

The five Nikāyas <sup>8</sup> 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 <sup>9</sup> 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,<sup>1</sup> 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.<sup>1</sup> Hence was it stated <sup>2</sup>: “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 <sup>1</sup>:

“For many births have I run my course in saṃsāra

seeking with no success the builder of the house ; painful is birth again and again.

“ Thou art seen O builder of the house, thou shalt not build the house again. All thine beams are broken, the ridge-pole shattered. The mind that is divested of all things material has attained the destruction of all craving ” :

form the first words of the Buddha. Some say that it was the Stanza of Joy in the Khandhaka beginning with,<sup>2</sup> “ When indeed, phenomena manifest themselves ” (which formed the first words). It should be known that this is a Stanza of Joy which arose in Him as he contemplated on the causal modes with a happy frame of mind after the attainment of Omniscience on the first day of the lunar fortnight. The statement that He made on the eve of His passing away in perfect Nibbāna,<sup>3</sup> “ Now then monks, I address you, all component elements have decay inherent in them, apply yourselves diligently,” forms the last words of the Buddha. What has been said during the interval between these two (statements) form the intermediate words of the Buddha. Thus it is threefold according to the first, intermediate, and last words.

20. [18] How is it threefold according to the Piṭakas ? Indeed, all this, in its entirety, has the three divisions as the Vinaya-piṭaka, the Suttantapiṭaka, and the Abhidhammapiṭaka. Therein, having brought together all that has been both rehearsed and not <sup>1</sup> at the First Convocation, both Pātimokkha, the two Vibhaṅga, the twenty-two Khandhaka, and the sixteen Parivāra, it is called the Vinayapiṭaka.

The collection of the thirty-four suttas beginning with Brahmajāla called the Dīghanikāya, that of 152 suttas beginning with Mūlapariyāya called the Majjhimanikāya, that of 7,762 suttas beginning with Oghataṇṇasutta called the Saṃyuttanikāya, that of 9,557 suttas beginning with the Cittapariyādānasutta called the Aṅguttaranikāya, and the Khuddakanikāya <sup>2</sup> consisting of the fifteen works : Khuddakapāṭha, Dhammapada, Udāna, Itivuttaka, Suttanipāta, Vimānavatthu, Petavatthu, Thera- and Therīgāthā, Jātaka, Niddesa, Paṭisambhidā, Apadāna, Buddhavaṃsa, and Cariyāpiṭaka, are called the Suttantapiṭaka.

Dhammasaṅgaṇi, Vibhaṅga, Dhātukathā, Puggalapaññatti, Kathāvatthu, Yamaka, and Paṭṭhāna constitute the Abhidhammapiṭaka.

21. Herein,

Because it contains manifold distinctive modes of practices and restrains both bodily and verbal acts, the Vinaya is called so by those who are adept in the purport of the Discipline.

Here the word " manifold " is used with reference to the divisions such as the injunctions of the fivefold Pātimokkha,<sup>1</sup> the seven classes of offences beginning with the Pārājika,<sup>2</sup> the Mātikā,<sup>3</sup> and the Vibhaṅga. They have become distinctive on account of the application of corollaries <sup>4</sup> which serve the purpose of relaxing rigid rules. [19] It regulates body and speech as it prohibits physical and verbal transgressions. Therefore it is called Vinaya on account of the diversity of means, the distinctive practices, and the disciplining of the body and speech. Therefore this has been said for the sake of expediency in bringing out the connotation of the term :

Because it contains manifold distinctive modes of practices and restrains both bodily and verbal acts, the Vinaya is called so by those who are adept in the purport of the Discipline.

22. And the next :

Because it points out meanings, expresses them clearly, fulfils them, flows with meanings, affords perfect protection, and shares the properties of a thread, Sutta is given the name Sutta.

