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Art. III.—A Collection of Kammavācās

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ART. III.—*A Collection of Kammavācās.* By HERBERT
BAYNES, M.R.A.S.

HAVING recently received from Mandalay through the kindness of an uncle, several interesting and important Buddhist MSS. in Pāli, Burmese and Shan, I venture to lay before the Society a Collection of Kammavācās, some of which, though known to European scholars, have hitherto remained inedited.

The first Manuscript is a very handsome copy of the Kammavācam in Burmese Ritual, or 'tamarind-seed' letters painted with a thick black resinous gum on 16 leaves of royal discarded pasohs, each leaf containing 6 lines each side.

It begins with the Upasampadā or Buddhist Ordination Service, which is perhaps the best known of all the Kammavācās, having been edited by Spiegel in 1841, by Dickson in 1881, and by Frankfurter in 1883. Then follow eight others, namely :—

2. Kaṭṭhinadussam uppannam, 'the Bestowment of the Kaṭṭhina Robe.'

3. Ticīvarena avippavāsa, 'the Investiture of a Bhikkhu with the three Robes.'

4. Sīmā-sammanntā samāna-samvāsā ekuposathā, 'the fixing of a Boundary for the Performance of the Uposathā.'

5. Thera-Sammuti, 'the Election of an Elder.'

6. Nāma-Sammuti, 'naming a Bhikkhu.'

7. Vihāra-kappiyabhūmi-Sammuti, 'the Dedication of a Vihāra.'

8. Kuṭṭivatthu-Sammuti, 'fixing a Site for a Bhikkhu's Residence.'

9. Nissaya-mutta-Sammuti, 'Consent to a Release from Nissaya.'

The first seven are given by Dr. Frankfurter in his *Handbook of Pāli*, but whilst in his MS. the Bestowment of the Kāṭhina Robe comes *fourth* in the series, in mine it occupies the *second* place. So far as I know, the eighth and ninth Kammavācās have never been published. They are as follows:—

VIII.

Supātu me bhante Saṃgho. Ayaṃ itthannāmo bhikkhu saṃyācikāya kuṭi kattukāmo assāmikaṃ attuddesaṃ. So saṃghaṃ kuṭivatthum olokanam yācati. Yadi saṃghassa pattakallaṃ saṃgho itthannāmaṃ ca itthannāmaṃ ca bhikkhū sammanneyya itthannāmassa bhikkhuno kuṭivatthum oloketum. Esā ñatti.

Supātu me bhante saṃgho. Ayaṃ itthannāmo bhikkhu saṃyācikāya kuṭi kattukāmo assāmikaṃ attuddesaṃ. So saṃghaṃ kuṭivatthum olokanam yācati. Saṃgho itthannāmaṃ ca itthannāmaṃ ca bhikkhum sammannati itthannāmassa bhikkhuno kuṭivatthum oloketum. Yassāyasmato khamati itthannāmassa ca itthannāmassa ca bhikkhūnaṃ sammuti itthannāmassa bhikkhuno kuṭivatthum oloketum so tuṇhassa, yassa nakkhamati, so bhāseyya.

Sammannitā saṃghena itthannāmo ca itthannāmo ca bhikkhū itthannāmassa bhikkhuno kuṭivatthum oloketum. Khamati saṃghassa tasmā tuṇhī evaṃ etaṃ dhārayāmīti.

Let the Venerable Assembly hear me! A certain Bhikkhu, at his own instance, is about to build a house, not by the direction of others, for himself to live in. So he asks the Saṃgha to inspect the site. If it seem meet to the Saṃgha, let it appoint such and such Bhikkhus to inspect the site of the house with the said Bhikkhu. This is the motion.

Venerable Sirs, let the Brotherhood hear me! A certain Bhikkhu, at his own instance, and not by the direction of others, is about to build a house to live in. So he asks the Saṃgha to inspect the site. The Saṃgha appoints such and such Bhikkhus to inspect the site for the house with the said Bhikkhu.

Whosoever is in favour of appointing such and such of the Bhikkhus to inspect the site with the said Bhikkhu, let him be silent ; whosoever does not approve, let him speak.

Such and such Bhikkhus have been elected by the Saṃgha to inspect the site of the house with the said Bhikkhu. By its silence the Saṃgha approves ; thus I understand it.

In connexion with this Act of the Buddhist Chapter it is well to remember the following instructions given in the Pātimokkha (iv. 6) :—

Samyācīkāya pana bhikkhunā kuṭim kārayamānena assā-mikam attuddesaṃ pamāṇikā kāretabbā. Tatr' idaṃ pamānam, dīghaso dvādasā vidatthiyo sugatavidatthiyā, tiriyaṃ sattantarā, bhikkhū abhinetaḥ vattitudesaṇāya, tehi bhikkhūhi vatthum desetaḥ anārambhaṃ saparikkamanam. Sārambhe ce bhikkhu vatthusmiṃ aparikkamane samyācīkāya kuṭim kareyya, bhikkhū vā anabhineyya vattitudesaṇāya, pamāṇam vā atikkameyya, saṃghādiseso.

If any Bhikkhu, at his own instance, and not by the direction of others, should get a house built for himself to live in, he must have it built of the following dimensions. The length twelve spans of the span of Buddha, the breadth inside seven such spans. He must assemble the priests to lay out the site. The site must be laid out by them so as to do no damage [i.e. so as not to destroy white ants' nests or the abodes of other living things], and so as to have a clear space round it sufficient for a cart drawn by a yoke of oxen to pass. If any Bhikkhu, at his own instance, gets a house built on a site where life will be destroyed, and which has not sufficient space around, or if he fails to assemble the Bhikkhus to lay out the site, or if he exceed the limits (named above), he is guilty of an offence involving temporary separation from the Brotherhood.

IX.

Ahaṃ bhante nissayamutta-sammutim icchāmi. So 'haṃ bhante saṃghaṃ nissayamutta-sammutim yācāmi. [Dutiyam pi, tatiyam pi yācītabbo.]

Suṇatu me bhante saṃgho. Yadi saṃghassa pattakallaṃ saṃgho itthannāmaṃ bhikkhuṃ nissayamutta-sammutiṃ sammanneyya. Esā ñatti.

Suṇātū me bhante saṃgho. Saṃgho itthannāmaṃ bhikkhuṃ nissayamutta-sammutiṃ sammannati. Yassāyasmato khamati itthannāmassa bhikkhuno nissayamutta-sammuti so tuṇhassa, yassa na kkhamati so bhāseyya.

