

THE INCEPTION OF DISCIPLINE OR THE
HISTORICAL INTRODUCTION TO THE VINAYA
COMMENTARY CALLED SAMANTAPĀSĀDIKĀ

Homage to the Exalted One, the worthy and fully awakened.

I—THE PREAMBLE

I. I pay homage to that Lord of great compassion who underwent severe hardships for a long period which cannot be reckoned even in terms of crores of aeons and brought pain upon himself for the sake of the welfare of the world. 1.

I pay homage to the exalted Dhamma, the resort of the awakened, which tears asunder the tangle of defilements such as that of ignorance, not understanding which, the world of beings goes from existence to existence. 2.

I prostrate myself before the worthy Saṅgha, the field for those in quest of merit, which is endowed with the virtues of morality, concentration, wisdom, and insight into emancipation. 3.

I have won an incessant flow of merit by my adoration of the Triad of Gems which in this manner is most worthy of reverence; and by its power I have surmounted all obstacles. 4.

Placing reliance in the greatness of the teachers of yore¹ I shall expound the uncontaminated Code of Discipline by the survival of which is assured the mainstay of the Dispensation of the Sage of great stability though He exists no more.² 5.

Readily have the pre-eminent teachers of yore who have washed away the stains of defilements with the water of their wisdom, [2] being endowed with analytical knowledge arising from their clear wisdom and being adept in the exposition of the Good Teaching— 6.

and who are like unto the banners of the Mahāvihāra,³ expounded to us the Discipline of the higher life with clear examples and divers methods as adopted by the noble Sambuddha, the Enlightened One. 7.

But on account of the fact that this exposition had been done in the language of the Island of Sīhaḷa,⁴ and since the monks overseas cannot understand the meaning thereof 8.

I shall now begin this exposition in conformity with the method of treatment found in the Sacred Texts, recollecting well the request made by the Elder named Buddhasiri.⁵ 9.

And in commencing the exposition I shall practically base it on the Mahā-aṭṭhakathā⁶ as well as the Mahāpaccariya⁷ without discarding the relevant statements and the rulings given in the recognized commentaries such as the Kurundi⁸; and thenceforth I shall proceed with the correct exposition of the Tradition of the Elders⁹ embodied therein. 10-11.

May the Elders and monks both young and middling with devotion at heart and holding in high esteem the Teaching of the Tathāgata who is the guiding lamp of the Dhamma, hearken unto me. 12.

The Buddha has declared both the Dhamma and the Vinaya which his Sons¹⁰ came to know likewise. Since, in the past,¹¹ commentaries were written without ignoring their judgments, 13.

[3] I shall therefore avoid the incorrect statements (scribes' errors) handed down in those commentaries, for the final authority here are the men of learning who have the highest esteem for the methods of training.¹² 14.

Thence giving up recourse to a different tongue,¹³ condensing protracted exegesis, without excluding any formal decision nor deviating from the method of exposition found in the textual tradition even in a small measure— 15.

this exposition should be studied with care as it will offer explanations in harmony with the Suttas (discourses) taking into account the statements of those who are well versed in the Suttantas.¹⁴ 16.

2. Since it is said here that I would expound the Vinaya, the term Vinaya itself should be first defined; and hence it is said that the entire Vinaya Piṭaka is meant by the term Vinaya here. Here is its tabulation for purposes of exposition:

By whom it was said, when, for what reason, held by whom,

handed down by whom, where it was established : having thus explained the procedure

I shall proceed to show in divers ways the significance of the section beginning with *tena* ¹ and compile a commentary to the Vinaya.

Here the phrase, " by whom it was said, when and for what reason " has been used with reference to the statement beginning with, ² " At that time the Buddha, the Exalted One was living at Verañjā." This evidently is not a statement made personally by the Buddha himself. Therefore it is imperative that we state [4] by whom this statement was made, when and for what reason. The venerable Elder Upāli uttered this at the time of the First Great Convocation, and this First Great Convocation has been dwelt upon at length in the Section dealing with the Convocation of the Five Hundred. ³ For the sake of familiarity with the source, here too, it should be understood in the following manner.

