammodikāya vattamānāya āsanantarikāya niśiditabbanti."

(3) Gms. III.2. p.182. 7-9. "bhūtapūrvam bhikṣavo Brahmādatto nāma kāśīrājo Dīrghilaśca Kosalarājo 'nyonyam prativirōddhāvabhavatām. vistarena Dīrghilasūtram Madhyamāgame Samādhisamyukte."

The above-mentioned book has not yet been found. Moreover, "madhyamāgame" "samyukte" is doubtful for there is a separate "Āgama" named Samyuktāgama. If so, the word should be "Samādhi-Samyukte ca". Anyway, the story is not to be found in Sanskrit. But it is extant in Pāli (Mvg.X.2. 3-20 and in J.III. 212 in parts) in complete form.

The Blessed One concluded the story with the following verse:-

"A sorrow for King Brahmdatta was the loss of his possessions; a sorrow, too, was his death in a foreign land, not seeing his kinsmen. (1)

Now follow a number of gāthās praising concord and amity. They provide evidence of the composite and popular character of the Kosāmbī story and of its early inclusion in the Vinaya.

As far as they occur at various places in the Pāli Canon, these gāthās are identical in wording, but compared with the Sanskrit sources, their phraseology is sometimes different.

The gāthās uttered by the Buddha are as follows:

"An ordinary man makes loud sound. By that, one should not think him to be great. When the divisions arise in the Saṅgha, the foolish men do not

(1) "duḥkam rājā brahmadatto//bhogānāṃ ca parikṣayah, videśamarāṇāṃ duḥkhaṃ//jñātīnāṃ ca pyadarsanam"

Cf. Mvg. X.2. 3-20. According to Mvg. (Dīgha), the King of Kosala suffered the loss of his kingdom and ultimately was murdered by the people of King Brahmdatta.

mind in the least." (1)

"Then men, whose bones are cut off, and whose livestock + (the cows, horses and wealth) + are acquired by the enemies, they too make reconciliations, why should this not happen to you, who know the Doctrine?" (2)

"Those who make long eloquent speeches (in connection with schism), even though they forgot the language of the learned people; and they open their mouths as wide as they like, not knowing where their eloquence would lead them." (3)

"Others (innocent people) do not know by such hatred 'we are perishing', and there are some who realise it - thus by their realisations they end the

(1) Gms. III. 2. p.182. 13 & 14.

Cf. Mvg. X. 31.1. "pūthasaddo.....:amaññaruṃ".

The second line in Gms. "nedam śreṣṭhamiti manyatām", cannot be identified in Mvg.

(2) Gms. III. 2. p.183. 1-3.

Cf. Mvg. X. 3. 1. "atṭhicchinṇā.....no siyā."

The last lines in the two versions are different.

Gms., "Yusmākaṃ na bhavet kasmādimam dharmamvijānatām" for Mvg. "kasmā tumhākaṃ no siyā."

(3) Ibid, 4 and 5.

Cf. Mvg. X. 3.1. "parimuttā.....na taṃ vidū."

Here the difference is in the wording only.

(1)
quarrel".

"He has abused me, beaten me, defeated me and robbed me of my (wealth) - those who do not dwell upon such thoughts, their hatred does cease completely."⁽²⁾

"Hatred is never quenched by hatred, hatred is quenched by pardon. This is the ancient doctrine."⁽³⁾

"Hatred is never quenched by hatred, love quenches hatred. Hatred happens to be injurious for corporeal beings, that is why learned men do not indulge in hatred."⁽⁴⁾

(1) Gms. III. 2. p.183. 6 and 7.
Cf. Mvg. X. 3. 1; also Dh. Yamaka-vagga. No.6.

(2) Gms. III. 2. p.184. 1-4.
Cf. Mvg. X. 3. 1; also Dh. Ibid. 3 and 4.
Here, the difference is only in the last word: Gms. "prasāmyati" for Mvg. "upasammati".

(3) Ibid. 5 and 6. Cf. Mvg. X. 3. 1; also Dh. Ibid. 6; All the above three gāthās are to be identified in the Dīghītikosala J. (III.212) and Kosambī J. (III 288); Upakkilesasutta (M.III.154). Here, Gms. replaces "kṣāntyā" for "averena" of other sources.

(4) Ibid. 7-10. "vairam na vaireṇa hi jātu sāṃgate,
sāmyanti vairāṇi avairatābhiḥ,
vairaprasaṃge nyahitāya dehināṃ,
tasmādhi vairam na karonti paṇḍitāḥ."
N.B. This verse cannot be found in any of the Pāli sources.

"If you find a dutiful friend to walk with you - a righteous and prudent man who has conquered all hardships - walk with him deliberately." (1)

"If you cannot find such a dutiful friend to walk with you - a righteous and prudent man - walk alone, as a king leaving behind a vast kingdom. Do not commit sin (evil)" (2)

"If you cannot find a friend superior or equal to you - continue your lonely sojourn all the more; let there be no friendship with a fool." (3)

(1) Gms. III.2. p.185; 1-4. Cf. Mvg. X.3.1; Dh. XXIII.9; Sn. Khaggavisāna.11; Ap. Pt.I.II.19. Also DhA. Kosambaka-vatthu (No.5). The difference is only in the last word: Gms. has 'pratismṛtaḥ'; for all the Pāli versions: 'satimā'.

(2) Ibid. 5-8. Cf. Mvg. ibid; Dh. ibid. No.10; Sn. ibid. No. 12. Ap. ibid. No.20. DhA. ~~ibid~~. Here the last two lines differ: Gms. has "...vipulam prahāy-ekaścarena ca pāpāni kuryāt". For Mvg. "...vijitam pahāya etc. eko care mātaṅgaraṇṇe' va nāgo". and Sn. last line "eko care khaggavisāna kappo". It is interesting to note that Mvt. (I.pp.357-59) has twelve verses (gāthās) each of which the last line continues: "eko care khadga-visānakalpo". But out of these gāthās, only 7 have, more or less, corresponding lines in the khaggavisāna-sutta (Sn.) This is an example of expansion of the Pāli suttas in Bsk.

(3) Ibid. p. 185. 9-10. Cf. Sn. ibid. No.13; J. No. 10. There is no similar gāthā in Mvg.

"It is better to walk alone than to make friendship with a fool. (If there is no dutiful friend), proceed alone - free from cares - in the jungle like an elephant."⁽¹⁾

Thereupon, the bhikṣus of Kausāmbī said to the Blessed One: "The Blessed One is the originator of the Doctrine, the Sugata is the King of the Doctrine. We would be identified with these ill-spoken words and speeches. The responsibility lies with us (for these quarrels)."⁽²⁾

Then the Buddha, being disgusted with this sort of manners and behaviour of the bhikṣus, rose in the sky, by supernatural power, and departed to Śrāvastī, where he continued his stay for twelve years without

(1) Ibid. 11-12. Cf. Mvg. 3.1. and Dh. XXIII. No. 9. Here, the alteration in the last lines should be noted: Gms. has: "alpotsukaścaredako mātaṅgaranya nāgavat."
Mvg. & Dh.: "eko care na ca pāpāni kayirā apposukko mātaṅgaraññe'va nāgo."

(2) Gms. III.2. p.186.lff. "evamukte kosāmbakā bhikṣavo bhagavantamidamavocan: dharmasvāmī bhagavan, dharmasvāmī sugataḥ, etensmākam vaksyanti duruktāni durbhāṣitāni...." Cf. Mvg.X.2.2; 20. "evam vutte aññataro adhammavādī bhikkhu bhagavantam etadavoca: āgametu bhante bhagavā dhammasvāmī, apposukko bhante bhagavā ditṭhadhammasukhavihāram anuyutto viharatu, mayam etena bhaṇḍanā etc."

visiting Kauśāmbī again." (1)

After the departure of the Buddha (for twelve years) this was the day to day business of the bhikṣus of Kauśāmbī and those of Vaiśālī:- In the forenoon they used to go begging for alms and in the afternoon they used to quarrel with one another in closed (-door) (2) Monastery.

Once the lay devotees (Brāhmaṇagrhapatayah) of Kauśāmbī held a deliberation in the Public Hall (saṃs-thāgāra) and it occurred to them that on account of a quarrel among the bhikṣus they missed, for the last twelve years, the chance of meeting the Buddha, or of offering him the Four Requisites, or of hearing religious discourses from him. After a long consultation and various proposals, they came to the conclusion that henceforth they would neither supply them with (3) food nor would they talk with any of them (the bhikṣus).

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- (1) Mvg. (X.4.1-7) records that the Buddha spent some time in the Pārileyya forest before going to Śrāvastī, and was served by an elephant and a monkey. This story is omitted in Gms.
- (2) Gms. III.2. p.186. 7-11. This account, especially the mentioning of twelve years, is lacking in Mvg.
- (3) Gms. III.2. pp.186. 11-187.2.

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The resolution was given effect on the following day. The bhiksus argued with the people that it was an injustice (on the part of the people) not to supply them with food. The people of Kauśāmbī told the monks that it was all the more injustice on the part of the monks to displease and disobey their own Teacher who, being disgusted with their behaviour, did not pay them a visit for twelve years. Being silenced by the proper reply, the bhiksus decided to go to Śrāvastī to beg pardon from the Buddha and get the dispute settled. (1)

When Āyusmān Ānanda, Mahāprajāpati Gautamī and the householder Anāthapiṇḍada came to know of the decision of the Kauśāmbian bhiksus beforehand, they one after the other came to the Buddha, seeking his instruction as to how they were to treat these bhiksus. (2) The Buddha gave

(1) Ibid. p.187. 2-15. "...āyusmantah...sarvathā śrāvastīyaṃ gacchāmaḥ, bhagavantaṃ kṣamayāmo bhiksusamghaṃ ce'ti, etc."

Cf. Mvg. X. 5.2. "...handa mayam āvusao sāvattim gantvā bhagavato santike imaṃ adhikāraṇaṃ vūpasamemāti, etc." Here both accounts are alike.

(2) Mvg. (X.5.3-9) records that all the twelve principal disciples, including above three, came to the Buddha seeking his instruction, viz., Śāriputta, Mahāmoggallāna, Mahākassapa, M-Kaccāna, M-kotṭhito, M-Kappino, M-cunda, Anuruddha, Revata, Upālī, Rāhula and Viśakkhā, the mother of Migāra.

them detailed instructions: He asked Ānanda to give these bhikṣus remote beds and not to respect their age; he asked Mahāprajāpati Gautamī not to show them due respect to which they were entitled from the bhikṣuṇīs, and he asked Anāthapiṇḍada to offer them food as usual, but not to show them any other respect; he forbade all of them to talk with the quarrelsome bhikṣus. (1)

The bhikṣus gradually arrived at Śrāvastī in the evening, and went to their respective seats to take rest. In the meantime (early in the morning) the expelled bhikṣu, pondering over the details of the quarrel, came to the conclusion that he was guilty of the offence, that he was an offender, that he was rightly expelled and that his expulsion was "lawful, unobjectionable and valid." (2) Further, he thought that the long continued dispute should be settled forthwith. He conveyed his intention to his

(1) Gms. III.2. pp. 188-190. Cf. Mvg. X. 5.10. (also X. 5. 7-8). Here, in Mvg., the Buddha always advocates a measured behaviour with all the bhikṣus. Unlike Gms., there is no place for an atmosphere of revenge in the ~~Saṅgha~~ Saṅgha, though some of its members do not agree in some of the Vinaya points. Of course, the Buddha always advises his disciples to keep on the right side. Here (Mvg. X. 5.4-5) the Buddha explains clearly how to distinguish right from wrong.

(2) Gms. III.2. p.190.13ff. Cf. Mvg. X. 5.11. Both accounts are almost alike.

associates. Thereupon, the Utkṣiptaka group of the bhikṣus went over to the Utkṣapaka group of the bhikṣus to convey the intention of the Utkṣiptaka, both groups being unanimous, came to the Buddha for the happy settlement of the dispute and reported the matter in detail. The Buddha was pleased to endorse their viewpoints and highly praised both the groups for coming to their senses. (1)

The Buddha asked the bhikṣus to revoke the Act of Expulsion of the bhikṣu. He instructed them in detail (Gms. III. 2. pp. 192 - 194) how to perform the Act of Revocation. Thereupon, the Buddha announced the rule as to how to declare the re-union of the Saṅgha (Saṅgha-sāmagrī). He asked the bhikṣus to solemnise the Uposatha of Unity of the Brotherhood (Sk.: Saṅghāt Sāmagrī poṣadha). (2)

The declaration (jñapti) should be given in the foll-

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(1) Gms. p.191. 19ff. "Bhagavānāha: sādhu, sādhu bhikṣo bahapunyaṃ prasūyate aprameyamasaṃkhyeyamaparimānam yo bhikṣuṇāṃ kalahajātānām....sandhim karoti sāmagrīm."

Cf. Mvg.X.5.12. Here the Buddha just endorses the view points of the bhikṣus that it was an offence. But the Gms. gives an indication of unusual enthusiasm in the Buddha.

(2) In Gms., the Buddha announces a detailed procedure of

owing ways:- "Let the reverend Saṅgha hear, for what reason the contention, quarrel, dispute and division took place within the Saṅgha, whether the bhikṣu is guilty or not, etc.

"Now, such and such a bhikṣu, praying for the 'Uposatha of Reunion of the Saṅgha'; if it is the Saṅgha's proper time, let the Saṅgha permit, such and such a bhikṣu to perform the Uposatha of Reunion with the Saṅgha, This is the announcement". Thereupon the "Act" should be performed.

Hereafter, as usual, follows "jñāpti-dvitiyākarma" by repeating the "jñāpti" for the second time. After the Uposatha, the recalled (osārita) bhikṣu is entitled to perform all the other Saṅgha-karmas with the Saṅgha.

If one (bhikṣu) performs any Vinaya-karma with a section of the bhikṣus, one becomes guilty (sātisāra). This is the only exception to perform the Uposatha on a day other than the Uposatha-day (a-posadhe) except a

□ osāraṇa (recalling) but Mvg. records a special rule, that on this occasion of "Sāmaggi Uposatha" all the bhikṣus, without single exception even of the ailing bhikṣus should be assembled (Mvg. X.5.12). "...sabbeheva ekajjham sannipatitabbam: gilānehi ca agilānehi ca, na kehici chando dātabbo"). Here, the Kammavācā is given but once.

Māṅgalya Poṣadha (i.e., Uposatha in an auspicious day),
 or Sāmagrī Poṣadha (i.e., Uposatha on the day of reunion). (1)

(1) Gms. III. 2. p. 196. "na ca punarbhikṣuṇā aṣoṣadhe
 poṣadhamāgamayati, sātisāro bhavati, sthāpayitvā māṅgal-
 yopoṣadham sāmāgrīpoṣadham vā."

SUMMARY:

At the time of the Buddha Kośāmbī became one of the main centres for the propagation of his doctrine. The incident referred to in the Kauśāmbika-vastu of the Kosamba-khandhaka occurred when the Buddha was dwelling at the Ghosītārāma, which was built by the banker Ghosita. Apart from this retreat, there were two other monasteries built by two other business magnates of Kosambi. These were the Kukkuṭārāma, built by the banker Kukkuṭa, and Pāvārika-ambavana (Pāvārika's mango-groves) built by the banker Pāvānika or Pāvāriya.

Buddhaghosa has given a description of how Buddhism was introduced into Kośāmbī. According to the Sumanīgalavilāsinī (I. pp. 317, 319), on hearing about the Buddha's wonderful preaching of a new doctrine, three banker friends of the Vaiśya community went over to Śrāvastī from Kauśāmbī. On hearing religious discourses from the Buddha, the three friends extended an invitation to the Buddha to pay a visit to Kauśāmbī. On their return from Śrāvastī, they built three monastic establishments for the Buddha and his disciples. These three were called after the respective donors, viz., Ghosītārāma, Kukkuṭārāma and Pāvārikambavana.

(1)
 From the Tipallatthamiga Jātaka we come to know of another monastery, built in or about Kauśāmbī, which was known as Badarikārāma. Though the Gms. does not mention any place whither the Buddha retired immediately after the beginning of the Kauśāmbian quarrel, the Mvg. as well as the Saṃyuttanikāya (2) refer to the Buddha's spending that Varṣāvāsa (rainy season) in the Pārileyyaka forest. Probably a place near to Kauśāmbī. In addition to the above-mentioned four Ārāmas and the Pārileyyaka forest, there is yet another place which became associated with the life of the Buddha, in the Vatsa country. This is a town named Bhaddavatikā, which lay between the Pārileyyaka forest and Śrāvastī. It is said that the Buddha passed through the town of Bhaddavatikā on his way to Śrāvastī. (3)
 But in the Kosambakakhandhaka (Mvg.), Bhaddavatikā is referred to as the name of a she-elephant which could

(1) Fresbüll, J. I.

(2) III. pp. 94-95.

(3) Forebüll, J.I. 360.

walk as far as fifty yojanas a day, and mounted on which Jīvaka left Ujjeni for Kośāmbī. The Gms., however, does not mention this incident. Two other places are referred to in connection with the Buddha's journey from Kośāmbī to the Pārileyaka forest, viz.,
 Bālakalona karagāma and Pācīnavamīsadāya. (1)

The Buddha spent his ninth Varsāvāsa in Kośāmbī. On his way to Kośāmbī on this occasion, the Buddha paid a visit to Kammassadhamma, a township of the Kurus where he converted a Brahmin householder named Māgandīya, who offered his daughter Māgandīyā in marriage to the Buddha. When this offer was turned down by the Buddha, Māgandīyā took it as an insult to herself. When she was married, later on, to King Udena of Vatsa, she tried to take revenge in various ways on the Buddha, and on Sāmāvatī, another queen of Udena, because of her (Sāmāvatī's) devotion to the Buddha. The Dhammapada commentary has given elaborate descriptions of this incident (i. 199 ff; iii, 193 ff.; iv, 1 ff. also Ud. vii. 10).

(1) Mvg. pp. 337-57; J. III. 486 ff.; DhA. I. 44. SA. III. 222 ff.

It is also said that ~~there~~ was a cave called Pilakkaguhā in the vicinity of the Ghosītārāma, where a wandering ascetic, Sandaka, used to spend the summer season with his five hundred followers. It is further stated that Sthavira Ānanda converted Sandaka and his followers when he was dwelling in the Ghosītārāma.

According to the Dīghanikāya ⁽¹⁾ the Buddha was interviewed by two Parivrājakas when he was dwelling in the Ghosītārāma. ⁽²⁾ It is also stated that the Ghosītārāma was occasionally visited by the prominent members of the Buddhist order, like Śāripura, Mahākāśyapa ⁽³⁾ and Upavāna.

The Therīgāthā commentary ⁽⁴⁾ records that after the tragic death of Queen Sāmāvatī (the wife of King Udena), her two favourite attendants, Sāmā and Sāmāvatī,

(1) M. I. pp. 513 ff.

(2) I. 157; 159-60.

(3) S. V. pp. 76-77 and PA. pp. 140-144.

(4) P. 44.

took refuge in the Buddhist Sisterhood, to get solace in their deep grief. The Buddhist Brotherhood became all the more deep-rooted in Kośāmbī after King Udena was converted by Sthavira Piṇḍola Bhāradvāja, who (1) was the son of his purohita.

The record of the dispute between the two groups of the bhikṣus in Kośāmbī is more or less the same in both the Pāli (Mvg. X. pp. 337 - 360) (2) and the Sanskrit (Gms. III. 2, pp. 171 - 196) versions. Unlike the Mvg., the Gms. records that the contention took place between the bhikṣus of the two camps, viz., Kośāmbī and Vaiśālī, both camps being equally proficient in the Tripitaka. But the Mvg. records that it happened between the two individual bhikṣus, both being inhabitants of Kośāmbī: one being expert in the doctrine (Dhammadhara or Suttantika) and the other being expert in the ecclesiastical law (Vinayadhara), and both the bhikṣus were followed by a large number of adherents.

(1) Psalms of the Brethren, p. 111 (vv. 223-24)

(2) Also M. III. 154; J. III. 487; DhA. I. 53-65.

It is to be noted that the Gms. mentions the Vaiśākā (inhabitants of Vaiśālī) as one of the contending groups at the beginning of the dispute, but subsequently mention is always made of Kośāmbakā (inhabitants of Kośāmbī) up to the conclusion of the chapter, and it was the laities of Kośāmbī who brought pressure to bear upon the bhikṣus to bow to a decision. Further, it should be noted that it was Kośāmbī which remained the scene of the dispute, and which the Buddha did not visit for twelve long years on account of the quarrel among the bhikṣus. It is difficult to believe that a group of bhikṣus from Vaiśālī remained in Kośāmbī for twelve years only to continue the unpleasant quarrel with the local bhikṣus. According to the statement of the Gms., the so-called "Kośāmbakā" bhikṣus were right to expel the accused (Vaiśālian) bhikṣu, who ultimately admitted the offence. Therefore it is difficult to believe that the accused bhikṣu, together with his associates, knowing that they were in the wrong, continued their stay in that country for such a long time.

