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The Chapter on the Restoration Rite

Poṣadhavastu

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“The Chapter on the Restoration Rite” from The Chapters on Monastic Discipline

Vinayavastu Poṣadhavastu

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TABLE OF CONTENTS

- ti. Title
- im. Imprint
- co. Contents
- s. Summary
- ac. Acknowledgements
- i. Introduction
 - Overview
 - Structure and Contents
 - Tīrthika: The Seated Practice of Yoga
 - Kapphiṇa: A Narrative on the Need for Quorum
 - The Prātimokṣa Sūtra
 - The Etymology of Poṣadha
 - Restoring the Prātimokṣa Vow
 - Site
 - The King
 - Several Repetitions
 - Translations & Other Studies
- tr. The Translation
 - p1. Prologue
 - 1. Tīrthika
 - Tīrthika
 - The Motion
 - Consent
 - Seated Practice
 - Meditation Residence
 - Manager

- Acts
- Agreeing on the Restoration Rite Site
- 2. Kapphiṇa
 - Kapphiṇa
 - Robes
 - Consent to Undo
 - Consent for the Small Boundary
 - Consent for the Large Boundary
 - Consent to Shrink, Expand, and Undo
 - Demarcate
 - In Possession Of
 - Undemarcated
 - Villages
 - The Forest
 - Acts
- 3. Site
 - Site
 - The Early Part of the Rains
 - The Later Part of the Rains
 - Visiting
 - Traveling the Countryside
 - The Night Has Passed, Perform the Restoration Rite
 - Rouse the Intention for the Restoration Rite
- 4. The King
 - The King Apprehends a Monk
 - There Is Business So Do Not Rise
 - Giving Exemptions to the Deranged
 - The Ten Recollections
- 5. Several Repetitions
 - Lack of a Quorum
 - Numbers
 - Going
 - The Restoration Rite of Professed Purity
- n. Notes
- b. Bibliography

- Kangyur and Tengyur Sources
 - Sanskrit Sources
 - Secondary Sources
- g. Glossary

s.

SUMMARY

- s.1 *The Chapter on the Restoration Rite* is the second of *The Chapters on Monastic Discipline's* seventeen chapters. In it, the Buddha describes a seated yoga, formal protocols, and a rite of restoration that can be observed on the *upavasatha* (or *poṣadha*) holiday. After explaining how monks should practice seated yoga, the Buddha consents first to the building of small clusters of meditation residences and later to gradually larger settlements that come to include multistoried meditation halls with scented shrine rooms and rooftop verandas. This chapter also explains how all monks at a monastery must gather fortnightly in the hall or in a place that has been specially demarcated for such purposes within the monastery site's larger boundary. There, they observe the *poṣadha* or "restoration rite" by listening to *The Prātimokṣa Sūtra* recitation and making the appropriate amends for their offenses.
- s.2 The present chapter together with *The Chapter on Lifting Restrictions* and *The Chapter on the Rains* present the "Three Rites" that are considered central to monastic common living: the Rite of Restoration, the Rite of Lifting Restrictions, and the Rite of Pledging to Settle for the Rains. The regular observance of the "Three Rites" at an officially demarcated monastic site is considered a crucial component in ensuring the integrity of the monastics living there and nearby.

ac.

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ac.1

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i.

INTRODUCTION

· Overview ·

i.1

The Chapters on Monastic Discipline narrates the history of the Buddhist saṅgha as a frame story for its record of rulings on the communal life of Buddhist monks and nuns.¹ This grand narrative, as remembered by the compilers of the Mūlasarvāstivāda Vinaya, begins in *The Chapter on Going Forth* with the early life of the Buddha and the growth of his community. At first, ascetic seekers were simply invited to join the Buddha in living a holy life conducive to liberation. This early saṅgha was still peripatetic and unorganized by any hierarchy. Monks, or more properly “mendicants,”² wandered the countryside, and as they did so people from faraway places began to seek out the Buddha. When the Buddha heard of one aspirant who had died while on the way to see him to get ordained, he formulated a simple rite by which those who wanted to live the holy life according to the Dharma and Vinaya he had taught could be ordained by monks other than himself.

i.2

Once ordained, though, new monks were left to find their own way, with no monastic mentor or spiritual director to tutor and teach them. Not surprisingly, with no one to instruct the newly admitted, some Buddhist monks began to gain a reputation for bad behavior among the influential householders and the other ascetic orders of the day.³ In response, the Buddha required that the newly admitted live and train under a monastic elder or “support” for at least five years. *The Chapter on Going Forth* depicts monks living both sedentary and itinerant lives, the former staying in huts and even multistoried buildings built in parks near the main urban and trading centers of the day, while the latter traveled the countryside, staying on the outskirts of villages and begging alms as they went. Different preferences for these diverging lifestyles must have led to a dilemma for many monastic mentors and those they were mentoring. A narrative in *The Chapter on Going Forth* tells us that when the summer rains came to an end, some monks whose elderly preceptors did not want to travel the countryside

were torn between their obligation to stay with their support and their wish to travel the countryside like other wandering mendicants. This prompts the Buddha to allow monks in training to seek a new support, whose lifestyle or instruction better suits them.⁴

i.3 In this second chapter, *The Chapter on the Restoration Rite*, the monastic mentor or support is never explicitly mentioned. But the chapter does emphasize that a proper monastery has on site at least one upholder of the sūtras, the vinaya, and the abhidharma—most specifically, someone who knows how to recite *The Prātimokṣa Sūtra*—so that every two weeks the monks can gather there, listen to the elder recite *The Prātimokṣa Sūtra*, and make amends for their offenses. Since this knowledge of the sūtras, the vinaya, and the abhidharma, including knowing how to recite *The Prātimokṣa Sūtra*, is a quality attributed to the mentor in *The Chapter on Going Forth*,⁵ it seems clear that the elder at a restoration rite site described in this chapter would also have at least one or two wards or apprentices living with and training under him on site.

i.4 *The Chapter on the Restoration Rite* opens on the *upavasatha*—a holiday fast undertaken during the full or new phase of the moon—with the Buddha staying in a park within the boundary of a monastic site known as the Kalandakanivāpa. A group of Buddhist lay vow holders wish to pay respect to the Buddhist saṅgha⁶ but, knowing that the monks will be meditating at that early hour, decide to visit a different park. There, they find a group of wandering mendicants from a non-Buddhist order with a threefold upavasatha observance consisting of seated meditation, formal protocols, and a rite to mark the holiday. Impressed, the lay vow holders return to the Kalandakanivāpa, where they enjoin the Buddha to institute a formal upavasatha observance for Buddhists. The Buddha's response to this request takes up the remainder of *The Chapter on the Restoration Rite* as the Buddha articulates a threefold observance consisting of “a seated practice, a protocol, and a restoration rite.”⁷

i.5 In *The Chapter on Going Forth*, the Buddha defines the range of acceptable shelter for monks, praising the foot of a tree as best but also allowing monks to live in multistoried buildings, halls, large estate buildings, and so on.⁸ Here, in *The Chapter on the Restoration Rite*, we are given the backstory of how itinerant Buddhist mendicants encouraged to live at the foot of trees came to live in increasingly elaborate settlements supported by permanent endowments. According to *The Chapter on the Restoration Rite*, the monks' need for a place to practice meditation undisturbed is what drives the growth of Buddhist monastic settlements. Monks try but fail to practice meditation in several places before the Buddha consents to the construction of small meditation residences. Small clusters of huts give way to larger clusters until

the Buddha allows a community meditation hall to be built with monastic dwellings in a three-sided ring around the hall. Eventually, when the monks do not fit even into single-story halls, the Buddha consents to the building of a second story, and so on. And, since such facilities require management, the Buddha also consents to the appointment of five kinds of caretakers, who serve as a monastery administrative committee, each with individual responsibility over the site, the residences and hall, the work roster, the monastery resources and supplies, and the attendants on site, respectively.

- i.6 The distinction between preceptor/ward and instructor/apprentice that is introduced in *The Chapter on Going Forth* is here augmented with distinctions between resident and occupant monks, as well as resident and visiting monks. These designations speak to a mobile Buddhist saṅgha and suggest that the freedom of movement promised after five years to qualified monks was eagerly embraced. Such movement is well documented in both medieval China and Tibet, where monks traveled for business, pilgrimage, study, and more. *The Chapter on the Restoration Rite* picks up from *The Chapter on Going Forth*, as Buddhist monks living in parks form communities united around a shared restoration rite site. There, they meet fortnightly to restore their training through meditation and confession. The compilers of the Mūlasarvāstivāda Vinaya cite numerous difficulties that interfere with the monks' ability to meditate as the pretext for the increasingly complex monastic settlements.

· Structure and Contents ·

- i.7 Like the other chapters of *The Chapters on Monastic Discipline*, *The Chapter on the Restoration Rite* includes a “global summary” or *piṇḍoddāna*. In this case, the global summary groups the contents of *The Chapter on the Restoration Rite* into five sections under the headings Tīrthika, Kapphiṇa, Site, The King,⁹ and Several Repetitions.

·· Tīrthika: The Seated Practice of Yoga ··

- i.8 In this first section, Tīrthika, the Buddha prescribes a “seated practice” called “yoga” that is to be done on the upavasatha:¹⁰
- i.9 “Not knowing what a seated practice, a protocol, or a restoration rite ought to be, the monks appealed to the Blessed One, who replied, ‘Come, monks. The seated practice is called *yoga*.’ ”¹¹

- i.10 Nowadays, yoga is generally associated with *haṭhayoga* or one of its derivatives, which emphasize bodily postures and breath control. But the *aṣṭāṅgayoga* or “eight-limbed yoga” taught by Patañjali in the *Yogasūtra* includes much more, such as vows, social duties, and obligations.¹² Here, in *The Chapter on the Restoration Rite*, *yoga* refers to the seated practice of meditation or *samādhi*. Kalyāṇamitra explains that *yoga* here refers to *samādhi* and includes under its umbrella of meditations the practice of *smṛtyupasthāna* or “application of mindfulness”:
- i.11 “Yoga: *samādhi*, the close placement of mindfulness on the body and so on.”¹³
- i.12 For the upavasatha yoga, the practice that the Buddha prescribes in this chapter is a “contemplation of the repulsive”:¹⁴
- i.13 “ ‘Reflect on this: No matter how you sit or what you do, the whole of this body, from the soles of the feet up to the hair on the crown and all the skin in between, is filled with all sorts of impurities—the hair on the head and face, the nails and teeth, the dirt, the grime, and the skin, flesh, bones, sinews, veins, kidneys, heart, spleen, lungs, intestines, colon, stomach, guts, bladder, liver, feces, tears, mucus, oils, lymph, marrow, fat, bile, phlegm, pus, blood, brains, meninges, and urine.’ ”¹⁵
- i.14 Bhikkhu Anālayo explains how contemplating the repulsive helps nurture attention and insight, as Ācārya Śūra and other (Mūla-)sarvāstivādin¹⁶ commentators maintain:
- i.15 “The purpose of contemplating the nature of the body is to bring its unattractive aspects to the forefront of one’s attention, thereby placing the attractive aspects previously emphasized in a more balanced context. The aim is a balanced and detached attitude towards the body. With such a balanced attitude, one sees the body merely as a product of conditions, a product with which one need not identify.”¹⁷
- i.16 Various versions of the contemplation of the repulsive and other yogas are known to have been practiced in northwest India and Central Asia, including areas populated by Mūlasarvāstivādin monastics.¹⁸ Scholarship has also shown that meditation, and visualization in particular, was often regarded as a key component of Buddhist repentance practices in these northerly regions.¹⁹
- i.17 It is in this section that (as mentioned above) the Buddha takes mercy on the monks—as they struggle with the absence of a dedicated place to practice yoga, encountering interruptions as they try to meditate in front of

the monastery gates, on the outskirts of town, and then in the jungles and forests—and allows the building of meditation residences, where yoga can be cultivated free of disturbance. Since facilities need managing, the Buddha then stipulates the duties of a meditation residence manager.

· · Kapphiṇa: A Narrative on the Need for Quorum · ·

i.18 The second and third components of the Buddhist upavasatha observance—the “protocol” for agreeing on a “restoration rite site” and the “restoration rite” itself—are introduced in the second section, denoted in the chapter’s global summary by “Kapphiṇa.”

i.19 One upavasatha day, the monk Kapphiṇa, who reckons himself to be pure of all wrongdoing and offenses, wonders whether he should join the saṅgha in observing the restoration rite. The Buddha intuitively grasps Kapphiṇa’s thoughts and appears before him to remind him that:

i.20 “ ‘The pure always observe the fast.
The pure always observe the restoration rite.
The pure whose behavior is pure
Indeed fulfill their observance.’ ”²⁰

i.21 The Buddha insists that Kapphiṇa attend, which Kalyāṇamitra interprets as rebuking Kapphiṇa.²¹ In Kalyāṇamitra’s interpretation, the Buddha is putting the abstemious but proud monk in line and reminding him of his responsibility to listen to the *The Prātimokṣa Sūtra* recitation every two weeks. For the Buddha had already declared:

i.22 “ ‘What is the restoration rite? Monks, it is the recitation of *The Prātimokṣa Sūtra* that I have taught. From now on, you should recite it every two weeks.’ ”²²

i.23 Kapphiṇa’s story seems to be a narrative about the need for a quorum—the presence or consent of all monks on site—during the restoration rite.²³ The need for a quorum reflects an important function of the restoration rite, which is to affirm the purity of the saṅgha on a regular basis. Here, for a monk or nun to be “pure” means either (1) that they have not incurred any offenses or (2) that they have confessed and made amends for them. Many scholars have observed that the saṅgha’s reputation for upstanding moral conduct was inextricably tied to patronage, that the saṅgha’s purity was the form of currency famously described by the French sociologist Pierre Bourdieu as “symbolic” and “cultural capital.”²⁴ That the saṅgha communally affirms its members’ monastic purity every fortnight assures the laity that the saṅgha is the proper recipient of alms—that giving to the

saṅgha will yield desirable karmic fruits—which helps to ensure continued lay support. This was a pressing social concern for Buddhist monastics, as can be discerned in the narrative that begins this chapter, which portrays a group of laypeople admiring the upavasatha observances of non-Buddhist ascetic communities.

- i.24 After the Buddha convinces Kapphaṇa to attend the restoration, the two of them go together to where the other monks have gathered. There, the Buddha teaches the assembled monks how to demarcate the boundaries of a monastic “site” or precinct. Once the matter of sites and boundaries has been thoroughly clarified through a series of prescriptions and supplementary prescriptions, prohibitions, and consents,²⁵ the Buddha explains that the entire *Prātimokṣa Sūtra* does not need to be recited during the restoration rite. Instead, the reciter must recite the opening narrative to *The Prātimokṣa Sūtra*.²⁶ After that, the reciter can choose whether to *communicate the heading*—that is, to name only the class, e.g., the four defeats, the thirteen saṅgha remnants, and so on—or to individually recite each offense in a class. Once the reciter has begun to recite the individual offenses that comprise a class, he must continue reciting to the end of that class or the recitation will be considered improper.²⁷ In short, *The Prātimokṣa Sūtra* must be recited in one of five ways, whether reciting classes simply by heading or in full. At its simplest, a proper recitation of *The Prātimokṣa Sūtra* may therefore be a very abbreviated recitation in which the opening narrative is recited in full followed by the recitation only of the classes’ names, with no mention of individual offenses.

... The Prātimokṣa Sūtra ...

- i.25 The commentator Ācārya Śūra²⁸ tells us that the early saṅgha committed no offenses during the first twelve years of the Buddha’s ministry. There was thus nothing to confess or amend for, and so no formal rules—that is, no *Prātimokṣa Sūtra* as we know it—to recite on the upavasatha.²⁹ Instead, the Buddha would recite two now-famous verses when the community gathered on the upavasatha. As Śūra recounts:

- i.26 “The Blessed One’s śrāvaka saṅgha had no faults or ruptures for twelve years after the Blessed One had perfectly awakened and amassed a following of śrāvaka disciples. The Blessed One would recite the śrāvaka saṅgha’s prātimokṣa concisely as:
- “ ‘Commit not a single misdeed. Gather an abundance of virtue.
Discipline your mind. This is the Buddha’s teaching.
Restraint of the body is noble, restraint of speech is noble, restraint of mind is noble—restraint in all things is noble.
The monk who is fully restrained is freed from all suffering.
- “ ‘Having guarded one’s words and also restrained the mind,
One does not commit bodily nonvirtues.
If these three paths of action are fully mastered,
One will attain the path spoken of by seers.’
- “And thus, no śrāvaka training precepts³⁰ were decreed for the Vinaya.”³¹
- i.27 Then, in the thirteenth year, Sudinna left the household life and joined the Buddha’s order. Śūra continues:
- i.28 “While staying in a grass hut in the forest, Sudinna was misled by his own mother to resort to the unchaste act of intercourse with his former wife. Seeing that Kalandakaputra Sudinna’s engaging in sex would be the first of many incidents that could spill over,³² the Blessed One gathered the saṅgha of monks on account of this occurrence, this situation, and this circumstance. He, who saw ten benefits to decreeing training precepts, decreed the śrāvaka training precepts in the Vinaya and from that point forward presented the five classes of offense by decreeing a training precept for every cause of each situation.”³³
- i.29 Prior to this, Ācārya Śūra tells us, the Prātimokṣa Vow (*prātimokṣasaṃvara*) did not consist of specific prohibitions. With the decreeing of training precepts, the generic exhortation to restraint urged by the Buddha becomes a formal Rule with offenses organized into five classes, and Sudinna’s act becomes the first of 253 specific offenses that Mūlasarvāstivādin monks are to restrain themselves from.
- i.30 The exact meaning of the word *prāti-* in the title *Prātimokṣa Sūtra* and the related term *prātimokṣasaṃvara* (“Prātimokṣa Vow”) has been the subject of debate for centuries.³⁴ Ācārya Śūra relates the three (Mūla-)sarvāstivādin interpretations in his *Guide to The Prātimokṣa Sūtra*.³⁵ The first interpretation reads *prati* (with a short *a*) to mean “first.” *Mokṣa* here, as in the next two interpretations, means “liberated,” so *pratimokṣa* means “first liberated.”

Ācārya Śūra explains that Buddhist vow holders first obtain a vow or *saṃvara* after repeating a pledge three times.³⁶ Thus, a *prātimokṣasaṃvara* is the “vow” by which one is “first liberated” from *not* having that vow. Here, the Sanskrit prefix *prati* is apparently used in its sense of “in opposition to, against, counter,”³⁷ as suggested by Ācārya Śūra’s opposition of vow-holding and not vow-holding.

i.31 The second interpretation reads *prati* (with a short *a*) to mean “individual,” as in “an individual person,” while *mokṣa* again means “liberation.” This yields the most familiar interpretation of *prātimokṣa*, meaning “individually liberated.” Importantly, however, Ācārya Śūra does not suggest that the Buddhist vow holder cares only for their own “individual liberation.” He appeals rather to the basic principles of karmic cause and effect; observance of a vow liberates only the individual vow holder and not others.

i.32 The third interpretation reads *prāti* as a compound prefix (*pra+ati*) with a long *ā*, which yields the meaning “on account of” and hence, “method.” Here, *mokṣa* or “liberation” refers to “freedom,” that is, *nīryāna* or *nirvāṇa*. Thus, in the third interpretation, *prātimokṣa* means that the *prātimokṣa* is the “method” by which a vow holder is “liberated” from *saṃsāra*.

i.33 Tshonawa Sherab Zangpo, the thirteenth-century Tibetan authority on the Mūlasarvāstivāda Vinaya, records the same three etymologies:

i.34 “Fourth, regarding etymology, there are three [interpretations] of *prātimokṣa* [in the compound *prātimokṣasaṃvara*]: (1) the vow of individual liberation, (2) the vow of initial liberation, and (3) the vow that is a method for liberation. Of those three, [the first takes] *prati* as “individual” and *mokṣa* as “liberation,” thus yielding “individually liberated” in the sense that the person who safeguards pure conduct will themselves, as an individual, be liberated from the lower realms and *saṃsāra*; the safeguarding of pure conduct by another [person] does not liberate some other [person]. [The second takes] *prati* as “initial” and *mokṣa* as “liberation,” thus yielding “initial liberation” in the sense that one is liberated from one’s former state without the vow from the first moment that one obtains the vow.³⁸ [The third takes] *prāti* grammatically to mean “method” and *mokṣa* to mean “liberation,” thus yielding “method of liberation.” Hence, [*prātimokṣasaṃvara*], in its turn, can be read as “the vow that is the method of liberation.” These three etymologies are given in the text of *The Fifty Fascicles*.³⁹

i.35 After *The Prātimokṣa Sūtra*'s narrative introduction or *nidāna* has been recited, a motion is made to recite the remainder.⁴⁰ Then, the saṅgha elder charged with reciting *The Prātimokṣa Sūtra* asks whether any monk present has incurred a fault to which he has not yet confessed. Remaining silent at that point is taken to be a profession of purity. Monks are again called upon to profess their purity after each class of offense has been recited.⁴¹ If a monk has an offense to confess, at the appropriate juncture he says:⁴²

i.36 “ ‘Venerable, please listen. I, the monk named so-and-so, have incurred this offense. I, the monk named so-and-so, confess and disclose each and every one of those offenses before you, venerable; I do not conceal them. If I confess and disclose them, I will be at ease. If I do not confess and disclose them, I will not be at ease.’

“That should be repeated verbatim a second and third time.

“He is then asked, ‘Do you recognize the offense?’

“The monk should reply, ‘I do.’

“He is then asked, ‘From now on, will you refrain from it?’

“He replies, ‘I will.’

“That should be repeated verbatim a second and third time.

“The confessor should then say, ‘That is proper.’

“The confessant should then reply, ‘Excellent.’ ”⁴³.

i.37 For this reason, the present chapter is sometimes described as “the chapter on confession,”⁴⁴ though *confession* must be followed with a pledge of *restraint*.⁴⁵ This pattern of *confession* and *restraint* is found also in other classic confession practices like the “Three Sections” (*triskandhaka*) rite⁴⁶ and tantric Vajrasattva practices. According to the Mūlasarvāstivāda Vinaya, the monastic should confess to a particular class of offense, acknowledge it to have been wrong, and declare their intention to restrain themselves from the offense in the future.⁴⁷

i.38 In translating the Sanskrit *poṣadha* (Tib. *gso sbyong*) as “restoration rite,” we have tried to capture both (1) the term’s origins in the wider Indian *upavasatha* observance and (2) the unique interpretations of *poṣadha* advanced by Mūlasarvāstivādin authorities. The Vedas, for instance, prescribe daylong purificatory fasts that culminate in sacrifices on the *upavasatha*.⁴⁸ During the fast, the sacrificer refrains from eating, sexual activity, and polluting behaviors in the hopes that the gods will “dwell near” during the ensuing sacrifice. To wit, the *Śatapata Brāhmaṇa* derives *upavasatha* from the prefix *upa* (“near”) and the verbal root *√vas* (“dwell”):

i.39 “Therefore all the gods betake themselves to his house, and abide near [him or the fires], in his house; whence this [day] is called *upavasatha*.”⁴⁹

- i.40 The *Mahāvvyutpatti*, a ca. ninth-century Sanskrit-Tibetan lexicon, does indeed record this sense of *upavasatha*, but under the entry *upoṣadham*, which is defined as “either observing a fast or doing the restoration.”⁵⁰ More commonly, Mūlasarvāstivādin sources give *poṣadha*. Other Buddhist Vinayas give similar variants: Sarvāstivādin sources give *poṣatha*, the Mahāsaṃghika-Lokottaravāda Vinaya has *upoṣadha*, while the Pāli Vinaya has *uposatha*.⁵¹ Linguistically speaking, the Mūlasarvāstivādin term *poṣadha* is almost certainly derived from the Sanskrit *upavasatha* through a process of translation between Sanskrit, Prakrit, and Middle Indic vernaculars.⁵² To reach the Mūlasarvāstivādin form of *poṣadha*, the *u-* prefix from *upavasatha* must be dropped, the *-ava* becomes *-o*, and the unvoiced *-tha* becomes the voiced *-dha*. (Mūla-)sarvāstivādin exegetes explain *poṣadha* via the root √*puṣ* (“to nurture, to grow”) rather than *upa*+√*vas* (“dwell near”), which would account for the final change, from *sa* to *ṣa*.
- i.41 Vasubandhu, whose work is closely associated with Sarvāstivādin traditions,⁵³ explains the term *poṣadha* as it is used in the eightfold observance undertaken by Buddhists on the *upavasatha*.⁵⁴ He acknowledges the derivation from *upavasatha* as above, and also proffers a hypothetical derivation of *poṣadha* from √*puṣ* (“to nurture, to grow”) and √*dhā* (“to foster”):
- i.42 “Some say it is called *upavāsa* in imitation of their fast because by it one dwells near to arhats. Or, because by it one dwells near to lifelong restraint.⁵⁵ Or, it is called *poṣadha* because of the nurturing of roots of virtue from trifling roots of virtue and thus one fosters the growth of mental virtue. That is why the Buddha said, ‘This is assuredly *poṣadha*.’”⁵⁶
- i.43 Vasubandhu’s etymological explanation or *nirukti* echoes Pāṇini’s *Dhātupāṭha* (*Recital of Verbal Roots*). In commenting on sūtra 17 of the *Aṣṭādhyāyī* (*Collection of Eight Chapters*), the author’s list of verbal roots, Pāṇini records that the verbal root √*dhā* has the sense of *dhāraṇapoṣaṇayoḥ*, that is, “fostering or nurturing.”
- i.44 The authors of *The Two-Volume Lexicon* (*sgra sbyor bam po gnyis pa*), a late eighth-century commentary on the contemporaneous *Mahāvvyutpatti*, give a slightly different etymology. They derive *poṣadha* from √*puṣ*, “to nurture,” and √*dhāv*, “to purify,”⁵⁷ which give us the Tibetan *gso* and *sbyong*, respectively:
- i.45 “*Poṣadha* from *poṣa*, as in *puṣṇate*, meaning ‘to nurture virtue and cause it to grow’; and *dha* as in *dhava gatisuddhau*, meaning ‘to run’ or ‘purify.’⁵⁸ Generally speaking, *gso sbyong* is a word that means to take the eight vows at the six times or to nurture and purify those parts of a monk’s rule that have lapsed.”⁵⁹

i.46 Thus, (Mūla-)sarvāstivādin commentators recognize *poṣadha* as a term for the eightfold upavasatha observance and the monastic restoration rite. And in both cases, the *poṣadha* observance is understood to be a rite that “nurtures and purifies,” that is, a “restoration rite” for Buddhists training in pure conduct. As the prolific Mūlasarvāstivādin commentator Kalyāṇamitra writes:

i.47 “*Poṣadha*, to nurture and purify pure conduct, ‘to cause to nurture.’”⁶⁰

i.48 As discussed earlier, *The Chapter on the Restoration Rite* prescribes a twofold upavasatha observance, beginning with the seated practice of yoga and concluding with recitation of *The Prātimokṣa Sūtra*. (Mūla-)sarvāstivādin commentators, including Guṇaprabha, Kalyāṇamitra, and Vimalamitra, describe these two *poṣadha* observances as (1) *śamatha-poṣadha* or *restoration through meditation*, and (2) *sāmagrī-poṣadha* or *restoration by an assembly*. They tell us that the first *nurtures* the training in attention and insight while the second *purifies* the training in pure conduct. The two *poṣadha* observances are thus understood to be an exercise in “restoration” via the three trainings. As Vimalamitra records in his *Compendium of the Vinaya*:

i.49 “*Poṣadha* is what nurtures and purifies the three trainings. There are two types: *restoration by an assembly* and *restoration through meditation*. The *restoration by an assembly* concerns pure conduct; an assembly is obtained through site, assembly, and rite. The *restoration through meditation* concerns attention and insight; it is the cultivation of the limbs of meditation.”⁶¹

... Restoring the Prātimokṣa Vow ...

i.50 It is unclear when this twofold *poṣadha* rubric was introduced but it is widespread in the materials translated from Indic languages into Tibetan during the eighth through tenth centuries CE.⁶² As far as we are aware, the Indic (Mūla-)sarvāstivādin commentators cite no textual precedent for this, in which case it may be considered to be of novel Mūla- or Sarvāstivādin coinage. It is worth noting, however, that the upavasatha observance described in the present chapter reflects wider Indian ideas about penance and expiation. In the *Dharmaśāstras*, Brahmanical texts on custom and law that date from roughly the same period as the Mūlasarvāstivāda Vinaya, sins are understood to have both soteriological and social effects. For example, a single negative act may both impede a favorable rebirth and also entail loss of caste or ostracism.⁶³

i.51 Similarly, the seated yoga and *The Prātimokṣa Sūtra* recitation purify two different kinds of transgression: *offenses* and *wrongdoings*.⁶⁴ *Offenses* are violations of a decree, while *wrongdoings* are acts that are wrong for moral reasons: killing and stealing, for example. Offenses and wrongdoings are not mutually exclusive since the Buddha decreed against many acts that are also wrong on moral grounds. In the case of an act that qualifies as both an offense and a wrongdoing, the offending monk must purify both, but through distinct methods. The *restoration through meditation* neutralizes the karmic effects of wrongdoing. The *restoration by an assembly* removes the offense, and the attendant impediments to the monk or nun's full participation in saṅgha affairs.⁶⁵ Ratnākaraśānti, the prolific late tenth–early eleventh-century commentator on all things Buddhist, writes:

i.52 “An *offense* is the transgression of a decree, so called because it causes a fall *and* impedes. [An offense] is an *impediment* because it impedes formal acts of the saṅgha and *paths*. The rest are to be regretted, that is, to be rued.”⁶⁶

i.53 An offense can be expunged and good status restored by making amends appropriate to the class of offense and participating in the restoration rite.⁶⁷ The Mūlasarvāstivādin *Prātimokṣa Sūtra* records 253 offenses for monks, which are grouped into five classes of decreasing degrees of severity:⁶⁸

1. four defeats;⁶⁹
2. thirteen saṅgha remnants;⁷⁰
3. two types of transgressions:⁷¹
 - a) thirty transgressions requiring forfeiture,⁷² and
 - b) ninety simple atonements;⁷³
4. four confessable offenses;⁷⁴ and
5. 112 misdeeds.⁷⁵

i.54 In *The Chapter on Going Forth*, the Buddha groups faults into three categories according to how one makes amends for them:

i.55 “When the monks are seated and assembled, they should each individually investigate whether they have incurred any faults in the past half a month that need to be restrained, confessed, or sanctioned. Recognizing those faults, they should make amends by resolving to restrain themselves, confessing them, or sanctioning them before taking their places.”⁷⁶

- i.56 Commenting on this passage, Kalyāṇamitra maps faults that must be “restrained, confessed, or sanctioned” onto the familiar classification of *five classes of offense*.⁷⁷
- i.57 “Every fortnight before performing the restoration rite, if they have not already done so, monastics should scrutinize themselves for things that should be restrained, that is, subtle mental faults; things that should be confessed, that is, simple atonements, confessable offenses, and misdeeds; and things that should be sanctioned, that is, saṅgha remnants and transgressions requiring forfeiture.”⁷⁸
- i.58 Simple atonements, confessable offenses, and misdeeds—classes 3b, 4, and 5 in the list above—do not require the saṅgha’s intervention. They can be expunged by confessing them “as a class” prior to, immediately before, or, as the present chapter states, during the restoration rite. Misdeeds do not even need to be confessed out loud, in fact. Resolving to refrain from them in the future is sufficient to expunge the offense.
- i.59 Saṅgha remnants and transgressions requiring forfeiture—classes 2 and 3a—must be sanctioned, either by issuing a probation, penance, and recission, or forfeiting a surplus item, respectively. Since these offenses require a multi-step expiation, they ought to be confessed immediately or as soon as possible, so as to allow the saṅgha sufficient time to impose the appropriate probation or penance, etc. That is why, Kalyāṇamitra says, they should be confessed at least one day prior to an ordination, the restoration rite, or the rite of lifting restrictions.⁷⁹ Probations, penances, and recissions for saṅgha remnants are described in *The Chapter on Penitents*.⁸⁰
- i.60 No amendments can be made for defeats—class 1. One can, however, be given a training and continue living among the saṅgha as a *śikṣadāttaka* penitent, as discussed in *The Chapter on Penitents* and *The Chapter on Persons*.⁸¹ Yet none of this is discussed in *The Chapter on Restoration*.

.. Site ..

- i.61 *The Chapter on the Restoration Rite*’s third section is denoted by the term “Site” in the chapter’s global summary. The material in this section emphasizes that every monastic community, as defined by its members’ sharing of a restoration rite site, should include a saṅgha elder who is able to recite *The Prātimokṣa Sūtra*.⁸² In the event that there is no saṅgha elder, one must be invited to preside over the restoration. Thus, this section also describes the protocol for receiving an upholder of the sūtras, the vinaya, or the mātṛkā. Next, instructions are given on receiving the consent and profession of purity from sick monastics unable to attend the restoration rite, which allows

the saṅgha to proceed by the complete saṅgha. The section concludes with instructions for monastics who cannot make it to a restoration site on upavasatha.

.. The King ..

- i.62 The fourth section, included under “The King” in the global summary, details the various circumstances—apart from illness, which is dealt with in the previous section—that may legitimately prevent a monastic or even a whole community from performing the restoration rite. As above, the Buddha explains how consent should be sought from those monastics who are absent, whether because they are being detained by a king or have some business elsewhere. The Buddha then explains how a standing exemption from participating in the restoration rite may be given to monastics who are mentally unfit. This section concludes with instructions for handling confessions on the day of the restoration rite and what to do if an entire saṅgha has incurred the same offense and therefore cannot expiate it.

.. Several Repetitions ..

- i.63 The fifth and final section, “Several Repetitions,” takes its name from the many *paryāya*, stock passages that are repeated with slight permutations, that collectively establish the criteria for a proper restoration rite, namely, the presence of all monks on site.⁸³ The text discusses several scenarios in which monks perform the restoration rite—knowingly or unknowingly—before all the monks have gathered. Through the many repetitions, a simple principle becomes clear: if the restoration rite is started with the intention of excluding others who have not yet arrived, the result is a violation, and those who so start it will be guilty of a breach. The Tibetan text enumerates each of these scenarios individually, leading to extensive repetition.

· Translations & Other Studies ·

- i.64 The present translation is based on the Tibetan text of the version of the chapter in the Degé Kangyur with emendations based on the annotations in the Comparative Edition (*dpe bsdur ma*) of the Kangyur. We consulted the Sanskrit edition prepared by Dr. Haiyan Hu-von Hinüber and published in her 1994 study and German translation, *Das Poṣadhavastu: Vorschriften für die buddhistische Beichtfeier im Vinaya der Mūlasarvāstivādinaya*, which remains the foremost academic study of the present chapter. See Clarke 2014 for the extant Sanskrit manuscripts and a concordance of the Sanskrit and Tibetan.

There is no extant Chinese translation of this chapter, though relevant material can be found in *Genben shuo yiqie you bu bai yi jiemo* (根本說一切有部百一羯磨, Taishō 1453), Yijing's translation of the *Ekottarakarmaśataka*, a compendium of monastic procedure, and his travelogue *Nanhai jigui neifa zhuan* (南海寄歸內法傳, Taishō 2125), though neither is referred to in our notes. The translation of Vinaya technical terms given here has benefitted greatly from discussion with the 84000 Vinaya Team. But these choices remain provisional and may require revision as work on the Mūlasarvāstivāda Vinaya progresses.

The Translation

**From *The Chapters on Monastic Discipline*
The Chapter on the Restoration Rite**

p1.

Prologue

[F.131.a]

p1.1 A global summary of *The Chapter on the Restoration Rite*:

p1.2 *Tīrthika*, *Kapphina*,
Site, the king,⁸⁴ and *several repetitions*.

1. Tīrthika

1.1 A summary:

1.2 Tīrthika, the motion,
Consent, seated practice,
Meditation residence, manager,
Acts, and the restoration rite site.⁸⁵

· TĪRTHIKA ·

1.3 The Blessed Buddha was staying at the Kalandakanivāpa in the Bamboo Grove near Rājagṛha when a great number of lay vow holders from Rājagṛha, who endeavored to see and pay their respects to the Blessed One every morning,⁸⁶ thought, “The Blessed One has withdrawn into seclusion, as have the dedicated monks, so it is still too early for a visit to see and pay our respects to the Blessed One. Therefore, let us visit the park of another group of wandering mendicant tīrthikas.”

1.4 With that, the great number of lay vow holders from Rājagṛha [F.131.b] set out for the park of another group of wandering mendicant tīrthikas. They were delighted to see the wandering mendicant tīrthikas together and, after various expressions of esteem, sat off to one side. One wandering mendicant then said to the other wandering mendicants, “Friends, are we the only ones with a seated practice, a protocol, and a restoration rite? Or do the ascetic sons of the Śākyan have them, too?”

1.5 Another wandering mendicant replied, saying to the other wandering mendicants, “Friends, we alone have a seated practice, a protocol, and a restoration rite. The ascetic sons of the Śākyan do not have them.”

· THE MOTION ·

- 1.6 The great number of lay vow holders from Rājagṛha neither praised what the other group of wandering mendicant tīrthikas had said nor did they repudiate it. Having neither praised nor repudiated it, they then rose from their seats and went to the Blessed One. On reaching him, they bowed at his feet and sat off to one side. Having sat off to one side, these lay vow holders from Rājagṛha related at length everything that had happened while among the other group of wandering mendicant tīrthikas and then appealed to the Blessed One: “O Blessed One! Out of compassion, please establish a seated practice, a protocol, and a restoration rite of our own.”

· CONSENT ·

- 1.7 By remaining silent, the Blessed One consented to the appeal made by the great number of lay vow holders from Rājagṛha. Understanding the Blessed One’s silence to be consent, the great number of lay vow holders from Rājagṛha praised and rejoiced in the Blessed One’s proclamation before taking their leave from his presence. [F.132.a]

· SEATED PRACTICE ·

- 1.8 The Blessed One then said to the monks, “I hereby declare that henceforth monks should attend to a seated practice, a protocol, and a restoration rite.”
- 1.9 Not knowing what a seated practice, a protocol, or a restoration rite ought to be, the monks appealed to the Blessed One, who replied, “Come, monks. The seated practice is called *yoga*.⁸⁷ Reflect on this: no matter how you sit or what you do, the whole of this body, from the soles of the feet up to the hair on the crown and all the skin in between, is filled with all sorts of impurities—the hair on the head and face,⁸⁸ the nails and teeth, the dirt, the grime, and the skin, flesh, bones, sinews, veins, kidneys, heart, spleen, lungs, intestines, colon, stomach, guts, bladder, liver, feces, tears, mucus, oils,⁸⁹ lymph, marrow, fat, bile, phlegm, pus, blood, brains, meninges, and urine.”

· MEDITATION RESIDENCE ·

- 1.10 After the Blessed One instructed them to engage in yoga, the monks engaged in yoga even when out on their rounds.⁹⁰ And when they did, they collided with wandering elephants, horses, and infantrymen,⁹¹ causing them to trip and fall, prompting those who lacked faith to taunt those noble ones: “Didn’t you see them?”

- 1.11 Told to engage in yoga, the monks appealed to the Blessed One and the Blessed One replied, [F.132.b] “Those who are out on their rounds should not engage in yoga.”
- 1.12 When they engaged in yoga at the monastery gatehouse, they fell asleep, prompting those who lacked faith to taunt those noble ones: “Hey you! Is it your practice to sleep in public?”⁹²
- 1.13 At this the monks appealed to the Blessed One and the Blessed One replied, “You should not engage in yoga at the gatehouse.”
- 1.14 When they engaged in yoga on the terrace⁹³ and those same problems occurred, the Blessed One said, “You should not engage in yoga on the terrace.”
- 1.15 When they practiced in the residence hall,⁹⁴ they failed to achieve single-pointed attention because noise is a thorn to concentration, so the monks appealed to the Blessed One and the Blessed One replied, “You should not engage in yoga in the residence hall.”
- 1.16 When they went into the forest to practice, and bandits, rogues, lions, tigers, panthers,⁹⁵ and leopards crossed their paths, the monks appealed to the Blessed One and the Blessed One replied, “You should not engage in yoga in the forest.”
- 1.17 When they practiced on the outskirts of towns, those who lacked faith taunted those noble ones: “Hey you! Are you dead or what?”⁹⁶
- 1.18 At this the monks appealed to the Blessed One and the Blessed One replied, “You should surround a place with boughs, a lattice, or screens.”
- 1.19 So they surrounded a place with boughs, a lattice, and screens, but those who lacked faith taunted those noble ones: “What is this? A garden for melons and radishes?”
- 1.20 At this the monks appealed to the Blessed One and the Blessed One replied, [F.133.a] “You should surround the place with walls or a ditch.”
- 1.21 So they surrounded the place with walls or ditches, but those who lacked faith taunted those noble ones: “What is this? A garden for lemons and pomegranates?” to which they replied, “We are practicing yoga.”
- 1.22 The monks then appealed to the Blessed One and the Blessed One replied, “I give consent to build a meditation residence.”
- 1.23 Given consent by the Blessed One to build a meditation residence, but not knowing what a meditation residence ought to be like, the monks appealed to the Blessed One and the Blessed One replied, “There are two types of meditation residence: those in small clusters and those in large clusters. The smaller has two dwellings with a passageway in the middle while the larger has ten or twelve dwellings with a passageway in the middle.”⁹⁷

- 1.24 When the monks built meditation residences, they built them like storerooms,⁹⁸ that is, without a doorway, so the Blessed One said, "A doorway should be cut out."
- 1.25 When the monks failed to install doors, the Blessed One said, "Doors should be installed."
- 1.26 When the doors proved difficult to open, the Blessed One said, "Handles should be affixed to them."
- 1.27 When the rings of the door handles were found to make noise, the Blessed One said, "A piece of leather should be placed under them."
- 1.28 When the doors proved difficult to close, the Blessed One said, "A cross bolt, lever, or bar should be installed."⁹⁹
- 1.29 When the meditation residences proved dark, the Blessed One said, "A window should be cut out."
- 1.30 When the windows were cut out too low, bandits, rogues, lions, tigers, and leopards¹⁰⁰ got in, so the Blessed One said, "They should not be cut out too low."
- 1.31 When the windows were cut out too high, the light was not bright enough, [F.133.b] so the Blessed One said, "They should not be cut out too high. Leave two-thirds and cut them out of the remaining third."
- 1.32 When the monks left the upper two-thirds and cut out of the lower third, the Blessed One said, "Leave the lower two-thirds and cut the windows out of the remaining third above."
- 1.33 When the monks cut out wide apertures that tapered in, the Blessed One said, "Windows should be shaped like the sea, with a narrow aperture and broad interior."¹⁰¹
- 1.34 When crows, sparrows, and pigeons flew in, the Blessed One said, "The windows should be latticed."
- 1.35 When house- and horseflies flew in, the Blessed One said, "The windows should have shutters."¹⁰²
- 1.36 When wind blew the shutters open, the Blessed One said, "A bar should be installed."¹⁰³
- 1.37 When the shutters proved difficult to close, the Blessed One said, "Cross bolts and levers should be installed."¹⁰⁴
- 1.38 When the shutters proved difficult to open, the Blessed One said, "Fashion a key lever¹⁰⁵ from wood and use it to open the window, and a bar, a cross bolt, or a lever to close it."
- 1.39 Since seats were needed in the meditation residence, the Blessed One said, "Fashion a cushion of earth."
- 1.40 When these proved too hard, the Blessed One said, "Use a stool."

- 1.41 The Blessed One told the monks to use a stool, but they did not know what such a stool ought to be like, so the Blessed One said, “Make a stool with a frame one cubit long on each side and a woven seat for comfort.”¹⁰⁶
- 1.42 Since the monks did not know what weave to use, the Blessed One said, “There are five weaves: sedge, hemp,¹⁰⁷ vālvaja grass, paṭa straw, and reed.”¹⁰⁸
- 1.43 When the monks found these too hard, the Blessed One said, [F.134.a] “Place a cushion over the seat.”
- 1.44 Since the monks did not know what a seat cushion ought to be like, the Blessed One said, “Sew together two pieces with a perimeter of four cubits, each side one cubit wide, and fill them with fibers.”
- 1.45 Since the monks did not know what fibers to use, the Blessed One said, “There are five types of fiber: arga fiber, kaśika fiber, erakā fiber, baka fiber, and śalmalī fiber.¹⁰⁹ Alternatively, the cushion may be filled with one of the following five: wool, hemp, cotton, cloth shreds, or pāmṣu plant fibers.”
- 1.46 When the cushions were filled, all of the fibers shifted to one side, so the Blessed One said, “Using thread, partition it into pockets with crow’s feet seams.”¹¹⁰
- 1.47 When the monks fell asleep while seated, the Blessed One said, “A jar should be tied.”¹¹¹
- 1.48 Since the monks did not know how to tie such a jar,¹¹² the Blessed One said, “Tie it to the ear with string.”
- 1.49 When the monks still fell asleep, the Blessed One said, “Prod [the meditator] with a rod.”¹¹³
- 1.50 When the monks prodded them with a stylus-shaped rod, it left wounds, so the Blessed One said, “Use one shaped like a weighing pan.”¹¹⁴
- 1.51 When that still hurt the monks, the Blessed One said, “Once it has been wrapped in a piece of cloth, gently prod with it.”
- 1.52 When the monks still fell asleep, the Blessed One said, “Throw a ball of yarn [at the meditator].”¹¹⁵
- 1.53 When the monks threw balls of yarn in the dark, they went astray, so the Blessed One said, “Attach it to a string and throw it. Then you may draw it back.”
- 1.54 When the monks still fell asleep, the Blessed One said, [F.134.b] “Place a lamp in front.”¹¹⁶
- 1.55 When they still fell asleep, the Blessed One said, “Sit with one leg extended.”¹¹⁷
- 1.56 When they still fell asleep, the Blessed One said, “Sit with both legs extended.”¹¹⁸
- 1.57 When they still fell asleep, the Blessed One said, “Stand up and walk a bit.”