II—THE ACCOUNT OF THE FIRST GREAT CONVOCATION

3. When the Exalted One, the Lord of the world had passed away in the element of Nibbāna which is devoid of any material substratum, at the hour of day-break on the full moon day of the month of Visākha ¹ between the twin sāla trees in the Upavattana sāla-grove of the Mallas in Kusinārā, ² having discharged the functions of an Enlightened One, beginning with the turning of the Wheel of the Dhamma, ³ down to the conversion of the wandering ascetic Subhadda, ⁴ the venerable Mahākassapa the leading Elder ⁵ among the 700,000 monks who had assembled at the passing away in perfect Nibbāna of the Exalted One, recollecting after the lapse of seven days from the passing away in perfect Nibbāna of the Exalted One, the words uttered by Subhadda ⁶ who had taken to the ascetic life in old age, namely, ⁷ " Away with it friends, grieve not, lament not, we are well rid of the Great Recluse who was wont to tell us what was befitting and what was not and hence made our lives miserable ; but now we will do whatever we please and not do what we please not " ; kindled the enthusiasm

among the Order of monks to bring about a rehearsal of the Dhamma and Vinaya and further reflected,⁸ "It may be that the occasion would arise for evil-minded monks to think that the Sacred-word is such that its Teacher is no more, to form factions and before long make the Good Teaching disappear for ever. As long as the Dhamma and Vinaya endure, so long will the Sacred-word be such that its Teacher has not passed into oblivion. And so has the Exalted One said,⁹ 'O Ānanda, the Dhamma and the Vinaya that I have declared to you [5] and laid down before you (respectively) that itself will be your teacher after my demise.' It behoves me to rehearse the Dhamma and Vinaya so that the Dispensation would endure and remain for long. Since I have been honoured with equality in the use of robes by the Exalted One saying,¹⁰ 'Kassapa, you may wear my patch-work hempen robes which I no longer use,' and also honoured by placing me on an equal footing with Himself with reference to transcendental attainments¹¹ consisting of the categories such as the sixfold higher knowledge¹² and the ninefold successive modes of abiding¹³ with such statements as,¹⁴ 'O monks, as long as he wishes, Kassapa can enter and abide in the first jhāna (spiritual rapture) being detached from sensual pleasures, etc.', what other unindebtedness will there be unto me as such? Has not the Exalted One conferred upon me this unique honour of considering me as the protector of the lineage of His Good Teaching even as a king would his own son as the perpetuator of his dynasty by conferring upon him his armour and regal splendour?"

4. For it has been said,¹ "Thereupon the venerable Mahākassapa addressed the monks, 'On one occasion, friends, I had set out on the high road from Pāvā to Kusinārā with a large company of monks, about five hundred in number.'" In this manner the entire Section dealing with Subhadda² should be understood in detail.

[6] Subsequently he said,³ "Let us, friends, rehearse the Dhamma and the Vinaya: in the past what was contrary to the Dhamma and the Vinaya prevailed, the Dhamma and the Vinaya were disregarded; those who held views contrary to the Dhamma and the Vinaya held sway while those who

professed the Dhamma and the Vinaya were powerless.”⁴ The monks rejoined, “If that be so, Sir, may the Elder select the monks (for the Convocation).”

The Elder rejected many hundreds and thousands of monks in the categories of worldling, Stream-Entrant, Once-Returner, Non-Returner, and Dry Visioned Arahant⁵ and canker-waned Arahant, all of whom were versed in the Teachings consisting of the entire ninefold Dispensation of the Teacher and chose 499 canker-waned monks who alone were proficient with regard to the learning in all aspects of the Teachings in the entire Three Baskets, had attained mastery in analytical knowledge, were of no mean achievement, and for the greater part were classified by the Exalted One as an expert each in his field in the distinct spheres of the threefold knowledge.⁶ Regarding them it has been said,⁷ “Thereupon the venerable Mahākassapa selected five hundred Arahants less one.”

5. Why did the Elder make the number fall short by one? To make room for the venerable Elder Ānanda. It was not possible to hold the Convocation with or without that venerable one, for he was yet a Learner¹ with his (spiritual) task yet unaccomplished. Therefore it was not permissible to have him at the Convocation. Since there was no section whatsoever of the Teachings of the Lord of Ten Powers commencing with the discourses and mixed prose and verse utterances² which he himself had not learned from the Exalted One, it was equally not possible to hold it without him. This being so, even though he was yet a Learner he would have to be selected by the Elder on account of the great service that might be rendered by him at the rehearsal of the Dhamma; but the reason for his not [7] being selected was to absolve himself (Kassapa) of the blame of others.

