

༄༅། །རབ་ཏུ་འགྱུར་བའི་གནི།

The Chapter on Going Forth

Pravrajyāvastu

འདུལ་བ་གཞི་ལས། རབ་དུ་འབྱུང་བའི་གཞི།

’dul ba gzhi las/ rab tu ’byung ba’i gzhi

“The Chapter on Going Forth” from The Chapters on Monastic Discipline

Vinayavastu Pravrajyāvastu

· Toh 1-1 ·

Degé Kangyur, vol. 1 (’dul ba, ka), folios 1.a–131.a

TRANSLATED INTO TIBETAN BY

· Palgyi Lhünpo · Sarvajñādeva · Vidyākaraprabha · Dharmākara · Paltsek ·



Translated by Robert Miller and team
under the patronage and supervision of 84000: Translating the Words of the Buddha

First published 2018

Current version v 1.37.22 (2025)

Generated by 84000 Reading Room v2.26.1

84000: Translating the Words of the Buddha is a global non-profit initiative to translate all the Buddha's words into modern languages, and to make them available to everyone.



This work is provided under the protection of a Creative Commons CC BY-NC-ND (Attribution - Non-commercial - No-derivatives) 3.0 copyright. It may be copied or printed for fair use, but only with full attribution, and not for commercial advantage or personal compensation. For full details, see the Creative Commons license.

This print version was generated at 8.53pm on Friday, 21st February 2025 from the online version of the text available on that date. If some time has elapsed since then, this version may have been superseded, as most of 84000's published translations undergo significant updates from time to time. For the latest online version, with bilingual display, interactive glossary entries and notes, and a variety of further download options, please see <https://84000.co/translation/toh1-1>.

co.

TABLE OF CONTENTS

- ti. Title
- im. Imprint
- co. Contents
- s. Summary
- ac. Acknowledgements
- i. Introduction
 - The Vinaya
 - The Mūlasarvāstivāda Vinaya
 - The Vinayavastu
 - The Chapter on Going Forth
 - Śāriputra and Maudgalyāyana's Spiritual Search
 - The Rite of Admission into the Renunciant Order
 - Admission Criteria
 - Academic Work and Prior Translations
 - The Language of Renunciation
 - The Translation
- tr. The Translation
 - p1. Prologue to *The Chapters on Monastic Discipline*
 - p2. Prologue to *The Chapter on Going Forth*
 - 1. Śāriputra
 - Śāriputra
 - Going Forth
 - Granting Ordination
 - The Early Rite
 - The postulant's request
 - The monk's request

- Acting on the motion
- Preceptors and Instructors
- The Present Day Ordination Rite
 - Giving the layperson's vows and refuge precepts
 - How to give the layperson's vows
 - Pledging to keep the precepts
 - Going forth
 - Informing the saṅgha of the wish to go forth
 - Requesting the preceptor
 - Allowing the postulant's going forth
 - Becoming a novice
 - Inducting the postulant into the novitiate
 - Marking the time
 - The novice investiture
 - Granting ordination
 - The opening occasion
 - Requesting the preceptor
 - Taking possession of robes that have already been cut and sewn
 - Taking possession of robes that have not already been cut and sewn
 - Displaying the begging bowl
 - Taking possession of the begging bowl
 - The privy advisor's expression of willingness
 - The motion to act as privy advisor
 - The inquiry into private matters
 - Reporting the findings
 - The ordinand's request for ordination
 - The motion to ask about impediments before the saṅgha
 - Inquiring into impediments before the Saṅgha
 - The monk officiant's request to ordain
 - The motion to act
 - Marking the time by the length of a shadow
 - Explaining the different parts of the day and night
 - Describing the length of the seasons
 - Explaining the supports

- Explaining the offenses
 - Explaining those things that constitute spiritual practice
 - Announcing the perfect fulfillment of his greatest desire
 - Enjoining him to practice the equally applicable ethical code
 - Enjoining him to bond with his role model in the renunciant life
 - Enjoining him to dwell in tranquility
 - Enjoining him to carry out his obligations
 - Informing him of what he must do to fully understand his unspoken commitments
 - Enjoining him to heed what he reveres
 - Enjoining him in the methods together with the instructions that should be practiced
 - Querying Upasena
2. Tīrthikas
- Tīrthikas
 - Twenty Years
 - Novices Not Yet Fifteen
3. The Two Novices
- Two Novices
 - Those in Servitude
 - Debtors
 - Those Without Consent
 - Without Consultation
 - Ill persons
 - Śākya
4. Scaring Away a Crow
- Scaring Away a Crow
 - Violators
 - Impostors
 - Person labeled a paṇḍaka
 - Creatures
 - Saṅgharakṣita and the Shape-Shifting Nāga
 - The shape-shifting nāga who finds faith in the Dharma
 - Saṅgharakṣita brings the Buddha's teachings to the land of the nāgas
 - Saṅgharakṣita sees the effects of actions with his own eyes

- Saṅgharakṣita's sermon leads five hundred seers to the truth
 - Saṅgharakṣita leads an entourage of one thousand to the Buddha
 - The Blessed One explains the causes for the sights Saṅgharakṣita has seen
 - The Blessed One explains the reasons for Saṅgharakṣita's good fortune
 - The Blessed One explains the reasons for the shape-shifting nāga's faith
 - Tīrthikas
 - Matricides
 - Patricides
5. Killing an Arhat
- Killing an Arhat
 - Causing a Schism in the Saṅgha
 - Maliciously Drawing Blood from a Tathāgata
 - Suffering One of the Four Defeats
 - Three Types of Suspension
6. Persons whose hands have been cut off
- Persons whose hands have been cut off
- c. Colophon
- ap. An Outline of the Present Day Ordination Rite
- ab. Abbreviations
- n. Notes
- b. Bibliography
- The Translated Text: "The Chapter on Going Forth"
 - The Commentary to "The Chapter on Going Forth"
 - Works Cited in Introduction and Endnotes
 - Tibetan and Sanskrit Reference Works
 - Works Cited in English and Other Languages
- g. Glossary

s.

SUMMARY

- s.1 “The Chapter on Going Forth” is the first of seventeen chapters in *The Chapters on Monastic Discipline*, a four-volume work that outlines the statutes and procedures that govern life in a Buddhist monastic community. This first chapter traces the development of the rite by which postulants were admitted into the monastic order, from the Buddha Śākyamuni’s informal invitation to “Come, monk,” to the more elaborate “Present Day Rite.” Along the way, the posts of preceptor and instructor are introduced, their responsibilities defined, and a dichotomy between elders and immature novices described. While the heart of the chapter is a transcript of the “Present Day Rite,” the text is interwoven with numerous narrative asides, depicting the spiritual ferment of the north Indian region of Magadha during the Buddha’s lifetime, the follies of untrained and unsupervised apprentices, and the need for a formal system of tutelage.

ac.

ACKNOWLEDGEMENTS

ac.1

This translation was carried out from the Tibetan by Robert Miller with the guidance of Geshé Tséwang Nyima. Ven. Lhundup Damchö (Dr. Diana Finnegan) provided her draft translation of the extant Sanskrit portions of this chapter. Dr. Fumi Yao and Maurice Ozaine kindly identified numerous misspellings and mistakes in the glossaries. Both Ven. Damchö and Dr. Yao generously shared their extensive knowledge of the Mūlasarvāstivādin Vinaya and furnished invaluable assistance in researching the translation. Matthew Wuethrich served as style consultant and editor.

The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha.

ac.2

The generous sponsorship of Zhou Tian Yu, Chen Yi Qin, Irene Tillman, Archie Kao, and Zhou Xun, which helped make the work on this translation possible, is most gratefully acknowledged.

i.

INTRODUCTION

· The Vinaya ·

- i.1 According to traditional accounts, after the Buddha had entered parinirvāṇa, the elder Kāśyapa proposed that the Blessed One's teachings be recited for posterity. During the rains retreat at Rājagṛha that followed, Kāśyapa asked the venerable Upāli to recall the Buddha's pronouncements on monastic discipline and the venerable Ānanda to recite the Buddha's discourses. One hundred years later, a second council was convened at Vaiśālī to resolve disagreements that had arisen in relation to the code of monastic discipline, or *vinaya*.¹
- i.2 Shortly after the Second Council, the monastic community split into two factions, "the Elders" (Skt. *Sthavira*) and "the Majority" (Skt. *Mahāsāṃghika*). In time, for reasons of discipline, doctrine, or geography, the two factions branched further into eighteen schools. Among these were the Mūlasarvāstivādins.²
- i.3 Although there is, as yet, no scholarly consensus on the exact origins of this school, we know the Mūlasarvāstivādins were well established in northwest India, between Mathura, Kashmir, and Gandhāra, during the Kuṣāṇa Kingdom's zenith in the second and third centuries CE. We also know that they eventually compiled the longest of the six complete codes of monastic discipline still available to us.³

· The Mūlasarvāstivāda Vinaya ·

- i.4 The Mūlasarvāstivādins' monastic code is comprised of several texts,⁴ which Tibetans, the foremost inheritors of this tradition, group into the "Four Scriptural Divisions of the Vinaya": the *Vinayavastu*, *Vinayavibhaṅga*, *Kṣudrakavastu*, and *Uttaragrantha*. The *Vinayavastu* details the statutes and procedures that govern the institutions of monastic community life. The *Vinayavibhaṅga* narrates the circumstances that prompted the formulation of

each of the monastic vows given in the *Prātimokṣasūtra*. The *Kṣudrakavastu* discusses miscellaneous minutiae of monastic life under eight headings. The *Uttaragrantha*, in its complete form, contains eleven texts including Upāli's questions to the Buddha regarding monastic discipline, along with the *Vinītaka*, the *Nidāna*, and the *Kathāvastu*.

- i.5 Though similar in general outline to most of the other extant monastic codes, the Mūlasarvāstivāda Vinaya is more eclectic in content and character.⁵ It is no dry legal code or mere *vade mecum* for disciplinary measures. Instead it is a rich bricolage of stories, discourses, ritual handbooks, community guidelines, and catalogs of monastic discipline, with passages and texts from a diverse range of genres like *sūtra*, *avadāna*, and *nidāna*.⁶

· The Vinayavastu ·

- i.6 The first of the Mūlasarvāstivāda Vinaya's four Scriptural Divisions is the *Vinayavastu*. A partial translation into Chinese, containing at least seven of the chapters, was made by the Chinese monk Yijing, in the late seventh to early eighth centuries CE,⁷ but the only complete redaction of all seventeen chapters of the *Vinayavastu* is the ninth-century translation into Tibetan made by Palgyi Lhünpo under the guidance of the Kashmiri preceptor Sarvajñādeva, the Indian preceptor Vidyākaraprabha, and the Kashmiri preceptor Dharmākara. Their work was later proofread and finalized by Vidyākaraprabha and the translator/editor Paltsek.
- i.7 For centuries the *Vinayavastu*, and indeed much of the Mūlasarvāstivāda Vinaya, was known only through these Tibetan and Chinese translations, or from thematic excerpts like the *Divyāvadāna*,⁸ and all Sanskrit manuscripts of the full text appeared to have disappeared without a trace. Then, in 1931, a cowherd from a small village near Gilgit dug up one of many mounds dotting his community's pasturelands. He was looking for wood, which could sometimes be found at such sites, but instead stumbled upon a large chamber littered with coin-like clay tablets. Thinking he had disturbed a grave, he grew scared and fled. Word of his find spread quickly and before long a more intrepid local went in search of treasure. What he found was a wooden chest of Buddhist manuscripts dating from the fifth or sixth century CE, which wound up in the hands of the district headman in whose possession Sir Aurel Stein found them. After two further excavations and much work by both European and South Asian scholars, Nalinaksha Dutt edited and published the finds as *The Gilgit Manuscripts*.⁹ Most of the vinaya manuscripts enshrined in the reliquary near Gilgit come from the *Vinayavastu*.¹⁰

i.8 Although large portions of the *Vinayavastu* in Sanskrit were thus recovered in the Gilgit manuscripts, the ninth-century Tibetan translation remains the only complete version known today, and it is primarily on the basis of the Tibetan that the translations to be published here have been, and are being, made. The present translation is of the first chapter, and subsequent chapters will appear in due course.

i.9 The *Vinayavastu* is similar in its themes to the Theravādin *Khandhaka* (Skt. *Skandhaka*) still extant in Pali.¹¹ Both detail the communal rites, formal procedures, and disciplinary measures that give order and coherence to the monastic community as well as the types of clothes, food, shelter, and medicine allowed community members.¹² To appropriate Prebish's useful explanation of the differences between the *Skandhaka* and *Sūtravibhaṅga*¹³ and apply it here by way of analogy, while the *Vinayavibhaṅga* describes the vows that govern individual behavior, the *Vinayavastu* spells out the rules that govern communal behavior. This communal emphasis is immediately apparent when one considers the contents of the *Vinayavastu*'s seventeen chapters:

1. The *Pravrajyāvastu* (*The Chapter on Going Forth*) details the development of the rite by which one goes forth and becomes a Buddhist monk.¹⁴
2. The *Poṣadhavastu* (*The Chapter on the Restoration Rite*) describes the twice-monthly *poṣadha* ceremony.¹⁵
3. The *Pravāraṇavastu* (*The Chapter on Lifting Restrictions*) describes the *pravāraṇa* ceremony in which restrictions adopted for the rains retreat are lifted, marking the end of the rains retreat.¹⁶
4. The *Varṣāvastu* (*The Chapter on the Rains*) describes the timing and procedures for the annual rains retreat.¹⁷
5. The *Carmavastu* (*The Chapter on Leather*) details the rules regarding the use of leather hides for clothing, footwear, bedding, and seating.
6. The *Bhaiṣajyavastu* (*The Chapter on Medicines*) discusses the medicines allowed monastics, such as ghee, sesame oil, honey, and molasses; what monastics should not consume, such as human flesh; and related subjects, such as how medicine should be stored, under what circumstances monastics are allowed to cook for themselves, and how to respond to a hostile doctor.¹⁸
7. The *Cīvaravastu* (*The Chapter on Robes*) describes the types of material suitable to be turned into robes, such as silk, cotton, wool, linen, hemp, *duḡūla*, koṭampa, and Aparāntin cloth, and presents specifications about the shape and form of those robes.¹⁹
8. The *Kaṭṭhinavastu* (*The Chapter on Turning Cloth into Robes*) describes the rules regulating the acceptance of cloth and turning it into robes.²⁰

9. The *Kauśāmbakavastu* (*The Chapter on the Monks of Kauśāmbī*) outlines the procedures adopted to arbitrate disputes and allows for expulsion from the saṅgha community. These procedures were formulated in the wake of a major dispute that arose when the monks of Kauśāmbī expelled a group of monks from Vaiśālī.

10. The *Karmavastu* (*The Chapter on Formal Acts of the Saṅgha*) gives a short summary of the one hundred and one different official acts that require the saṅgha community's sanction. These acts all fall into one of three categories depending on the procedure needed for ratification: acts of motion alone require only a motion; acts whose second member is a motion require a motion followed by the statement of the act; and acts whose fourth member is a motion require a motion followed by the statement of the act, repeated three times.

11. The *Pāṇḍulohitakavastu* (*The Chapter on a Group of Troublesome Monks*) details the five types of disciplinary acts that may be imposed on intransigent monastics, such as censure, chastening, expulsion, reconciliation, and suspension. Its name derives from the site of a dispute in which quarrelsome monks refused to admit to their guilt.²¹

12. The *Pudgalavastu* (*The Chapter on Types of Persons*) details appropriate and inappropriate times for the confession of breaches in discipline.

13. The *Pāriyāśikavastu* (*The Chapter on Penitents*) describes how to discipline, through the imposition of probations and penances, a monk who has incurred a saṅgha remnant offense. This chapter also allows for such a monk's reinstatement as a full member of the community upon successful completion of a probation and penance.

14. The *Posadhassthāpanavastu* (*The Chapter on the Suspension of the Restoration Rite*) describes the circumstances in which the restoration rite may be suspended and details the restrictions on who is allowed to participate in the restoration.

15. The *Śayanāsanavastu* (*The Chapter on Shelter*) discusses the types of shelter suitable for monastics, such as temples, multi-story buildings, verandas, sheds, wooden huts, earthen and rock caves, grass huts, and so on.²²

16. The *Adhikaraṇavastu* (*The Chapter on Disputes*) discusses the seven means to resolve disputes that arise from disagreements over the Buddha's teachings, reproaches regarding another monk's conduct, offenses, or acts of saṅgha.

17. The *Saṅghabhedavastu* (*The Chapter on Schism in the Saṅgha*) narrates at length the Buddha's youth, awakening, and ministry, as well as the schism prompted by Devadatta.

- i.10 The above are but summaries of each chapter's ostensible themes. In several cases, most notably the *Bhaiṣajyavastu* and the *Saṅghabhedavastu*, *avadāna* narratives and important events in the Buddha's life figure far more prominently than any discussion of communal guidelines on medicine, schisms, or the like. Those interested in detailed summaries of each chapter can find them in Csoma de Körös's *Analysis of the Dūḥa*, Banerjee's *Sarvāstivāda Literature*, and Dutt's introductions to his *Gilgit Manuscripts*.²³ For now, suffice it to say that the *Vinayavastu* has the same eclectic make-up that scholars have come to associate with the Mūlasarvāstivāda Vinaya in general, and that distinguishes it from the other extant monastic codes.

· The Chapter on Going Forth ·

- i.11 The first chapter of the *Vinayavastu*, translated here, is "The Chapter on Going Forth." It describes how the rite of going forth, the formal rejection of household life and entry into the Buddhist order of renunciants, went from a simple and open invitation extended by the Buddha in person to an elaborate rite with admission criteria that could be performed by any monk with sufficient knowledge and reliability.
- i.12 The chapter can be broadly divided into thirds. The first third of the text ("Śāriputra") tells the story of Śāriputra and Maudgalyāyana's spiritual search. It provides the historical background for the rise of the Buddhist order against a backdrop of other renunciant orders active in the eastern Gangetic basin in the fifth century BCE. The middle third ("Going Forth" through "Querying Upasena") describes the three stages the admission rite underwent as the order grew, from the earliest "Come, monk" ordinations, through the Early Rite, and on to the Present Day Rite.²⁴ The last third ("Tīrthikas" through "Persons Whose Hands Have Been Cut Off") describes the circumstances that led to the adoption of the Present Day Rite's admission criteria.
- i.13 Throughout these three sections a number of important themes can be discerned: the opposition between *śramaṇa* ascetics and *brāhmaṇa* householders,²⁵ the existence of a fecund religious scene at the time of the Buddha, the need for official procedures and positions as the Buddhist monastic community grew from an informal group of followers into a spiritual corporation, the importance of a monastic apprenticeship, and the recognition that some people are not suited to life as a Buddhist renunciant.

· Śāriputra and Maudgalyāyana's Spiritual Search ·

- i.14 “The Chapter on Going Forth” begins in earnest with the story of how Upatiṣya and Kolita came to join the Buddhist order. These two, under the names Śāriputra and Maudgalyāyana, would go on to become the foremost of the Buddha’s disciples. But to begin with they are just young brahmins, well-schooled in Vedic learning and assured of bright futures. In time Upatiṣya proves himself to be a brilliant interpreter of the Vedas, while Kolita, a talented teacher in his own right, is expected to succeed his father as royal priest to the King of Rājagṛha. Though each hears of the other’s reputation from their young brahmin students, they do not meet until the feast of the nāga kings Giri and Valguka, where they recognize one another as kindred spirits. After securing their parents’ consent, they forego their given destinies and set off in search of a renunciant order to join.
- i.15 At the time, Rājagṛha and its surroundings are teeming with renunciant orders, and the two spiritual seekers quickly secure audiences with six of the leading tīrthika teachers.²⁶ The pair questions each teacher about his practice and philosophy, and each is found to teach a ruinous path and rejected.²⁷ Eventually Upatiṣya and Kolita come across the teacher Sañjayin who, they are told, has “withdrawn into seclusion.” Duly impressed, they are won over and join his order upon hearing his philosophy—that “the Dharma is truth and nonviolence; the peaceful, ageless, immortal, and unwaning state is Brahman.” Before long, however, Sañjayin passes away and the two move on, bringing the first section to a conclusion.
- i.16 On first encounter this section is disorienting. It begins by meandering through an account of the struggle between the kingdoms of Aṅga and Magadha, with a brief interlude describing the Buddha’s birth, before tracing the rise of two brahmins named Māṭhara and Tiṣya. Only after thirty pages of war and genealogy do we meet the two main protagonists. To appreciate the purpose of this long prologue, one must step back to view the *Vinayavastu* as a whole and understand that interwoven through the text’s seventeen chapters is one of the most extensive biographies of the Buddha available in any language.²⁸ These first episodes, then, are more than mere diversion; they are the first installments of an epic tale that takes shape over the *Vinayavastu*’s 2,500 pages.
- i.17 From a literary perspective, this first chapter exemplifies the *Vinayavastu*’s composite nature,²⁹ where history sits embedded between parable and technical manual. While we know almost nothing about by whom, how, or why this text was compiled in this way, this synthesis is not likely to be ad hoc or random. Rather, diverse elements are drawn in and made to serve a range of purposes. The tale of the six tīrthika teachers, for example, fulfills narrative, partisan, and historical ends. Narratively, it explains how Upatiṣya and Kolita eventually came to the Buddha’s order. In its telling, it

emphasizes their exacting standards so that their rejection of each teacher's philosophy and eventual embrace of the Buddha's implies the superiority of the Buddhist order.

- i.18 Historically speaking, it surveys the spiritual landscape of Greater Magadha at the time of the Buddha. Though the text does not emphasize the connections, scholars have linked several of the tīrthika teachers to the major non-Vedic orders of the day: Jñātiputra is better known as Mahāvīra, leader of the Nirgrantha Jain order and the last Jain Tīrthankara; Gośālīputra was a prominent Ājīvika leader;³⁰ Ajita may have been an important Cārvāka teacher;³¹ and Pūraṇa has been called the foremost of five hundred Ājīvikas, though the philosophy attributed to him here resembles neither Gośālīputra's fatalism nor that of the Digambara Jains whom Buddhists sometimes referred to as Ājīvikas.³²

· The Rite of Admission into the Renunciant Order ·

- i.19 The second third of the text describes the way the admission rite changed as the Buddha's renunciant order grew. A short interlude under the heading "Querying Upasena" then spells out the terms of a new monk's apprenticeship to a more senior monk and provides criteria to determine when a monk is sufficiently established in his ordination to live as a teacher and act as a preceptor or instructor himself.
- i.20 Those familiar with the modern-day ordination rite may be surprised by the original rite's simplicity. Postulants, personified by Upatiṣya and Kolita in this chapter, would ask the Buddha for permission to join his order. With the words, "Come, monks. Live the holy life," the Buddha admitted them into his order and ordained them monks. This simple invitation is known as the "ordination by saying, 'Monk, come.' "
- i.21 But as the Buddha's fame grew, it became less practicable for the Buddha himself to accept and ordain every postulant. While the rite itself was simple enough, anyone wanting to go forth had to see the Buddha in person, which for some meant a long and arduous journey. When the Buddha heard that a postulant coming to see him had died on the way, he permitted the saṅgha to admit new members and ordain them.
- i.22 The monks, not knowing how to admit and ordain postulants, asked the Blessed One about it, and he responded by prescribing a short but formalized rite now known as the "Early Rite." The new rite required postulants to request the saṅgha three times, after which an officiant monk would move that the saṅgha act on the request. By remaining silent, the saṅgha signaled its assent, and the postulant was formally admitted to the order and ordained a monk.

- i.23 Since the Early Rite permitted monks to accept new members but made no provisions for training them, the new rite solved a logistical problem but did nothing to address an equally, if not more, pressing problem: helping new members establish themselves in a new code of conduct and a new way of life. Consequently, some new monks had no sense of decorum and were poorly behaved. Local brahmins and householders even complained of being harassed by them. The new monks would come to town to beg alms, disheveled and improperly dressed, speaking shrilly in loud voices, behaving wildly, and demanding they be fed.
- i.24 When a monk fell ill and died for lack of someone to nurse him, the elder monks felt obliged to take action. Such gross neglect of one's fellow brahmacārin was too much and the saṅgha asked the Buddha to intervene. After some consideration, the Buddha created the positions of preceptor and instructor and charged the monks in those roles with the responsibility of ordaining and instructing new monks.
- i.25 But again the monks found themselves in a quandary, not knowing how to admit and ordain postulants, and so again they asked the Buddha. This time, the Buddha prescribed a longer and more formal rite of admission and ordination, with stricter acceptance criteria and a novel division of the community into lay vow holders, novices, and monks. This rite pertains to the present day and is known in the tradition as the "Present Day Rite."
- i.26 The Present Day Rite codified a hierarchy in the Buddhist renunciant order, through which a postulant gains admission into the order, is inducted into the novitiate, and is ordained a monk. An outline of the ritual found in the text is given in the appendix, "An Outline of the Ordination Rite."

· Admission Criteria ·

- i.27 The final third of the text goes back in time to examine the circumstances that prompted the introduction of a screening process for postulants. The exclusionary criteria, deemed "impediments to ordination," are all explained by origin stories (Tib. *gleng gzhi*, Skt. *nidāna*), as exemplified by the chapter "Creatures."
- i.28 This chapter, by far the longest in the section, tells the story of Saṅgharakṣita, ostensibly to explain why creatures—specifically nāgas that can assume human form—are not allowed to join the Buddhist renunciant order. Several lesser origin stories, explaining, for instance, what a monk administrator can be expected to account for and why a monk should not teach without first being asked to do so, are enfolded into the greater story of Saṅgharakṣita and the nāga monk.

- i.29 This section also contains several *avadāna*, most notably in the story of how a shape-shifting nāga gained the karma to become a monk. *Avadāna* are didactic stories (or “karmic histories”) that explain a given circumstance in light of the past act that brought it about.³³ Other examples of *avadāna* from this section include what happens when monks fight over food, deface saṅgha property, and withhold food and drink from other monks.
- i.30 The layering does not end there, either. A Vedic seer’s sarcastic remark about Buddhist monks’ propensity to preach at the slightest provocation becomes the pretext for Saṅgharakṣita’s teaching the *Nagaropama Sūtra*, while Saṅgharakṣita’s efforts to establish the Buddha’s teachings in the land of nāgas becomes a chance to discuss the Sūtra Piṭaka’s “Four Divisions of the Discourses.”³⁴
- i.31 The intertwining of genres seen in Saṅgharakṣita’s story is probably the best example in the present chapter of the Mūlasarvāstivādin Vinaya’s bricolage composition and the way stories, sūtras, and catalogs of monastic discipline are woven into a narrative meant to both instruct and inspire.

· Academic Work and Prior Translations ·

- i.32 In 1983, Helmut Eimer published a critical edition of the Tibetan, and a study in German, of “The Chapter on Going Forth” but did not attempt a translation.³⁵
- i.33 Soon afterwards, in a series of four articles, Claus Vogel and Klaus Wille published a carefully revised edition of the Sanskrit fragments of the *Pravrajyāvastu* recovered in Gilgit.³⁶ They scrupulously annotated the editorial process to produce an edition that, in contrast to earlier Sanskrit editions, is free of reconstructions and indicates clearly the uncertainties created by damage to, or missing portions of, the original manuscripts. They also incorporated further fragments of the manuscript that had not been definitively identified at the time previous Sanskrit editions were prepared. The fragments fall into two groups: those from the beginning of the chapter (Sanskrit folios 2–12), and those toward the end (folios 43–53). Together these Sanskrit fragments correspond to about one hundred of the 261 pages of the chapter in the Degé Kangyur. To place the fragments in their proper context, Vogel also translated relevant sections of the text, from the Tibetan for the portions corresponding to folios 2–12, and from the Sanskrit for the portions corresponding to folios 43–53.
- i.34 In the present translation, the exact correlations between the Sanskrit and the Tibetan are noted in the form of folio references to Vogel and Wille’s edition (folio numbers preceded by S) as well as the usual folio references to the Tibetan of the Degé (preceded by F).

i.35 Andy Rotman has translated from Sanskrit many of the *avadāna* narratives to be found in the *Divyāvadāna*, a collection of such stories compiled in Nepal and dating probably to the seventeenth century. The individual stories in the *Divyāvadāna* very closely match equivalent passages in the *Vinayavastu* or, in some cases, other sections of the Mūlasarvāstivāda Vinaya. In the present first chapter, the only parallels to the *Divyāvadāna* are the narratives of Saṅgharakṣita and the shape-shifting nāga, which can be found translated in Rotman's second volume.³⁷ There are several other translations of the same passage from the *Divyāvadāna*.³⁸

· The Language of Renunciation ·

i.36 One of the difficulties in translating vinaya texts lies in finding appropriate English equivalents for the language of Buddhist monasticism. In several instances we have borrowed terms from Christianity such as "ordination" and "monk," even though they may only bear a superficial similarity to their Buddhist analogs.³⁹ Another difficulty lies in the historical fact that the language of Buddhist renunciation was adapted from a body of terms and ideas common among Greater Magadhan ascetic communities in the sixth and fifth centuries BCE.⁴⁰ As is to be expected when different religious communities employ the same words, they come to have unique connotations, the most relevant of which we might now consider.

i.37 First and foremost is the term *pravrajyā*, which in its widest application referred to the act of "going forth," that is, renouncing the settled life of a householder to live as a wandering ascetic. In pre-Buddhist India, the act of going forth often took a ritual form and was made dramatically visible "by shaving off the hair and beard and laying aside the layman's dress, to cover oneself with rags, with bark or hemp, or to wander in the nude."⁴¹ In the present translation, we render *pravrajyā* (Tib. *rab tu 'byung ba*) as "to go forth" (or, in a small number of cases, "to join the renunciant order") while one who goes forth (Tib. *rab byung*) is a "renunciant."

i.38 In the *Pravrajyāvastu*, we meet several Vedic and non-Vedic ascetics who have undertaken *pravrajyā*. Some, such as Gośālīputra and the Lokāyata ascetic Dīrghanakha, are described as "wandering mendicants" or *parivrajaka*,⁴² but those who join the Buddha's order are described as *śramaṇa*, translated here as "ascetic."⁴³ The term *śramaṇa*, from the verbal root *śram* meaning "to toil," was used to describe non-Vedic ascetics, especially Buddhist and Jain ones.⁴⁴ In our text, it is applied repeatedly to both the Buddha and his followers, as when an older man posing as a monk

- challenges the authenticity of the Buddha's ordained status by asking, "Who is the *śramaṇa* Gautama's preceptor?" and in the phrase "the *śramaṇa* sons of the Śākya."
- i.39 The Buddha's followers accepted this as an appropriate designation, as when Śāriputra says to Buddharaṣṭita, "It is those who issue from people like you that become my *śramaṇa* attendants." As the Buddha himself also frequently referred to his community as *śramaṇa*, it is not surprising that the term chosen to describe "novice" *śramaṇa* was *śrāmaṇera*, the diminutive form of *śramaṇa*.
- i.40 Ascetic sons of the Śākya who ordained were called *bhikṣu*. This term, too, was used outside the Buddhist tradition. Gautama, the brahmin author of the *Gautama Dharmasūtra*, gives *bhikṣu*, meaning "mendicant," as the third of four lifestyles open to followers of the Vedas.⁴⁵ In this context, a mendicant was either an ascetic who relied on alms (partly or fully provided by relatives) or a hermit who had severed all ties with his former worldly life.
- i.41 Another phrase that points to a shared language among ascetics is the term *brahmacaryā*, rendered here as "to live the holy life." This phrase appears repeatedly in this chapter in stock passages, most significantly in the Buddha's invitation, "Come, monk. Live the holy life," and in the remark made by those who have attained arhatship: "My births have come to an end, I have lived the holy life, I have done what needed doing, I will know no lives after this one."
- i.42 The phrase also figures prominently in Śāriputra and Maudgalyāyana's questions for the six tīrthika teachers: "What is the result of living the holy life? What are its benefits?" Although the exact meaning of the phrase is never spelled out, the commentator Kalyāṇamitra glosses it as a life of "hardships" or "austerities."⁴⁶ Kalyāṇamitra's interpretation is probably best understood as an explanation of Śāriputra and Maudgalyāyana's assumptions about what it meant to "live the holy life." For, as a Jain, Jñātiputra would certainly have equated "the holy life" with austerities, but it is not certain whether any of the other five would have.⁴⁷ It does, however, seem likely that many of these teachers would have understood "the holy life" to entail celibacy; and that is how the term is now understood in the Buddhist tradition, where a lay vow holder who takes a vow of celibacy is described as a *brahmacārin upāsaka* (Tib. *tshangs spyod dge bsnjen*).
- i.43 Among followers of the Vedas during the Buddha's lifetime, *brahmacaryā* referred to a student's apprenticeship to a teacher. It was expected that a student live "a holy life," which implied celibacy.⁴⁸

- i.44 The present translation is based on the Tibetan text in the Degé Kangyur, with reference to the text in other Kangyurs as detailed in the endnotes. Ven. Lhundup Damchö's draft translation of the extant Sanskrit found in Nalinaksha Dutt's *Gilgit Manuscripts*, together with Claus Vogel and Klaus Wille's revised Sanskrit edition and translation, were used as guides to check for variations between the Tibetan and Sanskrit. Although there are numerous differences between the Tibetan and Sanskrit manuscripts, very few of them bear significantly on the overall understanding of the text. We have chosen to note only the most important divergences and, for the rest, would refer readers to Vogel and Wille's works.
- i.45 A great many of our translation choices are based on glosses given by the late eighth-century master Kalyāṇamitra⁴⁹ in his *Extensive Commentary on The Chapters of Discipline*.⁵⁰ On the whole, Kalyāṇamitra's citations mirror the relevant passages from the root text. However, there is enough variation between the root text and his commentary—direct quotations purportedly from the root text which have no correlate in any of the Tibetan redactions, important passages of the root text not glossed in the commentary, differences in key terms—to suggest Kalyāṇamitra may have been working from a different edition of the *Vinayavastu* than that which was available to the Tibetan translators and their Indian informants.⁵¹ And although it does not bear directly on the present work, it should also be noted that the Tibetan translation of Kalyāṇamitra's commentary appears to be incomplete. Presumably, Kalyāṇamitra commented on all seventeen chapters of the *Vinayavastu*, but the Degé, Coné, and Narthang editions of his commentary all end abruptly after the thirteenth fascicle, four pages into his comments on the *Vinayavastu*'s third chapter, the *Pravāraṇāvastu*.⁵²
- i.46 The *Vinayavastu* contains a great deal of repetition. Such repetition ranges in length from short, stock phrases to an entire chapter in which the only change is in the gender of a single character (see "Matricide" and "Patricide"). Aiming to retain the original work's style and flavor, which may point to its oral origins, in accordance with 84000's editorial policies we have avoided the temptation to elide these repetitive passages. On the other hand, we have tried in places to help the reader by inserting proper names in places where the original provides only pronouns.
- i.47 Though technically the present work is the first of the *Vinayavastu*'s seventeen chapters, we have chosen to break the "chapter" into parts based on the list of contents found in the prologue and those parts into chapters based on the indices found at the start of each section.
- i.48 In the chapter on the ordination rite itself, the Tibetan text gives a short heading for each part of the ritual *at the end* of the relevant section. To assist the reader and conform to English typographical norms, we have placed the

heading at the start of the relevant section.

i.49 In closing, we ask forbearance for whatever mistakes and omissions the translation contains.

The Translation

The Chapters on Monastic Discipline

p1. *Prologue to The Chapters on Monastic Discipline*

[B1] [F.1.b]

p1.1 Homage to the Three Jewels.

p1.2 Homage to him who severed the bonds,
Destroyed the whole host of tīrthikas,
Vanquished the armies of Māra,
And thus discovered this awakening.

p1.3 To begin with, it is hard to renounce a householder's concerns and go forth.
Having gone forth, it is hard to find happiness in wandering.
It is hard to do well what one pledged to with delight.
It is hard for a skilled wearer of the ochre robes to fail.

p1.4 *The Chapters on Monastic Discipline includes chapters on:*
Going forth, restoration,
Lifting restrictions, the rains, leather,
Medicine, robes, turning cloth into robes,
The monks of Kauśāmbī, formal acts of saṅgha,
A group of troublesome monks, types of persons,
Probations, suspension of the restoration,
Housing, [F.2.a] disputes, and schisms in the saṅgha.⁵³

The Chapter on Going Forth

p2.

Prologue to *The Chapter on Going Forth*

p2.1

The whole of The Chapter on Going Forth

Is told in sections on:

Śāriputra, tīrthikas,

The two novices, scaring a crow,

Killing an arhat, and missing hands.

1.

Śāriputra

1.1

The Śāriputra section is told over five chapters:

Śāriputra, going forth, refuge, a summary of Upasena's collection, and a summary of the fives.

. ŚĀRIPUTRA .

1.2

While the Bodhisattva was dwelling in the Abode of Tuṣita, the King of Aṅga ruled over the lands of Aṅga. Under his rule, the kingdom prospered and thrived, crops were bountiful and the land teemed with animals and people. Meanwhile, King Mahāpadma ruled over the lands of Magadha. Under his rule, the kingdom prospered and thrived, crops were bountiful and the land teemed with animals and people. At times, the King of Aṅga and his armies were dominant. At other times, King Mahāpadma and his armies were dominant.

1.3

At a time when the King of Aṅga and his armies were dominant, he called up the four branches of his armed forces—the elephant corps, the cavalry, the charioteer corps, and the infantry—and laid waste to all of Magadha, save Rājagṛha, before returning.

1.4

At a time when King Mahāpadma and his armies were dominant, he too called up the four branches of his armed forces—the elephant corps, the cavalry, the charioteer corps, and the infantry—and [F.2.b] laid waste to all of Aṅga, save Campā, before returning.

At yet another time when the King of Aṅga and his armies were dominant, he again called up the four branches of his armed forces—the elephant corps, the cavalry, the charioteer corps, and the infantry—and began again to lay waste to the land of Magadha, prompting the people of Magadha to send a message to King Mahāpadma, saying, “Your Majesty, the King of

Aṅga has called up the four branches of his armed forces—the elephant corps, the cavalry, the charioteer corps, and the infantry—and is laying waste to the lands of Magadha.”

- 1.5 When King Mahāpadma heard this, he too called up the four branches of his armed forces—the elephant corps, the cavalry, the charioteer corps, and the infantry—and rode out to meet the King of Aṅga in battle.

The King of Aṅga captured King Mahāpadma’s entire elephant corps and proceeded to capture the whole of his cavalry, charioteer corps, and infantry. Defeated and frightened, destroyed and conquered, King Mahāpadma retreated. Entering Rājagṛha, he closed the gates and shut himself up within the walls of his fortress.

- 1.6 The King of Aṅga sent an envoy to King Mahāpadma with the message, “It would be good were you to come out. If you do not surrender, and instead take flight into the sky above, I will fell you with a volley of arrows. Tunnel beneath the earth and I will yank you up as if with a hook. Flee to the mountaintops, and even there you shall find no escape.”

- 1.7 King Mahāpadma was unsettled by the message he heard.⁵⁴ Head in hands, he sat and sat, absorbed in thought.⁵⁵ Then he said to his ministers, “Gentlemen, this King of Aṅga [F.3.a] is belligerent, ruthless, and his military might is great. If he gives an order, how can we not obey?”

- 1.8 They spoke in verse:

“When land and life are threatened,
Seek always to protect life.
When the wise look at both, they see
Land, but not life, can be found again.”

- 1.9 They then implored him, “Your Majesty, any way you look at it, you must go out!”

King Mahāpadma hung his sword from his neck in surrender and went out, where the King of Aṅga imposed an annual tribute and tax upon him.

- 1.10 While the blessed Bodhisattva was dwelling in the Abode of Tuṣita, he saw five sights⁵⁶ and thrice gave notice to the six classes of gods who revel in the desire realm. Assuming an elephant’s appearance, he entered his mother’s womb as the earth shook and this world and all others too were bathed in a vast light more luminous than the glow of the gods of the Thirty-Three. So great was this miraculous manifestation, it was as if the sun and moon shone in the gulf between worlds.⁵⁷ So great was its strength that darkness everywhere, even the pitch-black darkness of dark places dark from never knowing the light of the sun and moon, was filled with a vast light. Beings born in those places had never even seen so far as their outstretched hands,

yet by this light these beings saw one another and exclaimed, “You there! There are others who have been born here! There are others who have been born here!”

1.11 At the same time as the blessed Bodhisattva was born, sons were also born to four great kings in four great city-states. In Rājagṛha the son of King Mahāpadma was born. In Śrāvastī the son of King Arāḍa Brahmadaṭṭa was born. In Ujjayinī [F.3.b] the son of King Anantanemi was born. In Kauśāmbī the son of King Śātānīka was born.

1.12 When the blessed Bodhisattva was born, the entire universe was bathed in a vast light more luminous than the glow of the gods of the Thirty-Three. So great was this miraculous manifestation, it was as if the sun and moon shone in the gulf between worlds. So great was its strength that darkness everywhere, even the pitch-black darkness of dark places dark from never knowing the light of the sun and moon, was filled with a vast light. Beings born in those places had never even seen so far as their outstretched hands, yet by this light these beings saw one another and exclaimed, “You there! There are others who have been born here! There are others who have been born here!”

1.13 King Mahāpadma thought, “When my son was born, the world was lit as if by the gold of the rising sun. And as he is the son of Queen Bimbī (Goldie), I shall name this prince Bimbisāra (Essence of Gold).” And so the boy was named Bimbisāra.

King Arāḍa Brahmadaṭṭa thought, “When my son was born, the world was lit as if by the light of lights, so I shall name this prince Prasenajit (Supreme Light).” And so the boy was named Prasenajit.

King Śātānīka thought, “When my son was born, the world was lit as if by the rising sun, so I shall name this prince Udayana (Rising).” And so the boy was named Udayana.

King Anantanemi thought, “When my son was born, the world was lit by a brilliant light, so I shall name this prince Pradyota (Brilliant Light).” And so the boy was named Pradyota.

1.14 And so each king attributed the light to the birth of his own son. [F.4.a] Though each attributed it to his own son, it was not so. For all that occurred, occurred because of the Bodhisattva.

1.15 On the very same day that Prince Bimbisāra was born, five hundred sons of five hundred ministers were also born and were given names appropriate to their patrilineage. [S.2.a]

1.16 Prince Bimbisāra was entrusted to eight nursemaids:⁵⁸ two to cuddle him, two to breastfeed him, two to change his diapers, and two to play with him.⁵⁹ Fortified with milk, curd, butter, ghee, cream, and other nourishing foods, he

grew quickly, shooting up like a lotus in a pond. When he was old enough, he was introduced to letters, number names, calculation, counting by hand, expenditures, revenues, and deposits.⁶⁰ After he finished letters, he became skilled in exegesis, recitation, knowledge, proper conduct,⁶¹ and the way to assess gems, sites, fabrics, woods, elephants, horses, women, and men.

1.17 He trained in and mastered the different fields of arts and skills of anointed kṣatriya kings, or a ruler of the realm endowed with the might and vigor to conquer the wide face of the earth, such as riding on the neck of an elephant, riding horseback, charioteering, swordsmanship, archery, advancing, yielding, wielding a hook, throwing a lasso, casting a spear, and how to hold a weapon, march, tie a topknot,⁶² [F.4.b] slash, quarter, pierce, and strike in five ways—striking from a distance, striking a target using acoustic location, striking a fatal blow, striking without hesitation, and striking forcefully.

These arts and skills were also mastered by the five hundred sons of the five hundred ministers.

1.18 Bimbisāra's father enrolled him in the eighteen guilds, due to which he was named and became known as Bimbisāra of the Guilds.⁶³

1.19 Later Prince Bimbisāra set out astride an elephant where he saw the King of Aṅga's officers collecting tributes and taxes, prompting him to inquire of his men, "Gentlemen, for whom are these tributes and taxes being collected?"

"Your Majesty! For the King of Aṅga."

1.20 "What? Will we be offered tribute?"

"No, Your Majesty, we are the ones to offer the tribute."

"Gentlemen, summon those officers."

1.21 When the officers were summoned, he said, "Gentlemen, the King of Aṅga is crowned and an anointed kṣatriya king. If I too am crowned and an anointed a kṣatriya king, why is it you are collecting tributes and taxes here? I forbid you to collect tributes and taxes from this day forth."

1.22 "The prince fails to appreciate the situation," they thought. "Let us go submit the matter to King Mahāpadma."

1.23 They went to King Mahāpadma and said, "Your Majesty, when we officers of the King of Aṅga were collecting tributes and taxes, Prince Bimbisāra stopped us from doing so. Shall we collect them or not?"

"Gentlemen, the prince doesn't understand the situation. Continue to collect tributes and taxes as you have done before."

1.24 They [F.5.a] had begun their collection again when Prince Bimbisāra spotted them on their way back and said, "Gentlemen, have I not already prohibited you from collecting tributes and taxes? Why are you collecting them again? You are to desist. Fail to desist and I shall close the borders."

- 1.25 Frightened, they thought, “The prince is dangerous and ruthless. In time he may pose a serious risk to us. We must go warn the King of Aṅga.”
- 1.26 They went before the King of Aṅga and said, “Your Majesty, as officers of the court, we were collecting tributes and taxes on your behalf when King Mahāpadma’s son, Prince Bimbisāra, stopped us. If Your Majesty [S.2.b] ignores the prince’s actions, he may, in time, pose a serious risk to us.”
- 1.27 Then they spoke in verse:
- “When a tree is small,
Fingernails may fell it.
Yet when the tree is large,
Even a hundred axes may fail.”
- 1.28 The King of Aṅga sent a letter to King Mahāpadma: “Send Prince Bimbisāra with his sword hung from his neck—or prepare your pyre and shroud, for I myself will come!”
- 1.29 King Mahāpadma heard this letter read and was troubled. Head in hands, he sat and sat, absorbed in thought. Then he summoned Prince Bimbisāra and said, “Son, why did you stop the King of Aṅga’s officers from collecting tributes and taxes? They have sent me a letter expressing their anger.”
- 1.30 “Your Majesty, why do we pay tribute and taxes to him?”
- “Son, we are tributaries.”
- 1.31 “If the King of Aṅga is an anointed a kṣatriya king and we too [F.5.b] are anointed kṣatriya kings, why do we offer tribute and taxes to him? Give me an army of just four divisions, Your Majesty, and I will meet the King of Aṅga in battle.”
- 1.32 King Mahāpadma then sent a message to the King of Aṅga, saying, “You had best hope all the power, forces, will, and authority you possess do not fail you!”
- The King of Aṅga found this message intolerable and commanded his ministers, “Gentlemen, lay waste to those lands! Call up the four branches of the armed forces.”
- 1.33 Having called up the four branches of the armed forces—the elephant corps, the cavalry, the charioteer corps, and the infantry—they began to lay waste to the land of Magadha. The people of Magadha sent a message to King Mahāpadma, saying, “Your Majesty, the King of Aṅga has called up the four branches of his armed forces—the elephant corps, the cavalry, the charioteer corps, and the infantry—and is laying waste to the lands of Magadha.”
- 1.34 King Mahāpadma was troubled by this news and, head in hands, sat and sat, absorbed in thought. He summoned Prince Bimbisāra and gave him charge over the four branches of the armed forces. Prince Bimbisāra gathered

- the five hundred ministers' sons and said, "Gentlemen, what if I were to meet the King of Aṅga in battle? What would you do?"
- 1.35 "Prince, your struggle shall be our struggle!" they responded.
- 1.36 Then they said in verse:
- "In whose house dwells glory,
It is he we should protect.
If he falls, then all fall,
As spokes at a hub's collapse."
- 1.37 Prince Bimbisāra said, "Now [F.6.a] you must do all you can to protect me."
"Whatever Your Majesty's plight may be, that too shall be ours. Wherever Your Majesty's foot may fall, there shall we bow our heads."
- 1.38 The four branches of the armed forces were then called up and they set out from Rājagṛha. When King Mahāpadma, who sat shut up in his upper citadel surrounded by his council, saw them depart, he asked his ministers, "Gentlemen, whose army is this?"
- 1.39 "Your Majesty, it is Prince Bimbisāra's."
"Gentlemen! It is awesome to behold!"
- Hence, the prince was named and became known as Bimbisāra of the Army. Some knew him as Bimbisāra of the Guilds while some knew him as Bimbisāra of the Army.
- 1.40 Prince Bimbisāra said to the five hundred sons of the ministers, "Gentlemen, this King of Aṅga is belligerent, ruthless, and his military might is great so we cannot meet him in battle. Therefore, we will sneak in, overrun his exposed camp, and kill him while their guard is down and their armor off."
- 1.41 They overran the King of Aṅga's exposed camp while their guard was down and their armor off, sneaking up and killing him. The four branches of the King of Aṅga's armed forces scattered to the four directions. Prince Bimbisāra sent mounted emissaries in the four directions with the message, [S.3.a] "Gentlemen, you are anointed kṣatriya kings, and I too am an anointed kṣatriya king, so return! Gentlemen, I will support you!"
- 1.42 He whom the King of Aṅga left to defend the city of Campā [F.6.b] heard how the King of Aṅga had been killed, prompting him to close the gates and take cover within the walls of the fortress. When at last Prince Bimbisāra reached Campā, the prince fixed the King of Aṅga's head onto a long pole and displayed it, saying, "It is I who has brought your lord to this state. Come out immediately and I shall look favorably upon you. Fail to appear and you too will soon find yourself in this state."
- 1.43 It distressed the steward of Campā to hear this, and he thought of this verse:

“When land and life are threatened,
Seek always to protect life.
When the wise look at both, they see
Land, but not life, can be found again.”

1.44 With that thought he hung his sword from his neck in surrender and came out.

With the King of Aṅga slain, Campā fell into Prince Bimbisāra’s hands, at which point he sent a message to King Mahāpadma, saying, “Your Majesty, I have slain the King of Aṅga and Campā is now in my hands. Your Majesty, tell me what else needs to be done and I shall see to it.”

1.45 Pleased, King Mahāpadma sent Prince Bimbisāra a parasol, a turban, and a coronet with the message, “Son, you must take the reins of power there. I, for my part, will assume the reins of power here.”

1.46 And so Prince Bimbisāra assumed the reins of power. Under him, the kingdom prospered and thrived, crops were bountiful and the land teemed with animals and people.

1.47 Once King Mahāpadma’s time had come, the ministers of Rājagṛha sent a message to King Bimbisāra, saying, “Your Majesty, your father’s time has come.” In a great coronation ceremony, the ministers of Rājagṛha and Magadha granted him sovereignty over the lands of Aṅga and Magadha.

1.48 Under King Bimbisāra’s rule, the kingdoms of Aṅga and Magadha prospered and thrived, crops were bountiful and the land teemed with animals and people. He completely pacified conflict, [F.7.a] aggressors, and enemies from without as well as disturbances from within. He rid the land of brigands, thieves, famine, and illness, and brought a wealth of rice, sugar cane, cattle, and buffalo; thus the just Dharma king established a just kingdom.

1.49 There was a young brahmin who, desiring and in search of esoteric instruction, left the Middle Country and went to the South, where there was a brahmin to whom the Vedas and the limbs of the Vedas had been entrusted, who had been a teacher to brahmins living in a country to the south.⁶⁴

1.50 The young brahmin went to see this teacher of brahmins. Serene, the young brahmin bowed his head calmly and sat off to one side. The brahmin teacher warmly greeted him with words of welcome, and asked, “Young brahmin, where have you come from and what do you desire?”

1.51 “I hail from the Middle Country and I seek to serve at the feet of a preceptor.”

“Why?”

“So that I may study the Vedas.”

- 1.52 “Excellent, my son. You should do just that, for that is a brahmin’s duty.”
 And so, the young brahmin began to study the Vedas with the teacher of
brahmins.
- 1.53 The brahmins’ students were in the habit, when not occupied with their
studies, of going to the riverbank to bathe, visiting the city, or collecting
wood for use in fire pūjas.
- 1.54 Once, when not occupied with their studies, they went to collect wood for
fire pūjas. On the way they had the following conversation. “Sons of Kutsa,
sons of Vātsa, sons of Śaṇḍili, sons of Bhāradvāja, sons of the Five, sons of
the Further Five.⁶⁵ To begin with, let us share where we come from, from
which land we hail.”
- 1.55 “I am from the East,” one young brahmin responded. [F.7.b]
 “I am from the South,” said another.
- 1.56 “I am from the West.”
 “I am from the North.”
- 1.57 The young brahmin then said, “I am from the Middle Country.”
 To him they said, [S.3.b] “Sir! We have seen and heard of all those other
countries, but have neither seen nor heard of the Middle Country.”
- 1.58 And then they added this verse:

 “In the East they are wise,
 In the South they are cunning,
 In the West they stir division,
 In the North they speak roughly.”
- 1.59 “Young brahmin,” they asked, “what is the Middle Country like?”
 “Gentlemen, the Middle Country is the best of all lands, abounding in rice,
sugar cane, cattle, and buffalo, thronging with hundreds of honest women
and filled with upstanding men, devoid of foreign savages, and guided by
learned men. The river Gaṅgā, bountiful, meritorious, auspicious, and clean,
flows through this famed land, irrigating both shores. At one point, where
sages are known to gather, the river flows through eighteen bends. There,
sages seek to bodily rise to the heavens through their practice of
austerities.”⁶⁶
- 1.60 “Young brahmin, having met you, we have another question. Do you have
men counted as learned in the Middle Country?”
 “Gentlemen, from the first did I not say, ‘Gentlemen, the Middle Country
is filled with upstanding men, devoid of foreign savages, and guided by
learned men’?”
- 1.61 “Young brahmin, you did say that. Young brahmin, are there any in the
Middle Country like our preceptor, a bull among teachers?”

- “Gentlemen, in the Middle Country, the teachers are such that our teacher could not even look them in the face, so eloquently do they speak, so wise are they.”
- 1.62 On hearing the young brahmin speak so highly of the Middle Country, [F.8.a] they were moved by the desire to visit it. The young brahmins then went off to collect wood for use in fire pūjas. Bearing their loads of wood, they came to the house in which the teacher of brahmins lived. On arriving, they set their loads of wood off to one side, went to him, and said, “Preceptor, please listen. The young brahmin from the Middle Country speaks so highly of it that we are moved by the desire to visit.”
- 1.63 The brahmin said, “Boys, would you visit every place of which you hear? Since you seem to derive so much pleasure from hearing of other countries, I would suggest you not visit those places you hear about.”
- 1.64 “Preceptor, according to this young brahmin, in the Middle Country the teachers are such that you, our teacher, could not even look them in the face, so eloquently do they speak, so wise are they.”
- 1.65 “My sons, do I say I am the one and only teacher on this earth, that there are no other teachers? After all, since the earth contains many gems, its surface is covered with one beauty after another.”
- 1.66 “We will see that country yet, Preceptor, if only for a short while. We will bathe on the banks of the river, we will serve the bull among teachers, we will defeat opponents, we will make a name for ourselves and find our fortune, too. We will go to the Middle Country.”
- 1.67 As the brahmin was attached to his students and his circle of students was small, he said to the young brahmins, “In that case, my sons, let us gather our hides, bast robes, staffs, water jugs, ladles, and bowls and go to the Middle Country.”⁶⁷
- 1.68 Having collected their things, the brahmin set off with the young brahmins for the Middle Country. [F.8.b] Along the way, he defeated an opponent in debate, and then bound him to his chariot. He poured ashes from a pot on another’s head. Another steered clear of him like a crow does an archery range. Another received him with parasols, victory banners, and standards. Another made a pledge to become his student. As he went, he vanquished one opponent after another in villages, cities, towns, marketplaces, and hamlets until he reached Rājagṛha. [S.4.a]
- 1.69 The brahmin thought, “Why bother pulling off the branches, petals, and leaves while leaving the root? Since all worthy opponents and anyone counted as learned will be close to the king, it is the king I shall see.”
- 1.70 With that, the brahmin went to see King Bimbisāra. On arriving, he wished King Bimbisāra success and long life, took a place off to one side, and addressed him: “Your Majesty, from my guru I have received a few

- teachings. And so I seek to settle a matter in debate with an opponent in Your Majesty's presence."
- 1.71 The king asked his ministers, "Gentlemen, are there any opponents in my kingdom capable of settling a matter in debate with this brahmin?"
- 1.72 "Your Majesty, in the village of Nālada there is a brahmin known as Māṭhara who has been entrusted with the Vedas and the limbs of the Vedas. With blazing intelligence, this capable man illuminates his own assertions and smashes those of others. He has put together a work known as *Māṭhara's Treatise*."
- 1.73 "Summon Master Māṭhara."
- "As you wish, Your Majesty."
- 1.74 Māṭhara received the summons and went to see King Bimbisāra. On arrival, he wished King Bimbisāra success and [F.9.a] long life then took a place off to one side.
- The ministers said, "This is the preceptor, Your Majesty."
- 1.75 The king greeted him with words of welcome and asked, "Preceptor, can you settle a matter in debate in my presence with this brahmin?"
- "I, as a capable man, shall do as the king pleases," replied Māṭhara.
- 1.76 The king ordered the ministers, "Gentlemen, prepare the debate arena and assign the disputants their roles."
- 1.77 The ministers prepared the debate arena and assigned the disputants their roles. The ministers then prostrated at the king's feet and asked, "Your Majesty, who would you have defend a position first?"
- "This brahmin is a visitor so have him defend a position first."
- 1.78 Having been assigned to defend a position first, the brahmin proceeded to recite five hundred lines. Māṭhara repeated them and then said, "This position of yours is devoid of logic. It is inconsistent and incoherent." The brahmin remained silent as Māṭhara pointed out the position's flaws.
- 1.79 That the brahmin had no confidence to respond was damning and among the reasons he was vanquished. The king asked the ministers, "Gentlemen, who won?"
- "Māṭhara, Your Majesty."
- 1.80 This pleased the king, who straightened up, extended his right arm, and declared, "It is a fine discovery for me to find this bull among teachers in my kingdom!"
- 1.81 He saluted Māṭhara and asked, "Preceptor, where do you live?"
- "Your Majesty, in Nālada."
- "Go, and let that village be your victor's prize."⁶⁸
- 1.82 Māṭhara was thrilled, delighted, and overjoyed. Surrounded by learned men, he returned to his village. And since the world desires success [F.9.b] and distrusts failure, several brahmins pressed their daughters on him in

marriage. Māṭhara then took a wife of equal caste and together they played with, took pleasure in, and amused one another. The wife with whom he had played, taken pleasure, and amused himself gave birth to a son with an extraordinarily long torso. Three weeks or twenty-one days after the birth, relatives came and gathered to celebrate his birth in grand style, during which time they chose a name for the boy. The relatives said, “Since this boy has an extraordinarily long torso, he should be named Koṣṭhila (Long Torso).”

1.83 The young brahmin was entrusted to eight nursemaids: two to cuddle him, two to breastfeed him, two to change his diapers, and two to play with him.⁶⁹ Fortified with milk, curd, butter, ghee, cream, and other nourishing foods, he grew quickly, shooting up like a lotus in a pond. When he was old enough, he was introduced to letters, number names, calculation, counting by hand, how to exclude, to add, and to leave,⁷⁰ and to parse until he had mastered reciting. Then, he was instructed in the ways of brahmins: their conduct, ritual purity, and observances; the handling of ashes, the handling of ritual vases, and the handling of sites; hand gestures, turbans, offering praise, and salutations; the *Ṛgveda*, the *Yajurveda*, the *Sāmaveda*, and the *Atharvaveda*; and a brahmin’s six duties—making fire sacrifices, officiating over fire sacrifices, studying, teaching, giving, and receiving. The Vedas the limbs of the Vedas were entrusted to him, and with his blazing intelligence he could illuminate his own assertions [F.10.a] and vanquish those of others.

1.84 The wife with whom Māṭhara had played, taken pleasure, and amused himself again gave birth, this time to a girl with eyes like a śārī bird. Three weeks or twenty-one days after the birth, relatives came and gathered to celebrate her birth in grand style, during which time they chose a name for the girl. The relatives said, “Since this girl has eyes like a śārī, this girl should be given the name Śārikā.” [S.4.b] The girl Śārikā was nurtured and grew. Her father taught her how to combine letters into words so she became proficient in reciting.

1.85 Later, when the young brahmin Koṣṭhila was debating Śārikā, Śārikā vanquished him and their father said to Koṣṭhila, “Son, if you are a male, how has a female vanquished you? Once I’m gone, the spoils I’ve won in debate will be taken away.”

At that the young brahmin Koṣṭhila, desiring and in search of esoteric instruction, set off from the Middle Country for the South.

1.86 There, in a country not his own, lived a brahmin named Tiṣya who was learned in Lokāyata philosophy,⁷¹ a teacher of brahmins to whom the Vedas and the limbs of the Vedas were entrusted.

1.87 Koṣṭhila went to see the brahmin Tiṣya. Serene, the young brahmin Koṣṭhila bowed at Tiṣya’s feet and sat off to one side.

- 1.88 Tiṣya warmly greeted Koṣṭhila with words of welcome, asking, “Young brahmin, where have you come from and what do you desire?”
 “I hail from the Middle Country and I seek to serve at the feet of the preceptor.”
- 1.89 “Why?”
 “So that I may uphold the Lokāyata philosophy.”
- 1.90 “Excellent, my son. You should do just that, for that is a brahmin’s duty.”
 And so, the young brahmin Koṣṭhila began to study Lokāyata philosophy in the presence of the brahmin Tiṣya. [F.10.b] The brahmins’ students were in the habit, when not occupied with their studies, of going to the riverbank to bathe, visiting the city, or collecting wood for use in fire pūjas.⁷²
- 1.91 Once, when not occupied with their studies, they went to collect wood for fire pūjas. On the way they had the following conversation. “Sons of Kutsa, sons of Vātsa, sons of Śāṇḍili, sons of Bhāradvāja, sons of the Five, sons of the Further Five.⁷³ To begin with, let us share where we come from, from which land we hail.”
- 1.92 “I am from the East,” one young brahmin responded.
 “I am from the South,” said another.
- 1.93 “I am from the West.”
 “I am from the North.”
- 1.94 The young brahmin then said, “I am from the Middle Country.”
 To him they said, “Sir! We have seen and heard of all those other countries, but have neither seen nor heard of the Middle Country.”
- 1.95 And then they added this verse:
 “In the East they are wise,
 In the South they are cunning,
 In the West they stir division,
 In the North they speak roughly.”
- 1.96 “Young brahmin,” they asked, “what is the Middle Country like?”
 “Gentlemen, the Middle Country is the best of all lands, abounding in rice, sugar cane, cattle, and buffalo, thronging with hundreds of honest women and filled with upstanding men, devoid of foreign savages, and guided by learned men. The river Gaṅgā, bountiful, meritorious, auspicious, and clean, flows through this famed land, irrigating both shores. At one point, where sages are known to gather, the river flows through eighteen bends. There, sages seek to bodily rise to the heavens through their practice of austerities.”⁷⁴
- 1.97 “Young brahmin, [F.11.a] having met you, we have another question. Do you have men counted as learned in the Middle Country?”

- “Gentlemen, from the first did I not say, ‘Gentlemen, the Middle Country is filled with upstanding men, devoid of foreign savages, and guided by learned men’?”
- 1.98 “Young brahmin, you did say that. Young brahmin, are there any in the Middle Country like our preceptor, a bull among teachers?”
- “Gentlemen, in the Middle Country, the teachers are such that our teacher could not even look them in the face, so eloquently do they speak, so wise are they.”
- 1.99 On hearing the young brahmin speak so highly of the Middle Country, they were moved by the desire to visit it. The young brahmins then went off to collect wood for use in fire pūjas. Bearing their loads of wood, they came to the house in which the teacher of brahmins lived. On arriving, they set their loads of wood off to one side, went to him, and said, “Preceptor, please listen. The young brahmin from the Middle Country speaks so highly of it that we are moved by the desire to visit.”
- 1.100 The brahmin Tiṣya said, “Boys, would you visit every place of which you hear? Since you seem to derive so much pleasure from hearing of other countries, I would suggest you not visit those places you hear about.”
- 1.101 “Preceptor, according to this young brahmin, in the Middle Country the teachers are such that you, our teacher, could not even look them in the face, so eloquently do they speak, so wise are they.”
- 1.102 “My sons, do I say I am the one and only teacher on this earth, that there are no other teachers? After all, since the earth contains many gems, its surface is covered with one beauty after another.” [F.11.b]
- 1.103 “We will see that country yet, Preceptor, if only for a short while. We will bathe on the banks of the river, we will serve the bull among teachers, we will defeat opponents, and we will make a name for ourselves and find our fortune, too. We will go to the Middle Country.”
- 1.104 As the brahmin was attached to his students and his circle of students was small, he said to the young brahmins, “In that case, my sons, let us gather our hides, bast robes, staffs, water jugs, ladles, and bowls and go to the Middle Country.”⁷⁵
- 1.105 Having collected their things, the brahmin set off with the young brahmins for the Middle Country. Along the way, he defeated an opponent in debate, and then bound him to his chariot. He poured ashes from a pot on another’s head. Another steered clear of him like a crow does an archery range. Another received him with parasols, victory banners, and standards. Another made a pledge to become his student. As he went, he vanquished one opponent after another in villages, cities, towns, marketplaces, and hamlets until he reached Rājagṛha.

- 1.106 The brahmin Tiṣya thought, “Why bother pulling off the branches, petals, and leaves while leaving the root? Since all worthy opponents and anyone counted as learned will be close to the king, it is the king I shall see.” [S.5.a.6]
- 1.107 In time the brahmin Tiṣya went to see King Bimbisāra. On arriving, he wished the king success and long life, took a place off to one side, and addressed him: “Your Majesty, from my guru I have received a few teachings. And so [F.12.a] I seek to settle a matter in debate with an opponent in Your Majesty’s presence.”
- 1.108 The king asked the ministers, “Gentlemen, where is Preceptor Māṭhara?”
“In Nālada, Your Majesty.”
- 1.109 “Summon Preceptor Māṭhara.”
“As you wish, Your Majesty.”
- 1.110 On receiving the summons, Māṭhara went to see King Bimbisāra. On arrival, he wished the king success and long life then took a place off to one side.
The ministers said, “This is the preceptor, Your Majesty.”
- 1.111 The king greeted him with words of welcome and asked, “Preceptor, can you settle a matter in debate in my presence with this brahmin Tiṣya?”
“I, as a capable man, shall do as the king pleases,” replied Māṭhara.
- 1.112 The king ordered the ministers, “Gentlemen, prepare the debate arena and assign the disputants their roles.”
The ministers prepared the debate arena and assigned the disputants their roles. The ministers then prostrated at the king’s feet and asked, “Your Majesty, who would you have defend a position first?”
“The brahmin Tiṣya is a visitor so have him defend a position first.”
- 1.113 “Your Majesty,” said he brahmin Tiṣya, “as the brahmin Māṭhara is the elder, I ask that you have him defend a position first.”
The brahmin Māṭhara thought, “This brahmin Tiṣya is clearly acquainted with new treatises so I cannot debate him on them. I shall focus on an old text.” And with that he recited five hundred lines.
- 1.114 The brahmin Tiṣya repeated them and [S.5.b] then declared, “This position of yours is devoid of logic. It is inconsistent and incoherent.” The other brahmin remained silent as Tiṣya pointed out the text’s flaws. [F.12.b]
- 1.115 That Māṭhara had no confidence to respond⁷⁶ was damning and among the reasons he was vanquished. The king asked the ministers, “Gentlemen, who won?”
“The brahmin Tiṣya, Your Majesty.”
“Gentlemen, give the brahmin Tiṣya a victor’s prize.”
- 1.116 “Your Majesty,” they replied, “if you give a prize to everyone who wins a debate, before long your lands of Aṅga and Magadha will themselves be victors’ prizes. Therefore make the village of Nālada the standard victor’s

- prize. Take it from the brahmin Māṭhara and give it to this brahmin. And if any other should best Tiṣya, then award it to the victor.”
- 1.117 “Gentlemen,” said the king, “that is what I shall do.”
- The village was then taken from the brahmin Māṭhara and given to the brahmin Tiṣya. The brahmin Māṭhara thought, “Though I have done much for this king, he has not taken care of me. I shall go elsewhere.”
- 1.118 He said to his wife, “Noble lady, though I have done much for this king, he has not taken care of me. I shall go elsewhere. So pack up our household.”
- 1.119 With that they began packing up their household. When their relatives heard that the master Preceptor was leaving, they went to see him and asked, “Preceptor, why are you packing up your household?”
- 1.120 “Gentlemen, though I have done much for this king, he has not taken care of me. Therefore, I shall go elsewhere.”
- “Preceptor, do not leave for other parts. Remain for a while, at your leisure, in the home of your relatives.”
- 1.121 Māṭhara replied in verse:
- “Better to live in another’s land
Than to be oppressed in one’s own.
There where a man lives free
Is the place he finds his home and friends.” [F.13.a]
- 1.122 When the brahmin Tiṣya heard that the preceptor Māṭhara was to leave, he went to him and said, “I have come only for a short time⁷⁷ and before long am certain to go. Let this remain your victor’s prize. Do not leave, you must stay.”
- 1.123 Māṭhara replied, “I intend to leave, young brahmin.”
- “Preceptor, if that is how you feel, you should keep half of this village and I shall keep claim to the other half.”
- 1.124 Māṭhara thought, “Though I have done much for this king, he has not taken care of me. Yet out of consideration for me, this brahmin Tiṣya has offered to share our prize—a most beneficial arrangement. I will give Śārikā to him as a wife.”
- 1.125 Māṭhara then said to his wife, “Noble lady, though I have done much for this king, he has not taken care of me. Yet out of consideration for me, this brahmin Tiṣya has offered to share our prize—a most beneficial arrangement. I shall give Śārikā to him as a wife. Call our son, Koṣṭhila.”
- 1.126 His parents summoned Koṣṭhila and said, “Son, though we have done much for this king, he has not taken care of us. Yet, out of consideration for me, this brahmin Tiṣya has offered to share our prize—a most beneficial arrangement. I shall give Śārikā to him as a wife.”

- 1.127 Koṣṭhila replied, “Father! Mother! How could I accept this enemy into our family? Hasn’t he robbed⁷⁸ us of our livelihood? Anyone else in our position would try to take his life. If he has robbed us so, why would you give Śārikā to him in marriage?”
- 1.128 His parents [F.13.b] said, “Fool! What do you know?” Ignoring what he said, they gave Śārikā to the brahmin Tiṣya as a wife. In a lavish ceremony, Tiṣya took Śārikā as his bride.
- 1.129 The young brahmin Koṣṭhila thought, “This insult is all due to my lack of learning.” He thought, “What does the brahmin Tiṣya know? He knows Lokāyata philosophy.”
- 1.130 He asked around, “Gentlemen, where is the Lokāyata philosophy known?”
“In the South,” he was told.
- 1.131 He set out into the realm, for the South, to learn Lokāyata philosophy. On arrival, he inquired, “Gentlemen, who knows the Lokāyata philosophy?”
“The wandering mendicants.”
- 1.132 He went to them and said, “I seek to serve you, gentlemen.”
“Why?”
“So that I may grasp the Lokāyata philosophy.”
- 1.133 “We do not teach Lokāyata philosophy to householders.”
“In that case, I shall go forth.”
- 1.134 After they allowed his going forth, he said, [S.6.a] “So long as I uphold the Lokāyata philosophy, I will not cut my fingernails.” So he let his fingernails grow extraordinarily long and for this he became known as the wandering mendicant Dīrghanakha (He Who Has Long Fingernails).
- 1.135 When Śārikā challenged her husband Tiṣya, he vanquished her. Later, as Tiṣya and Śārikā played with, took pleasure in, and amused one another, a sentient being in search of his final rebirth, who had grasped the essence of liberation, who had turned to nirvāṇa and away from saṃsāra, who had seen that all births end in death, who did not seek to be reborn, and who was to take his last body, died and passed from the lofty heights of a god and entered Śārikā’s womb.
- 1.136 Śārikā dreamed that a man carrying a torch [F.14.a] rent and entered her belly. She climbed to a mountain peak. She moved through the sky above. An assembly of great men prostrated to her. She then told Tiṣya about her dream. Though Tiṣya was expert at interpreting dreams and omens, he consulted other brahmins who interpreted them. “What does it portend,” he asked, “if my brahmin wife has had such a dream?”
- 1.137 They replied, “Preceptor, that is an excellent portent. Her statement, ‘A man carrying a torch rent and entered my belly,’ indicates a son will be born. It portends that, after twice eight years, he will have studied the Aindra

school of grammar⁷⁹ and will vanquish all opponents. She said, 'I climbed to a mountain peak. I moved through the sky above. An assembly of great men prostrated to me.' These statements indicate her son will go forth and become a great saint who perfects his vow."

1.138 The next time Tiṣya and Śārikā engaged in debate, Śārikā vanquished him, making him wonder, "If I have vanquished her in the past, what now has allowed her to vanquish me?"

He thought, "It is because of the being who has entered her womb."

1.139 After eight or nine months, a boy was born, well proportioned, pleasing to the eye, handsome, radiant, with a golden complexion, a head shaped well like a parasol, long arms, a broad forehead,⁸⁰ eyebrows that met, and a prominent nose.

After his birth, Śārikā said to Tiṣya, "If we present this brahmin boy to his grandfather, he will give him a name."

1.140 They took him to his grandfather Māthara, who [F.14.b] thought about what he should name the baby boy. "This brahmin boy is the son of the brahmin Tiṣya so I shall name this brahmin boy Upatiṣya." And with that he named him Upatiṣya (Tiṣya's Heir).

1.141 Tiṣya said, "His grandfather thought of a name for this brahmin boy and chose Upatiṣya."

He thought, "His grandfather has named this brahmin boy after his father so I shall name him after his mother. Since this brahmin boy is the son of his mother Śārikā, I shall name him Śāriputra." And with that he was named Śāriputra (Śārikā's Son).

1.142 It was thus that the young brahmin was known to some as Śāriputra, while to others he was known as Upatiṣya.

1.143 Upatiṣya was entrusted to eight nursemaids: two to cuddle him, two to breastfeed him, two to change his diapers, and two to play with him.⁸¹ Fortified with milk, curd, butter, ghee, cream, [S.6.b] and other nourishing foods, he grew quickly, shooting up like a lotus in a pond. When he was old enough, he was introduced to letters, number names, calculation, counting by hand, and how to exclude, to add, to leave, and to parse until he had mastered reciting. He was then instructed in the ways of brahmins: their conduct, ritual purity, and observances; the handling of ashes, the handling of ritual vases, and the handling of sites; hand gestures, turbans, offering praise, and salutations; the *Rgveda*, the *Yajurveda*, the *Sāmaveda*, and the *Atharvaveda*; and a brahmin's six duties—making fire sacrifices, officiating over fire sacrifices, studying, teaching, [F.15.a] giving, and receiving. The Vedas and the limbs of the Vedas were entrusted to him, and with his blazing intelligence he could illuminate his own assertions and vanquish those of others.

- 1.144 His father made him study all fields of knowledge, and thus by the age of sixteen he had studied the Aindra school of grammar and could vanquish all opponents.
- 1.145 At another time when he was reciting the Vedas with his father, he asked, “Father, what is the meaning of this statement?”
- “Son, even I do not know the meaning of this statement. But these sacred mantra⁸² have been recited with praise, sung, and furnished by past sages. Nowadays brahmins simply recite and repeat them.”
- 1.146 “Father, do you think there is no meaning to these sacred mantra, which have been recited with praise, sung, and furnished by past sages, but nowadays are simply recited and repeated by brahmins? This is what such statements mean,” and he proceeded to explain.
- 1.147 Tiṣya was delighted and in his delight thought, “This is what a son should do: he should carry on his father’s tradition or develop his insight even further. Were he to accomplish only this, this brahmin boy’s insight would surpass my own.”
- 1.148 He shared this insight with the five hundred young brahmins he was teaching to recite brahmanic mantras and they too were delighted and happily turned to Upatiṣya. When the young brahmin Upatiṣya taught the five hundred young brahmins to recite brahmanic mantras, he summarized the longer Vedas, abridging their words and phrases, and expanded on the shorter Vedas, explaining their meaning and etymologies. [B2]
- 1.149 In the village of Kāṣṭhavāṭa, there lived a royal priest [F.15.b] named Potalaka who was wealthy with many riches and goods, with holdings both vast and extensive, with riches to rival Vaiśravaṇa. He took a wife of equal caste and with her played, took pleasure, and amused himself. After their play, lovemaking, and the indulgence of all their desires resulted in no child, male or female, the childless couple, badly wanting a child, propitiated Śiva, Varuṇa, Kubera, Śakra, Brahmā, and others. Among the different gods were gods of park shrines, gods of the forest, gods of crossroads, gods of intersections, gods who take votive offerings, birth totem gods, gods who adhere to the Dharma, and gods who always shadow you.
- 1.150 There is a saying, “Boys and girls are born in the world because they are prayed for.” But that is not so, for if it were, then each and every man would have a thousand sons, as do the kings of the world. Rather, boys and girls are born when three circumstances are present. What are those three? The mother and father feel desire and couple; it is the right time and the mother is ovulating; and a gandharva is near and wants to be reborn. And so it is that boys and girls are born when those three circumstances are present.⁸³

- 1.151 As Potalaka sat engrossed in prayer, a being in search of his final rebirth, who had grasped the essence of liberation, who had turned to nirvāṇa and away from saṃsāra, who had seen that all births end in death, who did not seek to be reborn, and who was to take his last body, died and passed from the lofty heights of a god and entered his wife's womb.
- 1.152 Certain women, endowed with natural intelligence, have five unique qualities. What are the five? [F.16.a] They know when a man feels desire and when he does not; they know when the time comes and when they are ovulating; they know when they have conceived; they know whence the conceived child came; and they know whether it is a boy or a girl. If it is a boy, he lies with his head to the right side of the womb. If it is a girl, she lies with her head to the left side of the womb.
- 1.153 Delighted, Potalaka's wife joyfully told her husband, "Son of a lord! I am with child! And as it lies with its head to the right side of my womb, it is sure to be a boy, so pray be happy!"
- 1.154 Potalaka too was delighted. He sat straight up, raised his right hand, and exclaimed with great joy, "At last, I shall look on the face of the son I have wanted for so long! May we get along and not disagree. May he carry on my work and, having been nurtured, nurture in return. May he enjoy his inheritance and ensure that my line lasts long. When our time comes and we die, may he make the appropriate offerings, neither too few nor too many. And may he dedicate the merit he thus accrues to us by name, saying, 'May this merit follow the two of them wherever they be born, wherever they go.'"
- 1.155 Knowing she was with child, to ensure she carried the child to term he installed his wife on the top story of their mansion where he saw that she was tended to and did not come to harm. When it was cold, she was given what she needed for the cold. When it was hot, she was given what she needed for the heat. On the doctor's advice, her food was not to be too bitter, too sour, too salty, too sweet, too spicy, or too astringent; and so she was given food that was not bitter, sour, salty, sweet, spicy, or astringent. Her body was festooned in garlands, necklaces, and jewelry, like a goddess at play in a garden. [F.16.b] She moved from bed to throne, from pedestal to pedestal, the soles of her feet never touching the floor, and she never heard anything even slightly unpleasant. [S.7.a]
- 1.156 After eight or nine months had passed, a boy was born, well proportioned, pleasing to the eye, handsome, radiant, with a golden complexion, a head shaped well like a parasol, long arms, a broad forehead, eyebrows that met, and a prominent nose. Three weeks or twenty-one days after the birth, relatives came and gathered to celebrate his birth in grand style, during

which time they chose a name for the boy. As this boy had come to them from the lap of the gods, they thought the young brahmin should be named Kolita (Born from the Lap), and so he was named Kolita.