Sammataṃ saṃghena itthannāmassa bhikkhuno nissayamutta-sammuti. Khamati saṃghassa tasmā tuṇhī, evam etaṃ dhārayāmiti.

Being desirous, Venerable Sirs, of your consent to a release from Nissaya, I hereby ask the Saṃgha, formally, for such release. [This should be asked a second and a third time.]

Venerable Sirs, may the Brotherhood hear me! If it seem meet to the Saṃgha, let it consent to the said Bhikkhu's being released from Nissaya. This is the motion.

Let the Venerable Assembly hear me! The Saṃgha consents to the said Bhikkhu's release from Nissaya. Whosoever is in favour of the motion, let him be silent; whosoever does not approve, let him speak.

Release has been granted to the said Bhikkhu by the Saṃgha. By its silence the Saṃgha approves; thus I understand.

The second MS. consists of 58 Talipat leaves of 5 lines in characters which are midway between Burmese and Kam-bodian. Like the first it begins with the *Upasampadā*. Then comes what may be called the Act of the Chapter with regard to Bhikkhus who have committed offences involving temporary separation from the Fraternity. We have, in fact, to deal with those questions of Probation, Penance and Rehabilitation which are discussed in the first three *Khandhakas* of the *Cullavagga*.

Suddhantaparivāsa.

Ahaṃ bhante sambahulā saṃghādisesā āpattiyo āpajjīṃ. Āpattipariyantam na jānāmi, rattipariyantam na jānāmi. Āpattipariyantam na sarāmi, rattipariyantam na sarāmi. Āpattipariyante vematiko, rattipariyante vematiko. So 'haṃ bhante saṃgham tāsam āpattīnam suddhantaparivāsam yācāmi.

Suṇātu me bhante saṃgho. Ayaṃ itthannāmo bhikkhu sambahulā saṃghādisesā āpattiyo āpajji. Āpattipariyantam na jānāti, rattipariyantam na jānāti. Āpattipariyantam na sarati, rattipariyantam na sarati. Āpattipariyante vematiko, rattipariyante vematiko. So saṃgham tāsam āpattīnam suddhantaparivāsam yācati. Yadi saṃghassa pattakallam saṃgho itthannāmassa bhikkhuno tāsam āpattīnam suddhantaparivāsam dadeyya.

Esā ñatti.

Suṇātu me bhante saṃgho. Ayaṃ itthannāmo bhikkhu sambahulā saṃghādisesā āpattiyo āpajji. Āpattipariyantam na jānāti, rattipariyantam na jānāti. Āpattipariyantam na sarati, rattipariyantam na sarati. Āpattipariyante vematiko, rattipariyante vematiko. So saṃgham tāsam āpattīnam suddhantaparivāsam yācati. Saṃgho itthannāmassa bhikkhuno tāsam āpattīnam suddhantaparivāsam dēti. Yassāyasmato khamati itthannāmassa bhikkhuno tāsam āpattīnam suddhantaparivāsassa dānam, so tuṇhassa. Dutiyam pi, tatiyam pi etam attham vadāmi.

Suṇātu me bhante saṃgho. Ayaṃ itthannāmo bhikkhu sambahulā saṃghādisesā āpattiyo āpajji. Āpattipariyantam na jānāti, rattipariyantam na jānāti. Āpattipariyantam na sarati, rattipariyantam na sarati. Āpattipariyante vematiko, rattipariyante vematiko. So saṃgham tāsam āpattīnam suddhantaparivāsam yācati. Saṃgho itthannāmassa bhikkhuno tāsam āpattīnam suddhantaparivāsam dēti. Yassāyasmato khamati itthannāmassa bhikkhuno tāsam āpattīnam suddhantaparivāsassa dānam, so tuṇhassa, yassa na khamati, so bhāseyya. Tatiyam pi etam attham vadāmi.

Suṇātu me bhante saṃgho. Ayaṃ itthannāmo bhikkhu

sambahulā saṃghādisesā āpattiyo āpajji. Āpattipariyantam na jānāti, rattipariyantam na jānāti. Āpattipariyantam na sarati, rattipariyantam na sarati. Āpattipariyante vematiko, rattipariyante vematiko. So saṃgham tāsam āpattinam suddhantaparivāsam yācati. Saṃgho itthannāmassa bhikkhuno tāsam āpattinam suddhantaparivāsam deti. Yassāyasmato khamati itthannāmassa bhikkhuno tāsam āpattinam suddhantaparivāsassa dānam, so tuṇhassa, yassa na kkhamati, so bhāseyya. Dinno saṃghena itthannāmassa bhikkhuno tāsam āpattinam suddhantaparivāso. Khamati saṃghassa tasmā tuṇhī evam etaṃ dhārayāmi. Parivāsam sammādiyāmi. Vattam sammādiyāmi.

Aham bhante sambahulā saṃghādisesā āpattiyo āpajjim. Āpattipariyantam na jānāmi, rattipariyantam na jānāmi. Āpattipariyantam na sarāmi, rattipariyantam na sarāmi. Āpattipariyante vematiko, rattipariyante vematiko. So 'ham bhante saṃgham tāsam āpattinam suddhantaparivāsam yācim, tassa me saṃgho tāsam āpattinam suddhantaparivāsam adāsi. So 'ham bhante parivāsassāmi evadiyāmi' aham bhante evadiyatīti maṃ saṃgho dhāretu. Vattam nikkhippāmi. Parivāsam nikkhippāmi.

Parivāsam samataṃ niṭṭhitam.

Probation of Complete Purification.

Venerable Sirs, I have been guilty of many Saṃghādisesa offences, but I am not aware of the degree of the offences and am unaware of the duration of the times. I do not remember the degree of the offences, nor do I remember the duration of the times. I am uncertain as to the degree of the offences and as to the duration of the times. So I ask the Venerable Assembly for a probation of complete purification on account of these offences.

Let the Venerable Fraternity hear me! A certain Bhikkhu has committed numerous offences involving temporary separation from the Brotherhood, but he is not aware of the degree of the offences and is unaware of the duration of the times. He does not remember either the one or

the other, and is, in fact, uncertain as to both. So he asks the Saṃgha for a probation of Complete Purification on account of these offences. If it seem meet to the Saṃgha, let it impose upon the said Bhikkhu a probation of Complete Purification on account of these offences.

