Journal of the Royal Asiatic Society of Great Britain & Ireland

<http://journals.cambridge.org/JRA>

Additional services for *Journal of the Royal Asiatic Society of Great Britain & Ireland*:

Email alerts: [Click here](#)

Subscriptions: [Click here](#)

Commercial reprints: [Click here](#)

Terms of use : [Click here](#)

Art. XVIII.—Comparative Arrangement of two Translations of the Buddhist Ritual for the Priesthood, known as the Prátimoksha, or Pátimokhan

S. Beal and D. J. Gogerly

Journal of the Royal Asiatic Society of Great Britain & Ireland / Volume 19 / January 1862, pp 407 - 480

DOI: 10.1017/S0035869X00156655, Published online: 14 March 2011

Link to this article: http://journals.cambridge.org/abstract_S0035869X00156655

How to cite this article:

S. Beal and D. J. Gogerly (1862). Art. XVIII.—Comparative Arrangement of two Translations of the Buddhist Ritual for the Priesthood, known as the Prátimoksha, or Pátimokhan. *Journal of the Royal Asiatic Society of Great Britain & Ireland*, 19, pp 407-480
doi:10.1017/S0035869X00156655

Request Permissions : [Click here](#)

ART. XVIII.—*Comparative Arrangement of two Translations of the Buddhist Ritual for the Priesthood, known as the Prátimoksha, or Pátimokhan.* By the REV. S. BEAL from the Chinese, and by the REV. D. J. GÖGERLY from the Pali.

THE importance of any document that throws light on the essential character of Buddhism will be at once confessed, when it is remembered that its doctrines are received, and its precepts obeyed, by some hundreds of millions of men. The writings of its priests are so vast in their extent, and appear in so many languages, that it is scarcely possible for one mind to make itself acquainted with them all. Hence the value of any authoritative treatise that presents in small compass a clear exposition of any one of its phases, whether it be its history, ethics, doctrines, or discipline. When we wish to know the practical working of any system as a rule of life, we do not refer to its legends so much as to its laws; and if a correct knowledge of them can be acquired, and they are known to be duly administered, we may infer, therefrom, almost with certainty, the kind of influence they must exercise upon the minds of the people among whom they obtain.

The Prátimoksha is a manual of this kind, affording us everything we can desiderate with reference to one aspect of the system propounded by Gotama Buddha. As a code of discipline, there is nothing that can be compared to it in any other document of the heathen world. It resembles the regulations of some of the orders among the monks of Christendom; and a similarity of position has evidently led to a similarity of obligation. Were the treatise of only local reception, it would still have an interest that would secure attention to its contents; but when we learn that its acquirements are enforced throughout China, with its one hundred million Buddhists, as supposed by Dr. Medhurst, as well as in Ceylon, Burma, and Siam, its importance is increased in proportion to the wide extent of its influence.

Though in itself so remarkable a document, it has an additional value as illustrating the oneness of Buddhism in all the principal countries in which it is professed. This system claims to be the

offspring of a single mind; and yet it has been disputed whether such a personage as Gotama Buddha ever existed. In the legends respecting him, even in those that are the best authenticated, and the most worthy of credence, there are difficulties that in themselves would throw the whole story into the region of myths; but on a minute examination, it will be seen that there is a consistency running through its separate parts, a uniformity in the great principles it enunciates, and a oneness of character between narrative, precept, and discipline, which leads us to the conclusion that in its elemental form it has originated from the mind of one man; allowing it to have received, as its promoters avow, fresh illustration and further development as contingencies arose, during the life of its author. None of these modifications, that were made as circumstances require them, affect its general character, and in its essential principles it is one and undivided. Its moral precepts have a greater stringency than those of any other unrevealed religion; and as it is evident that superior purity cannot be maintained in any society without a proportionate strictness of restraint, we learn from the *Prátimoksha* that the discipline of Buddhism is in perfect harmony with the morality it inculcates. The imposing of a restraint so severe would be of little avail unless guarded and maintained by the watchful oversight of some authoritative power. This was exercised by the reading of the *Prátimoksha* bi-monthly in the assembly of the priests; and if any priest had transgressed, his offence could not fail to be discovered, so long as the members of the *sangha* were sincere in their profession. In the mildness of the penance imposed we have another fact equally in accordance with the gentle character of the entire system. The permission to lay aside the yellow robe for a season, and to become a layman for the nonce, is a regulation well calculated to preserve the character of the priesthood as an order, apart from its bearing upon the individual man; but it reveals to us, either that its author has been too severe in the restrictions he has imposed, or that the system presents no power adequate to help the priest when his will is weak and his passions are strong.

It is an object of importance to discover to what extent the Buddhism of one country agrees with the system bearing the same name as professed in another. There are some points of difference that are noteworthy; but the result of all recent researches by the orientalists of Europe tends to the conclusion, that in its leading principles Buddhism is the same in nearly all the regions of the east. The printing of the two versions of the *Prátimoksha* in the

possession of the Royal Asiatic Society, derived from entirely different sources, yet agreeing with each other to a striking extent, will further illustrate and confirm this conviction. The translation by the Rev. D. J. Gogerly is made from the original Pali. This gentleman has an advantage in his uninterrupted residence of more than forty years in the island of Ceylon, in his profound knowledge of the language, and in his constant intercourse with the priests upon whom these precepts are binding as a rule of conduct. The translation by Mr. Beal has an importance of its own, as being simply the result of a study of the document itself, and from its having been made at a distance from the influences that might be supposed, in some degree, to bias the mind that has to come in immediate contact with Buddhism, as a system antagonistic to revealed truth. The nearness with which his translation agrees with the one made by the assistance of the priests is a clear proof of his competency for the task he has undertaken. The student of Buddhism will know how to appreciate the course taken by the Royal Asiatic Society in adopting, through its Council, the recommendation it has received, to print the two versions together, upon opposite pages; as, by this means, it will be seen that the statement of the identity of the two versions is not a mere supposition founded upon a few coincidences, but a reality so apparent that it requires only to be looked at in order to be at once understood.

The Pali original and the Chinese version agree in the name of the book; in the period appointed for the recitation of the precepts; in the arrangements that are to be previously made; in the preliminary questions, the number of times they are to be repeated, and the manner in which the affirmative reply is to be inferred; in the classification of the faults and of the consequences that are to follow their commission; and in the concluding illustrations. There is a slight variation in the Chinese version of the second *párájika* precept, which ordains that the erring priest shall be separated from the community, even though he has been "killed." In four of the divisions the number of the precepts is the same, though the order is sometimes reversed in which they appear; but in the *páçhittiya* *dhamma* division there are two fewer in the Chinese than in the Pali, and in the *sékhiya* *dhamma* division twenty-five more. The additional precepts, from the 60th to the 84th inclusive, are of little importance, and are distinguished from the rest by some reference in each to the "pagoda."

By the insertion of the two documents, in contrast with each other, it will be seen that Buddhism, as carried to China and as still

professed in that land, is essentially the same system that prevailed in the place of its original promulgation. The Chinese received its code of discipline without a single addition to its precepts of any moment, and they have transmitted from generation to generation the same ordinances, as nearly as possible in the *ipsissima verba* of the original formula. The consecutive reading of the two treatises, as here presented, will awaken the reflection, how it is that a system so cold and formal as Buddhism has been able to secure a reception more extended than any other religion that has yet appeared among men; and how it is that a system which holds as one of its principal tenets the impermanency of all things, has retained its primitive character unchanged by distance of time or variety of race.

THE REV. MR. BEAL'S PREFATORY REMARKS.

THIS is the Chinese version of the Prátimoksha, as is evident not only from a comparison of the several parts of the work with the account of the Prátimoksha found in Burnouf's *Introd. to Ind. Bud.* (pp. 300..), and also Spence Hardy's account of the same book (*Eastern Monachism, passim*), and also with Mr. Gogerly's Translation of the same work from the Pali;¹ but from the actual term employed by the Chinese, alluding to this work, which they render Po-lo-ti-mo-cha (Prátimokcha), as in the following passage:²--
 "Sakya Muni Buddha, when he first turned the wheel of the law, did so for the purpose of saving A-jo-kiu-chan (Adjnata Kaundinya, *Jul. II.*, 364, n.), so the very last law he spoke was for the conversion of Su-po-to-lo (Subhadra, *vid. Spence Hardy, M.B.*, 346), after which he retired in silence to the two Sala trees, being about to enter Nirvana. At this time, in the very middle of the night, when all was still and wrapped in quietness, on account of all his disciples, he briefly delivered these laws: 1. All you Bikshus, after my Nirvana, ought to reverence and honour chiefly the Po-lo-ti-moh-cha (Prátimokcha), as that which is able to enlighten the dark

¹ Quoted in "*Eastern Monachism.*"

² *Vide* the "Nirvana Sutra," at the end of the Book of 42 Sections.

and ignorant, as a treasure found by a poor man, &c.;" and that this Po-lo-ti-moh-cha alludes to the "book of the four divisions" seems to follow from the allusion made in the first section to the 250 precepts (evidently the same work), which is undoubtedly the number of the precepts contained in the Pratimokcha.¹

Why the work is called "the four divisions" is not so manifest. M. Rémusat gives a reason which is not satisfactory.² "In the number of the Vinaya is included the book called "Rules for the Four Sections," that is to say, for the direction of the mendicants, the female mendicants, for the observation of the Precepts, and the extinction of differences." But the fact is, that this book has no such directions for the female mendicants (Bikshuni) as this definition supposes.

The probable reason of the title seems to be found in the division of the whole Vinaya into four parts, of which this work is one part, as we may read in Mr. Spence Hardy's *Eastern Monach*,³ "Of the five sections into which the Vinaya Pitaka is divided, the *Párájika* and *Páchiti* contains a code of ordinances relative to priestly crimes and misdemeanors, the 3rd and 4th *Maha Waga* and *Chula Waga*, miscellaneous rules, and the 5th *Pari-wánapáta* contains a recapitulation of the preceding books. The precepts and prohibitions contained in the *Párájika* and *Páchiti*, 227 in number, are collected together in a work called *Patimokkhan*, or in Singhalese *Prátimóksha*."

So that, we take it, the Chinese title "Precepts of the Four Divisions" is the general name for the Vinaya, divided into so many parts, and that the work before us is the first of these four sections, and includes the *Pátimokkhan* or *Prátimokcha*.

The difference in the number of the precepts in the Southern and Northern versions of this work have been alluded to by M. Burnouf, and others. The difference actually occurs in the 5th and 7th sections, viz., in the *Pachittiyá dhammá*, where the Ceylonese version has 92 precepts and the Chinese only 90; and in the *Sékhiyá-dhammá*, where the Ceylonese copy has only 75 precepts and the Chinese 90: thus the difference in number is altogether 23, which explains the statement that the whole number of the precepts in the *Patimokkhan* is 227, whereas the number in the book now under consideration is 250.

¹ The book is expressly called by this name in the 1st section.—*Vide infra*.

² *Fo Koue ki*, p. 109.

³ *E. M.* p. 8.

A translation of the *Prátimoksha* has, I believe, been made by Mr. Gogerly, but I have had no opportunity of seeing it.¹

The title of the work in full is this, "The original work of the Precepts in Four Divisions, according to the emended copy of Sieun, a priest of the Tang dynasty. Taken from the version used by the School of the *Dharmaguptas*."²

INTRODUCTORY STANZAS IN THE CHINESE VERSION.

(*Gáthas*.)

Reverently prostrate I worship all the Buddhas,
And the Law, and the community (Bikshus and priests)!
Now am I about to declare the Law of the Vinaya (Pi-ni),
In order to the perpetual establishment of the Right Law.
These precepts are like the boundless ocean (in extent);
(Their value) like that of a gem, which one tires not in seeking
for.

Desirous, therefore, to preserve the treasure of the Holy Law:
Now, in the hearing of the whole community assembled together,
I announce it.

Wishful to exclude the four laws³ (which demand) separation,
and the corrupt laws, which are subversive of the priesthood,
guarding against the 30 (offences which demand) forfeiture;⁴

I now proclaim these Precepts in the hearing of the assembly:
Si-po-shi (Wipassí), Shi-hi (Sikhi), Pi-she-ku (Wessabhu), Liu-
sün (Kakusanda?),

Ku-na-hom-mu-ni (Konagamana), Ka-hi (Kasyapa), Shi-ka-
man (Sakya Muni).

All these world-honoured ones, priests of Renown!

Have on our account delivered these things!

Worthily then do I desire now to proclaim them!

Let all the illustrious (followers of these Buddhas) now con-
jointly attend to me!

Like as if a man were to destroy his feet;

So that he would no longer have any power of locomotion,

So is it to destroy these Precepts;

¹ By the great kindness of Dr. Rost, of Canterbury, I have been able to compare this translation with that of Mr. Gogerly, at the last hour.

² *Vide* Jul. iii. p. 563.

³ *Viz.*: the 4 Po-lo-i or Parajika. (?)

⁴ *Viz.*: the 30 Nissagrya pachittiya Laws. (!)

For how then could one be born in the world of Devas?¹
 Let all those, therefore, who desire to be born in Heaven,
 Who are now living in the world of men,
 Always preserve and guard these precepts (which are to them
 as) feet.

Beware of injuring or mutilating them!
 For as a chariot which has entered on a narrow and dangerous
 road,

And (suddenly) loses the linch-pin, or breaks its axle-tree!
 So is he who destroys these precepts!
 At the time of Death what forebodings! what anxious fears!
 For as a man viewing himself in a bright mirror (lit. "himself
 brightly mirroring"),

(As he sees himself) graceful in appearance or deformed, so
 feels joy or dismay.

So, in like manner, is the effect produced by the declaration of
 this law.²

Has the Law been observed, then what joy! Has it been
 neglected—ah! what dismay!

So is it also, when two hostile forces promiscuously contend,
 The brave advance, the cowards retreat.

Thus also it is at the declaration of this Law:

The pure in heart find rest (and advance boldly); the trans-
 gressors, overcome with shame (retire)!

As a King is Supreme among men;

As the Ocean is chief of the Seas;

As the Moon is principal of all the Stars;

So is Buddha pre-eminent over all Sages.

Amongst all the Treatises on discipline (all the works of the
 Vinaya),

This perfect Sutra is the very first.

Tathágata has established that these precepts

Should be read every half month.

PREFARATORY QUESTIONS.

Q. Are the priests assembled?

A. They are assembled.

Q. Are all properly arranged?

A. All (things) are properly arranged.

¹ Jul. ii. 200 n.

² Compare St. James, cap. i. v. 23.

Q. Let all those depart who have not yet undertaken to observe all the precepts.

A. If there be any such, let them at once be dismissed, and then reply, "All those who have not received the whole precepts are gone." If there be none such present, then say, "In this assembly there are none who have not received all the precepts."

Q. Of all the Bikshus now present does any one seek for absolution?

A. If there be any one present who desires absolution let them say so—if not, let them say, there is no one.

Q. Who is there would (or will) forbid a Bikshuni coming to learn the precepts?

A. In this assembly there is no Bikshuni who has come to learn the precepts.

Q. Have the priests now agreed what is our present business?

A. It is to repeat the precepts, Ki-ma;¹ (Ki-ma is probably a form of Karma-dana, *i.e.*, director of a convent. Jul. iii, *sub. voc.*)

Worthy sirs! let the priests therefore listen on this 15th day of the white² month [or, as the case may be, the dark month (krishnapakcha), or the 14th day]; let all the priests recite the precepts, and if they be assembled at that time [or if a priest or priests arrive at that time], let them listen attentively and patiently whilst the precepts be thus distinctly repeated.

COMMENCEMENT.

³ Worthy sirs! I now desire to repeat the Po-lo-ti-muh-sha (Prátimoksha). Bikshus! being thus assembled in one place, ye ought now to consider thoughtfully and devoutly reflect on these precepts. If there be any who have transgressed them they ought to repent; if there be none who have transgressed, then silently! silently! (let us stand), so that it may be known that all ye, worthy sirs! are free from stain!

Now, if a stranger ask one of us a question we are bound to answer him truthfully; so, likewise, all ye Bikshus, residing in one community, on being questioned thrice, remembering that ye have incurred guilt, and not divulging it, ye certainly will be guilty of

¹ Ki-mo is evidently an equivalent of Mr. Gogerly's, "by general agreement."

² Couklapakcha, Jul. ii. 61.

³ *Vide* Jul. iii. 79, and also Shanghae Almanac.

the crime of false speech. But Buddha has declared that the guilt of falsehood effectually impedes the Law of Supreme Reason. That brother, therefore, who on reflection remembers that he has been guilty of transgression, and is desirous of absolution, ought at once to repent of his crime, after due repentance he shall then have rest and peace!

Worthy sirs! having thus repeated the preface to this Sutra, I now demand of you all, is this assembly pure or not? [let this be repeated three times]. Worthy sirs! this assembly is pure: Silent, therefore, we stand! So let it continue to be!

Worthy sirs! I now proceed to declare the 4 Po-lo-i Laws (pārājikā) to be repeated bi-monthly, according to the Book of Precepts.

THE REV. MR. GOGERLY'S PREFATORY REMARKS.