For it conveys meanings which are diversified as subjective, objective, and the like. Here the meanings are clearly expressed as they have been declared in accordance with the intentions of those who are amenable to discipline. Here it fulfils the meanings in the same manner as when it is said that corn yields a harvest. It flows with meaning in the same manner as when it is said that the cow yields abundant milk. It has been said that it protects and guards them well. It shares the properties

of a thread even as a plumb-line serves as a measure to the carpenters : even so is this to the wise, as when flowers strung together with a thread are neither scattered nor dispersed. Likewise, by means of this the meanings have been grasped. Therefore this has been said for the sake of expediency in bringing out the connotation of the term :

Because it points out meanings, expresses them clearly, fulfils them, flows with meanings, affords perfect protection, and shares the properties of a thread, Sutta is given the name Sutta.

23. [20] And the other :

Since here are found conditions which possess growth and their own characteristics, are revered and differentiated and said to be excellent—on account of these it is called Abhidhamma.

And this prefix *abhi* is seen to denote growth, possession of own characteristics, reverence, differentiation, and excellence. Therefore it has come to be used in the sense of growth in statements such as,<sup>1</sup> “ acute and painful sensations come upon me, they do not recede.” In statements such as <sup>2</sup> “ all those memorable nights that had been set apart ”, it is used in the sense of own characteristics ; in statements such as <sup>3</sup> “ king of kings, Inda among men ”, in the sense of reverence ; in statements such as <sup>4</sup> “ capable of being disciplined in the fundamental tenets of the Dhamma and the essential rules of the Vinaya ”, in the sense of differentiation. It means (that they are able to master) the Dhamma and the Vinaya without confusing either with the other. In statements such as <sup>5</sup> “ in surpassing splendour ”, it is used in the sense of excellence. Herein, as stated in expressions such as <sup>6</sup> “ he develops the path for the arising of form ”, or <sup>7</sup> “ he lives suffusing one quarter with thoughts of love ”, phenomena which have reached a state of development have been referred to. On account of their being characterized by sense-data and so forth according to such attributes as <sup>8</sup> “ visual object and auditory object ”, they possess their own characteristics. According to such designations as <sup>9</sup> “ conditions pertaining to a Learner, to a

Man Perfected and those that are transcendental", it is implied that they are revered and are worthy of reverence. On account of their true state being delimited in such manner as <sup>10</sup> "there arises contact and there arise sensations" and so forth, they are differentiated. They are called phenomena of excellence in statements such as <sup>11</sup> "states waxed great, states immeasurable, states incomparable", and so forth. Therefore this has been said for the sake of expediency in bringing out the connotation of the term :

Since here are found conditions which possess growth and their own characteristics, are revered and differentiated and said to be excellent—on account of these it is called Abhidhamma.

24. Whatever has been not specifically implied, it is expressed in,

Those versed in the meaning of the term Piṭaka, used it with reference to learning and a vessel. By combining (the two meanings) the three (divisions) commencing with the Vinaya should be known so.

[21] In signifying learning it is called a piṭaka in statements such as <sup>1</sup> "not by including in a piṭaka" and so forth. In statements such as <sup>2</sup> "Then a man might come along bringing with him a hoe and a basket" it signifies some kind of vessel. Therefore,

Those versed in the meaning of the term Piṭaka, used it with reference to learning and a vessel. By combining (the two meanings) the three (divisions) commencing with the Vinaya should be known so.

Hence having thus formed a compound with the noun piṭaka in both meanings, it is called the Vinayapiṭaka as the Piṭaka is the Vinaya on account of its being the learning and as it embraces the differentiated meanings. And so, in the very same manner as stated above, the Suttapiṭaka is the Sutta which is the Piṭaka and the Abhidhammapiṭaka is the Abhidhamma which is the Piṭaka. In this manner should these three, commencing with Vinaya, be known. Having understood them thus, again for the sake of expediency in bringing out in divers ways the significance of these Piṭakas :

One should explain their divisions of sayings incorporating admonitions and discourses that suit the occasions, as well as of moral training, avoidance, and the profundity.<sup>3</sup>

One should also elaborate on all topics such as the division of the learning and how and under what conditions a monk attains whatever (there may be of) success or failure.

