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ART. I.—*The Upasampadā-Kammavācā being the Buddhist Manual of the Form and Manner of Ordering of Priests and Deacons. The Pāli Text, with a Translation and Notes.* By J. F. DICKSON, B.A., sometime Student of Christ Church, Oxford, now of the Ceylon Civil Service.

IN May, 1872, I was invited by my learned friend and pandit Kewiṭiyāgala Unnānsé, of the Malwatté Monastery in Kandy, to be present at an ordination service, held, according to custom, on the full-moon day of Wesak, (May, June), being the anniversary of the day on which Gautama Buddha attained Nirvāṇa, B.C. 543. I gladly availed myself of this opportunity of witnessing the celebration of a rite of which Englishmen have but little knowledge, and which has rarely, if ever, been witnessed by any European in Ceylon.

Nothing could be more impressive than the order and solemnity of the proceedings. It was impossible not to feel that the ceremony was being conducted precisely as it was more than two thousand years ago.

The chapter house (Sinhalese, Poya-ge) is an oblong hall, with rows of pillars forming an inner space and leaving broad aisles at the sides. At the top of this inner space sat the aged Abbot (Sinhalese, Maha Nāyaka), as president of the chapter; on either side of him sat the elder priests, and down the sides sat the other priests in number between thirty and forty. The chapter or assembly thus formed three sides of an oblong. The president sat on cushions and a carpet; the other priests sat on mats covered with white calico. They all sat cross-legged. On the fourth side, at the foot, stood the candidates, behind the pillars on the right stood the deacons, the left was

given up to the visitors, and behind the candidates at the bottom was a crowd of Buddhist laymen.

To form a chapter for this purpose not less than ten duly ordained priests are required, and the president must be not less than ten years' standing from his Upasampadá ordination. The priests attending the chapter are required to give their undivided, unremitting, and devout attention throughout the service. Every priest is instructed to join heart and mind in the exhortations, responses, formulas, etc., and to correct every error, lest the oversight of a single mistake should vitiate the efficacy of the rite. Previously to the ordination the candidates are subjected to a strict and searching examination as to their knowledge of the discourses of Buddha, the duties of a priest, etc. An examination and ordination is held on the full-moon day in Wesak, and on the three succeeding Poya days, or days of quarters of the moon.

After witnessing the celebration of this rite, I read the Upasampadá-Kammaváca or book setting forth the form and manner of ordering of priests and deacons, and I was subsequently induced to translate it. This manual was translated into Italian in 1776, by Padre Maria Percoto (Missionary in Ava and Pegu), under the title of "*Kammuva, ossia trattato della ordinazione dei Talapoini del secondo ordine detti Pinzi,*" and a portion of it was edited in 1841, in Páli and Latin, by Professor Spiegel. Clough translated it in 1834, and Hardy has given an interesting summary of it in his *Eastern Monachism*; but neither the text nor any complete translation is readily accessible, and I have therefore thought that this edition might possibly be acceptable to those who desire information respecting the practice of Buddhism in Ceylon, where, as is well pointed out by Mr. Childers, in his *Páli Dictionary*, (s.v. *Nibbánam*, p. 272, note), "Buddhism retains almost its pristine purity."

With regard to the transliteration, I have used the system adopted (after Fausböll) by Mr. Childers in his *Dictionary*. In the translation I have placed in italics the rubrical directions in the text, and all explanations and amplifications of the text I have placed in square brackets.

I have thus endeavoured to give a translation of the text as it stands, and, at the same time, to set out the ordination service fully and completely, precisely in the form in use in Ceylon at the present time, as I have myself witnessed it. No one who compares this form with that given in article XV. of Hodgson's "Literature and Religion of the Buddhists in Nepal," can fail to be struck with the purity and simplicity of the Ceylon rite as contrasted with that in use among the Northern Buddhists.

J. F. D.

Kandy, 9th January, 1873.

UPASAMPADĀ-KAMMAVĀCĀ.

Namo tassa bhagavato arahato sammāsambuddhassa.

Okāsa. Kāruṇṇaṃ katvā pabbajjaṃ detha me bhante. *Ukkuṭikaṃ nissīditvā.* Aham bhante pabbajjaṃ yācāmi. Dutiyam pi aham bhante pabbajjaṃ yācāmi. Tatiyam pi aham bhante pabbajjaṃ yācāmi. Sabba-dukkanissaraṇaṇibbānasacchikaraṇatthāya imaṃ kāsavaṃ gahetvā pabbājetha maṃ bhante anukampaṃ upādāya. *Tatīyavāraṃ.* Sabba-dukkanissaraṇaṇibbānasacchikaraṇatthāya etaṃ kāsavaṃ datvā pabbājetha maṃ bhante anukampaṃ upādāya. *Tatīyavāraṃ.* Okāsa. Vandāmi bhante. Sabbaṃ aparādhaṃ khamatha me bhante. Mayā kataṃ puṇṇaṃ sāmīnā anumoditabbaṃ. Sāmīnā kataṃ puṇṇaṃ mayhaṃ dātabbaṃ. Sādhu sādhu. Anumodāmi. Okāsa. Kāruṇṇaṃ katvā tisaraṇeṇa saha sīlāni detha me bhante. Aham bhante saraṇasīlaṃ yācāmi. Dutiyam pi aham bhante saraṇasīlaṃ yācāmi. Tatiyam pi aham bhante saraṇasīlaṃ yācāmi. Imāni dasasikkhapadāni samādiyāmi. Okāsa. Vandāmi bhante. Anumodāmi.