The Elder had great confidence in the venerable Ānanda, so much so, that even after grey hair started appearing on his head, he used to look upon him as a lad and address him, “And Oh! this lad has not understood even this little.” (Had he been chosen) the monks would have subjected him to hostile criticism, saying that the Elder had chosen Ānanda who was endowed with the analytic insight of but a Learner in preference

to many monks who had reached perfection and were also endowed with analytic insight in conformity with it, and would think that in this instance he was prejudiced in his favour as this venerable one was born of the Sakya Clan and was the Tathāgata's cousin, being the son of his father's younger brother. While avoiding that censure by others he (purposely) did not select him, reflecting (at the same time) that it was not possible to hold the rehearsal without Ānanda (but) he would accept him only on the express wish of the monks.

Thereupon the monks themselves begged of the Elder on Ānanda's behalf ; for it has been said ³ : " The monks spoke thus to Venerable Mahākassapa, ' Yonder Venerable Ānanda, Sir, even though he is yet a Learner, is incapable of going on a wrong course through desire, ill-will, fear, or delusion ⁴ ; he has mastered much of the Dhamma and the Vinaya under the Exalted One. Therefore, Sir, may the Elder nominate Venerable Ānanda as well.' " Thereupon Venerable Mahākassapa selected Venerable Ānanda as well. There were thus 500 Elders including that venerable one who was selected on the express wish of the monks.

6. It then occurred to the Elder monks,¹ " Where shall we rehearse the Dhamma and the Vinaya ? " Thereupon it again occurred to them, [8] " Food is plentiful at Rājagaha,² and lodgings are easy to obtain there. Well then, let us rehearse the Dhamma and the Vinaya spending the Rains-residence ³ at Rājagaha, and let not other monks enter upon the Rains-residence there." Why did they think in this manner ? (Their idea was :) " Perhaps some undesirable individual may come into the midst of the monks and disturb this gigantic undertaking of ours." Then the venerable Mahākassapa made an announcement followed by a formal Act of the Order.⁴ It should be understood as stated in the Section dealing with the Convocation.⁵

7. A fortnight had elapsed since the time of the passing away of the Tathāgata in perfect Nibbāna when seven days were spent in sacred festivities ¹ and a further seven days in paying homage to the relics and so on. And the Elder Mahākassapa,

considering that one and a half months of the summer were yet remaining and that the day for entering upon the Rains-residence ² was fast drawing nigh, took with him half the number of the Order of monks saying, "Friends, we shall repair to Rājagaha," and went in one direction. The Elder Anuruddha took with him the other half and went by a different route.

8. On the other hand, the Elder Ānanda, taking with him the bowl and the robe of the Exalted One and being attended by a company of monks went on a missionary tour in the direction of Sāvatti ¹ in his eagerness to repair to Rājagaha visiting Sāvatti first.² Wherever the Elder Ānanda went, there was great lamentation to the effect, "O Sir, Venerable Ānanda, where have you left the Teacher that you are coming here?" In due course the Elder arrived at Sāvatti; the lamentation there was great, as it had been on the day of the passing away of the Exalted One in perfect Nibbāna. Thereupon the venerable Ānanda consoled the populace with a discourse on the Dhamma dealing with transiency and, entering the Jeta Grove opened the door of the Fragrant Chamber which used to be the dwelling of the Lord of Ten Powers, shifted the couch and seats, dusted them, swept the Fragrant Chamber, [9] threw away the rubbish of withered flowers and garlands, brought back the couch and the seats and placed them in their former places and did all the ministrations which he would have done when the Exalted One had been alive. Then the Elder took a purgative in milk on the following day in order to allay the humours of his body which were disturbed on account of the excessively sedentary life he had led from the time of the passing away of the Exalted One in perfect Nibbāna,³ and remained indoors in the monastery. He referred to it when he told the young brahmin messenger ⁴ whom Subha the brahmin had sent, "Young man, it will not suit me today. I have taken some medicine. Perhaps I shall come to-morrow." On the following day, he went accompanied by the Elder Cetaka as his attendant monk and, when questioned by Subha the brahmin, preached the tenth sutta of the Dīghanikāya called Subhasutta.⁵ After that the Elder supervised the repairs to the broken and shattered portions of the Jetavana Monastery

and, when the day for entering upon the Rains-residence drew near, went to Rājagaha. Likewise, the Elders Mahākassapa and Anuruddha took with them the entire company of monks and went to Rājagaha itself.