- 1.58 When the monks walked, they did so in a disorderly fashion so the Blessed One said, “Grab hold of the rope.”
- 1.59 When they followed the rope with their hands, the Blessed One said, “Punch a hole [in an object], affix it to the string, and hold on to that as you walk.”¹¹⁹
- 1.60 When they walked in sandals, they made noise, so the Blessed One said, “Do not walk in sandals.”
- 1.61 When their feet got dirty, the Blessed One said, “Lay down a mat.”¹²⁰
- 1.62 When the mat became grimy, the Blessed One said, “Monks, I will establish the rules of customary conduct for meditators.¹²¹ Monk meditators should wash their feet every three days. Monk meditators should fully embrace the rules of customary conduct I have thus established. If they do not, they will commit a transgression.”
- 1.63 When the monks could no longer fit in the meditation residence, the Blessed One said, “Erect a second story above.”¹²²
- 1.64 When it proved difficult to climb up, the Blessed One said, “Build a staircase.”
- 1.65 When the monks fell down, the Blessed One said, “Build a railing.”
- 1.66 When it proved shaky, the Blessed One said, “Fasten it down with iron nails.”
- 1.67 When the monks could still not fit in the meditation hall, the Blessed One said, “Erect a ring of dwellings around the meditation hall.”
- 1.68 When the monks cut out doorways, they could see one another, so the Blessed One said, “The doorways should be offset.¹²³ Build a gatehouse.¹²⁴ Build caves, too.”¹²⁵
- 1.69 When they fell asleep inside, [F.135.a] the Blessed One said, “Hang a blanket or cloth near the door and sleep there. This need not be regretted.”¹²⁶

· MANAGER ·

- 1.70 They then left, and on their return¹²⁷ the Blessed One said, “A monk meditation manager should be appointed.¹²⁸ For a monk manager, there are five factors that may pertain such that someone not already appointed should not be appointed, and if already appointed should be relieved of that position. What are those five factors? To be driven by desire, driven by aggression, driven by ignorance, driven by fear, and not to know which of the meditators’ needs ought and ought not be attended to.¹²⁹ If those five factors do pertain to someone not already appointed as monk manager, he should not be appointed, and if already appointed should be relieved of that position.

- 1.71 “For a monk manager, there are five other factors that may pertain such that someone not already appointed should be appointed, and if already appointed should be relieved of that position. What are these five factors? Not to be driven by desire, driven by aggression, driven by ignorance, or driven by fear, and to know which of the meditators’ needs ought and ought not be attended to.¹³⁰ If these five factors pertain to someone not already appointed as monk manager, he should be appointed, and if already appointed should not be relieved of that position.
- 1.72 “He should be appointed in the following way. To begin, determine whether he is willing to serve by asking:
- 1.73 “ ‘So-and-so, would you be willing to serve as the saṅgha’s meditation manager?’
- 1.74 “If he is willing, he should reply:
- 1.75 “ ‘Yes, I am willing.’
- 1.76 “Then, set up seats and strike the gaṇḍī beam. After informing the monks of the matter at hand, once the entire saṅgha is seated and assembled, one monk should make a motion and perform the act as follows:
- 1.77 “ ‘Venerable saṅgha, please listen. The monk so-and-so is willing to serve as the saṅgha’s meditation manager. Therefore, if the time is right and the saṅgha can accept it,¹³¹ I ask that the saṅgha give their consent. Once the saṅgha appoints this monk to serve as the saṅgha’s meditation manager, [F.135.b] this monk will serve in such a capacity.’
- 1.78 “That is the motion. The act is performed in the following way:
- 1.79 “ ‘Venerable saṅgha, please listen. The monk so-and-so is willing to serve as the saṅgha’s meditation manager. May this monk therefore be appointed to serve in that capacity. If this monk would serve as the saṅgha’s meditation manager, then I ask that those venerable ones who would appoint and accept this monk to serve in this capacity remain silent. I ask those who cannot so accept it to speak now.’
- 1.80 “In accepting the candidate and giving their consent, the saṅgha appoint the monk so-and-so to serve as the saṅgha’s meditation manager. The monk so-and-so will then serve as the saṅgha’s meditation manager. By thus remaining silent, they assent to the proposed act.
- 1.81 “Monks, I will establish the rules of customary conduct for the monk meditation manager. The monk meditation manager should sprinkle the meditation hall grounds with water, sweep it, spread a fresh paste of dung

over it, lay out the seats,¹³² clean the toilets, sprinkle water over the floor, sweep them out, spread a fresh paste of dung over them, and set out piles of leaves, clods of dirt,¹³³ earth, and water.”¹³⁴

1.82 After the monks went around to each monk and summoned them individually, the Blessed One said, “Rather than summon each monk individually, strike the gaṇḍī beam.”

1.83 The monk manager struck a gaṇḍī beam too often,¹³⁵ and after a time, the local villagers, fearing that bandits had come, donned armor and arrived, shouting, “Noble ones! Where are the bandits?”

1.84 “Friends,” they replied, “no bandits have come. This is how we attend to meditation.”

1.85 “But noble ones, you are signaling violence. [F.136.a] Where is the meditation here?”

1.86 After this, the monks appealed to the Blessed One and the Blessed One said, “Do not strike the gaṇḍī beam too often. The gaṇḍī beam can be used in five ways: to summon the saṅgha, for formal acts, for the dead, for meditation, and for danger.

1.87 “To summon the saṅgha, strike in three sustained rolls, each punctuated with three sharp raps. For formal acts, strike in one sustained roll punctuated with three sharp raps.¹³⁶ For the dead, the *muṇḍikā*.¹³⁷ A ringing staff may serve as a gaṇḍī beam for meditation.¹³⁸ For danger, strike as long as needed.”

1.88 When the time came to eat, the monks did as they pleased, so the Blessed One said, “The monks should not simply do as they please when the time to eat comes. Only when they have learned the time may they do as they please. Those who receive their meal from the saṅgha should first wash and then join the saṅgha, while those who go out for alms should first wash their hands and feet and then go to the village for alms.”

1.89 When they continued to do as they pleased, the Blessed One said, “Do not simply do as you please. Instead, recite the Three Implements.”¹³⁹

1.90 When they recited too much, the Blessed One said, “Do not recite too much.”

1.91 When they recited too little, the Blessed One said, “Do not recite too little, but rather a moderate amount.”

1.92 When they failed to explain patronage, the Blessed One said, “Explain patronage.”¹⁴⁰

1.93 Though the Blessed One told them to explain patronage, they did not know who should do so, so the Blessed One replied, “The saṅgha elder should explain patronage.”

- 1.94 When they explained patronage to an excessive degree, the Blessed One said, “Do not explain patronage to an excessive degree.”
- 1.95 When they explained patronage [F.136.b] too little, the Blessed One said, “Do not explain patronage to an exceedingly meager degree, but rather in a moderate amount.”
- 1.96 When the monk meditation manager had arrived last and left first, the Blessed One said, “The monk meditation manager should arrive first and leave last. If certain events should transpire,¹⁴¹ he should hide the key in an out-of-the-way place and then announce, ‘Venerable ones, I have hidden the key in such and such a place. Use it to open the hall.’ If the monk meditation manager does not properly observe the rules of customary conduct, he will be guilty of a breach.”
- 1.97 Here ends the section on the seated practice.¹⁴²

· ACTS ·

- 1.98 “What are the acts? The saṅgha motion, the act by motion and resolution, and the act by motion and triple resolution.”¹⁴³

· AGREEING ON THE RESTORATION RITE SITE ·

- 1.99 “What is the restoration rite? Monks, it is the recitation of *The Prātimokṣa Sūtra*, which I have taught. From now on, you should recite it every two weeks.”
- 1.100 When the Blessed One told them that *The Prātimokṣa Sūtra* should be recited every two weeks, they did not know who ought to recite it, so the Blessed One said, “The saṅgha elder should recite *The Prātimokṣa Sūtra* every two weeks.”
- 1.101 When the Blessed One told them that the saṅgha elder should recite *The Prātimokṣa Sūtra* every two weeks, the monks gathered in the dwelling. When it did not accommodate them, the monks appealed to the Blessed One and the Blessed One said, “Do not recite it in the dwelling.”
- 1.102 When they recited it in the hall but that too did not accommodate them, the Blessed One said, “The saṅgha should agree on a restoration rite site.”
- 1.103 The Blessed One [F.137.a] told them that the saṅgha should agree on a restoration rite site, but they did not know how to reach agreement, so the Blessed One said, “The saṅgha should agree on a restoration rite site, the whole of which is *natural, created, or claimed*,¹⁴⁴ with one fathom of land between the inner boundary and beyond. Agreement should be reached in

the following way: After seats have been arranged, strike the gaṇḍī beam and inform the monks of the matter at hand. Once the saṅgha is seated and assembled, one monk should make a motion and perform the act as follows:

- 1.104 “ ‘Venerable saṅgha, please listen. If the saṅgha should accept this site as a restoration rite site, the whole of which is natural, created, or claimed,¹⁴⁵ with one fathom of land between the inner boundary and beyond, then we agree on it as the restoration rite site.’
- 1.105 “That is the motion. The act is performed as follows:
- 1.106 “Venerable saṅgha, please listen. If, the saṅgha agrees upon this site which has been selected as the restoration rite site—the whole of which is natural, created, or claimed and has one fathom of land between the inner boundary and beyond—as being the restoration rite site—the whole of which is natural, created, or claimed and has one fathom of land between the inner boundary and beyond—then I ask those venerable ones who can accept the agreement that this site—the whole of which is natural, created, or claimed and has one fathom of land between the inner boundary and beyond—should be the restoration rite site, [F.137.b] please remain silent. I ask those who cannot so accept it to speak now.’
- 1.107 “In accepting and giving their consent, the saṅgha agrees on the site as the saṅgha’s restoration rite site—the whole of which is natural, created, or claimed and has one fathom of land between the inner boundary and beyond. By remaining silent, they assent to the proposed act.
- 1.108 “The monks may then sit down at the site the saṅgha has agreed on as the restoration rite site and perform the restoration rite, the lifting of restrictions,¹⁴⁶ motions, acts by motion and resolution, and acts by motion and triple resolution. If they perform [an official act] while being incomplete, they will be guilty of a breach.”¹⁴⁷ [B12]

2. Kapphiṇa

2.1 A summary:

2.2 Kapphiṇa; consent for robes;
To undo; the small boundary; the large boundary;
To shrink, expand, and undo;
Demarcate; in possession of; and undemarcated,
Villages, the forest, and acts
Are included in this section.¹⁴⁸

· KAPPHIṆA ·

2.3 The Blessed Buddha was staying at the Kalandakanivāpa in the Bamboo Grove near Rājagṛha.¹⁴⁹ The brahmin Kapphiṇa was staying at Senikā Cave near Rājagṛha, together with the saṅgha with whom he had enclosed a site with a shared restoration rite.¹⁵⁰ On the fifteenth, a great many monks were seated and assembled at the restoration rite site. The majority were seated and waiting for the venerable brahmin Kapphiṇa. Then Kapphiṇa thought, “Today the saṅgha’s restoration rite falls on the fifteenth. If today, the fifteenth, is also my, the monk Kapphiṇa’s, restoration rite, should I or should I not go to the site of the saṅgha’s restoration rite? Should I or should I not participate in the restoration rite with the saṅgha? Should I or should I not attend the saṅgha’s acts and activities? [F.138.a] Should I or should I not participate with the saṅgha in its acts and activities? The Blessed One has even said:

2.4 “ ‘The pure always observe the fast.
The pure always observe the restoration rite.
The pure whose behavior is pure
Indeed fulfill their observance.’

- 2.5 “And I am pure, of the greatest purity.”
- 2.6 Knowing the brahmin Kapphiṇa’s thoughts, the Blessed One disappeared from the Bamboo Grove and reappeared, seated in front of the revered brahmin Kapphiṇa at Senikā Cave. He said, “Kapphiṇa, is it not true that you, when you retreated into solitude and withdrew into meditation, thought, ‘Today the saṅgha’s restoration rite falls on the fifteenth. If today, the fifteenth, is also my, the monk Kapphiṇa’s, restoration rite, should I or should I not go to the site of the saṅgha’s restoration rite? Should I or should I not participate in the restoration rite with the saṅgha? Should I or should I not attend the saṅgha’s acts and activities? Should I or should I not participate with the saṅgha in its acts and activities? The Blessed One has even said:
- 2.7 “ ‘ “The pure always observe the fast.
The pure always observe the restoration rite.
The pure whose behavior is pure
Indeed fulfill their observance.” ’ [F.138.b]
- 2.8 “ ‘And I am pure, of the greatest purity?’ ”
- 2.9 “I did, venerable one.”
- 2.10 “Kapphiṇa, then, if you do not go to the saṅgha’s restoration rite site, who else will go? If you do not participate with the saṅgha in the restoration rite, who else will participate? If you do not attend the saṅgha’s acts and activities, who else will attend? If you do not participate with the saṅgha in its acts and activities, who else will?
- 2.11 “Therefore, Kapphiṇa, do not fail to go to the saṅgha’s restoration rite site. Kapphiṇa, do not fail to participate with the saṅgha in the restoration rite. Kapphiṇa, do not fail to attend the saṅgha’s acts and activities. Kapphiṇa, do not fail to participate with the saṅgha in the saṅgha’s acts and activities.”
- 2.12 The Blessed One then took the revered brahmin Kapphiṇa to the saṅgha’s restoration rite site and sat down on the mat that had been lain before the saṅgha of monks. After sitting down, the Blessed One said to the monks, “I now allow¹⁵¹ that those monks who have enclosed a site with a shared restoration rite may demarcate a large boundary.”
- 2.13 When the Buddha allowed that monks who have enclosed a site with a shared restoration rite may demarcate a large boundary, they did not know how to demarcate a large boundary, so the Blessed One said, “To begin with, boarding or resident monks¹⁵² should set firm markers in the four directions to demarcate the large boundary. In the east, choose a firm marker such as a boulder, wall, pillar, [F.139.a] tree, fence, rock crevice, road, or well.¹⁵³ In the south, west, and north as well, choose a firm marker such as a boulder, wall, pillar, tree, fence, rock crevice, road, or well.

2.14 “Then, after the seats have been arranged, strike the gaṇḍī beam and inform the monks of the matter at hand. Once the whole saṅgha is seated and assembled, a boarding or a resident monk should announce the firm markers in the four directions that demarcate the large boundary: in the east, south, west, and north, the firm marker is a boulder, wall, pillar, tree, fence, rock crevice, road, well, and so on.

2.15 “Then, one monk should make a motion and perform the act as follows:

2.16 “ ‘Venerable saṅgha, please listen. The boarding and resident monks have announced the firm markers they have set in the four directions to demarcate the large boundary. In the east, the firm markers are a boulder and a wall; in the south, the firm markers are a pillar and a tree; in the west, [F.139.b] the firm markers are a fence and a rock crevice; and in the north, the firm markers are a road and a well.¹⁵⁴ Therefore, if the time is right and the saṅgha can accept it, I ask that the saṅgha give their consent and the saṅgha demarcate the large boundary by enclosing a site with a shared restoration rite within the above markers, including the forest¹⁵⁵ and including the residence¹⁵⁶ but excluding any towns and town outskirts therein, so that monks may gather at the site and be at ease.’ ¹⁵⁷

2.17 “That is the motion. The act is performed as follows:

2.18 “ ‘Venerable saṅgha, please listen. The boarding and resident monks have announced the firm markers in the four directions they have set to demarcate the large boundary on this site. In the east, the firm markers are a boulder and a wall; in the south, the firm markers are a pillar and a tree; in the west, the firm markers are a fence and a rock crevice; and in the north, the firm markers are a road and a well. If a large boundary is demarcated by the saṅgha who have enclosed a site with a shared restoration rite within the above markers, including the forest and including the residence but excluding any towns and town outskirts therein, so that monks may gather at the site and be at ease remain silent, then I ask that those venerable ones who can accept the large boundary that has been demarcated by the saṅgha who have enclosed a site with a shared restoration rite within the above markers, including the forest and including the residence but excluding any towns and town outskirts therein, so that monks may gather at the site and be at ease remain silent. [F.140.a] I ask those who cannot so accept it to speak now.’

2.19 “In accepting and giving their consent, the large boundary is demarcated by the saṅgha who have enclosed a site with a shared restoration rite within these markers, including the forest and including the residence but

excluding any towns and town outskirts therein, so that the saṅgha may gather at the site and be at ease. By remaining silent, they assent to the proposed act.

- 2.20 “The monks may then sit within the large boundary demarcated by the saṅgha and use it for the seated practice, the restoration rite, the lifting of restrictions, motions, acts by motion and resolution, and acts by motion and triple resolution. If they perform [an official act] while being incomplete, they will be guilty of a breach.”

· ROBES ·

- 2.21 When the monks carried the three robes during their daily practice,¹⁵⁸ they were oppressed by the heat, so the monks appealed to the Blessed One and the Blessed One said, “Consent should be given so that all monks are deemed to be in possession of their robes while within the large boundary.¹⁵⁹ Consent should be given in the following way. After seats have been arranged, strike the gaṇḍī beam and inform the monks of the matter at hand. Once the whole saṅgha is seated and assembled, one monk should make a motion and perform the act as follows:

- 2.22 “ ‘Venerable saṅgha, please listen. A complete saṅgha, which has enclosed a site with a shared restoration rite, has demarcated a large boundary for this site. Therefore, if the time is right and the saṅgha can accept it, I ask that the saṅgha give their consent that all monks be deemed to be in possession of their robes while within the large boundary so that the saṅgha may gather and be at ease, I ask consent.’

- 2.23 “That is the motion. The act is performed as follows:

- 2.24 “ ‘Venerable saṅgha, please listen. [F.140.b] A complete saṅgha, which has enclosed a site with a shared restoration rite, has demarcated a large boundary for this site. Therefore, if the saṅgha gives consent that all monks be deemed to be in possession of their robes while within the large boundary, so that the saṅgha may gather at that site and be at ease, I ask those venerable ones who can accept that all monks be deemed to be in possession of their robes while within the large boundary, so that the saṅgha may gather at the site and be at ease, to remain silent. I ask those who cannot so accept it to speak now.’

- 2.25 “In accepting this and giving their consent, the saṅgha gives consent that all monks be deemed to be in possession of their robes while within the large boundary, so that the saṅgha may gather at that site and be at ease. By remaining silent, they assent to the proposed act.

2.26 “Where the saṅgha has granted consent that monks be deemed to be in possession of their robes while within the large boundary, so that the saṅgha may gather at that site and be at ease, monks may remain in their upper and lower robes. This need not be regretted.”¹⁶⁰

· CONSENT TO UNDO ·

2.27 Among them were monks who did those acts described in the group of four, who did those acts described in the group of five, and who did those acts described in the group of ten.¹⁶¹ When the whole saṅgha gathered, among them were monks whose dedication to virtue had lapsed.¹⁶² So the monks appealed to the Blessed One and the Blessed One said, “A small boundary should be demarcated and it should be agreed upon it as the inner circle. First the large boundary should be undone in the following way. After seats have been arranged, strike the gaṇḍī beam and inform the monks of the matter at hand. Once the whole saṅgha is seated and assembled, one monk [F.141.a] should make a motion and perform the act as follows:

2.28 “ ‘Venerable saṅgha, please listen. A complete saṅgha, which has enclosed a site with a shared restoration rite, has demarcated a large boundary for this site. Therefore, if the time is right and the saṅgha can accept it, I ask that the saṅgha give their consent. I ask that the saṅgha erase and undo the large boundary.’

2.29 “That is the motion. The act is performed as follows:

2.30 “ ‘Venerable saṅgha, please listen. A complete saṅgha, which has enclosed a site with a shared restoration rite, has demarcated a large boundary for this site. Therefore, if the saṅgha abolishes and undoes the large boundary, I ask those venerable ones who can accept the erasure and undoing of the large boundary to remain silent. I ask those who cannot so accept it to speak now.’

2.31 “This is the first statement of the act. It should be repeated verbatim a second and third time. In accepting and giving their consent, the saṅgha erases and undoes the large boundary. By remaining silent, they assent to the proposed act.”

· CONSENT FOR THE SMALL BOUNDARY ·

2.32 “After that, boarding or resident monks should set firm markers in the four directions to demarcate the small boundary. In the east, south, west, and north, choose a firm marker by planting a teakwood stake, stringing yarn,

placing a rock, or digging a furrow.

2.33 “After seats have been arranged, strike the gaṇḍī beam and inform the monks of the matter at hand. Once the whole saṅgha is seated and assembled, boarding or resident monks should announce the firm markers in the four directions that demarcate the small boundary: ‘In the east, [F.141.b] south, west, and north, the following firm markers have been planted: a teakwood stake, strung yarn, a placed rock, or a dug furrow.’

2.34 “After that, one monk should make a motion and perform the act as follows:

2.35 “ ‘Venerable saṅgha, please listen. The boarding or resident monks have announced the firm markers in the four directions that demarcate the small boundary on this site. In the east, the firm marker is a planted teakwood stake; in the south, strung yarn; in the west, a placed rock; and in the north, a dug furrow. Therefore, if the time is right and the saṅgha can accept it, I ask that the saṅgha give their consent and the saṅgha who have enclosed a site with a shared restoration rite demarcate the small boundary within these markers and agree upon it as the small circle, so that the saṅgha may gather at that site and be at ease.’

2.36 “That is the motion. The act is performed as follows:

2.37 “ ‘Venerable saṅgha, please listen. The boarding or resident monks have announced the firm markers in the four directions that demarcate the small boundary on this site. In the east, the firm marker is a planted teakwood stake; in the south, strung yarn; in the west, a placed rock; and in the north, a dug furrow. If the saṅgha demarcates the small boundary within these markers and agrees upon it as the inner circle, [F.142.a] I ask that those venerable ones who can accept the small boundary that the saṅgha has demarcated within these markers and agreed upon it as the inner circle, so that the saṅgha may gather at the site and be at ease, to remain silent. I ask those who cannot accept it to speak now.’

2.38 “In accepting and giving their consent, the saṅgha accepts the small boundary thus demarcated within these markers and agrees upon it as the inner circle, so that the saṅgha may gather at that site and be at ease. By remaining silent, they assent to the proposed act.”

· CONSENT FOR THE LARGE BOUNDARY ·

2.39 “After that, the large boundary should be demarcated. It should be done in the following way. To begin with, boarding or resident monks should set firm markers in the four directions to demarcate the large boundary. In the

east, south, west, and north, set firm markers such as a boulder, a wall, a pillar, a tree, a fence, a rock crevice, a road, or a well.¹⁶³

2.40 “Then, after seats have been arranged, strike the gaṇḍī beam and inform the monks of the matter at hand. Once the whole saṅgha is seated and assembled, boarding or resident monks should announce the firm markers in the four directions that demarcate the large boundary: in the east, south, west, and north, the firm markers are a boulder, a wall, a pillar, a tree, a fence, a rock crevice, [F.142.b] a road, a well, and so on.

2.41 “Then, one monk should make a motion and perform the act as follows:

2.42 “ ‘Venerable saṅgha, please listen. The boarding or resident monks have announced the firm markers they have set in the four directions to demarcate the large boundary on this site. In the east, the firm markers are a boulder and a wall; in the south, the firm markers are a pillar and a tree; in the west, the firm markers are a fence and a rock crevice; and in the north, the firm markers are a road and a well. Therefore, if the time is right and the saṅgha can accept it, I ask that the saṅgha give their consent for the large boundary that the saṅgha who have enclosed a site with a shared restoration rite has demarcated within the above markers, including the forest and including the residence but excluding any towns and town outskirts therein, so that monks may gather at the site and be at ease.’

2.43 “That is the motion. The act is performed as follows:

2.44 “ ‘Venerable saṅgha, please listen. The boarding or resident monks have announced the firm markers they have set in the four directions to demarcate the large boundary on this site. In the east, the firm markers are a boulder and a wall; in the south, the firm markers are a pillar and a tree; [F.143.a] in the west, the firm markers are a fence and a rock crevice; and in the north, the firm markers are a road and a well. If the saṅgha who have enclosed a site with a shared restoration rite demarcates a large boundary within the above markers, including the forest and including the residence but excluding any towns and town outskirts therein, so that monks may gather at the site and be at ease remain silent, then I ask that those venerable ones who can accept the large boundary that the saṅgha who have enclosed a site with a shared restoration rite has demarcated within the above markers, including the forest and including the residence but excluding any towns and town outskirts therein, so that monks may gather at the site and be at ease remain silent. I ask those who cannot so accept it to speak now.’

- 2.45 “In accepting and giving their consent, the saṅgha who have enclosed a site with a shared restoration rite demarcates the large boundary within these markers, including the forest and including the residence but excluding any towns and town outskirts therein, so that the saṅgha may gather at the site and be at ease. By remaining silent, they assent to the proposed act.
- 2.46 “The monks may then sit within the large boundary demarcated by the saṅgha and use it for the seated practice, the restoration rite, the lifting of restrictions, motions, acts by motion and resolution, and acts by motion and triple resolution. If they perform [an official act] while being incomplete, they will be guilty of a breach.
- 2.47 “Then, consent should be given that all monks are deemed to be in possession of their robes while within the large boundary. Consent should be given in the following way. After seats have been arranged, strike the gaṇḍī beam and inform the monks of the matter at hand. [F.143.b] Once the entire saṅgha is seated and assembled, one monk should make a motion and perform the act as follows:
- 2.48 “ ‘Venerable saṅgha, please listen. A complete saṅgha who have enclosed a site with a shared restoration rite demarcated the large boundary. Therefore, if the time is right and the saṅgha can accept it, I ask that the saṅgha give their consent that all monks be deemed to be in possession of their robes while within the large boundary, so that the saṅgha may gather at that site and be at ease.’
- 2.49 “That is the motion. The act is performed as follows:
- 2.50 “ ‘Venerable saṅgha, please listen. A complete saṅgha who have enclosed a site with a shared restoration rite demarcated the large boundary. Therefore, if the saṅgha gives consent that all monks be deemed to be in possession of their robes while within the large boundary, so that the saṅgha may gather at that site and be at ease, I ask those venerable ones who can accept that all monks be deemed to be in possession of their robes while within the large boundary, so that the saṅgha may gather at the site and be at ease, to remain silent. I ask those who cannot so accept it to speak now.’
- 2.51 “In accepting this and giving their consent, the saṅgha gives consent that all monks be deemed to be in possession of their robes while within the large boundary, so that the saṅgha may gather at that site and be at ease. By remaining silent, they assent to the proposed act.

2.52 “Where the saṅgha has given consent that monks be deemed to be in possession of their robes while within the large boundary, so that the saṅgha may gather at that site and be at ease, monks may remain in their upper and lower robes.¹⁶⁴ This need not be regretted.”

· CONSENT TO SHRINK, EXPAND, AND UNDO ·

2.53 Upāli asked the Blessed One, [F.144.a] “Honorable One, is it permissible for a single monk officiant to shrink or expand a site with an inner and outer boundary by making a single motion and a single statement of the act?”

2.54 “Yes, Upāli, it is. In shrinking, the large boundary becomes the small boundary, and in expanding, the small boundary becomes the large boundary. To begin with, undo the large boundary as well as the small boundary, thus erasing the inner circle. It should be undone in the following way. After seats have been arranged, strike the gaṇḍī beam and inform the monks of the matter at hand. Once the whole saṅgha is seated and assembled, position saṅgha at both boundaries. A monk officiant should then plant a piece of wood, a stick, a staff, or a cloth¹⁶⁵ before making a motion and performing the act:

2.55 “ ‘Venerable saṅgha, please listen. A complete saṅgha, which has enclosed a site with a shared restoration rite, has demarcated a large boundary and a small boundary on this site and agreed upon it as the inner circle. Therefore, if the time is right and the saṅgha can accept it, I ask that the saṅgha give their consent that the saṅgha erase the large boundary and also the small boundary, thereby undoing the inner circle.’

2.56 “That is the motion. The act is performed as follows:

2.57 “ ‘Venerable saṅgha, please listen. A complete saṅgha, which has enclosed a site with a shared restoration rite, has demarcated a large boundary and a small boundary on this site and agreed upon that as the inner circle. If the saṅgha erases both the large boundary and the small boundary, undoing the inner circle, I ask those venerable ones who can accept that erasure of the large boundary as well as the small boundary, and the subsequent undoing of the inner circle, to remain silent. [F.144.b] I ask those who cannot so accept it to speak now.’

2.58 “This is the first statement of the act. It should be repeated verbatim a second and third time. In accepting and giving their consent, the saṅgha erases the large boundary as well as the small boundary, thereby undoing the inner circle. By remaining silent, they assent to the proposed act.

· DEMARCAT ·

- 2.59 “After that, boarding or resident monks should set firm markers in the four directions to demarcate the large boundary. In the east, south, west, and north, choose a firm marker such as a boulder, wall, pillar, tree, fence, rock crevice, road, or well.
- 2.60 “They should then set firm markers in the four directions to demarcate the small boundary. In the east, south, west, and north, they should choose a firm marker by planting a teakwood stake, stringing yarn, placing a rock, or digging a furrow.¹⁶⁶
- 2.61 “After seats have been arranged, strike the gaṇḍī beam and inform the monks of the matter at hand. Once the whole saṅgha is seated and assembled, a boarding or a resident monk should announce the firm markers in the four directions that demarcate the large boundary, announcing that in the east, south, west, and north the firm markers are a boulder, [F.145.a] wall, pillar, tree, fence, rock crevice, road, well, and so on. Then they should announce the firm markers in the four directions that demarcate the small boundary, announcing that in the east, south, west, and north the firm markers that have been planted are a teakwood stake, strung yarn, a placed rock, or a dug furrow.
- 2.62 “Once the saṅgha has taken their places at both boundaries, a monk officiant should plant a piece of wood, a stick, a staff, or a cloth before making a motion and performing the act:
- 2.63 “ ‘Venerable saṅgha, please listen. The boarding and resident monks have announced the firm markers they have set in the four directions to demarcate the large boundary on this site. In the east, the firm markers are a boulder and a wall; in the south, the firm markers are a pillar and a tree; in the west, the firm markers are a fence and a rock crevice; and in the north, the firm markers are a road and a well. They have also announced the firm markers in the four directions that demarcate the small boundary on this site. In the east, the firm marker is a planted teakwood stake; in the south, strung yarn; [F.145.b] in the west, a placed rock; and in the north, a dug furrow. Therefore, if the time is right and the saṅgha can accept it, “I ask that the saṅgha give their consent and the saṅgha demarcate the small boundary by enclosing a site with a shared restoration rite within these markers and agree upon it as the small circle, so that monks may gather at the site and be at ease.’
- 2.64 “That is the motion. The act is performed as follows:

- 2.65 “ ‘Venerable saṅgha, please listen. The boarding and resident monks have announced the firm markers they have set in the four directions to demarcate the large boundary on this site. In the east, the firm markers are a boulder and a wall; in the south, the firm markers are a pillar and a tree; in the west, the firm markers are a fence and a rock crevice; and in the north, the firm markers are a road and a well. They have also announced the firm markers in the four directions that demarcate the small boundary on this site. In the east, the firm marker is a planted teakwood stake; in the south, strung yarn; in the west, a placed rock; and in the north, a dug furrow. If a saṅgha who have enclosed a site with a shared restoration rite demarcates a large boundary within the above markers, including the forest and including the residence but excluding any towns and town outskirts therein and their agreement upon a small boundary demarcating the inner circle, so that monks may gather at the site and be at ease remain silent, then I ask that [F.146.a] those venerable ones who can accept the demarcation of the large boundary within the above markers, including the forest and including the residence but excluding any towns and town outskirts therein, and their agreement upon a small boundary demarcating the inner circle, so that monks may gather at the site and be at ease, to remain silent. I ask those who cannot so accept it to speak now.’
- 2.66 “In accepting and giving their consent, the saṅgha who have enclosed a site with a shared restoration rite demarcates the large boundary within these markers, including the forest and including the residence but excluding any towns and town outskirts therein and agrees upon a small boundary demarcating the inner circle, so that the saṅgha may gather at the site and be at ease. By remaining silent, they assent to the proposed act.
- 2.67 “The monks may then sit within the large boundary demarcated by the saṅgha and use it for the restoration rite, the lifting of restrictions, motions, acts by motion and resolution, and acts by motion and triple resolution. If they perform [an official act] while being incomplete, they will be guilty of a breach.
- 2.68 “If so desired, this is also how it can be expanded or, if that is not desired, how it can be shrunk.”

· IN POSSESSION OF ·

- 2.69 “Consent should be given that all monks are deemed to be in possession of their robes while within the large boundary. Consent should be given in the following way. After exiting the small boundary for the large boundary and having arranged seats along the large boundary, strike the gaṇḍī beam and

inform the monks of the matter at hand. Once the whole saṅgha is seated and assembled, one monk should make a motion and perform the act as follows:

- 2.70 “ ‘Venerable saṅgha, please listen. [F.146.b] A complete saṅgha who have enclosed a site with a shared restoration rite demarcated the large boundary. Therefore, if the time is right and the saṅgha can accept it, I ask that the saṅgha give their consent. I ask that the saṅgha give consent that all monks be deemed to be in possession of their robes while within the large boundary, so that the saṅgha may gather at that site and be at ease.’
- 2.71 “That is the motion. The act is performed as follows:
- 2.72 “ ‘Venerable saṅgha, please listen. A complete saṅgha who have enclosed a site with a shared restoration rite demarcated the large boundary. Therefore, if the saṅgha gives consent that all monks be deemed to be in possession of their robes while within the large boundary, so that the saṅgha may gather at that site and be at ease, I ask those venerable ones who can accept that all monks be deemed to be in possession of their robes while within the large boundary, so that the saṅgha may gather at the site and be at ease, to remain silent. I ask those who cannot so accept it to speak now.’
- 2.73 “In accepting this and giving their consent, the saṅgha gives consent that all monks be deemed to be in possession of their robes while within the large boundary, so that the saṅgha may gather at that site and be at ease. By remaining silent, they assent to the proposed act.
- 2.74 “Where the saṅgha has given consent that monks be deemed to be in possession of their robes while within the large boundary, so that the saṅgha may gather at that site and be at ease, monks may remain in their upper and lower robes. This need not be regretted.”

· UNDEMARCATED ·

- 2.75 The venerable Upāli asked the Blessed Buddha, “Honorable One, where are the boundaries of a site whose boundaries have not been fixed?”¹⁶⁷
- 2.76 “Upāli, if a wall encircles it, then the wall is the boundary. If a wall does not encircle it, [F.147.a] it runs from the gutter up to where the cascade of rain falls.¹⁶⁸ The monks who live there should sit there and perform the restoration rite, the lifting of restrictions, motions, acts by motion and resolution, and acts by motion and triple resolution. If they perform [an official act] while being incomplete, they will be guilty of a breach.”

· VILLAGES ·

- 2.77 The venerable Upāli asked the Blessed Buddha, “Honorable One, where is a site that falls within a village’s boundary?”¹⁶⁹
- 2.78 “Upāli, up to the outskirts. The monks who live there should sit there and perform the restoration rite, the lifting of restrictions, motions, acts by motion and resolution, and acts by motion and triple resolution. If they do not reach agreement, they will be guilty of a breach.”

· THE FOREST ·

- 2.79 The venerable Upāli asked the Blessed Buddha, “Honorable One, where are the boundaries of a site in the forest where there are no villages?”
- 2.80 “Upāli, within earshot. All of the monks who stay within earshot should sit in one place there and perform the restoration rite, the lifting of restrictions, motions, acts by motion and resolution, and acts by motion and triple resolution. If they perform [an official act] while being incomplete, they will be guilty of a breach.”

· ACTS ·

- 2.81 The venerable Upāli asked the Blessed Buddha, “Honorable One, what type of restoration rite acts are there?”
- 2.82 “Upāli, there are four types: those done improperly without the complete saṅgha; those done improperly by the complete saṅgha; those done properly without the complete saṅgha; and those done properly by the complete saṅgha.¹⁷⁰ One of those acts of the restoration rite is proper: that done properly by the complete saṅgha.”
- 2.83 The venerable Upāli asked the Blessed Buddha, “Honorable One, how many ways of reciting *The Prātimokṣa Sūtra* are there?”
- 2.84 “Upāli, there are five. The saṅgha can be said to have recited *The Prātimokṣa Sūtra* and performed the restoration rite if, after the motion is made, the narrative introduction is recited and the rest is communicated through the headings.¹⁷¹ The saṅgha can be said to have recited *The Prātimokṣa Sūtra* and performed the restoration rite if, after the motion is made, the narrative introduction and the four things that constitute a defeat are recited while the rest is communicated through the headings. [F.147.b] The saṅgha can be said to have recited *The Prātimokṣa Sūtra* and performed the restoration rite if, after the motion is made, the narrative introduction, the four things that constitute a defeat, and the thirteen saṅgha remnants are recited while the rest is communicated through the headings. The saṅgha can be said to have recited *The Prātimokṣa Sūtra* and performed the restoration rite if, after the motion is

made, the narrative introduction, the four things that constitute a defeat, the thirteen saṅgha remnants, and the two undetermined offenses are recited while the rest is communicated through the headings. The full recitation of *The Prātimokṣa Sūtra* is the fifth.”¹⁷²

3. Site

3.1 A summary:

3.2 Site, the earlier and later part of the rains,
Visiting, travel the countryside,
The night has passed, perform the restoration rite,
And rouse the intention for the restoration rite.¹⁷³

· SITE ·

3.3 A great many monks living at one site assumed the monk so-and-so or the monk so-and-so would lead the *Prātimokṣa*. But at their restoration rite on the following fifteenth, no monk stepped forth to lead the *Prātimokṣa*, so the Blessed One said, “The site caretaker, residence caretaker, work caretaker, supplies caretaker, and attendant caretaker, respectively,¹⁷⁴ should seek a monk to lead the *Prātimokṣa*. If they find a monk to lead the *Prātimokṣa*, then all is well. If they do not, those monks should not stay for another restoration rite at that site.¹⁷⁵ They will be guilty of a breach if they stay on.”

· THE EARLY PART OF THE RAINS ·

3.4 At one site, a great many monks were about to pledge to settle for the earlier part of the rains¹⁷⁶ and assumed the monk so-and-so or the monk so-and-so would lead the *Prātimokṣa*. But at their restoration rite on the following fifteenth, no monk stepped forth to lead the *Prātimokṣa* recitation, so the Blessed One said, “The site caretaker, residence caretaker, work caretaker, [F.148.a] supplies caretaker, and attendant caretaker, respectively, should seek a monk to lead the *Prātimokṣa*. If they find a monk to lead the *Prātimokṣa*, then all is well. If they do not, those monks should not pledge to settle for the earlier part of the rains at that site. They will be guilty of a breach if they make that pledge.”

- 3.5 At one site, a great many monks pledged to settle for the earlier part of the rains and assumed the monk so-and-so or the monk so-and-so would lead the *Prātimokṣa*. But at their restoration rite on the following fifteenth, no monk stepped forth to lead the *Prātimokṣa*, so the Blessed One said, “The site caretaker, residence caretaker, work caretaker, supplies caretaker, and attendant caretaker, respectively, should seek a monk to lead the *Prātimokṣa*. If they find a monk to lead the *Prātimokṣa*, then all is well. If they do not, those monks should not settle for the earlier part of the rains at that site. They will be guilty of a breach if they stay on.”

· THE LATER PART OF THE RAINS ·

- 3.6 At one site, a great many monks were about to pledge to settle for the later part of the rains¹⁷⁷ and assumed the monk so-and-so or the monk so-and-so would lead the *Prātimokṣa*. But at their restoration rite on the following fifteenth, no monk stepped forth to lead the *Prātimokṣa* recitation, so the Blessed One said, “The site caretaker, residence caretaker, work caretaker, supplies caretaker, and attendant caretaker, respectively, should seek a monk to lead the *Prātimokṣa*. If they find a monk to lead the *Prātimokṣa*, then all is well. If they do not, those monks should not pledge to settle for the later part of the rains at that site. [F.148.b] They will be guilty of a breach if they make that pledge.”
- 3.7 At one site, a great many monks pledged to settle for the later part of the rains and assumed the monk so-and-so or the monk so-and-so would lead the *Prātimokṣa*. But at their restoration rite on the following fifteenth, no monk stepped forth to recite the *Prātimokṣa*, so the Blessed One said, “Those monks should remain at that very site for two months while carefully considering the matter.¹⁷⁸ After two months have passed, the site caretaker, residence caretaker, work caretaker, supplies caretaker, and attendant caretaker, respectively, should seek a monk to lead the *Prātimokṣa*. If they find a monk to lead the *Prātimokṣa*, then all is well. If they do not, those monks should not stay for another restoration rite at that site. They will be guilty of a breach if they stay on.”

· VISITING ·

- 3.8 The venerable Upāli asked the Blessed Buddha, “Honorable One, what should resident monks do if they hear of the impending arrival of a visiting monk who is an upholder of the sūtras, the vinaya, or the māṭṛkā?”¹⁷⁹

- 3.9 “Upāli, the monks should go out two and a half furlongs’ distance with parasols, standards, banners, and so on to greet the monk upholder of the sūtras, the vinaya, or the mātṛkā. If they can do so, all is well. If they cannot, they should go out five earshots with parasols, standards, banners, and so on to greet him. If they can do so, all is well. If they cannot, they should go out one half of a furlong, three earshots, one earshot, half of an earshot, or at least to the hall steps¹⁸⁰ with parasols, standards, banners, and so on to greet him.
- 3.10 “He should be welcomed with friendly words [F.149.a] and his begging bowl and robes taken. He should be bathed and supplies of oil offered to him and the saṅgha as well.¹⁸¹ The site caretaker, residence caretaker, work caretaker, supplies caretaker, and attendant caretaker should see to him. He should be given an opportunity to listen to the Dharma.¹⁸²
- 3.11 “If some should say, ‘Venerable one, if these monks have gone forth like us, why do they deserve such reverence while we do not?’ you should reply, ‘These venerable ones are teachers and silents of our dearly departed Teacher’s words. They are broadly learned in and masters of the sūtras, the vinaya, and the mātṛkā, whereas you are not, and therefore they are deserving of reverence.’ ”

· TRAVELING THE COUNTRYSIDE ·

- 3.12 “If monk wards and monk apprentices wish to travel the countryside on the fifteenth, the day of the restoration rite, preceptors and instructors should by no means give them consent to do so. If such a circumstance should come to pass, say, ‘Venerable ones, here, at such and such a site, we have a saṅgha elder, someone to recite the *Prātimokṣa*, someone with the pure conduct and qualities of a monk. Those of virtuous character are staying so those who have not regretted this site need not regret it while those who have regretted it should banish those feelings.’ They will be guilty of a breach if they do something other than what was instructed.”

· THE NIGHT HAS PASSED, PERFORM THE RESTORATION RITE ·

- 3.13 Then, on that very fifteenth, the day for the restoration rite, the Blessed One sat down on a seat placed before the saṅgha of monks. Once seated, the Blessed One said to the monks, “Monks, the night has passed, perform the restoration rite.”