Okāsa. Kāruṇṇaṃ katvā nissayaṃ detha me bhante. *Ukkuṭikaṃ nissīditvā.* Aham bhante nissayaṃ yācāmi. Dutiyam pi aham bhante nissayaṃ yācāmi. Tatiyam pi aham bhante nissayaṃ yācāmi. Upajjhāyo me bhante hohi. *Tatīyavāraṃ.* Patirūpaṃ. Okāsa. Sampatichhāmi. *Tatīyavāraṃ.* Ajjatagge dāni therō mayhaṃ bhāro aham pi therassa bhāro. *Tatīyavāraṃ.*

Okāsa. Tvaṃ Nāgo nāma. Okāsa. Āma bhante. Tuyhaṃ upajjhāyo āyasmā Tissatthero nāma. Okāsa. Āma bhante.

Namo tassa bhagavato arahato sammāsambuddhassa.

Paṭhamañ upajjhañ gáhāpetabbo. Uppajjhañ gáhāpetvá pattacívarañ ácikkhitabbam. Ayañ te patto. Āma bhante. Ayañ sañgháti. Āma bhante. Ayañ uttarásaṅgo. Āma bhante. Ayañ antaravásako. Āma bhante. Gaccha amumbi okáse tiṭṭháhi. Suṇātu me bhante sañgho. Nágo áyasmato Tissassa upasampadápekho. Yadi sañghassa pattakallañ aham Nágañ anusáseyyañ. Suṇasi Nága. Ayañ te saccakálo bhútakalo. Yañ játañ tañ sañghamajjhe pucchante santañ atthíti vattabbañ, asantañ n'atthíti vattabbañ. Má kho vitthási. Má kho mañku ahosi. Evan tañ pucchissan ti. Santi te evarúpa ábádhá, kuṭṭhañ. N'atthi bhante. Gaṇḍo. N'atthi bhante. Kiláso. N'atthi bhante. Soso. N'atthi bhante. Apamáro. N'atthi bhante. Manusso'si. Āma bhante. Puriso'si. Āma bhante. Bhujiso'si. Āma bhante. Anapo'si. Āma bhante. N'asi rájabhaṭo. Āma bhante. Anuññáto'si mátápítúhi. Āma bhante. Paripuṇṇavísativasso'si. Āma bhante. Paripuṇṇañ te pattacívaram. Āma bhante. Kinnámo'si. Aham bhante Nágo náma. Konámo te upajjháyo. Upajjháyo me bhante áyasmá Tissatthero náma. Suṇātu me bhante sañgho. Nágo áyasmato Tissassa upasampadápekho. Anusitṭho so mayá. Yadi sañghassa pattakallam Nágo ágaccheyya ágaccháhíti vattabbo. Āgaccháhi. Sañghañ bhante upasampadañ yácámi. Ullumpatu mañ bhante sañgho anukampañ upádáya. Dutiyam pi bhante sañghañ upasampadañ yácámi. Ullumpatu mañ bhante sañgho anukampañ upádáya. Tatiyam pi bhante sañghañ upasampadañ yácámi. Ullumpatu mañ bhante sañgho anukampañ upádáya. Suṇātu me bhante sañgho. Ayañ Nágo áyasmato Tissassa upasampadápekho. Yadi sañghassa pattakallañ ahañ Nágañ antaráyike dhamme puccheyyañ. Suṇasi Nága. Ayañ te saccakálo bhútakalo. Yañ játañ tañ pucchámi. Santañ atthíti vattabbañ. Asantañ n'atthíti vattabbañ. Santi te evarúpa ábádhá, kuṭṭhañ. N'atthi bhante. Gaṇḍo. N'atthi bhante. Kiláso. N'atthi bhante. Soso. N'atthi bhante. Apamáro. N'atthi bhante. Manusso'si. Āma bhante. Puriso'si. Āma bhante. Bhujisso'si. Āma bhante. Anapo'si. Āma bhante. N'asi rájabhaṭo. Āma bhante. Anuññáto'si mátápítúhi. Āma bhante. Paripuṇṇavísativasso'si. Āma bhante. Paripuṇṇañ te cívarañ. Āma bhante. Kinnámo'si. Aham bhante Nágo náma. Konámo te upajjháyo. Upajjháyo me bhante áyasmá Tissatthero náma. Suṇātu me bhante sañgho. Ayañ Nágo áyasmato Tissassa upasampadápekho. Parisuddho antaráyikehi dhammehi. Psripuṇṇassa pattacívarañ. Nágo sañghañ upasampadañ yácati áyasmatá Tissena upajjháyena. Yadi sañghassa pattakallañ sañgho