1.157 Also, because he was a descendent of Mudgala, they thought the young brahmin should be named Maudgalyāyana (Son of Mudgala's descendants), and so he was named Maudgalyāyana.

1.158 Thus it was that some knew the young brahmin as Maudgalyāyana while others knew him as Kolita.

1.159 The young brahmin Kolita was entrusted to eight nursemaids: two to cuddle him, two to breastfeed him, two to change his diapers, and two to play with him.⁸⁴ Fortified with milk, curd, butter, ghee, cream, and other nourishing foods, he grew quickly, shooting up like a lotus in a pond. When he was old enough, he was introduced to letters, number names, calculation, counting by hand, and how to exclude, to add, to leave, and to parse. Once he had finished letters, he was instructed in the ways of brahmins: their conduct, ritual purity, and observances; [F.17.a] the handling of ashes, the handling of ritual vases, and the handling of sites; hand gestures, turbans, offering praise, and salutations; the *Ṛgveda*, the *Yajurveda*, the *Sāmaveda*, and the *Atharvaveda*; and a brahmin's six duties—making fire sacrifices, officiating over fire sacrifices, studying, teaching, giving, and receiving. He mastered and became learned in the Vedas and all branches of Vedic knowledge. The Vedas and the limbs of the Vedas were entrusted to him, and with his blazing intelligence, he could illuminate his own assertions and vanquish those of others.

1.160 His father made him study all fields of knowledge. Once, when he was reciting the Vedas with his father, he asked, "Father, what does this statement mean?"

"Son, even I don't know the meaning of this statement. Sages of the past recited with praise, sung, and furnished these sacred mantra, but nowadays brahmins simply recite and repeat them."

1.161 "Father, do you think there is no meaning to these sacred mantra, which have been recited with praise, sung, and furnished by past sages, but nowadays are simply recited and repeated by brahmins? This is what such statements mean," and he proceeded to explain.

1.162 Potalaka was delighted and in his delight thought, "This is what a son should do: he should carry on his father's tradition or develop his insight even further. Were he to accomplish only that, this brahmin boy's insight would surpass my own."

1.163 Potalaka shared this insight with the five hundred young brahmins he was teaching to recite brahmanic mantras and they too were delighted and happily turned to Maudgalyāyana. The young brahmin Maudgalyāyana

then taught the five hundred young brahmins to recite the brahmanic mantras.

1.164 The five hundred young brahmins were in the habit, [F.17.b] when not occupied with their studies, of going to the riverbank to bathe, visiting the city, or collecting wood for use in fire pūjas.

1.165 Once, when not occupied with their studies, the students of the young brahmin Upatiṣya walked, reciting mantras on their way to the city. Meanwhile, trailing behind, the students of the young brahmin Maudgalyāyana walked, reciting mantras on their way to the city. When the students of the young brahmin Maudgalyāyana heard the students of the young brahmin Upatiṣya reciting the sacred mantra, they asked, “Why do you recite the sacred mantra in such a debased way?”

1.166 “How should they be recited?”

“The sacred mantra should be recited as we do.”

1.167 “From whom did you learn these sacred mantra?”

“Not to know him is not to know the sun or the moon. In the village of Nālada lives the brahmin Tiṣya. We have learned them from his son, the young brahmin Upatiṣya. And from whom did you learn these sacred mantra?”

1.168 “Not to know him is not to know the sun or the moon. In the village of Kāṣṭhavāṭa, there lives a royal priest named Potalaka. We have learned them from his son, the young brahmin Kolita.”

1.169 With that, the young brahmin students of Upatiṣya became dispirited, upset, and daunted. They went to Upatiṣya, who saw them off in the distance and asked, “What troubles you, young brahmins? Your preceptor is never wrong.”

1.170 Then he spoke in verse: [F.18.a]

“Those things you feel from within
Are clearly seen from without.
You cannot mask your voice,
Your complexion, or your mien.

1.171 “Young brahmins, clearly something troubles you.”

After they explained the situation at length, Upatiṣya said, “Young brahmins, allow me to explain. Although the sacred mantra should be recited in the manner those young brahmins recite them, I have summarized the longer Vedas, abridging their words and phrases, and expanded on the shorter Vedas, explaining their meaning and etymologies.”

1.172 The students of Kolita had also become dispirited, upset, and daunted. They went to Kolita, who too, on seeing them off in the distance, asked, "What troubles you, young brahmins? Your preceptor is never wrong."

1.173 He too then spoke the verse:

"Those things you feel from within
Are clearly seen from without.
You cannot mask your voice,
Your complexion, or your mien.

1.174 "Young brahmins, clearly something troubles you." [S.7.b]

After they explained the situation at length, he said, "Young brahmins, allow me to explain. Although the sacred mantra should be recited in the manner we have recited them, that young brahmin Upatiṣya is wise for he has he summarized the longer Vedas, abridging their words and phrases, and expanded on the shorter Vedas, explaining their meaning and etymologies."

1.175 On hearing of the other, both Kolita and Upatiṣya formed a singular desire to meet the other. Upatiṣya went to his father and said, "Father, I [F.18.b] wish to visit the village of Kāṣṭhavāṭa, for there lives a royal priest named Potalaka whose son is called Kolita. I shall go to see him."

1.176 "Son, is he wiser than you?"

"Father, he is not wiser than I. It is rather that he is wealthier."

1.177 His father replied:

"Some are greater due to pedigree,
Others because of age or riches.
But they all seek to sit
At the doorstep of the learned.

1.178 "Son, if he should come here you should share your learning but you mustn't go to him."

1.179 Kolita also went to his father and said, "Father, I wish to visit the village of Nālada, for there lives a brahmin Tiṣya whose son is called Upatiṣya. I shall go to see him."

1.180 "Son, is he wealthier than you?"

"Father, he is not wealthier than I. It is rather that he is wiser."

1.181 His father replied:

"Some are greater due to pedigree,
Others because of age or learning.

But they all sit subservient
At the doorstep of the rich.

- 1.182 “Son, if he should come here you should share your riches but you mustn’t go to him.”
- 1.183 Some time later, in Rājagṛha, the feast day of the nāga kings Giri and Valguka approached. As the day neared, King Bimbisāra wondered whether he should join in the festivities himself, as was his wont, or send Prince Ajātaśatru in his stead.
- 1.184 A short time later, a small task came up, prompting King Bimbisāra to say to Prince Ajātaśatru, “Son, go and join in the festivities for the nāga kings Giri and Valguka.”
- 1.185 When the brahmin Potalaka heard that King Bimbisāra [F.19.a] had sent Prince Ajātaśatru to join in the festivities for the nāga kings Giri and Valguka, he thought, “Prince Ajātaśatru will become king once his father dies and Kolita will become royal priest when I die. Thus their acquaintance will in time bear fruit.”
- 1.186 He said to Kolita, “Son, go join the festivities for the nāga kings Giri and Valguka. There, they will have arranged four seats, one for the king, one for the royal priest, one for the challenger, and one for the reigning champion. Leave the king’s seat be, and take your place in the royal priest’s seat.”
On arriving, he left the king’s seat be and sat on the royal priest’s seat.
- 1.187 When the brahmin Tiṣya heard that King Bimbisāra had sent Prince Ajātaśatru to join in the festivities for the nāga kings Giri and Valguka, he too said to Upatiṣya, “Son, go join the festivities for the nāga kings Giri and Valguka. There, they will have arranged four seats, one for the king, one for the royal priest, one for the challenger, and one for the reigning champion. Leave the king’s seat and the royal priest’s seat be, but place a small stick and vase on the reigning champion’s seat before sitting down on the challenger’s seat. From the time the sun rises to the time it sets, there shall be no challenger to equal you.”
- 1.188 When Upatiṣya arrived, he passed the king’s and the royal priest’s seats, placed a small stick and vase on the seat for the reigning champion, and sat down on the challenger’s seat. When the music began, the dancers sang in Toṭaka meter.⁸⁵ The people began to dance [F.19.b] and sing, while the two young brahmins sat in repose. When the great crowd of people saw this, they exclaimed, “Either those two young brahmins are fools or they’re unflappable!”
- 1.189 As the music wound down and the people went off dancing and singing, Kolita asked Upatiṣya, “Did it seem to you that the dances were well danced, the songs well sung, and the music well played?”

- Upatiṣya replied, "It seemed so to those who saw and heard them."
- 1.190 "If it is true that those who withdraw into repose do not see, how then do they not hear?" asked Kolita.
- 1.191 Upatiṣya replied in verse:
- "In a crowd of people destined for death,
Who laugh and flirt
Though their dead skin and dead flesh will die,
What wise man would not be vigilant?"
- 1.192 Kolita asked, "Are you Upatiṣya?"
"People know me thus."
"And you?" Upatiṣya asked Kolita. "Did it seem to you that the dances were well danced, the songs well sung, and the music well played?"
[S.8.a.5]⁸⁶
- 1.193 "It seemed so to those who saw and heard them."
"If it is true that those who withdraw into repose do not see, how then do they not hear?"
- 1.194 Kolita replied in verse:
- "All adornment is a weight,
All dance a competition.
All songs nonsense,
And all bodies but impermanent."
- 1.195 Upatiṣya asked, "Are you Kolita?"
"People know me thus."
Upatiṣya said to Kolita, "Come. Let us go forth from home into homelessness so that we may rely solely on what is correct."
- 1.196 "Young brahmin," replied Kolita, [F.20.a] "the royal priesthood, for which I have made offerings to the gods, performed fire pūja, and suffered through austerities, is within reach. Having been born into a caste borne about by elephants, why would I renounce it?"
- 1.197 Upatiṣya recited a verse:
- "When a tree rots,
What use has it for blossoms and boughs?
When a person dies,
What use has he for possessions?"
- 1.198 He enjoined Kolita again, "Come. Let us go forth from home into homelessness so that we may rely solely on what is correct."

"I must first consult my parents," replied Kolita.

The young brahmin Kolita went to his parents and said, "Father, Mother, please listen. As I have faith in only what is perfect, I shall go forth from home into homelessness."

1.199 "Son, the royal priesthood, for which you have made offerings to the gods, performed fire pūja, and suffered through austerities, is within reach. Having been born into a caste borne about by elephants, why would you renounce it?"

1.200 Kolita spoke in verse:

"To live in the forest,
Clad in bark or grass,
Eating roots and fruit
Among beasts, is best.
Fearing the future,
The wise refuse
To kill, imprison, or torture
For temporal power."

1.201 His parents replied, "Son, you are our only boy, beloved, handsome, patient, and agreeable to the eye. Even if you were to die, we would fight to keep you with us. [S.8.b] Why, then, do you think we'd let you go while you're still alive?"

1.202 "Father, Mother, it is best you let me go. For if you do not, from this day forth, I shall neither eat your food nor honor you."

"Dear boy, we will not let you leave. So long as we live, you will remain within sight. Do not think of disobeying!" [F.20.b]

1.203 Kolita refused food for one day, then for a second, and for a third until the sixth day. At that point Kolita's parents went to him and said, "Dear boy, please listen. You are very young and have lived a life of leisure, and you do not know what it is to suffer. It is hard to live the holy life. It is hard to live in solitude. It is hard to be happy all on your own. It is hard to make your bed in distant forests, at the foot of mountains, and in remote places. Living alone in the wilderness is very trying. You will have to spend the rest of your life living among wild animals. You will have to spend the rest of your life living on others' handouts. You will have to spend the rest of your life away from human pleasures. You will have to spend the rest of your life away from the fun and games of ordinary people. Dear boy! Kolita! Come home. There is pleasure to be had while living here, too. Here, too, you may give generously. Here, too, you may act meritoriously."

1.204 Despite their pleading, Kolita remained silent. Kolita's parents again entreated him, a second and a third time, saying each time, "Dear boy, please listen. You are very young and have lived a life of leisure, and you do not know what it is to suffer. It is hard to live the holy life. It is hard to live in solitude. It is hard to be happy all on your own. It is hard to make your bed in distant forests, at the foot of mountains, and in remote places. Living alone in the wilderness is very trying. [F.21.a] You will have to spend the rest of your life living among wild animals. You will have to spend the rest of your life living on others' handouts. You will have to spend the rest of your life away from human pleasures. You will have to spend the rest of your life away from the fun and games of ordinary people. Dear boy! Kolita! Come home. There is pleasure to be had while living here, too. Here, too, you may give generously. Here, too, you may act meritoriously."

1.205 Yet though they thus entreated him a second and a third time, Kolita remained silent.

Kolita's parents then enjoined his relatives, "Family! Come! Talk sense into our dear boy Kolita."

1.206 At this, Kolita's relatives went to him and said, "Dear boy, please listen. You are very young and have lived a life of leisure and don't know what it is to suffer. It is hard to live the holy life. It is hard to live in solitude. It is hard to be happy all on your own. It is hard to make your bed in distant forests, at the foot of mountains, and in remote places. Living alone in the wilderness is very trying. You will have to spend the rest of your life living among wild animals. You will have to spend the rest of your life living on others' handouts. You will have to spend the rest of your life away from human pleasures. You will have to spend the rest of your life away from the fun and games of ordinary people. Dear boy, Kolita, come home! Among your relatives, [F.21.b] there is pleasure to be had while living there too. There too you may give generously. There too you may act meritoriously."

1.207 Despite their pleading, Kolita did not say a thing. Kolita's relatives again entreated him, a second and a third time, saying each time, "Dear boy, please listen. You are very young and have lived a life of leisure, and you do not know what it is to suffer. It is hard to live the holy life. It is hard to live in solitude. It is hard to be happy all on your own. It is hard to make your bed in distant forests, at the foot of mountains, and in remote places. Living alone in the wilderness is very trying. You will have to spend the rest of your life living among wild animals. You will have to spend the rest of your life living on others' handouts. You will have to spend the rest of your life away from human pleasures. You will have to spend the rest of your life away from the

fun and games of ordinary people. Dear boy! Kolita! Come home. Among your relatives, there is pleasure to be had while living there, too. There, too, you may give generously. There, too, you may act meritoriously."

1.208 Yet though they thus pleaded with him a second time and a third time, Kolita still remained silent.

Kolita's parents then enjoined his childhood friends, "You must come! Talk sense into our dear boy Kolita."

1.209 At this, the young brahmin Kolita's childhood friends went to him and said, "Dear boy, listen. You are very young and have lived a life of leisure and do not know what it is to suffer. [F.22.a] It is hard to live the holy life. It is hard to live in solitude. It is hard to be happy all on your own. It is hard to make your bed in distant forests, at the foot of mountains, and in remote places. Living alone in the wilderness is very trying. You will have to spend the rest of your life living among wild animals. You will have to spend the rest of your life living on others' handouts. You will have to spend the rest of your life away from human pleasures. You will have to spend the rest of your life away from the fun and games of ordinary people. Dear boy! Kolita! Come home. There is also pleasure to be had while living among your relatives. There too you may give generously. There too you may act meritoriously."

1.210 Yet though they thus entreated him, Kolita remained silent. His childhood friends again entreated Kolita a second and a third time, saying each time, "Dear boy, please listen. You are very young and have lived a life of leisure, and you do not know what it is to suffer. It is hard to live the holy life. It is hard to live in solitude. It is hard to be happy all on your own. It is hard to make your bed in distant forests, at the foot of mountains, and in remote places. Living alone in the wilderness is very trying. You will have to spend the rest of your life living among wild animals. You will have to spend the rest of your life living on others' handouts. You will have to spend the rest of your life away from human pleasures. You will have to spend the rest of your life away from the fun and games of ordinary people. Dear boy! [F.22.b] Kolita! Come home. Among your relatives, there is pleasure to be had while living there, too. There, too, you may give generously. There, too, you may act meritoriously."

1.211 Yet though they thus entreated him a second and a third time, Kolita still remained silent. Kolita's childhood friends then went to his parents and said, "Father, Mother, please listen. What good can come from the death of the serene youth Kolita? The wise have praised going forth, so if going forth makes him happy, then at least you will see him alive. If he isn't happy, he can always give up the life of a sage. And since he will have no home but yours, it is better that you let him go forth."

1.212 Kolita's parents then asked Kolita, "Dear boy, Kolita, [S.9.a] do you think it better to go forth than to remain at home?"

 "Father, Mother, it is not good for me to live at home. It is good for me to go forth."

1.213 "Well then, dear boy, Kolita, know that the time for such a change has come."

 Having obtained his parents' consent, the young brahmin Kolita slowly regained his strength, vigor, and determination by drinking rice gruel. He left the village of Kāṣṭhavāṭa and set out for the village of Nālada.

1.214 As the young brahmin Upatiṣya enjoyed solitude, he had gone to live in the forest, where he gave instruction to five hundred young brahmins in the reciting of mantras. In time, the young brahmin Kolita reached the village of Nālada and asked Upatiṣya's parents, [F.23.a] "Father, Mother, where is Upatiṣya?"

1.215 They replied, "Upatiṣya enjoys solitude so he has gone to live in the forest, where he instructs five hundred young brahmins in the reciting of mantras."

1.216 Kolita went to Upatiṣya and said, "Come, Upatiṣya. We shall go forth from home into the homelessness so that we may rely solely on what is correct."

1.217 "Did your parents give their consent?"

 "They did."

 "Young brahmin, please stay until I have asked my parents."

1.218 "Upatiṣya, it took a long time for my parents to give their consent. How long will it be until you have consent?"

 "Young brahmin, I will see that they give their consent right away and return."

1.219 Upatiṣya went to his parents and said, "Father, Mother, please listen. I shall go forth from home into homelessness so that I may rely solely on what is correct."

 "Son, is it good for you to go forth?"

1.220 "Father, Mother, it is good for me to go forth."

 "Then go forth, son."

1.221 Upatiṣya went to Kolita and said, "Come, Kolita. We shall go forth from home into homelessness so that we may rely solely on what is correct."

 "Did your parents give their consent?"

 "They did."

1.222 "Upatiṣya, it took a long time for my parents to give their consent. How did you get the consent of yours so quickly?"

 "Allow me to explain. You were hindered by heavy bindings, tight, secure, and imperishable, while I was hindered by light bindings, powerless, weak, and perishable." [F.23.b]

- 1.223 The venerable Śāriputra had gone forth in five hundred previous lives because he had made this prayer:
- 1.224 “May I be born, not in a wealthy house
Nor in one that is poor;
Let it be rather in a house of moderate means
And always among many renunciants.”
- 1.225 Kolita said to Upatiṣya, “Young brahmin, as we are well-known brahmins, we cannot join just any renunciant order. We must properly scrutinize the different renunciant orders and only then join one.”
With that they made their way to Rājagṛha.
- 1.226 Meanwhile there were six tīrthika teachers living in Rājagṛha who entertained the conceit of omniscience although they were not omniscient: Pūraṇa Kāśyapa; [S.9.b] Gośālīputra, the wandering mendicant; Sañjayin, son of Vairatṭi; Ajita of the hair shawl; Kakuda, a descendant of Kātyāyana; and Jñātiputra, the Nirgrantha.
- 1.227 The young brahmins Upatiṣya and Kolita went to Pūraṇa Kāśyapa and asked him, “Sir, what is your approach to the Dharma? What instructions do you give to your students? What is the result of living a holy life? What are its benefits?”
- 1.228 “Young brahmins,” replied Pūraṇa, “this is how I see it and this is my philosophy: There is nothing to alms, oblations, fire sacrifices, good deeds, or bad deeds. There are no results or fruitions from performing good deeds or bad deeds. There is no present life. There is no afterlife. There is no mother. There is no father. Sentient beings are not born miraculously.⁸⁷ In the world [F.24.a] there are no arhats who have reached perfection, who have entered perfection, who can knowingly say that through their heightened insight they have seen this and future lives, and proclaim, ‘We have overcome birth. We have lived the holy life. We have done what needed to be done. We will know no life other than this.’ One’s life-force persists for the duration of this life but is annihilated after that. It will perish and after death will not arise again. A person’s body is forged from the four great elements, for once its time is up, the body’s solid structures recede⁸⁸ into earth, the body’s fluids recede into water, the body’s heat recedes into fire, and the body’s vital energies recede into wind. The senses fade into space. A person’s corpse is borne on a bier carried by four men and taken to the charnel ground where it is burned, never to be seen again. What burns turns to ash. The bones turn a pigeon-like grey. Those who are confused about these things counsel giving alms, while the wise counsel receiving them. Those who argue that such

things exist are all vainly debating what is empty and hollow. Both the childish and the wise will cease to be. They will perish and after death will not live again.”

1.229 The young brahmins Upatiṣya and Kolita thought, “This noble teacher has strayed onto a spurious path. He pursues fully a ruinous path. This is exactly the kind of dangerous path the wise say must be rejected.”

1.230 Knowing this, they spoke in verse:

“He who teaches a wrong and ruinous path
Is known to be an inferior teacher.
If this is his Dharma,
What, for him, is antithetical to Dharma?”

1.231 Pūraṇa’s teaching heard, they cast it aside like an empty bottle and moved on.

Upatiṣya and Kolita then went to Gośālīputra the wandering mendicant [F.24.b] and asked, “Sir, what is your approach to the Dharma? What instructions do you give to your students? What is the result of living the holy life? What are its benefits?”

1.232 “Young brahmins,” replied the wandering mendicant, “this is how I see it and this is my philosophy: That sentient beings are afflicted has nothing to do with causes and conditions.⁸⁹ The affliction of sentient beings has nothing to do with causes and conditions. That sentient beings are purified has nothing to do with causes and conditions. The purification of sentient beings occurs randomly and by chance. That sentient beings lack understanding and insight has nothing to do with causes and conditions. Their lack of understanding and insight occurs randomly and by chance. That sentient beings acquire understanding and insight has nothing to do with causes and conditions. Their acquisition of understanding and insight occurs randomly and by chance. It is not due to vigor. It is not due to determination. It is not due to a combination of vigor and determination. It is not due to a person’s skill. It is not due to his overpowering ability. It is not due to a combination of a person’s skill and overpowering ability. It is not due to one’s own skill. It is not due to another’s skill. It is not due to a combination of one’s own skill and another’s skill. All beings, all living things, and all elements are powerless. They lack strength, influence, determination, and the ability to overcome. [S.10.a] A being’s life is predetermined. That is why we experience the unique pleasures and pains of each of the six realms.”

1.233 Upatiṣya and Kolita thought, “This noble teacher too has strayed onto a spurious path. He pursues fully a ruinous path. This is exactly the kind of dangerous path the wise [F.25.a] say must be rejected.”

Knowing this, they spoke in verse:

1.234 “He who teaches a wrong and ruinous path
Is known to be an inferior teacher.
If this is his Dharma,
What, for him, is antithetical to Dharma?”

1.235 Gośālīputra’s teaching heard, they cast it aside like an empty bottle and moved on. [B3]

Upatiṣya and Kolita then went to Sañjayin, son of Vairatṭī, and asked, “Sir, what is your approach to the Dharma? What instructions do you give to your students? What is the result of living the holy life? What are its benefits?”

1.236 “Young brahmins,” replied Sañjayin, “this is how I see it and this is my philosophy: A person may act or make another person act, maim or make another person maim, burn or make another person burn, flog or make another person flog, endanger life, take what has not been given, engage wrongfully in acts of desire, knowingly speak falsehoods, imbibe intoxicating drinks, break into a house, pick a lock,⁹⁰ rob at knifepoint, block a road and lie in wait, sack a town, sack a city, sack a region, or slaughter, dismember, flog, and tear apart every last being on this earth with the edge of a cakṛa blade,⁹¹ and then, having cut up, dismembered, flogged, and torn apart all beings, lay all the flesh out on a single plane, in a single mound, in a single pile, or a single heap. In having laid all the flesh out on a single plane, [F.25.b] in a single mound, in a single pile, or a single heap, and having done all those things, there would be no sin in that nor would any sin come from it. One could walk along the south bank of the river Gaṅgā and slaughter, dismember, flog, and tear apart everything, or walk along the north bank of the river Gaṅgā and give alms and oblations, and there would be no sin or merit in either, nor would sin or merit come from either. Even if one practices generosity, discipline, perfect restraint, and acts with purpose and integrity, one still does not gain merit.”

1.237 Upatiṣya and Kolita thought, “This noble teacher too has strayed onto a spurious path. He pursues fully a ruinous path. This is exactly the kind of dangerous path the wise say must be rejected.”

Knowing this, they spoke in verse:

1.238 “He who teaches a wrong and ruinous path
Is known to be an inferior teacher.
If this is his Dharma,
What, for him, is antithetical to Dharma?”

1.239 Sañjayin's teaching heard, they cast it aside like an empty bottle and moved on.

Upatiṣya and Kolita then went to Ajita of the hair shawl and asked, "Sir, what is your approach to the Dharma? What instructions do you give to your students? What is the result of living the holy life? What are its benefits?"

1.240 "Young brahmins," replied Ajita, "this is how I see it and this is my philosophy: Seven bodies are not products, they are not by-products, they are not apparitions, they are not by-products of apparitions, they are not subject to harm, they are everlasting, and they are still and solid like a pillar. [F.26.a] What are the seven? The seven are thus: the body of earth, the body of water, the body of fire, the body of wind, pleasure, pain, and the vitality of life. Those seven bodies are not products, are not by-products, are not apparitions, are not by-products of apparitions, are not subject to harm, are everlasting, and are still and solid like a pillar. Those seven are such that they do not waver, they do not change, nor do they harm one another, nor do they become merit, nor do they become sin, nor do they become both merit and sin, nor do they become pleasure, nor do they become pain, nor do they become both pleasure and pain. [S.10.b] Were one person to cut off the head of another person, even that would not influence the world nor would it cause the slightest harm to that which is still and solid, for the weapon would pass straight through the unbroken spaces in those seven bodies, leaving the life within them unharmed. There is absolutely no killing them, no making to kill them, no rousing them, no making to rouse them, no awareness of them, no making to be aware of them, no knowing them, and no making them known. Whether you be childish or wise, you are liberated from suffering after 8,400,000 eons; in the meantime, you are reborn in and cycle through 14,000 principal places of rebirth, 60,600 great eons, five types of actions, three types of actions, two types of actions, action, half-actions, sixty-two paths, sixty-two intermediate eons, thirty-six hells, one hundred and twenty senses, sixty-two constituent particles, 49,000 classes of nāga families, 49,000 classes of garuḍa, 49,000 classes of wandering mendicants, [F.26.b] 49,000 classes of ājivika, 49,000 classes of nirgrantha, seven realms with discerning awareness, seven realms lacking discerning awareness, seven nirgrantha realms, seven demi-god realms, seven demonic realms, seven godly realms, seven human realms, seven great oceans, seven hundred lakes, seven great dreams, seven hundred dreams, seven states of great diminishment, seven hundred states of diminishment, seven states of great increase, seven hundred states of increase, seven states of great depletion, seven hundred states of depletion, seven great abysses, seven hundred abysses, six noble clans, ten high-status rebirths, and the eight grounds of a great person. Thus, just as a ball of thread thrown in the air

unravels into a long thread as it falls, everyone, be they childish or wise, is liberated from suffering after having been through the cycle of rebirth for 8,400,000 eons. No ascetic or brahmin can say, 'By observing ethics, a vow, asceticism, or celibacy, I shall bring to fruition those acts that have not borne fruit, and in facing those acts that have borne fruit, purify them.' Our pleasures and pains are predestined. It is impossible to extend or reduce them. As this is how things are and not otherwise, the rounds of existence are thus to be counted."

- 1.241 Upaṭiṣya and Kolita thought, "This noble teacher too has strayed onto a spurious path. He pursues fully a ruinous path. This is exactly the kind of dangerous path the wise [F.27.a] say must be rejected."

Knowing this, they spoke in verse:

- 1.242 "He who teaches a wrong and ruinous path
Is known to be an inferior teacher.
If this is his Dharma,
What, for him, is antithetical to Dharma?"

- 1.243 Ajita's teaching heard, they cast it aside like an empty bottle and moved on.

Upaṭiṣya and Kolita then went to Kakuda Kātyāyana and asked, "Sir, what is your approach to the Dharma? What instructions do you give to your students? What is the result of living the holy life? What are its benefits?"

- 1.244 "Young brahmins," replied Kakuda Kātyāyana, "this is how I see it and this is my philosophy: If someone comes to me and asks, 'Is there an afterlife?' I answer him by saying, 'There is an afterlife.' If he should ask, 'Is there not an afterlife?' I answer him by saying, 'There is no afterlife.' If he should ask, 'Is there or is there not an afterlife?' I answer him by saying, 'There is and is not an afterlife.' If he should ask, 'Does an afterlife neither exist nor not exist?' I answer him by saying, 'An afterlife neither exists nor does it not exist.' Likewise, if someone comes to me and asks, 'Is the afterlife like or unlike this world?' I answer him by saying, 'The afterlife is like and unlike this world.' If he should ask, 'Is the afterlife different or not different?' I answer by saying, 'The afterlife is different and not different.' [F.27.b] If he should ask, 'Is the afterlife not different or not not different?' I answer him by saying, 'The afterlife is not different and not not different.' If he should ask, 'Is the afterlife like that or not like that?' I answer him by saying, 'The afterlife is like that and not like that.' "

- 1.245 Upaṭiṣya and Kolita thought, "This noble teacher too has strayed onto a spurious path. He pursues fully a ruinous path. This is exactly the kind of dangerous path the wise say must be rejected."

Knowing this, they spoke in verse:

- 1.246 [S.11.a] “He who teaches a wrong and ruinous path
Is known to be an inferior teacher.
If this is his Dharma,
What, for him, is antithetical to Dharma?”
- 1.247 Kakuda Kātyāyana’s teaching heard, they cast it aside like an empty bottle
and moved on.
- Upatiṣya and Kolita then went to Jñātiputra, the Nirgrantha, and asked, “Sir,
what is your approach to the Dharma? What instructions do you give to your
students? What is the result of living the holy life? What are its benefits?”
- 1.248 “Young brahmins,” replied the Nirgrantha, “this is how I see it and this is
my philosophy: No matter what a person individually experiences, it all
comes from causes sown in the past. Old actions are purified through
austerities, while new actions are averted by the dam of inactivity. In this
way one avoids future defilement. In the absence of defilement, actions are
exhausted. When actions are exhausted, suffering is exhausted. When
suffering is exhausted, one is freed from suffering.”
- 1.249 Upatiṣya and Kolita [F.28.a] thought, “This noble teacher too has strayed
onto a spurious path. He pursues fully a ruinous path. This is exactly the
kind of dangerous path the wise say must be rejected.”
Knowing this, they spoke in verse:
- 1.250 “He who teaches a wrong and ruinous path
Is known to be an inferior teacher.
If this is his Dharma,
What, for him, is antithetical to Dharma?”
- 1.251 The Nirgrantha’s teaching heard, they cast it aside like an empty bottle and
moved on.
- 1.252 Not long before, word had spread about a tīrthika named Sañjayin. The
young brahmins Upatiṣya and Kolita went to where the teacher Sañjayin
lived and asked, “Gentlemen, where is the teacher Sañjayin?”
“He has withdrawn into seclusion.”
“Oh! This is the first time we’ve heard the phrase ‘withdrawn into
seclusion’ in such a long time!”
They thought, “It would not be right to disturb the teacher’s withdrawal
into seclusion. We will approach him once he has risen from this state.” And
with that they sat off to one side.
- 1.253 The teacher Sañjayin emerged from seclusion. The states of absorption he
had experienced had invigorated his senses. Upatiṣya and Kolita thought,
“Whoever has such a face must have qualities to match.” They approached

him and asked, “Sir Sañjayin, what is your approach to the Dharma? What instructions do you give to your students? What is the result of living the holy life? What are its benefits?”

Sañjayin replied, “Young brahmins, this is how I see it and this is my philosophy: The Dharma is truth and nonviolence. The peaceful, ageless, immortal, and unwaning [F.28.b] state is Brahman.”

1.254 The two replied, “Preceptor, what is the meaning of what you have said?”

“As for truth, renunciation is born of true thoughts. As for nonviolence, all dharmas spring from the ground of nonviolence. The peaceful, ageless, immortal, and unwaning state are other names by which nirvāṇa may be known. That state is called Brahmā, for if some were to achieve nirvāṇa in this very life, all would be well. But even if they did not achieve it, they would still draw near to the world of Brahmā. Even so, brahmins will be reborn in the world of Brahmā, will alight into the world of Brahmā, will have alighted into the world of Brahmā. And how is the world of Brahmā? Gaining the fortune for the world of Brahmā is akin to entering nirvāṇa.”

1.255 “Preceptor, allow us to go forth. We pledge to live the holy life under your guidance.” And with that the two became renunciants in Sañjayin’s order.

After the teacher Sañjayin allowed Upatiṣya and Kolita’s going forth, the news of their acceptance spread everywhere and Sañjayin was lauded with many accolades and much praise. He thought, [S.11.b] “If I was a member of the Śaṇḍilya clan⁹² before and am still a member now, what has caused such abundant accolades and praise to come to me now?”

1.256 Sañjayin thought, “It is not due to my own sway. Rather, it is the sway of these two young brahmins.”

Thus when he accepted five hundred young brahmins for instruction in how to recite brahmanic mantras, he assigned two hundred and fifty to Upatiṣya and two hundred and fifty to Kolita. [F.29.a]

1.257 At one point, after the teacher Sañjayin had fallen ill, Upatiṣya asked Kolita, “Kolita, will you attend the preceptor or will you seek out medicine for him?”

Kolita thought, “Upatiṣya is intelligent. I would have him attend the preceptor while I go in search of medicine,” and said, “Please attend the preceptor and I will seek medicine.”

1.258 Upatiṣya began to attend the preceptor and Kolita went off in search of medicine. Though Upatiṣya ministered to the preceptor with medicinal roots, stalks, leaves, flowers, and fruit, the illness would not subside. Though weak, the preceptor smiled, prompting Upatiṣya to ask, “Preceptor, given that great people like you do not smile for no reason, what causes you to smile? What prompts it?”

- 1.259 “Upatiṣya,” replied Sañjayin, “allow me to explain. Great beings like me do not smile without cause or condition. I was thinking about the wife of King Suvarṇapati of Suvarṇadvīpa. When her husband’s time had come, she leapt onto his funeral pyre. I was thinking how the impulse to desire, the very things desired, and the pursuit of desire are what cause these sentient beings to suffer.”
- 1.260 “When was this, preceptor?”
 “‘At such and such a time, a long time ago.’”
 “‘In what month?’”
 “‘In such and such a month long ago.’”
 “‘On what day?’”
 “‘On such and such a day long ago.’”
- 1.261 Sañjayin recorded this conversation on a board and set it down.
 “Preceptor,” Upatiṣya urged, “if the whole of what little renunciation we have is for ambrosia and the search for ambrosia, and if you, preceptor, have found some small measure of that ambrosia then please share it with us!”
- 1.262 “Son, [F.29.b] the whole of what little renunciation I have is for ambrosia and the search for ambrosia but neither have I discovered even a small measure of that ambrosia. Allow me to explain. On the fifteenth, a day of fast, I heard the gods, who were passing through the heavens above, say, ‘At the foot of the snow mountains, on the banks of the river Bhāgīrathī, not far from the sage Kapila’s hermitage, a youth from the Śākya clan has appeared. Brahmins skilled in interpreting omens and signs made this prophecy: ‘The youth installed in the palace will either become king of the world, with his reign extending over the four directions, or he will become a king of Dharma. He will be endowed with the Dharma or the seven precious emblems. The seven precious emblems he will possess are as follows: a precious wheel, a precious elephant, a precious horse, a precious jewel, a precious woman, a precious steward, and a precious general. He will have a full one thousand sons, heroic, brave, and of ideal build who will destroy enemy forces. Under him, the whole earth, from sea to sea, will be free from the threat of harm and violence, and will be a realm without punishment or armed expulsion, where rule is impartial and in harmony with the Dharma. But if he, with perfect faith, should cut his hair, shave his beard, don the saffron robes, and go forth from home into homelessness, then he shall become a tathāgata, an arhat, a perfectly awakened buddha, famed all over the world.’
- 1.263 “ ‘You two should go forth into his teachings. Having gone forth, you should not proclaim your caste, you should not proclaim your clan, you should not proclaim your being a young brahmin. [S.12.a] Once you have overcome conceit and pride, you should live the holy life under his guidance and then you will receive a great ambrosia.”

Then he said,

1.264 “All accumulation ends in depletion; [F.30.a]

The lofty in the end will fall;

All meetings end in separation;

All life ends in death.”

1.265 On saying that, he went the way of all temporal phenomena. After decorating the sides of his bier with blue, yellow, red, and white cloth, they carried his corpse to the charnel ground and cremated him. In time, their grief subsided.

In time, a young brahmin named Suvarṇajaṭa from Suvarṇadvīpa arrived in Rājagṛha. When he entered their dwelling, Upatiṣya asked, “Young brahmin, where have you come from?”

“From Suvarṇadvīpa,” he replied.

1.266 “Young brahmin, did you see anything at all amazing or remarkable in Suvarṇadvīpa?”

“I didn’t see anything truly amazing or remarkable,” he replied, “but I did see something somewhat amazing and remarkable so listen as you please. The wife of King Suvarṇapati of Suvarṇadvīpa leapt onto his funeral pyre when her husband’s time had come.”

1.267 “When was this?”

“At such and such a time, a long time ago.”

1.268 “In what month?”

“In such and such a month long ago.”

1.269 “On what day?”

“On such and such a day long ago.”

1.270 When Upatiṣya looked at the conversation recorded on the board, he saw that everything was exactly as Saṅjayin had said, at which point he said to Kolita, “Our preceptor Saṅjayin concealed his learning from us. If he had found such rare ambrosia, he did not share it with us. For if he himself saw forms in other lands with the divine eye and heard pleasant sounds with the divine ear, then his claim to have found no ambrosia is not true.”

1.271 Kolita thought, “Upatiṣya is intelligent. Were he to find such ambrosia he may not tell me and a situation such as this might happen again.”

Then he said, “Upatiṣya, join me in a pledge. Whoever finds such ambrosia first, [F.30.b] he shall share it with the other.”

They made the pledge and set out into the realm.

· GOING FORTH ·

1.272 When the blessed Bodhisattva reached the age of twenty-nine, he ceased to revel in desires, for the sight of the elderly, the sick, and the dead had moved him deeply. He stole out in the middle of the night and fled into the forest, where he spent six years practicing austerities. But he came to see that those austerities would amount to nothing. He then breathed freely, in and out, and partook again of solid foods such as rice and porridge. He rubbed ghee and oil into his skin and took refreshing baths in warm water. [S.12.b] When he came to the village of Senānī, the village headman's daughters, Nandā and Nandabalā, gave him milk that had been churned sixteen times and mixed with honey to drink. He was lauded by the nāga king Kālīka, and he accepted a bundle of auspicious golden-colored kūśa grass from a grassmonger. From there he went to what would be the site of his awakening. He arrived and settled cross-legged into an unshakable absorption on an unshakable bed of kūśa grass. Sitting straight and erect, he settled his mind and said:

1.273 "I shall not uncross my legs
Until I have achieved the undefiled state."

1.274 His intention pledged, he said:

"So long as I have not found an undefiled state,
I shall not uncross my legs."

1.275 During the midnight hours, through the power of his loving kindness the Blessed One subdued Māra and his retinue of 360 million demonic spirits, and unsurpassed wisdom arose within him. At Brahmā's request, he went to Vārāṇasī and turned the wheel of Dharma, revealing in three phases a teaching with twelve aspects.⁹³ During that time, he converted the group of five, the five friends,⁹⁴ and fifty high-born village brahmin youths, who then went forth and received full ordination. [F.31.a]

1.276 While passing through the Karpāsī forest, he convinced a noble band of sixty youths of the truths. While passing through the village of Senānī, he convinced the village headman's daughters, Nandā and Nandabalā, of the truths. While passing through Uruvilvā, he inspired a group of one thousand dreadlocked ascetics to go forth, and ordained them. While passing by the Gayāśīrṣa stūpa, he instructed those one thousand monks by displaying three miracles, thereby freeing them from the wilds of saṃsāra and establishing them in the utterly final state of perfection and the unsurpassably blissful state of nirvāṇa. While passing through the Yaṣṭī forest, he brought the King of Magadha, Bimbisāra of the Guilds, to the truths along with 80,000 gods and many hundreds of thousands of

Magadhan brahmins and householders. While passing through Rājagṛha, he accepted the offering of a bamboo park. It was then that the Blessed Buddha took up residence at the Kalandakanivāpa in Rājagṛha's Bamboo Park.

1.277 Having set out into the realm, Upatissa and Kolita also arrived in Rājagṛha. They saw that Rājagṛha was utterly still and thought, "One of only two things could have brought utter quiet to this town: either fear of neighboring armies, or the presence of several ascetics and brahmins famed for their merit and majesty."

1.278 As they began to examine the stars, they acknowledged, "As neighboring armies present no imminent danger, tomorrow we shall know more."

1.279 The two were in the habit of daubing three lines of ash across their foreheads and going out on their daily rounds. When they did so, many hundreds of thousands of creatures would always follow after them.

The next day they daubed three lines of ash across their foreheads and went out on their daily rounds. However, on that day not a single being [F.31.b] followed after them. On returning they considered the matter. They saw that not a single being had followed after them and wondered, "In the past when we have gone out on rounds, many hundreds of thousands of creatures would follow after us. Why then has not a single being followed after us today?"

1.280 There is nothing, even in the slightest, the blessed buddhas do not know, do not see, are not aware of, or do not notice. Thus the Blessed Buddha subsists, alive and well, endowed with great compassion, engaged in actions to help the world; is its sole protector, its lone champion, one of a kind; does not speak duplicitously; is sustained by calm abiding and insight; illuminates the three types of knowledge; is well-trained in the three trainings; is skilled in the three approaches to discipline; has crossed the four rivers; is well-grounded in his use of the four foundations of miraculous conduct, and is one who long ago perfected the four means of attraction; who teaches the four noble truths; who, being fearless in four ways, is never frightened; who has abandoned the five branches, has transcended the five rebirths, teaches the five aggregates to be selfless, is in possession of the six branches, and has perfected the six perfections; who always abides by the six spheres, who binds the six sense gates; who accustoms himself to the six dharmas that elicit perfect joy; who is rich with the flower of awakening's seven branches; who displays the seven treasures of a noble being; who is unstained by the eight mundane concerns; who knows the nine things that inspire aggression; who teaches the eight branches of the path; who is skilled in the nine stages of meditative absorption;⁹⁵ [F.32.a] who possesses

the strength of the ten strengths; whose good name has spread in the ten directions; and who surpasses those who rule over the thousandfold universe.

- 1.281 As it is in the nature of such beings to watch over the world with their buddha eye during the three times of the day and night, they know and see who has fallen, who has flourished, who hurts, who wants, who is unhappy, who hurts, who wants, who is unhappy,⁹⁶ who is headed for a miserable rebirth, who will fall into a miserable rebirth; who will decide to rise from his path towards a miserable rebirth and land in a high-status rebirth, liberation, or the fruition; who will reach out his hand to those sinking in the mud of desire; who lacks the riches of a noble being's treasures; who will come to the magnificent wealth of a noble being's treasures; whose buddhahood, with its attendant fruits, will ornament the world; whose latent roots of virtue will bud; whose budding roots of virtue will blossom; and who, having blossomed, will be freed.

It has been said:

- 1.282 The home of noxious water beasts
May in time evaporate,
But the love of buddhas
For their disciples shall not.
As a mother holds dear
And protects her only child,
Tathāgatas too hold dear
And protect their disciples.
An omniscient mind's compassion never wanes
In its quest for the young calves it nurses,
So its love for those who fall to the miserable realms and saṃsāra
Is like the cow's love for its fallen calf.

- 1.283 Thus the Blessed One watches over the world with his buddha eye. With this eye, the Blessed One saw that the minds of the wandering mendicants Upatiṣya and Kolita had been ripened through their service to past buddhas and the stores of virtue they had amassed, [F.32.b] and thus he understood that the two wandering mendicants were like fruit ripe for the plucking. The time to train them had come. The Blessed One thought, "Will these two be captivated by the Teacher or by his disciples?" and saw they would be captivated by disciples.

- 1.284 He thought, "What will be their way into the renunciant order? Will they be drawn by miracles or by conduct?" Thinking that, he saw they would be drawn by conduct. The Blessed One summoned the venerable Aśvajit,

whose conduct he saw would captivate them, for conduct like his captivated gods and men. Then the Blessed One instructed the venerable Aśvajit, “Aśvajit, consider the wandering mendicants Upatiṣya and Kolita.”

1.285 Aśvajit’s silence indicated his assent to the Blessed One’s instruction. As Aśvajit was fully committed to acting on the Blessed One’s instruction, he praised and welcomed the Blessed One’s instruction. Bowing his head at the Blessed One’s feet, he said, “I go with the Blessed One’s guidance.”

1.286 Early the next morning, after the night had passed, the venerable Aśvajit put on his under robe and took up his begging bowl and robes. Clad in robes and bearing a begging bowl, he entered Rājagṛha to beg alms, radiant in his coming and going, his gazing ahead and his gazing to the side, the withdrawing and extending of his limbs.⁹⁷

1.287 Meanwhile the wandering mendicant Upatiṣya was out and about in Rājagṛha on some errand when he saw from afar the venerable Aśvajit, clad in robes and bearing a begging bowl, he entered Rājagṛha to beg alms, [F.33.a] radiant in his coming and going, his gazing ahead and his gazing to the side, the withdrawing and extending of his limbs. On seeing him he thought, “So this is what the renunciants who come to live here in Rājagṛha are like. Never in my life have I seen anyone carry himself like this renunciant. I must approach him and ask, ‘Monk, who is your teacher? Why have you gone forth? Whose Dharma do you favor?’ ”

1.288 Knowing the monk was likely to pass by one of the main crossroads, Upatiṣya went there to wait. When the venerable Aśvajit reached the spot where Upatiṣya was, Upatiṣya asked this of Aśvajit: “Monk, who is your teacher? Why have you gone forth? Whose Dharma do you favor?”

1.289 “Gautama, the venerable monk and prince of the Śākya, left the Śākya clan, shaved his head and beard, donned the saffron robes and, with perfect faith, went forth from home into homelessness. In his unsurpassed, perfect awakening, he has become a perfect buddha. My teacher is the Blessed One. It is because of him that I have gone forth. It is his Dharma that I favor.”

1.290 “Monk, then you must share one of his teachings!”

“Venerable, I am but young and a new renunciant so it would not be easy for me to fully and perfectly explain the teachings of the Blessed One, who is a tathāgata, an arhat, a perfect buddha. Thus I will share with you their import.”

1.291 “Monk, the import is what I need. What good is a lengthy explanation? Please teach me the import, whatever its length.”

The venerable Aśvajit spoke this verse:

1.292 “Those phenomena that arise from causes, [F.33.b]
The Tathāgata himself has taught
That they have a cause and also a cessation.

The Great Śramaṇa is the one who thus proclaims.”⁹⁸

- 1.293 Once he had explained this aspect of the Dharma, Upatiṣya came to see phenomena through the unclouded and pristine eyes of Dharma. Upatiṣya saw the Dharma, heard the Dharma, knew the Dharma, plumbed the depths of the Dharma, overcame his skepticism, transcended doubt, could not be swayed by others, and was not reliant on others. With his newfound fearless confidence in the Dharma taught by the Teacher, he stood up from his seat, pulled his shawl from one shoulder, bowed to the venerable Aśvajit with his palms pressed together, and spoke in verse:
- 1.294 “This is the Dharma of saviors.
For millions upon billions of eons
I have neither seen it nor heard it.
May I come to realize
This immortal and peaceful state.”
- 1.295 “Venerable, where is the Blessed One now?”
“Venerable, at the Kalandakanivāpa, in the Bamboo Park outside Rājagṛha.”
Upatiṣya then praised and welcomed what Aśvajit had said. After prostrating at Aśvajit’s feet, he circumambulated him three times and went to see Kolita.
- 1.296 From a long way off, Kolita saw Upatiṣya approaching. On meeting him, he said to Upatiṣya, “Venerable, your faculties are clear and your complexion lustrous. If your skin is so radiant, does that mean you have found ambrosia?”
- 1.297 “I have found someone worth venerating.”
“Share this venerable one’s teaching.”
Upatiṣya then spoke in verse:
- 1.298 “Those phenomena that arise from causes, [F.34.a]
The Tathāgata himself has taught
That they have a cause and also a cessation.
The Great Śramaṇa is the one who thus proclaims.”
- 1.299 “Venerable, please repeat it one more time. Venerable, say it again.”
- 1.300 “Those phenomena that arise from causes,
The Tathāgata himself has taught
That they have a cause and also a cessation.
The Great Śramaṇa is the one who thus proclaims.”

- 1.301 Once Upatiṣya had explained this aspect of the Dharma, Kolita too came to see phenomena through the unclouded and pristine eyes of Dharma. Kolita saw the Dharma, heard the Dharma, knew the Dharma, plumbed the depths of the Dharma, overcame his skepticism, transcended doubt, could not be swayed by others, and could not be led astray by others. Having gained a fearless confidence in the Dharma taught by the Teacher, he stood up from his seat, pulled his shawl from one shoulder, bowed to Upatiṣya with his palms pressed together, and spoke in verse:
- 1.302 “This is the Dharma of saviors.
For millions upon billions of eons
I have neither seen it nor heard it.
May I come to realize
This immortal and peaceful state.”
- 1.303 “Venerable, where is the Blessed One now?”
“At the Kalandakanivāpa, in the Bamboo Park outside Rājagṛha.”
“Come. We must live the holy life under the guidance of the Blessed One.”
- 1.304 “But venerable, we must first see our followers; for it is only proper that knowledgeable and prominent people like us visit our followers.”
So the wandering mendicants Upatiṣya and Kolita went to the young brahmins and said, “Young brahmins, listen. What will you do if we two go to live the holy life under the guidance of the Blessed One?”
- 1.305 “Preceptors, [F.34.b] the little we seek, we seek because of you; so if you two preceptors go to live the holy life under the guidance of the Blessed One and go forth, we too will go forth.”
“Young brahmins, then know that the time has come.”
- 1.306 Upatiṣya and Kolita and their students, 250 apiece, then went to the Kalandakanivāpa in the Bamboo Park.
At the time, the venerable Aśvajit was seated, taking shelter from the sun at the foot of a tree. The wandering mendicants Upatiṣya and Kolita saw the venerable Aśvajit from a long way off. On seeing him, Upatiṣya asked Kolita, “Kolita, do we first pay our respects to the Blessed One, or to the one from whom we have heard of his Dharma?”
- 1.307 “To the one from whom we have heard of his Dharma.”
The two of them went to the venerable Aśvajit. Reaching him, they prostrated at his feet, before taking a seat off to one side.
At that point, a brahmin who loved fire paid respect and homage. He then spoke a verse of the Blessed One’s:
- 1.308 “Like a pure brahmin does to fire,
Bow with respect to the one,

Whether he be young or old,
Who tells you of the Dharma.” [B4]

1.309 When Upatiṣya and Kolita had prostrated at the feet of Aśvajit, they left and went to where the Blessed One was. [F.35.a]

1.310 At the time, the Blessed One was seated, teaching Dharma amidst many hundreds of monk followers. The Blessed One saw Upatiṣya and Kolita from a long way off. When he saw them, he said to the monks, “Monks, embrace your friends, bring them to the head of the assembly, let them come before you. Do you see Upatiṣya and Kolita, or do you see venerable ones? These two will become my disciples, my foremost and noblest pair, for one shall become the greatest of miracle workers, and the other shall become the wisest of the wise.”

A monk then spoke a verse:

1.311 “To what the Teacher knows there is no end,
His mind the perfection of human capacity.
The Blessed One has reached saṃsāra’s end,
So before our friends Upatiṣya and Kolita
Arrived in the Bamboo Park
He foresaw their coming
And said with certainty among this gathering:
‘These two will become
The foremost among all my disciples.
One will be the greatest
Of miracle workers;
The other will be
The wisest of the wise.’ ”

1.312 Upatiṣya and Kolita then approached the Blessed One, prostrated at his feet, and made the following request: “If we are permitted, reverend, we would receive the going forth, ordination, and monkhood in the well-proclaimed Dharma and Vinaya. We would live the holy life in the Blessed One’s presence.”

1.313 The Blessed One allowed goings forth by saying the phrase, “Come, monk,” and so as soon as he said, “Come, monks, live the holy life,” their hair fell out and they were clad in robes, [F.35.b] with but a week’s growth of hair and beard, begging bowls and water jars in hand, settled, with the composure of monks who had been ordained for one hundred years.

Again it is said:

1.314 Hair tonsured and body clad in robes

By the Tathāgata's call to come forth,
That moment, their senses were perfectly stilled
For then will your body be swathed in the Buddha's mind.

1.315 Early the next morning, a great many monks put on their under robes, took up their begging bowls and robes and entered Rājagṛha to beg for alms. When the people of Rājagṛha saw that members of Sañjayin's tīrthika community had renounced it and joined the Buddha's renunciant order, they quickly became disappointed⁹⁹ and visibly upset. Vilifying the monks, they spoke in verse:

1.316 "The Buddha has come to Rājagṛha,
Magadha's premier city,
And led away all Sañjayin's students
Only when there was naught else to lead away."¹⁰⁰

The monks were crestfallen, upset, and lost their fearlessness.

1.317 Having gone to collect alms in Rājagṛha, the great many monks ate what they had been given and, as alms are not sought after noon, packed their begging bowls and robes, washed their feet, and went, hurting and upset, to see the Blessed One. As they arrived, the great many monks prostrated at the Blessed One's feet, sat off to one side, and told the Blessed One, "Reverend, early this morning a great many of us monks put on our robes, picked up our begging bowls and robes, and went to Rājagṛha to collect alms. There, when the people of Rājagṛha saw that members of Sañjayin's tīrthika community had renounced it and joined the Buddha's renunciant order, they quickly became disappointed and visibly upset. [F.36.a] Vilifying us, they spoke in verse:

1.318 "The Buddha has come to Rājagṛha,
Magadha's premier city, and
And led away all Sañjayin's students
Only when there was naught else to lead away."

"With this, we became crestfallen, upset, and lost our fearlessness."

1.319 "Monks," instructed the Blessed One, "say this to the people of Rājagṛha who say such things:

1.320 " 'Here the mighty sugatas
Lead with the sublime Dharma.
What wise man could reject
Such noble leadership?'

- “That will dispel all the vanity and self-assurance of the people of Rājagṛha who speak like that.”
- 1.321 Early the next morning, a great many monks put on their robes, took up their begging bowls and robes, and entered Rājagṛha to beg for alms. When the people of Rājagṛha saw that members of Sañjayin’s tīrthika community had renounced it and joined the Buddha’s renunciant order, they soon become disappointed and visibly upset. Vilifying the monks, they again spoke the same verse:
- 1.322 “The Buddha has come to Rājagṛha,
Magadha’s premier city,
And led away all Sañjayin’s students
Only when there was naught else to lead away.”
- 1.323 One monk then replied:
- “Here the mighty sugatas
Lead with the sublime Dharma.
What wise man could reject
Such noble leadership?”
- 1.324 With that statement he dispelled all the vanity and self-assurance of the people of Rājagṛha who spoke like that.
- 1.325 Some time later, the brahmin Māṭhara’s time came, as did his wife’s. The brahmin Tiṣya’s time came, as did Śārikā’s. Tiṣya’s son, Koṣṭhila, returned to the village of Nālada from the South where he had taken up with the Lokāyata ascetics. [F.36.b] The village gatekeeper recognized him and asked, “Sir, are you Koṣṭhila?”
- 1.326 “People know me thus. What has become of the brahmin Māṭhara?”
“His time came.”
“What has become of his wife?”
“Her time came.”
- 1.327 “What has become of the brahmin Tiṣya?”
“His time came too.”
“What has become of Śārikā?”
“Her time came too.”
- 1.328 “What has become of Śāriputra?”
“Shortly after a teacher named Sañjayin appeared in Rājagṛha, he went forth and joined his renunciant order. Lately it has become common for brahmins to go forth.”
- 1.329 Koṣṭhila then made his way to Rājagṛha, and when he arrived there he asked, “What has become of the teacher Sañjayin?”

- "His time came."
- 1.330 "What has become of his tīrthika community?"
- "They have all gone forth and joined the renunciant order around the ascetic Gautama."
- 1.331 "It would have been good had the ascetic Gautama, who was prophesied to become king of the world, become royal priest."
- 1.332 Koṣṭhila, who had taken the name Dīrghanakha when he became a wandering mendicant,¹⁰¹ went to see the Blessed One. When he arrived, he and the Blessed One were clearly overjoyed to see one another and exchanged warm words of goodwill before Dīrghanakha sat off to one side. As he sat there off to one side, Dīrghanakha said to the Blessed One, "O Gautama, for me, no view is acceptable."¹⁰²
- 1.333 "Scion of Agniveśya's line, then even that view in which no view is acceptable to you would be unacceptable to you."
- "Agreed, O Gautama," replied Dīrghanakha, "even that view which views all forms of self as unable to endure does not itself endure."
- 1.334 "Scion of Agniveśya's line, well then, if you understand and see it like that, then that view too will be abandoned, discarded, and cease to be. Other views too will not be entertained, embraced, or arise."
- "O Gautama, if I understood and saw it like that, then that view too will be abandoned, discarded, and cease to be."
- 1.335 The Blessed One replied at length, "scion of Agniveśya's line, you are like and akin to most people, [F.37.a] for most people also view things thus and say such things, and in that you are just like them. Scion of Agniveśya's line, in this world those ascetics and brahmins who discard this view, and those ascetics and brahmins who do not embrace other views, are said to be the fewest of the few.
- 1.336 "Scion of Agniveśya's line, there are three positions regarding the view. What are those three positions? Scion of Agniveśya's line, regarding this point, some maintain that all views are acceptable to them. Others maintain that no view is acceptable to them, while still others maintain that some views are acceptable to them and others are not."¹⁰³
- 1.337 "Scion of Agniveśya's line, in those for whom all views are acceptable, attachment will arise and attachment will not disappear; aversion will arise and aversion will not disappear; confusion will arise and confusion will not disappear; accumulation will occur and accumulation will not disappear; fetters will occur and fetters will not disappear; and defilement will arise and purification will not occur. In those for whom all views are acceptable, eager anticipation, pursuit, and excessive attachment will arise.

- 1.338 “Scion of Agniveṣya's line, in those for whom no view is acceptable, attachment will disappear and attachment will not arise; aversion will disappear and aversion will not arise; confusion will disappear and confusion will not arise; accumulation will disappear and accumulation will not occur; one will be free of fetters and fetters will not occur; and purification will occur and defilement will disappear. [F.37.b] In those for whom no view is acceptable, there will be no eager anticipation, no pursuit, and excessive attachment will disappear.
- 1.339 “Scion of Agniveṣya's line, in those for whom no view is acceptable, attachment will arise and attachment will not disappear; aversion will arise and aversion will not disappear; confusion will arise and confusion will not disappear; accumulation will occur and accumulation will not disappear; fetters will occur and fetters will not disappear; and defilement will arise and purification will not occur. With this view that holds that some selves endure, eager anticipation, pursuit, and excessive attachment will arise. At the same time, in holding that some selves do not endure, attachment will disappear and attachment will not arise; aversion will disappear and aversion will not arise; confusion will disappear and confusion will not arise; accumulation will disappear and accumulation will not occur; one will be free of fetters and fetters will not occur; and purification will occur and defilement will disappear. In those for whom some views are acceptable, there will be no eager anticipation, no pursuit, and excessive attachment will disappear.
- 1.340 “Learned noble disciples scrutinize in this way: if one maintains that all views are acceptable to them, he will be in conflict and fight with one who maintains that no view is acceptable to them [F.38.a] and one who maintains that some views are acceptable to them while others are not. If they are in conflict, they will fight, and if they fight there will be harm. Having correctly seen this, one in conflict, fight, and harm will, having discarded even this view, will not take up another.
- 1.341 Learned noble disciples scrutinize in this way: if one maintains that no view is acceptable to them, he will be in conflict and fight with one who maintains that all views are acceptable to them and one who maintains that some views are acceptable to them while others are not. If they are in conflict, they will fight, and if they fight there will be harm. Having correctly seen this, one in conflict, fight, and harm will, having discarded even this view, will not take up another.
- 1.342 “Learned noble disciples scrutinize the second position in this way: if one holds the view and argues that no self endures, then the view and argument that all selves endure and the view and argument that some selves endure

- while other selves do not endure would counter and undermine the self; if it counters, it would undermine, and if it undermines, it would debunk the self.
- 1.343 ““And thus, they will think, ‘I will abandon, discard, and get rid of this view. I shall not entertain, embrace, or give rise to another.’
- 1.344 “Learned noble disciples scrutinize in this way: if one maintains that some views are acceptable to them while others are not, he will be in conflict and fight with one who maintains that no view is acceptable to them and one who maintains that all views are acceptable to them.¹⁰⁴ If they are in conflict, they will fight, and if they fight there will be harm. Having correctly seen this, one in conflict, fight, and harm will, having discarded even this view, will not take up another.
- 1.345 “And thus, they will think, ‘I will abandon, discard, and get rid of this view. I shall not entertain, embrace, or give rise to another.’ [F.38.b]
- 1.346 “Scion of Agniveśya's line, as this body is composed of gross form and arises from the four great elements, noble disciples observe and dwell on its repeated arising and destruction. If noble disciples observe and dwell on its repeated arising and destruction, whatever aspirations, attachment, craving, obsessions, preoccupations, or excessive attachment may arise towards the body will be confronted and will not remain.
- 1.347 “Scion of Agniveśya's line, there are three feelings. What are these three? Pleasure, pain, and that which is neither pleasant nor painful. Scion of Agniveśya's line, when noble disciples experience feelings of pleasure, then feelings of pain and feelings which are neither pleasant nor painful come to a halt. At that time noble disciples experience only feelings of pleasure yet feelings of pleasure too are subject to impermanence, suffering, and cessation.
- 1.348 “When noble disciples experience feelings of pain, then feelings of pleasure and feelings which are neither pleasant nor painful come to a halt. At that time, noble disciples experience only feelings of pain yet feelings of pain too are subject to impermanence, suffering, and cessation.
- 1.349 “When noble disciples experience feelings which are neither pleasant nor painful, then feelings of pleasure and pain come to a halt. At that time, noble disciples experience only feelings that are neither pleasant nor painful [F.39.a] yet feelings that are neither pleasant nor painful too are subject to impermanence, suffering, and cessation.
- 1.350 “Thus they think, ‘What is the basis for these feelings? What are their origins? What types of things are compatible with them? What has produced their arising?’ On reflection, the basis for these feelings is contact, their origins lie in contact, they are compatible with contact, what has produced them is contact. Thus contact of different types occurs, prompting feelings of different types to arise. Contact of different types cease, prompting feelings

of different types to cease, to calm, to cool off, to fade away. Thus when they experience feelings that are pleasant, painful or neither pleasant nor painful, they thoroughly and precisely understand their origins, their fading, their flavor, their shortcomings, and their perfect renunciation.

1.351 “When they thoroughly and precisely understand their origins, their fading, their flavor, their shortcomings, and their perfect renunciation, they view and rest in the impermanence of any feeling that arises, they view its dwindling, they view its disintegration, they view it free of desirous attachment, they view its cessation, and view and rest in its utter abandonment.

1.352 “When they view and rest in the impermanence of any feeling that arises while viewing its dwindling, viewing its disintegration, viewing it free of desirous attachment, viewing its cessation, and viewing and resting in its utter abandonment, they are not taken in, even in the slightest, by the world. If they are not taken in, there will be no torment. If there is no torment, they will understand that their births have come to an end, that they have lived the holy life, that they have done what needed doing, and that they will know no lives after this one. [F.39.b] Thus they themselves will altogether transcend misery. When they experience the body’s most basic feelings,¹⁰⁵ they thoroughly and precisely understand them with the thought, ‘I am experiencing the body’s most basic feelings.’ When they experience the life-force’s most basic feeling,¹⁰⁶ they thoroughly and precisely understand it with the thought, ‘I am experiencing the life-force’s most basic feeling.’

1.353 “Since the life-force comes to an end after the body has perished, all of that life’s feelings, every last one of them, come to a halt, every last one of them fades away, every last one of them dwindles away, and every last one of them comes to an end. Thus they think, ‘When I experience feelings of pleasure, if the body should perish, that will be the end of suffering. When I experience feelings of pain and feelings that are neither pleasant nor painful, if the body should perish, that will be the end of suffering.’

1.354 “Thus when they experience the feeling of pleasure, it is unaccompanied, it is not accompanied by experiences.¹⁰⁷ When they experience the feeling of pain or a feeling that is neither pleasant nor painful, it is unaccompanied, it is not accompanied by experiences.

1.355 “What does not accompany their death? It is not accompanied by desire, aversion, or confusion. It is not accompanied by birth, aging, illness, death, mourning, cries of misery, pain, unease, or disturbance. It is not, I argue, accompanied by suffering.”

1.356 During this talk, the venerable Śāriputra, who had been ordained two weeks earlier, sat, fanning the Blessed One. Śāriputra then had this thought: “The Blessed One has praised the abandonment of such phenomena along with

the freedom from, the cessation of, and the utter abandonment of desire. I, too, should observe and abide by the abandonment of such phenomena, and should observe freedom from desire. [F.40.a] I, too, should observe and abide by the abandonment of such phenomena, and its cessation. I, too, should observe and abide by its utter abandonment."

1.357 Śāriputra then observed and abided by the abandonment of such phenomena. He proceeded to observe freedom from desire, observe its cessation, and observe and abide by its utter abandonment. As he observed and abided by the abandonment of such phenomena and proceeded to observe freedom from desire, observe its cessation, and observe and abide by its utter abandonment, his mind, in the absence of grasping, was freed from defilements.

1.358 The wandering mendicant Dīrghanakha, too, came to see phenomena through the unclouded and pristine eyes of Dharma. Dīrghanakha saw the Dharma, heard the Dharma, knew the Dharma, plumbed the depths of the Dharma, overcame his skepticism, transcended doubt, could not be swayed by others, and could not be led astray by others.

With his new-found fearless confidence in the Dharma taught by the Teacher, he stood up from his seat, pulled his shawl from one shoulder, bowed to the Blessed One with his palms pressed together, and made the following request to the Blessed One: "If it is permitted, reverend, I would receive the going forth, ordination, and monkhood in the well-proclaimed Dharma and Vinaya. I would live the holy life in the Blessed One's presence."

1.359 The Blessed One allowed goings forth by saying the phrase, "Come, monk," and so as soon as he said, "Come, monks, live the holy life," his hair fell out and he was clad in robes. With but a week's growth of hair and beard, begging bowls and water jars in hand, having completed his approach to monkhood, he stood with the deportment of a monk who had been ordained for one hundred years.

1.360 Again it is stated:

"Hair tonsured and body clad in robes
By the Tathāgata's call to come forth,
That moment, his senses were perfectly stilled
And body swathed in the Buddha's mind." [F.40.b]

1.361 With this going forth, Dīrghanakha went to live alone in solitude, diligent and persevering, devoted to his resolve. While living alone in solitude, diligent and persevering, devoted to his resolve, he perceived that he had, in that very life, actualized the unsurpassed aim of the holy life for which the sons of noble families, with perfect faith, cut their hair, shave their beards,

don the saffron robes, and go forth from home into homelessness. With his achievement, he understood, “My births have come to an end, I have lived the holy life, I have done what needed doing, I will know no lives after this one.” Thus the venerable one achieved the all-knowing state¹⁰⁸ of an arhat whose mind had been utterly freed.

1.362 An intervening summary:

*“All selves do not endure”;
“You who view things thus,
You are just like them”;
Worldly persons, ascetics, and brahmins,
And their three positions on the view;
Learned noble disciples;
Body, feelings, and the cessation of the basis for feelings;
Understanding their origin and the like;
Transcending misery, the most basic of body and life-force;
Life ends unaccompanied,
With the perishing of the body,
And the end of suffering;
And, lastly, Śāriputra.*

1.363 The Blessed One said to the monks, “Monks, among my monk disciples who have gained the knowledge of perfect discernment, the monk Koṣṭhila is supreme.”¹⁰⁹

1.364 In doubt, the monks went to him who severs all doubts, the Blessed Buddha, and asked, “Reverend, what is it that the venerable Śāriputra has done, that the ripened fruit of that action has made his intellect sharper, finer, and more incisive?”

1.365 “Monks,” replied the Blessed One, “Śāriputra himself discovered the store of action, mastered conditions, tended to them as one does an irrigation channel, and emerged without indecision. As he himself acted and accumulated thus, no one else experiences the results of actions and accumulations as Śāriputra has done. [F.41.a] Monks, actions committed and accumulated do not ripen in the external element of earth. Neither do they ripen in the element of water, nor the element of fire, nor the element of wind. Actions committed and accumulated, whether virtuous or non-virtuous, ripen only into the appropriated aggregates, constituent elements, and seats of the senses.

1.366 “Actions never waste away,
Not even after one hundred eons.

When the time and the conditions
Are right, they alight upon embodied beings.

- 1.367 “Monks, long ago a brahmin who lived in a remote mountain range took a wife of equal caste and together they played with, took pleasure in, and amused one another. From their play, pleasure, and amusement, there came a boy whom they named Śūrpī. Again, they played with, took pleasure in, and amused one another, producing a girl, whom they named Sūkṣmā. After a while, their brahmin father’s time came, as did his wife’s. The young brahmin Śūrpī, because he loved solitude, took his sister to live in a remote forest.
- 1.368 “At a certain point, his sister Sūkṣmā grew into a woman and at the time, beset by disturbing emotions, said, ‘Brother, I cannot be sustained by the medicinal plants in this forest. Let us go to the outskirts of town.’
- 1.369 “So Śūrpī took his sister to the outskirts of town, and as they approached a house to beg alms, a brahmin sitting in his home heard the voice of a man speaking to a woman. On hearing this, the brahmin came out and asked, ‘What is a sage doing traveling with a wife?’
- “ ‘This is not my wife. This is my younger sister. Would you give us a little something to eat?’
- 1.370 “ ‘I will not. And if I refuse, would you give me your sister?’
- “ ‘That would be a sin and I reject such ignoble principles.’
- 1.371 “Sūkṣmā said, [F.41.b] ‘Brother, the medicinal plants in this forest do not sustain me, so it was I who suggested we go to the edge of town. Why did I suggest it? Incapacitated as I am by emotions, I trusted you would know what to do.’
- 1.372 “ ‘I will give a large dowry and take her as my bride,’ said the brahmin.
- “ ‘Brother, let us leave,’ said Sūkṣmā, and together they stepped away.
- 1.373 “Śūrpī said, ‘It is because I do not pursue desires that I have gone to remote places.’
- “ ‘Then, brother, should you attain even the slightest store of qualities, you must come share them with me.’
- 1.374 “Śūrpī went off into the wilds and, without a preceptor or instructor, gave rise to the thirty-seven qualities conducive to awakening¹¹⁰ and actualized his own awakening.¹¹¹ He then thought, ‘I promised to share any such attainment with my sister, so I must do so.’
- 1.375 “Great persons teach the Dharma through their actions and not their words. So, out of the great love and compassion Śūrpī felt, like a swan spreading its wings, he flew up into the sky above and began to miraculously invoke flashes and bursts of light, clouds and lightning. Now,

because ordinary beings are swift to pay heed to miracles, Sūkṣmā dropped like a felled tree at the pratyekabuddha's feet and said, 'Noble one! Have you found such a store of qualities?'

" 'I have.'

1.376 " 'Noble one, accept these alms. I seek merit, so please stay here and let me provide you all the provisions you need.'

" 'Sister, first ask your husband.'

1.377 "She went to the brahmin, her husband, and said, 'Son of a lord, my brother has gone forth, accomplished his vow, and become a great being. Please allow him to stay and I will offer him all the provisions he needs.'

"Her husband replied, 'If I give to laymen without being asked, why would I not give to a renunciant [F.42.a] who has lived up to his vows and become a saint? Go, do as you please and offer him all the provisions he needs.'

1.378 "After three months, during which she offered the pratyekabuddha all the provisions he needed, she offered him a piece of cotton cloth large enough to be worn as a robe, a needle, a razor, and thread. He accepted the cotton cloth, needle, razor, and thread, and began to cut the cloth in front of her. As he sharpened the razor's blade, Sūkṣmā prostrated at his feet and said this prayer: 'Just as this razor's blade becomes sharper and sharper, may these roots of virtue sharpen my intellect.'

1.379 "The pratyekabuddha began to poke holes with the needle and as the needle made finer and finer holes, Sūkṣmā prostrated at his feet and said this prayer: 'Just as this needle pokes finer and finer holes, may these roots of virtue refine my intellect.'

1.380 "The pratyekabuddha began to sew with the thread and as the thread passed through the cloth unhindered, Sūkṣmā prostrated at his feet and said this prayer: 'Just as this thread passes unhindered through cloth, may these roots of virtue help me develop an incisive intellect.'

1.381 "Monks, at that time the monk Śāriputra was the brahmin's daughter Sūkṣmā. That action of making offerings and prayers to the pratyekabuddha ripened so that now his intellect is sharp, fine, and incisive.

"Monks, the ripened fruits of wholly negative actions are wholly negative, and the ripened fruits of mixed actions are mixed, but the ripened fruits of wholly positive actions are wholly positive.

1.382 "Monks, therefore abandon wholly negative and mixed actions and seek wholly positive actions. [F.42.b] Monks, this is how you should train."

1.383 Still in doubt, the monks questioned him who severs all doubts, the Blessed Buddha, "Reverend, what has the venerable Śāriputra done that the ripened fruit of his action has led to his birth into a family that is neither extremely

rich nor extremely poor, but into a family of moderate means with many renunciants?"

1.384 The Blessed One replied, "Monks, Śāriputra himself discovered the store of action, mastered conditions, tended to them as one does an irrigation channel, and emerged without indecision. He himself acted and accumulated this store, and so no one else experiences Śāriputra's actions and accumulations for themselves. Monks, actions and accumulations do not ripen upon the external elements. They do not ripen upon the element of water, upon the element of fire, nor upon the element of wind. Virtuous and nonvirtuous actions performed and accumulated come to ripen upon the aggregates, elements, and seats of the senses of the one who performed them:

1.385 "Actions never waste away,
Not even after one hundred eons.
When the time and the conditions
Are right, they alight upon embodied beings.

1.386 "Monks, long ago a king who lived in a remote mountain range took a wife of equal caste and together they played with, took pleasure in, and amused one another. From their play, pleasure, and amusement, there came a boy, whom they nurtured and raised until he grew into a man. Seeing that his father ruled in ways compatible with the principles of justice, the boy thought, 'When my father passes, I will become king. If I exercise my royal authority in ways compatible with the principles of justice, in a later life I will go to hell.'

1.387 "He went to the king and said, 'Father, grant me leave. I wish to go forth in the well-proclaimed Dharma and Vinaya.'

 "The king [F.43.a] replied, 'Son, the royal authority, for which you have made offerings to the gods, performed fire pūja, and suffered through austerities, is within reach. Having been born into a caste borne about by elephants, why would you renounce it?'

 "And with that his father refused to let him go forth.

1.388 "Some time later, the boy set out, riding astride the neck of an elephant, when he saw a poor man on his begging rounds holding a staff and a broken beggar's bowl. The prince went to him and said, 'Householder, because I was born into a wealthy family, I could not get consent to go forth. You are poor, so why have you not joined such an order?'

 "'Prince,' he replied, 'how could I go forth if I don't have a begging bowl or robes?'