THE writings of Budha are divided into three divisions named Pitakas, viz.: 1, the Winiya Pitaka, or division respecting discipline, which is addressed solely to the priests; 2, the Sutra Pitaka, or discourses addressed some to the priests, others to laics; and 3, the Abhidharma Pitaka, or explanations of the more abstruse doctrines of Budha, but not addressed to any persons specifically. It is to the first division respecting discipline that I wish to direct attention. It consists of five books: 1, *Pārājika*, containing regulations concerning serious crimes. 2, *Pācitti*, concerning minor transgressions; 3 and 4, *Maha Wagga* and *Chula Wagga*, containing a kind of journalized account of the rules, regulations, &c., connected with the priesthood; and 5, *Pariwāna pāta*, being a recapitulation of the first four books. In general the contents of these books are kept secret by the priests, they being prohibited by Budha from communicating them to laymen. They say, however, that they are permitted to declare them to persons high in authority, and therefore they have sold the books to Europeans, and some of the learned will read them, explaining the difficult parts.

In the institutes of Budha it is ordered that a book called *Pātimokkhan*, shall be recited twice every month in a congregated assembly of the priests, consisting of not less than four individuals. This book contains all the precepts recorded in the *Pārājika* and *Pācitti*, but without any of the details respecting their enactment found in those works. The details omitted in the small work are

1, a history of the circumstances which led to the enactment of the law, and the mode in which it was enacted, whether at once, or by degrees. Thus, in the first law, the transgression of which permanently excludes from the priesthood, there are three enactments: one prohibiting sexual intercourse; the second adding to the former "even with an animal," and the third making a provision that priests not guilty of the crime but feeling unable or unwilling to keep the vow of chastity, may secede from the priesthood without any bar to their re-admission when they feel able to keep the vow; so that a priest who wishes to marry may, according to a stated form, acknowledge his inability or unwillingness to keep the precept, lay aside his robes, and become a layman; he may then marry without dishonour, and if at any future period he wishes again to become a priest he may be re-admitted; but if he commit the act prior to putting off his robes, he can never be re-admitted. Besides this detail there are in the larger works, after the precept has been fully enacted, 2, an explanation of each word in the command; 3, a further explanation of the actions prohibited; and 4, a collection of cases, with the decisions of Budha upon them. The record of cases is copious respecting the four crimes punished by exclusion, and the 13 subjecting the offender to suspension, but concerning the minor offences only such cases are recorded as led to a modification of the precept. In the *Pātimokkhan* all detail is omitted, and the precept, in its complete state is inserted. Its general design appears to be the preservation of morality and discipline among the priests. It contains the following precepts, viz.: four *pārājikā*, punished with permanent exclusion; thirteen *sanghādisesā*, punished with suspension and penances, the offender not to be restored except by an assembly of twenty priests; two *aniyatā dammā*, in which the penalty may be either exclusion, suspension, or censure, according to circumstances; thirty *nisaggiya pachittiya dammā*, involving forfeiture of the robe, carpet, bowl, &c.; ninety-two *pācittiya dammā*, requiring confession and absolution; four *pātiesanī dammā*, involving reprimand; seventy-five *sekhiya dammā*, or resolutions to omit improprieties and perform the opposite virtues: and seven *adhikarana samatā dammā* or rules for judging.

When the time for the meeting has arrived the priests are seated in a circle on low cushions, having a space of two cubits and a-half between each priest, and at its commencement two priests officiate, but when the introductory service is over only one priest continues to recite the precepts and question the assembly. The

following is a translation of the book which is named Introductory Ceremonial of the Pāli version, *pātimokkhan*, or *Supreme Perfection*.

1st Priest. Adoration to the blessed, the holy, the all perfect Budha. Let the honourable meeting listen to me; if the time for the meeting be arrived I will question such a venerable one respecting the discipline.

2nd Priest. Adoration to the blessed, the holy, the all-perfect Budha. Let the honourable meeting listen to me: if the time for the meeting be arrived, I being questioned by such a venerable one respecting the discipline will explain it.

1st Priest. Sweeping, and a lamp, and water with the seats, are named the preceding performances.

[A pause] 1st Priest: Sweeping—2nd Priest. The act of sweeping.¹

1st Priest. And a lamp.—2nd Priest. The lighting a lamp; but having now the light of the sun, the lamp is not prepared.

1st Priest. And water with the seats—2nd Priest. The seats, and water placed for refreshment by drinking.

1st Priest. Those are named the preceding performances of the Uposat'ha.—2nd Priest. The four things, sweeping, &c., are called the preceding performances of the Uposat'ha and of the duties of the Uposat'ha; as they must be done prior to the assembling of the priests, they are named preceding performances.

1st Priest. The concurring in the meeting being held, non-liability to ecclesiastical censure, the season of the year, numbering the priests and exhortation, are called the first acts of the Uposat'ha.

1st Priest. The concurring in the meeting being held and non-liability to ecclesiastical censure.—2nd Priest. Reporting the concurrence of the priests, and their freedom from ecclesiastical censure. This is not (done) here (all the priests being present, and therefore no report being necessary).

1st Priest. The season.—2nd Priest. Three seasons, the winter, &c., such are passed (mentioning them) and such remain. Thus the seasons are named: in this religion three are recognised, the cold, the hot, and the rainy. This is the cold season: and in this season are eight Uposat'has. At this time one Uposat'ha has commenced, one Uposat'ha is passed, and six Uposat'has remain to come.

1st Priest. The number of the priests.—2nd Priest. The number of priests assembled in the Uposat'ha hall are so many priests.

¹ That is, sweeping the hall of assembly.

1st Priest. Exhortation. Exhortation (or advice) must be given to the priestesses: but at present there are no priestesses, and therefore there is now no exhortation.

1st Priest. These are named the first acts of the Uposat'ha;
2nd Priest. The five things, viz., ascertaining the concurrence of the priests, &c., as they are to be done previously to the Pātimokhan being recited, are called the first acts of the Uposat'ha and of the duties thereof: therefore they are named "First acts."

1st Priest. The Uposat'ha day, the assembly of a sufficient number of priests, the freedom from anything which would subject the whole assembly to ecclesiastical censure, the absence of all improper persons, are called (or constitute) the time for the meeting.

1st Priest. The Uposat'ha day—2nd Priest. There are three kinds of Uposat'ha days, the 14th day, the 15th day (counting from the last Uposat'ha), and the friendly meeting (for which no specific day is appointed) to day is the Uposat'ha of the 15th day.

1st Priest. The assembly of a sufficient number of priests.—
2nd Priest. As many priests who are assembled for the duties of the Uposat'ha, who are suitable and fit for it, being at least four in number, who are within the boundaries assigned by a Sangha as the limits for an Uposat'ha (not three cubits exceeding the limit).

1st Priest. The freedom from anything which would subject the whole assembly to ecclesiastical censure.¹—2nd Priest. The whole of the assembled not having eaten out of the proper hours, &c.

1st Priest. The absence of all improper persons.—2nd Priest. Laymen, eunuchs, &c., being the twenty-one classes of men improper (to take part in the meeting) must be placed a short distance outside. None such are here.

1st Priest. Is called the time for the meeting.—2nd Priest. The combination of these four preparatives constitutes the time for commencing the meeting. It is therefore called the Time of Meeting.

1st Priest. The preceding performances, and the first acts

¹ If the whole of the Priests have been guilty of the same crime, such as eating at improper hours, they cannot hold an Uposat'ha till some one not guilty of the same shall absolve them; but if they are guilty of different crimes, such, as one having eaten out of the proper hours, and another having received gold or silver, they may confess and absolve each other.

being completed, with the permission of the peaceful priests assembled for the purpose, I will commence reciting the Patimokhan.

Let the honourable assembly hear me; to-day is the Uposat'ha of the 15th day, if the time for the meeting be arrived, the assembly will keep the Uposat'ha and recite the Patimokhan.

What is the first act of the meeting? To declare the purity of the venerable ones.

I will recite the Patimokhan, let every one of us hear attentively and consider it; if any one is guilty of a fault, let him confess it; if not guilty he must remain silent, I shall conclude from the silence that the venerable ones are pure. Thus when the question is put respecting each several precept it will be explained, and in such an assembly as this the question will be put thrice. Any priest when the question has been put three times, if he remember that he has committed any crime and does not confess it, becomes guilty of a wilful lie; and it has been declared, venerable ones, by Bagawā (i. e. Budha), that a wilful lie is dangerous (or is an obstruction in the path to purity), and therefore it is necessary that a priest desirous of obtaining Nirwana (or attaining purity) should make confession if he is guilty of any fault, and by confession he will become tranquil.

Venerable ones, the Introduction has been recited; therefore, I ask if the venerable ones present are pure? A second time I ask if the venerable ones present are pure? A third time I ask if the venerable ones present are pure? Ye are pure, venerable ones, therefore ye are silent, and even thus I receive it.

VERSIONS OF THE RITUAL.

(Chinese.)

I. THE 4 PO-LO-I

(*Parajika*).

1. If a Bikshu holding the precepts and agreeing therewith, without leaving the community, act in opposition to the precepts, and repent not, wickedly practising all sorts of impure conduct, till he come to live in common with the brute beasts, this Bikshu shall be

(Pali.)

And now the four *Pārājikā* are to be recited.

1. Any priest, who has engaged to live according to the precepts delivered to the priesthood, who has not confessed his weakness and left the precepts (returned to lay life), if he have carnal intercourse even with an animal, he is *Pārājiko* (overcome) and excluded.

(Chinese.)

excluded (Po-lo-i) and cut off from the assembly.

2. If a Bikshu living in a village, or an uninhabited place (quiet place), encouraging a thievish disposition, take goods which are not given him, and if in accordance with the laws which respect those who take that which is not given, a king or his minister take this man and imprison, banish, or kill him (saying), You are a thief, or you are a fool, or you are besotted! This Bikshu shall be excluded, and separated from the community.

3. If a Bikshu cause a man's death, or hold a weapon and give it a man (for the purpose), or if he speak of the advantages of death, or if he ceaselessly exhort one to meet death (saying), "Tush! you are a brave man," or use such wicked speech as this, "It is far better to die and not to live," using such considerations as these, bringing every sort of expedient into use, praising death, exhorting to death. This Bikshu ought to be excluded and cut off.

4. If a Bikshu, having no true knowledge, speak of himself in these words, "I have attained perfection (lit. the law above men), I have entered on the most excellent law of holy or sacred wisdom, I know this (I know what 'Is' = $\tau\omicron\delta\ \delta\nu$); I see

(Pali.)

2. If any priest shall, in an inhabited or uninhabited place, take with a thievish intent any thing which is not given to him, and if for such a theft a king having the thief caught will cause him to be corporally punished, or imprisoned or banished; or say to him, Thou art a thief; thou art foolish; thou hast erred; thou art dishonest; a priest taking any such kind of ungiven thing is Pārājiko and excluded.

3. If any priest shall wilfully take away the life from the body of a man, or if he procure for a man a weapon for the purpose, or if he speak of the advantages of death, or teach how death may be procured, saying, O man, what dost thou derive from this sinful and miserable life; death is more excellent for thee than life; thus thoughtful and designing if he in various modes celebrate the advantages of death, or teach how death may be procured, he is Pārājiko and excluded.

4. If any priest who has not experienced supreme human perfection, shall profess to have attained the excellent perception of perfect wisdom, saying thus I know, or thus I see, he is guilty, whether after that period he shall be questioned on the

(Chinese.)

this; and if that man at another time, whether asked or unasked, desiring absolution, shall speak thus: In truth I neither know nor see, and when I said I saw, and when I said I knew, it was but vain, wild and false language, in order to exclude the necessity of further advance, and to encourage my idle disposition." This Bikshu ought to be excluded and cut off.

Worthy Sirs! I have thus delivered the 4 Po-lo-i rules. If there be any Bikshu who has transgressed either one or other of them, it is impossible for such a man to live in the community after his sin as he was before. That man has acquired the guilt which demands exclusion (Po-lo-i), and ought not to live as a member of the priesthood. I demand, therefore, worthy Sirs! Are ye all in this assembly pure [3 times]. Worthy Sirs! This assembly is pure! Silently, therefore, ye stand! So let it be!

(Pali.)

subject or not: and if, when seeking purity, he shall say, Friend, I said that I knew that of which I was ignorant, and that I saw what I did not see, speaking boastingly that which was false and vain, except he did so from too high an estimate of himself (*i. e.*, believing what he said to be true, although he was self-deceived) he is Pārājiko and is excluded.

Venerable ones, the four Pārājikā have been recited; if any priest has been guilty of any one of them, he can no longer remain associated with the priests, but becomes as he was before (*i. e.*, a layman): he has been overcome and he is excluded.

Therefore, venerable ones, I inquire, are ye pure respecting these things? A second time I inquire, are ye pure respecting these things? A third time I inquire, are ye pure respecting these things? Ye are pure, venerable ones, therefore ye are silent; and thus I receive it.

Venerable ones, the Introduction and the four Pārājika have been declared. The venerable ones have still to hear the thirteen Sanghādisesā, the two Aniyatā dammā, the thirty Nissaggiyā pācittiya dammā, the ninety-two Pācittiya dammā, the four Patidesaniya dammā, the seventy-five Sekhiya dammā, and the seven Adhikarana samatā

(Chinese.)

Worthy Sirs! I now proceed to recite the 13 Sang-ka-hi-shi-sha Rules.

THE 13 SANGHADISASA RULES
(*Suspension and Penance*).

1. If a Bikshu by pampering lustful thoughts be conquered by them (*semine emissio*), except in his dreams, let him be suspended (Sang-ka-hi-shi-sha).

2. If a Bikshu, encouraging lustful desires, bring his body into contact with that of a woman, whatever part of her body it be, let him be suspended (Sang-ka-hi-shi-sha).

3. If a Bikshu, encouraging lustful thoughts, talk lewdly with a woman, let him be suspended (Sang-ka-hi-shi-sha).

4. If a Bikshu, encouraging lustful thoughts, magnifying himself over woman (giving himself pre-eminence in the presence of a woman), pampering his body, say, "Honourable sis-

(Pali.)

dammā.¹ These precepts, which are contained in the discourses of Budha, and selected from them, are to be declared twice in each month. All of us, therefore, should study them in peace, with unanimity and free from contention.

The thirteen Sanghadisesā dammā, venerable ones, are now to be declared.

1. If any priest shall, except during sleep, wilfully pollute himself: he is guilty of Sanghādiseso.

2. Any priest who shall so lower himself, as with a perturbed mind to come into personal contact with a woman, either by seizing her hand, grasping the hair of her head, or who shall in any other way touch her person, he is guilty of Sanghādiseso.

3. Any priest who shall so lower himself as with a perturbed mind to hold libidinous discourse with a woman, such as a youth would hold with a damsel for sensual purposes, he is guilty of Sanghādiseso.

4. Any priest who shall so lower himself, as with a perturbed mind, to praise sensual pursuits in the presence of a woman saying, Sister, the most meritorious action a woman can

(Chinese.)

ter, I am preparing myself by the¹ *discipline of the Brahmin*, holding the precepts in their fullest perfection (tsing chan, the paramita of energy (vinja, poramita)), preparing myself in the law of perfect virtue,² which admits of holding these laws of lustful desires, (come) minister to me!" and being thus ministered to by the woman, let him be suspended and undergo the highest penance.

5. If a Bikshu, in his journeyings, busying himself as a match-maker between this one and another, and being the confidant of a man, talk with the woman on these points, or being the confidant of a woman, talk with the man on this subject; and if he thus complete arrangements so that there be intercourse between the two, whether for marriage or the occasion only, let him be suspended.

6. If a Bikshu seek to make a house for himself, without a householder, on his own account alone, he must take care to observe the proper measurements; the mean measurements are these, 12 of Buddha's spans in length, and within, 7 of these spans broad. He ought also to take the body of the Bikshu, and point out the position of the place given (him for his house), they must observe the character of the place, that it be not either dangerous of approach

(Pali.)

perform is to gratify by such means so virtuous, excellent, and pure a person as I am, thus exciting to sensuality, he is guilty of Sanghādiseso.

5. Any priest who shall become a messenger, making known the desires of a woman to the man, or the desires of a man to the woman, whether for marriage, or for illicit intercourse, or even for procuring a courtesan, he is guilty of Sanghādiseso.

6. If any priest shall, by his own request, procure a house to be built for himself, it not being the property of any other person, he must have it built according to measurement; that is, twelve spans, of the spans of Buddha, in length, and seven spans in breadth, in the inside. He must call priests to consecrate a site; and they shall consecrate ground for the purpose free from danger,³ and with a path around it.³ But if a priest shall cause a house to be built at his own request in a

(Chinese.)

or difficult of access; if the Bikshu, notwithstanding the illegal position, still build his house, or if he take not the Bikshus to inspect it, or if it exceed the lawful measurement, let him be suspended.

7. If a Bikshu desire to construct a large house in which there shall be a resident householder, but for himself, he ought to take certain of the Bikshus to inspect the character of the site, that it is a place without any difficulty of approach, and not in a dangerous neighbourhood; if he do not observe these regulations, let him be suspended.

8. If a Bikshu, from the blind effects of angry resentment, vilify a Bikshu (as worthy of being) Po-lo-i (*i. e.*, guilty of a crime meriting expulsion), whereas his assertion is mere slander, wishing to remove that man from his purity, and at another time, solicited or not, he confess that his charge resulted from anger, let him be suspended.