Nāgaṃ upasampādeyya āyasmatā Tissena upajjhāyena, esā ñatti. Suṇātu me bhante saṅgho. Ayaṃ Nāgo āyasmato Tissassa upasampadāpekho. Parisuddho antarāyikehi dhammehi. Paripuṇṇassa pattaṭṭhāraṃ. Nāgo saṅghaṃ upasampadaṃ yāceti āyasmatā Tissena upajjhāyena. Saṅgho Nāgaṃ upasampādeti āyasmatā Tissena upajjhāyena. Yass'āyasmato khamati Nāgassa upasampadā āyasmatā Tissena upajjhāyena so tuṇh'assa. Yassa na khamati so bhāseyya. Dutiyam pi etam atthaṃ vadāmi. Suṇātu me bhante saṅgho. Ayaṃ Nāgo āyasmato Tissassa upasampadāpekho. Parisuddho antarāyikehi dhammehi, paripuṇṇ'assa pattaṭṭhāraṃ. Nāgo saṅghaṃ upasampadaṃ yāceti āyasmatā Tissena upajjhāyena. Saṅgho Nāgaṃ upasampādeti āyasmatā Tissena upajjhāyena. Yass'āyasmato, khamati Nāgassa upasampadā āyasmatā Tissena upajjhāyena so tuṇh'assa. Yassa na khamati so bhāseyya. Tatiyam pi etam atthaṃ vadāmi. Suṇātu bhante saṅgho. Ayaṃ Nāgo āyasmato Tissassa upasampadāpekho. Parisuddho antarāyikehi dhammehi, paripuṇṇ'assa pattaṭṭhāraṃ. Nāgo saṅghaṃ upasampadaṃ yāceti āyasmatā Tissena upajjhāyena. Saṅgho Nāgaṃ upasampādeti āyasmatā Tissena upajjhāyena. Yass'āyasmato khamati Nāgassa upasampadā āyasmatā Tissena upajjhāyena so tuṇh'assa. Yassa na khamati so bhāseyya. Upasampanno saṅghena Nāgo āyasmatā Tissena upajjhāyena. Khamati saṅghassa tasmā tuṇhi. Evam etaṃ dhārayāmi.

Tāvad eva chāyā metabbā. Utupamaṇaṃ ācikkhitabbaṃ. Divasa-bhāgo ācikkhitabbo. Saṅgīti ācikkhitabbā. Cattāro nissaya ācikkhitabbā cattāri ca akaraṇīyaṃ ācikkhitabbāni. Piṇḍiyālopaḥhojanāṃ nissāya pabbajjā. Tattha te yāvajjivaṃ ussāho karaṇīyo. Atirekalābho, saṅghabhaddhāṃ uddesabhaddhāṃ nimantanāṃ salākabhaddhāṃ pakkhikāṃ uposathikāṃ pātipadikāṃ. Āma bhante. Paṇsukūlacāraṃ nissāya pabbajjā. Tattha te yāvajjivaṃ ussāho karaṇīyo. Atirekalābho khomaṃ kappāsikāṃ koseyyaṃ kambalaṃ sāṇaṃ bhaṅgaṃ. Āma bhante Rukkhamūlasenāsanaṃ nissāya pabbajjā. Tattha te yāvajjivaṃ ussāho karaṇīyo. Atirekalābho, vihāro adḍhayogo pāsādo hammiyaṃ guhā. Āma bhante. Pūtimuttābhessajjāṃ nissāya pabbajjā. Tattha te yāvajjivaṃ ussāho karaṇīyo. Atirekalābho, sappi navanītaṃ telaṃ madhupphāni-taṃ. Āma bhante. Upasampanna bhikkhunā methuno dhammo na paṭisevitabbo, antamaso tiracchānagatāya pi. Yo bhikkhu methunaṃ dhammaṃ paṭisevati assamaṇo hoti asakyaputtiyo. Seyyathā pi nāma puriso sīsacchinno abhabbo tena sarīrabandhanena jīvituṃ evameva

bhikkhu methunañ dhammañ paṭisevitvā assamaṇo hoti asakyaputtiyo. Tañ te yāvajīvañ akaraṇīyañ. Āma bhante.

Upasampanna bhikkhunā adinnañ theyyasaṅkhātañ na ádátabbhañ, antamaso tiṇasalākañ upádāya. Yo bhikkhu pádañ vá pádárahañ vá atirekapádañ vá adinnañ theyyasaṅkhātañ ádiyati assamaṇo hoti asakyaputtiyo. Seyyathá pi náma paṇḍupaláso bandhaná pamutto abhabbo haritattāya, evameva bhikkhu pádañ vá pádárahañ vá atirekapádañ vá adinnañ theyyasaṅkhātañ ádiyitvā assamaṇo hoti asakyaputtiyo. Tañ te yāvajīvañ akaraṇīyañ. Āma bhante.

Upasampanna bhikkhunā sancicca páṇo jívítá na voropetabbo, antamaso kunthakipillikañ upádāya. Yo bhikkhu sancicca manussaviggahañ jívítá voropeti, antamaso gabbhapátanañ upádāya, assamaṇo hoti asakyaputtiyo. Seyyathá pi náma puthusilá dvedhábhinná appaṭisandhiká hoti, evameva bhikkhu sancicca manussaviggahañ jívítá voropetvā assamaṇo hoti asakyaputtiyo. Tañ te yāvajīvañ akaraṇīyañ. Āma bhante.

