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The Chapter on Lifting Restrictions

Pravāraṇāvastu

འདུལ་བ་གཞི་ལས། དགག་དབྱེ་འགཞི།

'dul ba gzhi las/dgag dbye'i gzhi

The Chapter on Lifting Restrictions" from The Chapters on Monastic Discipline

Vinayavastu Pravāraṇavastu

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co.

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SUMMARY

s.

s.1 *The Chapter on Lifting Restrictions* is the third of *The Chapters on Monastic Discipline's* seventeen chapters. It recounts the origins, timing, and procedures for a rite—held at the end of the rains retreat as an adjunct to the Rite of Restoration (*poṣadha*)—known as the Rite of Lifting Restrictions (*pravāraṇa*). During this rite, monastics invite other monastics who have passed the rainy season with them to speak of any unconfessed offenses they have seen, heard, or suspected the inviting monastic of committing during the rains retreat. If a monk thus prompted recalls an offense, he must make amends before the members of the saṅgha can communally verify their purity. This rite helps to ensure harmony in the saṅgha by providing monks with a forum in which they may air and address concerns about their fellow monks' conduct before they disperse, either to wander the countryside or go to another monastery. This semi-public affirmation of the saṅgha's purity would also help preserve its reputation among the laypeople. At the conclusion of the rite, goods that have been offered to the saṅgha during the rains are distributed to those monastics who are entitled to a share, that is, those who stayed on site for the duration of the rains.

s.2 The Rite of Lifting Restrictions is the second of the “Three Rites,” along with the Rite of Restoration and the Rite of Pledging to Settle for the Rains, as set out in *The Chapter on the Restoration Rite* and *The Chapter on the Rains* respectively. 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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ac.2

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i.

INTRODUCTION

· Overview ·

i.1 *The Chapter on Lifting Restrictions* is the third of the seventeen chapters in *The Chapters on Monastic Discipline*. It recounts the origins, timing, and procedures for the rite of *pravāraṇa* or “lifting restrictions,” held at the end of the rains retreat as an adjunct to the Rite of Restoration, or *poṣadha*. Although in practice the rite of lifting restrictions is performed at the end of the rains, months after the rite in which monastics pledge to undertake the rains retreat, the chapters on these two rites appear in reverse order in *The Chapters on Monastic Discipline*,¹ with *The Chapter on Lifting Restrictions* first, followed by *The Chapter on the Rains*.²

i.2 During the rite of lifting restrictions each monk “invites” the other monks to “prompt” his recollection of any offenses he has not confessed. If one of the monks has seen, heard, or suspects the first monk of an unconfessed offense, the second monk may prompt the first’s memory by narrating the circumstances in which the offense allegedly occurred. The proper procedures for conducting this delicate affair—accusations of improper conduct may easily cause a schism in the saṅgha—provide the main content of the present chapter. *The Chapter on Lifting Restrictions* does not, however, explain how to deal with disputes that arise from these invitations and the responses they prompt. A complete picture of the Mūlasarvāstivādin protocols for handling denials, disputes, punishments, and their rescissions must be pieced together from at least seven of *The Chapters on Monastic Discipline*’s seventeen chapters.³ The rite of lifting restrictions described here proceeds from the premise that participating monks either willingly confess their offenses from the start or willingly acknowledge them when their memory is prompted.

· Structure and Contents ·

i.3 Like the other chapters of *The Chapters on Monastic Discipline*, *The Chapter on Lifting Restrictions* starts with a “global summary” or *piṇḍoddāna*.⁴ In this case, the global summary groups the contents of the text into five sections. The first section sets out the procedures by which restrictions are lifted, and the remaining four describe the contingencies that may bear on how the rite is performed.

· · Lifting Restrictions · ·

i.4 The first section, after its own summary (*uddāna*), opens with a *nidāna*, or “narrative introduction” in which we learn the reputed origins of the rite of lifting restrictions. We join the Buddha as he is making a pledge to pass the rainy season at Prince Jeta’s Grove, Anāthapiṇḍada’s Park in Śrāvastī. Elsewhere, somewhere off in the countryside, a group of monks pledge to spend the rains at a site some days’ distance. These monks adopt a rule of silence, and under the conditions of this ad hoc agreement, the monks have neither discussed nor thought about the others’ offenses in conduct, view, propriety, or livelihood. When they later tell the Buddha about their arrangement, the Buddha rebukes them. We are largely left to infer the significance of this criticism of silence. The monastic logic, however, is not so hard to parse: offenses are to be confessed, not concealed. Thus, before parting ways at the end of the monsoon, monks should gather together and observe the rite of lifting restrictions, inviting their fellow monks to prompt their memory of unconfessed misconduct. Thus, when the community disperses, the monks can leave one another, and the lay people too, with the assurance that they and their fellow monks are pure.

i.5 One or two weeks before the rains retreat ends,⁵ the monks should inform the people in nearby towns and cities of the upcoming rite of lifting restrictions. On the eve of the ceremony, the local populace gathers at the monastery to hear learned monks teach the Dharma. Then, before sunrise the next morning, the monks withdraw into the inner circle to perform the rite of lifting restrictions.⁶ First, a “monk who directs the lifting of restrictions” must be appointed. A monk may serve as a director of lifting restrictions provided that he knows what constitutes a proper “lifting of restrictions”—i.e., knows how an invitation for an accusation should be extended—and is not driven by caprice, anger, confusion, or fear. If a community has a large number of monks, several officiants may be appointed.

i.6 Grass for seating is then distributed to the saṅgha before the saṅgha elder makes a motion, asking the saṅgha to allow the rite of lifting restrictions to proceed. While the monk director of lifting restrictions stands before him, the

saṅgha elder invites the other monks to speak of any offenses they have seen, heard, or suspected him to have incurred by repeating the following formula one, two, or three times:⁷

i.7 “Honorable saṅgha, please listen. Today is the saṅgha’s lifting of restrictions, the fifteenth. Today is also my, the monk so-and-so’s, lifting of restrictions and the fifteenth. I, the monk so-and-so, lift restrictions regarding the three grounds: what has been seen, heard, or suspected by the honorable saṅgha. I ask the venerable ones to admonish me. I ask the venerable ones to instruct me. I ask the venerable ones to guide me. The venerable ones extend their compassion, so I ask them to extend their compassion toward me. If I know of or see an offense, I will properly make amends in accord with the Vinaya.”⁸

i.8 So long as the saṅgha is not in any danger, each monk, in order of seniority, then invites others to remind him of any offenses he may have forgotten to confess by repeating the same formula. The procedures for handling any resulting disputes over offenses are laid out in chapter 16, *The Chapter on Disputes*.⁹ Once all of the monks have extended invitations to their brethren, the monk director of lifting restrictions then does so, followed by nuns, nun postulants, male novices, and female novices.¹⁰ The monk officiant then proceeds to “lift restrictions on materials” that the saṅgha has received during the rains before inviting the public in to present the saṅgha with further offerings. Khenpo Shenga explains the reasoning for this: giving to a saṅgha freshly affirmed in its purity, pure in intent, loving, and meritorious bears great fruit.¹¹

i.9 This first section (“Lifting Restrictions”), which is signaled by key words in the chapter’s global summary, closes with a brief explanation of how a sick monk unable to attend the rite of lifting restrictions should send his invitation to recollect offenses. The protocols are similar to those described in chapter 2, *The Chapter on the Restoration Rite*, in which an ill monk sends his profession of purity and consent for the restoration rite.

.. Contingencies ..

i.10 The remaining topics mentioned in the chapter’s global summary describe several contingencies that affect how and when the rite of lifting restrictions is performed.

i.11 The second section (“Improper”) states that the lifting of restrictions can be repeated once, twice, or three times, but stipulates that if the lifting of restrictions is suspended before the entire ceremony is completed, it is an

improper lifting of restrictions. The Buddha also provides for a “collective lifting of restrictions,” when appropriate.

i.12 In the third section (“Monk”), the circumstances in which one may recite the lifting of restrictions once or as an assembly are spelled out. Each of the reasons, given in the summary verse that heads the chapter, relates to the welfare of the monks. The section concludes with an exchange between Upāli and the Buddha about whether monks who arrive late during the rains should be invited to participate in the rite. In an exchange with Upāli, the Buddha consents to their participation but declares that, because they have arrived late, any accusations they may make should not be accepted, that is, taken into consideration.

i.13 The fourth section (“Repetition”) enumerates the proper protocols to follow in the event that a monk incurs an offense or is accused of having done so on the day leading up to the rite of lifting restrictions. Following the pattern established in the previous chapter, *The Chapter on the Restoration Rite*, scheming to exclude others from the rite of lifting restrictions and then “inviting” recollections of offenses in their absence is deemed to be improper. The reason for this would seem obvious—such an exclusive “invitation” is not to be mistaken for a truly transparent invitation for fellow monks to address the lingering unease they have about specific incidents.

i.14 In the fifth section (“Rains”), a group of resident monks is faced with a group of quarrelsome visiting monks, who make it difficult for the saṅgha to invite each other to recollect offenses. The tension between the resident and visiting monks threatens the traditional closure of the rains retreat, where the saṅgha’s purity is affirmed and the collective offerings are dispersed to the monks. The atmosphere is so charged that the monks fear their invitations will become weaponized, inviting only accusations that will then be used as a wedge to exert influence or control over a monastery and its resources. In such fraught circumstances, the advice, in brief, is as follows: Do not take action immediately against the quarrelsome monks; instead, delay the rite of lifting restrictions for two or three fortnights, as marked by the restoration rite. If the visitors’ hostility has not dissipated by then, the resident monks may convene in a special boundary established for such hostile situations. If that does not work, the resident monks are instructed to extend to the visiting monks conciliatory gestures similar to those that *The Chapter on the Restoration Rite* stipulates should be made to visiting monks who uphold the sūtras, the vinaya, or the māṭṛkā: welcome them with friendly words, wash their begging bowls, mend their ceremonial robes, offer them baths and oils, offer them rich foods, and give them the opportunity to explain the Dharma.