It is quite possible that in their introductory

statement, the authors of the Gms. formed their opinion from the subsequent accounts⁽¹⁾ of the schism where "vesālikā vajjiputtakā" were involved in the dispute or division of the Saṅgha. In other words, the dispute of the Kosāmbian bhiksus was a local one, being confined within a particular area and not able to influence the whole fraternity. Our conclusion, therefore, is that the word "Vaiśālian" was introduced later and is really contrary to the facts. There was no schism in the real sense of the term, this episode only demonstrating the future possibility of schism within the Saṅgha.

The other difference between the two versions is that while the Pāli version deals with the episode in detail, the Sanskrit version refers some of the incidents - especially the story of Dīrghila (Pāli: Dīgha) to other books, e.g., the Madhyamāgama.⁽²⁾ Further, the Mvg. deals with the story of the Buddha's peaceful retirement from the turmoil of the quarrel of the

(1) Vin. II. Chaps. VII. 4. 1. and XII. 1. 1.

(2) See supra, p. 210.

Kośāmbian bhiksus to the woodland of Pārileyya where he was waited upon by an elephant-king (named Pārileyya). Though the verses uttered by the Buddha are extant in the Gms., the story itself is lacking there.

In other points the Gms. follows its usual inclination to bring in wonderful elements such as the Buddha's rising into the air.

Another important topic, viz., the question of Upāli (Upāli-pucchā) has not been included in the Gms. On the other hand, this "Question and Answer" between Upāli and the Buddha as to what would lead to real reunion of the Brotherhood after the schism, is discussed and clarified in the Mvg. The Saṅghasāmaggi (i.e. the reunion of the Saṅgha) is possible, said the Buddha (in reply to the question of Upāli) only when and where there is unity both in spirit and letter (atthupetā ca vyañjanupetā ca).⁽¹⁾

The Buddha left Kośāmbī in disgust when his efforts at reconciliation were of no avail. But the people

(1) Mvg. X. 6. 2.

of Vatsa, who were said to be "rough and rude" in their manners, exercised pressure by threatening to refuse to supply the bhikṣus with food.

The bhikṣus at length decided to make up their differences. Their approach to the Master is described differently in the two versions. The essential difference between the two is that, according to the Gms., the Buddha had asked Ānanda to provide remote seats for the (Kośāmbian) bhikṣus and had asked Mahāprajāpati Gautamī and the householder Anāthapiṇḍada not to show the usual courtesy to them. On the other hand, according to the Mvg., the Master asked all the bhikṣus and laities concerned to receive these incoming bhikṣus with the usual etiquette provided in the Vinaya and established rules. The Buddha never encouraged the rule of revenge on the erring person. Forgiveness is the main trait of his doctrine. It seems that the Mvg.'s account is the correct one. It must, naturally, be assumed that the Buddha always advised his disciples to behave properly, and taught them how to distinguish between right and wrong.

The eagerness expressed, in the Gms., only by Ānanda, Gautamī and Anāthapiṇḍada, in connection with the reception of the Kośāmbian bhikṣus, is actually shared (in Mvg., 5. 6) by as many as twelve principal disciples of the Buddha.

At the end of the chapter, the Mvg. refers to an unusually strict enforcement of the Vinaya regulations regarding attendance at a general assembly of monks. On other occasions there is a relaxation of the rule, so that a sick bhikṣu could attend the assembly of bhikṣus by proxy. But on this occasion, when the "Uposatha of Reunion" (Sāmaggi uposatha) was to be held after the division of the Saṅgha, the Buddha asked all the bhikṣus, without any exception, even in the case of sick monks, to be present in the Assembly Hall.

There is no doubt that the Buddha was pleased to see the quarrel come to an end. But the Gms. records what one may regard as an uncharacteristic enthusiasm on the part of the Buddha at the end of the episode in question.

After the demise of the Buddha, Kośāmbī did not lose its importance. The bhikṣus of Kośāmbī came into prominence during the time of the second Buddhist Council. The Sattasatika of the Vinaya Clvg. informs us that when the "Vasālakā Vajjiputtakā" bhikṣus were about to excommunicate Yasa Kākaṇḍakaputta, he went through the air to Kośāmbī and from there sent messengers to different centres of the Dhammavādī (orthodox) bhikṣus. The same source records a journey of bhikṣus by a land route from Kośāmbī to Sahajāti, touching the following places:- viz., Kośāmbī, Ahogaṅga (Si.: Adhogaṅga) pabbata, Soreyya, Saṅkassa, Kaṇṇakujja, Udumbara, Aggalapura, and then to Sahajāti. The Vaiśālian bhikṣus followed the river route, by boat from Vaiśālī to Sahajāti.

It is said that the bhikṣu Channa, who was prescribed Brahmaṇḍa by the Master immediately before his demise, was a resident of the Ghoṣitārāma. ⁽¹⁾ It was also a favourite place for the Sthavira Ānanda, who used to pay visits to this Ārāma from time to time, even after the Mahāparinirvāṇa of the Buddha. ⁽²⁾ But

(1) Clvg. p. 270.

(2) S. III. 133. f.

Kośāmbī is referred to from time to time in connection with the schism within the Buddhist Saṅgha, and continued to be a hot-bed of schism even at the time of King Aśoka in the third century B.C.

To check the schismatic tendencies of the Kośāmbian bhikṣus, Aśoka had to promulgate a royal ordinance by his Schism Pillar Edict, which was originally set up at Kośāmbī.

(1)
KARMA-VASTU

The Karma-vastu, the Sanskrit version of the Buddhist Ecclesiastical Acts, corresponds to the Campeyyakhandhaka, the ninth chapter of the Pāli Vinaya Mahāvagga. Both versions begin with the story of a bhikṣu who was expelled unlawfully from the Saṅgha.

A Bhikṣu named Senāñjaya lived at Vāsavagrāma in Kāśī. Owing to his endeavours, the Buddha, the Dharma, and the Saṅgha were popular in Vāsavagrāma. Whenever stranger bhikṣus used to visit his place, he showed hospitality by arranging all comforts for them and by sending them to the houses which extended permanent invitations to the bhikṣus. During this time, one bhikṣu spent the rainy season at Vāsavagrāma and went back to Śrāvastī at the end of the rainy season, when

(1) Gilgit Mss. Vol. III. Pt. 2. pp. 197 - 211.
Cf. Mvg. IX (Campeyyakhandhaka) pp. 312 - 336

he received his usual share of the robes. (1)

Now, it was a custom with the Śaḍvargika bhikṣus for at least one of them to remain always at the gate, of the Jatavana Monastery. Upananda was on guard when the bhikṣus from Vāsavagrāma arrived. Upanananda met him at the gate and enquired of him eagerly whether he had spent the rainy season happily. In reply to all these enquiries of Upananda, the bhikṣu informed him in all details about the Senāñjaya bhikṣu and praised him highly for his earnest hospitality. (2)

It was also the custom with the Śaḍvargika bhikṣus to discuss at night whatever they had heard during the day. On that particular night, Nanda and Upananda reported this matter to the assembly. Thereupon a number of bhikṣus started for Vāsavagrāma the following (3)

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- (1) Gms. III.2. p.199. 1-12. Cf. Mvg. IX.1. 1. Gms. does not mention Campā as the dwelling place of the Buddha at that time, which makes the story different in some points up to the introduction of the Vinaya laws regarding the Ecclesiastical Acts. Unlike Gms., Mvg. refers to the name of the bhikṣu in question as "Kassapagotta" (probably his clan-name.)
- (2) Gms.III.2. pp.199-200. This portion of the story is lacking in Mvg.
- (3) "Nandopananda", But only Upananda was present at the gate.

morning. Senāñjaya recognised them from a distance: although they were notorious among the bhiksus, still he received them with all courtesy and extended all the usual hospitality, except sending them to take their meals in the houses. (1)

The Śaḍvargikas waited for quite a long time, expecting to be summoned for dinner in the houses. But they were enraged when they noticed that a newcomer, a younger bhikṣu, was asked to take his meal in a house, while they were ignored. They accused Senāñjaya of being guided by personal whim and anger. As Senāñjaya had nothing to say, he kept silent. But the Śaḍvargikas did not rest there. They announced the ~~act~~ of Expulsion (Utkṣepanīya-Karma) against him, without pointing out any of his offences or without showing any cause and reason; and also without taking his consent. (2)

(1) Gms.III.2. p.201.7-19. Cf. Mvg.IX.1.1. Here Mvg, mentions "sambahulā bhikkhū" instead of Gms. "śaḍvargika" and the visit being informal and premeditated.

(2) Gms.III.2. p.201.1.ff. "...atha bahuśrutāste vayanō. eṣa bhikṣuracirenābhyāgato navakaḥ pratijñāḥ so'nena sarvopakaranai pravārayitvā kulāni bhoktum preṣito no tu vayan...na tūṣṭim sthātavyam.tadaparam prativadati sa tairabhyāhataḥ pratijñāyā-balādutkṣepanīyam karma kṛtam. Cf. Mvg.IX.1.3. "...atha kho te āgantukā bhikkhū sannipatitvā kassapagottam bhikkhum etadavocum....āpattim tvam bhikkhū āpanno....atha kho te āgantukā bhikkhū kassapagottam bhikkhum āpattiyā adassane ukkhipimsu. N.B. ~ gms. does not show any cause for expulsion.

Senāñjaya thought that it was difficult to evoke appreciation among the people for the "triratna" but easy to destroy it. Further, he thought that if he would remain at Vāsavagrāma, people would lose their faith in the bhikṣus. Therefore, he decided to leave the place and go to Śrāvasti to avoid bitterness and to seek the advise of the Buddha. (1)

He was cordially welcomed by the bhikṣus at Śrāvasti, but they told him that, though they were pleased to see him, they could not approve of his arrival there because, owing to his absence, the in-coming and out-going bhikṣus to and from various directions might suffer at Vāsavagrāma. They used to depend a great deal upon his hospitality. But Senāñjaya told them in detail the incident that had compelled him to quit Vāsavagrāma. On hearing this, the bhikṣus began to express great annoyance against the

(1) Gms. III.2.p.201.15ff. "duḥkham brāhmaṇagrhapatayaḥ prasādyante sukhmaprasādyante,sa samādāya pātra-civaram yena Śrāvasti tena cārikāṃ prakrānto'nupurvena cārikāṃ caran Śrāvastimanuprāptah."

Cf. Mvg.Ix.1.4. "atha kho kassapagotto bhikkhu senāsanam saṃsametvā pattacīrearam ādāya yena Campā tena pakkami, anupubbena yena Campā, yena bhagavā tenupasaṃkami."

The main contrast between the two versions is obvious,

Ṣaḍvargika bhikṣus. Subsequently the matter was brought to the notice of the Buddha. The Buddha addressed the bhikṣus: 'I forbid you, O bhikṣus, to announce the Act of Expulsion against a bhikṣu without enquiries and without pointing out his offence: without giving cause and reason, and without his consent. Those who violated the rule would be guilty of an offence.' (1)

The Buddha, the Blessed One, was dwelling on the brink of a pond at Gargā in Campā. At that time the Ṣaḍvargika bhikṣus used to perform the Ecclesiastical Acts in the following unlawful ways: viz., (1) unlawfully acts with ^{dissent} dissentience (vyagrah), (ii) unlawful acts in agreement (samagrah). When this was brought to the notice of the Buddha, he forbade the bhikṣus to perform unlawful acts in ^{dissent} dissention (i.e., before an incomplete ...
Sangha.

regarding the bhikṣu's place of arrival. Though Gms. mentions Śrāvastī, in connection with some of the episodes, yet in subsequent developments the scene of the main troubles is pointed out as Campā.

- (1) Gms. III.2.p.202. 9-11. "tasāṅgattarhi bhikṣavo vyagrena na bhikṣubhiracodayitvāsmūrayitvā vastukarapratijñayā balādukṣepanīyaṃ karma kartavyaṃ kurvanti, sātisāra bhavanti." Cf. Mvg. IX.1.8. "na bhikkhave suddho bhikkhu anāpattiko avatthusmim akāṇhe ukkhipitabbo yo ukkhipeyya, āpatti dukkatassa."

Here the similarity is in the Ecclesiastical Law, but not in the language.

plete Saṅgha.)⁽¹⁾

The scene of the episode remains at Campā as before. There, the Śaḍvargika bhikṣus performed the following unlawful (Vinaya) acts. They announced the Act of Expulsion in the following ways:- by one against one; by one against two; by one against a large number. By two against two; by two against one; by two against a large number; by a large number against one; by a large number against two; by a gaṇa (consisting of two (or) three bhikṣus) against a gaṇa, etc. When these incidents were brought to the notice of the Buddha, all these unlawful acts were forbidden by him.⁽²⁾

The Buddha continued:-

(1) Gms. III.2. p.202.12ff. "Buddho bhagavān Campāyāṃ viharati gargāyāṃ puṣkarinīyāstīre."

Cf. Mvg. IX.1.1. "tena samayena Buddho bhagavā Campāyāṃ viharati gaggarāya pokkharaniyā tīre."

Also, Mvg. IX.2.1; 3.1-2. These do not agree with Gms. In both the above instances, the Mvg. furnishes a complete and detailed list of unlawful acts.

(2) Gms. III.2. p.203.1ff. "...tena khaḥi samayena śaḍvargikā bhikṣava imānyevamrūpānyadharmakarmāṇi kurvānti. Tadyathā: eko'pyekasya, eko dvayo, ekaḥ sambahulānāṃ; dvavapi dvayoh," etc.; sambahula'pi sambahulanam, etc.

Cf. Mvg. IX.2.1. "...eko'pi ekaṃ ukkhipati, eko'pi dve ukkhipati, eko'pi sambahule ukkhipati, eko'pi Saṅghaṃ ukkhipati. dve'pi ekaṃ....sambahulā'pi ekaṃ....Saṅgho'pi saṅghaṃ," etc.

The last instance is lacking in Gms.

(1)

"But, O bhikṣus, the five groups of the Saṅgha are entitled to perform the congregational acts, viz.,

- (1) The Saṅgha, consisting of four bhikṣus
- (2) " " " " five "
- (3) " " " " ten "
- (4) " " " " twenty "
- (5) The Saṅgha consisting of more than twenty bhikṣus.

(1) "O bhikṣus, where four bhikṣus live, there they are entitled to perform lawfully all Ecclesiastical Acts of the Saṅgha except Pravāraṇā, Upasāmpadā and Āvarhaṇa."
(2)

(2) ".....where five bhikṣus live, there they are entitled to perform lawfully all Ecclesiastical Acts of the Saṅgha except Upasāmpadā and Āvarhaṇa."
(3)

(1) Gms. III. 2.p.103. 11-13. "api tu bhikṣavaḥ pañca saṅgakarmāṇāṃ svāmināḥ. katame pañca? catvāro bhikṣavaḥ saṅghaḥ, pañcāpi -; daśa -; vimśatirbhikṣavaḥ saṅghaḥ uttare ca". Cf. Mvg. IX. 4.1.

(2) Gms. III. 2.p.103. 15ff. "tatra bhikṣavo yatra catvāro bhikṣavaḥ prativasanti, arhati tatra saṅgho dharmena sarvakarmāṇi kartum, sthāpayitvā pañcānāṃ pravāraṇāṃ daśānāmupasāmpadam vimśatīnāṃ cāvarhaṇaṃ."

(3) Ibid. "yatra pañca prativasanti....sthāpayitvā daśānāmupasāmpadam vimśatīnāṃ cāvarhaṇaṃ."

(3) ".....where ten bhikṣus live there they are entitled to perform lawfully all Ecclesiastical Acts of the Saṅgha except ⁽¹⁾ Āvarhaṇa.

(4) & (5) ".....where twenty or more bhikṣus live there they are entitled to perform all the Ecclesiastical Acts (without a single exception)" ⁽²⁾

The Buddha continued:-

"An Ecclesiastical Act, 0 bhikṣus, which is to be performed in the presence of four bhikṣus, if done by less than four bhikṣus is an unlawful as well as an unecclesiastical (avinaya) act. That should not be done. By that (act) the Saṅgha becomes guilty of an offence."

"An Ecclesiastical Act (Vinayakarma) which is to

(1) Gms. III.2. "yatra bhikṣavo daśa prativasati, arhati ^{(āvarhaṇam."} tatra saṅghaḥ sarvakarmāṇi kartum, sthāpayitvā vimśatinā-

(2) Ibid. III.2. p.103. "yatra vimśatirbhikṣarvaḥ ~~prativasanti~~ prativasanti uttare ca, arhati tatra saṅgho dharmena sarvakarmāṇi kartum". Cf. Mvg. IX. 4.1. "pañca saṅghā: catuvaggo bhikkhusamghe, pañcavaggo..., dasavaggo..., vīsativaggo..., atirekavīsativaggo bhikkhu-saṅgho."

In detail also all are similar, except the inability of the five (pañca vaggo bhikkhusamghe) to confer Upasampādā in the Middle Country (majjhimesu janapadesu).

This discrimination or the special privilege for the borderland is not mentioned in Gms.

be performed in the assembly of four (bhikṣus), and if the quorum (of four) is formed with a layman (as the fourth member), that is, also, an unlawful and unecclesiastical act. (1) Also, if the quorum is constituted with one of the following as the fourth person, it is considered to be "adharmā" and "avinaya karmas", viz., a śrāmaṇeraka (novice), a eunuch, one guilty of violating a bhikṣuṇī, a matricide, a parricide, the murderer of an Arhat, one who caused a schism within the Saṅgha, one who shed the blood from the Buddha's body with the intention of killing him, one who furtively attached himself (to the Saṅgha, i.e. steṃyāsamvāsika), one who belonged to another of different communion, and one under the (atonement of) Parivāsa. (2)

On the other hand, if an Ecclesiastical Act which is to be performed in the presence of four bhikṣus, and done lawfully by four fully ordained bhikṣus, without

(1) Gms. III.2.p.204. 4ff. Cf. Mvg. IX.4. 2-6. Here the only exception is that Mvg. gives an elaborate description of persons who are not to be included in the quorum of representative exact numbers.

(2) Gms. III.2. p.204. 8-11. "evam śrāmaṇerakah, saṅgha-paṃḍakah, bhikṣuṇīdūṣako, mātrghātakah, pitrghātakah, arhad-ghātakah, saṅghabhedakah, taṃhāgatasyāntike duṣṭacittarudhi-rotpādakah, tīrthakastīrthakāvākṛāntikah, steṃyāsamvāsiko, pārivāsiko." Cf. Mvg. IX. 4. 2-6.

any disability (utkṣepaṇīya karmas, etc.) whatsoever, it is considered to be a lawful Ecclesiastical Act. (1)
That (act) should be performed.

Similar are the cases with the four other kinds of the Saṅgha, viz., Pañcavarga, Daśavarga, Viṃśativarga, and Uttareviṃśativarga.

There are two Ecclesiastical Acts, viz., vyagra (in ^{dissent}dissention, i.e., with dissentience) and samagra (in agreement). What is the Ecclesiastical Act performed in ^{dissent}dissention? When all the assembled bhikṣus attentively sit down close to one another within the boundary (sīmā) to perform the Ecclesiastical acts, and when the consent (chanda) of those who have to declare their consent has been conveyed to the assembly, if some of the assembled bhikṣus who are entitled to protest, oppose and protest, and still the bhikṣus perform the usual Ecclesiastical Acts, this is called "vyagra-karma" (act performed in dissention).

What is the Ecclesiastical Act performed in agreement?

(1) Gms. III.2.p.204. "caturvargakaraṇīyaṃ karma pūr-
nāścatvāro dharmena kurvanti dharmakarma ca tadvinaya
karma ca; evaṃ ca tatkarāṇīyam, saṅghaśca tena na
sāṭisārah." This is lacking in Mvg.

When all the assembled bhikṣus attentively sit down... and if all the assembled bhikṣus agree to the proposed Act without any opposition and protestation, though they have the effectual power of protest in the Saṅgha, and the Act is performed lawfully, this is called "samagra-karma (act done in agreement).⁽¹⁾

Āyusmān Upāli enquired of the Buddha about the bhikṣus whose protest to the assembly should be deemed ineffectual. In reply, the Buddha mentioned the following ten types, viz.,⁽²⁾ 1. The bhikṣu who is immodest, 2. who remains beyond two cubits (i.e., one yard away from another bhikṣu taking part in the assembly, 3. a fool, 4. a confused (i.e., unbalanced) one, 5. a misguided one, 6. an inexperienced one, 7. who remains outside the boundary, 8. one who is not in any of the four⁽³⁾ (recognised) postures, 9. who is unrestrained in speech,⁽⁴⁾

In answer to an enquiry of Upāli as to whose pro-

(1) Gms. III.2. p.210. lff. Cf. Mvg. IX.3.5.

(2) In counting, we have only nine types.

(3) The four Īryāpathas (pāli: iriyāpatha) are: walking, standing, sitting and lying.