This is the motion.

Venerable Sirs, may the Saṃgha hear me! A certain Bhikkhu has committed numerous Saṃghādisesa offences, but he knows neither the degrees of the offences nor the duration of the times. He neither remembers the degree nor the duration of the times of such offences, and is, in fact, uncertain as to both. So he asks the Saṃgha to impose upon him a probation of Complete Purification in respect of these offences. The Saṃgha accordingly imposes upon this Bhikkhu such probation. Whosoever is in favour of the motion, let him be silent. I say the same thing twice, nay, thrice.

Let the venerable Assembly hear me! A certain Bhikkhu has been guilty of many Saṃghādisesa offences, but he knows neither the degree of the offences nor the duration of the times. Of such offences he cannot call to mind either the degree or the duration of the times, and is, in fact, uncertain as to both. So he asks the Saṃgha for a probation of Complete Purification on account of such offences. Accordingly the Saṃgha imposes upon him such probation. Whosoever is in favour of the motion, let him be silent; whoso does not approve, let him speak! I say the same thing thrice.

Venerable Sirs, let the Brotherhood hear me! A certain Bhikkhu has been guilty of several offences involving temporary separation from the Saṃgha, but he is ignorant alike of the degree of the offences and of the duration of the times. He does not recollect either, and is, indeed, uncertain as to both. So he asks the Saṃgha for a probation of Complete Purification on account of these offences. And the Saṃgha accordingly imposes such probation upon this Bhikkhu. Whosoever is in favour of granting to this Bhikkhu a probation of complete purification on account

of these offences, let him be silent; whoever does not approve, let him speak! A probation of Complete Purification has been imposed by the Saṃgha upon this Bhikkhu on account of these offences. By its silence the Saṃgha approves; thus I understand it. I appreciate the probation, yea, I appreciate it in its fulness!

Venerable Sirs, I have committed numerous Saṃghādisesa offences, but I am ignorant alike of the degree of the offences and of the duration of the times. I recollect neither, and am, indeed, uncertain as to both. So I asked the Saṃgha for a probation of Complete Purification on account of these offences, and the venerable Assembly granted me such probation. Having been thus put under probation, let the Saṃgha understand that I will carry it through to the end. I keep the probation, yea, I keep it.

The complete Probation is ended.

Chārattam Mānattam.

Ahaṃ bhante sambahulā saṃghādisesā āpattiyo āpajjīṃ. Āpattipariyantam na jānāmi, rattipariyantam na jānāmi. Āpattipariyantam na sarāmi, rattipariyantam na sarāmi. Āpattipariyante vematiko, rattipariyante vematiko. So 'haṃ bhante saṃgham tāsam āpattīnam suddhantaparivāsam yāciṃ, tassa me saṃgho tāsam āpattīnam suddhantaparivāsam adāsi. So parivutthaparivāso ahaṃ bhante sambahulā saṃghādisesā āpattiyo āpajjīṃ. Apaṭicchannāyo. So 'haṃ bhante saṃgham tāsam sambahulānam āpattīnam paṭicchannānaṃ ca, apaṭicchannānaṃ ca, chārattam mānattam yācāmi.

Suṇātu me bhante saṃgho. Ayaṃ itthannāmo bhikkhu sambahulā saṃghādisesā āpattiyo āpajji. Āpattipariyantam na jānāti, rattipariyantam na jānāti. Āpattipariyantam na sarati, rattipariyantam na sarati. Āpattipariyante vematiko, rattipariyante vematiko. So saṃgham tāsam āpattīnam suddhantaparivāsam yāci. Saṃgho itthannāmassa bhikkhuno tāsam āpattīnam suddhantaparivāsam adāsi. So parivutthaparivāso ayaṃ itthannāmo bhikkhu sambahulā saṃghādisesā

āpattiyo āpajji. Apatīcchannāyo. So saṃghaṃ tāsāṃ sambahulānaṃ āpattīnaṃ paṭicchannānaṃ ca, apatīcchannānaṃ ca, chārattaṃ mānattaṃ yāceti. Yadi saṃghassa patta-kallaṃ, saṃgho itthannāmassa bhikkhuno tāsāṃ sambahulānaṃ āpattīnaṃ paṭicchannānaṃ ca, apatīcchannānaṃ ca, chārattaṃ mānattaṃ dadeyya.

Esā ñatti.

Suṇātu me bhante saṃgho. Ayaṃ itthannāmo bhikkhu sambahulā saṃghādisesā āpattiyo āpajji. Āpattipariyaṇtaṃ na jānāti, rattipariyaṇtaṃ na jānāti. Āpattipariyaṇtaṃ na sarati, rattipariyaṇtaṃ na sarati. Āpattipariyaṇte vematiko, rattipariyaṇte vematiko. So saṃghaṃ tāsāṃ āpattīnaṃ suddhantaparivāsaṃ yāci. Saṃgho itthannāmassa bhikkhuno tāsāṃ āpattīnaṃ suddhantaparivāsaṃ adāsi. So parivuttha-parivāso ayaṃ itthannāmo bhikkhu sambahulā saṃghādisesā āpattiyo āpajji. Apatīcchannāyo. So saṃghaṃ tāsāṃ sambahulānaṃ āpattīnaṃ paṭicchannānaṃ ca, apatīcchannānaṃ ca, chārattaṃ mānattaṃ yāceti. Saṃgho itthannāmassa bhikkhuno tāsāṃ sambahulānaṃ āpattīnaṃ paṭicchannānaṃ ca, apatīcchannānaṃ ca, chārattaṃ mānattaṃ deti. Yassāyasmato khamati itthannāmassa bhikkhuno tāsāṃ sambahulānaṃ āpattīnaṃ paṭicchannānaṃ ca, apatīcchannānaṃ ca, chārattaṃ mānattassa dānaṃ, so tuṇhassa, yassa na kkhamati, so bhāseyya. Tatiyaṃ pi etaṃ atthaṃ vadāmi.