· Adaptations for Nuns ·

i.15 In *The Chapters on Monastic Discipline*, it is males who form both audience and performers in the rites of ordination, restoration, lifting restrictions, and pledging to settle for the rains—the respective subjects of chapters 1 through 4. The gendering here reflects a gendered binary in the Buddhist saṅgha as encapsulated by the story of Mahāprajāpatī’s extended campaign to secure the Buddha’s consent for the ordination of women, which is told in *The Chapter on Minor Matters of Monastic Discipline*.¹² Eventually the Buddha relents and stipulates the wording for the nuns’ ordination and entrustment to her monastic mentor or “support”:

i.16 “From this day forth, (state her name) shall regard her preceptress as her mother. And her preceptress will regard her as her daughter. From this day, so long as you live, you must honor your preceptress. And your preceptress will honor you so long as she lives.”¹³

i.17 Dharmamitra, who wrote an authoritative commentary on Guṇaprabha’s sūtra digest of the Mūlasarvāstivāda Vinaya, explains how the ritual language of the Mūlasarvāstivādin texts can be easily adapted for the participation of nuns:

i.18 “For ordination, everywhere that [the monks’ rite] says ‘monk’ [the monk officiant] should say ‘nun.’ Here, ‘the officiant [who performs] the motion, and so forth,’ is the monk officiant [who performs] the motion for ordination. Apart from this monk officiant, for the other positions such as instructor confidante and preceptor, the word ‘nun’ should be said instead of ‘monk.’”¹⁴

i.19 Butön Rinchen Drup, the remarkable fourteenth-century Tibetan bibliographer and historiographer, says that translating the going forth and ordination rites for females is simply a matter of swapping out male-gendered terms for female ones.¹⁵ In the case of the rites of restoration, lifting restrictions, and pledging to settle for the rains, those pronouns are easily swapped in contemporary Tibetan practice, while textually, *The Chapter on Lifting Restrictions* emphasizes not gender but the ability of someone on site to lead *The Prātimokṣa Sūtra* recitation.

· The Etymology of *Pravāraṇa* ·

i.20 The Sanskrit word *pravāraṇa* is derived from the root *vr̥*, which can mean “to prevent,” “to restrain,” or “to restrict,” as well as “to choose,” “to ask for,” or “to beg.” It assumes a wide range of meanings depending on context and

the grammatical transformations it undergoes. In Epic Sanskrit, *pravāraṇa* may imply “satisfaction,” while in other cases it means “invitation,” as in “to invite gifts,” as we see here in the “invitation for material goods.”

i.21 *Pavāraṇā*, the Pāli Vinaya’s parallel to the Mūlasarvāstivāda Vinaya’s *pravāraṇā*,¹⁶ is generally translated as “invitation,” which captures the meaning of “lifting restrictions” in the present chapter. In *The Chapter on Lifting Restrictions*, “to lift restrictions” means “to invite” and the two translations can be used interchangeably; for instance, Kalyāṇamitra’s gloss of *pravāraṇa* might be translated as:

i.22 “ ‘To invite,’ to give the opportunity to monks with whom one has pledged to settle for the rains to prompt [one’s recollection of an offense] with what they have seen, heard, or suspected.”¹⁷

i.23 The Indic sources preserved in the Kangyur and Tengyur, however, suggest the Sanskrit *pravāraṇāṃ pravārayitum* had a specific and technical meaning to ears trained in the Vinaya, which presumably led to *pravāraṇa* being translated into Tibetan as *dgag dbye*. The entry on *dgag dbye* written for the *Mahāvīyutpatti*, a ninth-century Sanskrit-Tibetan lexicon, glosses *pravāraṇa* with *pramuktavāraṇa*, meaning “a restraint that has been released,” and then offers the following definition: “to give an opportunity for disagreements and disputes about what was heard, seen, or suspected, which is otherwise prohibited while pledged to settle for the rains retreat.”¹⁸

· The Text ·

i.24 The present translation is based on the Tibetan text of the version of the chapter in the Degé Kangyur, with reference to versions in other Kangyurs as detailed in the endnotes. The text was originally translated into Tibetan by Palgyi Lhünpo under the guidance of the Kaśmīri abbot Sarvajñādeva, the Indian abbot Vidyākaraprabha, and the Kaśmīri abbot Dharmākara. Their work was later proofread and finalized by Vidyākaraprabha and the translator-editor Paltsek.

i.25 *The Chapter on Lifting Restrictions* was translated into Chinese by the Chinese monk Yijing in the late seventh to early eighth century CE.¹⁹

i.26 In Sanskrit, *The Chapter on Lifting Restrictions* is not extant in full, but four of its six manuscript folios were recovered at Gilgit.²⁰ All but the righthand side of the first of these four folios is missing, but the remaining three folios are in relatively good condition, having sustained only slight losses or damage to the individual characters, or *akṣaras*.²¹ Editions based on these manuscripts have been published by Dutt (1950), Bagchi (1970), and Chung (1998). Despite these scholars’ efforts, numerous textual problems remain,²² so the

Sanskrit reader would be advised to consult the facsimile edition of the manuscripts published in Clarke (2014), along with complete textual concordances.

i.27 We have read the translation against the Sanskrit input version of Chung and Wille as well as against Yijing's Chinese translation, and have also consulted Chung (1998), who provides relevant Sanskrit parallels drawn from other texts and compares Yijing's Chinese and the Tibetan translation. See also the Japanese *yomikudashi* of Yijing's text.²³

i.28 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 Lifting Restrictions**

p.

Prologue

[F.221.b]

p.1 A global summary²⁴ of *The Chapter on Lifting Restrictions*:²⁵

p.2 *Lifting restrictions, improper, monk, and
Repetition,*²⁶ *rains, and the latter.*²⁷

1. Lifting Restrictions

1.1 A summary:

1.2 Consent to lift restrictions,
Appointing the director of lifting restrictions,
Categorizing proper and improper, and
An act to tend the sick.

. CONSENT TO LIFT RESTRICTIONS .

1.3 The Blessed Buddha pledged to settle for the rains²⁸ in Śrāvastī, in Prince Jeta's Grove, Anāthapiṇḍada's Park. Meanwhile, a great many monks adopted the following rule as they pledged to settle for the rains elsewhere:²⁹ "Venerable ones, [F.222.a] during the rains no monk among us should prompt or remind³⁰ a monk about an offense of pure conduct,³¹ lapse of view,³² lapse of observance,³³ or lapse of livelihood.³⁴ If one among us sees that a water jug or a wash bucket is empty, dry, or without water, he should fill it if he can do so on his own, and then leave it where it belongs. If he cannot do so on his own, he should signal with his hands³⁵ to another monk and, joining hands, put it where it belongs. Then, while keeping silent, they should leave without speaking to one another."

1.4 The monks, having adopted such a rule, then pledged to settle for the rains there.

1.5 After the three months of the rains had passed, the great many monks mended their robes. After mending their robes, they took up their begging bowls and robes and, without speaking to one another, set out on the journey to Śrāvastī. Traveling in stages, they eventually arrived in Śrāvastī where, having stored their begging bowls and robes and washed their feet, the great many monks went to the Blessed One. After bowing their heads at the Blessed One's feet, they sat off to one side.

- 1.6 It is natural for blessed buddhas to welcome those monks who come to visit them with the welcoming words, “Monks, where have you come from? Where did you pledge to settle for the rains?” And so the Blessed One welcomed the monks who had come, asking, “Monks, where have you come from? Where did you pledge to settle for the rains?”
- 1.7 “Honorable One, we have just now come from such and such a place.³⁶ We pledged to settle for the rains there.” [F.222.b]
- 1.8 “Monks, were you at ease in pledging to settle for the rains there? Were you not wearied by seeking alms?”³⁷
- 1.9 “No, Honorable One. We were at ease in pledging to settle for the rains. We were not wearied by seeking alms.”
- 1.10 “Monks, how is it that you were at ease in pledging to settle for the rains and were not even wearied by seeking alms?”
- 1.11 “Honorable One, we, the great many monks here, adopted the following rule as we pledged to settle for the rains there: ‘Venerable ones, during the rains no monk among us should prompt or remind a monk about an offense of pure conduct, lapse of view, lapse of observance, or lapse of livelihood. If one among us sees that a water jug or a wash bucket is empty, dry, or without water, he should fill it if he can do so on his own, and then leave it where it belongs. If he cannot do so on his own, he should signal with his hands to another monk and, joining hands, put it where it belongs. Then, while keeping silent, they should leave without speaking to one another.’
- 1.12 “Honorable One, after adopting such a rule, we pledged to settle for the rains there. Honorable One, that is how we were at ease in pledging to settle for the rains and were not even wearied by seeking alms.”
- 1.13 “Deluded beings! Do you think that those who live with the enemy³⁸ can be at ease while pledged to settle for the rains?³⁹ Deluded beings! Not speaking is the tīrthikas’ standard. Therefore, a monk should not pledge silence.⁴⁰ [F.223.a] A monk will be guilty of a breach if he pledges silence. Moreover, a monk who has pledged to settle for the rains should lift restrictions on the saṅgha regarding the three grounds of what has been seen, heard, or suspected.”

· APPOINTING THE DIRECTOR OF LIFTING RESTRICTIONS ·

- 1.14 The Blessed One had declared, “A monk who has pledged to settle for the rains should lift restrictions on the saṅgha regarding the three grounds of what has been seen, heard, or suspected,” but the monks did not know how to lift restrictions. So, the Blessed One said, “If a lifting of restrictions is to be

- performed in seven or eight days,⁴¹ those in the surrounding towns should be informed that on such and such a day the restrictions on the saṅgha will be lifted.
- 1.15 “Those monks who have taken a support⁴² should energetically prepare ceremonial offerings at the stūpa and the circumambulation path around the stūpa; they should clean and decorate the perfumed sanctuary.⁴³ Boarding and resident monks⁴⁴ should sweep, sprinkle water over, and spread a fresh paste of dung over the floor of the monastery. Rich goods should be offered to the saṅgha.⁴⁵ Monks who uphold the sūtras, the vinaya, or the māṭṛkā should explain the Dharma throughout the night.⁴⁶ If they know they will not be able to perform the lifting of restrictions until dawn, they should note the time and do as they please.
- 1.16 “Then⁴⁷ one, two, or several monks should be appointed to direct the lifting of restrictions.⁴⁸ For a monk who is to direct the lifting of restrictions, 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 a proper from an improper lifting of restrictions. If these five factors pertain to someone not already appointed to direct the lifting of restrictions, he should not be appointed, and if already appointed should be relieved of that position. [F.223.b]
- 1.17 “For a monk who is to direct the lifting of restrictions, there are five other factors that may pertain such that someone not already appointed should be appointed, and if already appointed should not 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 a proper from an improper lifting of restrictions. If these five factors pertain to someone not already appointed to direct the lifting of restrictions, he should be appointed, and if already appointed should not be relieved of that position.
- 1.18 “He should be appointed in the following way: After setting out a seat, strike the gaṇḍī beam and inform the monks of the matter at hand. Once the entire saṅgha is seated and has a quorum, his willingness should be secured first.
- 1.19 “ ‘Are you, so-and-so, willing to direct the lifting of restrictions for the saṅgha settled for the rains?’⁴⁹
- 1.20 “He should reply:
- 1.21 “ ‘I am willing to do so.’
- 1.22 “Then one monk should make a motion and then perform the act:

- 1.23 “ ‘Honorable saṅgha, please listen. This monk, so-and-so, is willing to direct the lifting of restrictions for the saṅgha settled for the rains. If the time is right and the saṅgha can accept it, I ask that the saṅgha give their consent. Once the saṅgha appoints this monk to direct the lifting of restrictions, this monk so-and-so who directs the lifting restrictions will become the director of lifting restrictions for the saṅgha settled for the rains.’
- 1.24 “That is the motion. The act should be performed in the following way:
- 1.25 “ ‘Honorable saṅgha, please listen. The monk so-and-so is willing to direct the lifting of restrictions for the saṅgha settled for the rains. Therefore, should the saṅgha appoint the monk so-and-so to direct the lifting of restrictions for the saṅgha settled for the rains for that purpose, those venerable ones who can accept the appointment of the monk so-and-so to direct the lifting of restrictions should remain silent. Those who cannot accept it should speak now.’
- 1.26 “Once the saṅgha has accepted and given consent for the appointment, [F.224.a] the saṅgha has appointed the monk so-and-so to direct the lifting of restrictions for the saṅgha. By thus remaining silent, they assent to the proposed act.⁵⁰
- 1.27 “I will formulate the rules of customary conduct for the monk who directs the lifting of restrictions: The monk who directs the lifting of restrictions should set out grass⁵¹ for the saṅgha and then distribute it. If there is only one monk who directs the lifting of restrictions, he should distribute the grass from most senior to most junior. If there are two, one should distribute the grass from most senior while the other does so from the most junior. If there are several of them, one should distribute the grass from most senior, one from the middle, and one from the most junior.⁵²
- 1.28 “After that, the saṅgha elder should perform an act by motion alone.⁵³
- 1.29 “ ‘Honorable saṅgha, please listen. Today is the fifteenth, the saṅgha’s lifting of restrictions. If the time is right and the saṅgha can accept it, I ask that the saṅgha give their consent. Today the saṅgha will lift restrictions.’
- 1.30 “That is the motion.
- 1.31 “Then, the monk who directs the lifting of restrictions should stand⁵⁴ in front of the saṅgha elder, who should say:

- 1.32 “ ‘Honorable saṅgha, please listen. Today is the fifteenth, the saṅgha’s lifting of restrictions. As today is also my, the monk so-and-so’s, fifteenth and my lifting of restrictions, I, the monk so-and-so, lift restrictions upon the honorable saṅgha regarding the three grounds of what they have seen, heard, or suspected of me. Venerable ones, please admonish me.⁵⁵ Venerable ones, please instruct me.⁵⁶ I ask the venerable ones to care for me. May the saṅgha show compassion and have compassion for me. [F.224.b] If I know of or see an offense, I will properly make amends for that offense in accord with the Vinaya.’
- 1.33 “He should repeat this a second and a third time. The saṅgha, down to the newest member, should lift restrictions in the same way, after which the monks who direct the lifting of restrictions should lift restrictions. If there are two monks who direct the lifting of restrictions, they should lift restrictions to one another. If there is only one, he should lift restrictions in front of another monk. Nuns, nun postulants, male novices, and female novices should be made to lift restrictions after that.
- 1.34 “After that, the monk who directs the lifting of restrictions should sit⁵⁷ in front of the most senior and say:
- 1.35 “ ‘The saṅgha has lifted restrictions.’
- 1.36 “Then everyone should say:
- 1.37 “ ‘The restrictions have been properly lifted. The restrictions have been perfectly lifted.’
- “If this is said, then all is well. If they do not say this, they will be guilty of a breach.
- 1.38 “After that, the monk who directs the lifting of restrictions should take a needle (a blade is also acceptable), sit in front of the senior monk, and say:⁵⁸
- 1.39 “ ‘Honorable ones, let this small thing be admitted in the lifting of restrictions on the saṅgha who have settled for the rains.’
- 1.40 “All should say:
- 1.41 “ ‘It is well admitted, perfectly admitted.’
- 1.42 “Then all of the goods that have been received, no matter how small, should be distributed in their entirety among the saṅgha.”⁵⁹

- 1.43 The venerable Upāli asked the Blessed Buddha, “Honorable One, how many acts of lifting restrictions are there?”
- 1.44 “Upāli, there are four: they are liftings of restrictions without a quorum done improperly, those with a quorum done improperly, those without a quorum done properly, and those with a quorum done properly. Upāli, among these, there is one act of lifting restrictions that is proper and with a quorum—that is the lifting of restrictions with a quorum done properly.” [F.225.a]

· AN ACT TO TEND THE SICK ·

- 1.45 On the fifteenth, the day of lifting restrictions, the Blessed One sat on a seat that had been arranged before the saṅgha of monks. The Blessed One then said to the monks, “Monks, the night is fading. Perform the lifting of restrictions.”⁶⁰
- 1.46 Then a monk rose from his seat, took his upper robe from one shoulder, and, bowing with palms pressed together in the direction of the Blessed One, said to him, “There is a monk, sick, suffering, and tormented by illness, on site. What shall we do about him?”
- 1.47 The Blessed One replied, “His lifting of restrictions should be received.” Since the monks did not know how to receive the lifting of restrictions the Blessed One spoke of when he said, “His lifting of restrictions should be received,” the Blessed One said, “One monk may receive the lifting of restrictions from one, two, or even many, so long as he is able to state each of their names.”⁶¹
- 1.48 “I will formulate the rules of customary conduct for a monk offering his lifting of restrictions. A monk offering his lifting of restrictions, having taken his upper robe from one shoulder and removed his sandals, should pay his respects in order of seniority, and then squat. With palms pressed together, he should say:
- 1.49 “ ‘Venerable ones, please listen. Today is the fifteenth, the saṅgha’s lifting of restrictions. Today is also the fifteenth, the day of lifting restrictions for me, the monk so-and-so. I, the monk so-and-so, lift restrictions upon the honorable saṅgha regarding the three grounds of what has been seen, heard, or suspected of me. I, the monk so-and-so, profess that I am pure of hindering qualities. I also profess my purity for the lifting of restrictions.’⁶² Let my profession be known.’
- 1.50 “That is then said a second and a third time. If the monk offering his lifting of restrictions physically communicates his offer to lift restrictions, the lifting of restrictions should be deemed as having been offered. If he verbally

communicates his offer to lift restrictions, the lifting of restrictions should be deemed as having been offered. [F.225.b] If he is unable to physically or verbally communicate his offer to lift restrictions, the entire saṅgha should go to him or, alternatively, the monk should be brought among saṅgha. If the entire saṅgha neither goes to him nor brings that monk among the saṅgha,⁶³ and they lift restrictions without a quorum,⁶⁴ they will be guilty of a breach.

1.51 “Monks, I will formulate the rules of customary conduct for a monk who receives a lifting of restrictions. Once he has received a lifting of restrictions, the monk who receives a lifting of restrictions 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,⁶⁵ 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.

1.52 “Then, when the saṅgha elder says, ‘Venerable ones, profess the consent and purity of those monks who have not come. Let their profession be known,’ the receiving monk says while seated in front of the nearest monk, ‘Venerable one, please listen. There is a monk, sick, suffering, and tormented by illness, at another site. Today is the fifteenth, the saṅgha’s lifting of restrictions. As it is also the fifteenth, the day of lifting restrictions, for that monk, the monk so-and-so lifts restrictions on the saṅgha regarding the three grounds of what has been seen, heard, or suspected of him,⁶⁶ [F.226.a] so his restrictions have been lifted. I also announce his consent for the lifting of restrictions. Let this profession be known.’⁶⁷

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

1.54 The venerable Upāli asked the Blessed Buddha, “Honorable One, if the monk who has received a lifting of restrictions were to die immediately after receiving a lifting of restrictions, has the lifting of restrictions been received or not?”

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

1.55 “If the monk who has received a lifting of restrictions⁶⁸ were to make 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 lifting of restrictions been received or not?”
- “Upāli, it has not been received and should be received again.”
- 1.56 “If the monk who has received a lifting of restrictions were to die on the way, has the lifting of restrictions been received or not?”
- “Upāli, it has not been received and should be received again.”
- 1.57 The remaining contingencies should be expressed at length, as in the earlier *Chapter on the Restoration Rite*.⁶⁹
- 1.58 The venerable Upāli asked the Blessed Buddha, “Honorable One, what should a monk living alone at a site do on the fifteenth, the day of lifting restrictions?”
- 1.59 “Upāli, on the fifteenth, the day of lifting restrictions, that monk should sprinkle the temple floor with water, sweep it, spread a fresh paste of dung over it, set up a lion throne, set out a seat, [F.226.b] and announce as best he can the opportunity to listen to the Dharma.⁷⁰ After that, he should sit in the highest place around and look into the four directions.
- 1.60 “If pure, like-minded monks should come, he should say to them, ‘O venerable ones! Come quickly! It is the fifteenth, the saṅgha’s lifting of restrictions, so let you and I sit together and lift restrictions.’
- 1.61 “If this occurs, then all is well. If it does not, then that monk, having sat upon his seat, should rouse the following intention, and say, ‘Today is the fifteenth, the saṅgha’s lifting of restrictions. As it is also the fifteenth, the day of lifting restrictions, for me, I, the monk named so-and-so, sanction my lifting of restrictions. When I find a saṅgha assembly, I will participate in the lifting of restrictions together with the saṅgha assembly.’⁷¹
- 1.62 “It should be sanctioned a second and a third time.
- 1.63 “Where two monks are staying together, they should take turns professing to one another.
- 1.64 “Likewise, where three monks are staying together, they should take turns professing to each other.
- 1.65 “Where four monks are staying together, they should make a motion and perform the lifting of restrictions. A monk who directs the lifting of restrictions should not be appointed.
- 1.66 “Where five monks are staying together, they should make a motion and perform the lifting of restrictions. A monk who directs the lifting of restrictions should be appointed but a sick monk’s lifting of restrictions should not be received.
- 1.67 “Where six or more monks are staying together, they should make a motion and perform the lifting of restrictions. A monk who directs the lifting of restrictions should be appointed and a sick monk’s lifting of restrictions

should be received.”

2. Improper

2.1 An intervening summary:⁷²

2.2 *In pledging to settle,
Suspending an improper rite,
A lifting of restrictions recited once, and
When a single repetition should be done.*⁷³

· IN PLEDGING TO SETTLE, SUSPENDING AN IMPROPER RITE, A LIFTING OF RESTRICTIONS RECITED ONCE, AND WHEN A SINGLE REPETITION SHOULD BE DONE

2.3 “There is the one proper suspension of the lifting of restrictions and the one improper suspension of the lifting of restrictions; the three proper suspensions of the lifting of restrictions [F.227.a] and the one improper suspension of the lifting of restrictions; and the five proper suspensions of the lifting of restrictions and the one improper suspension of the lifting of restrictions.