(4) Gms. III.2. p.210. 12-14. "alajjinah, sāntarasya, bālasya, mūḍhasyāvyāktasyākusālasya, bahiḥsīmāyaṃ sthitasya Īrīpāthe cyutasya, vācā asamvṛtasya. Cf., Mvg. IX.4.7. Here Mvg. provides a longer list than Gms.

tests (raised in the assembly) are effectual, the Buddha mentioned the four following persons, viz., the bhikṣu without any disability whatsoever, one who remains within the boundary, one who is in the state of any of the four (recognised) postures, and one who is restrained in speech. (1)

Again the venerable Upāli enquired of the Lord in two questions about the different types of acts of expulsion (utkṣepaṇa) and that of restoration or recall (osāraṇa). The Buddha replied that in both cases there were four, viz., unlawfully in dissent, unlawfully in agreement, lawfully in dissent, and lawfully in agreement. (2)

Here the Buddha allowed only the fourth method

(1) Ibid. "prakrtisthitasya, antaḥsīmāyām, sthitasya, Iryāpathāśacyutasya vā vācā saṃgatsyeti." Cf. Mvg. IX. 4. 7.

(2) Ibid. pp. 110-18 ff. "kati bhādanta utkṣepaṇīya karmāṇi? catvāryupālin: adharmenotkṣipanti vyāgra adharmena saṃgrah; dharmena vyagrah, dharmena saṃgrah. Cf. Mvg. IX. 3.1. Here six Ecclesiastical Acts are identified, the last one, as in Gms., being the only lawful act.

the be the real and lawful Ecclesiastical Act, i.e., "dharmaṇa utkṣipati (or: osāreti) samagrāh". (cf. Mvg. IX. 4. 10. for "osāraṇā").

SUMMARY:-

The Karmavastu of the Gms. and the Kammakhandhaka of the Pāli Vinaya, are not equivalent chapters. The Kammakhandhaka is the first of the twelve chapters included in the Vinaya Cullavagga. This chapter explains all the chief Vinayakarmas that are to be performed by the Buddhist Brotherhood. But the Karmavastu (Gms.) which corresponds in content with the Campeyya Khandhaka of the Mvg., deals only with a part of the Vinaya Karmas, and not with them all, as implied by its name, Karmavastu. This chapter deals with the portion of the Vinaya Acts, called the Utkṣepanīya Karma (Act of suspension) which was performed by the Śaḍvargika monks (Mvg.: by a number of unnamed monks) against the innocent resident bhikkṣu. There is no doubt that this chapter discussed thoroughly what constitutes valid Vinaya-karmas which the Saṅgha can perform, as against invalid Acts.

In order to explain the legally valid Vinayakarmas it should be noted that the Saṅgha must be complete (Samagra), the bhiksus who are unable to be present in the assembly because of illness must send their proxy, and the present Assembly must not protest against the proceedings. Here, "Samagra Saṅgha" means a limited number of the members residing within a particular boundary (sīmā). All the five (kinds of) Saṅgha referred to in the chapter must follow the uniform procedure and regulations to make the Ecclesiastical Acts valid. Here, "dharmena" implies "properly, rightly, or according to rule". Though the frequent repetition of each and every act often bores the reader and makes the study of these regulations dull, still, the Mvg. provides a complete picture of the rules, while the Gms. has an elaborate description only at the beginning of the chapter.

A Vinayakarma is rightly performed if it is performed first by a motion (jñaptiḥ) and then by a resolution (jñapti dvitīya). In this case the motion and the resolution are to be proposed once

only. The "jñāpticaturtha karma" is to be performed first by a motion and then by repeating the resolution three times. In all cases the motion is to be put before the resolution is proclaimed.

The uniformity of carrying on the Vinayakarmas and the completeness of the Saṅgha during the performance of the Ecclesiastical Acts was of such paramount importance that before the Master's demise he reminded his followers by saying: "So long as the Brethren will perform the Saṅghakarmas in complete unity, so long may the Brethren be expected to prosper and not decline."⁽¹⁾

Both the sources give a complete description of what constitutes a formal act (dharmakarma) performed in the complete assembly (samagra saṅgha). Once a resolution is passed in the complete assembly and in accordance with the rule, it will stand forever, unless, in some cases, it is rescinded in

(1) "yāvakiṅkaṇṇa bhikkhave bhikkhū samaggā sannipati-
ssanti, samaggā vuṭṭhahissanti, samaggā saṅghakara-
niyāni karissanti vuddhiheva bhikkhave bhikkhūnaṃ
pāṭi kaṅkhā, no parihāni."

Mahāparinibbāna Sutta, i. 6.

in the same manner by a complete Assembly.

Though the method of enumeration of the Ecclesiastical Acts is different between the Gms. and the Mvg., still in both versions the Buddha gives a detailed account as to the methods of performing the Act and dealing with the particular offence under a particular Vinaya Code. Each individual case is to be strictly dealt with by a prescribed method of procedure. Violation of any particular jurisdiction is regarded as an "adharmakarma" or an unlawful Act. The arrangement of the Vinayakarmas in the Mvg. is more methodical than that of the Gms.

The legendary portion of the (Gms.) Vastu and the (Mvg.) khandhaka is almost the same at the beginning. There is no discrepancy in either version as to the place of residence of the bhikṣu with whose story the chapter begins, viz., Vāsavagrāma^{in Kāśī} (Mvg. adds -janapada).

But in other respects the two versions differ in many ways. According to the Gms. the name of the bhikṣu was Senāñjaya and he was so respected by his

lay disciples that owing to his endeavours the Triratna (the Buddha, the Dharma and the Saṅgha) was most popular among them, and the guest (āgantuka or incoming) bhikṣus were well entertained by the village people. On hearing this news from a bhikṣu who spent his rainy retreat in Vāsavaḡrāma, the Śaḡvargika bhikṣus were tempted to take advantage of his hospitality: this led to the promulgation of the various ecclesiastical rules enumerated in this chapter. Further, the Gms. states that, being expelled by the Śaḡvargika bhikṣus, Senāñjaya bhikṣu came to Śrāvasti, fearing bitter reactions among his lay devotees. He was welcomed by the bhikṣus of Śrāvasti who, having known him to be in the right, presented his case before the Buddha.

But in all subsequent passages, the Gms. always states the scene of trouble to be on the brink of a pond at Gargā in Cāmpā⁽¹⁾ where the Master was

(1) Cāmpā was the capital of Ariga which is paired with Magadha, as Kāśī is with Kosala. The other 12 of the 16 janapadas are also compounded or paired with one another. Cāmpā is said to be so called because of its number of Campaka trees (MA III, 1). According to the M. (III. 298) it was built by Mahāgovinda. The Gaggarāpokkharanī, on the brink of which the Master was dwelling at the time of the incident in question, was so called after Queen Gaggarā (Sk: Gargyā) of Ariga. In this place the

dwelling. Of course, there is no dispute between the two versions that the Śaḍvargika bhikṣus were responsible for some of the unlawful Ecclesiastical Acts mentioned ⁽¹⁾ in this chapter.

The fundamental difference between the two is that, unlike the Mvg., the Gms. refers to the Śaḍvargika bhikṣus as being trouble-makers in almost all cases, and as frequently incriminating Upananda. But in the Pāli sources Upananda is not mentioned as one of the members of the "Chabbaggiya" group. These sources refer to the following names as Chabbaggiyas: (a) Assaji, (b) Punabbasu, (c) Paṇḍuka, (d) Lohitaka, (e) Mettiya, and (f) Bhummājaka. They are always mentioned in pairs, viz., Assajipunabbusaukā, Paṇḍulohitaka, and Mettiyabhummājakā. The Jātaka (II. 381) states that their main centres of activity were Kiṭṭāgiri, Rājagaha and Jetavana respectively. But the Samantapāsādikā (iii, 613 ff.)

...Buddha met many Brāhmaṇas, householders and wandering ascetics, some of whom were converted.

(1) Cf. Gms. III.2. p. 202, and Mvg. IX. 3.1.

refers to all of them as belonging to Śrāvasti.

(1)
The Mvyut. which is based on the Vinaya of the Mūlasarvāstivāda School includes the following names in the Śaḍvargika (Pāli: Chabbaggiya) group, viz., (a) Nanda, (b) Upananda, (c) Punarvasu, (d) Chanda, (e) Aśvaka, and (f) Udāyin. Only Aśvaka (Pāli: Assaji) and Punarvasu are common to both lists.

Contrary to the Gms., the Mvg. mentions the bhikṣu's clan name as "Kassapagotta", saying that he was very energetic and hospitable towards all the bhikṣus who used to visit his Vihāra at "Vāsabhagāma". The visitors in question were a large number of bhikṣus (sambahulābhikkhavo, but not the Śaḍvargikas) who in the course of their wanderings paid a visit to "Vāsabhagāma" and on account of the withholding of the facilities which they were accustomed to enjoy, announced the Act of Expulsion against the "Kassapagotta bhikkhu" who went to Campā (not to Śrāvasti, as in Gms.) to seek advice from the Buddha.

(1) Ross & Viyabhusan, 'P.791

The Mvg. states that the (āgantuka) bhikṣus, realising their fault, came to Campā to seek pardon from the Buddha. This last episode is totally ignored in the Gms.

The descriptions of the formation of the five kinds of Saṅgha and their different scope of duties are the same in both sources except for one important point which is not mentioned in the Gms., viz., the Upasampadā by a Chapter of five bhikṣus other than in the Majjhimadesa (the Middle Country).

(1)
According to the Mvg. Upasampadā by a Saṅgha consisting of five bhikṣus was permitted by the Buddha in the border countries at the request of Mahākaccāna through his disciple Soṇakuṭṭikanna. The special feature of this concession is that the fifth member of the Saṅgha must be a Vinayadhara, an expert in the Vinaya or discipline. This special injunction implies that, though in special circumstances the original regulation for the Upasampadā

(1) "anujānāmi bhikkhave sabbapaccantimesu janapadesu Vinayadharapañcamena Upasampadā". (V.13.11)

had been released by the Buddha, inevitably he included an expert in the Assembly for the proper guidance of the ceremony. Somehow or other, the Gms. has left out this concession for the Border Land. The main theme of this chapter is, however, almost the same verbatim in both versions.

SECTION II B

GILGIT MANUSCRIPTS

The Six Fragmentary Chapters

BHAISAJYA-VASTU

The Bhaishajya-vastu is the counterpart of the Bhaishajjakhandhaka of the Pāli Vinaya Mvg. There are many discrepancies between the two, in the legendary portions of the two versions, but the legal issues dealt with are almost the same, although presented in different ways. In both sources, the chapter begins with the question as to why the Buddha introduced the five medicines: ghee (~~or~~ clarified butter), butter, oil, honey and molasses - in the Saṅgha, though formerly only decomposed urine (pūtimutta) was prescribed as medicine for the bhikṣus.

At that time the Buddha was dwelling at Jetavana, the monastery built by Anāthapiṇḍada in Śrāvastī. At that time, the bhikṣus were suffering from the autumnal diseases and they were turning more and more yellowish, lean, weak, sick, and their energy was waning.

(1) Gilgit Manuscripts, Vol. III, part 1. pp. 1-288. Edited by Dr. Nalinakṣha Dutt, and Vidyavaridhi Shiv Nath Shastri, Srinagar-Kashmir, 1947.

(2) Śāradaka = of the season of Śarat, i.e., autumn. Cf. SBE.XVII, p. 41. "Sickness of the hot season".

(3) Gms. III.1. "tena khalu samayena bhikṣavaḥ śāradakena rogeṇa bādhyante. te śāradakena rogeṇa bādhyamānā upāndut-paṇḍukā bhavanti kṛśālukā durbalakā glānā aprāptakāyāḥ."

Sometimes, the Blessed ^{Lord} Buddhas put questions knowingly. The Buddha enquired of Ānanda the reason of the suffering of the bhikṣus. Ānanda informed the Buddha about the fact in detail. The Buddha said: "I allow, O (1) Ānanda, the bhikṣus to take medicine".

As the Blessed one prescribed medicine for them, the bhikṣus began to take them at the right time, but beyond the right time they did not use them. By that (2) the bhikṣus became (all the more) yellowish, weak, etc. Being asked by the Buddha, Ānanda informed him as usual and as a result he (the Buddha) made some concessions: "I allow the bhikṣus, O (3) Ānanda, the four kinds of medicaments" (in the following categories):-

1. To be used before mid-day (kālika; Pāli, yāvakālika)
2. To be used before the next sunrise (yāmika; Pāli, yamakālika)
3. To be used within a week (sāptāhika; Pāli, sāttāhakālika)

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- (1) Gms. III.1. p.i. "jānakāḥ pucchakā Buddhā bhagavantāḥ". Ibid. p.ii.... "tasmā dānanda anujānāmi bhikṣubhirbhāṣajyaṃ sevītavyāmi'ti". Cf. Mvg.VI.1. 1&2. Here the Buddha
- (2) Our rendering. (directly addresses the bhikṣus & not Ānanda)
- (3) Gms. III.1. p.ii. 15-17. "tasmātha arhyaṇanda anujānāmi bhikṣubhiścaturvidhāni bhāṣajyāni pṛatisevitavyāni: kālikayāmikāni, sāptāhikāni, yāvajjīvikāni."

4. To be used during the whole life (yāvajjīvika; Pāli, yāvajīvika).

The detailed descriptions of the above four items are as follows:-

1. Rice-gruel, boiled-rice, (grain) cakes, and meat-cakes. (1)
2. Eight kinds of drink prepared from:- the ^{cc}solidy banana^{cc}, seedless banana, jujube (i.e., vinegar), holy fig tree, fig tree, Grewia Asiatica, grapes and dates. (2)
3. Ghee, oil, molasses, honey and sugar. (3)
4. Medicine prepared out of (any part of a tree, i.e.) roots, branches, leaves, flowers, fruits; five kinds of salt and five kinds of astringent. (4)

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- (1) Gms. III.1. p.ii.17. "tatra kālikāni: maṇḍaḥ, oḍanaṃ, kulmaṣo, māmsapūpāśca."
- (2) Ibid. 18-20. "yāmikamaṣṭau pānāni: cocapānaṃ, mocapānaṃ, kolapānaṃ, śavatthapānaṃ, udumbarapānaṃ, pāruṣikapānaṃ, mṛdīkāpānaṃ, kharjurapānaṃ ca. Cf. Mvg. VI. 35.6.
- (3) Ibid. p.iii.4. "sāptāhikam: sarpistathā tailaṃ, phānitaṃ, madhu, śarkarā." Cf. Mvg. VI.1. 2 & 5. sappi, navanītaṃ, telam, madhu, phānitaṃ. "navanītaṃ" is dropped in the Gms. Also, Cf. Vin.III. p.251. (Nissaggiya, No. 23) & Mvg, VI.15.
- (4) Ibid. 7. ff. "yāvajjīvikam: mūlabhaiṣajyaṃ, gaṇḍabhaiṣajyaṃ, patrabhaiṣajyaṃ, phalabhaiṣajyaṃ, pañca jatūni, pañca kṣarāḥ, pañca lavanaṃ, pañca kaṣāyah."

The following is the detailed descriptive list of the articles used for medicinal purposes:-

Roots:- white worri-root ⁽¹⁾ (musta), worri-root (vaca), turmeric (haridrā), ginger (ārdra) curemna ⁽²⁾ fedoaria (ativisa) and whatever other roots are ⁽³⁾ used for medicine and are not used for food.

Branches:- sandal (candana), deodar (a kind of pine, devadāru), a plant of yellowish wood (dākuharidrā), ⁽⁴⁾ etc. and whatever other plants are used for medicine.

Leaves:- Trichosanthea Dioeca or a species of cucumber ⁽⁵⁾ (paṭolapatram) margosa (nimbapatram), Vāsaka, ⁽⁶⁾ seven-leaved leaf (saptaparnapatram), and whatever ⁽⁷⁾ other leaves are used for medicine.

(1) Ross & Vidyabhasana, Mvyut. p.197, No.44 - cyperns rotundus (a sort of grass).

(2) Ibid. No.41. a kind of white plant.

(3) Cf. Mvg. VI.3. The Mvg. adds more items.

(4) There are two more in the list, viz. cavikā and Padmakā, which are difficult to render into English.

(5) Mvyut (R.V.) p.211. No.68. The trumpet leaf (Bigonia suave olens).

(6) Vāsaka (Vāsika?) is a kind of leaf used for the treatment of coughs, tasting bitter. (also vide.Mvyut.(R.V) p.210.No.22) But "kośātakī (a kind if shrub) and saptaparna" are difficult to identify,

(7) Cf. Mvg. VI.5.

Flowers:- Margosa flower (nimbapuṣpaṃ), thorn-apple (dhanukipuṣpaṃ), zedoary flower (śaṭipuṣpaṃ), padmakeśara (the ^{stamens} filament of the lotus), the flower of Vāsaka, and other flowers used for medicines.

Fruit:- yellow myrobalam (haritakī) emblic myrobalam (āmalakam), beleric myrobalam (vibhītakaṃ), pepper (maricaṃ), long pepper (pippalī) and other fruits (1) not used for food.

Lacks or Lākṣā:- hiṅguḥ (2) sarjarasaḥ, takah, takakarnī and tadāgataḥ.

Here, Hiṅguḥ means the gum or rosin of the "hiṅgu" tree; "sarjarasa" is the gum of the "sāla" tree, "taka" is lac or lākṣā, "takakarnī" is lākṣā when wet or in the state of milk, and "tadāgataḥ" comprises extracts other (3) than the above-mentioned, used for medicinal purposes.

(1) Gms. III.1. p.iii. 15-16.

Cf. Mvg. VI.6. The Mvg. adds two more: vilāṅgaṃ and goṭhaphalam.

(2) Mvyut. (RV) p.197. No.39. Assafoetida (a sort of rosin or gum) Cf. SBE. XVII. p.47. Fn. - Ferula asafoetida. Böhlingk-Roth say it comes from Persia (Ibid).

(3) Gms. III.1. pp.iii.17-iv.2. "tatra hiṅguḥ hiṅgu vrkṣasya niryāsaḥ, sarjarasaḥ sālavrkṣasya niryāsaḥ, tako lākṣāstakakarnī siktham tadāgatastasānyesāṃ vrkṣānām niryāsaḥ."

Five kinds of potash:- The potash of barley (yavakṣāra),
 the potash of barley plant (yavaśukakṣāra), Fuller's
 earth or alkali (sarjikakṣāra), the potash of sesa-
 mum (tilakṣāra) and the potash of Vāsaka (Vāsakak-
 (1)
 ṣāra).

Five kinds of salt:- Rock-salt (saindhavam), red-salt (viḍam),
 sea-salt (sāmudrakam), "sauvarcalam" and "Romakam".
 (2)

Five kinds of astringent decoction, viz.(of):- Mango (āmra-
 kaṣāya), margosa (nimbakaṣāya), (black-)berry (jam-
 bukaṣāya, glue (śiriṣakaṣāya) and Kosambakaṣāya.
 (3)
 (4)

Here, the Buddha summed up as to when the four "Kālikas"
 were to be used if they were mixed with one another.

1. If the food, to be used in (yāva-)Kāla or Yāma
 or Saptāha or Yāvajjīva, is mixed with the Kālika (i.e.,
 food to be taken before noon) then it should be taken be-
 fore noon of the same day, and not after that mid-day.

(1) This section is not included in the Mvg.

(2) Cf. Mvg. VI.8. The difference between the two is that
 Ubbidam and Kālalaṇam of Mvg. are replaced by Sauvarcalam
 and Romakam of Gms.

(3) Kosamba (kaṣāya) is difficult to identify. If it is
 Kadamba, then it is a well-known plant named cadamba, a
 kind of grass (vide: Mvyut. p.210. No.43).
 Cf. Mvg. VI.4.

(4) Gms. III.1. pp.iv. 7.- V.3.

2. If the food (i.e. medicine) to be taken at Yāma⁽¹⁾ or Saptāha or Yāvajjīva is mixed with the Yāmika (i.e., to be taken before the next sunrise) that should not be taken after the next sunrise.

3. If the food (i.e. medicine) to be taken during the life-time (Yāvajjīvika) is mixed with that of the other Yāvajjīvika medicine, it can be used at any time during the whole life.⁽²⁾

The scene of the occurrence is Śrāvasti: at that time a bhikṣu was sick. The doctor advised him to take fatty medicines. The bhikṣu enquired of the doctor what fat he should take as medicine. He referred to the Buddha. The Buddha allowed the bhikṣus "five kinds of fat" to be used for medicaments, viz., - of fish, of alligator, of crocodiles, of bears and of swine. But the use of fat was restricted to the lawful time (i.e., before noon).⁽³⁾

(1) After midday no food is taken by a monk (cf. Pāc. No.37. Vin. IV. pp.86-87.)

SBE (XVII. p.145) miscalculates in translating "Yāma" as the first watch of the night.

(2) Gms. III.1. p.iv. 7. ff.
Cf. Mvg. VI. 40.3. Both versions are almost identical.

(3) Gms. III.1. p.v. 14 ff. "bhagavānāha, pañcavasāh prasa-vitavyāḥ:- matsyavasā, śusukāvasā, śusumāravasā, rikṣavasā, śūkaravasā ca." Cf. Mvg. 2.

Both versions are almost alike except for the difference in "gadrabhavasā" in Mvg., and "śusumāravasā" in Gms.