25. Here follows the explanation and elucidation. These three Piṭakas, indeed, according to formal analyses are said to be the authoritative injunctions, the popular teachings, and the ultimate truth respectively ; or they are the discourses necessitated by transgressions, those adapted to circumstances, and those set out in accordance with reality respectively ; or again, discourses on the various categories of restraint,<sup>1</sup> on the refutation of heresies, and on the distinction between Name and Form, respectively. Herein, the Vinayapiṭaka is called the exposition of injunctions as it has been preached with a preponderance of authority by the Exalted One in whom all authority is vested ; the Suttapiṭaka, the exposition of popular teachings as it has been preached with great emphasis on popular ethics by the Exalted One who was proficient in popular ethics ; and the Abhidhammapiṭaka, the exposition of ultimate truth as it has been preached with great leanings on absolute truth by the Exalted One who is adept in the absolute truths.

[22] Likewise, the first is called the teaching necessitated by transgressions wherein those beings who are given to many misdeeds are admonished in accordance with the nature of their offences ; the second, that adapted to circumstances wherein beings who are given to divers dispositions, latent tendencies, and traits of character are admonished in accordance with their adaptability ; and the third, that set out in accordance with reality wherein beings who conceive of an ego and what pertains to it, only in the presence of a pile of conditions, are instructed in terms of the absolute truth.

Similarly, the first is called discourse on the various categories of restraint as in it are discussed all aspects of restraint, which are diametrically opposed to remissness in conduct ; the second, discourse on the refutation of heresies as in it is discussed the unravelling of perverse views, which is diametrically opposed

to the sixty-two heretical theories<sup>2</sup>; and the third, discourse on the distinction between Name and Form as in it is discussed the differentiation of Name and Form which is diametrically opposed to lust and other evil tendencies.

26. It should be known that in these three are the threefold training, the threefold avoidance, and the fourfold profundity. Hence the training in the higher morality is specifically discussed in the Vinayapiṭaka, the training in higher thought in the Suttapiṭaka, and the training in higher wisdom in the Abhidhammapiṭaka. In the Vinayapiṭaka is taught the avoidance of transgression, as transgression in defilements is diametrically opposed to morality; in the Suttapiṭaka the avoidance of prepossession, as prepossession is diametrically opposed to concentration; in the Abhidhammapiṭaka, the avoidance of latent bias, as latent bias is diametrically opposed to wisdom. In the first is the categorical avoidance of defilements and in the others the avoidance consisting of elimination and eradication. In the first is the avoidance of the defilement of misconduct; in the others that of the defilements of craving and misbelief. And in each of them the fourfold profundity<sup>1</sup> of the Dhamma, of the meaning, of the exposition, and of the comprehension, should be known. Herein the Dhamma is the Sacred Texts, the meaning is its precise meaning, the exposition is the verbal preaching of the Sacred Texts which have been established in the mind, and the comprehension is the correct understanding of the Sacred Texts and the meaning of the Sacred Texts. And in these three (Piṭakas) [23] the Dhamma, the meaning, the exposition, and the comprehension are difficult of access to men of little wit and providing no basis of support even as the great ocean is to hares and such animals; and hence they are profound. In this manner, herein, should the fourfold profundity too of each one of them be understood.

27. Another explanation: *Dhamma* signifies cause; for it is said,<sup>1</sup> "The knowledge of the cause is the analytical knowledge of the Dhamma." *Attha* signifies the result of the cause; for it is said,<sup>2</sup> "The knowledge of the result of the cause is



the analytical knowledge of the meaning." *Desanā* signifies exposition. It also implies the verbal expression of the Dhamma according to its true nature. *Paṭivedha* signifies realization in a worldly and in a transcendental sense: an exposition in its proper sphere, without confusion, in conformity with the essential significance of the phenomena and with the nature of the meanings and the comprehension of the expositions in accordance with their general trend.

Now, on account of whatever is characterized as Dhamma or Attha in these Piṭakas, of the exposition which elucidates the meaning in accordance with that meaning which has to be announced to the listeners and precedes knowledge, of all that which consists of penetrative knowledge herein and is considered as unequivocal realization, and of its being difficult of access providing no basis of support to men of feeble intellect who have not accumulated any meritorious deeds, even as the great ocean is to hares and such animals, the fourfold profundity herein should be known in this manner.