- 3.14 One monk then stood up from his seat, took his upper robe from one shoulder, knelt down on his right knee, [F.149.b] turned to the Blessed One and, after bowing with palms pressed together, asked the Blessed One, “Honorable One, what should we do if at a site there is a monk who is sick, suffering, and tormented by illness?”
- 3.15 The Blessed One said, “His profession of purity should be received.”
- 3.16 Though the Blessed One told them to receive his profession of purity, the monks did not know how to do so. The Blessed One said, “One monk may receive professions of purity from one, two, or even a great many monks, so long as he is able to state the name of each monk while among the saṅgha.
- 3.17 “Monks, I will establish the rules of customary conduct by which a monk offers his profession of purity. The monk offering his profession of purity should take his upper robe from one shoulder, take off both sandals, and prostrate according to seniority before squatting with palms pressed together and saying, ‘Venerable ones, please listen. Today is the fifteenth, the saṅgha’s restoration rite. It is also the fifteenth, the restoration rite for me, the monk named so-and-so, who is sick, suffering, and tormented by illness. I therefore profess that I, the monk named so-and-so, who is sick, suffering, and tormented by illness, am pure of hindering qualities.¹⁸³ I also profess the purity of my restoration rite and profess my purity. I communicate this profession.’
- 3.18 “This should be repeated verbatim a second and third time. If the monk offering his profession of purity physically communicates his profession of purity, his profession of purity should be deemed as having been offered. If the monk offering his profession of purity verbally communicates his profession of purity, his profession of purity should be deemed as having been offered. If he physically and verbally communicates his purity, [F.150.a] his profession of purity should be deemed as having been offered.
- 3.19 “If he does not physically or verbally communicate it, the entire saṅgha should either go to him or the monk should be brought among the saṅgha. They will be guilty of a breach if the entire saṅgha does not go to him or if the saṅgha is not complete on account of his consent¹⁸⁴ not being received among the saṅgha. They will be guilty of a breach if the monk offering his profession of purity follows the rules of customary conduct but his profession is not accepted after being properly received.
- 3.20 “Monks, I will establish the rules of customary conduct for monks who receive the profession of purity. After he has received the profession of purity, the monk who has received the profession of purity should not run, nor should he rush, jump, jump over partitions, jump over ditches, jump onto verandas, sit in the sky above,¹⁸⁵ go beyond the boundary, climb a ladder two rungs at a time, climb a staircase two steps at a time, spill over onto a

causeway,¹⁸⁶ fall asleep, or sit in equipoise. To fall asleep or to sit in equipoise are censured for two reasons: because one suggests disrespect and the other absentmindedness.¹⁸⁷

3.21 “Then, when the saṅgha elders say, ‘Venerable ones, profess the purity of those who have not come.’¹⁸⁸ Let their profession be known,’ the monk who has received the profession of purity should sit before the monk seated in front and say, ‘Venerable, please listen. Today is the fifteenth, the saṅgha’s restoration rite. It is also the fifteenth, the restoration rite, for the monk named so-and-so, who is sick, suffering, and tormented by illness, at such and such a place. [F.150.b] The monk named so-and-so, who is sick, suffering, and tormented by illness, at such and such a place, declares that he is pure of hindering qualities. He professes the purity of his restoration rite and professes his purity. Let his profession be known.’

3.22 “This should be repeated verbatim a second and third time.¹⁸⁹

3.23 “Alternatively, the monk who has received the profession of purity should stand at the fore of the most senior row among the saṅgha and say, ‘Venerable saṅgha, please listen. Today is the fifteenth, the saṅgha’s restoration rite. It is also the fifteenth, the restoration rite, for the monk named so-and-so, who is sick, suffering, and tormented by illness, at such and such a place. The monk named so-and-so, at such and such a place, declares that he is pure of hindering qualities. He professes the purity of his restoration rite and professes his purity. Let his profession be known.’

3.24 “They will be guilty of a breach if the monk receiving the profession of purity follows the rules of customary conduct but his profession is not accepted after being properly received.”

3.25 The venerable Upāli asked the Blessed Buddha, “Honorable One, if the monk who has received a profession of purity comes to an end and dies on that very place after receiving a profession of purity, has the profession of purity been received or not?”

3.26 “Upāli, it has not been received and should be received again.”

3.27 “If the monk who has received a profession of purity¹⁹⁰ makes an oath professing to be a householder, or makes an oath that he is a novice, a person who has undergone castration, a person labeled a paṇḍaka, someone who has violated a nun, a matricide, a patricide, someone who has killed an arhat, someone who has caused a schism in the saṅgha, someone who has maliciously drawn blood from a tathāgata, a tīrthika, a convert to a tīrthika order, [F.151.a] someone living under false pretenses, someone outside the common living, or someone denied the common living, has the profession of purity been received or not?”

3.28 “Upāli, it has not been received and should be received again.”¹⁹¹

- 3.29 “Honorable One, if the monk who has received a profession of purity comes to an end and dies while on his way after receiving a profession of purity, has the profession of purity been received or not?”
- 3.30 “Upāli, it has not been received and should be received again.”
- 3.31 “If the monk who has received a profession of purity makes an oath professing he is a householder, or makes an oath that he is a novice, a person who has undergone castration, a person labeled a paṇḍaka, someone who has violated a nun, a matricide, a patricide, someone who has killed an arhat, someone who has caused a schism in the saṅgha, someone who has maliciously drawn blood from a tathāgata, a tīrthika, a convert to a tīrthika order, someone living under false pretenses, someone outside the common living, or someone denied the common living, has the profession of purity been received or not?”
- 3.32 “Upāli, it has not been received and should be received again.”
- 3.33 “Honorable One, if the monk who has received a profession of purity receives a profession of purity and then comes to an end and dies while among the saṅgha, has the profession of purity been received or not?”
- 3.34 “Upāli, it has been received and should not be received again.”¹⁹²
- 3.35 “[Honorable One,] if the monk who has received a profession of purity makes an oath professing he is a householder, or makes an oath that he is a novice, a person who has undergone castration, a person labeled a paṇḍaka, someone who has violated a nun, a matricide, a patricide, someone who has killed an arhat, someone who has caused a schism in the saṅgha, someone who has maliciously drawn blood from a tathāgata, a tīrthika, a convert to a tīrthika order, someone living under false pretenses, someone outside the common living, or someone denied the common living, [F.151.b] has the profession of purity been received or not?”
- 3.36 “Upāli, it has been received and should not be received again.”

· ROUSE THE INTENTION FOR THE RESTORATION RITE ·

- 3.37 The venerable Upāli asked the Blessed Buddha, “Honorable One, what should a monk who is alone at a site do on the fifteenth, the day of the restoration rite?”
- 3.38 “Upāli, that monk should sprinkle the monastery hall with water, sweep it, spread a fresh paste of dung, set up a lion throne, set out a seat, light a votive lamp, and give the opportunity for the Dharma to be heard.¹⁹³ Later, he should sit in the highest place around and look in the four directions. If pure, like-minded monks should come, he should say, ‘O venerable ones! Come quickly! It is the fifteenth and the saṅgha’s restoration rite.’

- 3.39 “They should then sit together and perform the restoration rite. If they do so, all is well. If they do not, that monk should sit on his seat and say, ‘Today, the fifteenth, is the saṅgha’s restoration rite. It is also the fifteenth, the restoration rite for me, the monk named so-and-so. I therefore profess that I, the monk named so-and-so, am pure of hindering qualities. I ask that the gods accept my profession of purity. So that I, the monk named so-and-so, may perfect the body of pure conduct, today I sanction the restoration rite.’¹⁹⁴
- 3.40 “He should rouse the following intention and recite the words, ‘When I find a saṅgha assembly, I will participate in the full restoration rite together with the saṅgha and listen to the reciter recite *The Prātimokṣa Sūtra*.’ Repeat these words verbatim a second and third time.
- 3.41 “Where two monks are staying together, they should recite the words just given to one another. Likewise, where three monks are staying together, they should say them one by one in turn to one another. Where four monks are staying together, they should make a motion and then perform the restoration rite. In such a place, a sick monastic’s profession of purity should not be received. Where five or more monks are staying together, they should make a motion and then perform the restoration rite. In such a place, a sick monastic’s profession of purity may also be received. [F.152.a] [B13]

4. The King

4.1 A summary:

4.2 The king apprehends a monk,
There is business so do not rise,
Giving exemptions to the deranged,
And the ten recollections.

· THE KING APPREHENDS A MONK ·

4.3 “If a king, bandit, murderer, brigand, or enemy apprehends a monk on the fifteenth, the day of the restoration rite, the monks should, on behalf of that monk, either go in person or send a messenger to say, ‘As this monk is our fellow brahmacārin, we ask that you release him.’ If he is released, then all is well. If he is not released, a second messenger should be sent to say, ‘As we have some business with this monk, we ask that you please release him.’ If he is released, then all is well. If he is not released, the monks should proceed to an inner circle and perform the restoration rite there.¹⁹⁵ Then, the following day, they should endeavor to secure the monk’s freedom. If they so endeavor, then all is well. They will be guilty of a breach if they do not.”

· THERE IS BUSINESS SO DO NOT RISE ·

4.4 Later, on the fifteenth, the Blessed One sat down on a seat placed before the saṅgha of monks and performed the restoration rite by reciting the saṅgha’s *Prātimokṣa*. The Blessed One then said to the monks, “There is some saṅgha business to attend to so please do not rise for a time.”

4.5 One monk then stood up from his seat, took his upper robe from one shoulder, turned to the Blessed One and, after bowing with palms pressed together, asked the Blessed One, “Honorable One, what should we do if the

profession of purity made by a monk who is sick, suffering, and tormented by illness at a site is received?"

4.6 The Blessed One replied, "That monk should receive the consent of the monk who, because he is pure, has offered his profession of purity." ¹⁹⁶ [F.152.b]

4.7 Though the Blessed One told them to receive consent, the monks did not know how to do so, so the Blessed One said, "It may be received from one to one, one to two, or to a great many, so long as every monk in the saṅgha can be named. Monks, I will establish the rules of customary conduct by which a monk offers his consent. The monk offering his consent should take his upper robe from one shoulder, take off both sandals, and prostrate to the assembled in order of seniority before squatting with palms pressed together and saying, 'Venerable ones, please listen. Today is the fifteenth, the saṅgha's restoration rite. It is also the fifteenth, the restoration rite for me, a monk named so-and-so, who is sick, suffering, and tormented by illness. I therefore profess that I, a monk named so-and-so, who is sick, suffering, and tormented by illness, am pure of hindering qualities. I offer my consent for the saṅgha to properly perform its duties.¹⁹⁷ My restoration rite is pure, I give my consent and profess my purity. Let my profession be known.'

4.8 "Repeat that verbatim a second and third time. If the monk offering his consent physically communicates his consent, his consent should be announced. If the monk offering his consent verbally communicates his consent, his consent should be announced. If the monk offering his consent both physically and verbally communicates his consent, his consent should be announced.

4.9 "If he neither physically nor verbally communicates his consent, the entire saṅgha should go to him or the monk should be brought among the saṅgha. They will be guilty of a breach if the entire saṅgha does not go to him, [F.153.a] or if the saṅgha is not complete on account of his not being accepted among the saṅgha. They will be guilty of a breach if the monk offering his consent follows the rules of customary conduct but his consent is not accepted after being properly received.

4.10 "Monks, I will establish the rules of customary conduct for monks who receive consent. After he has received consent, the monk who has received consent should not run, nor should he rush, jump, jump over partitions, jump over ditches, jump onto verandas, sit in the sky above, go beyond the boundary, climb a ladder two rungs at a time, climb a staircase two steps at a time, spill over onto a causeway, fall asleep, or sit in equipoise. To fall asleep or to sit in equipoise are censured for two reasons: because one suggests disrespect and the other absentmindedness.

- 4.11 “Then, when the saṅgha elder says, ‘Announce the consent and professions of purity of those venerable ones who have not come. Let this profession be known,’ the monk who has received the consent sits before the monk seated in front and says, ‘Venerable, please listen. Today is the fifteenth, the saṅgha’s restoration rite. It is also the fifteenth, the restoration rite, for the monk named so-and-so, who is sick, suffering, and tormented by illness, at such and such a place, who is pure of hindering qualities. He has offered his consent for the saṅgha to properly perform its duties. His restoration rite is also pure, I announce his consent and profession of purity. [F.153.b] Let this announcement be known.’
- 4.12 “Repeat this verbatim a second and third time.
- 4.13 “Alternatively, the monk who has received consent should stand at the end of the line of seniority in the middle of the saṅgha and say, ‘Venerable saṅgha, please listen. Today is the fifteenth, the saṅgha’s restoration rite. It is also the fifteenth, the restoration rite, for the monk named so-and-so, who is sick, suffering, and tormented by illness, at such and such a place, who is pure of hindering qualities. He has offered his consent for the saṅgha to properly perform its duties. His restoration rite is also pure, I announce his consent and profession of purity. Let this announcement be known.’
- 4.14 “They will be guilty of a breach if the monk who has received the consent follows the rules of customary conduct but his announcement is not accepted after being properly received.”
- 4.15 The venerable Upāli asked the Blessed Buddha, “Honorable One, if the monk receiving consent and a profession of purity comes to an end and dies immediately after having received consent and a profession of purity, has the profession of purity been received or not?”
- 4.16 “Upāli, it has not been received and should be received again.”
- 4.17 “Honorable One, if the monk receiving consent and a profession of purity¹⁹⁸ makes an oath consenting to and professing to being a householder, or makes an oath that he is a novice, a person who has undergone castration, a person labeled a paṇḍaka, someone who has violated a nun, a matricide, a patricide, someone who has killed an arhat, someone who has caused a schism in the saṅgha, someone who has maliciously drawn blood from a tathāgata, a tīrthika, a convert to a tīrthika order, someone living under false pretenses, someone outside the common living, or someone denied the common living, has the profession of purity been received or not?” [F.154.a]
- 4.18 “Upāli, it has not been received and should be received again.”
- 4.19 “Honorable One, if the monk receiving consent and a profession of purity comes to an end and dies afterwards while on his way, should the consent and profession of purity be declared received or not?”

- 4.20 “Upāli, they have not been received and should be received again.
- 4.21 “If the monk receiving consent and a profession of purity makes an oath consenting to and professing to being a householder, or makes an oath that he is a novice, a person who has undergone castration, a person labeled a paṇḍaka, someone who has violated a nun, a matricide, a patricide, someone who has killed an arhat, someone who has caused a schism in the saṅgha, someone who has maliciously drawn blood from a tathāgata, a tīrthika, a convert to a tīrthika order, someone living under false pretenses, someone outside the common living, or someone denied the common living, has the profession of purity been received or not?”
- 4.22 “Upāli, they have not been received and should be received again.”
- 4.23 “If the monk receiving consent and a profession of purity comes to an end and dies while among the saṅgha after he has received consent and a profession of purity, has the profession of purity been received or not?”
- 4.24 “Upāli, they have been received and should not be received again.”
- 4.25 “If the monk receiving consent and a profession of purity makes an oath consenting to and professing to being a householder, or makes an oath that he is a novice, a person who has undergone castration, a person labeled a paṇḍaka, someone who has violated a nun, a matricide, a patricide, someone who has killed an arhat, someone who has caused a schism in the saṅgha, someone who has maliciously drawn blood from a tathāgata, a tīrthika, a convert to a tīrthika order, a person living under false pretenses, [F.154.b] someone who is outside the common living, or someone who is denied the common living, has the profession of purity been received or not?”
- 4.26 “Upāli, they have been received and should not be received again.”
- 4.27 The venerable Upāli asked the Blessed Buddha, “Honorable One, what should a monk who is alone at a site do on the fifteenth, the day of the restoration rite?”
- 4.28 “Upāli, that monk should sprinkle the floor of the monastery with water, sweep it, spread a fresh paste of dung over it, set up a lion throne, set out a seat, light a votive lamp, and give an opportunity for the Dharma to be heard. After that, he should sit in the highest place around and look into the four directions. If pure, like-minded monks should come, he should say, ‘O venerable ones! Come quickly! It is the fifteenth and the saṅgha’s restoration rite.’
- 4.29 “They should then sit together and perform the restoration rite. If they do so, all is well. If they do not, that monk should sit on his seat and say, ‘Today is the fifteenth, the saṅgha’s restoration rite. It is also the fifteenth, the restoration rite for me, the monk named so-and-so. I therefore profess that I,

the monk named so-and-so, am pure of hindering qualities. I ask that the gods accept my profession of purity. So that I, the monk named so-and-so, may perfect the body of pure conduct, today I sanction the restoration rite.'

4.30 "He should rouse the following intention and recite the words, 'When I find a saṅgha assembly, I will participate in the full restoration rite together with the saṅgha and listen to the reciter recite *The Prātimokṣa Sūtra*.' That should be repeated verbatim a second and third time.

4.31 "Where two monks are staying together, they should recite the words just given to one another. Likewise, where three monks are staying together, [F.155.a] they should say them one by one in turn to one another. Where four monks are staying together, they should make a motion and then perform the restoration rite. In such a place, a sick monastic's consent and profession of purity should not be received. Where five or more monks are staying together, they should make a motion and then perform the restoration rite. In such a place, a sick monastic's consent and profession of purity can also be received.

· GIVING EXEMPTIONS TO THE DERANGED ·

4.32 The Blessed Buddha was staying at Prince Jeta's Grove, Anāthapiṇḍada's park, near Śrāvastī when the venerable Saikata, deranged, his mind disturbed, wandered around naked, sometimes coming to the saṅgha's restoration rite site and sometimes not. Sometimes he participated with the saṅgha in the restoration rite, and sometimes he did not. Sometimes he attended the saṅgha's special events and acts, and sometimes he did not. Sometimes he participated with the saṅgha in the saṅgha's special events and acts, and sometimes he did not. Thus, when the monks found themselves unable to carry out certain acts on account of the saṅgha being incomplete, they appealed to the Blessed One and the Blessed One replied, "Monks, an exemption for reasons of derangement should be given to the monk Saikata and others like him. It should be given in the following way. After seats have been arranged, strike the gaṇḍī beam and inform the monks of the matter at hand. Once the whole saṅgha is seated and assembled, one monk should make a motion and perform the act as follows:

- 4.33 “ ‘Venerable saṅgha, please listen. The monk Saikata,¹⁹⁹ deranged, his mind disturbed, wanders around naked, sometimes coming to the saṅgha’s restoration rite site and sometimes not. [F.155.b] Sometimes he participates with the saṅgha in the restoration rite and sometimes he does not. Sometimes he attends the saṅgha’s special events and acts and sometimes he does not. Sometimes he participates with the saṅgha in the saṅgha’s special events and acts and sometimes he does not. Thus, we monks find ourselves unable to carry out certain acts due to our, on account of the saṅgha being incomplete. Therefore, if the time is right and the saṅgha can accept it, I ask that the saṅgha grant an exemption. I ask that the saṅgha grant the monk Saikata an exemption for reasons of derangement. If he comes, do not attempt to stop him. If he goes, do not attempt to stop him. Whether the monk Saikata comes or goes, the saṅgha should not be deemed in discord when they perform the saṅgha’s restoration rite, lifting of restrictions, motions, acts by motion and resolution, or acts by motion and triple resolution.’
- 4.34 “That is the motion. The act is performed in the following way:
- 4.35 “ ‘Venerable saṅgha, please listen. The monk Saikata, deranged, his mind disturbed, wanders around naked, sometimes coming to the saṅgha’s restoration rite site and sometimes not. Sometimes he participates with the saṅgha in the restoration rite, and sometimes he does not. Sometimes he attends the saṅgha’s special events and acts, and sometimes he does not. Sometimes he participates with the saṅgha in the saṅgha’s special events and acts, and sometimes he does not. Thus, we monks find ourselves unable to carry out certain acts on account of the saṅgha being incomplete. I ask that the saṅgha grant the monk Saikata an exemption for reasons of derangement. If he comes, do not attempt to stop him. If he goes, [F.156.a] do not attempt to stop him. If he walks away, do not attempt to stop him. I ask those venerable ones who can accept our deeming the saṅgha should not be deemed in discord whether the monk Saikata comes or goes when they perform the saṅgha’s restoration rite, lifting of restrictions, motions, acts by motion and resolution, and acts by motion and triple resolution to remain silent. I ask those who cannot so accept it to speak now.’
- 4.36 “By expressing their acceptance and giving their consent, the saṅgha grants the monk Saikata an exemption by reason of derangement. By remaining silent, they assent to that.”

- 4.37 “If, on the fifteenth, the day of the restoration rite, a monk recalls an offense, that monk should properly make amends for the offense before another monk as follows: he should take his upper robe from one shoulder, take off both sandals, and prostrate to the assembled in order of seniority before squatting with palms pressed together. While squatting before the monk with palms pressed together and head bowed, he should say, ‘Venerable, please listen. I, the monk named so-and-so, have incurred this offense. I, the monk named so-and-so, confess and disclose each and every one of those offenses before you, venerable; I do not conceal them. If I confess and disclose them, I will be at ease. If I do not confess and disclose them, I will not be at ease.’
- 4.38 “That should be repeated verbatim a second and third time.
- 4.39 “He is then asked, ‘Do you recognize the offense?’
- 4.40 “The monk should reply, ‘I do.’
- 4.41 “He is then asked, ‘From now on, will you refrain from it?’
- 4.42 “He replies, ‘I will.’
- 4.43 “That should be repeated verbatim a second and third time.
- 4.44 “The confessor²⁰⁰ should then say, ‘That is the means.’
- 4.45 “The confessant²⁰¹ should then reply, ‘Excellent.’
- 4.46 “After that, the restoration rite should be performed. Monks, that is how the restoration rite should be performed; I do not declare this to be a hindrance to the restoration rite.²⁰² [F.156.b]
- 4.47 “If, on the fifteenth, the day of the restoration rite, a monk is already suspected of or uncertain²⁰³ about an offense, he should ask an upholder of the sūtras, the vinaya, or the mātṛkā about it. Once the suspicions and uncertainties regarding the offense have been resolved, he should properly make amends for the offense before another monk. After that, the restoration rite should be performed. Monks, that is how the restoration rite should be performed; I do not declare this a hindrance to the restoration rite.
- 4.48 “If, on the fifteenth, the day of the restoration rite, a monk recalls an offense while among the saṅgha, he should sanction²⁰⁴ that offense before another monk by saying, ‘Venerable, please listen. Today is the fifteenth, the saṅgha’s restoration rite. It is also the fifteenth, the restoration rite for me, the monk so-and-so. I, the monk so-and-so, have recalled this and that offense while among the saṅgha. I, the monk so-and-so, sanction this offense in your presence so that I may perform the restoration rite today. I resolve that tomorrow morning I will properly make amends for²⁰⁵ that offense.’ After that, the restoration rite should be performed. Monks, that is how the restoration rite should be performed; I do not declare this a hindrance to the restoration rite.

- 4.49 “If, on the fifteenth, the day of the restoration rite, a monk is suspected of or becomes uncertain about an offense while among the saṅgha, he should go before another monk and sanction that offense by saying, ‘Venerable, please listen. Today is the fifteenth, the saṅgha’s restoration rite. It is also the fifteenth, the restoration rite for me, the monk so-and-so. While among the saṅgha, I, the monk so-and-so, have become uncertain about this and that offense. I, the monk so-and-so, sanction this offense in your presence so that I may perform the restoration rite today. Tomorrow morning I will ask an upholder of the sūtras, the vinaya, or the māṭṛkā about it and once my doubts and uncertainties regarding the offense have been clarified, [F.157.a] I will properly make amends for the offense.’ After that, the restoration rite should be performed. Monks, that is how the restoration rite should be performed; I do not declare this a hindrance to the restoration rite.
- 4.50 “If, on the fifteenth, the day of the restoration rite, the monk reciter of *The Prātimokṣa Sūtra* recalls an offense while among the saṅgha, that monk should mentally sanction the offense by thinking, ‘Today is the fifteenth, the saṅgha’s restoration rite. It is also the fifteenth, the restoration rite for me, the monk so-and-so reciter of *The Prātimokṣa Sūtra*. I, the monk so-and-so reciter of *The Prātimokṣa Sūtra*, have recalled this and that offense while among the saṅgha, so I, the monk so-and-so reciter of *The Prātimokṣa Sūtra*, mentally sanction that offense so that I may perform the restoration rite today. I resolve that tomorrow morning I will properly make amends for that offense.’ After that, the restoration rite should be performed. Monks, that is how the restoration rite should be performed; I do not declare this a hindrance to the restoration rite.
- 4.51 “If, on the fifteenth, the day of the restoration rite, the monk reciter of *The Prātimokṣa Sūtra* becomes suspected of or uncertain about an offense while among the saṅgha, that monk should mentally sanction that offense by thinking, ‘Today is the fifteenth, the saṅgha’s restoration rite. It is also the fifteenth, the restoration rite for me, the monk so-and-so charged with reciting *The Prātimokṣa Sūtra*. I, the monk so-and-so charged with reciting *The Prātimokṣa Sūtra*, am suspected of and have become uncertain about this and that offense while among the saṅgha, so I, the monk so-and-so charged with reciting *The Prātimokṣa Sūtra*, mentally sanction that offense so that I may perform the restoration rite today. Tomorrow morning I will ask an upholder of the sūtras, the vinaya, or the māṭṛkā about it and once the suspicions and uncertainties regarding the offense have been clarified, I will properly make amends for the offense in accord with the Vinaya.²⁰⁶ [F.157.b] After that, the restoration rite should be performed. Monks, that is how the restoration rite should be performed; I do not declare this a hindrance to the restoration rite.

4.52 “If, on the fifteenth, the day of the restoration rite, the entire saṅgha has incurred offenses, some among the monks in whose presence they may later properly make amends should willingly go to another site in order to make amends for the offense in front of a monk.

4.53 If they can do so, all is well. If they cannot, those monks should perform an act of motion alone as follows:²⁰⁷

4.54 “ ‘Venerable ones, please listen. Today is the fifteenth, the saṅgha’s restoration rite. We, the entire saṅgha, have incurred offenses, and so we should properly make amends for our offenses. Yet there are no monks among us who will willingly go to another site to properly make amends for the offenses in the presence of a monk. Therefore, if the time is right and the saṅgha can accept it, we ask that the saṅgha give their consent. The saṅgha sanctions that offense so that we may perform the restoration rite today. Later, we will properly make amends for those offenses in the presence of a monk.’

4.55 “That is the motion. After that, the restoration rite should be performed. Monks, that is how the restoration rite should be performed; I do not declare this a hindrance to the restoration rite.

4.56 “If, on the fifteenth, the day of the restoration rite, the entire saṅgha is suspected of or becomes uncertain about an offense, some among the monks, having gone to another site where there is a monk in whose presence they may properly make amends for, should willingly ask an upholder of the sūtras, the vinaya, or the māṭṛkā about them and, once their suspicions and uncertainties about the offense have been clarified, they should properly make amends. If they can do so, all is well. If they cannot, those monks should perform an act of motion alone as follows:

4.57 “ ‘Venerable ones, please listen. [F.158.a] Today is the fifteenth, the saṅgha’s restoration rite. We, the entire saṅgha, are suspected of or have become uncertain, yet no monks among us, we who must confess, will willingly go to another site, where they might properly make amends for the offenses after clarifying our doubts and uncertainties regarding the offenses through asking an upholder of the sūtras, the vinaya, or the māṭṛkā about them. Therefore, if the time is right and the saṅgha can accept it, we ask that the saṅgha give their consent. The saṅgha sanctions those offenses today so that we may perform the restoration rite. Later, we will ask an upholder of the sūtras, the vinaya, or the māṭṛkā about them and once our doubts and uncertainties regarding them have been clarified, we will properly make amends for the offenses.’

- 4.58 “That is the motion. After that, the restoration rite should be performed. Monks, that is how the restoration rite should be performed; I do not declare this a hindrance to the restoration rite.
- 4.59 “If, on the fifteenth, the day of the restoration rite, the entire saṅgha except one resident monk have incurred offenses, they should say, in the presence of that monk—an acquaintance, a friend, an intimate, or a companion²⁰⁸—‘Venerable, what comes of doing this or that?’
- 4.60 “ ‘An offense is incurred.’
- 4.61 “ ‘Well then, venerable, I too have done this or that.’
- 4.62 “ ‘Well then, venerable, you have incurred an offense.’
- 4.63 “ ‘Venerable, that is the case for the entire saṅgha, apart from you alone.’
- 4.64 “ ‘Then listen. You, venerable, should first make amends for your own offense. Then the entire saṅgha should ask you, “What comes of doing this or that?”’ ²⁰⁹
- 4.65 “If he will confess, the confessor should make the confessant confess in a place where the other monks might see and so confess too.²¹⁰ If that is done, all is well. [F.158.b] If it is not done, the confessor should not prompt the confessant against his will.²¹¹ He should not remind him against his will.²¹² He will be guilty of a breach if he prompts or reminds him against his will.
- 4.66 “If, on the fifteenth, the day of the restoration rite, the entire saṅgha except one visiting monk have incurred offenses, they should say, in the presence of that monk—an acquaintance, a friend, an intimate, or a companion—‘Venerable, what comes of doing this or that?’
- 4.67 “ ‘An offense is incurred.’
- 4.68 “ ‘Well then, venerable, I too have done this or that.’
- 4.69 “ ‘Well then, venerable, you have incurred an offense.’
- 4.70 “ ‘Venerable, that is the case for the entire saṅgha, apart from you alone.’
- 4.71 “ ‘Then listen. You, venerable, should first make amends for your own offense. Then the entire saṅgha should ask you, “What comes of doing this or that?”’
- 4.72 “If he will confess, the confessor should make the confessant confess in a place where the other monks might see and so confess too. If that is done, all is well. If it is not done, the confessor should not prompt the confessant against his will. He should not remind him against his will. He will be guilty of a breach if he prompts or reminds him against his will.”

5. Several Repetitions

5.1 A summary:

5.2 *Several repetitions:*²¹³ *incomplete, Numbers, going, and The restoration rite of professed purity.*

· LACK OF A QUORUM ·

5.3 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, it is valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’²¹⁴

5.4 “If those monks, with fabricated aims²¹⁵ and fabricated preparations,²¹⁶ [F.159.a] make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and a smaller number of resident monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a breach because of their fabricated attempts.²¹⁷

5.5 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, is it valid or not for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived?’

5.6 “If those monks, with unsure aims and unsure preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and a smaller number of resident monks arrive later, they too should make a

motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a breach because of their unsure attempts.

5.7 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, let those monks who have not yet arrived be absent, let them stay where they are, let them be separate, let them be far away.’

5.8 “If those monks, with divisive aims and divisive preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and a smaller number of resident monks arrive later, [F.159.b] they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a grievous fault because of their divisive attempts.

5.9 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, it is valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’

5.10 “If those monks, with fabricated aims and fabricated preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and an equal number of resident monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a breach because of their fabricated attempts.

5.11 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, is it valid or not for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived?’

5.12 “If those monks, with unsure aims and unsure preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and an equal number of resident monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a breach because of their unsure attempts.

5.13 “When four or more resident monks [F.160.a] are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, let those monks who have not yet arrived

be absent, let them stay where they are, let them be separate, let them be far away.'

- 5.14 "If those monks, with divisive aims and divisive preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and an equal number of resident monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a grievous fault because of their divisive attempts.
- 5.15 "When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, 'If there are monks who have not yet arrived, it is valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.'
- 5.16 "If those monks, with fabricated aims and fabricated preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and a greater number of resident monks arrive arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a breach because of their fabricated attempts.
- 5.17 "When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, 'If there are monks who have not yet arrived, is it valid or not for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived?' [F.160.b]
- 5.18 "If those monks, with unsure aims and unsure preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later a greater number of resident monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a breach because of their unsure attempts.
- 5.19 "When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, 'If there are monks who have not yet arrived, let those monks who have not yet arrived be absent, let them they stay where they are, let them be separate, let them be far away.'
- 5.20 "If those monks, with divisive aims and divisive preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and a greater number of resident monks arrive later, they too should make a

motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a grievous fault because of their divisive attempts.

5.21 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, it is valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’²¹⁸

5.22 “If those monks, with fabricated aims and fabricated preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and a smaller number of visiting monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. [F.161.a] The earlier group of monks will be guilty of a breach because of their fabricated attempts.

5.23 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, is it valid or not for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived?’

5.24 “If those monks, with unsure aims and unsure preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and a smaller number of visiting monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a breach because of their unsure attempts.

5.25 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, let those monks who have not yet arrived be absent, let them stay where they are, let them be separate, let them be far away.’

5.26 “If those monks, with divisive aims and divisive preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and a smaller number of visiting monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a grievous fault because of their divisive attempts.

5.27 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, [F.161.b] ‘If there are monks who have not yet arrived, it is valid for us to make a motion,

- perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’
- 5.28 “If those monks, with fabricated aims and fabricated preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and an equal number of visiting monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a breach because of their fabricated attempts.
- 5.29 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, is it valid or not for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived?’
- 5.30 “If those monks, with unsure aims and unsure preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and an equal number of visiting monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a breach because of their unsure attempts.
- 5.31 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, let those monks who have not yet arrived be absent, let them stay where they are, let them be separate, let them be far away.’
- 5.32 “If those monks, with divisive aims [F.162.a] and divisive preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later an equal number of visiting monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a grievous fault because of their divisive attempts.
- 5.33 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, it is valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’
- 5.34 “If those monks, with fabricated aims and fabricated preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later a greater number of visiting monks arrive later, they too should

make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a breach because of their fabricated attempts.

5.35 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, is it valid or not for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived?’

5.36 “If those monks, with unsure aims and unsure preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later a greater number of visiting monks arrive later, they too should make a motion, perform the restoration rite, and [F.162.b] recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a breach because of their unsure attempts.

5.37 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, let those monks who have not yet arrived be absent, let them stay where they are, let them be separate, let them be far away.’

5.38 “If those monks, with divisive aims and divisive preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later a greater number of visiting monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a grievous fault because of their divisive attempts.

5.39 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, it is valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’²¹⁹

5.40 “If those monks, with fabricated aims and fabricated preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later a smaller number of visiting and resident monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a breach because of their fabricated attempts.

5.41 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, [F.163.a] is it valid or not for us to make a motion,

perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived?’

5.42 “If those monks, with unsure aims and unsure preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later a smaller number of visiting and resident monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a breach because of their unsure attempts.

5.43 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, let those monks who have not yet arrived be absent, let them stay where they are, let them be separate, let them be far away.’

5.44 “If those monks, with divisive aims and divisive preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later a smaller number of visiting and resident monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a grievous fault because of their divisive attempts.

5.45 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, it is valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’

5.46 “If those monks, with fabricated aims and fabricated preparations, [F.163.b] make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later an equal number of visiting and resident monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a breach because of their fabricated attempts.

5.47 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, is it valid or not for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived?’

5.48 “If those monks, with unsure aims and unsure preparations, make a motion, perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation, and later an equal number of visiting and resident monks arrive later, they

too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a breach because of their unsure attempts.

5.49 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, let those monks who have not yet arrived be absent, let them stay where they are, let them be separate, let them be far away.’

5.50 “If those monks, with divisive aims and divisive preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later an equal number of visiting and [F.164.a] resident monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a grievous fault because of their divisive attempts.

5.51 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, it is valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’

5.52 “If those monks, with fabricated aims and fabricated preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later a greater number of visiting and resident monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a breach because of their fabricated attempts.

5.53 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, is it valid or not for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived?’

5.54 “If those monks, with unsure aims and unsure preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later a greater number of visiting and resident monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, [F.164.b] or the earlier group of monks will be guilty of a breach because of their unsure attempts.

5.55 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, let those monks who have not yet arrived be

- absent, let them stay where they are, let them be separate, let them be far away.'
- 5.56 "If those monks, with divisive aims and divisive preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later a greater number of visiting and resident monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a grievous fault because of their divisive attempts.
- 5.57 "When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, 'If there are monks who have not yet arrived, it is valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.'²²⁰
- 5.58 "If those monks, with fabricated aims and fabricated preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later a smaller number of visiting monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a breach because of their fabricated attempts.
- 5.59 "When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, 'If there are monks who have not yet arrived, [F.165.a] is it valid or not for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived?'
- 5.60 "If those monks, with unsure aims and unsure preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later a smaller number of visiting monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a breach because of their unsure attempts.
- 5.61 "When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, 'If there are monks who have not yet arrived, let those monks who have not yet arrived be absent, let them stay where they are, let them be separate, let them be far away.'
- 5.62 "If those monks, with divisive aims and divisive preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later a smaller number of visiting monks arrive later, they too should

make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a grievous fault because of their divisive attempts.

5.63 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, it is valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’

5.64 “If those monks, with fabricated aims and fabricated preparations, make a motion, [F.165.b] perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later an equal number of visiting monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a breach because of their fabricated attempts.

5.65 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, is it valid or not for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived?’

5.66 “If those monks, with unsure aims and unsure preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later an equal number of visiting monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a breach because of their unsure attempts.

5.67 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, let those monks who have not yet arrived be absent, let them stay where they are, let them be separate, let them be far away.’

5.68 “If those monks, with divisive aims and divisive preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later an equal number of visiting monks arrive later, they too should make a motion, perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation, [F.166.a] or the earlier group of monks will be guilty of a grievous fault because of their divisive attempts.

5.69 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, it is valid for us to make a motion, perform the

restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.'

5.70 "If those monks, with fabricated aims and fabricated preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later a greater number of visiting monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a breach because of their fabricated attempts.

5.71 "When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, 'If there are monks who have not yet arrived, is it valid or not for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived?'

5.72 "If those monks, with unsure aims and unsure preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later a greater number of visiting monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a breach because of their unsure attempts.

5.73 "When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, [F.166.b] they might think, 'If there are monks who have not yet arrived, let those monks who have not yet arrived be absent, let them stay where they are, let them be separate, let them be far away.'

5.74 "If those monks, with divisive aims and divisive preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later a greater number of visiting monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a grievous fault because of their divisive attempts.

5.75 "When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, 'If there are monks who have not yet arrived, it is valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.'²²¹

5.76 If those monks, with fabricated aims and fabricated preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later a smaller number of resident monks arrive later, they too should

make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a breach because of their fabricated attempts.

5.77 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, is it valid or not for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived?’ [F.167.a]

5.78 “If those monks, with unsure aims and unsure preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later a smaller number of resident monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a breach because of their unsure attempts.

5.79 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, let those monks who have not yet arrived be absent, let them stay where they are, let them be separate, let them be far away.’

5.80 “If those monks, with divisive aims and divisive preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later a smaller number of resident monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a grievous fault because of their divisive attempts.

5.81 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, it is valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’

5.82 “If those monks, with fabricated aims and fabricated preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later an equal number of resident monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, [F.167.b] or the earlier group of monks will be guilty of a breach because of their fabricated attempts.

5.83 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, is it valid or not for us to make a motion, perform

- the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived?’
- 5.84 “If those monks, with unsure aims and unsure preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later an equal number of resident monks arrive, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a breach because of their unsure attempts.
- 5.85 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, let those monks who have not yet arrived be absent, let them stay where they are, let them be separate, let them be far away.’
- 5.86 “If those monks, with divisive aims and divisive preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later an equal number of resident monks arrive, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a grievous fault because of their divisive attempts.
- 5.87 “When four or more visiting monks are seated and assembled on the fifteenth, [F.168.a] the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, it is valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’
- 5.88 “If those monks, with fabricated aims and fabricated preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later a greater number of resident monks arrive, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a breach because of their fabricated attempts.
- 5.89 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, is it valid or not for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived?’
- 5.90 “If those monks, with unsure aims and unsure preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later a greater number of resident monks arrive, they too should make a

motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a breach because of their unsure attempts.

5.91 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, [F.168.b] let those monks who have not yet arrived be absent, let them stay where they are, let them be separate, let them be far away.’

5.92 “If those monks, with divisive aims and divisive preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later a greater number of resident monks arrive, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a grievous fault because of their divisive attempts.

5.93 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, it is valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’²²²

5.94 “If those monks, with fabricated aims and fabricated preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later a smaller number of visiting and resident monks²²³ arrive, the earlier group of monks should again make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a breach because of their fabricated attempts.

5.95 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, is it valid or not for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived?’

5.96 “If those monks, with unsure aims and unsure preparations, make a motion, [F.169.a] perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later a smaller number of visiting and resident monks²²⁴ arrive, the earlier group of monks should again make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a breach because of their unsure attempts.

5.97 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, let those monks who have not yet arrived be

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- 5.98 “If those monks, with divisive aims and divisive preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later a smaller number of visiting and resident monks²²⁵ arrive, the earlier group of monks should again make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a grievous fault because of their divisive attempts.
- 5.99 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, it is valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’
- 5.100 “If those monks, with fabricated aims and fabricated preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later an equal number of visiting and resident monks arrive, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a breach because of their fabricated attempts.
- 5.101 “When [F.169.b] four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, is it valid or not for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived?’
- 5.102 “If those monks, with unsure aims and unsure preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later an equal number of visiting and resident monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a breach because of their unsure attempts.
- 5.103 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, let those monks who have not yet arrived be absent, let them stay where they are, let them be separate, let them be far away.’
- 5.104 “If those monks, with divisive aims and divisive preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later an equal number of visiting and resident monks arrive later, they

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5.105 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, it is valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’

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5.107 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, [F.170.a] is it valid or not for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived?’

5.108 “If those monks, with unsure aims and unsure preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later a greater number of visiting and resident monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a breach because of their unsure attempts.

5.109 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, let those monks who have not yet arrived be absent, let them stay where they are, let them be separate, let them be far away.’ [F.170.b]

5.110 “If those monks, with divisive aims and divisive preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later a greater number of visiting and resident monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a grievous fault because of their divisive attempts.

- 5.111 “When four or more visiting and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, it is valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’²²⁶
- 5.112 “If those monks, with fabricated aims and fabricated preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later a smaller number of visiting and resident monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a breach because of their fabricated attempts.
- 5.113 “When four or more visiting and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, is it valid or not for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived?’
- 5.114 “If those monks, with unsure aims and unsure preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, [F.171.a] and later a smaller number of visiting and resident monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a breach because of their unsure attempts.
- 5.115 “When four or more visiting and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, let those monks who have not yet arrived be absent, let them stay where they are, let them be separate, let them be far away.’
- 5.116 “If those monks, with divisive aims and divisive preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later a smaller number of visiting and resident monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a grievous fault because of their divisive attempts.
- 5.117 “When four or more visiting and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, it is valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’

- 5.118 “If those monks, with fabricated aims and fabricated preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later an equal number of visiting and resident monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, [F.171.b] the earlier group of monks will be guilty of a breach because of their fabricated attempts.
- 5.119 “When four or more visiting and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, is it valid or not for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived?’
- 5.120 “If those monks, with unsure aims and unsure preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later an equal number of visiting and resident monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a breach because of their unsure attempts.
- 5.121 “When four or more visiting and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, let those monks who have not yet arrived be absent, let them stay where they are, let them be separate, let them be far away.’
- 5.122 “If those monks, with divisive aims and divisive preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later an equal number of visiting and resident monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a grievous fault because of their divisive attempts.
- 5.123 “When four or more visiting [F.172.a] and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, it is valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’
- 5.124 “If those monks, with fabricated aims and fabricated preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later a greater number of visiting and resident monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a breach because of their fabricated attempts.

- 5.125 “When four or more visiting and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, is it valid or not for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived?’
- 5.126 “If those monks, with unsure aims and unsure preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later a greater number of visiting and resident monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a breach because of their unsure attempts.
- 5.127 “When four or more visiting and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, [F.172.b] they might think, ‘If there are monks who have not yet arrived, let those monks who have not yet arrived be absent, let them stay where they are, let them be separate, let them be far away.’
- 5.128 “If those monks, with divisive aims and divisive preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later a greater number of visiting and resident monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a grievous fault because of their divisive attempts.
- 5.129 “When four or more visiting and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, it is valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’²²⁷
- 5.130 “If those monks, with fabricated aims and fabricated preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later a smaller number of visiting monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a breach because of their fabricated attempts.
- 5.131 “When four or more visiting and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, is it valid or not for us to make a motion, perform the restoration rite, and [F.173.a] recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived?’

- 5.132 “If those monks, with unsure aims and unsure preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later a smaller number of visiting monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a breach because of their unsure attempts.
- 5.133 “When four or more visiting and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, let those monks who have not yet arrived be absent, let them stay where they are, let them be separate, let them be far away.’
- 5.134 “If those monks, with divisive aims and divisive preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later a smaller number of visiting monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a grievous fault because of their divisive attempts.
- 5.135 “When four or more visiting and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, it is valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’
- 5.136 “If those monks, with fabricated aims and fabricated preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later an equal number of visiting monks arrive, then they [F.173.b] too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a breach because of their fabricated attempts.
- 5.137 “When four or more visiting and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, is it valid or not for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived?’
- 5.138 “If those monks, with unsure aims and unsure preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later an equal number of visiting monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a breach because of their unsure attempts.

- 5.139 “When four or more visiting and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, let those monks who have not yet arrived be absent, let them stay where they are, let them be separate, let them be far away.’
- 5.140 “If those monks, with divisive aims and divisive preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later an equal number of visiting monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a grievous fault because of their divisive attempts. [F.174.a]
- 5.141 “When four or more visiting and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, it is valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’
- 5.142 “If those monks, with fabricated aims and fabricated preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later a greater number of visiting monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a breach because of their fabricated attempts.
- 5.143 “When four or more visiting and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, is it valid or not for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived?’
- 5.144 “If those monks, with unsure aims and unsure preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later a greater number of visiting monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a breach because of their unsure attempts.
- 5.145 “When four or more visiting and resident monks [F.174.b] are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, let those monks who have not yet arrived be absent, let them stay where they are, let them be separate, let them be far away.’

- 5.146 “If those monks, with divisive aims and divisive preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later a greater number of visiting monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a grievous fault because of their divisive attempts.
- 5.147 “When four or more visiting and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, it is valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’²²⁸
- 5.148 “If those monks, with fabricated aims and fabricated preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later a smaller number of resident monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a breach because of their fabricated attempts.
- 5.149 “When four or more visiting and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, is it valid or not for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived?’ [F.175.a]
- 5.150 “If those monks, with unsure aims and unsure preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later a smaller number of resident monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a breach because of their unsure attempts.
- 5.151 “When four or more visiting and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, let those monks who have not yet arrived be absent, let them stay where they are, let them be separate, let them be far away.’
- 5.152 “If those monks, with divisive aims and divisive preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later a smaller number of resident monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a grievous fault because of their divisive attempts.