 "'Good man, come,' said the prince. 'I will give you a begging bowl and robes.'

- 1.389 “The prince then took him to the sanctuary of a sage endowed with the five types of heightened awareness.¹¹² The prince got down from his perch atop the elephant’s neck and said calmly, ‘Sir, this noble son wishes to go forth. Allow him to do so, and I shall provide his begging bowl and robes.’
- 1.390 “So the sage allowed the beggar to go forth. The prince then washed a begging bowl and had robes cut, sewn, and dyed. He handed them over to the former beggar and said, ‘Noble one, should you attain even the slightest store of qualities, you must tell me.’
- 1.391 “He promised the prince he would do so and went off into the wilds. Without a preceptor or instructor, he gave rise to the thirty-seven qualities conducive to awakening and actualized his own awakening.¹¹³ He then thought, ‘This small store of qualities I have attained, I have attained with the help of the prince. I promised to share any such attainment with him, so I must do so.’
- 1.392 “Great persons [F.43.b] teach the Dharma through their actions and not their words. So out of the great love and compassion he felt, like a swan spreading its wings, he flew up into the sky above and miraculously invoked flashes and bursts of light, clouds and lightning. Now, because ordinary beings are swift to pay heed to miracles, the prince dropped like a felled tree at the pratyekabuddha’s feet and said, ‘Noble one! Have you found such a store of qualities?’
- “I have.’
- 1.393 “The prince thought, ‘If the small store of qualities this noble being has attained, he has attained with my help, then this noble being’s failure to get consent to go forth was due to his birth into a lowly family like his. My own failure to get consent to go forth was due to my birth into a high family such as mine.’
- “With that thought, he prostrated at the pratyekabuddha’s feet and made this prayer:
- 1.394 “ ‘By these roots of virtue,
May I be born, not in a wealthy house
Nor in one that is poor;
Let it be rather in a house of moderate means
And always among many renunciants.’
- 1.395 “Monks, the monk Śāriputra was at that time the prince. That action of making offerings and prayers to the pratyekabuddha ripened so that now he was not born into too rich a family, nor into too poor a family, but rather into a family of moderate means in which there were many renunciants.

- “Monks, thus the ripened fruits of wholly negative actions are wholly negative while the ripened fruits of wholly positive actions are wholly positive and the ripened fruits of mixed actions are mixed.
- 1.396 “Monks, therefore abandon wholly negative and mixed actions and seek wholly positive actions. [F.44.a] Monks, this is how you should train.”
- 1.397 Still in doubt, the monks questioned him who severs all doubts, the Blessed Buddha, “Reverend, what has the venerable Śāriputra done that the ripened fruit of his action has led him to be singled out by the Blessed One as the foremost of those with great wisdom and the foremost of those with great confident eloquence?”
- 1.398 The Blessed One replied, “It is the prayers he made. What did he pray for? Monks, long ago during this fortunate eon, when the lifespan of beings was twenty thousand years, the blessed Buddha Kāśyapa appeared in the world, a teacher, a tathāgata, an arhat, a perfectly awakened buddha, a knowledgeable and venerable one, a sugata, one who knew the world, an unsurpassed guide who tamed beings, a teacher to gods and men, who lived and dwelt in the Rṣipatana Deer Park near Vārāṇasī.
- 1.399 “A monk, he who would later become Śāriputra, went forth into Kāśyapa’s teachings and was singled out by the tathāgata, the arhat, the perfectly awakened Buddha Kāśyapa as the foremost of those with great wisdom and the foremost of those with great confident eloquence.
- 1.400 “He lived the holy life for the rest of his days, but he did not attain any store of qualities. Later, as he was dying, he made this prayer: ‘Although I have spent my entire life living the holy life under Kāśyapa, an arhat, a blessed tathāgata, a perfectly awakened buddha and unsurpassed object of veneration, I have not attained any store of qualities. May the roots of virtue, accumulated through living the holy life for my entire lifetime, ensure that I may go forth into the teachings of Buddha Śākyamuni, about whom the arhat¹¹⁴ and blessed tathāgata and perfectly awakened Buddha Kāśyapa has prophesied to the young brahmin Uttara, saying, ‘Young brahmin, in the future, when the lifespan of beings is one hundred years, you will become the tathāgata, the arhat, the perfectly awakened Buddha, [F.44.b] the knowledgeable and venerable one, the sugata, the one who knows the world, the unsurpassed guide who tames beings, the teacher to gods and men known as the Blessed Buddha Śākyamuni,’ and that I may go on to abandon all disturbing emotions and actualize arhatship. And just as I, this preceptor, was singled out by the tathāgata, the arhat, and perfectly awakened Buddha Kāśyapa as the wisest of the wise and the most confident of the confident, may I too be singled out by the blessed sage of the Śākyas, lion of the Śākyas, king of the Śākyas, as the foremost of those with great wisdom and the foremost of those with great confident eloquence.’

1.401 “Because of that prayer, Śāriputra has now been singled out by the Tathāgata as the foremost of those with great wisdom and the foremost of those with great confident eloquence.”¹¹⁵

1.402 “Reverend, what has the venerable, the great Maudgalyāyana done that the ripened fruit of his action has led to him being the most powerful and the greatest miracle worker?”

The Blessed One replied, “Monks, Maudgalyāyana himself discovered the store of action, mastered conditions, tended to them as one does an irrigation channel, and emerged without indecision. He himself acted and accumulated thus, so no one else experiences Maudgalyāyana’s actions and accumulations for themselves. Monks, actions and accumulations do not ripen upon the external elements, the element of water, the element of fire, nor upon the element of wind. The virtuous and nonvirtuous actions performed and accumulated come to ripen upon the aggregates, elements and seats of the senses of the one who performed them:

1.403 “Actions never waste away, [F.45.a]
Not even after one hundred eons.
When the time and the conditions
Are right, they alight upon embodied beings.

1.404 “Monks, long ago, in a sanctuary not very far from the city of Vārāṇasī, there lived a sage who personified loving kindness. Endowed with compassion, he was kind to all sentient beings. One day, a poor man arrived at the sanctuary carrying a bundle of wood. The sage saw him put down his bundle of wood before sitting down to rest. Feeling compassion for him, he thought, ‘He has been born a human, but because of faults committed in the past, this afflicted man must struggle very hard to make a living. I shall allow his going forth.’

1.405 “The sage called out, ‘Son, who are you?’
“ ‘Noble one, I am a poor man who makes his living from wood.’
“ ‘Well then, why do you not go forth?’
“ ‘Noble one, if I am a poor man who must work very hard to forge a living by selling wood, who would allow me to go forth?’

1.406 “Because the sage was the very personification of loving kindness, he felt tremendous compassion for the man and asked, ‘Son, do you wish to go forth?’

“ ‘Noble one, I want to go forth, so I ask that you, out of compassion, allow me.’

1.407 “The sage allowed him to go forth, then washed a begging bowl and dyed robes and gave them to him, saying, ‘Good man, should you attain even the slightest store of qualities, you must tell me.’

- 1.408 “The man promised to do so and he went off into the wilds. Without a preceptor or instructor, he gave rise to the thirty-seven qualities conducive to awakening and actualized his own awakening. Then he thought, ‘I promised to share any such attainment with that sage, so I must do so.’
- 1.409 “Great persons teach the Dharma through their actions and not their words. So out of the great love and compassion he felt, [F.45.b] like a swan spreading its wings, he flew up into the sky above and miraculously invoked flashes and bursts of light, clouds and lightning. As ordinary beings are swift to pay heed to miracles, the sage dropped like a felled tree at the pratyekabuddha’s feet and said, ‘Noble one! Have you found such a store of qualities?’
- “ ‘I have.’
- 1.410 “The sage thought, ‘The small store of qualities this noble being has attained, he has attained with my help,’ and with that he prostrated at the pratyekabuddha’s feet and made this prayer, ‘Just as this noble being is powerful and a great miracle worker, through these roots of virtue may I too become powerful and a great miracle worker.’
- 1.411 “The ripened fruits of wholly negative actions are wholly negative, while the ripened fruits of wholly positive actions are wholly positive, and the ripened fruits of mixed actions are mixed.
- “Monks, therefore abandon wholly negative and mixed actions and seek wholly positive actions. Monks, this is how you should train.” [B5]
- 1.412 In doubt, the monks questioned him who severs all doubts, the Blessed Buddha, “Reverend, what is it that the venerable, the great Maudgalyāyana has done, that the ripened fruit of his action has led the Blessed One to declare him to be the foremost of great miracle workers and of those with great power?” [F.46.a]
- 1.413 The Blessed One replied, “It is the prayers he made. What did he pray for? Monks, long ago during this fortunate eon, when the lifespan of beings was twenty thousand years, the blessed Buddha Kāśyapa appeared in the world, a teacher, a tathāgata, an arhat, a perfectly awakened buddha, a knowledgeable and venerable one, a sugata, one who knew the world, an unsurpassed guide who tamed beings, a teacher to gods and men, who lived and dwelt in the Rṣipatana Deer Park near Vārāṇasī.
- “A monk, he who would later become Maudgalyāyana, went forth into Buddha Kāśyapa’s teachings and was singled out by the tathāgata, the arhat, the perfectly awakened Buddha Kāśyapa as the foremost of great miracle workers and of those with great power.
- 1.414 “He lived the holy life for the rest of his days, but he did not attain any store of qualities. Later, as he was dying, he made this prayer: ‘I have spent my entire life living the holy life under Kāśyapa, the blessed tathāgata, the

arhat, and perfectly awakened Buddha and unsurpassed object of veneration, but I have not attained any store of qualities. May the roots of virtue accumulated through living the holy life for my entire lifetime ensure that I may go forth into the teachings of Buddha Śākyamuni, about whom the blessed tathāgata and perfectly awakened Buddha Kāśyapa has prophesied to the young brahmin Uttara, saying ‘Young brahmin, in the future, when the lifespan of beings is one hundred years, you will become the tathāgata, the arhat, the perfectly awakened buddha, the knowledgeable and venerable one, the sugata, the one who knows the world, the unsurpassed guide who tames beings, the teacher to gods and men known as the Blessed Buddha Śākyamuni,’ and that I may go on to abandon all disturbing emotions and actualize arhatship. [F.46.b] And just as I, this preceptor, was singled out by the tathāgata, the arhat, and perfectly awakened Buddha Kāśyapa as the most powerful of the powerful and the greatest of miracle workers, may I too be singled out by the blessed sage of the Śākyas, lion of the Śākyas, king of the Śākyas, as the foremost of great miracle workers and the foremost of those with great power.’

1.415 “Because of that prayer, Maudgalyāyana has now been singled out by the Tathāgata as the foremost of foremost of great miracle workers and the foremost of those with great power.”

1.416 Still in doubt, the monks questioned him who severs all doubts, the Blessed Buddha, “Reverend, what is it that the venerable Koṣṭhila has done, that the ripened fruit of his action has led him to be singled out by the Blessed One as the foremost among those who have attained discerning wisdom?”

1.417 The Blessed One replied, “It is the prayers he made. What did he pray for? Monks, long ago during this fortunate eon, when the lifespan of beings was twenty thousand years, the blessed Buddha Kāśyapa appeared in the world, a teacher, a tathāgata, an arhat, a perfectly awakened buddha, a knowledgeable and venerable one, a sugata, one who knew the world, an unsurpassed guide who tamed beings, a teacher to gods and men, who lived and dwelt in the Rṣipatana Deer Park near Vārāṇasī.

1.418 “A monk, he who would later become Koṣṭhila, went forth into Buddha Kāśyapa’s teachings and was singled out by the tathāgata, the arhat, the perfectly awakened Buddha Kāśyapa as foremost among those who have attained discerning wisdom.

1.419 “He lived the holy life for the rest of his days, but he did not attain any store of qualities. Later, as he was dying, he made this prayer: ‘I have spent my entire life living the holy life under Kāśyapa, the blessed tathāgata, the arhat, and perfectly awakened [F.47.a] Buddha, and unsurpassed object of veneration, but I have not attained any store of qualities. May the roots of virtue accumulated through living the holy life for my entire lifetime ensure

that I may go forth into the teachings of Buddha Śākyamuni, about whom the blessed tathāgata, the arhat, and perfectly awakened Buddha Kāśyapa has prophesied to the young brahmin Uttara, saying, ‘Young brahmin, in the future, when the lifespan of beings is one hundred years, you will become the tathāgata, the arhat, the perfectly awakened Buddha, the knowledgeable and venerable one, the sugata, the one who knows the world, the unsurpassed guide who tames beings, the teacher to gods and men known as the blessed Buddha Śākyamuni,’ and that I may go on to abandon all disturbing emotions and actualize arhatship. And just as this preceptor was singled out by the tathāgata and perfectly awakened Buddha Kāśyapa as foremost among those who have attained discerning wisdom, may I too be singled out by the blessed sage of the Śākyas, lion of the Śākyas, king of the Śākyas, as foremost among those who have attained discerning wisdom.’

- 1.420 “Because of that prayer, he has now been singled out by the Tathāgata as foremost among those who have attained discerning wisdom.”

· GRANTING ORDINATION ·

- 1.421 In the time of the Blessed Buddha, one received the going forth, ordination, and monkhood in the well-proclaimed Dharma and Vinaya in the following way: the Blessed Buddha allowed the postulants’ going forth and ordained them with the words, “Come, monk.” Thus when a person approached a monk with the wish to go forth, the postulant was led before the Blessed One, knowing that when the Blessed One said, “Come, monk,” he received the going forth, ordination, and monkhood in the well-proclaimed Dharma and Vinaya.¹¹⁶ [F.47.b]
- 1.422 However, there came a case in which one postulant, while coming to see the Blessed One, died on the way and thus was prevented from receiving the going forth, ordination, and monkhood in the well-proclaimed Dharma and Vinaya. When the monks asked the Blessed One about it, he thought, “Alas! For those disciples who live a great distance away, the journey can be arduous.” He then said, “In light of what has happened, from this day forward, I permit the saṅgha to allow going forth and grant ordination.”

·· The Early Rite ··

- 1.423 Although the Blessed One had decreed, “The saṅgha should allow going forth and grant ordination,” they did not know how to do that. So the monks asked the Blessed One about it, and he said, “If a person approaches a monk wishing to go forth, the monk should accept him. Once this is done and the entire saṅgha has assembled, the postulant should don the robes and prostrate to his seniors. The postulant should then kneel with palms joined

and ask the saṅgha three times, after which the monk petitioner makes a motion to ratify the motion. The postulant's going forth is allowed and he is ordained the moment this very act whose fourth member is a motion is accepted."

... The postulant's request ...

1.424 The postulant would make the following request:

"Revered saṅgha, please listen. I, [postulant's name], ask the saṅgha to allow my going forth and grant ordination into the monkhood. [F.48.a] I ask that the compassionate and reverend saṅgha, out of compassion, allow my going forth and confer ordination on me."

1.425 This would be repeated a second and a third time.

... The monk's request ...

1.426 After that, one monk would act on the request. While seated he would say the following:

"Revered saṅgha, please listen. [Postulant's name] has asked the saṅgha to allow his going forth and grant ordination into the monkhood. If the time is right and the saṅgha can accept it, I ask that the saṅgha grant their consent. I ask that the saṅgha allow [postulant's name] to go forth and grant him ordination."

... Acting on the motion ...

1.427 The request would be acted on in the following way:

"Revered saṅgha, please listen. [Postulant's name] has asked the saṅgha to allow his going forth and grant ordination into the monkhood. If the saṅgha allows his going forth and grants ordination, then I ask that any who can allow the going forth of the venerable [postulant's name] and his ordination remain silent. I ask that any who cannot accept it speak up."

1.428 After the first motion to act, the motion would be repeated a second and a third time. The saṅgha would acknowledge its acceptance and give its consent that the going forth of such and such a monk be allowed and that he be granted ordination by remaining silent.

1.429 Thus went the Early Rite.

.. Preceptors and Instructors ..

1.430 Because those whose going forth was allowed and who were ordained under the Early Rite had no preceptor or instructor, they would go to the homes of brahmins and householders without being well washed or well dressed, while speaking shrilly and in loud voices, and behaving wildly. While there, they would beg for food, implore others to beg for food, grovel for soup, implore others to grovel for soup, and do still more that went against the teachings. [F.48.b]

This prompted tīrthikas, knowledgeable men, and others to criticize, disparage, and slander them. They would say, “Since these ascetic sons of the Śākya have no preceptor and no instructor, they go to the houses of brahmins and householders without being well washed or well dressed, while speaking shrilly and in loud voices, and behaving wildly. While there, they beg for food, implore others to beg for food, grovel for soup, and implore others to grovel for soup. Who would give these shaven-headed ascetics alms or think to help them?”

1.431 One sick monk even died for lack of someone to nurse him. When that occurred, the monks asked the Blessed One about it, and the Blessed One thought, “I should permit my disciples to act as preceptors and instructors, so that they may allow others to go forth and care for the sick among them.”

1.432 The Blessed One proclaimed, “After considering the matter, I permit preceptors and instructors to allow going forth and grant ordination.”

When the Blessed One had permitted preceptors and instructors to allow going forth and grant ordination, the monks found themselves in a quandary, for they did not know what serving as a preceptor or instructor entailed.

1.433 So the Blessed One proclaimed, “There are five types of instructors and two types of preceptors. What are these five types of instructors? They are instructors of novices, privy advisors, officiants, givers of instruction,¹¹⁷ and recitation instructors. What is an instructor of novices? He is one who grants refuge and the foundations of the training.¹¹⁸ What is a privy advisor? He is one who inquires into private matters. What is an officiant? He is one who moves to act upon an act whose fourth member is a motion. What is a giver of refuge? He is one in whose presence you stay even for a single day. [F.49.a] What is a recitation instructor? He is one who recites even a single verse of four lines three times, which you then repeat. What are the two types of preceptor? They are those who allow going forth and those who grant ordination.”

1.434 When the Blessed One permitted preceptors and instructors to allow going forth and grant ordination, the monks found themselves in a quandary, for they did not know how to do that. So the Blessed One proclaimed, “If someone approaches you with the wish to go forth, you should ascertain whether he has any impediments by questioning him. Having ascertained this, he should be given the layperson’s vows by having him go for refuge to the Three Jewels and promise to live as a lay brother.”

... Giving the layperson’s vows and refuge precepts ...

.... How to give the layperson’s vows

1.435 This is how to give the layperson’s vows. First, the postulant should prostrate to the Teacher.¹¹⁹ Then, once he has been made to prostrate, have him kneel before the instructor, join his palms together, and say:

1.436 “Reverend, heed me. I, [postulant’s name], will henceforth, for as long as I live, seek refuge in the Buddha, supreme among men; I will seek refuge in the Dharma, supreme among all that is free from attachment; I will seek refuge in the Saṅgha, supreme among communities. For as long as I live, I ask that you, reverend, accept me as a lay brother.”

1.437 The postulant repeats this a second and a third time, but in the third recitation, should say “instructor.”¹²⁰ The instructor then says:

“This is the method.”

1.438 At which point the lay vow holder says:

“It is excellent.”

1.439 That is the giving of the layperson’s vows.

.... Pledging to keep the precepts

1.440 The postulant then expresses his commitment to the precepts with the following words:

“Instructor, heed me. Just as noble arhats renounced killing and swore to refrain from killing for as long as they lived, so do I, [F.49.b] [postulant’s name], henceforth, for as long as I live, renounce killing and swear to refrain from killing. With this first branch, I pledge to train in, practice, and act upon the precepts of those noble arhats. Furthermore, noble arhats renounced and swore to refrain from stealing, sexual misconduct, lying, and intoxicating substances like grain alcohol and its by-products, which leave one uninhibited. Just so do I, [postulant’s name], too, for as long as I live, renounce and swear to refrain from stealing, sexual misconduct, lying, and

intoxicating substances like grain alcohol and its by-products, which leave one uninhibited. With this, the fifth branch, I pledge to train in, practice, and act upon the precepts of those noble arhats.”

1.441 The instructor then says:

“This is the method.”

1.442 At which point the lay vow holder says:

“It is excellent.”

1.443 This completes the layperson’s induction rite.

... Going forth ...

.... Informing the saṅgha of the wish to go forth

1.444 The postulant should then be directed to the monk petitioner. The monk petitioner asks the preceptor:

“Have you inquired into the private matters?”

A breach occurs if he makes a petition without inquiring.

1.445 The monk petitioner then petitions the saṅgha in the following way. Having laid out sitting mats, he strikes the gaṇḍī beam. Once he has informed the monks with a response to their queries, the entire saṅgha sits; either together in consensus or each in his own dwelling. The postulant is then made to prostrate to the seniormost in the saṅgha before taking his place in a kneeling position, [F.50.a] with palms pressed together. The monk petitioner then addresses the saṅgha with these words:

1.446 “I ask you, reverend saṅgha, to listen. The postulant [postulant’s name] has asked the preceptor [preceptor’s name] to allow his going forth. He wants to leave the householder’s life, with its white clothes and unshaven head and face, and go forth in the well-proclaimed Dharma and Vinaya. [Postulant’s name] wants to go forth and, having shaven head and face, to don the saffron robes. He wants to go forth from home into homelessness under the guidance of this preceptor [preceptor’s name] so that he may rely solely on what is right. And if indeed he too is without impediments, should he be allowed to go forth?”

1.447 The whole saṅgha should reply:

“If he is without impediment, he should be allowed.”

If they say that, then all is well. A breach occurs if they do not.

1.448 That is how one informs the saṅgha of the wish to go forth.

.... Requesting the preceptor

1.449 Next, a request is made to the preceptor. The request should be made in the following way. The postulant is made to prostrate to and then kneel before the preceptor. With palms pressed together, he should say:

“Instructor, heed me. I, [postulant’s name], ask you, instructor, to serve as preceptor. Instructor, please act as my preceptor. Instructor, as preceptor, please allow my going forth.”

1.450 He repeats this a second and a third time, but the third time he should say “preceptor” in place of “instructor.” The preceptor then says:

“This is the method.”

To which the person wishing to go forth says:

“It is excellent.”

1.451 That is the request to the preceptor.

1.452 The postulant should then be entrusted to a monk who will shave the postulant’s hair and beard. The Blessed One decreed, “Do not shave off all of his hair but rather leave a tuft of hair at his crown.” So, after shaving off nearly all the postulant’s hair, the monk should ask the postulant:

“Shall I cut this tuft?” [F.50.b]

If he answers “No, do not cut it,” then tell him to go.

But if he answers “Yes, I am happy for you to do so,” then cut it.

1.453 The postulant is then made to bathe. If the weather is cold, he may bathe with warm water. If the weather is warm, he should bathe with cold water.

1.454 The preceptor should then give him a begging bowl and saffron robes, which he accepts after bowing at the preceptor’s feet. The preceptor should then dress the postulant, checking to ensure he is not a person without genitalia, a person with two sets of genitalia, or a person with a fistula.¹²¹

1.455 The Blessed One decreed that postulants should be examined, but the embarrassment that the monks’ examination caused to the naked and exposed postulants prompted the Blessed One to decree, “Do not examine him while naked. Examine him without his knowing, while he is putting on the under robe.”

1.456 That is how the first part of the ceremony should be performed.

.... Allowing the postulant’s going forth

1.457 Then the postulant should be inducted as a renunciant by first going for refuge. This is how he should be inducted.

The postulant is first made to prostrate to the Teacher. Then he is made to prostrate to the preceptor and kneel before him. Having pressed his palms together, he should say:

1.458 “Preceptor, heed me. I, [postulant’s name], will henceforth, for as long as I live, seek refuge in the Buddha, supreme among men; I will seek refuge in the Dharma, supreme among all that is free from attachment; I will seek refuge in the Saṅgha, supreme among communities. Following the example of going forth set by the Blessed One, the tathāgata, the arhat, the perfectly complete Buddha Śākyamuni, the lion of the Śākyas, the king of the Śākyas, I, in going forth, renounce the tokens of the householder life and embrace the tokens of the renunciant life.”

1.459 He repeats this a second and a third time. The preceptor then says:

 “This is the method.” [F.51.a]

 At which point the renunciant says:

 “It is excellent.”

1.460 That is the induction as a renunciant.

 ... Becoming a novice ...

 Inducting the postulant into the novitiate

1.461 The postulant is then directed to the monk who will induct him into the novitiate. He again asks the preceptor whether the postulant is without impediments, and if, upon asking, he is, he should be inducted into the novitiate by going for refuge and promising to live as a novice.

1.462 The postulant should be inducted into the novitiate in the following way. The postulant is first made to prostrate to the Teacher. Then he is made to prostrate to and kneel before the instructor. Then, with his palms pressed together, he should say :

1.463 “Reverend, heed me. I, [postulant’s name], will henceforth, for as long as I live, seek refuge in the Buddha, supreme among men; I will seek refuge in the Dharma, supreme among pure doctrines; I will seek refuge in the Saṅgha, supreme among communities. I ask that you, reverend, accept me as a novice for as long as I live.”

 The postulant repeats this a second and a third time, but the third time he says “instructor” in place of “reverend.” The instructor then says:

1.464 “This is the method.”

 At which point the novice says:

 “It is excellent.”

1.465 That is the giving of the novice vow.

 Marking the time

1.466 Then, any monk other than the instructor should consult the sundial and announce the gnomon, the root, the time of day or night, and the season.

.... The novice investiture

1.467 The novice should then promises to keep the precepts by reciting them. This should be done in the following way:

“Instructor, heed me. Just as noble arhats renounced and swore off killing for as long as they lived, so do I, [novice’s name], henceforth, for as long as I live, renounce and swear to refrain from killing. [F.51.b] With this first branch, I pledge to train in, practice, and act upon the precepts of those noble arhats. Furthermore, noble arhats renounced stealing, sexual misconduct, lying, intoxicating substances like grain alcohol and its by-products which leave one uninhibited, singing, dancing, music, garlands, perfumes, jewelry, cosmetics, tall seating, grand seating, untimely eating, and accepting gold and silver, and thus ceased accepting gold and silver. Just so, henceforth, for as long as I live, so too do I, [novice’s name], renounce stealing, sexual misconduct, lying, intoxicating substances like grain alcohol and its by-products which leave one uninhibited, singing, dancing, music, garlands, perfumes, jewelry, cosmetics, tall seating, grand seating, untimely eating, and accepting gold and silver; thus will I cease to accept gold and silver. With these ten branches, I too pledge to train in, practice, and act upon the precepts of those noble arhats.”

1.468 The instructor then says:

“This is the method.”

1.469 At which point the novice says:

“It is excellent.”

1.470 That marks the end of the rite of induction into the novitiate.

... Granting ordination ...

.... The opening occasion

1.471 Then, if the novice has reached the age of twenty, the preceptor should give him his begging bowl and robes and request the presence of a monk officiant. The preceptor should also request the presence of the monk who will serve as privy advisor, and that of any other monk who will enter the ceremony site.

1.472 When the monks are seated and have a quorum, they should each individually investigate whether they have incurred any faults in the past half a month that need to be restrained, confessed, [F.52.a] or excused.¹²²

Recognizing those faults, they should make amends by resolving to restrain themselves, confessing them, or having them excused before taking their places.

1.473 All of the saṅgha then take their places in concord or in an inner circle.¹²³ In the Middle Country, a quorum of ten monks is needed. In outlying areas, if there are no other monks, then a Vinaya master and a quorum of five will suffice. The ordinand should first prostrate to the Teacher, then prostrate three times to each monk. Either of the two types of prostration—bowing prostrate with all four limbs and head, or a kneeling bow—is permissible.

1.474 This is how the opening occasion is conducted.

.... Requesting the preceptor

1.475 Then, a request should be made to the preceptor. The request is made in the following way. The ordinand should be made to prostrate to the preceptor and then squat before him, with his two heels pressed to a grass mat on bricks so as to relieve pressure on the nerves. Pressing his palms together, he should say, employing whichever address is appropriate—“Preceptor” if addressing the preceptor, “Instructor” if addressing the instructor, or “Reverend” if addressing a monk:

1.476 “Reverend, heed me. I, [ordinand’s name], ask you, reverend, to serve as preceptor. Reverend, please act as my preceptor. Reverend, please grant me ordination.”

This is repeated a second and a third time, but the third time he says “preceptor” in place of “instructor” or “reverend.” The preceptor then says:

“This is the method.”

1.477 At which point the ordinand says:

“It is excellent.”

1.478 That is the request to the preceptor.

.... Taking possession of robes that have already been cut and sewn

1.479 The preceptor himself should then take possession of the three robes for the ordinand. It is best if the ordinand has a set of robes already cut and sewn, in which case they are sanctioned as follows. Each of the three robes are folded and laid over the ordinand’s left shoulder, after which both preceptor and ordinand rise. [F.52.b] They both take the robe called the “mantle” in their hands, and the novice says:

“Preceptor, heed me. This is my, [ordinand’s name]’s, robe, woven, good, right, and fit to wear. I take possession of this robe as a mantle.”

1.480 The ordinand repeats this a second and a third time. The preceptor should then say:

“This is the method.”

1.481 At which point the ordinand says:

“It is excellent.”

1.482 After that, he takes the upper robe in his hands and says:

“Preceptor, heed me. This is my, [ordinand’s name]’s, robe, woven, good, right, and fit to wear. I take possession of this robe as an upper robe.”

1.483 This is repeated a second and a third time. The preceptor should then say:

“This is the method.”

1.484 At which point the ordinand says:

“It is excellent.”

1.485 Next, he takes the lower robe in his hands and says:

“Preceptor, heed me. This is my, [ordinand’s name]’s, robe, woven, good, right, and fit to wear. I take possession of this robe as a lower robe.”

1.486 This is repeated a second and a third time. The preceptor should then:

“This is the method.”

1.487 At which point the student says:

“It is excellent.”

1.488 After that, the ordinand should put the robes on, along with the mantle if there is one, and prostrate to the saṅgha that has assembled to ordain him. That is how the ordinand should take possession of robes that have already been cut and sewn.

.... Taking possession of robes that have not already been cut and sewn

1.489 If the ordinand’s robes have not already been cut and sewn, the ordinand should take possession of the materials in the following way. The materials for the three robes should be folded separately and laid on the student’s left shoulder, after which the ordinand and the preceptor both rise. They both take the material for the robe called the mantle in their hands, and the ordinand should say:

1.490 “Preceptor, heed me. I take possession of this, my, [ordinand’s name]’s, Dharma robe, as a mantle. If you wish, I will divide it into nine or more patches and those into sections of two and a half and more. [F.53.a] If not prevented from doing so, I will wash them, lay them out, cut them, piece them together, stitch them, sew them together, and dye them. Or, I will patch additional pieces onto this. As circumstances allow, this robe will be right and fit to wear.”

1.491 This is repeated a second and a third time. The preceptor should then say:

“This is the method.”

1.492 At which point the student says:

- “It is excellent.”
- 1.493 After that, they both take the material for the upper robe in their hands, and the ordinand should say:
“Preceptor, heed me. I take possession of this, my, [ordinand’s name]’s, robe, as an upper robe. If you please, I will divide it into seven patches and those into sections of two and a half. If not prevented from doing so, I will wash them, lay them out, cut them, piece them together, stitch them, sew them together, and dye them. Or, I will patch additional pieces onto this. As circumstance allows, this robe will be right and fit to wear.”
- 1.494 This is repeated a second and a third time. The preceptor should then say:
“This is the method.”
- 1.495 At which point the student says:
“It is excellent.”
- 1.496 Next, they both take the material for the lower robe in their hands, and the ordinand should say:
“Preceptor, heed me. I take possession of this, my, [ordinand’s name]’s, robe, as a lower robe. If you please, I will divide it into five patches and those into sections of two and a half. If not prevented from doing so, I will wash them, lay them out, cut them, piece them together, stitch them, sew them together, and dye them. Or, I will patch additional pieces onto this. As circumstances allow, this Dharma robe will be right and fit to wear.”
- 1.497 This is repeated a second and a third time. The preceptor should then say:
“This is the method.”
- 1.498 At which point the student says:
“It is excellent.”
- 1.499 That is the taking possession of robes that have not already been cut and sewn.

.... Displaying the begging bowl

- 1.500 Then the begging bowl should be shown. It should be shown in the following way. One monk [F.53.b] places the begging bowl in his left hand and covers it with his right hand, then bows to each of the monks, starting with the seniormost, and as he stands before them, he should ask the following question:
“Reverend or venerable, heed me. Venerable [monk’s name], is this begging bowl too small, too large, or too pale?”
- 1.501 If all the monks agree the begging bowl is none of those, they should each say:
“The begging bowl is fine.”

If they should say that, then all is well. A breach occurs if they do not say that.

1.502 That is the showing of the begging bowl.

.... Taking possession of the begging bowl

1.503 Then, the preceptor himself should take possession of the begging bowl for the ordinand. He should do so in the following way. Both rise, and the ordinand places the begging bowl in his left hand while he covers it with his right hand and says the following:

“Preceptor, heed me. This is my, [ordinand’s name]’s, begging bowl, fit to eat from. I take possession of this sage’s bowl as a container for alms begged.”

1.504 This is repeated a second and a third time. The preceptor then says:

“This is the method.”

1.505 At which point the student says:

“It is excellent.”

1.506 That is the taking possession of the begging bowl.

.... The privy advisor’s expression of willingness

1.507 He is made to join his palms and stand facing the assembly.

1.508 The monk officiant should then ask the monk who will serve as privy advisor:

“Who has the preceptor [preceptor’s name] asked to serve as privy advisor to this ordinand [ordinand’s name]?”

1.509 Whoever was named privy advisor responds:

“It is I, [privy advisor’s name].”

The monk officiant should then ask the monk who will serve as privy advisor:

1.510 “Are you, [inquirer’s name], willing to inquire into the private matters of this ordinand [ordinand’s name] at the behest of the preceptor [preceptor’s name]?”

He should respond by saying:

“I am willing to do so.”

1.511 That is the privy advisor’s expression of willingness.

.... The motion to act as privy advisor

1.512 The monk officiant next [F.54.a] makes an act of motion alone so that the monk who will serve as privy advisor may question the student about impediments.

1.513 This is how that is done. While seated, he should say the following:

“Reverend saṅgha, please listen. This monk, [privy advisor’s name], is willing to serve as privy advisor to the ordinand [ordinand’s name], at the behest of the preceptor [preceptor’s name]. If that is so, and the time is right and the saṅgha can accept it, I ask that the saṅgha grant their permission. This monk, [privy advisor’s name], shall act as privy advisor to the ordinand [ordinand’s name] at the behest of the preceptor [preceptor’s name].”

1.514 This is the motion. That is the act that moves to appoint the privy advisor.

.... The inquiry into private matters

1.515 The monk who is serving as privy advisor then leaves the inner circle. The ordinand is made to prostrate to and kneel before him. When he has joined his palms, the privy advisor should say:

1.516 “Listen, venerable. It is time for you to be truthful. It is time for you to be forthcoming. I shall ask you a few questions. Do not be apprehensive. Answer simply by saying what is so is so, and what is not is not. Are you a male?”

1.517 The postulant responds:

“I am a male.”

1.518 The privy advisor asks:

“Do you have male organs?”

1.519 The postulant responds:

“I do.”

1.520 The privy advisor asks:

“Have you reached the age of twenty?”

1.521 The postulant responds:

“I have reached that age.”

1.522 The privy advisor asks:

“Do you have all three robes and a begging bowl?”

1.523 The postulant responds:

“I have them all.”

1.524 The privy advisor asks:

“Are your parents still living?”

1.525 If the ordinand says his parents are still living, he is then asked:

“Have your parents given you leave?”

1.526 The ordinand responds:

“They have given me leave.”

- 1.527 If the ordinand says his parents are deceased, he is asked:
 "Are you a bondsman? Are you a captive? Are you a pledge? Are you a pawn? Are you an indentured servant? Are you an officer of the king? Are you a threat to the king? Have you worked to harm the king? Have you worked to harm the king or enlisted others to do so? Are you a known bandit or thief? Are you a person who has undergone castration? [F.54.b] Are you a person labeled a paṇḍaka? Have you violated a nun? Are you an impostor? Are you duplicitous? Have you been ousted? Are you a tīrthika? Are you a convert to a tīrthika order? Are you a patricide? Are you a matricide? Have you killed an arhat? Have you caused a schism in the saṅgha? Have you maliciously drawn blood from a tathāgata? Are you a shape shifter? Are you an animal?"
- 1.528 The ordinand responds:
 "No."
- 1.529 If the ordinand responds that he is not these things, the privy advisor asks him:
 "Have you incurred some debts, be they large or small?"
- 1.530 If the ordinand responds "I have incurred some," the privy advisor asks:
 "Are you able to repay them once you have been ordained?"
- 1.531 If the ordinand responds "No, I am unable," the privy advisor tells him:
 "In that case, I ask you to leave."
- 1.532 If the ordinand responds "I am able to repay them after I have been ordained, the privy advisor asks him:
 "Have you gone forth before?"
- 1.533 If the ordinand responds "I have gone forth before," the privy advisor asks him:
 "Did you not transgress and incur one of the four defeats? Did you properly offer back your precepts when you stepped down?"
- 1.534 If the ordinand responds "An offense occurred," the privy advisor tells him:
 "In that case, I ask you to leave."
- 1.535 If the ordinand responds "No offense occurred," the privy advisor asks him:
 "Have you now gone forth?"¹²⁴
- 1.536 If the ordinand responds "I have gone forth," the privy advisor asks him:
 "Have you properly lived the holy life?"
- 1.537 The ordinand responds:
 "I have lived it properly."
- 1.538 If the ordinand says he has lived the holy life properly, the privy advisor asks him:
 "What is your name? What is your preceptor's name?"

- 1.539 The ordinand responds:
“My name is [ordinand’s name] and my preceptor’s name, who will speak on my behalf, is [preceptor’s name].”
- 1.540 The privy advisor asks him:
“Venerable, please listen. Human bodies are subject to diseases that manifest on the body in these ways: as oozing pustules, large pustules, small pustules, exanthema, leprosy, oozing rashes, dry rashes, welts, scabs, consumption, pulmonary consumption, fits, [F.55.a] anal fistula, fluid retention, elephantiasis, urethral fistula, a latent or raging fever, fevers which last a day, two day fevers, tertian fevers, quartan fevers, complexes, daily fevers, chronic fevers, dissipation, abscesses, vomiting and diarrhea, hiccoughs, coughs, asthma, carbuncles, pain in the extremities, tumors, blood disorders, jaundice, hemorrhoids, nausea, urinary retention, fatigue, pyrexia, arthritis, and bone pain.¹²⁵ Do any of these physical conditions or others like them afflict your body?”
- 1.541 The ordinand responds:
“They do not.”
- 1.542 The privy advisor says to him:
“Venerable, listen. The learned fellow brahmacārin will ask the same questions I have just now asked you but in front of the saṅgha community. Once there, do not be apprehensive. Answer simply by saying what is so is so, and what is not is not. Stay here until you are called.”

.... Reporting the findings

- 1.543 The monk who inquired into private matters then stands before the senior monks, bows, and says the following:
- 1.544 “Venerable saṅgha, please listen. If the preceptor [preceptor’s name] were to again ask the ordinand [ordinand’s name] about the private matters regarding impediments I have inquired into, he too will find that the ordinand is utterly free of impediments. If that is indeed the case, and the ordinand is asked, ‘Which of these do you have?’ he will respond, ‘I have none at all.’ ”
- 1.545 If he says that, then all is well. A breach occurs if he does not say that.

.... The ordinand’s request for ordination

- 1.546 The ordinand is then brought into the inner circle and prostrates before the seniormost of those gathered. [F.55.b] The monk officiant then prompts him to ask for ordination.

1.547 The ordinand first prostrates to the Teacher, then before the seniormost monk. He then squats with his two heels pressed to a grass mat on bricks so as to relieve pressure on the nerves. Joining his palms, he says:

1.548 “Venerable saṅgha, please listen. The preceptor, [preceptor’s name], speaking on my, [ordinand’s name], behalf, seeks consent from the saṅgha for ordination. If the saṅgha allows the motion of the preceptor [preceptor’s name], who speaks on my, [ordinand’s name], behalf, I ask that the venerable saṅgha grant me ordination. I ask that the venerable saṅgha guide me. I ask that the venerable saṅgha accept charge of me. I ask that the venerable saṅgha show me the way. I ask that the venerable and compassionate saṅgha, in their compassion, extend their compassion to me.”

1.549 That is repeated a second and a third time.

.... The motion to ask about impediments before the saṅgha

1.550 The monk officiant makes an act of motion alone so that the ordinand can be asked before the saṅgha about impediments. While seated, the monk officiant says:

1.551 “Venerable saṅgha, please listen. The ordinand [ordinand’s name] seeks consent from the saṅgha to receive ordination from the preceptor [preceptor’s name]. If he has asked the saṅgha to give consent to the preceptor [preceptor’s name] to grant ordination to the ordinand, and if the time is right and the saṅgha can accept it, I ask that the saṅgha grant their consent. Before the saṅgha, I shall ask about the impediments faced by the ordinand [ordinand’s name] who is to be ordained by the preceptor [preceptor’s name].” [F.56.a]

.... Inquiring into impediments before the Saṅgha

1.552 The monk officiant then inquires into impediments before the saṅgha. The ordinand prostrates to the officiant and then squats with his two heels pressed to a grass mat on bricks so as to relieve pressure on the nerves. The ordinand then joins his palms as the monk officiant inquires into impediments.

1.553 “Listen, venerable. It is time for you to be truthful. It is time to come forth. I shall ask you a few questions. Do not be apprehensive. Answer simply by saying what is so is so, and what is not is not. Are you a male?”

1.554 The postulant responds:

“I am a male.”

The privy advisor asks:

1.555 “Do you have male organs?”

The postulant responds:

- "I do."
- 1.556 The privy advisor asks:
 "Have you reached the age of twenty?"
 The postulant responds:
 "I have reached that age."
- 1.557 The privy advisor asks:
 "Do you have all three robes and a begging bowl?"
 The postulant responds:
 "I have them all."
- 1.558 The privy advisor asks:
 "Are your parents still living?"
 If the ordinand says his parents are still living, he is then asked:
 "Have your parents given you leave?"
 The ordinand responds:
- 1.559 "They have given me leave."
 If the ordinand says his parents are deceased, he is asked:
 "Are you a bondsman? Are you a captive? Are you a pledge? Are you a pawn? Are you an indentured servant? Are you an officer of the king? Are you a threat to the king? Have you worked to harm the king? Have you worked to harm the king or enlisted others to do so? Are you a known bandit or thief? Are you a person who has undergone castration? Are you a person labeled a paṇḍaka? Have you violated a nun? Are you an impostor? Are you duplicitous? Have you been ousted? Are you a tīrthika? Are you a convert to a tīrthika order? Are you a patricide? Are you a matricide? Have you killed an arhat? Have you caused a schism in the saṅgha? Have you maliciously drawn blood from a tathāgata? [F.56.b] Are you a shape shifter? Are you an animal?"
- 1.560 The ordinand responds:
 "No."
- 1.561 If the ordinand responds that he is not these things, the privy advisor should ask him:
 "Have you incurred some debts, be they large or small?"
- 1.562 If the ordinand responds "I have incurred some," the privy advisor should ask him:
 "Are you able to repay them once you have been ordained?"
 If the ordinand responds "No, I am unable," the privy advisor should tell him:
 "In that case, I ask you to leave."
- 1.563 If the ordinand responds "I am able to repay them after I have been ordained, the privy advisor should ask him:
 "Have you gone forth before?"

- If the ordinand responds "I have gone forth before," he privy advisor should ask him:
- "Have you incurred an offense of one of the four defeats? Did you properly offer back your precepts when you stepped down?"
- 1.564 If the ordinand responds "An offense occurred," the privy advisor should tell him:
- "In that case, I ask you to leave."
- 1.565 If the ordinand responds "No offense occurred," the privy advisor should ask him:
- "Have you now gone forth?"¹²⁶
- 1.566 If the ordinand responds "I have gone forth," the privy advisor should ask him:
- "Have you properly lived the holy life?"
- The ordinand responds:
- "I have lived it properly."
- 1.567 If the ordinand says he has lived the holy life properly, the privy advisor should ask him:
- "What is your name? What is your preceptor's name?"
- The ordinand responds:
- "My name is [ordinand's name] and my preceptor's name, who will speak on my behalf, is [preceptor's name]."
- 1.568 The privy advisor should ask him:
- "Venerable, please listen. Human bodies are subject to diseases that manifest on the body in these ways: as oozing pustules, large pustules, small pustules, exanthema, leprosy, oozing rashes, dry rashes, welts, scabs, consumption, pulmonary consumption, fits, anal fistula, fluid retention, elephantiasis, urethral fistula, a latent or raging fever, fevers which last a day, two day fevers, tertian fevers, quartan fevers, complexes, daily fevers, chronic fevers, dissipation, abscesses, vomiting and diarrhea, hiccoughs, coughs, asthma, carbuncles, [F.57.a] pain in the extremities, tumors, blood disorders, jaundice, hemorrhoids, nausea, urinary retention, fatigue, pyrexia, arthritis, and bone pain.¹²⁷ Do any of these physical conditions or others like them afflict your body?"
- 1.569 The ordinand responds:
- "They do not."
- 1.570 "Listen, venerable. In the midst of the saṅgha, my knowledgeable fellow brahmacārin will ask you these questions that I have just now asked you. Do not hold back there! What is so, say it is so. What is not so, say it is not so. Stay here and do not come until you have been called."
- 1.571 That is the privy advice. Then the monk serving as privy advisor should stand at the head of the eldest monk's row and say the following with a bow:

- 1.572 “Venerable saṅgha, please listen. If I have advised the ordinand [ordinand’s name] at the behest of the preceptor [preceptor’s name] and found him to be without impediments, shall he come?”
- 1.573 The whole saṅgha should say:
 “If he is without impediment, he should come.”
- 1.574 If that is said, then all is well. A breach occurs if it is not. That is the request to come. The ordinand is then brought into the inner circle and prostrates before the seniormost of those gathered. The monk officiant should then prompt him to ask for ordination. The ordinand first prostrates to the Teacher, then before the seniormost monk. He then squats with his two heels resting on a brick so as to relieve pressure on the nerves.
- 1.575 Joining his palms, he says:
 “Venerable saṅgha, please listen. The preceptor, [preceptor’s name], speaking on my, [ordinand’s name], behalf, seeks consent from the saṅgha for ordination. If the saṅgha allows the petition of the preceptor [preceptor’s name], who speaks on my, [ordinand’s name], behalf, I ask that the venerable saṅgha grant me ordination. I ask that the venerable saṅgha guide me. I ask that the venerable saṅgha accept charge of me. I ask that the venerable saṅgha show me the way. I ask that the venerable and compassionate saṅgha, in their compassion, extend their compassion to me.”
- 1.576 That is repeated a second and a third time. The monk officiant makes an act of motion alone so that the ordinand can be asked before the saṅgha about impediments.
- 1.577 While seated, the monk officiant says:
 “Venerable saṅgha, please listen. The ordinand [ordinand’s name] seeks consent from the saṅgha to receive ordination from the preceptor [preceptor’s name]. If he has petitioned the saṅgha to give consent to the preceptor [preceptor’s name] to grant ordination to the ordinand, and if the time is right and the saṅgha can allow it, I ask that the saṅgha grant its consent. Before the saṅgha, I shall ask about the impediments faced by the ordinand [ordinand’s name] who is to be ordained by the preceptor [preceptor’s name].”
- 1.578 That is the request. The monk officiant then inquires into impediments before the saṅgha. The ordinand prostrates to the officiant and then squats with his two heels resting on a brick so as to relieve pressure on the nerves. The ordinand should then join his palms as the monk officiant inquires into impediments.
- 1.579 This was the inquiry into impediments in the inner circle.

.... The monk officiant’s request to ordain

1.580 After that, the monk officiant makes a motion to the saṅgha. While seated, he says:

“Venerable saṅgha, please listen. The ordinand [ordinand’s name] has sought consent from the saṅgha to receive ordination from the preceptor [preceptor’s name]. He has asked the saṅgha to give consent for the preceptor [preceptor’s name] to grant ordination to the ordinand [ordinand’s name]. He is a male, has male organs, has reached twenty years of age, and has all three robes and a begging bowl. He has attested that he is without impediments. If the saṅgha gives consent for the preceptor [preceptor’s name] to grant ordination to the ordinand [ordinand’s name], and if the time is right and the saṅgha can accept it, I ask that the saṅgha give consent.”

.... The motion to act

1.581 This is how the motion to act should be made:

“Venerable saṅgha, please listen. The ordinand [ordinand’s name] has sought consent from the saṅgha to receive ordination from the preceptor [preceptor’s name]. He has asked the saṅgha to give consent for the preceptor [preceptor’s name] to grant ordination to the ordinand [ordinand’s name]. He is a male, has male organs, has reached twenty years of age, and has all three robes and a begging bowl. He has attested that he is without impediments. [F.57.b] The saṅgha gives consent for the preceptor [preceptor’s name] to grant ordination to the ordinand [ordinand’s name]. Therefore, if the saṅgha grants consent for the preceptor [preceptor’s name] to grant ordination to ordinand [ordinand’s name], then venerables, those who can accept the preceptor [preceptor’s name] granting ordination to the ordinand [ordinand’s name] remain silent. I ask that any who cannot accept it speak up.”

1.582 This is the first motion to act. This is repeated a second and a third time. The saṅgha acknowledges its acceptance and gives its consent to the preceptor to grant ordination to the ordinand by remaining silent.

1.583 This concludes the ordination portion of the rite.

.... Marking the time by the length of a shadow

1.584 Next, measuring the length of a shadow.

1.585 When the Blessed One decreed, “Measure the length of a shadow,” the monks measured the length of a shadow using a long stick, prompting the Blessed One to order, “Do not measure the length of a shadow with a long stick.” When the monks measured the length of a shadow in steps, it proved too difficult, prompting the Blessed One to order, “Do not measure the

length of a shadow in steps. Measure it like this, using splints of wood.”
When the monks measured the length of a shadow using long splints, it also proved too difficult, prompting the Blessed One to order, “Measure with a splint just four finger widths tall. A splint of exactly that length shall be called a ‘gnomon.’ ”

1.586 That is the marking of time by the length of the shadow.

.... Explaining the different parts of the day and night

1.587 The different parts of the day and night are then described with these words:

“The different parts of the day and night are described as morning, noon, evening, the first watch of the night, the latter half of the first watch, the midnight watch, the latter half of the midnight watch, the last watch of the night, the latter half of the last watch of the night, pre-dawn, dawn, before sunrise, sunrise, an eighth of the sun’s passage, [F.58.a] a quarter of the sun’s passage, midday, a quarter of the sun’s passage remaining, an eighth of the sun’s passage remaining, before sunset, sunset, before the stars appear, and after the stars appear.”

1.588 That is the explanation of the different parts of the day and night.

.... Describing the length of the seasons

1.589 The length of the seasons are then described:

“There are five seasons: the cold season, springtime, the rainy season, the short rainy season, and the long rainy season.¹²⁸ The cold season lasts four months, springtime lasts four months, the rainy season lasts one month, the short rainy season lasts a day, while the long rainy season is one day shy of three months.”

1.590 That is the description of the length of the seasons.

.... Explaining the supports

1.591 The supports are then explained:

“Listen, venerable [newly ordained monk’s name]. The Blessed One, the tathāgata, arhat, perfectly awakened, omniscient, all-seeing Buddha has declared four supports to be supports for monks who have gone forth and been ordained. If one abides by them, the monk who has gone forth and been ordained in the well-proclaimed Dharma and Vinaya will be a genuine monk. What are the four?

1.592 As for clothes, it is preferable that you find a pile of discarded rags suitable. If one abides by that, one will be a genuine monk who has gone forth and been ordained in the well-proclaimed Dharma and Vinaya. Will you, [newly ordained monk's name], delight in living on clothes from a pile of discarded rags for so long as you live?"

The newly ordained monk responds:

"I will so delight."

1.593 He is then told:

"Or further, if you were to receive silk or a large piece of cotton, wool, muslin, raw silk, a large piece of wool, red wool, lambswool, a red shawl, fine Kāśī cotton, cloth of a fitting color, ill-colored cloth, woolen cloth, hempen cloth, linen, cotton cloth, [F.58.b] *dugūla* cloth, koṭampa cloth, Aparāntin cloth, or were to receive any other appropriate cloth from the saṅgha or a person, you may also accept that, provided you take the proper amount. Will you commit yourself to subsisting on such supports?"

1.594 The newly ordained monk responds:

"I will so commit myself."

1.595 He is then told:

"Listen, venerable [newly ordained monk's name]. As for food, it is preferable that you find begging for alms suitable. If one abides by that, one will be a genuine monk who has gone forth and been ordained in the well-proclaimed Dharma and Vinaya. Will you, [newly ordained monk's name], delight in living on alms for so long as you live?"

The newly ordained monk responds:

"I will so delight."

1.596 He is then told:

"Or further, if you were to receive cooked grains, gruel, soup; special food prepared for feasts on the fifth, the eighth, the fourteenth, or the full moon; or everyday fare; or be invited to a banquet, or be invited on a whim, or receive vegetables, or receive any other appropriate food from the saṅgha or a person, you may also accept that, provided you take the proper amount. Will you commit yourself to subsisting on such supports?"

The newly ordained monk responds:

"I will so commit myself."

1.597 He is then told:

"Listen, venerable [newly ordained monk's name]. As for shelter, it is preferable that you find shelter at the foot of a tree suitable. If one abides by that, one will be a genuine monk who has gone forth and been ordained in the well-proclaimed Dharma and Vinaya. Will you, [newly ordained monk's name], delight in living in shelter at the foot of a tree for so long as you live?"

The newly ordained monk responds:

“I will delight in living so.”

1.598 He is then told:

Or further, if you were to find shelter in a cell, a hall,¹²⁹ an upper room, a veranda, a yard, a rotunda, a mansion, a veranda above a gatehouse, a rooftop shed, a shed, a wooden hut, an earthen cave, a rock cave, a mountain cave, a grass hut, a hut of leaves, a walkway, [F.59.a] a path, a burrowed-out crevice, or a natural crevice, or find any other appropriate shelter from the saṅgha or a person, you may also accept that, provided you take its proper measure. Will you commit yourself to subsisting on such supports?

The newly ordained monk responds:

“I will so commit myself.”

1.599 He is then told:

“Listen, venerable [newly ordained monk’s name]. As for medicines, it is preferable that you find an herbal decoction suitable.¹³⁰ If one abides by that, the monk who has gone forth and been ordained in the well-proclaimed Dharma and Vinaya will be a genuine monk. Will you, [newly ordained monk’s name], delight in living by herbal decoctions for so long as you live?”

The newly ordained monk responds:

“I will delight in living so.”

1.600 He is then told:

“Or further, if you were to receive ghee, sesame oil, honey, molasses, food fit for a time, fit for a period, tonics kept for seven days, lifelong medicines, medicinal roots, medicinal stalks, medicinal leaves, medicinal fruits, or any other appropriate medicines from the saṅgha or a person, you may also accept them, provided you take the proper amount. Will you commit yourself to subsisting on such supports?”

1.601 The newly ordained monk responds:

“I will so commit myself.”

.... Explaining the offenses

1.602 Then those things that lead to an offense are explained:

“Listen, venerable [newly ordained monk’s name]. The Blessed One, the tathāgata, arhat, perfectly awakened, omniscient, all-seeing Buddha, has declared four things that lead to an offense for monks who have gone forth and been ordained. If a monk were to engage in them, he would immediately disqualify himself as a monk, disqualify himself as an ascetic, disqualify himself as an heir of the Śākya, and would fall from monkhood. It would leave his spiritual practice in tatters, leave him ruined, wrecked, fallen, and defeated. There would be no way to restore his spiritual practice. [F.59.b] It is like a palmyra tree: if you were to lop off its crown, it would no longer be green, nor would it flourish, grow, or expand. What are the four? They are

desires, clinging to desires, longing for desires, and pursuing desires, which the Blessed One criticized in many ways. It was abandoning desires that he honored; it was renouncing them, rejecting them, forsaking them; it was freedom from desires, their cessation, their pacification, and their vanishing that he esteemed, revered, honored, and venerated.

1.603 “Venerable, since from now on you should not even fix your eyes with attachment upon a woman, what need is there to mention engaging in an act of sexual intercourse in which a couple’s two organs meet? The Blessed One, the tathāgata, arhat, perfectly awakened, omniscient, all-seeing Buddha declared that if any monk, who has the same training as other monks, were to engage in the act of sexual intercourse without first offering back his training with training intact, he is liable, at the least, to wind up among those born as animals. As that monk has suffered a defeat, he should not remain.¹³¹ If a monk were to do such a thing, he would immediately disqualify himself as a monk, disqualify himself as a spiritual practitioner, disqualify himself as an heir of the Śākya, and would fall from monkhood. It would leave his spiritual practice in tatters, leave him ruined, wrecked, fallen, and defeated. There would be no way to restore his spiritual practice. It is like a palmyra tree: If you were to lop off its crown, it would no longer be green, nor would it flourish, grow, or expand. From this day forward, you must endeavor to fully safeguard your intentions by being mindful of and attentive to forsaking improper arrangements, improper actions, and improper behavior. [F.60.a] Do you accept not to engage in such things?”

1.604 The newly ordained monk responds:

“I will not engage in such things.”

He is then told:

1.605 “Listen, venerable [newly ordained monk’s name]. The Blessed One criticized stealing in many ways, and esteemed, revered, honored, and venerated the forsaking of stealing. Venerable, since, from now on, you should not, with thieving intent, take from another so much as the husk of a sesame seed, what need is there to mention five measures of gold or more? ¹³² Venerable, the Blessed One, the tathāgata, arhat, perfectly awakened, omniscient, all-seeing Buddha declared that if any monk takes something of another’s—in the community or outside the monastery—which he has not been given, that is counted as tantamount to stealing, no matter how much he has stolen, whereby the king or his minister could rightly say to him, ‘O! You are a thief! A fool! An idiot! A robber!’ and execute, bind, or exile him. If a monk thus takes what has not been given, that monk also incurs a defeat and so should not remain. If a monk were to do such things, he would immediately disqualify himself as a monk, disqualify himself as an ascetic, disqualify himself as an heir of the Śākya, and would fall from monkhood. It

would leave his spiritual practice in tatters, leave him ruined, wrecked, fallen, and defeated. There would be no way to restore his spiritual practice. It is like a palmyra tree: if you were to lop off its crown, it would no longer be green, nor would it flourish, grow, or expand. From this day forward, you must endeavor to fully safeguard your intentions by being mindful of and attentive to forsaking improper arrangements, improper actions, and improper behavior. Do you accept not to engage in such things?"

1.606 The newly ordained monk responds:

"I will not engage in such things."

He is then told:

1.607 "Listen, venerable [newly ordained monk's name]. The Blessed One criticized killing [F.60.b] in many ways and esteemed, revered, honored, and venerated the forsaking of killing. Venerable, since, from now on, you should not so much as kill an ant intentionally, what need is there to mention a human or a human embryo? Venerable, the Blessed One, the tathāgata, arhat, perfectly awakened, omniscient, all-seeing Buddha declared that if any monk intentionally kills a human, or a human embryo, with his own hands, or gives them a weapon, sends an assassin to them, pressures them, or extols the merits of death to them, then say this to him: 'Oh! Why do you visit such negativity, filth, and evil on the living? Oh! You, who are alive and well, you suggest it would be better to die. In your mind, do you desire and scheme, while pressuring them with the many things you say?' The Blessed One declared that if, initiated by that monk's extolling the merits of death, the time comes that it happens, then that monk incurs a defeat and thus should not remain. If a monk were to do such things as these, he would immediately disqualify himself as a monk, disqualify himself as an ascetic, disqualify himself as an heir of the Śākya, and would fall from monkhood. It would leave his spiritual practice in tatters, leave him ruined, wrecked, fallen, and defeated. There would be no way to restore his spiritual practice. It is like a palmyra tree: if you were to lop off its crown, it would no longer be green, nor would it flourish, grow, or expand. From this day forward, you must endeavor to fully safeguard your intentions by being mindful of and attentive to forsaking improper arrangements, improper actions, and improper behavior. Do you accept not to engage in such things?"

1.608 The newly ordained monk responds:

"I will not engage in such things."

He is then told:

1.609 "Listen, venerable [newly ordained monk's name]. The Blessed One criticized lying in many ways and [F.61.a] esteemed, revered, honored, and extolled venerated the forsaking of lying. Venerable, since, from now on, you should not knowingly speak falsely even in the hopes of getting a

1.612 “Though he has no such attainments, he claims, ‘I have gained recognition of impermanence, recognition of the suffering in impermanence, recognition of the selflessness of suffering, recognition of aversion to food, recognition of dislike for all worlds, recognition of drawbacks, recognition of abandonment, recognition of freedom from desirous attachment, recognition of cessation, recognition of death, recognition of ugliness, recognition of putrefaction, recognition of suppuration, recognition of bloating, recognition of decomposition, recognition of molding, recognition of red rot, recognition of disintegration,¹³⁵ recognition of bare bones, and recognition of the discernment of emptiness.’

1.613 “Though he has no such attainments, he claims, ‘I have attained the first, second, third, and fourth dhyānas; loving kindness, compassion, joy, and equanimity; the abode of infinite space, the abode of infinite consciousness, the abode of nothingness, the abode of neither recognition nor nonrecognition, [F.62.b] the fruition of stream enterer, the fruition of once-returner, the fruition of non-returner, the fruition of arhatship, miraculous abilities, the divine ear, and knowledge of manifold minds, previous lives, the onset of death and birth, and the exhaustion of defilements. I, an arhat absorbed in the eight liberations, have been freed from the two.’¹³⁶

1.614 “If a monk were to do such things, he would immediately disqualify himself as a monk, disqualify himself as an ascetic, disqualify himself as an heir of the Śākya, and would fall from monkhood. It would leave his spiritual practice in tatters, leave him ruined, wrecked, fallen, and defeated. There would be no way to restore his spiritual practice. It is like a palmyra tree: if you were to lop off its crown, it would no longer be green, nor would it flourish, grow, or expand.

1.615 “From this day forward, you must endeavor to fully safeguard your intentions by being mindful of and attentive to forsaking improper arrangements, improper actions, and improper behavior. Do you accept not to engage in such things?”

The newly ordained monk responds:

“I will not engage in such things.”

.... Explaining those things that constitute spiritual practice

1.616 Explain those things that constitute spiritual practice:

“Listen, venerable [newly ordained monk’s name]. The Blessed One, the tathāgata, arhat, perfectly awakened, omniscient, all-seeing Buddha has declared four observances to constitute spiritual practice. What are those four observances? Venerable, from now on, though you be rebuked, do not

rebuke in return; though you be assaulted, do not assault in return; though you be struck, do not strike back; and though you be reproached, do not reproach in return. Do you accept to engage in such observances?"

- 1.617 The newly ordained monk responds:
"I will engage in those observances." [F.63.a]

.... Announcing the perfect fulfillment of his greatest desire

- 1.618 Announce the perfect fulfillment of his greatest desire:
"Listen, venerable. As you have irreproachably secured a suitable preceptor, a suitable instructor, the consent of the saṅgha, and an act whose fourth member is a motion, it would not be right to disregard your wish, your wanting monkhood, to go forth and be ordained in the well-proclaimed Dharma and Vinaya. And so I declare that you have gone forth and been ordained."

.... Enjoining him to practice the equally applicable ethical code

- 1.619 Enjoin him to practice the equally applicable ethical code:
"Listen, venerable. A person ordained today trains in the very same training that a monk ordained for one hundred years trains in. Just so, one ordained for one hundred years trains in the very same training that a monk ordained today trains in. Since the ethical code is equally applicable, the training is equally applicable, and because the recitation of the *Prātimokṣasūtra* is equally applicable,¹³⁷ from now on you must not neglect what you must train in."

.... Enjoining him to bond with his role model in the renunciant life

- 1.620 Enjoin the newly ordained monk to bond with his role model in the renunciant life:
"From now on, you should think of your preceptor as your father. For his part, your preceptor will think of you as his son. From this day forth, you should serve your preceptor for as long as you shall live. For his part, your preceptor will nurse you unto death, for so long as you live."

.... Enjoining him to dwell in tranquility

- 1.621 Enjoin him to dwell in tranquility:
"From now on, have respect for your fellow brahmacārin—elders, the middle-aged, and the young—[F.63.b] defer to them, and remain in thrall to them."

.... Enjoining him to carry out his obligations

1.622 Enjoin him to carry out his obligations:

“From now on, you should receive instructions, learn them, and recite them. Become skilled in the aggregates, become skilled in the sense spheres, become skilled in the seats of the senses, become skilled in interdependent arising, become skilled in right and wrong, attain what you have not yet attained, realize what you have not yet realized, actualize what you have not yet actualized—do not let your effort lag.”

.... Informing him of what he must do to fully understand his unspoken commitments

1.623 Inform him of what he must do to fully understand his unspoken commitments:¹³⁸

“These things that I have told you are but a rough overview of the foundations of your training. You shall hear more every half-month when the *Prātimokṣasūtra* is recited. As for the rest, it will be taught at length to by your instructor, your preceptor, a common preceptor, a common instructor, those to whom you speak, with whom you converse, familiars, and friends.”

.... Enjoining him to heed what he reveres

1.624 Enjoin him to heed what he reveres:¹³⁹

“You have been ordained
Into the teachings of the most wise.
To find leisure and opportunity is rare,
So heed them perfectly.

1.625 Knowing all, the Perfectly Awakened One,
Whose name denotes truth, proclaimed
That going forth is for the beautiful
And ordination for the pure.”

.... Enjoining him in the methods together with the instructions that should be practiced

1.626 Finally, enjoin him in the methods together with the instructions that should be practiced:

“Venerable, as you have been ordained, you must be conscientious.”

1.627 This marks the end of the monk’s ordination rite. [B6] [F.64.a]

· QUERYING UPASENA ·

1.628 An intervening summary:

*Not seeking, begging bowl, robes,
Nursing, regret, view,
Disciplinary acts, ask, probation,
Probation, and reinstatement.*

1.629 The monks asked the Blessed One for instructions on what to do when those who have gone forth and are ordained cannot consult, seek counsel from, or heed the preceptor or instructor.

1.630 The Blessed One replied, “Monks, I will lay out the regular duties of monk apprentices and monk journeymen. Monks apprentices and monk journeymen should not wet, sweep, or apply fresh cow dung to a monastery, or work on their begging bowl or robes, without first consulting a preceptor or instructor.¹⁴⁰ Such monks should not store them. Such monks should not distribute soap or toothbrushes. They should not be asked for instruction or looked to for answers. Monk apprentices and monk journeymen should not undertake any activity without first consulting a preceptor or instructor, with the exception of defecating, urinating, throwing away their toothbrush, drinking water, paying reverence to a stūpa in the vicinity of the monastery, or go beyond forty-nine fathoms of the monastery.

1.631 “When, for instance, they attend to the begging bowl of a preceptor or instructor, monk apprentices and monk journeymen should do so with great vigor, thinking, ‘Oh! We shall work on the preceptor or instructor’s begging bowl or have another do so.’ If they should exert themselves, then all is well. A breach occurs if they do not exert themselves.

1.632 “When, for instance, they attend to the robes of a preceptor or instructor, monk apprentices and monk journeymen should do so with great vigor, thinking, [F.64.b] ‘Oh! We shall work on the preceptor or instructor’s robes or have another do so.’ If they should exert themselves, then all is well. A breach occurs if they should not exert themselves.

1.633 “When, for instance, a preceptor or instructor falls ill, monk apprentices and monk journeymen should think with great vigor, ‘Oh! We shall nurse the preceptor or instructor or have another do so.’ If they should exert themselves, then all is well. A breach occurs if they should not exert themselves.

1.634 “If their preceptor or instructor should feel anxious, monk apprentices and monk journeymen should think with great vigor, ‘Oh! I will dispel the anxiety of my preceptor or instructor, or cause another to dispel my

preceptor or instructor's anxiety.¹⁴¹ If they should exert themselves, then all is well. A breach occurs if they should not exert themselves.

1.635 "If their preceptor or instructor develops a deviant view, monk apprentices and monk journeymen should think with great vigor, 'Oh! I will dispel my preceptor or instructor's deviant view, or cause another to dispel my preceptor or instructor's deviant views.' If they should exert themselves, then all is well. A breach occurs if they should not exert themselves.

1.636 "The saṅgha may mete out the following disciplinary acts on a preceptor or instructor: an act of censure, an act of chastening, an act of expulsion, an act of reconciliation, an act of suspension for refusal to acknowledge, an act of suspension for refusal to make reparations, or an act of suspension for refusal to give up deviant views. If they are about to mete out such an act, a monk apprentice [F.65.a] or journeyman should plead with great vigor, 'Oh! The saṅgha should not mete out such disciplinary acts to my preceptor or instructor.' Or, if such a disciplinary act has already been meted out, monk apprentices and monk journeymen should plead with great vigor 'Oh! For the saṅgha to impose such disciplinary acts on my preceptor or instructor makes my hair bristle and stand on end.¹⁴² I cower before the saṅgha.¹⁴³ Restore his status. Having come into the boundary to show he is like us, I beg forgiveness. Whatever caused him to reject the disciplinary acts that were meted out should be forgiven.' If he should exert himself, then all is well. A breach occurs if he should not exert himself.

1.637 "If a preceptor or an instructor were to incur a saṅgha remnant offense, monk apprentices and monk journeymen should plead with great vigor, 'Oh! The saṅgha should impose a probation or a repeat probation on those preceptors and instructors.'" If they should exert themselves, then all is well. A breach occurs if they should not exert themselves.¹⁴⁴

1.638 "If a preceptor or an instructor has already served a probation or a repeat probation, monk apprentices and monk journeymen should plead with great vigor, 'Oh! The preceptor or instructor who has already served a probation or a repeat probation should be given [F.65.b] a penance or repeat penance.' If they should exert themselves, then all is well. A breach occurs if they should not exert themselves.

1.639 "If a preceptor or an instructor has served out a penance or a repeat penance, monk apprentices and monk journeymen should plead with great vigor, 'Oh! The preceptor or instructor who has served out his penance or a repeat penance should be granted a reinstatement.' If they should exert themselves, then all is well. A breach occurs if they should not exert themselves.

- 1.640 “As monk apprentices and monk journeymen treat preceptors and instructors, just so should preceptors and instructors treat monk apprentices and monk journeymen, except for the seeking of permission.”
- 1.641 The Blessed Buddha pledged to pass the rainy season in Śrāvastī, in the Jetavana, Anāthapiṇḍada’s Park. The venerable Upasena had pledged to pass that same rainy season in some distant place. After one year had passed, he took a ward, allowed his going forth and ordained him.
- 1.642 After the rainy season had passed, Upasena took up his robes. This monk of two years and his ward of one took up their begging bowls and robes, set out for, and made their way in stages to Śrāvastī.
- 1.643 When they arrived, Upasena set down his begging bowl and robe, washed his feet, and went to the Blessed One. Having bowed his head at the Blessed One’s feet, he sat off to one side.
- 1.644 It is natural for blessed buddhas to welcome those monks that come to visit them with the words, “Monk, where have you come from just now? [F.66.a] Where did you pledge to pass the rainy season?” And so the Blessed One asked Upasena these very questions.
 “Reverend, I have come from distant lands just now and I want to speak with you about passing the rainy season in distant lands.”
- 1.645 “Upasena, who is this noble son with you?”
 “Reverend, he is my ward.”
 “Upasena, how many years have you passed as a monk? How many years has your ward passed?”¹⁴⁵
 “Reverend, I have passed two years while my ward has passed one.”
- 1.646 The Blessed One said to the monks, “Monks, the noble son Upasena thought first only of gathering a following. A monk who has passed one year should not allow going forth, should not grant ordination, should not give refuge, and should not accept charge of novices, nor should he live independently. Nor should a monk of two years, nor a monk of three years, nor a monk of four years, nor a monk of five years, nor a monk of six years, nor a monk of seven years, nor a monk of eight years. Even a monk of nine years should not allow going forth, should not grant ordination, should not give refuge, and should not accept charge of novices, nor should he live independently. A monk of ten years may allow going forth, may grant ordination, may accept charge of novices, may give refuge, and may live independently.
- 1.647 “For those lacking in such particulars, who are immature, dense, dim-witted, or unskilled, to allow going forth—alas! It is impossible for those who are not disciplined to discipline others. It is impossible for those who are not calm to bring calm to others, for those are not free to free others,

[F.66.b] for those who have not reached peace to bring others to peace, or for those who have not themselves emerged from the muck to free others from the muck.”

1.648 Once, an elder who was immature, dense, dim-witted, and unskilled allowed a follower from another tīrthika tradition to go forth and granted him ordination. But, not having received counsel or instruction at any time, the convert offered back his training and fell away, at which point the monks appealed to the Blessed One.

1.649 The Blessed One replied, “In light of such events, only monks with ten years and five qualities may allow going forth, grant ordination, accept charge of novices, give refuge, and live independently. What are those five qualities? That such a monk has been ordained for ten years or more, is able to nurse wards or apprentices or enlist others to do so, is able to assuage the guilt of wards or apprentices or enlist others to do so, is able to repudiate the deviant views that have arisen in wards or apprentices or enlist others to do so, and is able to allay unhappiness or enlist others to do so wherever he is, should wards or apprentices feel sad.

1.650 “Alternatively, monks with ten years who are endowed with pure conduct, are learned, and retain the sūtras, the vinaya, and the māṭṛkā¹⁴⁶ may allow going forth, grant ordination, give refuge, and live independently. [F.67.a]

1.651 “Alternatively, monks with ten years who are endowed with pure conduct, are learned, and are skilled in the sūtras, the vinaya, and the māṭṛkā may allow going forth, grant ordination, accept charge of novices, give refuge, and live independently.

“Alternatively, monks with ten years who are endowed with pure conduct, are learned, and are experienced in the sūtras, the vinaya, and the māṭṛkā may allow going forth, grant ordination, accept charge of novices, give refuge, and live independently.

1.652 “Alternatively, monks with ten years who are endowed with pure conduct, are learned, and elucidate the sūtras, the vinaya, and the māṭṛkā may allow going forth, grant ordination, accept charge of novices, give refuge, and live independently.

“Alternatively, [F.67.b] monks with ten years who have ethics, are learned, and are able to inspire wards or apprentices to retain the sūtras, the vinaya, and the māṭṛkā may allow going forth, grant ordination, accept charge of novices, give refuge, and live independently.

1.653 “Alternatively, monks with ten years who are endowed with pure conduct, are learned, and train in the training of higher ethics, the training of higher attention, and the training of higher wisdom may allow going forth,

grant ordination, accept charge of novices, give refuge, and live independently.

“Alternatively, monks with ten years who are endowed with pure conduct, are learned, and are able to inspire wards or apprentices to train in the training of higher ethics, the training of higher attention, and the training of higher wisdom may allow going forth, grant ordination, [F.68.a] accept charge of novices, give refuge, and live independently.

- 1.654 “Alternatively, monks with ten years who are endowed with pure conduct, are learned, and train in higher conduct, higher monastic discipline, and higher individual liberation¹⁴⁷ may allow going forth, grant ordination, accept charge of novices, give refuge, and live independently.

“Alternatively, monks with ten years who are endowed with pure conduct, are learned, and are able to inspire wards or apprentices to train in higher conduct, higher monastic discipline, and higher individual liberation may allow going forth, grant ordination, accept charge of novices, give refuge, and live independently.

- 1.655 “Alternatively, monks with ten years who have perfect faith, perfect ethics, perfect apprehension, perfect generosity, and perfect wisdom may allow going forth, [F.68.b] grant ordination, accept charge of novices, give refuge, and live independently.

“Alternatively, monks with ten years who have perfect pure conduct, perfect concentration, perfect wisdom, perfect freedom, and perfect knowledge and vision of freedom may allow going forth, grant ordination, accept charge of novices, give refuge, and live independently.

- 1.656 “Alternatively, monks with ten years who are endowed with pure conduct, are learned, exert themselves energetically, are wise, and are mindful may allow going forth, grant ordination, accept charge of novices, give refuge, and live independently.

- 1.657 “Alternatively, monks with ten years who are endowed with pure conduct, are learned, exert themselves energetically, are wise, and are equipoised may allow going forth, grant ordination, accept charge of novices, give refuge, and [F.69.a] live independently.

“Alternatively, monks with ten years who are endowed with pure conduct, are learned, exert themselves energetically, are wise, and are skilled in meditative absorption may allow going forth, grant ordination, accept charge of novices, give refuge, and live independently.

- 1.658 “Alternatively, monks with ten years who have the whole of a trainee’s ethics, the whole of a trainee’s concentration, the whole of a trainee’s wisdom, the whole of a trainee’s freedom, and the whole of a trainee’s knowledge and vision of freedom¹⁴⁸ may allow going forth, grant ordination, accept charge of novices, give refuge, and live independently.