9. If a Bikshu, because he is angry,³ owing to the different distribution of commodities amongst the fraternity (? this is doubtful), slander a Bikshu as Po-lo-i, with-

(Pali.)

dangerous place, or without a path round it, or shall not call priests to consecrate the ground,⁴ or shall exceed the prescribed measurement, he is guilty of Sanghādiseso.

7. If a priest shall cause a large Wihara to be built for his residence, it being the property of another person, priests must be called to consecrate a site; and they shall consecrate ground for the purpose free from danger, and with a path around it. But if a priest shall cause a large Wihara⁵ to be built in a dangerous place, or without a path round it, or shall neglect to call priests to consecrate the ground, he is guilty of Sanghādiseso.

8. If any priest being ill-disposed towards another priest, shall from malice and hatred bring a groundless charge against him respecting anything involving Pārājika (*i. e.*, exclusion from the priesthood), thinking "Perhaps I may remove him from this course of purity" (*i. e.*, the priesthood), whether the charge shall be further investigated or not; if it have been preferred from malice, without any foundation; he is guilty of Sanghādiseso.

9. If any priest being ill-disposed towards another priest shall, from malice and hatred, take any little thing from a foreign subject, and frame upon

(Chinese.)

out cause, and if at another time, solicited or not, he confess that he did so through anger, let him be suspended.

10. If a Bikshu, wishing to break the harmony among the community, plot and consider how to accomplish this, firmly holding to his intention and not relinquishing it, another Bikshu (acquainted with his purpose) ought to expostulate with this Bikshu, and say, "Brother (virtuous one!) do not interrupt the harmony of the assembly! do not devise expedients for this purpose! do not consider the best means of doing this mischief! holding to it and persevering in it. Brother! *There ought to be harmony*³ in the community, peace and not wrangling, as the learner of one master; agreeing, as milk combines with water; so combining in the law of Buddha! There is profit and rest in so doing!" If the (wicked) Bikshu, at the time of being thus exhorted, still keep to his purpose, and relinquish it not, the other must expostulate three times, in order to induce the first to lay aside his purpose; if, after the third warning, he give up his intention, it

VOL. XIX.

(Pali.)

it a charge against him involving expulsion, thinking "Perhaps I may remove him from this course of purity;" whether the charge shall be further investigated or not, if it have been preferred from malice, and has been founded upon some little thing taken from a foreign subject, he is guilty of Sanghādiseso.⁶

10. If any priest shall endeavour to sow dissension among the peaceably associated priesthood, or shall continue to bring forward things to perpetuate existing divisions, the priests must thus address him: Venerable one, strive not to sow dissensions among the peaceably associated priesthood, and bring not forward things to perpetuate existing divisions: Live tranquilly, venerable one, with the priesthood: the associated priests are peaceful, happy, free from disputations, and being fellow-students live happily together. When the priests have thus spoken to him, if he still continue the same practices they must thrice advise him to forsake them. If upon being thrice advised he forsake them, it will be well: but if not, he is guilty of Sanghādiseso.

2 G

(Chinese.)

is well! but if not, let him be suspended.

11. If a Bikshu have formed a cabal, say of one, two, or three, or more (brothers), and if he shall thus address the other (who has been expostulating with some offender), "Brother, do not chide this Bikshu, he is a good man and speaks according to the law and precepts. What he says I and others approve of and rejoice at." Then the first shall reply, expostulating, thus, "Brother! say not so! say not that this Bikshu is in agreement with the law and precepts; say not you approve and rejoice at what he says, for in truth this Bikshu is an opposer of the law in saying what he does; he is a transgressor of the precepts! Brother! do not desire thus to break the harmony of the community! you ought, indeed, to rejoice at, and desire to see harmony amongst the brethren. Brother! amongst priests there should be peace and not wrangling! learners of one master, as milk mingles with water, so should it be in the law of Buddha, having peace there is great prosperity!" If, at the time of this warning, the other still hold his resolve, let the expostulation be repeated three times, &c.; if he hear, well! if not, let him be suspended!

12. 'If a Bikshu, depending on (or attached to) a certain convent

(Pali.)

11. If there should be one, two, or three priests who are associated with a priest thus sowing divisions, aiding and abetting him, saying Venerable ones, speak nothing against this priest, for he speaks according to true doctrine and discipline; he declares our views and feelings, he knows and speaks our sentiments; and we approve of his conduct. The other priests shall then speak to them and say, Speak not thus, venerable ones, that priest does not speak according to true doctrine and discipline. Be not desirous, venerable ones, of fomenting divisions among the associated priests, but live tranquilly with them. The associated priests are peaceful, happy, free from disputations, and being fellow-students live happily together. When the priests have thus spoken to them, if they still continue the same practices, they must thrice advise them to forsake them. If upon being thrice advised they forsake them, it will be well; but if not, they are guilty of Sanghādiseso.

12. If a priest use improper language, and when spoken to

(Chinese.)

(assembly), live (in a fixed habitation) in a city or town, and pollute the house in which he lives, walking disorderly, so that all see it and hear it, all the Bikshus ought to converse with this Bikshu, and say, "Brother! you have polluted the family in which you reside; your conduct is disorderly; all men see it, and talk of it. Now, you are able to leave this monastery (assembly) and go elsewhere; you may not live in this community." These Bikshus so speaking, and that one replying, says, "Brothers! This community (or these priests) are one-sided (through love), are full of anger, *are frightened*,⁸ are foolish; there are other priests guilty of this same fault, some are expelled, and some not." Then all the Bikshus, chiding him, shall say, "Brother! say not so, that in this community there are priests of such character, whereas it is not the case. Brother, it is your disorderly conduct which all men see and talk about (that is the cause of our speaking as we did)." Thus if he, at the time of this warning, still hold his opinion, let it be repeated three times; if he retract and repent, well! if not, let him be suspended.

13. If a Bikshu, of a bad disposition, will not bear being spoken to, according to the direction of the law of precepts, all the Bikshus, when they have expostulated with him on this

(Pali.)

by the other priests respecting the commands contained in the doctrines and precepts (of Budha), shall speak as he ought not, saying, Speak nothing to me, venerable ones, whether good or bad, and I will speak nothing, good or bad, to you: Abstain from conversing with me: the priests shall then address him, saying, Speak not, venerable one, in a manner so unbecoming in you, but use proper language. Converse, venerable one, with the priests respecting the things commanded, and they will also converse with you on the commandments. Thus the followers of Budha will prosper if they thus mutually converse with and exhort each other. If when he is thus spoken to by the priests, he still continue the same practices, they must thrice advise him to forsake them. If upon being thrice advised he forsake them, it will be well, but if not, he is guilty of Sanghādiseso.

13. If a priest residing near (or for the benefit of) a town or village, shall be a corrupter of the people, an evil liver, and his evil conduct shall be seen or heard of; and it shall be seen or

(Chinese.)

account, and he reply, "Brother, do not talk thus at me! whether I am right or wrong! I also will say nothing to you, whether right or wrong. Brother, be agreed (or satisfied), do not find fault!" Those Bikshus, addressing him, shall say, "Brother! refuse not to receive our appeal! a brother ought to receive the word of (kind) expostulation. Brother! as the law corrects all the Bikshus, so would all the Bikshus, according to the law, expostulate with our brother. So the disciples of Buddha shall all receive profit, correcting each other in turn for their faults, and mutually inviting each other to further repentance." These Bikshus, thus speaking to him, if he still hold by his opinion, after three warnings, so let him be suspended.

Priests! thus have I repeated the 13 Sang-ka-pi-shi-sha ordinances: the first nine (to be in-

(Pali.)

heard that the public are corrupted thereby, the priests shall thus address him: Venerable one, you are a corrupter of the people, an evil liver. Your evil conduct is seen and heard, and it is seen and heard that the public are corrupted thereby. Depart hence, venerable one, this is not a proper place for you to reside in. If when thus spoken to the priest should reply, The priests are captious, malicious, stupid, and wish to terrify; for the same offence they remove one and do not remove another: then the priests shall say to him, Speak not thus, venerable one, the priests are not captious, nor malicious, nor stupid, neither do they wish to terrify; the venerable one is a public corrupter, an evil liver; the venerable one's evil conduct is seen and heard of; and it is seen and heard that the public is corrupted by the venerable one. Depart from this dwelling, venerable one, this is not a proper place for you to reside in. If when he is thus spoken to by the priests he continue in the same disposition, they shall speak to him thrice to abandon it. If upon being thrice admonished he abandon it, it will be well; if not, he is guilty of Sanghādiseso.

Venerable ones, the thirteen Sanghādisesā Dammā have been declared. Of these, guilt is con-

(Chinese.)

flicted) for the first offence, the remaining after three warnings. He who wilfully conceals his fault ought to be compelled to undergo Pa-li-po-sha⁶ (Praba-sha? but is this the name of a place of confinement? see a hint on the subject in East. Monach., p. 145). This being past, he shall endure moreover six nights (of the penance) called *ma-na-to*⁷ (?). This past, he ought to be acquitted from guilt; twenty priests being assembled may absolve him, but if there fail one only, so that the assembly of twenty be not fully complete, then his guilt shall not be passed over, and all the Bikshus, if they attempt to absolve him, shall be blameworthy. This is the law. I now demand, therefore, of all the priests: is this assembly pure or not? [repeat this three times]. Priests, this assembly is pure; be silently grateful, therefore! So let it be.

Priests! these two puh-teng laws (Anitya-dhammā, E. M. 9), as they are found in the midst of

(Pali.)

tracted respecting the first nine immediately on the performance of the action, and respecting the other four, after having been three times admonished. If a priest has been guilty of any one of these, and, knowing it, shall conceal the fact, for as many days as he has concealed it he shall be placed under restraint (and be under the inspection and direction of a priest). At the expiration of this period, he shall for six nights be subject to Bikkhu mānatta (apparently a kind of penance), and at the expiration of that penance he may obtain absolution (or restoration to his priestly functions and privileges) from a Sangho (or assembly) consisting of not less than twenty priests. If there be but one less than the twenty present, and the Sangho shall absolve him, it will be dishonourable to them and the absolution will not be valid. This is the law of the case.

Therefore, venerable ones, I inquire, are ye pure respecting these things? A second time I inquire, are ye pure respecting these things? A third time I inquire, are ye pure respecting these things? Ye are pure, venerable ones, therefore you are silent, and thus I receive it.

Venerable ones, the two Aniyatā Dammā are now to be declared.

(Chinese.)

the Book of Precepts, I now proceed to declare.

(Pali.)

III. PUH-TENG-FAH.

(*Exclusion, Suspension, or Penance, according to the case.*)

1. If a Bikshu^a associates with a woman in a screened, covered, or out-of-the-way place, sitting in a place fit for the commission of crime, and converse on illegal subjects, having (for instance) in his company a believing u-po-i (upasikāwa), they speak of the three laws, whether of po-lo-i (parajikā), or sang-ka-po-shi-sha (sanghadisesa), or po-yeh-ti (phātehittiya), and he says thus of himself as he sits: "I have offended in all these laws, and ought to receive this or that punishment, whether po-lo-i, or sang-ka-po-shi-sha, or po-yeh-ti;" and thus the upasikāwā who hears come and bear witness that he has broken any of these laws; this Bikshu (is one worthy of the punishment) attached to puh-teng.

2. If a Bikshu, associating with a woman, inhabit a place which is exposed and open, unfit for the commission of a crime, but converse wickedly and obscenely with her, as for instance with an upasikāwa, (he converse) on the two laws, viz., sang-ka-po-shi-sha (sanghadisesa) or po-yeh-ti (phātehittiya), and speak of himself thus: "I have offended in

If a priest shall sit privately with a woman on a seat secluded from observation, and fit for criminal intercourse, and if he shall be seen by any truth-telling Upāsikā,⁷ and if she shall charge him with being guilty of one of three crimes, involving Pārājiko,⁸ Sanghādiseso,⁹ or Pāchitti,¹⁰ and if the priest shall acknowledge the act of sitting, he shall be found guilty either of Pārājiko, of Sanghādiseso, or of Pāchitti. It shall be decided with respect to that priest according to the evidence of the truth-telling Upāsikā. This is an Aniyato Dammo.

But if the seat be not secluded from observation, and not fit for criminal intercourse, but suitable for holding libidinous conversation with a woman, if any priest shall privately sit with a woman on such a seat, and a truth-telling Upāsikā seeing him, shall charge him with being guilty of one of two crimes involving Sanghādiseso or Pāchitti, and if

(Chinese.)

these two laws, and deserve such and such punishment," and thus the believing upasikawa bear witness against him, this Bikshu is guilty of puh-teng.

Priests! I have thus recited these two puh-teng ordinances, I now demand of you all,—is this assembly pure? (three times). Priests! this assembly is pure; let us silently (be grateful). So let it be.

Priests! I now proceed to recite, from the midst of the law of precepts, to be said bi-monthly, the thirty Ni-sah-che-hi-jih-ti ordinances (Nissigeyah Pachittiyah).

IV. NI-SA-CHI-PO-YEH-TO.

[*Nissaggiya-pachittiya damma, requiring forfeiture of goods. E. M., 9.*]

1. If a Bikshu, the robes being now made, and the distribution completed (observe, that the Chinese characters form the word ka-tish-na, and this is explained in the glossary as a term signifying "the robes of conspicuous merit," it seems to be the same as the Katina cloth mentioned by Spence Hardy, E. M., 121)—obtain an extra garment, and

(Pali.)

the priest shall acknowledge the act of sitting, he shall be found guilty either of Sanghādiseso or of Pāchitti. It shall be decided with respect to that priest according to the evidence of that truth-telling Upāsikā. This is an Aniyato Dhammo.¹¹

Venerable ones, the Aniyatā Dammā have been declared. I therefore, venerable ones, inquire, are ye pure respecting these things? A second time I inquire, are ye pure respecting these things? A third time I inquire, are ye pure respecting these things? Ye are pure, venerable ones, therefore ye are silent, and thus I receive it.

Venerable ones, the thirty Nissaggiyan Pāchittayā Dammā are now to be declared.

1. When a priest has a finished set of robes,¹² and the katina (or cloth for the purpose) has been consecrated, he may retain an extra robe ten days, but if it is retained a longer period, it is Nissaggiyan Pāchittiyā.¹³

(Chinese.)

keep it beyond ten days, he is guilty of *ni-sa-chi-po-sih-to*.

2. If a *Bikshu*, the robes being made, and the time of distribution past, if, out of all the three robes allowed, he leave one or other in different places of call, except the *Sang-ki-mo*⁹ (the, head of the fraternity), he is guilty of, &c.

3. If a *Bikshu*, the robes being made, and the distribution completed, having received an unseasonable robe (*i. e.*, a robe either too slight or too short), and desiring to obtain in addition that which is wanting to make it serviceable, having received the surplusage, if sufficient, well! (let him make his robe); if not enough, he may keep it by him for one month, in order to complete the desired quantity; but if he exceeds the limit of the month, he is guilty of, &c.

4. ¹⁰If a *Bikshu* take the robes of a *Bikshuni* not related to him, except for the purpose of exchange (or except he exchange them), he is guilty of, &c.

5. ¹¹If a *Bikshu* send his robes, because they are soiled, to be washed by a *Bikshuni*, not his relative, let him be, &c.

6. ¹²If a *Bikshu*, living with a householder, not of his family, and his wife present, by way of charity, a robe to the *Bikshu* (which he receives), except at

(Pali.)

2. When a priest has a finished set of robes and the *katina* has been consecrated, if he shall be without the three, even for the period of a complete night, it is *Nissaggiyan Pāchittian*, unless he have previously obtained the permission of the priests.

3. When a priest has a finished set of robes and the *katina* has been consecrated, if the priests be presented with an extra one (one out of the regular time for receiving a robe), the priest, if he desire it, may take it: and having taken it he shall have it made up with speed. But if it be defective, and he desires to obtain that which is necessary to perfect it, he may keep it by him for that purpose for a month; but if he retain it for a longer period, it is *Nissaggiyan Pāchittian*.

5. If any priest shall receive a robe from the hands of a priestess, except the kind called *Pāriwat-takā*, it is *Nissaggiyan Pāchittian*.

4. If any priest shall cause a robe he has worn to be washed or smoothed by a priestess who is not a relative, it is *Nissaggiyan Pāchittian*.

6. If any priest shall ask a robe from a male or female lay person, who is not related to him, except under certain circumstances, it is *Nissaggiyan*

(Chinese.)

extraordinary occasions, let him be, &c.

The extraordinary occasions are, when his robe has been stolen, burnt, lost, or blown away.

7. If a Bikshu, having lost his garments (by any of the accidents just mentioned) acquaints a householder of the circumstance, not a relative of his (obs. I have translated by "acquaints" the Chinese character which means "that which is," hence it may signify "states that which is"), and if the wife of this householder, through his request (obs. the Chinese character here translated has a peculiar meaning, but I do not know what, it is put down in the glossary for explanation, but all remarks on it omitted, as though the Chinese translator or editor did not understand it himself), present him with a garment, this Bikshu ought to know what he may receive in sufficiency (of that which he has lost) if he exceeds this, he is guilty of, &c.

8. If a Bikshu, a householder, or his wife, having collected money for the purpose of giving him a robe, he not having yet received the garments which he had asked for (owing to the emergency before detailed), go to the householder's abode, and say something of this sort, "Excellent householder, provide

(Pali.)

Pāchittiyan. The circumstances are when the robes have been stolen or destroyed (by fire or otherwise).