- 5.153 “When four or more visiting and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, it is valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’
- 5.154 “If those monks, with fabricated aims and fabricated preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* [F.175.b] recitation, and later an equal number of resident monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a breach because of their fabricated attempts.
- 5.155 “When four or more visiting and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, is it valid or not for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived?’
- 5.156 “If those monks, with unsure aims and unsure preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later an equal number of resident monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a breach because of their unsure attempts.
- 5.157 “When four or more visiting and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, let those monks who have not yet arrived be absent, let them stay where they are, let them be separate, let them be far away.’
- 5.158 “If those monks, with divisive aims and divisive preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later an equal number of resident monks arrive later, they too should make a motion, [F.176.a] perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a grievous fault because of their divisive attempts.
- 5.159 “When four or more visiting and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, it is valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’

- 5.160 “If those monks, with fabricated aims and fabricated preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later a greater number of resident monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a breach because of their fabricated attempts.
- 5.161 “When four or more visiting and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, is it valid or not for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived?’
- 5.162 “If those monks, with unsure aims and unsure preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later a greater number of resident monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks [F.176.b] will be guilty of a breach because of their unsure attempts.
- 5.163 “When four or more visiting and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might think, ‘If there are monks who have not yet arrived, let those monks who have not yet arrived be absent, let them stay where they are, let them be separate, let them be far away.’
- 5.164 “If those monks, with divisive aims and divisive preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later a greater number of resident monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. The earlier group of monks will be guilty of a grievous fault because of their divisive attempts.”
- 5.165 An intervening summary:
- 5.166 Fabricated, unsure, and divisiveness.²²⁹ [B15]

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- 5.167 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete,²³⁰ they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation.²³¹

- 5.168 “If later a smaller number of resident monks arrives, the second group, once they have sat down in order of seniority, should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation together with the first, in which case the earlier group of monks will not be guilty of a breach.
- 5.169 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, [F.177.a] thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.
- 5.170 “If, after that, a smaller number of resident monks arrives before the assembly rises and the monks depart,²³² the first group²³³ should again, for the sake of the second, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.171 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.
- 5.172 “If, after that, a smaller number of resident monks arrives after the assembly has risen and some monks have departed but while other monks are still there, they should gather the assembly if possible²³⁴ and again, for the sake of the second, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. If they cannot gather the assembly, the later arrivals²³⁵ should go to the inner circle, where they should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.173 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha [F.177.b] has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.
- 5.174 “If, after that, a smaller number of resident monks arrives after the assembly has risen and the monks have departed, the later arrivals should go to the inner circle, where they should perform the restoration rite and

recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.

5.175 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation.

5.176 “If later an equal number of resident monks arrives, the second group, once they have sat down in order of seniority, should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation together with the first, in which case the earlier group of monks will not be guilty of a breach.

5.177 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.

5.178 “If, after that, an equal number of resident monks arrives before the assembly rises and the monks depart, the first group should again, for the sake of the second, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.

5.179 “When four or more resident monks [F.178.a] are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.

5.180 “If, after that, an equal number of resident monks arrives after the assembly has risen and some monks have departed but while other monks are still there, they should gather the assembly if possible and again, for the sake of the second, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. If they cannot gather the assembly, the later arrivals should go to the inner circle, where they should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.

5.181 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and

- thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.
- 5.182 “If, after that, an equal number of resident monks arrives after the assembly has risen and the monks have departed, the later arrivals should go to the inner circle, where they should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.183 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, [F.178.b] they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation.²³⁶
- 5.184 “If later a smaller number of visiting monks arrives, the second group, once they have sat down in order of seniority, should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation together with the first, in which case the earlier group of monks will not be guilty of a breach.
- 5.185 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.
- 5.186 “If, after that, a smaller number of visiting monks arrives before the assembly rises and the monks depart, the first group should again, for the sake of the second, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.187 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.
- 5.188 “If, after that, a smaller number of visiting monks arrives after the assembly has risen and some monks have departed but while other monks are still there, they should gather the assembly if possible and again, for the sake of the second, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. If they cannot gather the assembly, the later

arrivals should go to the inner circle, [F.179.a] where they should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.

5.189 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.

5.190 “If, after that, a smaller number of visiting monks arrives after the assembly has risen and the monks have departed, the later arrivals should go to the inner circle, where they should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.

5.191 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation.

5.192 “If later an equal number of visiting monks arrives, the second group, once they have sat down in order of seniority, should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation together with the first, in which case the earlier group of monks will not be guilty of a breach.

5.193 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation [F.179.b] and the restoration rite.

5.194 “If, after that, an equal number of visiting monks arrives before the assembly rises and the monks depart, the first group should again, for the sake of the second, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.

5.195 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and

- thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.
- 5.196 “If, after that, an equal number of visiting monks arrives after the assembly has risen and some monks have departed but while other monks are still there, they should gather the assembly if possible and again, for the sake of the second, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. If they cannot gather the assembly, the later arrivals should go to the inner circle, where they should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.197 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.
- 5.198 “If, after that, an equal number of visiting monks arrives after the assembly has risen and the monks have departed, the later arrivals should go to the inner circle, where they should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation, [F.180.a] in which case the earlier group of monks will not be guilty of a breach.
- 5.199 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation.²³⁷
- 5.200 “If later a smaller number of visiting and resident monks arrives, the second group, once they have sat down in order of seniority, should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation together with the first, in which case the earlier group of monks will not be guilty of a breach.
- 5.201 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.

- 5.202 “If, after that, a smaller number of visiting and resident monks arrives before the assembly rises and the monks depart, the first group should again, for the sake of the second, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.203 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation [F.180.b] until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.
- 5.204 “If, after that, a smaller number of visiting and resident monks arrives after the assembly has risen and some monks have departed but while other monks are still there, they should gather the assembly if possible and again, for the sake of the second, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. If they cannot gather the assembly, the later arrivals should go to the inner circle, where they should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.205 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.
- 5.206 “If, after that, a smaller number of visiting and resident monks arrives after the assembly has risen and the monks have departed, the later arrivals should go to the inner circle, where they should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.207 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation.
- 5.208 “If later an equal number of visiting and resident monks arrives, the second group, once they [F.181.a] have sat down in order of seniority, should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation together

with the first, in which case the earlier group of monks will not be guilty of a breach.

5.209 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.

5.210 “If, after that, an equal number of visiting and resident monks arrives before the assembly rises and the monks depart, the first group should again, for the sake of the second, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.

5.211 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.

5.212 “If, after that, an equal number of visiting and resident monks arrives after the assembly has risen and some monks have departed but while other monks are still there, they should gather the assembly if possible and again, for the sake of the second, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. If they cannot gather the assembly, the later arrivals should go to the inner circle, where they should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks [F.181.b] will not be guilty of a breach.

5.213 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.

5.214 “If, after that, an equal number of visiting and resident monks arrives after the assembly has risen and the monks have departed, the later arrivals should go to the inner circle, where they should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.

- 5.215 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation.²³⁸
- 5.216 “If later a smaller number of visiting monks arrives, the second group, once they have sat down in order of seniority, should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation together with the first, in which case the earlier group of monks will not be guilty of a breach.
- 5.217 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.
- 5.218 “If, after that, a smaller number of visiting monks arrives before the assembly [F.182.a] rises and the monks depart, the first group should again, for the sake of the second, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.219 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.
- 5.220 “If, after that, a smaller number of visiting monks arrives after the assembly has risen and some monks have departed but while other monks are still there, they should gather the assembly if possible and again, for the sake of the second, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. If they cannot gather the assembly, the later arrivals should go to the inner circle, where they should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.221 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and

- thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.
- 5.222 “If, after that, a smaller number of visiting monks arrives after the assembly has risen and the monks have departed, the later arrivals should go to the inner circle, where they should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks [F.182.b] will not be guilty of a breach.
- 5.223 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation.
- 5.224 “If later an equal number of visiting monks arrives, the second group, once they have sat down in order of seniority, should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation together with the first, in which case the earlier group of monks will not be guilty of a breach.
- 5.225 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.
- 5.226 “If, after that, an equal number of visiting monks arrives before the assembly rises and the monks depart, the first group should again, for the sake of the second, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.227 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and [F.183.a] the restoration rite.
- 5.228 “If, after that, an equal number of visiting monks arrives after the assembly has risen and some monks have departed but while other monks are still there, they should gather the assembly if possible and again, for the sake of the second, make a motion, perform the restoration rite, and recite

The Prātimokṣa Sūtra recitation. If they cannot gather the assembly, the later arrivals should go to the inner circle, where they should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.

5.229 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.

5.230 “If, after that, an equal number of visiting monks arrives after the assembly has risen and the monks have departed, the later arrivals should go to the inner circle, where they should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.

5.231 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation.²³⁹

5.232 “If later a smaller number of resident monks arrive, the second group, once they have sat down in order of seniority, should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation together with the first, in which case the earlier group of monks will not be guilty of a breach. [F.183.b]

5.233 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.

5.234 “If, after that, a smaller number of resident monks arrives before the assembly rises and the monks depart, the first group should again, for the sake of the second, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.

5.235 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and

- thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.
- 5.236 “If, after that, a smaller number of resident monks arrives after the assembly has risen and some monks have departed but while other monks are still there, they should gather the assembly if possible and again, for the sake of the second, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. If they cannot gather the assembly, the later arrivals should go to the inner circle, where they should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.237 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ [F.184.a] but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.
- 5.238 “If, after that, a smaller number of resident monks arrives after the assembly has risen and the monks have departed, the later arrivals should go to the inner circle, where they should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.239 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation.
- 5.240 “If later an equal number of resident monks arrives, the second group, once they have sat down in order of seniority, should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation together with the first, in which case the earlier group of monks will not be guilty of a breach.
- 5.241 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.

- 5.242 “If, after that, an equal number of resident monks arrives before the assembly rises and the monks depart, the first group should again, for the sake of the second, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks [F.184.b] will not be guilty of a breach.
- 5.243 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.
- 5.244 “If, after that, an equal number of resident monks arrives after the assembly has risen and some monks have departed but while other monks are still there, they should gather the assembly if possible and again, for the sake of the second, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. If they cannot gather the assembly, the later arrivals should go to the inner circle, where they should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.245 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.
- 5.246 “If, after that, an equal number of resident monks arrives after the assembly has risen and the monks have departed, the later arrivals should go to the inner circle, where they should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.247 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ [F.185.a] but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation.²⁴⁰
- 5.248 “If later a smaller number of visiting and resident monks arrive, the second group, once they have sat down in order of seniority, should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation together with the first, in which case the earlier group of monks will not be guilty of a breach.

- 5.249 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.
- 5.250 “If, after that, a smaller number of visiting and resident monks arrives before the assembly rises and the monks depart, the first group should again, for the sake of the second, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.251 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.
- 5.252 “If, after that, a smaller number of visiting and resident monks arrives after the assembly has risen and some monks have departed but while other monks are still there, they should gather the assembly if possible [F.185.b] and again, for the sake of the second, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. If they cannot gather the assembly, the later arrivals should go to the inner circle, where they should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.253 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.
- 5.254 “If, after that, a smaller number of visiting and resident monks arrives after the assembly has risen and the monks have departed, the later arrivals should go to the inner circle, where they should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.255 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and

- thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation.
- 5.256 “If later an equal number of visiting and resident monks arrives, the second group, once they have sat down in order of seniority, should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation together with the first, in which case the earlier group of monks will not be guilty of a breach.
- 5.257 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, [F.186.a] ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.
- 5.258 “If, after that, an equal number of visiting and resident monks arrives before the assembly rises and the monks depart, the first group should again, for the sake of the second, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.259 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.
- 5.260 “If, after that, an equal number of visiting and resident monks arrives after the assembly has risen and some monks have departed but while other monks are still there, they should gather the assembly if possible and again, for the sake of the second, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. If they cannot gather the assembly, the later arrivals should go to the inner circle, where they should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.261 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* [F.186.b] recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.

- 5.262 “If, after that, an equal number of visiting and resident monks arrives after the assembly has risen and the monks have departed, the later arrivals should go to the inner circle, where they should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.263 “When four or more visiting and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation.²⁴¹
- 5.264 “If later a smaller number of visiting and resident monks arrives, the second group, once they have sat down in order of seniority, should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation together with the first, in which case the earlier group of monks will not be guilty of a breach.
- 5.265 “When four or more visiting and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.
- 5.266 “If, after that, a smaller number of visiting and resident monks arrives before the assembly rises and the monks depart, the first group should again, for the sake of the second, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach. [F.187.a]
- 5.267 “When four or more visiting and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.
- 5.268 “If, after that, a smaller number of visiting and resident monks arrives after the assembly has risen and some monks have departed but while other monks are still there, they should gather the assembly if possible and again, for the sake of the second, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. If they cannot gather the assembly, the later arrivals should go to the inner circle, where they should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.

- 5.269 “When four or more visiting and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.
- 5.270 “If, after that, a smaller number of visiting and resident monks arrives after the assembly has risen and the monks have departed, the later arrivals should go to the inner circle, where they should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.271 “When four or more visiting and resident monks [F.187.b] are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation.
- 5.272 “If later an equal number of visiting and resident monks arrives, the second group, once they have sat down in order of seniority, should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation together with the first, in which case the earlier group of monks will not be guilty of a breach.
- 5.273 “When four or more visiting and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.
- 5.274 “If, after that, an equal number of visiting and resident monks arrives before the assembly rises and the monks depart, the first group should again, for the sake of the second, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.275 “When four or more visiting and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.

- 5.276 “If, after that, an equal number of visiting and resident monks arrives after the assembly has risen and some monks have [F.188.a] departed but while other monks are still there, they should gather the assembly if possible and again, for the sake of the second, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. If they cannot gather the assembly, the later arrivals should go to the inner circle, where they should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.277 “When four or more visiting and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.
- 5.278 “If, after that, an equal number of visiting and resident monks arrives after the assembly has risen and the monks have departed, the later arrivals should go to the inner circle, where they should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.279 “When four or more visiting and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation.²⁴²
- 5.280 “If later a smaller number of resident monks arrive, the second group, once they have sat down in order of seniority, should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation together with the first, [F.188.b] in which case the earlier group of monks will not be guilty of a breach.
- 5.281 “When four or more visiting and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.
- 5.282 “If, after that, a smaller number of resident monks arrives before the assembly rises and the monks depart, the first group should again, for the sake of the second, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.

- 5.283 “When four or more visiting and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.
- 5.284 “If, after that, a smaller number of resident monks arrives after the assembly has risen and some monks have departed but while other monks are still there, they should gather the assembly if possible and again, for the sake of the second, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. If they cannot gather the assembly, the later arrivals should go to the inner circle, where they should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.285 “When [F.189.a] four or more visiting and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.
- 5.286 “If, after that, a smaller number of resident monks arrives after the assembly has risen and the monks have departed, the later arrivals should go to the inner circle, where they should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.287 “When four or more visiting and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation.
- 5.288 “If, after that, an equal number of resident monks arrives, the second group, once they have sat down in order of seniority, should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation together with the first, in which case the earlier group of monks will not be guilty of a breach.
- 5.289 “When four or more visiting and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the

restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite. [F.189.b]

5.290 “If, after that, an equal number of resident monks arrives before the assembly rises and the monks depart, the first group should again, for the sake of the second, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.

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5.292 “If, after that, an equal number of resident monks arrives after the assembly has risen and some monks have departed but while other monks are still there, they should gather the assembly if possible and again, for the sake of the second, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. If they cannot gather the assembly, the later arrivals should go to the inner circle, where they should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.

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5.294 “If, after that, an equal number of resident monks arrives after the assembly has risen and the monks have departed, [F.190.a] the later arrivals should go to the inner circle, where they should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.

5.295 “When four or more visiting and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation.²⁴³

- 5.296 “If later a smaller number of visiting monks arrive, the second group, once they have sat down in order of seniority, should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation together with the first, in which case the earlier group of monks will not be guilty of a breach.
- 5.297 “When four or more visiting and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.
- 5.298 “If, after that, a smaller number of visiting monks arrives before the assembly rises and the monks depart, the first group should again, for the sake of the second, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.299 “When four or more visiting and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, [F.190.b] they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.
- 5.300 “If, after that, a smaller number of visiting monks arrives after the assembly has risen and some monks have departed but while other monks are still there, they should gather the assembly if possible and again, for the sake of the second, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. If they cannot gather the assembly, the later arrivals should go to the inner circle, where they should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.301 “When four or more visiting and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.
- 5.302 “If, after that, a smaller number of visiting monks arrives after the assembly has risen and the monks have departed, the later arrivals should go to the inner circle, where they should perform the restoration rite and

recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.

- 5.303 “When four or more visiting and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, [F.191.a] perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation.
- 5.304 “If later an equal number of visiting monks arrives, the second group, once they have sat down in order of seniority, should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation together with the first, in which case the earlier group of monks will not be guilty of a breach.
- 5.305 “When four or more visiting and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.
- 5.306 “If, after that, an equal number of visiting monks arrives before the assembly rises and the monks depart, the first group should again, for the sake of the second, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.307 “When four or more visiting and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.
- 5.308 “If, after that, an equal number of visiting monks arrives after the assembly has risen and some monks have departed but while other monks are still there, they should gather the assembly if possible and again, for the sake of the second, make a motion, perform the restoration rite, [F.191.b] and recite *The Prātimokṣa Sūtra* recitation. If they cannot gather the assembly, the later arrivals should go to the inner circle, where they should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.309 “When four or more visiting and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and

thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.

5.310 “If, after that, an equal number of visiting monks arrives after the assembly has risen and the monks have departed, the later arrivals should go to the inner circle, where they should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.”

5.311 An intervening summary:

5.312 In order of seniority, motion, assembly, and inner circle. [B16]

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5.313 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation.²⁴⁴

5.314 “If later a greater number of resident monks arrives, the first group should again make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.

5.315 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they [F.192.a] might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.

5.316 “If, after that, a greater number of resident monks arrives before the assembly rises and the monks depart, the first group should again make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.

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- 5.318 “If, after that, a greater number of resident monks arrives after the assembly has risen and some monks have departed but while other monks are still there, they should gather the assembly if possible and again, for the sake of the second, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. If they cannot gather the assembly, the later arrivals should go to the inner circle, where they should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.319 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.
- 5.320 “If, after that, [F.192.b] a greater number of resident monks arrives after the assembly has risen and the monks have departed, the later arrivals should go to the inner circle, where they should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.321 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation.²⁴⁵
- 5.322 “If later a greater number of visiting monks arrives, the first group should again make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.323 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.
- 5.324 “If, after that, a greater number of visiting monks arrives before the assembly rises and the monks depart, the first group should again make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.

- 5.325 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, [F.193.a] perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.
- 5.326 “If, after that, a greater number of visiting monks arrives after the assembly has risen and some monks have departed but while other monks are still there, they should gather the assembly if possible and again, for the sake of the second, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. If they cannot gather the assembly, the later arrivals should go to the inner circle, where they should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
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- 5.328 “If, after that, a greater number of visiting monks arrives after the assembly has risen and the monks have departed, the later arrivals should go to the inner circle, where they should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.329 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation.²⁴⁶
- 5.330 “If later a greater number of visiting and resident monks arrives, the first group should again make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.331 “When [F.193.b] four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and

- thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.
- 5.332 “If, after that, a greater number of visiting and resident monks arrives before the assembly rises and the monks depart, the first group should again make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.333 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.
- 5.334 “If, after that, a greater number of visiting and resident monks arrives after the assembly has risen and some monks have departed but while other monks are still there, they should gather the assembly if possible and again, for the sake of the second, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. If they cannot gather the assembly, the later arrivals should go to the inner circle, where they should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.335 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and [F.194.a] the restoration rite.
- 5.336 “If, after that, a greater number of visiting and resident monks arrives after the assembly has risen and the monks have departed, the later arrivals should go to the inner circle, where they should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.337 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation.²⁴⁷

- 5.338 “If later a greater number of visiting monks arrives, the first group should again make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.339 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.
- 5.340 “If, after that, a greater number of visiting monks arrives before the assembly rises and the monks depart, the first group should again make a motion, perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.341 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ [F.194.b] but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.
- 5.342 “If, after that, a greater number of visiting monks arrives after the assembly has risen and some monks have departed but while other monks are still there, they should gather the assembly if possible and again, for the sake of the second, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. If they cannot gather the assembly, the later arrivals should go to the inner circle, where they should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.343 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.
- 5.344 “If, after that, a greater number of visiting monks arrives after the assembly has risen and the monks have departed, the later arrivals should go to the inner circle, where they should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.

- 5.345 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation.²⁴⁸
- 5.346 “If later a greater number of resident monks arrives, the first group should again make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks [F.195.a] will not be guilty of a breach.
- 5.347 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.
- 5.348 “If, after that, a greater number of resident monks arrives before the assembly rises and the monks depart, the first group should again make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.349 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.
- 5.350 “If, after that, a greater number of resident monks arrives after the assembly has risen and some monks have departed but while other monks are still there, they should gather the assembly if possible and again, for the sake of the second, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. If they cannot gather the assembly, the later arrivals should go to the inner circle, where they should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.351 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the

- restoration rite, and recite *The Prātimokṣa Sūtra* recitation [F.195.b] until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.
- 5.352 “If, after that, a greater number of resident monks arrives after the assembly has risen and the monks have departed, the later arrivals should go to the inner circle, where they should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.353 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation.²⁴⁹
- 5.354 “If later a greater number of visiting and resident monks arrives, the first group should again make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.355 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.
- 5.356 “If, after that, a greater number of visiting and resident monks arrives before the assembly rises and the monks depart, the first group should again make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.357 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they [F.196.a] might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.
- 5.358 “If, after that, a greater number of visiting and resident monks arrives after the assembly has risen and some monks have departed but while other monks are still there, they should gather the assembly if possible and again, for the sake of the second, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. If they cannot gather the assembly, the

later arrivals should go to the inner circle, where they should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.

5.359 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.

5.360 “If, after that, a greater number of visiting and resident monks arrives after the assembly has risen and the monks have departed, the later arrivals should go to the inner circle, where they should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.

5.361 “When four or more visiting and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation.²⁵⁰

5.362 “If later a greater number of visiting and resident monks arrives, the [F.196.b] first group should again make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.

5.363 “When four or more visiting and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.

5.364 “If, after that, a greater number of visiting and resident monks arrives before the assembly rises and the monks depart, the first group should again make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.

5.365 “When four or more visiting and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and

- thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.
- 5.366 “If, after that, a greater number of visiting and resident monks arrives after the assembly has risen and some monks have departed but while other monks are still there, they should gather the assembly if possible and again, for the sake of the second, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. If they cannot gather the assembly, the later arrivals should go to the inner circle, where they should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.367 “When four or more visiting and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, [F.197.a] they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.
- 5.368 “If, after that, a greater number of visiting and resident monks arrives after the assembly has risen and the monks have departed, the later arrivals should go to the inner circle, where they should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.369 “When four or more visiting and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation.²⁵¹
- 5.370 “If later a greater number of resident monks arrives, the first group should again make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.371 “When four or more visiting and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.

- 5.372 “If, after that, a greater number of resident monks arrives before the assembly rises and the monks depart, the first group [F.197.b] should again make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.373 “When four or more visiting and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.
- 5.374 “If, after that, a greater number of resident monks arrives after the assembly has risen and some monks have departed but while other monks are still there, they should gather the assembly if possible and again, for the sake of the second, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. If they cannot gather the assembly, the later arrivals should go to the inner circle, where they should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.375 “When four or more visiting and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.
- 5.376 “If, after that, a greater number of resident monks arrives after the assembly has risen and the monks have departed, the later arrivals should go to the inner circle, where they should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.377 “When four or more visiting and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks [F.198.a] who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation.²⁵²
- 5.378 “If later a greater number of visiting monks arrives, the first group should again make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.

- 5.379 “When four or more visiting and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.
- 5.380 “If, after that, a greater number of visiting monks arrives before the assembly rises and the monks depart, the first group should again make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.381 “When four or more visiting and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.
- 5.382 “If, after that, a greater number of visiting monks arrives after the assembly has risen and some monks have departed but while other monks are still there, they should gather the assembly if possible and again, for the sake of the second, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation. If they cannot gather the assembly, the later arrivals should go to the inner circle, where they should perform the restoration rite and recite *The Prātimokṣa Sūtra* [F.198.b] recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.383 “When four or more visiting and resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might not think, ‘There are monks who have not yet arrived,’ but instead, thinking of their duty and thinking the saṅgha was complete, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation until the saṅgha has finished performing *The Prātimokṣa Sūtra* recitation and the restoration rite.
- 5.384 “If, after that, a greater number of visiting monks arrives after the assembly has risen and the monks have departed, the later arrivals should go to the inner circle, where they should perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.”
- 5.385 An intervening summary:
- 5.386 Motion, have not yet departed,
Some have departed, and all have departed.

· THE RESTORATION RITE OF PROFESSED PURITY ·

- 5.387 “If it is the fifteenth according to the resident monks but the fourteenth or first²⁵³ according to a smaller number of visiting monks, the visitors should defer to the greater number of residents.²⁵⁴
- 5.388 “If it is the fifteenth according to the resident monks but the fourteenth or first according to an equal number of visiting monks, the visitors should defer to the equal number of residents.²⁵⁵
- 5.389 “If it is the fifteenth according to a smaller group of resident monks but the fourteenth or first according to a greater number of visiting monks, the residents should defer to the greater number of visitors.
- 5.390 “If it is the fifteenth according to the visiting monks but the fourteenth or first according to a smaller number of resident monks, [F.199.a] the residents should defer to the greater number of visitors.
- 5.391 “If it is the fifteenth according to the visiting monks but the fourteenth or first according to an equal number of resident monks, the visitors should defer to the equal number of residents.
- 5.392 “If it is the fifteenth according to the visiting monks but the fourteenth or first according to a greater number of resident monks, the visitors should defer to the greater number of residents.”
- 5.393 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might see evidence,²⁵⁶ signs,²⁵⁷ or marks²⁵⁸ of visiting monks such as another’s begging bowl, robe, staff,²⁵⁹ cushion, water jug, oil lamp, hat, laced boots, or sandals, and they might think, ‘If there are monks who have not yet arrived, let those monks who have not yet arrived be absent, let them stay where they are, let them be separate, let them be far away.’²⁶⁰
- 5.394 “If those monks, with divisive aims and divisive preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later a smaller number of visiting monks arrives, the earlier group of monks should again make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a grievous fault because of their divisive attempts.
- 5.395 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, [F.199.b] they might see evidence, signs, or marks of visiting monks such as another’s begging bowl, robe, staff, cushion, water jug, oil lamp, hat, laced boots, or sandals, and they might think, ‘If there are monks who have not yet arrived, is it valid or not for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived?’

- 5.396 “If those monks, with unsure aims and unsure preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and a smaller number of visiting monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach because of their unsure attempts.
- 5.397 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might see evidence, signs, or marks of visiting monks such as another’s begging bowl, robe, staff, cushion, water jug, oil lamp, hat, laced boots, or sandals, and they might think, ‘If there are monks who have not yet arrived, it is not valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’
- 5.398 “If, heedless of duty and thinking of discord,²⁶¹ [F.200.a] they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and a smaller number of visiting monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach because of their attempts at discord.
- 5.399 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might see evidence, signs, or marks of visiting monks such as another’s begging bowl, robe, staff, cushion, water jug, oil lamp, hat, laced boots, or sandals, and they might think, ‘If there are monks who have not yet arrived, it is valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’
- 5.400 “If those monks, with fabricated aims and fabricated preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and a smaller number of visiting monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach because of their fabricated attempts.
- 5.401 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might see evidence, signs, or marks of visiting monks such as another’s begging bowl, robe, staff, cushion, [F.200.b] water jug, oil lamp, hat, laced boots, or sandals, and they might think, ‘If there are monks who have not yet arrived, it is not valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’

- 5.402 “If, having sincerely sought but not found any late arrivals, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation and a smaller number of visiting monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.403 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might see evidence, signs, or marks of visiting monks such as another’s begging bowl, robe, staff, cushion, water jug, oil lamp, hat, laced boots, or sandals, and they might think, ‘If there are monks who have not yet arrived, it is not valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’
- 5.404 “If, having sincerely sought late arrivals, they find some, the earlier group should sit together with the later, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.405 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, [F.201.a] they might see evidence, signs, or marks of visiting monks such as another’s begging bowl, robe, staff, cushion, water jug, oil lamp, hat, laced boots, or sandals, and they might think, ‘If there are monks who have not yet arrived, let those monks who have not yet arrived be absent, let them stay where they are, let them be separate, let them be far away.’²⁶²
- 5.406 “If those monks, with divisive aims and divisive preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later an equal number of visiting monks arrives, the earlier group of monks should again make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a grievous fault because of their divisive attempts.
- 5.407 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might see evidence, signs, or marks of visiting monks such as another’s begging bowl, robe, staff, cushion, water jug, oil lamp, hat, laced boots, or sandals, and they might think, ‘If there are monks who have not yet arrived, is it valid or not for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived?’
- 5.408 “If those monks, with unsure aims and unsure preparations, make a motion, [F.201.b] perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and an equal number of visiting monks arrive later, they too

should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach because of their unsure attempts.

5.409 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might see evidence, signs, or marks of visiting monks such as another’s begging bowl, robe, staff, cushion, water jug, oil lamp, hat, laced boots, or sandals, and they might think, ‘If there are monks who have not yet arrived, it is not valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’

5.410 “If, heedless of duty and thinking of discord, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and an equal number of visiting monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach because of their attempts at discord.

5.411 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might see evidence, signs, or marks of visiting monks such as another’s begging bowl, robe, staff, cushion, water jug, oil lamp, [F.202.a] hat, laced boots, or sandals, and they might think, ‘If there are monks who have not yet arrived, it is valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’

5.412 “If those monks, with fabricated aims and fabricated preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and an equal number of visiting monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach because of their fabricated attempts.

5.413 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might see evidence, signs, or marks of visiting monks such as another’s begging bowl, robe, staff, cushion, water jug, oil lamp, hat, laced boots, or sandals, and they might think, ‘If there are monks who have not yet arrived, it is not valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’

5.414 “If, having sincerely sought but not found any late arrivals, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation and an equal number of visiting monks arrive later, they too should make a

motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.

5.415 “When [F.202.b] four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might see evidence, signs, or marks of visiting monks such as another’s begging bowl, robe, staff, cushion, water jug, oil lamp, hat, laced boots, or sandals, and they might think, ‘If there are monks who have not yet arrived, it is not valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’

5.416 “If, having sincerely sought late arrivals, they find some, the earlier group should sit together with the later, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.

5.417 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might see evidence, signs, or marks of visiting monks such as another’s begging bowl, robe, staff, cushion, water jug, oil lamp, hat, laced boots, or sandals, and they might think, ‘If there are monks who have not yet arrived, let those monks who have not yet arrived be absent, let them stay where they are, let them be separate, let them be far away.’²⁶³

5.418 “If those monks, with divisive aims and divisive preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later a greater number of visiting monks arrives, the earlier group of monks should [F.203.a] again make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a grievous fault because of their divisive attempts.

5.419 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might see evidence, signs, or marks of visiting monks such as another’s begging bowl, robe, staff, cushion, water jug, oil lamp, hat, laced boots, or sandals, and they might think, ‘If there are monks who have not yet arrived, is it valid or not for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived?’

5.420 “If those monks, with unsure aims and unsure preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and a greater number of visiting monks arrive later, they too should make a

motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach because of their unsure attempts.

5.421 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might see evidence, signs, or marks of visiting monks such as another’s begging bowl, robe, staff, cushion, water jug, [F.203.b] oil lamp, hat, laced boots, or sandals, and they might think, ‘If there are monks who have not yet arrived, it is not valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’

5.422 “If, heedless of duty and thinking of discord, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and a greater number of visiting monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach because of their attempts at discord.

5.423 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might see evidence, signs, or marks of visiting monks such as another’s begging bowl, robe, staff, cushion, water jug, oil lamp, hat, laced boots, or sandals, and they might think, ‘If there are monks who have not yet arrived, it is valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’

5.424 “If those monks, with fabricated aims and fabricated preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and a greater number of visiting monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach because of their fabricated attempts. [F.204.a]

5.425 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might see evidence, signs, or marks of visiting monks such as another’s begging bowl, robe, staff, cushion, water jug, oil lamp, hat, laced boots, or sandals, and they might think, ‘If there are monks who have not yet arrived, it is not valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’

5.426 “If, having sincerely sought but not found any late arrivals, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation and a greater number of visiting monks arrive later, they too should make a

motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.

5.427 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might see evidence, signs, or marks of visiting monks such as another’s begging bowl, robe, staff, cushion, water jug, oil lamp, hat, laced boots, or sandals, and they might think, ‘If there are monks who have not yet arrived, it is not valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’ [F.204.b]

5.428 “If, having sincerely sought late arrivals, they find some, the earlier group should sit together with the later, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.

5.429 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might hear evidence, signs, or marks of visiting monks such as the sound of monk visitors’ staffs, the patter of their feet, the clearing of their throats, or the tone of their voices, and they might think, ‘If there are monks who have not yet arrived, let those monks who have not yet arrived be absent, let them stay where they are, let them be separate, let them be far away.’²⁶⁴

5.430 “If those monks, with divisive aims and divisive preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later a smaller number of visiting monks arrives, the earlier group of monks should again make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a grievous fault because of their divisive attempts.

5.431 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might hear evidence, signs, or marks of visiting monks such as the sound of monk visitors’ staffs, the patter of their feet, the clearing of their throats, or the tone of their voices, and they might think, ‘If there are monks who have not yet arrived, [F.205.a] is it valid or not for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived?’

5.432 “If those monks, with unsure aims and unsure preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and a smaller number of visiting monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach because of their unsure attempts.

- 5.433 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might hear evidence, signs, or marks of visiting monks such as the sound of monk visitors’ staffs, the patter of their feet, the clearing of their throats, or the tone of their voices, and they might think, ‘If there are monks who have not yet arrived, it is not valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’
- 5.434 “If, heedless of duty and thinking of discord, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and a smaller number of visiting monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach because of their attempts at discord.
- 5.435 “When four or more resident monks are seated and assembled on the fifteenth, [F.205.b] the restoration rite, they might hear evidence, signs, or marks of visiting monks such as the sound of monk visitors’ staffs, the patter of their feet, the clearing of their throats, or the tone of their voices, and they might think, ‘If there are monks who have not yet arrived, it is valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’
- 5.436 “If those monks, with fabricated aims and fabricated preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and a smaller number of visiting monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach because of their fabricated attempts.
- 5.437 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might hear evidence, signs, or marks of visiting monks such as the sound of monk visitors’ staffs, the patter of their feet, the clearing of their throats, or the tone of their voices, and they might think, ‘If there are monks who have not yet arrived, it is not valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’
- 5.438 “If, having sincerely sought but not found any late arrivals, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation and later a smaller number of visiting monks arrives, [F.206.a] the earlier group of monks should again make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.

- 5.439 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might hear evidence, signs, or marks of visiting monks such as the sound of monk visitors’ staffs, the patter of their feet, the clearing of their throats, or the tone of their voices, and they might think, ‘If there are monks who have not yet arrived, it is not valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’
- 5.440 “If, having sincerely sought late arrivals, they find some, the earlier group should sit together with the later, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach. [B17]
- 5.441 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might hear evidence, signs, or marks of visiting monks such as the sound of monk visitors’ staffs, the patter of their feet, the clearing of their throats, or the tone of their voices, and they might think, ‘If there are monks who have not yet arrived, let those monks who have not yet arrived be absent, let them stay where they are, let them be separate, let them be far away.’²⁶⁵
- 5.442 “If those monks, with divisive aims and divisive preparations, make a motion, [F.206.b] perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later an equal number of visiting monks arrives, the earlier group of monks should again make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a grievous fault because of their divisive attempts.
- 5.443 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might hear evidence, signs, or marks of visiting monks such as the sound of monk visitors’ staffs, the patter of their feet, the clearing of their throats, or the tone of their voices, and they might think, ‘If there are monks who have not yet arrived, is it valid or not for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived?’
- 5.444 “If those monks, with unsure aims and unsure preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and an equal number of visiting monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach because of their unsure attempts.

- 5.445 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might hear evidence, signs, or marks of visiting monks such as the sound of monk visitors’ staffs, the patter of their feet, [F.207.a] the clearing of their throats, or the tone of their voices, and they might think, ‘If there are monks who have not yet arrived, it is not valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’
- 5.446 “If, heedless of duty and thinking of discord, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and an equal number of visiting monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach because of their attempts at discord.
- 5.447 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might hear evidence, signs, or marks of visiting monks such as the sound of monk visitors’ staffs, the patter of their feet, the clearing of their throats, or the tone of their voices, and they might think, ‘If there are monks who have not yet arrived, it is valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’
- 5.448 “If those monks, with fabricated aims and fabricated preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and an equal number of visiting monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach because of their fabricated attempts.
- 5.449 “When four or more resident monks are seated and assembled on the fifteenth, [F.207.b] the restoration rite, they might hear evidence, signs, or marks of visiting monks such as the sound of monk visitors’ staffs, the patter of their feet, the clearing of their throats, or the tone of their voices, and they might think, ‘If there are monks who have not yet arrived, it is not valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’
- 5.450 “If, having sincerely sought but not found any late arrivals, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation and an equal number of visiting monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.

- 5.451 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might hear evidence, signs, or marks of visiting monks such as the sound of monk visitors’ staffs, the patter of their feet, the clearing of their throats, or the tone of their voices, and they might think, ‘If there are monks who have not yet arrived, it is not valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’
- 5.452 “If, having sincerely sought late arrivals, they find some, the earlier group should sit together with the later, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.453 “When four or more resident monks are seated and assembled on the fifteenth, [F.208.a] the restoration rite, they might hear evidence, signs, or marks of visiting monks such as the sound of monk visitors’ staffs, the patter of their feet, the clearing of their throats, or the tone of their voices, and they might think, ‘If there are monks who have not yet arrived, let those monks who have not yet arrived be absent, let them stay where they are, let them be separate, let them be far away.’²⁶⁶
- 5.454 “If those monks, with divisive aims and divisive preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later a greater number of visiting monks arrives, the earlier group of monks should again make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a grievous fault because of their divisive attempts.
- 5.455 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might hear evidence, signs, or marks of visiting monks such as the sound of monk visitors’ staffs, the patter of their feet, the clearing of their throats, or the tone of their voices, and they might think, ‘If there are monks who have not yet arrived, is it valid or not for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived?’
- 5.456 “If those monks, with unsure aims and unsure preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and a greater number of visiting monks arrive later, they too should [F.208.b] make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach because of their unsure attempts.

- 5.457 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might hear evidence, signs, or marks of visiting monks such as the sound of monk visitors’ staffs, the patter of their feet, the clearing of their throats, or the tone of their voices, and they might think, ‘If there are monks who have not yet arrived, it is not valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’
- 5.458 “If, heedless of duty and thinking of discord, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and a greater number of visiting monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach because of their attempts at discord.
- 5.459 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might hear evidence, signs, or marks of visiting monks such as the sound of monk visitors’ staffs, the patter of their feet, the clearing of their throats, or the tone of their voices, and they might think, ‘If there are monks who have not yet arrived, it is valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’
- 5.460 “If those monks, with fabricated aims and [F.209.a] fabricated preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later a greater number of visiting monks arrive, the earlier group of monks should again make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach because of their fabricated attempts.
- 5.461 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might hear evidence, signs, or marks of visiting monks such as the sound of monk visitors’ staffs, the patter of their feet, the clearing of their throats, or the tone of their voices, and they might think, ‘If there are monks who have not yet arrived, it is not valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’
- 5.462 “If, having sincerely sought but not found any late arrivals, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation and a greater number of visiting monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.

- 5.463 “When four or more resident monks are seated and assembled on the fifteenth, the day of the restoration rite, they might hear evidence, signs, or marks of visiting monks such as the sound of monk visitors’ staffs, the patter of their feet, the clearing of their throats, or the tone of their voices, and they might think, ‘If there are monks who have not yet arrived, [F.209.b] it is not valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’
- 5.464 “If, having sincerely sought late arrivals, they find some, the earlier group should sit together with the later, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.465 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might see evidence,²⁶⁷ signs,²⁶⁸ or marks²⁶⁹ of resident monks such as the temple floor swept and sprinkled with water, its walls coated with a fresh coat of cow dung, seats arranged, and oil lamps burning, and they might think, ‘If there are monks who have not yet arrived, let those monks who have not yet arrived be absent, let them stay where they are, let them be separate, let them be far away.’²⁷⁰
- 5.466 “If those monks, with divisive aims and divisive preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later a smaller number of resident monks arrives, the earlier group of monks should again make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a grievous fault because of their divisive attempts.
- 5.467 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might see evidence, signs, or marks of resident monks such as the temple floor swept and sprinkled with water, its walls coated with a fresh coat of cow dung, seats arranged, and oil lamps burning, [F.210.a] and they might think, ‘If there are monks who have not yet arrived, is it valid or not for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived?’
- 5.468 “If those monks, with unsure aims and unsure preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and a smaller number of resident monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach because of their unsure attempts.

- 5.469 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might see evidence, signs, or marks of resident monks such as the temple floor swept and sprinkled with water, its walls coated with a fresh coat of cow dung, seats arranged, and oil lamps burning, and they might think, ‘If there are monks who have not yet arrived, it is not valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’
- 5.470 “If, heedless of duty and thinking of discord, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and a smaller number of resident monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, [F.210.b] in which case the earlier group of monks will not be guilty of a breach because of their attempts at discord.
- 5.471 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might see evidence, signs, or marks of resident monks such as the temple floor swept and sprinkled with water, its walls coated with a fresh coat of cow dung, seats arranged, and oil lamps burning, and they might think, ‘If there are monks who have not yet arrived, it is valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’
- 5.472 “If those monks, with fabricated aims and fabricated preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and a smaller number of resident monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach because of their fabricated attempts.
- 5.473 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might see evidence, signs, or marks of resident monks such as the temple floor swept and sprinkled with water, its walls coated with a fresh coat of cow dung, seats arranged, and oil lamps burning, and they might think, ‘If there are monks who have not yet arrived, [F.211.a] it is not valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’
- 5.474 “If, having sincerely sought but not found any late arrivals, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation and a smaller number of resident monks arrive later, they too should make a

motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.

5.475 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might see evidence, signs, or marks of resident monks such as the temple floor swept and sprinkled with water, its walls coated with a fresh coat of cow dung, seats arranged, and oil lamps burning, and they might think, ‘If there are monks who have not yet arrived, it is not valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’

5.476 “If, having sincerely sought late arrivals, they find some, the earlier group should sit together with the later, make a motion, perform the restoration rite and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.

5.477 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might see evidence, signs, [F.211.b] or marks of resident monks such as the temple floor swept and sprinkled with water, its walls coated with a fresh coat of cow dung, seats arranged, and oil lamps burning, and they might think, ‘If there are monks who have not yet arrived, let those monks who have not yet arrived be absent, let them stay where they are, let them be separate, let them be far away.’²⁷¹

5.478 “If those monks, with divisive aims and divisive preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later an equal number of resident monks arrives, the earlier group of monks should again make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a grievous fault because of their divisive attempts.

5.479 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might see evidence, signs, or marks of resident monks such as the temple floor swept and sprinkled with water, its walls coated with a fresh coat of cow dung, seats arranged, and oil lamps burning, and they might think, ‘If there are monks who have not yet arrived, is it valid or not for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived?’

5.480 “If those monks, with unsure aims and unsure preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later an equal number of resident monks arrives [F.212.a], the earlier

group of monks should again make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach because of their unsure attempts.

5.481 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might see evidence, signs, or marks of resident monks such as the temple floor swept and sprinkled with water, its walls coated with a fresh coat of cow dung, seats arranged, and oil lamps burning, and they might think, ‘If there are monks who have not yet arrived, it is not valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’

5.482 “If, heedless of duty and thinking of discord, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and an equal number of resident monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach because of their attempts at discord.

5.483 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might see evidence, signs, or marks of resident monks such as the temple floor swept and sprinkled with water, its walls coated with a fresh coat of cow dung, seats arranged, and oil lamps burning, and they might think, [F.212.b] ‘If there are monks who have not yet arrived, it is valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’

5.484 “If those monks, with fabricated aims and fabricated preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and an equal number of resident monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach because of their fabricated attempts.