- “Alternatively, monks with ten years who have the whole ethics of a nontrainee, the whole of a nontrainee’s concentration, the whole of a nontrainee’s wisdom, the whole of a nontrainee’s freedom, and the whole of a nontrainee’s knowledge and vision of freedom¹⁴⁹ [F.69.b] may allow going forth, grant ordination, give refuge, and live independently.
- 1.659 “Alternatively, monks with ten years who know arising, prescriptions, supplementary prescriptions, prohibitions, and permissions may allow going forth, grant ordination, accept charge of novices, give refuge, and live independently.
- “Alternatively, monks with ten years who know what hinders the training, know what does not hinder it, are able to expound on it, instruct it, and find refuge for their monk apprentices and monk journeymen may allow going forth, grant ordination, accept charge of novices, give refuge, and live independently.
- 1.660 “Alternatively, monks with ten years who know what hinders the training, know what does not hinder it, are able to expound on it, instruct on it, and find refuge for their monk apprentices and monk journeymen may allow going forth, grant ordination, [F.70.a] accept charge of novices, give refuge, and live independently.
- “Alternatively, monks with ten years who know what constitutes an offense, know what does not constitute an offense, know what is light, know what is weighty, and can recite the full *Prātimokṣasūtra* and repeat and recite its supplements may allow going forth, grant ordination, accept charge of novices, give refuge, and live independently.
- 1.661 Upasena asked the Blessed Buddha, “Reverend, the Blessed One has said, ‘Those with ten years and five qualities may allow going forth, grant ordination, accept charge of novices, give refuge, and live independently.’ What then, reverend, if a monk has been ordained for sixty years but cannot recite the *Prātimokṣasūtra* or cannot repeat or recite its supplements? Should he take up residence with another?”
- “Upasena, he should live as a dependant elsewhere.”
- 1.662 “Reverend, how should he be addressed?”
- “Upasena, he should be called an immature elder.”
- “Where should he take up residence?”
- “If there is a senior exemplar, he should take up residence with a senior exemplar. If there is no senior exemplar, he should take up residence with a junior exemplar.”¹⁵⁰
- 1.663 “What, reverend, should the exemplar be accorded?”
- “Upasena, he should be accorded with all of the above except prostrations.”

- 1.664 The Blessed Buddha pledged to pass the rainy season in the Kalandakanivāpa at the Bamboo Park near Rājagṛha, at which point a small number of elder monks and a large number of new ones [F.70.b] promised to pass the rainy season at Rājagṛha. After the three months of monsoon had passed, the Blessed One instructed the venerable Ānanda, “Go to the monks, Ānanda, and tell them, ‘The Tāthagata will travel the realm. As your task will be to accompany the Tāthagata on his travels through the realm, happily ready your robes.’”
- 1.665 Heeding the Blessed One’s instruction, Ānanda replied, “I shall do as the Reverend instructs.”
- To the monks, he said, “Venerables, the Tāthagata will travel the realm. Your task is to accompany him on his travels, so you should happily ready your robes.”
- 1.666 “Venerable Ānanda,” replied the elder monks, “we cannot travel the realm with the Blessed One, for we are old.”
- 1.667 And the new monks said, “Venerable Ānanda, we too cannot travel the realm with the Blessed One, for we are new and our preceptors and instructors will not go. If our preceptors and instructors do not go we must return swiftly and thus, those who have sought refuge¹⁵¹ will have to seek another yet again.”
- 1.668 After the three months of monsoon had passed, the Blessed One donned his robe. He then set out to travel the realm with a small entourage, who carried with them their begging bowls and robes.
- 1.669 For blessed buddhas on a journey, it is natural to wonder about the behavior of those who accompany them. Were they properly trained? Were they properly clothed? Did they carry their belongings or did they lack uniformity? [F.71.a] While wondering thus, blessed buddhas look upon them by turning to the right as an elephant would. Thus, on his journey, the Blessed Buddha looked about by turning to the right as an elephant would. When the Blessed Buddha had done so, he saw the Tāthagata’s entourage to be small.
- 1.670 Though they see, blessed buddhas may inquire about what they already know. Though they already know, they may inquire—or, even though they know, they may not inquire. They inquire when the time is right, not when the time has passed. Their inquiries are meaningful, not meaningless. In this way blessed buddhas dam the flow of meaningless inquiries.
- As blessed buddhas know the time for a meaningful inquiry, the Blessed Buddha asked Ānanda, “What is the cause due to which the Tāthagata’s companions are now so few? What are the circumstances for it?”

1.671 “Reverend, a small number of elder monks and a large number of new monks discussed the matter during the rains retreat in Rājagṛha. The elder monks said, ‘Venerable Ānanda, we cannot travel the realm with the Blessed One, for we are old.’ And the new monks said, ‘Venerable Ānanda, we too cannot travel the realm with the Blessed One, for we are new and our preceptors and instructors will not go. If our preceptors and instructors do not go, we must return swiftly and thus, those who have sought a refuge will have to seek another yet again.’ Reverend, that is the cause due to which the Tāthagata’s companions are now so few; [F.71.b] those are the circumstances for it.”

1.672 “Ānanda, I therefore further permit that those with five years and five qualities should travel the realm without a refuge.¹⁵² What are those five qualities? That the monk knows what constitutes an offense, knows what does not constitute an offense, knows what is light, knows what is weighty, and knows how to recite the *Prātimokṣasūtra* and its supplements. Those with five years and five qualities should travel the realm independently. Do not resent this.”

1.673 The venerable Upāli asked the Blessed Buddha, “Reverend, the Blessed One has said, ‘Those with five years and five qualities should travel the realm independently.’ What about a revered monk of six years? If he recites the *Prātimokṣasūtra* and repeats and recites its supplements, should he too travel the realm independently?”

1.674 “Upāli, he should not stay. ‘Why is that?’ you ask. For one relies on a refuge until one has passed five years.”

1.675 “Reverend, as for one of four years, if he recites the *Prātimokṣasūtra* and repeats and recites its supplements, should he too travel the realm independently?”

“Upāli, he should not travel the realm independently. ‘Why is that?’ you ask. For one relies on a refuge until he has passed five years.”¹⁵³

1.676 “Reverend, as for one who has knowledge of the three¹⁵⁴ and who has cast aside the three stains,¹⁵⁵ if he has not five years or the five qualities, should he too travel the realm independently?”

“Upāli, he should not travel the realm independently.”

1.677 An intervening summary:

The above section contains the following topics:

Having passed ten years, retain, skilled in,

Experienced in, elucidate, able to inspire others to retain,

Learn, able to inspire others to learn,

The two sets of perfection, the lists of three,

Trainee, nontrainee, knowing how training comes about,

*Finding refuge, knowledge of offenses,
And traveling the realm.*

1.678 *This concludes the section on refuge.*

2. Tīrthikas

2.1 A summary:

Tīrthikas, twenty years, and
Novices not yet fifteen.

. TĪRTHIKAS .

2.2 [F.72.a] The Blessed Buddha was staying in Śrāvastī, in Jetavana, Anāthapiṇḍada's Park, when an elder who was immature, dense, dim-witted, and unskilled allowed a follower of another tīrthika tradition to go forth. The elder granted the tīrthika ordination, sparking a number of disputes between monks. After the tīrthika had offered back his training and returned to his community of tīrthikas, the monks asked the Blessed One about it. This is how he responded: "Monks, look at how that benighted man has turned his back on such a fine and well-proclaimed Dharma and Vinaya and returned to his community of tīrthikas. Monks, it seems to me he is behaving like a dog, wracked by hunger, but refusing fine food and fare and eating excrement instead. Monks, this is how a benighted man acts who turns his back on such a fine and well-proclaimed Dharma and Vinaya and returns to his former community of tīrthikas."

2.3 Then the Blessed One declared, "Monks, apart from our Śākya kin and dreadlocked fire-worshippers,¹⁵⁶ the going forth of tīrthikas who do not have a sense of reverence should not be allowed nor should they be ordained. If perchance a Śākya kin should come under a tīrthika banner, and if perchance he should want monkhood, to go forth and be ordained in the well-proclaimed Dharma and Vinaya, then, monks, his going forth should be allowed and he should be ordained. Why is that? Because, monks, I give kin exceptions to kin. If perchance a wandering mendicant from another tīrthika order should come, and he should want monkhood, to go forth and be ordained in the well-proclaimed Dharma and Vinaya, then, monks,

understand that he should be allowed to live in robes provided by a preceptor for four months. [F.72.b] Monks, if, after having submitted to his station, the follower of another tīrthika order has a sense of reverence, his going forth should be allowed and he should be ordained.”

2.4 When the Blessed One said that followers of other tīrthika orders should be allowed to live in robes provided by a preceptor for four months, the monks were in a quandary, not knowing how such robes should be given. “Monks,” instructed the Blessed One, “if a follower of another tīrthika order wishing to go forth approaches any one of you, you should ascertain through questioning him whether he has any impediments. Once you have ascertained this, have him take the threefold refuge and, after he commits himself to living as a lay vow holder, give him the lay vow holder vows. Then, as the entire saṅgha sits in concord, have him prostrate to them in order of seniority before sitting in a squatting position. Pressing his palms together, he should say, ‘Reverend saṅgha, please heed me. I, the tīrthika [tīrthika’s name], wish to renounce this identity and go forth. I, the tīrthika [tīrthika’s name], petition the saṅgha to allow me to live in robes provided by a preceptor for four months. I, the tīrthika [tīrthika’s name], ask that the reverend and compassionate saṅgha, out of your compassion, might allow me to live in robes provided by a preceptor for four months.’

2.5 “This should be repeated a second and a third time, after which a monk moves the motion be acted upon. This is how the request is made: while seated, the monk says, ‘Reverend saṅgha, please heed me. This tīrthika [tīrthika’s name] wishes to renounce this identity and go forth. This tīrthika has asked the saṅgha to allow him to live in robes provided by a preceptor for four months. If the reverend saṅgha can accept it, I ask the saṅgha to give its consent and [F.73.a] allow this tīrthika to live in robes provided by a preceptor for four months.’

2.6 “The motion is acted upon thus: ‘Reverend saṅgha, please heed me. This tīrthika [tīrthika’s name] wishes to renounce this identity and go forth. Therefore, I ask the saṅgha that you allow him to live in robes provided by a preceptor for four months. If the saṅgha were to permit this action, I would ask the venerables who can accept it to please remain silent. Those who cannot accept it, please speak up.’

2.7 “That is the first motion to act. This should be repeated a second and a third time. The saṅgha, by remaining silent, acknowledges its acceptance and gives its consent for the tīrthika [tīrthika’s name] to live in robes provided by a preceptor for four months.

2.8 “For any tīrthika to whom the saṅgha gives its permission to live in robes provided by a preceptor for four months, his food is the saṅgha’s responsibility. His robes are the preceptor’s responsibility. His duties are

akin to those in the novice ranks.”

2.9 Upāli asked the Blessed Buddha, “Reverend, the Blessed One has said, ‘If, after having submitted to his station, the follower of another tīrthika order has a sense of reverence, his going forth should be allowed and he should be ordained.’ If so, then reverend, by what measure may we say that a follower of another tīrthika order has a sense of reverence?”

2.10 “Upāli, in the presence of the follower of another tīrthika order, speak the Buddha’s praises perfectly. Speak too the praises of the Dharma and the Saṅgha, and speak them perfectly. [F.73.b] Speak perfectly of the tīrthikas’ unworthiness. Upāli, when you speak of these things perfectly, if the follower of this other order becomes upset, disturbed, or angry, or if he sits withdrawn or seethes with anger, it can be said that the follower does not have a sense of reverence.

2.11 “But, Upāli, when you speak perfectly the praises of the Buddha, the Dharma, and the Saṅgha, and also speak perfectly of the tīrthikas’ unworthiness, if the follower of this other tīrthika order does not become upset, disturbed, or angry, if he does not sit withdrawn or seethe with anger, then, Upāli, by that measure we may say the tīrthika has a sense of reverence.

2.12 “Monks, the going forth of dreadlocked fire-worshippers should be allowed and they should be ordained. Why? It is because, monks, they argue for karma, they argue for action, they argue for causes, and they argue for diligence. Therefore, monks, you too should train so that you come to argue for karma, for actions, for causes, and for diligence. Monks, that is how you should train.”

· TWENTY YEARS ·

2.13 The Blessed Buddha was staying in Śrāvastī, in the Jetavana, Anāthapiṇḍada’s Park, when Mahāmaudgalyāyana allowed the going forth of Upāli and a band of seventeen healthy new youths, and ordained them. Come twilight, reduced and wracked by hunger as they were, they would cry out and the Blessed One would hear these great many cries from within the monastery’s grounds. [F.74.a]

2.14 Though they hear, blessed buddhas may inquire about what they already know. Though they already know, they may inquire—or, even though they know, they may not inquire. They inquire when the time is right, not when the time has passed. Their inquiries are meaningful, not meaningless. In this way blessed buddhas dam the flow of meaningless inquiries.

- 2.15 As blessed buddhas know the time for a meaningful inquiry, the Blessed Buddha asked the venerable Ānanda, “Who are these great many young boys who cry within the monastery’s grounds at twilight?”
- 2.16 “Reverend, it is Upāli and a band of seventeen healthy new youths whom Mahāmaudgalyāyana allowed to go forth, and has ordained. At twilight it is they who, reduced and wracked by hunger, cry out.”
- 2.17 “Ānanda, do monks grant ordination into the monkhood to persons who have not yet reached twenty years?”
- “Reverend, they do.”
- 2.18 “Ānanda, ones so young should not be ordained. Persons who are not yet twenty years of age cannot accept all they may be subjected to—the cold, the heat, the hunger, the thirst, the blowflies, the gadflies, the gnats, the wind, the sun, the snakes, the abuse hurled at them, the bad that befalls them, or the physical pains that are intolerable, oppressive, intense, dreadful, and life-threatening. Their nature is such that they cannot abide or withstand their longing for defilements.
- 2.19 “Persons who have reached twenty years of age, on the other hand, can accept all they may be subjected to—the cold, the heat, the hunger, the thirst, the blowflies, the gadflies, the gnats, the wind, the sun, the snakes, the abuse hurled at them, [F.74.b] the bad that befalls them, or the physical pains that are intolerable, oppressive, intense, dreadful, and life-threatening. Their nature is such that they can abide and withstand their longing for defilements.”
- 2.20 The Blessed One thought, “All those shortcomings ensue from monks granting ordination into the monkhood to persons who have not yet reached twenty years.”
- 2.21 Then he decreed, “In light of this, monks should not grant ordination into the monkhood to persons who have not yet reached twenty years. If someone wishing to be ordained approaches any of you, ask him if he has reached twenty years. If you grant ordination without asking this, a breach occurs.”

· NOVICES NOT YET FIFTEEN ·

- 2.22 The Blessed Buddha was staying in Śrāvastī, in the Jetavana, Anāthapiṇḍada’s Park, when a householder living in Śrāvastī took a wife of equal caste and together they played with, took pleasure in, and amused one other. The wife with whom he had played, taken pleasure, and amused himself gave birth to a son who was nurtured and grew until he was big.

- 2.23 At a certain point, the householder's kin had dwindled, his riches had dwindled, and his possessions had dwindled, prompting the thought, "As I am grown old and cannot gain more riches, I shall go forth."
- 2.24 He then said this to his son, who replied, "Father, if you are to go forth, then I too shall go forth."
"Son, let us do just that!" said the householder.
- 2.25 He took his son and went to Jetavana, where they approached a monk and he said, "Noble one, I want to go forth."
- 2.26 The monk replied, "Who is this lad with you?"
"He is my son."
"Is he to go forth as well?"
"Yes, noble one, he is." [F.75.a]
- 2.27 As the monk had taken a liking to them, he allowed their going forth. For the next two or three days he trained them in their regular duties, and then said, "Gentlemen, game does not eat other game. The whole of Śrāvastī is your field and fatherland, so seek out alms and live on them."
- 2.28 Early the next morning, the father put on his under robe, picked up his begging bowl and robes, and went to beg alms in Śrāvastī with his novice son. Seeing a burnt piece of bread in the market, the novice said, "Father, ask the shopkeeper to give me the bread."
- 2.29 "Sir, please give this novice bread," said the father.
The shopkeeper replied, "Noble one, no one eats for free. So I would ask a few coins in return."
"Sir, we are renunciants. How could we have a few coins?"
- 2.30 "Noble one, did you raise this novice while a renunciant or householder?"
"A householder."
"Then give him what you earned while a householder."
- 2.31 "This novice is but one of many who beg. Come! Let us go!"
Saying this, the father grabbed out for his son's hand, but his son jumped back, fell down and began to cry.
- 2.32 A great crowd of people saw the two and asked, "Gentlemen, to whom does this novice belong?"
"He is my son," his father said.
"Why did you make the fruit of your loins go forth?" they asked.
- 2.33 Since the bystanders denounced, disparaged, and insulted him, the monks asked the Blessed One about it, and the Blessed One thought, "All those shortcomings ensue from monks allowing persons who have not yet reached fifteen years to go forth."
- 2.34 Then he decreed, "That being the case, monks should not allow persons under fifteen years old to go forth. If someone wishing to go forth approaches any of you, [F.75.b] ask him if he has reached fifteen years. If you

allow going forth without so asking, a breach occurs." [B7]

3. The Two Novices

3.1 A summary:

*The chapters are of two novices,
Those in servitude, debtors,
Those without consent,
Without consultation, ill persons, and the Śākyas.*

· TWO NOVICES ·

3.2 The Blessed Buddha was staying in Śrāvastī, in the Jetavana, Anāthapiṇḍada's Park, when two of Upananda's novices, Kaṇṭaka and Mahaka, flirted with, groped, and tickled one another. They acted as a man does with a woman, or as a woman does with a man. Once, when they were behaving like this, the monks asked the Blessed One about it, and the Blessed One thought, "All those shortcomings ensue from monks placing two novices together."

3.3 He then decreed, "In light of this, monks should not place two novices together. If you do so, a breach occurs."

3.4 After the Blessed One had so decreed, sure enough, two brothers turned up, saying, "We two shall go forth together, at the same time." When that occurred, the monks did not allow their going forth so the two of them left without going forth.

3.5 When that proved to be an impediment to monkhood—the state of having gone forth and been ordained in the well-proclaimed Dharma and Vinaya—the monks asked the Blessed One about it, and the Blessed One decreed, "If two brothers turn up as they are sure to, saying, 'We two shall go forth together, at the same time,' their going forth should be allowed. Once they have gone forth, they should be ordained if they have reached twenty years. If one should have reached twenty years, then he [F.76.a] should be ordained

while the other should be left a novice. If neither has reached twenty years, then you should take charge of one while entrusting the other to a monk friend of yours.”

- 3.6 The one he is entrusted to shall ordain him, for the Blessed One decreed, “Whoever that may be, it is he that should grant ordination.” If ordination was not given, the Blessed One decreed, “Induce him to grant what was not given.”

· THOSE IN SERVITUDE ·

- 3.7 While the Blessed Buddha was staying in Śrāvastī, in the Jetavana, Anāthapiṇḍada’s Park, there was a householder living in Śrāvastī with a clever servant who was industrious, assured in his work, and the first to any task, no matter how small. At a certain point the householder insulted his servant, prompting the servant to think, “This householder is hard to please and I cannot guard my mind against his abuse. I ought to run away. But leaving one’s own land behind is hard, so instead I shall go forth among the ascetic sons of the Śākya, for they have secured from the king the liberty of a prince.”

- 3.8 With that he went to Jetavana, where he approached a monk and said, “Noble one, I want to go forth.”

- 3.9 After allowing his going forth and ordaining him, the monk gave him instructions. To these, the former servant applied himself with diligence, energy, and exertion so that he abandoned all disturbing emotions and actualized arhatship, becoming an arhat free of attachment to the three realms, for whom filth was equal to gold, for whom space was equal to the palm of his hand,¹⁵⁷ whose emotions had been cooled as if treated by a balm of sandalwood,¹⁵⁸ and whose knowledge had rent open the shell. He attained knowledge, clairvoyance, and discerning wisdom. He turned his back on worldly gain, desires, [F.76.b] and esteem, and was venerated, honored, and saluted by Indra and the gods who attend him.

- 3.10 The householder, meanwhile, was feeling regret: “If my servant was first to all of my tasks, no matter how small, why did I insult him? If I see him now, I will beg his forgiveness.” With that he sat down at the gates to Śrāvastī.

- 3.11 The next morning, the monk put on his under robe, picked up his begging bowl and robes, and was preparing to beg alms in Śrāvastī when the householder saw him and said, “Sir, if you have gone forth, who will attend me? Come back!” As the householder reached out to grab at him, the monk, like a kingly swan taken to wing, flew up into the sky above, blazing and brilliant, as a miraculous show of rain and thunder began.

- 3.12 Because ordinary beings are quick to heed a miracle, the householder dropped like a felled tree at the monk's feet and asked, "Noble one, have you found such a store of qualities?"
- "I have."
- 3.13 The householder provided the monk with all the provisions he would need, and word spread everywhere that the servant of this householder had gone forth and attained a store of qualities. When Prasenajit, the King of Kosala, heard that this servant had gone forth and attained a store of qualities, he summoned his ministers and said, "Gentlemen, as the ruler of all anointed kṣatriya kings, I declare that henceforth any servant who should wish to go forth shall not be prevented from doing so."
- 3.14 In Śrāvastī there lived a different householder with a clever servant who was industrious, assured in his work, and first to any task, no matter how small. [F.77.a] At a certain point the householder insulted his servant, prompting the servant to think, "This householder is hard to please and I cannot guard my mind against his abuse. I ought to run away. But leaving one's own land behind is hard, so instead I shall go forth among the ascetic sons of the Śākya, for they have secured from the king the liberty of a prince."
- 3.15 With that he went to Jetavana, where he approached a monk and said, "Noble one, I want to go forth."
- After allowing his going forth and ordaining him, the monk trained him for the next two or three days in his regular duties, and then said, "Sir, game does not eat other game. The whole of Śrāvastī is your field and fatherland, so seek out alms and live on them."
- 3.16 The householder, meanwhile, was feeling regret: "If he was first to all of my tasks, no matter how small, why did I insult him? If I see him now, I will beg his forgiveness." With that he sat down at the gates to Śrāvastī.
- 3.17 The next morning, the monk put on his under robe, picked up his begging bowl and robes, and was preparing to beg alms in Śrāvastī when the householder saw him and said, "Sir, if you have gone forth, who will attend me? Come back!" As the householder reached out to grab at him, the monk said, "The king has given us a prince's liberty. If you touch me, I shall cut your hand off at the wrist!"
- 3.18 As such words put to flame the virtuous ways of the ascetic sons of the Śākya, and put to flame the ways of brahmins, the allowing of this servant's going forth was denounced, disparaged, and criticized. The monks then asked the Blessed One about it, [F.77.b] and he thought, "All those shortcomings ensue from monks allowing the going forth of servants."

- 3.19 Then he decreed, “That being the case, monks should not allow the going forth of servants. If someone wishing to go forth approaches any of you, ask him, ‘You are not a servant, are you?’ If you allow going forth without asking this, a breach occurs.”

· DEBTORS ·

- 3.20 While the Blessed Buddha was staying in Śrāvastī, in the Jetavana, Anāthapiṇḍada’s Park, a debtor was repaying the principle and interest of a debt in timely fashion to a householder living in Śrāvastī.
- 3.21 At a certain point, the householder unexpectedly accosted the debtor, saying, “I demand you repay the principle and interest in their entirety all at once.” After agreeing to a short window for repayment, he released the debtor, who thought, “This householder is hard to please and I cannot repay the principle and interest all at once. I ought to run away. But leaving one’s own land behind is hard, so instead I shall go forth among the ascetic sons of the Śākya, for they have secured from the king the liberty of a prince.”
- 3.22 With that he went to Jetavana, where he approached a monk and said, “Noble one, I want to go forth.”
- 3.23 After allowing the debtor’s going forth and ordaining him, the monk gave him instructions. To these, he applied himself with diligence, energy, and exertion so that he abandoned all disturbing emotions and actualized arhatship, becoming an arhat free of attachment to the three realms, for whom filth was equal to gold, for whom space was equal to the palm of his hand, whose emotions had been cooled as if treated by a balm of sandalwood, and whose knowledge had rent open the shell. He attained knowledge, clairvoyance, and discerning wisdom. He turned his back on worldly gain, desires, and esteem, and was venerated, honored, and saulted by Indra and [F.78.a] the gods who attend him.
- 3.24 The householder, meanwhile, was feeling regret: “If he was giving me the principle and interest in a timely fashion, why did I accost him? If I see him now, I will beg his forgiveness.” With that he sat down at the gates to Śrāvastī.
- 3.25 The next morning, the monk put on his under robe, picked up his begging bowl and robes, and was preparing to beg alms in Śrāvastī when the householder saw him and said, “Sir, if you have gone forth, who will repay the principle and interest in a timely fashion? Come back!” As the householder reached out to grab at him, the monk, like a kingly swan taken to wing, flew up into the sky above, blazing and brilliant, as a miraculous show of rain and thunder began.

- 3.26 As ordinary beings are quick to heed a miracle, the householder dropped like a felled tree at the monk's feet and asked, "Noble one, have you found such a store of qualities?"
- "I have attained them."
- 3.27 The householder provided the monk with all the provisions he would need, and word spread everywhere that the debtor of this householder had gone forth and attained a store of qualities. When Prasenajit, the King of Kosala, heard this debtor had gone forth and attained a store of qualities, he summoned his ministers and said, "Gentlemen, as the ruler of all anointed kṣatriya kings, I declare that henceforth any debtor who should wish to go forth shall not be prevented from doing so."
- 3.28 In Śrāvastī, a different debtor was repaying the principle and interest of a debt in timely fashion to a householder. [F.78.b] At a certain point, the householder unexpectedly accosted the debtor, saying, "I demand you repay the principle and interest in their entirety all at once." After agreeing to a short window for repayment, he released the debtor, who thought, "As this householder is hard to please and I cannot repay the principle and interest all at once, I ought to run away. But leaving one's own land behind is hard, so instead I shall go forth among the ascetic sons of the Śākya, for they have secured from the king the liberty of a prince."
- 3.29 With that he went to Jetavana, where he approached a monk and said, "Noble one, I want to go forth."
- 3.30 After allowing his going forth and ordaining him, for the next two or three days he trained him in his regular duties, and then said, "Sir, game does not eat other game. The whole of Śrāvastī is your field and fatherland, so seek out alms and live on them."
- 3.31 Meanwhile, the householder was feeling regret and thought, "If he was repaying the principle and interest in timely fashion, why did I accost him?" If I see him now, I will beg his forgiveness." With that he sat down at the gates to Śrāvastī.
- 3.32 The next morning, the monk put on his under robe, picked up his begging bowl and robes, and was preparing to beg alms in Śrāvastī when the householder saw him and said, "Sir, if you have gone forth, who will repay the principle and interest in timely fashion? Come back!" As the householder reached out to grab at him, the monk said, "The king has given us a prince's liberty. If you touch me, I shall cut your hand off at the wrist!"
- 3.33 As such words put to flame the virtuous ways of the ascetic sons of the Śākya, and put to flame the ways of brahmins, the allowing of this debtor's going forth was denounced, [F.79.a] disparaged, and criticized. The monks asked the Blessed One about it, and the Blessed One thought, "All those shortcomings ensue from monks allowing the debtors's going forth."

3.34 Then the Blessed One decreed, “In light of this, monks should not allow debtors’ going forth. If someone wishing to be allowed to go forth approaches any of you, ask him, ‘You aren’t a debtor, are you?’ If you allow going forth without asking this, a breach occurs.”

· THOSE WITHOUT CONSENT ·

3.35 The Blessed Buddha was staying in Śrāvastī, in the Jetavana, Anāthapiṇḍada’s Park, when a householder living in Śrāvastī took a wife of equal caste and together they played with, took pleasure in, and amused one another. The wife with whom he had played, taken pleasure, and amused himself then gave birth to a son who was nurtured and grew until he was big.

3.36 At a certain point, the householder insulted his son, prompting his son to think, “This father of mine is hard to please and I cannot guard my mind against his abuse. I ought to run away. But leaving one’s own land behind is hard, so instead I shall go forth among the ascetic sons of the Śākya, for they have secured from the king the liberty of a prince.”

3.37 With that he went to Jetavana, where he approached a monk and said, “Noble one, I want to go forth.”

3.38 After the monk gave him refuge and the precepts, the son requested him to serve as his monk petitioner, as the monk who cuts his hair and beard, as the monk who oversees bathing, and as the monk who inducts him into the novitiate. Then, after his going forth was allowed, [F.79.b] he again requested him, this time to serve as the monk officiant. His final request to him was to serve as the monk privy advisor.

3.39 After the son had appealed to the monk to serve in all of these capacities, the householder who was the ordinand’s father arrived during the ordination ceremony, and asked the monk, “Noble one, have you seen a lad fitting the description of my son?”¹⁵⁹

3.40 The monk replied, “I asked on his behalf, I cut his hair and beard, I oversaw his bath, I inducted him into the novitiate, and I ordained him.”

3.41 After the son was ordained, they measured the shadows and noted the time of day and the hour. They made sure he knew the foundations, what things brought about offenses, what constituted spiritual practice, how to attain perfect fulfillment of his greatest desire, and how to practice the equally applicable ethical code. They enjoined him to bond with his role model in the renunciant life, to dwell in tranquility, to carry out his obligations, to do what he must do to fully understand his unspoken commitments, to heed what he reveres, and told him:

3.42 “You have been ordained

Into the teachings of the most wise.
To find leisure and opportunity is rare,
So heed them perfectly.
Knowing all, the Perfectly Awakened One,
Whose name denotes truth, proclaimed
That going forth is for the beautiful
And ordination for the pure.”

And they enjoined him in what he must practice and how.

3.43 As the newly ordained monk committed to these things, his father the householder arrived and asked, “Noble one, why are you just sitting there with a razor in your hand? If he has lost faith in me, that will be an impediment to his living the holy life. Goodness! Where is the harm in waiting seven or eight days?” [F.80.a]

3.44 The monks then asked the Blessed One about it, and the Blessed One thought, “All those shortcomings ensue from monks not waiting seven or eight days for consent from the parents of one wishing to go forth.”

3.45 Then he decreed, “In the light of this, if someone approaches any of you, wishing to go forth, who has parents who are alive but have not granted him consent, wait seven or eight days.”

3.46 But later, after the Blessed One had said, “If someone approaches you, wishing to go forth, wait seven or eight days,” others arrived, wishing to go forth, whose parents had granted them consent, as did others coming from afar whose parents could not be consulted. When this occurred, the monks made them, too, wait seven or eight days, and so some left without having been allowed to go forth.

3.47 When that proved to be an impediment to monkhood, the state of having gone forth and been ordained in the well-proclaimed Dharma and Vinaya, the monks asked the Blessed One about it, and the Blessed One decreed, “Whoever comes with his parents’ consent, and whoever comes from so far away that his parents cannot be consulted, their going forth should be allowed. This you need not regret.”

· WITHOUT CONSULTATION ·

3.48 The Blessed Buddha was staying in Śrāvastī, in the Jetavana, Anāthapiṇḍada’s Park, when a householder living in Śrāvastī took a wife of equal caste and together they played with, took pleasure in, and amused one another. The wife with whom he had played, taken pleasure, and amused himself then gave birth to a son, upon which occasion the householder said, “Mistress, as we must repay our debts and build our wealth, I shall go to trade in another land.”

"Son of a lord, do as you wish."

3.49 With that, he set out for another land to trade, [F.80.b] and in this land he suffered misfortune. His wife gave guardianship of their son to relatives while supporting and providing for him through her own industry. Once he had grown, she placed him under the tutelage of a court scribe. While other boys of the lad's age had already learned their letters and had begun to study the grammar treatises, he was still struggling to learn his letters. His mother went to the court scribe and said, "Lord, whatever the other boys of the lad's age may offer you, I too will give you. Those boys have already learned their letters and have begun to study the grammar treatises, while this lad is still learning his letters."

3.50 The court scribe replied, "There are two factors in honing one's intelligence. The first is a sense of modesty, which pertains to oneself; another is a sense of propriety, which pertains to others. This lad has no modesty nor does he have any sense of propriety. For this, you too are at fault, for you object when I strike him."

"I am guilty of that, as you say," she responded, "and I do object to your striking him."

3.51 Another time, the court scribe struck him and the lad went off crying to his mother. His mother asked him, "Son, why are you crying?"

"Mother, the court scribe struck me."

His mother then struck him too, prompting the lad to think, "Both are at fault. Before I was only struck in one place. Now I am struck in both. I cannot bear being hurt in both places so I will run away."

3.52 With that, he set out for Jetavana, where he saw a novice picking flowers and said, "Noble one, you look so happy. Why?"

"It is because I have gone forth. Why don't you go forth?"

"Noble one, who can allow my going forth?"

The novice said, "Come, [F.81.a] let us go before a preceptor," and led him away. When they arrived before a preceptor, the novice said, "Preceptor, this son of noble family wants to go forth. I ask that you allow his going forth." And with that, the preceptor allowed his going forth.

3.53 His mother went to the court scribe, who asked, "Where is the lad? Today I struck him."

"I too struck him today," she replied.

"He has run away," the court scribe said. "You should go and look for him."

3.54 She went searching for the boy, asking for word from the ascetics in the forest, among the tīrthika communities, and in other places; but wherever she asked, no one had heard any word of him. She went to Śrāvastī and waited at the gate. In the morning, the novice put on his under robe, picked

up his begging bowl and robes, and was preparing to beg alms in Śrāvastī with the ascetic follower novice in tow. When she saw her son, she beat her fists on his chest and cried, “Son! I went searching for you among the ascetics in the forest, among the tīrthika communities, and in other places but everywhere I looked, no one had heard any word of you. Why have you gone forth among these thieving sons of the Śākya? Come back!”

3.55 Grabbing him with both hands, she dragged him home. When that proved to be an impediment to monkhood, the state of having gone forth and been ordained in the well-proclaimed Dharma and Vinaya, the monks appealed to the Blessed One.

3.56 The Blessed One thought, “All those shortcomings ensue from monks allowing going forth without consulting the saṅgha. That being the case, monks should not allow going forth without consulting the saṅgha. If someone wishing to go forth approaches any of you, have him ask the saṅgha. If you allow going forth without consulting them, a breach occurs.”

· ILL PERSONS ·

3.57 The Blessed Buddha was staying at the Kalandakanivāpa in the Bamboo Park near Rājagṛha [F.81.b] when a brahmin living in Rājagṛha took a wife of equal caste and together they played with, took pleasure in, and amused one another. The wife with whom he had played, taken pleasure, and amused himself later gave birth to a son who was nurtured and grew until he was big.

3.58 At a certain point, he fell ill, and when every doctor had given up hope, his mother said to him, “Son, the physician Kumārabhṛta is the unsurpassed king of doctors. To him you must go.”

He went before the physician and pleaded, “Physician, please cure me.”

3.59 “Sir,” replied the physician, “your condition is hard to cure. Neither I nor anyone else can cure you, and I am physician to the Blessed Buddha and his community of disciples as well as to the king, the queen, and their court.”

3.60 He went to his mother, who asked, “Son, did you go to the physician?”

“Mother, I went to the physician, who told me my condition is hard to cure. He said neither he nor anyone else could cure me, and that he is physician to the Blessed Buddha and his community of disciples as well as to the king, the queen, and their court.”

3.61 “In that case, son, go forth.”

“Mother, as I am of the highest caste, how could I go forth into the mixed caste order of the ascetic sons of the Śākya?”

“Son, has your brain turned to hay? Or are you just babbling?”

- He went to the Bamboo Park, where he approached a monk and said,
 “Noble one, I want to go forth.”
- 3.62 As soon as the monk allowed his going forth, he sat down, moaning. The monk asked him, “Why do you sit and moan?”
 “Preceptor, I am unwell.”
 “Sir, why have you fallen ill upon going forth?” he asked.
 “Preceptor, I have not fallen ill upon going forth. I was already unwell [F.82.a] when I went forth.”
- 3.63 “Why did you not tell me?”
 “Preceptor,” he replied, “what would you have said to me?”
 The preceptor was seated, unhappy, when his monk apprentices and monk journeymen happened by and asked, “Preceptor, why do you sit here thus, so unhappy?”
 “Boys, I have allowed the going forth of an ill son of noble family, so I will have to place him in the infirmary.”
- 3.64 “Preceptor,” they replied, “the Blessed One has said there are two types of saints, those who do not assume burdens they do not bear and those who carry through to the end those burdens they bear. You must carry through to the end this burden you bear.”
- 3.65 As they stood discussing the matter among themselves, the physician passed by and they inquired of him, “Physician Kumārabhṛta! What illness is this? Please have a look.”
 “It is a grave illness,” he replied. “Have the king provide all that is required and I shall try to cure him. But he will only recover quickly if you noble ones nurse him.”
- 3.66 The physician then treated the ill person and he was cured.
 The newly cured monk said, “Preceptor, I have achieved the aim I had in going forth.”
 “Son, have you actualized arhatship?” he asked.
 “No, preceptor, I have not.”
- 3.67 “Well then, have you actualized a non-returner’s fruition? A once-returner’s fruition? A stream enterer’s fruition?”
 “No, preceptor, I have not. But I was unwell. Then I went forth and now am cured.”
 He asked, “Son, where will you go?”
 “I will return home, preceptor.”
- 3.68 “Sir,” the preceptor said, “having gone forth in the well-proclaimed Dharma and Vinaya, you have not attained any of the four fruitions of spiritual practice for which it was taught. Do you want to squander the offerings of the faithful and invite misfortune?”

- 3.69 Dismissing his preceptor's words, [F.82.b] the monk departed. Knowing what had been done for him, he gave the physician sprigs, flowers, fruits, and sticks of neem.
- 3.70 "Sir, what would you like from me?" asked the physician.
He replied, "I want nothing in return. I have sought you out in order to give you these offerings."
"Sir, what did I do for you?" he asked.
"You cured me when I was unwell."
- 3.71 "I don't recall that," replied the physician.
"I will refresh your memory," he said, and reminded him. At this point the physician said, "Sir, having gone forth in the well-proclaimed Dharma and Vinaya, you have not attained any of the four fruitions of spiritual practice for which it was taught. Do you want to squander the offerings of the faithful and invite misfortune?"
- 3.72 Then physician thought to himself, "This is my responsibility and my responsibility alone, so I must go see the Blessed One."
- 3.73 The physician Kumārabhṛta went to see the Blessed One and on arriving, bowed his head at the Blessed One's feet before taking a seat off to one side. As he sat off to one side, the physician requested the Blessed One, "Reverend, the noble monks' allowing the going forth of ill sons of noble families and their ordination will, at some point, cause even the king's treasury and stores to dwindle, diminish, and come to an end. It will cause even my body to flag, and the virtuous endeavors of noble beings to wane. O Blessed One! It would be good if you, in your compassion, would give some consideration to prohibiting the noble ones from allowing the going forth of ill sons of noble families and ordaining them." [F.83.a]
- 3.74 By keeping silent, the Blessed One assented to the physician's request. Understanding the Blessed One's silence to be assent, the physician bowed his head at the Blessed One's feet and took his leave.
- 3.75 The Blessed One thought, "All those shortcomings ensue from monks allowing the going forth of ill persons." Then he decreed, "That being the case, monks should not allow the going forth of ill persons. If someone wishing to go forth approaches any of you, ask him, 'You are not an ill person, are you?' If you allow going forth without asking this, a breach occurs."

· ŚĀKYAS ·

- 3.76 While the Blessed Buddha was staying at the Banyan Park near Kapilavastu, he allowed the going forth of members from each Śākya family in Kapilavastu. Their relatives came to see the newly ordained, who taught the

Dharma to their assembled family members, and they in turn, upon hearing the Dharma, sought to go forth on the spot. Among those who, upon hearing the Dharma, were allowed to go forth on the spot were the fathers of some Śākya women, their brothers-in-law, their husbands, brothers, and sons. Overwhelmed by grief, the Śākya women cried out in misery in the twilight.

3.77 In the twilight, King Śuddhodana heard the sound of a great many Śākya women crying out in misery. Hearing their cries, he asked the Śākyas, “Gentlemen, why do so many Śākya women cry out in misery in the twilight?”

3.78 “Your Majesty,” they replied, “the going forth of certain noble ones and sons of noble families has been allowed, and they have been ordained without the consent of their parents. The going forth of the fathers, brothers-in-law, husbands, brothers, and sons of some Śākya women has also been allowed. Thus, overwhelmed by grief, [F.83.b] the Śākya women cry out in misery in the twilight.”

3.79 “This is my responsibility and my responsibility alone,” thought King Śuddhodana, “so I must go to see the Blessed One.” King Śuddhodana went to see the Blessed One and on arriving, bowed his head at the Blessed One’s feet before taking a seat off to one side. The king then said to the Blessed One, “Blessed One, I have a worthy suit. Tathāgata, I have a worthy suit.”

3.80 “Great king, if you insist on passing up the boons of the tathāgatas, arhats, and perfectly complete buddhas, tell me, what favor could I grant you?”

“One that noble beings would find easy.”

“If I find it easy, I shall grant it.”

3.81 “Reverend, when the Blessed One was born, the Blessed One was destined to become king of the world. I even thought I would soar through the sky and see the four continents, my delight and pleasure being not inconsiderable.

3.82 “Reverend, when the Blessed One became a renunciant, what hopes I had for you to become king of the world were dashed. So instead, I went on to think that the prince Sundarananda would conquer and become king of the world. When those hopes were shown to be just that, and the prince Sundarananda became a renunciant, the hopes I had for conquering and for becoming king of the world were dashed too. So instead, I then went on to think that the prince Rāhulabhadra would become a king of real command. When those hopes were shown to be just that, and the prince Rāhulabhadra became a renunciant, what hopes I had for becoming a king of real command were completely and utterly dashed too.

- 3.83 “Reverend, if only it were otherwise and your parents could have found satisfaction in you! Reverend, [F.84.a] these noble monks are allowing the going forth of sons of noble families and ordaining them without their parents’ consent. O Blessed One! It would be good if, in your compassion, you were to give some consideration to prohibiting the noble ones from allowing the going forth of sons of noble families and their ordination without their parents’ consent.”
- 3.84 By keeping silent, the Blessed One assented to King Śuddhodana. Understanding the Blessed One’s silence to be assent, King Śuddhodana bowed his head at the Blessed One’s feet and took his leave.
- 3.85 The Blessed One thought, “All those shortcomings ensue from monks allowing the going forth of sons of noble families and their ordination without their parents’ consent.” He then decreed, “In light of this, monks should not allow the going forth of sons of noble families or ordain them without their parents’ consent. If someone approaches any of you wishing to go forth, ask him, ‘Have your parents given their consent?’ If you allow going forth without asking this, a breach occurs.”
- 3.86 After the Blessed One had decreed, “A monk should not allow the going forth of sons of noble families or ordain them without their parents’ consent,” the monks did not allow others to go forth who came, without their parents’ consent, from faraway lands where their parents could not be consulted. Thus, their going forth not allowed, the hopefuls turned back.
- 3.87 When that proved to be an impediment to monkhood, the state of having gone forth and been ordained in the well-proclaimed Dharma and Vinaya, the monks asked the Blessed One about it, and he decreed, “Those who come without their parents’ consent from faraway lands where their parents cannot be consulted should be allowed to go forth. [F.84.b] This you need not regret.”

4. Scaring Away a Crow

4.1 A summary:

Scaring away a crow, violators,
Impostors, person labeled a pandaka,
Creatures, tīrthikas,
Matricides, and patricides.

· SCARING AWAY A CROW ·

4.2 The Blessed Buddha was staying in Śrāvastī, in the Jetavana, Anāthapiṇḍada's Park, when the ignorant Virūḍhaka had slaughtered the Śākya inhabitants of Kapilavastu, although they had not been aggressive, antagonistic, or thieving. The two sons of the venerable Ānanda's younger sister were left orphaned, and were wandering aimlessly when traders from Śrāvastī on their way to Kapilavastu on business recognized the two good-looking lads and asked, "Boys, where are your parents?"

"They were killed by the ignorant Virūḍhaka," they replied.

4.3 "If your uncle, the famous monk known as reverend Ānanda, is staying in Śrāvastī, why don't you go there?"

They replied, "Who would take us there?"

"We will take you."

4.4 After they traded their goods and made a profit, the traders set out for Śrāvastī with the two boys in tow. They left the boys at the gate of Jetavana, where the venerable Ānanda recognized them and asked, "Boys, where are your parents?"

"They were killed by the ignorant Virūḍhaka."

4.5 Because Ānanda cared for his kin, on hearing of their death he became choked with tears.

The monks asked him, "Venerable Ānanda, who are these two lads?"

"They are my sister's boys."

- 4.6 “Why don’t you take them in?”
 “I barely get enough from begging to fill my own stomach,” he replied.
 “Where out there can I get enough to provide for them?”
 “If these two boys offer the monks herbs, [F.85.a] flowers, and fruits, in return the monks will give them the leftovers from their begging bowls.”
- 4.7 After being taken in, the boys began to offer the monks herbs, flowers, and fruits, and in return the monks gave them the leftovers from their begging bowls. After a few days of giving the two their leftovers, they stopped. So Ānanda went out and about begging alms, but received only just enough to fill his own stomach. Eating half himself and giving the other half to the two boys, he became pallid, emaciated, feeble, withered, thin, and weak.
- 4.8 Although they know, blessed buddhas may inquire about what they already know. Though they already know, they may inquire—or, even though they know, they may not inquire. They inquire when the time is right, not when the time has passed. Their inquiries are meaningful, not meaningless. In this way blessed buddhas dam the flow of meaningless inquiries.
- 4.9 As blessed buddhas know the time for a meaningful inquiry, the Blessed Buddha asked the monks, “Monks, why has the monk Ānanda become pallid, emaciated, feeble, withered, thin, and weak?”
- 4.10 “Blessed One,” they replied, “since the two sons of the venerable Ānanda’s younger sister were orphaned, he has gone out receiving only enough alms to fill his own mouth,¹⁶⁰ half of which he takes for himself while the other half he gives to them. This has reduced the venerable Ānanda to such a state.”
- 4.11 The Blessed One then asked the venerable Ānanda, “Will you not allow these two boys’ going forth?” [F.85.b]
 “Blessed One, I will allow their going forth.”
- 4.12 The Blessed One decreed, “In light of that, I give permission for food given to the saṅgha to be given to those wishing to go forth.”
- 4.13 After the Blessed One gave permission for food that has been given to the saṅgha to be given to those wishing to go forth, the monks gave them food for a few days and then began to complain. The Blessed One then asked Ānanda a second time, “Did you refuse to allow these two boys’ going forth?”
 “Reverend, the two of them are not yet fifteen.”
- 4.14 “Can the two boys scare crows away from the saṅgha’s sleeping quarters?”
 “Reverend, they can throw stones.”
 “In that case, Ānanda, I give my permission to allow freely the going forth of those as young as seven years old, provided they can scare away crows.”

- Ānanda then allowed the two to go forth.
- 4.15 After Ānanda's nephews went forth, Ānanda began to teach them to read, but after a few days of study they began to misbehave. The venerable Mahāmaudgalyāyana asked Ānanda, "Why do you not make these two novices study?"
- "Elder," replied Ānanda, "they do not listen to me. I do not know what to do, but I must compel these two novices to study."
- 4.16 Mahāmaudgalyāyana replied, "Elder, do as you say."
- So Ānanda began to make the two novices study. But again, after a few days, the two of them began to misbehave, and Ānanda asked Mahāmaudgalyāyana, "Elder, why can I not make these two novices study?"
- "Ānanda, these two will not yet listen to me either."
- "Elder, the two novices must be given a little scare."
- 4.17 The venerable Mahāmaudgalyāyana said to the two, "Novices, [F.86.a] let's do our daily practice."
- "Yes, noble one."
- "Bring something to sit on."
- 4.18 Mahāmaudgalyāyana then took the two novices for their daily practice. On the way, Mahāmaudgalyāyana conjured up an apparition of beings in the hell realms, who cried out from being cut, sliced, crushed, and hacked to pieces.
- The two boys exclaimed, "Noble one, what is this?"
- "Have a closer look," he replied.
- 4.19 The two of them approached and found what was being done there—the cutting, the slicing, the crushing, and the hacking to pieces. Some were being sliced apart by saws, some were being ground in mills, and some were being melted down in boiling vats. When they saw two boiling iron vats standing there empty, they asked, "Gentlemen, will no one be put into these two?"
- 4.20 "No," they replied. "For the two sons of noble Ānanda's sister have gone forth and yet lazily pass their time. When their time has come and they die, they will be reborn here, so these two vats have been reserved for them."
- Terrified, they thought, "If we're recognized, they'll put us in those vats this very day," and began to look all about them. They went to Mahāmaudgalyāyana, who asked, "Did you see something?"
- "Noble one, we did."
- 4.21 "What?"
- "Beings in the hell realms."
- "What were they doing there?"

- 4.22 “They were doing all sorts of things—cutting, slicing, crushing, hacking to pieces,” they replied. “There, some were being sliced apart by saws, some were being ground in mills, and some were being melted down in boiling vats. [F.86.b] When we saw two boiling iron vats standing empty, we asked, ‘Gentlemen, will no one be put into these two?’ And they replied, ‘No. For the two sons of noble Ānanda’s sister have gone forth and yet lazily pass their time. When their time has come and they die, they’ll be reborn here, so these two have been reserved for them.’ ”
- 4.23 Then Mahāmaudgalyāyana advised, “Thus, novices, knowing that disadvantages such as these, and others too, accrue from laziness, apply yourselves diligently.”
- 4.24 The two nephews began to apply themselves to their studies with diligence. If they thought of the beings in the hell realms in the morning, they would not even eat; if they thought of them in the afternoon, they would vomit up what they had eaten. Thus it was that the two of them became pallid, emaciated, feeble, withered, thin, and weak.
- 4.25 Mahāmaudgalyāyana said, “Ānanda, the two have become dispirited.”
 “Elder, now they must be inspired.”
 Mahāmaudgalyāyana said to the two, “Novices, let’s go for our daily practice.”
 “Noble one,” they replied, “we will go, but we will not return to that one place.”
 “Bring something to sit on.”
- 4.26 Mahāmaudgalyāyana then took the two novices for their daily practice. On the way, Mahāmaudgalyāyana conjured up an apparition of the gods, along with the sounds of the vīṇā, ektara, balari, mahāti, and the sughoṣak.¹⁶¹
- 4.27 The two boys exclaimed, “Noble one, what is this?”
 “Have a closer look,” he replied.
 The two of them approached and followed the sounds of the vīṇā, ektara, balari, mahāti, and the sughoṣak to where there stood two palaces strewn with beds and divans replete with goddesses. Seeing no gods in either palace, they inquired, “Mistresses, [F.87.a] are there no gods in either of these palaces?”
 “No, there are none.”
- 4.28 “Why is that?”
 “The two sons of noble Ānanda’s sister have gone forth, and since they act and apply themselves diligently, when their time has come and they die, they will be reborn here, so these two have been reserved for them.”
- 4.29 Overjoyed, they went to Mahāmaudgalyāyana, who again asked, “Did you see something?”

“Noble one, we did.”

“What?”

“Gods.”

4.30 “What were they doing?”

“We could hear the sounds of the *vīṇā*, *ektara*, *balari*, *mahāti*, and the *sughoṣak*, and found two palaces strewn with beds and divans replete with goddesses, who said, ‘The two sons of noble Ānanda’s sister have gone forth, and since they act and apply themselves diligently, when their time has come and they die, they will be reborn here, so these two have been reserved for them.’ ”

4.31 Then Mahāmaudgalyāyana advised, “Thus, novices, knowing that advantages such as these, and others too, accrue from diligence, apply yourselves.” [B8]

The two of them began to apply themselves to their studies and receive instructions. After a time, they came across the following passage in the *Nidānaśamyukta*:¹⁶²

- 4.32 Then, taking dirt from the tip of his fingernail, the Blessed One asked the monks, “Monks, what do you think? Which is more, the dirt I take from the tip of my fingernail or the dirt that is upon this earth?” [F.87.b]
- 4.33 “Reverend, the dirt the Blessed One takes from the tip of his fingernail is less, much less, a great deal less, entirely less. If we used those specks to produce all the dirt on the earth, it would not amount to even one hundredth, it would not amount to one thousandth of it, or one hundred thousandth of it; it would not equal, match, number, compare to, or cause it.”
- 4.34 “Monks,” the Blessed One replied, “sentient beings equal in number to the particles of dirt on the earth die among hell realm beings only to be reborn among hell realm beings, while sentient beings equal in number only to the particles of dirt on the tip of my fingernail die among hell realm beings and are reborn among humans.
- 4.35 “Sentient beings equal in number to the particles of dirt on the earth die among hell realm beings only to be reborn among animals, while sentient beings equal in number only to the particles of dirt on the tip of my fingernail die among hell realm beings and are reborn among humans.
- 4.36 “Sentient beings equal in number to the particles of dirt on the earth die among hell realm beings only to be reborn among spirits, while sentient beings equal in number only to the particles of dirt on the tip of my fingernail die among hell realm beings and are reborn among humans.
- 4.37 “Sentient beings equal in number to the particles of dirt on the earth die among hell realm beings only to be reborn among hell realm beings, while sentient beings equal in number only to the particles of dirt on the tip of my fingernail die among hell realm beings and are reborn among gods.
- 4.38 “Sentient beings equal in number to the particles of dirt on the earth die among hell realm beings [F.88.a] only to be reborn among animals, while sentient beings equal in number only to the particles of dirt on the tip of my fingernail die among hell realm beings and are reborn among gods.
- 4.39 “Sentient beings equal in number to the particles of dirt on the earth die among hell realm beings only to be reborn among spirits, while sentient beings equal in number only to the particles of dirt on the tip of my fingernail die among hell realm beings and are reborn among gods.
- 4.40 “Sentient beings equal in number to the particles of dirt on the earth die among animals only to be reborn among animals, while sentient beings equal in number only to the particles of dirt on the tip of my fingernail die among animals and are reborn among humans.
- 4.41 “Sentient beings equal in number to the particles of dirt on the earth die among animals only to be reborn among hell realm beings, while sentient beings equal in number only to the particles of dirt on the tip of my

- finger nail die among animals and are reborn among humans.
- 4.42 “Sentient beings equal in number to the particles of dirt on the earth die among animals only to be reborn among spirits, while sentient beings equal in number only to the particles of dirt on the tip of my finger nail die among animals and are reborn among humans.
- 4.43 “Sentient beings equal in number to the particles of dirt on the earth die among animals only to be reborn among animals, while sentient beings equal in number only to the particles of dirt on the tip of my finger nail die among animals and are reborn among gods.
- 4.44 “Sentient beings equal in number to the particles of dirt on the earth die among animals only to be reborn among hell realm beings, while [F.88.b] sentient beings equal in number only to the particles of dirt on the tip of my finger nail die among animals and are reborn among gods.
- 4.45 “Sentient beings equal in number to the particles of dirt on the earth die among animals only to be reborn among spirits, while sentient beings equal in number only to the particles of dirt on the tip of my finger nail die among animals and are reborn among gods.
- 4.46 “Sentient beings equal in number to the particles of dirt on the earth die among spirits only to be reborn among spirits, while sentient beings equal in number only to the particles of dirt on the tip of my finger nail die among spirits and are reborn among humans.
- 4.47 “Sentient beings equal in number to the particles of dirt on the earth die among spirits only to be reborn among hell realm beings, while sentient beings equal in number only to the particles of dirt on the tip of my finger nail die among spirits and are reborn among humans.
- 4.48 “Sentient beings equal in number to the particles of dirt on the earth die among spirits only to be reborn among animals, while sentient beings equal in number only to the particles of dirt on the tip of my finger nail die among spirits and are reborn among humans.
- 4.49 “Sentient beings equal in number to the particles of dirt on the earth die among spirits only to be reborn among spirits, while sentient beings equal in number only to the particles of dirt on the tip of my finger nail die among spirits and are reborn among gods.
- 4.50 “Sentient beings equal in number to the particles of dirt on the earth die among spirits only to be reborn among hell realm beings, while sentient beings equal in number only to the particles of dirt on the tip of my finger nail [F.89.a] die among spirits and are reborn among gods.
- 4.51 “Sentient beings equal in number to the particles of dirt on the earth die among spirits only to be reborn among animals, while sentient beings equal in number only to the particles of dirt on the tip of my finger nail die among spirits and are reborn among gods.

- 4.52 “Sentient beings equal in number to the particles of dirt on the earth die among gods only to be reborn among hell realm beings, while sentient beings equal in number only to the particles of dirt on the tip of my fingernail die among gods and are reborn among gods.
- 4.53 “Sentient beings equal in number to the particles of dirt on the earth die among gods only to be reborn among animals, while sentient beings equal in number only to the particles of dirt on the tip of my fingernail die among gods and are reborn among gods.
- 4.54 “Sentient beings equal in number to the particles of dirt on the earth die among gods only to be reborn among spirits, while sentient beings equal in number only to the particles of dirt on the tip of my fingernail die among gods and are reborn among gods.
- 4.55 “Sentient beings equal in number to the particles of dirt on the earth die among humans only to be reborn among hell realm beings, while sentient beings equal in number only to the particles of dirt on the tip of my fingernail die among humans and are reborn among humans.
- 4.56 “Sentient beings equal in number to the particles of dirt on the earth die among humans only to be reborn among animals, while sentient beings equal in number only to the particles of dirt on the tip of my fingernail die among humans and are reborn among humans. [F.89.b]
- 4.57 “Sentient beings equal in number to the particles of dirt on the earth die among humans only to be reborn among spirits, while sentient beings equal in number only to the particles of dirt on the tip of my fingernail die among humans and are reborn among humans.”
- 4.58 Upon reciting this chapter, called “Repeating Like a Wheel,” the two boys asked Mahāmaudgalyāyana, “Noble one, will we too die among gods and humans only to be reborn among hell realm beings, animals, and spirits?”
- 4.59 “Gentlemen, so long as the continuum of disturbing emotions remains uninterrupted, you must spin like a waterwheel through the cycle of five migrations.”
Disheartened, they spoke this verse:
- 4.60 “Being a god, who cannot stay a god, is no good.
Being a human, whose life is short, is no good.
Being in saṃsāra, where there is no peace, is no good.
That is why, said the Sugata, nirvāṇa is supreme.
- 4.61 “Noble one, henceforth, come what may, as we cycle through saṃsāra we must avoid engaging with such disturbing emotions, so please, we ask that you teach us the Dharma.”

- 4.62 Mahāmaudgalyāyana knew their thoughts, their tendencies, their characters, and their natures. Drawing on all he had heard, he taught them the Dharma so that they abandoned all disturbing emotions and actualized arhatship, becoming arhats free of attachment to the three realms, for whom filth was equal to gold, who knew space like the palm of their hands, whose emotions had been cooled as if treated by a balm of sandalwood, whose knowledge had rent open the shell. They attained knowledge, clairvoyance, and discerning wisdom. They turned their backs on worldly gain, desires, and esteem and were venerated, honored, and saluted by Indra and the gods who attend him. [F.90.a]
- 4.63 When the monks saw the two novices miraculously flying through the air, picking flowers, they asked one another, “Venerables, who are those two?”
One said, “They are the two novices, kin to Ānanda.”
- 4.64 “Our begging bowls are black with wear. Our teeth are falling out and our hair turns grey, and yet we have not achieved even stillness of mind. Venerable, if these two were but seven years old when they went forth and yet abandoned all disturbing emotions and actualized arhatship, then the Blessed One spoke well when he said, ‘Ānanda, awakening is attained through diligence.’ ”
- 4.65 In doubt, the monks went to he who severs all doubts, the Blessed Buddha, and asked, “Reverend, what actions have these two novices done that the fruition of such an act should lead them to go forth at the mere age of seven, and that the Blessed One exempted them alone from the vinaya guidelines he laid down for his disciples, allowing them to abandon all disturbing emotions and actualize arhatship?”
- 4.66 The Blessed One responded, “Monks, these two themselves performed the actions—which have accrued a heap of karma, whose results have matured, which follow their course like an irrigation channel, which inevitably come to be—so who else will experience the actions they themselves have performed and accrued? Monks, actions which have been performed and accrued do not ripen upon the external elements. They do not ripen upon the element of water, upon the element of fire, nor upon the element of wind. Likewise, virtuous and nonvirtuous actions which have been performed and accrued come to fruition upon the aggregates, elements, and seats of the senses of the one who performed them, for:
- 4.67 “Actions never waste away,
Not even after one hundred eons.
When the time [F.90.b] and the conditions
Are right, they alight upon embodied beings.

- 4.68 “Monks, earlier in this fortunate eon, when the lifespan of beings lasted twenty thousand years, there appeared in the world a teacher, a tathāgata, an arhat, a perfectly awakened buddha, a knowledgeable and venerable one, a sugata, one who knew the world, an unsurpassed guide who tamed beings, a teacher to gods and men, the Blessed Buddha Kāśyapa.
- 4.69 “With his following of twenty thousand monks, he lived and stayed in the Deer Park of Ṛṣipatana near Vārāṇasī. In Vārāṇasī there lived two householders and friends, who had wished to go forth in their youth, but had not received leave to go forth from their relatives. At a certain point, after their youth had faded, they abdicated in favor of their relatives and went forth into the teachings of the perfectly awakened Buddha Kāśyapa. As was natural given their junior status, they were always expected to perform errands, and so the monks would order them about, saying, ‘You two old-timers! Go do this!’ and ‘You two old-timers! Bring me that!’
- 4.70 “One of them had a placid nature but the other was quick-tempered. Thus when the one became angry, the other would say, ‘Old-timer, if you couldn’t go forth when you were young, why get angry now?’
- 4.71 “Though they lived the holy life for the remainder of their lives, they did not achieve any of the host of qualities. So later, as they died, they said this prayer: ‘We have lived the holy life for what remained of our lives under the Blessed One, the tathāgata, the arhat, the perfectly awakened Buddha, the hallowed and unsurpassed Kāśyapa, but we have achieved none of the host of qualities. Therefore, may the roots of virtue from having lived the holy life for what remained of our lives ensure that at the mere age of seven we go forth into the teachings of the Blessed Buddha Śākyamuni, whose coming has been foretold in a prophecy that the blessed tathāgata, the arhat, the perfectly awakened Buddha Kāśyapa gave to a wonderful brahmin boy: “In the future, when the lifespans of beings last one hundred years, you brahmin boy [F.91.a] will become the tathāgata, the arhat, the perfectly awakened Buddha, the knowledgeable and venerable one, the sugata, the one who knows the world, the unsurpassed guide who tames beings, the teacher to gods and men, the Blessed Buddha Śākyamuni.” And further, may the Blessed One exempt us alone from the vinaya guidelines he laid down for his disciples, allowing us to abandon all disturbing emotions and actualize arhatship.’
- 4.72 “Monks, the two householders of that time are now these two novices. And due to the prayer that they made, they have gone forth at the mere age of seven, and I have exempted them alone from the vinaya guidelines I laid down for my disciples, allowing them to abandon all disturbing emotions and actualize arhatship.”

· VIOLATORS ·

- 4.73 While the Blessed Buddha was journeying and passing through Kāśī, he arrived at a place and smiled. As is natural, when blessed buddhas smile, blue, yellow, red, white, maroon, crystalline, and silvery rays of light emerge from their mouths, some streaming downwards and some streaming upwards.
- 4.74 Those that streamed downwards proceeded to the hell realms of Sañjīva, Kālasūtra, Saṅghāta, Raurava, Mahāraurava, Tapana, Pratāpana, Avīci, Arbuda, [F.91.b] Nirarbuda, Aṭaṭa, Hahava, Huhuva, Utpala, Padma, and Mahāpadma. Alighting on and cooling those in the hot hells and alighting on and warming those in the cold hells, these rays of light interrupted the various harms inflicted on those hell realm beings, prompting the denizens of hell to think, “Gentlemen, what is this? Have we died, moved on, and taken birth elsewhere?”
- 4.75 To engender faith in them, the Blessed One sent an emanation which, when they saw it, prompted them to think, “Gentlemen, we have not died and moved on, nor have we been born elsewhere. Rather, the various harms inflicted on us have been interrupted by a being we have never seen before.”
- 4.76 Through the faith they felt in the emanation, the karma that led them to experience the hell realms was exhausted and they took rebirth as gods or humans, forms in which they became fit vessels for the truth.
- 4.77 Those rays of light that streamed upwards reached the gods of Cāturmahārājika, Trāyastriṃśa, Yāma, Tuṣita Nirmāṇarati, Paranirmitavaśavartina, Brahmakāyikā, Brahmapurohita, Mahābrahman, Parīttābha Apramāṇābha Ābhāsvara, Parīttāsubha Apramāṇasubha, Śubhakṛtsna, Anabhṛaka, Puṇyaprasava, Bṛhatphala, Abṛha, Atapa, Sudṛśa, Sudarśana, and Akaniṣṭha. Resonating with the words “impermanence,” “subject to suffering,” “empty,” and “selfless,” the rays of light proclaimed these two verses: [F.92.a]
- 4.78 “Take action! Go forth!
Apply yourself to the Buddha’s teachings!
As an elephant does a mud hovel,
Destroy Yama’s minions!
He who with great care
Trains in the Dharma and Vinaya
Abandons the cycle of rebirth
And ends suffering once and for all!”

4.79 The rays of light then unfurled through the worlds of the great billionfold universe, so that they would, in the future, be drawn into the Blessed One's sphere. If the Blessed One was about to foretell actions of the past, the rays of light would fade into the space behind the Blessed One. If the Blessed One was about to foretell actions of the future, the rays of light would fade into the space before the Blessed One. If the Blessed One was about to foretell rebirth as a hell realm being, the rays of light would fade into the soles of his feet. If the Blessed One was about to foretell rebirth as an animal, the rays of light would fade into his ankle. If the Blessed One was about to foretell rebirth as a spirit, the rays of light would fade into his big toe. If the Blessed One was about to foretell rebirth as a human, the rays of light would fade into his knee. If the Blessed One was about to foretell a reign as a powerful king of the world, the rays of light would fade into the palm of his left hand. If the Blessed One was about to foretell a reign as a king of the world, the rays of light would fade into the palm of his right hand. If the Blessed One was about to foretell rebirth as a god, the rays of light would fade into his navel. If the Blessed One was about to foretell a śrāvaka's awakening, the rays of light would fade into his mouth. If the Blessed One was about to foretell a pratyekabuddha's awakening, the rays of light would fade into the tuft of hair at his brow. If the Blessed One was about to foretell unsurpassed, complete and perfect awakening, the rays of light would fade into the uṣṇīṣa at his crown.

4.80 The rays of light then circled the Blessed One three times and faded into the soles of his feet. The venerable Ānanda then pressed his palms together and said to the Blessed One, "Reverend, not without cause or condition do tathāgatas, arhats, perfectly awakened buddhas [F.92.b] smile. If so, reverend, what then has caused you to smile? What condition has occasioned it?" And then he asked again in verse:

4.81 "A mass made brilliant by a thousand colors
Emerged from your mouth,¹⁶³
Illuminating every direction,
So why bother with a parasol?
Not brazen, nor dejected, nor self-satisfied,
You have become a buddha, the best of beings,
A victorious tamer of enemies. Not without cause
Do you flash a smile white like a conch or lotus root.
Your mind thus knows when the time is right to proclaim.¹⁶⁴
Leader among sages! Sovereign among ascetics!
For your disciples who doubt,
Dispel their uncertainty with words
Reliable, sublime, and virtuous.

Steady as a mountain or the salty sea,
Lord buddhas do not smile accidentally.
Steady as you are, this group is eager to hear
The reason for your smile.”

4.82 The Blessed One replied, “Ānanda, it is like this. Not without cause or condition do tathāgatas, arhats, perfectly awakened buddhas smile. Ānanda, a great many sinister men here have violated a great many nuns by bodily forcing themselves upon them. For this, when they die, they will pass from this life to be reborn among the denizens of hell.”

4.83 A monk then went to where the Blessed One was, pressed his palms together and bowed, appealing to him in these words: “Reverend, I am one of the many sinister men who have bodily and forcibly violated nuns.”

“Fool, have you really committed this act?”

“Reverend, indeed I have.”

4.84 The Blessed One then [F.93.a] decreed to the monks, “Monks, a person who has violated a nun will not take root in this Dharma and Vinaya.¹⁶⁵ Therefore, monks, you must banish from this Dharma and the Vinaya those persons who have violated a nun. If someone wishing to go forth approaches any of you, you should ask, ‘You have not violated a nun, have you?’ If you allow going forth without asking this, a breach occurs.”

· IMPOSTORS ·

4.85 The Blessed Buddha was staying in Śrāvastī, in the Jetavana, Anāthapiṇḍada’s Park, when a householder of Śrāvastī came to Jetavana.

4.86 When monks are not free from desire, it leads to saṅgha remnant offenses. Some incur offenses in their youth and then grow old, and others incur offenses in their maturity. When such an offense occurs, the monks who retain the sūtras, retain the vinaya, and retain the māṭṛkā impose, in accordance with the Dharma, a sentence¹⁶⁶ on the offender. The offender must serve the saṅgha while undergoing his full probation and penance. According to some, this service includes providing the saṅgha with drinks. According to others, it includes fanning them.

4.87 At a certain point, the householder from Śrāvastī saw a spread of fine shelters with choice food laid out for the community and thought, “Though there is some good to their teaching, there are flaws too—they lack honor and respect for those elders they put to work.”

4.88 When the group of six¹⁶⁷ heard him say this, they asked, “What did you say, householder?”

“Noble ones, though there is some good to your teaching, you too have flaws.”

- 4.89 “Householder, what are our flaws?”
 “Noble ones,” he replied, “you lack honor and respect for the elders by putting them to work.”
- 4.90 “There is a reason we put even elders to work.” [F.93.b]
 “Noble ones, if I were to go forth, would you put me to work too?”
 They replied, “What would you say if someone much more distinguished than you were to go forth and we put even him to work?”
 The householder thought, “If I were to go forth, they would also put me to work. I must find some way around it.”
- 4.91 As the householder was possessed of a natural intelligence, while in the monks’ company he learned how to conduct himself. Having learned that, he set off for a remote land, where he shaved off his hair and beard, donned saffron robes, and settled down.
- 4.92 After a time, monks who were paying homage to stūpas passed by. When the pilgrims saw him they said, “Elder, in Śrāvastī there resides one who is verily a lord of Dharma. Around him, gods are always appearing in the flesh. Vast lights also appear, divine sounds are heard, as are the auguries of all-knowing beings, and the two forms of wealth—material wealth and the wealth of Dharma—are to be had. Why then do you not go to Śrāvastī?”
 “Venerables, I shall remain right here.”
- 4.93 They implored him again and again, “Elder, in Śrāvastī there verily resides a lord of Dharma. Around him always are gods appearing in the flesh. Vast lights also appear, divine sounds are heard, as are the auguries of all-knowing beings, and the two forms of wealth—material wealth and the wealth of Dharma—are to be had. Why then do you not go to Śrāvastī?”
- 4.94 At the urging of his fellow brahmacārin, he set off for Śrāvastī. In time, he saw the spread of fine shelters with choice food laid out for the community there and thought, “If I sit in the front row, I’ll be called upon to demonstrate my knowledge.” Passing by the first seat, he sat down on the second. [F.94.a]
- 4.95 When the all-knowing Kauṇḍinya arrived, he thought, “If the Blessed One declared that I am first among those who wear the monk’s mantle standard, then who is this?” On thinking it over, Kauṇḍinya saw that he was an impostor and dismissed him with a snap of his fingers. The venerable Aśvajit, Bhadrīka, Vāṣpa, Mahānāman, Yaśas, Pūrṇa, Vimala, Gavāmpati, Subāhu, the venerable Śāriputra, the venerable Mahāmaudgalyāyana, and all the eldest of elder monks then also dismissed him with the snap of their fingers.
- 4.96 Some time later he approached the group of six, and they asked him, “Elder, how many years have you passed?”
 “If you’re asking my age, I have seen sixty years,” he replied.

- 4.97 They asked, “If the Blessed One himself has not passed sixty years, how could you?” And they asked him, “Old-timer, who is your preceptor?”
- He replied, “Who is the ascetic Gautama’s preceptor?”
- 4.98 They exclaimed, “Venerables, this old-timer claims he has taken up these signifiers on his own.”¹⁶⁸ With this, they grabbed him by his arms and legs, dragged him before the senior monks and said, “Reverend saṅgha, please listen! If the Blessed One was the first self-ordained one in this world, this old-timer is the second. Or so he claims.” And with that they led him away.
- 4.99 The Blessed One then addressed the monks: “Monks, this impostor will not take root in this Dharma and Vinaya; therefore, you must banish impostors from this Dharma and Vinaya. If someone wishing to go forth approaches any of you, ask him, ‘You are not an impostor, are you?’ If you allow going forth without asking this, a breach occurs.” [F.94.b]
- 4.100 Venerable Upāli asked the Blessed One, “Reverend, if the Blessed One says an impostor should be excluded, then reverend, what constitutes an impostor?”
- “Upāli, were he to later participate in the restoration two or three times with monks of good standing, he would thereby be an imposter.”¹⁶⁹

· PERSON LABELED A PAṆḌAKA ·

- 4.101 The Blessed Buddha was staying in Śrāvastī, in the Jetavana, Anāthapiṇḍada’s Park, when a brahmin living in Śrāvastī took a wife of equal caste and together they played with, took pleasure in, and amused one another. The wife with whom he had played, taken pleasure, and amused himself soon conceived a child. After eight or nine months, a paṇḍaka child was born who, though resembling a boy, was neither female nor male. Still, they nurtured and raised the child until it grew up.
- 4.102 While the child was playing with a group of children, he showed them his sex organs, at which point they asked him, “What are you?”
- He replied, “I’m a person labeled a paṇḍaka.”¹⁷⁰
- 4.103 “You’re a brahmin,” they said. “It’s not right to bring ill repute upon your family, so do not behave like this.”
- They said to his parents, “You must stop this person labeled a paṇḍaka of yours from behaving like this.”
- 4.104 His parents then said to him, “Person labeled a paṇḍaka, we are brahmins. It is not right to bring ill repute upon our family. Do not behave so.”
- 4.105 Though this put a stop to that, the person labeled a paṇḍaka did not linger. He went to Jetavana and, after some time, he saw a group of young monks and thought, “If I were to go forth, they could play the role of a male for me while I could play the role of a female for them.” [F.95.a]

- He then approached a monk and said, “Noble one, I want to go forth.”
- 4.106 “Have your parents given you their permission?” asked the monk.
“They have not.”
- 4.107 “Go and ask your parents.”
He went to his parents and said, “Father, Mother, I want to go forth.”
- 4.108 Depressed, the two of them thought, “His going forth will require our parting with him.” Then they said to him, “Person labeled a paṇḍaka, we give you our permission.”
He went to the monk and said, “Noble one, my parents have given me permission, so please allow my going forth.”
- 4.109 After his going forth was allowed and he was granted ordination, he exposed his sex organs in the presence of monks, whereupon they asked him, “What are you? A person labeled a paṇḍaka?”
- 4.110 When he acknowledged that he was, the monks appealed to the Blessed One, and the Blessed One said to the monks, “A person labeled a paṇḍaka will not take root in this Dharma and Vinaya; therefore, you must banish people labeled paṇḍakas from this Dharma and Vinaya. If someone wishing to go forth approaches any of you, ask him, ‘You are not a person labeled a paṇḍaka, are you?’ If you allow going forth without asking this, a breach occurs.”
- 4.111 “Monks, there are five kinds of persons labeled paṇḍakas. What are they? They are intersex persons, rhythmic-consecutive persons, sexually submissive persons, persons with a voyeuristic fetish, and persons with a sexual disability. What is a intersex person? One who is born neither a female nor a male. What is a rhythmic-consecutive person? Someone who is female for half the month yet becomes male during the other half. What is a sexually submissive person? One who becomes erect if embraced by another. What is a person with a voyeuristic fetish? One who becomes erect at the sight of others’ exertion. [F.95.b] What is a person with a sexual disability? A person whose sexual organs have been disabled by disease, or removed with some instrument.
- 4.112 “If the first four types of persons labeled paṇḍakas—intersex persons, rhythmic-consecutive person, sexually submissive persons, and persons with a voyeuristic fetish—have not gone forth, you should not allow their going forth. If they have gone forth, they should be banished. As for a person with a sexual disability, if they have not gone forth, you should not allow their going forth. If they have gone forth, they should be left as they are, provided they do not show an inclination to change.¹⁷¹ If they show an inclination to change, they should be banished.”

... The shape-shifting nāga who finds faith in the Dharma ...

4.113 While the Blessed Buddha was staying in Śrāvastī, in the Jetavana, Anāthapiṇḍada's Park, the nāgas thrice felt fiery sand fall from the heavens upon them, reducing their bodies to mere skeletons. After fiery sand thrice fell from the heavens upon a young nāga, reducing his body to that of a mere skeleton, he asked his mother, "Mother, how long must I endure such suffering?"

"Son, for as long as you are in this life."

4.114 Through all of this, fiery sand had not fallen on other nāgas who possessed miraculous powers and great might, prompting him to ask, "Mother, why did it not fall upon them?"

His mother replied, "It did not fall upon them because they possess miraculous powers and great might; they live for eons and they sustain the earth. Even the garuḍa Suparṇi could not dislodge them."

4.115 Through all of this, fiery sand had not fallen on a number of scrawny nāgas either, prompting him to ask, "Mother, why did it not fall upon those of their type?"

"It did not fall upon them because they took refuge and adopted the precepts in the presence of the Blessed One."

"If that is so, [F.96.a] then I too shall take refuge and adopt the precepts in the presence of the Blessed One."

4.116 "Son, a single life's suffering is easy to bear, that of many lifetimes is not. If you take refuge and adopt the precepts in the presence of the Blessed One, but then do not properly heed them, you will have to endure suffering as a denizen in the hell realms for a long time to come."

4.117 The young nāga thought, "What suffering could be worse than my present suffering? I shall take refuge and adopt the precepts in the presence of the Blessed One."

Conjuring up the appearance of a brahmin, he set off for Jetavana, where he saw monks applying themselves to and abiding in meditation, recitation, yoga, and concentration. Upon seeing them, he felt faith and thought, "Oh my! Should I first take refuge and adopt the precepts or go forth?"

