

## II

# A NEW KAMMAVĀCĀ.

PROFESSOR OLDENBERG, in his edition of the Vinaya, gave us the formal words used in the transaction of business at the meetings of a Chapter of the Order. Whatever the nature of the business, the formal words to be used are couched in a similar form, though varied to suit the particular occasion. According to the able argument in the Introduction prefixed to his edition of the text, these Kammavācā's, or 'Words of the Act,' are there preserved in the form they had acquired before the Council of Vesāli—that is, in the fifth century B.C.

The formulas are thus preserved in the Khandhakas, each of them in its suitable context; and when Professor Oldenberg and myself were preparing our translation of these Khandhakas only seven of the formulas were known to be extant in a separate form, apart from their context in the Khandhakas. On that we said in our Introduction :\*

'The misfortune that these forms are not all now separately extant is probably simply due to the fact that the formulas separately preserved are the only ones which continued to be used in actual services among members of the Order.'

We still remain almost entirely in the dark on this point. We know that the old form of words is still used, with very slight and unimportant changes, on the occasion of the admission of a new member to the brotherhood. This formula, or ritual, the Upasampadā Kammavācā, is extant separately. Numerous manuscripts of it have reached

\* 'Vinaya Texts' (translated by Rhys Davids and Oldenberg), vol. i., p. xx.

Europe, and it has been three times edited. Clough in 1834 translated six others.\* Frankfurter, in his 'Handbook of Pali,' published in 1883, gave two new ones, and in 1892 Baynes edited and translated seven more. We thus, including the first, have sixteen of these formularies, all extant in separate manuscripts, and all, I think, coming from Burma. But we do not know to what extent—how often, and in what places there—they are actually in use now. In spite of the absence of manuscripts of such forms of words from Siam and Ceylon we know that meetings of the Chapter are still held there to receive fresh members and to recite the Patimokkha, but we do not know whether they are still held for other purposes, and we have no information as to the practice in past times in India.

This is the more to be regretted as the sixteen separate Kammavācās we have, though they follow generally the ancient scheme set forth in the Khandhakas, show considerable variations and additions in their details. The words are never quite the same. This is precisely what we should expect. In different times and places, and for different reasons, changes were introduced—new formulas were made in imitation of the old ones to meet new circumstances, or the old formulas were arranged in a different order; and it would be very interesting if we could ascertain the why, and the when, and the how.

For this is not a mere dry-as-dust inquiry. Each change in an ancient ritual is coincident with, the result of, evidence of, a change also either in outward circumstances, or in trend of opinion as to doctrine, or as to the ethics of legal procedure, or as to the organization of the brotherhood. Had the Order adhered to the old procedure, which was frankly democratic—and it has done so, with little change, so far as the evidence enables us to judge, in Burma, Siam, and Ceylon—we should not have seen those fundamental differences, those strange developments which have resulted in Tibet in a Buddhist Pope, with his cardinals

\* In 'Miscellaneous Translations from Oriental Languages,' London, 1834.

and abbots, wielding a temporal and spiritual sovereignty. The changes which ended thus were, in all probability, brought about by minute instalments.

It is therefore not without importance that a new *Kammavācā* has been discovered by G. L. M. Clauson, K.S., of Eton College, among the Oriental manuscripts in the library there. It starts with the formula preserved in *Vinaya*, ii. 51, beginning at line 8 from the bottom of the page, and continuing to the end of the section. It then goes on, with some variations, in the words of the old formula preserved at *Vinaya* ii. 42, § 2 to the end. It then goes on, with some variations, in the words of the old formula preserved at *Vinaya* ii. 39, § 2 to the end. The order followed is therefore precisely the reverse of that laid down in the ancient manual of canon law, and the variations are interesting. That this order, and not that in the *Vinaya*, was followed in Burma is confirmed by the last of the *Kammavācās* given by Mr. Baynes,\* which very closely resembles the present one. But even between these two there are considerable variations, and the present one includes phrases not found either in the *Vinaya* or in Mr. Baynes's text.

Though, therefore, the document (like so many ancient legal documents nearer home) is, from its constant repetitions, tedious enough, it has been thought advisable to place it on record as a small contribution to the evidence on a large and important question. It has been carefully copied out in full by the discoverer himself.

T. W. RHYS DAVIDS.

\* *J.R.A.S.*, 1892, pp. 68-74.

COD. OR. BIB. ET. D.

THIS text being partly new I give it in full. The codex is of the same shape as other Kammavācā manuscripts, but the leaves are made of a substance very like bone; they are rather brittle; they are not lacquered, but merely painted, and the painted characters are rather liable to fall off, leaving, however, enough mark to show what they are. Unfortunately, the text is damaged in places owing to the splitting of the leaves.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA.