5.485 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might see evidence, signs, or marks of resident monks such as the temple floor swept and sprinkled with water, its walls coated with a fresh coat of cow dung, seats arranged, and oil lamps burning, and they might think, ‘If there are monks who have not yet arrived, it is not valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’

- 5.486 “If, having sincerely sought but not found any late arrivals, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation and an equal number of resident monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.487 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might see evidence, signs, or marks of resident monks such as [F.213.a] the temple floor swept and sprinkled with water, its walls coated with a fresh coat of cow dung, seats arranged, and oil lamps burning, and they might think, ‘If there are monks who have not yet arrived, it is not valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’
- 5.488 “If, having sincerely sought late arrivals, they find some, the earlier group should sit together with the later, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.489 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might see evidence, signs, or marks of resident monks such as the temple floor swept and sprinkled with water, its walls coated with a fresh coat of cow dung, seats arranged, and oil lamps burning, and they might think, ‘If there are monks who have not yet arrived, let those monks who have not yet arrived be absent, let them stay where they are, let them be separate, let them be far away.’²⁷²
- 5.490 “If those monks, with divisive aims and divisive preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later a greater number of resident monks arrives, the earlier group of monks should again make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a grievous fault because of their divisive attempts.
- 5.491 “When four or more visiting monks [F.213.b] are seated and assembled on the fifteenth, the day of the restoration rite, they might see evidence, signs, or marks of resident monks such as the temple floor swept and sprinkled with water, its walls coated with a fresh coat of cow dung, seats arranged, and oil lamps burning, and they might think, ‘If there are monks who have not yet arrived, is it valid or not for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived?’

- 5.492 “If those monks, with unsure aims and unsure preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and a greater number of resident monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach because of their unsure attempts.
- 5.493 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might see evidence, signs, or marks of resident monks such as the temple floor swept and sprinkled with water, its walls coated with a fresh coat of cow dung, seats arranged, and oil lamps burning, and they might think, ‘If there are monks who have not yet arrived, it is not valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’ [F.214.a]
- 5.494 “If, heedless of duty and thinking of discord, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and a greater number of resident monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach because of their attempts at discord.
- 5.495 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might see evidence, signs, or marks of resident monks such as the temple floor swept and sprinkled with water, its walls coated with a fresh coat of cow dung, seats arranged, and oil lamps burning, and they might think, ‘If there are monks who have not yet arrived, it is valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’
- 5.496 “If those monks, with fabricated aims and fabricated preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and a greater number of resident monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach because of their fabricated attempts.
- 5.497 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might see evidence, signs, or marks of resident monks such as the temple [F.214.b] floor swept and sprinkled with water, its walls coated with a fresh coat of cow dung, seats arranged, and oil lamps burning, and they might think, ‘If there are monks

- who have not yet arrived, it is not valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’
- 5.498 “If, having sincerely sought but not found any late arrivals, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation and a greater number of resident monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.499 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might see evidence, signs, or marks of resident monks such as the temple floor swept and sprinkled with water, its walls coated with a fresh coat of cow dung, seats arranged, and oil lamps burning, and they might think, ‘If there are monks who have not yet arrived, it is not valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’
- 5.500 “If, having sincerely sought late arrivals, they find some, the earlier group should sit together with the later, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.501 “When four or more visiting monks [F.215.a] are seated and assembled on the fifteenth, the day of the restoration rite, they might hear evidence, signs, or marks of resident monks such as the sound of residents’ staffs, the patter of feet, the clearing of throats, the rattle of locks and keys, and the tone of voices, and they might think, ‘If there are monks who have not yet arrived, let those monks who have not yet arrived be absent, let them stay where they are, let them be separate, let them be far away.’²⁷³
- 5.502 “If those monks, with divisive aims and divisive preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later a smaller number of resident monks arrives, the earlier group of monks should again make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a grievous fault because of their divisive attempts.
- 5.503 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might hear evidence, signs, or marks of resident monks such as the sound of residents’ staffs, the patter of feet, the clearing of throats, the rattle of locks and keys, and the tone of voices, and they might think, ‘If there are monks who have not yet arrived, is

it valid or not for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived?’ [F.215.b]

5.504 “If those monks, with unsure aims and unsure preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and a smaller number of resident monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach because of their unsure attempts.

5.505 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might hear evidence, signs, or marks of resident monks such as the sound of residents’ staffs, the patter of feet, the clearing of throats, the rattle of locks and keys, and the tone of voices, and they might think, ‘If there are monks who have not yet arrived, it is not valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’

5.506 “If, heedless of duty and thinking of discord, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and a smaller number of resident monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach because of their attempts at discord.

5.507 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might hear evidence, signs, or marks of resident monks [F.216.a] such as the sound of residents’ staffs, the patter of feet, the clearing of throats, the rattle of locks and keys, and the tone of voices, and they might think, ‘If there are monks who have not yet arrived, it is valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’

5.508 “If those monks, with fabricated aims and fabricated preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and a smaller number of resident monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach because of their fabricated attempts.

- 5.509 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might hear evidence, signs, or marks of resident monks such as the sound of residents’ staffs, the patter of feet, the clearing of throats, the rattle of locks and keys, and the tone of voices, and they might think, ‘If there are monks who have not yet arrived, it is not valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’
- 5.510 “If, having sincerely sought but not found any late arrivals, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation and a smaller number of resident monks arrive later, they too should make a motion, perform the restoration rite, [F.216.b] and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.511 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might hear evidence, signs, or marks of resident monks such as the sound of residents’ staffs, the patter of feet, the clearing of throats, the rattle of locks and keys, and the tone of voices, and they might think, ‘If there are monks who have not yet arrived, it is not valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’
- 5.512 “If, having sincerely sought late arrivals, they find some, the earlier group should sit together with the later, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.513 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might hear evidence, signs, or marks of resident monks such as the sound of residents’ staffs, the patter of feet, the clearing of throats, the rattle of locks and keys, and the tone of voices, and they might think, ‘If there are monks who have not yet arrived, let those monks who have not yet arrived be absent, let them stay where they are, let them be separate, let them be far away.’²⁷⁴
- 5.514 “If those monks, with divisive aims and divisive preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later [F.217.a] an equal number of resident monks arrives, the earlier group of monks should again make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a grievous fault because of their divisive attempts.

- 5.515 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might hear evidence, signs, or marks of resident monks such as the sound of residents’ staffs, the patter of feet, the clearing of throats, the rattle of locks and keys, and the tone of voices, and they might think, ‘If there are monks who have not yet arrived, is it valid or not for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived?’
- 5.516 “If those monks, with unsure aims and unsure preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and an equal number of resident monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach because of their unsure attempts.
- 5.517 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might hear evidence, signs, or marks of resident monks such as the sound of residents’ staffs, the patter of feet, the clearing of throats, the rattle of locks and keys, [F.217.b] and the tone of voices, and they might think, ‘If there are monks who have not yet arrived, it is not valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’
- 5.518 “If, heedless of duty and thinking of discord, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and an equal number of resident monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach because of their attempts at discord.
- 5.519 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might hear evidence, signs, or marks of resident monks such as the sound of residents’ staffs, the patter of feet, the clearing of throats, the rattle of locks and keys, and the tone of voices, and they might think, ‘If there are monks who have not yet arrived, it is valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’
- 5.520 “If those monks, with fabricated aims and fabricated preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and an equal number of resident monks arrive later, they too should make a

motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach because of their fabricated attempts.

5.521 “When four or more visiting monks [F.218.a] are seated and assembled on the fifteenth, the day of the restoration rite, they might hear evidence, signs, or marks of resident monks such as the sound of residents’ staffs, the patter of feet, the clearing of throats, the rattle of locks and keys, and the tone of voices, and they might think, ‘If there are monks who have not yet arrived, it is not valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’

5.522 “If, having sincerely sought but not found any late arrivals, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation and an equal number of resident monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.

5.523 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might hear evidence, signs, or marks of resident monks such as the sound of residents’ staffs, the patter of feet, the clearing of throats, the rattle of locks and keys, and the tone of voices, and they might think, ‘If there are monks who have not yet arrived, it is not valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’

5.524 “If, having sincerely sought late arrivals, they find some, the earlier group should sit together with the later, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, [F.218.b] in which case the earlier group of monks will not be guilty of a breach. [B18]

5.525 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might hear evidence, signs, or marks of resident monks such as the sound of residents’ staffs, the patter of feet, the clearing of throats, the rattle of locks and keys, and the tone of voices, and they might think, ‘If there are monks who have not yet arrived, let those monks who have not yet arrived be absent, let them stay where they are, let them be separate, let them be far away.’²⁷⁵

5.526 “If those monks, with divisive aims and divisive preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and later a greater number of resident monks arrives, the earlier group of

monks should again make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a grievous fault because of their divisive attempts.

5.527 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might hear evidence, signs, or marks of resident monks such as the sound of residents’ staffs, the patter of feet, the clearing of throats, the rattle of locks and keys, and the tone of voices, and they might think, ‘If there are monks who have not yet arrived, is it valid or not for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived?’ [F.219.a]

5.528 “If those monks, with unsure aims and unsure preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and a greater number of resident monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach because of their unsure attempts.

5.529 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might hear evidence, signs, or marks of resident monks such as the sound of residents’ staffs, the patter of feet, the clearing of throats, the rattle of locks and keys, and the tone of voices, and they might think, ‘If there are monks who have not yet arrived, it is not valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’

5.530 If, heedless of duty and thinking of discord, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and a greater number of resident monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach because of their attempts at discord.

5.531 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might [F.219.b] hear evidence, signs, or marks of resident monks such as the sound of residents’ staffs, the patter of feet, the clearing of throats, the rattle of locks and keys, and the tone of voices, and they might think, ‘If there are monks who have not yet arrived, it is valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’

- 5.532 If those monks, with fabricated aims and fabricated preparations, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, and a greater number of resident monks arrive later, they too should make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach because of their fabricated attempts.
- 5.533 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might hear evidence, signs, or marks of resident monks such as the sound of residents’ staffs, the patter of feet, the clearing of throats, the rattle of locks and keys, and the tone of voices, and they might think, ‘If there are monks who have not yet arrived, it is not valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’
- 5.534 “If having sincerely sought but not found any late arrivals, they make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation and later a greater number of resident monks arrives, the earlier group of monks [F.220.a] should again make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.
- 5.535 “When four or more visiting monks are seated and assembled on the fifteenth, the day of the restoration rite, they might hear evidence, signs, or marks of resident monks such as the sound of residents’ staffs, the patter of feet, the clearing of throats, the rattle of locks and keys, and the tone of voices, and they might think, ‘If there are monks who have not yet arrived, it is not valid for us to make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation without those monks who have not yet arrived.’
- 5.536 “If, having sincerely sought late arrivals, they find some, the earlier group should sit together with the later, make a motion, perform the restoration rite, and recite *The Prātimokṣa Sūtra* recitation, in which case the earlier group of monks will not be guilty of a breach.”
- 5.537 An intervening summary:
- 5.538 Divisiveness, unsure, discord,
Fabricated, not found, and finding.
- 5.539 “On the fifteenth, the day of the restoration rite, a monk should leave a site with monks²⁷⁶ and go to a site with monks where pure, like-minded monks have settled.

- 5.540 “On the fifteenth, the day of the restoration rite, a monk should not leave a site with monks and go to a site with monks where the monks who have settled there argue, scold, fight, quarrel, or sow division, unless there are dangers²⁷⁷ at the site where he is staying or the entire saṅgha is going there.
- 5.541 “On the fifteenth, the day of the restoration rite, a monk should leave a site with monks and go to a site with monks [F.220.b] or a nonsite where pure, like-minded monks have settled.
- 5.542 “On the fifteenth, the day of the restoration rite, a monk should not leave a site with monks and go to a site or a nonsite with monks where the monks who have settled there argue, scold, fight, quarrel, or sow division, unless there are dangers at the site where he is staying or the entire saṅgha is going there.
- 5.543 “On the fifteenth, the day of the restoration rite, a monk should leave a site or a nonsite with monks and go to a site or a nonsite with monks where pure, like-minded monks have settled.
- 5.544 “On the fifteenth, the day of the restoration rite, a monk should not leave a site or a nonsite with monks and go to a site or a nonsite with monks where the monks who have settled there argue, scold, fight, quarrel, or sow division, unless there are dangers at the site where he is staying or the entire saṅgha is going there.
- 5.545 “On the fifteenth, the day of the restoration rite, a monk should leave a site with monks, a nonsite with monks, or a site/nonsite with monks and go to a site without monks where his body and mind will be at ease.
- 5.546 “On the fifteenth, the day of the restoration rite, a monk should not leave a site with monks, a nonsite with monks, or a site/nonsite with monks and go to a site without monks, unless there are dangers at the site where he is staying or the entire saṅgha is going there.
- 5.547 “On the fifteenth, the day of the restoration rite, a monk should leave a site with monks, a nonsite with monks, [F.221.a] or a site/nonsite with monks and go to a site without monks where his body and mind will be at ease.
- 5.548 “On the fifteenth, the day of the restoration rite, a monk should not leave a site with monks, a nonsite with monks, a site/nonsite with monks, or a site without monks and go to a different site without monks unless there are dangers at the site where he is staying or the entire saṅgha is going there.
- 5.549 “On the fifteenth, the day of the restoration rite, a monk should leave a site with monks, a nonsite with monks, a site/nonsite with monks, a site without monks, or a nonsite without monks and go to a site/nonsite without monks where his body and mind will be at ease.²⁷⁸

- 5.550 “On the fifteenth, the day of the restoration rite, a monk should not leave a site with monks, a nonsite with monks, a site/nonsite with monks, or a site/nonsite with or without monks and go to a site/nonsite without monks, unless there are dangers at the site where he is staying or the entire saṅgha is going there.
- 5.551 “What is a ‘site with monks’? A site where all acts are witnessed.²⁷⁹ What is a ‘nonsite with monks’? A site where no acts are witnessed. What is a ‘site/nonsite with monks’? A site where some acts are witnessed while other acts are not. What is a ‘site without monks’? A nuns’ site. What is a ‘nonsite without monks’? A tīrthikas’ site. What is a ‘site/nonsite without monks’? [F.221.b] An uninhabited site.
- 5.552 “Monks should not perform the restoration rite, the lifting of restrictions, motions, acts by motion and resolution, or acts by motion and triple resolution in a place where householders are gathered or staying.
- 5.553 “Monks should not perform the restoration rite, the lifting of restrictions, motions, acts by motion and resolution, or acts by motion and triple resolution in a place where those unfit for the training—those who have not professed as ascetics,²⁸⁰ those who have undergone castration, persons labeled a paṇḍaka, those who have violated a nun, patricides, matricides, those who have killed an arhat, those who have caused a schism in the saṅgha, those who have maliciously drawn blood from a tathāgata, tīrthikas, members of a tīrthika order, persons living under false pretenses, persons who are outside the common living, and persons who are denied the common living—are gathered or staying.
- 5.554 “Monks will not be guilty of a breach if the restoration rite, the lifting of restrictions, motions, acts by motion and resolution, or acts by motion and triple resolution are performed in a place where all who have gathered and are staying are pure and like-minded.
- 5.555 “They will be guilty of a breach if acts are performed without the complete saṅgha.”
- 5.556 *This concludes “The Chapter on the Restoration Rite.”*²⁸¹

n.

NOTES

- n.1 In the present translation and notes, we often refer to “monks”; this is for textual accuracy, not to exclude nuns from these descriptions. The exact timeline of the foundation of the nuns’ order in relation to the material discussed here is not entirely clear. Nevertheless, it is important to point out that much of this material applies equally to nuns; Tibetan commentators like Butön Rinchen Drup use the verb *kha spo ba* or *spo ba* to describe how material for males can be “transferred” to females, for instance. The Indic commentator Dharmamitra even says that, apart from the role of officiant, which must be filled by a monk in the Mūlasarvāstivāda Vinaya, nuns may serve in all positions during the nuns’ ordination ceremony, including preceptress or instructor, that is, support or *niśraya*—this last a term which is rendered in Tibetan as *gnas mo*, the feminine form of *gnas*. Dharmamitra Toh 4120, F.77.a: *rdzogs par bsnyen pa ni dge slong zhes bya ba’i gnas thams cad du dge slong ma zhes brjod par bya ste/’di ltar de gsol ba la sogs pa’i las byed pa zhes bya ba rdzogs par bsnyen pa gsol ba la sogs pa’i las byed pa’i dge slong smos pa gang yin pa’i dge slong las byed pa de ma gtogs pa de las gzhan pa’i gnas bya ste/su dper na/ gsang ste ston pa dang/ mkhan po la sogs pa dge slong zhes smos pa der dge slong ma zhes brjod par bya’o*. The material on nuns is concentrated in the sixth and seventh sections (Tib. *sgo*) of *The Chapter on Minor Matters of Monastic Discipline* (Toh 6), e.g., the ordination of nuns on folios 104.b–120.b. See Ven. Jampa Tsedroen’s translation of the main parts of the manual for the nun’s ordination rite on pp. 177–272 of Tsedroen 2020.
- n.2 The Sanskrit *bhikṣu*, or “monk,” has been related to the verbal roots √*bhaks* (“to eat”) and √*bhaj* (“to accept, partake of, share in, to eat”).
- n.3 *The Chapter on Going Forth* depicts six tīrthika teachers who led large communities of non-Vedic mendicants around the time of the historical Buddha. See *The Chapter on Going Forth*, 1.226

<https://read.84000.co/translation/toh1-1.html#UT22084-001-001-450>)–1.251
<https://read.84000.co/translation/toh1-1.html#UT22084-001-001-491>).

- n.4 The “preceptor” (Tib. *mkhan po*; Skt. *upādhyāya*) is in charge of a “ward” (Tib. *lhan gcig gnas pa*; Skt. *sārdhamvihārin*). In the event that the new monk takes a new support, the mentor is called the “support instructor” (Tib. *gnas kyi slob dpon*; Skt. *niśrayācārya*) and he is in charge of the “apprentice” (Tib. *nye gnas*; Skt. *antevāsika*).
- n.5 See *The Chapter on Going Forth*, 1.648 (<https://read.84000.co/translation/toh1-1.html#UT22084-001-001-1189>)–1.660
(<https://read.84000.co/translation/toh1-1.html#UT22084-001-001-1213>).
- n.6 The late-eighth-century paṇḍita Kalyāṇamitra clarifies that in paying respect, the lay people would pay homage and practice the ascetics’ instructions, i.e., perform a religious observance. Toh 4113, F.308.b: *lta dang bsnyen bkur bya ba’i phyir/ zhes bya ba ni phyag bya ba dang/ de’i lung rjes su bsgrub pa’i phyir ro*. Kalyāṇamitra is credited as author of six Vinaya commentaries included in the Degé Tengyur: Toh 4110, 4113, 4116, 4130, 4134, and 4135. In his *Overview of the Vinaya*, Butön Rinchen Drup (F.57.a.6) credits “Kalyāṇamitra, the great Vinayadhara of the Middle Period” (Tib. *bar gyi ’dul ba ’dzin pa chen po dge legs bshes bsnyen*) as the author of Toh 4110.
- n.7 Skt. *niṣadyāṃ kriyāṃ poṣadham ca*; Tib. *mchis pa dang/ bgyi pa dang/ gso sbyong* and also *’dug pa dang/ bya ba dang/ gso sbyong*. The formal acts of the saṅgha (Tib. *dge ’dun gyi las*; Skt. *saṅghakarman*) are introduced under the heading “protocol” (Tib. *bgyi pa* and *bya ba*; Skt. *kriyā*). The Mūlasarvāstivāda Vinaya presents these formal acts in greater detail in the *Karmavastu* (*The Chapter on Formal Acts of the Saṅgha*), chapter 10 of the *Vinayavastu*. For more, see Toh 4118, Guṇaprabha’s *Ekottarakarmaśataka* (Tib. *las brgya rtsa gcig*), and Yijing’s translation of a related Mūlasarvāstivādin *Ekottarakarmaśataka*, Taishō 1453 (根本說一切有部百一羯磨). Though sharing similar content, the two texts are structured differently and Yijing’s translation is considered a canonical rather than a commentarial work. We would like to thank Dr. Shayne Clarke for his observations on Yijing’s translation and for pointing out that the passage here reads Tib. *bgyi pa* and *bya ba*; Skt. *kriyā*, and not Tib. *las*; Skt. *karman*.
- n.8 See *The Chapter on Going Forth*, 1.598 (<https://read.84000.co/translation/toh1-1.html#UT22084-001-001-1070>).
- n.9 The Sanskrit gives *bhikṣu* or “monk” where the Tibetan translation gives *rgyal po* or “king.”

- n.10 Kalyāṇamitra says the Buddha explained the seated yoga—i.e. *śamathapoṣadha*, “restoration through meditation”—first because it is the main *poṣadha* and also because there is less to explain. Toh 4113, F.308.b: *bcom ldan ’das kyis gso sbyong ni rnam pa gnyis su gsungs te/ zhi gnas kyi gso sbyong dang/ mthun pa’i gso sbyong ngo/ de la gtso bo yin pa’i phyir dang/ brjod par bya ba nyung ba’i phyir je dang por zhi gnas kyi gso sbyong rnam par bshad par bya’o*.
- n.11 See 1.9.
- n.12 The “eight limbs” are (1) *yama* or inner restraints such as vows; (2) *niyama* or outer restraints such as obligations and priorities; (3) *āsana* or postures; (4) *prāṇāyāma* or breath control; (5) *pratyāhāra* or withdrawal of the senses; (6) *dhāraṇa* or focus; (7) *dhyāna* or absorption; and, finally, (8) *samādhi*. See White 2014.
- n.13 Toh 4113, F.308.a: *rnal ’byor zhes bya ba ni ting nge ’dzin te lus dran pa nye bar gzhas pa la sogs pa’o*. For the use of *yoga* in the Pāli Tipiṭaka, see Paravahera Vajirañāṇa Mahāthera 2022, p. 22.
- n.14 Tib. *mi sdug pa bsgom pa*; Skt. *aśubhabhāvanā*; P. *asubhabhāvanā*.
- n.15 See 1.9.
- n.16 Fumi Yao has argued that “Sarvāstivādin” was most likely an umbrella term encompassing many heirs to Sarvāstivādin lineages, including those who self-identified as Mūlasarvāstivādins or the “Original Sarvāstivādins” (Yao 2007, pp. 246–47). The phrase “(Mūla-)sarvāstivādin” is thus meant to include both the wider Sarvāstivādin traditions and those that identify as the “Original Sarvāstivādins,” i.e., the Mūlasarvāstivādins.
- n.17 Anālayo 2003, p. 122.
- n.18 See, for example, the discussion of the *Yogalehrbuch* in Nobuyoshi Yamabe’s 1999 dissertation, “The Sutra on the Ocean-Like Samādhi of the Visualization of the Buddha: The Interfusion of the Chinese and Indian Cultures in Central Asia as Reflected in a Fifth Century Apocryphal Sūtra.”
- n.19 On the role of visions and visualization in repentance practices that spread to China, see Greene 2021. See also Yamabe 1999 and Vignato et al. 2022.
- n.20 See 2.4: *rtag tu dag pa snying po ste/ rtag tu dag pa gso sbyong yin/ gtsang ma’i las ni dag gyur pa/ de yi brtul zhugs ’grub par ’gyur*. Kalyāṇamitra comments (Toh 4113, F.313.b): *snying po ste zhes bya ba ni snying po dang ldan pa ste/ tshul khrims yongs su dag pa zhes bya ba’i tha tshig go/ rtag tu dag pa gso sbyong yin/ zhes bya ba*

ni rtag tu rgyud dag pa ni gso sbyong yin no/ /gtsang ma'i las ni dag gyur pa/ /zhes bya ba ni tshul khrims la kha na ma tho ba med pa'o/ /de yin brtul zhugs 'grub par 'gyur/ /zhes bya ba ni spong ba'i mtshan nyid bdun gyi tshul khrims 'grub par 'gyur zhes bya ba ni tha tshig go.

- n.21 Kalyāṇamitra (F.313.b): *mi 'gro bar ma byed par zhes bya ba ni mnan pa'i phyir dgag pa gnyis smos so.*
- n.22 See 1.99. Guṇaprabha (fl. sixth–seventh c. CE) states in his digest of the present chapter, “The restoration should be observed on the fifteenth, every fortnight, with *The Prātimokṣa Sūtra* recitation.” Vin 2.2498: *poṣadhami kurvāṇa pañcadaśyām anvaraddhamāsaṃ prātimokṣasūtroddeśena.*
- n.23 The idea of “quorum” is also found in *The Chapter on Saṅgha Schisms* under the phrase “a saṅgha in which [all] are present” (Tib. *dge 'dun mngon sum*; Skt. *saṃmukhābhūtasamgha*). See *The Chapter on Saṅgha Schisms* in Toh 1, ch. 17, vol. ga, F.237.b: *dge 'dun mngon sum gang zhe na/ mtshams na gnas pa'i dge slong bya bar 'os pa ji snyed pa de dag thams cad 'dus shing mngon sum du gyur pa dang/ 'dun pa blang bar 'os pa rnams las 'dun pa blangs pa dang/ dge slong rnams 'dus shing mngon sum du gyur kyang mi btub cing gshe ba gang dag gis gshe bar 'os pa rnams mi btub pa med cig mi gse la las dag byed pa 'di ni dge 'dun mngon sum zhes bya'o.*
- n.24 See, e.g., Prebish 2003, p. 57. Prebish, citing Charles Wei-hsun Fu, explains how this social-embeddedness informs but does not comprise the whole of the saṅgha's moral philosophy: “[T]he Vinaya was as much concerned with the *pariśuddhi* or complete purity of the community, individually and organizationally, as it was with the specifics of ethical conduct. Under no circumstances should we presume that ethical concerns were superseded in the Vinaya; rather, they were included in a series of tiered concerns that focused on institutional, but not exclusively ethical conduct.”
- n.25 These categories reflect the way a ruling may require further elaboration or adaptation after it has been adopted, as the present chapter well illustrates. Guṇaprabha discusses these in sūtra 95 of his *Sūtras on Monastic Discipline* (Toh 4117 *Vinayasūtra*): *utpatti-prajñapti-anuprajñaptiḥ-pratikṣepa-abhyanuññābhijñātvaṃ*. Tib. *byung ba dang bcas pa dang rjes su bcas pa dang bkag pa dang gnang ba mngon par shes pa nyid do.*
- n.26 This opening narrative begins on F.2.b of Toh 3, immediately following Dharmasreṣṭhin's *In Praise of Monastic Discipline*, and ends with the section on the four defeats on F.3.b.

- n.27 See Dharmamitra, Toh 4120, vol. yu, F.109.b: *brtsams pa'i sde tshan ni rdzogs par bya dgos so zhes bya ba ni/Øpham par 'gyur ba dang dge 'dun lhag ma dang ma nges pa'i sde tshan ni yang na ni thos pa bsgrags pas bsgrub po.*
- n.28 In their respective catalogs that include the titles of the *śāstras* available to the authors in fourteenth-century central Tibet, Butön Rinchen Drup (1290–1364) and Tshalpa Mönlam Dorjé (1284–1347) both attribute the authorship of *The Guide to The Prātimokṣa Sūtra* (Toh 4104) to Lopön Pawo (Tib. slob dpon dpa bo) or Ācārya Śūra, a.k.a. Aśvaghoṣa (Tib. rta dbyangs). See Butön's *bstan 'gyur gyi dkar chag yid bzhin nor bu dbang gi rgyal po'i phreng ba*, F.105.b, and *bstan 'gyur gyi dkar chag (sna tshogs) nor bu'i phung po*. It is not clear which of the two Indian Buddhist authors named Aśvaghoṣa authored the Vinaya commentaries. The ca. second CE poet Aśvaghoṣa is remembered as the author of two long verse masterpieces, the *Buddhacarita* and the *Saundarananda*, hailed as early exemplars of the *kāvya* style. The second Aśvaghoṣa wrote a manual on guru devotion (Skt. *Gurupañcāśikā*; Tib. *bla ma lnga bcu pa*). Śūra's *Guide to The Prātimokṣa Sūtra* (Toh 4104) glosses key terms in *The Prātimokṣa Sūtra* in mixed verse and prose. As is not uncommon, Vimalamitra repeats Śūra on F.40.b–41.b of Toh 4106 (Skt. *Prātimokṣa Sūtraṭīkā-vinayasamuccaya*; Tib. *so sor thar pa'i mdo'i rgya cher 'grel pa 'dul ba kun las btus pa*). The latter text is Vimalamitra's three-volume compendium of comments on *The Prātimokṣa Sūtra*.
- n.29 According to the narrative given in *The Chapter on Going Forth* discussed above, the Buddha introduced the system of monastic apprenticeship to address the problem of monks who comported themselves badly or rudely, in a manner not becoming of a mendicant. These behaviors are to be distinguished from those that were deemed actual offenses against the Prātimokṣa Vow. See Prebish 2003 on the growth of *The Prātimokṣa Sūtra*.
- n.30 Tib. *bslab pa'i gzhi*; Skt. *śikṣāpada*.
- n.31 See Śūra (Toh 4104, vol. du, F.37.b–38.a): *de la bcom ldan 'das mngon par rdzogs par sangs rgyas te/ nyan thos kyi 'khor brnyes nas lo bcu gnyis kyi bar du ni bcom ldan 'das kyi nyan thos kyi dge 'dun la skyon med cing chu bur med de/ bcom ldan 'das kyi nyan thos dge 'dun rnams kyis so sor thar pa'i mdo gdon pa yang mdor bsdus te/ 'di skad ces/ /sdig pa thams cad mi bya ste/ /dge ba phun sum tshogs par bya/ /rang gi sems ni yongs su gdul/ /'di ni sangs rgyas bstan pa yin/ /lus kyi sdom pa legs pa yin/ /ngag gi sdom pa'ang legs pa yin/ /yid kyi sdom pa'ang legs pa ste/ /thams cad du ni sdom pa legs/ /kun tu bsdams pa'i dge slong ni/ /sdug bsngal kun las rab tu 'grol/ /ngag rnams bsrung zhing yid kyis rab bsdams te/ /lus kyis mi dge ba dag mi byed cing/ /las la ma*

gsum po 'di dag rab sbyangs na/ /drang srong gsungs pa'i lam ni thob par 'gyur/ /zhes bton par gyur pas/ 'dul ba la nyan thos rnam kyī bslab pa'i gzhi bcas pa med do.

- n.32 Skt. *āśravasthānīya*; Tib. *zag pa'i gnas*. This term implies something like a “bad apple” that spoils the bunch.
- n.33 Śūra (Toh 4104, vol. du, F.38.a): *lo bcu gsum pa la bab pa na/ sangs rgyas bcom ldan 'das yul spong byed dag na/ ka lan da ka'i grong na bzhugs pa'i tshe ka lan da ka'i bu bzang byin bcom ldan 'das kyis legs par gsungs pa'i chos 'dul ba la skra dang kha spu bregs te/ gos dur smrig dag bgos nas/ yang dag pa kho nar dad pas khyim nas khyim med par rab tu byung ste/ dgon pa'i spyil bu na 'dug pa rang gi mas bslus nas/ des sngon gyi chung ma dang lhan cig mi tshangs par spyad pa 'khrig pa'i chos bsten te/ zag pa'i gnas lta bu'i chos mang po rnam kyī dang po ka lan da ka'i bu bzang byin gyis mi tshangs par spyad pa'i rkyen gyis byas par gyur nas/ bcom ldan 'das kyis byung ba 'di dang/ gleng gzhi 'di dang/ skabs 'di la dge slong gi dge 'dun bsdu ba mdzad de/ bslab pa bca' ba'i phan yon bcu yang dag par gzigs pas/ 'dul ba la nyan thos rnam kyī bslab pa'i gzhi bca' ba mdzad nas/ de phyin chad gleng gzhi re re'i rgyu las bslab pa'i gzhi re re bcas pa'i sgo nas/ ltung ba sde lnga rnam par gzhang pa mdzad nas/ da de dag ji ltar bcas pa bzhin du bshad par bya'o/ /de la gdon par gtogs pa bslab pa'i gzhi thams cad kyī mtshan nyid ni/ gleng gzhi dang/ bslab pa bcas pa dang/ ltung ba rnam par gzhang pas rgyas par ston te.*
- n.34 The following discussion reflects the (Mūla-)sarvāstivādin exegetical tradition's interpretations. Charles Prebish surveys a variety of etymological explanations of the term *prātimokṣa* in his 1974 study and translation of *The Prātimokṣa Sūtras* of the Mahāsāṃghikas and the Mūlasarvāstivādins. Prebish credits Sukumar Dutt with suggesting that the Sanskrit *prātimokṣa* “lends itself to interpretation as something serving as a bond, the prefix *Prati* meaning ‘against’ and the root *Mokṣa* meaning ‘scattering’ ” (Prebish 2002, p. 18). Prebish critically examines the socio-historical evidence for Dutt's suggestion on pp. 17–24. He concludes that *The Prātimokṣa Sūtra* may have served in some senses as a bond but finds Dutt's etymological argument dubious. Note though that the Sanskrit *saṃvara* reads more readily than *prātimokṣa* as “bond” or “rule.” Tshonawa, p. 25: *bzhi pa sgra bshad pa la gsum ste/ so sor thar pa'i sdom pa/ dang po thar pa'i sdom pa/ thar pa'i thabs kyī sdom pa zhes bya ste/ pra ti so sor thar pa zhes pa 'di la rgya gar skad du/ mok+Sha zhes so.*
- n.35 The following explanation draws on this passage by Śūra (Toh 4104, vol. du, F.2.a–3.a): *de la rnam grangs gcig tu na dang por thar pa zhes bya bar ston te/ so sor zhes bya ba ni dang po ste/ dang po sdom pa yang dag par len pa'i tshe na/ gsum la skyabs su 'gro ba'i tshig bzlas nas/ sdom pa yang dag par blang ba'i tshig brjod pa gsum pa'i tha ma la/ sdom pa thob pa ni/ thog mar sdom pa thob pa'i gnas skabs yin pas*

dang po zhes bya'o/ /thar pa zhes bya ba ni grol ba ste/ de ltar sdom pa dang po thob pa de nyid kyi tshe na sdom pa ma yin pa'i mtshan nyid las grol te/ sdom pa'i mtshan nyid kyi bsdus pa'i rnam par rig byed ma yin pa'i gzugs thob pa ni thar pa zhes bya'o/ /de ltar dang po thar pa'i don de las bstan bcos 'di byung ba'am/ don der bstan bcos 'dir bsdus pas bstan bcos 'di'i ming yang dang por thar pa zhes bya bar sbyar ro/ /yang rnam grangs gzhan du na so sor thar pa zhes bya ba ston to/ so sor zhes bya ba ni rgyud tha dad pa'o/ /thar pa zhes bya ba ni rnam par grol ba ste/ gang zag rgyud tha dad pa gang zhig gis sdom pa yang dag par blangs te/ bslab pa'i gzhi rjes su sgrub par byed pa de nyid ngan 'gro dang 'khor ba las rnam par grol bar 'gyur gyi/ gzhan gyis sdom pa yang dag par blangs te/ bslab pa'i gzhi rjes su bsgrubs pas gzhan rnam par grol bar mi 'gyur bas so sor thar pa zhes bya'o/ /de ltar so sor thar pa'i don de las bstan bcos 'di byung ba'am/ don de bstan bcos 'dir bsdus pas bstan bcos 'di'i ming yang so sor thar pa zhes bya'o/ /yang rnam grangs gzhan du na thar pa'i thabs zhes bya bar ston to/ /so sor zhes bya ba ni phyir zhes bya ste/ thabs kyi don to/ /thar pa zhes bya ba ni nges par 'byung ba ste/ mya ngan las 'das pa'o/ /des na so sor thar pa'i mdo 'di ni nges par 'byung ba thob pa'i thabs kyi phyir gsungs pa ste/ lhag pa'i tshul khrims la brten nas lhag pa'i sems skye la/ lhag pa'i sems la brten nas lhag pa'i shes rab skye ba'i rim gyis nges par 'byung ba thob pa'i thabs su gyur pa'i phyir/ so sor thar pa'i mdo 'di ni nges par 'byung ba'i tshul khrims yin pas thar pa'i thabs zhes bya'o/ /de ltar thar pa'i thabs kyi don de las bstan bcos 'di byung ba'am/ don de bstan bcos 'dir bsdus pas bstan bcos 'di'i ming yang thar pa'i thabs zhes bya ba'o/ /mdo zhes bya ba ni/ don tsam zhig ston pas mdo zhes bya ste/ de ltar na bstan bcos 'di ni dang por thar pa'i mdo zhes bya ba dang/ so sor thar pa'i mdo zhes bya ba dang/ thar pa'i thabs kyi mdo zhes bya ba dag tu ston to.

- n.36 See, for instance, the rite for receiving the Buddhist lay vow in *The Chapter on Going Forth* (Toh 1.1, 1.436 (<https://read.84000.co/translation/toh1-1.html#UT22084-001-001-808>)): *de'i 'og tu slob dpon la phyag 'tshal du bcug nas mdun du tsog tsog por 'dug tu bcug ste/ thal mo sbyor du bcug nas des 'di skad ces brjod par bya ste/ btsun pa dgongs su gsol/ bdag ming 'di zhes bgyi ba dus 'di nas bzung ste/ ji srid 'tsho'i bar du rkang gnyis rnams kyi mchog sangs rgyas la skyabs su 'chi'o [mchi'o]/ /dod chags dang bral ba rnams kyi mchog chos la skyabs su mchi'o/ /tshogs rnams kyi mchog dge 'dun la skyabs su mchi'o/ /bdag ji srid 'tsho'i bar du dge bsnyen du btsun pas gzung du gsol/ de bzhin du lan gnyis lan gsum du bzlas/ tshig gsum pa la slob dpon gyis zhes brjod par bya'o/ /slob dpon gyis thabs yin no zhes brjod par bya'o/ /dge bsnyen gyis legs so zhes brjod par bya'o/ /de ni dge bsnyen gyi sdom pa sbyin pa'o.*

- n.37 See Apte 1957, vol. 2, p. 1067.

- n.38 *The Commentary on the Words of the Vibhaṅga*, by Vinītadeva, explains *pratimokṣa* to mean “initial liberation.” See Toh 4114, F.62.b (*’dul ba rnam par ’byed pa’i tshig rnam par bshad pa*; Skt. *Vinayavibhaṅgapadaavyākhyāna*).
- n.39 *The Fifty Fascicles* refers to Vimalamitra’s three-volume compendium of comments on *The Prātimokṣa Sūtra*. The discussion of *prātimokṣa*’s etymology is found on F.3.a-b of Toh 4106. Tshonawa pp. 25–26: *bzhi pa sgra bshad pa la gsum ste/ so sor thar pa’i sdom pa/ dang po thar pa’i sdom pa/ thar pa’i thabs kyi sdom pa zhes bya ste/ pra ti* (so sor thar pa zhes pa *’di la rgya gar skad du*)/ *mok+Sha zhes so/ de la sgra bshad gsum ste/ pra ti zhes pa so so yin la/ mok+Sha zhes pa thar pa yin pas so sor thar pa zhes bya ste/ tshul khrims bsrung ba’i gang zag so so ngan ’gro dang ’khor ba las thar bar ’gyur gyi/ gzhan gyis tshul khrims bsrungs pas gzhan thar par mi ’gyur ba’i phyir ro/ pra ti zhes pa dang po yin la/ mok+Sha zhes pa thar pa yin pas dang po thar pa zhes kyang bya ste/ sdom pa thob pa’i skad cig dang po de nyid kyi tshe na/ sngar rang rang gi skabs kyi sdom min yin pa de las thar pa’i phyir ro/ pra ti zhes pa ni sgra’i rkyen gyis thabs kyi don to/ mok+Sha zhes pa thar pa yin pas thar pa’i thabs zhes pa ste/ des na thar pa’i thabs kyi sdom pa zhes kyang bya’o/ sgra bshad de gsum ni bam po lnga bcu pa las bshad do*. See Toh 4106, F.3.a–b.
- n.40 *The Prātimokṣa Sūtra*’s narrative introduction incorporates a portion of Dharmaśreṣṭhin’s *In Praise of the Vinaya* Toh 4136, F. 133.b–134.a). Tibetan monastic communities have developed their own liturgies around *The Prātimokṣa Sūtra* recitation. For an eighteenth-century example, see Paṇchen Sönam Drakpa’s *gso sbyong ji ltar bya ba’i tshul la sbyor ba dngos gzhi mjug gsum dang dmigs bsal dang bcas pa rim par bshad pa* (pp. 405–15), from his *so thar tshul khrims kyi rgyas byed ’dul ba’i legs bshad lung rigs kyi nyi ma*.
- n.41 See Prebish 2002, pp. 52, 53, 63, 65, 75, 93, 95, 107, and 109.
- n.42 Guṇaprabha explains these preparatory steps: “During the rite of restoration by an assembly, in front of where they will gather for the restoration rite, monks should make amends by scrutinizing themselves for any offenses they have incurred in the two weeks since the last restoration by an assembly rite and either confess, pledge to refrain from, or sanction that offense they recognize” (Guṇaprabha, Toh 4119, F. 210.a.1–2). The textual precedent for this statement by Guṇaprabha can be found in the “King” section of the present chapter, 4.37–4.45.
- n.43 See 4.37–4.45
- n.44 See, e.g., the entries on “Monasticism” and “Repentance and Confession” in the *Encyclopedia of Buddhism* (Buswell 2004). Some offenses, however, must be sanctioned (Tib. *byin gyis brlab par bya ba*; Skt. *adhiṣṭheya*) through a formal act,

and thus are to be confessed before the rite. Such acts are, specifically, saṅgha remnants and transgressions requiring forfeiture. See Kalyāṇamitra (F.244.a–b): *byin gyis brlab par bya ba dag ces bya ba ni dge 'dun lhag ma dang/spang ba'i ltung byed dag go*.

n.45 Tib. *bshags sdom*.

n.46 See *Determining the Vinaya: Upāli's Questions* (Toh 68), i.5.

n.47 These three components seem to correspond to the last three of the four remedial forces of support, rejection, recommitment, and remedy (Tib. *rten gyi stob, rnam par sun 'byin pa'i stobs, nyes pa las slar sdog pa'i stobs*, and *gnyen po kun tu spyod pa'i stobs*). In tantric circles and among later Kadampa (Tib. *bka' gdams pa*) teachers of mind training (Tib. *blo sbyong*), these “four remedial powers” or “four antidotes” (Tib. *gnyen po stobs bzhi*) were taught to neutralize past karma and mitigate the effects of wrongdoing and offenses.

n.48 According to Dutt, “The days of the Full Moon and the New Moon were from the earliest times in India regarded as sacred for sacrificial purposes. The Full Moon and the New Moon are effusively greeted in two hymns of the *Atharva-veda*. The Vedic sacrifices of Purnamāsa and Darśa used to be offered on these days. As preliminary to these sacrifices, the preceding days had to be kept holy by the intending sacrificer by fasting or partial abstention from food, as well as by retirement at night into the house in which the sacrificial fire was kept” (Dutt 1924, p. 101).

n.49 Śatapatha Brāhmaṇa 1.1.1.7: *te 'sya viśve devā gṛhān āgacchanti te 'sya gṛheṣūpavasanti sa upavasathaḥ*. English translation by Julius Eggeling (1882), courtesy of the Wisdom Library, *Satapatha-brahmana* [Sanskrit] (<https://www.wisdomlib.org/hinduism/book/satapatha-brahmana-sanskrit/d/doc1050949.html>). See also Dutt 1924, p. 101.

n.50 Entry 7137 reads: *bsnyung bar 'dugs pa'am nye bar gso spyong byed*, i.e., Skt. *upavāsa* and, apparently, *upoṣadha*, where Tib. *nye bar* renders the Skt. prefix *upa* while the Tib. *gso* and *sbyong* render $\sqrt{puṣ}$ and $\sqrt{dhāv}$, as explained by the authors of *The Two-Volume Lexicon* or *sgra sbyor bam po gnyis pa*. But see also *upoṣadhaḥ/gso sbyong 'phags* (entry 3556) as the name of a king.

n.51 Hu-von Hinüber 1994, p. 1.

n.52 Vernacular terms were translated into literary languages such as Sanskrit, Pāli, and different Prakrits, leading to differing results with differing implications. Prakrits are written forms of vernacular language.