After the above episode, the same fatty medicine was prescribed for another sick bhikṣu. As the former bhikṣu was completely cured with the (former prescribed) medicine he threw away the surplus stuff, which action was disapproved of by the Master. (1)

Śrāvasti: Once a bhikṣu was suffering from the itch. When this was brought to the notice of the Buddha, he allowed the bhikṣus to use five kinds of astringent decoction (2) when prescribed by the doctor. Also, it was on this occasion that the bhikṣus were permitted to use powdered medicine in the case of sickness. The Buddha forbade the bhikṣus to destroy or to throw away the surplus medicine, as on the previous occasion, so that later sufferers might use it. (3)

Once a bhikṣu was suffering from eye-disease. He was prescribed collyrium by the doctor. On this occasion the Buddha allowed the bhikṣus to use five kinds of ointment

(1) Gms. III.1. p.vi.8. "Bhagavānāha: na hi bhikṣuṇo' payuktaśeṣā vasā chorayitavyā." It is lacking in Mvg.

(2) See supra for details (on th. page of this chapter)

(3) Gms. III.1. p.vii. 3 ff. "tena bhikṣuṇā kaṣāyaṃ kalpī-kṛtya gātraṃ ghrṣṭam; ekaghanībhūtam. Bhagavānāha: cūrṇaḥ kartavyaḥ. bhikṣavaḥ ādrameva cūrṇayanti, piṇḍībhūtaḥ. Bhagavānāha: śoṣayitāyaḥ," etc.
Cf. Mvg. Vi.9. 2; 10.1. Here the Mvg. presents differently.

(1)
 prepared from flowers: juice, powder, pearl and sour
 barley gruel. Again, on this occasion the Buddha asked
 the bhikṣus to preserve the surplus medicine carefully for
 future patients. He prescribed the use of different ves-
 sels for different preparations of collyrium so that they
 might not lose their effective power. (2)

At that time, Āyusmān Saikata was suffering from in-
 sanity. He began to roam hither and thither. People
 began to sympathise with him by saying: "Poor Śramaṇa,
 the son of the Śākya, had he not been ordained in their
 Saṅgha, he might have been looked after by his relatives."
 This was brought to the notice of the Buddha. Subsequent-
 ly, Saikata was sent to the doctor who prescribed raw
 flesh for him. On this occasion the Buddha allowed the
 bhikṣus to take raw flesh in the case of a bhikṣu suffer-
 ing from insanity, but this was strictly forbidden as soon

(1) Bōhtlingk-Roth say, it is made with vitriol (vide SBE.
 XVII. p.50.fn.)

(2) Gms. III.1. p.viii. 12.ff. "Bhagavānāha: pañcānjanāni-
 puṣpānjanam, rasānjanam, cūrṇānjanam, guṭikānjanam, sauvir-
 akānjanam" (p.ix.4) "anjanadhāra kairbhikṣubhirañjanāni eva-
 mevam sthāpayitavyāni:- puṣpānjanam pātre: rasānjanam sam-
 udgake sthāpayitavyam. cūrṇānjanam, guṭikānjanam sauvīrakam
 ca puṭikām baddhvā nāgadantake sthāpayitavyam."

Cf. Mvg. VI.11.2. Here it is not exactly identical.

as he recovered his sanity (in spite of his longing or
(1)
fancy).

The scene is at Rājagṛāh: Āyuṣmān Pilindavatsa was
(2)
continuously sick from the day of his ordination. As
he was accustomed to use a talisman at the waist, filled
up with the various medicines (before his ordination) to
keep him fit, the Buddha allowed the bhikṣus to use talis-
mans filled up with medicines. The tusk of the elephant
(3)
is specially mentioned in this connection.

The scene is at Śrāvastī: because Āyuṣmān Revata
was devoid of all desires (kvaçana kākṣā) he was named
as Kāṁkṣā-Revata. One morning when he was out begging
alms, he paid a visit to a molasses factory and noticed that
corn-powder (flour?) was being mixed with the molasses to
make it firm. He forbade the men to put corn powder in
molasses as the bhikṣus used to take it after the proper

(1) Gms.III.1.p.x. lff. "Bhagavānāha:...māmsam dātavyam.
bhikṣavestathā evānuprayacchanti. nā khādāti. Bhagavānāha:
akṣīni paṭṭakena baddhvā dātavyam...svasthibhūtaḥ...Bhaga-
vānāha: yadā svasthibhūtaḥ evaṁ śikṣāṁ samādāya tatsam-
avasthānamācaritavyam, adhyācarati sātisāro bhavati.

Cf.Mvg. VI.10.2..."anujānāmi bhikkhave amanussikābādhe
āmakamaṁsaṁ āmakalohitam."

(2) Cf. Mvg. VI.13.1; 14.1; 3 & 4.

(3) Gms. III.1. pp.X. 12-xi.2. N.B. Though venerable
Pilindavacca's frequent ailment is mentioned in the Mvg.
(see above) still this information of the Gms. e.g. the use
of talismans by the bhikṣus, sounds strange in the tradition
of the Pāli Vinaya. So far as we know from Theravāda Vinaya
Pitāka, this item is not permissible.

time (vikāla). But the men declined to abide by his request on the grounds that it was the only process to make the molasses firm. Thereafter Āyusmān Revata, his disciples and those who heard of the incident, refused to take molasses after the proper time, fearing an offence. This was brought to the notice of the Buddha who allowed the bhikṣus to take molasses as medicine whenever they liked. Further, the Buddha contined: "One should not think of a thing to be harmful which is actually harmless." (1)

At Śrāvasti on another occasion, Āyusmān Revata noticed men touching the molasses (without cleaning their hands) after grinding flour. As before, he declined to eat it after the proper time as it was mixed with the main food.

(2)

The Buddha's ruling was as above.

Āyusmān Śāriputra was suffering from wind in the stomach.

The scene of occurrence is Śrāvasti. Āyusmān Maudgalyāyana thought that he nursed Śāriputra in many ways (but he was not cured). Now he should consult the doctor. The doctor prescribed salted sour barley gruel for Śāriputra. Maudgalyāyana managed to secure barley gruel but

(1) Gms.III.1.2.p.xi.6.ff. "sa (Revatah) pūrvahne nivāsyā pātracīvaramādāya śrāvastimāpindāya pravīṣṭah. so'nupūrvēna guḍasālām gato yāvātpaśyati kāṇena guḍam bādhyamānam.... aparēna samayena saṅghasya guḍakhādanīyam sampannam. sa na khādati.....etat prakaraṇam bhikṣavo Bhagavata ārocayanti. Bhagavānāha: "na labhyante nāmīṣenāmīṣakṛtyam kartum. āgārapariśuddhamiti kṛtvā paribhoktavyam." Cf.Mvg. VI.1.

(2) Gms.III.1.p.xii.4-19. Cf. Mvg. VI.16.2. Above two instances are identical in both versions.

could not procure salt. On enquiry, he came to know that Āyuṣmān Pīlandavatsa had salt put in a horn, and settled for the lifetime (yāvajjīvamadhīṣṭhitam). When this was reported to Śāriputra, he told Maudgalyāyana that so far as his knowledge went "yāvajjīvika" is not to be used beyond the right time when mixed with (yāva) kālika. (1) The matter was brought to the notice of the Buddha who gave his decision as stated in the beginning of the chapter (2) regarding the four "kālikas". (3)

The last few pages (which is the important portion of this chapter), contain a description of the medicaments allowed by the Buddha for the bhiksus. As this chapter is fragmentary, some of the essential topics regarding medicine are not available in the Gms. The available materials in the present text are also quite extensive, particularly those dealing with the stories of the Avadāna

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- (1) Gms.III.1.p.xii.4-19.
Cf. Clvg. XII.2.8; 1.10. and Mvg. VI.30.3.
- (2) Vide. This chapter on p.6 ff.
- (3) Gms.III.1.pp.xiii.1-xiv.5.
Cf. Mvg. 16.3. Here the bhikṣu is "aññātara" and not Śāriputra. The episode is abridged in Mvg.

or Jātaka types. As a matter of fact, this chapter contains more stories or Avadānas than the Vinaya. Many stories - both short and long, some of them extending up to about 40 printed pages ⁽¹⁾ - are related, though few have any connection with the Vinaya. Further, these stories deal not only with the present incidents connecting them with those of the past, like the Avadāna and the Jātaka stories, but also incidents which connect the present with the future. ⁽²⁾

In the first 92 pages, a journey of the Buddha, beginning at Mathurā and ending at Śrāvastī, has been described. During this period, various incidents took place, and as usual with the Gms. and other Bsk. works, the Buddha related various stories referring them to past and future episodes.

In Mathurā the Buddha points to a hill called Urumun-
da and forecasts that a hundred years after his attaining
"parinirvāna", two brothers Naṭa and Bhaṭa would construct

(1) Cf. Story of Prince Sudhana, Gms.III.1.pp,122-59.

(2) Cf. Gms. III.1.pp.1-2. The story of a forecast made by the Buddha regarding King Kaṇiṣka's birth (Ibid. pp.3-4) and that of Upagupta and the two brothers, Naṭa and Bhaṭa.

a Vihāra which would be the main centre of Upagupta, the future propagator of the faith. Here, the story of Upagupta's previous birth was also told by the Buddha. In course of the Buddha's wandering in Mathurā, he meets some Brahmins who resent the Buddha's presence in Mathurā, but after being eulogised by their leader Nīlabhūti, the Buddha accepts food offered by them. (1)

Therefrom, the Buddha proceeds towards Gardabhaka Yakṣa's residence. The yakṣa ultimately gives up his cruel habit under the influence of the Buddha, When the Brahmins agree to erect a monastery. (2)

Then the Buddha proceeds towards Oṭalā, where he meets 500 cultivators ploughing their fields with 1,000 bulls. Here he relates the past story of the "Karma" of the men and the bulls, leading up to their present existence as cultivators and bulls. Here again, the Buddha meets a maid-servant named Kacaṃgalā, whom he asks for some drinking water; she offers drinking water and wants to embrace the Buddha who permits her to do this, as she happened to be the mother of the Buddha during many previous births. Thereafter, the Buddha relates the story of her previous

(1) Gms.III.1. pp. 3-15.

(2) Ibid. pp. 15-17.

birth leading to this existence. She ultimately becomes a bhikṣuṇī and (becomes) the chief among the expositors of the Sūtrānta. (1)

From Otaḷā the Buddha went to Vairambha in South Pañcāla and converted a Brahmin with antagonistic views. There the Buddha was invited by the Brahmin king, Agnidatta, to spend the three months of the rainy season in his kingdom, but subsequently he failed to perform the duties towards the Buddha and the bhikṣus in supplying food on account of misinterpretation of his dream by his Brahmin ministers.

In spite of hardships, the Buddha spent the scheduled three months, along with 498 bhikṣus, excepting Śāriputra and Maudgalyāyana, existing there on barley offered by a merchant who came there by chance with his caravan. After three months the Brahmin king realised his blunder. He invited the Buddha together with the bhikṣus, but at his palace an old bhikṣu kicked at the food offered by him, recalling the previous negligence of the king. On this occasion, the Buddha made it a rule for the bhikṣus that it would be an offence for a bhikṣu to touch food with his feet. Here, also, the Buddha recalled the previous "Karma"

(1) Gms. III.1. pp.17-24.

(1)
leading to this episode.

- From there, the Buddha went to Ayodhyā. When he was delivering religious discourses to the bhiksus, a cowherd named Nanda heard them with devotion and undivided attention. He ultimately became a bhikṣu and attained Arhatship. In this story, another story has been inserted: when Nanda, the cowherd, was listening to the "Dharma" (religious discourses) of the Buddha, he, being unaware, rested his pole on a frog which preferred death rather than disturb Nanda when he was hearing the dharma with full devotion. After death, the frog was borne to heaven by reason of this meritorious deed. Then the Buddha recounted the stories of the previous births, both of Nanda and the frog. (2) In this place, the Buddha told three more stories, (3) all connecting the past with the present episodes, viz.:

- (i) the story of 500 aquatic animals,
- (ii) the story of a number of needle-mouthed (sūci-mukha) spirits, and
- (iii) the story of the origin of the Ganges.

Thereafter, the Buddha arrived at Sākata, sojourning in the following places:- (a) Kumāravardhana, (b) Kraufica, (c) Aṅgadika, (d) Maṇivatī, (e) Sālabalā, (f) Sālibalā, (4) and (g) Suvarṇaprastha.

(1) Gms.III.1.pp.24-48.

(2) Ibid. pp.48-53

(3) ibid. pp.53-65

(4) ibid.pp.66-69

From Sāketa, the Buddha arrived at Śrāvastī, where he met a Brahmin who was tilling his land. Here the Buddha displayed miraculous power and converted the Brahmin who was already enchanted by the "32 signs of the Great Man" in the Buddha. Further, on the way, the Buddha met 500 cultivators and their bulls. He delivered religious discourses to them, as a result of which the men were ordained by the Buddha. Here, again, the Buddha recounted the previous birth-story of the men and the bulls. (1)

Then the Buddha advanced towards Toyākā where he met a Brahmin who was engaged in tilling land. He made obeisance to the Buddha from the place where he was, fearing his work might be hampered if he left the spot. He was enchanted to see the signs of a "Great Man" in the Buddha. The Buddha related to Ānanda that the Brahmin missed an opportunity of gaining the bliss of obeisance to two Buddhas at a time, as he was standing on a place where the relics of Kāśyapa Buddha had been preserved. When requested by Ānanda, the Buddha showed the relics to the Bhikṣus. Some of the lay disciples, viz., King Prasenajit, Viḍudhava, Anāthapiṇḍada, etc., could not see them, and as a result, they became disheartened. (2)

(1) Gms.III.1. pp.68-73.

(2) Ibid. pp.73-79.

Two other episodes took place at Śrāvastī. In the first place, the story relates that Mahākāśyapa, being prevented from entering the house of Anāthapiṇḍada, accepted a gift of food from a woman suffering from leprosy. Immediately after the incident, the woman died and took rebirth in the Tuṣita heaven. The second story deals with the episodes connected with king Prasena-jit. (1)

Then the following nine stories, (2) of the Buddha's previous lives, are related one after the other. As the Mvg. has no similar accounts, we shall only mention their names:-

1. King Māṇḍhatā (3)
2. King Mahāsudarsāna (4)
3. Velāma Brāhmaṇa (5)
4. King Kuśa
5. King Trisāṅku Mātāṅga
6. King Mahādeva (6)
7. King Nimi

(1) Gms.III.1.pp.84-92

(2) Ibid.pp.93-159

(3) Cf. Divy.pp.200-228; J.No.258.II.pp.310-314; and Schiefner - Tibetan Tales. pp.1-20.

(4) Cf.J. No.95. 1. pp.391-93

(312

(5) Cf. Schiefner, Tibetan Tales.pp.21-28; J.No.53.V.pp.278-

(6) Cf. J. No.541. VI. pp.95-129

8. King Ādarsāsamukha. (1)
 9. Prince Sudhana. (2)

After these, the Buddha related the story of the previous birth of the two chief disciples: Śāriputra and Maudgalyāyana. (3)

In the following few pages, we shall deal with a few topics which are found in both versions.

Once the Buddha paid a visit to Vaiśālī, the country of the Vṛjīs. Now, the Vṛjīs adopted a resolution in their assembly, to the effect that the Buddha and the bhiksus should be entertained collectively rather than individually, so that all the people might get the chance of acquiring merit (by entertaining the Buddha). Having been unaware of the resolution, a rich family by the name of Dhanika, consisting of four members, viz., the householder, his wife, son and daughter-in-law, invited the Buddha each for one day, and had to pacify the Vṛjīs by offering some jewels for defying the resolution of their Council. (4)

(1) Cf. Schiefner, Tibetan Tales, pp. 29-36.

(2) Cf. Divy. pp. 435-6 & 461-69; Schiefner, Tibetan Tales, 44-74

(3) Gms. III.1. 159-171.

(4) Gms. III.1. pp. 224-30. This story cannot be identified in Mvg., but a story of a similar nature occurred in Mvg., in connection with the invitation of the Buddha by Āmrappālī, which did not please the Licchavis. Cf. Mvg. VI.30. 1-5.

Thereafter, the Buddha accepted the invitation of the people of Vaiśālī to spend the three months of the rainy season in their country with the bhikṣus. At the close of the Varṣāvāsa, there occurred a famine in Vaiśālī. People could not give proper attention to the bhikṣus, as their kinsmen and relatives also approached them for food. Here the Buddha allowed the bhikṣus to cook their own food if they were given uncooked materials, in the event of scarcity and famine. (1)

A bhikṣu was sick and the doctor prescribed him a hot drink. On this occasion, the Buddha allowed a hot drink for an ailing bhikṣu in case of necessity, and directed the Saṅgha to fix up some place to be used for heating purposes.

Here, the Buddha gave a decision on the most controversial point of eating meat by the bhikṣus:-

At that time, the Buddha was dwelling by the bank of the lake Markatahrada, in Vaiśālī. There, one Siṃha, the Commander of the army (Siṃha senāpati), used to take meat sent by his relatives. But he gave up the habit of taking meat on hearing religious discourses from the Buddha. That meat was offered to the bhikṣus, who accepted it. The heretics (Tīrthikas) began to express great annoyance

(1) Gms.III.1.pp.233-236. Cf.Mvg. VI. 32.

by accusing the bhikṣus of having taken the meat of animals slaughtered for them (bhikṣus). This matter was brought to the notice of the Buddha. Thereupon the Buddha forbade the bhikṣus to take the meat not free from the following conditions, viz., "If a bhikṣu personally notices or hears or ^{suspects} imagines from the surrounding circumstances, that the meat has been prepared for him, the bhikṣu should not take such meat." (1)

Once the Buddha was dwelling at Śrāvastī. The Buddha withheld temporarily the following ecclesiastical rules (laid down for the bhikṣus) at the time of scarcity and famine.

"O bhikṣus, at the time of famine and difficulties there should not be any hesitation:-

- (1) "to cook your own food,"
- (2) "to eat the extra food offered to them by a householder before the meal taken by them at his house",
- (3) "to bring the remaining food to the Vihāra after being fed by a householder,"
- (4) "to accept the food left by the bhikṣus themselves after their meals at the houses," (2)

(1) Gms.III.1.p.237. Cf.Mvg.VI.31.14. Here Mvg. mentions "macchamamsam" (fish and meat)

(2) There is hardly any difference between Nos.3 & 4.

(5) "to eat fruits grown in the forest and not offered by anyone else," and

(6) "to eat aquatic plants not having been offered by anybody else."

The place of occurrence was Śrāvastī. At that time there were six highly meritorious persons dwelling in the town of Bhadrakara. They were: Mendaka, the householder; his wife, son, daughter-in-law, servant and maidservant. Mendaka's, the householder's miraculous power was such that whenever he stared at his empty granary, the granary used to be filled up (hence, it was a usual practice to fill up his empty granary in the process of his staring.). His wife's miraculous power was such that she used to prepare the dish of meal for one, but from the same one dish, she could serve hundreds and thousands of persons. His son's miraculous power was such that from a purse filled with five hundred coins hanging from his neck, he could distribute coins to hundreds and thousands of persons and the purses never became empty. His daughter-in-law's miraculous power was such that a perfume prepared by her could satisfy hundreds and thousands of persons. His servant's miraculous power was such that ~~xxxxxxxxxxxxxxxx~~ if he would plough with one plough there would be seven

furrows. The maid-servant's miraculous power was such that one item of meal prepared by her used to become as much as seven times in quantity. ⁽¹⁾

Now, the Buddha had realised that the time was ripe to convert the Menḍaka family. Therefore, the Buddha, followed by a large number of bhikṣus, arrived at Bhadrāṅkara. Now, the local Tīrthikas were afraid of the Buddha's arrival lest they might lose influence over the people. They adopted some ways and means to prevent the people from meeting the Buddha. They turned the town into a desert by following a scorched-earth policy, and declared a fine of 60 kārṣāpaṇas per head for those who would dare to meet the Blessed One. At that time a Brahmin girl of Kapilāvastu was married into a Brahmin family of Bhadrāṅkara. She offered a light to the Master when he was walking in the darkness with the bhikṣus. After delivering religious discourses to her, the Buddha asked her to inform the Menḍaka family about his arrival at Bhadrāṅkara. The girl did according to the instruction of the Buddha. Moreover, she informed the family that the Buddha was aware of the miraculous purse of his son. When

(1) Gms.III.1.pp.242-49. Cf. Divy.ppl23-30 and 131-35; and Mvg.VI.34. The story throughout is alike in Mvg., with slight variation in places. The maidservant is not mentioned in Mvg.

Mendaka heard that the Buddha knew of their secrets and miraculous powers, he was astonished and went to see the Buddha, leaving 60 kārṣāpanas at the door. All the members of the family as well as the whole population of the town were converted by the Buddha, and the necessary fines for each person were paid by Mendaka's son.

The Buddha was so deeply engaged in giving religious discourses to such a big assembly, that he and the bhiksus had to miss the proper time for taking their meal. This incident pained Mendaka, but at his request the Buddha allowed the bhiksus to take the following four medicines after noon, viz., ghee, molasses, sugar and drinks. ⁽¹⁾ These were ultimately supplied by the Mendakas.

According to Mendaka's request, the Buddha allowed the bhiksus to search for different articles for the journey and to accept money for the purpose, if there were any attendant or novice (śrāmaṇeraka). But in no way did he allow them to violate the rule of non-acceptance of silver and gold. ⁽²⁾

(1) See Supra.