Upasampanna bhikkhunā uttarimanussadhammo na ullapítabbo, antamaso suññágāre abhiraṃamāti. Yo bhikkhu pápiccho icchápakato asantañ abhútañ uttarimanussadhammañ ullapati jhānañ vá vimo-khañ vá samádhiñ vá maggañ vá phalañ vá assamaṇo hoti asakyaputtiyo. Seyyathá pi náma tálo matthakacchinno abhabbo punavirūḥhiyá, evameva bhikkhu pápiccho icchápakato asantañ abhútañ uttarimanussadhammañ ullapítá assamaṇo hoti asakyaputtiyo. Tañ te yāvajīvañ akaraṇīyañ. Āma bhante.

THE ORDINATION SERVICE.

Praise be to the Blessed One, the Holy One, to him who has arrived at the knowledge of all Truth.

[The candidate, accompanied by his Tutor, in the dress of a layman, but having the yellow robes of a priest in his arms, makes the usual obeisance and offering to the President of the chapter, and standing says,]

Grant me leave to speak. Lord, graciously grant me admission to deacon's orders. *Kneels down.* Lord, I pray for admission as a deacon. Again, lord, I pray for admission as a deacon. A third time, lord, I pray for admission as a deacon. In compassion for me, lord, take these yellow robes, and let me be ordained, in order to the destruction of all sorrow, and in order to the attainment of Nirváṇa. *To be repeated*

three times. [The President takes the bundle of robes.] In compassion for me, lord, give me those yellow robes, and let me be ordained, in order to the destruction of all sorrow, and in order to the attainment of Nirvāṇa. *To be repeated three times.* [And the President then gives the bundle of robes, the yellow band of which he ties round the neck of the candidate, reciting the while the *tacapañcakaṃ*, or formula of meditation on the perishable nature of the human body, as follows: *kesā lomā nakhā dantā taco—taco dantā nakhā lomā kesā.* Hair of the head, hair of the body, nails, teeth, skin—skin, teeth, nails, hair of the body, hair of the head. The candidate then rises up, and retires to throw off the dress of a layman, and to put on his yellow robes. While changing his dress he recites the following:—*Paṭisankhā yoniso cīvaraṃ paṭisevāmi yāvad eva sītassa paṭighātāya uṇhassa paṭighātāya ḍaṃsamakasavātātapa-siriṇṇasapasamphassānaṃ paṭighātāya yāvad eva hirikopīnapaṭicchādan-atthaṃ.* In wisdom I put on the robes, as a protection against cold, as a protection against heat, as a protection against gadflies and mosquitoes, wind and sun, and the touch of serpents, and to cover nakedness, *i.e.* I wear them in all humility, for use only, and not for ornament or show. Having put on the yellow robes, he returns to the side of his tutor, and says,] Grant me leave to speak. I make obeisance to my lord. Lord, forgive me all my faults. Let the merit that I have gained be shared by my lord. It is fitting to give me to share in the merit gained by my lord. It is good, it is good. I share in it. Grant me leave to speak. Graciously give me, lord, the three refuges and the precepts. [He kneels down.] Lord, I pray for the refuges and the precepts.

[The tutor gives the three refuges and the ten precepts as follows, the candidate still kneeling, and repeating them after him sentence by sentence.

1.

Buddhaṃ saraṇaṃ gacchāmi.

Dhammaṃ saraṇaṃ gacchāmi.

Saṅghaṃ saraṇaṃ gacchāmi.

Dutiyam pi buddhaṃ saraṇaṃ gacchāmi.

Dutiyam pi dhammaṃ saraṇaṃ gacchāmi.

Dutiyam pi saṅghaṃ saraṇaṃ gacchāmi.

Tatiyam pi buddhaṃ saraṇaṃ gacchāmi.

Tatiyam pi dhammaṃ saraṇaṃ gacchāmi.

Tatiyam pi saṅghaṃ saraṇaṃ gacchāmi. Saraṇattayaṃ.

2.

Pāṇātipātā veramaṇī sikkhāpadaṃ.
 Adinnadānā veramaṇī sikkhāpadaṃ.
 Abrahmacariyā veramaṇī sikkhāpadaṃ.
 Musāvādā veramaṇī sikkhāpadaṃ.
 Surāmerayamajjapamādaṭṭhānā veramaṇī sikkhāpadaṃ.
 Vikālabhojanā veramaṇī sikkhāpadaṃ.
 Naccagītavāditavisūkadassanā veramaṇī sikkhāpadaṃ.
 Mālāgandhavilepanadhāraṇamaṇḍanavibhūsanatṭhānā veramaṇī
 sikkhāpadaṃ.
 Uccāsayanamahāsayanā veramaṇī sikkhāpadaṃ.
 Jātarūparajatapaṭiggahaṇā veramaṇī sikkhāpadaṃ. Dasasikkhā-
 padaṃ.

1.

The Three Refuges.

I put my trust in Buddha.
 I put my trust in the Law.
 I put my trust in the Priesthood.
 Again I put my trust in Buddha.
 Again I put my trust in the Law.
 Again I put my trust in the Priesthood.
 Once more I put my trust in Buddha.
 Once more I put my trust in the Law.
 Once more I put my trust in the Priesthood.