2.4 “What are the one proper suspension and the one improper suspensions of the lifting of restrictions? When the lifting of restrictions is to be recited once, a suspension of the lifting of restrictions before the chanting is finished is a proper suspension of the lifting of restrictions. But a suspension of the lifting of restrictions after the recitation is finished is an improper suspension of the lifting of restrictions. Thus, these are the one proper suspension and the one improper suspension of the lifting of restrictions.

2.5 “What are the three proper suspensions of the lifting of restrictions and the one improper suspension of the lifting of restrictions? When the lifting of restrictions is to be recited twice, a suspension of the lifting of restrictions before the recitation of the first repetition is finished is a proper suspension of the lifting of restrictions. A suspension of the lifting of restrictions after the [first] recitation is finished is a proper suspension of the lifting of

restrictions. A suspension of the lifting of restrictions before the recitation of the second repetition is finished is a proper suspension of the lifting of restrictions. But a suspension of the lifting of restrictions after the [second] recitation is finished is an improper suspension of the lifting of restrictions. These are the three proper suspensions and the one improper suspension of the lifting of restrictions.

2.6 “What are the five proper suspensions of the lifting of restrictions and the one improper suspension of the lifting of restrictions? When the lifting of restrictions is to be recited three times, a suspension of the lifting of restrictions before the recitation of the first repetition is finished is a proper suspension of the lifting of restrictions. A suspension of the lifting of restrictions after the [third] recitation is finished is a proper suspension of the lifting of restrictions. A suspension of the lifting of restrictions before the recitation of the second repetition is finished is a proper suspension of the lifting of restrictions. A suspension of the lifting of restrictions after the second recitation is finished is a proper suspension of the lifting of restrictions. A suspension of the lifting of restrictions before the recitation of the third repetition is finished is a proper suspension of the lifting of restrictions. [F.227.b] But a suspension of the lifting of restrictions after the third recitation is finished is an improper suspension of the lifting of restrictions. These are the five proper suspensions and the one improper suspension of the lifting of restrictions.

2.7 “There are liftings of restrictions with a single repetition. There are liftings of restrictions with two repetitions. There are liftings of restrictions with three repetitions. There are liftings of restrictions as an assembly.”⁷⁴

3. Monk

3.1 For what reason is the lifting of restrictions recited once?

3.2 An intervening summary:⁷⁵

3.3 *Hemorrhoids, rains, king,
The ascertainment of sweet dharmas,
Matters considered to act as an obstacle to the saṅgha, and
A well-gathered assembly.*

· HEMORRHOIDS ·

3.4 “On the fifteenth, the day of lifting restrictions, a great many monks afflicted with hemorrhoids may be seated and have a quorum when the monk who directs the lifting of restrictions thinks, ‘Today is the fifteenth, the saṅgha’s lifting of restrictions, but the great many monks sitting who have a quorum are afflicted with hemorrhoids. If I direct the lifting of restrictions by reciting the lifting of restrictions three times, these venerable ones will be ill at ease! Oh dear! I will direct the lifting of restrictions with the lifting of restrictions recited once.’

3.5 “Suppose he then directs the lifting of restrictions with the lifting of restrictions recited once—that is the reason for the lifting of restrictions recited once.”

· RAINS ·

3.6 “Another reason for the lifting of restrictions recited once: On the fifteenth, the day of lifting restrictions, a great many seats may be spread out with no canopy overhead as rain falls or looks as if it will. Considering this, the monk who directs the lifting of restrictions may think, ‘Today is the fifteenth, the saṅgha’s lifting of restrictions, and a great many seats are spread out with no canopy overhead as rain falls or looks as if it will. If I direct the lifting of

restrictions by reciting the lifting of restrictions three times, I will not be able to collect the seats without their getting wet! Oh dear! I will [F.228.a] direct the lifting of restrictions with the lifting of restrictions recited once.'

- 3.7 "Suppose he then directs the lifting of restrictions with the lifting of restrictions recited once—that is the reason for the lifting of restrictions recited once."

. KING .

- 3.8 "Another reason for the lifting of restrictions recited once: On the fifteenth, the day of lifting restrictions, the king, together with his queens, princes, ministers, armed forces, city folk, and country folk, may come to the park, where the king offers the saṅgha a large quantity of cloth and material goods, and the queens, princes, ministers, armed forces, city folk, and country folk too may offer the saṅgha a large quantity of cloth and material goods, so that the monk crier⁷⁶ would tire from reciting dedications throughout the night.⁷⁷ Considering this, the monk who directs the lifting of restrictions might think, 'Today is the fifteenth, the saṅgha's lifting of restrictions, and the king, together with his queens, princes, ministers, armed forces, city folk, and country folk, have come to the park. Because the king is offering the saṅgha a large quantity of cloth and material goods, and the queens, princes, ministers, armed forces, city folk, and country folk also is offering the saṅgha a large quantity of cloth and material goods, the monk crier would tire from reciting dedications throughout the night. If I direct the lifting of restrictions by reciting the lifting of restrictions three times, the lifting of restrictions will not be finished before dawn! I should direct the lifting of restrictions with the lifting of restrictions recited once.'

- 3.9 "Suppose he then directs the lifting of restrictions with the lifting of restrictions recited once—that is the reason for the lifting of restrictions recited once."

. THE ASCERTAINMENT OF SWEET DHARMAS .

- 3.10 "Another reason for the lifting of restrictions recited once: On the fifteenth, the day of lifting restrictions, the monks who sweetly explain the sweet Dharma may be tired from chanting the nine sweet dharmas⁷⁸ [F.228.b] throughout the night. Considering this, the monk who directs the lifting of restrictions might think, 'Today is the fifteenth, the saṅgha's lifting of restrictions, and the monks who sweetly explain the sweet Dharma may be tired from chanting the nine sweet dharmas throughout the night. If I direct

- the lifting of restrictions by reciting the lifting of restrictions three times, the lifting of restrictions will not finish before dawn! I should direct the lifting of restrictions with the lifting of restrictions recited once.'
- 3.11 "Suppose he then directs the lifting of restrictions with the lifting of restrictions recited once—that is the reason for the lifting of restrictions recited once.
- 3.12 "Another reason for the lifting of restrictions recited once: On the fifteenth, the day of lifting restrictions, the monks who uphold the sūtras, those who uphold the vinaya, and those who uphold the māṭṛkā may be tired from their expounding upon the Dharma throughout the night.⁷⁹ Considering this, the monk who directs the lifting of restrictions might think, 'Today is the fifteenth, the saṅgha's lifting of restrictions, and the monks who uphold the sūtras, those who uphold the vinaya, and those who uphold the māṭṛkā are tired from their expounding upon the Dharma throughout the night. If I direct the lifting of restrictions by reciting the lifting of restrictions three times, the lifting of restrictions will not finish before dawn! I should direct the lifting of restrictions with the lifting of restrictions recited once.'
- 3.13 "Suppose he then directs the lifting of restrictions with the lifting of restrictions recited once—that is the reason for the lifting of restrictions recited once.
- 3.14 "Another reason for the lifting of restrictions recited once: On the fifteenth, the day of lifting restrictions, a dispute about one of the four matters of dispute may occur among the saṅgha.⁸⁰ The monks who uphold the sūtras, those who uphold the vinaya, and those who uphold the māṭṛkā may be tired from calming, quelling, and quieting disputes by using the seven means to quell disputes.⁸¹ [F.229.a] Considering this, the monk who directs the lifting of restrictions might think, 'Today is the fifteenth, the saṅgha's lifting of restrictions, and a dispute about one of the four matters of dispute among the saṅgha has occurred. The monks who uphold the sūtras, those who uphold the vinaya, and those who uphold the māṭṛkā are tired from calming, quelling, and quieting disputes by using the seven means to quell disputes. If I direct the lifting of restrictions by reciting the lifting of restrictions three times, the lifting of restrictions will not finish before dawn! I should direct the lifting of restrictions with the lifting of restrictions recited once.'
- 3.15 "Suppose he then directs the lifting of restrictions with the lifting of restrictions recited once—that is the reason for the lifting of restrictions recited once."

· MATTERS CONSIDERED TO ACT AS AN OBSTACLE TO ·
THE SAṄGHA

- 3.16 “Another reason for the lifting of restrictions recited once: On the fifteenth, the day of lifting restrictions, the king may ready the four branches of his armed forces—elephant corps, cavalry, chariot corps, and infantry—and come to the park’s gates, whence he hurls curses, saying, ‘Sirs! Capture the Śākya ascetics! Kill them! Bind them! Drive them away! May my elephant handlers, horsemen, charioteers, bricklayers,⁸² standard bearers, and battle flag carriers each see that the king’s duties and activities are accomplished!’
- 3.17 “Considering this, the monk who directs the lifting of restrictions might think, ‘Today is the fifteenth, the saṅgha’s lifting of restrictions, and the king, having readied the four branches of his armed forces—elephant corps, cavalry, chariot corps, and infantry—has arrived at the park’s gates, whence he has hurled curses, [F.229.b] saying, “Sirs! Capture the Śākya ascetics! Kill them! Bind them! Drive them away! May my elephant handlers, horsemen, charioteers, bricklayers, standard bearers, and battle flag carriers each see that the king’s duties and activities are accomplished!” If I direct the lifting of restrictions by reciting the lifting of restrictions three times, it will become a hindrance to my life, my ascetic way, and my holy living! Oh dear! I should direct the lifting of restrictions with the lifting of restrictions recited once.’
- 3.18 “Suppose he then directs the lifting of restrictions with the lifting of restrictions recited once—that is the reason for the lifting of restrictions recited once.
- 3.19 “Another reason for the lifting of restrictions recited once: On the fifteenth, the day of lifting restrictions, bandits may, having ransacked a town, a city, or the countryside,⁸³ arrive at the park’s gates, slaughter a bull, a buffalo, or goats, and smear their limbs with blood before sending the monks a messenger who says, ‘Noble ones! Get out! We must camp here.’
- 3.20 “Considering this, the monk who directs the lifting of restrictions might think,⁸⁴ ‘Today is the fifteenth, the saṅgha’s lifting of restrictions, and bandits, having ransacked a town, a city, or the countryside, have arrived at the park’s gates, slaughtered a bull, a buffalo, or goats, and smeared their limbs with blood before sending the monks a messenger who said, “Noble ones! Get out! We must camp here.” If I direct the lifting of restrictions by reciting the lifting of restrictions three times, it will become a hindrance to my life, my ascetic way, and my holy living! I should [F.230.a] direct the lifting of restrictions with the lifting of restrictions recited once.’
- 3.21 “Suppose he then directs the lifting of restrictions with the lifting of restrictions recited once—that is the reason for the lifting of restrictions recited once.