(2) Gms. III.1. pp.247-48.
Cf. Mvg. 34. 20-21.

Once more, the Buddha asked the bhiksus to take molasses at any time they liked.

Then the Buddha told a story of Mendaka's previous life, which is not mentioned in the Mvg., and, as such, (1) is not subject to our investigation.

Following the above story, there exists another (2) story of the conversion of the Caturmahārājika gods, which has also no connection with the Mvg.

At that time, the Blessed One was dwelling at (3) Udumā, near the hermitage of Keniya, the ascetic. On hearing that the Buddha was dwelling near his hermitage, he came to the Buddha and offered him and the bhiksus (4) eight kinds of drink. Thereupon, Keniya invited them for a meal. When an elaborate arrangement for the next day was in progress, during the previous night, Śaila, an ascetic nephew of Keniya, who came there for a short visit, came to know of the fact that those

(1) Gms.III.1.pp.249-55.Cf.J.No.471.p.186; Dh.A.III.pp.363-76.

(2) Ibid. pp. 255-62.

(3) In Pāli (mvg.VI.35,1) it is Āpana. Dr. N.Dutt identifies it with Ātumā (Gms.III.1.255.fn.) which is mentioned in connection with quite a different topic. Cf.Mvg.VI.37.1.

(4) See Supra. Cf. VI.35.6.

arrangements were for the Buddha. The very name of the Buddha filled Śaila with devotional delight, after which he hurried to the Buddha and was ordained by him, along with his 500 ascetic disciples. Keniya was surprised when he saw Śaila accompanying the Buddha to his hermitage at meal time. Thereafter, Keniya too, following his example, was ordained by the Buddha, along with his 500 ascetic disciples. (1)

The Keniya episode is followed by another story in connection with the two bhiksus: father and son, who were barbers by profession before their ordination. In order to feed the Buddha and the bhiksus, they engaged themselves in their former profession once again. When the Buddha came to know of this fact, he rebuked them for their unlawful (avinaya) manners. Here, the Buddha forbade the bhiksus to use their respective former professional "Instrument Boxes", except surgical instrument boxes by doctors, and needle-cases by tailors. (2)

(1) Inclusion of Śaila in Gms. is an addition which cannot be identified in Mvg.

(2) Gms.III.1.pp.280-81. Dr.Dutt refers "jātiyam" as golden (i.e., made of gold or jātarūpa) vide, Gms.III.1. Introduction, p.36. Its meaning is clear enough for "professional" (or even "national") from:- "yah kaścīdādinavo bhikṣavo jātiyaṃ bhāṇḍam dhārayanti, tasmāna bhikṣuṇā silpamupadarsayitavyam. na tāvajjātiyena tāvajjātiyaṃ bhāṇḍamupasthapayitavyam. upasthapayati, sātisāro bhatvi, sthāpayitvā vaidyapūrvinaṃ sastrakoṣam.....sūcika-pravrajitānaṃ sucigrhamiti.

Cf. Mvg. VI.37. It is not identical.

Then comes the story of Roca (Pāli, Roja) Malla. Being requested by Roca Malla, the Buddha allowed the bhiksus to take potherb (dāka) and sweet cakes.

The story ^{the same} is almost alike in both the versions (Sanskrit and Pāli) but, the Gms refers to Roca Mall as Āyuṣmān, Ānanda's maternal uncle, whereas the Mvg. (1) informs us that he was a friend of Ānanda.

The first story of the Bhaiṣajya-vastu is the episode of a bhikṣu, named Svāti, who fainted on being bitten by a snake. Here, the Buddha taught ^{the} Māyuri Vidyā, the chanting of MANTRAS, to the bhikṣus, by which Svāti was restored.

SUMMARY:- There is a close similarity between the Mvg. and the available materials of the Gms., regarding the rule in connection with the medicaments. In this respect, it is so close, that it surprises one how the same chapter differs so widely in the subsequent develop-

(1) Gms.III.1. pp.282-84. Cf. Mvg. VI.36.1-8.

(2) Ibid. pp.285-88.

No such episode is recorded in Mvg. This incident is another instance of lateness of Gms.(i.e., Vinaya-vastu).

ment. As we have stated above, many irrelevant stories, not connected with the "Bhaiṣajya" or medicine, have been dealt with in this chapter. Also, some of the stories identified in both variations are quite different from each other.

It would not be misleading if one called the Bhaiṣajya-vastu an Avadāna or Jātaka rather than a part of the Vinaya. In a chapter of about 300 pages, one can safely confine the ecclesiastical rules into 15 pages. Many important historical incidents have, however, been included in this chapter. The stories quoted in this chapter throw ample light in this direction. The story of the Buddha's forecast regarding King Kaṇiṣka and Upagupta would help the historians to ascertain the date of the work. Moreover, some of the later metres, viz., Jagati (Vamśasthā) and Vasantatilaka, have been included in this chapter. This source, also, may be utilised for defining the time. Further, in this chapter, references have been made regarding the four Āgamas, viz., Dīrgha, Madhyama, Saṃyaktā, and Ekottara. Some of the verses of the Sthavira gāthā (Pāli, Theragāthā) and the Apadāna, have been identified in this chapter. While

the Mvg. deals only with the stories connected with medicaments, the Gms. deals with all sorts of information and stories. It is obvious from the last story of the chapter (Svāti episode) that Tantricism was gradually creeping in and exerting influence on Buddhism.

(1)
PRAVRAJYĀ-VASTU.

The Pravrajyā-vastu is the first chapter of the Vinaya-vastu, which is included in the Gms. As it is fragmentary, we considered it to be convenient to discuss it later on. In the Mss., the initial leaf of the Pravrajyā-vastu has been lost, but the editors restored the same from the Dulvā, ⁽²⁾ the Tibetan version of the Vinaya.

It begins with the obeisance to the Triratna, followed by that of another ^{set of} three utterances praising the Buddha's three ⁽³⁾ (of the) main qualities.

Then it explains the difficulties and hardships of the life of a homeless recluse.

After that, it mentions the contents of the Vinaya-

(1) Gms.Vol.III.Part iv.pp.1-69, ed. Prof. Nalinakaha Dutt and Pandit Shiv Nath Shastri, Calcutta, 1950. There is no corresponding chapter of the Pravrajyā-vastu in Pāli. The second half of the Mahākhandhaka in Mvg., i.e., Vin.I.pp. 44-100, agrees with the Pravrajyā-vastu to some extent.

(2) Gms. III.4. p.5. fn.

(3) Ibid. "Namo ratnatrayāya. namo vicchinnabandhanāya. namah sarva-tīrthikamārsena-pramardanāya, namo bodhiprāptāya."

vastu that have been included in the Gilgit Mss.

The contents are as follows:-

1. Pravrajyā-vastu.
2. Poṣadha-vastu. (This has been left out in the book).
3. Pravāraṇā-vastu.
4. Varṣā-vastu (this also has been left out).
5. Carma-vastu.
6. Bhaisajya-vastu.
7. Cīvara-vastu.
8. Kaṭhina-vastu.
9. Kośāmbaka-vastu.
10. Karma-vastu.
11. Pāṇḍulohitaka-vastu.
12. Puḍgala-vastu.
13. Pārivāsika-vastu.
14. Poṣadhasthāpana-vastu.
15. Śayanāsana-vastu. (1)
16. Saṅghabheda-vastu.

(1) The last six volumes (Nos. 11-16) are, mostly, identical with some of the Khandakas included in Clvg.

Again, the Pravrajyā-vastu is divided into the following topics:

1. Śāriputra, the heretic (Tīrthikaḥ).
2. Two novices (āvau Śrāmaṇerau).
3. The Murderer of an Arhat (Arhadghātaḥ), and Kuṇḍaḥ (i.e., the person with bodily defects, lit. hole.) All the above-mentioned topics are briefly known as the ordination of Śāriputra or Śāriputra pravrajyā.
4. The regulations for the Upasampadā (ordination)
5. The story of Upasena, etc.

The Pravrajyā-vastu begins with the historical background of the establishment of the Magadha kingdom by King Bimbisāra.

Though Magadha was a tributary of Aṅga up to the time of King Mahāpadma, the father of Bimbisāra, it denied the supremacy of Aṅga when Bimbisāra grew up and defeated the king of Aṅga in a diplomatic battle. Thus, Bimbisāra became the crowned king of Aṅga and Magadha. The text (Gms.) reveals that on the very day the Bodhisattva was born, four other princes were also born of

four ruling kings of eastern India, viz.,

1. Bimbisāra, the son of Mahāpadma, the king of Magadha.
2. Prasenajit, the son of Brahmaadatta, the king of Śrāvasti, (1) (Kosala?).
3. Pradyota, the son of Anantanemi, the king of Ujjayinī, and
4. Udayanam, the son of Śatānika, the king of Kauśāmbī.

Then there follow some stories, viz., a Brāhmana, highly proficient in Vedic lore; Tisya, also a Brāhmana from southern India, his marriage with Śārikā. Then, brief accounts of Śāriputra and Maudgalyāyana continued, terminating abruptly on account of some leaves being missing in the Mss.

In the middle of these stories there is a beautiful verse indicating the difference in qualities of the people of four parts of the country. In the concluding lines, the Madhyadeśa (the middle country) is highly

(1) Here, the names of the respective capitals are evidently mentioned. Probably that is why Śrāvasti, the capital of Kosala, is mentioned, instead of the country itself.

Cf. Gms. III. 4. pp. 5-6.

(1)
praised.

As a matter of fact, we get no materials from Gms., regarding the procedure in solemnising the Pravrajyā and Upasampadā (initiation and ordination) ceremonies, except for a list of persons disqualified for the Upasampadā, viz., non-human beings, heretics (tīrthikas), matricides, parricides, murderers of Arhants, those taking part in the schism of the Brotherhood, those who caused bloodshed to the Buddha with evil intentions, or who were guilty of one of the four Pārājikā offences.

The editors of the Gilgit Mss., reproduced the Saṅgharakṣita Avadāna from the Divy. (2) which is said to be the corresponding part of the Dulvā, the Tibetan viññaya, (3) dealing with the exclusion of non-human beings (apparently, here is Nāga, i.e., the serpent), by the

(1) Gms. III.4. p.12. "Buddhirvasati pūrvēna
dākṣiṇyaṃ dakṣiṇāpathe,
pāśūnyaṃ pāścime deśe
phāruṣyaṃ cottarāpathe."

....Madhyadeśo bhavanto deśānāmagrah.

(2) Cowell and Neil. Divyāvadāna pp.329-343; also, Gms. III. 4. pp.28-28.

(3) Gms. III.4. p.52. Cf. Mvg. I. 62.

Buddha for ordination. As this story has no connection with Mvg., we do not propose to proceed with it any further.

When the Buddha was dwelling at Śrāvastī, a certain Tīrthika paid a visit to ^{the} Jetavana Vihāra. He noticed that the bhikṣus were leading a happy life; seats being well arranged, ^{delicious} and food being brought to them. He thought that their doctrine was superior to that of the Śramanas, but the food as well as the seats of the Śramanas were superior to theirs. Being ordained by the bhikṣus, he decided to follow a middle course, viz., to associate with the Tīrthikas in connection with religious matters, and to associate with the bhikṣus for the daily requirements of life. His tactics were discovered when the ^{poṣṭha} Buddha, both of the bhikṣus and the Tīrthikas fell on one day and he identified himself with the Tīrthikas. It was brought to the notice of the Buddha, who enjoined the bhikṣus not to ordain any tīrthika, and if (1) any one had been ordained, to expel him from the Saṅgha.

On this occasion, the Buddha made it a rule that

(1) Gms. III. 4. p.52. Cf. Mvg. I. 62.

anyone who came for Upasampadā should be asked by the bhikṣus if he was a Tīrthika (lit., went back to the Tīrthika system of life, Sk. Tīrthikāvakrāntaka). The bhikṣu who would not make such an enquiry would be (1) guilty of an offence.

The above story is followed by another story in which a matricide is declared to be disqualified for the Upasampadā.

There was a householder at Śrāvastī who married a girl from a family equal to his own. In course of time a son was born to them. On a subsequent occasion, he went out of the country on a business tour where he died suffering from disease. Gradually the son grew up under the careful attention of his kinsmen. Once, when the boy was passing by a house with his friend, he saw a girl who threw a garland at him, and he fell in love with her in spite of being warned by his friend. To remove the obstruction to his love, he killed his mother. When the girl came to know of the fact, she also abandoned him, lest one day she might also be subject to the

(1) Gms. III., 4. pp. 52-53. Cf. Mvg. I. 38.

same fate. Now grief and repentance overwhelmed him. He approached the Tīrthikas to seek advice, for atonement of his sin. The Tīrthikas, instead of advising him for the atonement of his sin, instigated him to take his own life, by throwing himself into fire, well or water, or to hang himself from the rope. This (incident) increased his mental agony all the more. In the meantime, he paid a visit to Śrāvastī (in the Jetavana Vihāra) where he heard a bhikṣu reciting the following verse:-

"The man, whose sin is covered in virtue, shines in this world as the moon coming out of the cloud."⁽¹⁾

Later on, he was ordained by the bhikṣus, and with his earnest endeavour he became well versed in the Tripitaka. On subsequent occasions, the bhikṣus came to know about his crime. It was reported to the Buddha who asked the bhikṣus

(1) Gms. III.4. p.56. "Yasya pāpakṛtaṃ karma
kuśalena pīḍhīyate,
so'aminnābhāsate loke
muktoḥbhrādiva candramāḥ."
Cf. Dh. v.173. "Yassa pāpam kataṃ kammaṃ
kusalena pīḍhīyati,
so imaṃ lokaṃ pabhāseti
abbhā mutto'va candimā."

to expel the matricide from the Dharma and the Vinaya. On this occasion the Buddha made it a rule that no matricide was to be ordained. Moreover, before the Upasampadā, the man concerned should be asked if he was a matricide. If any one failed to do this, he would be guilty of an offence. (1)

This story is followed by an account of subsequent events: how the (matricide) bhikṣu went to the border land and how he constantly endeavoured for the atonement of his sin, and ultimately took rebirth in "Caturmahārājika" heaven from the Avici hell. (2)

The story and the subsequent rules promulgated in respect of the parricide is also the same as above. (3)

At that time, the Buddha was dwelling at Śrāvastī, in Jetavana, the Garden of Anāthapiṇḍada. After the conversion of King Bimbisāra by the Buddha, Bimbisāra declared by ringing the bell that theft is punishable in Magadha by confiscation of all properties of the offender. King Prasenajit made the same offence punishable with death in Kosala.

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- (1) Gms.III.4. pp. 53-57.
Cf. Mvg.1.64. Here the story is comparatively short and relevant.
- (2) Gms. III. 4. pp. 57-61.
- (3) Gms.III.4. p.61. "yathā mātrghātaka evaṃ pitrghātaka vis-tareṇa vaktavyaḥ."
Cf. Mvg. I. 65. (The order of arrangement is more or less identical in both versions.)

Once, a number of robbers invaded a caravan on the way to Kosala from Rājagṛha. A number of Arhat (saint) bhikṣus accompanying the caravan were killed, along with the merchants, in the incident. Now, some of the merchants who could have saved their lives on that occasion lodged their complaint with king Prasenajit at Śrāvastī. The king ordered Viḍuḍhaka, the Commander-in-Chief, to investigate the case and arrest the culprits. Viḍuḍhaka arrested most of the criminals, and the rest of them scattered and fled in different directions. The king ordered the arrested offenders to be executed. Among the absconders, one came to the bhikṣus and was ordained by them. When the prisoners were being brought to the place of execution, he expressed his great relief that he himself had not been caught, in which case he would have suffered the same fate as the others. Upon investigation, it was proved that he was a killer of an Arhat. It was reported to the Buddha, who asked the bhikṣus to expel the man from the Brotherhood. Thenceforward, the Buddha enjoined the bhikṣus to enquire of a person before his Upasampadā if he was a killer of an Arhat, in default of which the bhikṣus would be guilty of offences. (1)

(1) Gms. III. 4. pp.61-64. Cf. Mvg. I. 66. But detailed information is lacking in Mvg.

In reply to the enquiries of Reverend Upāli, the Buddha forbade the bhikṣus to ordain a person who was guilty of either causing schism in the Saṅgha, or shedding blood from the body of the Buddha with evil intentions, ⁽¹⁾ or the four Pārājikā offences. ⁽²⁾

The Buddha asked the bhikṣus to make proper enquiries of a person before conferring ordination upon him, if he had been guilty of any of the above-mentioned offences, in default of which a bhikṣu would be guilty of an offence.

The same of the occurrence was at Śrāvastī. The Buddha addressed the bhikṣus and asked them to follow the person who, being expelled by the Saṅgha for non-recognition of his offence, goes out of the Order after being disrobed. If he comes again to the bhikṣus with the intention of taking Pravrajyā, he should be asked by the bhikṣus if he recognised the offence. If he replies

(1) Gms.III.4. pp.64-65. Cf. Mvg.I. 67. N.B. Gms. does not make mention of bhikṣuṇī-dūṣaka (the violator of bhikṣuṇī).

(2) The "person who is guilty of any one of the four Pārājikā offences" is not mentioned in Mvg., probably because this rule had already been mentioned in connection with the fundamental defects of a bhikṣu, to be referred to immediately after his ordination: vide.Mvg.I. 78.2-5.

in the affirmative, then he should have the Pravrajyā conferred. After Pravrajyā, if he agrees to recognise the offence, then he should have the Upasampadā conferred. (1) But if, after ordination, he denied the offence, he should be suspended (utkṣeptavyah) then and there, again by the assembled council. In spite of his denial, he should not be driven out of the Buddhist Brotherhood. His ordination is rightly performed. (2)

Then follows a story of a man who lost his hands. He was initiated and ordained by Upananda. The Buddha forbade the bhikṣus to confer either Pravrajyā or Upasampadā on a person defective either in body or in limbs or in organs. If a bhikṣu violated these rules, he would be guilty of an offence. (2)

SUMMARY:- It is not safe to draw a conclusion from the fragmentary portion of any works. But we have no

(1) Gms. III.4. pp.64-66.
Cf. Mvg. I. 79.

(2) Ibid. pp. 66-68
Cf. Mvg. I. 71.

doubt that the legendary portions of both the versions are, in many cases, more dissimilar than similar. The spirit of Avadāna (or story) is prevalent in almost every story referred to in Gms. Further, the stories related in connection with the promulgation of the Śikṣāpadas (ecclesiastical regulations) are always more extensive in it.

The first part of the Khandhakas consisting of the first ten chapters, is called the Mahāvagga, which is equal to the first ten chapters of the Vinaya-vastu, re-named the Gilgit Manuscripts. The Mvg. begins with the Buddha's ^{attain} ~~statement~~ of Sambodhi and marks the origin of the Pravrajyā (ordination), the essential chapter in both the versions, or how and why the Vinaya rules came into being, and even the Buddha-sāsana itself. But the Vinaya-vastu in Gms. begins with the history of the establishment of the Magadhan kingdom on a firm basis by King Bimbisāra, showing the connecting link of the story with the birth of the Buddha; as Bimbisāra was born, along with three other contemporary kings of India, viz. Pradyota, Prasenajit, and Udayana, on the same day as the Buddha.

As usual, with the Gms., some of the stories have little connection with the Vinaya. Other stories related in connection with the promulgation of the Vinaya-śikṣāpadas seem to be exaggerated in comparison with Mvg on similar topics. As far as we can compare ecclesiastical rules (by themselves) mentioned in both the versions, they show more agreement than disagreement.

This chapter was translated into Chinese by I-Tsing⁽¹⁾ Though it is not easy to make an exact comparison between Mvg. and the Chinese translation,⁽²⁾ as it is full of comments by I-Tsing, who compared it with the then Chinese customs and usages, yet it corroborates our statement regarding the Vinaya rules which are mostly similar to Mvg.

(1) Takakusu - I-Tsaing. Introduction p. XXXVII.

(2) Ibid. pp. 95-107.

(1)
POṢADHA-VASTU.

Now we shall discuss the Poṣadha-vastu or Pāli Uposathakhandhaka, in short.

One day when the Blessed One was dwelling at the Kalandaka-Nivāpa, at the Veluvana⁽²⁾ in Rājagrha, a number of devotees of Rājagrha started, earlier than on other days, from their homes to see the Buddha, but thinking it was too early to see the Buddha, they entered a certain monastery of the heretics (Tīrthikas). There, they came to know, from the conversation of the Tīrthikas, that among the Śramanas, the sons of the Śākyas, there is no provision for a Poṣadha ceremony. On hearing this conversation the devotees (Upāsakas) of Rājagrha replied in terms of neither support nor denial. Later⁽³⁾ on they came to the Veluvana Vihāra.

This incident was reported to the Buddha with the request that the same system of observance of the Poṣadha

(1) Gms. Vol.III. pt.4. pp.69-116, ed. by Prof. N.Dutt & Pt. Shiv Nath Shastri; cf. Vin.I.pp.101-136.

(2) Cf. Mvg. II.1. 1....."Rājagahe viharati Gijjhakūṭe pabbate, etc."