1. Aham bhante sambahulā saṃghādisesā āpattiyo āpajji, † sambahulā āpattiyo ekāhapaṭicchannāyo,\* sambahulā āpattiyo dvihapaṭicchannāyo, sambahulā āpattiyo tihapaṭicchannāyo, sambahulā āpattiyo catuhapaṭicchannāyo, sambahulā āpattiyo pañcāhapaṭicchannāyo, sambahulā āpattiyo chahapaṭicchannāyo, sambahulā āpattiyo sattāhapaṭicchannāyo, sambahulā āpattiyo aṭṭhāhapaṭicchannāyo, sambahulā āpattiyo navāhapaṭicchannāyo, sambahulā āpattiyo dasāhapaṭicchannāyo. Sohaṃ bhante saṃghaṃ tāsāṃ āpattinaṃ † yā āpattiyo dasāhapaṭicchannāyo tāsāṃ agghena *samodhānaparivāsam* yācāmīti.

Tikkhattuṃ yācitabbaṃ.

2. Suṇātu me bhante saṃgho. Ayaṃ itthannāmo bhikkhu sambahulā saṃghādisesā āpattiyo āpajji, sambahulā āpattiyo ekāhapaṭicchannāyo sambahulā āpattiyo dvihapaṭicchannāyo sambahulā āpattiyo tihapaṭicchannāyo sambahulā āpattiyo catūhapaṭicchannāyo sambahulā āpattiyo

\* *The manuscript always has ekāha°, dviha°, and tiha°; and also always catuha°, except in § 2, where it reads catūha°.*

† *So always.*

pañcāhapaticchannāyo sambahulā āpattiyo chāhapaticchannāyo sambahulā āpattiyo sattāhapaticchannāyo sambahulā āpattiyo aṭṭhāhapaticchannāyo sambahulā āpattiyo navāhapaticchannāyo sambahulā āpattiyo dasāhapaticchannāyo. So saṅghaṃ tāsāṃ āpattinaṃ yā āpattiyo dasāhapaticchannāyo tāsāṃ agghena samodhānaparivāsaṃ yācati. Yadi saṅghassa pattakallaṃ saṅgho itthannāmassa bhikkhuno tāsāṃ āpattinaṃ yā āpattiyo dasāhapaticchannāyo tāsāṃ agghena samodhānaparivāsaṃ dadeyya.

### 3. Esa ñatti.

Suṇātu me bhante saṅgho. yaṃ itthannāmo bhikkhu sambahulā saṅghādisesā āpattiyo āpajji, sambahulā . . . pe . . . dasāhapaticchannāyo. So saṅghaṃ tāsāṃ āpattinaṃ yā āpattiyo dasāhapaticchannāyo tāsāṃ agghena samodhānaparivāsaṃ yācati. Saṅgho itthannāmassa bhikkhuno tāsāṃ āpattinaṃ yā āpattiyo dasāhapaticchannāyo tāsāṃ agghena samodhānaparivāsaṃ deti. Yassāyasmato khamati itthannāmassa bhikkhuno tāsāṃ āpattinaṃ yā āpattiyo dasāhapaticchannāyo tāsāṃ agghena samodhānaparivāsassa dānaṃ, so tuṅh'assa, yassa nakkhamati so bhāseyya.

Dutiyam pi etam atthaṃ vadāmi. Suṇātu . . . la (§ 3) . . . bhāseyya.

Tātiyam pi etam atthaṃ vadāmi. Suṇātu . . . la (§ 3) . . . bhāseyya.

4. Dinno saṅghena itthannāmassa bhikkhuno tāsāṃ āpattinaṃ yā āpattiyo dasāhapaticchannāyo tāsāṃ agghena samodhānaparivāso. Khamati saṅghassa, tasmā tuṅhi,\* evam etam dhārayāmi.

5. Parivāsaṃ samādiyāmi vattaṃ samādiyāmi. Aham bhante . . . la (§ 1) . . . parivāsaṃ yāci. Tassa me saṅgho tāsāṃ āpattinaṃ yā āpattiyo dasāhapaticchannāyo tāsāṃ agghena samodhānaparivāsaṃ adāsi. Soham parivasāmi vediyāmi.† Aham bhante vediyatīti maṃ saṅgho dhāretu parivāsaṃ nikkhipāmi vattaṃ nikkhipāmi.

6. Aham bhante . . . la (§ 1) . . . yāci. Tassa me saṅgho tāsāṃ āpattinaṃ yā āpattiyo dasāhapaticchannāyo tāsāṃ agghena samodhānaparivāsaṃ adāsi. Sohamparivutṭha-

\* So always.

† M.S. vediyām.

parivāso ahaṃ bhante sambahulā saṃghādisesā āpattiyo āpajji appaṭicchannāyo. Soham bhante saṃghaṃ tāsāṃ sambahulānaṃ āpattinaṃ paṭicchannānaṃ ca appaṭicchannānaṃ ca chārattaṃ mānattaṃ yācāmi.