Suṇātu me bhante Saṃgho. Ayaṃ itthannāmo bhikkhu sambahulā saṃghādisesā āpattiyo āpajji. Āpattipariyaṇtaṃ na jānāti, rattipariyaṇtaṃ na jānāti. Āpattipariyaṇtaṃ na sarati, rattipariyaṇtaṃ na sarati. Āpattipariyaṇte vematiko, rattipariyaṇte vematiko. So saṃghaṃ tāsāṃ āpattīnaṃ suddhantaparivāsaṃ yāci. Saṃgho itthannāmassa bhikkhuno tāsāṃ āpattīnaṃ suddhantaparivāsaṃ adāsi. So parivuttha-parivāso ayaṃ itthannāmo bhikkhu sambahulā saṃghādisesā āpattiyo āpajji. Apatīcchannāyo. So saṃghaṃ tāsāṃ sambahulānaṃ āpattīnaṃ paṭicchannānaṃ ca, apatīcchannānaṃ ca, chārattaṃ mānattaṃ yāci. Saṃgho itthannāmassa bhikkhuno tāsāṃ sambahulānaṃ āpattīnaṃ paṭicchannānaṃ ca, apatīcchannānaṃ ca, chārattaṃ mānattaṃ deti. Yassāyasmato khamati itthannāmassa bhikkhuno tāsāṃ sambahulānaṃ

āpattīnaṃ paṭicchannānaṃ ca, apaṭicchannānaṃ ca, chārattaṃ mānattassa dānaṃ, so tuṇhassa, yassa na kkhamati, so bhāseyya. Dinnaṃ saṃghena itthannāmassa bhikkhuno tasmaṃ sambahulānaṃ āpattīnaṃ paṭicchannānaṃ ca, apaṭicchannānaṃ ca, chārattaṃ mānattaṃ. Khamati saṃghassa tasmā tuṇhī, evaṃ etaṃ dhārayāmi.

Ahaṃ bhante sambahulā saṃghādisesā āpattiyo āpajjīṃ. Āpattipariyantam na jānāmi, rattipariyantam na jānāmi. Āpattipariyantam na sarāmi, rattipariyantam na sarāmi. Āpattipariyante vematiko, rattipariyante vematiko. So 'haṃ bhante saṃghaṃ tasmaṃ āpattīnaṃ suddhantaparivāsaṃ yāciṃ, tassa me saṃgho tasmaṃ āpattīnaṃ suddhantaparivāsaṃ adāsi. So 'haṃ bhante parivutthaparivāso, ahaṃ bhante sambahulā saṃghādisesā āpattiyo āpajjīṃ. Apaṭicchannāyo. So 'haṃ bhante saṃghaṃ tasmaṃ sambahulānaṃ āpattīnaṃ paṭicchannānaṃ ca, apaṭicchannānaṃ ca, chārattaṃ mānattaṃ yāciṃ. Tassa me saṃgho tasmaṃ sambahulānaṃ āpattīnaṃ paṭicchannānaṃ ca, apaṭicchannānaṃ ca, chārattaṃ mānattaṃ adāsi. So 'haṃ bhante mānattaṃ charāmi evadiyāṃ' ahaṃ bhante evadiyatitimaṃ Saṃgho dhāretu. Vattaṃ nikkhipāmi. Mā nikkhipāmi.

The Mānatta Discipline.

Venerable Sirs, I have been guilty of many Saṃghādisesā offences, but I am ignorant alike of the degree of the offences and of the duration of the times. I can recollect neither, and am, indeed, uncertain as to both. On account of these offences I asked the Saṃgha for a probation of Complete Purification, and the Saṃgha gave it me. After completing this probation I committed numerous unconcealed Saṃghādisesā offences, so I ask the Saṃgha, on account of these many offences, to impose upon me the Mānatta penalty.

Let the venerable assembly hear me! A certain Bhikkhu committed many Saṃghādisesā offences, but being ignorant, uncertain, and unmindful alike of the degree of the offences and of the duration of the times, he asked the Saṃgha, on account of such offences, to impose upon him a probation

of Complete Purification. The Saṃgha accordingly imposed upon him such probation. Since completing this probation this Bhikkhu has been guilty of many Saṃghādisesā offences which he has not hidden. So he asks the Saṃgha, on account of the many offences, both hidden and unhidden, to impose upon him the Mānatta penalty. If the Saṃgha is ready, let it impose upon the said Bhikkhu, on account of the said hidden and unhidden offences, the said penance.

This is the motion.

Venerable Sirs, may the Brotherhood hear me !

A certain Bhikkhu has been guilty of many Saṃghādisesā offences, but he is unaware of the degree of the offences and of the duration of the times. He recollects neither, and is, in fact, uncertain as to both. He asked and obtained from the Saṃgha a probation of complete purification on account of these offences. Since completing this probation he has committed numerous like offences which he has not concealed, so he asks the Saṃgha, in respect of such numerous offences, to impose upon him the Mānatta penalty. The Brotherhood accordingly gives him such penalty. Whoever is in favour of the motion, let him be silent ; whosoever does not approve, let him speak. I say it thrice.

Let the venerable assembly hear me ! A certain Bhikkhu has been guilty of many Saṃghādisesā offences ; but being ignorant, unmindful, and uncertain alike as to the degree of the offences and as to the duration of the times, he asked of the Saṃgha, and duly obtained from it, a probation of Complete Purification. Since completing this probation the said Bhikkhu has been guilty of many open offences, involving temporary separation from the Brotherhood. On account of these many open and hidden offences he asked the Saṃgha for the Mānatta penalty. The Saṃgha accordingly gives the said Bhikkhu the said penalty. Whosoever is in favour of the motion, let him be silent ; on the contrary, let him speak.

The Mānatta penalty has been imposed upon the said Bhikkhu by the Saṃgha on account of these numerous offences, concealed and unconcealed. By its silence the Saṃgha approves ; thus I understand it.

Venerable Sirs, I have been guilty of many Saṃghādisesā offences; but being ignorant, unmindful and uncertain alike of the degree of the offences and of the duration of the times, I asked the Saṃgha for a probation of Complete Purification on account of these offences, and my request was granted. After undergoing that probation I committed numerous open Saṃghādisesā offences; so I asked the Saṃgha, on account of the said many offences, open and hidden, for the Mānatta penalty. My request was granted. Let, therefore, the Saṃgha understand, that I will fully undergo the said penance.

I keep it, yea, I keep it!

Abbhāna Kammarācā.