2.

The ten precepts or laws of the Priesthood.

Abstinence from destroying life ;
 Abstinence from theft ;
 Abstinence from fornication and all uncleanness ;
 Abstinence from lying ;
 Abstinence from fermented liquor, spirits and strong drink which
 are a hindrance to merit ;
 Abstinence from eating at forbidden times ;
 Abstinence from dancing, singing, and shows ;
 Abstinence from adorning and beautifying the person by the use of
 garlands, perfumes and unguents ;

Abstinence from using a high or a large couch or seat ;
 Abstinence from receiving gold and silver ;
 are the ten means (of leading a moral life).¹

[The candidate says,]

I have received these ten precepts. Permit me. [He rises up, and makes obeisance to his Tutor.] Lord, I make obeisance. Forgive me all my faults. May the merit I have gained be shared by my lord. Give me to share in the merit of my lord. It is good, it is good. I share in it.

[This completes the ordination of a deacon, and the candidate retires.]

The foregoing ceremony is gone through previous to the ordination of a priest in all cases, even where the candidate has already been admitted as a deacon. If the candidate is duly qualified for the priestly office, he can proceed at once from deacon's to priest's orders ; otherwise he must pass a term of instruction as a deacon : but a candidate who has received deacon's orders must solicit them again, and go through the above ceremony when presented for priest's orders.

The candidate, being duly qualified, returns with his tutor, and goes up to the President of the chapter, presenting an offering, and makes obeisance, saying,]

Permit me to speak. Lord, graciously grant me your sanction and support.^a *He kneels down.* Lord, I pray for your sanction and support ; a second time, lord, I pray for your sanction and support ; a third time, lord, I pray for your sanction and support. Lord, be my superior. *This is repeated three times.* [The President says,] It is well. [And the candidate replies,] I am content. *This is repeated three times.* From this day forth my lord is my charge. I am charge to my lord. [This vow of mutual assistance] *is repeated three times.*

[The candidate rises up, makes obeisance, and retires alone to the foot of the assembly, where his alms-bowl is strapped on to his back. His tutor then goes down, takes him by the hand, and brings him back, placing him in front of the President. One of the assembled priests stands up, and places himself on the other side of the candidate, who thus stands between two tutors.^b The tutors say to the assembly,] With your permission, [and then proceed to examine the candidate as to his

¹ See Khuddakapāṭha, by R. C. Childers, pp. 2, 3.

fitness to be admitted to priest's orders]. Your name is Nága? It is so, lord. Your superior is the venerable Tissa? It is so, lord. [The two tutors together say,] Praise be to the Blessed one, the Holy one, to him who has arrived at the knowledge of all Truth. [They then recite the following commands of Buddha.] First it is right to appoint a superior. When the superior has been appointed, it is right to inquire whether the candidate has alms-bowl and robes [which they do as follows]. Is this your alms-bowl? It is so, lord. Is this the stole?^c It is so, lord. Is this the upper robe? It is so, lord. Is this the under robe? It is so, lord. Go and stand there. [The candidate here retires, going backwards in a reverential posture, and stands at the lower corner of the assembly. The tutors remain in front of the President, and one of them says,] Priests, hear me. The candidate desires ordination under the venerable Tissa. Now is the time of the assembly of priests. I will instruct the candidate. [The tutors make obeisance to the President, and go down to the foot of the assembly, and join the candidate, whom they instruct and examine as follows.] Listen, Nága. This is the time for you to speak the truth, to state what has occurred. When asked concerning anything in the midst of the assembly, if it be true, it is meet to say so; if it be not true, it is meet to say that it is not. Do not hesitate. Conceal nothing. *They inquire of the candidate as follows.* Have you any such diseases as these? Leprosy? No, lord. Boils? No, lord. Itch? No, lord. Asthma? No, lord. Epilepsy? No, lord. Are you a human being? Yes, lord. Are you a male? Yes, lord. Are you a free man? Yes, lord. Are you free from debt? Yes, lord. Are you exempt from military service. Yes, lord. Have you come with the permission of your parents? Yes, lord. Are you of the full age of twenty years? Yes, lord. Are your alms-bowl and robes complete? Yes, lord. What is your name? Lord, I am called Nága. What is the name of your superior? Lord, my superior is called the venerable Tissa. [The two tutors here go to the top of the assembly, and make obeisance to the President, and one of them says,] Priests, hear me. The candidate desires ordination under the venerable Tissa. He has been duly instructed by me. Now is the time of the assembly of priests. If the candidate is here, it is right to tell him to approach. [One of the tutors says.] Come hither. [The candidate comes up, and stands between the tutors, makes obeisance to the assembly, and kneels down. Priests, I ask the assembly for ordination. Priests, have compassion on me, and lift me up.^d A second time, lords,