9. At that time there were eighteen great monasteries at Rājagaha. And all of them were soiled with the cast-off and accumulated rubbish. For, at the time of the passing away of the Exalted One in perfect Nibbāna all the monks took each his bowl and robe and went away deserting the monasteries and cells. The Elders there, in order to honour the request of the Exalted One and to escape the adverse criticism of members of heretical schools, thought of repairing the dilapidations during the first month. For, should the heretics say, "The disciples of the Recluse Gotama looked after their monasteries while their Teacher was alive; now that he has passed away in perfect Nibbāna, they have deserted them," it is said that they thought so to escape the blame from them.

[10] And so it has been said ¹: It then occurred to the Elder monks, "Friends, the Exalted One has praised the effecting of repairs to dilapidations. So let us, friends, during the first month, repair the dilapidations and assemble to rehearse the Dhamma and the Vinaya during the second month."

10. On the following day they went and stood at the palace gates. King Ajātasattu came forth, saluted them and inquired from them why they had come and what they expected him to do. The Elders intimated their need of labour to effect the repairs to the dilapidations in the eighteen great monasteries. "Very well, Sirs," said the King and gave artisans. The Elders had all the monasteries repaired during the first month and informed the King, "Great King, the repairs to the monasteries are completed, we now wish to rehearse the Dhamma and Vinaya."

"Very well, Sirs, do so with full confidence. Mine is the wheel of command, let yours be the Wheel of the Dhamma. Command of me, Sirs, whatever you wish me to do."

"A place for the monks who make the rehearsal of the Dhamma to assemble, Great King."

“Where shall I build it, Sirs?”

“It is meet you erect it at the entrance to the Sattapaṇṇi Cave on the side of the mountain Vebhāra,¹ Great King.”

“So be it, Sirs,” said King Ajātasattu and had a pavilion erected, resembling the handiwork of Vissakamma,² with well apportioned walls, pillars, and stairways, adorned with divers decorative designs of garlands and creepers, as though surpassing the splendour of the royal palace, or mocking with derision the glory of divine mansions, like unto a veritable abode of Sirī³ or a unique emporium, or a world of delight to the birds—the eyes of devas and men—or like a conglomeration of the choice essence of all that the eye should see; [11] and decorated it like the abode of Brahma,⁴ with its floor well laid out and ornamented with variegated decorative motifs of many kinds of flowers resembling a floor of polished crystal inlaid with gems of many colours and with a delightful overflowing canopy with manifold festoons of flowers suspended from it. In that large pavilion he spread out 500 rugs which were permissible for use⁵ for the 500 monks, prepared a seat for the president at the southern end facing the North and a seat for the preacher in the centre of the pavilion facing the East, a seat worthy even of the Buddha, the Exalted One; and placing there a fan inlaid with ivory he sent word to the Order of monks: “My task, Sirs, is done.”

11. And at that time some monks, referring to the venerable Ānanda said, “There is a monk here in this assembly who goes about emanating the smell of raw flesh.” The Elder heard it and was greatly perturbed thinking that there was no other monk in that assembly of monks who went about emanating the smell of raw flesh, and that undoubtedly they were saying so referring to him. Some other monks told the venerable Ānanda that the assembly was to meet the following day and that he was but a Learner with his (spiritual) task yet unaccomplished and that it was not proper for him to go to the assembly, and further, that he should strive with diligence.

Thereupon,¹ the venerable Ānanda having reflected that the assembly was to meet the following day and that it did not become him to enter the assembly whilst yet being a Learner,

spent the greater part of the night in mindfulness as to the body, and at day-break, descended from the *caṅkama*-walk, entered the monastery, and inclined his body with the idea of lying down. Scarcely had his feet left contact with the floor and before his head had reached the pillow, during that interval his mind was released from the cankers with no further clinging to the material substratum. For, this Venerable One [12] had spent the time out of doors pacing up and down (in meditation) and, being unable to reach any higher attainment, he reflected, "Has not the Exalted One told me,² 'Ānanda, you have done merit in the past. Engage yourself in striving, you will soon be released from the cankers.' Buddhas never err in their pronouncements. I have over-exerted myself in my effort, in consequence of which my mind was tending towards distraction. Let me therefore abate the rigour of my exertions."³ Saying so he came down from the *caṅkama*-walk, washed his feet standing at the place for washing the feet, entered the monastery, sat down on his couch and stretched himself on it thinking of resting awhile. His two feet left the floor and his head had not yet reached the pillow. During this interval his mind was released from the cankers with no further clinging to the material substratum; the Elder attained arahatship remaining in a position outside the four postures. Therefore, when it is asked what monk attained arahatship in this Dispensation neither lying down, sitting, standing, nor pacing up and down one should answer that it is the Elder Ānanda.