[24] To this extent are the reasons for stating the following stanza:

One should explain their divisions of sayings incorporating admonitions and discourses that suit the occasions, as well as of moral training, avoidance, and the profundity.

28. But in,

One should also elaborate on all topics such as the division of the learning and how and under what conditions a monk attains whatever (there may be of) success or failure, the threefold division of the learning in these three Piṭakas should be observed. The modes of learning are three (in number): that which may be compared to the water-snake, that which aims at release, and the mode of learning of a treasurer. Here, what has been wrongly grasped, and learned by heart for the reproach of others is comparable to the simile of the water-snake: regarding which it is said,<sup>1</sup> "Even as, O monks, a man who is in need of a water-snake, who seeks for one and goes about searching for one, were to see a large water-snake, he would seize it by the coils or tail, and that water-snake



were to turn round and bite him in the hand or arm or any other part of his body, he would, in consequence of that undergo death or pain amounting to death. What is the reason for it? O monks, it was due to the improper handling of the water-snake. Even in the same way, O monks, some foolish men in this world commit to memory the Dhamma consisting of sutta, geyya, veyyākaraṇa, gāthā, udāna, itivuttaka, jātika, abbhutadhamma, and vedalla.<sup>2</sup> Having committed to memory the Dhamma, they do not examine with intelligence the significance of those teachings. As they do not examine intelligently their significance those teachings do not arouse comprehension. They commit the teachings to memory for the sake of censuring others and freeing themselves of others' blame. They do not experience that purpose for the sake of which (the virtuous) master the Dhamma. Those teachings which have been wrongly grasped by them are conducive to their disadvantage and misery for a long time. What is the reason for it? O monks, it is due to the wrong comprehension of the teachings."

[25] Whatever has been well grasped, and perfected, desiring the fulfilment of the aggregate of moral precepts themselves, not with the purpose of censuring others—it brings about release. Regarding this it is said,<sup>3</sup> "Those teachings being well grasped by them are conducive to their advantage and happiness for a long time. What is the reason for it? O monks, it is due to their correct comprehension of the teachings."

Again, whatever a canker-waned sage who has understood the aggregates, rid himself of the defilements, developed the path, pierced through the state of mutability, and realized cessation, accomplishes solely for the purpose of guarding the line of continuity and protecting the lineage, this is the mode of learning of a treasurer.

29. But the monk who is faring along well in the Vinaya, on account of his attainment of virtue arrives at the threefold knowledge, which is stated therein in accordance with their analytical treatment. He who is faring along well in the Sutta, on account of his attainment of concentration arrives at the sixfold higher knowledge, which is stated therein in accordance

with their analytical treatment. He who is faring along well in the Abhidhamma, on account of his attainment of wisdom arrives at the fourfold analytic insight, which is stated therein in accordance with their analytical treatment. Thus, he who is faring along well in them, in due course arrives at the attainments consisting of this threefold knowledge, sixfold higher knowledge, and fourfold analytic insight.

On the other hand, he who is faring ill along in the Vinaya is not aware of the blameworthiness of the physical contact and the like which arise in association with those forbidden objects which are excluded from the prescribed categories of pleasant contact with (specified types of) carpets, garments for outer wear and the like.<sup>1</sup> For it is said,<sup>2</sup> "I understand the Dhamma declared by the Exalted One that certain practices have been said to be harmful by the Exalted One, and the person who indulges in them (considers them) as incapable of bringing harm upon him." Consequently he arrives at evil conduct. [26] He who is faring ill along in the Sutta accepts the wrong thing, not knowing the correct significance, as it is stated in such passages as,<sup>3</sup> "These four individuals, O monks, are seen existing," and so on. Regarding this it has been said,<sup>4</sup> "On account of his wrong grasp, he accuses me, harms himself, and enters on much evil." Consequently he arrives at wrong views. He who is faring ill along in the Abhidhamma over-rides the thoughts on the nature of things and thinks even of what should not be reflected on. Consequently he arrives at confusion of mind. For it has been said<sup>5</sup>: "These four topics should not be reflected on, O monks, they should not be thought of, for he who thinks of them would be subjected to madness and vexation." Thus, he who is faring ill along with reference to those, in due course, sustains great loss consisting of evil conduct, wrong views, and confusion of mind. To this extent are the reasons for also stating the following stanza :

One should also elaborate on all topics such as the division of the learning and how and under what conditions a monk attains whatever (there may be of) success or failure.