- 3.22 “Another reason for the lifting of restrictions recited once: On the fifteenth, the day of lifting restrictions, a childish, foolish, ignorant, and unskilled latecomer might scold, insult, or touch a woman or girl of good family in a village or on the way to a village. Outraged, the local people might arrive at the park’s gates, whence they hurl curses, saying, ‘Sirs! Capture the Śākya ascetics! Kill them! Bind them! Drive them away! May the king’s elephant handlers, horsemen, charioteers, bricklayers, standard bearers, and battle flag carriers each see that the king’s duties and activities are accomplished!’
- 3.23 “Considering this, the monk who directs the lifting of restrictions might think, ‘Today is the fifteenth, the saṅgha’s lifting of restrictions, and a childish, foolish, ignorant, and unskilled latecomer has scolded, insulted, or touched a woman or girl of good family in a village or on the way to a village. Outraged, the local people have arrived at the park’s gates, whence they hurl curses, saying, “Sirs! Capture the Śākya ascetics! Kill them! Bind them! Drive them away! May the king’s elephant handlers, horsemen, charioteers, bricklayers, standard bearers, and battle flag carriers each see that the king’s duties and activities are accomplished!” If I direct the lifting of restrictions by reciting the lifting of restrictions three times, it will become a hindrance to my life, my ascetic way, [F.230.b] and my holy living! I should direct the lifting of restrictions with the lifting of restrictions recited once.’
- 3.24 “Suppose he then directs the lifting of restrictions with the lifting of restrictions recited once—that is the reason for the lifting of restrictions recited once.
- 3.25 “Another reason for the lifting of restrictions recited once: On the fifteenth, the day of lifting restrictions, a monastery may have been built in a place inhabited by nonhumans.⁸⁵ A childish, foolish, ignorant, and unskilled latecomer might scatter or throw his feces, urine, phlegm, snot, or vomit, or leave bedding soiled with semen or filth there. Outraged, the nonhumans might then descend upon the village, the way to the village, the walkway, the hall, or the gatehouse, besieging the monks and forcing them to move from their places.⁸⁶
- 3.26 “Considering that, the monk who directs the lifting of restrictions might think, ‘Today is the fifteenth, the saṅgha’s lifting of restrictions, and this monastery has been built in a place inhabited by nonhumans. A childish, foolish, ignorant, and unskilled latecomer has scattered or thrown his feces, urine, phlegm, snot, or vomit, or left bedding soiled with semen or filth here. Outraged, the nonhumans have descended upon the village, the way to the village, the walkway, the hall, or the gatehouse, besieging the monks and forcing them to move from their places. If I direct the lifting of restrictions by

reciting the lifting of restrictions three times, it will become a hindrance to my life, my ascetic way, and my holy living! I should direct the lifting of restrictions with the lifting of restrictions recited once.'

3.27 "Suppose he then directs the lifting of restrictions with the lifting of restrictions recited once— [F.231.a] that is the reason for the lifting of restrictions recited once.

3.28 "Another reason for the lifting of restrictions recited once: A monastery may have been built in a place inhabited by beasts of prey, and a childish, foolish, ignorant, and unskilled latecomer might scatter or throw his feces, urine, phlegm, snot, or vomit, or leave bedding soiled with semen or filth there. Outraged, the beasts of prey might then descend upon the village, the way to the village, the walkway, the hall, or the gatehouse, besieging the monks and forcing them to move from their places.

3.29 "Considering that, the monk who directs the lifting of restrictions might think, 'Today is the fifteenth, the saṅgha's lifting of restrictions, and this monastery has been built in a place inhabited by beasts of prey. A childish, foolish, ignorant, and unskilled latecomer has scattered or thrown his feces, urine, phlegm, snot, or vomit, or left bedding soiled with semen or filth here. Outraged, the beasts of prey have descended upon the village, the way to the village, the walkway, the hall, or the gatehouse, besieging the monks and forcing them to move from their places. If I direct the lifting of restrictions by reciting the lifting of restrictions three times, it will become a hindrance to my life, my ascetic way, and my holy living! I should direct the lifting of restrictions with the lifting of restrictions recited once.'⁸⁷

3.30 "Suppose he then directs the lifting of restrictions with the lifting of restrictions recited once—that is the reason for the lifting of restrictions recited once. [F.231.b]

3.31 "Another reason for the lifting of restrictions recited once: A monastery may have been built in a place inhabited by nāgas, and a childish, foolish, ignorant, and unskilled latecomer might scatter or throw his feces, urine, phlegm, snot, or vomit, or leave bedding soiled with semen or filth there. Outraged, the nāgas might then descend upon the village, the way to the village, the walkway, the hall, or the gatehouse, besieging the monks and forcing them to move from their places.

3.32 "Considering that, the monk who directs the lifting of restrictions might think, 'Today is the fifteenth, the saṅgha's lifting of restrictions, and this monastery has been built in a place inhabited by nāgas. A childish, foolish, ignorant, and unskilled latecomer has scattered or thrown his feces, urine, phlegm, snot, or vomit, or left bedding soiled with semen or filth here. Outraged, the nāgas have descended upon the village, the way to the

village, the walkway, the hall, or the gatehouse, besieging the monks and forcing them to move from their places. If I direct the lifting of restrictions by reciting the lifting of restrictions three times, it will become a hindrance to my life, my ascetic way, and my holy living! I should direct the lifting of restrictions with the lifting of restrictions recited once.'

3.33 "Suppose he then directs the lifting of restrictions with the lifting of restrictions recited once—that is the reason for the lifting of restrictions recited once.

3.34 "Another reason for the lifting of restrictions recited once: A monastery may be built in a forest, where a fire could break out, burning the town, the city, the capital, and the surroundings, [F.232.a] along with the village, the walkway, the hall, and the gatehouse, pressing in upon the monastery itself and its surroundings.

3.35 "Considering that, the monk who directs the lifting of restrictions might think, 'Today is the fifteenth, the saṅgha's lifting of restrictions. This monastery has been built in a forest where a fire has broken out, and it is burning the town, the city, the capital, and the surroundings, along with the village, the walkway, the hall, and the gatehouse, pressing in upon the monastery itself and its surroundings. If I direct the lifting of restrictions by reciting the lifting of restrictions three times, it will become a hindrance to my life, my ascetic way, and my holy living! I should direct the lifting of restrictions with the lifting of restrictions recited once.'

3.36 "Suppose he then directs the lifting of restrictions with the lifting of restrictions recited once—that is the reason for the lifting of restrictions recited once. [B16]

3.37 "Another reason for the lifting of restrictions recited once: A monastery may have been built in the middle of a marsh, and heavy rains on the steep mountain slopes above could wash away the town, the city, the capital, and the surroundings, along with the village, the walkway, the hall, and the gatehouse, leaving the monastery inundated with water.

3.38 "Considering that, the monk who directs the lifting of restrictions might think, 'Today is the fifteenth, the saṅgha's lifting of restrictions. This monastery has been built on marshy land, and the heavy rains on the steep mountain slopes above have washed away the town, the city, the capital, and the surroundings, [F.232.b] along with the village, the walkway, the hall, and the gatehouse, leaving the monastery inundated with water. If I direct the lifting of restrictions by reciting the lifting of restrictions three times, it will become a hindrance to my life, my ascetic way, and my holy living! I should direct the lifting of restrictions with the lifting of restrictions recited once.'

3.39 “Suppose he then directs the lifting of restrictions with the lifting of restrictions recited once—that is the reason for the lifting of restrictions recited once.

3.40 “For what reason is the lifting of restrictions repeated twice? In the event there is no opportunity to repeat the lifting of restrictions three times, in that case the lifting of restrictions is repeated twice.

3.41 “For what reason is the lifting of restrictions repeated thrice? Under normal conditions.

3.42 “For what reason is there a lifting of restrictions as an assembly? Villagers may flee from danger posed by an army disturbing the forest. In that case, the monks should put their robes into a satchel,⁸⁸ look at one another, and say, ‘Venerable ones, although today is the fifteenth, the saṅgha’s lifting of restrictions, we will lift restrictions when we have obtained a quorum of saṅgha.’ Then they should leave. This is the reason for the lifting of restrictions as an assembly.”

· A WELL-GATHERED ASSEMBLY ·

3.43 Upāli asked the Blessed Buddha, “Honorable One, if the monks make the following rule as they settle for the rains—‘Venerable ones, if a relative⁸⁹ of any among us should arrive during the rains retreat, the lifting of restrictions should be extended to him⁹⁰—Honorable One, should such a lifting of restrictions be extended to him or not?”

“Upāli, it should be extended to him.”

3.44 “Should the lifting of restrictions be extended to him if he puts forward a matter but not a person?”⁹¹

“Upāli, it should not be extended. Say the following to him: [F.233.a] ‘Venerable one, we are not gathered and in a quorum for this purpose. So why, venerable one, do you put forward a matter but not a person? However, the Blessed One decreed the lifting of restrictions for the purpose of self-purification.⁹² If you desire this, you may stay and perform the lifting of restrictions.’ ”

3.45 “Should the lifting of restrictions be extended to him if he puts forward a person but not a matter?”

“Upāli, it should not be extended. Say the following to him: ‘Venerable one, we are not gathered and in a quorum for this purpose. So why, venerable one, do you put forward a person but not a matter? However, the Blessed One decreed the lifting of restrictions for the purpose of self-purification. If you desire this, you may stay and perform the lifting of restrictions.’ ”

3.46 “Should the lifting of restrictions be extended to him if he puts forward a person and a matter?”

“Upāli, it should not be extended. Say the following to him: ‘Venerable one, we are not gathered and in a quorum for this purpose. So why, venerable one, do you put forward a person and a matter? However, the Blessed One decreed the lifting of restrictions for the purpose of self-purification. If you desire this, you may stay and perform the lifting of restrictions.’ ”

3.47 “Should a lifting of restrictions be extended to him if he does not put forward a person and a matter?”

“Upāli, it should be extended to him.”

3.48 A summary:

3.49 *The king apprehends a monk,*

The ten recollections,

The seven for offenses, and

The seven for prompts.

· THE KING APPREHENDS A MONK ·

3.50 “On the fifteenth, the day of lifting restrictions, if a monk has been apprehended by the king, a bandit, a rogue, a murderer, a brigand, or an enemy, the monks should send a messenger to him [F.233.b] with the following message: ‘This monk is our fellow brahmacārin, so release him.’ If he is released, it is well. If he is not, a second messenger should be sent with the following message: ‘This monk has some business with us, so release him.’ If he is released, it is well. If he is not, the monks should enter into the inner circle and perform the lifting of restrictions. On the following day, they should make efforts to secure his emancipation. If efforts are made, it is well. If efforts are not made, they will be guilty of a breach.”