4.118 On thinking it over, he decided, "I shall go forth," and with that he approached a monk and said, "Noble one, I want to go forth."

"As I am new, you should go to someone else, an elder."

"Noble one, I do not know anyone else. This is my first time in the presence of a noble being, so I ask you, please, introduce me to a monk."

4.119 As the new monk's preceptor was a hermit living in the forest, the monk took the nāga disguised as a brahmin to see him and said, "Preceptor, as this noble son wants to go forth, I ask that you allow him to go forth."

The preceptor replied, "My dear sir, the Blessed One said, 'Monks, one could accept being pressed into work as a butcher, but it is not right to leave the life once you have gone forth and been ordained.' This brahmin would go to the hells [F.96.b] and I too would fall, so I will not ordain him."

4.120 "Please, preceptor," the monk replied, "all you need do is allow his going forth and I shall undertake to train and instruct him."

After the preceptor had allowed the nāga's going forth and ordained him, the preceptor said to the monk, "My dear sir, you and he now share a preceptor. As his instructor, you must quiz him, you must instruct him, and you must train him."

4.121 The monk recited the *Ekottarikāgama*¹⁷² and then had the nāga repeat it. As he did so with great vigor, it took on the cadence of a prayer. The monk instructor's eyes lit up with joy and the monk said to the nāga disguised as a brahmin, "My dear sir, shall we seek alms together or on our own?"

4.122 The nāga disguised as a brahmin thought, "I cannot live on the things humans eat; I had better return to the land of nāgas, where I can imbibe ambrosia, and return once I've eaten."

"Instructor, let us seek them on our own."

"Very well, my dear sir," replied the monk.

4.123 The nāga would drink the ambrosia of the gods in the land of nāgas and then return. As nāgas require a lot of sleep, he would soon fall into slumber. The monk would return later from his alms round as the nāga was rising from his nap.

4.124 One day, the monk received alms right away, took them, and headed home. As he drew near, he heard a sound, like a smith pumping his bellows, coming from his hut. Looking through the keyhole, he saw the entire hut filled with the coiled up body of a nāga and cried out, "A shape shifter! A shape shifter!"

4.125 Understanding well what such words meant, the nāga hastily transformed, cloaking his natural appearance and reverting to his conjured look. Monks gathered around and asked him, "What is the matter?"

"He's a shape shifter," the monk replied.

4.126 They said, [F.97.a] "This venerable applies himself diligently, always making an effort in his recitations. Why do you begrudge him?"

"I do not begrudge him in the least. It is just that he's a shape shifter."

4.127 While they were conferring, the Blessed One passed by and inquired, "What is the matter?"

"Blessed One, he's a shape shifter."

- 4.128 The Blessed One replied, “A shape shifter will not take root in this Dharma and Vinaya; therefore, you must banish shape shifters from this Dharma and Vinaya. If someone wishing to go forth approaches any of you, ask him, ‘You are not a shape shifter, are you?’ If you allow going forth without asking this, a breach occurs.
- 4.129 “Monks, a nāga’s nature is characterized by five things; the rest are emanations. What are these five? Nāgas are born a natural birth, they die a natural death, they sleep a natural sleep, they are nourished naturally, and they procreate naturally—these are the qualities they exhibit.”
- The Blessed One said to the nāga, “My dear sir, with this body of yours you cannot attain any of a host of qualities, so leave and do no harm to the monks.”
- 4.130 The nāga, not knowing where he might wind up, eventually came upon a forest of śāla trees, where he conjured up a monastery with a high gate, skylights, and latticed windows. It was adorned with balustrades, beguiling to the heart and beautiful to the eye, with a staircase to the upper level, and perfectly outfitted with beds, seats, and supplies. To arriving monks and departing monks, he provided all the supplies they needed.¹⁷³
- 4.131 After passing the rainy season at the monastery, an old-timer left for Śrāvastī, [F.97.b] where, as was their wont, the group of six disciples thought, “Here, it is we who teach the Dharma to the brahmins and householders that come and assemble. It is we who trounce our adversaries and it is we who spread the fame of our order.”
- 4.132 As the group of six did whatever their self-appointed duties called for, they would never leave the gate into Jetavana unattended. Upananda rose early one morning, cast aside his toothbrush, donned his orange ceremonial robe, and took up his post at the gate into Jetavana. When he saw, approaching off in the distance, an old-timer with a head as white as an āgati flower and drooping eyebrows, Upananda thought, “No doubt this is one of our elder monks.”
- 4.133 Going out to greet him, he said, “Welcome, elder, welcome.”
- “Homage to you, instructor,” replied the old-timer.
- 4.134 Upananda thought, “My! Why, I don’t recognize this old-timer as one of our instructors, nor do I recognize him as one of our preceptors.”
- 4.135 Upananda then asked him, “Old-timer, where have you come from?”
- “From the śāla forest.”
- 4.136 “Why? Is there a monastery there?”
- “Yes, there is.”
- 4.137 “What type is it?”
- “Oh, it is but a poor one.”

- 4.138 “What is it like? How is it poor? If it is fully outfitted, it is a monastery, but if it lacks all the trappings, it is poor.”
- “It is a monastery.”
- 4.139 “What’s there?”
- “A monk caretaker lives there and provides arriving monks and departing monks with all the supplies they need.”
- 4.140 As was their wont, when one among the group of six heard the slightest news they all gathered in the afternoon to discuss it. So Upananda went to the assembly hall and said to the group of six, “We venerables must put off our other business for a time.”
- 4.141 “Have you heard some news?”
- “Indeed I have. There is a monastery in the śāla forest.” [F.98.a]
- 4.142 “What’s there?”
- “A monk caretaker lives there and provides arriving monks and departing monks with all the supplies they need. Come, let us pay a visit.”
- 4.143 The expelled nāga, who was now disguised as an elderly monk caretaker, saw the six approaching from off in the distance, and thought, “So those rogues have come here. How would they treat me if I were to provide them with all the supplies they need?”
- 4.144 With that thought, he allocated, in order of seniority, canopied beds and terraced cottages and provided them with all the supplies they needed.
- 4.145 A few days after they had settled in, they said, “Nanda and Upananda, this old-timer has no obvious source of income, nor any obvious record of allocations. We should make him account for what is here.”
- 4.146 They said to him, “Old-timer, you have no obvious source of income, nor any obvious record of allocations. Come and account for them.”
- 4.147 “Noble ones,” he replied, “are you merely displeased or utterly disappointed?”
- “We are not just ‘merely displeased,’ for our fellow brahmacārin would denounce us if it were said, ‘The group of six passed the rainy season at that very monastery and yet they know nothing of its income and know nothing of its allocations.’ ”
- 4.148 “Elders, I will comply. How long must I keep records? Twelve years?”
- “Old-Timer, in twelve years even the doors of this temple will have collapsed.”
- 4.149 “How about seven years?”
- “That’s impracticable.”
- 4.150 “How about seven months?”
- “Still impracticable.”
- 4.151 “How about seven days?”

The group declared, “Nanda and Upananda, record whatever supplies this old-timer receives over the next seven days. Old-timer, [F.98.b] we order you to comply.”

4.152 The nāga, disguised as the old-timer, thought, “I shall make this monastery disappear once the seven-day period is up.”

To some of our poorer fellow brahmacārin, the nāga proceeded to offer mantles, to some upper robes, to some under robes, to some undershirts, to some begging bowls, and to some small plates.¹⁷⁴

4.153 When the group of six saw this they said, “Nanda and Upananda, investigate this old-timer and after seven days, evict him along with his partisans.”

After seven days had passed, the old-timer made the monastery vanish as the group of six slept, and fled to the seashore.

The group of six, who awoke from their sleep on a piece of dry ground, said, “Nanda and Upananda, get up and fetch some chalk so we may check the accounts.”

4.154 When they noticed they had been sleeping on a piece of dry ground, they realized, “We have opposed one who trusted in the Blessed One and served the Buddha, Dharma, and Saṅgha, causing him to flee and make his monastery disappear.”

4.155 When the monks asked the Blessed One, “Who was this being? A god, a nāga, a yakṣa?” the Blessed One replied, “That monk caretaker was a shape shifter and yet this was so: if the group of six had not opposed him, he would have served the Buddha, Dharma, and Saṅgha for as long as the teachings remained.”

4.156 The Blessed One reflected, “All those shortcomings ensue from the monks’ forcing him to account for the monastery’s income and allocations that had no obvious source or recipient.”

4.157 The Blessed One then decreed, “A monk should not be forced to account for income and allocations with no obvious source and recipients. A monk should not be forced to account for those items for which the receipt is evident but its allocation is obscure. [F.99.a] A monk should not be forced to account for those items of which the allocation is evident but its receipt is obscure. A monk should mindfully and attentively monitor those items of which both the receipt and its allocation are evident.” [B9]

4.158 After his encounter with the group of six, the shape-shifting nāga fled to the seashore, where he conjured up a second monastery with a high gate, skylights, and latticed windows. It too was adorned with balustrades, beguiling to the heart and beautiful to the eye, with a staircase to the upper level and perfectly outfitted with beds, seats, and supplies. Ocean nāgas, in the guise of brahmins and householders, gathered there and listened to the

shape-shifting nāga teach the Dharma. After hearing the Dharma, they provided arriving monks and departing monks with all the supplies they needed.

4.159 After passing the rainy season at the monastery, an old-timer left for Śrāvastī. As was their wont, the group of six thought, "Here, it is we who teach the Dharma to the brahmins and householders who come and assemble. It is we who trounce our adversaries and it is we who spread the fame of our order."

4.160 As the group of six did whatever their self-appointed duties called for, they would never leave the gate into Jetavana unattended. One day, Upananda rose early in the morning, cast aside his toothbrush, donned his orange mantle, and took up his post at the gate into Jetavana. When he saw, approaching off in the distance, an old-timer with a head as white as an āgati flower and drooping eyebrows, Upananda thought, "No doubt this is one of our elder monks."

4.161 Going out to greet him, he said, "Welcome, elder, welcome."

"Homage to you, instructor."

4.162 Upananda thought, "My! I don't recognize this old-timer as one of our instructors, nor do I recognize him as one of our preceptors." [F.99.b]

4.163 Upananda then said to him, "Old-timer, where have you come from?"

"I've come from the seashore."

4.164 "Why? Is there a monastery there?"

"Yes, there is," he replied.

4.165 "What type is it?"

"Oh, it is but a poor one."

4.166 "What is the monastery like? How is it poor? If it is fully outfitted, it is a monastery, but if it lacks all the trappings, it is poor."

"It is a monastery."

4.167 "What's there?"

"A monk preacher lives there, where he teaches the Dharma to brahmins and householders. After hearing the Dharma, they provide arriving monks and departing monks with all the supplies they need."

4.168 As was their wont, when one among the group of six heard the slightest news they all gathered in the afternoon to discuss it. So Upananda went to the assembly hall and said to the group of six, "We venerables must put off our other business for a time."

4.169 "Have you heard some news?"

"Indeed I have," Upananda replied. "There is a monastery on the seashore."

4.170 "What's there?"

“A monk preacher lives there, where he teaches the Dharma to brahmins and householders. Upon hearing the Dharma from him, they provide arriving monks and departing monks with all the supplies they need. Come, let us pay a visit.”

4.171 The debarred nāga, now disguised as a monk preacher, saw the six approaching from off in the distance, and thought, “Ah! Those rogues have arrived. What would they do if I refused to demurely acquiesce to them?”

4.172 The ocean nāgas, in the guise of brahmins and householders, then gathered there and he taught them the Dharma. After hearing the Dharma, they provided the arriving monks and departing monks with all the supplies they needed, [F.100.a] at which point the group of six said, “Nanda and Upananda, what does this old-timer know?”

“The *Ekottarikāgama*.”

4.173 “If these monks¹⁷⁵ here are all versed in the Three Piṭakas, are teachers of Dharma in their own right, and possessed of intelligence and untrammelled confidence, why does he, who teaches the Dharma using this out-of-date *Ekottarikāgama*, not request teachings from them?”

4.174 They said to the nāga, disguised as the monk preacher, “What do you know, old-timer?”

“The *Ekottarikāgama*.”

“You teach the Dharma using this out-of-date *Ekottarikāgama* while these monks here are all versed in the Three Piṭakas, are teachers of Dharma in their own right, and possessed of intelligence and untrammelled confidence. Why do you not request teachings from them?”

4.175 “What? Nobles ones, do I stop them? Why do you not teach the Dharma?”

“Nanda and Upananda, this old-timer is at odds with us. We will act to evict him.”

Thinking, “If they move to evict me, I won’t find a place among the nāgas either,” then, while the group of six were sleeping, the nāga made the monastery vanish and slipped into the ocean.

4.176 On waking on the sandy beach, the group of six said, “Nanda and Upananda, get up and erect a lion throne from which we shall teach the Dharma.”

When they noticed they had slept on a sandy beach, they said, “We opposed one who trusted in the Blessed One and served the Buddha, Dharma, and Saṅgha, causing him to flee and make his monastery disappear.”

4.177 When the monks asked the Blessed One, “Who was this being? A god, a nāga, a yakṣa?” the Blessed One replied, “That monk preacher was a shape shifter and yet this was so: [F.100.b] If the group of six monks had not

opposed him, he would have served the Buddha, Dharma, and Saṅgha for as long as the teachings remained.”

4.178 The Blessed One thought, “All those shortcomings ensue from the monks’ teaching without being requested to do so.”

With that he said, “A monk should not teach without first having been asked to do so. If a monk teaches without first having been asked to do so, a breach occurs. If he is invited to do so, then no offense ensues.”

... Saṅgharakṣita brings the Buddha’s teachings to the land of the nāgas ...

4.179 Buddharakṣita, a wealthy householder with much riches and goods who lived in Śrāvastī, took a wife of equal caste and together they played with, took pleasure in, and amused one another.

Looking to guide them, the venerable Śāriputra went to their house and enjoined the householder and his wife to seek refuge and pledge to uphold the precepts. Some time afterwards, the householder’s wife conceived a child.

4.180 Knowing this being was certain to become one of the fortunate, the venerable Śāriputra visited the family without any ascetic followers in his wake. Prostrating at his feet, the householder asked, “Does the noble one have no ascetic followers?”

“Householder,” he replied, “do you think my ascetic followers simply sprout up like weeds? It’s those who issue from people like you who become my ascetic followers.”

4.181 “Noble one, my spouse has conceived a child. If she should give birth to a boy, I will offer him as an ascetic follower to the noble one.”

“Householder, I accept.”

4.182 After eight or nine months had passed a boy was born, well proportioned, pleasing to the eye, [F.101.a] handsome, radiant, with a golden complexion, a head shaped well like a parasol, long arms, a broad forehead, eyebrows that meet, and a prominent nose.

Three weeks, or twenty-one days, after the birth, relatives came and gathered to celebrate his birth in grand style, during which time they discussed what name should be chosen for the boy. Some said, “Since the boy is Buddharakṣita’s son, the boy should be named Saṅgharakṣita,” and thus he was named Saṅgharakṣita.

4.183 Fortified with milk, curd, butter, ghee, cream, and other nourishing foods, the boy Saṅgharakṣita grew quickly, shooting up like a lotus in a pond. On the very day Saṅgharakṣita was born, that same day sons were also born to five hundred merchants, each of whom was given a name appropriate to his patrilineage.

4.184 In time the boy Saṅgharakṣita grew up and the venerable Śāriputra knew it was time to allow his going forth. So, looking to guide them, he went alone without any ascetic followers in his wake to the boy's house. After prostrating at Śāriputra's feet, the householder Buddharakṣita laid out a seat and invited the venerable Śāriputra to sit. As he sat, Śāriputra signaled to prompt the householder Buddharakṣita. The householder Buddharakṣita then said to Saṅgharakṣita, "Son, when you were in your mother's womb, before you were even born, I offered you as an ascetic follower to the noble Śāriputra. Go and serve him."

4.185 As this was to be Saṅgharakṣita's last life as a sentient being, a smile had already spread across his face and, without apprehension, neither crestfallen nor gloomy, he pledged to do as he was told. With that he became the venerable Śāriputra's attendant apprentice and follower. [F.101.b] After the venerable Śāriputra had allowed his going forth and given him ordination, he taught Saṅgharakṣita how Dharma practitioners conduct themselves and made him recite the Four Āgamas.

4.186 Some time later, after assembling merchandise to bring on their journey across the ocean, the five hundred sons of the five hundred merchants conferred and decided to bring, along with their goods, a noble monk across the ocean.

"Gentlemen, the ocean is full of many terrors. So those of us that journey across the ocean would do well to ask for the company of a noble one who might teach us the Dharma."

4.187 Beginning their search, they asked, "Who shall we ask to come?"

Some answered, "Gentlemen, we should ask our peer, the noble Saṅgharakṣita, for we grew up together playing in the dirt with him."

4.188 They went to him, prostrated at his feet, and said, "Noble Saṅgharakṣita, we grew up together playing in the dirt with you, our peer, so if we set out upon the ocean, an ocean full of many terrors, we would do well were the noble one to teach Dharma to those of us crossing the ocean. Therefore, noble one, we ask that you come with us across the ocean."

"Gentlemen," he replied, "as I am not at liberty to do as I please, you should put your request to my preceptor."

4.189 They went to the venerable Śāriputra, bowed their heads at his feet, and said, "Noble Śāriputra, please give us your attention. We grew up together playing in the dirt with our peer, the noble Saṅgharakṣita. So if we set out upon the ocean, [F.102.a] an ocean full of many terrors, we would do well were the noble one to teach Dharma to those of us crossing the ocean. For that reason, we ask that you send the noble Saṅgharakṣita with us across the ocean."

"Ask the Blessed One himself and I will not object."

4.190 They went to the Blessed One, bowed their heads at his feet, and said, "Blessed One, please give us your attention. We grew up together playing in the dirt with our peer, the noble Saṅgharakṣita. So if we set out upon the ocean, an ocean full of many terrors, we would do well were the noble one to teach Dharma to those of us crossing the ocean. For that reason, we ask that you send the noble Saṅgharakṣita with us across the ocean."

4.191 The Blessed One considered whether or not these merchants had any meager roots of virtue and saw that they did. Considering who their awakening hinged on, he saw that it hinged on the monk Saṅgharakṣita. The Blessed One then said to the venerable Saṅgharakṣita, "Saṅgharakṣita, you shall go on this journey across the ocean and face your fears along with what provokes them."

4.192 With his silence, the venerable Saṅgharakṣita assented to the Blessed One. After performing rites for protection, good luck, and success, the five hundred merchants together with the venerable Saṅgharakṣita carried their goods to the ocean in carts, on poles, in baskets and hampers, and on camels, bullocks, [F.102.b] and donkeys. Setting out for the ocean, they passed in stages through villages, towns, countryside, kingdoms, and markets until they reached the ocean shore, where they paused to recover from the weariness of the road. For five hundred denarii they obtained a ship and hired five hundred crew members to serve as stewards, cleaning staff, divers, deck hands, and riggers. After calling out three times,¹⁷⁶ they set out upon the ocean in pursuit of riches.

4.193 Part of the way into their voyage, they and their seafaring ship were held up by nāgas. The merchants began to implore Śiva, Varuṇa, Kubera, Śakra, Brahmā, and other gods, "Whoever it is that dwells here, be they gods, nāgas, yakṣas, or gandharvas, may they tell us what they desire!"

From the ocean there came a voice, saying, "Give us the noble Saṅgharakṣita!"

"The noble Saṅgharakṣita is our peer. We grew up together playing in the dirt with him. The Blessed One and the venerable Śāriputra have entrusted him to us, so we would sooner die and face our death with him than turn him over."

4.194 The venerable Saṅgharakṣita said to them, "What are you talking about, gentlemen?"

"Noble one," they replied, "a voice from the ocean has said, 'Give us the noble Saṅgharakṣita!' "

"Why do you not give me over?"

4.195 "Noble one, you are our peer. We grew up together playing in the dirt with you. The Blessed One and the venerable Śāriputra have entrusted you to us, so we would sooner die and face our death with you than turn you

over.” [F.103.a]

The venerable Saṅgharakṣita thought, “This must be what the Blessed One meant when he said to me, ‘Saṅgharakṣita, you shall go on this journey across the ocean and face your fears along with what provokes them.’ ”

4.196 Taking up his begging bowl and robe, he prepared to jump into the sea. Seeing him prepare to jump, the merchants shouted, “Noble Saṅgharakṣita! What are you doing? What are you doing?”

As they tried to stop him, Saṅgharakṣita jumped into the sea and at the very moment he did so, the nāgas released the ship. Taking the venerable Saṅgharakṣita, the nāgas returned to the land of the nāgas.

4.197 Smiling at one another, the nāgas and their nāga women watched in amazement as they invited the venerable Saṅgharakṣita to pay homage to a set of shrines, saying, “Noble Saṅgharakṣita, this shall be the sanctuary of the perfectly awakened Buddha Vipāśyin, while these shall be the sanctuaries of the perfectly awakened Buddhas Śikhin, Viśvabhū, Krakucchanda, Kanakamuni, and Kāśyapa. This shall be the sanctuary of the Blessed One Śākyamuni.”¹⁷⁷

4.198 After prostrating to the shrines with them, Saṅgharakṣita sat on the seat they had arranged at the center of the assembled nāgas. The nāgas joined their palms and supplicated him: “Noble Saṅgharakṣita, though the Blessed One’s sūtras and māṭṛkā have taken root among gods and humans, we nāgas were born into this cursed state with fallen forms! O noble one, please see that the ultimate sūtras take root among us!”

Saṅgharakṣita assented with the words, “I shall do just that.”

4.199 The shape shifter who had fled his seaside monastery for the land of the nāgas after being confronted by the group of six then chose three nāga youths and said to the first, “You shall memorize [F.103.b] the *Samyuktāgama*.”

To the second he said, “You shall memorize the *Madhyamāgama*.”

To the third he said, “You shall memorize the *Dīrghāgama*. The nāgas can learn how to recite the *Ekottarikāgama* by listening to me recite it.”¹⁷⁸

4.200 When the young nāgas began to recite, the first closed his eyes as he sought to memorize the *Samyuktāgama*, the second turned his back as he sought to memorize the *Madhyamāgama*, while the third sat off in the distance as he sought to memorize the *Dīrghāgama*.

4.201 Because the shape shifter had greater exposure to Buddhist customs than the others, he was respectful, deferential, and came first to all of their chores. He would rise early and say, “Noble ones, get up and brush your teeth. Pay homage to the gathering of blessed ones and their shrines. Eat and make the bed.”

4.202 Once, as they were all reciting their respective Āgamas, the shape shifter said, “Noble one, if nāga youths recite the Āgamas, will they remember them or not?”

Saṅgharakṣita replied, “Even if with their good memories they remember them, they still have certain flaws.”

4.203 “Noble one,” the shape shifter asked, “what are their failings?”

“They lack respect and deference. The first closes his eyes as he seeks to memorize the *Samyuktāgama*, the second turns his back as he seeks to memorize the *Madhyamāgama*, while the third sits off in the distance as he seeks to memorize the *Dīrghāgama*. You alone are respectful, deferential, and come first to all of your chores.”

4.204 “Noble one,” the shape shifter replied, “it is not that they lack respect and deference. The one who closes his eyes as he seeks to memorize the *Samyuktāgama* has noxious eyes that burn; the one who turns his back as he seeks to memorize the *Madhyamāgama* has noxious breath; and the one who sits off in the distance as he seeks to memorize the *Dīrghāgama* [F.104.a] has a noxious touch. I myself have noxious fangs.”

4.205 Frightened, the venerable Saṅgharakṣita thought, “Look! I am living among my mortal enemies,” and he grew pallid, emaciated, feeble, withered, thin, and weak.

The shape-shifting nāga asked, “Noble one, why have you become pallid, emaciated, feeble, withered, thin, and weak?”

“I am among enemies so the moment I do anything to upset you, I shall be reduced to naught but a memory.”

4.206 “We do not intend to harm the noble one. However, given the situation, does the noble one wish to return to Jambudvīpa?”

“My dear sir, I do. I do not care for this place.”

The nāgas discussed the matter among themselves and when the noble Saṅgharakṣita’s ship passed by on its return journey, they raised him from the waters and placed him on board the ship.

4.207 Smiles broke out upon the merchants’ faces as they stared in amazement and cried out, “Welcome back, noble Saṅgharakṣita, welcome back!”

Saṅgharakṣita said, “Gentlemen! Rejoice, for I have seen to it that the Four Āgamas have taken root in the land of nāgas!”

“Noble one, we do! We rejoice in this good you have done for others, for this is the job of those who go forth.”

4.208 Reunited and happy, the merchants and the venerable Saṅgharakṣita completed the journey back to shore. On arriving, all were tired and weary. As his companions slept, the venerable Saṅgharakṣita turned his gaze to the ocean. [F.104.b]

4.209 The Blessed One has said, “Monks, there are five things one never tires of looking at and which are in no way displeasing to the eye. What are the five? One never tires of looking at a clever and youthful elephant; a king of the world; the ocean with its monsters; Sumeru, the king of mountains; and a tathāgata, an arhat, a perfectly awakened buddha—these five things are in no way displeasing to the eye.”

4.210 Saṅgharakṣita gazed long at the ocean until just before dawn when, fatigued, he was overcome by a deep sleep. Not long after, the merchants loaded the pack animals and set out. But because it was in the wee hours of the morning, they could not see the venerable Saṅgharakṣita and they began to look and ask one another, “Gentlemen, what has happened to the noble Saṅgharakṣita?”

4.211 Some suggested he had gone ahead while others said he was still coming from behind and still others said he was traveling in the middle of the caravan. After searching everywhere to no avail, they gave up. Dispirited and downcast, they said, “Gentlemen, it is not good that we have left the noble Saṅgharakṣita behind. We must turn around.”

4.212 But then, on reflection, it occurred to them, “The noble Saṅgharakṣita possesses miraculous powers and great might. If he did not meet his end in the ocean, how could he meet his end while traveling on dry land? With his miraculous powers and great might, he must have gone far ahead of us and be waiting there now.”

4.213 With the call, “Gentlemen, come, let us go!” they set out.

... Saṅgharakṣita sees the effects of actions with his own eyes ...

4.214 When the sun rose, its rays struck the venerable Saṅgharakṣita as he lay asleep on the empty, sandy beach, waking him from his slumber. Seeing no one around, he thought, “What will I do if the merchants have left? They might have gone in any direction!”

4.215 With great courage, the venerable Saṅgharakṣita set out but he could see no trail. [F.105.a] After searching about, he spied a narrow path and set off upon it. After a time, he saw, in a forest of śāla trees, a monastery with a high gate, skylights, and latticed windows. It was adorned with balustrades, beguiling to the heart and beautiful to the eye, with a staircase to the upper level and perfectly outfitted with beds, seats, and supplies. It was surrounded by a variety of trees, and graced with pools and ponds, ringing with the sounds of swans, cranes, peacocks, parrots, mynahs, and cuckoos. When he saw the monks, finely dressed and well trained, living peacefully in this glorious and heavenly abode, he respectfully approached them.

4.216 With a show of respect, they said to him, “Welcome, reverend Saṅgharakṣita, welcome. From where have you come just now?”

After he explained everything that had happened, they let him rest and once he recovered from the fatigue of the road, they led him into the monastery. [S.43.a] Once there, he saw that fine seats had been arranged and choice foods laid out. They asked him, “Reverend Saṅgharakṣita, are you not thirsty? Are you not hungry?”

4.217 “Venerables,” he replied, “I am thirsty and I am hungry.”

“Then partake, reverend Saṅgharakṣita.”

“I will eat with the saṅgha.”

“Reverend Saṅgharakṣita, you are tired from your travels, so eat now. Later the food will have spoiled.”

4.218 Seeing the drawback in waiting, Saṅgharakṣita ate and then took a seat off to one side. Some time later, the meal was laid out and when the gaṇḍī beam was struck, the monks filed in, each carrying his own begging bowl, and sat down in order of seniority. As soon as they sat down, the monastery vanished [F.105.b] and each of their begging bowls turned into iron clubs of different sorts. For the remainder of the meal, they bludgeoned each other over the head with their iron clubs, cracking their skulls open and inflicting unbearable pain that caused them to cry out pitifully.

4.219 As soon as the mealtime ended, the monastery reappeared as before while the monks also resumed their peaceful demeanors. The venerable Saṅgharakṣita approached them and asked, “Who are you, venerables? What karma has led you to this?”

“Reverend Saṅgharakṣita,” they replied, “the people of Jambudvīpa are skeptical, so you will not believe us.”

“Why would I not believe what I have seen with my own eyes?”

4.220 “Reverend Saṅgharakṣita, we were disciples of the perfectly awakened Buddha Kāśyapa. While in the meal queue, we fought and, as the fruition of that karma, have been born as denizens of an ephemeral hell. As soon as we die and pass from this life, we will be reborn among the denizens of hell and will have to live there in such straits. Reverend Saṅgharakṣita, once you have returned to Jambudvīpa, say to your fellow brahmacārin, ‘Venerables, do not fight in the food queue like Kāśyapa’s monks. Do not act so as to accrue the fortune for that mass of suffering.’ It would be good if you were you to explain our plight at length.”

4.221 After agreeing to do just that, Saṅgharakṣita departed. After some time, he saw again as before, in a forest of śāla trees, a second monastery with a high gate, skylights, and latticed windows. It was adorned with balustrades, beguiling to the heart and beautiful to the eye, with a staircase to the upper level, and perfectly outfitted [F.106.a] with beds, seats, and supplies. It was surrounded by a variety of trees, and graced with pools and ponds, ringing

with the sounds of swans, cranes, peacocks, parrots, mynahs, and cuckoos. When he saw the monks, finely dressed and well trained, living peacefully in this glorious and heavenly abode, he respectfully approached them.

4.222 With a show of respect, they said to him, “Welcome, reverend Saṅgharakṣita, welcome. From where have you come just now?”

After he explained everything that had happened, they let him rest and once he recovered from the fatigue of the road, they led him into the monastery. Once there, he saw that fine seats had been arranged and choice foods laid out. They asked him, “Reverend Saṅgharakṣita, are you not thirsty? Are you not hungry?”

4.223 “Venerables, I am thirsty and I am hungry.”

“Then partake, reverend Saṅgharakṣita.”

“I will eat with the saṅgha.” [S.43.b]

“Reverend Saṅgharakṣita, you are fatigued from your travels, so eat now. Later the food will have spoiled.”

4.224 Seeing the drawback in waiting, he ate and then took a seat off to one side. Some time later, the meal was laid out and when the gaṇḍī beam was struck, the monks filed in, each carrying his own begging bowl, and sat down in order of seniority. As soon as they sat down, the monastery vanished and the food and drink turned into molten iron. For the remainder of the meal, they doused one another in molten iron, scalding their bodies and inflicting unbearable pain that caused them to cry out pitifully.

4.225 As soon as the mealtime ended, the monastery reappeared as before [F.106.b] while the monks also resumed their peaceful demeanors. The venerable Saṅgharakṣita approached them and asked, “Who are you, venerables? What karma has led you to this?”

“Reverend Saṅgharakṣita,” they replied, “the people of Jambudvīpa are skeptical, so you will not believe us.”

“Why would I not believe what I have seen with my own eyes?”

4.226 “Reverend Saṅgharakṣita, we were disciples of the perfectly awakened Buddha Kāśyapa. Once the saṅgha had received a supply of rich food and when a group of arriving monks turned up, those of us overcome by greed thought and even said, ‘We should not serve the food until the arriving monks have left.’ For seven days, an unseasonable rain fell, spoiling the food and drink, leaving it unsuitable for consumption. Thus we wasted what had been given in faith and, as the fruition of that karma, have been born as denizens of an ephemeral hell. As soon as we die and pass from this life, we will be reborn among the denizens of a great hell and will have to live there in such straits. Reverend Saṅgharakṣita, once you have returned to Jambudvīpa, say to your fellow brahmacārin, ‘Venerables, do not waste what

has been given in faith like Kāśyapa's monks. Do not act so as to accrue the fortune for that mass of suffering.' It would be well were you to explain our plight at length."

4.227 After agreeing to do just that, Saṅgharakṣita departed. After some time, he saw again as before, in a forest of śāla trees, a third monastery with a high gate, skylights, and latticed windows. It was adorned with balustrades, beguiling to the heart and beautiful to the eye, [F.107.a] with a staircase to the upper level and perfectly outfitted with beds, seats, and supplies. It was surrounded by a variety of trees, and graced with pools and ponds, ringing with the sounds of swans, cranes, peacocks, parrots, mynahs, and cuckoos. When he saw the monks, finely dressed and well trained, living peacefully in this glorious and heavenly abode, he respectfully approached them.

4.228 With a show of respect, they said to him, "Welcome, reverend Saṅgharakṣita, welcome. From where have you just now come?"

After he explained everything that had happened, they let him rest and once he recovered from the fatigue of the road, they led him into the monastery. Once there, he saw that fine seats had been arranged and choice foods laid out. They asked him, "Reverend Saṅgharakṣita, are you not thirsty? Are you not hungry?"

4.229 "Venerables, I am thirsty and I am hungry."

"Then partake, reverend Saṅgharakṣita."

"I will eat with the saṅgha."

"Reverend Saṅgharakṣita, you are fatigued from your travels, so eat now. Later the food will have spoiled."

4.230 Seeing the drawback in waiting, he ate and then took a seat off to one side. Some time later, the meal was laid out and when the gaṇḍī beam was struck, the monks filed in, each carrying his own begging bowl, and sat down in order of seniority. As soon as they sat down, the monastery caught alight, burst into flames, and was engulfed in a fire that began to burn as a single, giant inferno. [S.44.a] For the remainder of the meal, the fire raged, burning their bodies and inflicting unbearable pain that caused them to cry out pitifully.

4.231 As soon as the mealtime ended, the monastery reappeared as before while the monks [F.107.b] also resumed their peaceful demeanors. The venerable Saṅgharakṣita approached them and asked, "Who are you, venerables? What karma has led you to this?"

"Reverend Saṅgharakṣita," they replied, "the people of Jambudvīpa are skeptical, so you will not believe us."

"Why would I not believe what I have seen with my own eyes?"

4.232 “Reverend Saṅgharakṣita, we were disciples of the perfectly awakened Buddha Kāśyapa. In time, our ethics became lax and we became dissolute. When the ethical monks evicted us from the monastery, we took up in an empty monastery. After a while, an ethical monk happened by, which gave us an idea. We thought, ‘He alone can purify patronage.¹⁷⁹ We must get him to stay,’ and so he stayed. And in time, as a result of that, many ethical monks gathered there, who then proceeded to evict us. Those of us who could not bear this piled wood, straw, and dried dung and set fire to the monastery, burning many of the monks intent on training there. As the fruition of that karma, we have been born as denizens of an ephemeral hell. As soon as we die and pass from this life, we will be reborn among the denizens of hell and will have to live there in such straits. Reverend Saṅgharakṣita, once you have returned to Jambudvīpa, say to your fellow brahmacārin, ‘Venerables, do not nurse hatred for your fellow brahmacārin as Kāśyapa’s monks did. Do not act so as to accrue the fortune for that mass of suffering.’ It would be well were you to explain our plight at length.” [F.108.a]

4.233 After agreeing to do just that, Saṅgharakṣita departed. On his journey, the venerable Saṅgharakṣita saw beings shaped like walls, pillars, trees, leaves, flowers, fruit, rope, brooms, bowls, mortars and pestles, pots, and even beings cut at the waist, their bodies held together by tendons.¹⁸⁰

... Saṅgharakṣita’s sermon leads five hundred seers to the truth ...

4.234 Eventually, the venerable Saṅgharakṣita reached a settlement with an ashram where there lived five hundred seers. The seers saw the venerable Saṅgharakṣita approaching from off in the distance and began to confer with one another: “Listen, gentlemen. These ascetic sons of the Śākya tend to preach a great deal. Let none of us offer a single word in response.”

4.235 Having made this pact, they remained where they were. With a peaceful demeanor, Saṅgharakṣita approached them, but when he requested a place to stay, they gave not a word in response. A single seer, intent on merit, said, “Why do we not give you a place to stay? It is because you have a fault. You tend to preach a lot. You must therefore swear an oath: I will give you a place if you refrain from giving even the slightest sermon.”

4.236 “Seer, as you instruct, I shall not preach,” replied Saṅgharakṣita.

The seer took Saṅgharakṣita to an unoccupied thatched hut in the settlement and told him he could sleep there. Saṅgharakṣita sprinkled water on, swept, and applied fresh cow dung to the dirt floor of the thatched hut.¹⁸¹ On seeing this, the seers said, “Gentlemen, these ascetic sons of the Śākya are sanitary.” [S.44.b]

4.237 Saṅgharakṣita washed his feet outside the thatched hut before going back inside. Sitting down, he crossed his legs, held his body erect, [F.108.b] and rested in mindfulness. A goddess living in the ashram went to the venerable Saṅgharakṣita during the evening watch and said, “Noble Saṅgharakṣita, please teach the Dharma.”

4.238 “Goddess, I wish you well but did you not see I received this resting place by making a pact? Would you like me to be kicked out?”

The goddess thought, “This renunciant is tired, so I shall return during the night watch.” She returned during the night watch and said, “Noble Saṅgharakṣita, please teach the Dharma.”

“Sister, you just can’t leave it be! You must want me to be kicked out!”

4.239 She thought, “This renunciant is still groggy from sleep. I shall return during the final watch.” She returned during the final watch and said, “Noble Saṅgharakṣita, why do you sleep? I woke you in the middle of the night and asked you to teach the Dharma.”

“Sister, you are trying by every means to get me kicked out!”

4.240 “Noble one, the darkness of night has passed. Even if you were kicked out, why would it matter? You’d be seeking to leave soon anyway. Did the Blessed One not say you must face your fears along with what provokes them?”

“Sister, what you say is true. I must get going regardless of whether I am kicked out. Since these people are brahmins, I should recite a verse the brahmins themselves take to be true.”

Saṅgharakṣita then began to recite the *Brāhmaṇavarga*.¹⁸²

4.241 So long as doubt remains, going naked
With matted hair, smeared in mud; a motley diet;
Sleeping rough, unwashed and smelly;
And the practice of squatting, do not make men pure.¹⁸³
But he who forsakes violence toward all who live;
Acts with virtue; is pacific, subdued, and restrained;
And aspires to purity, even if he be bedecked in jewelry,
That is a brahmin, an ascetic, a monk. [F.109.a]

4.242 On hearing this verse, the seers thought, “This monk’s verses express the real meaning of ‘brahmin.’ ” One seer drew near, then a second and a third, until they all surrounded him, at which point the goddess charmed them so they could not see one another. After that Saṅgharakṣita began to recite the *Nagaropama Sūtra*.¹⁸⁴

- 4.243 Thus did I hear at one time. The Blessed One was staying in Śrāvastī, in the Jetavana, Anāthapiṇḍada's Park. The Blessed One said to the monks, "Monks, before I achieved perfect awakening and became a perfect buddha, I went alone into the wild. While inwardly absorbed, this perfect thought arose in my mind: 'Ah! This world is prone to suffering, for we are born, we age, we die, we deteriorate, and then it all happens again. And though a higher state exists, beings who age and die know nothing of the perfect remedies that exist.'
- 4.244 "I then pondered what was needed for birth to occur and what conditions contribute to the occurrence of birth. On proper reflection, I realized this perfectly and as it is: if there is becoming, there will be birth, and becoming contributes to the occurrence of birth.
- 4.245 "I then pondered what was needed for becoming to occur and what conditions contribute to the occurrence of becoming. On proper reflection, I realized this perfectly and as it is: [S.45.a] if there is grasping, there will be becoming, and grasping contributes to the occurrence of becoming. [F.109.b]
- 4.246 "I then pondered what was needed for grasping to occur and what conditions contribute to the occurrence of grasping. On proper reflection, I realized this perfectly and as it is: if there is craving, there will be grasping, and craving contributes to the occurrence of grasping.
- 4.247 "I then pondered what was needed for craving to occur and what conditions contribute to the occurrence of craving. On proper reflection, I realized this perfectly and as it is: if there is sensation, there will be craving, and sensation contributes to the occurrence of craving.
- 4.248 "I then pondered what was needed for sensation to occur and what conditions contribute to the occurrence of sensation. On proper reflection, I realized this perfectly and as it is: if there is contact, there will be sensation, and contact contributes to the occurrence of sensation.
- 4.249 "I then pondered what was needed for contact to occur and what conditions contribute to the occurrence of contact. On proper reflection, I realized this perfectly and as it is: if there are seats for the six senses, there will be contact, and seats for the six senses contribute to the occurrence of contact.
- 4.250 "I then pondered what was needed for the seats of the six senses to occur and what conditions contribute to the occurrence of the seats of the six senses. On proper reflection, I realized this perfectly and as it is: if there are name and form, there will be seats for the six senses, and name and form contribute to the occurrence of seats for the six senses.

- 4.251 "I then pondered what was needed for name and form to occur and what conditions contribute to the occurrence of name and form. On proper reflection, I realized this perfectly and as it is: if there is consciousness, there will be name and form, and consciousness contributes to the occurrence of name and form.
- 4.252 "I then pondered what was needed for consciousness to occur and [F.110.a] what conditions contribute to the occurrence of consciousness. By reversing the conception of 'I,' one will not incite what follows from that.
- 4.253 "Thus consciousness contributes to name and form, name and form contribute to the seats of the six senses, the seats of the six senses contribute to contact, contact contributes to sensation, sensation contributes to craving, craving contributes to grasping, grasping contributes to becoming, becoming contributes to birth, birth contributes to aging and death, and the occurrence of sorrow, lamentation, suffering, unhappiness, and strife. And that is how, I thought, this whole huge mass of suffering comes to be.
- 4.254 "I then pondered what must be absent for aging and death not to occur and what must cease for aging and death to cease. On proper reflection, I realized this perfectly and as it is: if there is no birth, no aging and death will occur, and the cessation of birth arrests aging and death.
- 4.255 "I then pondered what must be absent for birth not to occur and what must cease for birth to cease. On proper reflection, I realized this perfectly and as it is: if there is no becoming, no birth will occur, and the cessation of becoming arrests birth.
- 4.256 "I then pondered what must be absent for becoming not to occur and what must cease for becoming to cease. On proper reflection, I realized this perfectly and as it is: if there is no grasping, [S.45.b] no becoming will occur, and the cessation of grasping arrests becoming.
- 4.257 "I then pondered what must be absent for grasping not to occur and what must cease for grasping to cease. On proper reflection, I realized this perfectly and as it is: if there is no craving, no grasping will occur, and the cessation of craving arrests grasping.
- 4.258 "I then pondered what must be absent for craving not [F.110.b] to occur and what must cease for craving to cease. On proper reflection, I realized this perfectly and as it is: if there is no sensation, no craving will occur, and the cessation of sensation arrests craving.
- 4.259 "I then pondered what must be absent for sensation not to occur and what must cease for sensation to cease. On proper reflection, I realized this perfectly and as it is: if there is no contact, no sensation will occur, and the cessation of contact arrests sensation.

- 4.260 “I then pondered what must be absent for contact not to occur and what must cease for contact to cease. On proper reflection, I realized this perfectly and as it is: if there are no seats for the six senses, no contact will occur, and the cessation of the seats for the six senses arrests contact.
- 4.261 “I then pondered what must be absent for the seats of the six senses not to occur and what must cease for the seats of the six senses to cease. On proper reflection, I realized this perfectly and as it is: if there are no name and form, no seats of the six senses will occur, and the cessation of name and form arrests the seats of the six senses.
- 4.262 “I then pondered what must be absent for name and form not to occur and what must cease for name and form to cease. On proper reflection, I realized this perfectly and as it is: if there is no consciousness, no name and form will occur, and the cessation of consciousness arrests name and form.
- 4.263 “I then pondered what must be absent for consciousness not to occur and what must cease for consciousness to cease. On proper reflection, I realized this perfectly and as it is: if there is no conditioning, no consciousness will occur, and the cessation of conditioning arrests consciousness.
- 4.264 “I then pondered what must be absent for conditioning [F.111.a] not to occur and what must cease for conditioning to cease. On proper reflection, I realized this perfectly and as it is: if there is no ignorance, no conditioning will occur, and the cessation of ignorance arrests conditioning.
- 4.265 “Thus the cessation of ignorance arrests conditioning, the cessation of conditioning arrests consciousness, the cessation of consciousness arrests name and form, the cessation of name and form arrests the seats of the six senses, the cessation of the seats of the six senses arrests contact, the cessation of contact arrests sensation, the cessation of sensation arrests craving, the cessation of craving arrests grasping, the cessation of grasping arrests becoming, the cessation of becoming arrests birth, the cessation of birth arrests aging and death, and sorrow, lamentation, suffering, unhappiness, and strife. And that is how, I thought, this whole huge mass of suffering comes to cease. [B10]
- 4.266 “Monks, I thought of this as an old path I had found, an old [S.46.a] route, an old trail which seers of old have traveled and traversed. It is analogous to this: Say that a person wanders, passing through a great forest, and discovers an old path, an old route, an old trail which people of old have traveled and traversed and he follows it until he sees an old city and a king’s delightful old palace, with its resplendent gardens, resplendent parks, resplendent pools, and fine hedges. On seeing it, he

- thinks, "I shall go and speak to the king!" He goes to the king and says, "Your majesty, please grant me your attention. I was wandering, passing through a great forest, [F.111.b] when I discovered an old path, an old route, an old trail which people of old have traveled and traversed and I followed it until I saw an old city and the king's delightful old palace, with its resplendent gardens, resplendent parks, resplendent pools, and fine hedges. Your Majesty, allow me to restore the city, allow me to restore the king's palace." In time, the king's palace prospers and thrives, crops are bountiful and the land teems with animals and people.
- 4.267 "Just so, monks, I too have found an old path, an old route, an old trail which seers of old have traveled and traversed. Monks, what is this old path, this old route, this old trail which seers of old have traveled and traversed? It is this, the Noble Ones' Eightfold Path, which consists of right view, right thought, right speech, right action, right livelihood, right effort, right recollection, and right concentration.
- 4.268 "Monks, this is the old path, the old route, the old trail which seers of old have traveled and traversed. I reached it and on reaching it, I saw aging and death, and I saw the origins of aging and death, the cessation of aging and death, and the path that leads to the cessation of aging and death. I saw birth, becoming, grasping, craving, sensation, contact, the seats of the six senses, name and form, consciousness, and conditioning. And I saw the origins of conditioning, the cessation of conditioning, and the path that leads to the cessation of conditioning. And so, having been perfectly awakened by my perception, [F.112.a] I proclaim it to an array of monks, nuns, laymen, laywomen, tīrthikas, ascetics, brahmins, sādhus,¹⁸⁵ and wandering mendicants.
- 4.269 "And when a monk perfectly accomplishes it, he too becomes an accomplished adept, sagacious, righteous, and an agent of virtue. And when a nun, a layman, or a laywoman perfectly accomplishes it, they too become accomplished adepts, sagacious, righteous, and agents of virtue.
- 4.270 "Thus it is that such a one who lives purely is magnanimous, of benefit to a great many beings, prodigious,¹⁸⁶ and teaches widely and perfectly among gods and humans."

Saṅgharakṣita closed his sermon with the dedication:

- 4.271 "May all who live here gathered
On the earth or in the sky
Be always kind to creatures,
And practice Dharma night and day."

- 4.272 All present realized the truths and in that moment achieved the fruit of a non-returner and with it, miraculous abilities. In one voice they cried out, "Well said, reverend Saṅgharakṣita, well said!"
- 4.273 The goddess then released them from the miraculous spell they were under so they came to see one another again. As they caught sight of one another, they exclaimed, "Oh! You too were here?"
- 4.274 "You were here?" [S.46.b]
"I was here."
"Good!"
- 4.275 The seers had discovered a mighty state and having discovered it, proclaimed, "Reverend Saṅgharakṣita, if it is permitted, we would receive the going forth, ordination, and monkhood in the well-proclaimed Dharma and Vinaya. We would live the holy life in the Blessed One's presence."
- 4.276 Smiling, Saṅgharakṣita said, "Venerables, your great and dauntless self-confidence [F.112.b] is noble. It is excellent! It is excellent! What is more, the Blessed One said, 'Five advantages rightly come only to the wise with perfect vision who aspire to going forth.' What are those five? (1) It is only the wise with perfect vision who aspire to going forth about whom it may rightly be said, 'He will pursue his aim without diversion.' (2) It is only the wise with perfect vision who aspire to going forth about whom it may rightly be said, 'I make offerings to and praise those who are slave, agent, or emissary to no one, those who are independent and not in anyone's service.' (3) It is only the wise with perfect vision who aspire to going forth about whom it may rightly be said, 'He will attain the unsurpassed accomplishment and bliss of nirvāṇa.' (4) It is only the wise with perfect vision who aspire to going forth about whom it may rightly be said, 'Even should he fail to attain the unsurpassed accomplishment and bliss of nirvāṇa, he will be reborn among gods.' (5) It is only the wise with perfect vision who aspire to going forth about whom it may rightly be said, 'Buddhas, the saintly disciples of buddhas who have reached perfection and entered perfection, and saintly beings praise renunciants in many ways.' "
- 4.277 Saṅgharakṣita continued, "So, you shall go forth. But will you go forth before the Blessed One or before me?"
"Before the Blessed One," the seers replied.
"In that case, come, let us go to the Blessed One."
- 4.278 "Reverend Saṅgharakṣita, shall we travel under our own miraculous powers or under your miraculous powers?"
- 4.279 Hearing this pained the venerable Saṅgharakṣita, [F.113.a] who thought, "If they have attained such a store of qualities due to my influence, it looks as if I am but a raft to them."

Dispirited, he replied, “Venerables, I have a small task to perform, so please wait here for a bit.” And with that, he sat down at the base of a tree, his legs crossed, his body erect, and rested in mindfulness.

4.280 The Blessed One said, “There are five benefits to being well versed in the teachings. What are they? One becomes knowledgeable about the aggregates, knowledgeable about the constituents, knowledgeable about the seats of the senses, knowledgeable about interdependent arising, and one need not rely on others for instructions or further teachings on them.”

4.281 Thus, by applying himself diligently, Saṅgharakṣita came to understand saṃsāra’s ever-revolving five cycles.¹⁸⁷ It being by nature subject to degradation, decline, dispersal, and destruction, all of Saṅgharakṣita’s conditioning was overwhelmed and he abandoned all disturbing emotions. He perceived that he had, in that very life, actualized the unsurpassed aim of the holy life for which the sons of noble families, with perfect faith, cut their hair, shave their beards, don the saffron robes, and go forth from home into homelessness. With his achievement, he understood, “My births have come to an end, I have lived the holy life, I have done what needed doing, I will know no lives after this one.”

4.282 Thus he became an arhat, free of desire for the three realms, for whom filth was equal to gold, for whom space was equal to the palm of his hand, whose emotions had been cooled as if treated by a balm of sandalwood, and whose knowledge had rent open the shell. He attained knowledge, clairvoyance, and discerning wisdom. He turned his back on worldly gain, desires, and esteem, and was venerated, honored, and saluted by Indra and the gods who attend him. [F.113.b]

4.283 Saṅgharakṣita said to the seers, “Gentlemen, hold on to the corner of my robe and we shall travel under my miraculous powers.”

The seers grabbed hold of his robe, and the venerable Saṅgharakṣita, like a swan spreading its wings, flew with his miraculous powers up into the sky above.

... Saṅgharakṣita leads an entourage of one thousand to the Buddha ...

4.284 Along the way, the five hundred merchants were securing their wares when they saw Saṅgharakṣita and exclaimed, “Noble Saṅgharakṣita! Is that you? Welcome!”

“I have come.”

4.285 “Where are you headed?”

“These five hundred sons of noble families want monkhood, to go forth and be ordained in the well-proclaimed Dharma and Vinaya, so we are going to the Blessed One.”

The merchants replied, "Noble Saṅgharakṣita, we too will go forth, so please alight and sit while we secure our wares."

4.286 Saṅgharakṣita descended and they secured their wares. Saṅgharakṣita then led the one thousand sons of noble families to the Blessed One, who was seated in the midst of hundreds of monks, teaching. From off in the distance, the Blessed One saw Saṅgharakṣita approaching with his gifts. Though he saw them, he asked the monks, "Monks, do you see Saṅgharakṣita coming from off in the distance?"

"We do, reverend."

"Monks, this monk Saṅgharakṣita comes with gifts for the Tathāgata. There is no gift for the Tathāgata like these, the gift of disciples."

4.287 Saṅgharakṣita went to the Blessed One, bowed his head at his feet, and sat off to one side before [F.114.a] [S.47.a] requesting the Blessed One, "Reverend, these one thousand sons of noble families want monkhood, to go forth and be ordained in the well-proclaimed Dharma and Vinaya. May the Blessed One, out of compassion, allow their goings forth and allow their ordination."

4.288 The Blessed One allowed goings forth by saying the phrase, "Come, monk," and so as soon as he said, "Come, monks. Live the holy life," their hair fell out and they were clad in robes; with but a week's growth of hair and beard, begging bowls and water jars in hand, settled, with the composure of monks who had been ordained for one hundred years. As was said,

4.289 Hair tonsured and body clad in robes
By the Tathāgata's call to come forth,
That moment, their senses were perfectly stilled
And their bodies garbed by the Buddha's mind.

4.290 The Blessed One gave them instructions, to which they applied themselves with diligence, effort, and exertion, abandoning all disturbing emotions and actualizing arhatship. Thus they became arhats, free of desire for the three realms, for whom filth was equal to gold, for whom space was equal to the palm of his hand, whose emotions had been cooled as if treated by a balm of sandalwood, and whose knowledge had rent open the shell. They attained knowledge, clairvoyance, and discerning wisdom. They turned their backs on worldly gain, desires, and esteem, and were venerated, honored, and saluted by Indra and the gods who attend him.

... The Blessed One explains the causes for the sights Saṅgharakṣita has ...
seen

- 4.291 The venerable Saṅgharakṣita asked the Blessed Buddha, “Reverend, I have seen beings shaped like walls, pillars, trees, [F.114.b] leaves, flowers, fruit, rope, brooms, bowls, mortars and pestles, and pots, as well as beings cut at the waist, their bodies held together by tendons. Reverend, what actions did they perform for it to ripen in such ways?”
- 4.292 “Saṅgharakṣita,” replied the Blessed One, “those being themselves performed the actions—which have accrued a heap of karma, whose results have matured, which follow their course like an irrigation channel, which inevitably come to be—so who else will experience the actions they themselves have performed and accrued?
- 4.293 “Saṅgharakṣita, actions which have been performed and accrued do not ripen upon the external elements. They do not ripen upon the element of water, upon the element of fire, nor upon the element of wind. Likewise, virtuous and nonvirtuous actions which have been performed and accrued come to fruition upon the aggregates, elements, and seats of the senses of the one who performed them, for:
- 4.294 “Actions never waste away,
Not even after one hundred eons. [S.47.b]
When the time and the conditions
Are right, they alight upon embodied beings.
- 4.295 “Saṅgharakṣita, in a time now passed, during this fortunate eon, when the lifespan of beings was twenty thousand years, the Blessed Buddha Kāśyapa appeared in the world, a teacher, a tathāgata, an arhat, a perfectly awakened buddha, a knowledgeable and venerable one, a sugata, one who knew the world, an unsurpassed guide who tamed beings, a teacher to gods and men. Those beings you saw were his disciples when he lived and dwelt in the Rṣipatana Deer Park near Vārāṇasī.
- 4.296 “Saṅgharakṣita, when those beings you saw who were shaped like walls were monks, they defaced a wall belonging to the saṅgha with their spit. [F.115.a] As the fruition of that act, they have come to resemble walls.
“When those beings you saw who were shaped like pillars were monks, they defaced a pillar belonging to the saṅgha with their mucus. As the fruition of that act, they have come to resemble pillars.
- 4.297 “When those beings you saw who were shaped like trees, leaves, flowers, and fruit were monks, they used trees, leaves, flowers, and fruit belonging to the saṅgha for their own ends. As the fruition of that act, they have come to resemble trees, leaves, flowers, and fruit.
“When those beings you saw who were shaped like rope and brooms were monks, they used rope and brooms belonging to the saṅgha for their own ends. As the fruition of that act, they have come to resemble rope and

brooms.

4.298 “When those beings you saw who were shaped like bowls were monks, they were in charge of providing clean drinking water. When they were washing the bowls, some arriving monks arrived and asked the monks, ‘Do novices get whatever drinks are provided to the saṅgha?’

“Seized by stinginess towards the novices, they replied, ‘Do you not see we are washing the bowls? The drinks have already been drunk.’

“The novices thought, ‘It would seem we are too late,’ and left dispirited, with expressions of resignation. As the fruition of that act, those monks have come to resemble bowls.

4.299 “When those beings you saw who were shaped like mortars and pestles were monks, they were in charge of begging bowls and they said to an arhat novice who had at the time been appointed keeper of the seals,¹⁸⁸ ‘Novice, we have quite a bit of grain to grind in the mortar, [F.115.b] so give it here.’

“The arhat novice replied, ‘Elders, I’m busy at the moment. Please wait a bit. I shall give it to you later.’

4.300 “Feeling impatient, the monks became enraged and said, ‘Novice, if we wanted to use the mortar, we could toss you into the mortar and grind you too! To say nothing of a bit of grain!’

“The arhat novice thought, ‘They are enraged. If I respond to them, it will only inflame their anger further,’ so he remained silent.

4.301 “After a time their rage passed, and when it did he went to them and said, ‘Elders, do you know who I am?’

“They replied, ‘Yes, we know. You are but a novice who has gone forth for the perfectly awakened Buddha Kāśyapa. We, however, are monks.’

4.302 “ ‘Elders, though that is so, since going forth, I have done all that needed to be done. What is that? I have abandoned all disturbing emotions and actualized arhatship. While you are bound by all bonds, I have been definitively freed from all bonds. As you have spoken harshly, you must confess your wrongs as wrong! Doing so will wither away the act, exhaust it, and finally put it to rest.’

“Although the monks confessed their wrongs as wrong, the actions came to fruition, causing them to resemble mortars and pestles.

4.303 “Those beings you saw who were shaped like pots were formerly bondmen in the service of the saṅgha. Once as they were boiling medicinal herbs, [S.48.a] the monks spoke offensively to them, whereupon they broke the pots in anger. As the fruition of that act, they have come to resemble pots.

4.304 “And when the beings [F.116.a] you saw who were cut at the waist, their bodies held together by tendons, were monks in charge of supplies, they were overcome by stinginess and switched supplies, swapping the summer

supplies with those for the winter and switching the winter supplies with those for the summer. As the fruition of that act, they have become beings cut at the waist, their bodies held together by tendons.”

... The Blessed One explains the reasons for Saṅgharakṣita’s good fortune ...

4.305 In doubt, the monks asked he who severs all doubts, the Blessed Buddha, “Reverend, what is it that Saṅgharakṣita has done, that the ripened fruit of that action has led him to be born into a rich household with ample wealth and possessions, to actualize arhatship, and to inspire the conversion of so many?”

4.306 “Monks,” replied The Blessed One, “Saṅgharakṣita himself performed the actions—which have accrued a heap of karma, whose results have matured, which follow their course like an irrigation channel, which inevitably come to be—so who else will experience the actions he himself has performed and accrued? Monks, actions which have been performed and accrued do not ripen upon the external elements. They do not ripen upon the element of water, upon the element of fire, nor upon the element of wind. Likewise, virtuous and nonvirtuous actions which have been performed and accrued come to fruition upon the aggregates, elements, and seats of the senses of the one who performed them, for:

4.307 “Actions never waste away,
Not even after one hundred eons.
When the time and the conditions
Are right, they alight upon embodied beings.

“Monks, in a time now passed, during this fortunate eon, when the lifespan of beings was twenty thousand years, the Blessed Buddha Kāśyapa appeared in the world, a teacher, a tathāgata, an arhat, a perfectly awakened buddha, a knowledgeable and venerable one, a sugata, one who knew the world, an unsurpassed guide who tamed beings, a teacher to gods and men. [F.116.b] While the Blessed Buddha Kāśyapa lived and dwelt in the Ṛṣipatana Deer Park near Vārāṇasī, Saṅgharakṣita went forth into his teachings and served as a custodian, living together with five hundred others.

4.308 “Most of the community of people who lived in that hilly fastness came to have great faith in him. Though he lived purely his entire life he never attained any of the store of qualities. Then one day he fell ill and though he was ministered to with medicinal roots, stalks, leaves, flowers, and fruits, the illness would not subside. In despair, as he was dying, he made this prayer: ‘Though I have spent my entire life living the holy life under Kāśyapa, the

blessed tathāgata, perfectly awakened Buddha, and unsurpassed object of veneration, I have not attained any of the store of qualities. May these roots of virtue from having spent my entire life living the holy life ensure that I go forth into the teachings of Buddha Śākyamuni, regarding whom the blessed tathāgata and perfectly awakened Buddha Kāśyapa prophesied to the young brahmin Uttara, saying, ‘Young brahmin, in the future, when the lifespan of beings is one hundred years, you will become the tathāgata, the arhat, the perfectly awakened Buddha, the knowledgeable and venerable one, the sugata, the one who knows the world, the unsurpassed guide who tames beings, the teacher to gods and men known as the Blessed Buddha Śākyamuni, and go on to abandon all disturbing emotions and actualize arhatship.’

4.309 “The monk caretaker’s wards then approached him and asked, ‘Preceptor, have you attained any of the store of qualities?’

“ ‘No, I have not,’ he replied. [S.48.b]

“They asked, ‘What prayers have you made?’

“He replied by explaining the prayer he had made.

“They said, [F.117.a] ‘May we too, by taking you, our preceptor, as our spiritual guide, go forth into the teachings of that very Blessed One and go on to abandon all disturbing emotions and actualize arhatship.’

4.310 “Monks, the monk who served as monk caretaker in that life was none other than the monk Saṅgharakṣita. His five hundred wards are none other than these five hundred seers. The community of people who lived in that hilly fastness are none other than the five hundred merchants. Hence, now the ripened fruit of the venerable custodian’s action has led him to be born into a rich household with ample wealth and possessions. The prayers he made as he lay dying have led to his abandoning all disturbing emotions, actualizing arhatship, and inspiring such a massive conversion.

4.311 “The ripened fruits of wholly negative actions are wholly negative, while the ripened fruits of wholly positive actions are wholly positive, and the ripened fruits of mixed actions are mixed. Monks, therefore abandon wholly negative and mixed actions and seek wholly positive actions. Monks, this is how you should train.”

... The Blessed One explains the reasons for the shape-shifting nāga’s ...
faith

4.312 In doubt, the monks asked he who had severed all doubts, the Blessed Buddha, [F.117.b] “Reverend, how did the youthful, shape-shifting nāga first gain faith?”

- 4.313 The Blessed One replied, “Monks, during this fortunate eon, when the lifespan of beings was twenty thousand years, the Blessed Buddha Kāśyapa appeared in the world, a teacher, a tathāgata, an arhat, a perfectly awakened buddha, a knowledgeable and venerable one, a sugata, one who knew the world, an unsurpassed guide who tamed beings, a teacher to gods and men. He lived and dwelt with a following of twenty thousand monks in the Ṛṣipatana Deer Park near Vārāṇasī. He taught the Dharma to his disciples, saying, ‘Monks, make your beds in forests and at the foot of trees; in uninhabited places, mountain basins, mountain caves, and huts of straw; in the open, in charnel grounds, in jungles, at the foot of mountains, and at the edges of forests, and there practice meditation. Monks, apply yourselves conscientiously and be sure you will have no regrets later. These are my instructions and my guidance.’
- 4.314 “After the Blessed One said this to the monks, the monks went to make their bed in forests and at the foot of trees; in uninhabited places, mountain basins, mountain caves, and huts of straw; in the open, in charnel grounds, in jungles, at the foot of mountains, and at the edges of forests. Some practiced meditation on the slopes of Sumeru. Some practiced meditation on the seven golden mountains, some at Lake Anavatapta, some along gently lapping ponds, and some in villages, towns, regions, countryside, and kingdoms inhabited by like-minded yogis.
- 4.315 “Meanwhile, a young nāga born not long before that [F.118.a] was carried off to the top shelf of Mount Sumeru by the garūḍa Suparṇi. In time, the young nāga saw monks of pacific bearing diligently practicing meditation, recitation, and yoga. Seeing them caused great faith to well up in his mind. With his mind filled with faith, it occurred to him, ‘These great and noble souls have been freed from sufferings such as mine.’ The young nāga placed great faith in them, and eventually his time came, after which he was born into a brahmin family dedicated to the six duties,¹⁸⁹ and in time he grew up under their nurture and care.
- 4.316 “He later went forth into the perfectly awakened and blessed Buddha Kāśyapa’s teachings and, through diligence, effort, and exertion, abandoned all disturbing emotions and actualized arhatship. Thus he became an arhat, free of desire for the three realms, [S.49.a] for whom filth was equal to gold, for whom space was equal to the palm of his hand, whose emotions had been cooled as if treated by a balm of sandalwood, and whose knowledge had rent open the shell. He attained knowledge, clairvoyance, and discerning wisdom. He turned his back on worldly gain, desires, and esteem, and was venerated, honored, and saluted by Indra and the gods who attend him.

4.317 “On wondering, ‘Whence have I come? Where have I been born? What actions led to this?’ he saw that he had been a creature who had died and passed on, had been born among humans, and that he had given rise to great faith in great disciples.

4.318 “He then thought of his mother and father from his previous life as a young nāga. On wondering, ‘Where are my parents?’ he saw that they were among the nāgas. On wondering, ‘What are they doing?’ he saw that they were crying, still living among the nāgas. Using his miraculous powers, he went there and asked, ‘Father, Mother, why are you sad?’ [F.118.b]

 “They replied, ‘Noble one, our young nāga was snatched shortly after his birth by the garūḍa Suparṇi. We do not know where to look for him.’

4.319 “He replied, ‘Father, Mother, I am he. After my time came and I died, I was born into a brahmin family dedicated to the six duties. I then went forth into the perfectly awakened and blessed Buddha Kāśyapa’s teachings and, through diligence, effort, and exertion, abandoned all disturbing emotions and actualized arhatship.’

4.320 “ ‘Noble one, given the wretched form you had, we never imagined you in the higher realms, to say nothing of arhatship! This is indeed amazing and marvelous! Did you find or attain such a store of qualities? Noble one, you are an acceptor of alms but we are seekers of merit,¹⁹⁰ so every day you must come to this very place and take your meal before returning.’

4.321 “After agreeing to that, every day he partook of ambrosia in the land of the nāgas before returning. Some monks asked his novice ward, ‘Novice, where does your preceptor eat and return from?’

 “The novice ward replied, ‘I have not inquired.’

4.322 “ ‘If your preceptor partakes of ambrosia in the land of the nāgas before returning here, why do you not go with him?’

 “ ‘How could I accompany him when he uses his miraculous powers and great might to travel there?’

 “ ‘When he travels with his miraculous powers, hold on to the corner of his robe.’

4.323 “ ‘Will I not fall?’

 “ ‘Dear sir, even if you were to hang Mount Sumeru from the corner of his robe, it would not fall. What need is there to speak of you?’

 “With their encouragement, the novice ward went to where his preceptor used his miraculous powers to disappear, and waited. When his preceptor disappeared, the novice ward grabbed hold of the corner of his preceptor’s robe and together they rose into the sky above. After a time, [F.119.a] the nāgas caught sight of them and arranged two seats along with two plates of offerings for them.

4.324 “The preceptor thought, ‘Why have they set out this second seat and plate of offerings?’ Looking behind him, he saw the novice and asked, ‘Son, you too have come?’

“ ‘Yes, preceptor, I have.’

“ ‘Good.’

4.325 “The nāgas thought, ‘This noble one has miraculous powers and great might and so can digest divine ambrosia. But this noble novice cannot. We had better give him ordinary food.’

“To the preceptor, they gave divine ambrosia, but to the novice they gave ordinary food. Because the novice generally tended to the preceptor’s begging bowl, he picked up the preceptor’s begging bowl and on doing so, saw that a single grain of rice had stuck to it. The novice put it in his mouth and on tasting it, knew it to be divine ambrosia. He thought, ‘These nāgas are stingy. Two sit down together and to one they give divine ambrosia but to the other they give ordinary food.’

4.326 “Unable to bear it, he made a misguided prayer, ‘May these roots of virtue from living the holy life under the guidance of the perfectly awakened and blessed Buddha Kāśyapa, an unsurpassed object of veneration, ensure that I be born right here after I have left this land of the nāgas.’

4.327 “As prodigious and complete actions [S49.b] are not contingent on a change of body, in that very life water began to drip from the novice’s hands, while the nāga host began to suffer a throbbing headache, prompting him to demand of the preceptor, ‘Noble one, this novice has given rise to an ignoble wish. Make him repudiate it!’

“The preceptor said to the novice, ‘Son, reject your ignoble wish to be among them.’

“Then the novice spoke this verse:

4.328 “ ‘This wish is so far-reaching,
As I stay here in this land [F.119.b]
With water falling from my hands
I lack the power to reject it.’

4.329 “Thus, he lost his life in the land of the nāgas only to be reborn again in that very place. And that, monks, is how the youthful, shape-shifting nāga first gained faith.”

. TĪRTHIKAS .

4.330 The Blessed Buddha was staying in Śrāvastī, in the Jetavana, Anāthapiṇḍada’s Park, when a tīrthika arrived at Jetavana. When this tīrthika saw the fine seats arranged there and the array of communal food

- and drink, he thought, “As far as culinary pleasures are concerned, these ascetic sons of the Śākya have it good. But as far as the wealth of Dharma is concerned, ours is better. So I shall go forth and take my meals here while taking my Dharma among my fellow tīrthika.”
- 4.331 With that thought, he approached a monk and said, “Noble one, I want to go forth”; his going forth was allowed, and he was granted ordination.
- 4.332 As the tīrthikas’ restoration takes place on the fourteenth day of the month, while the monks’ restoration takes place on the fifteenth day of the month, he would participate in the tīrthikas’ restoration on the fourteenth day and the monks’ on the fifteenth.
- 4.333 After some time, a day was skipped¹⁹¹ and the monks’ restoration fell on the fourteenth, which caused him some consternation: “Should I join them there or participate in the restoration here?”
- 4.334 Then he had an idea: “These ascetic sons of the Śākya are more easy going, but my fellow brahmacārin are bad-tempered. If I don’t join them, they may even split my tally stick, switch out my seat plank, overturn my alms bowl, throw out my staff, and expel me from among my fellow brahmacārin.”
- 4.335 And so he attended the tīrthikas’ restoration. Meanwhile, the disciplinarian stood at the end of the senior monks’ row. [F.120.a] When the monks were counted, the disciplinarian noticed that the monk, who was still committed to his tīrthika order, was missing so he asked, “Venerables, has the monk [monk’s name] come or sent his consent?”¹⁹²
- “No.”
- 4.336 After looking around him into the four directions, the Blessed One declared, “Let us perform the restoration.” The monks then looked around them into the four directions and performed the restoration. Later that same day, the monk arrived and the monks asked him, “Venerable, where have you come from?”
- “From the company of my fellow brahmacārin.”
- “Who are your fellow brahmacārin?”
- “The tīrthikas, for I enjoy my food with you and my Dharma with them.”
- 4.337 The monks then asked the Blessed One about it, and the Blessed One decreed, “Monks, this person is a convert to a tīrthika order. A person who is a convert to a tīrthika order will not take root in this Dharma and Vinaya. Therefore, you must banish from this Dharma and Vinaya those persons who are converts to a tīrthika order. If someone wishing to go forth approaches any of you, you should ask, ‘You are not a convert to a tīrthika order, are you?’ If you allow going forth without asking this, a breach occurs.”

- 4.338 The venerable Upāli asked the Blessed One, “Reverend, since the Blessed One has said, ‘You must banish from this Dharma and Vinaya those persons who are converts to a tīrthika order,’ then reverend, what is it that makes those persons who are converts to a tīrthika order fit for exclusion?”
- 4.339 “Upāli, he who bears this banner while still being enamored with that view invites the dusk, [S.50.a] and for that alone you must banish from this Dharma and Vinaya those persons who are converts to a tīrthika order.”

· MATRICIDES ·

- 4.340 The Blessed Buddha [F.120.b] was staying in Śrāvastī, in Jetavana, Anāthapiṇḍada’s Park, when a householder living in Śrāvastī took a wife of equal caste and together they played with, took pleasure in, and amused one another. The wife with whom he had played, taken pleasure, and amused himself then gave birth to a son, after which the householder said to her, “Noble woman, our debts are spinning out of control and cutting into our savings, so I will take some merchandise to sell in another land.”
- She replied, “Son of a lord, do as you wish.”
- 4.341 The householder departed with his merchandise for another land where, through indiscretion, he came to misfortune. And so his wife, with the help of relatives and by her own industry, fed and nurtured their son as he grew.
- 4.342 In time, the lad went with a peer to a house, where a girl sitting on the house’s roof threw down a bouquet of flowers to catch his notice. His peer asked, “Friend, you haven’t arranged a rendezvous at this house, have you?”
- “Indeed I have, and that is our signal,” the lad replied.
- “Friend, this house is ill-omened, don’t go in. I warn you, through indiscretion you will come to suffering.”
- 4.343 The lad’s friend then led him on a long detour that took the entire day, eventually leading him back to his mother, to whom the lad’s friend said, “Ma’am, your son here has arranged a rendezvous at a girl’s house. I have safeguarded him the whole day, but you must safeguard him through the night. That house is ill-omened. Do not let him go in. Beware, through indiscretion he will come to suffering.”
- 4.344 She said, “Son, you have done well to inform me.”
- She arranged a bed for her son in the house, along with two clay chamber pots, water, and fresh earth cover, and installed her son in the house, saying, “I myself will sleep on a cot by the door.”
- 4.345 “Mother, open the door.”
- “Why, son?”
- “I must go out and urinate.”

- “Son, I have placed a chamber pot there. Urinate in that.”
- 4.346 He sat down for a bit and then said, “Mother, open the door.”
- “Why, son?” [F.121.a]
- “I must go out and defecate.”
- “Son, I have placed a chamber pot, water, and fresh earth cover there. Defecate in that.”
- 4.347 Again, he sat for a bit before saying, “Mother, open the door.”
- “Son, do you think I don’t know where you want to go? I cannot open the door for you.”
- “Mother, I shall kill you.”
- “Son, I can face my own death, but I couldn’t bear watching my son die.”
- 4.348 In the pursuit of passion, there is nothing he would not do. His mind merciless, and forsaking all thought of future lives, he unsheathed his knife and cut off his mother’s head at the neck, which tumbled to the floor. Having killed his mother, he left, trembling like a man who has committed a sin.
- 4.349 The girl with whom he had a rendezvous said to him, “Son of a lord, there is no one, there is no other girl but me. Do not be afraid.”
- 4.350 Thinking, “She will be pleased if I tell her what I’ve done,” he said, “Noble woman, I have killed my mother for your sake.”
- “What? Your wet nurse or the woman who gave birth to you?”
- “The woman who gave birth to me.”
- 4.351 “He has killed his mother without regard for her importance to him,” thought the girl. “What chance would I stand if at some point he became angry with me?”
- Then she said to the lad, “Son of a lord, please wait a moment while I climb up to the roof of the house.” [S.50.b]
- “Go ahead,” he replied.
- On reaching the roof, she cried out, “A thief! A thief!”
- 4.352 The lad, scared and frightened, fled back to his own house and laid his knife at the doorstep before crying out, “That thief has been here! He has killed my mother and fled!”
- 4.353 After performing rites of veneration over his mother’s corpse, the lad left home. But a person who has done wrong finds no serenity, so he sought out tirthika communities and communities of ascetics and asked, “Gentlemen, what can one do to expunge an evil act?” [F.121.b]
- 4.354 To that, some said, “Immolate yourself”; some said, “Take poison”; some said, “Jump off a cliff”;¹⁹³ and some said, “Strangle yourself with a rope.” All of them recommended some form of suicide; none could offer any means of expiation.
- 4.355 Later, he went to Jetavana, where he posed his question to a monk, who recited a verse:

“He who has done some wrong
May curb it through virtue
To bring light to this life,
As the sun and moon appear from behind clouds.”

- 4.356 On hearing this verse, the lad thought, “Ah! Even wrongdoing can be checked! I shall go forth among these people.” He then approached the monk and said, “Noble one, I want to go forth.”

After his going forth was allowed and he was ordained, he applied himself diligently and began to recite the scriptures. In reciting and saying prayers, he recited and memorized the Three Piṭakas and gained the confidence born of knowledge and freedom.

- 4.357 The monks asked him, “Venerable, what motivates such diligence in you?”

“I must expunge a wrongdoing,” he replied.

“What wrongdoing are you guilty of?”

“I killed my mother.”

“Your wet nurse or the woman who gave birth to you?”

“My birth mother.”

- 4.358 The monks asked the Blessed One about it, and he said to the monks, “Monks, a person who has killed his mother is fit to be excluded from the community, for a person who has killed his mother will not take root in this Dharma and Vinaya. For that reason, monks, you should exclude from this Dharma and Vinaya those persons who have killed their mothers. If someone wishing to go forth approaches any of you, you should ask, ‘Are you a matricide?’ If you allow going forth without asking this, a breach occurs.”

- 4.359 The monk who had killed his mother thought, [F.122.a] “Where will I wind up? I must go into the wilds.” And with that, he went into the wilds, where a householder became his follower. Out of deep devotion, the householder had a monastery erected for the monk, where monks from various regions and lands came to live, many of whom went on to actualize arhatship under his guidance.