(3) Cf. Mvg. II.1. 1-3.

should be introduced for the bhikṣus, also. After the departure of the ^uUpāsakas, the Buddha addressed the bhikṣus:-

"I allow you, O bhikṣus, to spend the Poṣadha by meditating in a (solitary) place. The bhikṣus could not understand the meaning of the words - Niṣadyā, Kriyā, and Poṣadha, i.e., how to perform the Poṣadha.

The Blessed One said: "Niṣadyā means meditation. "O bhikṣus, you should think of the body (of men) - from the sole of the foot to the end of the hair on the head, and covered by the skin, dividing it into the following component parts:- Keśā (hair of the head), romāni (hair of the body), nakhā (nails), dantā (teeth), rajo (dust), malaṃ (dirt), tvammāṃsaṃ (skin and flesh), śathī (bones), snāyu (sinew), śirā (vein), vṛkkā (kidneys), hṛdayaṃ (heart), plihā (spleen), klomaka (abdomen), antrāni (intestines), antraguṇāni (lower intestine), āmāśayaḥ (umbilical region), pakvāśaya (stomach), audaryakaṃ (~~dropsy~~) yakṛt (liver), pūṣaṃ (faeces), āśru (tears), sveda (sweat), khetāḥ (saliva), śiṅghāṇika (mucus), vasā (serum), lasikā (oil that lubricates the joints), majjā (marrow), medaḥ (fat), pittaṃ (bile), śleṣmā (phlegm), pūyaḥ (pus), śonitaṃ (blood), mūtraṃ (urine).

As the Buddha permitted the bhikṣus to meditate during the Poṣadha days, they began to meditate at any place and at any time, thereby endangering their lives and inconveniencing the devotees.

The Buddha asked the bhikṣus to fix upon a place (of boundary, Sk. Prahānaśālā, Pāli, Sīmā) to hold the poṣadha ceremony. The Buddha taught the bhikṣus how to fix up the Prahānaśālā.

In reply to the enquiry of Venerable Upāli,⁽¹⁾ the Buddha said that there were four kinds of Poṣadha acts observed by the bhikṣus, viz., unlawfully in discord, unlawfully in concord, lawfully in discord, and lawfully in concord. The Buddha gave the decision in favour of the fourth method of Poṣadha as the only right and law-⁽²⁾ful act to be observed by the bhikṣus.

In reply to the enquiry of the Venerable Upāli, the Buddha said that there were five ways of recitation of the Prātimokṣā, by which the Poṣadha is to be observed, viz., in every case after making the announcement (jñaptiṃ

(1) In the previous volumes of the Gms. Upāli is always mentioned as Udāli. Probably the editors found the correct reading in the course of editing.

(2) Gms.III.4.p.94. "...kati bhādanta poṣadhakarmāni" ?

kṛtvā): (1) the Nidāna (introduction) should be recited and the rest should be proclaimed, i.e., the announcement (name) of the rules was to be mentioned section by section; (2) the Nidāna and the four Pārājikās should be recited and the rest should be proclaimed; (3) the Nidāna, the four Pārājikās and the thirteen Saṅghāvaśeṣas should be recited and the rest should be proclaimed; (4) the Nidāna, the four Pārājikās, the thirteen Saṅghāvaśeṣas and two Aniyatas should be recited and the rest should be proclaimed; and (5) the fifth method of recitation of the Prātimokṣa is to recite the whole Prātimokṣa from beginning to end. (1)

SUMMARY:- The Poṣadha-vastu is available to us in fragments. There is no doubt that the purpose of introducing the Poṣadha (Pāli: Upasatha) to the Saṅgha is to give an individual bhikṣu the chance of atonement and to maintain the purity of the Saṅgha. The Saṅgha is founded on the rule of celibacy, and its foundation

.... catvāri upālin: adharmena kurvanti vyagraḥ, adharmena samagraḥ, dharmena vyagrha, dharmena samgrah, tatrekaṃ dhārmikam poṣadhākarma yadidaṃ dharmena kurvanti samagraḥ.
Cf. Mvg. II. 14.2.

(1) Gms. III.4. P.94. Cf. Mvg. II. 15.1.

is based on the moral and spiritual achievements of an individual bhikṣu. Regarding this point the aim of both versions is similar.

Regarding the observance of the Poṣadha, there is more agreement than disagreement. Of course, at the beginning the two versions differ from each other. The Gms. say that the Poṣadha ceremony was introduced in the Saṅgha on the request of a number of devotees of Rājagrha, and the meditation on the component parts of the body was the first observance of the Poṣadha ceremony. But Mvg. differs here, indicating that the Poṣadha or Uposatha was introduced in the Saṅgha by the Buddha on the request of King Bimbisāra. Meditation over the component parts of the body, to observe the Poṣadha day, is new information in the Gms.

(1)
Upāli is frequently used as an example in Gms., to get a few decisions from the Buddha, such as: what was the right or wrong procedure for performing the Poṣadha or how many ways were there of recitation of the Prātimokṣa, etc.? whereas Mvg. refers only to the bhikṣus

(1) Gms. III. 4. pp. 94.2; 97; 101.2; etc.*

in general.

There is no difference between the two versions in respect of fixing up the boundary (sīmā) or the place where the Poṣadha was to be observed, and also to perform all other ecclesiastical acts. The Gms., however always provides detailed accounts. Unlike Mvg., Gms. states that anyone of the five kinds ⁽¹⁾ of bell should be sounded before holding the Poṣadha ceremony.

From the whole chapter of the Poṣadha-vastu, we do not get any support for the following observations of Mvg., which state ⁽²⁾ that the eighth and the fourteenth day of the new moon or the full moon are, also, the poṣadha days.

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(1) Gms. III. 4. pp.79.

(2) Cf. Mvg. II. 2.1.

(1)
PRAVĀRAṆĀ-VASTU

Now we shall discuss the Pravāraṇā-vastu, dealt with in the third chapter of the Vinaya-vastu in the Gilgit MSS. (2) Except in the Gilgit MSS., this topic has been discussed in the fourth chapter of all sources. (3) It is a logical arrangement that the Pravāraṇā-vastu should follow the Varṣā-vastu, as the Pravāraṇā is a ceremony to be observed on the closing day of the rainy retreat (Varṣā-vāsa) of the Brotherhood. But it is strange that the Varṣā-vastu and Pravāraṇā-vastu have interchanged their places in the Gilgit MSS.

There are two Pravāraṇā days: former and later. Those who begin the earlier Varṣāvāsa on the full-moon day of Āṣāḍha (June - July) are entitled to conclude their Varṣāvāsa on the full-moon day of Āśvina (September - October), observing the former Pravāraṇā, while those who begin the later Varṣāvāsa (for three months)

(1) Gms.III.4.pp.117-130, ed. by Prof. N.Dutt and Pandit Shiv Nath Shastri. Calcutta 1950.

(2) Cf. Mvg. IV. pp.157-178.

(3) Mvg.IV.pp.157-178; Takakasu - I-Tsing, Introduction p.xxxii. Mvyut. (R.V.) pp.242-43

on the full-moon day of Śrāvāna (July - August) are entitled to terminate their Varṣāvāsa on the full-moon day of the month of Kārtika (October - November), thus observing the later Pravāraṇā. Those who are entitled to observe the former Pravāraṇā are also entitled to receive the Kathina till the following full-moon day of Kārtika.

As the full account of this Vastu is not available, owing to the fact that two palm-leaves of the MSS. are lost at the beginning, we cannot get the actual information regarding the cause of the introduction of the Pravāraṇā for the bhikṣus. However, the full account in this respect is available in the Mahāvagga. It states:- "A number of bhikṣus who were friends and known to each other began their Varṣāvāsa in a certain township of the Kosalan kingdom. They thought that they would pass their Varṣāvāsa peacefully in concord and amity if they refrained from speaking to each other. On the other hand, they would manage their daily routine of works with pre-arranged duties towards one another, and in case of emergency they would communicate each other's requirements by signal of hands. But they would not break the proposition in any way by speaking or conversing with one another."⁽¹⁾

(1) Rhys Davids and Oldenberg - Vin. I, Chap.IV,1, 1-4.

But the Buddha disapproved of that mode of living, which did not give access to one another's acts of omission and commission, and further, it was the Buddha's desire that the Saṅgha, being a public body consisting of people of different natures and tastes, and having sprung from different castes, creeds and beliefs, it should always follow an open-door policy, so that critics would not get an opportunity of accusing the bhikṣus of concealment. So the Pravāraṇā is a system of extending open invitation among the bhikṣus to point out their mutual faults and misdeeds ⁽¹⁾ or, in other words, omission and commission during the three months of Vāṣṣāvāsa, which is bound to happen in the congregational dwellings.

On account of the two missing leaves of the MSS. at the beginning, we cannot compare the exact Sanskrit words of performing the Pravāraṇā. But we get an idea from the Chinese translation of some of the Vastus by I-Tsing. ⁽²⁾

(1) Vin. I. (Mvg.) VI.1. 12-14.

(2) Takakusu - I-Tsing, pp. 86-87.

The Pravāraṇā means an invitation or offer by a bhikṣu to his companions present at the spot individually or in a body to mention his acts of omission and commission, detected during the Varṣāvāsa and after, whether by observation, hearing or suspicion ⁽¹⁾ and with a given consent of atonement, if it is really committed by him. Of course, this invitation is a mutual one and even the bhikṣu in command (Saṅgha-sthavira) is also subject to invite the newly-ordained bhikṣu present at the spot.

There are two days when the Pravāraṇā may be performed: the fourteenth or the fifteenth day of the full-moon. ⁽²⁾

One of the following five kinds of the Pravāraṇā is to be observed by the bhikṣus, viz.,

1. Pravāraṇā observed by five or more bhikṣus is called Saṅgha-Pravāraṇā.

(1) Takakusu - I-Tsing, Cf. Mvg. IV. 1.13. "anujānāmi bhikkhave vassam vuttānam bhikkhūnam tīhi thānehi pavāretum: diṭṭhena vā sutena vā parisankāya vā. sā vo bhavissati aññamaññānulomata, āpatti vutṭhānata vinayapurekhārata."

(2) Mvg. IV. 3.1. "dve'mā bhikkhave pavāraṇā: cātuddasikā, pañcadasikā vā." cf. Takakusu, I-Tsing, p.87.

2, 3, 4. Pravāraṇā observed by four, three or two bhikṣus respectively, is called mutual (aññamañña) Pravāraṇā.

5. Pravāraṇā observed by a single bhikṣu is called individual (puggalika) or settled (Adhiṭṭhāna) Pravāraṇā. (1)

SUMMARY:- The Gilgit MSS. mentions one "Gaṇa-Pravāraṇā" (2) which is said to be the postponement of the ceremony in case of danger or emergency, when the bhikṣus consider it impossible to hold it. In that case the Saṅgha is to disperse at the earliest possible opportunity to some safer destination, in the hope of holding the Pravāraṇā when the Saṅgha would re-assemble. Both versions are almost identical in the point of abridgement of the Pravāraṇā ceremony in the case of danger to life, celibacy and unity, from famine, super-natural (3) beings and similar emergencies.

From this chapter one point becomes very clear to

(1) Pāli-English Dictionary (Rhys Davids and Stede) refers to two Pravāraṇās, viz., Great and Abridged. It is difficult to make a distinction between the two.

(2) Gms. III. 4. p.123.

(3) Gms. III. 4. pp. 119-123. Cf. Mvg. IV. 15. 1-7.

us in respect of the number of rules (Śikṣāpadas) included in broad sections of the Prātimokṣa. From the Gilgit MSS. ⁽¹⁾ we come to know the numbers of Pāyantikā (Pāli: Pācittiya) and Duṣṭulla (Pāli: Dukkaṭa or Sekhiya), offences are 90 in each case, whereas in the (Pāli) Pātimokkha the numbers are 92 and 75 respectively. Other rules are equal in numbers, but the Adhikaraṇa-samathadhammas are not mentioned in the Gms. Though the Naiḥsargika (Pāli: Nissaggiya-pācittiya) offence is referred to elsewhere (in Carma-vastu) yet the number is not mentioned.

Regarding lawful and unlawful ecclesiastical acts, there is no difference between the Poṣadha- and the Pravāraṇā-vastus. The Pravāraṇā-vastu deals purely with the ecclesiastical topics and as such is almost similar to the Pravāraṇākkhandhaka of the Mahāvagga, the difference being in detail only to some extent.

(1) Vol. III. Pt. IV. pp. 127-28.

(1)
VARṢĀ-VASTU

The Varṣā-vastu occupies the fourth chapter in the Gms. Except in the Gms. it precedes the Pravāraṇā-vastu in all other sources, viz., the Mvg., the Mvyut., and the Chinese translations. (2)

As this chapter is also fragmentary and the introductory portion has been lost, we cannot find out what ~~it~~ was, according to the Gms., the cause of introducing the Varṣāvāsa (rainy retreat) for the bhikṣus. However according to the Mvg. (3) it came into vogue in the Vinaya following the already prevalent system among the non-Buddhistic Schools of Ancient India. The main cause of introduction of the Varṣāvāsa is to save insects and green plants which are generally trampled down by wandering bhikṣus. These acts of the bhikṣus seem to have been great shocks to the laity during the outbreak of the rainy season, when various green plants would come out.

(1) Gms. Vol.III. Pt.4. pp.117-155, ed. Prof, N. Dutt and Pandit Shiv Nath Shastri, Calcutta, 1951.

(2) Takakusu, I-Tsing, Introduction, p. xxxvii.

(3) Mvg. III. 1.2.

The inception of the Varṣāvāsa was necessary, also for the welfare and safety of the Saṅgha, the members of which used to sojourn all over the country during the rest of the nine months for the sake of preaching the doctrine.

The rules of the Varṣāvāsa are applicable to "the five Pariṣads of the homeless members,"⁽¹⁾ viz., bhikṣuḥ, bhikṣuṇī, Śikṣāmānā, Śrāmaṇera, Śrāmaṇerī. They are to observe one of the two⁽²⁾ Varṣāvāsa, viz., Purimikā (former) or Paścimikā (later). The former begins on the day immediately following the full-moon day of the month of Āṣāḍha (June-July) and the later on that of the Śrāvāṇa (July - August) - thus ending on the full-moon days of the months of Āśvina (September - October) and Kārtika (October- November) respectively. It is needless to state that those who observe the later Varṣāvāsa are not entitled to receive the Kāṭhina and privileges thereof.⁽²⁾

It was formerly forbidden by the Buddha to leave

(1) Gms. III.4. p.136.
cf. Mvg. III.2.2; also, Takakusu, I-Tsing, p.85.

(2) See supra (Kāṭhina-vastu)

the Āvāsa (residence) during the Varṣāvāsa, but on a subsequent event recorded in both the versions, bhikṣus were allowed to change their residence temporarily on condition of returning within a week, i.e., they could spend up to the sixth night/^{out} of their original residence, if they were sent for, by any one of the following seven persons, viz., bhikṣu, bhikṣuṇī, Śikṣāmanā, Śrāmaṇera, Śrāmaṇerī, Upāsaka and Upāsikā, but must return before the seventh sunrise. ⁽¹⁾ But there would not be any offence at all for the breaking of the rules of the Varṣāvāsa in case of any of the following grave emergencies, viz., fear arising out of wild animals, non-human beings, reptiles, flood, famine, scarcity of medicine and nursing in sickness, and in case of danger to security of life and celibacy; from temptation of gold, sensual pleasure, etc., by man, woman, unmarried grown-up girls, eunuchs, etc., and fear of robbers, kings, etc. ⁽²⁾

There is a story related in connection with the privileges of staying out of the Āvāsa for seven days. It is as follows:-

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- (1) Gms.III.4. p.136- ~~xxxxMvgxxIIIIx2x2xxxxalsoxxTakakusu~~
~~xxxxxx~~ cf. Mvg. III.5. 1-5.
- (2) Gms.III.4. pp.143-152. cf. Mvg.III. 9; 10; 11. Here Mvg. deals with the account in detail.

There was a householder named Udayana (Mvg.III. 5. 1. Udena) in the village of Hastipāla. Once, there was an opening of a house newly built by Udayana. He collected a large quantity of food and other things for the bhikṣus on that occasion, and sent for the bhikṣus (of Jetavana Vihāra) to take part in the celebration. Though the bhikṣus were quite willing to join the function, yet they could not do so as the village was far more than three Yojanas away, and it was next to impossible to come back within a day. But those bhikṣus who lived in the adjoining villages joined the function and shared the things collected by Udayana. After the Varṣāvāsa, those bhikṣus began to visit Jetavana monastery. They were asked by the bhikṣus of Jetavana whether they spent their Varṣāvāsa (rainy season) with pleasure and without suffering from want of food, etc. They reported to the bhikṣus the complete accounts of the function that took place at Hastipāla grāma, including all about their safe and happy spending of the Varṣāvāsa.

The bhikṣus of the Jetavana monastery felt that, had they been allowed by the Buddha to leave their

residence for a day or two, they would not have been deprived of the opportunity of attending the function. The matter was brought to the notice of the Buddha, who permitted the bhikṣus to go out of their residence during the retreat, by making Adhiṣṭhāna (settling) for a week in case of necessity, ⁽¹⁾ i.e., if either Upāsaka, Upāsikā, bhikṣu, bhikṣuṇī, śikṣāmānā, śrāmaṇera, or śrāmaṇerī sent for them.

SUMMARY:- In addition to the above seven groups of persons, the Mvg., unlike the Gms., refers to the following persons, viz., father, mother, brother, sister, kinsman and the person who lives in the same Vi-hāra with a bhikṣu, etc. These persons need not necessarily be devotees (Upāsakas or Upāsikās). The case of the parents, too, like other privileged groups, is classified here with the five Pariṣads (including the parents the group becomes seven).

In the Pāli sources there is no corroboration regarding the maximum provision of forty nights' absence of a bhikṣu from his Āvāsa during the retreat in case

(1) Gms.III.4. pp.137-8. cf. Mvg.III.5.1. Hastipāla grāma is not mentioned in Mvg. as Gms. does. However, the person and the cause are alike in both sources.

of emergency i.e., to wait the sick, to settle any complicated affairs, etc., as mentioned by I-Tsing. (1)

Mention has been made of the Gms. of a very systematic arrangement of distributing seats among the bhikṣus on the eve of the Varṣāvāsa. (1) Seats are to be assigned among the bhikṣus according to their age and qualifications: proceeding from the Saṅgha-sthāvira (Eldest in the Brotherhood) to a Śrāmaṇera (novice). The rooms to be allotted to the eldest qualified member at first, and in this way it goes to the youngest of the novices. Though this system is not referring to in the Mvg. it has been highly praised by I-Tsing. After noticing such systems still prevalent in the Nālandā monastery, he remarks:- "In the monastery of Nālandā such rules are practised at present; the great assembly of priests assigns rooms every year. This is what the World-honoured taught us himself, and

(1) Takakusu - I-Tsing, pp. 85-86.

(2) Gms. III. 4. pp.133-34. cf. I-Tsing, p. 86.

it is very beneficial. Firstly, it removes one's selfish intention; secondly, the rooms for priests are properly protected. It is most reasonable that the homeless priest should act in this way."⁽¹⁾

In respect of the Vinaya rules themselves, the Gms. agrees in most points with the Mvg., with slight variation in details, some of which ~~have~~ been pointed out by us. Almost all the topics have been dealt with in the Mvg., whereas the Gms. expands the same one topic in detail, ignoring some of the other points. Moreover, the preliminary rules of the Varṣāvāsa are not available in the Gms.

(1) rTakanu - I-Tsing, p. 86.

The Carma-vastu in the Gilgit MSS. begins with the story of Śronakoṭikarna⁽²⁾ as the Cammakhandhaka of the Mvg. does with the story of Sonakolivisa in the Mahāvagga. where we found the accounts of the introduction of leather footwear by the Buddha on account of Śrona (Pāli: Sona) the son of a wealthy merchant.

In the Gilgit MSS. the detailed story of Śrona is described in detail, i.e., his birth, his boyhood, his youth, his business tour in foreign countries with his caravan, the desertion of his people, his experiences with strange spirits, nymphs and gods, his journey back home after twelve years, and ultimately his initiation (pravrajyā) by Āyusmān Mahākātyāyana after the death of his parents. After the Pravrajyā~~na~~⁽³⁾ he attained the state of Anāgāmi.

On account of the paucity of bhikṣus in Aśmāparāntaka (Mahāvagga: Avanti Dakkhināpatha), Śrona Koṭikarna could not take Upasampadā (ordination) within three months

(1) Gms.Vol.III.Pt.Iv.pp.157-210. Ed. Prof. Nalinaha Dutt and Pandit Shiv Nath Shastri, Calcutta,1950. Cf. Mvg. Carmakhandhaka, pp.179-198.

(2) See Śronakoṭikarnāvadāna, Divy. pp.1-24,ed.Cowell & Neil.

(3) Gms.III.4. pp.159-193

of his initiation. When Āyusmān Mahākātyāyana's disciples assembled after the rainy retreat (Varsāvāsa) he was ordained by a chapter of ten bhiksus and in due course attained Arhatship.

Then all the assembled disciples of Āyusmān Mahākātyāyana expressed their desire to see the Buddha and sought permission of their Upādhyāya for the purpose.