I ask the assembly for ordination ; lords, have compassion on me, and lift me up. A third time, lords, I ask the assembly for ordination. Lords, have compassion on me, and lift me up. [The candidate rises up, and makes obeisance. The tutors say,] Priests, hear me. This candidate desires ordination under the venerable Tissa. Now is the time of the assembly of priests. I will examine the candidate respecting the disqualifications for the priestly office. Listen, Nága, This is the time for you to speak the truth, to state what has occurred. I will inquire of you concerning facts. If a thing is, it is right to say it is ; if a thing is not, it is right to say it is not. Have you any such diseases as these? Leprosy? No, lord. Boils? No, lord. Itch? No, lord. Asthma? No, lord. Epilepsy? No, lord. Are you a human being? Yes, lord. Are you a male? Yes, lord. Are you free from debt? Yes, lord. Are you exempt from military service? Yes, lord. Have you come with the permission of your parents? Yes, lord. Are you of the full age of twenty years? Yes, lord. Are your alms-bowl and robes complete? Yes, lord. What is your name? Lord, I am called Nága. What is the name of your superior? My superior, lord, is called the venerable Tissa. [Here ends the examination in the midst of the assembly, and one of the tutors reports the result as follows.] This candidate desires ordination under the venerable Tissa. He is free from disqualifications. He has his alms-bowl and robes complete. The candidate asks the assembly for ordination under his superior the venerable Tissa. The assembly gives the candidate ordination under his superior the venerable Tissa. If any of the venerable assembly approves the ordination of the candidate under the venerable Tissa, let him be silent ; if any objects, let him speak. A second time I state this matter. Priests, hear me. This candidate desires ordination under the venerable Tissa. He is free from disqualifications for the priestly office. His alms-bowl and robes are complete. The candidate asks the priesthood for ordination under his superior the venerable Tissa. The assembly gives the candidate ordination under his superior the venerable Tissa. If any of the venerable assembly approve the ordination of the candidate under his superior the venerable Tissa, let him be silent ; if any objects, let him speak. A third time I state this matter. Priests, listen. This candidate desires ordination under the venerable Tissa. He is free from disqualifications for the priestly office. His alms-bowl and robes are complete. The candidate asks the priesthood for ordination under his superior the venerable Tissa. The assembly

gives the candidate ordination under his superior the venerable Tissa. If any of the venerable assembly approves the ordination of the candidate under his superior the venerable Tissa, let him be silent ; if any objects, let him speak. [The two tutors here again make obeisance to the President, and say,] The candidate has received ordination from the priesthood under his superior the venerable Tissa. The assembly approves the resolution : therefore it keeps silence. So I understand your wish.

[The ordination is here ended, and the candidate retires to the foot of the assembly, in which the tutors now resume their seats. The ceremony is repeated with each candidate, and when all the candidates have been ordained, one of the assembly (generally one of the tutors) rises up, and addresses the following exhortation to the recently ordained priests, who stand in a reverential attitude.]

It is meet to measure the shadow of the sun.^e It is meet to tell the season. It is meet to tell the division of the day. It is meet to tell all these together. It is meet to tell the four requisites for a priest.^f It is meet to tell the four sins forbidden to priests to commit. Food collected in the alms-bowl is a requisite of a priest. So fed, it is good for you to strive so long as life shall last. The following exceptions are allowed : rice offered to the whole body of the priests ; rice offered to a certain number of priests ; rice offered on special invitation to a particular priest ; rice offered by lot ;^g rice offered once in fifteen days ; rice offered on the full-moon days ; rice offered on the day following full-moon day. Yes, lord.

Robes made of pieces of rag are a requisite of a priest. So clad, it is good for you to strive so long as life shall last. The following exceptions are allowed : robes made of linen, of cotton, of silk, of wool, of hemp, or of these five materials together.^h Yes, lord. Lodging at the foot of a tree is a requisite for a priest. So lodged, it is good for you to strive so long as life shall last. The following exceptions are allowed : monasteries ; large halls ; houses of more than one story ; houses surrounded by walls ; rock caves. Yes, lord. Cow's urine as medicine is a requisite for a priest. Thus provided, it is good for you to strive so long as life shall last. The following exceptions are allowed : cow's butter ; cream ; rape oil ; honey ; sugar. Yes, lord.

A priest must not indulge in sexual intercourse, in short not even with a female of any kind. If any priest indulges in sexual intercourse, he

ceases to be a priest, and is no longer a son of Sakya. Just as a man whose head is cut off is unable to live, so does a priest who has indulged in sexual intercourse cease to be a priest, or to be a son of Sakya. This is to be avoided by you as long as life shall last. Yes, lord.

A priest must not take, with dishonest intent, anything which is not given to him, not even a blade of grass. If any priest takes, with dishonest intent, either a quarter of a pagoda,ⁱ or anything worth as much or more, he ceases to be a priest, and is no longer a son of Sakya. Just as a sere leaf loosed from its stalk can never again become green, so a priest who, with dishonest intent, has taken anything which has not been given to him, ceases to be a priest, or to be a son of Sakya. This is to be avoided by you as long as life shall last. Yes, lord.

A priest must not knowingly destroy human life, in short not even the life of an ant.^k If any priest destroys human life even by causing abortion, he ceases to be a priest, or to be a son of Sakya. Just as a large rock once cleft in two can never be re-united, so does a priest who has knowingly destroyed human life, cease to be a priest, or to be a son of Sakya. This is to be avoided by you as long as life shall last. Yes, lord.