· THE TEN RECOLLECTIONS ·

3.51 “On the fifteenth, the day of lifting restrictions, if a monk recalls an offense, that monk should properly make amends for the offense before a monk and then restrictions should be lifted. The procedure followed before lifting restrictions should be done as described at length in the group of ten from *The Chapter on the Restoration Rite*, where the Blessed One declares, ‘I do not declare this a hindrance to the restoration rite.’ ”⁹³

· THE SEVEN ARISING FROM OFFENSES ·

- 3.52 “On the fifteenth, the day of lifting restrictions, a monk may acknowledge⁹⁴ an offense. If he acknowledges it to be a defeat, the offending monk should be removed⁹⁵ and then restrictions lifted. If he acknowledges it to be a saṅgha remnant, restrictions should be lifted after sanctioning it.⁹⁶ If he acknowledges it to be a transgression, a confessable offense, or a misdeed, he should disclose it and then restrictions should be lifted.
- 3.53 “On the fifteenth, the day of lifting restrictions, after some uncertainty has arisen about some matter, some may believe that the offense is unattonable, while others believe it to be atonable. Those who believe it to be unattonable should remove the offending monk and then restrictions should be lifted. Those who believe it to be atonable should make him make a resolution about it and then restrictions should be lifted.
- 3.54 “On the fifteenth, the day of lifting restrictions, after some uncertainty has arisen about an offense, some may say it is something that should be confessed, while others may say it is something that should be curbed.⁹⁷ Those who say it is something that should be confessed should receive a confession [F.234.a] and then restrictions should be lifted. Those who say it is something that should be curbed should make him pledge to curb the behavior and then restrictions should be lifted.”

. THE SEVEN ARISING FROM PROMPTS .

- 3.55 “On the fifteenth, the day of lifting restrictions, a monk may prompt another monk. If the prompter is not restrained in body and speech, restrictions should be lifted after quashing and suppressing such a prompter. If the prompter is restrained in body but not in speech, restrictions should be lifted after quashing and suppressing such a prompter. If the prompter is restrained in speech but not in body, restrictions should be lifted after quashing and suppressing such a prompter, too.
- 3.56 “If the prompter is restrained in body and speech but he is not an upholder of the sūtras, an upholder of the vinaya, or an upholder of the māṭṛkā, restrictions should be lifted after giving orders and instructions to the prompter.⁹⁸
- 3.57 “If the prompter is restrained in body and speech and he is an upholder of the sūtras, an upholder of the vinaya, and an upholder of the māṭṛkā, but is not an elucidator of the sūtras, is not an elucidator of the vinaya, and is not an elucidator of the māṭṛkā, restrictions should be lifted after giving orders and instructions to the prompter.

- 3.58 “If the prompter is restrained in body and speech, is an upholder of the sūtras, the vinaya, and the māṭṛkā, and is an elucidator of the sūtras, the vinaya, and the māṭṛkā, but is not experienced in the sūtras, is not experienced in the vinaya, and is not experienced in the māṭṛkā, restrictions should be lifted after giving orders and instructions to the prompter .⁹⁹
- 3.59 “If the prompter is restrained in body and speech, is a upholder of the sūtras, the vinaya, and the māṭṛkā, is an elucidator of the sūtras, the vinaya, and the māṭṛkā, is experienced in the sūtras, the vinaya, and the māṭṛkā, but is not skilled in the sūtras, is not skilled in the vinaya, and is not skilled in the māṭṛkā, [F.234.b] restrictions should be lifted after giving orders and instructions to the prompter.
- 3.60 “If the prompter is restrained in body and speech, is an upholder of the sūtras, the vinaya, and the māṭṛkā, is an elucidator of the sūtras, the vinaya, and the māṭṛkā, is experienced in the sūtras, the vinaya, and the māṭṛkā, is skilled in the sūtras, in the vinaya, and in the māṭṛkā, but he knowingly teaches among the saṅgha what is improper to be proper, what is proper to be improper, what is not the vinaya to be the vinaya, and what is the vinaya to not be the vinaya, restrictions should be lifted after giving orders and instructions to the prompter.
- 3.61 “If the prompter is restrained in body and speech, is an upholder of the sūtras, the vinaya, and the māṭṛkā, is an elucidator of the sūtras, the vinaya, and the māṭṛkā, is experienced in the sūtras, the vinaya, and the māṭṛkā, is skilled in the sūtras, the vinaya, and the māṭṛkā, and does not knowingly teach among the saṅgha what is improper to be proper, what is proper to be improper, what is not the vinaya to be the vinaya, and what is the vinaya not to be the vinaya, the following should be said to that teacher:

- 3.62 “ ‘Venerable one, tell us who you are prompting. Was it a defeat, a saṅgha remnant, a transgression, a confessable offense, or a misdeed? Did it occur during the night, during the day, while on a path, while off a path, while going, while rising, while sitting, or while lying? Was it a defeat but not a saṅgha remnant, a transgression, a confessable offense, or a misdeed? Or was it a saṅgha remnant but not a defeat, a transgression, [F.235.a] a confessable offense, or a misdeed? Or was it a transgression and not a defeat, a saṅgha remnant, a confessable offense, or a misdeed? Or was it a confessable offense and not a defeat, a saṅgha remnant, a transgression, or a misdeed? Or was it a misdeed and not a defeat, a saṅgha remnant, a transgression, or a confessable offense?
- 3.63 “ ‘If it was a defeat, was it the first and not the second, third, or fourth type of defeat? Or was it the second and not the first, third, or fourth type of defeat? Or was it the third but not the first, second, or fourth type of defeat? Or was it the fourth and not the first, second, or third type of defeat?
- 3.64 “ ‘If it was a saṅgha remnant, was it the first and not the second through the thirteenth type of saṅgha remnant?¹⁰⁰ Or was it the thirteenth and not the first, second, third through the twelfth type of saṅgha remnant?
- 3.65 “ ‘If it was a transgression, was it the first and not the second, third, through the ninetieth? Or was it the ninetieth and not the first, second, through the eighty-ninth type of transgression?
- 3.66 “ ‘If it was a confessable offense, was it the first and not the second, third, or fourth? Or was it the second and not the first, third, or fourth? Or was it the third and not the first, second, or fourth? [F.235.b] Or was it the fourth and not the first, second, or third type of confessable offense?
- 3.67 “ ‘If it was a misdeed, was it the first and not the second or third, through the last? Or was it the last and not the first or second, through the penultimate?
- 3.68 “ ‘Was it done during the night but not during the day? Or was it done during the day but not during the night? Was it done while off a path but not while on a path? Was it done while on a path but not while off a path? Was it done while going but not while sitting, rising, or lying? Was it done while sitting but not while going, rising, or lying? Was it done while lying but not while going, rising, or sitting? Or was it done while rising but not while lying, or sitting?’
- 3.69 “If, upon being well and truly cross-examined, counseled, and interrogated in this manner, the prompter contradicts his own account,¹⁰¹ he is not a prompter and the other monk has not been prompted. If, upon being well

and truly cross-examined, counseled, and interrogated in this manner, the prompter does not contradict his own account, he is a prompter, and the other monk has been prompted.

3.70 “If the prompter does not contradict his own account, the prompted monk has been prompted and so he should be addressed in the following way: ‘Venerable one, describe your physical, verbal, and mental conditions at that time.’

3.71 “If he acknowledges it to be a defeat, he should be removed and then the restrictions should be lifted. If he acknowledges it to be a saṅgha remnant, restrictions should be lifted after sanctioning him. If he acknowledges it to be a transgression, a confessable offense, or a misdeed, [F.236.a] he should confess it and restrictions should then be lifted.”

4.

Repetition

4.1 A summary:

4.2 *Many extrapolations, suspending,
Birds, five aspects, the three¹⁰² to be done by the traveler,
Lifting restrictions for the pure.¹⁰³*

4.3 “On the fifteenth, the day of lifting restrictions, five or more resident monks, seated and having a quorum, may think, ‘There are monks who have not yet arrived but it is still valid for us to make a motion and then perform the lifting of restrictions.’

4.4 “If those monks, with fabricated aims and fabricated preparations, make a motion and then perform the lifting of restrictions, and later a smaller number of resident monks arrive, they too should make a motion and perform the lifting of restrictions. The earlier group of monks will be guilty of a breach because of their fabricated attempts.”

4.5 The rest should be expressed as in *The Chapter on the Restoration Rite’s* summary verse¹⁰⁴ yet with one difference: where *The Chapter on the Restoration Rite* reads “four or more resident monks may be seated and in a quorum,” and so forth, here one should read “five or more.”

5. Rains

5.1 A summary:

5.2 Even though monks who have pledged
To settle for the rains are known to be quarrelsome,
They should be welcomed with friendly words
Surely on the four month;
The ill, and matters
Make a summary in verse.

· MONKS KNOWN TO BE QUARRELSOME WHO HAVE PLEGGED TO SETTLE FOR THE RAINS SHOULD BE WELCOMED ON THE FOURTH MONTH ·

5.3 The venerable Upāli asked the Blessed Buddha, “Honorable One, some monks who have pledged to settle for the rains have heard that some other monks who are quarrelsome, critical, disputatious, divisive, and argumentative are coming. What should be done if we think those who are coming will, in their scorn, shamelessly make accusations against us and try to remind us of offenses?”

5.4 “Upāli, the monks, after two or three restoration rites have passed, [F.236.b] should then lift restrictions. If that is done, it is well.

5.5 “If it is not done, two or three monks should agree upon an inner circle for adversities.¹⁰⁵ If that is done, it is well.

5.6 “If it is not done, those monks should welcome the others with friendly words and then take their begging bowls and mantles. Then, having pleased and appeased them through their begging bowls and ceremonial robes,¹⁰⁶ restrictions should be lifted. If that is done, it is well.

5.7 “If it is not done, they should be bathed.¹⁰⁷ Then, having pleased and appeased them by bathing them, restrictions should be lifted. If that is done, it is well.

5.8 “If it is not done, they should give a hearing to the Dharma.¹⁰⁸ Then, having pleased and appeased them by listening to the Dharma, restrictions should be lifted. If that is done, it is well.

5.9 “If it is not done, Upāli, those monks should go into the inner circle and perform the restoration rite. If others say, ‘Venerable ones, today is the fifteenth, the saṅgha’s lifting of restrictions, so why are you performing the restoration rite?’ they should be told, ‘Venerable ones, you are visitors. This matter is for resident monks.’

5.10 “They will then think, ‘These venerable ones must surely be performing the rite for lifting restrictions on the fourth month.’¹⁰⁹ Then, once the danger and adversaries have gone, they should lift restrictions.”

. THE ILL .

5.11 “If, on the fifteenth, the day of lifting restrictions, an ill monk suspends the lifting of restrictions of a healthy monk,¹¹⁰ the ill monk should be told, ‘Venerable one, you are ill and cannot tolerate exertion; please stay.’