In this manner should the Piṭakas be known in their divers aspects : and in accordance with them the word of the Buddha should be understood as being threefold.

30. How is it fivefold according to the division into Nikāyas ? All this falls into the fivefold division : Dīghanikāya, Majjhimanikāya, Saṃyuttanikāya, Aṅguttaranikāya, and Khuddakanikāya.

Therein, what is the Dīghanikāya ?

The thirty-four suttas commencing with Brahmajāla arranged in three vaggas (groups).

The thirty-four long suttas whose arrangement is in three vaggas is called the Dīghanikāya, the first in serial order.

And why is it called the Dīghanikāya ?

On account of the fact that it is a collection and a resting place for suttas long in measure (it is so termed), and it is called a nikāya as all of them are placed together as a collection. [27] In statements such as,<sup>1</sup> " O monks, I do not see any other group that is so variegated as creatures of the animal kingdom, as the kingdom of those that go prone and of those that live in the mud," are found examples both from the doctrinal aspect and popular usage. Thus should the connotation of the term nikāya be understood even with reference to the others.

What is the Majjhimanikāya ?

The 152 suttas of medium length commencing with the Mūlapariyāyā Sutta and arranged in fifteen vaggas.

That which contains 150 suttas and two other suttas, comprising fifteen vaggas is called the Majjhimanikāya.

What is the Saṃyuttanikāya ?

The 7,762 suttas commencing with the Oghataṛaṇa Sutta and classified under such topics as the Devatā Saṃyutta.

Seven thousand suttas and 700 of them as well as sixty-two suttas—this is the Saṃyutta collection.

What is the Aṅguttaranikāya ?

The 9,557 suttas commencing with the Cittapariyādana, the " Summary Grasping of the Mind ", which occur as one factor in excess of each preceding one.

Nine thousand suttas and 500 suttas and fifty-seven other suttas form the number in the Aṅguttara.

What is the Khuddakanikāya ?

The rest of the word of the Buddha including the entire Vinaya Piṭaka, the Abhidhamma Piṭaka, and the fifteen

divisions commencing with the Khuddakapāṭha enumerated earlier,<sup>2</sup> leaving aside the four nikāyas.<sup>3</sup>

[28] The rest of the word of the Buddha, excluding these four nikāyas such as the Dīgha, is considered the Khuddakanikāya.

Thus it is fivefold according to (the division into) Nikāyas.

31. How is it ninefold according to (the classification into) Aṅgas?

All this is comprised under the ninefold division: sutta, geyya, veyyākaraṇa, gāthā, udāna, itivuttaka, jātaka, abbhutadhamma, and vedalla.

Herein, the twofold Vibhaṅga, the Niddesas, the Khandhaka, the Parivāra, Maṅgala, Ratana, Nālaka, and Tuvaṭṭaka Suttas of the Sutta Nipāta and other sayings of the Tathāgata bearing the name sutta should be known as Sutta (Discourses).<sup>1</sup>

All the suttas containing stanzas should be known as Geyya (Recitation), particularly the entire Sagātha-vagga (Chapter with Stanzas) in the Saṃyutta.<sup>2</sup>

The whole of the Abhidhamma Piṭaka, suttas which contain no stanzas and any other (sayings from the) word of the Buddha not included in the other eight Aṅgas<sup>3</sup> should be known as Veyyākaraṇa (Expositions).