Ahaṃ bhante sambahulā saṃghādisesā āpattiyo āpajjīṃ. Āpattipariyantam na jānāmi, rattipariyantam na jānāmi. Āpattipariyantam na sarāmi, rattipariyantam na sarāmi. Āpattipariyante vematiko, rattipariyante vematiko. So 'haṃ bhante saṃgham tāsam āpattinam suddhantaparivāsam yāciṃ. Tassa me saṃgho tāsam āpattinam suddhantaparivāsam adāsi. So 'haṃ bhante parivutthaparivāso, ahaṃ bhante sambahulā saṃghādisesā āpattiyo āpajjīṃ. Apatīcchannāyo. So 'haṃ bhante saṃgham tāsam sambahulānam āpattinam patīcchannānaṃ ca, apatīcchannānaṃ ca chārattam mānattam yāciṃ. Tassa me saṃgho tāsam sambahulānam āpattinam patīcchannānaṃ ca, apatīcchannānaṃ ca chārattam mānattam adāsi. So 'haṃ bhante ciṇṇamānatto saṃgham abbhānam yācāmi.

Suṇātu me bhante Saṃgho. Ayaṃ itthannāmo bhikkhu sambahulā saṃghādisesā āpattiyo āpajji. Āpattipariyantam na jānāti, rattipariyantam na jānāti. Āpattipariyantam na sarati, rattipariyantam na sarati. Āpattipariyante vematiko, rattipariyante vematiko. So saṃgham tāsam āpattinam suddhantaparivāsam yāci. Saṃgho itthannāmassa bhikkhuno tāsam āpattinam suddhantaparivāsam adāsi. So parivutthaparivāso ayaṃ itthannāmo bhikkhu sambahulā saṃghādisesā āpattiyo āpajji. Apatīcchannāyo. So saṃgham tāsam sam-

bahulānaṃ āpattinaṃ paṭicchannānaṃ ca, apaṭicchannānaṃ ca, chārattaṃ mānattaṃ yāci. Saṃgho itthannāmassa bhikkhuno tāsāṃ sambahulānaṃ āpattinaṃ paṭicchannānaṃ ca, apaṭicchannānaṃ ca chārattaṃ mānattaṃ ciñṇamānatto saṃghaṃ abbhānaṃ yācati. Yadi saṃghassa pattakallaṃ saṃgha itthannāmaṃ bhikkhuṃ abbheyya.

Esā ñatti.

Suṇātu me bhante saṃgho. Ayaṃ itthannāmo bhikkhu sambahulā saṃghādisesā āpattiyo āpajji. Āpattipariyantam na jānāti, rattipariyantam na jānāti. Āpattipariyantam na sarati, rattipariyantam na sarati. Āpattipariyante vematiko, rattipariyante vematiko. Saṃghaṃ tāsāṃ āpattinaṃ suddhantaparivāsaṃ yāci. Saṃgho itthannāmassa bhikkhuno tāsāṃ āpattinaṃ suddhantaparivāsaṃ adāsi. So parivutthaparivāso ayaṃ itthannāmo bhikkhu sambahulā saṃghādisesā āpattiyo āpajji. Apaṭicchannāyo. So saṃghaṃ tāsāṃ sambahulānaṃ āpattinaṃ paṭicchannānaṃ ca, apaṭicchannānaṃ ca, chārattaṃ mānattaṃ yāci. Saṃgho itthannāmassa bhikkhuno tāsāṃ sambahulānaṃ āpattinaṃ paṭicchannānaṃ ca, apaṭicchannānaṃ ca, chārattaṃ mānattaṃ adāsi. So ciñṇamānatto saṃghaṃ abbhānaṃ yācati. Saṃgho itthannāmaṃ bhikkhuṃ abbheti. Yassāyasmato khamati itthannāmassa bhikkhuno abbhānaṃ, so tuṇhassa, yassa na kkhamati, so bhāseyya. Dutiyam pi etaṃ atthaṃ vadāmi.

Suṇātu me bhante saṃgho. Ayaṃ itthannāmo bhikkhu sambahulā saṃghādisesā āpattiyo āpajji. Āpattipariyantam na jānāti, rattipariyantam na jānāti. Āpattipariyantam na sarati, rattipariyantam na sarati. Āpattipariyante vematiko, rattipariyante vematiko. So saṃghaṃ tāsāṃ āpattinaṃ suddhantaparivāsaṃ yāci. Saṃgho itthannāmassa bhikkhuno tāsāṃ āpattinaṃ suddhantaparivāsaṃ adāsi. So parivutthaparivāso ayaṃ itthannāmo bhikkhu sambahulā saṃghādisesā āpattiyo āpajji. Apaṭicchannāyo. So saṃghaṃ tāsāṃ sambahulānaṃ āpattinaṃ paṭicchannānaṃ ca, apaṭicchannānaṃ ca, chārattaṃ mānattaṃ yāci. Saṃgho itthannāmassa bhikkhuno tāsāṃ sambahulānaṃ āpattinaṃ paṭicchannānaṃ ca, apaṭicchannānaṃ ca, chārattaṃ mānattaṃ adāsi. So ciñṇamānatto saṃghaṃ abbhānaṃ yācati. Saṃgho itthannā-

maṃ bhikkhuṃ abbhethi. Yassāyasmato khamati itthannā-massa bhikkhuno abbhānaṃ, so tuṇhassa, yassa na kkhama-ti, so bhāseyya. Tatiyaṃ pi etaṃ atthaṃ vadāmi.

Suṇātu me bhante saṃgho. Ayaṃ itthannāmo bhikkhu sambahulā saṃghādisesā āpattiyo āpajji. Āpattipariyaṃtaṃ na jānāti, rattipariyaṃtaṃ na jānāti. Āpattipariyaṃtaṃ na sarati, rattipariyaṃtaṃ na sarati. Āpattipariyaṃte vematiko, rattipariyaṃte vematiko. So saṃghaṃ tāsāṃ āpattinaṃ suddhantaparivāsaṃ yāci. Saṃgho itthannāmassa bhikkhuno tāsāṃ āpattinaṃ suddhantaparivāsaṃ adāsi. So parivuttha-parivāso ayaṃ itthannāmo bhikkhu sambahulā saṃghādisesā āpattiyo āpajji. Apaṭicchannāyo. So saṃghaṃ tāsāṃ sambahulānaṃ āpattinaṃ paṭicchannānaṃ ca, apaṭicchannānaṃ ca chārattaṃ mānattaṃ yāci. Saṃgho itthannāmassa bhikkhuno tāsāṃ sambahulānaṃ āpattinaṃ paṭicchannānaṃ ca, apaṭicchannānaṃ ca chārattaṃ mānattaṃ adāsi. So ciṇṇamānatto saṃghaṃ abbhānaṃ yāci. Saṃgho itthannāmaṃ bhikkhuṃ abbhethi. Yassāyasmato khamati itthannāmassa bhikkhuno abbhānaṃ, so tuṇhassa; yassa na kkhama-ti, so bhāseyya. Abbhito saṃghena ayaṃ itthannāmo bhikkhu; khamati saṃghassa tasmā tuṇhī; evaṃ etaṃ dhārayāmi. Parisuddho ahaṃ bhante. Parisuddhaṃ sīlaṃ me parisuddhetimaṃ saṃgho dhāretu.