- 4.360 Sometime later, the monk matricide fell ill. Although the other monks ministered to him with medicinal roots, stalks, leaves, flowers, and fruits, he continued to get worse. The monk matricide then told his wards, “Venerables, prepare a dry sauna for the saṅgha and for me.”

His monk apprentices then prepared a dry sauna for him.

- 4.361 All accumulation ends in depletion;
All climbs end in falls;
All meetings end in separation;
All life ends in death.

4.362 So his time came and he died, and he was reborn among the denizens of Avīci, the Great Hell of Unrelenting Torment. One of his arhat wards entered into meditation to find out where his preceptor had been reborn and began searching for him among the gods, but he did not see him there. Nor did he see him when he looked among humans, animals, and spirits. When he began to search among the denizens of hell, he saw that his preceptor had been reborn among the denizens of Avīci, the Great Hell of Unrelenting Torment.

4.363 The arhat ward wondered, “If my preceptor was ethical, learned, and attracted a following with the Dharma, what did he do that it should lead him to be reborn among the denizens of Avīci?” [S.51.a] He then saw that it was matricide.

Struck by the fiery light of Avīci, the monk matricide cried, “Oh! The heat in this dry sauna is too much!” As soon as he cried out, the guardians of hell lifted their maces and clubbed him on the head, shouting, “Hapless fool! Where is this dry sauna of yours? This is Avīci, the Great Hell of Unrelenting Torment!” [F.122.b]

4.364 This virtuous thought¹⁹⁴ brought the former monk matricide’s time in hell to an end, and he was reborn among the gods in the realms of the Four Great Kings. It is in the nature of gods and goddesses to have three thoughts shortly after birth: where they have passed on from, where they have been born, and what action has caused that rebirth. Thus the former monk matricide saw he had passed from among the denizens of hell and been reborn among the gods in the realms of the Four Great Kings due to his having washed the dry sauna for the saṅgha.

4.365 Then the young god, who had formerly been a denizen of hell, had this thought: “It would not be right of me to spend a day here without going to see and pay my respects to the Blessed One. Thus, before the day is out, I shall go to see and pay my respects to the Blessed One.”

4.366 The young god donned a pair of glittering hooped earrings that swung to and fro, adorned his body with two pearl necklaces, one long and one medium in length, filled the folds of his skirt with the dazzling colors of divine blue lotus flowers, lotuses, water lilies, and white lotuses, and when night had fallen, set out to see the Blessed One. On his arrival, he strewed the flowers before the Blessed One and bowed his head at the Blessed One’s feet before taking a place off to one side. The colors of the young god filled the whole of Jetavana with a great light.

4.367 As the young god sat on a seat, the Blessed One intuited his thoughts, propensities, disposition, and nature and proceeded to teach the Dharma he needed to hear in order to fully realize each of the Noble Ones’ four truths,

thus actualizing the fruit of a stream enterer by decimating with the lightning bolt of wisdom the mountain of belief in the transient aggregates with its twenty tall peaks. [F.123.a]

4.368 Upon seeing the truth, the young god spoke this panegyric thrice:
“Reverend, what the Blessed One has done for me, my father did not do for me, nor did my mother, nor did the king, nor did the gods, nor did my ancestors, nor did ascetics or brahmins, nor did my circle of loved ones and friends, nor did my forebears. For the Blessed One has dried up the ocean of blood and tears, freed me from mountains of bones, shut the door to miserable realms, opened the door to higher realms and liberation, dragged me up by the leg from among the denizens of hell, animals, and spirits, and installed me among gods and humans.”

4.369 The young god spoke again:

“Because of you, the path to miserable realms
Of terrible and diverse punishments is blocked
And the road to higher realms of great merit has opened.
I have even found the way to nirvāṇa.

4.370 “By relying on you, one of utter purity,
I have today gained flawless, pure vision,
Have gained the pacific state pleasing to saints,
And crossed over the seas of suffering.

4.371 “Honored in the world by demi-gods, gods, and men;
Free from birth, aging, illness, and death;
To see you once in a thousand lives is rare—
Today, sage, seeing you has proved fruitful.

4.372 “As I bow with my necklace hanging low,
Prostrate at your feet, I feel jubilant.
Circling the one who has tamed his enemies
I turn to the heavens and fly into the sky.”

4.373 The young god then departed like a trader who has made a profit, a farmer who has reaped his crops, a warrior who has won a battle, or an ill person who has been delivered from all his ills, and, in the dress in which he arrived in the Blessed One’s presence, returned home.

4.374 One of the young god’s former wards, an elder in the saṅgha and an arhat, [F.123.b] was seated in the meal row, while another of his wards [S.51.b] was distributing water to the saṅgha. After a time, the saṅgha elder lifted his cup of water. It felt extremely cold to the touch of the tip of his fingers, and he

thought, “While we drink water as cold as this, the preceptor drinks molten copper among the denizens of Avīci, the Great Hell of Unrelenting Torment.”

4.375 Yet when this arhat elder then searched for his preceptor among the denizens of Avīci, the Great Hell of Unrelenting Torment, his preceptor was nowhere to be seen. When the arhat elder searched for him among the animals, spirits, and denizens of other hells, he was nowhere to be seen there either. And so he began to search for him among the gods. There he saw that his preceptor had been reborn among the gods in the realm of the Four Great Kings and, having become a god, saw the truth in the Blessed One’s presence before returning to remain among the gods. Smiling, the arhat elder gained faith in the Blessed One and spoke this panegyric: “O Buddha! O Dharma! O Saṅgha! O the well-spoken Dharma by which even wrongdoers led into such fallen states can attain such a collection of qualities!”

4.376 A student of the same preceptor saw him looking jubilant, pleased, and overjoyed and asked, “Venerable, are you so jubilant, pleased, and overjoyed by the thought that now that the preceptor’s time has come, you are the saṅgha elder?”

The arhat elder replied, “Venerable, now is not the time to answer your question. Ask me when we are among the saṅgha and that will prove the time to answer your question.”

4.377 Later, after the monks of the saṅgha gathered and were seated, the saṅgha elder asked their preceptor’s student, “Venerable, what was it you wanted to ask me?”

“I asked you, ‘Venerable, are you so jubilant, pleased, [F.124.a] and overjoyed by the thought that now that the preceptor’s time has come, you are the saṅgha elder?’ ”

4.378 While seated among the saṅgha, the arhat elder explained the situation at length to his fellow student. His fellow student then also rejoiced, as did the saṅgha, who spoke this panegyric: “O Buddha! O Dharma! O Saṅgha! O the well-spoken Dharma by which even wrongdoers led into fallen states can attain such a collection of qualities!” [B11]

· PATRICIDES ·

4.379 The Blessed Buddha was staying in Śrāvastī, in the Jetavana, Anāthapiṇḍada’s Park, when a householder living in Śrāvastī took a wife of equal caste and together they played with, took pleasure in, and amused one another. The wife with whom he had played, taken pleasure, and amused himself later gave birth to a son.

4.380 In time, the lad went with a peer to a house, where a girl sitting on the house's roof threw down a bouquet of flowers to catch his attention. His peer asked, "Friend, you haven't arranged a rendezvous at this house, have you?"

"Indeed I have, and that is our signal," the lad replied.

4.381 "Friend, this house is ill-omened, don't go in. I warn you, through indiscretion you will come to suffering."

The lad's friend then led him on a long detour that took the entire day, eventually leading him back to his father, to whom the lad's friend said, "Sir, your son here has arranged a rendezvous at a girl's house. I have safeguarded him the whole day so you must safeguard him through the night. That house is ill-omened. Do not let him enter. Beware, through indiscretion he will come to suffering."

4.382 "Son, you have done well to inform me."

He arranged a bed for his son in the house, along with two clay chamber pots, water, and fresh earth cover, and installed his son in the house, saying, "I myself will sleep on a cot by the door."

4.383 "Father, open the door."

"Why, son?"

"I must go out to urinate."

"Son, [F.124.b] I have placed a chamber pot there. Urinate in that."

4.384 He sat down for a bit and then said, "Father, open the door."

"Why, son?"

"I must go out to defecate."

"Son, I have placed a chamber pot, water, and fresh earth cover there. Defecate in that."

4.385 Again, he sat for a bit before saying, "Father, open the door."

"Son, do you think I don't know where you want to go? I cannot open the door for you."

"Father, I shall kill you."

"Son, I can face my own death, but I couldn't bear watching my son die."

4.386 In the pursuit of passion, there is nothing he would not do. His mind merciless and forsaking all thought of future lives, he unsheathed his knife and cut off his father's head at the neck, which tumbled to the floor. Having killed his father, he left, trembling like a man who has committed a sin.

4.387 The girl with whom he had a rendezvous said to him, "Son of a lord, there is no one, there is no other girl but me. Do not be afraid."

4.388 Thinking, "She will be pleased if I tell her what I've done," he said, "Noble woman, I have killed my father for your sake."

4.389 "What? Your foster father or the man who fathered you?"

"The man who fathered me."

The girl thought, "He has killed his father without regard for his importance to him. What chance would I stand if at some point he became angry with me?"

4.390 Then she said to the lad, "Son of a lord, please wait a moment while I climb up to the roof of the house."

"Go ahead."

On reaching the roof, she cried out, "A thief! A thief!"

4.391 The lad, scared and frightened, fled back to his own house, and laid his knife at the doorstep before crying out, "The thief has been here! He has killed my father and fled!"

4.392 After performing rites of veneration over his father's corpse, the lad left home. But a person who has done wrong finds no serenity, so he sought out tīrthika communities and communities of ascetics and asked, "Gentlemen, [F.125.a] what can one do to expunge an evil act?"

4.393 To that, some said, "Immolate yourself"; some said, "Take poison"; some said, "Jump off a cliff"; some said, "Drown yourself"; and some said, "Strangle yourself with a rope." All of them recommended some form of suicide; none could offer any means of expiation.

Later, he went to Jetavana, where he posed his question to a monk, who recited a verse:

4.394 "He who has done some wrong
May curb it through virtue
To bring light to this life,
As the sun and moon appear from behind clouds."

4.395 On hearing this verse, the lad thought, "Ah! Even wrongdoing can be checked! I shall go forth among these people." He then approached the monk and said, "Noble one, I want to go forth."

4.396 After his going forth was allowed and he was ordained, he applied himself diligently and began to learn the scriptures. In reciting and saying prayers, he recited and memorized the Three Piṭakas and gained the confidence born of knowledge and freedom.

4.397 The monks asked him, "Venerable, what motivates such diligence in you?"

"I must expunge a wrongdoing," he replied.

"What wrongdoing are you guilty of?"

"I killed my father."

"Your foster father or the man who fathered you?"

"The man who fathered me."

- 4.398 The monks asked the Blessed One about it, and he said to the monks, “Monks, a person who has killed his father is fit to be excluded from the community. A person who has killed his father will not take root in this Dharma and Vinaya. For that reason, you should exclude from this Dharma and Vinaya those persons who have killed their fathers. If someone wishing to go forth approaches any of you, [F.125.b] you should ask, ‘Are you a patricide?’ If you allow going forth without asking this, a breach occurs.”
- 4.399 The monk who had killed his father thought, “Where will I wind up? I must go into the wilds.” And with that, he went into the wilds, where a householder became his follower. Out of deep devotion, the householder had a monastery erected for the monk, where monks from various regions and lands came to live, many of whom went on to actualize arhatship under his guidance.
- 4.400 Some time later, the monk patricide fell ill. Although the other monks ministered to him with medicinal roots, stalks, leaves, flowers and fruits, he continued to get worse. The monk patricide then told his wards, “Venerables, construct a dry sauna for the saṅgha and for me.”
- His monk apprentices then built a dry sauna for him.
- 4.401 All accumulation ends in depletion;
All climbs end in falls;
All meetings end in separation;
All life ends in death.
- 4.402 So his time came and he died, and he was reborn among the denizens of Avīci, the Great Hell of Unrelenting Torment. One of his arhat wards entered into meditation to find out where his preceptor had been reborn and began searching for him among the gods, but he did not see him there. Nor did he see him when he looked among humans, animals, and spirits. When he began to search among the denizens of hell, he saw that his preceptor had been reborn among the denizens of Avīci, the Great Hell of Unrelenting Torment.
- 4.403 The arhat ward wondered, “If my preceptor was ethical, learned, and attracted a following with the Dharma, what did he do that it should lead him to be reborn among the denizens of Avīci?” He then saw that it was patricide.
- 4.404 Struck by the fiery light of Avīci, the former monk patricide exclaimed, “Oh! The heat in this dry sauna is too much!” As soon as he cried out, the guardians of hell lifted their maces and clubbed him in the head, shouting, “Hapless fool! Where is this dry sauna of yours? [F.126.a] This is Avīci, the Great Hell of Unrelenting Torment!”

4.405 This virtuous thought¹⁹⁵ brought the monk patricide's time in hell to an end and he was reborn among the gods in the realms of the Four Great Kings. It is in the nature of gods and goddesses to have three thoughts shortly after birth: where they have passed on from, where they have been born, and what action has caused that rebirth. Thus the former monk patricide saw that he had passed from among the denizens of hell and been reborn among the gods in the realms of the Four Great Kings due to his having washed the dry sauna for the saṅgha.

4.406 The young god then had this thought: "It would not be right of me to spend a day here without going to see and pay my respects to the Blessed One. Thus, before the day is out, I shall go to see and pay my respects to the Blessed One."

4.407 The young god donned a pair of glittering hooped earrings that swung to and fro, adorned his body with two pearl necklaces, one long and one medium in length, filled the folds of his skirt with the dazzling colors of divine blue lotus flowers, lotuses, water lilies, and white lotuses, and when night had fallen, set out for the Blessed One. On his arrival, he strewed the flowers before the Blessed One and bowed his head at the Blessed One's feet before taking a place off to one side. The colors of the young god filled the whole of Jetavana with a great light.

4.408 Then, as the young god sat on a seat, the Blessed One intuited his thoughts, propensities, disposition, and nature and proceeded to teach the Dharma he needed to hear in order to fully realize each of the Noble Ones' four truths. The young god then actualized the fruit of a stream enterer by decimating with the lightning bolt of wisdom the mountain of belief in the transient aggregates with its twenty tall peaks. [F.126.b]

4.409 Upon seeing the truth, the young god whose patricide had led him to rebirth in hell spoke this panegyric thrice: "Reverend, what the Blessed One has done for me, my father did not do for me, nor did my mother, nor did the king, nor did the gods, nor did my ancestors, nor did ascetics or brahmins, nor did my circle of loved ones and friends, nor did my forebears. For the Blessed One has dried up the ocean of blood and tears, freed me from mountains of bones, shut the door to miserable realms, opened the door to higher realms and liberation, dragged me up by the leg from among the denizens of hell, animals, and spirits, and installed me among gods and humans."

4.410 The young god spoke again:

"Because of you, the path to miserable realms
Of terrible and diverse punishments is blocked
And the road to higher realms of great merit has opened.
I have even found the way to nirvāṇa.

- 4.411 "By relying on you, one of utter purity, I
Have today gained flawless, pure vision,
I have gained the pacific state pleasing to saints
And crossed over the seas of suffering.
- 4.412 "Honored in the world by demi-gods, gods, and men;
Free from birth, aging, illness, and death;
To see you once in a thousand lives is rare—
Today, sage, seeing you has proved fruitful.
- 4.413 "As I bow with my necklace hanging low,
Prostrate at your feet, I feel jubilant.
Circling clockwise he who has tamed his enemies
I turn to the heavens and fly into the sky."
- 4.414 The young god then departed like a trader who has made a profit, a farmer
who has reaped his crops, a warrior who has won a battle, or an ill person
who has been delivered from all his ills, and, in the dress in which he arrived
in the Blessed One's presence, returned home. [F.127.a]
- 4.415 One of the young god's former apprentices, an elder in the saṅgha and an
arhat, was seated in the meal row, while another of his apprentices was
distributing water to the saṅgha. After a time, the saṅgha elder lifted his cup
of water. It felt extremely cold to the touch of the tip of his fingers, and he
thought, "While we drink water as cold as this, the preceptor drinks molten
copper among the denizens of Avīci, the Great Hell of Unrelenting
Torment."
- 4.416 Yet when this arhat elder, a former apprentice of the monk patricide, then
searched for his preceptor among the denizens of Avīci, the Great Hell of
Unrelenting Torment, he was nowhere to be seen. When the arhat elder
searched for his preceptor among the animals, spirits, and denizens of other
hells, he was nowhere to be seen there either. And so he began to search for
him among the gods. There he saw his preceptor had been reborn among the
gods in the realm of the Four Great Kings and, having become a god, saw
the truth in the Blessed One's presence before returning to remain among
the gods. Smiling, the arhat elder gained faith in the Blessed One and spoke
this panegyric: "O Buddha! O Dharma! O Saṅgha! O the well-spoken Dharma
by which even wrongdoers led into such fallen states can attain such a
collection of qualities!"
- 4.417 A student of the same preceptor saw him looking jubilant, pleased, and
overjoyed and asked, "Venerable, are you so jubilant, pleased, and overjoyed
by the thought that now that the preceptor's time has come, you are the
saṅgha elder?"

4.418 “Venerable, now is not the time to answer your question. Ask me when we
are among the saṅgha and that will prove the time to answer your question.”

4.419 Later, after the monks of the saṅgha gathered and were seated, the saṅgha
elder asked the student of the same preceptor, “Venerable, what was it you
wanted to ask me?”

4.420 “I asked you, ‘Venerable, are you so jubilant, pleased, and overjoyed by
the thought that now that the preceptor’s time has come, you are the saṅgha
elder?’ ” [F.127.b]

4.421 While seated among the saṅgha, the arhat elder explained the situation at
length to his fellow student. His fellow student then also rejoiced, as did the
saṅgha, who spoke this panegyric: “O Buddha! O Dharma! O Saṅgha! O the
well-spoken Dharma by which even wrongdoers led into fallen states can
attain such a collection of qualities!”

5. Killing an Arhat

5.1 A summary:

Killing an arhat, causing a schism in the saṅgha,
Maliciously drawing blood, and
Suffering one of the four defeats
And three types of suspension.

· KILLING AN ARHAT ·

5.2 The Blessed Buddha was staying in Śrāvastī, in the Jetavana, Anāthapiṇḍada's Park. When, in the thick of Yaṣṭī Grove, the Blessed One established in the truths the King of Magadha, Bimbisāra of the Guilds, along with 80,000 gods and hundreds of thousands of Magadhan brahmins and householders, Bimbisāra had the bells rung throughout his land and this pronouncement was read: "No one shall steal in my lands. If anyone does so, I will banish them and provide recompense from my own stores and treasury."

5.3 When the Blessed One used the analogies of the *Daharopama Sūtra*¹⁹⁶ to subdue Prasenajit, the King of Kosala, Prasenajit too had the bells rung throughout his land and this pronouncement was read: "No one shall steal in my lands. If anyone does so, they will face capital punishment and I will provide recompense from my own stores and treasury."

5.4 At this, the robbers and bandits of Magadha and Kosala all moved to the borderlands. From their camps, they sacked merchant caravans traveling between Magadha and Kosala.

5.5 On one occasion, a caravan of merchants set out from Magadha for Kosala with an armed escort. When they reached the borderlands, [F.128.a] their caravan leader said, "Gentlemen, King Prasenajit is belligerent and ruthless. And if he will recompense us our losses, [S.52.a] why do we pay the wages for an armed escort? The escort can turn back now."

5.6 The escort turned back as the caravan of traders continued, reduced in numbers. The bandits, though, had posted a lookout who was lying in wait and when he caught sight of them he asked, "Gentlemen, why do you sit indifferent when a small caravan of traders is approaching?"

5.7 With that, the bandits set upon the caravan, taking the lives of some merchants as other merchants abandoned their goods and fled. Without reflection, arhats do not have access to prescience and insight; and so the life of an arhat traveling with the merchants was also taken.

5.8 Those merchants who had fled sought out King Prasenajit, their faces and bodies smeared with dirt, howling, their hair in disarray. Pressing their palms together they said, "Your Majesty, in your lands we have been reduced to a state where we are not fit to be merchants!"

5.9 "What happened?"

"We were sacked by bandits."

"In what region?"

"In a region near the borderlands."

5.10 The king commanded his general Virūḍhaka, "Bring me the stolen goods and the bandits. And be quick about it!"

As Virūḍhaka set out at the head of the four branches of the armed forces, the bandits were sitting around unconcerned with their armor off in a śāla forest, dividing their spoils. General Virūḍhaka had them surrounded and, once the bandits were hemmed in, struck fear into their hearts with the sound of conchs and war-drums. Some of the bandits abandoned their spoils and fled while some were killed. Taking sixty of the bandits who had been captured alive, General Virūḍhaka returned to the king with the stolen goods and said, "Your Majesty, these are the bandits and these are the stolen goods."

5.11 The king then said to the bandits, "Gentlemen, I, the king, had the bells rung and announced, [F.128.b] 'No one shall steal in my lands. If anyone does so, they will face capital punishment and I will provide recompense from my own stores and treasury.' Did you not hear?"

"We heard, Your Majesty."

"Well then, why did you rob the merchants?"

"We have no other means of making a living, Your Majesty."

5.12 "Why did you take life?"

"To instill fear."

"You may have instilled some fear but the fear I instill today shall be like none ever seen before."

The king then ordered his ministers, "Gentlemen, execute all of these men today."

5.13 As they were being led to the execution grounds, their sentences were proclaimed along the high roads and side streets, at intersections and crossroads. In the commotion, one bandit escaped in the midst of a crowded street and approached a monk in Jetavana and said, “Noble one, I want to go forth.”

The monk allowed the bandit’s going forth and ordained him while the other bandits were being executed.

5.14 The Blessed One had advised, “Monks, again and again you should be able to scrutinize your own failings, others’ failings, your own strengths, and others’ strengths. Why is that so? Because your own failings and others’ failings act as a spur to disenchantment, while your own strengths and others’ strengths also act as a spur to disenchantment.”

5.15 In light of this advice, the monks had taken to visiting the charnel ground. When the time came for the monks to visit the charnel grounds again, the bandit turned monk accompanied them, and there he saw that the other bandits had been executed. He stood still, choked with tears. The monks said, “Venerables, though he has only newly gone forth, he has such a kind heart.”

5.16 When he began to sob, the monks asked, “Venerable, why do you make such a fuss?”

The bandit turned monk replied, “This is my father. This is my brother. This is my uncle on my father’s side. This [F.129.a] is my uncle on my mother’s side.”

“These men took the life of an arhat,” said the monks.

5.17 When the bandit turned monk admitted they had taken the life of an arhat, the monks asked the Blessed One about it, [S.52.b] and the Blessed One decreed, “Monks, this person has killed an arhat. A person who has killed an arhat will not take root in this Dharma and Vinaya. Therefore, monks, you should exclude from this Dharma and Vinaya those persons who have killed an arhat. If someone wishing to go forth approaches any of you, you should ask, ‘You are not a killer of an arhat, are you?’ If you allow going forth and grant ordination without asking this, a breach occurs.”

· CAUSING A SCHISM IN THE SAṄGHA ·

5.18 The venerable Upāli asked the Blessed Buddha, “Reverend, if a person who caused a schism among the Tathāgata’s saṅgha disciples in a previous ordination career again wants monkhood, to go forth and be ordained in the well-proclaimed Dharma and Vinaya, should his going forth be allowed or not?”

- 5.19 “Upāli, his going forth should not be allowed. Therefore, if someone wishing to go forth approaches any of you, you should ask, ‘You have not caused a schism in the saṅgha, have you?’ If you allow going forth without asking this, a breach occurs.”

· MALICIOUSLY DRAWING BLOOD FROM A TATHĀGATA ·

- 5.20 The venerable Upāli asked the Blessed Buddha, “Reverend, if a person who has maliciously drawn blood from a tathāgata wants monkhood, to go forth and be ordained in the well-proclaimed Dharma and Vinaya in the Blessed One’s presence, should his going forth be allowed or not?”
- 5.21 “Upāli, his going forth should not be allowed. Therefore, if someone wishing to go forth approaches any of you, you should ask, ‘You have not maliciously drawn blood from a tathāgata, have you?’ [F.129.b] If you allow going forth without asking this, a breach occurs.”

· SUFFERING ONE OF THE FOUR DEFEATS ·

- 5.22 The venerable Upāli asked the Blessed Buddha, “Reverend, if a person who has fallen by committing any of the four actions leading to defeat during a previous ordination career wants monkhood, to go forth and be ordained in the well-proclaimed Dharma and Vinaya, should his going forth be allowed or not?”
- 5.23 “Upāli, his going forth should not be allowed. Therefore, if someone wishing to go forth approaches any of you, you should ask, ‘You have not fallen by committing any of the four acts leading to defeat, have you?’ If you allow going forth without asking this, a breach occurs.”

· THREE TYPES OF SUSPENSION ·

- 5.24 The Blessed Buddha was staying in Śrāvastī, in the Jetavana, Anāthapiṇḍada’s Park. The Blessed One then said to the monks, “Monks, if a person who has been suspended for refusing to acknowledge an offense¹⁹⁷ returns and says, ‘Venerables, I acknowledge the offense. Please allow my going forth,’ then you should allow his going forth. Once he has gone forth, if he says, ‘Venerables, I confess my offense. Please grant me ordination,’ then he should be granted ordination. If perchance, after being ordained, he should say, ‘I do not acknowledge the offense,’ then, provided there is a majority within the saṅgha, he should be suspended for refusing to acknowledge the offense. In the event that there is no majority within the saṅgha and he has been ordained, the ordination is to be judged valid, for it

is difficult for a person to find monkhood, to go forth and be ordained in the well-proclaimed Dharma and Vinaya. The same conditions apply to suspensions meted out for refusing to amend one's behavior, and suspensions meted out for refusing to give up deviant views." [F.130.a]

6. Persons whose hands have been cut off

6.1 An index:

Persons whose hands have been cut off, persons whose legs have been cut off,
Persons with hands of webbed fingers,
Persons with no lips, persons whose bodies have been branded, scarred by a whip, or
tattooed,
The very old, the very young,
Persons with mobility impairment, persons with degenerative nerve disorders, persons
missing an eye,
Persons whose hands have been cut off, persons with kyphosis, persons of restricted
growth,
Persons with goiters, persons with a speech impairment, persons with a hearing
impairment,
Persons who use mobility aids, persons with elephantiasis,
Persons worn out by women, persons worn out by burdens,
Persons worn out by the road,
Persons with malabsorption syndromes, and persons with chronic fatigue.
The great seer forbade
People such as this.¹⁹⁸
Knowing all, the Perfectly Awakened One,
Whose name denotes truth, proclaimed
That going forth is for the beautiful
And ordination for the pure.

· PERSONS WHOSE HANDS HAVE BEEN CUT OFF ·

6.2 The Blessed Buddha was staying in Śrāvastī, in the Jetavana, Anāthapiṇḍada's Park. As was their wont, the group of six kept as apprentices anyone whose going forth had been allowed and who had been ordained, but who could not recognize a rogue. Once the apprentices could

recognize a rogue, they were entrusted as apprentices to monks of good standing. On the advice of the Teacher, they would on occasion simply look in on their apprentices.

6.3 When this came up in conversation, Nanda and Upananda said, “These black begging bowl carriers might as well be snatching babies! Everyone we allow to go forth, they up and snatch away! Let’s allow to go forth the sort that these black begging bowl carriers won’t snatch away.”

6.4 Some time later, Upananda was out for a stroll [S.53.a] when he saw a man missing his hands and said, “Dear sir, why do you not go forth?”

He replied, “Noble one, as I have no hands, no one will allow me to go forth.”

“Dear sir, the Blessed One’s teachings are characterized by compassion. I shall allow your going forth.” And with that he allowed his going forth [F.130.b] and ordination.

6.5 After two or three days of teaching him how Dharma practitioners conduct themselves, Upananda said, “Dear sir, game does not eat other game. The whole of Śrāvastī is your field and fatherland, so seek out alms and live on them.”

“Preceptor, how am I to go begging alms?”

“Do you not know even that much? I will show you.”

6.6 Upananda tied the handless monk’s under robe on with a cord, fastened his robe up with a pin, placed his begging bowl in the crook of his left arm, and nestled his khakkhara staff in the crook of his right arm. The handless monk had entered Śrāvastī on his rounds when a woman beat on his chest and cried, “Noble one! Who cut off the hands of a renunciant?”

“Sister,” he replied, “my hands were cut off when I was still a householder. They were not cut off after I went forth.”

6.7 “Who allowed your going forth?”

“The preceptor Upananda.”

The people said, “Who else but a rogue would allow the going forth of someone like him?”

The monks then asked the Blessed One about it, and the Blessed One thought, “All those shortcomings ensue from the monks allowing the going forth of those without hands.”

6.8 Then the Blessed One decreed, “Monks, in light of this, monks should not allow going forth, nor grant ordination, to those who are missing hands. A breach occurs if you allow their going forth and grant them ordination. Just as it is so for persons whose hands have been cut off, it is also so for persons missing a leg, persons with hands of webbed fingers, persons with no lips, persons whose bodies have been branded, scarred by a whip, or tattooed,¹⁹⁹ or the very old. Monks, if you allow the going forth of those who are too

young, they will spoil the saṅgha's bedding with urine and feces." The Blessed One decreed, "Their going forth should not be allowed either."
[F.131.a]

6.9 "The going forth of persons with mobility impairments is also being allowed," the Blessed One said. "Neither should their going forth be allowed."

"The going forth of loose women, persons missing an eye, persons whose hands have been cut off, persons with kyphosis, persons of restricted growth, persons with goiters, persons who are speech impaired, persons who are hearing impaired, persons who use mobility aids, and persons with elephantiasis are also being allowed," the Blessed One said. "People such as they should not be allowed to go forth. If you allow them to go forth, a breach occurs."

6.10 "Monks, the going forth of those worn out by women, those worn out by burdens, those worn out by the road, persons with malabsorption syndromes, and persons with chronic fatigue are also being allowed," the Blessed One said. "The going forth of such people should not be allowed. If you allow their going forth, a breach occurs."

There are also other cases that warrant further exclusion.²⁰⁰

6.11 *Thus concludes "The Chapter on Going Forth."*

c.

Colophon

- c.1 This was translated by the Kashmiri preceptor Sarvajñādeva, the Indian preceptor Vidyākaraprabha, the Kashmiri preceptor Dharmākara, and the translator Bandé Palgyi Lhünpo. It was then revised and finalized by the Indian preceptor Vidyākaraprabha and the managing editor-translator, Bandé Paltsek.^{[201](#)}

ap.

Appendix

AN OUTLINE OF THE PRESENT DAY ORDINATION RITE

ap1.1 **Giving the Layperson's Vows and Refuge Precepts**

How to Give the Layperson's Vows

Pledging to Keep the Precepts

Going Forth

Informing the Saṅgha of the Wish to Go Forth

Asking the Preceptor

Allowing the Postulant's Going Forth

Becoming a Novice

Inducting the Postulant into the Novitiate

Marking the Time

Pledging to Keep the Novice Precepts

The Novice Investiture

Granting Ordination

The Opening Occasion

Asking the Preceptor

Sanction for Robes That Have Already Been Cut and Sewn

Sanction for Robes That Have Not Already Been Cut and Sewn

Displaying the Begging Bowl

Sanction for the Begging Bowl

Seeking the Cooperation of the Privy Advisor

Asking the Saṅgha for an Inquiry into Private Matters

The Inquiry into Private Matters

Reporting the Findings

The Ordinand's Asking for Ordination

The Act to Ask About Impediments Before the Saṅgha

Inquiring into Impediments Before the Saṅgha
The Monk Officiant's Asking to Ordain
The Motion to Act
Marking the Time by the Length of a Shadow
Explaining the Different Parts of the Day and Night
Describing the Length of the Seasons
Explaining the Supports
Explaining the Offenses
Explaining Those Things That Constitute Spiritual Practice
Announcing the Perfect Fulfillment of His Greatest Desire
Enjoining Him to Practice the Equally Applicable Ethical Code
Enjoining Him to Bond with His Role Model in the Renunciant Life
Enjoining Him to Dwell in Tranquility
Enjoining Him to Carry Out His Obligations
Informing Him of What He Must Do to Fully Understand His Unspoken Commitments
Enjoining Him to Heed What He Reveres
Enjoining Him in How He Must Practice

ab.

ABBREVIATIONS

C Choné

D Degé

H Lhasa (Shöl)

J Lithang

K Beijing Kangxi

N Narthang

S Stok Palace Manuscript

Y Yongle

n.

NOTES

- n.1 For a summary in English of the First and Second Councils and the subsequent schism in the saṅgha as recounted in *The Chapters on Monastic Discipline*, see Rockhill (1907, 148–80). For modern scholarship on the councils and the compiling of the Buddhist canon, see Prebish (1974) and Skilling (2009).
- n.2 See Nattier and Prebish (1977) on the rise of the different schools, with references to both traditional sources and modern scholarship.
- n.3 On the history, dating, and geographical distribution of the Mūlasarvāstivādins and their relation to other schools (especially the Sarvāstivādins), see Frauwallner (1956), Nattier and Prebish (1977), Enomoto (1994), Rosenfeld (2006), Salomon (2006), and Clarke (2004a and forthcoming). The six complete extant codes are the Sarvāstivādin's *Ten Recitations* in Chinese with fragmentary Sanskrit; the Mūlasarvāstivādin's *Collection of Four Scriptures* in Tibetan and partial Sanskrit and Chinese; the Theravādin's canonical *Suttavibhaṅga*, *Khandhaka*, and *Appendices (Parivāra)* and paracanonical *Pātimokkha* and *Kammavācanā* in Pali; the Dharmaguptaka's *Four Part Vinaya* in Chinese and partial Sanskrit; the Mahīśāsaka's *Five Part Vinaya* in Chinese; and the Mahāsāṃghika's *Mahāsāṃghika Vinaya* in Chinese. See Clarke (2004a, 77–78) and Prebish (2003).
- n.4 The *Vinayavastu* (Toh 1), the *Prātimokṣasūtra* (Toh 2), the *Vinayavibhaṅga* (Toh 3), the *Bhikṣuṇī Prātimokṣasūtra* (Toh 4), the *Bhikṣuṇī Vinayavibhaṅga* (Toh 5), the *Kṣudrakavastu* (Toh 6), and two versions of the *Uttaragrantha*—the incomplete 'dul ba gzhung bla ma (Toh 7) and the complete 'dul ba gzhung dam pa (Toh 7a). For more on the *Uttaragrantha* ('dul ba gzhung dam pa and 'dul ba gzhung bla ma), see Kishino (2007, 1221, and 2013) and Clarke (2012).

- n.5 The Mahāsāṃghika Vinaya differs significantly in its structure from the other extant vinayas. See Frauwallner (1956) and Clarke (2004a).
- n.6 See Finnegan (2009, 10–28), for an overview of the history, language, and role of narrative in the Mūlasarvāstivāda Vinaya. For readers of German, see Panglung (1981). In English, see also Schopen (2000, 94–99) and, for reference to the inclusion of narrative and sūtra in the Pali vinaya, see von Hinüber (1996).
- n.7 See Heirman (2008) and Kishino (2013) for Yijing and his translations into Chinese.
- n.8 See Rotman (2008, 15–30) for a discussion of the *Divyāvadāna* and the Mūlasarvāstivāda Vinaya, and Rotman (2008) and (2017) for English translations of portions of the text.
- n.9 For a history of the excavations, see Jettmar (1981, 1–18) and von Hinüber (2014).
- n.10 From the vinayapiṭaka, fragments of the *Prātimokṣasūtra* and *Karmavācāna* were also recovered. See Clarke (2014) for an introduction to the Vinaya manuscripts in Sanskrit found at Gilgit, along with a bibliographical survey and concordances with the Tibetan and Chinese translations; and von Hinüber (2014).
- n.11 For a book length presentation of the *Khandhakas*, see Ṭhānissaro Bhikkhu (2001).
- n.12 See Prebish (1994, 22–31) for a summary of each khandaka.
- n.13 “The Skandhaka represents to the saṅgha what the Sūtravibhaṅga represents to the individual monk or nun” (Prebish, 1994, 22).
- n.14 For a study and edition of this chapter in German, see Eimer (1983).
- n.15 For a study, critical edition, and translation of this chapter into German, see Hu-von Hinüber (1994).
- n.16 For a study, critical edition, and translation of this chapter into German, see Chung (1998).
- n.17 For a study and translation of this chapter into Japanese, see Shono (2007 and 2010).
- n.18 For a study and translation of this chapter into Japanese, see Yao (2013).

- n.19 For a translation of portions of this chapter into English, see Wu (2014). For a study and translation of the entire chapter into French, see Sobhita (1967).
- n.20 For an older study and translation of this chapter into English, see Chang (1957) and for a more recent introduction to this chapter in English, see Matsumura (1996). For a lexical study of its terms, see Matsumura (2007).
- n.21 For a study, edition, and translation of this chapter into German, see Yamagiwa (2001).
- n.22 For a study and translation of the first half of this chapter into English, see Schopen (2000).
- n.23 Csoma de Körös (1836); Banerjee (1957, 101–89); Dutt (1939–59).
- n.24 The rites for accepting women into the Buddhist order and inducting them into the novitiate are patterned on the formulas given in the present text, which is explicitly addressed to male candidates. In the *Mūlasarvāstivāda Vinaya*, the procedures for the ordination of nuns are found in the *Kṣudrakavastu*. See Jyväsjarvi (2011, 513–19) for a translation of Guṇaprabha’s explanation of how to adapt the rites described in the present text for use in admitting and ordaining women into the Buddhist renunciant order. For a summary of these procedures see Tsedroen and Anālayo (2011, esp. 757–66).
- n.25 The opposition between *śramaṇa* ascetics and *brāhmaṇa* householders is common in Buddhist literature but also well recognized in Vedic culture; the second-century BCE grammarian Patañjali chose the phrase *śramaṇabrāhmaṇa* to illustrate the use of oppositional compounds in Sanskrit (Bailey and Mabbett, 2003, 112–13). See also Jaini (1970).
- n.26 Though they are referred to collectively as “six tīrthika teachers,” it is not clear what the designation *tīrthya* (as it appears in the *Gilgit Manuscripts*) or its mainstream Sanskrit equivalent *tīrthika* actually mean. Though the term is used pejoratively in much Buddhist literature, Schopen believes Edgerton was almost certainly right in saying it was originally a neutral term referring to an adherent or founder of any religion (Schopen, 2000, n. 1.18).
- n.27 The philosophies of the six tīrthika teachers are also related in the *Śrāmaṇyaphala Sūtra*, though the account there differs considerably in both its philosophical details and its attribution of ideas from the account given in the present chapter. Claus Vogel (1970) has published a translation and study of the account from the present chapter, while Graeme MacQueen (1978) has published a translation and study of seven surviving editions of

the *Śrāmaṇyaphala Sūtra*, four in Chinese and one each in Pali, Sanskrit, and Tibetan.

- n.28 The main body of the biography is contained in the seventeenth and final chapter, the *Saṅghabhedavastu*. For more on Tibetan biographies that draw on the *Vinayavastu*, such as Situ Paṅchen Chökyi Jungné's biography of the Buddha (*bdag cag gi ston pa rnam 'dren shA kya'i dbang po'i mdzad pa mdo tsam du legs par bshad pa*), see Lin (2011).
- n.29 Finnegan (2009, 16).
- n.30 Jain scriptures claim Gośālīputra was a pupil of the Mahāvīra who later broke with him to become a prominent Ājīvika teacher; see Basham (1981) and Bronkhorst (2003, 155–57). For more on the Ājīvikas, see Bronkhorst (2003).
- n.31 Jaini (1970, 60).
- n.32 Bronkhorst (2007, 47) and Bronkhorst (2012, 826).
- n.33 See Strong (1989); see also Tatelman (2000, 4–10) and Rotman (2008, 19–22) for more on the term *avadāna* in the Mūlasarvāstivādin Vinaya.
- n.34 See glossary entry “Āgama.”
- n.35 Eimer (1983).
- n.36 Vogel and Wille (1984, 1992, 1996a, 1996b). Previous editions of the Sanskrit manuscripts were produced by Dutt (1950) and Bagchi (1970).
- n.37 Rotman (2017, 135–166). Rotman's chapter 23 begins at 4.172 in the present translation, but breaks to include, as chapter 24, the shape-shifting nāga passage before returning to the rest of the Saṅgharakṣita story as chapter 25.
- n.38 Burnouf (1844, 313–335) and (2010, 310–326); Hiraoka (2007 vol. 2, 1–50); and, for the preamble 4.110 to 4.157, Ware (1938).
- n.39 Consider our use of the word “ordination,” for instance. In Catholicism, one “professes” to become a monk and is “ordained” to become a priest. While a monk may become a priest, the two are distinct vocations, the latter being a clerical office with specific rights and responsibilities not shared by unordained monks. Since the Buddhist tradition does not distinguish between monastic and clerical offices, it is misleading and perhaps even incorrect to translate the Tibetan *bsnyen par rdzogs pa* (Skt. *upasampadā*) as “ordination.” However, as we have not yet come upon a satisfactory

translation for this term, we have decided to follow established precedent. We are indebted to Wulstan Fletcher for his advice on this term.

- n.40 In his work, Bronkhorst speaks of Greater Magadha, an area he defines as the Ganges Valley east of the Gaṅgā and Yamunā confluence (Bronkhorst, 2007, 2–3). Over several books, he marshals evidence for its distinctive culture, different from the Vedic society of Kuru-Pañcāla to the west. One of the main features of this Greater Magadhan culture is the preeminence of ascetic (or *śramaṇa*) orders like the Jains and Ājīvikas concerned with liberation from saṃsāra, which stand in contrast to the householder brahmins whose fire sacrifices are aimed at securing greater prosperity within saṃsāra. See especially Bronkhorst (2007, 2011). See also part one of Samuel (2008).
- n.41 Kloppenborg (1983, 159).
- n.42 In the *Āpastamba Dharmasūtra* (ca. fourth or fifth century BCE), *parivrājaka* is one of four lifestyles (Skt. *āśrama*) available to someone who has spent time as an apprentice or a disciple to a religious teacher (Bronkhorst, 1998, 5). See also Dutt (1924, 30–56).
- n.43 Though the Buddha famously rejected mortification as a path to liberation, “ascetic” seems the best translation for *śramaṇa*. “Ascetic” not only reflects the Sanskrit sense of hardship and toil, it is derived from the Greek word for “exercise” (*askein*), whence the Greek word for “monk” or “hermit” (*askētēs*), which well reflects the Tibetan *dge sbyong*.
- n.44 Bronkhorst (1998, 66).
- n.45 Olivelle (1993, 211).
- n.46 Tib. *dka' thub*, Skt. *tapah*. Kalyāṇamitra folio 196.b.4.
- n.47 See Bronkhorst (2003) for a discussion of whether Ājīvikas, like Gośālīputra, practiced asceticism.
- n.48 Olivelle (1993, 78–80).
- n.49 There is some uncertainty in the Tibetan tradition regarding how the author’s name should be rendered in Sanskrit, whether Kalyāṇamitra or Śubhamitra. Tāranātha speaks of the Vinaya master *dge legs bshes gnyen*, a contemporary of Haribhadra (late eighth century CE), but fails to offer a Sanskrit equivalent for his name (Tāranātha, 2007, 203). Khetsun Zangpo appears to be speaking of the same master when he says the *mdo sde 'dzin pa Shu bha mi tra* (the sūtra master Śubhamitra) was one of several adherents of

the Vijñapti philosophy who contributed to the spread of sūtra and vinaya in the ninth century CE, shortly after Kṛṣṇācārya's time (Khetsun, 1971, 567). If Khetsun Zangpo is correct in his characterization, it would suggest the *mdo sde* in the epithet *mdo sde 'dzin pa* refers to the sūtrapīṭaka and not Sautrāntika tenets, as some have suggested. Six of Kalyāṇamitra's (or Śubhamitra's) works on vinaya are included in the Tengyur: the *Vinayavastuṭīkā* ('dul ba gzhi rgya cher 'grel pa), the *Vinayāgamottaraśiṣyāgamaprasṇavṛtti* ('dul ba lung bla ma'i bye brag lung zhu ba'i 'grel pa), the *Pratimokṣavṛttipadapremotpādikā* (so sor thar pa'i 'grel tshig dga' ba bskyed pa), the *Śrāmaṇeraśikṣāpadasūtra* (dge tshul gyi bslab pa'i gzhi'i mdo), the *Vinayaprasṇakārikā* ('dul ba dri ba'i tshig le'ur byas pa), and the *Vinayaprasṇaṭīkā* ('dul ba dri ba rgya cher 'grel pa) (Prebish, 1994, 105–12).

- n.50 Tib. 'dul ba gzhi rgya cher 'grel ba, Skt. *Vinayavastuṭīkā*. According to Anukul Chandra Banerjee's *Sarvāvastivāda Literature*, Kalyāṇamitra gives this text the title *lung gzhi'i 'grel pa* or *Āgamavastuvṛtti* in the colophon (Martin, 2011: *Śubhamitra). None of the Degé, Choné, Kangxi, or Narthang editions of this commentary include a colophon; all of them end abruptly after thirteen fascicles. In the commentary itself, however, Kalyāṇamitra refers to his work numerous times as the 'dul ba gzhi rgya cher 'grel ba and identifies himself as the *mdo sde 'dzin pa dge legs bshes gnyen* ("the sūtra master Kalyāṇamitra") at the end of his remarks on the second chapter. The lack of a colophon prevents us from identifying the Tibetan translators who executed the translation and the Indian paṇḍitas who oversaw it.
- n.51 Such variance, common when texts are transmitted in manuscript form, becomes less common with the adoption of block printing. Recent work by scholars such as Shayne Clarke, Christopher Emms, and Haiyan Hu-von Hinüber also points to the existence of multiple Mūlasarvāstivādin transmissions, though the nature and extent of their differences is not yet clear. That said, the Tibetan translations of Kalyāṇamitra's commentary and the *Chapter on Going Forth* show remarkable agreement, as do the Sanskrit *Vinayavastu* manuscripts uncovered in Gilgit and the Tibetan translation preserved in the Kangyur.
- n.52 The *Vinayavastu* itself takes up nearly 2,500 pages over four volumes but, since the extant Tibetan translations of Kalyāṇamitra's *Vinayavastuṭīkā* are incomplete, it is not clear how long his commentary was in the Sanskrit original. The *Vinayavastuṭīkā* begins with a detailed, word-by-word commentary on the first chapter that is as long as the chapter itself, 261 pages. By contrast, the commentary on the *Vinayavastu*'s 180-page second chapter takes only 32 pages. Despite its brevity, Kalyāṇamitra's commentary to the second chapter is consistent with the material, the structure and terms

of which are more straightforward and less diverse than the first chapter. Kalyāṇamitra may have treated the other fifteen chapters as extensively as he did the first chapter or as cursorily as he did the second; given the available material, it is impossible to say more.

- n.53 A summary of each of these chapters is given in the introduction.
- n.54 Following YKN: *blags* (“heard,” “listened”) instead of D: *bklags* (“read”) (Pedurma, 722).
- n.55 Following YJKNC: *khongs su chud* (“absorbed in thought”) instead of D: *khong du chud* (“comprehended”) (Pedurma, 722).
- n.56 The Buddha saw an opportunity to be reborn in the right family, in the right land, at the right time, with the right patrilineage, and to the right woman (Kalyāṇamitra, folios 183.a.7–183.b.1).
- n.57 The “gulf between worlds” refers to the cold hells said to exist between the four continents of ancient Indian cosmology (Kalyāṇamitra, folio 183.b.5–6).
- n.58 The Sanskrit fragments of the *Pravrajyāvastu* recovered from Gilgit begin here. The first complete sentence in Sanskrit begins on the front or recto side of the second folio [S.2.a] (Vogel and Wille, 1992, 71).
- n.59 Following S: *rtse ’grogs*, and HKC (Pedurma, 723): *rtsed grogs* (playmates), instead of D: *rtsen grogs*.
- n.60 The exact meanings of the last three items in this list are obscure and do not appear in the Sanskrit [S.2.a.2] (Vogel and Wille, 1992, 71). A similar list does however appear in the *Divyāvadāna*’s “Story of Koṭīkaṇṇa,” where Rotman translates these three as “debts, deposits, and trusts” (Rotman, 2008, 42). Kalyāṇamitra explains that *dbyung ba* “refers to the ‘yield’ of materials such as bamboo and so forth” (Kalyāṇamitra, folio 184.b.3). In deference to these two sources, we have decided to translate *dbyung ba*, *gzhug pa*, *gzhag pa* here as “expenditures, revenues, and deposits,” terms which are fundamental to finance, a subject likely to figure in a king’s education. The same trope is encountered later in the text 1.143, where Śāriputra’s training in reciting the Vedas is described. In that case, we have chosen to follow Geshé Rinchen Ngödrup’s suggestion that these three skills refer to “the way words in Sanskrit are formed or constructed from verbal roots and parsed grammatically.” In that case, we have translated the three as “to exclude, to add, and to leave.”

- n.61 Following YJKNCH: *spyod pa* (“conduct”) instead of D: *skyod pa* (“movement”) (Pedurma, 723).
- n.62 According to Geshé Rinchen Ngödrup, this refers to the turbans warriors would wear into battle.
- n.63 The eighteen guilds were merchants, potters, garland makers, alcohol sellers, cowherds, barbers, millers, smiths, carpenters, fortune-tellers, weavers, leatherworkers, fishermen, dyers, bamboo-weavers, butchers, hunters, and ox-cart makers (Kalyāṇamitra, folio 185.b.4–6). Guilds were an important factor in urban life, “both in organizing production and in shaping public opinion... Customary usage of the guild (*śreṇi-dharma*) had the force of law. That the guild also intervened in the private lives of its members is also clear” (Thapar, 1990, 109–10).
- n.64 The four Vedas are the *Ṛgveda*, which contains sacred incantations or mantras; the *Sāmaveda*, which rearranges the *Ṛgveda*’s verses into chants or songs; the *Yajurveda*, which supplements the *Sāmaveda*’s chants with prose for ritual use; and the *Atharvaveda*, which has incantations used for more mundane ends (Doniger, 2009, 123-124). The branches of Vedic learning are treatises on precepts, rituals, grammar, prosody, etymology, and astrology (Kalyāṇamitra, folio 186.b.4–5).
- n.65 The first four are Vedic sages, ancestors of different brahmin gotras (lineages). The last two may be references to the Pañca Gauḍa and Pañca Drāviḍa, the two main geographical groupings of brahmins, respectively to the north and south of the Vindhya hills, each of which comprises five subgroups.
- n.66 On the goal of bodily ascent to heaven, in White (1996) see chapter three, “Embodied Ascent, Meditation & Yogic Suicide.”
- n.67 The implements they carry distinguish them as brahmin. The water jugs and ladles they bring would have been used for pūja while the bast robes they wore were made of *vālkam* / *valkala* or bark. “*Valkala* was also manufactured from the fiber of the bark of the trees and was usually worn by the saints. Another name for this was *Druma Charma*. *Valkala* cloth was forbidden to the Buddhist monks,” (Jain, 2003, 199). By the fourth century of the common era, the term *vālkam* was used to designate a certain class of textile that included, in addition to cloth made from tree bark, materials such as *kṣauma*, or linen (Kumar, 2008, 60).
- n.68 In this case, the victor’s prize was akin to an endowment, or a land grant (Skt. *brahmadeya*) that entitled the recipient to keep the taxes collected from

that village. In Chakravarti (1987), see chapter three, “The Gahapati”.

- n.69 Following S: *rtse 'grogs*, and YHKN (Pedurma, 725): *rtse grogs* (playmates) instead of D: *rtsen grogs*.
- n.70 For these last three items, see [n.60](#).
- n.71 A materialist philosophy inspired by the Cārvaka (Tib. *rgyang 'phen pa*). It is called “This Worldly” (Tib. *'jig rten pa*, Skt. *lokāyata*) because of its rejection of rebirth and an afterlife. For more on Lokāyata philosophy see Chattopadhyaya (1959).
- n.72 The three folio sides 10.b to 11.b of the text contain a verbatim repetition of the passage from 7.a to 8.b, i.e. [1.53](#) through [1.69](#) above, beginning, “The brahmins’ students were in the habit...” and ending, “Since all worthy opponents and anyone counted as learned will be close to the king, it is the king I shall see.” The only difference is that in this later passage the “teacher of brahmins” who leads his students to Magadha and the Middle Country is not Māthara but Tiṣya, who—unlike Māthara in the earlier passage—is named twice. The passage in the Sanskrit runs from S.4.b.3 to S.5.a.5 (Vogel and Wille, 1992, 77).
- n.73 See [n.65](#).
- n.74 See [n.66](#).
- n.75 See [n.67](#).
- n.76 Following YJKNCH: *lan* (“respond,” “answer”) instead of D: *len* (“take”) (Pedurma, 726).
- n.77 Following YKCH: *glo bur du* (“for a short time”) instead of D: *blo bur du* (“sprung from mind”) (Pedurma, 727).
- n.78 Following YK: *nyams par bgyis* (“robbed,” “brought ruin,” “caused to diminish”) instead of D: *nyams par bgyid* (“robbing,” “bringing ruin,” “causing to diminish”) (Pedurma, 727).
- n.79 An early school of Indian grammar, possibly a source for the later grammarian Pāṇini. See Burnell (1875).
- n.80 Following NH: *dpral* (“forehead”) instead of D: *'phral* (“incidental,” “immediate”) (Pedurma, 727).
- n.81 Following S: *rtse 'grogs*, and NH (Pedurma, 727): *rtse grogs* (playmates) instead of D: *rtsen grogs*.

- n.82 That is, the words of the Vedas (Kalyāṇamitra folio 190.b.4–5). Presumably, Upaṭiṣya is asking about the meaning of the words found in the *Ṛgveda*’s hymns, which were, as noted earlier, incorporated into the *Sāmaveda*’s chants and elaborated on in the *Yajurveda*’s ritual manuals.
- n.83 S.6.b.10 ends here with *ca pratyupasthito bhavati eṣāṃ trayāṇāṃ* (Vogel and Wille, 1992, 81). The Tibetan contains just over one half of a folio of material (Degé folios 15.a.6-16.b.1) before the Sanskrit resumes on S.7.a with *sā aṣṭānāṃ vā navānāṃ vā masānāṃ* (Vogel and Wille, 1992, 302).
- n.84 Following S: *rtse* ‘grogs, YK: *rtse*d grogs, and NH (Pedurma, 728): *rtse* grogs (playmates) instead of D: *rtse*n grogs.
- n.85 A traditional meter of the *Jagatī* class consisting of twelve syllables per *pāda* (Morgan, 2011, 124).
- n.86 S.8.a.1-4 are missing from the Gilgit Manuscripts, (Vogel and Wille, 1984, 8).
- n.87 As beings are said to be miraculously reborn in the intermediate state, this is taken to be a rejection of the intermediate state (Kalyāṇamitra, folio 198.b.3–4).
- n.88 Following K: *bag la zhi bar* ‘gyur (“recede”) instead of D: *bag la zha bar* ‘gyur (Pedurma, 730).
- n.89 To Gośālīputra, “causes” refer to internal acts like meditation while “conditions” refer to external acts like listening to teachings (Kalyāṇamitra, folio 201.b.3–4).
- n.90 Literally, “unties a knot,” as in “unties a rope to open a door” (Kalyāṇamitra, folio 204.a.7).
- n.91 Most likely a reference to the *sudarśana cakra*, a circular saw-like weapon used by Viṣṇu as mentioned in the *Mahābhārata* (see Begley, 1973). The use of *cakram*, or circular throwing blades, in ancient Indian warfare is also well attested.
- n.92 One of the main brahmin *gotra* or patrilineages, the Śāṇḍilya clan traces its origins to the sage Śāṇḍilya. The Kangyur redactions give Śāṇḍila or Śāṇṭila (Pedurma, 65 and 731) while the Sanskrit at leaf 11.b.1 identifies the clan as the Kaunḍinya clan (Vogel and Wille, 1984, 12).
- n.93 The three phases refer to the three stages of (1) identifying the four truths, (2) understanding how to relate to each of the four truths, and (3) knowing that the respective goals of the four truths have been accomplished; when

these three stages are applied to each of the four truths, there are twelve aspects in all. The events around the Buddha's awakening and teaching that these brief references summarize here, simply as chronological landmarks, are related in much more extensive detail in *The Chapter on Schism in the Saṅgha* (Toh 1, ch. 17). For this episode of the Buddha's first teaching of the Four Truths, see The Sūtra of the Wheel of Dharma (<http://read.84000.co/translation/UT22084-072-037.html>) (Dharmachakra Translation Committee, 2018), which is itself an extract from ch. 17.

- n.94 The text of this summarized version here is simply *lnga pa dang / nye lnga dag*, but from the many more expansive accounts it can be surmised that the “group of five” (*lnga pa*, more often *lnga sde*, Skt. *pañcaka*, q.v. in Edgerton, also often called the *pañcavargika*) refers to the Buddha's five former companions in ascetic practice—Kaundinya, Aśvajit, Vāṣpa, Mahānāman, and Bhadrīka—who received his first teaching and became his first followers; while the “five friends” (*nye lnga*, elsewhere *nye lnga'i sde*, see Tāranātha II, folio 28.b et seq.) refers to the five wealthy young Vārāṇasī merchants' sons, first Yaśas and, following his lead, Pūrṇa, Vimāla, Gavāṃpati, and Subāhu, all of whom constituted the first ten bhikṣus to receive ordination.
- n.95 The first batch of Sanskrit fragments end on Sanskrit leaf 12.b.10 (Vogel and Wille, 1984, p. 14). The Sanskrit fragments resume with leaf 43.b.1 (see Vogel and Wille, 1996, p. 254), which corresponds to folio 99.b.7 of the present text.
- n.96 The passage “who hurts, who wants, who is unhappy” is repeated in the Tibetan text as well. Kalyāṇamitra explains that on first mention, their meaning is to be understood in a straightforward way. He then glosses their second mention as follows, “Some argue that beings hurt because it is hard to escape [the suffering of saṃsāra], they want because there will be no other opportunities to make amends, and they are unhappy because they are subject to harm,” (Kalyāṇamitra, folio 219.a.2–4).
- n.97 Another, parallel version of the narrative from this point, with slightly less detail but interesting differences, is to be found in the *Mahāsannipātaratnaketu-dhāraṇī* (<https://read.84000.co/translation/toh138.html#UT22084-056-006-28>), Toh 138, folio F.188.a et seq. For translation, see Dharmachakra Translation Committee (2020) *The Ratnaketu Dhāraṇī* (<https://read.84000.co/translation/toh138.html#UT22084-056-006-28>).
- n.98 The Sanskrit is: *ye dharmā hetuprabhavā hetuṃ teṣāṃ tathāgato hy avadat | teṣāṃ ca yo nirodha evaṃvādī mahāśramaṇaḥ*. This well known and widely quoted stanza, the origin of which is the story in this passage, is sometimes called “the essence of dependent arising” (*rten 'brel snying po*). The formula in Sanskrit

and Pali has acquired the status of a dhāraṇī, and is ubiquitous in Buddhist Asia as a seal at the end of texts, rolled into scrolls in stūpas, or used in rituals (sometimes with *om* at the beginning and *svāhā* at the end). See The Sūtra on Dependent Arising (<http://read.84000.co/translation/toh212.html>) (Toh 212), in which the Buddha explains and recommends its use in the construction of stūpas; also Sykes (1856) and Skilling (2003). It should be noted that there are several quite significantly different renderings of the verse in Tibetan—compare, for example, the version in the present text and the one in Toh 212. A considerably expanded version of the same four lines, which exists in Tibetan translation but of which the original Sanskrit may be lost, can be seen in other texts—for example, in the parallel version of this narrative in the Mahāsannipātaratnaketuḍhāraṇī (<https://read.84000.co/translation/toh138.html#UT22084-056-006-33>), Toh 138, folio 188.b (1.3) *et seq.* (see n.97).

- n.99 Following S and YJKC: *yid ma rangs* (“disappointed”) instead of D: *yi ma rangs* (Pedurma, 734).
- n.100 The somewhat free translation of the second half of this verse follows Kalyāṇamitra’s tentative interpretation of it: that people meant to insult Śāriputra and Maudgalyāyana’s followers by suggesting the Buddha only accepted them because they were the only people left who had not yet converted (Kalyāṇamitra, folio 223.b.5). The verse in the original seems less directed at those monks in particular and more expressive of a sense of general bereavement and grievance directed towards the Buddha himself, which the monks, by way of identifying with their new teacher, might have taken personally. Perhaps what is more important than the correctness of either interpretation is the suggestion that underlies them both, that the Buddha’s order had become the preeminent ascetic (or *śramaṇa*) order in Rājagṛha.
- n.101 See 1.133.
- n.102 According to the commentary, Dīrghanakha argued that the self does not endure beyond this life because neither valid perception nor valid inference sees a self as persisting into a future life. Perception cannot see it because objects of perception must be “right in front of us,” which a future self, separated in time and space, cannot be. Nor can inference see it because objects of inference must be abstractions, not “things” like the self. The Buddha’s response suggests that Dīrghanakha’s view is nihilistic, for it holds that the self begins at birth and ends at death, thereby denying continuity from life to life (Kalyāṇamitra, folio 224.a.4–6).

- n.103 The index that follows the Buddha's discourse contains the line, "worldly, ascetics and brahmins." Apart from this line, each of the other lines in the intra-chapter summary has an explicit, if not verbatim, correlate in the Buddha's discourse. It seems reasonable then to assume that the three positions on the view of self are those held by worldly persons, ascetics, and brahmins, respectively. Worldly persons adhere to the view that all selves endure. Ascetics (or *śramaṇa*), here meaning the followers of the Buddha, adhere to the view that no self endures. Brahmins adhere to the view some selves endure but others do not. This interpretation seems more consistent with the text than the one offered by Kalyāṇamitra, who equates these three positions with a belief in an eternal self, the nihilistic denial of any continuity of self from life to life, and a view that mixes eternalism and nihilism (Kalyāṇamitra, folio 226.a.1–2).
- n.104 The final section of this passage is rendered following NSY: *bdag ni tham cad mi bzod*; D reads instead: *bdag ni kha cig bzod la kha cig mi bzod*.
- n.105 Feelings that are finally traced to the five physical senses of sight, hearing, smell, taste, and touch (Kalyāṇamitra, folio 229.b.3–4).
- n.106 A neutral feeling experienced, in the absence of other feelings, by mind alone for as long as one lives (Kalyāṇamitra, folio 229.b.6–7).
- n.107 A noble disciple greets death with joy and pleasure. His experience of pleasure at that moment is not accompanied by disturbing emotions such as desire (Kalyāṇamitra, folio 230.b.2–6).
- n.108 The arhat has not attained omniscience, as the phrase would seem to indicate, but rather the knowledge that he is no longer subject to suffering for he knows he has exhausted all of what causes it to arise (Kalyāṇamitra, folio 231.b.7).
- n.109 Although the text in every Kangyur consulted includes this sentence (Pedurma, 2006, 93), it appears to be out of place; the narrative moves on to discuss Śāriputra's past lives and does not discuss until the very end of this chapter the circumstances that led to Koṣṭhila being named supreme among the Buddha's monk disciples who had gained the knowledge of perfect discernment.
- n.110 The four placements of mindfulness, the four perfect abandonments, the four foundations of miraculous conduct, the five powers, the ten strengths, the seven branches of enlightenment, and the noble eightfold path (Kalyāṇamitra, folio 233.a7–b1).

- n.111 That is, he attained the middling enlightenment of a pratyekabuddha and abandoned the causes for his own suffering (Kalyāṇamitra folio 233.b.1–2).
- n.112 Knowledge of miraculous objects, the divine ear, states of mind, recollection of former lives, and foreknowledge of death and rebirth (Kalyāṇamitra, folio 235.a.2–3).
- n.113 See [n.111](#).
- n.114 Inserted following YKNH: *dgra bcom pa* (*arhat*), omitted in D (Pedurma, 737).
- n.115 Of the distinctions as “foremost of ...” with which the Buddha singled out his arhat disciples, the first of the two for Śāriputra mentioned in this passage, his being “foremost of those with great wisdom” (*mahāprajñāvatām agryaḥ*, *shes rab chen po dang ldan pa rnams kyi mchog*), is widespread and constant throughout the canonical literature. The second, however, his being “foremost of those with great confident eloquence” (**mahāpratibhānavatām agryaḥ*, *spobs pa chen po dang ldan pa rnams kyi mchog*), is to our knowledge not found elsewhere, at least in the Kangyur.
- n.116 This informal exchange is known as the “Come, monk” ordination (Tib. *tshur shog gi bsnyen par rdzogs pa*, Skt. *ehibhikṣukā upasaṃpadā*).
- n.117 The text gives *gnas sbyin pa* which we have read as a synonym for *gnas kyi slob dpon*.
- n.118 Tib. *bslab pa’i gzhi*, Skt. *śikṣāpada*. The “foundations of the training” refer either to the knowledge and stability that conduce to abandoning disturbing emotions or the basic precepts one pledges to uphold when going for refuge, such as refraining from killing (Kalyāṇamitra, folios 237.b.6–8.a.1).
- n.119 That is, the Buddha or an image of him.
- n.120 In place of “reverend.”
- n.121 The term *gle ’dams pa*, sometimes spelled *sle ’dams pa*, Skt. *saṃbhinnavyaṅjana*, among other categories taken as indicative of gender ambiguity, is said to denote conditions in which the person affected urinates and defecates through the same orifice. This might include certain kinds of fistula, such as a colovesical fistula, involving communication between the urinary tract and rectum, or possibly congenital disorders including certain extreme forms of hypospadias.
- n.122 A reference to the five types of offenses a monk may incur (defeats, saṅgha remnant, transgressions, confessable offenses, and misdeeds), each of which

must be expunged in its own way. Defeats cannot be expunged. Saṅgha remnants are expunged through confession to the community followed by a period of probation and penance. Transgressions are of two types, those requiring forfeiture and simple transgressions. Transgressions requiring forfeiture are expunged through communal confession and the forfeiting of the object that caused the offense. Simple transgressions are expunged through participation in the community's restoration. Confessable offenses are expunged through personal confession while misdeeds are expunged through resolving to refrain from them in the future (see Dudjom, 1999). According to Kalyāṇamitra, slight mental misdeeds must be reined in; transgressions, and confessable offenses should be confessed; while saṅgha remnants and transgressions requiring forfeiture must be formally excused (Kalyāṇamitra, folio 244.a.4–7).

- n.123 The saṅgha is “in concord” (Tib. *mtshun par gyur pa*, Skt. *samanuuyujya*) when all of the monks within a boundary (Tib. *mtshams*, Skt. *sīmā*) are either present or have given their consent for an official function such as an ordination ceremony. If it is not possible to gather the entire community together, a quorum may convene in an “inner circle” (Tib. *dkyil 'khor*, Skt. *maṇḍalaka*) within a monastery's boundaries but set off from the rest of the community (Kalyāṇamitra, folio 244.b.3–7).
- n.124 This question is asked to ensure that the ordinand's going forth has been formally allowed and that he has been inducted into the novitiate (Kalyāṇamitra, folio 250.b.6–7).
- n.125 As suggested by the prefacing statement “diseases that manifest on the body in these ways,” this is primarily a list of symptoms, not disease names, and has generally been translated as such. Certain symptoms can readily be equated with conditions familiar to modern medicine; for instance, tertian and quartan fevers are usually caused by malaria, and “consumption” is a now obsolete name for tuberculosis. Since several of these symptoms may be caused by a number of different illnesses, further research is required to reliably determine which illnesses (temporarily or permanently) disqualify a candidate for ordination.
- n.126 See [n.124](#).
- n.127 See [n.125](#).
- n.128 In the Buddha's time, much like today, the Gangetic plain had three distinct seasons: a cold season, spring, and monsoon, each lasting four months. The cold season ran for four months, roughly from October through January and

into February, while spring ran roughly from February through May and into June. The four months of monsoon, itself split into three “seasons” for a total of five “seasons,” ran from June through September.

- n.129 The translation follows Schopen but compare NH: *lha khang* (Eng. “temple,” Skt. *vihāra*) and YJKC: *snga gang* or SD: *snga khang* (Pedurma, 742). The reading *snga khang* is preferred by Schopen, but the meaning is obscure; it is given in *Mahāvvyutpatti* 5548, along with *rnga khang*, as being the equivalent of Skt. *māṭa* or *māḍa*, but the meaning of these terms is also obscure; see Edgerton under *māḍa*.
- n.130 Also possibly “voided urine.” Urine therapy, attested also in the sixth chapter of the *Mahavagga*, the Theravādin *khandaka* on medicine, is still practiced in India.
- n.131 A monk who violates one of four principal vows and thereby incurs a defeat is expelled from the saṅgha community. He is no longer entitled to participate in communal activities (e.g., the poṣadha restoration, the rains retreat, or the relaxation of restrictions that marks the end of the rains retreat, etc.) nor is he entitled to enjoy its perquisites, such as food and lodging (Kalyāṇamitra, folio 258.a.4–5). The Mūlasarvāstivāda Vinaya does, however, allow a defeated monk to remain with the saṅgha as a penitent (Tib. *bslab pa sbyin pa*; Skt. *śikṣādattaka*), a lifelong status lower than monks but higher than novices.
- n.132 The measure in question here is called a *māṣaka* (Tib. *ma sha ka*). SA unit of money worth four gold coins called *kākaṇi* or *potika*. *Kākaṇi* were in turn equivalent to twenty cowrie shells (Kalyāṇamitra, folio 258.b.3–4).
- n.133 The final superhuman quality is nirvāṇa. An exalted superhuman quality is a quality shared by the Buddha and his disciples. Specific superhuman qualities refer to the four results of a stream enterer, once-returner, non-returner, and arhat. The states of nonperception and nondiscernment are states of absorption in which one does not perceive or discern the five aggregates (Kalyāṇamitra, folio 260.a.7–b.2). These are commonly referred to as form and formless absorptions and can serve as a platform for a contaminated consciousness (in which case it would be a state of nonperception) or an uncontaminated consciousness (in which case it would be a state of nondiscernment).
- n.134 Knowledge of the four truths, insight into the four truths, and first-hand experience of the four dhyānas through meditation, rather than rebirth in a form realm (Kalyāṇamitra, folios 260.b.6–261.a.2).

- n.135 Many sources interpret *rnam par 'thor ba* to mean “scavenged.” However, this appears to be a misreading of the Tibetan verb *zos*, which is used to gloss *rnam par 'thor ba*. While *zos* is an alternative spelling of the past tense of the verb *za ba*, “to eat,” in this context, it is bacteria that “eat away” at the corpse and not scavenging animals like hyenas. Kalyāṇamitra describes this stage of decomposition as “the wasting away that occurs at intervals in the flesh” (Kalyāṇamitra, folio 262.b.3). Since *zos pa* here means “eaten or wasting away,” as in the related verb *chud zos*, “to go to waste,” *rnam par 'thor ba* refers not to the scavenged remains of a corpse but to its “breaking apart” or “disintegration.”
- n.136 Emotional obscurations and obscurations to meditative absorption (Kalyāṇamitra, folio 264.a.2–3).
- n.137 As the *Prātimokṣasūtra* is recited during the *poṣadha* restoration rite, this serves as shorthand to indicate that all monks, regardless of seniority, are expected to engage in the same community activities (Kalyāṇamitra, folio 265.a.1–2).
- n.138 The monk’s commitments are “unspoken” insofar as the monk has not yet been fully apprised of the details at the time he commits to them (Kalyāṇamitra, folio 266.a.6–7).
- n.139 What he is to revere are his monastic precepts (Kalyāṇamitra, folio 266.b.7).
- n.140 That is to say they may not make repairs or improvements without permission (Kalyāṇamitra, folio 268.b.1–3).
- n.141 Anxiety about an offense helps to purify it (Kalyāṇamitra, folio 269.b.3).
- n.142 Following Kalyāṇamitra, read *'phyar* for *zhig* (Kalyāṇamitra, folio 270.b.1). According to Kalyāṇamitra, this is meant to imply one has been insulted.
- n.143 Following Kalyāṇamitra, read *dge 'dun la spu snyol bar byed* for *dge 'dun la spu sa la ltung ba lta bur byed* (Kalyāṇamitra, folio 270.b.2).
- n.144 The saṅgha may impose a temporary probation upon a monk who incurs a saṅgha remnant offense and does not confess it the same day. If the offense is concealed, they may place him on probation. If the monk incurs the same offense again before the end of his probation and penance, a repeat probation and penance may be imposed. And if the monk offends again before completing a repeat probation and penance, a further probation and further penance may be imposed. During these times, the monk is obliged to perform certain menial tasks and observe a “special demeanor,” which entails, among other things, adopting a position of deference and rejecting

honors accorded to monks of good standing. At the successful completion of a probation and penance, the monk can then be reinstated. These disciplinary procedures are known by the trope, “probation, penance, and reinstatement.”

- n.145 Monks mark their “monastic age” by the number of rains retreats they have passed.

- n.146 In this case, *māṭṛkā* (Tib. *ma mo*, Eng. “mother”) refers to the Abhidharmapiṭaka. In the Abhidharmapiṭaka, a *māṭṛkā* is “seen not so much as a condensed summary, as the seed from which something grows,” (Gethin, 1992, 161). Though *māṭṛkā* function as indices of important topics that are elaborated on in a given text, they may have played an important role in “birthing” further texts, hence the name, *māṭṛkā* (see Clarke, 2004 and Hirakawa, 1990, chap. 10). “Retains” as in “remembers” (Kalyāṇamitra, folio 273.b.1).

- n.147 These three refer to observing the proper bearing or behavior described in the *Vinayavibhaṅga*, the *Vinayavastu* and *Vinayaḥsūdraka*, and the *Prātimokṣa*, respectively (Kalyāṇamitra, folio 274.a.7).

- n.148 “Trainee” refers to those engaged in training to abandon disturbing emotions through the application of uncontaminated paths, specifically the seven types of noble persons (Kalyāṇamitra, folio 275.a.6). In this case, the “seven types of noble persons” most likely refer to the first seven of the eight “entrants and abiders” (Tib. *zhugs gnas brgyad*), who have either achieved or are in the process of achieving the results of stream enterer (Tib, *rgyun zhugs*, Skt. *srota āpanna*), once-returner (Tib. *phyir ’ong*, Skt. *saṅgārahita*), non-returner (Tib. *phyir mi ’ong*, Skt. *anāgāmin*), and arhat (Tib. *dgra bcom*, Skt. *arhat*).

- n.149 nontrainee refers to arhats, who have abandoned disturbing emotions and thus no longer need to train (Kalyāṇamitra folio 275.b.3).

- n.150 An exemplar is one who has one or another of the twenty-one sets of five qualities listed above (Kalyāṇamitra, folio 277.a.7).

- n.151 The translation follows Kalyāṇamitra’s commentary, which states that *gnas btsal* is short for *gnas kyi slob dpon btsal* (Kalyāṇamitra, folio 277.b.5). As related above, the Buddha decreed that newly ordained monks were not allowed to live independently until they had passed ten years as a monk and possessed one of the twenty-one sets of five qualities described above. Until that time, they were obliged to live as wards of, or apprentices to, a “refuge.” To accept charge of monk apprentices and journeymen, a monk must himself be “a

refuge” (Tib. *gnas*, Skt. *niśraya*), meaning that he has been ordained at least five or ten years without incurring an offense, and “knowledgeable” (Tib. *mkhas*, Skt. *kuśāla* / *kovidā*), meaning he has at least one of the twenty-one sets of five qualities described in this section. Such a monk is said to have “the qualities of stability and skill” (Tib. *brtan mkhas kyi yon tan*; see Nyima, 2009, p. 468–70 and Kalyāṇamitra, folio 271.a.5–6). It is probably relevant to note that the qualities of being a refuge may be implied in the Tibetan translation of *sthavira* or “elder,” *gnas brtan*.

- n.152 Here the Buddha amends his earlier decree that a monk must have passed ten years and possess five qualities to live independently to say that monks who have passed five years and possess five qualities may, indeed *should*, wander between rains retreats.
- n.153 These two circumstances are put to the Buddha to determine which is the more important factor in determining whether a monk should stay in one place or travel between rainy seasons. The Buddha’s answers indicate that both criteria, being ordained for five years and having five qualities, are equally important (Kalyāṇamitra, folio 278.b.1–4).
- n.154 Kalyāṇamitra describes these three as: knowledge of previous lives, knowledge of approaching death and birth, and knowledge of the exhaustion of defilements (Kalyāṇamitra, folio 278.b.4). However, Guṇaprabha gives another list: knowledge of what a refuge should do, should not do, and how to impose discipline (Guṇaprabha, folio 18.b.1–2).
- n.155 The three stains of desirous attachment, aversion, and delusion (Kalyāṇamitra, folio 278.b.4–5).
- n.156 Dreadlocked fire-worshippers, or Jaṭilas, were early converts of the Buddha. Many were said to have converted en masse after the Buddha delivered the “Fire Sermon” (Pali *Ādittapariyāya Sutta*) to Kāśyapa and his followers at Uruvilvā. See the *Saṅghabhedavastu* (Tib. *dge ’dun dbyen gyi gzhi*) for the Mūlasarvāstivādin account of their conversion.
- n.157 Meaning such a person feels “no attachment to me or mine” (Kalyāṇamitra folio 283.a.1).
- n.158 Following N: *tsan dan bzhaḡ pa lta bu* (as if sandalwood had been applied) instead of D: *tsan dan dang ste’ur mnyam pa lta bu* (for whom sandalwood is equal to an axe / medical needle) (Pedurma, 747). This reading is supported by Kalyāṇamitra’s commentary (Kalyāṇamitra folio 283.a.2) and a similar passage later in the text that reads: *tsan dan zhag lon par bzhaḡ pa lta bur* (Degé, folio 77.b.7). The commentary explains the analogy: “Just as sandalwood

cools when rubbed on and left overnight, his disturbing emotions have cooled, and hence it is as if sandalwood had been applied” (Kalyāṇamitra, folio 283.a.2).