12. Thereupon, on the following day, the Elder monks, having finished their meal, arranged their bowls and robes and assembled in the convocation hall. But the Elder Ānanda who was desirous of intimating his attainment of arahatship did not go with the monks. The monks seating themselves in their respective seats in order of seniority, sat down leaving a place for the Elder Ānanda. And when some asked for whom that seat was left they were told that it was for Ānanda. And in answer to the question, "Where has Ānanda gone?" (it should be said thus:—) At that time the Elder thought that it was then the time for him to go. [13] Then displaying his supernatural power he dived into the earth and showed himself

in his own seat. But some say that he came through the air ¹ and sat down.

13. When the Venerable One was thus seated the Elder Mahākassapa addressed the monks, " Friends, what shall we rehearse first, the Dhamma or the Vinaya ? " The monks replied, " Sir, Mahākassapa, the Vinaya is the very life of the Dispensation of the Enlightened One : so long as the Vinaya endures, the Dispensation endures, therefore let us rehearse the Vinaya first." ¹

" Placing whom in charge ? " ²

" The venerable Upāli."

" Is not Ānanda competent ? "

" It is not that he is not competent, but the Perfectly Enlightened One, while he was living, considered the venerable Upāli as the most pre-eminent in connexion with the learning of the Vinaya, saying, ³ ' He, O monks, is the most pre-eminent among my disciples who are monks, in the retention of the Vinaya, namely Upāli.' Therefore let us rehearse the Vinaya in consultation with the Elder Upāli." Thereupon the Elder (Mahākassapa) appointed himself for the purpose of questioning about the Vinaya, and the Elder Upāli agreed to give explanations.

So say the Sacred Texts ⁴: " Thereupon the venerable Mahākassapa announced to the assembly of monks, ' Friends, may the fellow members ⁵ of the Order listen to me. If it is agreeable to the members of the Order, I shall question Upāli on the Vinaya.' The venerable Upāli too announced to the Order, ' May it please the venerable members ⁵ of the Order to listen to me. If it is agreeable to the Order, I shall expound the Vinaya when questioned by the venerable Mahākassapa.' " Having ⁶ thus obtained approval for himself, the venerable Upāli rose from his seat, arranged his robe over one shoulder, saluted the older monks, and sat in the preacher's seat taking in his hand the fan inlaid with ivory.

14. Then the venerable Mahākassapa seated himself in the president's seat and questioned the venerable Upāli on the Vinaya, ¹ " Friend Upāli, where did the Exalted One lay down the first Pārājika ? " ²

[14] " At Vesālī,³ Sir."

" In connexion with whom ? "

" In connexion with Sudinna, son of Kalandaka."

" In connexion with what subject ? "

" In connexion with sexual intercourse." ⁴

Then the venerable Mahākassapa questioned the venerable Upāli on the subject of the first Pārājika, the occasion, the person, the rule, the corollaries, and on what constitutes an offence and what does not. In the same way as of the first, then of the second, the third, and of the fourth Pārājika he asked about the subject and so on and what did not constitute an offence. The Elder Upāli explained whatever he was asked.

Then having classified accordingly these four Pārājika entitled the chapter on the Pārājika, they established as thirteen the thirteen Saṅghādisesa. They established the two rules called the Aniyata, the thirty rules called the Nissaggiyapācittiya, the ninety-two rules called the Pācittiya, the four rules called the Pāṭidesanīya, the seventy-five rules called the Sekhiya, and the seven rules for the settlement of questions that have arisen.⁵

Thus having classified accordingly the Mahāvibhaṅga, they established the eight rules in the Bhikkhuṇḍivibhaṅga entitled the chapter on the Pārājika. They established as seventeen the seventeen (Saṅghādisesa) rules, the thirty rules as the Nissaggiyapācittiya, the 166 rules as the Pācittiya, the eight rules as the Pāṭidesanīya, the seventy-five rules as the Sekhiya, and the seven rules for the settlement of questions that have arisen.⁶ [15] Having thus classified the Bhikkhuṇḍivibhaṅga even in the same manner they established the Khandhaka and the Parivāra.