- n.53 Vasubandhu's *Abhidharmakośa* and his autocommentary (a.k.a. the *Bhāṣya*) are said to report the positions on *abhidharma* issues of Kāśmīri Vaibhāṣika and Sautrāntika monastic scholars, generally affiliated with Sarvāstivādin vinaya lineages.
- n.54 Here the Skt. *poṣadha* is rendered in Tibetan as *bsnyen gnas*: Tib. *yan lag brgyad dang ldan pa'i bsnyen gnas*; Skt. *aṣṭāṅgapoṣadha* (or Skt. *poṣadham vratham*).
- n.55 This may mean that those eight precepts are observed for only one day at a time and so can only *approach* monastic restraint, which in the Mūlasarvāstivādin tradition entails a life-long commitment.
- n.56 *Abhidharmakośabhāṣya* (Pradhan 1967, 213.25–214.2): *arhatāṃ samīpe vasanty anenety upavāsas teṣāṃ anuśikṣaṇāt | yāvaj jīvikasaṃvarasamīpe vasanty anenety apare | alpakuśalamūlānāṃ kuśalamūlapoṣaṇāt poṣadha iti vā | poṣaṃ dadhāti manasaḥ kuśalasya yasmād uktas tato bhagavatā kila poṣadho 'yam iti*. In Tibetan translation, *chos mngon pa'i mdzod kyi bshad pa* (Toh 4090, F.182.a): 'dis dgra bcom pa dag dang nye bar gnas par byed pas na bsnyen gnas te/de dag gi rjes su slob pa'i phyir ro/ /gzhan dag na re/ 'dis ji srid 'tsho'i bar gyi sdom pa dang nye bar gnas par byed pa'i phyir ro zhes zer ro/ yang na dge ba'i rtsa ba chung ngu rnams kyi dge ba'i rtsa ba gsos 'debs pa'i phyir te/ /gang phyir yid kyi dge ba gsos 'debs de yi phyir/ 'di ni bcom ldan 'das kyis gso sbyong bshad ces grag/ zhes 'byung bas na gso sbyong yin no.
- n.57 Rather than *√dhā*, "to foster."
- n.58 We take *dhava gatiśuddhau* to be a mis-citation of sūtra 386 of Pāṇini's *Dhātupāṭha*, which reads *dhāvu gatiśuddhyoḥ*. Our thanks to Ven. Hejung Seok for his assistance with these Pāṇini citations.
- n.59 *poṣadha zhes bya ba poṣa ni puṣṇate dge ba gso zhing rgyas par byed pa la bya/ dha ni dhava gatiśuddhau zhes bya ste/ rgyug pa'am dag par byed pa lta bu la bya/ spyir na dus drug tu khrims brgyad nod pa dang/ dge slong khrims kyi yan lag las nyams pa rnams gso zhing sbyong ba'i ming ste gso sbyong zhes bya* (Stok Palace Kangyur, sna tshogs vol. co, F.154.b.6–155.a.2).
- n.60 *gso sbyong zhes bya ba ni tshul khrims gso zhing sbyong ba ste gso bar byed ces bya ba'i tha tshig go* (Kalyāṇamitra, F.312.b2–3).
- n.61 See Vimalamitra, vol. du, F.27.b: *gso sbyong zhes bya ba ni bslab pa gsum po dag gso zhing sbyong bar byed pa gnas ste/ de yang rnam pa gnyis te/ mthun pa'i gso sbyong dang/ zhi gnas kyi gso sbyong ngo/ de la mthun pa'i gso sbyong ni lhag pa'i tshul khrims kyi dbang du byas te/ gnas dang tshogs pa dang cho gas mthun par bya'o/ /zhi gnas kyi gso sbyong ni lhag pa'i sems dang lhag pa'i shes rab kyi dbang du byas te*

spong ba'i yan lag bsgom pa'o. The text continues: "Furthermore, the restoration by an assembly acts to *restrain* since it restrains future karma with a dam against improper action, while the *śamatha* restoration acts to *nurture* since it is a purification of past karma through meditation. Thus, [these two] are understood to be the *restoration by an assembly* and *śamatha restoration* because the Three Trainings are *nurtured* and *purified* through the arising of *adhicitta* on the foundation of *adhiśīla* and the arising of *adhiprajñā* on the foundation of *adhicitta*." *de yang las phyi ma rnams ni mi bya ba'i chu lon gyis bsdams pa yin pas de ni mthun pa'i gso sbyong gis sdom par byed do/ /las snga ma rnams ni bsgom pa'i rnam pas sbyangs pa yin pas de ni zhi gnas kyi gso sbyong gis gso bar byed de des na lhag pa'i tshul khirms la brten te lhag pa'i sems skye la/ lhag pa'i sems la brten te lhag pa'i shes rab skye bas bslab pa gsum po dag gso zhing sbyong ba ni mthun pa'i gso sbyong dang zhi gnas kyi gso sbyong yin par shes par bya'o*. Since participation in this rite is mandatory and all participants must first make amends for any offenses they have incurred, the restoration rite serves to purify monastic precepts in support of the training in discipline (Vimalamitra, Toh 4106, vol. pu, F.30.b.3–5).

- n.62 We have not found any evidence for the *restoration through meditation* in the Vinayapiṭaka, Aṭṭhakathā, or Tīkā preserved in Pāli. Nor have we found any explicit mention of a twofold *poṣadha* rubric including *restoration through meditation* in the vinayas in Chinese translation. The role of meditation in repentance rites, however, was well established among medieval Chinese Buddhist communities, on which see, e.g., Greene 2021.
- n.63 See Brick 2017, p. 315.
- n.64 Tib. *sdig pa*, Skt. *pāpa*; and Tib. *ltung ba*, Skt. *āpatti*, respectively.
- n.65 And also attaining a path to liberation, as explained by Ratnākaraśānti.
- n.66 Toh 3276 (Skt. *Sūtrasamuccayabhāṣyaratnālokāṃkāra*; Tib. *mdo kun las btus pa'i bshad pa rin po che snang ba'i rgyan*), F.327.b: *ltung ba ste ltung bar byed pa dang sgrib par byed pa'i phyir te/ sgrib pa ni las dang lam gyi gegs byed pa'i phyir ro/ /lhag ma ni 'gyod pa ste yid la gcags pa'o*.
- n.67 Kalyāṇamitra (F.326.a): *chos bzhin zhes bya ba ni ltung ba'i ngo bo nyid las mi 'da' bar ro/ /dul ba bzhin zhes bya ba ni 'dul ba bzhin phyir bcos pa las mi 'da' bar ro*.
- n.68 The following is not an exhaustive enumeration of all the types of offense mentioned in the Mūlasarvāstivāda Vinaya though it would seem that all other offenses can ultimately be classed into one of the following five classes of offense. For example, there are offenses that may temporarily be

“undetermined” (Tib. *ma nges pa*; Skt. *aniyata*), but ultimately are classed either as saṅgha remnants or transgressions. Furthermore, Mūlasarvāstivādin monastics may also incur a “breach” (Tib. *’gal tshabs*; Skt. *atisāra*), which is a transgression, according to Kalyāṇamitra (F.241.b): *’gal tshabs can zhes bya ba ni nyes pa dang bcas pa ste/ nyes byas kyi ltung ba dang ldan zhes bya ba’i tha tshig go*. Śīlapālita, however, records a variety of opinions, including those that consider a “breach” to be a saṅgha remnant, a grievous fault, a simple atonement, and even a misdeed, and concludes that context determines which class a breach belongs to; (Toh 4115, F.183.b): *’gal tshabs can du ’gyur ro zhes bya ba ni ’ga’ zhiḡ tu dge ’dun lhag ma’i gnas ngan len smra ba la sogs pa dang/ ’ga’ zhiḡ tu ji ltar gos kyis bar du chod pa’i bud med kyi yul gyi lus la reg pa bdag gir byed pa’i nyes pa sbom po dang/ kha cig tu myos par byed pa ’thung ba la sogs pa ltung byed ’ba’ zhiḡ pa dang/ kha cig tu gar la sogs pa’i nyes byas dag la ’dir ci rigs par ’gal tshabs can gyi don du blta bar bya’o*. There is also a type of offense called a “grievous fault” (Tib. *nyes pa sbom po*; Skt. *sthūlātyaya*), as mentioned by Śīlapālita in the previous quote. A “grievous fault” is an “incomplete” sexual act, which would otherwise be classed as a defeat or saṅgha remnant. See Śīlapālita (Toh 4115, F.147.a): *nyes pa sbom por ’gyur ro zhes bya ba ’di ni mi tshangs par spyod pa’i pham par gyur pa gcod par byed pa yin no*.

- n.69 Tib. *pham pa*; Skt. *pārājika*.
- n.70 Tib. *dge ’dun lhag ma*; Skt. *saṃghāvaśeṣa*. Kalyāṇamitra (F.292.a): *dge ’dun lhag ma zhes bya ba ni khu ba ’byin pa la sogs pa ste/ ltung ba de gso ba’i lhag ma dge ’dun tsam zhiḡ la las pa ste/ de sbyar ba’i phyir chad pa’i las dge ’dun las ’thob ces bya ba’i tha tshig go*.
- n.71 Tib. *ltung byed*; see Skt. *pāyantika*, *pātayantika*, *prāyaścittika*.
- n.72 Tib. *spang ba’i ltung byed*; Skt. *naiḥsargikā-pātayantika*.
- n.73 Tib. *ltung byed ’ba’ zhiḡ pa*; Skt. *śuddha-prāyaścittika*.
- n.74 Tib. *sor bshags*; Skt. *pratideśanīya*.
- n.75 Tib. *nyes byas*; Skt. *duṣkṛta*. The *Prātimokṣa Sūtra* (Toh 2) describes these as “principles of training” (Tib. *bslab pa’i chos*; Skt. *śaikṣadharma*).
- n.76 For the complete English translation, see *The Chapter on Going Forth* (1.472 (<https://read.84000.co/translation/toh1-1.html#UT22084-001-001-878>)): *dge slong gang dag de’i las kyi gnas su ’jug par ’gyur ba de dag gis kyang der ’du bar ’gyur ba’i tshe zla ba phyed ’das pa’i nyes pa bsdam par bya ba dang/ bshags par bya ba*

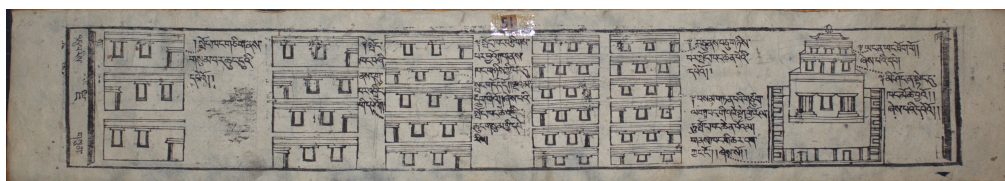
dang/byin gyis brlab par bya ba dag la so sor brtag par bya zhing nyes pa shes pa
bsdām pa'am/ bshags pa'am/byin gyis brlabs pas phyir bcos te 'dug par bya'o.

- n.77 Tib. *ltung ba sde lnga*; Skt. *pañcāpattinikāya*. Note though that this rubric does not appear explicitly in *The Prātimokṣa Sūtras* (Toh 2 and 4).
- n.78 Kalyāṇamitra (F.244.a–b): *nyes pa de yang gang zhe na/de'i phyir bsdām par ad ag dang/ bshags par bya ba dang/byin gyis brlab par bya ba dag ces bya ba gsungs te/ bsdām par bya ba zhes bya ba ni yid kyi nyes byas phra mo'o/ /bshags par bya ba zhes bya ba ni ltung byed dang/ so sor bshags par bya ba dang/ bshags pa'i nyes byas so/ byin gyis brlab par bya ba dag ces bya ba ni dge 'dun lhag ma dang/spang ba'i ltung byed dag go.*
- n.79 Kalyāṇamitra (F.244.a–b): *'dir ltung byed la sogs pa bshags par gsungs pa ni nyi ma de nyid la phyir bcos par nus pa yin pas de dag ni byin gyis brlabs pas dag pa nyid du mi 'gyur ro zhes bstan te/dge 'dun lhag ma dang spang ba dag byin gyis brlabs par gsungs pa ni nyi ma de nyid la phyir bcos pa mi nus pa yin pas byin gyis brlabs pas dag pa nyid du 'gyur ro zhes bstan to.*
- n.80 *Pāriṣādikavastu*, Toh 1, ch. 13. Punishments meted out on intransigent community members are the subject of three chapters within *The Chapters on Monastic Discipline* (Toh 1): *The Chapter on the Monks of Kauśāmbī* (*Kauśāmbakavastu*, Toh 1, ch. 9), *The Chapter on a Group of Troublesome Monks* (*Pāṇḍulohitakavastu*, Toh 1, ch. 11), and *The Chapter on Types of Persons* (*Pudgalavastu*, Toh 1, ch. 12).
- n.81 Tib. *bslab pa byin pa*; Skt. *śikṣādattaka*. For more on the origin of the rehabilitative trainee, or *śikṣādattaka*, as recounted in *The Chapter on Minor Matters of the Discipline* (*Kṣudrakavastu*, Toh 6), see Clarke 2009.
- n.82 The Pāli Vinaya's *The Chapter on the Restoration Rite*—the *Upasathakkhandaka*—identifies five types of *lena* or “residence” (Tib. *gnas*; Skt. *layana*) that can serve as a restoration site (Pāli *uposathāgāra*). These five are *vihāra*, *aḍḍhayoga*, *pāsāda*, *hammiya*, and *guhā* (Hu-von Hinüber 1994, p. 189). These “five residences” correspond to the five “allowable places” (Skt. *kalpikaśālā*, Tib. *rung ba'i gnas*) discussed in *The Chapter on Medicines* (Toh 1, ch. 6), [10.14](https://read.84000.co/translation/toh1-6.html#UT22084-001-006-6877) (<https://read.84000.co/translation/toh1-6.html#UT22084-001-006-6877>) ff. See also Prebish 1974, p. 9.
- n.83 The text concludes with several lengthy formulaic repetitions (Tib. *sbyar ba*, Skt. *pariyāya*, P. *peyāla*). According to Hu-von Hinüber, Sanskrit and Pāli texts generally elide such repetitions, reflecting the oral tradition of old India and Ceylon, whereas Tibetan translators generally chose not to abridge the

material (personal communication, June 19, 2016). For a discussion of formulaic repetitions, see Hu-von Hinüber 1994, p. 157. For deviations between the Sanskrit and Tibetan versions of the *Poṣadhavastu* associated with these, see Hu-von Hinüber 1994, pp. 239–47.

- n.84 The Sanskrit reads “monk” in place of “king.”
- n.85 The Sanskrit for this index translates as: “Tīrthikas offer poṣadha. / Why does he not observe poṣadha? / They don’t sit if there is division on a site. / May you describe a poṣadha.” In her study of the *Poṣadhavastu*, Hu-von Hinüber analyzes the Mūlasarvāstivāda Vinaya’s system of *uddāna* and the ways in which it differs from those of other Vinaya schools. See Hu-von Hinüber 1994, pp. 155–67 and Hu-von Hinüber 2016, p. 101, n. 177. This discrepancy appears to reflect a general pattern for the present text, in which the Sanskrit *uddāna* read as prose summaries while the Tibetan translations of these indices are lists that do not form complete sentences. Though its relevance to the present textual discrepancy is uncertain, the Tibetan tradition preserves at least two ways of organizing the Mūlasarvāstivāda Vinaya: a canonical tradition of the Kangyur and a commentarial tradition that follows Guṇaprabha’s *Vinayasūtravṛtti*, in which the canonical tradition’s material is rearranged and presented according to topic. See Hu-von Hinüber 1997a and 1997b and Emms 2012.
- n.86 The Sanskrit reads “every day” (*divādivam*).
- n.87 *Yoga*, that is, *samādhi*, e.g., the close placement of mindfulness on the body, etc., according to Kalyāṇamitra (F.308.b). Later in the text (F.312.a.6), Kalyāṇamitra describes this seated practice (*’dug pa*) as the “śamatha restoration rite” (*gzhi gnas kyi gso sbyong*).
- n.88 The Sanskrit gives *romāṇi*, suggesting body hair instead of facial hair.
- n.89 The Sanskrit reads “tears, sweat, saliva, mucus, oils.”
- n.90 Here, “rounds” (Tib. *spyod yul*; Skt. *gocara*) refers to “sustenance,” i.e. almsfood.
- n.91 The translation “infantrymen” (Tib. *rkang thang pa*, lit. “foot soldiers”) follows Kalyāṇamitra’s gloss: *dpung bu chung zhes bya ba ni rkang thang ngo* (F.182.a).
- n.92 Kalyāṇamitra glosses *’du ba* with *mngon par ’du ba’i gnas* (F.309.a). This taunt does not appear in the Sanskrit.
- n.93 Our translation of Tib. *khyams*; Skt. *prāsāda* as “terrace” follows Kalyāṇamitra: *khyams zhes bya ba ni gtsug lag khang gi sgo’i bar gyi bang rim mo* (F.316.a).

- n.94 Both the Tib. *gnas khang* and Skt. *layana* are grammatically singular here and so we have translated this as “residence hall.” In the description of the meditation residence below, it is translated as “dwelling” since multiple “dwellings” are prescribed.
- n.95 “Panthers” (Tib. *gung*) does not appear in the Sanskrit.
- n.96 This taunt does not appear in the Sanskrit.
- n.97 In the Thirteenth Dalai Lama’s illustrated Vinaya manual (called *The Moonlight that Destroys Ignorance of Faults and Offenses: The Traditional Drawings that Illustrate the Shape and Size of the Prohibitions, Prescriptions, Consents, and Boundary Required by the Prātimokṣa Training Precepts, as Given in the Four Vinaya Āgama and Tshonawa’s Ṭikā, an Annotated Commentary on the Vinayasūtra*), these dwellings are drawn rather flat and without perspective but it is clear that they depict rows of dwellings or “monastic cells” in (from left to right) small clusters of 1–3 dwellings, medium clusters of 4–9 dwellings, and large clusters of 10–12 dwellings. In each case a passage or walkway runs between the dwellings and, in the case of the large cluster of dwellings, they are split into a grid pattern. See F.3.a (BDRC [W1EE45](http://purl.bdrc.io/resource/W1EE45) (<http://purl.bdrc.io/resource/W1EE45>)):



- n.98 ‘Storeroom.’ The Tib. *sbyang byed pa* suggests the Skt. *koṣṭhāgāra*, a room without doors or windows used for storage. But the Sanskrit here reads *yathāgrāhya* “free to be taken.” The translation follows the Tibetan, which is contextually more appropriate.
- n.99 This instruction does not appear in the Sanskrit.
- n.100 The Sanskrit omits “leopards.”
- n.101 That is, shaped like an isosceles trapezoid with the shorter base on the exterior side of the hut wall.
- n.102 Śīlapālita writes, “Shutters is the name given to the wooden board(s) that close the above (i.e. latticed) window” (Toh 4115, F.21.b): *sgo glegs ni sgo glegs kyi ming can gyi shing leb ste/ gang gi glo skar gyi sgo gcod par byed pa’o*.
- n.103 The “bar” along with related items in the Thirteenth Dalai Lama’s illustrated Vinaya manual on F.5.a (BDRC [W1EE45](http://purl.bdrc.io/resource/W1EE45) (<http://purl.bdrc.io/resource/W1EE45>)):

(<http://purl.bdrc.io/resource/W1EE45>)).



From left to right from the middle of the picture: (1) “key lever,” Tib. *dbyug gu skam ka*; (2) “catch,” Tib. *sgo gtan*; (3) “doorsill,” Tib. *sgo glegs*; (4) “ring,” Tib. *yang mig*; (5) “lever,” Tib. *'khar gtan* (*'khor gtan*); (6) “handle,” Tib. *lag gzung*; (7) “bar,” Tib. *phred gtan*; and (8) “cross bolt,” Tib. *gnam gzer* (also “wooden peg,” Tib. *shing gzer*).

- n.104 The above two instructions do not appear in the Sanskrit. Śīlapālita explains what a “lever” is and refers to the “cross bolt” here as the “wooden peg”: “The lever is a way to prevent the door panels from opening. A small wooden peg, one cubit long, is affixed in the center between two door panels. Because this piece of wood turns like a wheel in order to hold the doors in place, it is called a lever.” (Toh 4115, F.21.b): *'khor gtan ni sgo glegs phyir mi phyed pa'i thabs su gyur pa ste/sgo'i sgo glegs kyi dbus kyi phyogs su khru gang gi tshad kyi shing gzer bus sbyar ba de 'dzin pa'i shing de 'khor lo bzhin yongs su bskor nas gzung bar bya ba de la 'jog par byed pa'i phyir 'khor gtan zhes bya'o.*
- n.105 Śīlapālita writes, “The key lever; a piece of wood shaped like a goat’s leg, which (is used to) make the bolt pass in and out” (Toh 4115, F.21.b): *ra'i rkang pa'i rnam pa can gyi shing bu ni dbyug gi skam kha ste/gang gi phyir des glo skar gyi 'phred gtan 'dzud pa dang 'byin par byed pa'o.*
- n.106 This instruction is missing from the Sanskrit.
- n.107 This material (Tib. *sha na*, Skt. *śāṇa*) is identified variously as hemp, jute, and flax.
- n.108 The identification of these weaving grasses follows the Sanskrit: *bhagavān āha | pañca vāṇāḥ | muṃjaśāṇavālvajo paṭaḥ sūkṣṇo vetraḥ*. Tib. *bcom ldan 'das kyis bka' stsal pa/shing bal dag ni lnga ste/arga'i shing bal dang/ka shika'i shing bal dang/er ka'i shing bal dang/spra ba'i shing bal dang/shal ma li'i shing bal dag yin no/ /gzhan yang lnga ste/bal dang/sha na'i shing bal dang/ras bal dang/ras ma dang.*
- n.109 Skt. *bhagavān āha | pañca tūlikāni | arkakāśikairakābakaśālmalitūlikāni | aparāṇy api pañca tūlāni | ūrṇā śanaḥ karpāso nantakāni pāṃsutūlāni*. Tib. *bcom ldan 'das kyis bka' stsal pa/thags ma ni lnga ste/mun dza'i dang/sha na'i dang/gres ma'i dang/ras ma'i dang/spa phra mo'i 'o.*

- n.110 The Degé version differs slightly from Kalyāṇamitra's citation of the root text, which reads *mdo mdor srubs bya rog gis gzungs gdab par bya'o* (Kalyāṇamitra, F.310.a.5–6).
- n.111 The instruction “a jar should be tied” does not appear in the Sanskrit. The underlying Sanskrit for “jar” is, apparently, *ghaṭikā* (Tib. *gdos bu*). The Skt. *ghaṭikā*, however, has two meanings, the more common being “water-jar, bucket,” (Apte 1957, vol. 2 p. 683). Specialized water jars were used to mark the passage of time (i.e. a “water clock,” as in Tib. *chu tshod*). The less common meaning of *ghaṭikā* is “small stick,” (Edgerton, p. 219, col. 2). This is the meaning that Kalyāṇamitra gives in glossing Tib. *gdos bu*; Skt. *ghaṭikā* as “‘stick,’ [an item] made from wood or some other substance used to wake individuals from slumber: *gdos bu zhes bya ba ni gnyid sel bar byed pa shing la sogs pa las byas pa'i gdos bu'o* (F.310.a.6). The commentator Śīlapālita recognizes both meanings in his glosses on the Buddha's allowing a “jug and ball” (Tib. *bum pa dang pho long*) to be used in meditation in a narrative in *The Chapter on Minor Matters of Monastic Discipline* (Toh 6). These are depicted in the same illustration above. Where Toh 6 reads “jug and ball,” the commentator Śīlapālita cites the root text as reading “small jug and ball” (Tib. *ril chung and pho long*). He describes two types of *ghaṭikā*: (1) a “small jug” or “water jar” and (2) a “small stick.” We have added the numbers for clarity: “(1) Having filled it with water, tied it to the neck with string, and hung it from the ear, [the small sphere] will shake violently when [the meditator] falls asleep, causing the spillage to splash upon their face, waking them up. (2) Having chipped off a chit-shaped piece of wood a full span [between the extended thumb and little finger] in size, it is either hung from the ear with string or placed on the head when practicing yoga so that when [the meditator] wobbles, it pokes on their limbs.” See Śīlapālita (F.62.a): *ril chung zhes bya ba ni ril ba chung ngu chus yongs su bkang ba ske ba la skud pas btags pa rna ba la dpyangs pa na/ gang gi tshe gnyid log par gyur pa rab tu g.yo bar gyur pa de'i tshe yongs su bo ba gdong la babs pa des gnyid sad par 'gyur ro/ byang bu'i rnam pa can du shing bzhogs pa mtho gang gi tshad du byas pa de yang rnal 'byor gyi dus su skud pas rna ba la dpyangs pa'am/ mgo bo la bzhag na rab tu g.yo ba'i tshe des kyang yan lag gi tshogs la phog pa las gnyid sangs pa'i thabs yin no*. In the Thirteenth Dalai Lama's Vinaya illustrations, a “jar” is shown hanging above the monk's left shoulder while ball-like objects hang over his right shoulder and from his ears. Meanwhile, the balls hanging from his ears apparently represent the “jug and ball” (Tib. *bum pa dang pho long*) described by Śīlapālita. But the corresponding legend on F.3.b (BDRC [W1EE45](http://purl.bdrc.io/resource/W1EE45)) (<http://purl.bdrc.io/resource/W1EE45>) reads, “An example of a jar, a

means to wake up [the meditator] if they fall asleep: [*The Chapter on the Restoration Rite*] says, ‘A jar should be tied.’ ”



n.112 The Sanskrit says simply that the stick fell.

n.113 Tib. *dbyug gu* and *dbyu gu*; Skt. *yaṣṭi*. This instruction is depicted in the first illustration and legend from the right of F.3.b (BDRC [W1EE45](http://purl.bdrc.io/resource/W1EE45) (<http://purl.bdrc.io/resource/W1EE45>)) of the Thirteenth Dalai Lama’s illustrations, mentioned in [n.97](#).



The legend reads, “A method for waking if [the meditator] lapses into sleep: ‘[The meditator] should be gently prodded with a rod.’ ”

n.114 I.e., with a flat end. See the first illustration and legend from the right of F.3.b (BDRC [W1EE45](http://purl.bdrc.io/resource/W1EE45) (<http://purl.bdrc.io/resource/W1EE45>)) of the Thirteenth Dalai Lama’s illustrations above. The extant Sanskrit is partial, reading: + + *chedyā kartavyā*; i.e., “A [rod] shaped like a + + should be used.” The Tib. *bre* of *bre’i bcad ‘phro lta bur bya’o* suggests the Skt. *droṇa*, which means both “bucket” and “a weight of measure.” Kalyāṇamitra (F.310.a) gives “ ‘shaped like a bucket,’ flat like the bottom of a weighing pan, or bucket” (*bre’i bcad ‘phro lta bu zhes bya ba ni bre zhes bya ba gzhal snod kyi rnam pa de’i zhabs ltar mnyam pa’o*).

n.115 This instruction is depicted in the first illustration and legend from the left on F.4.a (BDRC [W1EE45](http://purl.bdrc.io/resource/W1EE45) (<http://purl.bdrc.io/resource/W1EE45>)) of the Thirteenth Dalai Lama’s illustrations.



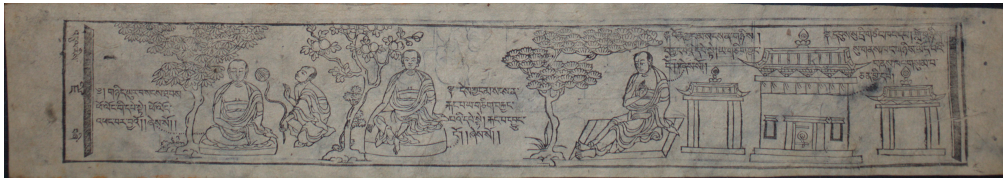
The legend reads, “A method for waking if [the meditator] lapses into sleep: ‘A ball should be tossed [at the meditator].’ ” Śīlapālita writes, “ ‘Ball,’ a bunch of yarn or string made into a rounded shape that moves back and forth, thus waking up [the meditator].” (Toh 4115, F.62.a): *pho long ni skud pa’i tshogs zlum por byas pa des gnyid bsal ba’i phan tshun ‘phen par byed pa’o*.

- n.116 This instruction is depicted in the second illustration and legend from the left on F.3.b (BDRC [W1EE45](http://purl.bdrc.io/resource/W1EE45) (<http://purl.bdrc.io/resource/W1EE45>)) of the Thirteenth Dalai Lama's illustrations.



The legend reads, "An illustration of a lamp, another method of waking [the meditator] if they fall asleep: 'A lamp should be placed in front [of the meditator].'"

- n.117 This instruction is depicted in the second illustration and legend from the left on F.4.a (BDRC [W1EE45](http://purl.bdrc.io/resource/W1EE45) (<http://purl.bdrc.io/resource/W1EE45>)) of the Thirteenth Dalai Lama's illustrations.



The legend reads, "If even that does not work, an illustration of extending a single leg: 'The leg should be released.'"

- n.118 This instruction is depicted in the third illustration and legend from the left on F.4.a (BDRC [W1EE45](http://purl.bdrc.io/resource/W1EE45) (<http://purl.bdrc.io/resource/W1EE45>)) of the Thirteenth Dalai Lama's illustrations.



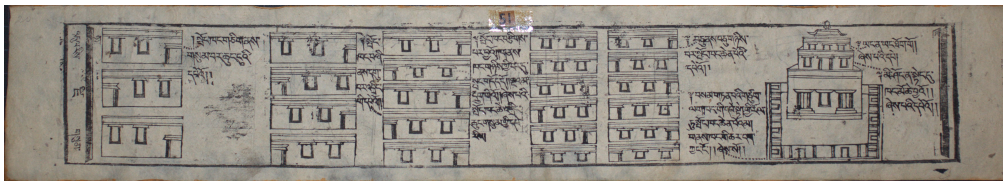
The legend reads, "An illustration of extending two legs if even that does not work: 'The pair of legs [should be released].'"

- n.119 A rope strung along a walkway, which meditators hold as they walk (Kalyāṇamitra, F.310.b). This instruction is depicted in the first illustration and legend from the left on F.3.b (BDRC [W1EE45](http://purl.bdrc.io/resource/W1EE45) (<http://purl.bdrc.io/resource/W1EE45>)) of the Thirteenth Dalai Lama's illustrations.

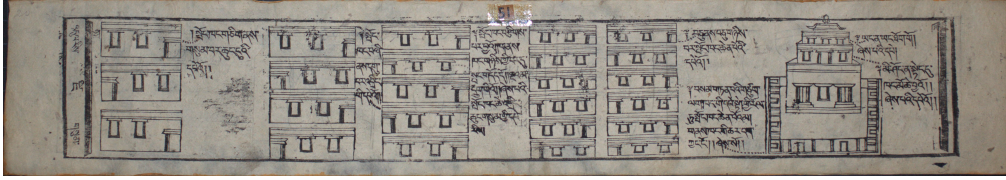


The second instruction describes a lead or leash affixed to the rope, as depicted here. The above two instructions do not appear in the Sanskrit.

- n.120 The mat is depicted on the “recitation walkway” depicted in the first illustration and legend from the left on F.3.b (BDRC [W1EE45](http://purl.bdrc.io/resource/W1EE45) (<http://purl.bdrc.io/resource/W1EE45>)); see previous note and illustration.
- n.121 “Meditators” here is a rendering of the Sanskrit and Tibetan terms (see glossary entry) that are used in this context for monks dedicated to the practice of “renunciation” or “abandonment” (Tib. *spong ba*, Skt. *prahāṇa*), described in the present chapter as a meditation on the impurity of the human body. Bass (2013, pp. 241–64) argues that this term carries a derogatory connotation in the Mūlasarvāstivāda Vinaya—specifically, that monks dedicated to the *prahāṇa* practice often displayed a disregard for personal hygiene, though it should be said that meditators are not depicted in such a derogatory manner in the present chapter. For more on this term, see Schopen 2006 and Altenburg 2022.
- n.122 In the Thirteenth Dalai Lama’s Vinaya illustrations, a “meditation monastery” (Tib. *bsam gtan pa’i gtsug lag khang*) is depicted in the first image on the right of F.3.a (BDRC [W1EE45](http://purl.bdrc.io/resource/W1EE45) (<http://purl.bdrc.io/resource/W1EE45>)).



- The last inscription paraphrases *The Chapter on The Restoration Rite* here, where it says that when the monks no longer fit, a “large hall” (Tib. *khang mo che*) may be built on top of the meditation hall. The third story is a “rooftop pavilion” (Tib. *yang thog*). This illustration also depicts, the “ring of dwellings around the meditation hall” (Tib. *phyi rol du spong khang chen po*; Skt. *bahirlayanapaṅkti*), mentioned below in the text.
- n.123 Tib. *sgo snol mar gdod par bya’o*. Dharmamitra glosses Guṇaprabha’s digest of this, making clear that doorways should be offset to allow for privacy, a policy adopted with other monastic buildings as well, such as privies: *sgo’i thad kar sgo gdod par mi bya’o zhes bya ba ni/ gnas khang thams cad la sgo gcig gi byang thad du sgo gzhan gdod par mi bya ba’o/’di ni de dag nyen kor du ’gyur ba’i sgo dag ’dod cing phan tshun snang nas/ bcom ldan ’das bka’ stsal pa/ sgo dag gzur te gdod par bya’o zhes gsungs pa bsdus pa yin no* (vol. yu, F.97.b). This is clearly depicted on F.3.a (BDRC [W1EE45](http://purl.bdrc.io/resource/W1EE45) (<http://purl.bdrc.io/resource/W1EE45>)) of the Thirteenth Dalai Lama’s Vinaya illustrations:



- n.124 That is, build a gatehouse for the meditation residence; see Dharmamitra: *sgo khang bya'o zhes bya ni/ spong khang la sgo khang bya'o* (vol. yu, F.97.b).
- n.125 Following Dharmamitra: *phug kyang ngo zhes bya ba ni/ de'i nyen kor gyi ched du sa phug la sogs pa yang bya ba'o* (vol. yu, F.97.b).
- n.126 Here “regret” (Tib. *'gyod pa*; Skt. *kaukr̥tya*) refers to repentance, which acts to purify an offense that has been committed. Thus, in saying, “This need not be regretted,” the Buddha is saying that hanging a blanket or cloth near the door and sleeping there does not constitute an offense. See Kalyāṇamitra (F.269.b): *'gyod pa zhes bya ba ni yid la gcags pa ste/ nyes byas la sogs pa'i ltung ba lhag par sbyang pa'i phyir yid la gcags pa skyes pa gang yin pa'o*.
- n.127 The Sanskrit says “and did not return.”
- n.128 The saṅgha appoints the monk meditation manager through a twofold act of motion and resolution (Kalyāṇamitra, F.311.a.7): *spang ba'i zhal ta byed pa bsgo bar bya ste zhes bya ba ni dge slong spong ba rnams kyi phyir zhal ta byed pa ni spong ba'i zhal ta byed pa zhes bya ba ste/ dge 'dun gyi gsol ba dang gnyis kyi las kyis bsko bar bya'o*.
- n.129 In the Sanskrit, the fifth disqualifying factor is “not knowing whether the meditator is awake or not.” Kalyāṇamitra’s commentary can be read in two ways when he says that not knowing “which of the meditators’ needs ought and ought not be attended to” means being forgetful, since forgetfulness is contrary to mindfulness (Kalyāṇamitra, F.311.b.1).
- n.130 In the Sanskrit, the fifth factor is to “know whether the meditator is awake or not.”
- n.131 Lit. “tolerate, bear, or accept” (Tib. *bzod*; Skt. *kṣamate*), which Kalyāṇamitra (F.236.b) glosses as “accept, assent, agree” (Tib. *'dod*).
- n.132 “Lay out the seats” does not appear in the Sanskrit.
- n.133 “Clods of dirt” does not appear in the Sanskrit.
- n.134 These last four items would be used in place of modern conveniences like toilet paper and for hygienic purposes, as earth and sawdust are sometimes used in outhouses.

- n.135 See *The Gaṇḍī Sūtra* (<https://read.84000.co/translation/toh298.html>) (Toh 298), where the Buddha describes the gaṇḍī beam's use and characteristics.
- n.136 For formal acts, the Sanskrit says to strike in one sustained roll punctuated with two, not three, sharp raps. Kalyāṇamitra affirms the reading of the Tibetan translation but then notes that some maintain the gaṇḍī beam should be struck in three sustained rolls punctuated by two sharp raps for formal acts (Kalyāṇamitra, F.311.b.4–5).
- n.137 Tib. *byi bo*. Kalyāṇamitra explains that a gaṇḍī beam for the dead is struck to summon people to gather and carry the bier. For such an occasion, the gaṇḍī beam is struck in the *muṇḍikā*, i.e., two sustained rolls with no rap to punctuate the end of either roll, though some sources say it is struck in one sustained roll followed by one punctuating rap (Kalyāṇamitra, F.311.b.5–6). For more details on how the gaṇḍī beam is made, consecrated, and used, see *The Gaṇḍī Sūtra* (<https://read.84000.co/translation/toh298.html>) (Toh 298) and *The Sūtra on Timings for the Gaṇḍī* (<https://read.84000.co/translation/toh299.html>) (Toh 299).
- n.138 See *The Sūtra on the Ringing Staff* (<https://read.84000.co/translation/toh335.html>) (Toh 335), where the Buddha allows the carrying of the ringing staff and describes its characteristics, and *The Rite for the Protocols Associated with Carrying the Ringing Staff* (<https://read.84000.co/translation/toh336.html>) (Toh 336), where the Buddha prescribes the rite of taking up a ringing staff and explains its use. Kalyāṇamitra reports that some sources say the “gaṇḍī beam for meditation” is simply a smaller version of the standard gaṇḍī beam (Kalyāṇamitra, F.311.b.6).
- n.139 The practice of paying homage to the Three Jewels, reciting a sūtra, and dedicating merit. According to Kalyāṇamitra, the Three Implements (*tridaṇḍaka*) are the implement of the Three Jewels, the implement of discourse, and the implement of dedicating merit. These three are referred to as *implements* because reciting the sublime Dharma is as fundamental or essential to Buddhists as the three implements (a ladle and two funnels) used in fire pūjas are to wandering renunciant (F.312.a.3–4): *rgyun chags gsum pa gdon par bya'o zhes bya ba ni 'gyes kar dkon mchog gsum gyi rgyud dang/ mdo sde'i rgyud dang/ bsngo ba'i rgyud chags gsum gdon par bya'o/ /de yang dper na kun du rgyu dag gi ril pa'i gzhi shing bu gsum la brten pa dang 'dra bar dam pa'i chos gdon pa'i gzhi ni rgyun chags gsum po 'di yin pas de'i phyir rgyun chags gsum zhes bya ba'o*. See Schopen 2010, pp. 232–33, n. 62, for a discussion of this practice and other applications of the phrase *tridaṇḍaka*.

- n.140 Kalyāṇamitra says that “explain patronage” (*yon bshad pa*) means to explain the benefits of generosity after reciting the Three Implements (F.312.a.5): *yon bshad par bya’o zhes bya ba ni rgyun chags gsum pa bton pa’i ’og tu sbyin pa’i phan yon bshad par bya’o*.
- n.141 Namely, if the monk meditation manager encounters any of four obstacles or threats to his training, such as “hindering qualities to his spiritual training, life, or the holy life, and so forth.” Kalyāṇamitra (F.312.a.5–6): *gal te rkyen de lta bu byung na zhes bya ba ni dge sbyong gi tshul dang srog dang tshangs par spyod pa’i bar chad du ’gyur ba la sogs pa zhig byung na’o*.
- n.142 Kalyāṇamitra notes that here ends the section on the seated practice, which he calls the “restoration through meditation.” This is followed by an aside on the second upavasatha observance prescribed by the Buddha, the “protocol,” in which the formal acts of saṅgha are introduced and the Buddha explains how to agree on a restoration rite site. The chapter then continues to the third observance, listening to the recitation of *The Prātimokṣa Sūtra*, which Kalyāṇamitra calls the “restoration by an assembly.” Kalyāṇamitra (F.312.a.6–7): *de ni ’dug pa’o zhes bya ba ni zhi gnas kyi gso sbyong ngo/ da ni gso sbyong gi gzhi las mthun pa’i gso sbyong gi skabs brjod par bya ste/ de la dang por mthun pa’i gso sbyong gi gnas la blo mthun par bya ba’i zhar la las bstan pa’i phyir bya ba gang zhe na zhes bya ba la sogs pa gsungs so*.
- n.143 A *motion* refers to an act of simple motion in which the proposed act need only be announced. An *act by motion and resolution*, or *twofold act and motion*, requires a single statement of the act and a motion. An *act by motion and triple resolution*, or *fourfold act and motion*, requires three announcements of the act and one motion (Kalyāṇamitra, F.312.a.6–b.1). For a more detailed explanation of these formal acts of the saṅgha, see *The Chapter on Formal Acts of the Saṅgha* (Toh 1, ch. 10).
- n.144 The Sanskrit states simply that the site should be fixed in every regard. Kalyāṇamitra explains a *natural site* (*grub pa*) as one whose features formed naturally during the world’s formation, a *created site* (*byas pa*) as akin to an abode created by a resident animal, while *claimed* (*zin pa*) means one that is suitable for use (Kalyāṇamitra, F.313.a.1–2).
- n.145 When the act is being announced, the monk need only say which one of the three relevant criteria (natural, created, or claimed) the site meets (Kalyāṇamitra, F.313.a.4–5).
- n.146 During the rains retreat, restrictions are placed on discussing transgressions. However, those restrictions are lifted at the end of the rains retreat and those

monks who committed to participate in it are given the opportunity to discuss transgressions they have seen, heard, or suspect were committed (Kalyāṇamitra, F.313.a.5).

- n.147 The saṅgha is incomplete if the consent of absent monks is not sought (Kalyāṇamitra, F.313.b.5–6).
- n.148 The Sanskrit for this summary translates as: “The boundary is created on account of Kapphiṇa; there [the rule for] robes is agreed upon./ At a site in which no boundary has been demarcated, there occurs expansion and shrinkage,/ Acts, and the five [ways to recite] the *Prātimokṣa*.”
- n.149 The Sanskrit phrase *rājagṛhe nidānam*, missing in Tibetan, indicates that this portion of the text relates the narrative introduction (Tib. *gleng gzhi*, Skt. *nidāna*) of the boundary (Tib. *mtshams*, Skt. *sīmā*), which the Buddha first prescribed while resident at the Senikā Cave viihara near Rājagṛha.
- n.150 That is, pledge to gather as one saṅgha and perform the restoration rite at the same place (Kalyāṇamitra, F.313.a).
- n.151 “I now allow”: Tib. *de ta bas na...rjes su gnang ngo*; Skt. *tasmād anujānāmi*.
- n.152 “A boarding monk (Tib. *dge slong gnas pa*, Skt. *āvāsikabhikṣu*) is a short-term occupant unfamiliar with the inner and outer workings of the community. A resident (Tib. *gnyug mar gnas pa*, Skt. *naivāsika*) is a long-term occupant familiar with the inner and outer workings of the community.” Kalyāṇamitra (F.313.b.4–5): *gnas pa zhes bya ba ni dus thung ngur gnas pa phyi nang gi rgyus mi shes pa'o/ /gnyug mar gnas pa zhes bya ba ni dus yun ring du gnas pa phyi nang gi rgyus shes pa'o*. For an in-depth discussion of how these terms are used differently in the different vinaya traditions, see chapter 8 of Silk 2008. See also Kieffer-Pülz, *Die Sīmā*, 365–366.
- n.153 The Sanskrit mentions only the following markers: “wall, tree, rock, fence, or mountainside.” The differences concerning the markers are discussed in Kieffer-Pülz, *Die Sīmā*, 381–382; for a comparison with the markers of other Buddhist Vinaya schools, see Jin-il Chung and Petra Kieffer-Pülz, “The karmavācanās for the determination of sīmā and ticivarena avippavāsa”, in *Dharmadūta*, Paris 1997, 49–51.
- n.154 In practice, the wording would have to be adapted to the specific markers used.
- n.155 Kalyāṇamitra (F.314.a) defines the “forests” (Tib. *dgon pa*; Skt. *araṇyam*) as “beyond a distance of two and a half furlongs.”