- n.159 Kalyāṇamitra’s commentary contains no mention of the monk’s response to this question. Instead it moves directly on to the second question about razors. The monk’s response may be a later interpolation, which would explain why the father’s appearance is announced twice in the Degé edition of the source text.
- n.160 The translation of *g-yar bltam* (“fill his own mouth”) is speculative.
- n.161 All of these are ancient stringed instruments (Kalyāṇamitra, folios 287.a.7–b.1).
- n.162 A set of twenty-five sūtras from the *Nidānasaṃyukta* Sanskrit original were recovered between 1902 and 1914 in Gāndhāra by the German Turfan expeditions and later studied by Tripāṭhī (1962). Glass and Allon (2007, 29–31) report that no Tibetan translation of this work survives.
- n.163 Following NH: *zhal gyi sgo nas* (“from your mouth”) instead of D: *zhal gyi sgros nas* (“from your lips”) (Pedurma, 752) and Kalyāṇamitra (F.291.b.1).
- n.164 Following NH: *bstan* (short for *lung bstan*) instead of D: *brtan* (Pedurma, 752) and Kalyāṇamitra (F.291.b.1.4).
- n.165 That is, give rise to the vows (Kalyāṇamitra, folio 292.a.4).
- n.166 Following Kalyāṇamitra, read *las ’thob* for *las thos*. Kalyāṇamitra (F.292.6–7) explains that “sentence” (Tib. *las*, Skt. *karma*) here refers to a “punitive act” (Tib. *chad pa’i las*, Skt. *daṇḍakarman*).
- n.167 A group of six (Skt. *ṣaḍvārgikāḥ*, Tib. *drug sde*) of the Buddha’s disciples—Nanda, Upananda, Udāyin, Aśvaka, Punarvasu, and Chanda (Kalyāṇamitra, folios 292.a.7–b.1)—whose antics and heavy-handed interference prompted a great many of the Buddha’s injunctions on conduct, as recounted in the *Vinayavibhaṅga*.
- n.168 The old-timer is challenging them by pointing out that the Buddha had no preceptor but rather was “self-ordained.” Naturally, this would strike the monks as hubris and spark a sharp reaction.
- n.169 The unspoken qualification here is that the person in question participates in these rites under false pretenses, that is, without having been properly ordained. Someone who twice participates in the restoration, or any of the

other one hundred and one types of saṅgha activities, under false pretenses becomes an impostor. If he does it a third time, he demonstrates his intractability and is henceforth considered “an inveterate impostor” (Kalyāṇamitra, folio 293.a.1–3).

n.170 Strictly speaking, this should read, “I’m a person labeled a paṇḍaka,” but the context makes clear that of the five types of person labeled a paṇḍaka described below, he is an intersex person (Tib. *skyes nas ma ning*, Skt. *jātyāpaṇḍaka*) and so the phrase has been translated here accordingly.

n.171 That is, provided they do not demonstrate an interest in having intercourse with others (Kalyāṇamitra, folio 293.a.5–6).

n.172 One of the Four Āgama into which the Mūlasarvāstivādin tradition grouped the Buddha’s early sūtra discourses, the *Ekottarikāgama* (Tib. *lung gcig las ’phros pa*) is a collection of the Buddha’s sayings arranged numerically, from one to one hundred (Kalyāṇamitra, folio 293.b.3–5). It is known in the Pali tradition as the Aṅguttara Nikāya. Though the *Ekottarikāgama* was no longer extant in Kalyāṇamitra’s lifetime, its contents were vaguely known from descriptions in other extant works (Kalyāṇamitra, *Extensive Commentary*, folio 293.b.4–5). Although Tibetan translators of the later spread of Buddhism (tenth to thirteenth centuries and later) “almost completely ignored the āgama literature” in preference for Mahāyāna sutras, the *Ekottarikāgama* was apparently translated into Tibetan, as Marcelle Lalou located a reference in the Denkarma (*ldan dkar ma*) catalog to a translation of the text carried out during Trisong Deutsen’s reign (Glass and Allon, 2007, 31).

n.173 It was not uncommon for individuals, monk and layman both, to “own” temples and monasteries. As owner, these individuals took it upon themselves to provide basic necessities to the residents and arriving monks. See Schopen (2010).

n.174 Apart from the plates, these items are all found among the thirteen “subsistence items” or “essential possessions” (Tib. *’tsho ba’i yo byad*, Skt. *jīvopāya*) allowed to monks by the Buddha (nor brang, 2008, 2805–6).

n.175 Referring presumably to the arriving monks and departing monks hosted at the monastery who, as monks with leave to wander, would have possessed the five qualities discussed earlier, and hence a fair amount of knowledge.

n.176 The benefits and drawbacks of an ocean voyage were broadcast with each call, and with each announcement the ropes were cut, thus initiating the journey (Kalyāṇamitra, folio 295.b.4–6).

- n.177 Kalyāṇamitra explains that, at the time of Saṅgharakṣita's visit, these buddhas had not yet visited these sanctuaries (Tib. *dri gtsang khang*, Skt. *gandhakuṭī*). They would, however, serve as residences for these buddhas after our world has been destroyed in the "eon of destruction."
- n.178 These four *āgama* (Tib. *lung*), or discourses, still form the core of the Pali canon's Sūtrapīṭaka. By assigning their recitation and memorization to young nāgas, the shape shifter was taking a concrete step towards establishing the Buddha's sūtras in the land of the nāgas, the express purpose for abducting Saṅgharakṣita.
- n.179 Patronage (Tib. *yon*, Skt. *dakṣiṇā*) is an offering made in faith or in payment for ritual services. If a monk observes his vows purely, he may receive, and use, extensive patronage, as much as "one hundred thousand items of clothing, one hundred thousand dishes of food, and five hundred houses," provided he receives it with "the thought of nirvāṇa" (Kalyāṇamitra, folio 296.b.6–7). However, if he is lax in his observance of his ethics, he is not entitled to patronage and the consequences of seeking it are dire. As the Buddha said in the *Vinayavibhaṅga*, "For one without pure vows and whose ethics are lax, / It is far better / To eat fiery iron balls / Than alms collected from surrounding communities" (*Vinayavibhaṅga*, Degé, folio 217.a).
- n.180 The explanations of how these beings came to take such forms come below, see [4.291](#).
- n.181 Cow dung is still widely used in India to replaster the walls and floors of rural dwellings. Cow dung is considered sanitary and counted among the "five cow products" (Tib. *ba byung lnga*, Skt. *pañca gavya*)—urine, dung, milk, butter, and curd—considered pure and used in certain rituals (dung dkar, 2002, p. 1378).
- n.182 The following verse is the first in the *Brāhmaṇavarga*, the last of thirty-three chapters in the *Udānavarga*, a collection of verses on various topics attributed to the Buddha. For a study of the edited text in Sanskrit see Bernhard (1965) and for a study of its relation to *The Gāndhārī Dharmapada*, see Brough (2001).
- n.183 Though all versions of the Kangyur read 'byung mi 'gyur ("do not arise") (Pedurma, 758), the translation follows Kalyāṇamitra's commentary, which gives 'byang mi 'gyur ("do not purify") (Kalyāṇamitra, folio 297.b.2).
- n.184 The *Nagaropama Sutta* in the Pali canon's Aṅguttara Nikāya is a wholly different sūtra from the one cited here, which in Pali is known as the *Nagara Sutta* and is found in the Saṃyutta Nikāya. For a comparative translation of

the Pali *Nagara Sutta* and the Sanskrit *Nagaropama Sūtra*, see Tan (2005). A reconstruction and translation of the Sanskrit version of the *Nagaropama Sūtra* found in Turfan was published and edited by Bongard-Levin et al. (1996).

- n.185 The text gives Tib. *spyod pa can*, Skt. *caraka*, which we have chosen to render as *sādhu* following Kalyāṇamitra's description of the *caraka* as a "tīrthika-style renunciant" (Kalyāṇamitra, folio 301.a.4–5). Though the use of *sādhu* here may be anachronistic, it has the proper implications and is reasonably familiar to nonspecialists.
- n.186 Though all versions of the Kangyur read *yang dag par gyur pa* ("pure") (Pedurma, p. 759), the translation follows Kalyāṇamitra's commentary, which gives *yangs par gyur pa* ("prodigious") (Kalyāṇamitra, folio 301.a.7).
- n.187 That is, the five realms of gods, humans, animals, spirits, and hell-denizens (Nordrang 2008, 2987).
- n.188 Not only is the monk in question an arhat, he also occupies a position of considerable importance at the monastery and thus their treatment of him is both rude and insubordinate.
- n.189 Learning the six fields of Vedic knowledge.
- n.190 This phrase underlines the meaning of "alms" in Tibetan (bsod snyoms): rather than being simply a charitable offering, by "equalising merit" between the lay donor and the monastic recipient, it affords the opportunity to create links between the individuals concerned as well as between their respective communities.
- n.191 Lunar-based calendar systems give precedence to the moon's phases, leading to a calendar year of 360 days, divided into twelve months of thirty days apiece. Since it takes the earth 365¼ days to make a complete revolution around the sun, lunar calendars must add or subtract days and even months to keep the calendar properly aligned with the earth's place in its solar orbit.
- n.192 If a monk is unable to attend an official saṅgha function such as the restoration in person, he must offer his proxy to a competent monk (Tib. *yul las byed pa'i dge 'dun*) who, when prompted, must repeat a formula three times expressing that the absent monk has no objections and will abide by the acts enacted by the assembly (Nyima, 2009, 408). Further details on such procedures can be found in the *Poṣadavastu*, the second chapter of the *Vinayavastu*.

- n.193 When the episode of patricide is recounted below on 4.397, the text includes yet another suggestion—“Some said, ‘Drown yourself,’ ”—between jumping off a cliff and strangling oneself.
- n.194 Kalyāṇamitra suggests that the virtuous thought that prompted the matricide’s passing from hell to heaven was his allowing the guardians to kill him (Kalyāṇamitra, folio 304.a.3). This served as the precipitating condition to activate the actual karmic cause for his rebirth as a god, his washing the dry sauna, as stated later in the paragraph.
- n.195 See n.194.
- n.196 The story is told in the *Bhaiṣajyavastu*. Though all Tibetan versions of “The Chapter on Going Forth” read *gzhon nu’i dpe’i mdo sde* (Pedurma, p. 764), the translation assumes *gzhon nu’i dpe’i mdo’i dpes*. This emendation follows an almost identical passage (*gzhon nu lta bu’i mdo’i dpes rgyal po gsal rgyal btul nas*) from the Tibetan translation of the *Avaḍānaśataka* cited by Negi (Negi, vol. 12, 2003, 5306). Although in that passage from the *Avaḍānaśataka* the title was translated into Tibetan as *gzhon nu lta bu’i mdo*, Peter Skilling has shown that it and the *gzhon nu’i dpe’i mdo* refer to the same sūtra, known correctly in Sanskrit as the *Daharopama Sūtra* (Skilling, 1994, 772). The *Daharopama Sūtra* / *gzhon nu’i dpe’i mdo* (Toh 296), which was used to convert King Prasenajit, can be found on folios 295.b–297.a in volume 71 (mdo sde, sha) of the Degé Kangyur, with its erroneous Sanskrit title the *Kumāradṛṣṭānta Sūtra*. It is one of several short sūtras from the *Samyuktāgama* collection scattered throughout the Tibetan Kangyurs (Glass and Allon, 2007, 31–32).
- n.197 Failing to acknowledge an offense is one of seven grounds for suspension. The types of disciplinary acts meted out by the saṅgha are the subject of the *Kauśāmbakavastu*, *Pāṇḍulohitakavāstu*, *Pudgalavastu*, and the *Pārivāsikavastu* chapters of the *Vinayavastu*.
- n.198 See the *Vinayakṣudraka* for further conditions that disqualify a person from ordination.
- n.199 Either by tattoos or a brand (Kalyāṇamitra, folio 307.b.1–2), received as a mark of punishment.
- n.200 Kalyāṇamitra explains this to mean that ordination should be given to those untainted by caste or physical flaws. Caste flaws include belonging to the cobbler caste or outcastes. Physical flaws are of two types, shape and color. Flaws of shape are physical handicaps such as missing limbs and flaws of color refer to things like tattoos or brands (Kalyāṇamitra, folios 308.a.7–b.1).

n.201 This colophon does not actually appear until the end of the entire Vinayavastu (Degé, vol. 4 ('dul ba, nga), folio 302.a). It has been inserted here for ease of reference.

b.

BIBLIOGRAPHY

· The Translated Text: “The Chapter on Going Forth” ·

rab tu 'byung ba'i gzhi (Pravrajyāvastu). Toh 1, ch. 1, Degé Kangyur, vol. 1 ('dul ba, ka), folios 1.a–131.a.

rab tu 'byung ba'i gzhi. bka' 'gyur (dpe bsdur ma) [“Pedurma” Comparative Edition of the Kangyur], krung go'i bod rig pa zhib 'jug ste gnas kyi bka' bstan dpe sdur khang (The Tibetan Tripitaka Collation Bureau of the China Tibetology Research Center). Beijing: krung go'i bod rig pa dpe skrun khang (China Tibetology Publishing House), 2006–2009, vol. 1, pp. 3–308 and pp. 722–67.

Vogel, Claus and Klaus Wille (1984). “Some Hitherto Unidentified Fragments of the Pravrajyāvastu Portion of the Vinayavastu Manuscript Found Near Gilgit,” in *Nachrichten der Akademie der Wissenschaften*, 1–41. Göttingen: Philologisch-Historische Klasse, 1984.

Vogel, Claus and Klaus Wille (1992). “Some More Fragments of the Pravrajyāvastu Portion of the Vinayavastu Manuscript Found Near Gilgit: Part 1: Saṅgharakṣitāvadāna,” in *Sanskrit-Texte aus dem buddhistischen Kanon: Neuentdeckungen und Neueditionen III*, edited by Heinz Bechert et al, 65–109. Göttingen: Vandenhoeck & Ruprecht, 1992.

Vogel, Claus and Klaus Wille (1996a). “The Final Leaves of the Pravrajyāvastu Portion of the Vinayavastu Manuscript Found Near Gilgit: Part 1: Saṅgharakṣitāvadāna,” in *Sanskrit-Texte aus dem buddhistischen Kanon: Neuentdeckungen und Neueditionen III*, edited by G. Bongard-Levin et al, 241–96. Göttingen: Vandenhoeck & Ruprecht, 1996a.

Vogel, Claus and Klaus Wille (1996b). “The Final Leaves of the Pravrajyāvastu Portion of the Vinayavastu Manuscript Found Near Gilgit. Part 2. Nāgakumārāvadāna and a Kučā Fragment of the Upasampadā Section of

the Sarvāstivādins,” in *Sanskrit-Texte aus dem buddhistischen Kanon: Neuentdeckungen und Neueditionen IV*, edited by J. Ching et al, 11–76. Göttingen: Vandenhoeck & Ruprecht, 1996b.

· The Commentary to “The Chapter on Going Forth” ·

Ācārya Kalyāṇamitra. *’dul ba gzhi rgya cher ’grel ba* (*Vinayavastuṭīkā*, “An Extensive Commentary on the Chapters on Monastic Discipline”). Toh 4113, Degé Tengyur, vol. 156 (’dul ba, tsu), folios 177.b–326.b.

· Works Cited in Introduction and Endnotes ·

·· Tibetan and Sanskrit Reference Works ··

’dul ba rnam par ’byed pa (*Vinayavibhaṅga*, “An Analysis of Monastic Discipline”). Toh 2, Degé Kangyur, vols. 5–9 (’dul ba, ca–nya).

Bagchi, Sitansusekhar. *Mūlasarvāstivādinayavastu*, 2 vols. Darbhanga: Mithila Research Institute, 1970.

Dungkar Losang Trinlé (*dung dkar blo bzang phrin las*). *dung dkar bod rig pa’i tshig mdzod chen mo* (“Dungkar’s Complete Tibetological Dictionary”). Beijing: krung go’i bod rig pa dpe skrun khang (China Tibetology Publishing House), 2002.

Dutt, Nalinaksha. *Gilgit Manuscripts*, vol. III, part I–IV. Calcutta: Calcutta Oriental Press, 1939–59.

Guṇaprabha. *’dul ba’i mdo’i ’grel pa mngon par brjod pa rang gi rnam par bshad pa* (*Vinayasūtravṛtṭyabhidhānasavyākhyāna*, “An Autocommentary to the *Vinayasūtra*”). Toh 4119. Degé Tengyur, vols. 160 and 161 (’dul ba, zhu and zu), folios 1.a–274.a.

Jinamitra and Lui Gyaltzen (*klu’i rgyal mtshan*, trans.). *’dul ba rnam par ’byed pa’i tshig rnam par bshad pa* (*Vinayavibhaṅgapadavyākhyāna*, “An Explanation of the Words of the *Vinayavibhaṅga*”). Toh 4114. Degé Tengyur, vol. 157 (’dul ba, tshu), folios 1.a–207.b.7.

Khetsun Zangpo (*mkhas btsun bzang po*). *bdag cag rnam kyī ston mchog don kun grub pa dang de’i rjes ’jug rgya gar pan grub mang po’i rnam par thar pa ngo mtshar padmo’i ’dzum zhal gsar du bzhad pa* (“A Biographical Dictionary of Tibet and Tibetan Buddhism, Volume One: The Arhats, Siddhas, and Paṇḍitas of India”). Dharamsala: Library of Tibetan Works and Archives, 1973.

- Mipham Gyatso (mi pham rgya mtsho). *mkhas pa'i tshul la 'jug pa'i sgo zhes bya ba'i bstan bcos* ("Gateway to Knowledge"). In *dkar rnying gi skyes chen du ma'i phyag rdzogs kyi gdams ngag gnad bsdus nyer mkho rin po che'i gter mdzod*, vol. 25, pp. 1–469. BDRC W20749. Darjeeling: Kargyu Sungrab Nyamso Khang, 1978–85.
- Negi, J. *Tibetan-Sanskrit Dictionary, Vols. 1–16*. Sarnath: Central Institute of Higher Tibetan Studies, 1993–2005.
- Nordrang, Orgyan (nor brang, o rgyan). *gangs can rig brgya'i chos kyi rnam grangs mthong tshad kun las btus pa ngo mtshar 'phrul gyi sde mig chen po* ("A Great and Wondrous Key: A Compendium of All the Enumerations from the Snow Land's One Hundred Fields of Knowledge"), vols. 1-3. Beijing: krung go'i bod rig pa dpe skrun khang (China Tibetology Publishing House), 2008.
- Nyima, Geshé Tsewang (dge bshes tshe dbang nyi ma). *dam chos 'dul ba gtso gyur gyi gzhuṅ sne mang las btus pa'i tshig mdzod mun sel sgron me* ("A Lamp to Dispel Darkness: A Dictionary Drawing on a Variety of Texts but Focusing on the Sublime Vinaya"). Taipei: The Corporate Body of the Buddha Educational Foundation, 2009.
- Tāranātha (I). *dam pa'i chos rin po che 'phags pa'i yul du ji ltar dar ba'i tshul* ("How the Sublime and Precious Dharma Spread in the Land of the Āryas"). In *jo nang rje btsun ta'a ra na'a tha'i gsung 'bum dpe bsdur ma*, vol. 75, pp. 1–270. Beijing: krung go'i bod rig pa dpe skrun khang (China Tibetology Publishing House), 2007. For English translation, see Chimpa (1990).
- Tāranātha (II). *bcom ldan 'das thub pa'i dbang po'i mdzad pa mdo tsam brjod pa mthong bas don ldan rab tu dga' ba dang bcas pas dad pa'i nyin byed phyogs brgyar 'char ba* ("The Sun of Confidence That Brings Meaning and Joy On Sight and Illuminates All Directions, a Brief Account of the Deeds of the Blessed Śākyamuni"). In *gsung 'bum*, vol. 12. Leh: C. Namgyal and Tsewang Taru, 1982-1987.
- Mahāvīyutpatti, bye brag rtogs byed chen po* ("The Great Glossary"). Toh 4346, Degé Tengyur vol. 306 (sna tshogs, co), folios 1b–131a; also Sakaki, Ryoaburo, ed. (1916–25); reprint, 1965; and Delhi: Tibetan Religious and Cultural Publication Centre (bod gzhuṅ shes rig dpe khang), 2000.
- Viśeṣamitra (khyad par bshes gnyen). *'dul ba bsdus pa* (*Vinayasamgraha*, "A Summary of the Vinaya"). Degé Tengyur, vol. 151 ('dul ba, nu), folios 88.a–268.a.

- Bailey, Greg and Ian Mabbett. *The Sociology of Early Buddhism*. Cambridge: Cambridge University Press, 2003.
- Banerjee, Anukul Chandra. *Sarvāstivāda Literature*. Calcutta: World Press, 1957.
- Basham, A.L. *History and Doctrines of the Ājīvikas: A Vanished Indian Religion*. Delhi: Motilal Banarsidass, 1981.
- Baya, D.S. 'Śreyas'. *Samādhimaraṇa: Death With Equanimity: The Pursuit of Immortality*. Jaipur: Prakrit Bharati Academy, 2007.
- Begley, Wayne Edison. *Vishnu's Flaming Wheel: The Iconography of the Sudarsana-Cakra*. New York: New York University Press, 1973.
- Bernhard, Franz. *Udānavarga*. Göttingen: Vandenhoeck & Ruprecht, 1965.
- Bodhi, Bhikkhu. *The Connected Discourses of the Buddha: A Translation of the Saṃyutta Nikāya*. Boston: Wisdom Publications, 2003.
- Bongard-Levin, Gregory, Daniel Boucher, Takamichi Fukita, and Klaus Wille. "The Nagaropamasūtra, An Apotropaic Text from the Saṃyuktāgama: A Transliteration, Reconstruction, and Translation of the Central Asian Sanskrit Manuscript." In *Sanskrit-Texte aus dem buddhistischen Kanon: Neuentdeckungen und Neueditionen*, edited by Gregory Bongard-Levin, Daniel Boucher, Fumio Enomoto, Takamichi Fukita, Hisashi Matsumura, Claus Vogel and Klaus Wille, 7–131. *Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden*, Beiheft 6. Göttingen: Vandenhoeck & Ruprecht, 1996.
- Bronkhorst, Johannes (1998). *The Two Sources of Indian Asceticism*. Delhi: Motilal Banarsidass, 1998.
- Bronkhorst, Johannes (2000). "The Riddle of the Jainas and the Ājīvikas in Early Buddhist Literature." *Journal of Indian Philosophy* 28 (2000): 511–29.
- Bronkhorst, Johannes (2003). "Ājīvika Doctrine Reconsidered." In *Essays in Jaina Philosophy and Religion*, edited by Piotr Balcerowicz, 153–78. Delhi: Motilal Banarsidass, 2003.
- Bronkhorst, Johannes (2007). *Greater Magadha: Studies in the Culture of Early India*. Leiden & Boston: Brill, 2007.
- Bronkhorst, Johannes (2011). *Buddhism in the Shadow of Brahminism*. Leiden & Boston: Brill, 2011.
- Bronkhorst, Johannes (2012). "Ājīvika". In *Brill's Encyclopedia of Hinduism*, Vol. IV, edited by Knut A. Jacobsen, et al. Leiden & Boston: Brill, 2012.
- Brough, John. *The Gandhari Dharmapada*. Delhi: Motilal Banarsidass, 2001.

- Burnell, Arthur Coke. *On the Aindra School of Sanskrit Grammars: Their Place in the Sanskrit and Subordinate Literatures*. Mangalore: Basel Hisbiok Press, 1875.
- Burnouf, Eugène. *Introduction à l'histoire du buddhisme indien*, vol. 1. Paris: Imprimerie Royale, 1844. Translation in English as: Buffetrille, Katia, and Lopez, Donald S. Junior. *Introduction to the History of Indian Buddhism*. Chicago: University of Chicago Press, 2010.
- Cabezón, José Ignacio. "Homosexuality and Buddhism." In *Homosexuality and World Religions*, edited by Arlene Swidler, 81–101. Valley Forge: Trinity Press International, 1993.
- Chattopadhyaya, Deprisasad. *Lokāyata: A Study of Ancient Indian Materialism*. New Delhi: People's Publishing House, 1959.
- Chakravarti, Uma. *The Social Dimensions of Early Buddhism*. New York: Oxford University Press, 1987.
- Chang, Kun. *A Comparative Study of the Kathiṇavastu*. Indo-Iranian Monographs, Vol. 1. 's-Gravenhage: Mouton & Co., 1957.
- Chimpa, Lama and Alaka Chattopadhyaya (trans.). *Tāranātha's History of Buddhism in India*. New Delhi: Motilal Banarsidass, 1990.
- Chodron, Gelongma Karma Migme (trans.) Étienne Lamotte's translation of *The Treatise on the Great Virtue of the Wisdom of Nāgārjuna (Mahāprajñāpāramitāsāstra)*, Vol. II, Chapter XIV-XXX. Retrieved from <http://www.scribd.com/doc/44590877/Lamotte-E-Traite-Engl-trans-Mahaprajnaparamitasastras-02>, 19 June 2013.
- Chung, Jin-il. *Die Pravāraṇā in den kanonischen Vinaya-Texten der Mūlasarvāstivādin und der Sarvāstivādin*. Göttingen: Vandenhoeck & Ruprecht, 1998.
- Clarke, Shayne (2004a). "Vinaya Mātrkā: Mother of the Monastic Codes, or Just Another Set of Lists? A Response to Frauwallner's Handling of the Mahāsāṃghika Vinaya." *Indo-Iranian Journal* 47 (2004): 77–120.
- Clarke, Shayne (2004b). "Right Section, Wrong Collection: An Identification of a Canonical Text in the Tibetan bsTan 'gyur — Bya ba'i phung po zhes bya ba (*Kriyāskandha-nāma*)." *Journal of the American Oriental Society*, 124, no. 2 (Apr–Jun 2004): 335–40.
- Clarke, Shayne (2012). "Multiple Mūlasarvāstivādin Monasticisms: On the Affiliation of the Tibetan Nuns' Lineages and Beyond." Paper presented at Oslo, June 2012.
- Clarke, Shayne (2014). *Vinaya Texts. Gilgit Manuscripts in the National Archives of India: Facsimile Edition. Volume 1*. New Delhi and Tokyo: The National Archives of India and the International Research Institute for Advanced

- Buddhology, Soka University, 2014.
- Clarke, Shayne (forthcoming). *Towards a Comparative Study of the Sarvāstivāda- and Mūlasarvāstivāda-vinayas: A Preliminary Survey of the Kathāvastu Embedded in the Uttaragrantha*. XVIth Congress of the International Association of Buddhist Studies, 2011. Publication forthcoming.
- Csoma de Körös, Alexander. *Analysis of the Dulva: A Portion of the Tibetan Work Entitled the Kah-gyur*. Calcutta: Asiatic Researches, 1836.
- Dharmachakra Translation Committee (2018). *The Sūtra of the Wheel of Dharma* (<http://read.84000.co/translation/UT22084-072-037.html>) (Dharmacakrasūtra, Toh 337). 84000: Translating the Words of the Buddha, 2018.
- Dharmachakra Translation Committee (2020). *The Ratnaketu Dhāraṇī* (<http://read.84000.co/translation/toh138.html>) (Mahāsannipātaratnaketudhāraṇī, Toh 138). 84000: Translating the Words of the Buddha, 2020.
- Doniger, Wendy. *The Hindus: An Alternative History*. New York: Penguin Press, 2013.
- Dotson, Brandon. "'Emperor' Mu rug btsan and the 'Phang thang ma Catalogue." *Journal of the International Association of Tibetan Studies* 3 (December 2007): THL #T3105, 25 pp, <http://www.thlib.org/collections/texts/jiats/#!jiats=/03/dotson/>
- Dudjom, Jikdrel Yeshe Dorje. *Perfect Conduct: Ascertaining the Three Vows*. Translated by Lama Chonam and Sangye Khandro. Boston: Wisdom Publications, 1999.
- Dutt, Sukumar (1924). *Early Buddhist Monachism*. London: Kegan, Paul, Trench, Trubner & Co., 1924.
- Dutt, Sukumar (1962). *Buddhist Monks and Monasteries of India*. London: George Allen and Unwin, 1962.
- Eimer, Helmut. *Rab tu 'byun ba'i gzhi: die tibetische Übersetzung des Pravrajyāvastu im Vinaya der Mūlasarvāstivādins*. Wiesbaden: Otto Harrassowitz, 1983.
- Enomoto, Fumio. *A Comprehensive Study of the Chinese Saṃyuktāgama: Indic Texts Corresponding to the Chinese Saṃyuktāgama as Found in the Sarvāstivāda-Mūlasarvāstivāda Literature*. Kyoto: Kacho Junior College, 1994.
- Finnegan, Damchö Diana. "For the Sake of Women Too: Ethics and Gender in the Narratives of the Mūlasarvāstivāda Vinaya." PhD diss., University of Wisconsin-Madison, 2009.
- Frauwallner, Erich. *The Earliest Vinaya and the Beginnings of Buddhist Literature*. Rome: Instituto Italiano per Il Medio ed Estremo Oriente, 1956.

- Gethin, Rupert. "The Matikas: Memorization, Mindfulness and the List." In *In the Mirror of Memory: Reflections on Mindfulness and Remembrance in Indian and Tibetan Buddhism*, edited by Janet Gyatso, 149–72. Albany: State University of New York, 1992.
- Glass, Andrew and Mark Allon. *Four Gāndhārī Saṃyuktāgama Sūtras: Senior Kharoṣṭhī Fragment 5*. Seattle: University of Washington Press, 2007.
- Gyatso, Janet. "One Plus One Makes Three: Buddhist Gender, Monasticism, and the Law of the Non-excluded Middle." *History of Religions* 43, no. 2 (November 2003): 89–115.
- Heirman, Ann. "Indian Disciplinary Rules and the Early Chinese Adepts: A Buddhist Reality." *Journal of the American Oriental Society* 128, no. 2 (2008): 257–72.
- Hirakawa, Akira. *A History of Indian Buddhism: From Śākyamuni to Early Māhāyana*. Translated by Paul Groner. Hawaii: University of Hawaii Press, 1990.
- Hiraoka, Satoshi (trans.). *Budda ga nazotoku sanze no monogatari: Diviya avadāna zen'yaku*, 2 vols. Tokyo: Daizō shuppan, 2007.
- Hu-von Hinüber, Haiyan, *Das Poṣadhavastu: Vorschriften für die buddhistische Beichtfeier im Vinaya der Mūlasarvāstivādinaya*. Reinbeck: Verlag für Orientalistische Fachpublikationen, 1994.
- Jain, Simmi. *Encyclopaedia of Indian Women Through the Ages: The Middle Ages*, Vol. 2. Delhi: Kalpaz Publications, 2003.
- Jaini, P.S. "Śramaṇas: Their Conflict with Brāhmaṇical Society." In *Chapters in Indian Civilization*, Vol. 1, edited by J.W. Elder, 49–96. Dubuque: Kendall-Hunt, 1970.
- Jettmar, Karl. "The Gilgit Manuscripts: Discovery by Installments." *Journal of Central Asia* 4, no. 2 (1981): 1–18. Jyväskylä, Mari Johanna. "Fragile Virtue: Interpreting Women's Monastic Practice in Early Medieval India." PhD diss., Harvard University, 2011.
- Kishino, Ryoji. "Two Uttaragranthas: A Consideration of the Upālipariṣcchā." *Journal of Indian and Buddhist Studies (Indogaku Bukkyogaku Kenkyu)* (2006-2007) 55, no. 1 (2002): 385–82, 1221.
- Kishino, Ryoji. "Two Uttaragranthas: A Consideration of the Upālipariṣcchā." (2013). "A Study of the Nidāna: An Underrated Canonical Text of the Mūlasarvāstivāda-Vinaya." PhD diss., University of California at Los Angeles, 2013.

- Kloppenborg, Rita. "The Earliest Buddhist Ritual of Ordination." In *Selected Studies on Ritual in the Indian Religions: Essays to D.J. Hoens*, edited by Dirk Jan Hoens and Rita Kloppenborg, 158–68. Leiden & Boston: Brill, 1983.
- Kumar, Raj. *Encyclopaedia of Untouchables Ancient, Medieval and Modern*, Vol. 1 & 2. Delhi: Kalpaz Publications, 2008.
- Likhitpreechakul, Paisarn. "Semen, Viagra and Paṇḍaka: Ancient Endocrinology and Modern Day Discrimination." *Journal of the Oxford Centre for Buddhist Studies*, 3 (2012): 91–127.
- Lin, Nancy G. "Adapting the Buddha's Biographies: A Cultural History of the Wish-Fulfilling Vine in Tibet, Seventeenth to Eighteenth Centuries." Ph.D. diss., University of California, Berkeley, 2011.
- MacQueen, Graeme. *A Study of the Śrāmaṇyaphala Sūtra*. Wiesbaden: Otto Harrassowitz, 1978.
- Martin, Dan (2011). *Tibskrit Philology 2011*. Digital download from author's "Tibetological" website <https://sites.google.com/site/tibetological/>
- Martin, Dan (2002). "Tracing the Tibetan Teaching Transmission of the Mngon-pa Kun-btus (*Abhidharmasamuccaya*) through the Early Period of Disunity." In *The Many Canons of Tibetan Buddhism*, edited by Helmut Eimer and David Germano, 335–57. Leiden & Boston: Brill, 2002.
- Matsumura, Hisashi (1996). "The Kaṭhinavastu from the Vinayavastu of the Mūlasarvāstivādins." In *Sanskrit-Texte aus dem buddhistischen Kanon: Neuentdeckungen und Neueditionen III*, edited by Jens Uwe-Hartmann, Klaus Wille, Claus Vogel, and Günter Grönbold, 145–239. Göttingen: Vandenhoeck & Ruprecht, 1996.
- Matsumura, Hisashi (2007). "A Vinaya Lexical Study: Kaṭhina in the Kaṭhinavastu." In *Studia Indologica. Professor Satya Ranjan Banerjee Felicitation Volume*, edited by Jagat Ram Bhattacharyya, 35–57. Delhi: Eastern Book Linkers, 2007.
- Morgan, Les. *Croaking Frogs: A Guide to Sanskrit Metrics and Figures of Speech*. Seattle: Mahodara Press, 2011.
- Nattier, Janice J. and Charles S. Prebish. "Mahāsāṃghika Origins: The Beginnings of Buddhist Sectarianism." *History of Religions* 16, no. 3 (February 1977): 237–72.
- Ñāṇamoli Bhikkhu and Bhikkhu Bodhi. *The Middle Length Discourses of the Buddha: A Translation of the Majjima Nikāya*. Boston: Wisdom Publications, 1995.

- Olivelle, Patrick. *The Āśrama System: The History and Hermeneutics of a Religious Institution*. New York: Oxford University Press, 1993.
- Panglung, Jampa Lobsang. *Die Erzählstoffe des Mūlasarvāstivāda-Vinaya: Analysiert auf Grund der Tibetischen Übersetzung*. Tokyo: Reiyukai Library, 1981.
- Prebish, Charles S. (1974). "A Review of Scholarship on the Buddhist Councils." *The Journal of Asian Studies* 33, no. 2 (1974): 239–54.
- Prebish, Charles S. (1994). *A Survey of Vinaya Literature*, Vol. 1. Taipei: Jin Luen Publishing House, 1994.
- Prebish, Charles S. (2003). "Varying the Vinaya: Creative Responses to Modernity." In *Buddhism in the Modern World: Adaptations of an Ancient Tradition*, edited by Steven Heine and Charles S. Prebish, 45–73. New York: Oxford University Press, 2003.
- Raine, Roberta. "The Translator in Tibetan History: Identity and Influence." *Forum* 8, no. 2 (2010): 133–61.
- Rockhill, William Woodville. *The Life of the Buddha and the Early History of His Order*. London: Kegan Paul, Trench, Trübner & Co., 1907.
- Rosenfeld, John M. "Prologue: Some Debate Points on Gāndhāran Buddhism and Kuṣāṇa History." In *Gandharan Buddhism: Archaeology, Art, and Texts*, edited by Pia Brancaccio and Kurt Behrendt. Vancouver: University of British Columbia Press, 2006.
- Rotman, Andy (2008). *Divine Stories: Divyāvadāna, Part 1*. Boston: Wisdom Publications, 2008.
- Rotman, Andy (2017). *Divine Stories: Divyāvadāna, Part 2*. Boston: Wisdom Publications, 2017.
- Ruegg, David Seyfort. *The Literature of the Madhyamaka School of Philosophy in India*. Wiesbaden: Otto Harrassowitz, 1981.
- Salomon, Richard. "New Manuscript Sources for the Study of Gandhāran Buddhism." In *Gandhāran Buddhism: Archaeology, Art, Texts*, edited by Pia Brancaccio and Kurt Behrendt, 135–47. Vancouver: UBC Press, 2006.
- Samuel, Geoffrey. *The Origins of Yoga and Tantra: Indic Religions to the Thirteenth Century*. Delhi: Cambridge University Press, 2009.
- Schopen, Gregory (2000). "Hierarchy and Housing in a Buddhist Monastic Code: A Translation of the Śāyanāsanavastu." *Buddhist Literature*, Vol. 2, 92–196. Berkeley: Institute of Buddhist Studies, 2000.

- Schopen, Gregory (2010). "The Lay Ownership of Monasteries and the Role of the Monk in Mūlasarvāstivādin Monasticism." In *Indian Monastic Buddhism: Collected Papers on Textual, Inscriptional and Archaeological Evidence*, 219–57. Delhi: Motilal Banarsidass, 2010.
- Shono, Masanori. *Bukkyo ni okeru uki no toryuseikatsu ni kansuru kisoteki kenkyu – Varṣāvastu no sai-kotei, oyobi dokkai kenyu* ("A Fundamental Study on the Rain Retreat in Buddhism – A Re-edition of the Varṣāvastu and Its Annotated Translation"). Osaka, 2007.
- Shono, Masanori. (2010). "A Re-edited Text of the Varṣāvastu in the Vinayavastu and a Tentative Re-edited Text of the Varṣikavastu in the Vinayasūtra." *Acta Tibetica et Buddhica* 3 (2010): 1–128.
- Skilling, Peter (1994). "Kanjur Titles and Colophons." In *Tibetan Studies: Proceedings of the 6th Seminar of the International Association for Tibetan Studies*, Vol. 2, edited by Per Kvaerne, 768–80. Oslo: Institute for Comparative Research in Human Culture, 1994.
- Skilling, Peter (2003). "Traces of the Dharma: Preliminary Reports on Some *ye dhammā* and *ye dharmā* Inscriptions from Mainland South-East Asia." In *Bulletin de l'École Française d'Extrême-Orient*, 90–91 (2003–2004), pp 273–287.
- Skilling, Peter (2009). "Redaction, Recitation, and Writing: Transmission of the Buddha's Teaching in India in the Early Period." In *Buddhist Manuscript Cultures: Knowledge, Ritual, and Art*, edited by Stephen C. Berkwitz, Juliane Schober, and Claudia Brown, 53–75. London and New York: Routledge, 2009.
- Sobhita, Kosgoda. *Le Cīvaraskandhaka du Vinayapiṭaka des Mūlasarvāstivādin: Traduction française annotée et étude comparée avec le Cīvaraskandhaka de Pāli*. Paris: École Pratique des Hautes Études, 1967.
- Strong, John S. *The Legend of King Aśoka: A Study and Translation of the Aśokāvadāna*. Delhi: Motilal Banarsidass, 1989.
- Sykes, Lieutenant-Colonel. "On the Miniature Chaityas and Inscriptions of the Buddhist Religious Dogma, Found in the Ruins of the Temple of Sārnāth, near Benares." In *Journal of the Royal Asiatic Society of Great Britain and Ireland* (1856), vol. 16, pp 37-53.
- Tatelman, Joel. *The Glorious Deeds of Pūrṇa: A Translation and Study of the Pūrṇāvadāna*. Richmond: Curzon Press, 2000.
- Thānissaro Bhikkhu. *Buddhist Monastic Code II: The Khandaka Rules Translated & Explained*. Valley Center: Metta Forest Monastery, 2001.
- Thapar, Romila. *A History of India*. London: Penguin, 1990.

- Tripāṭhī, C., ed. *Fünfundwanzig Sūtras des Nidānaṣaṃyukta (Sanskrittexte aus den Turfanfunden VIII)*. Berlin: Akademie-Verlag, 1962.
- Tsedroen, Bhikṣuṇī Jampa and Bhikkhu Anālayo. "The Gurudharma on Bhikṣuṇī Ordination in the Mūlasarvāstivāda Tradition." *The Journal of Buddhist Ethics* 20 (2013): 743–74. Retrieved on 20 April 2014 from <http://blogs.dickinson.edu/buddhistethics/>
- Vogel, Claus. *The Teachings of the Six Heretics According to the Pravrajyāvastu of the Tibetan Mūlasarvāstivāda Vinaya*. Wiesbaden: Deutsche Morgenländische Gesellschaft, 1970.
- Von Hinüber, Oskar (1996). *A Handbook of Pāli Literature*. Berlin: Walter de Gruyter & Co., 1996.
- Von Hinüber, Oskar (2014). "The Gilgit Manuscripts: An Ancient Buddhist Library in Modern Research." In *From Birch Bark to Digital Data: Advances in Buddhist Manuscript Research*, edited by Paul Harrison and Jens-Uwe Hartmann, 79-135. Wien: Österreichische Akademie Der Wissenschaften, 2014.
- Walshe, Maurice. *The Long Discourses of the Buddha: A Translation of the Dīgha Nikāya*. Boston: Wisdom Publications, 1995.
- Ware, James R. "The Preamble to the Saṃgharakṣitāvadāna." *Harvard Journal of Asiatic Studies* 3 (1): 47-67
- White, David Gordon. *The Alchemical Body: Siddha Traditions in Medieval India*. Chicago: The University of Chicago Press, 1996.
- Wu, Juan. "Stories of King Bimbisāra and His Son Ajātaśatru in the Cīvaravastu of the Mūlasarvāstivāda-Vinaya and Some Śvetāmbara Jaina Texts." *Studies in Indian Philosophy and Buddhism*, 21 (March 2014): 19–47.
- Yamagiwa, Nobuyuki, ed. *Das Pāṇḍulohitakavastu: über die verschiedenen Verfahrensweisen der Bestrafung in der buddhistischen Gemeinde: Neuasgabe der Sanskrit-Handschrift aus Gilgit, tibetischer Text und deutsche Übersetzung*. Bonn: Indica-et-Tibetica-Verlag, 2001.
- Yao, Fumi. *The Bhaiṣajyavastu of the Mūlasarvāstivāda-vinaya (『根本説一切有部律藥事』) (Annotated Japanese translation from the Tibetan translation of the Sanskrit original with introduction; comparative table of the extant materials in Sanskrit, Tibetan, and Chinese; and index)*. Tokyo: Rengo Shuppan, 2013.
- Zwilling, Leonard. "Homosexuality as Seen in Indian Buddhist Texts." In *Buddhism, Sexuality, and Gender*, edited by José Ignacio Cabezón, 203–15. New York: State University of New York Press, 1992.

GLOSSARY

· Types of attestation for names and terms of the corresponding ·
source language

AS	<i>Attested in source text</i> This term is attested in a manuscript used as a source for this translation.
AO	<i>Attested in other text</i> This term is attested in other manuscripts with a parallel or similar context.
AD	<i>Attested in dictionary</i> This term is attested in dictionaries matching Tibetan to the corresponding language.
AA	<i>Approximate attestation</i> The attestation of this name is approximate. It is based on other names where the relationship between the Tibetan and source language is attested in dictionaries or other manuscripts.
RP	<i>Reconstruction from Tibetan phonetic rendering</i> This term is a reconstruction based on the Tibetan phonetic rendering of the term.
RS	<i>Reconstruction from Tibetan semantic rendering</i> This term is a reconstruction based on the semantics of the Tibetan translation.
SU	<i>Source unspecified</i> This term has been supplied from an unspecified source, which most often is a widely trusted dictionary.

g.1 abandoned the five branches

yan lag lnga spangs pa

ཡན་ལག་ལྔ་སྤངས་པ།

—

Buddhas have abandoned five branches or factors that perpetuate saṃsāra: pursuing desires, ill will, lethargy and languor, regret and agitation, and view and doubt.

g.2 Abode of Tuṣita

dga' ldan gyi gnas

དགའ་ལྡན་གྱི་གནས།

tuṣitabhavana

One of the heavens of Buddhist cosmology, counted among the six heavens of the desire realm, it is home of future Buddha Maitreya.

g.3 abscesses

shu ba

ཤུ་བ།

dardru · dardrū

Symptom that may be evidence of an illness considered an impediment to ordination.

See also n.125.

g.4 accept charge of

nye bar gzhaḡ pa · gzung ba

ཉེ་བར་གཞག་པ། · གཟུང་བ།

—

To accept (e.g., a person) as a novice.

g.5 accept charge of novices

dge tshul nye bar gzhaḡ pa

དགེ་ཚུལ་ཉེ་བར་གཞག་པ།

—

g.6 account for

grangs dag 'debs

གྲངས་དག་འདེབས།

—

As in to account for the income and allocations of a monastery.

g.7 act

las

ལས།

karman

Matters that govern the saṅgha community's daily life, regular observances (such as the rains retreat and the restoration) and special events (like ordination) are ratified by a formal act of the saṅgha. There are one hundred and one such types of formal acts, all of which fall into one of three categories depending on the procedure needed for ratification. An act of motion alone requires only a motion; an act whose second member is a motion require a motion and the statement of the act; while an act whose fourth member is a motion require a motion and three statements of the act.

g.8 act of censure

bsdigs pa'i las

བསྐྱིགས་པའི་ལས།

tarjanīyakarman

One of five types of disciplinary acts meted out by the saṅgha. This was first imposed on the Pandulohitaka monks for their quarrelsomeness.

g.9 act of chastening

smad pa'i las

སྐྱད་པའི་ལས།

nirgarhaṇīyakarman

One of five types of disciplinary acts meted out by the saṅgha.

g.10 act of expulsion

bskrad pa'i las

བསྐྱོད་པའི་ལས།

pravāsanīyakarman

One of five types of disciplinary acts meted out by the saṅgha.

g.11 act of motion alone

gsol ba 'ba' zhig gi las

གསོལ་བ་འབའ་ཞིག་གི་ལས།

**muktikājñāptikarman* ^{RS}

A formal act of the saṅgha in which the motion suffices, with no need to formally state the act. Such an act is employed before a candidate for ordination is asked about private matters pertaining to his fitness for ordination.

g.12 act of reconciliation

phyir 'gyed pa'i las

ཕྱིར་འབྲེད་པའི་ལས།

pratisaṃharaṇīyakarman

One of five types of disciplinary acts meted out by the saṅgha.

g.13 act of suspension

gnas nas dbyung ba'i las

གནས་ནས་དབྱུང་བའི་ལས།

utkṣepaṇīyakarman

One of five types of disciplinary acts meted out by the saṅgha. A monk may be suspended on one of seven grounds: failing to acknowledge an offense; refusing to amend or rehabilitate one's behavior; deviant views; being overly belligerent and quarrelsome; creating the circumstances for a quarrel; maintaining overly close relations with nuns, unruly people, and ne'er-do-wells; and refusing to let go of a Dharma matter that has been peacefully resolved.

g.14 act whose fourth member is a motion

gsol ba dang bzhi'i las

གསོལ་བ་དང་བཞིའི་ལས།

jñāpticatūrtthakarman

A formal act of the saṅgha that requires an initial motion followed by the statement of the proposed act, repeated three times. Such an act is required for several proceedings—among other occasions, to fully ordain someone, or to officially threaten an intransigent monk.

g.15 act whose second member is a motion

gsol ba dang gnyis kyi las

གསོལ་བ་དང་གཉིས་ཀྱི་ལས།

jñāptidvītiyakarman

A formal act of the saṅgha that requires an initial motion followed by the statement of the proposed act. Such an act is needed to grant the vows of full ordination to a nun, among other occasions.

g.16 Āgama

lung

ལུང་།

āgama

The Mūlasarvāstivādin tradition grouped the Buddha's early sūtra discourses into four divisions, or *āgama* (Tib. *mdo sde'i lung sde bzhi*): the Dīrghāgama (Tib. *lung ring po*), the Madhyamāgama (Tib. *lung bar ma*), the Ekottarikāgama (Tib. *lung gcig las 'phros pa*), and the Saṃyuktāgama (Tib. *lung dag ldan / yang dar par ldan pa'i lung*). They are more familiar to many English-speaking Buddhists through the translations of their Pali correlates: the Dīgha Nikāya, Majjhima Nikāya, Aṅguttara Nikāya, and the Samyutta Nikāya, for which see the Wisdom Publications titles: *The Long Discourses of the Buddha*, *The Middle-Length Discourses of the Buddha*, *The Numerical Discourses of the Buddha*, and *The Connected Discourses of the Buddha*, respectively.

g.17 āgati flower

spra ba'i me tog

སྤྲ་བའི་མེ་ཏོག་

āgati

Sesbania grandiflora.

g.18 Ajātaśatru

ma skyes dgra

མ་སྐྱེས་དགའ།

ajātaśatru

The son of King Bimbisāra.

g.19 Ajita

mi pham

མི་ཕམ།

ajita

See “Ajita of the hair shawl.”

g.20 Ajita of the hair shawl

mi pham skra'i la ba can

མི་ཕམ་སྐྱེའི་ལ་བ་ཅན།

ajita keśakambala

One of the six tīrthika teachers contemporaneous with Śākyamuni.

g.21 Ājīvika

kun tu 'tsho ba'i rigs

ཀུན་ཏུ་འཚོ་བའི་རིགས།

ājīvika

A tīrthika order.

g.22 allocations

'god pa

འགོད་པ།

—

g.23 allow someone to go forth

rab tu dbyung ba

རབ་ཏུ་དབྱུང་བ།

pravṛājayati

g.24 alms

bsod snyoms

བསོད་སྟོན་ས།

piṇḍapāta

An acceptable form of food for a monk, as identified in the Four Supports section of the ordination ritual.

g.25 always abides by the six spheres

rtaḡ tu gnaṣ pa drug giṣ gnaṣ pa

རྟག་ཏུ་གནས་པ་དུག་གིས་གནས་པ།

—

To always abide by the six spheres means to always be aware of and attentive to the six objects of visual, auditory, olfactory, gustatory, tactile, and mental consciousness.

g.26 anal fistula

bkres ngab

བཀྲེས་ངབ།

aṭakkara

Symptom that may be evidence of an illness considered an impediment to ordination.

See also [n.125](#).

g.27 Ānanda

kun dga'

ཀུན་དགའ།

ānanda

The Buddha's nephew and attendant who recited the Buddha's sūtra discourses from memory after the Buddha passed.

g.28 Anantanemi

mu khyud mtha' yas

མུ་ཁྱུད་མཐའ་ཡས།

anantanemi

King of Ujjayinī and father of Pradyota.

g.29 Anavatapta

mtsho chen po ma dros pa

མཚོ་ཆེན་པོ་མ་དྲོས་པ།

anavatapta

Name of a lake.

g.30 Aṅga

ang ga

ཨང་ག།

aṅga

A kingdom on the southern bank of the Ganges (in modern day Bihar and Bengal) whose influence waned during the life of Śākyamūni Buddha at the hands of the kings of Magadha. Its capital was at Campā.

g.31 Aparāntin cloth

nyi 'og gi gos

ཉི་འོག་གི་གོས།

aparāntaka

An acceptable form of cloth for a monk, as identified in the Four Supports section of the ordination ritual. Cloth from foreign countries to the west of Magadha, such as Aparānta (also Aparāntaka), an ancient kingdom in western India.

g.32 apprentice

lhan cig gnas pa

སྒྲོན་ཅིག་གནས་པ།

sārdhaṃvihārin

A junior monk who lives with and under the guidance of a senior monk.

g.33 Arāḍa Brahmadaṭṭa

rtsibs kyis 'phur tshangs byin

ཕྱི་བས་ཀྱིས་འཕྲུར་ཚངས་བྱིན།

arāḍa brahmadatta

King of Śrāvastī and father of Prasenajit.

g.34 arriving monk

dge slong glo bur du 'ongs pa

དག་སློང་སློ་བུར་དུ་འོངས་པ།

āgantukabhikṣu

g.35 arthritis

rtsib logs tsha ba

རྩི་བ་ལོགས་ཚ་བ།

pārśvadāha

Symptom that may be evidence of an illness considered an impediment to ordination.

See also [n.125](#).

g.36 ascetic

dge sbyong

དག་སྦྱང་།

śramaṇa

Specifically non-Vedic ascetics; śramaṇa ascetics are typically contrasted with brahmin householders.

See also [n.25](#).

g.37 ascetic follower

phyi bzhin 'brang ba'i dge sbyong

ཕྱི་བཞིན་འབྲང་བའི་དག་སྦྱང་།

paścācchramaṇa

A kind of apprentice disciple.

g.38 asthma

dbugs mi bde ba

དབུགས་མི་བདེ་བ།

śvāsa

Symptom that may be evidence of an illness considered an impediment to ordination.

See also [n.125](#).

g.39 Aśvajit

rta thul

རྟ་ཐུལ།

aśvajit

One of the Five Excellent Companions, with whom Siddhārtha Gautama practiced asceticism near the Nairāṇjanā River and later heard the Buddha first teach the Four Noble Truths at the Deer Park in Sarnath. He was renowned for his pure conduct and holy demeanor so Buddha sent him to attract Śāriputra and Maudgalyāyana to the order.

g.40 Aśvaka

'gro mgyogs

འགྲོ་མགྲོགས།

aśvaka

One of the notorious “group of six” monks whose antics and heavy-handed interference prompted a great many of the Buddha’s injunctions on conduct.

g.41 Awakening’s seven branches

byang chub kyi yan lag bdun

བྱང་ཐུབ་ཀྱི་ཡན་ལག་བདུན།

saptabodhyaṅga

Mindfulness, discernment, diligence, joy, pliancy, samādhi, and equanimity (Kalyāṇamitra, folios 217.b.6–218.b.2).

g.42 Bamboo Park

'od ma'i tshal

འོད་མའི་ཚལ།

veṇuvana

The park of Veṇuvana was the first settled residence specifically dedicated to the Buddhist saṅgha, offered to the Buddha by King Bimbisāra of Magadha.

g.43 Banyan Park

n+ya gro d+ha'i kun dga' ra ba

ཉུ་གློ་རྒྱུ་དགའ་ར་བ།

nyagrodhārāma

The Buddha's father, King Śuddhodana, donated this park on the outskirts of the Śākya kingdom of Kapilavastu, in present day Nepal, to the Buddhist community.

g.44 bar

skyes bu

སྐྱེས་བུ།

—

A synonym for the wood splint used as a sundial to mark time in ordination ceremonies.

g.45 bark

shing shun

ཤིང་གུན།

valkala

Cloth made from the bark of the valkala tree was worn by Indian ascetics but forbidden to Buddhist monks and nuns.

g.46 belief in the transient aggregates

'jig tshogs la lta ba

འཇིག་ཚོགས་ལ་ལྟ་བ།

satkākadṛṣṭi

g.47 Bhadrīka

bzang ldan

བཟང་ལྷན།

bhadrīka

One of the five excellent companions, with whom Siddhārtha Gautama practiced asceticism near the Nairāñjanā River and who later heard the Buddha first teach the Four Noble Truths at the Deer Park in Sarnath.

- g.48 **Bhāgīrathī**
chu klung skal ldan shing rta
 རྒྱུང་སྐལ་ལྷན་ཤིང་རྟ།
bhāgīrathī
 Another name for the river Gaṅgā, mentioned by the teacher Sañjayin in encouraging Śāriputra and Maudgalyāyana to seek out the Buddha who was born on its banks.
- g.49 **Bimbī**
gzugs can · btsun mo gzugs can
 གཟུགས་ཅན། · བཙུན་མོ་གཟུགས་ཅན།
bimbī · rājñī bimbī
 The queen, wife of King Mahāpadma and mother of Bimbisāra.
- g.50 **Bimbisāra**
gzugs can snying po
 གཟུགས་ཅན་སྤྲིང་པོ།
bimbisāra
 The king of Magadha and a great patron of Śākyamūni Buddha. His birth coincided with the Buddha's. His father, mistakenly attributing the brilliant light that marked the Buddha's birth to the birth of his son by Queen Bimbī (Goldie), named him 'Essence of Gold.'
- g.51 **birth totem gods**
lhan cig skyes pa'i lha
 ལྷན་ཅིག་སྤྱིས་པའི་ལྷ།
devatā sahaṇā
 Yakṣa and other spirits that appear at the same time a person is born in order to protect them.
- g.52 **black begging bowl carriers**
lhung bzed nag pa can
 ལྷུང་བཟེད་ནག་པ་ཅན།
kālapātrika
 A euphemism for those who seek alms, understood to refer to Buddhist monks.
- g.53 **blood disorders**

khrag nad

ཁྲག་ནད།

rudhira

Illnesses that may be considered an impediment to ordination

See also [n.125](#).

g.54 body's most basic feelings

lu kyi mtha' pa'i tshor ba

ལུ་གྱི་སྐྱེ་ལོ་འཁོར་བ།

—

See [n.105](#).

g.55 bondmen

lha 'bangs

ལྷ་འབངས།

kalpikāra

Bondmen bound to serve the saṅgha.

g.56 bondsman

bran

བློ།

dāsa

Someone born into service, e.g., the children of slaves, serfs, and servants.

g.57 bone pain

rus pa la zug pa

རུས་པ་ལ་རྩུག་པ།

asthibheda

Symptom that may be evidence of an illness considered an impediment to ordination.

See also [n.125](#).

g.58 boundary

mtshams

སྐོར་སྐོར།

sīmā

An area demarcated by the saṅgha which then functions as the community's borders. Such boundaries may be set to define the area monks are confined to during the rains retreat. A gathering of all the monks within these boundaries constitutes a "consensus," during which formal acts of saṅgha may be performed.

g.59 bowl

ril ba

རིལ་བ།

bhājana

An implement used by brahmins for pūjā.

g.60 Brahmā

tshangs pa

ཙངས་པ།

brahmā

Definition from the 84000 Glossary of Terms:

A high-ranking deity presiding over a divine world; he is also considered to be the lord of the Sahā world (our universe). Though not considered a creator god in Buddhism, Brahmā occupies an important place as one of two gods (the other being Indra/Śakra) said to have first exhorted the Buddha Śākyamuni to teach the Dharma. The particular heavens found in the form realm over which Brahmā rules are often some of the most sought-after realms of higher rebirth in Buddhist literature. Since there are many universes or world systems, there are also multiple Brahmās presiding over them. His most frequent epithets are "Lord of the Sahā World" (*sahāṃpati*) and Great Brahmā (*mahābrahman*).

g.61 breach

'gal tshabs can

འགལ་ཙམ་བཤམ།

sātisāra

g.62 Buddharakṣita

sangs rgyas 'tsho

སངས་རྒྱས་འཕྲོ།

buddharakṣita

A wealthy householder from Śrāvastī who fathered Saṅgharakṣita.

g.63 burrowed-out crevice

bya skyibs su byas pa

བྱ་སྦྱིབས་སུ་བྱས་པ།

kṛtaprāgbhāra

An acceptable form of shelter for a monk, as identified in the Four Supports section of the ordination ritual.

g.64 call up

go skon

གོ་སྐོན།

saṃnāhayati

To call up reserves or members of a standing army.

g.65 Campā

tsam pa

ཙམ་པ།

campā

The capital of Aṅga.

g.66 captive

brkus pa

བརྒུས་པ།

muṣita

Someone seized and held captive by another government, as with prisoners of war.

g.67 carbuncles

lhog pa

ལྷོག་པ།

lohalīṅga

Symptom that may be evidence of an illness considered an impediment to ordination. See also [n.125](#).

g.68 cell

khang pa

ཁང་པ།

bhavana · veśman

An acceptable form of shelter for a monk, as identified in the Four Supports section of the ordination ritual.

g.69 Chanda

'dun pa

འདུན་པ།

chanda

One of the notorious “group of six” monks whose antics and heavy-handed interference prompted a great many of the Buddha’s injunctions on conduct.

g.70 chapter

gzhi

གཞི།

vastu

g.71 chronic fevers

rtaḡ pa'i rims

རྟག་པའི་རིམས།

nityajvara

Symptom that may be evidence of an illness considered an impediment to ordination.

See also n.125.

g.72 cloth of a fitting color

kha dog ran pa

ཁ་དོག་རན་པ།

samavarṇa

An acceptable form of cloth for a monk, as identified in the Four Supports section of the ordination ritual. In this case, a “fitting color” has equal shades of blue, yellow, and saffron while “ill-colored” means exclusively blue, yellow, or saffron.

g.73 coin

kAr ShA pa Na

ཀར་ཤཱ་པ་ན།

kārṣāpaṇa

A coin of variable value, sometimes worth as little as a burnt bun and other times equal to twenty gold coins.

g.74 “Come, monk.”

dge slong tshur shog gi bsnyen par rdzogs pa

དགེ་སློང་མུ་ཤོག་གི་བསྟེན་པར་རྟོགས་པ།

ehibhikṣukā upasampadā

The informal ordination first employed by the Buddha.

g.75 competent monk

yul las byed pa'i dge 'dun

ཡུལ་ལས་བྱེད་པའི་དགེ་འདུན།

—

A monk to whom one may give one's proxy in case one cannot attend a official saṅgha function.

g.76 complexes

'dus pa

འདུས་པ།

samnipāta

Symptom that may be evidence of an illness considered an impediment to ordination.

See also [n.125](#).

g.77 confronted

sems yongs su gtugs

སེམས་ཡོངས་སུ་གཏུགས།

—

g.78 consensus

mthun par gyur pa

མཐུན་པར་གྱུར་པ།

samanuyujya

A gathering of all the monks present within a monastery's boundaries for an official function (such as an ordination ceremony); with consent from any absentee monks. Also rendered here as “in concord.”

See also [n.123](#).

g.79 consent

'dun pa

འདུན་པ།

chanda

A monk absent from an official saṅgha function, such as the restoration, must send word he will consent to any actions taken in his absence. Such consent is sent by proxy.

g.80 consult

zhu bar byed pa

ཞུ་བར་བྱེད་པ།

—

g.81 convert to a tīrthika order

mu stegs can zhugs pa

མུ་སྟེགས་ཅན་ཞུགས་པ།

tīrthikāvākṛāntaka

A person, who though once a Buddhist later converts, barred from joining the renunciate order.

g.82 cotton cloth

ras gos

རས་གོས།

kārpāsaka

An acceptable form of cloth for a monk, as identified in the Four Supports section of the ordination ritual.

g.83 cough

lud pa

ལུད་པ།

kāsa

Symptom that may be evidence of an illness considered an impediment to ordination.

See also [n.125](#).

g.84 countering and undermining to the self

bdag lhan cig rtsod pa 'gyed par 'gyur

བདག་ལྷན་ཅིག་རྩོད་པ་འགྱེད་པར་འགྱུར།

—

g.85 crossed the four rivers

chu bo bzhi las rgal ba

ཕུ་བོ་བཞི་ལས་རྒྱལ་བ།

caturroghottīrṇa

Buddhas have crossed the rivers of desire, existence, view, and ignorance.

g.86 daily fevers

rims nyin re ba

རིམས་ཉིན་རེ་བ།

—

Symptom that may be evidence of an illness considered an impediment to ordination.

See also [n.125](#).

g.87 daily practice

nyin mo spyod pa

ཉིན་མོ་སྟོད་པ།

dinacaryā

g.88 debunk

rnam par 'tshe ba

རྣམ་པར་འཛོེ་བ།

—

g.89 defeat

pham pa

ཕམ་པ།

pārājika

The most severe of the five types of offenses a monk can incur. It cannot be expunged and results in the monk's defrocking, unless the saṅgha sees fit to allow him to engage in rehabilitory training.

g.90 defilements

zag pa

ཟག་པ།

—

Definition from the 84000 Glossary of Terms:

Literally, “to flow” or “to ooze.” Mental defilements or contaminations that “flow out” toward the objects of cyclic existence, binding us to them.

Vasubandhu offers two alternative explanations of this term: “They cause beings to remain (*āsayanti*) within saṃsāra” and “They flow from the Summit of Existence down to the Avīci hell, out of the six wounds that are the sense fields” (*Abhidharmakośabhāṣya* 5.40; Pradhan 1967, p. 308). The Summit of Existence (*bhavāgra*, *srid pa’i rtse mo*) is the highest point within saṃsāra, while the hell called Avīci (*mnar med*) is the lowest; the six sense fields (*āyatana*, *skye mched*) here refer to the five sense faculties plus the mind, i.e., the six internal sense fields.

g.91 **denarii**

zong rnying

ཐོང་རྟིང་།

dīnāra

A loanword from the Graeco-Roman *denarius*, meaning coin.

g.92 **departing monks**

dge slong ’gro bar chas pa

དགེ་སློང་འགྲོ་བར་ཆས་པ།

gamikabhikṣu

g.93 **deposits**

gzhag pa

གཞག་པ།

—

A skill taught to brahmins and kings that may relate to finance or grammar.

See also [n.60](#).

g.94 **deviant views**

sdig pa can gyi lta ba

སྡིག་པ་ཅན་གྱི་ལྟ་བ།

pāpadarśana

One of seven grounds for suspension from the saṅgha community.

g.95 **Dharmākara**

dharmA ka ra

ཞུ་ཀ་ར།

dharmākara

Butön includes the Kashmiri preceptor Dharmākara in his list of ninety-three paṇḍitas invited to Tibet to assist in the translation of the Buddhist scriptures. Tāranātha dates Dharmākara to the rule of *Vanapāla, son of Dharmapāla. With Paltsek, he translated two of Kalyāṇamitra's works on Vinaya, the *Vinayaprasnakārikā* ('dul ba dri ba'i tshig le'ur byas pa, Toh 4134, Degé Tengyur, vol. SU, folios 70.b.3–74.b.5) and the *Vinayaprasnaṭikā* ('dul ba dri ba rgya cher 'grel pa, Toh 4135, Degé Tengyur, vol. SU, folios 74.b.5–132.a.2).

g.96 **Dīrghanakha**

sen rings

མེན་རིངས།

dīrghanakha

“He Who Has Long Fingernails,” Koṣṭhila's name after he joined an order of wandering ascetics to continue his studies of Lokāyata philosophy. He later joined the Buddhist order and was known as Koṣṭhila again.

g.97 **discarded rags**

phyag dar

ཕྱག་དར།

saṃkāra

An acceptable type of clothing for a Buddhist monk, as detailed in the Four Supports section.

g.98 **disciple**

nyan thos

མྱེན་ཐོས།

śrāvaka

Definition from the 84000 Glossary of Terms:

The Sanskrit term *śrāvaka*, and the Tibetan *nyan thos*, both derived from the verb “to hear,” are usually defined as “those who *hear* the teaching from the Buddha and *make it heard* to others.” Primarily this refers to those disciples of the Buddha who aspire to attain the state of an arhat seeking their own liberation and nirvāṇa. They are the practitioners of the first turning of the wheel of the Dharma on the four noble truths, who realize the suffering inherent in saṃsāra and focus on understanding that there is no independent self. By conquering afflicted mental states (*kleśa*), they liberate themselves, attaining first the stage of stream enterers at the path of seeing, followed by the stage of once-returners who will be reborn only one more

time, and then the stage of non-returners who will no longer be reborn into the desire realm. The final goal is to become an arhat. These four stages are also known as the “four results of spiritual practice.”

g.99 disciplinary act

nan tur gyi las

ནན་ཏུར་གྱི་ལས།

prañidhikarman

A formal act of the saṅgha requiring a act whose fourth member is a motion, meted out to a wayward monk or monks. There are five types: acts of censure, chastening, expulsion, reconciliation, and suspension.

g.100 disintegration

rnam par 'thor ba

རྣམ་པར་འཛོར་བ།

—

See [n.135](#).

g.101 dissipation

rims ldang dub pa

རིམས་ལྷང་དུབ་པ།

—

Symptom that may be evidence of an illness considered an impediment to ordination.

See also [n.125](#).

g.102 diver

rkyaḥ chen

རྒྱལ་ཆེན།

kaivarta

A member of an oceangoing ship's crew whose job was to dive for pearls. Can also mean “fisherman.”

g.103 dreadlocked fire-worshipper

me ba ral pa can

མེ་བ་རལ་པ་ཅན།

jaṭila

The name by which the Jaṭila ascetic order is known in the Vinaya. Jaṭila were early converts of the Buddha. Many were said to have converted en masse after the Buddha delivered the “Fire Sermon” (Pali *Ādittapariyāya Sutta*) to Kāśyapa and his followers at Uruvilvā. See the Saṅghabhedavastu (Tib. *dge ’dun dbyen gyi gzhi*) for the Mūlasarvāstivādin account of their conversion.

g.104 dry rashes

g.ya’

གཡམ་པ།

kaṇḍū

Symptom that may be evidence of an illness considered an impediment to ordination.

See also [n.125](#).

g.105 dry sauna

bsro khang

བསྐྱོ་ཁང་།

jentāka

g.106 dugūla

du gu la’i ras

དུ་གུ་ལའི་རས།

daukūlaka

Also spelled *dukula* and *dugulla*, this has been identified differently over the centuries as a kind of bark-fiber cloth, woven silk, linen, and cloth made from cotton grown in Ganda. It is considered an acceptable form of cloth for a monk, as identified in the Four Supports section of the ordination ritual.

g.107 duplicitous

tha dad du gnas pa

ཐ་དད་དུ་གནས་པ།

nānāsaṃvāsika

The quality of someone who has done something to be removed from a monastery or harbored intentions that contradict the Dharma.

g.108 Early Rite

sngon gyi cho ga

ཕུན་གྱི་ཚོགས་

purākalpa

The early ordination rite, later adapted to include stricter criteria for admission and introduce the intermediate step, between joining the order and ordination, of induction into the novitiate.

g.109 earthen cave

sa phug

ས་ཕུག

bhūmiguhā · bhūmigrahā

An acceptable form of shelter for a monk, as identified in the Four Supports section of the ordination ritual.

g.110 eight branches of the path

lam gyi yan lag brgyad

ལམ་གྱི་ཡན་ལག་བརྒྱད།

aṣṭāṅgamārga

Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

g.111 Ekottarikāgama

lung gcig las 'phros pa

ལུང་གཅིག་ལམ་འཕྲོས་པ།

ekottarikāgama

See [n.172](#).

g.112 elder

gnas brtan

གནས་བརྟན།

sthavira

A monk who possesses the qualities of stability and skill.

g.113 Elders

gnas brtan gyi sde

གནས་བརྟན་གྱི་སྡེ།

sthavira

One of the eighteen nikāya schools.

g.114 elephantiasis

rkang 'bam

ཀྲང་བཟམ།

ślīpadin

A physical condition considered an impediment to ordination.

g.115 emanation

sprul pa

སྤྱུལ་པ།

**pratāraṇā*^{RS}

See “shape shifter.”

g.116 everyday fare

rtaḡ res 'khor

རྟག་རེས་འཁོར།

naityaka

An acceptable form of food for a monk, as identified in the Four Supports section of the ordination ritual.

g.117 exanthema

'brum phran

འབྲུམ་ཕྱན།

kiṭibha

An illness such as measles or rubella, considered an impediment to ordination.

See also [n.125](#).

g.118 expenditures

dbyung ba

དབྱུང་བ།

—

A skill taught to brahmins and kings that may relate to finance or grammar.

See also [n.60](#).

g.119 fatigue

ngal ba

པལ་བ།

klama

Symptom that may be evidence of an illness considered an impediment to ordination.

See also [n.125](#).

g.120 fearless in four ways

mi 'jigs pa bzhi

མི་འཇིགས་པ་བཞི།

caturvaiśāradya · caturabhaya

Buddhas have no fear in proclaiming that they have achieved perfect buddhahood, exhausted defilements, teach the path of renunciation, and teach precisely what constitutes an obstacle to that path and realization.

g.121 feasts on the fifth, the eighth, the fourteenth, or the full moon

lnga ston · brgyad ston · bcu bzhi ston · nya ston

ལྔ་སྟོན། · བརྒྱད་སྟོན། · བཅུ་བཞི་སྟོན། · ཉ་སྟོན།

pāñcamika · aṣṭamika · caturdaśika · pāñcadaśika

Feasts falling on these days of the lunar month are considered an acceptable form of food for a monk, as identified in the Four Supports section of the ordination ritual.

g.122 fellow brahmacārin

tshangs pa mtshungs par spyod pa

ཚེངས་པ་མཚུངས་པར་སྟོན་པ།

sabrahmacārin

Those who are engaged in the same celibate spiritual path as the protagonist.

g.123 fevers which last a day

nyin gcig pa

ཉིན་གཅིག་པ།

ekāhika

Symptom that may be evidence of an illness considered an impediment to ordination.

See also [n.125](#).

g.124 find refuge for

gnas 'char gzhug

གནས་འཆར་གཞུག

—

g.125 fine Kāśī cotton

yul ka shi'i ras phran

ཡུལ་ཀ་ཤི་རི་རས་ཤྲན།

kāśikasūkṣma

An acceptable form of cloth for a monk, as identified in the Four Supports section of the ordination ritual.

g.126 fire sacrifice

sbyin sreg

སྤྱིན་སྲེག

—

In “The Chapter on Going Forth,” this is presumably a reference to Vedic sacrifices, which brahmins offered to, and hence burned in, a sacred fire.

g.127 first-hand experience

reg par spyod pa

རེག་པར་སྟོན་པ།

—

See [n.134](#).

g.128 fits

brjed byed

བརྐྱེད་བྱེད།

apasmāra

Epileptic or otherwise, symptom that may be evidence of an illness considered an impediment to ordination.

See also [n.125](#).

g.129 five types of offenses

ltung ba sde lnga

ལུང་བ་སྡེ་ལྔ།

pañcāpattinīkāya

The 253 different offenses a monk may incur are divided into five types: defeats, saṅgha remnants, offenses, transgressions, confessable offenses, and misdeeds.

See also [n.122](#).

g.130 fluid retention

skya rhab

སྒྱ་རབ།

pāṇḍu

Symptom that may be evidence of an illness considered an impediment to ordination.

See also [n.125](#).

g.131 food and drink fit for a period

thun tshod du rung ba

ཐུན་ཚོད་རུ་རྩེ་བ།

yāmikāni · yāmikaḥ

One of “the four medicines.” This category of medicine is comprised of juices and selected other strained or pulp-free liquids, which were mainly allowed as they helped to combat the “illness” of thirst. This includes coca (coconut milk), moca (gum of the śālmālī tree), kola (jujube, sour juice or vinegar), aśvattha (juice of leaves of the fig-tree or bodhi tree), udumbara (juice of leaves of the fig-tree), pārūṣika (juice of Frewia Asiatica), mṛdvikā (raisin juice), kharjura (date juice).

g.132 food fit for a time

dus su rung ba

དུས་སུ་རྩེ་བ།

kālikāni · kālikaḥ

One of “the four medicines.” “Food fit for a time” is food eaten between dawn and noon, the appropriate time according to the monastic code. It refers mainly to maṇḍa (scum of boiled rice), odana (boiled rice gruel), kulmāsa (sour gruel), and māṃsapūpā (meat cake). It is medicinal in that it is primarily aimed at combating the “illness” of hunger. An acceptable form of medicine for a monk, as identified in the Four Supports section of the ordination ritual.

g.133 foot of a tree

shing drung

ཤིང་བུ།

vrksamūla

An acceptable form of shelter for a monk, as identified in the Four Supports section of the ordination ritual.

g.134 forgiveness

bzod pa

བཟོད་པ།

—

—

g.135 foundations of the training

bslab pa'i gzhi

བསྐྱབ་པའི་གཞི།

śikṣāpada

Refers to the knowledge and stability that conduce to abandoning disturbing emotions or the basic precepts one pledges to uphold when going for refuge, such as refraining from killing.

g.136 four foundations of miraculous conduct

rdzu 'phrul gyi rkang pa bzhi

རྩུ་འཕྲུལ་གྱི་རྒྱང་པ་བཞི།

catvāra rddhipādā

Aspiration, diligence, attention, and analysis.

g.137 four means of attraction

bsdu ba'i dngos po bzhi

བསྐྱུ་བའི་དངོས་པོ་བཞི།

catvāri saṃgrahavastūni

Buddhas attract disciples through generosity, speaking pleasantly, consistency in action, and acting altruistically.

g.138 Four Supports

gnas bzhi

གནས་བཞི།

catvāro niśrayaḥ

In getting ordained, a monk pledges to make do with a restricted set of supports that conduce to the holy life. These fall into four categories: clothing, shelter, food, and medicine.

g.139 full probation

yongs su spo ba

ཡངས་སུ་སྤོ་བ།

—

A full probation is imposed when a monk who has incurred a saṅgha stigma offense nurses for a full night his intention to conceal that offense (Viśeṣamitra, folio 135.b).