7. If a priest under these circumstances shall by any intimation of his wishes cause a male or female lay person, who is not related to him, to offer him many robes, he may receive two (an under and a middle garment); but if he take more it is Nissaggiyan Pāchittiyan.

8. If any male or female lay person, not related to a priest, shall collect money to make a robe for him, saying with this purchase money I will buy a robe and invest such a priest with it; if that priest before he is invited shall go to the party and persuading them procure it to be presented, saying, Friend,

(Chinese.)

me, I pray you, with such and such a garment, because it is good (for me)," and if he obtain it, let him be, &c.

9. If a Bikshu, being acquainted that two householders, or their wives, have collected money for the purchase of robes for his use, and he, in consequence (not having received yet the gift he desires,) go to these two householders' abodes, and say "Excellent householders! give me such and such garments, that I may out of them make one convenient robe for myself," and so obtain his request, let him be, &c.

10. If a Bikshu, a king, minister, or Brahmin householder, or his wife, having sent him, as a present, means to provide himself with a robe, and if the messenger come to the Bikshu, and say, "Virtuous sir, may you now receive (the present which is sent) for providing you with a robe;" to which the Bikshu reply, "I cannot (now) receive this robe, but at an allowed time I might receive it;" to which the messenger reply, "Virtuous sir! is there here a man who will keep it in store for you?" and the Bikshu say "there is;" whether it be one belonging to the

(Pali.)

it will be good if with this purchase money you procure such or such a robe and invest me with it, it is Nissaggiyan Pācittiyan.

9. If two lay persons, male or female, who are not related to a priest, shall collect money for the purchase of sundry robes for a priest, saying with this our money for purchasing robes we will buy a certain robe and give it to such a priest; and if that priest, prior to his being invited for the purpose, shall go to the parties and persuade them to have it presented, saying, Friends, it will be good if with this money for purchasing robes you procure such or such a robe and invest me with it, when it is presented it will be Nissaggiyan Pācittiyan.

10. If any king, or chief minister of a king, or Brahmin, or householder, shall send by a messenger the money to purchase a robe for a priest, saying, With this money for purchasing a robe buy one and invest such a priest with it, and the messenger shall come to the priest and say, My Lord, here is the purchase money for a robe brought for the venerable one, receive, venerable one, the purchase money for a robe. The priest must then speak thus to the messenger, Friend, we do not receive the purchase money for robes; when the necessary

(Chinese.)

Sang-ka-lam (Sangharama), or a Yo-po-sak (Upasaka), and if the messenger have given the robe in charge to this person, according to the direction of the Bikshu, and return and say, "Virtuous sir! I have given the robe (or the price of the robe) to such or such a man whom you appointed as your trustee, at the proper time, excellent sir, you must go and claim it as your own." If, after one, two, three visits for the purpose of reminding him, the Bikshu obtain the robe from his trustee,—well! but if not, he should go a fourth, fifth, and sixth time, and standing before him, silently remain there, causing him to recollect (the debt); if he thus obtain it,—well! if not, and he go still oftener for the purpose of recovering the gift, he is guilty of, &c. If he obtain not the robe, he may either go himself or send a messenger to the person or place who sent the gift, and say, "The gift which you sent by a certain messenger, and deposited with such and such a man for a certain Bikshu, that present the Bikshu has not succeeded in obtaining, return, therefore, and take it, lest it be lost."

(Pali.)

time comes we receive a consecrated robe. If the messenger shall then say to the priest, Venerable one, have you any person who attends to your concerns? The priest, if desirous, Priests, to obtain a robe, may point out such a person, the garden keeper, or an Upasaka,¹⁴ saying, Such a person, friend, attends to the concerns of the priests. The messenger having intrusted that person with the money will come to the priest and say, My Lord, the person whom the venerable one pointed out to me has been intrusted with the money by me; Go to him, venerable one, when you need a robe, and he will invest you with it. Priests, when that priest shall need a robe he may go to the person and speak to him twice or thrice, reminding him of it, and saying, Friend, I have need of a robe. If upon being spoken to and reminded two or three times the robe is procured it will be well, but if not, he may strive to get it by going a fourth, a fifth, or a sixth time, and standing in silence. If upon going and appearing before him in silence the fourth, fifth, or sixth time the robe is produced it will be well; but if by striving further the robe is procured it will be Nissaggiyān Pācittiya.

If the robe should not be furnished, he may either go or

(Chinese.)

11. If a Bikshu take the various cones of the silk-worm, and from the raw material weave for himself a bed-cover, let him be, &c.

12. If a Bikshu use the fresh wool of the black Tartar sheep, for the purpose of making himself a bed-cover, let him, &c.

13. If a Bikshu make himself a new bed-cover (or sleeping robe), he ought to make it from two parts of the wool of the black sheep, three parts of the white, and four parts of the shaggy dog,¹³ (p'ong—a shaggy dog—or mixed, variegated, *vid.* Williams *sub. voce.*), not using these proportions and making himself a sleeping robe, let him, &c.

14. If a Bikshu make a new bed-cover (or night or sleeping dress), he ought to keep it fully 6 years, if within the 6 years there be none other given him, and so he set to make a new one for himself, he is guilty of, &c., except the Sang-ki-mo¹⁴ (the chief priest?).

15. If a Bikshu make a new

(Pali.)

send to the person who brought the purchase money for the robe, and say, You, venerable one, sent the purchase money for a robe for a priest, but the priest has derived no advantage from it. Claim, venerable one, your own property, and let it not be destroyed. This is the law of the case.

11. If a priest shall cause a carpet (or coverlet) to be made with a mixture of silk, it shall be Nissaggiyan Pāchittiyan.

12. If a priest shall cause a woollen coverlet to be made all of a black colour it shall be Nissaggiyan Pāchittiyan.

13. When a priest shall procure a new coverlet to be made, there shall be taken two parts of black wool, one part of white, and a fourth part brown (or tawny). Should the priest not take two parts of black, a third of white, and a fourth of tawny-coloured wool for the making of a new coverlet, it shall be Nissaggiyan Pāchittiyan.

14. If a priest cause a new coverlet to be made he shall use it six years; if during the period of six years he should give the coverlet away, or not give it away, and have a new one made, except by the permission of the priests (in convocation) it shall be Nissaggiyan Pāchittiyan.

15. When a priest procures a

(Chinese.)

seat (or stool) for himself, he ought to take the old frame (or body) and add to it for the new part, one span in depth and breadth, and thus repair it in consideration of the part destroyed; if he exceed this limit, let him, &c.

16. If a Bikshu, going along the way, find a sheep fleece¹⁶ (or skin), he may take it, or so much of it as is useful, if no man carry it, then he may remove it for 3 yojanas (15 miles); if he exceed this distance, let, &c.

17. If a Bikshu send to a Bikshuni, not a relative, a skin or fleece of a sheep to disentangle (card?), to wash or dye, let him, &c.

18. If a Bikshu receive in his own hand either gold, silver, or coin (copper coin), or if he instruct others to take it (for him), or if he directs one who has received it how to use it (this is a hazardous translation; it is literally, "if the mouth be able (to be) the recipient"), let him, &c.

19. If a Bikshu engage in any description of purchase and sale with money, let, &c.

(Pali.)

sitting carpet to be made, he shall, in order to disfigure it, take a span, of the span of Budha, of an old carpet to join to it. Should a priest not take a span of an old carpet, of the span of Budha, in causing a new sitting carpet to be made, it shall be Nissaggiyan Pāchittiyan.

16. If a priest travelling on a long road should be offered a fleece of wool, if he be desirous of it he may receive it, and if there be no person to carry it for him, he may carry it with his own hands a distance of three yoduns;¹⁶ but if when there is no other person to carry it he should carry it a greater distance, it shall be Nissaggiyan Pāchittiyan.

17. If a priest should procure a fleece of wool to be washed, dyed, or disentangled by a priestess who is not related to him, it shall be Nissaggiyan Pāchittiyan.

18. If any priest shall receive coined gold or silver, or cause it to be received, or use it if deposited for him, it shall be Nissaggiyan Pāchittiyan.

19. If any priest shall have dealings in (or use) various kinds of bullion, it shall be Nissaggiyan Pāchittiyan.

(Chinese.)

20. If a Bikshu engage in bartering and selling, let, &c.

21. If a Bikshu keep an extra rice bowl (*patra*), or if it be given him and he store it up more than ten days, let him, &c.

22. If a Bikshu store up or keep a rice bowl (alms bowl, *patara*), (and if this) want the five fractures and do not leak (*vid. Spence Hardy, E. M. 70*), and yet he seek a new one, because he prefers it, let him be, &c.

23. If a Bikshu himself beg for some raw hemp (or cotton), and send it to a person not related to him, who is a weaver, to weave it into a garment for him, let him, &c.

24.¹⁶ If a Bikshu (a householder or his wife, having sent for a weaver to make a garment for the Bikshu) go before the garment is made¹⁷ (?), and speak thus to the weaver: "This robe you are making is for me, you must make it the best possible; let it be wide and long, strong,

(Pali.)

20. If a priest shall be engaged in mercantile transactions, it shall be *Nissaggiyān Pachittiya*an.

21. An extra bowl¹⁶ may be used for ten days, but if that period be exceeded it shall be *Nissaggiyān Pachittiya*an.

22. If any priest shall procure a new bowl while the old one has fewer than five ligatures (to prevent its falling to pieces) it shall be *Nissaggiyān Pachittiya*an. The bowl must be given up by the priest in an assembly of priests in the following manner. In that assembly of the priests each is to bring his bowl, and if the bowl be, at the last, not appropriated, it shall be given to that priest (whose bowl had the four cracks), saying, Priest, this is your bowl, use it until it breaks. This is the law of the case.

26. If any priest shall request cotton thread for himself, and shall give it to a weaver and have it made into cloth for a robe, it shall be *Nissaggiyān Pachittiya*an.

27. If any lay person, male or female, not related to a priest, shall cause a weaver to weave cloth to make that priest a robe, and if that priest, prior to being invited, shall go to the weaver, saying to him, Friend, this cloth for a robe is being weaved for me; make it long, and broad,

(Chinese.)

and of a fine texture, and I will reward you for your trouble." This Bikshu, agreeing thus for the price of the robe, if it be even a single meal of rice, is guilty of, &c.

25. If a Bikshu first of all give a garment to another Bikshu, and then, angry with him, go and take it away, or send some one else to take it, this Bikshu ought to return the garment; but if he take it (for good), let him, &c.

26.¹⁸ If a Bikshu have in store the diet for sick people, viz., cream, ghee, butter, honey, sugar, he may keep it for 7 days; if beyond this, he is guilty of, &c.

27.¹⁹ If a Bikshu come to the last month at the end of spring, he ought to seek the garments fit for the rainy season, and he may begin to wear them in the middle of the month; if he seek or wear these garments before this, let him, &c.

(Pali.)

and stout, and well wove with an even thread, equal in all its parts, and without knots, and perhaps we will give you some little matter; and if the robe comes to be dedicated; and if the priest having said this shall give anything to the weaver, if it be only a mouthful of his food, it shall be Nissaggiyan Pāchittiyan.

25. If any priest shall give his robe to another, and afterwards being angry and displeased shall take it away from him, or cause it to be taken away, it shall be Nissaggiyan Pāchittiyan.

23. If there are any medicaments fit for the use of sick priests, such as ghee, butter, oil, honey, sugar, they may be accepted and kept in store for use seven days, but if that time be exceeded it shall be Nissaggiyan Pāchittiyan.

24. When there is only one month remaining of the four hot months, a priest may seek the extra robe allowed during the rainy months, and when only half a month remains of the hot season it may be made up and worn. If prior to the last month of the hot season the robes for the rainy months be sought, or prior to the last half month of the hot season it be made up and worn, it shall be Nissaggiyan Pāchittiyan.

(Chinese.)

28. If a Bikshu, the three months of summer (*i. e.*, the rainy season. Varchas, vid. Jul. II. 64), not being yet complete by 10 days, be offered a robe as a present, he may accept it and keep it stored up till the time of the robes (*i. e.*, *chiwara-masa*, or robe-month, vid. Spence Hardy, E. M. 121,) arrive; but if he keep it longer (or accept it before), let him, &c.

29. If a Bikshu, the 3 months of summer, during which people live in fixed habitations, being now at an end, and the 15th day of the 8th month being fully come, remove to a distance, and if this Bikshu have some doubt or fear with respect to the place he occupies, fearing some danger of an accident happening to him, and therefore leave either of his robes in a house of some village for safety, and as occasion requires (*lit.* as he is moved), retires to a distance himself, he may do so even for 6 nights; but beyond this, if he absents himself, he is guilty, &c.

30. If a Bikshu, knowing that a certain person has an intention of bestowing charity on the priesthood, himself go and enter in and take the gift, let him, &c.

Priests, I have thus recited the 30 *ni-sah-che-po-yih-ti* laws, I now ask you all, is this assembly pure [3 times].

Priests! this assembly is pure! silently, therefore (adore!). So

(Pali.)

28. Ten days prior to the completion of the month Kattika (November), if a robe is presented to a priest it may be received by him, and be kept in reserve till the time for presenting the robe (at the termination of the rains), but if kept longer in reserve, it shall be Nissaggiyan Pāchittiyan.

29. During the month Kattika, if living with the laity, a residence in a forest is exposed to danger and fear; a priest living in such a residence, if he be desirous of so doing, may leave one of his three robes in the village, and live without it, and when there is any necessity may remain without it six nights, but if he remain longer without it, except by the consent of the priests, it shall be Nissaggiyan Pāchittiyan.

30. If any priest shall knowingly appropriate to his own private use property given to the general fund, it shall be Nissaggiyan Pāchittiyan.

Venerable ones, the thirty Nissaggiyā Pāchittiya Dammā have been declared; therefore, venerable ones, I inquire, Are ye pure respecting these things? A second time I inquire are ye

(Chinese.)

let it be!

Priests! These 90 Pi-yih-ti laws (Pachit-taya dammá) are to be recited bi-monthly as they are found in the book of the Precepts.

V. 90 PI-YIH-TI LAWS.

[*Pachittiya requiring confession and absolution*].²⁰

1. If a Bikshu knowingly equivocate, let, &c.

2. If a Bikshu be guilty of any sort of slander or contemptuous speech, let, &c.

3. If a Bikshu be double-tongued, let, &c.

4.²¹ If a Bikshu occupy the same house with a married woman, let, &c.

5. If a Bikshu occupy the same house with a man who has not yet received the great precepts, more than 2 nights, let him, &c.

6.²² If a Bikshu recite (prayers) with a man who has not yet received the great precepts, let, &c.

7.²³ If a Bikshu, knowing that another Bikshu has been guilty of any impure or disgraceful act, go to a man who has not received the great precepts, and converse with him on the sub-

(Pali.)

pure respecting these things? A third time I inquire are ye pure respecting these things? Ye are pure, venerable ones, therefore you are silent, and thus I receive it.

Venerable ones, the ninety-two Pachittiya Dammā¹⁷ are to be declared.

1. A wilful lie is Pāchittiyan.

2. Contemptuous speech is Pāchittiyan.

3. To slander the priests (or destroy their happiness by back-biting) is Pāchittiyan.

6. If any priest shall recline on the same place together with a woman, it is Pāchittiyan.

5. If any priest shall lie in company with a person not ordained priest more than two or three nights, it is Pāchittiyan.

4. If any priest shall jointly recite the discourses of Budha with one not ordained priest, it is Pāchittiyan.

9. If any priest shall declare to one not ordained priest the crimes (as Sanghādiseso, &c.) of other priests, unless with the permission of the priesthood, it is Pāchittiyan.

(Chinese)

ject, except by dispensation, let, &c.

8. If a Bikshu go to a man who has not yet received the great precepts, and speak of having attained to a law beyond men, such as "I know this; I have seen this;" although what he knows and has seen be nothing but true, let him, &c.

9.²⁴ If a Bikshu talk with a woman on the law more than 5 or 6 sentences, except a discreet man be present, let, &c.

10. If a Bikshu with his own hand dig the earth, or instruct some one else to do so, let, &c.

11. If a Bikshu destroy a settlement of evil spirits,²⁵ let, &c. [This translation is uncertain, the original is obscure.]

12. If a Bikshu falsely use prevaricating words, so as to vex another, let, &c.

13. If a Bikshu rail at and abuse a priest (?), let him, &c.

14. If a Bikshu take a priest's mattress, or wooden bed, or sleeping materials, or chair-cushion, and, laying it on the earth, himself spread it out, or instruct another to do so, and then go away and leave it so, not himself restoring it or instructing another to do so, let him, &c.

15. If a Bikshu, living within a priest's apartment, take another's sleeping materials or his

(Pali.)

8. If any priest shall declare to one not ordained priest that he (or any other person) has attained to supernatural wisdom (as the *Dyānas*), it is *Pāchittiyan*, even if his statement be true.¹⁶

7. If any priest shall preach more than five or six sentences to a woman, except in the presence of a man who can understand what is said, it is *Pāchittiyan*.

10. If any priest shall dig the ground, or cause it to be dug, it is *Pāchittiyan*.

11. The cutting, &c., of trees, grass, &c., is *Pāchittiyan*.

12. The annoying by prevarication is *Pāchittiyan*.

13. Murmuring and complaining are *Pāchittiyan*.

14. If any priest having put out into the open air, or caused to be put out, any bed, stool, seat, &c., the general property of the community, and going away shall leave them without taking them in, or causing them to be taken in, or without giving directions for that purpose, it is *Pāchittiyan*.