A priest must not lay claim to more than human perfection, even by saying, "I delight in a solitary hut." If any priest with evil intent and for sake of gain untruly and falsely lays claim to more than human perfection, whether a state of mystic meditation,^l or freedom from passion,^m or perfect tranquillity,ⁿ or a state of absorption removed from all worldly influence,^o or attainment of the four paths, or of the fruition of those paths,^p he ceases to be a priest, and is no longer a son of Sakya. Just as a palmyra tree, the top of which has been cut off, can never sprout again, so a priest who, with evil intent and for sake of gain, untruly and falsely has laid claim to more than human perfection, ceases to be a priest, or to be a son of Sakya. This is to be avoided so long as life shall last. Yes, lord.

NOTES.

^a *Nissayo*. Without the consent and promise of assistance of a priest of ten years' standing, the candidate cannot obtain ordination. *Nissayo* involves mutual assistance and association for at least five years. The elder who gives *nissa* becomes the spiritual superior or preceptor (*upajjhāyo*), and the one who receives *nissa* becomes his co-resident or

pupil (*nissantevāsiko*). The relative duties of the two are laid down in detail in the *Vinayaṭīkā*. Briefly the superior is to advise and instruct his co-resident, and to perform towards him all the duties of a parent in sickness and in health. The co-resident is to treat his superior with all the respect due to a father, and to perform for him all the duties of a personal attendant. Buddha directs that fluent-speaking and well-informed priests shall remain as pupils for five years. They who are not fluent-speaking shall remain as pupils as long as they live.

^b Tutors (*Kammavācārīṇo*). The tutors represent the assembly, and conduct the examinations on its behalf. Compare the relations of the proctors at Oxford to Convocation.

^c *Saṅghāṭi*. Stole. This part of the dress is a large double robe folded to about five inches in breadth, which is thrown over the left shoulder, and fastened close to the body by a waist-belt. This robe is used by a priest when travelling as a cloak.

^d Lift me up (*ullumpatu*). The meaning of this is explained in the commentary to be, lift me up from the slough of demerit (*akusala*) to the dry land of merit (*kusala*), or lift me up from the lower order of a deacon (*sāmaṇēra*) to the higher order of a fully ordained priest (*upa-sampadā*).

^e The hour, day and month are carefully recorded, to settle the order of seniority among the newly ordained priests.

^f The four *nissayā* or requisites are all that are necessary for an ascetic; but the exceptions under each head, which were allowed in early times only occasionally, have now been generally adopted as the rule; and the ascetic principle is, in fact, destroyed. Still the priests live strictly by rule, and with the utmost simplicity.

^g *Salāka*, by lot or tally. The practice is occasionally for several householders to agree together to give food to the priests of a monastery. Each householder writes his name on a piece of ola or palm-leaf; all the names are put into an alms-bowl, and each priest draws a lot, and goes to the house thus indicated, whether it be rich or poor.

^h *Bhaṅgam*. In Childers' Pāli Dictionary this is given as "*hempen cloth*," and in Monier Williams' Sanskrit Dictionary *bhaṅgā* is given as *hemp* (*Cannabis sativa*); but the commentary explains it as cloth made of the five materials mentioned in the text.

ⁱ A quarter of a pagoda, somewhat less than two shillings. It is a sin to take even a blade of grass, but a priest must be guilty of theft to the value of about two shillings to be expelled from the priesthood.

^k *Kunthakipillikam*, lit. a large-black-ant, and the-smallest-kind-of-ant. To take life at all is a sin; but to take human life even by procuring abortion is a sin involving expulsion from the priesthood.

^l *Jhānam*, abstract or mystic meditation. The following explanation is taken from Childers' Pāli Dictionary, s.v. "*Jhāna* is a religious exercise productive of the highest spiritual advantage, leading after death to re-birth in one of the Brahma heavens, and forming the principal means of entrance into the four Paths. The four *Jhānas* are four stages of mystic meditation, whereby the believer's mind is purged from all earthly emotions, and detached as it were from the body, which remains plunged in a profound trance. The priest desirous of practising *Jhāna* retires to some secluded spot, seats himself cross-legged, and shutting out the world, concentrates his mind upon a single thought. Gradually his soul becomes filled with a supernatural ecstasy and serenity, while his mind still reasons upon and investigates the subject chosen for contemplation; this is the first *Jhāna*. Still fixing his thoughts upon the same subject, he then frees his mind from reasoning and investigation, while the ecstasy and serenity remain, and this is the second *Jhāna*. Next, his thoughts still fixed as before, he divests himself of ecstasy, and attains the third *Jhāna*, which is a state of tranquil serenity. Lastly, he passes to the fourth *Jhāna*, in which the mind, exalted and purified, is indifferent to all emotions, alike of pleasure and of pain."