Abbhāna-kammaṃ samataṃ paripuññaṃ niṭṭhitaṃ.

The Act of Rehabilitation.

Venerable Sirs; having been guilty of many offences involving temporary separation from the Brotherhood, and having been ignorant, unmindful and uncertain alike of the degree of the offences and of the duration of the times, I asked the Saṃgha for a probation of complete purification on account of such offences, and my request was granted. After undergoing this probation, Venerable Sirs, I committed many open Saṃghādisesā offences; so I asked the Saṃgha to impose upon me, on account of these numerous open and hidden offences, the Mānatta penalty, and my request was granted. Having been subjected to that discipline, I now ask for rehabilitation.

Let the venerable assembly hear me! A certain Bhikkhu having been guilty of numerous Saṃghādisesa offences, and having been ignorant, unmindful, and uncertain alike as to the degree of the offences and as to the duration of the times, asked the Saṃgha for a probation of complete purification, and his request was granted. After undergoing such probation the said Bhikkhu committed many open Saṃghādisesa offences, so he asked the Saṃgha on account of the numerous open and hidden offences to put him under the Mānatta discipline. His request was granted, and now, having accomplished that penance, he asks the Saṃgha for rehabilitation. If it seem meet to the Saṃgha, let it rehabilitate the said Bhikkhu.

This is the proposal.

Venerable Sirs, let the Brotherhood hear me! A certain Bhikkhu having been guilty of many Saṃghādisesa offences, and having been ignorant, unmindful, and uncertain alike as to the degree of the offences and as to the duration of the times, asked the Saṃgha for a probation of complete purification, and his request was granted. Since undergoing that probation the said Bhikkhu has been guilty of many Saṃghādisesa offences, some of which he has hidden, others he has not hidden. For this cause he asked the Saṃgha for the Mānatta discipline, and his request was granted. Having now accomplished that discipline, he asks the Saṃgha for rehabilitation. The Saṃgha accordingly rehabilitates the said Bhikkhu. Whosoever approves of the proposal, let him be silent; whoso is not in favour of it, let him speak. I say the same thing twice.

(Repeated) I say the same thing for the third time.

(Repeated down to "speak"). The said Bhikkhu is rehabilitated by the Saṃgha. By its silence the Saṃgha approves; thus I understand it.

Venerable Sirs, I am pure. Let the Saṃgha believe me to be pure and my character purified!

The complete purificatory Act of Rehabilitation is ended.

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Ten lacquered Talipat leaves, five lines each side, in Burmese characters, constitute the third MS. It deals with probation, penance and rehabilitation, specifying the number of days the offences have been concealed.

Samodhānaparivāsa.

Namo tassa bhagavato arahato sammāsambuddhassa !

Suṇātu me bhante Saṃgho. Ayaṃ itthannāmo bhikkhu sambahulā saṃghādisesā āpattiyo āpajji. Sambahulā āpattiyo ekāhapaṭicchannāyo. Sambahulā āpattiyo dasāhapaṭicchannāyo. So saṃghaṃ tāsāṃ āpattinaṃ yā āpattiyo dasāhapaṭicchannāyo tāsāṃ agghena samodhānaparivāsaṃ yācati. Yadi saṃghassa pattakallaṃ saṃgho itthannāmassa bhikkhuno tāsāṃ āpattinaṃ yā āpattiyo dasāhapaṭicchannāyo tāsāṃ agghena samodhānaparivāsaṃ dadeyya.

Esā ñatti.

Suṇātu me bhante Saṃgho. Ayaṃ itthannāmo bhikkhu sambahulā saṃghādisesā āpattiyo āpajji. Sambahulā āpattiyo ekāhapaṭicchannāyo. Sambahulā āpattiyo dasāhapaṭicchannāyo. So saṃghaṃ tāsāṃ āpattinaṃ yā āpattiyo dasāhapaṭicchannāyo tāsāṃ agghena samodhānaparivāsaṃ yācati. Saṃgho itthannāmassa bhikkhuno tāsāṃ āpattinaṃ yā āpattiyo dasāhapaṭicchannāyo tāsāṃ agghena samodhānaparivāsaṃ deti. Yassāyasmato khamati itthannāmassa bhikkhuno tāsāṃ āpattinaṃ yā āpattiyo dasāhapaṭicchannāyo tāsāṃ agghena samodhānaparivāsassa dānam, so tuṇhassa, yassa na kkhamaṭi, so bhāseyya. Dutiyam pi etam atthaṃ vadāmi. Tatiyam pi etam atthaṃ vadāmi. Dinno saṃghena itthannāmassa bhikkhuno tāsāṃ āpattinaṃ yā āpattiyo dasāhapaṭicchannāyo tāsāṃ agghena samodhānaparivāso. Khamati saṃghassa tasmā tuṇhī ; evam etam dhārayāmi.

Suṇātu me bhante saṃgho. Ayaṃ itthannāmo bhikkhu sambahulā saṃghādisesā āpattiyo āpajji. Sambahulā āpattiyo ekāhapaṭicchannāyo. Sambahulā āpattiyo dasāhapaṭicchannāyo. So saṃghaṃ tāsāṃ āpattinaṃ yā āpattiyo dasāha-

paticchannāyo tāsam agghena samodhānaparivāsam yāci. Saṃgho itthannāmassa bhikkhuno tāsam āpattinam yā āpattiyo dasāhapaticchannāyo tāsam agghena samodhānaparivāsam adāsi. So parivutthaparivāso ayam itthannāmo bhikkhu sambahulā saṃghādisesā āpattiyo āpajji. Apaticchannāyo. So saṃgham tāsam āpattinam paticchannānañ ca, apaticchannānañ ca, chārattam mānattam yācati. Yadi saṃghassa pattakallam saṃgho itthannāmassa bhikkhuno tāsam sambahulānam āpattinam paticchannānañ ca, apaticchannānañ ca, chārattam mānattam dadeyya.