15. If any priest shall spread out, or cause to be spread out, a mattress, &c., in the general resi-

(Chinese.)

chair-cushion, and himself spread them out or instruct some one else to do so; and if he sit or sleep, and then go away and leave them so, without returning them, properly arranged, himself or by another person, let him, &c.

16. If a Bikshu, having formerly known a Bikshu dwelling in a particular place, afterwards come and live with him, constantly using his bedding and fixing himself in his abode, thinking thus: "If he is angry, let him tell me to go." Encouraging such unseemly ideas as this, let him, &c.²⁵

17. If one Bikshu, angry with another, and not liking him to dwell within the priest's abode, himself force him out, or teach another to do so, let, &c.

18. If a Bikshu (on the top of) the priests' abode or belfry, sit or sleep on a chair or bed with a free or loose leg, let, &c. (E. M. 150).

19.²⁷ If a Bikshu, knowing water to have insects in it, himself use the same for laying the dust, or watering shrubs, or instruct others to do so, let, &c.

20.²⁸ If a Bikshu be making a door for the principal dwelling of the priests, or a window, or engaged in any other work of this character, and receive into his hands, more than two or three of the pieces intended for

(Pali.)

dence, and shall go away and leave it without taking it up, or causing it to be taken up, or without giving directions for its being taken up, it is Pāchittiyan.

16. If any priest in the common residence (or Wihara) shall go into a place previously occupied by another priest, and lay down there, thinking that he who is annoyed will go away, unless it be in consequence of some improper act done by the previously occupying priest, it is Pāchittiyan.

17. If any priest being angry and displeased with another shall expel him from the common residence, or cause him to be expelled, it is Pāchittiyan.

18. If the common residence be a house with an upper story, if any priest shall place a bed or stool with unfastened legs upon the upper terrace, and lie or sit upon it, it is Pāchittiyan.¹⁹

20. If any priest knowing insects to be in water shall sprinkle it (or pour it) or cause it to be sprinkled upon grass or clay, it is Pāchittiyan.

19. When a priest procures a residence, the original property of the builders, to be erected for him, for such extra work about the doorway as may be necessary to give stability to the bolts, and also for such extra

(Chinese.)

the construction (so as to endanger life or limb), let him, &c.

21. If a Bikshu, when the priests are not near to observe (not discriminating), teach the Bikshunis any particular subject or occupation, let, &c.

22. If a Bikshu occupy himself all day long²⁹ with the Bikshunis, though the priests be aware of it, let, &c.

23. If a Bikshu speak thus to some one or two of the others: "The priests give instruction to the Bikshunis for the sake of meat and drink, let, &c.

24. If a Bikshu give a Bikshuni, not his relative, clothes, except in exchange, let, &c.

25. If a Bikshu give a Bikshuni, not a relative, clothes to make [this is doubtful; it may be, "make clothes for a Bikshuni," or "give a Bikshuni clothes already made"], let him, &c.

26. If a Bikshu with a Bikshuni dwell together, sitting in a covered place, let, &c.

(Pali.)

thickness of the walls about the windows as may be requisite to give them their finishing, he may two or three times direct materials to be brought from grounds not under immediate cultivation, but if he exceed this it is Pāchittiyan.

21. If any priest shall, without the permission of the assembled priests, deliver exhortations to the priestesses, it is Pāchittiyan.²⁰

22. Even if thus permitted by the priesthood, if he give his exhortation after sunset, it is Pāchittiyan.

24. If any priest shall say, The priest gives exhortations to the priestesses from interested motives, it is Pāchittiyan.

25. If any priest shall give a robe to a priestess, who is not related to him, except the kind called Pāriwattaka,²¹ it is Pāchittiyan.

26. If any priest shall sew, or cause to be sewed the robe of a priestess who is not related to him, it is Pāchittiyan.

23. If any priest, except on an allowed occasion, shall go to the residence of the priestesses to deliver exhortations to them, it is Pāchittiyan. The allowed occasion is, when the priestess is sick.

(Chinese.)

27. If a Bikshu engage to walk on the same road with a Bikshuni, and enter a village thus, except on specified occasions, let, &c. The special occasions are: when his companion (*i. e.*, the Bikshuni) has either fear of any particular place, or in doubt about the way.³⁰

28. If a Bikshu agree to go with a Bikshuni in a boat, either up or down a stream (?), except in a ferry boat, let, &c.

29. If a Bikshu, knowing that a Bikshuni has used flattering or insincere language, so as to influence one to give food to him, except already designed for him by a householder, let, &c. [Doubtful].

30. If a Bikshu accompany a married woman to a religious assembly, let, &c.

31. If a Bikshu ask alms at a place of eating (*i. e.*, an eating-house), supposing him to be free from sickness, he may receive (food) for one day; but if beyond (this once), let &c.

32. If a Bikshu *turn and separate his food*,³¹ except at special times, let, &c. The special times are, (1) when he is sick; (2)

(Pali.)

27. If any priest shall by appointment travel in company with a priestess, on a long road (*i. e.*, road between principal towns), or even from one village to another, except on an allowed occasion, it is Pāchittiyan. The allowed occasion is, when travelling with a caravan, or when danger is apprehended.

28. If any priest shall by appointment enter a vessel in company with a priestess, to proceed either up or down a river, except for the passing from the one-bank to the other, it is Pāchittiyan.

29. If any priest shall eat food offered to him in consequence of the request of a priestess, except when it had previously been prepared for him by a laic (*i. e.*, except where the provider had either previously invited him or was a relative), it is Pāchittiyan.²²

30. If a priest sit in private with a priestess it is Pāchittiyan.

31. A priest, who is not sick, may eat food received at a place where provision is made for many persons (*i. e.*, for a number of persons engaged in any common business, a mess-house, &c.) for one day; but if more than one day it is Pāchittiyan.

33. If a priest eat his ordinary meal when under an invitation to dine, except on allowed occasions, it is Pāchittiyan. The

(Chinese.)

at the time of giving (or asking) clothes; (3) at the time of making clothes.

33.³² If a Bikshu select food from that which is prepared for the community, except at special times, let, &c. The special times are, (1) when sick; (2) at the time of contribution for clothes; (3) at the time of making clothes; (4) when travelling by road; (5) when travelling by water; (6) at the time of a great assembly; (7) when food is given in charity to Sha-mans.

34. If a Bikshu, arriving at the house of a Tan-yu (Danapati, *i. e.*, benefactor, *vid.* Jul. III. p. 563), be pressed to receive various kinds of food as cakes (?), or cooked rice, the Bikshu ought not to receive more than 2 or 3 bowlfuls; and having received it, he ought to take it to the monastery, and there divide it with the other Bikshus; if a Bikshu who is not sick, take more than 2 or 3 bowlfuls, let him, &c.

35. If a Bikshu, having taken sufficient food, go at some other time to beg food [go afterwards to receive food at another place by invitation] (?), and do not dispose of the remnants according to the rules, eating them at another time, let, &c.

36. If a Bikshu, knowing that

(Pali.)

occasions are when sick, upon the presentation of robes, or upon the making of robes.³³

32. The eating of food prepared for several priests (as a joint meal), except on authorized occasions, is Pāchittiyan; those occasions are when sick, upon the presentation of robes, upon the making of robes, while on a long journey, while on board ship, on great occasions, or upon a general invitation.

34. If a priest upon going to a house, should have rice or other grain brought and offered to him, he may, if he please, accept two or three bowlfuls, but if he receive more, it is Pāchittiyan.—When he has accepted the two or three bowlfuls, he must share it with the other priests; this is the law of the case.

35. If any priest (having accepted an invitation to dine at a person's house) after having eaten, shall take any other refreshment (from other people) that did not form part of the meal provided for him by the inviter, it is Pāchittiyan. (As it implies that the inviter is either unable or unwilling to give him a sufficiency.)

36. If any priest, knowing

(Chinese.)

another Bikshu has taken food enough, go to another place to receive food by invitation, and observe not the rules which respect the remnants, and then press the other Bikshu to receive this food, saying, "Brother, take this food, it is agreeable, reject those remnants," and desiring to cause him to err, let, &c.

37. If a Bikshu eat at a forbidden time, let, &c.

38. If a Bikshu eat food taken (or received) at a house of ill repute, let, &c.

39. If a Bikshu, not having received any food, take any other medicament (to appease his appetite?), except water with the twigs of the yeung (willow?) tree,³³ let, &c.

40. ³⁴If a Bikshu receive delicate food, curds, butter, fish, flesh, when not sick (and use them) for himself, let, &c.

41. If a Bikshu, with his own hand, give food to a heretic (unbeliever), male or female, let, &c.

42. If a Bikshu, having been previously invited to receive food, go either before or after the meal (he have thus received, or is

(Pali.)

that another priest has accepted an invitation for dinner and eaten his meal, shall bring any food or refreshment except the remnants of that meal, and say to him, Come priest, eat and take refreshment, seeking occasion to bring him into trouble, when he eats it is (to the inviting priest) Pāchittiyan.

37. If any priest shall eat or take food (as rice, &c.) at an improper hour (*i. e.*, after mid-day), it is Pāchittiyan.³⁴

38. If any priest shall eat the food which he had reserved from the previous day, it is Pāchittiyan.³⁵

40. If any priest shall bring within the door of his mouth any food which has not been given to him in alms, excepting water, and any substance for cleansing the teeth, it is Pāchittiyan.

39. If any priest, who is not sick, shall solicit for his own use luxuries, such as ghee, butter, oil, honey, sugar, fish and flesh, milk or curds, and eat of them, it is Pāchittiyan.

41. If any priest shall, with his own hand give any kind of food to a naked ascetic, or to a male or female wandering ascetic (mendicants of a Braminical order), it is Pāchittiyan.

42. If any priest who has been invited to dine, shall go to the house of the inviter before or after the time for dining without

(Chinese.)

about to receive), to various other houses (to beg), without telling the other priests, let him, &c. Except on these special occasions, viz., when sick, at the time of making clothes, and at the time of giving clothes.

43. If a Bikshu, eating food in a house known to contain wealth, sit there too long, let, &c.

44. If a Bikshu, eating in a house known to contain riches, sit in a secret or concealed part of the house, let, &c.

45. If a Bikshu sit alone on the public ground (on a private couch), with a woman, let, &c.

46. If a Bikshu, conversing with the other Bikshus (of one monastery), say thus, "Excellent friends! come, let us go together to such or such a village and eat food together;" and if that Bikshu, notwithstanding the result, giving his friend food, do eat, shall say thus, "Now you go! I would rather neither talk nor sit with you, I prefer sitting alone, and talking by myself;" and thus disturb the harmony of the assembly (?), let, &c.

47. If a Bikshu be offered a four months' supply of medicines he may accept it, though not sick; but if he receive more than this quantity, except he be constantly requested, or earnestly begged, or asked to take a

(Pali.)

giving information to the priests, who have been jointly invited with him, except on allowed occasions, it is Pāchittiyan. The allowed occasions are when a robe is to be given, or a robe to be made.

43. If any priest shall enter inside a house when he goes to obtain food, and sit down there, it is Pāchittiyan.

44. If any priest shall sit on a private secluded couch with a woman, it is Pāchittiyan.

45. If a priest being alone with a woman shall sit down with her, it is Pāchittiyan.

46. If any priest shall say to another priest, Come, friend, let us go to the town or village to beg food, and afterwards, whether anything has been given or not, shall send him away, saying, Go friend, it is unpleasant for me to speak with you or sit with you, it is more pleasant for me to speak and sit alone, unless it be on account of some improper act he has done, it is Pāchittiyan.

47. A priest, when in health, may accept an invitation to receive such things as a sick priest needs for four months (*i. e.*, during any part of that period, when he is unwell, to call and receive them), but unless the

(Chinese.)

part (?),³⁶ or (?) ... , let him, &c.

48. If a Bikshu go to see the evolutions of an army, except he have real cause to go, let, &c.

49. If a Bikshu, having cause to go (as above), stop more than two or three nights, let, &c.

50. If a Bikshu, living in the place where an army (is met), and, stopping for two or three nights, go to see the warlike evolutions of the men, elephants, horses, &c., let him, &c.

51. If a Bikshu drink wine, let, &c.

52. ³⁷If a Bikshu gambol in the water, let, &c.

53. If a Bikshu strike another³⁷ man with his fist or a stick, let, &c.

54. If a Bikshu will not receive reproof (or suffer expostulation), let, &c.

55. If a Bikshu terrify another Bikshu (so as to be deterred from doing his duty), let, &c.

56. If a Bikshu, not being sick, bathe oftener than twice a month, except on special occasions, let, &c.

The special occasions are—during the very hot season, during sickness (or time of sickness,

(Pali.)

invitation be renewed, or the original invitation be to receive such things in perpetuity, if after that period he should go and receive them, it is Pāchittiyan.

48. If any priest shall go to view an army, except he have a sufficient reason, it is Pāchittiyan.

49. If the priest should have a proper reason for going to the army, he may remain there two or three nights, but if he remain longer, it is Pāchittiyan.

50. If during the two or three nights he may remain there he should go to the place of combat, or to the muster of troops, or to the encampment, or to see any sight connected with the army, it is Pāchittiyan.

51. The drinking fermented or distilled liquors is Pāchittiyan.

53. To sport in the water is Pāchittiyan.

52. To tickle with the fingers is Pāchittiyan.

54. Unkindness is Pāchittiyan.

55. If any priest shall terrify (or annoy) another priest, it is Pāchittiyan.

57. If any priest shall bathe more frequently than once a fortnight, except on allowed occasions, it is Pāchittiyan. The allowed occasions are two months and a-half; namely, one month and a-half during the summer

(Chinese.)

i. e., epidemic), when he is working, the windy season, the rainy season, after a long journey.

57. If a Bikshu, not being sick, for the purpose of warming his person, make a fire on the ground, either with his own hands or by instructing another to do so, except from some cause of the season, let, &c.

58. *If a Bikshu hide another Bikshu's clothes, rice-bowl, chair-materials, needle, or holder, either with his own hand or by causing another to do so, in order to make sport of the Bikshu, let, &c.

59. If a Bikshu present clothes to a Bikshu, Bikshuni, *Shi-chamo-na*, Shami, Shamini,³⁹ and do not ask permission (?), let, &c.

60. ⁴⁰If a Bikshu receive new garments, he ought to dye them (make them) of the three earthy colours, viz., dark blue (*i. e.*, the colour of nature, either blue or green, vid. Williams, sub. voc.), dark, or muh-lau(?); if he do not do so, let, &c.

61. If a Bikshu cause an animal to be deprived of life, let, &c.

62. If a Bikshu, knowing water

(Pali.)

and the first month of the rainy season, which two and a-half months are the hot season; also during fever or other sickness, when engaged in work, or when on a journey, or in the time of rain accompanied with wind.

56. If any priest, who is in health, being desirous of warming himself shall kindle a fire, or cause one to be kindled, except it be the mere lighting a lamp, or a similar act, it is Pāchittiyan.

60. If any priest shall hide or cause to be hid, the bowl, robe, carpet, needlecase, or girdle of another priest, it is Pāchittiyan, even if it be done only in sport.

59. If any priest shall appor-tion a robe of his own to any other priest, or to a priestess, or to a person under instruction, or to a male or female during their novitiate, without the regular form of investiture, it is Pāchittiyan.

58. When a priest obtains a new robe he must put upon it either green spots, or mud, or black marks to disfigure it. If he wear the new robe without disfiguring it with one of these three it is Pāchittiyan.

61. If any priest shall wilfully take the life of any being it is Pāchittiyan.³⁸

62. If any priest shall know-

(Chinese.)

to have insects in it, use it for drink, let, &c.

63. If a Bikshu give cause of complaint (vexation) to another Bikshu, for even a short time, let, &c.

64. If a Bikshu, knowing another to be guilty of uncleanness or wicked conduct, conceal it, let, &c.

65. "When fully twenty years of age, a man may undertake the great obligations (lit. great precepts). If a Bikshu, knowing his age to be under twenty, offers to receive the great precepts, this man (on account of his age) not being allowed to undertake them, and thus making himself a subject of ridicule to the other Bikshus, as a silly, foolish fellow, he is guilty of, &c.

66. If a Bikshu, knowing that a cause of complaint had been given, and that after expostulation, according to the four laws (viz. 10, 11, 12, 13 of the Sanghadisesa?), the cause has been removed, yet raise the subject as topic of conversation, let, &c.

67. If a Bikshu, knowing another man to be a companion of robbers, travel on the same road with him,⁴² *in going to the assembly*, let, &c.

68. If a Bikshu speak in some such way as this, "I know the laws spoken by Buddha, (and I say that) a man indulging in lustful practices does not oppose the

(Pali.)

ingly drink water containing insects, it is Pāchittiyan.

63. If any priest shall knowingly bring forward again a cause which has already been decided, it is Pāchittiyan.

64. If any priest shall intentionally conceal any serious crime committed by another priest, it is Pāchittiyan.

65. If any priest shall admit into full priest's orders any man under twenty years of age, the ordination is invalid, the presiding priest is disgraced, and the performance of the act is Pāchittiyan.

67. If any priest shall by engagement accompany a woman on a journey, if it be only to the end of the village, it is Pāchittiyan.