See also “probation” and [n.144](#).

g.140 further probation

yang gzhi nas bslang ste mgu bar bya ba · yang gzhi nas bslang ste spo ba

ཡང་གཞི་ནས་བསྐྱང་སྟེ་མགུ་བར་བྱ་བ། · ཡང་གཞི་ནས་བསྐྱང་སྟེ་སྤོ་བ།

mūlāpakarṣaparivāsa · mūlāpakarṣamānāpya · mūlāpakarṣamānāṭva

Imposed on a monk who incurs a third saṅgha remnant offense while serving his probation.

g.141 gandharva

dri za

དྲི་ཟ།

gandharva

The term usually (and elsewhere in this text) refers to a class of nonhuman beings sometimes known as “celestial musicians.” In this particular context, however, it designates a disembodied sentient being in the intermediate state between death and rebirth, seeking a new body in which to take rebirth.

g.142 gaṇḍī beam

gaN+D+’i · gaN D+’i

གཤྲི། · གཤྲི།

gaṇḍī

An elongated, shoulder-held wooden bar (or beam) struck with a wooden striker to call the saṅgha community to assembly.

g.143 Gavāmpati

ba lang bdag

བ་ལང་བདག

gavāmpati

One of the first to join the Buddha's order of monks. He followed his friend Yaśas into the Buddhist order.

g.144 Gayāśīrṣa

ga yA mgo

ག་ཡཱ་མགོ

gayāśīrṣa

Site of a stūpa where the Buddha instructed the thousand monks from Uruvilvā by displaying three miracles, thereby freeing them from the wilds of saṃsāra and establishing them in the utterly final state of perfection and the unsurpassably blissful state of nirvāṇa.

g.145 ghee

zhun mar

ཞུན་མར།

**ājya^{RS} . *ghṛta^{RS}*

An acceptable form of medicine for a monk, as identified in the Four Supports section of the ordination ritual.

g.146 givers of instruction

gnas sbyin pa

གནས་སྤྱིན་པ།

niśrayadāyaka

A monk who gives you instruction for even a single day. One of five types of instructors named by the Buddha when asked to elaborate on the role of an instructor.

g.147 go forth

rab tu 'byung ba

རབ་དུ་འབྱུང་བ།

pravrajati

To leave the life of a householder and embrace the life of a wandering, renunciant follower of the Buddha.

g.148 gods of park shrines

kun dga' ra ba'i lha

ཀུན་དགའ་རབའི་ལྷ།

ārāmadeva

g.149 goiters

lba ba

ལྷ་བ།

galagaṇḍa

A physical condition considered an impediment to ordination.

g.150 Gośālīputra

gnag lhas kyi bu

གནག་ལྷས་ཀྱི་བུ།

gośālīputra

One of the six tīrthika teachers contemporaneous with Śākyamuni. Teacher and head of the Ājīvika sect.

g.151 grass hut

rtswa'i spyil bu

རྩེ་སྤྱིལ་བུ།

**yavasakuṭikā* ^{RS}

An acceptable form of shelter for a monk, as identified in the Four Supports section of the ordination ritual.

g.152 groped

phyar g.yeng

ཕྱར་གཤེང།

—

g.153 group of six

drug sde

དུག་སྡེ།

ṣaḍvārgikāḥ

See [n.167](#).

g.154 gruel

skyo ma

སྒྱུ་མ།

tarpaṇa

An acceptable form of food for a monk, as identified in the Four Supports section of the ordination ritual.

g.155 hemorrhoids

gzhang 'brum

གཞང་འབྲུམ།

arśa · arśāṅgin · arśāṅgikuṣṭa

Symptom that may be evidence of an illness considered an impediment to ordination

See also n.125.

g.156 hempen cloth

sha na'i ras

ཤ་ནའི་རས།

śaṇaśāṭin

An acceptable form of cloth for a monk, as identified in the Four Supports section of the ordination ritual.

g.157 hiccoughs

skyigs bu

སྒྱིགས་བྱ།

hikkā

Symptom that may be evidence of an illness considered an impediment to ordination.

See also n.125.

g.158 holy life

tshangs spyod

ཚངས་སྦྱོང།

brahmacarya

A euphemism for celibacy.

g.159 honey

sbrang rtsi

སྤང་རྩི།

mākṣika

An acceptable form of medicine for a monk, as identified in the Four Supports section of the ordination ritual. Also used to translate the Sanskrit “madhu.”

g.160 hut of leaves

lo ma'i spyil bu

ལ་མའི་སྤྱིལ་བུ།

parṇakuṭikā

An acceptable form of shelter for a monk, as identified in the Four Supports section of the ordination ritual.

g.161 ill-colored cloth

kha dog ngan pa

ཁ་དོག་ངན་པ།

durvarṇa

An acceptable form of cloth for a monk, as identified in the Four Supports section of the ordination ritual. In this case, a “fitting color” has equal shades of blue, yellow, and saffron while “ill-colored” means exclusively blue, yellow, or saffron.

g.162 immature elder

gnas brtan byis pa

གནས་བརྟན་བྱིས་པ།

—

A monk who has been ordained for at least ten years yet still cannot recite the *Prātimokṣasūtra* or its supplements and is thus not entitled to grant entry into the order, grant ordination, accept charge of novices, give refuge, or live independently.

g.163 impediments

bar chad kyi chos

བར་ཆད་ཀྱི་ཆོས།

antarāyikadharmā

Personal qualities or circumstances that impede the start of or success in a person’s monastic career.

g.164 impostor

rku thabs su gnas pa

རྒྱ་ཐབས་སུ་གནས་པ།

steyasaṃvāsika

Someone who pretends to have been ordained though they have not. One class of person barred from joining the renunciate order.

g.165 in charge of providing clean drinking water

skom gyi gtsang sbyor

སྐྱམ་གྱི་གཙང་སྦྱར།

pānakavārika

One of several official administrative or managerial positions at a monastery.

g.166 income

'du ba

འདུ་བ།

—

g.167 indentured servant

btsongs pa

བཙོངས་པ།

vikrīta

Someone obtained through sale.

g.168 index

sdom

སྡོམ།

uddāna

g.169 inducted into the novitiate

dge tshul nyid du nye bar sgrub pa

དགེ་ཚུལ་ཉིད་དུ་ཉེབར་སྦྱབ་པ།

—

g.170 inner circle

dkyil 'khor

དཀྱིལ་འཁོར།

maṇḍalaka

A demarcated area within a larger boundary. An official act of the saṅgha requires a “consensus” of all monks present within the monastery’s boundaries or of a quorum of monks within an “inner circle.”

g.171 instructor

slob dpon

སློབ་དཔོན།

ācārya

Along with the position of preceptor, this is one of two official positions created by the Buddha to ensure that new monks would receive sufficient training. The Buddha specified five types of instructor: instructors of novices, privy advisors, officiants, givers of instruction, and recitation instructors.

g.172 instructor of novices

dge tshul gyi slob dpon

དགེ་ལྡན་གྱི་སློབ་དཔོན།

**śrāmaṇerācārya* ^{RS}

An instructor who grants refuge and the novice precepts. One of five types of instructors named by the Buddha when asked to elaborate on the role of an instructor.

g.173 intersex person

skyes nas ma ning

སྐྱེས་ནས་མ་ནིང་།

jātipaṇḍaka

Someone born with both male and female sexual organs. One of the five types of person labeled a paṇḍaka, all of whom are barred from joining the renunciate order.

g.174 intervening summary

bar sdom

བར་སྡོམ།

antaroddāna

g.175 investiture

nye bar sgrub pa

ཉེ་བར་སྐྱབ་པ།

upanaya

The rite by which one is inducted into the novitiate and confirms a candidate's status as a novice in the Buddhist order of renunciates.

g.176 invited on a whim

'phral la bos pa

འཕྲལ་ལ་བོས་པ།

autpātika

To be invited to eat on a whim is an acceptable way to receive food for a monk, as identified in the Four Supports section of the ordination ritual.

g.177 invited to a banquet

mgon du bos pa

མགོན་དུ་བོས་པ།

nimantraṇaka

Food served at a banquet to which one has been invited is an acceptable form of food for a monk, as identified in the Four Supports section of the ordination ritual.

g.178 jaundice

mkhris nad

མཁྲིས་ནད།

pittadoṣa

Symptom that may be evidence of an illness considered an impediment to ordination.

See also [n.125](#).

g.179 Jetavana

rgyal byed kyi tshal

རྒྱལ་བྱེད་གྱི་ཚལ།

jetavana

See “Jetavana, Anāthapiṇḍada’s Park.”

g.180 Jetavana, Anāthapiṇḍada’s Park

rgyal rgyal byed kyi tshal mgon med zas sbyin gyi kun dga’ ra ba

རྒྱལ་རྒྱལ་བྱེད་གྱི་ཚལ་མགོན་མེད་ཟས་སྤྱོན་གྱི་ཀུན་དགའ་ར་བ།

jetavanam anāthapiṇḍadasyārāmaḥ ^{AO}

Definition from the 84000 Glossary of Terms:

One of the first Buddhist monasteries, located in a park outside Śrāvastī, the capital of the ancient kingdom of Kośala in northern India. This park was originally owned by Prince Jeta, hence the name Jetavana, meaning Jeta's grove. The wealthy merchant Anāthapiṇḍada, wishing to offer it to the Buddha, sought to buy it from him, but the prince, not wishing to sell, said he would only do so if Anāthapiṇḍada covered the entire property with gold coins. Anāthapiṇḍada agreed, and managed to cover all of the park except the entrance, hence the name Anāthapiṇḍadasyārāmaḥ, meaning Anāthapiṇḍada's park. The place is usually referred to in the sūtras as "Jetavana, Anāthapiṇḍada's park," and according to the *Samghabhedavastu* the Buddha used Prince Jeta's name in first place because that was Prince Jeta's own unspoken wish while Anāthapiṇḍada was offering the park. Inspired by the occasion and the Buddha's use of his name, Prince Jeta then offered the rest of the property and had an entrance gate built. The Buddha specifically instructed those who recite the sūtras to use Prince Jeta's name in first place to commemorate the mutual effort of both benefactors.

Anāthapiṇḍada built residences for the monks, to house them during the monsoon season, thus creating the first Buddhist monastery. It was one of the Buddha's main residences, where he spent around nineteen rainy season retreats, and it was therefore the setting for many of the Buddha's discourses and events. According to the travel accounts of Chinese monks, it was still in use as a Buddhist monastery in the early fifth century CE, but by the sixth century it had been reduced to ruins.

g.181 Jñātiputra

gnyen gyi bu

གཉེན་གྱི་བུ།

jñātiputra

See "Jñātiputra, the Nirgrantha."

g.182 Jñātiputra, the Nirgrantha

gnyen gyi bu gcer bu

གཉེན་གྱི་བུ་གཅེར་བུ།

nirgrantha jñātiputra

One of the six tīrthika teachers contemporaneous with Śākyamuni. According to some, one and the same with Mahāvira, the last Tīrthaṅkara of the Jains.

g.183 journeyman

nye gnas

ཉེགནས།

—

g.184 junior exemplar

ches gzhon pa

ཆེས་གཞོན་པ།

kaniṣṭha

An exemplar is one who has one or another of the twenty-one sets of five qualities given in “The Chapter on Going Forth.”

g.185 Kakuda Kātyāyana

ka tyA'i bu nog can

ཀ་ཏཱ་འི་བུ་ནོག་ཅན།

kakuda kātyāyana

One of the six tīrthika teachers contemporaneous with Śākyamuni. Also rendered here as “Kakuda, a descendant of Kātyāyana.”

g.186 Kalandakanivāpa

ka lan da ka'i gnas

ཀ་ལན་ད་ཀ་འི་གནས།

kalandakanivāpa

A place where the Buddha often resided, within the Bamboo Park (Veṇuvana) outside Rajagṛha that had been donated to him. The name is said to have arisen when, one day, King Bimbisāra fell asleep after a romantic liaison in the Bamboo Park. While the king rested, his consort wandered off. A snake (the reincarnation of the park's previous owner, who still resented the king's acquisition of the park) approached with malign intentions. Through the king's tremendous merit, a gathering of *kalandaka*—crows or other birds according to Tibetan renderings, but some Sanskrit and Pali sources suggest flying squirrels—miraculously appeared and began squawking. Their clamor alerted the king's consort to the danger, who rushed back and hacked the snake to pieces, thereby saving the king's life. King Bimbisāra then named the spot Kalandakanivāpa (“Kalandakas' Feeding Ground”), sometimes (though not in the *Vinayavastu*) given as Kalandakanivāpa (“Kalandakas' Abode”) in their honor. The story is told in the *Sanḥabhedavastu* (Toh 1, ch.17, Degé Kangyur vol.4, folio 77.b et seq.).

g.187 Kālīka

nag po

ནག་པོ།

kālika

The nāga king who lauded Siddhārtha after he gave up his austerities and prepared to sit under the bodhi tree.

g.188 Kanakamuni

gser thub

གསེར་ཐུབ།

kanakamuni

One of the six buddhas who preceded Śākyamuni in this Fortunate Eon.

g.189 Kaṇṭaka

tsher ma

ཚེར་མ།

kaṇṭaka

One of Upananda's two novices whose homoerotic play led the Buddha to forbid allowing two novices to live together.

g.190 Kapilavastu

ser skye'i gnas

ཤེར་སྐྱེ་འི་གནས།

kapilavastu

The Śākya capital, where Siddhārtha Gautama was raised.

g.191 Karpāsī forest

ras bal can gyi tshal

རས་བལ་ཅན་གྱི་ཚལ།

karpāsīvana

Where Buddha converted a noble band of sixty youths.

g.192 Kāśī

ka shi

ཀ་ཤི།

kāśī

The old name for Vārāṇasī.

g.193 Kāṣṭhavāṭa

shing thags can

ཤིང་ཐག་ས་ཅན།

kāṣṭhāvāṭa

Maudgalyāyana's birthplace.

g.194 Kāśyapa

'od srung

འོད་སྤྱང་།

kāśyapa

One of the Buddha's principal pupils, who became the Buddha's successor on his passing. Also the name of the Buddha who preceded Śākyamuni.

g.195 Kāśyapa

'od srung

འོད་སྤྱང་།

kāśyapa

One of the six buddhas who preceded Śākyamuni in this Fortunate Eon. Also the name of the one of the Buddha's principal pupils.

g.196 Kauṇḍinya

kauN+Di n+ya

ཀོ་ཐྱི་ཐུ།

kauṇḍinya

One of the five excellent companions, with whom Siddhārtha Gautama practiced asceticism near the Nairāñjanā River and who later heard the Buddha first teach the Four Noble Truths at the Deer Park in Sarnath. Kauṇḍinya immediately realized its import and entered the stream, shortly thereafter becoming an arhat.

g.197 Kauśāmbī

kau shAm bI

ཀོ་ཤུམ་བླི།

kauśāmbī

Home to a group of troublesome monks who quarreled with monks from Vaiśālī.

g.198 keeper of the seals

dam bzhag pa · phyag rgya pa

དམ་བཞག་པ། ་ ཕྱག་རྒྱ་པ།

mudrāvāra

The terms *phyag rgya pa* and *dam bzhag pa* are synonyms refering to one of several official administrative or managerial positions at a monastery.

g.199 King of Aṅga

ang ga'i rgyal po

ཨང་གའི་རྒྱལ་པོ།

aṅgarāja

The King of Aṅga was the pre-eminent ruler in the eastern Gangetic region at the time of the Buddha's birth. His defeat at the hands of Prince Bimbisāra of Magadha is narrated at the start of the *Pravrajyāvastu*.

g.200 known bandit or thief

chom rkun par grags pa

ཇོམ་རུན་པར་གྲགས་པ།

—

One of the classes of people barred from joining the renunciate order.

g.201 Kolita

pang nas skyes

པང་ནས་སྐྱེས།

kolita

The name given to Maudgalyāyana by his relatives because it seemed to them he had come to them from the lap of the gods.

g.202 Koṣṭhila

stod rings

སྟོད་རིངས།

koṣṭhila

Maternal uncle of Śāriputra and son of Māṭhara. He went south to study Lokāyata philosophy with Tiṣya. He later returned to study Lokāyata philosophy with an order of wandering ascetics, pledged not to cut his nails so long as he upheld Lokāyata philosophy and became known as Dīrghanakha, "He Who Has Long Fingernails."

g.203 koṭampa cloth

ko tam pa'i ras

ཀོ་ཏམ་པའི་རས།

koṭambaka

An acceptable form of cloth for a monk, as identified in the Four Supports section of the ordination ritual. A low-grade cloth made from kotampa fibers or kausheyam silk and linen or cotton weave.

g.204 Krakucchanda

'khor ba 'jig

འཁོར་བ་འཇིག།

krakucchanda

One of the six buddhas who preceded Śākyamuni in this Fortunate Eon.

g.205 Kumārabhṛta, the physician

'tsho byed gzhon nu

འཚོ་བྱེད་གཞན་ལུ།

jīvoaka kumārabhṛta

Jīvoaka is a title meaning “physician.” Kumārabhṛta means “raised by the prince,” in this case Prince Abhaya, who was said to have fostered the future physician. He was personal physician to King Bimbisāra and the Buddha. He asked that ill persons would not be accepted into the order, for it would prove too great a burden on the king’s treasury, which paid for all the treatment he administered, and his own health.

g.206 lambswool

be'u phrug

བེ་ལུ་ཕུག།

saumilakā

An acceptable form of cloth for a monk, as identified in the Four Supports section of the ordination ritual.

g.207 large piece of cotton

ras yug chen

རས་ཡུག་ཆེན།

paṭaka

“Large” meaning twelve cubits. An acceptable form of cloth for a monk, as identified in the Four Supports section of the ordination ritual.

g.208 large pustules

'bras

འབྲས།

gaṇḍa

Symptom that may be evidence of an illness considered an impediment to ordination.

See also [n.125](#).

g.209 latent fever

rims

རིམས།

jvara

Symptom that may be evidence of an illness considered an impediment to ordination.

See also [n.125](#).

g.210 lay vow holder

dge bsnyen

དགེ་བསྟེན།

upāsaka

A lay person who has taken refuge in the Buddha, the Dharma, and the Saṅgha and, in addition, taken at least one of the five lay vows.

g.211 learned noble disciples

'phags pa nyan thos thos pa dang ldan pa

འཕགས་པ་ཉན་ཐོས་ཐོས་པ་དང་ལྷན་པ།

āryaśrāvakaśrutavāt

g.212 leprosy

sha bkra

ཤ་བཀྲ།

—

An illness considered an impediment to ordination. Can translate both sitapuṣpika and kilāsa.

See also [n.125](#).

g.213 life-force's most basic feeling

srog gi mtha' pa'i tshor ba

སྟོག་གི་མཐའ་པའི་ཚེར་བ།

—

See n.106.

g.214 lifelong medicines

'tsho ba'i bar du bcang ba

འཚོ་བའི་བར་དུ་བཅར་བ།

yāvajjīvaika

There are no limits to the length of time monks are permitted to keep medicine proper. Hence those compounds commonly understood to be medicine proper are literally called “kept lifelong,” that is “lifelong medicines.” These are aimed at combating illnesses that arise from the confluence of factors such as bile, phlegm, and wind. The texts describe these medicines as being made from roots, stems, leaves, flowers, fruits and other plant materials.

g.215 lifting restrictions

dgag dbye

དགག་དེ།

pravāraṇa

A ceremony in which restrictions adopted for the rains retreat are relaxed, marking its end. Also short for the Vinayavastu’s third chapter on the same.

g.216 linen

zar ma'i ras

ཟར་མའི་རས།

kṣaumaka

An acceptable form of cloth for a monk, as identified in the Four Supports section of the ordination ritual.

g.217 list of contents

spyi sdom

སྟི་སྟོང་།

piṇḍoddāna

g.218 live independently

mi gnas par 'dug pa

མི་གནས་པར་འདུག་པ།

—

Literally, “to live where I do not,” where “I” refers to the Buddha.

g.219 Magadha

ma ga d+ha

མ་ག་དྲ།

magadha

A kingdom on the banks of the Ganges (in the southern part of the modern day Indian state of Bihar), whose capital was at Pāṭaliputra (modern day Patna). During the life of Śākyamuni Buddha, it was the dominant kingdom in north central India and is home to many of the most important Buddhist sites, including Bodh Gayā, Nālandā, and its capital Rājagṛha.

g.220 Mahaka

chen po pa

ཆེན་པོ་པ།

mahaka

One of Upananda’s two novices whose homoerotic play led the Buddha to forbid allowing two novices to live together.

g.221 Mahānāman

ming chen

མིང་ཆེན།

mahānāman

One of the Five Excellent Companions, with whom Siddhārtha Gautama practiced asceticism near the Nairāñjanā River and who later heard the Buddha first teach the Four Noble Truths at the Deer Park in Sarnath.

g.222 Mahāpadma

pad ma chen po

པད་མ་ཆེན་པོ།

mahāpadma

King of Magadha at the time of the Buddha’s birth, husband of Queen Bimbī, and father of Bimbisāra.

g.223 Majority

phal chen sde

ཕལ་ཆེན་སྡེ།

mahāsāṃghika

One of the eighteen nikāya schools.

g.224 mansion

khang bzangs

ཁང་བཟངས།

prāsāda

An acceptable form of shelter for a monk, as identified in the Four Supports section of the ordination ritual. Also estate.

g.225 mantle

snam sbyar

སྐམ་སྤར།

saṃghāṭi

One of a Buddhist monk's three robes

g.226 Māṭhara

gnas len gyi bu

གནས་ལེན་གྱི་བུ།

māṭhara

A learned brahmin and author of “Māṭhara’s Treatise.” He was also the grandfather of Upatiṣya, that is Śāriputra.

g.227 matricide

ma bsad pa

མ་བསད་པ།

mātrghātaka

One class of person barred from joining the renunciate order.

g.228 mātṛkā

ma mo

མ་མོ།

mātṛkā

An early name for the abhidharmapiṭaka and also a germinal list or index of topics.

See also [n.146](#).

g.229 Maudgalyāyana

maud gal gyi bu

མོད་གལ་གྱི་བུ།

maudgalyāyana

The greatest miracle worker among the Buddha's direct disciples. His relatives named him Maudgalyāyana in honor of his being a descendant of Mudgala. Respectfully referred to as Mahāmaudgalyāyana.

g.230 **measure**

ma sha ka

མ་ཤ་ཀ།

māṣaka

See n.132.

g.231 **medicinal fruits**

'bras bu'i sman

འབྲས་བུ་འི་སྐྱེན།

—

An acceptable form of medicine for a monk, as identified in the Four Supports section of the ordination ritual.

g.232 **medicinal leaves**

lo ma'i sman

ལོ་མ་འི་སྐྱེན།

**viṭapabhaiṣajya* ^{RS}

An acceptable form of medicine for a monk, as identified in the Four Supports section of the ordination ritual.

g.233 **medicinal roots**

rtsa ba'i sman

རྩ་བ་འི་སྐྱེན།

**vṛntabhaiṣajya* ^{RS}

An acceptable form of medicine for a monk, as identified in the Four Supports section of the ordination ritual.

g.234 **medicinal stalks**

sdong bu'i sman

སྟོང་བུ་འི་སྐྱེན།

daṇḍabhaṣajya

An acceptable form of medicine for a monk, as identified in the Four Supports section of the ordination ritual.

g.235 menial tasks

dman pa'i spyod pa

དམན་པའི་སྟོད་པ།

—

A monk who has received a punitive act must perform five kinds of menial deeds that entail his adopting the subservient role of a penitent.

g.236 Middle Country

yul dbus

ཡུལ་དབུས།

madhyadeśa

Most of the Buddha's life and ministry took place in the Middle Country. Its land extended to the Likara Forest in the east; the city of Śārāvātī and the Śārāvātī River in the south; the brahmin towns of Sthūṇa and Upasthūṇa in the west; and Uśīragiri in the north.

g.237 misdeed

nyes byas

ཉེས་བྱས།

duṣkṛta

One of five types of offenses a monk can incur. Misdeeds are the least grave offense a monk may incur. Thus, a monk must refrain from each of 112 misdeeds. To purify this offense, a monk must only confess it.

g.238 molasses

bu ram gyi dbu ba

བུ་རམ་གྱི་དབུ་བ།

phāṇita

An acceptable form of medicine for a monk, as identified in the Four Supports section of the ordination ritual.

g.239 monastery

gtsug lag khang

གཙུག་ལག་ཁང་།

vihāra

g.240 monk caretaker

dge slong zhal ta byed pa

དགེ་སློང་ཞལ་ཏུ་བྱེད་པ།

vaiyāpṛtyakaraḥbhikṣu

A monk in charge of providing for monastery residents and visitors. One of several official administrative or managerial positions at a monastery.

g.241 monk petitioner

zhu ba'i dge slong

བྱུ་བའི་དགེ་སློང་།

—

The monk who acts as intermediary between a candidate for ordination and the saṅgha.

g.242 monkhood

dge slong gi dngos po

དགེ་སློང་གི་དངོས་པོ།

bhikṣubhāva

Also, according to certain usage, a phrase used in the Mūlasarvāstivāda Vinaya in praise of monks fully committed to the monastic ideal, as opposed especially to those who merely wear the robes.

g.243 monks in charge of supplies

dge slong rnyed pa stobs pa

དགེ་སློང་རྟེན་པ་སྟོབས་པ།

lābhagrāhikabhikṣu

A rations officer. One of several official administrative or managerial positions at a monastery.

g.244 motion

gsol ba

གསོལ་བ།

jñapti

A formal request, e.g., that a postulant be accepted into the renunciate order or that a monk serve as preceptor granting ordination, etc.

g.245 motion to act

las brjod pa

ལས་བརྗོད་པ།

karmavācanā

After a motion is put to the saṅgha, a monk other than the petitioner must make a move to act on the motion.

g.246 mountain cave

ri phug

རི་ཕུག

giriguhā

An acceptable form of shelter for a monk, as identified in the Four Supports section of the ordination ritual.

g.247 muslin

dar la

དར་ལ།

aṃśuka

An acceptable form of cloth for a monk, as identified in the Four Supports section of the ordination ritual.

g.248 Nālada

na la da

ན་ལ་ད།

nālada

Śāriputra's birthplace in Magadha. King Bimbisāra granted Śāriputra's grandfather Māṭhara and father Tiṣya rights to this village as a victor's spoils after debates held in his presence.

g.249 Nanda

dga' ba

དག་པ།

nanda

One of the notorious “group of six” monks whose antics and heavy-handed interference prompted a great many of the Buddha's injunctions on conduct.

g.250 Nandā

dga' mo

དགའ་མོ།

nandā

One of two sisters who nursed Siddhārtha Gautama after his six years of austerities.

g.251 Nandabalā

dga' stobs

དགའ་སྟོབས།

nandabalā

One of two sisters who nursed Siddhārtha Gautama after his six years of austerities.

g.252 natural crevice

bya skyibs su ma byas pa

བྱ་སྦྱིབས་སུ་མ་བྱས་པ།

akṛtaprāgbhāra

An acceptable form of shelter for a monk, as identified in the Four Supports section of the ordination ritual.

g.253 nausea

skyug bro ba

སྦྱུག་བློ་བ།

chardī

Symptom that may be evidence of an illness considered an impediment to ordination

See also [n.125](#).

g.254 new monks

gsar bu

གསར་བུ།

navaka

g.255 nine stages of meditative absorption

mthar gyis gnas pa'i snyoms par 'jug pa dgu

མཐར་གྱིས་གནས་པའི་སྟོན་པ་འདུག་པ་དགུ།

navānupūrvavīhārasamāpattaya

The four dhyānas, the four absorptions of the formless realm, and absorption in cessation.

g.256 nine things that inspire aggression

kun nas mnar sems kyi dngos po dgu

ཀུན་ནས་མནར་སེམས་ཀྱི་དངོས་པོ་དགུ

navāghātavastūni

In his *Gateway to Knowledge*, Mipham identifies three groups of three thoughts that inspire aggression: (1–3) the thoughts, “This has hurt me,” “This is hurting me,” and “This will hurt me”; (4–6) the thoughts “This has hurt someone dear to me,” “This is hurting someone dear to me,” and “This will hurt someone dear to me”; and (7–9) the thoughts, “This has helped my enemy,” “This helps my enemy,” and “This will help my enemy” (mi pham rgyam mtsho 1978, p. 74).

g.257 novice

dge tshul

དགེ་ཚུལ།

śrāmaṇera

g.258 obscure

mi mngon pa

མི་མངོན་པ།

gūḍha

g.259 obvious

mngon pa

མངོན་པ།

āvirbhāva

g.260 of good standing

rang bzhin du gnas pa

རང་བཞིན་དུ་གནས་པ།

prakṛtistha

An adjective applied to a monk who observes his vows and hence is “in good standing” or to a person who is sound of mind.

g.261 officer

zho shas 'tsho ba

ཞུགས་འཛིན།

pauruṣeya

A government officer or official. Also a day-laborer.

g.262 officer of the king

rgyal pos bkrabs pa

རྒྱལ་པོས་བྲག་བས་པ།

rājabhāṭa

Such as a courtier. One of the classes of people barred from joining the renunciate order.

g.263 officiant

las byed pa

ལས་བྱེད་པ།

karmakāraka

The monk that moves the saṅgha act on an aspirant's request to join the order and be ordained.

g.264 old-timer

rgan zhugs

རྒན་ཞུགས།

mahallaka

This term refers to those who renounce the world late in life, generally after having had and raised children of their own. It is somewhat pejorative; it is telling, for instance, that such monastics are directly addressed as “old-timers” rather than as “venerable,” the customary address for ordained monks.

g.265 oozing pustules

mdzes

མཛེས།

kuṣṭha

Symptom that may be evidence of an illness considered an impediment to ordination.

See also [n.125](#).

g.266 oozing rashes

khyi rngo

ཁྲོ་

kacchu

Symptom that may be evidence of an illness considered an impediment to ordination. According to Monier-Williams, any cutaneous disease.

See also [n.125](#).

g.267 ordain

bsnyen par rdzogs pa

བསྟེན་པར་རྫོགས་པ།

upasaṃpadā

The formal term for granting orders and confirming a candidate as a monk.

g.268 out-of-date

rdzubs pa

རྫུས་པ།

khustaka

A deprecatory term meaning “old” or “out-of-date.”

g.269 pain in the extremities

yan lag tu zug pa

ཡན་ལག་ཏུ་བྱུག་པ།

aṅgabheda

Symptom that may be evidence of an illness considered an impediment to ordination.

See also [n.125](#).

g.270 Palgyi Lhünpo

dpal gyi lhun po

དཔལ་གྱི་ལྷུན་པོ།

—

Apart from Butön’s inclusion of Palgyi Lhünpo in his list of translators, there does not appear to be much biographical information available on this ninth-century translator. In addition to his work on the vinaya, Palgyi Lhünpo translated at least two Mahāyāna sūtras (the *Buddhapitakaduḥśīlanigraha* and the *Drumakinnararājapariprcchā*), several chapters of dhāraṇī, and several works in verse included in the Tengyur. The colophons of his translations

indicate that Paltsek revised some of his translations, including the *Vinayavastu* and the *Bhikṣuṇī Vinayavibhaṅga*, to either complete unfinished work or reflect newly adopted standards.

g.271 Paltsek

dpal brtsegs

དཔལ་བརྟེན་གས།

—

Paltsek, from the village of Kawa north of Lhasa, was one of Tibet's preeminent translators. He was one of the first seven Tibetans to be ordained by Śāntarakṣita and is counted as one of Guru Rinpoche's twenty-five close disciples. In a famous verse by Ngok Lotsawa, Paltsek is named with Chokro Luyi Gyaltsen and Zhang Nanam Yeshé as part of a group of translators whose skills were surpassed only by Vairotsana. He translated works from a wide variety of genres, including sūtra, śāstra, vinaya, and tantra and was an author himself (for a list of his translations and writings, see Martin, 2011). Paltsek was also one of the most important editors of the early period, one of nine translators installed by Trisong Deutsen to supervise the translation of the Tripiṭaka and help catalogue translated works for the first two of three imperial catalogs (the *ldan kar ma* and *bsam yas mchims phu ma* catalogs, which were probably the initiative of Tride Songtsen; see Raine, 2010, 8).

g.272 park

kun dga' ra ba

ཀུན་དགའ་ར་བ།

ārāma

An ārāma was a private citizen's garden, generally found within the limits of a town or city.

g.273 patches

snam phran

སྒྲུལ་པྱ་ན།

khaṇḍa

Monks' robes are to be sewn into large sections from small patches of cloth rather than bolts of cloth.

g.274 path

'chag sar ma byas pa

འཆག་སར་མ་བྱས་པ།

—

An acceptable form of shelter for a monk, as identified in the Four Supports section of the ordination ritual.

g.275 patricide

pha bsad pa

ཕ་བསད་པ།

pitṛghātaka

One of the classes of people barred from joining the renunciate order.

g.276 patronage

yon

ཡོན།

dakṣiṇā

The patronage a pure monk is entitled to receive, without the attendant karmic burden, due to his pure ethics and observance of vows.

See also [n.179](#).

g.277 pawn

rtsod pa can

རྩོད་པ་ཅན།

vaktavyaka

Someone who has put himself up as surety or sold himself as a slave.

g.278 peer

ne'u ldangs

ནེ་ཁུ་ལྟངས།

—

g.279 penance

mgu bar bya ba · mgu

མགུ་བར་བྱ་བ། · མགུ

mānāpya

A period of penance imposed by the saṅgha if a monk incurs a saṅgha remnant offense and fails to confess it that same day.

g.280 penitent

bslab pa sbyin pa

བསྐྱབ་པ་སྒྱིན་པ།

śikṣādattaka

A monk who has incurred a defeat but is given the opportunity to engage in rehabilitative training.

g.281 person labeled a paṇḍaka

ma ning

མ་ནིང་།

paṇḍaka

In the Mūlasarvāstivāda Vinaya, the term *paṇḍaka* (Tib. *ma ning*) encompasses diverse physiological and behavioral conditions, such as intersexuality, erectile dysfunction, and fetishes that imply an inability to engage in normative sexual behavior. Five different types of person labeled a paṇḍaka are identified in the text (see 4.111): intersex persons, rhythmic-consecutive persons, sexually submissive persons, persons with a voyeuristic fetish, and persons with a sexual disability (see glossary entries for each). The criteria for being designated a person labeled a paṇḍaka are not strictly physiological, but neither are they grounded exclusively in gender identity or sexual orientation. *Person labeled a paṇḍaka* is, in effect, a catchall category and, as such, defies easy translations like “neuter,” “androgynous,” “intersexual,” “transgender,” or “paraphiliac.”

See also Gyatso (2003), Cabezón (1993), Zwilling (1992), and Likhitpreechakul (2012).

g.282 person who has undergone castration

za ma

ཟ་མ།

ṣaṇḍha

g.283 person who has violated a nun

dge slong ma sun phyung ba

དགེ་སློང་མ་སུན་ཕུང་བ།

bhikṣuṇīdūṣaka

One class of person barred from joining the renunciate order.

g.284 person with a sexual disability

nyams pa'i ma ning

ཉམས་པའི་མ་ནིང་།

āpatpaṇḍaka

A person whose sexual organs have been disabled by being removed or otherwise. One of the five types of person labeled a paṇḍaka, all of whom are barred from joining the renunciate order.

g.285 person with a voyeuristic fetish

ma ning phrag dog can

མ་ནིང་ཕྱག་དོག་ཅན།

īrṣyāpaṇḍaka

A person who only becomes erect out of the jealousy they feel when seeing a woman having sex with another person. One of the five types of person labeled a paṇḍaka, all of whom are barred from joining the renunciate order.

g.286 person with two sets of genitalia

mtshan gnyis pa

མཚན་གཉིས་པ།

ubhayavyaṅjana

g.287 personal confession

so sor bshags par bya ba

སོ་སོར་བཤགས་པར་བྱ་བ།

pratideśanīya

The least severe of five types of offenses a monk can incur. There are four types of offense requiring personal confession, which are expunged through personal confession.

g.288 persons of restricted growth

mi'u thung

མི་ལུ་ཐུང་།

vāmana

Those with a particular physical condition considered an impediment to ordination.

g.289 persons who use mobility aids

rten 'phye

རྟེན་འཕྱེ།

pīṭhasarpin

Those who are said to have a particular physical condition considered an impediment to ordination.

- g.290 persons whose bodies have been branded, scarred by a whip, or tattooed

lus la rma mtshan can

ལུས་ལ་རྩ་མཚན་ཅན།

citrāṅga

Those who are marked by brands on bondage or scars from corporal punishment, or tattooed. A physical condition considered an impediment to ordination.

- g.291 persons with chronic fatigue

gta' gam

གཏམ་གས།

kandalīcchinnaka

Persons with stunted growth who exhibit general sluggishness due to hypothyroidism.

- g.292 persons with degenerative nerve disorders

smad 'chal

སྐད་འཆལ།

kāṇḍarika · kaṇḍarika

Those with a particular physical condition considered an impediment to ordination.

- g.293 persons with kyphosis

sgur po

སྒུ་པོ།

kubja

A physical condition considered an impediment to ordination.

- g.294 persons with malabsorption syndromes

ya za ma zug

ཡ་ཟ་མ་ཟུག།

tālamukta

Those with a particular physical condition considered an impediment to ordination.

g.295 persons with mobility impairment

theng po

ཐེང་པོ།

khañja

Those having a certain physical condition that is considered an impediment to ordination.

g.296 pledge

rnyed btson

རྟེན་བཅོན།

prāptaka

Someone put up as a pledge or surety by another person.

g.297 Potalaka

gru 'dzin

གུ་འཛིན།

potalaka

Maudgalyāyana's father, who was a wealthy royal priest.

g.298 practice of squatting

tsog pu'i spong ba

ཙོག་ཕུ་འི་སྟོང་བ།

utkuṭukaprahāṇa

A form of asceticism practiced especially by Ājīvikas.

g.299 Pradyota

rab snang

རབ་སྟང་།

pradyota

Son of King Anantanemi of Ujjayinī.

g.300 Prasenajit

gsal rgyal

གསལ་རྒྱལ།

prasenajit

Son of King Arāḍa Brahmadatta of Śrāvastī. Later, as king he gave all servants in his lands permission to join the Buddhist order if they wished.

g.301 preceptor

mkhan po

མཁན་པོ།

upādhyāya

An office decreed by the Buddha so that aspirants would not have to receive ordination from the Buddha in person. The Buddha identified two types: those who grant entry into the renunciate order and those who grant ordination.

g.302 Present Day Rite

da ltar byung ba'i cho ga

དཔལ་ལྷན་བཞུགས་པའི་ཆོག་ཀྱི་ལྷན་པོ།

vartamānakalpa

g.303 privy advisor

gsang ste ston pa

གསལ་སྤྱི་སྤྱོད་པ།

raho' nuśāsaka

One of five types of instructors named by the Buddha when asked to elaborate on the role of an instructor.

g.304 probation

spo ba

སྤྱོད་པ།

pārivāsa

A period of probation imposed by the saṅgha if a monk incurs a saṅgha remnant offense and confesses it straight away. During the period of probation, the offending monk loses many privileges and is barred from participating in official acts of the saṅgha, such as ordination ceremonies.

See also [n.144](#).

g.305 probation, penance, and reinstatement

spo mgu dbyung gsum

སྤྱོད་པ་ལྷན་པོ་དང་པུན་པུན་གསལ་སྤྱི་སྤྱོད་པ།

parivāsa, mānāpya, āvarhaṇa

Official acts of saṅgha enacted when a monk incurs a saṅgha remnant offense.

See also [n.144](#).

g.306 prominent nose

sna'i gzengs mtho ba

སྒྲིའི་གཟེངས་མཐོ་བ།

tuṅganāsa

A prominent nose, i.e. with a high nasal root, was considered an attractive feature in ancient India. This may refer to an aquiline nose.

g.307 pulmonary consumption

skem pa

སྒྲིམ་པ།

śoṣa

Symptom that may be evidence of an illness considered an impediment to ordination.

See also [n.125](#).

g.308 Punarvasu

nab so

ནབ་སྟོ།

punarvasu

One of the notorious “group of six’ monks whose antics and heavy-handed interference prompted a great many of the Buddha’s injunctions on conduct. Also known as Punarvasuka.

g.309 punitive act

chad pa'i las

ཆད་པའི་ལས།

daṇḍakarman

A generic name for disciplinary acts imposed by the saṅgha.

g.310 Pūraṇa

rdzogs byed

རྩོགས་བྱེད།

pūraṇa

An abbreviation of Pūraṇa Kāśyapa.

g.311 Pūraṇa Kāśyapa

'drob skyong gi bu rdzogs byed

འདྲོབ་སྐྱོང་གི་བུ་རྩོག་པོ་ཡིན།

pūraṇa kāśyapa

Literally, “Pūraṇa, descendant of Kāśyapa,” he was one of the six tīrthika teachers contemporaneous with Śākyamuni.

g.312 Pūrṇa

gang po

གང་པོ།

pūrṇa

One of the first to join the Buddha’s renunciate order. He followed his friend Yaśas into the Buddhist order.

g.313 pyrexia

lus tsha ba

ལུས་ཚ་བ།

aṅgadāha

Symptom that may be evidence of an illness considered an impediment to ordination. The correct Sanskrit may be agnidāha.

See also n.125.

g.314 qualities of stability and skill

brtan mkhas kyi yon tan

བརྟན་མཁས་ཀྱི་ཡོན་ཏན།

—

To accept charge of monk apprentices and monk journeymen, a monk must himself be both stable, meaning he has been ordained at least five or ten years without incurring an offense, and knowledgeable, meaning he has at least one of the twenty-one sets of five qualities described in “The Chapter on Going Forth.”

g.315 quartan fevers

nyin bzhi pa

ཉིན་བཞི་པ།

cāturthaka

Symptom that may be evidence of an illness considered an impediment to ordination.

See also [n.125](#).

g.316 **raging fever**

rims drag po

རིམས་དྲག་པོ།

prajvara

Symptom that may be evidence of an illness considered an impediment to ordination.

See also [n.125](#).

g.317 **Rāhulabhadra**

sgra can zin bzang po

སྒྲ་ཅན་ཟིན་བཟང་པོ།

rāhulabhadra

Son of Siddhārtha Gautama.

g.318 **Rājagṛha**

rgyal po'i khab

རྒྱལ་པོའི་ཁབ།

rājagṛha

Now known as Rajgir and located in the modern Indian state of Bihar, Rājagṛha was the capital of the kingdom of Magadha during the Buddha's lifetime.

g.319 **raw silk**

mon dar

མོན་དར།

kauśeyaka

An acceptable form of cloth for a monk, as identified in the Four Supports section of the ordination ritual.

g.320 **ready your robes**

chos gos kyī las gyis shig

ཆོས་གོས་ཀྱི་ལས་གྱིས་ཤིག།

cīvarakarma karotu

g.321 **recitation instructor**

klog gi slob dpon

ལྷོག་གི་སློབ་དཔོན།

pāṭhācārya

A monk who teaches another to recite even a single verse. One of five types of instructors named by the Buddha when asked to elaborate on the role of an instructor.

g.322 records

sgo 'phar

སློ་འཕར།

kapāṭa

Financial records or accounts. Also means “door panel”.

g.323 red shawl

la dmar

ལ་དམར།

kṛmivarṇā

An acceptable form of cloth for a monk, as identified in the Four Supports section of the ordination ritual.

g.324 red wool

be'u ras dmar po

བེའུ་རས་དམར་པོ།

kṛmilikā

An acceptable form of cloth for a monk, as identified in the Four Supports section of the ordination ritual.

g.325 refuge

gnas

གནས།

niśraya

In “The Chapter on Going Forth,” Kalyāṇamitra reads this as an abbreviation of “refuge instructor” (Tib. *gnas kyi slob dpon*). A “refuge” or “refuge monk” is one who has passed ten years as a monk and possesses five qualities and is thus fit to guide new monks, grant ordination, and instruction. In “The Chapter on Going Forth,” the Buddha says a monk who has been ordained five years may be considered “independent” enough to

travel independently between monsoons. Though the text does not address the issue, a monk of five years ordination would not, in ordinary circumstances, acts as a refuge instructor.

g.326 refuge instructor

gnas kyi slob dpon

གནས་ཀྱི་སློབ་དཔོན།

—

Newly ordained monks are not allowed to live independently until they have passed ten years as a monk and possess one of twenty-one sets of five qualities described in “The Chapter on Going Forth.” Until that time, they are obliged to live as apprentices or journeymen to a refuge so that they may learn and become established in the conduct expected of a Buddhist renunciate.

See also [n.151](#).

g.327 regular duties

kun tu spyod pa'i chos

ཀུན་ཏུ་སྟོན་པའི་ཆོས།

samudācāradharma

g.328 reinstatement

dbyung ba

དབྱུང་བ།

ābarhaṇa · āvarhaṇa

Though classed as one of the five disciplinary acts imposed on a monk, it is the act used to restore full status to a monk upon his satisfactory completion of a disciplinary act like probation.

g.329 renunciant

rab byung

རབ་བྱུང་།

—

Definition from the 84000 Glossary of Terms:

The Sanskrit *pravrajyā* literally means “going forth,” with the sense of leaving the life of a householder and embracing the life of a renunciant. When the term is applied more technically, it refers to the act of becoming a male

novice (*śrāmaṇera*; *dge tshul*) or female novice (*śrāmaṇerikā*; *dge tshul ma*), this being a first stage leading to full ordination.

g.330 reparations

phyir bcos

ཕྱིར་བཅོས།

pratikriyā

g.331 repeat penance

gzhi nas mgu bar bya ba

གཞི་ནས་མགུ་བར་བྱ་བ།

mūlamānāpya

Imposed on a monk who incurs a second similar saṅgha remnant offense while serving his probation.

g.332 repeat probation

gzhi nas spo ba

གཞི་ནས་སློབ།

mūlaparivāsa

Imposed on a monk who incurs a second similar saṅgha remnant offense while serving his probation.

g.333 restoration

gso sbyong

གསོ་སྤྱོད།

poṣadha

A twice monthly ceremony performed by monks, nuns, and novices in which the ordained confess and remedy offenses against their vows, thereby purifying and restoring the vows.

g.334 revenues

gzhug pa

གཞུག་པ།

—

A skill taught to brahmins and kings that may relate to finance or grammar.

See also [n.60](#).

g.335 rhythmic-consecutive person

zla ba phyed pa'i ma ning

ཟླ་བ་ཕྱེད་པའི་མ་ནིང་།

pakṣapaṇḍaka

Someone who is female for half of the month and then becomes male for the other half; someone who is stricken with female desires for half of the month and male desires for the other half; or a person who has a sexual disability for half of the month. One of the five types of person labeled a paṇḍaka, all of whom are barred from joining the renunciate order.

g.336 rice

'bras zan

འབྲས་ཟན།

bhakta

An acceptable form of food for a monk, as identified in the Four Supports section of the ordination ritual.

g.337 rock cave

brag phug

བྲག་ཕུག

śailaguhā

An acceptable form of shelter for a monk, as identified in the Four Supports section of the ordination ritual.

g.338 rogue

gnas ngan len kun tu spyod pa

གནས་ངན་ལེན་ཀུན་ཏུ་སྟོད་པ།

duṣṭhulasamudācāra

g.339 role model in the renunciant life

tshul dang 'brel ba'i gzugs brnyan

ཚུལ་དང་འབྲེལ་བའི་གཟུགས་བརྟན།

—

As a monk should regard his preceptor as a surrogate father, the preceptor is referred to as a “role model in the renunciant life.”

g.340 rooftop shed

khang steng gi yol khang

ཁང་སྟེང་གི་ཡོལ་ཁང་།

talakopari daṇḍacchadana

An acceptable form of shelter for a monk, as identified in the Four Supports section of the ordination ritual.

g.341 rotunda

ba gam

བ་གམ།

attāla · aṣṭhala · aṣṭala · niryūha

An acceptable form of shelter for a monk, as identified in the Four Supports section of the ordination ritual.

g.342 royal priest

mdun na 'don pa

མདུན་ན་འདོན་པ།

purohita

A brahmin who serves as the king's chaplain and chief ritual officiate for Vedic sacrifices.

g.343 R̥ṣipatana Deer Park

drang srong ri dwags kyi nags

དང་སྟོང་རི་དྭགས་ཀྱི་ནགས།

r̥ṣipatana mṛgadāva · r̥ṣivadana mṛgadāva

The site near Vārāṇasī where the Buddha first turned the wheel of Dharma and former abode of the Buddha Kāśyapa.

g.344 sādhu

spyod pa can

སྟོད་པ་ཅན།

caraka

A tīrthika-style renunciate. See also [n.185](#).

g.345 saṃsāra's ever-revolving five cycles

'khor ba'i 'khor lo cha lnga pa g.yo ba dang mi g.yo ba

འཁོར་བའི་འཁོར་ལོ་ཆ་ལྔ་པ་གཡོ་བ་དང་མི་གཡོ་བ།

—

The five realms of gods, humans, animals, spirits, and hell-denizens. “Ever-revolving” is an adjective applied to saṃsāra with its constant fluctuations.

g.346 sanction

byin gyis brlab pa

བྱིན་གྱིས་བརྒྱབ་པ།

adhiṣṭhāna

A monk’s robes are sanctioned at ordination. Furthermore, two types of offenses, saṅgha remnant offense and transgressions requiring forfeiture, must be formally sanctioned or excused in order to be completely expunged.

g.347 sanctuary

dri gtsang khang

དྷི་གཙང་ཁང་།

gandhakuṭī

A special room or shrine dedicated to a buddha, intended as both residence and reliquary. A common feature especially in rock-cut temples.

g.348 saṅgha remnant

dge ’dun lhag ma

དགེ་འདུན་ལྷག་མ།

saṅghāvaśeṣa

One of five types of offense a monk can incur. Second only to a defeat in severity, there are thirteen such offenses. After a monastic incurs one of these offenses, a “remnant” (Tib. *lhag ma*; Skt. *śeṣa*) of the prātimokṣa vow must be restored through the serving of a probation or, if the offense is concealed, a penance followed by probation, during which the offending monk loses certain privileges and must perform menial tasks. Upon completion of this period of probation and penance, the saṅgha may then reinstate the monk with full honors and privileges.

g.349 Saṅgharakṣita

dge ’dun ’tsho

དགེ་འདུན་འཛོ།

saṅgharakṣita

A disciple of Śāriputra who was abducted by nāgas and taken back to their land under the sea where he helped three young nāgas memorize the Four Āgamas, thereby establishing the sūtras in the land of the nāgas.

g.350 Sañjayin, son of Vairatṭi
smra 'dod kyi bu mo'i bu yang dag rgyal
སྐྱེ་འདོད་ཀྱི་བུ་མོ་འི་བུ་ཡང་དག་རྒྱལ།
sañjayin vairatṭi putra

g.351 Sañjayin, the teacher
ston pa yang dag rgyal
སྟོན་པ་ཡང་དག་རྒྱལ།
śāstā sañjayin
Śāriputra and Maudgalyāyana joined his order after rejecting the six tīrthika teachers.

g.352 Śārikā
shA ri kA · shA ri
ཤ་རི་ཀླ། · ཤ་རི།
śārikā
Māthara's daughter and mother of Upatiṣya (aka Śāriputra).

g.353 Śāriputra
shA ri'i bu
ཤ་རི་འི་བུ།
śāriputra
The wisest of Buddha's disciples. Śāriputra's father Tiṣya named him Śāriputra, "Śārikā's Son," to honor Śāriputra's mother Śārikā.

g.354 Sarvajñādeva
sarba dz+nyA de ba
སེམ་རྫོགས་དེ་བ།
sarvajñādeva
According to traditional accounts, the Kashmiri preceptor Sarvajñādeva was among the "one hundred" paṇḍitas invited by Trisong Deutsen (r. 755–797/800) to assist with the translation of the Buddhist scriptures into Tibetan. Sarvajñādeva assisted in the translation of more than twenty-three works, including numerous sūtras and the first translations of Śāntideva's *Bodhicaryāvatāra* and Nāgarjuna's *Suhṛllekha*. Much of this work was likely carried out in the first years of the ninth century and may have continued into the reign of Ralpachen, who ascended the throne in 815 and died in 838

or 841 CE. (See Dotson, 2007, for a summary of the imperial chronology between Trisong Deutsen's abdication in 797 and Ralpachen's ascension in 815).

g.355 Śatānīka

dmag brgya pa

འཇམ་གཤམ་བཟུ་པ།

śatānīka

King of Kauśāmbī and father of Udayana.

g.356 scabs

rkang shu

ཁྲ་གཤུ།

vicarcikā

Symptom that may be evidence of an illness considered an impediment to ordination.

See also [n.125](#).

g.357 scion of Agniveśya's line

mer 'jug

མེར་འབྲུག།

agnivaiśyāyana

g.358 seclusion

nang du yang dag 'jog

ནང་དུ་ཡང་དག་འཇོག།

pratisaṃlayana

This term can mean both physical seclusion and a meditative state of withdrawal.

g.359 section

glegs bu

གླེགས་བུ།

pattāka

Monks' robes are to be sewn into large sections from small patches of cloth rather than bolts of cloth.

g.360 secure

mkhos su 'bebs pa

མཁོས་སུ་འབེབས་པ།

pratiśāmayati

As in to secure one's goods to a pack animal.

g.361 secured from the king the liberty of a prince

rgyal po las gzhon nu'i yongs su spang ba thob

རྒྱལ་པོ་ལས་གཞོན་ནུའི་ཡོངས་སུ་སྤང་བ་ཐོབ།

—

A stylized way to say that a person or group may govern itself and is not subject to the “law of the land.” The Buddhist saṅgha enjoyed such autonomy. The analogy means the king granted sovereignty to the saṅgha, which was then allowed to govern itself and was not subject to the law of the land. The legal exemption members of the saṅgha enjoyed made it an attractive sanctuary for those on the run from their masters, debt collectors, and the law, who would join the saṅgha for legal rather than spiritual reasons. “From ancient times the legal tradition recognized the right of properly constituted groups to formulate their own laws” (Olivelle, 1993, 209).

g.362 seek counsel

yongs su zhu bar byed pa

ཡོངས་སུ་བྱ་བར་བྱེད་པ།

—

g.363 self-ordained

rang byung gi bsnyen par rdzogs pa · rang byung

རང་བྱུང་གི་བསྟེན་པར་རྫོགས་པ། · རང་བྱུང་།

**svāma upasampadā*^{RS}

The Buddha's ordination as a monk was a self-ordination, not presided over by a preceptor or following one of the ritual procedures that were later adopted by the tradition.

g.364 Senānī

sde 'dod

སྡེ་འདྲ།

senānī

The village where the village headman's daughters, Nandā and Nandabalā (elsewhere known as Sujata and her sister) nursed Siddhārtha Gautama after his six years of austerities and where he later convinced them of the Truths.

g.365 senior exemplar

ches rgan pa

ཆེས་གན་པ།

vrddhataraka

An exemplar is one who has one or another of the twenty-one sets of five qualities given in "The Chapter on Going Forth."

g.366 sense of reverence

sems mgu ba

སེམས་མགྲ་བ།

ārādhītacitta

A sense of reverence proves that a convert has rejected his old religious sentiments in favor of new ones. The term suggests humility.

g.367 sesame oil

'bru mar

འབྲུ་མར།

taila

g.368 seven treasures of a noble being

'phags pa'i nor bdun

འཕགས་པའི་ནོར་བདུན།

saptadhanāni

Dungkar Rinpoche gives two similar lists of the seven treasures of a noble being: (1) faith, ethics, generosity, learning, samaya, a conscience, and wisdom; and (2) faith, ethics, learning, generosity, a conscience, propriety, and wisdom (dung dkar, 2002, pp. 1370–71).

g.369 sexually submissive person

'khyud nas ldang ba'i ma ning

འཁྱུད་ནས་ལྡང་བའི་མ་ནིང་།

āsaktaprādurbhāvī paṇḍaka

“The Chapter on Going Forth” defines this as, “One who becomes erect if embraced by another.” Though its exact meaning is not clear, fetishism seems to be implied. One of the five types of person labeled a paṇḍaka, all of whom are barred from joining the renunciate order.

g.370 shape shifter

sprul pa

སྤྲུལ་པ།

**pratāraṇā* ^{RS}

One of the classes of beings barred from joining the renunciate order. The word *sprul pa* denotes a wide range of phenomena—emanations, apparitions, conjurings, shape-shifting creatures, etc.—all united by their tendency to morph through their own agency or another’s. We have therefore translated *sprul pa* according to context as “emanation” or “shape shifter.”

g.371 shed

yol khang

ཡོལ་ཁང་།

daṇḍacchadana

An acceptable form of shelter for a monk, as identified in the Four Supports section of the ordination ritual.

g.372 shrine

mchod rten

མཚོད་རྟེན།

stūpa · caitya

This can refer to a shrine or a reliquary.

g.373 Śikhin

gtsug gtor can

གཏུག་གཏོར་ཅན།

śikhin

One of the six buddhas who preceded Śākyamuni in this Fortunate Eon.

g.374 silk

dar

དར།

—

An acceptable form of cloth for a monk, as identified in the Four Supports section of the ordination ritual.

g.375 simple transgression

ltung byed 'ba' zhig

ལཱ་བྱེད་པའ་ཞིག

śuddhaprāyaścittika

One of two types of offense. There are ninety varieties of simple transgression. These are expunged through participation in the community's restoration.

g.376 six branches

yan lag drug

ཡན་ལག་དྲུག

ṣaḍaṅga

Knowledge of miraculous realms, the divine ear, different states of mind, previous rebirths, birth and death, and the exhaustion of defilements.

g.377 small plates

lhung bzed chung ngu

ལྷུང་བཟེད་ཆུང་ངུ།

kupātra

g.378 small pustules

phol mig

ཕོལ་མིག

piṭaka

Symptom that may be evidence of an illness considered an impediment to ordination.

See also [n.125](#).

g.379 son of a lord

rje'i sras

རྗེའི་སྲས།

āryaputra

A respectful address used by a wife to her husband.

g.380 soup
thug pa
ཐུག་པ།
yavāgū

An acceptable form of food for a monk, as identified in the Four Supports section of the ordination ritual.

g.381 South (region)
yul lho
ཡུལ་ལྷོ།
dakṣiṇāpatha

A region centered on the capital city at Suvarṇagiri.

g.382 special demeanor
khyad par gyi spyod pa
ཁྱད་པར་གྱི་སྦྱོད་པ།

—

A monk who has received a punitive act, a probation and penance, must accept a probation that involves rejecting the honors accorded to observant monks and adopting a position of deference.

g.383 splint
thur ma
ཐུར་མ།

—

A wood splint four-finger widths tall used as a sundial to mark the time in ordination ceremonies.

g.384 Śrāvastī
mnyan yod
མཉམ་ཡོད།
śrāvastī

During the life of the Buddha, Śrāvastī was a major city in the kingdom of Kosala, in present day Uttar Pradesh.

g.385 stable
brtan pa

བརྟན་པ།

—

A monk who has been ordained at least five or ten years without incurring an offense is considered stable.

g.386 Subāhu

lag bzangs

ལག་བཟངས།

subāhu

One of the first to join the Buddha's order of monks. He followed his friend Yaśas into the Buddhist order.

g.387 Śuddhodana

zas gtsang

ཟས་གཙང་།

śuddhodana

The Buddha's father and king of the Śākya.

g.388 suit

dam pa

དམ་པ།

—

A request for a favor or boon.

g.389 Sūkṣmā

zhib mo

ཞིབ་མོ།

sūkṣmā

The younger sister of the pratyekabuddha Śūrpī and also a prior incarnation of Śāriputra.

g.390 Sundarananda

mdzes dga'

མཛེས་དགའ།

sundarananda

A half brother of Siddhārtha Gautama who asked Yaśodhara to marry him after Siddhārtha's retirement.

g.391 Śūrpī

zhib ma mo

ཞིབ་མ་མོ།

śūrpī

A boy in a story the Buddha tells to explain why Śāriputra is his brightest student. The pratyekabuddha brother of Sūkṣmā, a prior incarnation of Śāriputra.

g.392 Suvarṇadvīpa

gser gling

གསེར་གླིང་།

suvarṇadvīpa

Home of King Suvarṇapati who figures in a prophecy made by Śāriputra and Maudgalyāyana's teacher Sañjayin that convinces them of their teacher's prescience, which in turn gives them conviction to seek out the Buddha as Sañjayin advised they should.

g.393 Suvarṇajaṭa

ral pa gser 'dra

རལ་པ་གསེར་འདྲ།

suvarṇajaṭa

A young brahmin from Suvarṇadvīpa who brings news to Śāriputra and Maudgalyāyana that confirms their teacher Sañjayin's prophecy and sparks their search for the Buddha.

g.394 Suvarṇapati

gser bdag

གསེར་བདག་།

suvarṇapati

A king of Suvarṇadvīpa who figures in a prophecy made by the teacher Sañjayin that convinces Śāriputra and Maudgalyāyana of his prescience. This in turn gives them conviction to seek out the Buddha as Sañjayin advised they should.

g.395 tally stick

tshul shing

ཚུལ་ཤིང་།

śalākā

A bamboo stick distributed to monks and used as a voting ballot or meal ticket. Also used by non-Buddhist orders as an identity certificate.

g.396 tantamount to stealing

rku ba'i grangs su gtogs pa

རུ་བའི་གངས་སུ་གཏོགས་པ།

—

The measure of an object's value that makes taking it without permission an act of stealing.

g.397 temple

gtsug lag khang

གཏུག་ལག་ཁང་།

vihāra

An acceptable form of shelter for a monk, as identified in the Four Supports section of the ordination ritual.

g.398 ten strengths

stobs bcu

སྟོབས་བརྒྱ།

daśabala

Kalyāṇamitra gives a list of nine strengths: the strengths of knowing right from wrong; knowing one's karma is one's own doing; absorption in concentration, liberation, and samādhi; knowing supreme faculties from those that are not; knowing the range of dispositions; knowing the paths on which all tread; knowing and recollecting past rebirths; knowing birth and death; and knowing the exhaustion of defilements (Kalyāṇamitra, folios 218.b.2–218.b.6). To these, one can add the tenth from a list given by Kawa Paltsek in his *A Mnemonic for Dharma Lists*, which follows Kalyāṇamitra's in most other regards: The strength of knowing the range of different inclinations (nor brang 2008, pp. 2180–81).

g.399 tertian fevers

nyin gsum pa

ཉིན་གསུམ་པ།

traiṭṭyaka

Symptom that may be evidence of an illness considered an impediment to ordination.

See also [n.125](#).

g.400 threat to the king

rgyal po la sdigs pa

རྒྱལ་པོ་ལ་སྡིགས་པ།

—

One of the classes of people barred from joining the renunciate order.

g.401 three approaches to discipline

dul ba'i gnas gsum

དུལ་བའི་གནས་གསུམ།

—

Buddhas discipline in ways that are unequivocally gentle, unequivocally harsh, and both gentle and harsh.

g.402 three robes

chos gos gsum

ཆོས་གོས་གསུམ།

tricṭvāra

The upper robe, under robe, and mantle of a monk.

g.403 three trainings

bslab pa gsum

བསྐྱབ་པ་གསུམ།

śikṣātraya · trīśikṣā

Ethics, attention, and wisdom.

g.404 three types of knowledge

rig pa gsum

རིག་པ་གསུམ།

trividyā

Recollecting past lives, presaging death, and knowing the exhaustion of defilements.

g.405 tīrthika

mu stegs can

མུ་སྟེགས་ཅན།

tīrthya · *tīrthika*

The term used by early Buddhists to refer to contemporary religious or philosophical orders, including Brahmanical traditions as well as non-Brahmanical traditions such as the Jains, Jāṭilas, Ājīvikas, and Cārvākas. Initially, the term *tīrthika* or *tīrthya* may have referred to non-Brahmanic ascetic orders. According to Edgerton and supported by Schopen (2000, n. I.18), the term was generally used in a pejorative sense, as a marker of differentiation.

See also [n.26](#) and [n.27](#).

g.406 **Tiṣya**

skar rgyal

སྐར་རྒྱལ།

tiṣya

Lokāyata philosopher from Dakṣiṇa who bested Māṭhara in debate and was offered the hand of Māṭhara's daughter, Śārikā. Father of Upatiṣya (aka Śāriputra).

g.407 **to parse**

'byed pa

འབྱེད་པ།

—

g.408 **tonics kept for seven days**

zhag bdun par bcang ba

ཞག་བདུན་པར་བཅང་བ།

sāptāhika

These medicinal tonics were called “seven-day tonics” because monks were only permitted to keep them for seven days after receiving them. They were primarily used to treat imbalances of prāṇa and include butter, ghee, oil, molasses, lotus root and the oil gained from melting the fat of fish, crocodile, rabbit, bear and pig.

g.409 **training of higher attention**

lhag pa'i sems kyi bslab pa

ལྷག་པའི་སེམས་ཀྱི་བསྐྱབ་པ།

adhicittaśikṣā

g.410 **transcended the five rebirths**

'gro ba lnga las yang dag par 'das pa

འགྲོ་བ་ལྔ་ལས་ཡང་དག་པར་འདས་པ།

pañcagatisamatikrānta

Buddhas have transcended rebirth as a god, human, hell being, animal, and spirit.

g.411 transgression

ltung byed

ལྷུང་བྱེད།

pāyantika

The third most severe of the five types of offenses a monk can incur. There are 120 different types of transgression, thirty requiring forfeiture and ninety simple transgressions.

g.412 transgression requiring forfeiture

spang ba'i ltung byed

སྤང་བའི་ལྷུང་བྱེད།

naihsargikāpatti

A sub-type of offense of which there are thirty varieties. These are expunged through communal confession and the forfeiting of the object that caused the transgression.

g.413 travel the realm

ljongs rgyur 'gro ba

ལྷོངས་རྒྱུ་འགྲོ་བ།

—

g.414 tribute

lo thang dang dpya

ལོ་ཐང་དང་དཔྱ།

karapratyāya

g.415 tumors

skran

སྐྱན།

gulma

Symptom that may be evidence of an illness considered an impediment to ordination. According to Monier-Williams, this is a chronic enlargement of the spleen or any glandular enlargement.

See also n.125.

g.416 two day fevers

nyin gnyis pa

ཉིན་གཉིས་པ།

dvaitīyaka

Symptom that may be evidence of an illness considered an impediment to ordination.

See also n.125.

g.417 Udayana

shar ba

ཤར་བ།

udayana

Son of King Śatānīka of Kauśāmbī.

g.418 Udāyin

'char ka

འཆར་ཀ།

udāyin

One of the notorious “group of six” monks whose antics and heavy-handed interference prompted a great many of the Buddha’s injunctions on conduct.

g.419 Ujjayinī

'phags rgyal

འཕགས་རྒྱལ།

ujjayinī

The kingdom of King Anantanemi.

g.420 under robe

sham thabs · mthang gos

ཤམ་ཐབས། · མཐང་གོས།

nivāsana · antarvāsa

One of a Buddhist monk's three robes. The term *sham thabs* (*nivāsana*) is the most widespread and is the one used throughout this text, except in 1.485 and 1.496 where the alternative term *mthang gos* (*antarvāsa*) is used.

g.421 undermining

'gyed pa

འགྱེད་པ།

—

g.422 undershirt

rngul gzan

རྩུ་གཟམ།

saṃkākṣikā

g.423 Upāli

nye bar 'khor

ཉེབར་འཁོར།

upāli

A great upholder of monastic discipline, who recited the vinaya at the First Council following the Buddha's passing.

g.424 Upananda

nye dga'

ཉེདག་ལ།

upananda

One of the notorious "group of six" monks whose antics and heavy-handed interference prompted a great many of the Buddha's injunctions on conduct.

g.425 Upasena

nye sde

ཉེསྡེ།

upasena

A monk of one year whose premature taking of a ward prompted the Buddha to decree that only those who had been monks for ten years could allow going forth, grant ordination, accept charge of novices, give refuge, and live independently.

g.426 Upatiṣya

nye rgyal

ཉེར་རྒྱལ།

upatiṣya

Śāriputra's grandfather named him Upatiṣya, "Tiṣya's Heir," to honor Śāriputra's father Tiṣya.

g.427 upper robe

bla gos

ལྷ་གོས།

uttarāsaṅga

One of a Buddhist monk's three robes

g.428 upper room

khang pa brtsegs pa

ཁང་པ་བརྩེགས་པ།

kūṭāgāra

An acceptable form of shelter for a monk, as identified in the Four Supports section of the ordination ritual. Also, terraced cottage, tower, pavilion, penthouse, etc.

g.429 urethral fistula

mtshan par rdol ba

མཚན་པར་རྩོལ་བ།

bhasmaka · bhagaṃdara

Symptom that may be evidence of an illness considered an impediment to ordination.

See also [n.125](#).

g.430 urinary retention

chus bgags pa

ཚུས་བགགས་པ།

mūtrarodha

Symptom that may be evidence of an illness considered an impediment to ordination.

See also [n.125](#).

g.431 Uruvilvā

lteng rgyas

ལུའིལ་བོ་

uruvilvā · urubilvā

Known in Pali as *Uruvela*, Uruvilvā is another name for Gayā. The Buddha inspired a group of one thousand dreadlocked ascetics to join his order of monks and ordained them there. Also spelled Urubilvā.

g.432 Uttara

bla ma

འཊཱ་ར་

uttara

A young brahmin whose awakening as Śākyamuni was foretold by the Buddha Kāśyapa.

g.433 Vārāṇasī

wA rA Na sI

འཁྲ་ར་ལ་ས་ལི་

vārāṇasī

Definition from the 84000 Glossary of Terms:

Also known as Benares, one of the oldest cities of northeast India on the banks of the Ganges, in modern-day Uttar Pradesh. It was once the capital of the ancient kingdom of Kāśi, and in the Buddha's time it had been absorbed into the kingdom of Kośala. It was an important religious center, as well as a major city, even during the time of the Buddha. The name may derive from being where the Varuna and Assi rivers flow into the Ganges. It was on the outskirts of Vārāṇasī that the Buddha first taught the Dharma, in the location known as Deer Park (*Mṛgadāva*). For numerous episodes set in Vārāṇasī, including its kings, see *The Hundred Deeds*, Toh 340.

g.434 Vāṣpa

rlangs pa

འཁྲ་པ་

vāṣpa · bāṣpa

One of the Five Excellent Companions, with whom Siddhārtha Gautama practiced asceticism near the Nairāñjanā River and who later heard the Buddha first teach the Four Noble Truths at the Deer Park in Sarnath.

g.435 vegetables

spags pa

སྤྲུག་ས་པ།

utpinda

An acceptable form of food for a monk, as identified in the Four Supports section of the ordination ritual.

g.436 veranda

bsil khang

བསིལ་ཁང་།

harmya

An acceptable form of shelter for a monk, as identified in the Four Supports section of the ordination ritual. Here, a covered area or overhang formed by crossbeams extending from a house rather than a harmyam mansion with several rooms and an open courtyard.

g.437 veranda above a gatehouse

sgo khang gi steng gi bsil khang

སྒོ་ཁང་གི་སྟེང་གི་བསིལ་ཁང་།

bālāgrapotikā · vātāgravedikā · vātāgravedikā

An acceptable form of shelter for a monk, as identified in the Four Supports section of the ordination ritual.

g.438 victor's prize

rgol ba'i longs spyod

རྒོལ་བའི་ལོངས་སྟོད།

vādibhoga

A prize awarded by a king to the winner of a debate. In the *Vinayavastu*, the prize was title to a village and its taxes.

g.439 Vidyākaraprabha

bi dyA ka ra pra bha

བི་དྭ་ཀ་ར་པ་བླ།

vidyākaraprabha

According to Nyangral Nyimai Özer's history, Ralpachen invited the Indian preceptor Vidyākaraprabha to Tibet along with Jinamitra, Surendrabodhi, and Dānaśīla in the first part of the ninth century (Martin, 2002, n. 13).

Vidyākaraprabha was the author of the *Madhyamakanayasārasamāsaprakaraṇa*, a

work in the Yogācāra-Madhyamaka school pioneered by Śāntarakṣita (Ruegg, 1981, 99, n. 311), translated into Tibetan with Paltsek under the name *dbu ma'i lugs kyi snying po mdor bsdus pa'i rab tu byed pa* (Toh 3893, Degé Tengyur, vol. HA, folios 43b.5–50a.6). He worked with Paltsek on numerous other translations on topics as diverse as the *Sphuṭārthā* commentary to the *Abhisamayālaṅkāra*, an extract from Buddhaghoṣa's *Vimuktimārga*, and the early tantra *Vidyottamamahātantra* (see Martin, 2006).

g.440 Vimala

dri med

འཇིག་མེད།

vimala

One of the first to join the Buddha's order of monks. He followed his friend Yaśas into the Buddhist order.

g.441 Vinaya master

'dul ba 'dzin pa

འདུལ་བ་འཛིན་པ།

vinayadhara

g.442 Vipāśyin

rnam par gzigs pa

རྣམ་པར་གཟིགས་པ།

vipāśyin

One of the six buddhas who preceded Śākyamuni in this Fortunate Eon.

g.443 Virūḍhaka

'phags skyes po

འཕགས་སྐྱེས་པོ།

virūḍhaka

A son of King Prasenajit of Kosala, who first served as a general in his father's army, but later usurped the throne. As a boy he discovered that his mother, who had been offered to his father by the Śākya, had originally only been a servant rather than a noblewoman as the Śākya had claimed; and later, as king, in revenge he attacked and destroyed Kapilavastu, slaughtering most of the Śākya inhabitants. However, he then died there in a flood. Not to be confused with the Virūḍhaka who is one of the Four Great Kings.

g.444 Viśvabhū

thams cad skyob

ཐམས་ཅད་སྐྱོབ།

viśvabhū

One of the six buddhas who preceded Śākyamuni in this Fortunate Eon.

g.445 voided urine

bkus te bor

བཀུས་ཏེ་བོར།

pūtimukta

The medicine of first resort for monks, as identified in the Four Supports section of the ordination ritual.

g.446 vomiting and diarrhea

gsud pa

གསུང་པ།

viṣūcikā

Symptom of a cholera-like illness considered an impediment to ordination.

See also [n.125](#).

g.447 VOW

brtul zhugs

བརྟུལ་ཞུགས།

vrata

g.448 walkway

'chag sar byas pa

འཆག་སར་བྱས་པ།

kṛtacaṅkramaṇa

An acceptable form of shelter for a monk, as identified in the Four Supports section of the ordination ritual.

g.449 wandering mendicant

kun tu rgyu

ཀུན་ཏུ་རྒྱ།

parivrājaka

Definition from the 84000 Glossary of Terms:

A non-Buddhist religious mendicant who literally “roams around.”

Historically, they wandered in India from ancient times, including the time of the Buddha, and held a variety of beliefs, engaging with one another in debate on a range of topics. Some of their metaphysical views are presented in the early Buddhist discourses of the Pali Canon. They included women in their number.

g.450 welcome

so sor kun dga' bar bya

སོ་སོར་ཀུན་དགའ་བར་བྱ།

—

To welcome a visitor with pleasantries.

g.451 welts

glog pa

གློག་པ།

rajata

Symptom that may be evidence of an illness considered an impediment to ordination.

See also [n.125](#).

g.452 will not take root in this Dharma and Vinaya

'dul ba 'di la mi skye ba'i chos can

འདུལ་བ་འདིལ་མི་སྐྱེ་བའི་ཚོས་ཅན།

—

Someone for whom there are factors that prevent giving rise to the vows (Kalyāṇamitra, folio 292.a.4).

g.453 wooden hut

spang leb khang

སྤང་ལེབ་ཁང་།

phalacchadana

An acceptable form of shelter for a monk, as identified in the Four Supports section of the ordination ritual.

g.454 wool

be'u ras

བེའུ་རས།

prāvāra

An acceptable form of cloth for a monk, as identified in the Four Supports section of the ordination ritual.

g.455 woolen cloth

bal gos

བལ་གོས།

aurṇakavāsa

An acceptable form of cloth for a monk, as identified in the Four Supports section of the ordination ritual.

g.456 worked to harm the king

rgyal po la gnod pa'i las byed pa

རྒྱལ་པོ་ལ་གནོད་པའི་ལས་བྱེད་པ།

**rājāpathya* ^{RS}

One of the classes of people barred from joining the renunciate order.

g.457 worn out by burdens

khur gyis dub pa

ཁུར་གྱིས་དུབ་པ།

bhāracchinna

A physical condition considered an impediment to ordination.

g.458 worn out by the road

lam gyis dub pa

ལམ་གྱིས་དུབ་པ།

mārgachinna

A physical condition considered an impediment to ordination.

g.459 worn out by women

bud med kyis dub pa

བུད་མེད་གྱིས་དུབ་པ།

strīchinna

A physical condition considered an impediment to ordination.

g.460 yard

sab mos bskor ba

སབ་མོས་བསྐྱར་བ།

vāṭadattikā · vāṭadattikā

An acceptable form of shelter for a monk, as identified in the Four Supports section of the ordination ritual.

g.461 Yaśas

grags pa

ཐལ་ས་པ།

yaśas

The son of a wealthy merchant in Vārāṇasī. After the five excellent disciples, Yaśas was the next to go forth and receive ordination. He was followed in short order by Pūrṇa, Vimāla, Gavāṃpati, and Subāhu, all five together being referred to as the “five excellent companions.”

g.462 Yaṣṭī Grove

ltang brang gi tshal

ལྷ་བྲང་གི་ཚལ།

yaṣṭīvana

The forest outside of Rājagṛha where King Bimbisāra, along with 80,000 gods and many hundreds of thousands of Magadhan brahmins and householders, were converted to Buddhism.

g.463 Your Majesty

lha

ལྷ།

deva

The term *deva*, meaning “god,” was often used as an honorific term of address for divine beings and royalty.