At that time, Śroṇa Koṭikarna was sitting in that assembly. He too approached his Preceptor (Kātyāyana) and begged him to permit him to see the Buddha, for, although he saw the Buddha in his doctrinal body (dharma-kāya) because of the spiritual influence of his Upādhyāya (Kātyāyana), yet he had not seen the Buddha in his human form (rūpa-kāya). Mahākātyāyana, who praised the Buddha's various qualities, readily ~~promised~~^{permitted} him to go and see the Buddha, and asked Śroṇa to get from the Buddha answers to the five important questions regarding the borderland like Āsmāparāntaka.

Gradually, Śroṇa came to Śrāvastī, where the Master was dwelling. He informed the Buddha about the difficulties generally experienced in the borderland like Āsmāparāntaka. Further, he apprised the Buddha of the

(1)
 difficulty he had to face for three long months to get ten bhikṣus for his Upasampadā. Thereupon he put, according to the instructions of his Upādhyāya, the following five questions:-

- (1) How could Upasampadā, requiring an assembly of ten bhikṣus, be conferred in Aśmāparāntaka, where it was difficult to get together ten bhikṣus at a time?
- (2) and (3) Whether (shoes and other) articles made of leather could be used by the bhikṣus in Aśmāparāntaka, where the soil was very rough owing to its being trampled by cattle and where people were accustomed to use the following skins for (bed and seat) coverings, viz., sheep-skins, cattle-skins, deer-skins and goat-skins, (2) whereas in other parts of the country (Mahāvagga: Majjhima-dese, or in the Middle Country) people were accustomed to use the following grass, viz., "eraka, meraka, jan^duraka and manduraka", for the same purpose?

(1) cf. Mvg.V.13.2. Here it is three years (Tinṇam vassānam accayena).

(2) Gms.III.4. p.186. "aja-carma, go-carma, mṛga-carma, cchāga-carma". Cf. Mvg.V.13.6. "elaka camma, aja camma, miga camma". As "elaka" is lacking and an additional word "cchāga" is used in the Gms. we interpret aja - sheep. It is surprising as to how "go" (cow) is involved in the Gms., as in both versions cattle-skins are unambiguously forbidden following an incident of murder of a new-born calf. Gms.III.4. pp.196-197. Cf. Mvg. V.10. 7-10.

(4) Whether the bhikṣus could take daily baths in Aśmāparāntaka, where the people attached great importance to bathing, by which they used to think of being purified. (1)

(5) If a cīvara (robe) was sent by a bhikṣu for another bhikṣu, and if that (cīvara) was not received by the same bhikṣu for whom it was meant, then who would be guilty of Naihsargika (Pāli: Niss. Pāc.) offence? (2)

In reply to Śrona's above five questions, the Buddha addressed the bhikṣus and sanctioned the following five special privileges in the border-lands: (3)

- (1) Upasampadā was allowed to be conferred by an assembly of five bhikṣus.
- (2) The bhikṣus were allowed to use shoes with one layer of sola, but to attach a thick lining if it were worn out. (4)
- (3) A daily bath was allowed.

(1) Vin.IV. p.117. Pac. No.57. (2) Vin.III.p.195. Niss. Pac. No.1.

(3) Gms.III.4. p.189: cf. Mvg.V.13. 13. As a matter of fact we find only four privileges mentioned in the Gms. The Gms. as it is found contains no answer to the third (Pāli, fourth) question (i.e., the use of skin coverings).

(4) The second item permits the bhikṣus to use shoes made of one layer of sole as a protection against rough soil. In the

- (4) None of the bhikṣus would be guilty of Naihsar-gika offence, if a cīvara was sent by a bhikṣu for another bhikṣu but lost it in transit.

In reply to an enquiry of Āysmān Upāli, the Buddha mentioned the demarcation between the Middle and Border Countries:-

To the East there is a town, Pundra-wardhana. (Further) East there is a wood, ⁽¹⁾ that is the limit. Beyond that is the border-land. To the South there is a town, Śarāvastī, that is the limit. Beyond that is the Border Land. To the West is Sthūnopasthūnaka ⁽²⁾ Brahmin village, that is the limit. Beyond that is the Border Land. To the north is the mountain Uśira (Uśiragiri), that is ⁽³⁾ the limit. Beyond that is the Border Land.

Mvg. (V.1.30) it is permitted to use even in the Middle Country (Majjhima desa). Two and three layers of sole are not allowed there. Most probably the corollary, i.e. "think linings" is the special privilege in the Gms.

- (1) "Dāva" -(also) conflagration of forest:- Pāli-English Dictionary.
- (2) Divy.(p.22.1.) has sthūn'opasthūnakaṃ.
- (3) Gms.III.4. p.190. Cf. Mvg. V.13. 12. "tatrimē paccantimā janapadā: puratthimāya disāya Kajamgalam nāma nigamo, tassa apārena Mahāsāla, tato parā paccantimā janapadā orato majjhe. puratthima-dakkhināya disāya Salalavatī nāma nadī. dakkhināya disāya Setakannikam nāma nigamo, pacchimāya disāya

Then a description of Śrona's previous life is continued (Gilgit MSS. III. 4. pp.190-193).

SUMMARY:- Both the versions are in general agreement in the essential point of Buddhist ecclesiastical laws. The Gilgit MSS. is more detailed, especially in the legendary portion. A most extensive story of Śrona Kotikarna⁽¹⁾ is given here which is also to be found in the Divy. The story is equal, verbatim the same in both the Gilgit MSS. and the Divy. The names of two Śronas who played important parts are frequently mentioned in the Mahāvagga. The first is "Sono Koliviso" and the second is "Sono Kotikarna". The former was the son of a wealthy family of Rājagrha, ordained by the Buddha when he was dwelling in the Gijjhakūṭa (Sanskrit: Grāhrakūṭa) mountain district. And the later was a devotee (Upāsaka) of Avanti, in the southern region (of the country, i.e., Avanti Dakkhinā patha) and had the Pravrajyā and Upasampadā conferred by Āyusmān Mahākātyāyana. In the Mahāvagga the chapter begins with the story of Sono Kolivisa for whom shoes

Thūnam nama Brāhmana gāmo - Uttarāya disāya Usiraddhajo nāmapabbato.

N.B. South-East is here an addition.

(1) Cowell and Neill, pp.1-24.

were allowed by the Buddha for the bhiksus.

But the Gilgit MSS. begins with the birth story of Śroṇa Koṭikarna who, according to the Gilgit MSS., was the son of a very rich family and was ordained by Mahā-kātyāyana, after passing through many adventures. There is a vast difference between the two versions in respect of this story. The story of Śroṇa Koliviṃśa is referred to in the Gms. in summary, and the cause of growing hair on his sole is not mentioned. It seems to us that the legend in the Gilgit MSS, has obtained more prominence than the fact and the Vinaya proper. The legend of King Bimbisāra who inspired Śroṇa Koṭiviṃśa with other householders to see the Buddha, is ignored in the Gilgit MSS. There is no doubt that the Gilgit MSS. made a confusion between the stories of Śroṇa Koṭiviṃśa and Śroṇa Koṭikarna, as anything said about Śroṇa Koṭiviṃśa in the Mahāvagga has been attributed to Śroṇa Koṭikarna in the Gilgit MSS.

Both the versions do agree with each other regarding the five privileges sanctioned by the Buddha for the

Border Land. But the Mahāvagga is more clear than the Gilgit MSS.

Regarding the specified signs for demarcating the Middle and the Border Lands, both the versions agree except for a slight variation. Unlike the Gilgit MSS., the Mahāvagga mentions an extra demarcation line in the South-East. (1)

Shoes made of wood are said to be forbidden in the Mahāvagga. But in the Gilgit MSS., they are said to be permitted by the Buddha to be used inside the residence. (2)

In the Mahāvagga mention is made of a certain (aññatara) vicious bhikṣu (Pāpabhikṣu) who was responsible for killing a new-born calf, which resulted in the prohibition of the use of cattle skins. (3) But, as usual with the Gilgit MSS., the name of Upananda is mentioned in this connection. (4)

With reference to an historical incident in connection

(1) cf. Mvg. V. 13. 12.
(2) Mvg.V.6.4. "Na bhikkhave kaṭṭhapādukā dharetabbā". Cf. Gms.4.p.201. "Antargaha bhikṣuṇā kaṭṭhapādukā dhārayitavyā".
(3) Mvg. V. 10. 7-10. (4) Gms.III. 4. pp.196-197.

with the destruction of the Śākya dynasty by Virudhaka,
 the name of Nepal (as Nevāla) is also mentioned in this
 (1)
 chapter.

Regarding the Vinaya rules, the Carma-vastu of the
 Gms. is more in agreement than disagreement with the
 Cammakkhandhaka of the Pāli Mahāvagga.

This chapter, together with other works, was trans-
 (2)
 lated by I-Tsing into Chinese during the period 700-
 712 A.D.

(1) Gms. III. 4. p.209.

(2) Takakusu - I-Tsing, p. xxxvii.

SECTION III

CONCLUSION.

'is regarded' - no.
It is not a vinaya, but
as it calls itself on the
title an avadāna.

This section is superfluous
& out of place - as it has
nothing to do with the
Pāli & the Sūtra.

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CONCLUSION

MAHĀVASTU

For a deeper investigation of the interrelations of the Sanskrit sources which touch on our subject, the Mahāvastu has, ever since it appeared in Séhart's classical editions, been studied by various European scholars who are all agreed upon its special importance for a comparison with the Pāli Mahāvagga. (see Windisch: Die Komposition des Mahāvastu). We propose here to indicate a ^{only} few points/which illustrate this importance, an exhaustive comparison not falling within the range of our thesis.

The Mahāvastu is an important Buddhist Sanskrit work which is regarded as the Vinaya Piṭaka of the Lokottaravādins, a branch of the Mahāsāṅghika School. But in the strict definition of "Vinaya" as we apply it to the Pāli Vinaya this is not justified, since it deals with a few rules only. It is the introductory twenty-four chapters of the Pāli Vinaya Mahāvagga which can be identified with the last portion of the Mahā-

(1)
 vastu. This portion illustrates events from the Master's attainment of Enlightenment up to ~~the~~ the laying down of the Buddhist ecclesiastical rules,

The Pravrajyāvastu of the Gms. does not deal with any account of the beginning of the Vinaya Piṭaka, nor does it refer to any history of the Buddha's life. It also excludes the First Sermon, the Dharmacakrapravartana Sūta. The portions of the Mahāvastu dealing with these subjects may be taken as the complementary part of the Pravrajyāvastu for a comparative study with the Mahākhandhaka (of the Mvg.)

(2) (3)
 In the Bodhikathā the Mahāvastu states that the Patīccasamuppāda was meditated upon by the Buddha during the ^{three} watches of the night in direct (anuloma), in reverse (paṭiloma) as well as

(1) Mvt. III. pp. 56-67; 300-353; 375-377; 401-418; 434-449.

(2) Mvg. I. 1.3. Here the Kathāvatthu (p.186) agrees with the Mvt.

(3) Mvt. II. pp. 283 ff; 416 ff. Here the Udāna (pp. 1-3) agrees with the Mvt.

in direct and reverse (anuloma-paṭiloma) methods, respectively. In addition to three verses or so-called Udānas, the Mahāvastu⁽¹⁾ adds two more verses describing the merit.

In the Ajapāla episode the Mahāvastu refers to the names of the "Huhukajātika-Brāhmaṇa" (of the Mvg.) as Nādi (i.e., one who makes sounds). The Buddha meets this Brāhmaṇa at Vaśāla, where the Buddha stayed, accompanied by a large number of disciples, on his way to Benares. The place in question was situated between Gayā and Benares, and is not the banyan tree Ajapāla, as stated in the Mahāvagga.

In the Mahāvastu⁽²⁾ however, only the verse similar to that of the Mahāvagga can be identified. There are no introductory lines in prose in the Mvt., as in the Mahāvagga.

Unlike the Mahāvagga and other Pāli accounts

(1) Mvt. II. pp. 417-18 - 418.3.

(2) Vol. III. p. 325. Cf. Mvg. I. 2.3.

the Mahāvastu informs us that the Buddha spent
 the sixth (or the third of the four) ⁽¹⁾ week under
 the Ajapāla tree, and it does not include the
 story of the sceptic Brāhmaṇa.

In the Mucalinda (Mvt. Mucilinda) episode
 the Mahāvastu excludes the verses ⁽²⁾ which were
 uttered by the Buddha while expressing his deep
 satisfaction at the sublime solitude of the sur-
 roundings.

The Mucalinda story ~~varies in different~~
~~stories~~ does not vary greatly in the different
 sources. ⁽³⁾ The main difference here between the
 Mahāvagga and the Mahāvastu is on the question of
 time: the Mahāvastu states that the Buddha spent
 the fifth (or second) week at the palace of the
 serpent king, whereas the Mvg. refers to it as
 the sixth or third week. On this point the

(1) Different accounts, such as the Jātaka, Lalita-
 vistara and Mahāvastu extend the period to seven
 weeks, increasing the Buddha's stay at the Bodhi
 tree itself from one week to four, the fourth week
 being at Ratanghara (Jewelled House) thinking of
 the Abhidharma Pitaka. But the Mvt. (III. p.300)
 informs us that Ratanaghara was the abode of Kāla-
 nāgarāja, the snake king. Vide: Thomas, Life of
 Buddha, p. 85.

Tibetan Vinaya ⁽⁴⁾ agrees with the Mahāvagga ⁽⁵⁾.

Both the Mahāvastu and the Lalitavistara differ from the Mahāvagga on the point as to whom, Alāra Kālāma or Uddaka (Mvt. and Lal. Rudraka) Rāmaputra, the Buddha first approached after his renunciation of the world. Both sources give precedence to Rāmaputra (instead of to Alāra Kālāma, as the Mvg. states)

The Mahāvagga is silent on the Buddha's journey to Benares before the preaching of the Dharmacakrapravavtana Sūtra, ⁽⁵⁾ whereas the Mahāvastu ⁽⁶⁾ and the Lalitavistara give full accounts of the places which the Buddha visited, and the different hosts who entertained him during his journey. The Mahāvastu mentions seven names ⁽⁷⁾ of places

(2) Mvt. I. 2.3. Udāna, p. 10.

(3) Lal. p. 491. J. I. p.80; S. I. p.124.

(4) Rockhill, Life of Buddha, P. 35.

(5) Lal. pp. 528 ff. (Lal.med)

(6) Mvt. III. pp. 327 ff.

(7) Gayā, Aparagayā, Vaśāla, Candadvīla, Lohitavastu and Sārathipura.

after the Buddha left Uruvilva, in each of which he spent consecutive nights at the invitation of the respective hosts. But the Lalitavistara only refers to five places, and does not mention the names of the hosts in every instance.

According to the Mahāvastu ⁽¹⁾ Upaka, the ascetic, met the Buddha on the third day of his journey between Vasāla and Candadvīla. But the Mahāvagga ⁽²⁾ and the Lalitavistara ⁽³⁾ agree in saying that the meeting took place between the Bodhi-tree and Gayā.

There are some differences between the Mahāvastu and the Mahāvagga in their accounts of Yaśada in the Chinese, ⁽⁴⁾ Unlike the Mahāvagga, the Mahāvastu begins with a story of Yasa's previous life, and states that the meritorious deeds performed by him then led him to Arhatship in his later

(1) Mvt. III. p. 325. 11-12

(2) Mvg. I. 6. 7.

(3) Lal. p. 526. "atha Gayāyam Bodhimandasya Cāntaradanyatamo ājīvo' drakṣittathāgatam dūrata evāgacchantam.

(4) Beal - Romantic Legend of Sakya Buddha.

existence. Further, the Mahāvastu says that Yasa was informed about the Buddha, and was persuaded to become a bhikṣu, by a merchant who returned from the Eastern Countries. This information does not tally with that of the Mahāvagga. Different sources do, however, agree on the circumstances that led Yasa to renounce the world.

Little has been told about the Bhaddavaggiya friends in the Mahāvastu. As a matter of fact, here nothing has been mentioned about them in their own names; here it is only a story of thirty clansmen who can hardly be identified with the Bhaddavaggiya friends of the Mahāvagga. Of the two pieces of information in the Mahāvastu in this connection, the first relates to the initiation of the thirty clansmen (trimsadgoṣṭhi-⁽¹⁾ kānāṃ pravrajyā), and the second deals with the preliminary portion of the episode.⁽²⁾

(1) Mvt. III. p. 376.

(2) Mvt. III. p. 377.

The Mahāvastu gives a lively description of the activities of King Bimbisāra and his enthusiasm for the propagation of the Buddha's doctrine. (1) On the other hand, though the Tripiṭaka, including some of the chapters of the Mahāvagga, refers to various stories in connection with King Bimbisāra, the introductory chapter of the Mahāvagga is not elaborate on this topic.

In respect of the Rājāyatana (Lal. Tārāyana) episode, the Mahāvagga and the Mahāvastu almost agree with each other. The only notable difference is as follows:-

In the Mahāvastu, Rājāyatana (where the Buddha went from Mucalinda), is described as Kṣīrikāvanaṣaṇḍa in the Bahudevataka Cetiya, i.e., (2) the Forest of Milk, in the Temple of Many Gods. (3) According to the Vinaya Commentary, however, Rājāyatana is a tree of that name situated to the South of the Bodhi. The old Ceylonese

(1) Mvt. III. pp. 437 ff. and 441 ff.

(2) Ibid. pp. 303-4.

(3) Samantapāsādikā, Vol. I. 4

traditional book, the Pūjāvaliya,⁽¹⁾ as well as
 the Dīpavamsa,⁽²⁾ confirm the same name as that of
 the Mahāvastu, with a slight variation, viz., ❧
 Kiripalu or Khīrapāla.

The most important information in the whole
 of the Kāśyapa episode, also the story of the
 conversion of Śāriputra and Maudgalyāyana (in
 the Mahāvastu) is the presence of one Upasena.
 He is said to be a nephew of the Kāśyapa brothers.
 According to the Mahāvastu, the two chief dis-
 ciples of the Buddha were converted by Upasena,
 and not by Assaji, as the Mahāvagga has it.
 This legend is corroborated by the Chinese source⁽³⁾
 as well. This information helps us to under-
 stand the meaning of the statement made by the
 bhikṣu who converted the two chief disciples,

&

(1) Chap. 12. p. 197. 9. This book was composed
 by the venerable Mayūrapāda who flourished
 during the reign of Parākrama Bāhu II (A.D.
 1267-1301).

(2) Chap. II. p. 50.

(3) Beal - Romantic Legend of Sakya Buddha, p.304.

saying: "I am a friend, newly ordained (a⁽¹⁾ cira-
pabbajito, etc.); as Upasena was, according to
the Mahāvastu, the last convert among the dis-
ciples of the Buddha before his visit to Rājā-
griha. Assaji of the Pāli accounts was by no
means a newly-ordained disciple: on the contrary,
he was one of the first converts of the Buddha.

Buddhaghosa gives the following explanation
of this fact: "As these Paribbājakas are antag-
onists of the Buddha's doctrine, I shall show
them my novice's state to prove the depth of the
doctrine", etc.⁽²⁾ This explanation seems to be
insufficient, as an Arhat can on no account pre-
tend or lie, not even to save his own life.

On the other hand, the account of the Mahā-
vastu is more reasonable: Upasena being young
in age as well as recently ordained. This epi-
sode may be explained in yet another way: neither

(1) Mvg. 1. 23. 4.

(2) DhA. Vol. I. pt. I, p. 92. Cf. Samantapāsādikā,
Vol. V, p. 975. "ettha ca paṭisambhidappatto thero
na ettakam na sakkoti: atha kho dhammagāravam
uppadessāmi, etc."

the Mahāvastu nor any other sources record that any of the sixty disciples sent to different directions were at Rājagṛiha since the Buddha himself was present there. The absence of Assaji or any of the sixty bhiksus is evident from a verse that occurs in the Mahāvagga (I. 22.13):

"dasavāso dasabalo
 dasadhammavidu dasahi c'upeto,
 sso dasasataparivāro
 Rājagaham pāvīsi Bhagavā".

There is no doubt that these "dasasataparivāro" are no other than the three Jatilas and their co-converts. Thus there must be two independent accounts going back to a well-established tradition and the Mahāvastu cannot be dismissed lightly.

One may wonder why this story is given here at the end of the Mahāvagga-vidāna. Here the Mahāvagga neither gives a reason for it nor explains its significance. But it seems to be clear from the statement of Buddhaghosa⁽¹⁾ that

(1) DhA. I. p. 96.

immediately after the ordination of the two disciples the Buddha convened a Council of the disciples when the shadows were lengthening ‡ (lit., under the extending shade - vaddhamāna-kacchāyāya) in which they were announced as the "chief disciples", thereafter reciting the Pāti-mokkha.

This is the first record of the Vinaya-karma" after the enlightenment of the Buddha, and may be defined as the beginning of Vinaya proper - a very fitting end of the first chapter of the history of the Buddhist Saṅgha.

CHINESE MŪLA SARVĀSTIVĀDA VINAYA :

We have not attempted to compare in detail the Chinese version of the Vinaya, since this does not fall within the scope of our thesis. We have, however, had the benefit of first-hand information from a research student of Chinese and Japanese regarding certain important chapters of the Chinese Mūlasarvā-
(1)
stivāda Vinaya.