5.12 “If, on the fifteenth, the day of lifting restrictions, a healthy monk suspends the lifting of restrictions of an ill monk, the healthy monk should be told, ‘Venerable one, he is ill and cannot tolerate exertion, please come.’ [F.237.a]

5.13 “If, on the fifteenth, the day of lifting restrictions, an ill monk sends a messenger to suspend the lifting of restrictions of a healthy monk, the messenger should be told, ‘Venerable one, he is ill and cannot tolerate exertion; please stay.’

5.14 “On the fifteenth, the day of lifting restrictions, if a healthy monk sends a messenger to suspend the lifting of restrictions of an ill monk, the messenger should be told, ‘Venerable one, he is ill and cannot tolerate exertion, please come.’ ”

. MATTERS .

5.15 “On the fifteenth, the day of lifting restrictions, the matter may be known but the person is not; or the person is known but the matter is not; or both the person and matter are known; or neither the person nor the matter is known.

5.16 “What does ‘the matter is known but the person is not’ mean? Suppose that, on the fifteenth, the day of lifting restrictions, a childish, foolish, ignorant, and unskilled latecomer scolds, insults, or touches a woman or girl of good family in a village or on the way to a village. Outraged, the local people might arrive at the park’s gates, whence they hurl curses, saying,

'The noble ones are unbecoming and lack judgement. These noble ones committed this and that sort of fault.' Because they fail to name him, in such an incident the matter is known but the person is not.

5.17 "What does 'the person is known but the matter is not' mean? Suppose that, on the fifteenth, the day of lifting restrictions, a childish, foolish, ignorant, and unskilled latecomer scolds, insults, or touches a woman or girl of good family in a village or on the way to a village. Outraged, the local people might arrive at the park's gates, whence they hurl curses, saying, 'The noble one named so-and-so is unbecoming and lacks judgement. The noble one named so-and-so committed this and that sort of fault.' Because they name him but do not describe the matter, in such an incident, the person is known but the matter is not.

5.18 "What does 'both the person and matter are known' mean? Suppose that, on the fifteenth, the day of lifting restrictions, a childish, foolish, ignorant, and unskilled latecomer scolds, insults, or touches a woman or girl of good family in a village or on the way to a village. Outraged, the local people might arrive at the park's gates, [F.237.b] whence they hurl curses, saying, 'The noble one named so-and-so is unbecoming and lacks judgement. The noble one named so-and-so committed this and that fault.' Because they name him and name this and that fault, in such an incident, both the person and matter are known.

5.19 "What does 'neither the person nor the matter is known' mean? Situations not included in the above scenarios.

5.20 *This concludes "The Chapter on Lifting Restrictions."*¹¹¹

ab.

ABBREVIATIONS

C Choné Kangyur

D Degé Kangyur

H Lhasa (Zhol) Kangyur

K Kangxi Kangyur

L Lithang Kangyur

N Narthang Kangyur

Q Peking Kangyur

Y Yongle Kangyur

n.

NOTES

- n.1 For a short summary of *The Chapters on Monastic Discipline (Vinayavastu)*, see the introduction to *The Chapter on Going Forth* (Toh 1, ch. 1), [i.9](https://read.84000.co/translation/toh1-1.html#UT22084-001-001-19) (<https://read.84000.co/translation/toh1-1.html#UT22084-001-001-19>). For more on the chapter order of *The Chapters on Monastic Discipline*, see Hu-von Hinüber 1997a and 1997b.
- n.2 In his *Vinayasūtra*, Guṇāprabha digests these two rites in their temporal sequence, giving his summary of the rains retreat pledge first, followed by the rite of lifting restrictions. See Toh 4117 and Toh 4119.
- n.3 I.e., *The Chapters on the Monks of Kauśāmbī* (Toh 1, ch. 9), *Formal Acts of the Saṅgha* (Toh 1, ch. 10), *A Group of Troublesome Monks* (Toh 1, ch. 11), *Types of Persons* (Toh 1, ch. 12), *Penitents* (Toh 1, ch. 13), *Suspending the Restoration Rite* (Toh 1, ch. 14), and *Disputes* (Toh 1, ch. 16).
- n.4 But see [n.24](#).
- n.5 The Degé Kangyur reads seven to eight days (F.223.a.2). Kalyāṇamitra (F.325.a.2) cites the root text as saying “ten days or half a month” but adds that some sources say the period lasts seven or eight days. Like Kalyāṇamitra, Guṇāprabha says there are two positions on when the announcement of the upcoming rite of lifting restrictions is made, one that states seven to eight days beforehand, the other saying ten to fourteen days.
- n.6 The actual rite begins, and must conclude, before dawn on the fifteenth of the Āśvina month for monks who have settled for the earlier part of the rains, or on the fifteenth of the Kārttika month for those who have settled for the later part of the rains.
- n.7 This is the “invitation” or “lifting of restrictions” (Tib. *dgag dbye bya ba*; Skt. *pravāraṇam pravārayitum*). Other monks may then “prompt” (Tib. *gleng ba*; Skt.

codanā) him with evidence of or well-grounded suspicion for an offense he has failed to confess.

- n.8 See [1.26](#).
- n.9 For more on *The Chapter on Disputes*, see Borgland 2014. Citing the Pāli parallel to *The Chapter on Disputes*, the *Adhikaraṇasamatha Skandhaka*, Ṭhānissaro Bhikkhu explains how the procedure takes place outside of the *pavāraṇā* rite, during the *uposatha* (i.e., *poṣadha*) rite: “If, when the Community has met for the uposatha, Bhikkhu X suspects Bhikkhu Y of having an unconfessed offense, he may bring up the issue before the Pāṭimokkha is recited. The usual pattern is first to make a formal motion, authorizing oneself or another bhikkhu to ask a question about the Vinaya in the assembly. Similarly, the bhikkhu answering the question must be authorized through a formal motion, made by himself or another bhikkhu” (Ṭhānissaro Bhikkhu 2001, p. 11).
- n.10 This order reflects the Buddhist hierarchy of ordination, in descending order: monks, nuns, nun postulants, male novices, and female novices.
- n.11 Khenpo Shenga 2007, p. 275.
- n.12 Venerable Jampa Tsedroen (Roloff 2020) has studied and translated the sections of *The Chapter on Minor Matters of Monastic Discipline* that present this story and the ensuing ordination rites for nuns as related in the Mūlasarvāstivāda Vinaya. The interested reader is encouraged to seek out the volume, which is freely available online through the Hamburg Buddhist Studies series of the Numata Center for Buddhist Studies.
- n.13 *The Chapter on Minor Matters of Monastic Discipline* (Toh 6, vol. 11, F.120.a) : *deng phan chad ming 'di zhes bya ba'i mkhan mo la mar 'du shes gzhas par bya'o/ mkhan mos kyang de la bu mor 'du shes gzhas par bya'o/ deng phan chad khyod kyis mkhan mo la nam 'tsho'i bar du bsnyen bkur byos shig/ mkhan mos kyang khyod la nam 'tsho'i bar du bsnyen bkur byos shig/ deng phan chad ming 'di zhes bya ba khyod kyis 'jigs pa'i dbang du byas shing bla ma dang tshangs pa mtshungs par spyod pa dang/ gnas brtan ma dang/ bar ma dang/ gsar bu rnams la ri mo byos shig/ ming 'di zhes bya ba khyod deng phan chad lung nos shig/ lhogs shig/ kha ton gyis shig.*
- n.14 Dharmamitra (Toh 4120, F.77.b) : *rdzogs par bsnyen pa la yang ji ltar shes par bya zhe na/ de'i phyir rdzogs par bsnyen pa la ni de gsol ba la sogs pa'i las byed pa las gzhan pa'i 'o zhes bya ba smras te/ 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 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.

- n.15 See Tib. *skyes pa'i cho ga nyid bud med la kha spo ba dogs gsal dang bcas pa* and *sngar skyes pa'i rab byung bsnyen rdzogs kyi cho gar bstan pa de nyid bud med la 'don pa spo ba*, respectively, in Butön, vol. 21, F.59.b.1 (p. 258).
- n.16 This term in the Pāli and Mūlasarvāstivādin Vinayas is given with a long *ā* (compared to the short *a* of Classical and Epic Sanskrit), which indicates a technical usage, in this case to denote the rite or the event of lifting restrictions.
- n.17 Kalyāṇamitra (F.313.a) : *dgag dbye zhes bya ba ni dbyar gnas par khas blangs pa'i dge slong rnams kyis mthong ba dang/ thos pa dang/ dgos pa'i gnas gsum gyis gleng pa'i skabs 'byed pa'o.*
- n.18 *pravāraṇaṃ zhes bya ba pramuktavāraṇa zhes bya ste/ dbyar gnas par dam bcas pa'i tshe thos pa dang mthong ba dang dgos pas rgol zhing rtsod du mi gnañ ba las skabs phye bas na dgag dbye zhes bya.*
- n.19 See Heirman 2008 and Kishino 2013 for Yijing and his translations into Chinese.
- n.20 For a history of the excavations, see Clarke's introduction to *Vinaya Texts* (2014).
- n.21 Clarke 2014, p. 20.
- n.22 See von Hinüber 2004.
- n.23 Nishimoto (1933–38, vol. 22, pp. 354–67).
- n.24 Here, in place of the usual Tibetan translation *spyi sdom*, or “global summary,” the Tibetan reads *bsdus pa'i sdom*, or “inclusive summary.” The Sanskrit for this is not extant but *bsdus pa'i sdom* is presumably an alternative Tibetan translation of the Skt. *piṇḍoddāna*, or “global summary.”
- n.25 The extant Sanskrit fragments do not begin until 1.52 (F.225.b). See the Table of Concordance (p. 49) in Chung 1998. The root text cited by Kalyāṇamitra in his commentary diverges at several points from the extant Tibetan versions cited in the Comparative Edition (*dpe bsdur ma*). There are several cases in which Kalyāṇamitra's citations expand on what is found in the extant Tibetan texts and a few instances in which the order of sentences differs. These differences may indicate that the translation of Kalyāṇamitra's

commentary was not revised. See, e.g., F.223.a. Another possibility is that the translation and/or composition of Kalyāṇamitra's commentary may never have been finished; such variants are relatively rare in his comments on *The Chapter on Going Forth* and *The Chapter on the Restoration Rite*, and the commentary comes to an abrupt end in this, the third chapter.