66. If any priest shall by engagement accompany a person, whom he knows to be a thief, on a journey, if it be only to the end of the village it is Pāchittiyan.

68. If any priest shall say, This I know of the doctrines preached by Buddha, that those things which he has declared to be dangerous (to the attainment

(Chinese.)

laws of reason," another Bikshu ought to expostulate with this one, and say, "Excellent brother, do not make such an assertion as this, do not thus calumniate the world-honoured one, it is not right (or good) thus to calumniate him; the world-honoured one has made no such an assertion as this; in all his methods of salvation has he said, 'Practice of lust is an obstacle to the observance of the laws of reason.'" This Bikshu thus expostulating, if the other still clings to his error, should repeat his protest three times; if the first then retract, well; if not, let, &c.

69. If a Bikshu, knowing a man to speak in this manner, who has not yet received the law, and holding these views, still to adhere to them, either bestow food on him as he requires it, or associate with him *under the same superior*⁴³ (Kie-mo), or converses with him, stopping in the same house, let, &c.

70. If a Bikshu know a *Shaman*⁴⁴ who has expressed himself in a manner similar to the case just considered (68), he ought to expostulate with him in the same manner (68). If the Shaman do not forsake his error, let the Bikshu address him thus: "From this time henceforth you are not a disciple of Buddha; you may not follow with the other Bikshus

(Pali.)

of future happiness and final emancipation from existence) will not prove so to the persons who practise them. The other priests shall reply, Speak not thus, venerable one, defame not Budha; it is not proper thus to censure him, for he has not thus spoken. In various ways, friend, Budha has declared dangerous things to be dangerous, and they will prove dangerous to those who practise them. When the priests have thus spoken to him, if he retain his sentiments, they must thrice repeat their admonitions to forsake them. If, after the third admonition he do so, it will be well, but if not it is Pāchittiyan.

69. If any priest shall encourage, associate with, or maintain communion with a priest who holds these obnoxious sentiments and refuses to abandon them, it is Pāchittiyan.

70. If any priest in his novitiate shall say, This I know of the doctrines preached by Budha, that those things which he has declared to be dangerous will not prove so to the persons who practise them, the other priest must say to this priest still in his novitiate, Friend novice, speak not thus, defame not Budha; it is not proper thus to censure

(Chinese.)

as other Shamans do, or remain with the great Bikshus, at their several abodes; you have now nothing to do with these things: go, then! depart! depart for good (or, lost as you are! go!); you cannot live here!" If the Bikshu, knowing the Shaman to be guilty as above, still associate and talk with him, then he is guilty, &c.

71. "If a Bikshu, at a time, for instance, when the other Bikshus are expostulating with a transgressor, speak thus: "Excellent brethren, I cannot now learn these precepts, and yet I may arrive at complete wisdom; with respect to those who keep these commands, I would wish to put some difficulties," let him, &c. If a man desire to have an explanation he may then put his difficulties.

72. If a Bikshu, at a time when the precepts are read, make some such speech as this: "Excellent friends! what use is there in repeating these troublesomely minute commands. Every time

(Pali.)

him, for he has not thus spoken. In various ways, friend novice, Budha has declared dangerous things to be dangerous, and they will prove dangerous to those who practise them. When the priests have thus spoken to the novice, if he still maintain his sentiments they must further say, From this day, friend novice, it is not proper for you to say of Budha, He is our teacher: neither have you longer the privilege of other novices of remaining two or three nights with the priest. Depart, you are no longer recognised. If any priest, knowing that the novice has been thus rejected, shall aid, maintain, or support him, or suffer him to dwell with him, it is Pāchittiyan.

71. If any priest shall say concerning the precepts named by the priests Sahadammikan (laws binding all the priests), Friend, I shall not attend to that precept until I have inquired of some other skilful priest, learned in the law, it is Pāchittiyan. Priests, this is the law: a priest desirous of obeying the precepts must know, inquire, and consult respecting them.

72. If any priest shall say while the Pātimokhan is being read, Where is the utility of declaring these great and small precepts; they tend to engender doubts, anxieties, and mental per-

(Chinese.)

they are repeated they do but harass a man's mind and fill him with doubts; pass them over lightly then!" Let him, &c.

73. If a Bikshu, at the time of repeating the precepts, speak thus: "Excellent brethren! I now begin to know these precepts, this book of commands, to be repeated bi-monthly, taken from the midst of the Sutra;⁴⁶" If the other Bikshus know that this one,—or two or three,—sit down at the time of repeating these commands,—how much more if there are many such!—(shewing) his ignorance and want of understanding; should he therefore (thus) transgress, he ought to be dealt with according to the law (of ex-postulation), for (thus causing) the crime of ignorance to extend more widely, (and should be addressed in this manner), "Excellent brother! it is no profit to you, it is not right for you, to hear so negligently and carelessly the precepts recited at the appointed times." This Bikshu, on account of his ignorance, incurs the guilt of, &c. [This translation doubtful.]

74. "If a Bikshu, after having lived together with others under the same superior, speak thus of the rest of the Bikshus, "Those priests regarded all their things and possessions as if they were relations and friends," let him, &c.

(Pali.)

plexity; this contempt of the precepts is Pāchittiyan.

73. If any priest shall say when the Pātimokhan is being read each successive fortnight, I now know these doctrines: they are contained in the discourses of Budha, are extracted from them, and are appointed to be read every fortnight. If the other priests know that this priest is very unwilling to sit while the Pātimokhan is being declared two or three times, they must conclude. This priest is not delivered from evil for he is unwise. If he has been guilty of any crime they must deal with him according to law. In addition to which they must (by a formal act of the assembly) convict him of folly, and censure him saying, Friend you derive no advantage from this; it is difficult for you to profit by it. After this censure the offending priest is to be regarded as guilty of Pāchittiyan.

77. If any priest shall wilfully suggest unnecessary doubt to another priest, if it be only to give him a moment's uneasiness, and from no other motive, it is Pāchittiyan.

(Chinese.)

75. ⁴⁶If a Bikshu, the priests having decided a matter, or being engaged in deciding a matter, depart from their midst, through disagreement (or without being desired), let, &c.

76. ⁴⁹Or if he were desired (or satisfied), and afterwards revile the priests, let, &c.

77. ⁵⁰If a Bikshu, knowing that one Bikshu has quarrelled (with another), and hearing this one converse (on the subject), he go and tell the other, let, &c.

78. ⁵¹If a Bikshu, angry and out of temper, strike another Bikshu, let, &c.

79. ⁵²If a Bikshu, angry and out of temper, with his hand lay hold of another Bikshu, let, &c.

80. ⁵³If a Bikshu, angry and out of temper, charge groundlessly another priest, with disregarding the Sanghidasesa rules, let, &c.

81. ⁵⁴If a Bikshu, at the time of pouring water on the head of a Tchattraya King—(the order here is confusing, it might, perhaps, be rendered “the water used by Tchattrayas being poured on a king”)—before the king comes forth (or out), or the treasures are stored, enter into the chief minister’s apartment, beyond the threshold, let, &c.

(Pali.)

80. When a case is under the consideration of a regularly constituted assembly, if any priest leave the meeting without giving his vote, it is Pāchittiyan.

79. If any priest shall give his consent to an ecclesiastical procedure, and afterwards complains of it, he is guilty of Pāchittiyan.

78. If any quarrel, or noise, or debate arise among the priests, if a priest perceiving this shall stand, thinking, I will hear what they have to say; if he do this and no more it is Pāchittiyan.

74. If any priest being offended and angry with another shall strike him, it is Pāchittiyan.

75. If any priest being offended and angry with another shall push against him, it is Pāchittiyan.

76. If any priest shall bring a groundless charge of Sanghādiseso²⁷ against another, it is Pāchittiyan.

83. If any priest shall even step over the threshold of the sleeping apartments of an anointed king without previous inquiry whether the king or the women of his harem are within (and thus announcing his arrival), it is Pāchittiyan.²⁸

(Chinese.)

82. If a Bikshu himself take up a bundle of precious gems, or the fittings of such gems, or instruct another to do so, except in a Sangharana, or a place of abode,⁸² let, &c.

83. If a Bikshu enter an assembly (or a village) of religious at prohibited hours, except at the desire of the other Bikshus, let, &c.

84. If a Bikshu make a couch or bed, it should not be more than eight of Buddha's fingers in height, except to adapt it to the shape of the wall, or other fixture; if he make it more, let, &c.

85. If a Bikshu take the silk of Tou-lo⁸⁵ (Taras or Tara (?) vid. Jul., 474, sub. voc., III.) and store it up to make a mattress, couch, seat, or cushion, let, &c.

86. If a Bikshu use either bone, tooth, or horn needle-case,

(Pali.)

81. When any priest in a regularly constituted assembly has given a robe, if he shall afterwards complain saying the public property has been given with partiality, it is Pāchittiyan.

82. If a priest shall knowingly give to a laic any property which has been presented to the priesthood in common, it is Pāchittiyan.

84. If any priest shall pick up or cause to be picked up any jewel or ornament, except in a garden or dwelling-house, it is Pāchittiyan. The law is, that in a garden or house a priest may pick up or cause to be picked up any jewel or an ornament and put it by that it may be restored to the owner.⁸⁹

85. If any priest not having a sufficient reason shall enter a village at an unseasonable hour, without giving information to the priests who may reside with him, it is Pāchittiyan.

87. If a new bed or chair be made by a priest it shall have legs eight inches high, of the inches of Budha; if the legs are higher than this the bed shall be broken, and the priest is guilty of Pāchittiyan.

88. If any priest shall cause a bed or chair to be made stuffed with cotton, it is Pāchittiyan.

86. If any priest shall have a needle case made of bone, ivory,

(Chinese.)

or scraper,⁸⁷ let, &c.

87. If a Bikshu make a hi-sse-tan—(this expression is obscure, it may mean a place of offering for a female devotee)—let it be the orthodox size, viz., two of Buddha's spans in length, one and a-half in breadth, or at most not more than half a span more each way; if he exceed this limit, let, &c.

88. If a Bikshu use a piece of cloth to cover a sore, it ought to be the proper size; this is the medium size, four of Buddha's spans in length, and in breadth two; if beyond this, let, &c.

89. If a Bikshu make a rain garment, it ought to be the proper size; the mean size is six of Buddha's spans in length, two and a-half in breadth; if beyond this, &c.

90. If a Bikshu make his garments larger than those used by Buddha, let him, &c. This is the mean measurement, nine of Buddha's spans in length, six in breadth; this is called the measurement of Buddha's garments.

Great Sirs! I have thus recited the 90 Pi-yi-ti laws (Pāchittiya); I now demand of ye

VOL. XIX.

(Pali.)

or horn, it shall be broken, and the priest is guilty of Pāchittiyan.

89. If any priest shall make a coverlet to sit on (either for chair or bed), it shall be made within the following size, namely, two spans, of the span of Budha, in length, and one and a-half in breadth; if it be larger than this it shall be torn, and the priest who made it be guilty of Pāchittiyan.

90. If a priest make any cloth into a covering for a cutaneous disease (or for boils, &c.), it must not be larger than four spans, of the span of Budha, in length, and two in breadth; if it exceed this measurement it shall be torn, and the priest be guilty of Pāchittiyan.

91. If any priest shall make a robe allowed to be worn during the rainy season, it must not be larger than six spans, of the span of Budha, in length, and two and a-half in breadth; if it exceed this size it shall be torn, and the priest be guilty of Pāchittiyan.

92. If any priest shall make a robe as large or larger than that used by Budha, it shall be torn, and the priest be guilty of Pāchittiyan. The size of the robe used by Budha is nine spans long, of the span of Budha, and six spans broad.

Venerable ones, the ninety-two Pāchittiya Dammā have been declared; I inquire, therefore,

2 I

(Chinese.)

all, Is this assembly pure throughout or not? [3 times]. All ye, Sirs! this assembly is pure; silently, therefore! So let it be!

Excellent Sirs! these (following) are the four Pi-lo-ti-ti-sha-ni laws (Patidesani dhamma) taken from the midst of the Sutra of Precepts.

4 PATIDESANI DHAMMA

Requiring reprimand.

1. If a Bikshu, not being sick, enter a village and accept food from a Bikshuni, not of his own family, receive it into his own hand and eat it, he ought to go to the other Bikshus and say with sorrowful contrition,⁸⁹ "Excellent Sirs! I have broken such and a law⁹⁰ (?), which I ought not to have done, and now I come to confess it to you, Excellent Sirs, with contrition." This is called Patidesani dhamma.

2. If a Bikshu dwell in a white robe house (?) for the purpose of eating, and amongst the people there, there be a Bikshuni who comes and points out a particular person, saying, "Give so and so gruel; give so and so rice," all the Bikshus ought to speak to that Bikshuni, saying, "Stop, worthy sister! properly

(Pali.)

venerable ones, whether ye be pure respecting these things. A second time I inquire whether ye be pure respecting these things. A third time I inquire whether ye are pure respecting these things. Ye are pure, venerable ones, and therefore ye are silent, and I thus receive it.

Venerable ones, the four Pāti-desaniya Dammā are now to be declared.

1. If any priestess entering into a village shall obtain (in alms) solid food or lighter refreshments, and if a priest, not related to her, shall take these at her hands and eat of them, it must be confessed, and the priest must say (to the one who receives the confession), Friend, I have been guilty of a very unbecoming and disgraceful act, and which ought to be confessed; I do accordingly confess it.

2. When priests are invited by the families which support them, and eat food (at the house of the inviter), if any priestess shall be present and acting authoritatively say, Give gruel here, or give rice there, the priests shall order her to depart, saying, Sister, depart until the priests have eaten. Should they

(Chinese.)

all the Bikshus should finish eating first, then you" [doubtful]. If there be no Bikshu who would speak thus to that Bikshuni, then the Bikshu (who thus neglects his duty) ought to go and confess to the other Bikshus, saying, "I have broken such and such a law," &c.

3. If there be certain families of distinction so constituted by an express act of the priesthood, and a Bikshu knowing the place of their abode, not having previously received an invitation, and being in good health (go there), and in his own hand receive food to eat, this Bikshu ought to go to the other Bikshus, and with contrition say: "Excellent Sirs, I have broken such and such a law, which I ought not to have done. I now come with contrition and confess my crime to you, Excellent Sirs!" This man ought to receive reprimand.

4. If a Bikshu be living in the forest as an Aranyaka (A-lan-jo) in a place at a long distance, and which people fear to approach, and if the Bikshu living thus, not having first told the Danapati, that no gifts should be given outside the limits of the Sangharama, come and reside within the Sangharama, being in good health, and there take food with his own hand and eat it, this Bikshu ought to

(Pali.)

neglect to order the priestess to depart, saying, Sister, depart till the priests have finished eating, it must be confessed, and and the priests shall say, Friend, We have been guilty of a very unbecoming and disgraceful act, which ought to be confessed, and we accordingly confess it.

3. If there be any families privileged (in consequence of their piety and wealth) to supply the wants of the priests, should any priest who is not afflicted by sickness go to them prior to receiving an invitation and obtain food or other refreshments, and eat of what he receives, it must be confessed, and the priest shall say, Friend, I have been guilty of a very unbecoming and disgraceful act, which ought to be confessed, and I accordingly confess it.

4. If any priest live in a desert place, dangerous from being frequented by robbers, and shall receive in his garden any food or other refreshments brought to him by persons whom he has neglected to warn of the dangers connected with the place, and, except in case of sickness, shall eat of them, it must be confessed and the priest shall say, Friend, I have been guilty of a very unbecoming and disgraceful act

(Chinese.)

repent and confess, &c.

Excellent Sirs! I have thus recited the four Pi-lo-ti-ti-she-ni laws; I now ask this assembly, Are you pure of these offences [3 times]? This assembly is pure; silently, therefore! So let it be!

Excellent Sirs! These Chung-kioh laws (Sekhiyá-damma), taken from the midst of the Sutra of Precepts, I now proceed to recite.

100 CHUNG-KIOH LAWS.

[*Sekhiya damma, inculcating certain proprieties. The Senghalese only has 75*].

1. He ought to learn to use proper arrangement in putting on his inner garments.

2. Also in putting on the 3 (outer) robes.

3. Not to disarrange his garments, on entering a white-robe dwelling.⁴¹

4. Not to disarrange his garments when taking his seat in a white-robe dwelling.

(Pali.)

which ought to be confessed, and I accordingly confess it.³⁵

Venerable ones, the four Pāti-desaniya Dammā have been declared; I therefore ask if the venerable ones are pure respecting these things? a second time I ask are ye pure? a third time I ask are ye pure! The venerable ones are pure, and therefore they are silent, and as such I receive it.

Venerable ones, the Sekkhiya Dammā (rules for purity of conduct) are to be declared.

1. The precept ought to be observed to wear the robes so as perfectly to clothe the body. (With the under robes so to cover the body that no part from the navel to the knee should be exposed.)

2. The precept ought to be observed that I should wear (the upper robe) so as to envelop the body (from the shoulders to the heels being covered by the upper robe).

3. Well covered³¹ (with my robes) will I enter the village (or house).³²

4. Well covered will I sit down in the village.

(Chinese.)