^m *Vimokkho* (from *muñcati*, to loosen). The term is thus explained in the *Paṭisambhīdāpakaraṇam* of the *Khuddakanikāya*. *Paṭhamena jhānena nīvaraṇehi muccatīti vimokkho arahattamaggena sabbakilesehi muccatīti vimokkho*. It is a loosening of the bonds formed by the elements of existence, and hence freedom from the ten evil passions. It is discussed under sixty-eight heads, of which the three principal are, 1. *Suññato vimokkho*, the regarding the body as mere emptiness; the contemplation of the Void, i.e. a state which has no self. 2. *Animitto v.*, the freedom from passion which results from the contemplation of the unconditioned, or from regarding the perishable nature of the elements of existence. 3. *Appaṇihito v.*, the freedom from longing or desire resulting from a contemplation of the sorrow attaching to the elements of existence. By these three the four paths and the four *phala* are attained by those who have *vipassanā*, or the power of supernatural sight.

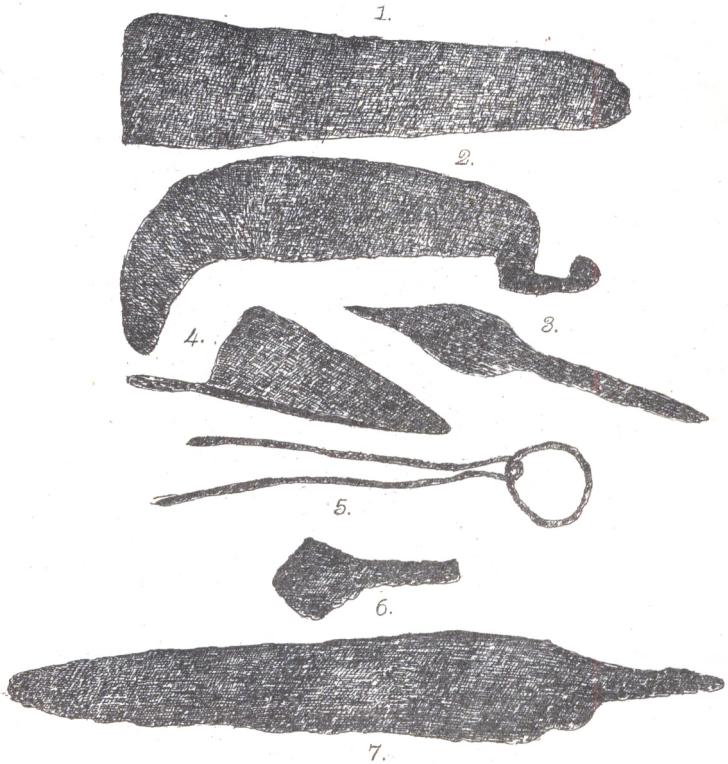
ⁿ *Samādhi*, a state of meditation in which the mind, shut up in itself and insensible to that which is passing around, contemplates only the

virtues of Buddha, etc. The following illustration is taken from the Mahāvansa (see Turnour's translation, pp. 261, 262): "The usurper stripped the king naked, and casting him into iron chains, built up a wall, embedding him in it, and exposing his face only to the East, and plastered that wall over with clay. Thus the monarch Dhātusena was murdered by his son in the eighteenth year of his reign. This rāja, at the time he was improving the Kālawāpi tank, observed a certain priest absorbed in the *samādhi* meditation, and not being able to rouse him from that abstraction, had him buried under the embankment he was raising by heaping earth over him. This was the retribution manifested in this life for this impious act." The six kinds of *Samādhi* are 1. *Buddhānussati s.*, 2. *Dhammānussati s.*, 3. *Saṅghānussati s.*, 4. *Sīlānussati s.*, 5. *Cāgānussati s.*, 6. *Devatānussati s.*; abstract meditation on Buddha, the Law, the Church, moral duties, alms-giving, the Gods.

^o *Samāpatti* is of eight kinds, 1. *Pathamajjhānasamāpatti*, 2. *Dutiyajjhānas.*, 3. *Tatiyajjhānas.*, 4. *Catutthajjhānas.*, 5. *Ākāśānañcāyatanas.*, 6. *Viññānañcāyatanas.*, 7. *Ākiñcaññāyatanas.*, 8. *Nevaśāññāyatanas*; the perfect accomplishment of the state of abstraction resulting from the practice of each of the four *jhānas* (*vide supra* note ¹), and from 5. mastering the idea that space is infinite, 6. that thought only exists, 7. that nothing exists, 8. that there is neither consciousness nor unconsciousness.

^p *Phala*, the higher stages of the four paths, the fruition of the four paths. There are thus eight grades of sanctification in the road to *Nirvāṇa*, viz. *sotāpattimaggo*, *sotāpattiphalaṃ*, *sakadāgāmiimaggo*, *sakadāgāmiphalaṃ*, *anāgāmiimaggo*, *anāgāmiphalaṃ*, *arahattamaggo*, *arahattaphalaṃ*. *Arahattaphala* necessarily ends in *Nirvāṇa*, with which it is all but identical, and it is sometimes called simply *nibbānaṃ*. See Childers' Dictionary, s.vv. *maggo*, *nibbānaṃ*.

ANCIENT IMPLEMENTS OF SOUTHERN INDIA.



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| 1. <i>Axe.</i> | 4. <i>Triangular knife.</i> |
| 2. <i>Grain-ear-cutter?</i> | 5. <i>Tweezer.</i> |
| 3. <i>Arrow-head.</i> | 6. <i>Arrow-head.</i> |
| 7. <i>Spear-blade.</i> | |

W. Griggs. Photo-Lith.