Esā ñatti.

Suṇātu me bhante saṃgho. Ayam itthannāmo bhikkhu sambahulā saṃghādisesā āpattiyo āpajji. Sambahulā āpattiyo ekāhapaticchannāyo. Sambahulā āpattiyo dasāhapaticchannāyo. So saṃgham tāsam āpattinam yā āpattiyo dasāhapaticchannāyo tāsam agghena samodhānaparivāsam yāci. Saṃgho itthannāmassa bhikkhuno tāsam āpattinam yā āpattiyo dasāhapaticchannāyo tāsam agghena samodhānaparivāsam adāsi. So parivutthaparivāso ayam itthannāmo bhikkhu sambahulā saṃghādisesā āpattiyo āpajji. Apaticchannāyo. So saṃgham tāsam sambahulānam āpattinam paticchannānañ ca, apaticchannānañ ca chārattam mānattam yācati. Saṃgho itthannāmassa bhikkhuno tāsam sambahulānam āpattinam paticchannānañ ca, apaticchannānañ ca chārattam mānattam deti. Yassāyasmato khamati itthannāmassa bhikkhuno tāsam sambahulānam āpattinam paticchannānañ ca, apaticchannānañ ca chārattam mānattassa dānam, so tuṇhassa, yassa na kkhamati, so bhāseyya. Dutiyam etam attham vadāmi. Dinno saṃghena itthannāmassa bhikkhuno tāsam sambahulānam āpattinam paticchannānañ ca, apaticchannānañ ca chārattam mānattam. Khamati saṃghassa tasmā tuṇhī; evam etam dhārayāmiti.

Suṇātu me bhante saṃgho. Ayam itthannāmo bhikkhu sambahulā saṃghādisesā āpattiyo āpajji. Sambahulā āpattiyo ekāhapaticchannāyo. Sambahulā āpattiyo dasāhapaticchannāyo. So saṃgham tāsam āpattinam yā āpattiyo dasāhapaticchannāyo tāsam agghena samodhānaparivāsam yāci. Saṃgho itthannāmassa bhikkhuno tāsam āpattinam yā

āpattiyo dasāhapaṭicchannāyo tāsam agghena samodhānaparivāsam adāsi. So parivutthaparivāso ayam itthannāmo bhikkhu sambahulā saṃghādisesā āpattiyo āpajji. Apaṭicchannāyo. So saṃgham tāsam sambahulānam āpattinam paṭicchannānañ ca, apaṭicchannānañ ca chārattam mānattam yāci. Saṃgho itthannāmassa blikkhuno tāsam sambahulānam āpattinam paṭicchannānañ ca, apaṭicchannānañ ca chārattam mānattam adāsi. So cīṇamānatto saṃgham abbhānam yācati. Yadi saṃghassa pattakallam saṃgho itthannāmam bhikkhum abbhēyya.

Esā ṇatti.

Supātu me bhante saṃgho. Ayam itthannāmo bhikkhu sambahulā saṃghādisesā āpattiyo āpajji. Sambahulā āpattiyo ekāhapaṭicchannāyo. Sambahulā āpattiyo dasāhapaṭicchannāyo : tāsam agghena samodhānaparivāsam yāci. Saṃgho itthannāmassa bhikkhuno tāsam āpattinam yā āpattiyo dasāhapaṭicchannāyo tāsam agghena samodhānaparivāsam adāsi. So parivutthaparivāso ayam itthannāmo bhikkhu sambahulā saṃghādisesā āpattiyo āpajji : apaṭicchannāyo. So saṃgham tāsam sambahulānam āpattinam paṭicchannānañ ca, apaṭicchannānañ ca chārattam mānattam yāci. Saṃgho itthannāmassa bhikkhuno tāsam sambahulānam āpattinam paṭicchannānañ ca, apaṭicchannānañ ca chārattam mānattam adāsi. So cīṇamānatto saṃgham abbhānam yācati. Saṃgho itthannāmam bhikkhum abbhēti. Yassāyasmato khamati itthannāmassa bhikkhuno abbhānam, so tuṇhassa, ya na khamati, so bhāseyya.

Dutiyam pi etam attham vadāmi. Tatiyam pi etam attham vadāmi. Abbhito saṃghena itthannāmo bhikkhu : khamati saṃghassa tasmā tuṇhī ; evam etam dhārayāmi.

Parivāsam sammādiyāmi. Vattam sammādiyāmi. Dutiyam pi, tatiyam pi sunkrīmvrata. Parivāsam nikkhippāmi. Vattam nikkhippāmi. Dutiyam pi, tatiyam pi sunkrīmvrata. Mānattam sammādiyāmi. Vattam sammādiyāmi. Dutiyam pi, tatiyam pi sunkrīmvrata. Mānattam nikkhippāmi, vattam nikkhippāmi. Dutiyam pi, tatiyam pi sunkrīmvrata. Iminā puñña kamma bhavā bhavē amitta so 'gaṃ labbhanti te. Labbhitvā na varam.

Nibbānam pāpuṇhi !

The Act of the Chapter.

 Probation and Penance.

Praise be to the blessed One, the holy One, to him who has arrived at the knowledge of all Truth !

Venerable Sirs, let the Brotherhood hear me ! A certain Bhikkhu has committed numerous offences involving temporary separation from the Saṃgha, some of which he has concealed for one day and others for ten days. So he asks the Saṃgha for an inclusive probation on account of the offences which he has concealed for ten days. If it seem meet to the Saṃgha, let it impose upon him an inclusive probation on account of the offences which he has hidden for ten days.

This is the motion.

Let the Venerable Assembly hear me ! A certain Bhikkhu has been guilty of many Saṃghādisesa offences. Several he has hidden for one day, several for ten days ; and he asks the Saṃgha for an inclusive probation on account of the offences which he has hidden for ten days. The Brotherhood imposes upon this Bhikkhu an inclusive probation on account of the offences which he has hidden for ten days. Whosoever is in favour of granting an inclusive probation to this Bhikkhu on account of the offences which have been hidden for ten days, let him be silent ; on the contrary, let him speak ! I say it twice. I say it thrice.

On account of the offences which he has concealed for ten days, the Saṃgha has imposed upon the said Bhikkhu an inclusive probation. By its silence the Saṃgha approves. Thus I understand it.