- n.156 In this translation, we distinguish between “residence” (Tib. *gnas mal*; Skt. *śayanāśana*) and “dwelling” (Tib. *gnas khang*; Skt. *layana*). Note too that the term translated here as “residence” (Tib. *gnas mal*; Skt. *śayanāśana*) includes the residence’s furnishings, i.e. its “bedding and seating” (also Tib. *gnas mal*; Skt. *śayanāśana*). A mention in *The Chapter on Going Forth* (Toh 1, ch. 1) in the Degé reads *gnas mal la thug* or “adjoining the residence” (Skt. *śayanāśana*). Kalyāṇamitra (F.314.a) cites *gnas la thug*, glossing *gnas* with “monastery” (*gnas la thug pa zhes bya ba na gtsug lag khang la thug pa’o*).
- n.157 The clause “so that the saṅgha may gather at the site and be at ease” (Tib. *gnas bsdu ba dang/ dge slong rnams bde ba la reg par gnas par bgyi ba’i slad*) does not appear in the Sanskrit. See also Kieffer-Pülz, *Die Sīmā*, 391.
- n.158 “Daily practice”: Tib. *nyin mo spyod pa*; Skt. *divāvihāra*. This Tibetan term also renders the Skt. *dinācaryā*, which carries the same meaning in Buddhist usage. Kalyāṇamitra explains that this “daily practice” refers to engaging in virtuous endeavors (F.222.b): *nyin mo spyod pa zhes bya ba ni nyin par dge ba’i phyogs byed pa’o*. Dharmamitra mentions the “place for daily practice” as the place where monks should gather to listen to Dharma teachings in the night leading up to the restoration rite; Dharmamitra (vol. yu, F.145.a): *tshes bcu bzhi’i nyin mo spyod yul du de skad sbran nas tshes bcu bzhi’i nub mo thams cad tshogs pa na dge slong mdo sde dang ’dul ba dang ma mo ’dzin pa gsol ba btab pa dag gis mtshan thog thag tu kha ton gdon pas chos mnyan pa sbyin par bya’o*. Note that Edgerton defines the Skt. *divāvihāra* as “daily rest” (p. 264, col. 2), as in a siesta. In the Mūlasarvāstivādin sources, however, wards and apprentices are allowed time in the morning and afternoon to cultivate their own practice of recitation and meditation. Wards and apprentices are also depicted spending this time in walking meditation and paying homage to reliquaries.
- n.159 Once a boundary is established and accepted by a saṅgha, the monastics do not need to have their mantle (Tib. *snam sbyar*; Skt. *saṃghāṭī*) on their person while within the site boundary. Hence, even if a monk or nun were to leave their mantle in their cell, they would not incur an offense of being separated from their robes so long as they are within the boundary.
- n.160 Thus, monastics do not need to be in possession of the mantle (Tib. *snam sbyar*; Skt. *saṃghāṭī*) while within the monastery boundaries (Kalyāṇamitra, F.314.a.4–5).
- n.161 Kalyāṇamitra says the “group of four” refers to the confession of the “light” grievous faults that are incomplete defeats, while the “group of five” refers to the confession of the “heavy” grievous faults that are incomplete saṅgha remnants. Monks who have committed such acts must serve a penance

and/or probation and then be given a recission before they can participate in formal acts of the saṅgha. And since proper formal acts of saṅgha require a quorum of all monks on site, no formal acts can be carried out while the offending monks are on site. Kalyāṇamitra notes another opinion: some say the “group of four acts” refers to the restoration rite act, which requires four monks, the “group of five” refers to the act of lifting of restrictions, which requires five monks, and the “group of ten” refers to the act of granting ordination in a central land, which requires ten monks. Kalyāṇamitra (F.314.a.5–6): *bzhi yi tshogs kyis las bya ba/ /zhes bya ba ni pham par 'gyur ba'i nyes pa sbom po yang bshags pa'o/ /lga yi tshogs kyis las bya ba/ /zhes bya ba ni dge 'dun lhag mar 'gyur ba'i nyes pa sbom po lci ba bshags pa'o/ /kha cig na re bzhi'i tshogs kyis las bya ba ni gso sbyong gi las so/ /lga'i tshogs kyis las bya ba ni dgag dbye'i las so zhes zer ro/ /bcu yi tshogs kyis las bya ba/ /zhes bya ba ni yul dbus su rdzogs par bsnyen pa'i las so.*

- n.162 Commenting on a passage in *The Chapter on Going Forth*, Kalyāṇamitra glossed the phrase “even their dedication to virtue had lapsed,” (Skt. *kuśalapakṣaparihāṇir bhavati*) to mean the monks had lost their dedication to meditation (Tib. *bsam gtan*; Skt. *dhyāna*) and recitation (Tib. *bklag pa*; Skt. *svādhyaṃ*). See Kalyāṇamitra (F.285.b): *dge ba'i phyogs kyang yongs su nyams par 'gyur bas zhes bya ba ni bsam gtan dang bklag pa dag yongs su nyams par 'gyur bas so.*
- n.163 The order of the present chapter in the Degé and the Gilgit Manuscripts is slightly different. GM folios 49 and 50 are placed in the Tibetan between GM folio 58 (ending in Tibetan on F.146.b.7) and GM folio 59 (starting in Tibetan on F.147.a.4).
- n.164 That is, they will not incur an offense for being separated from their mantle (Tib. *snam sbyar*; Skt. *saṃghātī*).
- n.165 The monk stands in one of the sīmās and puts the stick down in the other one, creating a connection between both. Only in this way is it possible to perform a single karma for the revoking of both sīmās and later for the determination of the two. See Kieffer-Pülz, *Die Sīmā*, 420–424.
- n.166 The Sanskrit gives the following markers: “wall, tree, rock, fence, mountainside, a furrow, a rock, or a wooden wedge.”
- n.167 This section of six paragraphs, from F.146.b.7–F.147.a.6, corresponds to GM folios 49 and 50. Note that the phrase “not demarcated” (*ma bcad pa*) in the index reads “not fixed” (*ma bkum pa*) in the body of the text here.

n.168 This sentence does not appear in the Sanskrit; instead, it says simply that the boundaries extend to the surrounding walls.

n.169 This question and answer do not appear in the Sanskrit.

n.170 Compare “properly” (Tib. *chos kyis*; Skt. *dharmena*) and “proper” (Tib. *chos dang ldan pa*; Skt. *dhārmika*). Here, “improperly” (Tib. *chos ma yin pas*; Skt. *adharmaṇa*) refers to reciting something other than *The Prātimokṣa Sūtra* (e.g. some minor scripture), failing to recite *The Prātimokṣa Sūtra*’s narrative introduction, failing to “announce the heading,” reciting *The Prātimokṣa Sūtra* at a time other than during the restoration rite, or for persons who are not authorized (i.e., those who haven’t been ordained) to recite *The Prātimokṣa Sūtra*. “Incomplete saṅgha” means for monks within the act’s boundary to recite *The Prātimokṣa Sūtra* without physically attending the restoration rite or submitting their proxy, or for them to recite *The Prātimokṣa Sūtra* without first making a motion. Kalyāṇamitra (F.315.b): *btsun pa gso sbyong gi las su mchis zhes bya ba ni chos dang chos ma yin pa dang mthun pa dang mi mthun pa’i mtshan nyid ston to/ /chos ma yin pas zhes bya ba ni gdon par bya ba dang/ de’i tshad dang dus dang/ ’don par byed pa rnams de kho na bzhin nye bar gzung ba ste/ de la gdon par bya ba de kho na bzhin nye bar ma bzung ba ni so sor thar pa’i mdo las gzhan phran tshegs la sogs pa ’don pa’o/ /de’i tshad de kho na bzhin nye bar ma bzung ba ni gleng gzhi mi ’don zhing lhag ma rnams kyang thos pa bsgrags pas sgrub par mi byed pa’o/ /de’i dus de kho na bzhin nye bar ma bzung ba ni gso sbyong gi dus las gzhan pa’i dus su byad pa’o/ /don par byed pa de kho na bzhin nye bar ma bzung ba ni gang zag gang dag gi dbang du gso sbyong byed pa rdzogs par bsnyen pa dang bcas pa lta ba dang tshul khriṃs dag gis ris mthun pa de dag las gzhan pas byed pa’o/ /yang na gang gdon par bya ba dang/ ji snyed gdon par bya ba dang/ gang gi tshe gdon par bya ba dang/ gang dag gis gdon par bya ba de dag yongs su spangs te/ gdon par bya ba dang tshad dang dus dang gdon par byed pa gzhan nyid nye bar ’dzin par byed pa de ni ’dir mi ’chags par byed pa yin pas chos ma yin par shes par bya’o/ /de las bzlog pa ni chos kyis byed pa yin no.*

n.171 The expression “communicated through the headings” (Tib. *thos pa bsgrags pa*; Skt. *śruteṇa śrāvayanti*)—more literally “announced/expressed by the hearing”—refers to simply reciting the names of the five categories of offense or *āpatti* (Tib. *ltung ba sde lnga*) without reciting the specific offenses that comprise those categories. Dharmamitra (vol. yu, F.109.b) explains that once the reciter has begun to recite the specific offenses that comprise that type of offense, that section must be recited in full in order to qualify as a proper and complete recitation of *The Prātimokṣa Sūtra* (*brtsams pa’i sde tshan ni rdzogs par bya dgos so zhes bya ba ni/ pham par ’gyur ba dang dge ’dun lhag ma dang ma nges pa’i sde tshan ni yang na ni thos pa bsgrags pas bsgrub po*).

- n.172 For more, see chapter 1 of Prebish 2002.
- n.173 Hu-von Hinüber notes the last phrase *cittotpādena* (Tib. *sems bskyed pa*) does not appear in the Sanskrit and suggests emending it to *adhiṣṭhāna*, or “resolution.” Hu-von Hinüber’s suggestion captures the purpose of this section, where monks who cannot perform the restoration rite because they lack the necessary quorum of four monks state that they are “making a resolution” (Tib. *byin gyis brlab pa*; Skt. *adhiṣṭhāna*) that they will perform the restoration rite when circumstances allow. Note, however, that *sems bskyed pa*, the Tibetan correlate to *cittotpāda*, does appear in the relevant place on 3.40, the corresponding Sanskrit folios for which (61, 62, and 63) have been lost.
- n.174 “Caretaker” (Tib. *bstabs pa*; Skt. *parihāra*): (1) “site caretaker” (Tib. *gnas bstabs pa*; Skt. *vastuparihāra*); (2) “residence caretaker” (Tib. *gnas mal bstabs pa*; Skt. *śayanāsanaparihāra*); (3) “work caretaker” (Tib. *las bstabs pa*; Skt. *karmaparihāra*); (4) “supplies caretaker” (Tib. *nyed pa bstabs pa*; Skt. *lābhaparihāra*); and (5) “attendant caretaker” (Tib. *bsnyen bkur ba bstabs pa*; Skt. *upasthāyakaparihāra*). Silk does not record the Sanskrit *parihāra* or this list of five positions in his excellent study of Buddhist monastic administration. He does, however, note the form Tib. *gnas mal stobs pa’i dge slong*; Skt. *śayanāsanagrāhako bhikṣuḥ*; and Ch. *fenyoju bichu* 分臥具苾芻 from Yijing (Taishō 1445), which is attested in the Tib. and Skt. parallels of *The Chapter on the Rains* (Toh 1, ch. 4 (<https://read.84000.co/translation/toh1-4.html#UT22084-001-004-532>)) (Silk 2008, p. 201 and p. 201, n. 15). Schopen translates Tib. *gnas mal stobs pa’i dge slong*; Skt. *śayanāsanagrāhako bhikṣuḥ* from Toh 1, ch. 4 as the “monk holder of bedding and seating” (Schopen 2002, p. 364). Silk notices the Skt. and Tib. Mūlasarvāstivāda Vinaya’s mention of the position again in the *Kauśāmbaka-vastu* (*The Chapter on the Monks of Kauśāmbī* (<https://read.84000.co/translation/toh1-1.html#UT22084-001-001-2776>), Toh 1, ch. 9), and the *Śayanāsanavastu* (*The Chapter on Residences*, Toh 1, ch. 15), where the Skt. *śayanāsanagrāhako bhikṣuḥ* is translated into Tibetan as *gnas mal ’gyed pa’ dge slong*, lit. “monk residence distributor.” Silk observes that the Pāli *Samantapāsādikā* distinguishes between the *senāsana-gāhāpaka* who distributes “bedding and seating” for the rains retreat and the *senāsana-paññāpaka*, a temporary post filled by resident monks (Silk 2008, p. 108, n. 24). In his comments on Toh 1, ch. 4, Kalyāṇamitra explains that the “monk residence caretaker” must not lose the “bedding and seating” (Tib. *mal cha* and *stan*; Skt. *śayana* and *āsana*), hence this position may also be translated “monk bedding and seating caretaker” as Schopen and Silk do. See Kalyāṇamitra (F.316.a): *gnas mal bstabs pa zhes bya ba ni mal cha dang stan la sogs pa las mi dbral ba’o*. Note though that this monk is also in charge of distributing keys to individual “dwellings” (Tib. *gnas khang*; Skt.

layana, but see also *vihāra*; Ch. 房) and, furthermore, the Tib. *gnas mal*; Skt. *śayana* is used to mean “residence” elsewhere in the Mūlasarvāstivāda Vinaya, e.g. “remote residence” (Tib. *bas mtha’ gnas mal*; Skt. *prāntaśayana*).

- n.175 That is, they should move to another site before the next restoration rite.
- n.176 That is, for three months, starting on the 16th day of Āṣāḍha, the middle of summer’s three months. Kalyāṇamitra F.316.a: *dbyar snga ma zhes bya ba ni dbyar zla ’bring po’i tshes bcu drug go*.
- n.177 That is, for three months, starting on the 15th day of Śrāvaṇa, the last of summer’s three months. Kalyāṇamitra (F.316.a): *dbyar phyi ma zhes bya ba ni dbyar zla tha chungs tshes bcu drug go*.
- n.178 That is, consider where they will go for the lifting of restrictions that marks the end of the rains if they cannot find someone to recite *The Prātimokṣa Sūtra*. Kalyāṇamitra (F.316.a.4–5): *so sor brtags te zhes bya ba ni bcom ldan ’das kyis dbyar nye bar bsgrub pa ni gnyis bka’ stsal gyi/ gsum pa ni med pas dgag dbye snga ma shos nyid btsal bar bya’o snyam du so sor brtags te’o*.
- n.179 In this case, *māṭṛkā* (Tib. *ma mo*) refers to the Basket of Abhidharma. The term *māṭṛkā* or “matrix” as a designation for the Basket of Abhidharma may reflect the way germinal lists called *māṭṛkā* played an important role in “birthing” further texts. See Clarke 2004 and Hirakawa 1990, chapter 10.
- n.180 Tib. *khyams*; Skt. *pariśandā*. Kalyāṇamitra (F.316.a): *khyams zhes bya ba ni gtsug lag khang gi sgo’i bar gyi bang rim mo*.
- n.181 “ ‘Should be bathed’; should massage and rub and wash with water as appropriate to the season” (Kalyāṇamitra, F.316.a.6).
- n.182 The Tibetan translation appears to elide two sentences where it reads *de dag la gnas bstabs pa dang/ gnas mal bstabs pa dang/ las bstabs pa dang/ rnyed pa bstabs pa dang/ bsnyen bkur ba bstabs pa dang/ chos mnyan pa sbyin par bya’o*. The Sanskrit does not mention listening to teachings but rather says only that the visiting monk should be given the services of these monastery officials (*Posādhavastu* 63.2, *teṣāṃ vastuparihāraḥ śayanāsanaparihāraḥ karmaṇiparihāraḥ lābhaparihāra upasthāyakaṇiparihāro dātavyaḥ*). Both Kalyāṇamitra (F.316.a) and Dharmamitra (vol. yu, F.114.b) give two sentences, first stating that monastery officials should tend to the visiting monk’s needs and then stating the monks should listen to the Dharma (*chos mnyan par bya’o*). Everyone on site should willingly embrace the opportunity to receive teachings, set up a lion’s throne, and not talk so as not to create a clamor. Kalyāṇamitra (F.316.a): *chos mnyan par bya’o*

*zhes bya ba ni der thams cad kyi spro ba bskyed par bya zhing seng ge'i khri bshams pa
la sogs pa thams cad kyis brjod par mi bya ste ca cor 'gyur ba'i phyir ro.*

n.183 Here, Kalyāṇamitra explains “hindering qualities” to mean “defeats, and so on,” so offenses that have already been confessed and expiated through the appropriate means are not considered “hindering.” Kalyāṇamitra (F.317.a):
bar chad kyi chos rnam s zhes bya ba ni pham par 'gyur ba la sogs pa'o.

n.184 Here, “consent” renders Tib. *'dun pa*; Skt. *chanda*, whereas above “consent” has rendered Tib. *gnang ba*; Skt. *adhivāsa* and Tib. *rjes su gnang*; Skt. *anujānāmi*.

n.185 Kalyāṇamitra (F.317.b): *nam mkha' la 'dug par mi bya'o zhes bya ba ni nam mkha' la 'dug pa'am 'gro bar mi bya'o.*

n.186 The exact meaning of the phrase *chu lkog ma nub tsam* is unclear and does not appear in the Sanskrit. Kalyāṇamitra notes that this is allowed if there is no other path: *chu lkog ma nub tsam la 'bog par mi bya'o zhes bya ba ni 'gro ba'i lam gzhan yod na ste med na ni nyes pa med do* (Kalyāṇamitra, F.317.a.7).

n.187 Absentmindedness is a sort of frivolous forgetfulness between doubt, uncertainty, disinterest, or disrespect for the teaching. Kalyāṇamitra (F.317.b): *ma klas pa nyid ces bya ba ni bstan pa de la the tshom za ba nyid dang/ ma nges pa nyid dang/ ma mos pa nyid dang/ ma gus pa nyid kyi bar ma do na g.yel bag tu ldom pa'o.*

n.188 That is, those within the boundary but not present at the meeting (Kalyāṇamitra, F.317.b.2).

n.189 The following alternative does not appear in the Sanskrit.

n.190 The words “the monk who has received a profession of purity” have been added to the translation here, and in paragraphs [3.31](#) and [3.35](#) below, to make the questions clear.

n.191 The following two questions and replies do not appear in the Sanskrit.

n.192 In receiving a sick monastic’s profession of purity, the monk who has received it should assure the sick monastic he will deliver the message to the saṅgha. The monk messenger’s mere appearance before the saṅgha is therefore taken to be sufficient to assuage doubts about the sick monastic’s purity regardless of whether or not the monk is able to receive the profession of purity in full (Kalyāṇamitra, F.317.b.6–7). In short, the monastic who is sick is considered to have professed purity even if the messenger never gets to communicate or verbalize that profession.

- n.193 That is, announce that the Dharma will be taught or recited. The extant Sanskrit stops here and picks up again with the Tibetan on F.176.b.
- n.194 Kalyāṇamitra glosses “sanction” (Tib. *byin gyis brlabs*) to mean “in order to do at another time and ‘I shall do another.’ ” See Kalyāṇamitra (F.318.a.2): *byin gyis brlab po zhes bya ba ni dus gzhan du bya ba’i phyir dang/ gzhan par bya ba’o*. This is a formal acknowledgement that the rite could not be performed as prescribed by a saṅgha of at least four members and a declaration of one’s intention to perform it properly when circumstances allow.
- n.195 Protocol demands that all monks within the boundary must be together with the saṅgha’s acts by either attending in person or giving their consent. If an apprehended monk is within the boundary, for instance at a monastic site within a town, an inner circle is formed so that the saṅgha can convene without securing a quorum from the apprehended monk who, given his detainment, is unable to give it (Kalyāṇamitra, F.318.a.6).
- n.196 A monastic absent from any official act of the saṅgha (except the demarcating of a boundary, which is done to establish a monastic site) must first send word they consent to any official acts taken in their absence. Such consent is sent by proxy. A profession of purity is required from all monastics within a boundary before *The Prātimokṣa Sūtra* can be recited during the restoration rite. So, if a monastic cannot attend the rites of restoration or lifting restrictions, they must convey a profession of their purity as well as consent to the act. See Kalyāṇamitra (F.318.a–b): *de’i ’dun pa blang bar bya’o zhes bya ba la/ gal te ’dun pa dang yongs su dag pa gnyis la bye brag ci yod ce na/ ’dun pa dbul ba la ni las mthun pa bsgrub pa’i phyir ro/ /yongs su dag pa dbul ba ni bdag nyid kyis gso sbyong nyams su myong bar bya ba’i phyir ro/ /de’i phyir dge slong des bdag nyid yongs su dag par bya ba’i phyir yongs su dag par dbul bar bya zhing dge ’dun gyis las mthun par bya ba’i phyir de’i ’dun pa yang blang bar bya’o zhes gsungs pa yin no/ de lta bas na gso sbyong dang dgag dbye gnyis la ni dge slong gis ’dun pa dang yongs su dag pa gnyis ka blang bar bya ba la mtshams bcad pa ma gtogs pa’i las gzhan la ni ’dun pa ’ba’ zhig blang bar bya ste/ nye ba ’khor mtshams bcad pa ma gtogs pa’i las gzhan thams cad ni ’dun pa dang bcas pa yin no zhes gsungs pa’i phyir ro*.
- n.197 Tib. *chos bzhin du*; Skt. *yathā dharmam*.
- n.198 The words “the monk receiving consent and a profession of purity” have been added to the translation here, and in paragraphs [4.21](#) and [4.25](#) below, to make the questions clear.

- n.199 The scripts for such formal procedures usually include a generic “monk so-and-so” (Tib. *che ge mo*). Here, the script names Saikata, the subject who prompted the original ruling, but presumably, in practice, the wording would have been adapted to fit the circumstances.
- n.200 Tib. *lan pa*.
- n.201 Tib. *’chags pa*.
- n.202 That is, when monks are recollecting offenses on the day of the restoration rite. Kalyāṇamitra (F.318.b): “Here, ‘hindrance’ means ‘should not be done’ ” (*bar bcad ba zhes bya ba ni ’dir mi bya ba’o*), i.e. the restoration rite. Hence, the restoration rite may be done after offenses are confessed.
- n.203 Kalyāṇamitra (F.318.b) says the former is doubt held by others while the latter is doubt held by oneself: *dogs pa zhes bya ba ni gzhan gyis byas pa’i the tshom mo/ /yid gnyis zhes bya ba ni rang gis byas pa’i the tshom mo*. Kalyāṇamitra explains that every fortnight before performing the restoration rite, if they have not already done so, monastics should scrutinize themselves for things that should be curbed (Tib. *bsdam par bya ba*; Skt. *saṃvarakaraṇīya*), that is, subtle mental faults; things that should be confessed (Tib. *bshags par bya ba*; Skt. *deśanīya*), that is, simple atonements, confessables, and misdeeds; and things that should be sanctioned (Tib. *byin gyis brlab pa*; Skt. *adhiṣṭhēya*), that is, saṅgha remnants and transgressions requiring forfeiture. Kalyāṇamitra (F.244.a): *’di dang snga ma’i byin gyis brlab pa’i skabs dag tu ha cang yun ring na mi mdzes pas sngags lan re bzlas pas chog ste lan gsum ni mi nyes pa de yang gang zhe na/ de’i phyir bsdam par bya ba dang/ bshags par bya ba dang/ byin gyis brlab par bya ba dag ces bya ba gsungs te/ bsdam par bya ba zhes bya ba ni yid kyi nyes byas phra mo’o/ bshags par bya ba zhes bya ba ni ltung byed dang/ so sor bshags par bya ba dang/ bshags pa’i nyes byas so/ /byin gyis brlab par bya ba dag ces bya ba ni dge ’dun lhag ma dang/ spang ba’i ltung byed dag go/ /de dag la so sor brtag par bya zhing zhes bya ba ni/ bdag la nyes pa de dag gang byung ba la so sor brtag par bya zhing ngo*.
- n.204 Kalyāṇamitra (F.319.a) says that the protocol for sanctioning (Tib. *byin gyis brlab pa*; Skt. *adhiṣṭhā*) a saṅgha remnant or a transgression requiring forfeiture would take an inappropriately long time, so it is permissible to recite the relevant formulas once rather than three times: *’di dang snga ma’i byin gyis brlab pa’i skabs dag tu ha cang yun ring na mi mdzes pas sngags lan re bzlas pas chog ste lan gsum ni mi dgos so*.
- n.205 The Tibetan translation here reads *chos bzhin du slar byi’o*, which is presumably the same as *phyir bcos*, to “make amends” for an offense.

- n.206 Kalyāṇamitra explains “in accord with the Vinaya” to mean “to make amends as (stipulated) in the Vinaya.” Kalyāṇamitra (F.326.a): *’dul ba bzhin zhes bya ba ni ’dul ba bzhin phyir bcos pa las mi ’da’ bar ro.*
- n.207 The text does not state so explicitly but, according to the proper protocol for an act of motion alone, or any official act of the saṅgha, the “monk officiant” (Tib. *dge slong las byed pa*; Skt. *karmakārako bhikṣuḥ*) would say this on behalf of the entire assembly.
- n.208 These four terms signify different degrees of acquaintance or intimacy but in all cases imply a friendly and warm relationship. See Kalyāṇamitra (F.266.b): *gtam ’dres pa zhes bya ba ni tshur shog ’ongs pa legs so zhes bya ba la sogs pa’i gtam ’dres dga’ bar gyur pa’o/ /phebs par smra ba zhes bya ba ni yid gcugs pa smra bas bshes par gyur pa’o/ /smos ’drin zhes bya ba ni ngo shes shing ming dang rus la sogs pa ’dzin pas snying du sdug par gyur pa’o/ /’grogs bshes zhes bya ba ni lam gcig tu ’gro ba la sogs pa’i bya bas shes ba cung zad skyes pa’o.*
- n.209 Our translation of this last sentence is uncertain.
- n.210 Where one can be seen, e.g. in front of the hall and so on. Kalyāṇamitra (F.319.a.1): *snang ba’i phyogs su zhes bya ba ni khyams la sogs par ro.*
- n.211 To “prompt” (Tib. *gleng ba*; Skt. *codanā*) means to state the fault for the monastic suspected of an offense. See Kalyāṇamitra (F.319.a): *gleng bar mi bya zhes bya ba ni nyes pa bsgrags pas so.*
- n.212 That is, suggesting a time and companions for confession. See Kalyāṇamitra (F.319.a): *dran par mi bya zhes bya ba ni bshags pa’i dus dang grogs brjod pas so.*
- n.213 This final section does not contain a “summary” (Tib. *sdom*; Skt. *uddāna*) like the previous four. Instead, each section concludes with an “intervening summary” (Tib. *bar sdom*; Skt. *antaroddāna*).
- n.214 Kalyāṇamitra explains that “monks who have not yet arrived” refers to monks who live within the site boundary but have not yet arrived at the restoration rite site. See F.319.a: *dge slong gang dag ma lhags pa zhes bya ba ni mtshams kyi nang na gnas pa gang dag las kyi gnas der ma lhags pa dag go.*
- n.215 In the following section, the Tibetan translation details eighty-one permutations, comprising nine sets of nine. Each set of nine represents three motivations—fabricated, doubtful, and divisive—multiplied by three scenarios: where a group of monks—resident, visiting, or some combination thereof—performs the restoration rite without waiting for monks who are yet to arrive. These eighty-one permutations establish one basic principle:

monks should not proceed with the restoration rite until all monks have arrived. While the Sanskrit for most of this section is no longer extant, an “intervening summary” (Tib. *bar sdom*; Skt. *antaroddāna*) survives that reads: *bhedo vimatir vyagraḥ kalpā | na labhanti labhanti ca* (Poṣadhavastu 97), corresponding to the summary on F.220.a of the Tibetan text in the Degé Kangyur (*dbyen dang yid gnyis mi mthun dang/ rtog dang ma rnyed rnyed pa'o*, translated here at 5.538). This adds one further motivation—*vyagra* or “discord” (Tib. *mi mthun pa*)—to the Tibetan index of this section on F.176.b (translated here at 5.166), which gives *rtog pa dang ni yid gnyis dbyen*, or fabricated (*kalpā*), doubt (*vimati*), and divisiveness (*bhedā*). We have translated Tib. *rtog pa*; Skt. *kalpā* as “fabricated” following Kalyāṇamitra (F.319.a), who glosses *rtog pa* as “deceit” (Tib. *sgyu thabs*; Skt. *vyāḥa*): *rtog pa zhes bya ba ni sgyu thabs so/ /des don du gnyer ba ni sgyu thabs kyis jug pa'i las des gso sbyong don du gnyer zhing byed 'dod pa'o*. The scenario being described here is one in which a group of monks maintain (wrongly) that it is valid to proceed even if some monks have not yet arrived. Following Kalyāṇamitra, the reader must assume that the monks in question are intentionally using this as a pretense to exclude other monks from the restoration rite. A similar list of four motivations is found the *Uposathakkhandaka*, the Pāli parallel to the present text, which gives *vaggāvaggasaññī*, *vevatika*, *kukkucapakata*, and *bhedapurekkhāra*, or “the perception of an incomplete [assembly] as complete”; “doubtful”; “anxious by nature” or “having a bad character”; and “intent on or preparing for division.” Note also that the last items in both the Pāli and Sanskrit lists do not exactly correspond. The Pāli gives *bhedapurekkhāra* (Skt. *bhedapuraskāra*) where the Sanskrit gives *bhedapariṣkāra* (Tib. *yo byad can*). This difference may be inconsequential, however, since both *purekkhāra* and *pariṣkāra* can mean “preparation.”

- n.216 Kalyāṇamitra (F.319.a): *rtog pa'i yo byad can zhes bya ba ni sgyu thabs de nyid yo byad dang rgyur sbyar nas gso sbyong gi las la 'jug pa gang la yod pa dag go*.
- n.217 This is the first of eighty-one permutations that run from 5.4-5.164
- n.218 Here starts the second of nine sets of nine, in which resident monks perform the restoration rite before visiting monks arrive.
- n.219 Here starts the third of nine sets of nine, in which resident monks perform the restoration rite before a mix of visiting and resident monks arrives.
- n.220 Here starts the fourth of nine sets of nine, in which visiting monks perform the restoration rite before visiting monks arrive.

- n.221 Here starts the fifth of nine sets of nine, in which visiting monks perform the restoration rite before resident monks arrive.
- n.222 Here starts the sixth of nine sets of nine, in which visiting monks perform the restoration rite before a mix of visiting and resident monks arrives.
- n.223 The Degé (F.168.b.4–5) mistakenly repeats “equal number of visiting monks” (Tib. *dge slong glo bur du ’ong pa mnyam pa dag*).
- n.224 The Degé (F.169.a.1) mistakenly repeats “equal number of visiting monks” (Tib. *dge slong glo bur du ’ong pa mnyam pa dag*).
- n.225 The Degé (F.169.a.4) mistakenly repeats “equal number of visiting monks” (Tib. *dge slong glo bur du ’ong pa mnyam pa dag*).
- n.226 Here starts the seventh of nine sets of nine, in which a mix of visiting and resident monks perform the restoration rite before a smaller group of visiting monks arrives.
- n.227 Here starts the eighth of nine sets of nine, in which a mix of visiting and resident monks perform the restoration rite before visiting monks arrive.
- n.228 Here starts the ninth of nine sets of nine, in which a mix of visiting and resident monks perform the restoration rite before resident monks arrive.
- n.229 The Sanskrit of this “intervening summary” (Tib. *bar sdom*; Skt. *antaroddāna*) reads: *bhedo vimatir vyagraḥ kalpā | na labhanti labhanti ca*.
- n.230 “Thinking of their duty” (Tib. *chos kyi ’dus shes can*; Skt. *dharmasaṃjñina*) and “thinking the saṅgha was complete” (Tib. *mtshun pa’i ’dus shes can*; Skt. *samagrasaṃjñina*). That is, not wanting to neglect the restoration rite and not realizing they did not have a quorum. See Kalyāṇamitra (F.320.a): *chos kyi ’du shes can zhes bya ba ni gso sbyong gi cho ga nyams par mi ’dod pa’i phyir ro/mtshun pa’i ’du shes can zhes bya ba ni dge slong ’ga’ dang yang mi mtshun par mi ’dod pa’i phyir te/gang dag mtshams kyi nang na gnas pa de dag thams cad der tshogs par sems pa’o*.
- n.231 Here starts the first of nine sets of eight, in which a group of resident monks arrives before a group of resident monks. The Sanskrit (Gilgit Manuscripts 6.730) resumes here with *sūtroddeśam uddiśanti*. This also marks the start of another set of permutations, this one seventy-two in total, which describe how communities can avoid hurt feelings when a group of monastics arrives after the restoration rite has already begun. See Kalyāṇamitra (F.320.a–b): *tshig ’di ni phyis lhags pa dag mi dga’ bar ’gyur ba spang ba’i phyir te/’di ltar dge slong gnyug mar gnas pa dag phyi rol du dong ban na de dag gis gso sbyong brtsams*

*shing de'i 'og tu gnyug mar gnas pa de dag phyir lhags pa na/ de dag 'di snyam du
bdag cag phyi rol du dong ba na 'di dag gis ma bsdad par gso sbyong bya bar brtsams
so zhes mi dga' bar 'gyur bas de spang ba'i phyir ro.*

- n.232 That is, they are still within earshot and have not left the restoration rite site. See Kalyāṇamitra (F.320.b): *de'i phyir ma dong bar zhes bya ba gsungs te/ thos pa'i nye 'khor nas ma 'das shing gso sbyong gi gnas ma btang ba zhes bya ba'i tha tshig go.*
- n.233 The monks who gathered earlier for the restoration rite should make the motion and then all the monks together should perform the restoration rite (Kalyāṇamitra, F.320.b.4). This should be applied to all similar instances in the following sections of the text.
- n.234 Translating *tshogs rnyed na* after Kalyāṇamitra (F.320.b): *tshogs pa zhes bya ba ni dong ba rnams yang gso sbyong gi gnas su phyir bsdu ba'o/ 'di ni 'dod pas 'jug pa yin gyi nges pa ni ma yin no.*
- n.235 Following Kalyāṇamitra (F.320.b): *de dag gis dkyil 'khor bar dong ste zhes bya ba ni phyis lhags pa dag gis te/ 'di ni mi mthun pa spang ba'i phyir ro.*
- n.236 Here starts the second of nine sets of eight, in which a group of resident monks arrives before a group of visiting monks.
- n.237 Here starts the third of nine sets of eight, in which a group of resident monks begins the restoration rite before a group of visiting and resident monks.
- n.238 Here starts the fourth of nine sets of eight, in which a group of visiting monks begins the restoration rite before another group of visiting monks.
- n.239 Here starts the fifth of nine sets of eight, in which a group of visiting monks begins the restoration rite before a group of resident monks.
- n.240 Here starts the sixth of nine sets of eight, in which a group of visiting monks begins the restoration rite before a group of visiting and resident monks.
- n.241 Here starts the seventh of nine sets of eight, in which a group of visiting and resident monks begins the restoration rite before another group of visiting and resident monks .
- n.242 Here starts the eighth of nine sets of eight, in which a group of visiting monks begins the restoration rite before a group of visiting and resident monks arrives.

- n.243 Here starts the ninth of nine sets of eight, in which a group of visiting and resident monks begins the restoration rite before a group of visiting monks.
- n.244 Here starts the first of nine sets of four, in which a greater number of monks arrives after a smaller group.
- n.245 Here starts the second of nine sets of four, in which a greater number of monks arrives after a smaller group.
- n.246 Here starts the third of nine sets of four, in which a greater number of monks arrives after a smaller group.
- n.247 Here starts the fourth of nine sets of four, in which a greater number of monks arrives after a smaller group.
- n.248 Here starts the fifth of nine sets of four, in which a greater number of monks arrives after a smaller group.
- n.249 Here starts the sixth of nine sets of four, in which a greater number of monks arrives after a smaller group.
- n.250 Here starts the seventh of nine sets of four, in which a greater number of monks arrives after a smaller group.
- n.251 Here starts the eighth of nine sets of four, in which a greater number of monks arrives after a smaller group.
- n.252 Here starts the ninth of nine sets of four, in which a greater number of monks arrives after a smaller group.
- n.253 The restoration rite is held on the new and full moons, which occur roughly every fifteen days or on the fifteenth of the month. The first of the lunar month occurs on the day of the new moon while the fourteenth occurs on the day before the full moon.
- n.254 When there is disagreement over the date of the restoration rite, the minority must “follow” or “defer” to the majority, for the rule of the majority is a basic saṅgha principle. See Kalyāṇamitra (F.322.a): *rjes su 'jug par bya'o zhes bya ba ni de dag gi tshig gis gso sbyong bya ba'am mi bya'o/'dir nyung dus mang po dag gi rjes su 'jug par bya ba ni nges pa yin te/mang po dag mthu che ba'i phyir ro.*
- n.255 If the sides are evenly split, visiting monks defer to resident monks, for residents have greater authority than visitors. See Kalyāṇamitra (F.322.a): *mnyam pa yin na ni gnyug mar gnas pa dag gi rjes su 'jug par bya ste/gnyug mar gnas pa dag mthu che ba'i phyir ro.*

- n.256 For instance, a visitor's belongings placed in an appropriate place. Kalyāṇamitra (F.322.b): *glo bur du 'ongs pa'i rnam pa zhes bya ba ni yo byad dag gnas pa ma yin par gzhag pa'o*. Tib. *rnam pa*; Skt. *ākāra*.
- n.257 For instance, several visitors' belongings in a pile. Kalyāṇamitra (F.322.b): *glo bur du 'ongs pa'i rtags zhes bya ba ni yo byad dag phung po gcig tu byas pa'o*. Tib. *rtags*; Skt. *līṅga*.
- n.258 For instance, dirt and grass from a visitor's sandals or clothes. Kalyāṇamitra (F.322.b): *glo bur du 'ongs pa'i mtshan ma zhes bya ba ni mchil lham dang gos las byung ba'i rdul gyi rtswa dag bsogs pa'o*. Tib. *mtshan ma*; Skt. *nimitta*.
- n.259 Skt. *yaṣṭi*. Following Kalyāṇamitra, read '*khar ba* for *khar ba* (Kalyāṇamitra, F.322.b.3).
- n.260 Here starts the first of three groups of six in the first of four sets of eighteen, in which resident monks see a smaller number of visiting monks.
- n.261 Tib. *chos ma yin pa'i 'du shes can mi mthun pa'i 'du shes can*; Skt. *adharmasaṃjñīna vyagrasaṃjñīna*. "Heedless of duty" is a somewhat loose translation of *chos ma yin pa'i 'du shes can* / *adharmasaṃjñīn* but is, we believe, supported by the context. The term *mi mthun pa'i 'du shes can* / *vyagrasaṃjñīna* suggests an intention to undermine the unity of the saṅgha, thereby leaving it unable to perform any official acts.
- n.262 Here starts the second of three groups of six in the first of four sets of eighteen, in which resident monks see an equal number of visiting monks.
- n.263 Here starts the third of three groups of six in the first of four sets of eighteen, in which resident monks see a greater number of visiting monks.
- n.264 Here starts the first of three groups of six in the second of four sets of eighteen, in which resident monks hear a smaller number of visiting monks.
- n.265 Here starts the second of three groups of six in the second of four sets of eighteen, in which resident monks hear an equal number of visiting monks.
- n.266 Here starts the third of three groups of six in the second of four sets of eighteen, in which resident monks hear a greater number of visiting monks.
- n.267 For instance, the dust wet down with sprinkled water.
- n.268 For instance, sitting mats laid out.
- n.269 For instance, oil lamps burning.

- n.270 Here starts the first of three groups of six in the third of four sets of eighteen, in which visiting monks see a smaller number of resident monks.
- n.271 Here starts the second of three groups of six in the third of four sets of eighteen, in which visiting monks see an equal number of resident monks.
- n.272 Here starts the third of three groups of six in the third of four sets of eighteen, in which visiting monks see a greater number of resident monks.
- n.273 Here starts the first of three groups of six in the final of four sets of eighteen, in which visiting monks hear a smaller number of resident monks.
- n.274 Here starts the second of three groups of six in the final of four sets of eighteen, in which visiting monks hear an equal number of resident monks.
- n.275 Here starts the third of three groups of six in the final of four sets of eighteen, in which visiting monks hear a greater number of resident monks.
- n.276 Six different types of residences are presented here: (1) A “site with monks” is a site where all of the formal acts of the saṅgha are performed. (2) A “site/nonsite with monks” is a site where only some of the formal acts are performed. (3) A “site with nuns” is a site where nuns reside and, presumably, host all of the formal acts of the saṅgha with the assistance of a monk saṅgha where ritually stipulated. (4–5) A “nonsite,” with or without monks, is where no formal acts of saṅgha are performed, either because the monks on site do not know how to recite *The Prātimokṣa Sūtra* or because non-Buddhists reside there. (6) A “site/nonsite without monks” refers to an uninhabited place (Kalyāṇamitra, F.323.a.5). See also [5.551](#).
- n.277 Circumstances that threaten a monastic’s pure conduct (Tib. *tshul khrims*; Skt. *śīla*). See Kalyāṇamitra (F.323.b): *gnod pa zhes bya ba ni dge slong gi tshul khrims kyi bar chad do*.
- n.278 The extant Sanskrit ends here.
- n.279 “All acts” refers to the 101 official or formal acts of the saṅgha (Kalyāṇamitra, F.323.b.4).
- n.280 Tib. *dge sbyong du khas che ba rnams dang ma yin* (not found in the Sanskrit).
- n.281 A colophon to the Tibetan text appears only at the very end of *The Chapters on Monastic Discipline* (Toh 1, ch. 17, vol. nga F.302.a), but a translation is included here for the benefit of readers while the final chapter remains unpublished. It reads as follows:

May those beautiful flowers that have rained down
From the Great Sage's moon-like visage
Remain among beings for a long time to come,
Overcoming evil views without being snared.

Translated by the Kāśmīrī preceptor Sarvajñādeva, the Indian preceptor Vidyākāraprabha, the Kāśmīrī preceptor Dharmākāra, and the translator and monk Palgyi Lhunpo. The Indian preceptor Vidyākāraprabha and the chief editor of translations, the monk Paltsek, retranslated and proofed the text before settling upon the final version.

The Buddha said that acceptance is the supreme hardship, acceptance is the supreme nirvāṇa.
One who harms other renunciants and does violence to them is not an ascetic.

*ye dharmā hetuprabhavā hetuṃ teṣāṃ tathāgata uvāca, teṣāṃ ca yo nirodha
evaṃvadī mahāśramaṇaḥ*

b.