Thus was made the compilation of the Vinaya Piṭaka ⁷ which consists of the Vibhaṅga of both categories, the Khandhaka and the Parivāra. The Elder Mahākassapa questioned on everything and the Elder Upāli explained. At the conclusion of the explanation of the questions the 500 Arahants rehearsed together in a group according to the exact way in which the compilation had been fixed. On the conclusion of the compilation of the Vinaya the Elder Upāli placed aside the fan

inlaid with ivory, descended from the preacher's seat, saluted the older monks, and sat in the seat assigned to him.

15. Having rehearsed the Vinaya, the venerable Mahākassapa, wishing to rehearse the Dhamma, asked the monks, "Whom shall we place in charge in rehearsing the Dhamma?" The monks replied, "Let us make the Elder Ānanda to be in charge."

Thereupon ¹ the venerable Mahākassapa announced to the Order of monks, "Friends, may the members of the Order listen to me. If it is agreeable to the members of the Order, I shall question Ānanda on the Dhamma." The venerable Ānanda, too, announced to the Order of monks, "May it please the venerable members of the Order to listen to me. If it is agreeable to the members of the Order, I shall explain the Dhamma when questioned by the venerable Mahākassapa." Then ² the venerable Ānanda rose from his seat, arranged his robe over one shoulder, saluted the Elder monks (i.e. those who were his seniors), and sat in the preacher's seat taking in his hand the fan inlaid with ivory. The Elder Mahākassapa questioned the venerable Ānanda on the Dhamma, "Friend ³ Ānanda, where was the Brahmajāla ⁴ preached?"

[16] "Sir, at the King's palace at Ambalaṭṭhikā, between Rājagaha and Nālandā." ⁵

"In connexion with whom?"

"Suppiya the wandering ascetic and the brahmin youth Brahmadaṭṭa."

"On what subject?" ⁶

"On praise and blame."

And in such wise did the venerable Mahākassapa question the venerable Ānanda on the occasion and the person. (Again he asked),

"Friend Ānanda, where was the Sāmaññaphala ⁷ preached?"

"Sir, at Jīvaka's Mango Grove at Rājagaha."

"With whom?"

"With Ajātasattu, son of the Videhan princess."

Thereupon the venerable Mahākassapa questioned the venerable Ānanda on the occasion of the Sāmaññaphala, and the person. And in the self-same manner he questioned him on all five Nikāyas.

The five Nikāyas ⁸ are, Dīghanikāya, Majjhimanikāya, Saṃyuttanikāya, Aṅguttaranikāya, and Khuddakanikāya. Here Khuddakanikāya means the rest of the sayings of the Buddha excluding the four Nikāyas. The venerable Elder Upāli explained the Vinaya therein ⁹ and the Elder Ānanda the remaining sections of the Khuddakanikāya and the four Nikāyas.

16. All this forms the word of the Buddha which should be known as uniform in sentiment,¹ twofold as the Dhamma and the Vinaya, threefold according to the first, intermediate, and last words, and similarly as Piṭakas (Baskets), fivefold according to the Nikāyas (Collections), ninefold according to the Aṅgas (Factors), and forming 84,000 divisions according to the Units of the Dhamma.

17. How is it uniform in sentiment? During the interval of forty-five years from the time He realized the unique and perfect Enlightenment until he passed away in the element of Nibbāna being free from clinging to the material substratum, whatever the Exalted One has said either as instruction to devas, men, nāgas, yakkhas, and other beings or on reflection, has but one sentiment and that is emancipation. Thus it is uniform as regards sentiment.

18. [17] How is it twofold as the Dhamma and the Vinaya? All this, in its entirety, is reckoned as the Dhamma and the Vinaya. Herein the Basket of the Discipline is the Vinaya, the rest of the word of the Buddha is the Dhamma.¹ Hence was it stated ²: "Let us, friends, rehearse the Dhamma and the Vinaya," and "I shall question Upāli on the Vinaya and Ānanda on the Dhamma." Thus it is twofold as the Dhamma and the Vinaya.

19. How is it threefold according to the first, intermediate, and last words? All this, in its entirety, has the three divisions as the first words of the Buddha, the intermediate words and the last words. Herein, the stanzas ¹:

"For many births have I run my course in saṃsāra