Reverend Sirs, may the Saṃgha hear me ! A certain Bhikkhu has been guilty of many Saṃghādisesa offences, some of which he has hidden for one day and others for ten days. On account of those concealed for ten days he asked

the Saṃgha for an inclusive probation, and the Saṃgha imposed upon him such probation. Since undergoing this probation he has committed numerous offences, involving temporary separation from the Brotherhood, which he has not concealed. He therefore asks the Saṃgha for the Mānatta penalty in respect of the offences which he has hidden and has not hidden. If the Saṃgha is ready, let it impose upon the said Bhikkhu, in respect of the many offences hidden and not hidden, the Mānatta penalty.

This is the motion.

Let the Venerable Assembly hear me ! A certain Bhikkhu has committed numerous Saṃghādisesa offences, and has concealed many for one day, many for ten days. He asked the Brotherhood for an inclusive probation on account of the offences which he had concealed for ten days, and the Saṃgha accordingly imposed upon him such probation. After completing this probation the said Bhikkhu was guilty of many Saṃghādisesa offences which he did not conceal, and he now asks the Saṃgha for the Mānatta discipline in respect of the many open and hidden offences. The Saṃgha accordingly imposes upon the said Bhikkhu on account of those numerous hidden and unconcealed offences the Mānatta penalty. Whosoever is in favour of the motion, let him be silent ; on the contrary, let him speak ! I say the same thing twice.

In respect of the numerous offences, concealed and unconcealed, the Saṃgha has imposed upon this Bhikkhu the Mānatta penalty. By its silence the Saṃgha approves. Thus I understand.

Reverend Sirs, let the Assembly hear me ! A certain Bhikkhu having been guilty of numerous Saṃghādisesa offences, many of which he hid for one day, many for ten days, asked the Saṃgha, on account of the offences which he concealed for ten days, for an inclusive probation, and his request was granted. After undergoing that probation the said Bhikkhu committed numerous Saṃghādisesa offences which he did not hide ; so he asked the Saṃgha, on account of the many offences hidden and unhidden, for the Mānatta discipline, and his request was granted. Having fulfilled

that penance, he now asks the Saṃgha for rehabilitation. If the Saṃgha is ready, let it rehabilitate the said Bhikkhu.

This is the motion.

Let the Venerable Assembly hear me ! Having been guilty of many Saṃghādisesa offences, several of which he concealed for one day and several for ten days, a certain Bhikkhu asked the Saṃgha for an inclusive probation, and the Assembly granted such probation in respect of the offences he had hidden for ten days. After undergoing that probation he was guilty of many Saṃghādisesa offences which he did not hide ; so he asked the Saṃgha, on account of the many open and hidden offences, to impose upon him the Mānatta penalty, and his request was granted. Having completed that penance, he now asks the Saṃgha for rehabilitation. The Saṃgha accordingly rehabilitates the said Bhikkhu.

Whosoever is in favour of rehabilitating the said Bhikkhu, let him be silent ; on the contrary, let him speak ! I say the same thing twice, nay, thrice.

The said Bhikkhu is rehabilitated by the Saṃgha. By its silence the Saṃgha approves ; thus I understand.

I appreciate the probation, yea, I appreciate it. [To be repeated a second and a third time.] I keep the probation, yea, I keep it. To be repeated twice, nay, thrice. I appreciate the penance, yea, I appreciate it. To be repeated twice, nay, thrice. I keep the penance, yea, I keep it. To be repeated twice, nay, thrice. By this Act the evil nature departs and the good survives ; having thus received (rehabilitation), attain nothing better than Nirvāṇa !

A noteworthy fact about this Manuscript is the sudden appearance of a Burmese word in the Pāli text. *Sunkrimvrat* seems to be equivalent to *vattabbo*.

With the exception of the Bhikkhu's first confession, the next MS. is almost identical with the preceding. It is written on eleven leaves of lacquered royal pasohs, in letters of the tamarind-seed form.

Samodhānaparivāsa.

Namo tassa bhagavato arahato sammāsambuddhassa !

Ahaṃ bhante sambahulā saṃghādisesā āpattiyo āpajjim. Sambahulā āpattiyo ekāhapaṭicchannāyo. Sambahulā āpattiyo dvihapaṭicchannāyo. Sambahulā āpattiyo tihapaṭicchannāyo. Sambahulā āpattiyo catūhapaṭicchannāyo. Sambahulā āpattiyo pañcāhapaṭicchannāyo. Sambahulā āpattiyo chāhapaṭicchannāyo. Sambahulā āpattiyo sattāhapaṭicchannāyo. Sambahulā āpattiyo aṭṭhāhapaṭicchannāyo. Sambahulā āpattiyo navāhapaṭicchannāyo. Sambahulā āpattiyo dasāhapaṭicchannāyo. So 'haṃ bhante saṃghaṃ tāsāṃ āpattīnaṃ yā āpattiyo dasāhapaṭicchannāyo tāsāṃ agghena samodhānaparivāsaṃ yācāmi. Tikkhattuṃ yācitabbo.

(Then follows the Kammavācā as in the preceding MS.)

Venerable Sirs, I have been guilty of numerous offences involving temporary separation from the Brotherhood. Many I have hidden for one day, many for two days, several for three days, several for four days, many for five days, many for six days, several for seven days, several for eight days, many for nine days and many for ten days. So I ask, reverend Sirs, the Saṃgha to impose upon me, on account of the offences which I have hidden for ten days, an Inclusive Probation.

To be asked three times.

In the first two Kammavācās the question is only put once (ñattidutiya), but in those of Probation and Penance it is always put thrice (ñatticatutthā). The latter form is also used in those Acts of the Chapter which deal with the minor disciplinary proceedings, namely :—

- (a) Tajjaniya Kamma (Act of Rebuke).
- (β) Nissaya Kamma (Act of Subordination).
- (γ) Pabbājaniya Kamma (Act of Banishment).
- (δ) Paṭisāraṇiya Kamma (Act of Reconciliation).
- (ε) Ukkhepaniya Kammās (Acts of Suspension).

By the publication of the above Kammavācās may I venture to hope that, the wish expressed by the learned Translators of the Vinaya Texts,¹ Dr. Rhys Davids and Dr. Oldenberg, has been, to some extent at all events, fulfilled ?

¹ Sacred Books of the East, vol. xlii. p. xx.