5. Not to have his robes (carelessly) entangled round his neck on entering, &c.

6. Not to have his robes so on sitting down in, &c.

7. Not to have his head covered on entering in, &c.

8. Nor on sitting down in a, &c.

9. Not to enter a white-robe dwelling with a bouncing (careless) gait.

10. Nor to take his seat in one, similarly.

11. Not to sit cuddled up (*i. e.*, negligently) in a white-robe dwelling.

12. Not to enter a white-robe dwelling with a slouching (drooping) neck.

13. Nor to sit down in the same way.

14. Not to enter ditto with a swaggering gait.

15. Nor to sit down with a restless body.

16. Not to enter a white-robe residence swinging one's arms about.

17. Nor to do so when sitting in ditto.

18. To have his body discreetly covered on entering, &c.

19. And also on sitting down in ditto.

20. Not to turn his head to the right and left to look about on entering, &c.

(Pali.)

5. With my senses under strict control will I enter the village.

6. With my senses under strict control will I sit down in the village.

7. With downcast eyes (not staring about) will I enter the village.

8. With downcast eyes will I sit down in the village.

9. I will not enter the village with my robes flaunting about.

10. I will not sit down in the village with my robes raised.

15. With a steady gait (without bodily contortions) will I enter the village.

16. With a steady gait will I sit down in the village.

17. Without swinging the arms about will I enter the village.

18. Without swinging the arms about will I sit down in the village.

19. Without shaking the head (turning from side to side) will I enter the village.

(*Chinese.*)

21. Nor on taking his seat to ditto.

22. Silently and softly to enter a white-robe residence.

23. Ditto on sitting down in, &c.

24. Nor to be joking or laughing on entering a ditto.

25. Nor on sitting down in one.

26. To receive food with a staid mind.

27. To receive rice in a bowl equally balanced.

28. To receive rice-broth in a similar way.

29. To eat the rice-broth and the rice altogether.

(*Pali.*)

20. Without shaking the head will I sit down in the village.

21. I will not enter the village with my arms placed on my hips.

22. I will not sit in the village with my arms placed on my hips.

23. I will not enter the village with my head covered.

24. I will not sit in the village with my head covered.

25. I will not sit upon my heels in the village.

26. I will not sit leaning (or lolling) in the village.

13. Speaking in a low tone will I enter the village.

14. Speaking in a low tone will I sit down in the village.

11. I will not enter the village loudly laughing.

12. I will not sit down in the village loudly laughing.

27. Meditatively will I receive the food given me in alms.

28. I will receive food in alms regarding the bowl (*i. e.*, carefully receiving it in the bowl or begging dish: the precept was given in consequence of some of the priests looking about them at the time of receiving alms, and spilling it over the sides of the bowl).

29. I will receive the gruel with the food given in alms.

30. I will receive alms with the bowl not quite filled (*i. e.*, not piled up with food).

34. I will eat the food received in alms together with the gruel (or curry).

(Chinese.)

30. To eat in a regular manner.

31. Not to eat from the middle of his alms-bowl, the rice being heaped up in the centre.

32. When in good health, not to seek for any particular portion of rice or broth.

33. Not to look for more by covering the broth with the rice.

34. Not to feel envy or anger because his bowl does not appear equally full. [The expression literally means "not to be angry at not seeing an equal share in his alms-bowl." I am at a loss how to explain it; the translation given above is hazardous.]

35. To hold his bowl and eat thoughtfully (or carefully).

36. Not to eat greedily (lit. not taking great handfuls to eat rice).

(Pali.)

33. I will eat the food given in alms as it may stand next me in the bowl (not choosing the best parts).

35. I will not in eating the food given in alms begin at the centre, and heap it up.

37. Unless when sick I will not ask for either rice or curry to eat.

36. I will not from a greedy desire of food cover the curry or gruel with rice (that the solid food may be first eaten).

38. I will not look with envy into the bowl of another (desiring the food he may have procured).

31. Meditatively will I eat the food I have received in alms.

32. Regarding the bowl will I eat the food received in alms (not spilling it).

39. I will not eat large mouthfuls. (A large mouthful is defined to be one of the size of a peacock's egg.)

40. I will make the food (to be eaten) into small round balls (making a moderate mouthful).

41. I will not open the door of my mouth to receive food not made into a small ball. (The priests always eat with the hand, and these regulations are formed to preserve decency in their mode of taking food, they not being

(Chinese.)

37. Not to open his mouth wide to take in the rice.

38. Not to speak with rice in his mouth.

39. Not to let the rice fall out of his mouth from overfilling.

40. Not in eating rice to have a portion left behind, (*i. e.*, I suppose, in the handful, not to have too much for one mouthful).

41. Not to crack his teeth together in eating rice.

42. Not to munch or make a munching noise in eating his rice.

43. Not to make a grunting noise in, &c.

44. Not to make a lapping noise with his tongue in eating rice.

45. Not to shake his head (perhaps for the purpose of keeping the rice in his mouth) when eating rice.

46. Not to use his hand for the purpose of spreading out the rice in eating.

(Pali.)

allowed to take up a handful of rice and fill their mouths, but making it into small balls eat it leisurely.)

42. I will not put the hand into the mouth with the food while eating.

43. I will not talk with my mouth full.

44. I will not eat dropping particles of food from my mouth.

45. I will eat masticating the food (not swallowing it greedily and unchewed).

46. I will not eat putting more than one mouthful (one of the moderately sized balls before ordered) into my mouth at the same time. (He must first masticate and swallow completely one mouthful before he takes another.)

47. I will not eat shaking my hands (to disengage them from particles of food).

48. I will not eat scattering the food about.

49. I will not put my tongue out while eating.

50. I will not smack my lips while eating.

51. I will not eat sucking up the food. (A Bramin had brought a quantity of milk for the priests, and instead of drinking it, they sucked it up with an audible sound. A priest who stood by jeered them and said, Surely the assembled priests are suffering from cold, referring to the sound they uttered. Budha

(Chinese.)

47. Not with defiled hands to take hold of a vessel.

48. Not to fling the water within the white robe building, with which he has washed his rice-bowl.

49. Not to ease nature over any living herb; nor to cry or spit over the same.—[Except when ill.]

50. Nor in the middle of clean water, ditto.

51. Not to stand upright in easing nature—(*uterque modus*)—except when ill.

52. Not to repeat the law (say bana), on account of a man whose garments are ill arranged,—except when he is ill.

53. Not to say bana on account of a man whose robes are negligently heaped round his neck—except when ill.

54. Not to say bana on account (or behalf) of a man whose head is covered—except, &c.

55. Not to say bana on behalf

(Pali.)

severely reprimanded the jester, and to prevent a recurrence prohibited that mode of taking either fluids or solids.)

52. I will not lick my hands when I eat.

53. I will not lick the bowl when I eat.

54. I will not lick my lips when I eat.

55. I will not take a vessel of water (in order to drink) into the hand soiled by food.

56. I will not throw the rinsing of the bowl, with grains of rice mixed therewith, in the house (or compound).

74. Unless from sickness I will neither urine, void excrement, nor spit upon growing vegetable substance.

75. Unless from sickness I will neither urine, void excrement, nor spit in water.

73. Unless I be sick, I will neither urine, nor void excrement standing.

67. I will not preach to any person whose head is covered (by a cloth, handkerchief, or other thing thrown over it), except he be sick.

66. I will not preach to any

(Chinese.)

of a man whose head is wrapped up—except he is ill.

56. Not to say bana on behalf of a man with a crooked neck—except, &c.

57. Not to say bana on account of a man wearing leather shoes—except, &c.

58. Not to say bana on behalf of a man wearing wooden patens—except, &c.

59. Not to say bana on behalf of a man on horseback—except he be sick, (and therefore unable to dismount?).

60. Not to live within a pagoda (Fuh-Tah), except to guard it.

61. Not to conceal precious articles or money within a pagoda, except to protect them.

62. Not to enter a pagoda with leather shoes on.

63. Nor to enter a pagoda carrying leather shoes.

64. Not to go round a pagoda with leather shoes on.

65. Not to enter within a pagoda wearing fu-lo (the glossary explains fu-lo, as short hunting boots, *i. e.*, boots with the tops turning over).

66. Not to enter a pagoda carrying his fu-lo (boots).

67. Not to eat underneath a pagoda, spreading out on the grass, or defiling the earth.

68. Not to pass under a pa-

(Pali.)

person, whose head is covered with a turban (hat, &c.), except he be sick.

61. I will not preach to a person, except he be sick, who has slippers on.

62. I will not preach to a person, except he be sick, who has sandals on.

63. I will not preach to a person, except he be sick, who is in a conveyance (*i. e.*, in a chariot, or palanquin; or on a horse, elephant, &c.).

(Chinese.)

goda in going on, conveying the coffin or bier of a dead man.

69. Not to secrete a coffin or bier under a pagoda.

70. Not to burn a corpse or coffin under a pagoda.

71. Nor to burn one in front of a pagoda.

72. Not to carry a corpse round a pagoda, and burn it at any of the four sides, so that the scent may enter the building.

73. Not to take the clothes or bed of a dead man under and beyond a pagoda, except they have been washed from all impurity and properly perfumed.

74. Not to ease nature beneath a pagoda.

75. Nor to do so looking towards one.

76. Nor to do so at any of the four sides of a pagoda, so that any bad scent may enter it.

77. Not to enter a place of convenience (cloacus) with a figure of Buddha.

78. Not to chew the leaves of the white willow tree⁶² under a pagoda.

79. Not to do so in going towards a pagoda.

80. Nor to do so in going round at any of the four sides of a pagoda.

81. Not to spit or cry beneath a pagoda.

82. Nor in going toward a pagoda.

83. Nor at either of the four sides in going round a pagoda.

(Pali.)

(*Chinese.*)

84. Not to squat down on one's heels in the direction of a pagoda.

85. Not to place (a figure of) Buddha in a lower chamber, when it has once been fixed in an upper one^{as} (?).

86. Not to say bana on behalf of a man who is sitting whilst I stand, unless sick.

87. Nor ditto whilst he is lying and I sitting, except sick.

88. Nor ditto from any position not sitting to a sitting posture, except sick.

89. Nor ditto from a low seat to a high seat, unless sick.

90. Nor ditto from being in front to going behind (or turning his body from front to back), except sick.

(*Pali.*)

57. I will not preach to a person, except he be sick, who holds an umbrella in his hand.

58. I will not preach to a person, except he be sick, who holds a staff in his hand.

59. I will not preach to a person, except he be sick, who has a sword in his hand.

60. I will not preach to a person, except he be sick, who has any weapon in his hand.

70. I will not, while standing, preach to a person lying down, except he be sick.

64. I will not preach to a person who is lying down, except he be sick.

65. I will not preach to a person who is in a lounging or leaning posture, except he be sick.

68. I will not, sitting on the ground, preach to any person sitting on a chair (stool, or any elevated seat), unless he be sick.

69. I will not, sitting on a low seat, preach to a person sitting on a higher seat, except he be sick.

71. I will not preach to a person walking before me and I following, except he be sick.

(Chinese.)

91. Nor ditto going up to a higher place from a lower, except sick.

92.⁶⁴ Nor for one who changes his place from that which is not the road to that which is. [Perhaps it means going from any place, not on the highway, to some place on the highway; but all the above from 85 downwards are difficult to understand without a commentary.]

93. Not to join hands when walking along the road.

94. Not to place or erect (boughs of) trees over men's heads, except on occasion of (severe heat of) weather.

95. Not to wrap up the alms-bowl (patra) in a cotton covering and tie it to the top of the staff, but to carry it fastened over the shoulder in travelling.

96. A man holding a staff ought not to have bana said on his account, except sick.

97. Nor holding a sword (? in what case can sickness necessitate a man to hold a sword).

98. Nor holding a spear, except sick.

99. Nor holding a knife, except sick.

100. Nor holding a covering of any sort, except sick.

Excellent Sirs! I have thus recited the chung kioh laws (Sekhiyā damma); I now ask you all if this assembly is pure [3 times]. Great Sirs! this as-

(Pali.)

72. I will not preach to a person who is walking in a road if I be not walking in the same road, unless he be sick.

Venerable ones, the seventy-five Sekkhiyā dammā have been declared. I inquire of the venerable ones whether they be pure respecting these things. A se-

(Chinese.)

sembly is pure! silently, therefore! so let it be.

Excellent Sirs! these seven "mieh tsang" laws (laws which destroy litigation. Adhikarana-samatá-dhamma) taken from the middle of the Book of Precepts, are to be recited bi-monthly.

If a Bikshu be embroiled in a subject or business leading to litigation, he ought to suppress and put an end to it.

1. If it be a case that requires the presence of the parties, let the parties be present. (Obs. the literal translation would be this: if properly the Pi-ni (Vinaya) requires those should be present (who are concerned), then let the Pi-ni (Vinaya or law) (be administered) with these people present).

2. If the case requires thought and deliberation, let there be, &c.

3. If the case require plain and exact sentences, then, &c.

4. If the case requires independent decision, then let there be, &c.

5. If the case may be decided by precedent, then let, &c.

6. If the case may be decided by a majority, then let, &c.

7. If it be a case which resembles the grass that covers the

(Pali.)

cond time I inquire if they be pure. A third time I inquire if they be pure. The venerable ones are silent, and therefore they are pure, and thus I receive it.

Venerable ones, the seven Adhikarana Samat'ha dhammā are now to be declared, which are for the tranquillizing and appeasing of all disputes which may arise.

1. The subject should be examined in the presence of the parties.

2. It should be deliberately investigated.

3. The law should be laid down with precision (free from error).

4. A sentence should be determined on.

6. Such as shall apply to the case under consideration.

5. By the majority.

7. And after it has been three times proposed.

(Chinese.)

earth (*i. e.*, plain and manifest to all?), let it be so decided.

Excellent Sirs! I have thus repeated the 7 Miehsang laws (*adhikarana-samatá*); I now demand of you all, Is this assembly pure? [3 times]. Brethren! this assembly is pure; silently, therefore, ye stand. So let it be,

Worthy Sirs! I have thus recited the Preface to the Sutra of Precepts; I have repeated the 4 Po-lo-i rules (*Párájiká*), the 13 Sang-ka-pi-shi-sha (*Sangádisesá*) laws, the 2 Puh-teng laws (*Aniyata dhámma*), the 30 Ni-sah-che-po-yih-ti laws (*nisia-gryápachittiyá-dhamma*), the 90 Po-gi-ti laws (*Pachittiya dhamma*) the 4 Po-lo-ti-ti-shi-ni laws (*Patidesani dhamma*), the 100 Kioh laws (*sekhiya dhamma*), the 7 Miehsang laws (*adhikarana samatá dhamma*). These, all taken from the Sutra of Precepts, are those which Buddha has declared ought to be repeated bi-monthly.

If there be any other laws of Buddha not herein contained,—this assembly is well agreed,—they ought to be observed.

(Pali.)

Venerable ones, the seven *Adhikarana Samat'ha dhamā* have been declared. I inquire therefore of the venerable ones if they be pure respecting these things. A second time I inquire if they be pure. A third time I inquire if they be pure. The venerable ones are silent, therefore they are pure, and thus I receive it.

CONCLUDING STANZAS (from the Chinese).

(Gāthas).

Patience and resignation is the one road (to perfection).

Buddha has declared there is no more excellent road.

The disciple (Mawarjika, E. M. 11) who is angry or impatient with another,

He cannot be regularly called a Sha-mun (novice).

This which follows is what Pi-po-shi Juloi (Wipassi Tathāgata) has said¹ respecting the way of unsurpassed wisdom (Anoutara samyak Sambodhi).

“As a man whose eyes are enlightened

“Is able to clear away all the obstructions in a rough road;

“So that man who has attained to a state of mental illumination,

“Is able to avoid and remove the evils which beset him in the world.”

This is what Shi-hi Juloi (Sikhi Tathagata) has said² respecting the unsurpassable wisdom (Anouttara samyak Sambodhi).

“Uncomplaining and without envy,

“A man ought to persevere in practising the precepts,

“Knowing how to moderate his appetites;

“Ever joyful, dwelling in unconcern (emptiness).

“His heart fixed, joyously progressing in the exercise of virtue;

“This is, indeed, the doctrine of all the Buddhas!”

The following is what Pi-hi Juloi (Wessabhu Tathagata) has delivered on the same subject.

“Just as a butterfly alights on a flower,

“And destroys not its substance or its sweetness,

“But taking a sip, then departs;

“So the Bikshu, entering the busy world,

“Takes not nor molests another’s possessions;

“Sees not what one does or leaves undone;

¹ Or, Wipassi Tath., *possessed of the unsurpassed wisdom*, has said.

² Or, Sikhi Tath., *possessed of the unsurpassed wisdom*, has said.

- " Looks only to his own conduct ;
 - " Takes care to observe whether that be right or not."
-

The following is what Kin-lin-sim Juloi, possessed of the unsurpassed wisdom, &c. (Kakusanda Tathagata) has delivered.

- " The heart scrupulously avoiding all idle dissipation,
 - " Diligently applying itself to the Holy Law (of Buddha) ;
 - " Thus letting go all lust and (consequent) disappointment,
 - " Fixed and immovable enters on Nirvana."
-

The following is what Ku-na-hom-mu-ni-Juloi (Konagamana Tathagata) has declared.

- " Practising no evil way ;
 - " Advancing in the exercise of every virtue ;
 - " Purifying oneself in mind and will ;
 - " This is, indeed, the doctrine of all the Buddhas."
-

The following is what Ka-ih Juloi, possessed of unsurpassed wisdom, &c. (Kasyapa Tathagata) has delivered.