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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 accept

bzod pa

བཟོད་པ།

kṣam

Monastics are asked to speak up if they cannot “accept” a motion or official act of the saṅgha.

g.2 act by motion and resolution

gsol ba dang gnyis kyi las

གསོལ་བ་དང་གཉིས་ཀྱི་ལས།

jñāptidvītyakarman

An official act of the saṅgha that requires an initial motion followed by the statement of the proposed act. I. B. Horner translates the Pāli correlate as “a vote following directly upon a motion.”

g.3 act by motion and triple resolution

gsol ba dang bzhi'i las

གསོལ་བ་དང་བཞི་འི་ལས།

jñāpticaturthakarman

An official act of the saṅgha that requires an initial motion followed by the statement of the proposed act, repeated three times. Such an act is needed to fully ordain a person and to officially threaten an intransigent monk, for example. I. B. Horner translates the Pāli correlate as “a resolution at which the motion is put three times and then followed by the decision.”

g.4 act of motion alone

gsol ba 'ba' zhig gi las

གསོལ་བ་འབའ་ཞིག་གི་ལས།

**muktikājñāptikarman*

An official act of the saṅgha in which the motion suffices, with no need to formally state the act. Such an act is employed, for instance, before a candidate for ordination is asked about confidential matters pertaining to his fitness for ordination.

g.5 agree

blo mthun par byed pa

བློ་མཐུན་པར་བྱེད་པ།

saṃman

Agreement is reached if all monastics present remain silent when asked to voice objections to a motion or act.

g.6 apprentice

nye gnas

འཇེན་པ་

antevāsika

For at least five years after ordination, monks and nuns must live with or near a monastic mentor or “support” (Tib. *gnas*; Skt. *niśraya*). Generally, the preceptor (Tib. *mkhan po*; Skt. *upādhyāya*) serves as the new monk or nun’s “support,” in which case the new admit is called a “ward.” But if the mentee wishes to travel while their mentor does not (or vice versa), the ward must take a new support from among the saṅgha elders. The new support is known as the “support instructor” (Tib. *gnas kyi slob dpon*; Skt. *niśrayācārya*) while the new monk or nun is known as their “apprentice” (Tib. *nye gnas*; Skt. *antevāsika*). See *The Chapter on Going Forth* (Toh 1, ch. 1, 1.628–1.678).

g.7 attendant

bsnyen bkur

འཇེན་པ་

upasthāyaka

g.8 Bamboo Grove

’od ma’i tshal

འོད་མའི་ཚལ།

veṇuvana

A grove in Rājagṛha donated to the Buddha by King Bimbisāra. See the 84000 Knowledge Base article [*Veṇuvana and Kalandakanivāpa*](#).

g.9 bar

phred gtan

ཕྱེད་གཏན།

argala

One of three fasteners, along with levers (Tib. *’khor gtan*) and cross bolts (Tib. *gnam gzer*), that the Buddha allowed to secure doors.

g.10 be at ease

bde ba la reg par gnas pa

བདེ་བ་ལ་རེག་པར་གནས་པ།

sukhasparśaviharaṇa

A saṅgha at ease is a properly functioning monastic community, where official acts of the saṅgha, but especially the restoration rite, are observed. Kalyāṇamitra twice glosses the phrase “be at ease.” In the first example, he

explains that monks are at ease in the knowledge that so long as they are on site, they will never be considered “separated from” their mantle, which would otherwise entail a fault. In a subsequent gloss, he writes that “to be at ease” means “to obtain purity” and hence “the joy felt due to the remission of one’s offenses.” This describes the state of a monastic who has made amends for their offenses. See Kalyāṇamitra (F.313.b–314.a): *dge slong rnam bde ba la reg par gnas pa zhes bya ba ni las ’grub pa dang/ kha na ma tho ba med par ’gyur ba’i phyir ro*, and F.318.a: *bde ba la reg pa zhes bya ba ni rnam par dag pa thob pa ste/ ltung ba dang bral ba’i rgyus yid yongs su dga’ ba’o*.

g.11 boarding monk

gnas pa

གནས་པ།

āvāsiko bhikṣuḥ

A boarding monk is a short-term occupant who is not familiar with the inner or outer workings of the community.

g.12 boundary

mtshams

མཚམས།

sīmā

A monastic “site” (Tib. *gnas*; Skt. *āvāsa*) is demarcated by boundaries set by the saṅgha. Such boundaries are set when first establishing a permanent monastic residence or when demarcating an ad hoc site, where forest-dwelling monks may gather every two weeks to recite *The Prātimokṣa Sūtra*, for example. A gathering of all the monks within a site’s boundaries constitutes a “complete saṅgha,” which is necessary for enacting formal acts of the saṅgha.

g.13 breach

’gal tshab

འགལ་ཚབ།

atisāra

In the first chapters of *The Chapter on Monastic Discipline*, Kalyāṇamitra explains “breach” to mean a “misdeed” (Tib. *nyes byas*; Skt. *duṣkṛta*) (Toh 4113, F.324.b–325.a). In his comments on *The Chapters on Minor Matters of Discipline*, however, Śīlapālita cites instances or opinions in which a “breach” refers

variously to a saṅgha remnant, a grievous fault, a simple atonement, or a misdeed, before concluding that a breach's class of offense must be determined according to context: (Toh 4115, F.183.b).

g.14 brigand

phyir rgol ba

ཕྱིར་རྒོལ་བ།

pratyardhika

Kalyāṇamitra explains that a brigand is a person who seeks to steal another's belongings (Toh 4113, F.318.a).

g.15 caretaker

bstabs pa

བསྟུན་པ་པ།

parihāra

The Chapter on the Restoration Rite introduces five types of caretakers who manage and administer the saṅgha's movable and immovable property at a monastic site. The five kinds of caretaker (Tib. *bstabs pa*; Skt. *parihāra*) are called: (1) "site caretaker" (Tib. *gnas bstabs pa*; Skt. *vastuparihāra*), (2) "residence caretaker" (Tib. *gnas mal bstabs pa*; Skt. *śayanāsanaparihāra*), (3) "work caretaker" (Tib. *las bstabs pa*; Skt. *karmaparihāra*), (4) "supplies caretaker" (Tib. *rnyed pa bstabs pa*; Skt. *lābhaparihāra*), and (5) "attendant caretaker" (Tib. *bsnyen bkur ba bstabs pa*; Skt. *upasthāyakaparihāra*). (3.3-3.10).

g.16 claimed

zin pa

ཟིན་པ།

—

Kalyāṇamitra explains that a "claimed" (*zin pa*) site means one that is suitable for use (Kalyāṇamitra, F.313.a.1-2).

g.17 communicated through the headings

thos pas sgrogs pa

ཐོས་པས་སྒྲོགས་པ།

śrutena śrāvayanti

The expression "communicated through the headings"—more literally "announced/proclaimed by the hearing"—refers to simply reciting the names of the five types of offense without reciting the specific offenses that

comprise those categories. Dharmamitra explains that once the reciter has begun to recite the specific offenses that comprise that type of offense, that section must be recited in full in order to qualify as a proper and complete *Prātimokṣa* recitation (Toh 4120, vol. yu, F.109.b).

g.18 complete

mathun pa

མཐུན་པ།

samagra

A gathering of all of the monks present within a boundary for an official act of the saṅgha, such as an ordination ceremony. As in, “having secured a quorum” (Tib. *mathun par gyur pa*; Skt. *sāmagrīm prāpya*). The Tibetan translation of Kalyāṇamitra’s *The Ṭīkā on the Chapters on Monastic Discipline* glosses *sāmagrī* or *mathun pa* with *tshang ba*, meaning “complete” (Toh 4113, F.264.b): *mathun pa zhes bya ba ni tshang ba’o*. Here, the Tibetan term *tshang ba* presumably renders the Sanskrit *samagra*, for which Apte gives “all, whole, entire, complete” (Apte 1957, vol. 3, p. 1629). However, according to Edgerton, in Buddhist Hybrid Sanskrit usage, *samagra* is closer in meaning to the Pāli *samagga*, or “united, harmonious.” (See *samagra* in Edgerton p. 560, col. 2). Pāli dictionaries give meanings such as “completeness,” “quorum,” and “unanimity.”

g.19 confessable offense

so sor bshags pa

སོ་སོར་བཤགས་པ།

pratideśanīya

The fourth and second least severe class of monastic offense. The Buddha prohibited four such acts for monks.

g.20 confessor

len pa

ལེན་པ།

—

The one who receives a monastic’s confession or disclosure of an offense.

g.21 consent

’dun pa

འདུན་པ།

chanda

Monastics absent from any official act of the saṅgha (except the demarcating of a boundary, which is done to establish a monastic site) must first send word that they consent to any formal actions taken in their absence. Such consent is sent by proxy. If monastics cannot attend the restoration rite or the rite of lifting restrictions, they must convey a profession of their purity as well as their consent to the act. A monastic gives consent so that the saṅgha can have a quorum when performing official acts. A profession of purity is required from all monastics within a boundary before *The Prātimokṣa Sūtra* can be recited during the restoration rite. See Kalyāṇamitra (F.318.a–b).

g.22 created

byas pa

བྱས་པ།

—

Kalyāṇamitra explains that a “created” (*byas pa*) site is akin to an abode created by a resident animal (Kalyāṇamitra, F.313.a.1–2).

g.23 cross bolt

gnam gzer

གནམ་གཟེར།

sūcaka

One of the fasteners, along with levers (Tib. *'khor gtan*) and bars (Tib. *phred gtan*), that the Buddha allowed to bar doors and windows.

g.24 daily practice

nyin mo spyod pa

ཉིན་མོ་སྟོད་པ།

divāvihāra

Kalyāṇamitra explains that “daily practice” refers to engaging in virtuous endeavors (Toh 4113, F.222.b): *nyin mo spyod pa zhes bya ba ni nyin par dge ba'i phyogs byed pa'o*. Dharmamitra mentions the “place for daily practice” as the place where monks should gather to listen to Dharma teachings in the night leading up to the restoration rite; Dharmamitra (Toh 4120, vol. yu, F.145.a): *tshes bcu bzhi'i nyin mo spyod yul du de skad sbran nas tshes bcu bzhi'i nub mo thams cad tshogs pa na dge slong mdo sde dang 'dul ba dang ma mo 'dzin pa gsol ba btab pa dag gis mtshan thog thag tu kha ton gdon pas chos mnyan pa sbyin par bya'o*. Note that Edgerton defines the Skt. *divāvihāra* as “daily rest” (p. 264, col. 2), as in a siesta. In the Mūlasarvāstivādin sources, however, wards and apprentices

are allowed time in the morning and afternoon to cultivate their own practice of recitation and meditation. Wards and apprentices also are depicted spending this time in walking meditation and paying homage to reliquaries.

g.25 dedicated

yid du 'thad pa

ཡིད་དུ་འཐད་པ།

manorama

Kalyāṇamitra explains this to mean being ever mindful of good qualities (Toh 4113, F.133.a).

g.26 defeat

phas pham pa

ཕམ་ཕམ་པ།

pārājika

One of five types of offense a monk can incur. A defeat involves a “complete lapse” (Tib. *nyams*; Skt. *vipatti*) of the Prātimokṣa Vow, which might be incurred in one of four ways. Hence, a monk must refrain from each of the four defeats. A monk who incurs a defeat may request and be “given a training” (Tib. *bslab pa byin pa*; Skt. *śikṣādatta*), which allows him to continue living among the saṅgha in a position subordinate to monks and nuns. If a defeated monk does not request and receive a training, he forfeits his “common living” (Tib. *gnas pa*; Skt. *saṃvāsa*) in the saṅgha, that is, his right to a share of the saṅgha’s resources, beginning with dwellings, food, robes, and medicine.

g.27 denied the common living

gnas par mi bgyid pa

གནས་པར་མི་བགྱིད་པ།

asaṃvāsika

A monk is denied the “common living” (Tib. *gnas pa*; Skt. *saṃvāsa*) after incurring a “defeat” (Tib. *phas pham pa*; Skt. *pārājikā*). Here, “common living” denotes a monk’s right to a share of the saṅgha’s resources, beginning with dwellings, food, robes, and medicine. A monk who incurs a defeat may request and be “given a training” (Tib. *bslab pa byin pa*; Skt. *śikṣādatta*), which allows him to share in the saṅgha’s common living but in a position subordinate to monks and nuns. If a defeated monk does not request and receive a training, he forfeits his right to the “common living” and hence his livelihood in the saṅgha.

g.28 dwelling

gnas khang

གནས་ཁང་།

layana

The common name for a monastic's living quarters.

g.29 earshot

rgyang grags

རྒྱང་གྲགས།

krośa

A common ancient Indian measure which is said to be one-quarter or one-eighth of the distance of a furlong (Tib. *dpag tshad*; Skt. *yojana*).

g.30 enclosing a site with a shared restoration rite

gso sbyong gcig pa'i gnas kyi sdom pa

གསེས་སྦྱོར་གཅིག་པའི་གནས་ཀྱི་སྡོམ་པ།

—

g.31 explain patronage

yon bshad

ཡོན་བཤད།

dakṣiṇādeśa

The monastic recipient of an act of generosity should dedicate the fruits of that generosity on behalf of the patron. Kalyāṇamitra explains that to “explain patronage” (*yon bshad pa*) means to explain the benefits of generosity after reciting the Three Implements (Kalyāṇamitra, F.312.a.5).

g.32 fabricated attempts

rtog pa'i nyer bsdogs

རྟོག་པའི་ཉེར་བསྡོག་གས།

**vyagrasāmantaka*

See [n.215](#).

g.33 fabricated preparations

rtog pa'i yo byad can

རྟོག་པའི་ཡོ་བྱེད་ཅན།

**vyagrapariṣkāra*

See [n.215](#).

g.34 fellow brahmacārin

tshangs pa mtshungs par spyod pa

ཚངས་པ་མཚུངས་པར་སྟོད་པ།

sabrahmacārin

Someone engaged in the same spiritual path as the protagonist.

g.35 furlong

dpag tshad

དཔག་ཚད།

yojana

Definition from the 84000 Glossary of Terms:

A measure of distance sometimes translated as “league,” but with varying definitions. The Sanskrit term denotes the distance yoked oxen can travel in a day or before needing to be unyoked. From different canonical sources the distance represented varies between four and ten miles.

g.36 gaṇḍī beam

gaN+DI

གཤྲི།

gaṇḍī

A wooden beam, sounded like a gong as a summons or marker of time and occasion. In *The Chapter on the Restoration Rite*, the Buddha states that the gaṇḍī beam may be used in five ways: to summon the saṅgha, for formal acts, for the dead, for meditation, and for danger. See also *The Gaṇḍī Sūtra* (Toh 298), where the Buddha describes the gaṇḍī beam’s use and characteristics.

g.37 gather at the site

gnas bsdu ba

གནས་བསྐུ་བ།

—

To “gather at the site” in order to do the restoration rite and so on together. If one of the monks on site does not come to the site where an official act of the saṅgha is to be done (or send his consent for the act through a proxy), the saṅgha will not have a quorum, and the act will not be established. See (Toh 4113, F.313.b).

g.38 global summary

spyi'i sdom

སྤྱི་འོ་སྤོམ།

piṇḍoddāna

The content of *The Chapters on Monastic Discipline* is condensed into metered lists called “summaries” (Tib. *sdom*; Skt. *uddāna*) or “verse summaries” (Tib. *sdom gyi tshigs su bcad pa*; Skt. *uddānagāthā*). Each chapter has a “global summary,” composed of several topics, which form the basis of subsequent “summaries.” Very occasionally, specific elements of a chapter will be recapitulated in “intervening summaries” (Tib. *bar sdom*; Skt. *antaroddāna*).

g.39 grievous fault

nyes pa sbom po

ཉེས་པ་སྤོམ་པོ།

sthūlātyaya

According to Kalyāṇamitra, these are to be confessed, though opinion differs on whether this should be done within the boundary in front of the whole assembly, outside of it, in front of it, behind it, or to a single individual (Toh 4113, F.277.a).

g.40 hall

khyams

ཁྱམས།

prāsāda

The Tib. *khyams* (Skt. *prāsāda*) is one of many related terms for an assembly hall that appear in the Kangyur and Tengyur, such as (1) “meditation residence” (Tib. *spong khang*; Skt. *prahāṇaśālā*), (2) “multistoried structure” (Tib. *khang pa rtseg ma'i khyams*; Skt. *kūṭāgāraśālā*), (3) “temple” (Tib. *khang bzangs*; Skt. *prāsāda*), (4) “steps” (Tib. *bang rim*; Skt. *pariṣaṇḍā*), and (5) “courtyard” (Tib. *'khor gyi khyams*; Skt. *maṇḍalavāṭa*).

g.41 hall steps

khyams

ཁྱམས།

pariṣaṇḍā

Kalyāṇamitra describes the “hall steps” as the vihara entrance’s middle level (F.316.a).

- g.42 holy life
tshangs par spyod pa
 ཚམས་པར་སྟོད་པ།
brahmacarya
 Śīlapālita explains that here “holy” (Tib. *tshangs pa*; Skt. *brahman*) refers to nirvāṇa, and so, for Buddhists, a life or practice (Tib. *spyod pa*; Skt. *carya*) oriented to that end amounts to a “holy life.” See Śīlapālita (Toh 4115, F.43.b):
tshangs pa ni mya ngan las 'das pa yin la/de'i rgyu mtshan du spyod pa ni tshangs par spyod pa ste/de dang 'gal ba ni mi tshangs par spyod pa'o.
- g.43 inner circle
dkyil 'khor
 དཀྱིལ་འཁོར།
maṇḍalaka
 A demarcated area within a larger boundary. An official act of the saṅgha requires (1) a quorum of all monks present within the monastery’s larger boundary, or (2) a quorum of monks within an “inner circle.”
- g.44 jar
gdos bu
 གདོས་བུ།
ghaṭikā
 The Sanskrit term *ghaṭikā*, has two meanings, “water-jar, bucket” and “small stick.” For full details see [n.111](#).
- g.45 Kalandakanivāpa
ka lan da ka'i gnas
 ཀ་ལན་ད་ཀའི་གནས།
kalandakanivāpa
 Although Tib. *bya ka lan da ka gnas pa* is, strictly speaking, a translation of the alternative name Kalandakanivāsa, this name is spelled Kalandakanivāpa in this and other chapters of the Vinayavastu where Skt. is extant.
- g.46 Kapphiṇa
ka bi na
 ཀ་བི་ན།
kapphiṇa

The Buddha encourages Kapphiṇa to attend the restoration rite even though he has incurred no offenses. Thereafter, the Buddha then describes how the boundaries of a monastic site are to be demarcated.

g.47 key

lde mig kyog po

ལྷེ་མིག་ཀྱོག་པོ།

kuñcikā

Forms part of a pair with “lock” (Tib. *lde mig*).

g.48 key lever

dbyug gu skam ka

དབུག་གུ་སྐམ་ཀ།

ajapadakadaṇḍakā

Used for opening windows.

g.49 lattice

seg

སེག་

kitaka

g.50 lay vow holder

dge bsnyen

དགེ་བསྟེན།

upāsaka

A Buddhist lay vow holder holds at least one of the five vows for lay people (*upāsaka / upāsikā*): refraining from (1) taking life, (2) stealing, (3) making pretense to superhuman qualities, (4) sexual misdeeds or, in some cases, sexual conduct altogether, and (5) intoxicants like alcohol.

g.51 lever

'khor gtan

འཁོར་ག་དན།

cakrikā · indrakīla

Śīlapālita, in his commentary on *The Minor Matters of Monastic Discipline* (Toh 4115, F.21.b), explains, “The lever is a way to prevent the door panels from opening. A small wooden peg, one cubit long, is affixed in the center between two door panels. Because this piece of wood turns like a wheel in

order to hold the doors in place, it is called a ‘lever.’ ” This is one of three fasteners, along with cross bolts (Tib. *gnam gzer*) and bars (Tib. *phred gtan*), that the Buddha allowed to bar doors.

g.52 like-minded

lta ba mthun pa

ཏྲ་བ་མཐུན་པ།

samānadr̥ṣṭi

g.53 lock

lde mig

ལྷེ་མིག

tāḍaka

Forms part of a pair with “key” (Tib. *lde mig kyog po*).

g.54 make amends

phyir bya

ཕྱིར་བྱ།

prati√kṛ

Lit. “should make amends.” Monks and nuns must confess offenses and “make amends” for them. The proper procedure for making amends for offenses is described in *The Chapter on the Restoration Rite* (Toh 1, ch. 2, 4.47), where the monastic acknowledges the fault and then resolves to refrain from such behavior in the future. In the Tengyur, the Tibetan verb is usually given as *phyir bcos pa*. In *The Chapter on Lifting Restrictions*, the Skt. *pratikartavyā* is rendered in Tibetan as *slar bgyi’o*, as in the oft-repeated statement, “If I know of or see an offense, I will properly make amends for that offense in accord with the Vinaya” (Toh 1, ch. 3, 1.32: *ltung ba shes zhing mthong na chos bzhin ’dul ba bzhin slar bgyi’o*; Skt. *jānaṃ paśyann āpattiṃ yathādharmam yathāvinayam pratikariṣye*).

g.55 mat

par thang

པར་ཐང་།

kālakutha

g.56 mātṛkā

ma mo · ma mo lta bu

མ་མོ། ་ མ་མོ་ལྟ་བུ།

mātrkā

In the Mūlasarvāstivāda Vinaya, the basket of abhidharma is called *mātrkā* (Tib. *ma mo*; Eng. “mother”).

g.57 **matter at hand**

dris pa'i tshig

དྲིས་པའི་ཚིག་

prṣṭavācika

Before a formal gathering of the saṅgha, the matter at hand requiring the monks' presence is announced. After this the gaṇḍī beam is struck to summon the monks to the meeting.

g.58 **meditation manager**

spong ba'i zhal ta byed pa

སྟོང་བའི་ཞལ་ཏུ་བྱེད་པ།

prahāṇapratijāgraka

This monk manages the meditation residence. Their duties include sprinkling the floor of the meditation hall with water, sweeping it, spreading a fresh paste of dung over it, laying out the seats, cleaning the toilets, sprinkling water over their floor, sweeping them out, spreading a fresh paste of dung over them, and setting out piles of leaves, clods of dirt, earth, and water.

g.59 **meditation residence**

spong khang

སྟོང་ཁང་།

prahāṇaśālā

This term refers both to the dwellings and communal structures like a meditation hall at a monastic site. More literally “shelter for exertion”, Kalyāṇamitra describes this as a “place for the cultivation of samādhi” (F.309.a: *spong khang zhes bya ba ni bsam gtan sgom pa'i gnas so*). Asaṅga's *Abhidharmasamuccaya* uses the Skt. *prahāṇa* (Tib. *spong ba*) as “meditation” in the phrase *samyakprahāṇa*; Tib. *yang dag par spong ba*. On the Pāli correlate, *padhāna*, see Paravahera Vajirañāṇa Mahāthera 2022, p. 22.

g.60 **meditator**

spong ba pa

སྤོང་བ་པ།

prahāṇika

A monastic engaged in the practice of “renunciation” or “abandonment” (Tib. *spong ba*, Skt. *prahāṇa*), which is taken to be a synecdoche for “meditation.” In this *Chapter on the Restoration Rite*, the meditation in question takes the form of a meditation on the impurity of the human body. See also [n.121](#).

g.61 misdeed

nyes byas

ཉེས་བྱས།

duṣkṛta

The fifth and least severe of the five kinds of offense monks might incur. The Buddha spoke of 112 such acts for monks.

g.62 monastery

gtsug lag khang

གཏུག་ལག་ཁང་།

vihāra

This may refer to (1) the whole monastic residence, i.e. “monastery,” with one or more “meditation residences” (Tib. *spong khang*; Skt. *prahāṇaśālā*) or (2) the main hall or temple, (e.g. Tib. *khyams*; Skt. *prāsāda*). As an example of the first, Kalyāṇamitra explains that Senikā Cave is the name of a monastery, named after its founder (Kalyāṇamitra, F.313.a): *sde can ma’i bug ces bya ba ni gtsug lag gi ming ste/sde can mas byed du bcug pa’i phyir ro*. As for the second, in *The Chapter on the Restoration Rite*, the Buddha explains that a solitary monk should sweep and repair the temple floor on the upavasatha (*The Chapter on the Restoration Rite*, [3.38](#)).

g.63 monk officiant

dge slong las byed pa

དགེ་སྤྱོད་ལས་བྱེད་པ།

karmakāraka bhikṣu

The monk officiant serves as “master of ceremonies” during the performing of formal acts of the saṅgha.

g.64 motion

gsol ba

གསོལ་བ།

jñapti · jñāpti

A formal motion to the saṅgha.

g.65 Mūlasarvāstivāda

gzhi thams cad yod par smra ba'i sde

གཞི་ཐམས་ཅད་སྟུང་བའི་སྡེ།

mūlasarvāstivāda

Literally the “original Sarvāstivāda,” a term thought to have been used as a self-identification by a group within the wider Sarvāstivādin tradition initially clustered around Mathurā and regions to its northwest. If this really was a sub-school, little else is known of it apart from its distinct corpus of vinaya literature—the largest of the several vinaya corpora still extant and the only one that has been preserved in Tibetan. See also [n.16](#).

g.66 narrative introduction

gleng gzhi

སྟེང་གཞི།

nidāna

In the Vinaya, a “narrative introduction” explains the who, why, when, and where behind each new monastic rule decreed by the Buddha. In the sūtras, the “narrative introduction” begins, “Thus did I hear at one time. The Blessed One was staying at...”

g.67 natural

grub pa

གྲུབ་པ།

—

Kalyāṇamitra explains that a “natural” (*grub pa*) site is one whose features formed naturally during the world’s formation (Kalyāṇamitra, F.313.a.1–2).

g.68 offense

ltung ba

ལྷུང་བ།

āpatti

The different offenses monks and nuns may incur are divided into five types: defeats, saṅgha remnants, transgressions, confessable offenses, and misdeeds. Other offenses recorded in the Mūlasarvāstivāda Vinaya are

classed under one of the above five.

g.69 outside the common living

tha dad du gnas pa

ཐ་དད་དུ་གནས་པ།

nānāsaṃvāsika

Monastics are “outside the common living” of the saṅgha either (1) by dint of the deviant attitudes that they hold, or (2) because they are serving out a suspension imposed by the saṅgha. A monk on suspension must endure a loss of privileges, listed in *The Book of Supplements* (Toh 7a, F.277.b–278.a). The saṅgha can rescind this suspension and reinstate the monk to full status, unless the monk is intransigent and unrepentant, in which case he remains “outside the common living.”

g.70 park

kun dga' ra ba

ཀུན་དགའ་ར་བ།

ārāma

Definition from the 84000 Glossary of Terms:

Generally found within the limits of a town or city, an ārāma was a private citizen’s park, a pleasure grove, a pleasant garden—*ārāma*, in its etymology, is somewhat akin to what in English is expressed by the term “pleasance.” The Buddha and his disciples were offered several such ārāmas in which to dwell, which evolved into monasteries or vihāras. The term is still found in contemporary usage in names of Thai monasteries.

g.71 partition

gzungs gdab

གཟུངས་གདབ།

—

g.72 passageway

srang btod pa

སྲང་བཏོད་པ།

suruṅgā

g.73 path

lam

ལམ།

mārga

A person attains five paths on the way to awakening. Monastic offenses (Tib. *ltung ba*; Skt. *āpatti*) not only prevent the monastic from participating in saṅgha business, they are also said to impede the attainment of these paths.

g.74 penance

spo ba

སྤོབ་པ།

parivāsa

A penance is a remedial act imposed on a monk for having concealed a saṅgha remnant. The monk must ask the saṅgha to give him a penance, during which the monk loses five privileges and must perform five menial chores. After completing the penance, the saṅgha may “rescind” (Tib. *dbyungs ba*; Skt. *āvarhaṇa*) the punishment, thus restoring the monk’s privileges.

g.75 person labeled a paṇḍaka

ma ning

མ་ནིང་།

paṇḍaka

The five types of persons labeled a paṇḍaka are intersex persons, rhythm-consecutive persons, sexually submissive persons, persons with a cuckold fetish, and persons with a sexual disability. See [the glossary definitions](#) for this term and its subcategories in *The Chapter on Going Forth* (Toh 1, ch. 1).

g.76 person who has undergone castration

za ma

ཟ་མ།

ṣaṇḍha

One of the five types of persons labeled a paṇḍaka (q.v., see also [the definition](#) in *The Chapter on Going Forth*, Toh 1, ch. 1), all of whom are barred from joining the renunciate order. “Persons who have undergone castration” form a subset of the last of the five groups, “persons with a sexual disability” (Tib. *nyams pa’i ma ning*). Kalyāṇamitra explains that a “person with a sexual disability” is “one whose [reproductive potency] has been impaired through having his male sex organ cut off, etc.” (Kalyāṇamitra F.349.b: *nyams pa’i ma ning zhes bya ba ni pho’i dbang po bcad pa la sogs pas nyams par ’gyur ba gang yin pa’o*) while “a person who has undergone castration is one whose potency

has diminished or lacks seminal fluid due to having undergone castration”
(F.249.b: *za ma zhes bya ba ni rlig pa phyung ba'i nyes pas mthu nyams pa'am sa bon med pa'o*).

g.77 (person with) fabricated aims

rtog pas don du gnyer ba

རྟོག་པས་དོན་དུ་གཉེར་བ།

**vyagrārthin*

See [n.215](#).

g.78 physically communicate

lus kyī rnam par rig byed kyis

ལུས་ཀྱི་རྣམ་པར་རིག་བྱེད་ཀྱིས།

kāyavijñapti

If a monk is unable to attend an official act of the saṅgha, he must send his consent for the act and convey his purity (Tib. *yongs su dag pa*; Skt. *pariśuddhi*) through a proxy or intermediary. Such consents and professions may be conveyed either verbally or physically.

g.79 Prince Jeta's Grove, Anāthapiṇḍada's Park

rgyal bu rgyal byed kyī tshal mgon med zas sbyin gyi kun dga' ra ba

རྒྱལ་བུ་རྒྱལ་བྱེད་ཀྱི་ཚལ་མགོན་མེད་ཟས་སྦྱིན་གྱི་ཀུན་དགའ་ར་བ།

jetavanam anāthapiṇḍadasyārāmaḥ

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.80 probation

mgu ba

མགུ་བ།

mānapya

A probation is a remedial act imposed on a monk for having committed a saṅgha remnant. A “penance” (Tib. *spo ba*; Skt. *parivāsa*) is imposed, in addition to the probation, if the offense is concealed. The offending monk must ask the saṅgha to give him a penance and/or probation, during which the monk loses five privileges and must perform five menial chores. After completing the penance and/or probation, the saṅgha may “rescind” (Tib. *dbyungs ba*; Skt. *āvarhaṇa*) the punishments, thus restoring the monk's privileges.

g.81 professed as ascetics

dge sbyong du khas che ba rnam

དགེ་སྦྱོང་དུ་ཁས་ཆེ་བ་རྣམས།

śramaṇapratijñāḥ

Those who have pledged to live as monastics.

g.82 proper

chos dang ldan pa

ཆོས་དང་ལྷན་པ།

dhārmika

The Sanskrit term *dharma*, from which *dhārmika* is derived, here denotes the “proper” or “customary” way of doing things. For example, Kalyāṇamitra explains that a “proper” recitation of *The Prātimokṣa Sūtra* involves reciting the correct text in the prescribed way on the appropriate days. See Kalyāṇamitra (F.315.b).

g.83 properly
chos bzhin du
ཆོས་བཞིན་དུ།
yathādharmam

g.84 pure conduct
tshul khrims
ཚུལ་ཁྲིམས།
śīla

Definition from the 84000 Glossary of Terms:

Morally virtuous or disciplined conduct and the abandonment of morally undisciplined conduct of body, speech, and mind. In a general sense, moral discipline is the cause for rebirth in higher, more favorable states, but it is also foundational to Buddhist practice as one of the three trainings (*triśikṣā*) and one of the six perfections of a bodhisattva. Often rendered as “ethics,” “discipline,” and “morality.”

g.85 purity
yongs su dag pa
ཡོངས་སུ་དག་པ།
pariśuddhi

A monk’s “purity” is lost when he incurs an offense, but he can restore his purity by confessing and making amends appropriate to that class of offense. All monks on site must profess their purity before *The Prātimokṣa Sūtra* is recited during the restoration rite. If a monk cannot attend, he must profess his purity through a proxy, who conveys it to the saṅgha. See Kalyāṇamitra (F.318.a–b).

g.86 railing
kha khyer
ཁ་ཁྱེར།
vedikā

The Blessed One ordered railings be built on the second story of meditation halls to prevent monks from falling to the ground. This word can also mean “balcony.”

g.87 Rājagrha
rgyal po'i khab

རྒྱལ་པོ་འི་ཁག།

rājagṛha

Definition from the 84000 Glossary of Terms:

The ancient capital of Magadha prior to its relocation to Pāṭaliputra during the Mauryan dynasty, Rājagṛha is one of the most important locations in Buddhist history. The literature tells us that the Buddha and his saṅgha spent a considerable amount of time in residence in and around Rājagṛha—in nearby places, such as the Vulture Peak Mountain (Gṛdhrakūṭapārvata), a major site of the Mahāyāna sūtras, and the Bamboo Grove (Veṇuvana)—enjoying the patronage of King Bimbisāra and then of his son King Ajātaśatru. Rājagṛha is also remembered as the location where the first Buddhist monastic council was held after the Buddha Śākyamuni passed into parinirvāṇa. Now known as Rajgir and located in the modern Indian state of Bihar.

g.88 recission

dbyung ba

འཇུག་བ།

āvarhaṇa

A probation is a remedial act imposed on a monk for having committed a saṅgha remnant. A “penance” (Tib. *spo ba*; Skt. *parivāsa*) is imposed, in addition to the probation, if the offense is concealed. The offending monk must ask the saṅgha to give him a penance and/or probation, during which the monk loses five privileges and must perform five menial chores. After completing the penance and/or probation, the saṅgha may rescind the punishment, lit. give a “recission” (Tib. *dbyungs ba*; Skt. *āvarhaṇa*), thus restoring the monk’s privileges.

g.89 repetition

sbyar ba

སྒྱུར་བ།

paryāya

Formulaic repetitions, often elided in Sanskrit and Pāli texts, reflecting the oral tradition.

g.90 residence

gnas mal

གནས་མལ།

śayanāsana

The compound term Tib. *gnas mal*; Skt. *śayanāsana* comprises the words “dwelling” or “bed” (see Tib. *gnas* and *mal cha*; Skt. *śayana*) and “seating” (Tib. *stan*; Skt. *āsana*). In Vinaya usage, it refers to a monastic residence and its furnishings. The “residence caretaker” (Tib. *gnas mal bstabs pa*; Skt. *śayanāsana-parihāra*) is in charge of distributing keys for the individual “dwellings” (Tib. *gnas khang*; Skt. *layana*) on site. The term “dwelling / residence” (Tib. *gnas mal*; Skt. *śayana*) also appears in terms like *bas mtha’ gnas mal*, Skt. *prāntaśayana* (“remote residence”) and Tib. *dben pa’i gnas mal* (“isolated residence”).

g.91 resident monk

dge slong gnyug mar gnas pa

དགེ་སློང་གཉུག་མར་གནས་པ།

naivāsiko bhikṣuḥ

A resident monk is a long-term occupant who is familiar with the inner or outer workings of the community.

g.92 restoration rite

gso sbyong

གསོ་སྤྱོད་

poṣadha

A bi-weekly ritual performed on the upavasatha holiday, from which the term *poṣadha* derives. Monastics are expected to confess most types of offenses without delay and so confessions are generally done prior to the start of the restoration rite. During the rite, monastics affirm that they have confessed and amended for offenses, thereby affirming their “purity,” and thus that of the saṅgha as a whole.

g.93 restoration rite site

gso sbyong gi gnas

གསོ་སྤྱོད་གི་གནས།

poṣadhāmukha

The Sanskrit compound *poṣadha-āmukham* (lit. “restoration commencement”) was translated into Tibetan as *gso sbyong gi gnas* (lit. “restoration rite site”). Kalyāṇamitra’s gloss of *poṣadhāmukham* clarifies the Tibetan translation *gso sbyong gi gnas*: “ ‘should agree on a restoration rite site’; that site where the restoration rite will commence is called the ‘restoration rite site.’ The saṅgha should, through a twofold act and motion, agree to hold the restoration rite at that site.” Toh 4113, (F.312.b): *gso sbyong gi gnas la blo mthun par bya’o zhes bya*

*ba ni gnas gang du gso sbyong mngon du byed pa'i gnas de ni gso sbyong gi gnas zhes
bya ste/ gnas der gso sbyong bya bar dge 'dun gyis gsol ba dang gnyis kyi las kyiis blo
mthun par bya ba'o.*

g.94 ring of dwellings around the meditation hall

phyi rol du spong khang chen po

ཕྱི་རོལ་རྩ་སྤྱང་ཁང་ཆེན་པོ།

bahirlayanapaṅkti

g.95 ringing staff

khar sil

མཁའ་སྒྲིལ།

khakkhara

A rather ornate staff carried by Buddhist monks. The metal rings that hang from the top ornament jingle when the monk plants the staff on the ground as he walks. See *The Sūtra on the Ringing Staff* (Toh 335), where the Buddha allows the carrying of the ringing staff and describes its characteristics, and *The Rite for the Protocols Associated with Carrying the Ringing Staff* (Toh 336), where the Buddha prescribes the rite of taking up a ringing staff and explains its use.

g.96 rules of customary conduct

kun tu spyod pa'i chos

ཀུན་ཏུ་སྤྱོད་པའི་ཆོས།

āsamudācāriko dharmah

This term is frequently used in the Mūlasarvāstivāda Vinaya to define the rights and responsibilities of positions within the administration of monasteries. It is also used, as here, to stipulate monastics' regular obligations, from hygiene to training. This word appears in several variants throughout the Kangyur and Tengyur, including *rig pa spyod pa can*.

g.97 Saikata

bye ma skyes

བྱེ་མ་སྒྲེས།

saikata

This monk is the central protagonist in the narrative that introduces the exemption on the grounds of being of unsound mind.

g.98 sanction

byin gyis brlabs te

བིན་གྱིས་བརྒྱབ་སྟེ།

adhiṣṭhāya

When a monk cannot participate in a proper restoration rite, he must sanction it. This is only a temporary “excusal” though, since the monk pledges to attend the next restoration rite he can. See Kalyāṇamitra F.318.a.2: *byin gyis brlab po zhes bya ba ni dus gzhan du bya ba’i phyir dang/ gzhan par bya ba’o*. Certain items (such as the three robes and the begging bowl) must also be “sanctioned” by the preceptor at ordination or later by the monastic if they have left them elsewhere overnight. And, citing a passage from *The Chapter on the Restoration Rite* (Toh 1, ch. 2, 1.99), Kalyāṇamitra (Toh 4113, F.244.a) explains that every fortnight before performing the restoration rite, if they have not already done so, monastics should scrutinize themselves for things that should be curbed (Tib. *bsdam par bya ba*; Skt. *saṃvarakaraṇīya*), that is, subtle mental faults; things that should be confessed (Tib. *bshags par bya ba*; Skt. *deśanīya*), that is, simple atonements, confessable offenses, and misdeeds; and things that should be sanctioned (Tib. *byin gyis brlab pa*; Skt. *adhiṣṭheya*), that is, saṅgha remnants and transgressions requiring forfeiture.

g.99 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 a saṅgha remnant, they must complete a “probation” (Skt. *mānāpya*; Tib. *mgu ba*) or, if the offense was initially concealed, a “penance” (Skt. *parivāsa*; Tib. *spo ba*) followed by probation. During this time, the offending monk loses certain privileges and must perform menial tasks. Upon completion of this period of probation and penance, the saṅgha may then rescind the punishment with an “act of recission” (Tib. *dbyung ba’i las*; Skt. *āvarhaṇa* / *āvarhaṇakarman*).

g.100 screen

re lde

རེ་ལྡེ།

kiliṇca

Such screens were probably made from grass or pliable wood, as with wicker.

g.101 seated practice

'dug pa

འདུག་པ།

niṣadyā

According to Kalyāṇamitra, this refers to the practice of yoga while seated, i.e. the cultivation of samādhi (Toh 4113, F.308.b).

g.102 Senikā Cave

sde can ma'i phug

སྡེ་ཅན་མའི་ཕུག

senikāguhā

A monastery near Rājagṛha.

g.103 should attend to

tron bya ba

ཐོན་བྱ་བ།

pratijāgartavya

g.104 shutters

sgo glegs

སྐོ་སྒེག་ས།

kavāṭikā

This can mean “window shutters” or “door panels.”

g.105 simple atonement

ltung ba 'ba' zhig pa

ལྷུང་བ་འབའ་ཞིག་པ།

śuddha-prāyaścittika

The second of two types of transgression, the third most severe class of monastic offense. The Buddha prohibited ninety such acts for monks.

g.106 site

gnas

གནས།

āvāsa

A “site” is an area for monastic residence demarcated from surrounding land by a boundary (Tib. *mtshams*; Skt. *sīmā*), which is adopted in an official act of the saṅgha who are to reside there. The act along with the different natural and adopted boundaries used to mark the perimeter of a monastic residential site are described in *The Chapter on the Restoration Rite*. Once a site has been demarcated, other formal acts of saṅgha (such as the rites of restoration, lifting restrictions, and pledging to settle for the rains) may be performed there. Thus, an officially sanctioned monastic “site” is also described as an “allowable place” (Tib. *rung ba’i gnas*; Skt. *kalpikaśālā*) in *The Chapter on Medicines* (Toh 1, ch. 6, 10.14 ff). In secondary scholarship, the Sanskrit *āvāsa* or “site” has also been translated as “monastic district” and “colony.”

g.107 someone living under false pretenses

rku thabs su gnas pa

རཀུ་ཐབས་སུ་གནས་པ།

steyasamvāsika

Someone who pretends to have been ordained though they have not.

g.108 śrāvaka

nyan thos

ཉན་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.109 Śrāvastī

mnyan yod

མཉམ་ཡོད།

śrāvastī

Definition from the 84000 Glossary of Terms:

During the life of the Buddha, Śrāvastī was the capital city of the powerful kingdom of Kośala, ruled by King Prasenajit, who became a follower and patron of the Buddha. It was also the hometown of Anāthapiṇḍada, the wealthy patron who first invited the Buddha there, and then offered him a park known as Jetavana, Prince Jeta's Grove, which became one of the first Buddhist monasteries. The Buddha is said to have spent about twenty-five rainy seasons with his disciples in Śrāvastī, thus it is named as the setting of numerous events and teachings. It is located in present-day Uttar Pradesh in northern India.

g.110 Sudinna

bzang byin

བཟང་བྱིན།

sudinna

The monk and “first offender” (Tib. *las dang po pa*) whose act of sexual intercourse with his former wife led to the Buddha's declaring sexual intercourse to be a defeat (Tib. *phas pham pa*; Skt. *pārājika*).

g.111 summary

sdom

སྟོང་།

uddāna

The content of *The Chapters on Monastic Discipline* is condensed into metered lists called “summaries” (Tib. *sdom*; Skt. *uddāna*) or “verse summaries” (Tib. *sdom gyi tshigs su bcad pa*; Skt. *uddānagāthā*). Each chapter has a “global summary,” composed of several topics, which form the basis of subsequent “summaries.” Very occasionally, specific elements of a chapter will be recapitulated in “intervening summaries” (Tib. *bar sdom*; Skt. *antaroddāna*).

g.112 support

gnas

གནས།

niśraya

A “support” is the preceptor (Tib. *mkhan po*; Skt. *upādhyāya*) of a new renunciant or ordained person, who is called the preceptor’s “ward” (Tib. *lhan gcig gnas pa*; Skt. *sārdhamvihārin*). For at least five years after ordination, new admits to the saṅgha must live with or near a monastic mentor or “support.” If a new monk or nun wishes to travel while their mentor does not (or vice versa), the monk or nun must take a new support from among the saṅgha elders at their final destination. The new support is known as the “support instructor” (Tib. *gnas kyi slob dpon*; Skt. *niśrayācārya*) while the new monk or nun is known as their “apprentice” (Tib. *nye gnas pa*; Skt. *antevāsika*). See *The Chapter on Going Forth* (Toh 1, ch. 1, 1.628–1.678).

g.113 Three Implements

rgyud chags gsum pa

ཐུད་ཆགས་གསུམ་པ།

tridaṇḍaka

The practice of paying homage to the Three Jewels, reciting a sūtra, and dedicating merit. According to Kalyāṇamitra, the Three Implements (*tridaṇḍaka*) are referred to as “implements” because reciting the sublime Dharma is as fundamental or essential to Buddhists as the three implements (a ladle and two funnels) used in fire pūjas are to wandering mendicants (Kalyāṇamitra, F.312.a3–4).

g.114 tīrthika

mu stegs can

མུ་སྟེགས་ཅན།

tīrthika

Definition from the 84000 Glossary of Terms:

Those of other religious or philosophical orders, contemporary with the early Buddhist order, including Jains, Jaṭilas, Ājīvikas, and Cārvākas. Tīrthika (“ford”) literally translates as “one belonging to or associated with (possessive suffix *-ika*) stairs for landing or for descent into a river,” or “a bathing place,” or “a place of pilgrimage on the banks of sacred streams” (Monier-Williams). The term may have originally referred to temple priests at river crossings or fords where travelers propitiated a deity before crossing. The Sanskrit term seems to have undergone metonymic transfer in referring to those able to ford the turbulent river of saṃsāra (as in the Jain tīrthaṅkaras, “ford makers”), and it came to be used in Buddhist sources to refer to teachers of rival religious traditions. The Sanskrit term is closely rendered by the Tibetan *mu stegs pa*: “those on the steps (*stegs pa*) at the edge (*mu*).”

g.115 transgression requiring forfeiture

spong ba'i ltung byed

སྤོང་བའི་ལཱུང་བྱེད།

naihsargikā-pātayantika

One of two types of transgression, the third most severe class of monastic offense. A transgression requiring forfeiture must be sanctioned (Tib. *byin gyis brlab pa*; Skt. *adhiṣṭhāna*) while the offending monk forfeits whatever object he possesses in excess of allowances. The Buddha prohibited thirty such acts for monks.

g.116 travel the countryside

ljongs rgyur 'dong ba

ལྷོངས་རྒྱུ་འདོང་བ།

janapadacāra

The “countryside” refers to the hamlets and villages where the nonurban populace lived. This phrase reflects the saṅgha’s original practice of wandering the countryside for most of the year before settling in parks for duration of the monsoon.

g.117 Upāli

nye ba 'khor

ཉེབས་འཁོར།

upāli

Originally a court barber in Kapilavastu, he went forth as a monk along with other young men of the Śākya royal household and became a great upholder of monastic discipline. He recited the vinaya at the First Council following the Buddha’s passing.

g.118 upavasatha

bsnyen gnas

བསྟེན་གནས།

upavasatha

A fast or related observance undertaken during the full or new phase of the moon. The Buddhist Hybrid Sanskrit term *poṣadha* was derived from the classical Sanskrit term *upavasatha* and translated into Tibetan both as *gso sbyong* and as *bsnyen gnas*, i.e. the monastic restoration rite and the eightfold observance both lay and monastic Buddhists may do on the upavasatha.

g.119 verbally communicate

ngag gi rnam par rig byed kyis

ངག་གི་རྣམ་པར་རིག་བྱེད་ཀྱིས།

vāgvijñapti

If monastics are unable to attend an official act of the saṅgha, they must send their consent for the act and convey their purity (Tib. *yongs su dag pa*; Skt. *pariśuddhi*) through a proxy or intermediary. Such consents and professions may be conveyed either verbally or physically.

g.120 visiting monk

dge slong glo bur du 'ongs pa

དགེ་སློང་གློ་བུར་དུ་འོངས་པ།

āgantuko bhikṣuḥ

A distinction is made between monks who are visiting a monastery and those who are long-term residents (i.e., Tib. *gnyug mar gnas pa*, Skt. *naivāsika*) and familiar with the inner and outer workings of the community. See Kalyāṇamitra (F.313.b.4–5).

g.121 walk

bcag pa

བཅག་པ།

—

To walk (present tense: '*chag pa*') back and forth in meditation, as in the Zen practice of *kinhin*.

g.122 wandering mendicant

kun du rgyu

ཀུན་དུ་རྒྱ།

parivrājaka

According to the *Āpastamba Dharmasūtra* (ca. fourth–fifth c. BCE), someone who has completed the Brahmanical studentship (Skt. *brahmacarya*) may go on to live as a wandering mendicant. According to *The Chapter on Going Forth*, Śāriputra's brother, Koṣṭhila, became a wandering mendicant among the Lokāyata ascetics of the south where he was known as Dīrghanakha. Later, on returning to Magadha, he went to see his brother and the Buddha, who gave a discourse on nonself that served as the catalyst for the awakening of both Śāriputra and Koṣṭhila. See *The Chapter on Going Forth* (Toh 1, ch. 1), 1-332-1.363.

g.123 ward

lhan cig gnas pa

ལྷན་ཅིག་གནས་པ།

sārdhamvihārin

For at least five years after ordination, monks and nuns must live with or near a monastic mentor or “support” (Tib. *gnas*; Skt. *niśraya*). Generally, the preceptor (Tib. *mkhan po*; Skt. *upādhyāya*) serves as the new monk or nun’s “support,” in which case the new admit is called a “ward.” But if the mentee wishes to travel while their mentor does not (or vice versa), the ward must take a new support from among the saṅgha elders. The new support is known as the “support instructor” (Tib. *gnas kyi slob dpon*; Skt. *niśrayācārya*) while the new monk or nun is known as their “apprentice” (Tib. *nye gnas*; Skt. *antevāsika*). See *The Chapter on Going Forth* (Toh 1, ch. 1), 1.628–1.678.

g.124 water jug

ril ba spyi blugs

རིལ་བ་སྤྱི་བླུགས།

kuṇḍikā

A water vessel used for washing.