Tikkhattuṃ yācittāvaṃ.

7. Sunātu me . . . la (§ 3) . . . parivāsaṃ yāci. Saṃgho itthanāmassa bhikkhuno tāsāṃ āpattinaṃ yā āpattiyo dasāhapaṭicchannāyo tāsāṃ agghena samodhānaparivāsaṃ adāsi. So parivutṭhaparivāso ayaṃ itthanāmo bhikkhu sambahulā saṃghādisesā āpattiyo āpajji appaṭicchannāyo. So saṃghaṃ tāsāṃ sambahulānaṃ āpattinaṃ paṭicchannānaṃ ca appaṭicchannānaṃ ca chārattaṃ mānattaṃ yācati.

Yadi saṃghassa pattakallaṃ saṃgho itthanāmassa bhikkhuno tāsāṃ sambahulānaṃ āpattinaṃ paṭicchannānaṃ ca appaṭicchannānaṃ ca chārattaṃ mānattaṃ dadeyya.

8. Esa ñatti.

Sunātu . . . la (§ 7) . . . mānattaṃ deti. Yassāyasmato khamati itthanāmassa bhikkhuno tāsāṃ sambahulānaṃ āpattinaṃ paṭicchannānaṃ ca appaṭicchannānaṃ ca chārattaṃ mānattassa dānaṃ so tuṇh'assa, yassa nakkhamati so bhāseyya.

Dutiyaṃ pi etaṃ atthaṃ vadāmi. Sunātu . . . la (§ 8) . . . bhāseyya.

Tatiyaṃ pi etaṃ atthaṃ vadāmi. Sunātu . . . la (§ 8) . . . bhāseyya.

9. Dinnaṃ saṃghena itthanāmassa bhikkhuno tāsāṃ sambahulānaṃ āpattinaṃ paṭicchannānaṃ ca appaṭicchannānaṃ ca chārattaṃ mānattaṃ. Khamati saṃghassa, tasmā tuṇhi, evaṃ etaṃ dhārayāmi.

10. Mānattaṃ samādiyāmi vattaṃ samādiyāmi. Aham bhante . . . la (§ 1) . . . samodhāna-parivāsaṃ yāci. Tassa me saṃgho tāsāṃ āpattinaṃ yā āpattiyo dasāhapaṭicchannāyo tāsāṃ agghena samodhānaparivāsaṃ adāsi. Soham parivutṭha-parivāso aham bhante sambahulā saṃghādisesā āpattiyo āpajji appaṭicchannāyo. Soham bhante saṃghaṃ tāsāṃ sambahulānaṃ āpattinaṃ paṭicchannānaṃ ca appaṭicchannānaṃ ca chārattaṃ mānattaṃ yāci. Tassa me saṃgho tāsāṃ sambahulānaṃ āpattinaṃ paṭicchannā-

nañ ca appaṭicchannānañ ca chārattaṃ mānattaṃ adāsi. Soham mānattaṃ carāmi vediyāmi. Aham bhante vediyatīti maṃ saṃgho dhāretu mānattaṃ nikkhipāmi vattaṃ nikkhipāmi. Aham bhante . . . la (§ 10) . . . adāsi. Soham ciṇṇamānatto saṃghaṃ *abbhānaṃ* yācāmīti.

Tikkhattuṃ yācitabbam.

11. Suṇātu me . . . la (§ 7) . . . mānattaṃ yāci. Saṃgho itthannāmassa bhikkhuno tāsam sambahulānaṃ āpattinaṃ paṭicchannānañ ca appaṭicchannānañ ca chārattaṃ mānattaṃ adāsi. So ciṇṇamānatto saṃghaṃ *abbhānaṃ* yācati. Yadi saṃghassa pattakallaṃ saṃgho itthannāmaṃ bhikkhuṃ *abbheyya*.

12. Esa ñatti.

Suṇātu me . . . la (§ 11) . . . *abbhānaṃ* yācati. Saṃgho itthannāmaṃ bhikkhuṃ *abbheti*. Yassāyasmato khamatī itthannāmassa bhikkhuno *abbhānaṃ* so tunh'assa, yassa nakkhamatī so bhāseyya.

Dutiyam pi etam atthaṃ vadāmi. Suṇātu me . . . la (§ 12) . . . bhāseyya.

Tatīyam pi etam atthaṃ vadāmi. Suṇātu me . . . la (§ 12) . . . bhāseyya.

Abbhito saṃghena itthannāmo bhikkhu. Khamatī saṃghassa, tasmā tunhi, (evam etam dhārayāmīti).\*

G. L. M. CLAUSON.

ETON COLLEGE,  
November 6, 1906.

\* These last three words are supplied, there being no room for them in the MS.