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- (1) Translated from the Chinese into Japanese, Jūjū-bitsu, Kokuyaku Issai-kyō, Vinaya section, Vol. VI. Tokyo, 1934.

According to the Japanese introduction to this edition, the work is one of the four Great Vinayas, containing the teachings of the Mūla Sarvāstivāda, and was the first of these to be translated into Chinese.

The work of translation was done by two Indian missionaries, Punyatara and Kumārajīva, whose names appear at the head of the Chinese translation transcribed in characters. The date is almost certainly A.D. 404. The name of the second translator appears in the present edition as Rashū or Rāju.

The Kokuyaku Issai-kyō Japanese translation is by Ueda Tenzui.

For further information, vide Nanjio's Catalogue of the Chinese translation of the Buddhist Tripiṭaka, p. 246, item No. 1115.

CĪVARA-VASTU.

Originally the Paṃsukūla Cīvara⁽¹⁾ was the only prescribed dress for a member of the Saṅgha, and use of it always remained a great honour among the bhikṣus, even after the introduction of other kinds of garment into the Saṅgha.

There is general agreement among the different sources that it was at Jīvaka's request that the dress other than the Paṃsukūla was introduced into the Saṅgha. There is also no controversy on the point that he was the first person to offer a cloth to the Buddha for making robes. But the story of Jīvaka varies slightly here and there in different sources. The Mvg. and the Chinese source mention that the cloth concerned was siveyyaka or made in the Śivi country, was worth 100,000 units of money, and was a present to Jāvaka from King Pradyota of Ujjayinī for treatment which he had received. On the other hand, the Gms. does not mention anything particular about the value of the cloth, but states that it was a precious long cloth (Vṛā^{ti}kā prāvaranam) and was a present from the King of Videha for his treatment and cure.

(1) The robe made of rags taken from dust-heaps, etc.

The Gms. expands the story of Jīvaka to a great extent, including that of his treatment of the Blessed One. It deals with an elaborate account of the romantic meeting between Jīvaka's mother and King Bimbisāra, his arrival in the royal court of Magadha, his youth, and almost every detail of his education in medicine, from Rājagriha to Taxila, even his surprising feat of quelling the revolt in the Borderland on behalf of King Puṣkarasārin (of Taxila), his way home, exercising his experiments on the way, his appointment as the Royal Physician for three times after the successful treatment of three royal personages. The Gms. also records how he was first included in the ranks of the lay devotees (Upāsaka) after his dramatic visit to the Himālayas with the Buddha. After this occasion his relation with the Buddha was very close, and from this chapter on the Robe (Cīvara) began.

According to the Gms. it was after this Himālayan expedition that the Buddha caught cold and Jīvaka decided to treat him in a special way by prescribing him thirty-two lotuses to smell which were brewed

with various medicines. It is said that the Buddha was purged thirty-two times by smelling these lotuses. But the Pāli and Chinese sources differ here from the Gms., and describe how Jīvaka prescribed three lotuses, the smelling of which made the Buddha ^{be} purged ten times each. The Chinese and Mvg. versions agree here that after the twenty-ninth time the Buddha had to drink a little warm water which caused him the last and thirtieth purge.

The Mvg. does not give any reason why the Buddha had to prescribe that the dress of a bhikṣu must be distinct from that of a heretic (ājīva). Both the Gms. and the Chinese version describe that one day when King Bimbisāra set out to see the Buddha, he met a heretic on the way and dismounted from his elephant to pay his obeisance. A devotee (Śraddhā - Pāli: Upāsaka, but the Chinese refers to him as a minister) pointed out his mistake, for which the King was ashamed. Hence the King requested the Buddha to make some distinction between the robes of the bhikṣus and those of the heretics; and the Buddha agreed.

Thereafter the Buddha asked the bhikṣus through Ānanda to sew robes which should look like a cultivated Magadhan rice-field. According to the Mvg. and the Chinese, this rule was introduced in the Sangha after the Buddha's visit to Dakkhināgiri (the Chinese translates: the Southern Hill) where the rice-fields were cultivated with well-ordered margins. The Gms. disagrees with the former two sources and refers to the place in question as Vaidehaka Mountain (district). But all the sources agree that the place was situated in Magadha.

According to the Chinese version, when the restriction on robes had been lifted, the benefactors among the laity began to offer so many robes that it convinced the Buddha that it was harmful for the discipline of the bhikṣus, and he therefore determined to restrict the number of robes which they could accumulate. The Mvg. also states that the Buddha noticed, on his way to Vaiśālī from Rājagṛha, a large number of bhikṣus carrying big bundles of robes on their heads, backs or hips, and he was determined to restrict the number of robes, but the Gms. states no particular reason for the restriction of robes.

While the Mvg. and the Chinese version agree that the place of the promulgation of this rule was Vaiśālī, the Gms. states that at that time the dwelling-place of the Buddha was the Āṭavikā forest on the bank of the Āṭavikā river, and in the Āṭavikā country.

In the Viśākhā episode, both the Mvg. and Gms. record the incident when the bhikṣus were permitted to wear an extra robe for the rainy season. There is no doubt that the Gms. has an elaborate story; on the other hand, the Chinese source refers to some remarks passed by the Buddha regarding the meteorological aspect of the day:-

"That night the Buddha was walking in the open with Ānanda; he looked up at the stars and said: 'If there were someone here who understood the aspect of the stars, and he were asked "when will it rain?" he would reply, "in seven years". Later, however, in the middle part of the night when the sky had changed, he would say, "in seven months"; still later he would say, "in seven days."'

"At the break of day clouds in the shape of round bowls appeared, rain poured and the tanks were

filled. The Buddha told Ānanda: 'The rain from such clouds is beneficial to the health'. He gave permission to the bhiksus to bathe in the rain-water (rain)."

All the sources agree more or less on the rest of the Viśākhā episode.

All the three sources refer to the instruction by the Buddha to the bhiksus on the robe to be used during an attack of the itch. The Chinese source mentions a limited shape of the robe (equal to the Pācittiya Rule No. 90 of the Pāli Paṭimokkha Code).

The following two episodes mentioned in the Chinese are not found either in the Mvg. or in the Gms.:-

1. The Buddha was in Śrāvastī. He was resting in a grove when Kāludāyin approached him. He was very large of body and asked the Buddha to permit an extra one span as a border for his robe. This was granted.
2. Ānanda was the son of the Buddha's aunt. He had thirty of the thirty-two signs of the Buddha and was very like the Buddha except that he was four finger-breadths shorter.

Other instructions concerning the wearing of robes of various materials and going naked, etc., are the same in all the sources.

The Chinese source records some special information regarding a Śrāmaṇera (novice) in respect of his claim on the property of the Saṅgha. On general offerings (dāna) in the Saṅgha the Śrāmaṇeras were permitted one fourth part of the total, and if they were given something personally it was theirs.

In respect of the property of a deceased Śrāmaṇera, it should be distributed among the bhikṣus and the Śrāmaṇeras following the general rule of allowing the Śrāmaṇeras a share of one-fourth. But Śrāmaṇera attending to the sick should get the robes and the bowl, and the light possessions should be divided following the general procedure.

The Upananda episode is the same in the Chinese as in the Gms. The difference between Mvg. and Gms. is discussed in the Summary of the Cīvara-vastu.

In the Chinese there is no reference to a bhikṣus' pulling out the hair of the head. But later in this section there is a reference to the ṣaḍtvargika bhikṣus who asked permission from the Buddha to remove

the hair on their bodies. Though the Mvg. omits this incident, the Cullavagga (V. 27. 5) mentions the same Saḍvargikas in this connection. The Gms. (III. 2. p. 93) differs here and refers to an individual bhikṣu (III. 2. p. 93).

In this chapter the Chinese source mentions one Saṅgharakṣa, said to be the son of Anāthapiṇḍada, when once he supplied 1,2500 bhikṣus, who gathered at Jetavana, with much food. It is also said in the Chinese version that the other householders, witnessing this, provided the bhikṣus with clothing, including the Kāṭhina. The bhikṣus did not know what to do with the clothing, as it was the end of the rainy season, and robes should be shared by the bhikṣus during the rainy retreat. When it was brought to the notice of the Buddha, he ruled despite this incident that these should be shared by the bhikṣus on the spot.

The other reference to Saṅgharakṣa is as follows:
 The Buddha was in Śrāvastī. Anāthapiṇḍada died, and the Jetavana fell into neglect. The bhikṣus could not keep it up and it continued to decline. The Buddha asked them to speak to Saṅgharakṣa. When

the bhikṣus asked him to keep the Jetavana in repair, he replied: "My father bought the land and gave it to the bhikṣus; now it is none of my business that it is falling into disrepair." Finally it was agreed that he should have the land back and keep it in repair.

There is no reference to Saṅgharakṣa either in the Mvg. or in the Gms.

All the three sources agree in respect of the property of a deceased bhikṣu or śrāmaṇera, except for the two following pieces of information which are found in the Chinese and lacking in the other two sources:

That in the first instance the claim of a śrāmaṇera on the property of a deceased bhikṣu was admitted.

That in the second instance, when a bhikṣu died in Kosala, a certain bhikṣu was asked to carry the dead man's body, but he replied: "I am not a Candāla or a leper. The dead bhikṣu's possessions have already been divided up. Why should I carry him away? I owe him no debt."

The Buddha rules that in such cases the bhikṣu concerned should be first given six articles of the deceased bhikṣu and the rest of the light possessions

should be divided among the monks.

The story of a sick bhikṣu on whom the Buddha himself waited, is slightly different in the Chinese version. According to this source, in the course of the Buddha's investigations, he came across the sick monk who told him that because of his unhelpful nature towards other bhikṣus he was unable to secure assistance from them. Thereupon the Buddha appreciated his honesty, touched him, and he was cured. The Buddha gave him clean clothes, washed the dirty ones, cleaned his abode, and so on. The bhikṣu reflected on this and the Buddha's compassion, and was filled with devotion. The Buddha preached to him and he attained Arhatship on the spot, although he did not hear or learn all the law.

But the Mvg. differs from the other two sources and states that Ānanda accompanied the Buddha during this particular tour and helped him when both of them took part in cleansing the sick bhikṣu. In the Mvg. and the Chinese version there is no reference to Śakra who, according to the Gms., helped the Buddha in cleansing the bhikṣu. Ānanda also is not mentioned in the Chinese version. But at the final stage, when the Buddha advocated before the bhikṣus the

necessity of mutual attendance during sickness, all the sources agree with one another, and they are almost the same verbatim.

There is an elaborate discussion regarding the types of sickness and sick persons, but the following interesting topic mentioned in the Chinese version is worth mentioning. It continues:-

"There are three types of sick persons: one who will not recover, whether he is attended or not; one who will recover whether he is attended or not; and one whose recovery or death depends on attention. The last of the three must be nursed. The first two may be given food and support."

The last topic of this chapter, in all the three sources, is the sending of a robe by a bhikṣu to another bhikṣu through another (middleman) bhikṣu. This topic is discussed above at the end of the Cīvaravastu (Gms.). The Chinese version agrees with the Gms.

KATHINA VASTU

The chapter dealing with the Kathina consists of one story which describes the privileges granted

to the bhikṣus after their rainy retreat. This is a rare ceremony to be solemnised once in a year. This is also full of Vinaya terms and repetitions throughout, and appears as such obscure and sometimes monotonous.

A discussion is made in the summary of the Kathina-vastu comparing the Mvg. and the Gms., and the significance of this ceremony. There is no variation in the Chinese version regarding the Vinaya terms. It is noticed that where there are simply Vinaya terms there are less variations. Differences are noticed frequently in respect of stories in different versions.

The Chinese begins with the story as the Mvg. and Gms., and provides the following features:-

The Buddha gave instructions for obtaining the general approval for carrying out the ceremony, and appointing a bhikṣu to superintend it.

The Buddha, questioned by Upāli, mentioned rules for the bhikṣu who was making the Kathina robe and his state of mind while doing so.

All the correct operations, viz., measuring, dyeing, hemming, etc., must be performed before the Kathina robe can be received properly. Then a list of prohibitions in regard to robes is mentioned, viz. making them (a) from impure cloths, (b) from insufficient materials, (c) obtaining a robe from an unorthodox bhikṣu, etc.

Then the Buddha gave a list (some of the items of which are comparable with the Gms. III. 2, pp. 16D-61, and Mvg. VII, l. 6) of the nine circumstances when the Kathina ceremony can take place, viz.:- when the robes are received in an emergency; made from robes for a particular occasion; from new robes; from the Pamsukūla; from pure robes; from purified robes; from other robes cut up into pieces; from the robes obtained from a bhikṣu or bhikṣuṇī; from a Śrāmaṇera or Śrāmaṇerī.

The following statements of the Chinese source are in agreement with the Gms. and Mvg., though the latter two are extensive ones.

If on the day of receiving the Kathina robe, the bhikṣus in retreat go out and then return, and

and on hearing that the Kathina robe has already been received, do not gladly acquiesce, they may not receive the privileges of the Kathina.

On the other hand, one who conforms gladly, may receive (the privileges of) the Kathina robe.

At the conclusion of the chapter, the Chinese version, also in agreement with the Mvg. and Gms., refers to the eight occasions when the Kathina (-privilege) is suspended (aṣṭaumātrikāpadāni Kathinoddhārāya samvartante).

The difference is that whereas the Gms. and the Mvg. instances/occasions ¹¹⁴ (1) of the suspension of the Kathina, the Chinese version adds a few more, extending them to as many as 166 occasions. These occasions being arranged in two groups of six, six groups of twenty: two groups of twelve and two of five ($6 \times 2 + 6 \times 20 + 2 \times 5 = 166$).

KOŚĀMBĀKA-VASTU

Like the Mvg., the Chinese version begins this chapter by mentioning an "offence" (āpatti) committed

(1) These are dealt with in the Summary of the Kathina-vastu.

by a bhikṣu. The extensive story narrated in the Gms. is lacking here. In the Chinese when the bhikṣu is accused of an offence, he says: "I did not know I had offended; how then can I have committed an offence and how can I confess it?"

Subsequently he was expelled from the Saṅgha by the accusing bhikṣus. This act, which resulted in the Kauśāmbian dispute, is common to all the versions. It is also common to all sources that the Buddha's advice not to expel a bhikṣu who is learned and influential, and is supported by equally learned and influential friends. But the Chinese records a strange statement saying that "if the bhikṣu in question is not wise and has no influential friends, then he is to be expelled: thus no controversy or strife will arise." The other two sources have no identical passage.

The Chinese version agrees with the Mvg. in respect of the episode regarding the two groups of bhikṣus of different views who behaved in an unseemly fashion in a householder's dwelling during a meal. There is no such reference to coming to blows with

one another in the Chinese as we find in the Gms.

The Chinese version refers to the indecent remarks made by a quarrelling bhikṣu, which are not found in either the Mvg. nor the Gms. After the Buddha's calling for harmony and peace within the Sangha, the bhikṣu concerned was said to have replied: "A man has done me harm, why should he not be paid?"

The Mvg. and Gms. state that the bhikṣus (Mvg. one bhikṣu) requested the Buddha to remain indifferent to the dispute between the two groups, he being the supreme authority of the Doctrine. All sources agree that this incident led the Buddha to depart from the turmoil of Kauśāmbī.

The Dīrghāyu (Chinese: Long Life King) sūtra (Jātaka) preached by the Buddha in this connection is the same in all the sources.

The episode in respect of the Buddha's instruction how to deal with the contending parties when they arrived at Śrāvastī, the Chinese agrees on some points whilst differing on others. The Chinese agrees with the Gms. regarding the former portion of the

remarks, when it is said that the contending heterodox bhiksus should not be fed and revered. This point has been discussed in the summary of the *Kośāmbaka-vastu*. The latter part of the story agrees with the *Mvg.* when it refers to the point that all the principal disciples of the Buddha approached him for instructions, while the *Gms.* mentions only those of the three.

The Buddha's instruction on providing bedding to all bhiksus without any discrimination is the same in all the sources. Unlike the *Gms.*, the *Mvg.* and the Chinese refer to elders to whom preference should be given.

A special reference in the Chinese version is to the presence of King Prasenajit and his wife in this scene, separately. They were instructed by the Buddha to provide food and drink to all the bhiksus alike.

In this connection a contradictory statement in the Chinese is to be noticed, viz., when Śāriputra and other principal disciples approached the Buddha they were advised by him that the heterodox bhiksus

were not to be fed or revered. But when King Prasajit and his queen approached, the Buddha asked them to provide food and drink to all the bhikṣus.

There is no difference among the different versions regarding the final episodes leading to the re-union of the Saṅgha. The Sāmagrī Uposatha (i.e. the Uposatha or the recitation of the Pātimokkha on the day of the reunion) is the culminating feature of this chapter.

KARMA (=CAMPEYYA)-VASTU

The Mvg. and the Gms. begin this chapter with a story that contains some minor differences here and there, especially in the names of the person and the place. But the Chinese first enumerates the various kinds of unlawful "Acts" (Vinayakarmas) performed by the Śāḍvargika bhikṣus. Then it reproduces a story mostly similar to one in the Mvg. and Gms.

It continues: The Buddha was in Campā. The Śāḍvargika bhikṣus went about performing all sorts of unlawful (Vinaya) acts. A single bhikṣu expelled one bhikṣu, one expelled two, one expelled three,

one expelled four; two expelled two, three, four or one; three expelled three, and so on.

This, of course, is reproduced differently in both the Gms. (III. 2. p. 203 ff.) and the Mvg. (IX 2.1.) (discussed in the Karmavastu section above).

The bhikṣu with whose story the chapter begins in the other two sources, is said in the Chinese to be an aged bhikṣu dwelling in a village named Rājasarva, not Vāsavagrāma (Gms.) or Vāsabhagāma (Mvg.). He was also said to be kind-hearted (mamati) and a bearer of traditions (tantidhara) (1).

The Chinese is in agreement with the Gms. when it states that it was the Śaḍvargika bhikṣus who performed the Act of Expulsion when the usual act of hospitality towards them had ceased. But according to the Mvg., this has nothing to do with the Śaḍvargikas, and the "Act" was performed by a large number of bhikṣus (sambahulā bhikṣavo) who in the course of their sojourn in different places paid a visit to Vāsabhagāma. The Chinese agrees with the Mvg. that the offending bhikṣus, realising their faults, came to the Buddha to seek his pardon. The Gms. does

(1) Pāli-English Dictionary, P.T.S., under "tanti"

not corroborate the above information.

The five groups of the Saṅgha and their respective permissible duties are referred to in the Chinese version, and these are similar to those mentioned in the other two sources, except for one point which is in agreement with the Mvg., viz.: the right of conferring Upasampadā (initiation) by a group of five bhikṣus in the middle countries. The Gms. is silent about this concession for the Middle Country (Madhyadeśa). This point has, however, been discussed at the end of the Summary of the Karmavastu.

In the Chinese, as in the other sources, the Buddha enumerated the four types of Karma - lawful (dharma), unlawful (adharmā), separate (Vyagra) and unified (Samagra) - with numerous examples.

Finally, the question of Upāli follows to make clear some of the Vinaya points. This is the same in all the versions.

A few references have been made in the body of this work to the Tibetan version. This has not been accessible to us in the original Tibetan, and we realised that the "Tibetan Tales" which we have

cited, are not a first-rate translation. We have, however, been reliably informed that there is no material difference, even verbal, between the Sanskrit and Tibetan versions.

The three versions (considering the Tibetan *Dulvā* as equivalent to the Sanskrit) of the Vinaya of the Southern School (*Hīnayāna*) seem to follow one another closely in respect of the Vinaya rules. The remarkable thing, however, is that the Sanskrit version includes māy such stories as are traceable ~~in~~ in the Buddhist legends which are supposed to be later additions to the work. It is notable that on at least one occasion the rule is self-contradictory in the Gms., while a robe made of hair is permitted in one place (Gms. III. 2. p. 52. 10-12) it is forbidden in a subsequent page. (*ibid.*, p. 92. 8 - 10).

Though our access to the Chinese source is limited, we have had an opportunity to compare the main Vinaya rules and traceable stories there. With the exception of a few stories, the Chinese does not record those mentioned in the Gms. It is mainly concerned with the Vinaya rules, and as such follows the

Pāli version very closely. This bears out the fact that the Pāli Vinaya, as followed by the Theravādins of the Hīnayāna division, has been practised by the Saṅgha in different parts of the Buddhist world, viz.: Ceylon, Burma, Siam, Cambodia, Bengal and Nepal. It was originally handed down from teacher to teacher (ācariya-paramparā) until it was committed to writing in Ceylon. The Mvg., the first part of the Khandhakas, deals only with the relevant parts of a story which particularly concerns a Vinaya rule. There is no contradictory Vinaya point throughout the Pāli Mvg.

We may, therefore, conclude that a comparative study of the Vinaya reveals the fact that the Pāli version of the Theravāda Vinaya, as recorded in Ceylon has not experienced any major change, while the other versions underwent considerable changes in context and wording, deviating from the straightforward original rules into an embellishment of them with stories of the Avadāna type.