The Dhammapada, Theragāthā, Therīgāthā, and sections entirely in verse in the Sutta Nipāta which are not designated as suttas should be known as Gāthā (Stanzas).<sup>4</sup>

The eighty-two suttantas containing stanzas which were prompted by an awareness of joy should be known as Udāna (Utterances of Joy).<sup>5</sup>

The 112 suttantas which have been handed down prefixed with the statement, "For this has been said by the Exalted One," should be known as Itivuttaka (Thus Said).<sup>5</sup>

The 550 Birth Stories commencing with Apaṇṇaka should be known as Jātaka (Birth Stories).<sup>6</sup>

All the suttantas connected with wonderful and marvellous phenomena handed down with words to such effect as, "O monks, these four wonderful and marvellous qualities are seen in Ānanda," should be known as Abbhutadhamma (Marvellous Phenomena).<sup>7</sup>

[29] All the suttantas requested to be preached as a result of repeated attainment of wisdom and delight, such as Culla-vedalla, Mahāvedalla, Sammādiṭṭhi, Sakkapañha, Saṅkhārabhājanīya, and Mahāpuṇṇama Suttas<sup>8</sup> and others should be known as Vedalla (Analyses).<sup>9</sup> Thus it is ninefold according to (the classification) into Aṅgas.

32. How is it eighty-four thousandfold according to the Dhammakhandhas (Units of the Dhamma) ?

All this, the entire word of the Buddha has 84,000 divisions according to the Units of the Dhamma as laid down in the following manner<sup>1</sup> :

I have taken 82,000 from the Buddha, and 2,000 from the monks : and these are the 84,000 extant Units of the Dhamma.

Herein, a sutta with a unitary application is one Unit of the Dhamma. Whatever is of multiple application, the number of Units of the Dhamma in it depends on the number of topics of application. In metrical compositions the question and the answer form two different Units of the Dhamma. In the Abhidhamma, each analysis of a triad or a dyad or the analysis of each thought-process forms a separate Unit of the Dhamma. In the Vinaya, there are the subjects for rules, tabulations, analysis of terms, secondary conditions of guilt,<sup>2</sup> and of innocence and the demarcation of the threefold delimiting factors of offences.<sup>3</sup> Herein, each category should be understood as a separate Unit of the Dhamma. Thus it has 84,000 divisions according to the Units of the Dhamma.

33. Thus, this word of the Buddha which is uniform in sentiment taken as a whole (without division), and consists of such divisions as the Dhamma and the Vinaya in the divisions such as those into two and so forth, has been laid down as, " This is the Dhamma and this is the Vinaya, these are the first, intermediate, and final sayings of the Buddha, these are the Vinaya, Sutta, and Abhidhamma Piṭakas, these are the Nikāyas from Dīgha to Khuddaka, these are the nine Aṅgas commencing with Sutta and these are the eighty-four thousand Units of the Dhamma," was rehearsed together by the assembly

of self-controlled monks with Mahākassapa as their leader verily observing this distinction.

[30] And not only this, but other divers distinctions in compilation to be met with in the three Piṭakas, such as the stanzas containing lists of contents, the arrangement into chapters, noting down of repetitions, and the classification into kindred sections of ones, twos, and so forth, that into groups of kindred topics, and into groups of fifties and so forth, have been determined when it was thus rehearsed together in seven months.

And at the conclusion of its rehearsal this great earth trembled and quaked, shook and shook violently many times over, up to its ocean-limits as though giving its blessing at the joy produced that this Dispensation of the Lord of Ten Powers had been made by the Elder Mahākassapa to last a period of time extending 5,000 years. And many wondrous things became manifest. And this is the First Great Convocation which is commonly known in the world as :

Held by 500, and hence called “Pertaining to the Five Hundred” ; and as it was held by the Elders it is also termed as that of the Elders.

Here ends the First Great Convocation.

### III—THE ACCOUNT OF THE SECOND GREAT CONVOCATION

34. While the First Great Convocation was in progress, the venerable Mahākassapa, who was asking questions on the Vinaya, at the end of such statements of his as, “Where O friend, Upāli, was the first Pārājika laid down ?” asked about the subject, the occasion, and the person. And the venerable Upāli who wished to convey everything by explaining the occasion from the very beginning when he was thus asked about the occasion here, by whom it was proclaimed, and wherefore it was proclaimed, spoke thus<sup>1</sup>: [31] “At that time the Buddha, the Exalted One, was living at Verañjā.” And in this manner everything should be stated. So it has been said by the venerable Elder Upāli. It should be known too that it was said at the time of the First Great Convocation. And with