- " The man who guards his mouth, from love of virtue,
 - " And cleanses himself in mind and will,
 - " Permits his body to do no ill.
 - " This is indeed the way to purify the three ' nieh ' (viz., mouth, body, and mind, or thoughts).
 - " To attain this state of discipline
 - " Is the full doctrine of all the great Rishis."
-

The following is what Shih-kia Juloi (Sakya Muni Tathagata), possessing the unsurpassed wisdom, has delivered during the twelve years he preached to the unworldly priesthood ; whereas afterwards his law was corrupted and divided, the Bikshus imposing on themselves a self-made and pleasant code, but one which brings shame and disgrace ! the only true law is this we now give :

- " A man instructed in the way of observing the precepts,
- " Is able to participate in the three species of joy,
- " His name in honour, and himself reaping profit.

" After death among the Devas born.
 " A man taking this standing ground,
 " Having wisdom to observe the precepts diligently ;
 " Purified thus he attains supreme wisdom.
 " And so arrives at the supreme road of excellence (viz. Prâ-
 jna).

" Thus it is all the past Buddhas, and so likewise those yet to
 come ;

" All the venerable ones of the present age ;
 " Have been enabled to triumph over every sorrow.

" He, therefore, who is able to follow their example in observing
 the precepts,

" This man has accomplished the law of all the Buddhas.

" A man, therefore, concerned for his own welfare,

" Desiring to become acquainted with the way of Buddha,

" Ought to reverence all these holy laws.

" This is the doctrine of all the Buddhas.

" The seven Buddhas Lôkadjyêthas (*i. e.*, the seven Manushi
 Buddhas),

" Having destroyed and renewed all the trammels of this
 world's wisdom ;

" Having uttered these seven sections of precepts ;

" Having obtained deliverance, and entered Nirvana ;

" There all delusive pleasures end !

" So likewise the disciple who practises

" What the venerable ones themselves performed, and the
 Great Rishis taught, the precepts proclaimed and honoured by
 sages and illustrious men ;

" He also shall enter Nirvana !

" The world-honoured one, at the time of his Nirvana,

" Excited by his infinite love,

" Having assembled round him all the Bikshus,

" Taught them thus :

" Say not that after my Nirvana,

" My disciples will be without protection.

" I now give you these precepts,

" And deliver you this pure law ;

" Which after my Nirvana,

" You should regard as myself.

" This Book of Precepts enduring long in the world.

" The law of Buddha, whilst it flourishes, will owe its existence
 to this.

- " And so men may attain Nirvana.
 " But if ye hold not by these laws,
 . " Repeating them in due order (by way of response),
 " Then it will be as when the sun is dark, the universe obscured with gloom ;
 " So ye ought to observe and keep these laws,
 " As the spotted cow covers up and preserves its tail ;
 " Sitting down harmoniously in one place.
 " Now, then, I have repeated the precepts,
 " As they were spoken by Buddha.
 " All the priests having responded in order.
 " Whatever merit therefore attaches
 " To the due observance of this regulation,
 " That I bequeath to the world at large !
 " May all men attain to the complete accomplishment of the way of Buddha."
-

NOTES TO THE REV. MR. BEAL'S VERSION.

¹ Requiring entire separation from the community. The glossary explains Po-lo-i thus : " This word is equivalent to the Chinese 'extremely wicked,'"—those guilty of this must fall when dead into Hell. It is (according to the Vināya) like a man losing his head, he cannot then possibly be restored to life again ; so those guilty of crimes under this class cannot be recovered from their sin.

² Literally "from the midst of a different subject taking a little." Mr. Gogerly translates this, "take any little thing from a foreign subject."

³ Or, you ought to live in harmony with the priesthood.

⁴ Mr. Gogerly, from the Pali, makes this 13.

⁵ Or, wish to terrify me.—Gogerly.

⁶ According to Gogerly, this is the punishment of restraint for as many days as the crime has been concealed.

⁷ Mānatta, a kind of penance.—Gogerly.

⁸ This translation differs from that of Mr. Gogerly. In this case the upasikāwa is the companion of the Bikshu and sitting with him ; but in the Pali translation she is merely a third party and a witness.

⁹ I know not how to explain this phrase. Mr. Gogerly translates from the Pali thus : "Except by permission of the fraternity, in which case the Chinese characters forming the word Ki-mo would signify an 'authoritative dispensation,'" and the remaining character or word would as usual be Sanga, or the community.

¹⁰ This is 5 in the Pali version.

¹¹ This is 4 in the Pali version.

¹² This translation differs from Mr. Gogerly's.

¹³ Mr. Gogerly says a third part and a fourth part, contrary to the Chinese.

¹⁴ Except by permission of the priests in convocation.—Gogerly.

¹⁵ Or obtain a fleece of wool; the Chinese leave it uncertain whether it be given him or he find it.

¹⁶ This is 27 in the Pali version.

¹⁷ Before the invitation is given.—Gogerly.

¹⁸ In the Pali version this is 23.

¹⁹ In the Pali version this is 24.

²⁰ Obs. The Singhalese list is 92. *Vide* Spence Hardy and Turnour, referred to by Burnouf.—Intro. p. 302 n.

²¹ Pali version 6.

²² Pali version 4.

²³ Pali version 9.

²⁴ In the Pali version this is 7.

²⁵ The cutting &c. of trees, grass, &c.—Gogerly.

²⁶ This differs from Mr. Gogerly's translation, but I cannot vouch for the whole meaning.

²⁷ In the Pali this is 20.

²⁸ This translation differs from the Pali, and is difficult.

²⁹ *i. e.* after sunset.

³⁰ This differs from Gogerly, who renders it "when travelling with a caravan or when danger is apprehended."

³¹ This is the literal translation. Mr. Gogerly renders it thus: "if a priest eat his ordinary food when under an invitation to dine."

³² 32 in the Pali.

³³ *Viz.*, for cleansing the teeth.

³⁴ 39 in the Pali.

³⁵ "Unless the invitation be renewed, or the original invitation be to receive such things in perpetuity if after that period he should go and receive them," &c.—Gogerly.

³⁶ 53 in the Pali.

³⁷ Tickle another.—Gogerly.

³⁸ 60 in the Pali.

³⁹ A person under instruction. (Gramana?).—Gogerly.

⁴⁰ 58 in the Pali.

⁴¹ Otherwise thus:

65. When fully twenty years of age a man may undertake (or have given him to receive) the great Precepts (*i. e.* may be ordained to the Priesthood). But if the Bikshus, knowing a man not to be 20 years of age, still lay upon him these Precepts (*i. e.* ordain him), this man's ordination is not good; and all the priests shall be disgraced, because they have acted foolishly, and they shall be subject to Pāchittiyan.

⁴² Or, even to the end of the village.—Gogerly.

⁴³ In any act of the Priestly office.

⁴⁴ *i. e.* a novice.

⁴⁵ Or thus:

71. If a Bikshu, at a time when the other priests have declared certain laws which bind all the fraternity (called Sahadammikan), shall say "Brethren! I shall not attend to these precepts? but will go to some learned disciple and inquire respecting some difficulties I have," let &c.

⁴⁶ The following is an attempt to translate a very difficult part of 73:

If the other Bikshus, knowing that this one, or it may be two or three, during

the recital of the law, prefer sitting (how much more if there be many such), (they must conclude) that such priests are foolish and understand nothing; and if they are guilty of transgression, they ought to be punished. Moreover the priests ought to reprehend their folly in some such way as this.

⁴⁷ 74. If a Bikshu having taken part in any ecclesiastical business, afterwards go away and say: "The priests are partial and careless about the common property," let him, &c. (In the Pali this is 81 or 82).

The two in excess in the Pali version are 77 and 81 (or 82).

⁴⁸ Pali 80.

⁴⁹ Pali 79.

⁵⁰ This translation differs from Mr. Gogerly's. (78, Pali).

⁵¹ Pali 74.

⁵² Pali 75.

⁵³ Pali 76.

⁵⁴ Pali 83.

⁵⁵ The rule is he may pick them up to restore them to their owner.

⁵⁶ Cotton.—Gogerly.

⁵⁷ Cut out, polished, and finished.

⁵⁸ A *coverlet*.—Gogerly.

⁵⁹ Obs. This differs slightly from the Pali.

⁶⁰ I have transgressed the law by which disgrace is incurred by the Priesthood.

⁶¹ A "white-robe dwelling" is evidently the house of a laic, or, a community of laymen.

⁶² The boughs of the young are used for cleaning the teeth.—Julien.

⁶³ 85. Not to have a figure of Buddha placed in a lower room, whilst I myself reside in an upper one.

⁶⁴ 92. I will not read Bana to a person on a high road, I myself being on ground not in the high road.

NOTES TO THE REV. MR. GGERLY'S EDITION.

¹ For the meaning of these terms see p. 416.

² That is a site not infested with vermin, snakes, wild beasts, &c., which might either endanger the priest or annoy him; or be the cause, by the building of the house, of the destruction of animal life.

³ Wide enough for a bullock cart to pass round it.

⁴ That is, to mark the site of the building with certain prescribed rites.

⁵ The difference appears to be, that the first or small house is for the residence of a single priest, and being erected partly by his own labour and partly by subscription, the property never vested in any other person: it is therefore called *assāmikan*, *without a proprietor*. The second, or large building, may be for the residence of one or more priests, built at the expense of one or more persons, who are the proprietors until they convey it by gift in perpetuity to the priests: it is therefore called *sassāmikan* or *belonging to a proprietor*.

⁶ The history of these two enactments is found in the *Pārājika* division of the *Vinaya Pitaka* as follows:—A priest named Dabho Mallaputto was regarded by another priest named Mettiya bhummajakā as the cause of his having been

treated with disrespect at a house where he went to obtain food. The suspicion was unfounded, yet influenced by it he persuaded a priestess named Mettiya, a friend of his, to prefer a charge before Budha against Dabbo, which would exclude him from the priesthood; namely, that he had violated her. She did so; and upon the case being investigated by Budha the charge was proved to be groundless, and she was excluded. Her instigator, Mettiya bhummajakā, however, persisted in the accusation, and declared that the priestess had been unjustly excluded by the influence of their common enemy Dabbo, because she was friendly disposed towards him. The case was brought before Budha who enacted the law No. 8, that bringing a groundless charge against another of a crime involving expulsion should be Sanghādiseso.

After this, the priest Mettiya bhummajakā retaining his determination, if possible, to ruin Dabbo, meditated how he might accomplish his design, so that he might safely aver that his charge was not groundless; but as Dabbo's conduct was blameless he was compelled to have recourse to an equivocation. Walking with some of his fellow priests one day they passed a flock of goats, and he then said, we will give to this he-goat the name of Dabbo, and to this female the name of Mettiya; and now we can truly say that we saw Dabbo and Mettiya guilty of criminal conduct. He did so accordingly, and when the charge was investigated it being found that it was grounded on an equivocation, the real circumstance being quite foreign to the charge, Budha enacted the law No. 9.

⁷ A woman who has embraced the doctrines of Budha and submits to the five precepts enjoined by him.

⁸ Accuse him of incontinence.

⁹ Accuse him of coming into personal contact, or of holding libidinous discourse.

¹⁰ Accuse him of sitting with the woman without touching her, and without improper conversation.

¹¹ That is, a case where the decisions may be variable according to circumstances.

¹² Three in number, named Sanghātiya, Uttarāsaṅgaya and Antarawāsakaya.

¹³ The robe must be given up, with a certain form, to the priesthood. The following is the ritual when delivered up to the priests in convocation. The priest shall approach the assembly, and baring one of his shoulders, shall worship the feet of the elder priests; and kneeling down (or sitting on his heels) shall raise his clasped hands to his forehead, and say, this robe, my lord, has been kept by me more than ten days, and has become forfeited. I now deliver it up to the Sanghi (or priests in convocation). When it has been delivered up, it shall be announced to the meeting by a skilful priest, who taking the robe shall say, Let, my Lords, the Sanghi hear me, this robe has been forfeited by such a priest, if this be the proper time for the meeting I will deliver it to such a priest.

¹⁴ A man who has embraced the religion of Budha and submitted to the five precepts.

¹⁵ A Yodun is four gows or 16 Singhalese miles.

¹⁶ One that has not been consecrated and delivered officially to the priests for his use.

¹⁷ Faults requiring confession and absolution.

¹⁸ Otherwise, if false, it is Pārājiko.

¹⁹ The law was enacted because the leg gave way and fell upon a priest below and injured him materially.

²⁰ The order of priestesses has long ceased to exist.

²¹ This appears to be a robe merely lent, to be again returned.

²² A priestess who constantly received her food from a family, going one morning to the house saw a large quantity of food prepared, and asked the reason. The master of the house replied that he had invited a number of priests to dine there: she inquired who they were, and he mentioned their names. Why, says she, have you not invited such and such learned priests, mentioning their names. He immediately dispatched a messenger and invited them, and they accepted the invitation. The accepting an invitation so procured is the thing prohibited in this regulation. The exception originated thus: A priest came to the house of a relative: they seeing him at a distance carefully provided food for him. A priestess was in the house when he came, and said, Give the Venerable priest food: but although it had been prepared for him, he refused to receive it because a priestess had requested it to be given, and he conceived it would be a breach of Budha's command. To remedy such inconveniences Budha made the exception.

²³ The following are the circumstances under which this law was enacted. In a town where Budha resided there were many rich men who fared sumptuously every day. In the same town there was a poor serving man, who looked with a desiring eye upon their luxurious living, and despairing of attaining to any thing of the kind during his present residence in the world, desired to secure such a state in the next transmigration, and regarded the most effectual way to be the inviting Budha, attended by all his priests, to dinner. He went to his master and begged his aid, who being a good man, and being pleased with his design, promised to afford him the means of accomplishing his wishes. He accordingly waited upon Budha and requested that he and all the priests living with him would dine with him the next day. Budha observed to him that there were a great number of priests, but he assured him he was able to entertain them, upon which Budha, in his usual manner, accepted the invitation in silence. The poor man immediately returned to make preparations, when his wealthy neighbours, approving of his object, sent him in provisions in abundance. A number of the priests who knew of the invitation contemned it because the inviter was poor, and although they were compelled to attend Budha to the place, expecting only a scanty provision, they went out in the morning as usual to collect food and ate their meal. When it was announced to Budha that all was ready, he put on his robes, took his bowl in his hand, and followed by all his priests went to the poor man's residence and partook of his alms. When the food was being distributed to the priests, those who had eaten previously said, Give us only a little. Why, my Lords, was the reply, do you fear that there is not a sufficiency: there is abundance of provision, eat heartily. They answered, it is not on that account, but we went out this morning for food as usual, and have dined already. The poor man was much displeased at this, and gave utterance to his complaints, which were reported to Budha, upon which he collected the priests, severely reproved the offenders, and prohibited the use of the customary food on similar occasions.

²⁴ Solid food, as cakes, rice, rice-gruel, &c., are here prohibited, but liquid refreshments are permitted after mid-day.

²⁵ *i.e.* Cooked food: two kinds are mentioned; Khādaniyan, which appears to signify made dishes as cakes, bread, &c., and Bhojaniyan, which includes flesh, rice and other grains, rice gruel, &c.

²⁶ That is, kill any animal, insect, &c. ; the killing a human being is *Pārājiko*, involving permanent exclusion from the priesthood.

²⁷ A crime involving suspension. If the groundless charge be respecting a crime involving exclusion, the offence is not *Pāchittiya* but *Sanghādisesa*.

²⁸ This was enacted in consequence of Ananda, the personal attendant upon Budha, having been invited by the king of Kosol to visit the apartments of the women and instruct them in religion. He went for the purpose, and not having sent in a message that he was there, inadvertently entered the apartment at an improper time. Budha assigns ten reasons why this should be avoided.

²⁹ A priest was bathing in a river, and a Bramin who was also bathing there, went away leaving a purse of 500 pieces on the bank. The priest thinking "this ought not to be lost" picked it up, and when the owner inquired for it delivered it to him. In order to avoid making him even a slight compensation, he feigned that a large sum had been abstracted. Budha therefore commanded that whatever property a priest might see, jewels, money, &c., &c., he should pass on without noticing it.

The exceptions were made on the following occasions. A female adherent of Budha, of large property, visited him, while he was in a garden, and prior to entering into his presence, took off some ornaments and left them in care of a slave girl, who dropt them, and went away. To prevent its being lost he allowed his priests to pick up and secure any property which might be dropt in a garden where they were residing. The husband of the lady above-mentioned invited some priests to dine, and loosing his signet ring gave them the food. Being much occupied he dropt it and went away. Under similar circumstances the priests were allowed to preserve such property for the owners.

³⁰ This precept was given in consequence of some females who carried food to a priest living in a dangerous neighbourhood, of which they were not aware, being stript and violated by robbers. They complained that the priest who knew the danger had not warned them : to prevent a repetition of such events Budha enacted the above law.

³¹ As the phrase *sikkhā karaniya*, the precept should be obeyed, is appended to each article, it will be omitted in the translation and can be supplied by the reader.

³² The term rendered village may be applied to a single house with its offices ; what is frequently called "the compound :—" and the whole of these rules appear to refer to the manner in which the priests are to approach the residences of laics or enter into their houses.