- n.26 The Tibetan here reads *zlos* though in the corresponding summary below (4.-2), it reads *mang po bsgre*. In both cases, we may take them to mean a “repetition” or “extrapolation” (Skt. *peyāla*; P. *peyyāla*), sections whose content is to be repeated or extrapolated from a similar section that precedes it. In this case, the relevant content must be drawn from *The Chapter on the Restoration Rite*.
- n.27 The exact referent for the word “latter” (Tib. *phyi ma*) is not clear. There is no separate section that corresponds to it, Kalyāṇamitra makes no mention of it, and there is no Sanskrit for this first portion of the text to check it against. Most likely it refers to the “later part of the rains.”
- n.28 The phrase “pledged to settle for the rains” here translates the Tib. *dbyar bzhugs par dam bzhes*, which also appears in the Mūlasarvāstivāda Vinaya as *dbyar gnas par khas blang pa*, *dbyar gnas dam bcas pa*, *dbyar gnas par zhal gyis bzhes pa*, and *dbyar gnas par dam bzhes pa*. Although Sanskrit parallels are not available in each instance, we take them all to be translations of *varṣā* (Tib. *dbyar*, the “rains” or “rainy season”) plus forms of *upa\gam*, e.g., *varṣopagata*, *varṣāṃ upagacchati*. The Tibetan translations of these forms add *gnas*, which Kalyāṇamitra (F.271.b) seems to gloss as the “site for the rainy season” (Tib. *dbyar gyi gnas*; Skt. *varṣāvāsa*): “pledging to observe the rains retreat, that is, first reciting the formula, then pledging to remain at one rains-retreat site” (*dbyar gnas par zhal gyis bzhes so zhes bya ba sngags sngon du btang bas dbyar gnas gcig tu gnas par zhal gyis bzhes pa'o*). Thus, a literal translation of the Tibetan *dbyar gnas dam bcas pa* (Skt. *varṣopagata*) might read “committed to a rainy season site.” The Tibetan-language sources then suggest that Mūlasarvāstivāda Vinaya authors understood *upa\gam* in a specialized sense, meaning “to pledge or commit,” which is closely related to the more common senses of “to enter into” or “undertake.” Thus, the Tibetan translations emphasize the commitment made to undertake the rains retreat, alluded to by Kalyāṇamitra above. The Pali sources generally take *upagacchati* and its cognates in this context to mean “to undergo,” “to begin,” or “to undertake.” In his translation of the *Vassūpanāyikakkhandaka*, Bhikkhu Brahmali renders this with admirable economy and accuracy as “enter the rainy-season residence.” We translate *dbyar gnas dam bcas pa* as “enter the rains retreat,” “observe the rains retreat,” and “commit to observe the rains

retreat” according to context. Note that Yijing’s translations also give typically economical forms (Ch. 夏坐 in *The Chapter on Lifting Restrictions* and 夏安居 in *The Chapter on the Rains*) that do not reflect the more expansive Tibetan translations.

- n.29 Translation of the Tib. *ljongs zhig tu* follows Yijing’s translation “in another place” or 於餘處 (Taishō 1446, 1044c15).
- n.30 Kalyāṇamitra’s glosses of “prompt” and “remind” read, “ ‘Should not prompt,’ that is, announce a fault,” and, “ ‘Should not remind,’ that is, give assistance while [the confessant] is confessing.” See Kalyāṇamitra (F.319.a): *gleng bar mi bya zhes bya ba ni nyes pa bsgrags pas so/ /dran par mi bya zhes bya ba ni bshags pa’i dus dang grogs brjod pas so*.
- n.31 I.e., of having committed a naturally blameworthy act. Kalyāṇamitra (F.324.b): *tshul khrims nyams pa zhes bya ba ni rang bzhin gyis kha na ma tho ba dang bcas pa lhag par spyod pa’o*.
- n.32 I.e., of entertaining views of the self. Kalyāṇamitra (F.324.b): *lta ba nyams pa zhes bya ba ni bdag tu lta ba la sogs kun tu spyad pa’o*.
- n.33 Kalyāṇamitra cites *cho ga* in place of *spyod pa* and glosses it as “i.e., having committed an act blameworthy because of having been proscribed.” (Kalyāṇamitra, F.324.b.3–4): *cho ga nyams pa zhes bya ba ni bcas pa’i kha na ma tho ba dang bcas pa lhag par spyod pa’o*.
- n.34 I.e., a wrong livelihood. Kalyāṇamitra (F.324.b.3–4): *’tsho ba nyams pa zhes bya ba ni log par ’tsho ba’o*.
- n.35 While the Tibetan rendering in the versions in all Kangyurs is *lag brda’i sgra byas* (Degé, F.222.a.2), suggesting that a sound is made with the snap of the fingers or a clapping of the hands, the translation follows Kalyāṇamitra, who gives *lag brdas* and glosses it with *lag pa’i mtshan ma brtan pa* (Kalyāṇamitra, F.324.b.5–6). Note that Yijing’s translation reads “to summon with the hands,” 以手喚 (Taishō 1446, 1044c19).
- n.36 This Tibetan says simply *ljongs zhig*, a “place,” “region,” or “country.”
- n.37 Tib. *bsod snyoms kyis kyang brel bar ma gyur to*; Skt. *na vā stha klāntāḥ piṇḍakena*.
- n.38 Kalyāṇamitra cites a slightly different wording in the root text here. Where this chapter reads “living with the enemy,” Tib. *gnas mal la dgra dang lhan cig gnas pas*, Kalyāṇamitra reads “like befriending the enemy,” which he then explains to mean “remaining silent like when with one’s enemy.” See

Kalyāṇamitra (F.324.b): *dgra bo dang 'gros pa bzhin du zhes bya ba ni dgra dang lhan cig 'khod pa bzhin du cang mi smra ba'o.*

- n.39 Monks who are not free to confess their offenses cannot be at ease, and since such confessions should not be done publicly, monks who live with non-Buddhists (i.e. without access to a monastic community) cannot be at ease.
- n.40 The problem with vows of silence here is that, in vowing to be silent, the monks were pledging not to confess their own faults and to ignore those of others. So here “silence” is akin to not confessing and hence concealing offenses. Kalyāṇamitra clarifies that a “pledge of silence” is taken as part of temporary discipline adopted for spiritual or training purposes; (F.324.b): *mi smra ba zhes bya ba ni tshig med par 'dug pa'o/ /mi smra ba'i yi dam bca' bar mi bya'o zhes bya ba ni yi dam bca' ba sngon du btang ste mi smra ba'i brtul zhugs blang bar mi bya'o.*
- n.41 This is to inform the people who live nearby that there will be an opportunity to gain merit, a reference to what Kalyāṇamitra calls the “lifting of restrictions on material goods” (Tib. *rdzas kyi dgag dbye*). See Kalyāṇamitra (F.326.a): *dgag dbye bgyir rung ngo zhes bya ba ni mchod pa'i phyir mgron du gnyer du rung ba'o/ /di ni sbyin par byed pa rnam kyi bsod nams kyi 'du ba'i sgo'i bye brag bstan pa'i phyir bcas te 'di ltar dgag dbye byas pa'i dge slong gi dge 'dun ni dge legs kyi bsam pa can yin pa'i phyir shin tu yongs su dag pa dang byams pa'i sems dang ldan pa'i phyir shin tu dang bar 'gyur ba yin pas de'i phyir bsod nams kyi zhing ches khyad par 'phags pa yin pas de la sbyin pa byin na 'bras bu ches mang por 'gyur ro/ /de'i 'og tu dge tshul rnam la dgag dbye bya'o zhes bya ba ni rdzas kyi dgag dbye byas pa'i 'og tu dgag dbye byed pa des dge tshul rnam la dgag dbye ba'o.*
- n.42 Tib. *gnas 'cha' ba'i dge slong*; Skt. *niśrayagrahaṇo bhikṣuḥ*. That is, new monks who are “monk wards” (Tib. *dge slong lhan gcig gnas pa*; Skt. *sārdhamvohārī bhikṣuḥ*) or “monk apprentices” (Tib. *dge slong nye gnas pa*; Skt. *antevāsiko bhikṣuḥ*). For at least five years after ordination, monks and nuns must live with or near a monastic mentor or “support” (Tib. *gnas*; Skt. *niśraya*). If a new monk or nun wishes to travel, while their mentor does not, the monk or nun must take a new support at their final destination. See *The Chapter on Going Forth* (Toh 1, ch. 1, 1.628 (<https://read.84000.co/translation/toh1-1.html#UT22084-001-001-1159>)–1.678 (<https://read.84000.co/translation/toh1-1.html#UT22084-001-001-1255>)). A narrative relayed in *The Chapter on Minor Matters of the Discipline* describes the rule adopted (Tib. *khriims su bca' ba*; Skt. *kriyākāra*) at one monastery where monks were not allowed to spend even a single night without taking such a support from among the monastery residents or visitors. See *The Chapter on*

Minor Matters of the Discipline (Toh 6, vol. tha; F.72.a) : *ji tsam na de gnyis gtsug lag khang du dong ba dang/ de na nub gcig kyang mi gnas par 'dug par mi bya ba'i khrims su bya ba yod*. Kalyāṇamitra's gloss (F.325.a) records a different wording (*dge slong gnas par bya ba dag gis*) that nevertheless means the same thing: *dge slong gnas par bya ba dag gis zhes bya ba ni gnas la rag las pa dag gis te/ mkhan po dang slob dpon la brten pa dag gis zhes pa'i tha tshig go*.

- n.43 Tib. *dri gtsang khang*; Skt. *gandhakuṭi*. Kalyāṇamitra (F.325.a) elaborates on the preparatory work: *mchod pa'i dbang du byas pa zhes bya ba ni mchod pa rtsom pa ste/ gtsug lag khang brgyan pa dang/ khang pa brtsegs pa brtsigs pa dang/ mchod rten dag gso ba dang/ byi dor bya ba la sogs pa'o*.
- n.44 Yijing's translation omits the previous sentence and here reads that the preceptors and instructors should make all "disciples" 有門徒皆 perform the following cleaning tasks (Taishō 1446, 1045.a11–12).
- n.45 In commenting on *The Chapter on Going Forth* (F.106.b, [4.226](https://read.84000.co/translation/toh1-1.html#UT22084-001-001-1828) (<https://read.84000.co/translation/toh1-1.html#UT22084-001-001-1828>)), Kalyāṇamitra (F.296.b.4) explains "rich goods" (Tib. *snum bag gi rnyed pa*) to be rich foods like milk, curd, butter, fish, and dried meat: *snum bag gi rnyed pa zhes bya ba ni 'o ma dang zho dang mar dang nya sha dang sha skam mo*. Note that Kalyāṇamitra thus seems to be reading *snigdhalābha* rather than *snehalābha* ("gifts of fondness") that one sees elsewhere in the *Divyāvadāna*. Edgerton defines *snehalābha* as "an acquisition due to affection (of the giver), a loving gift (on the part of laymen to monks)," and cites *Divyāvadāna* 336.22: *saṅghasya ca snehalābhe saṃpanna āgantukā bhikṣava āgatāḥ*. Yijing translates only "offer to the saṅgha" (Taishō 1446, 1045a1: 供養僧伽).
- n.46 Starting on the evening of the fourteenth, the day before the lifting restrictions rite is performed. The upholders of the sūtras, the vinaya, or the māṭṛkā should decide what teachings they will discuss based on how much time they have before the act of lifting the restrictions begins before dawn. The act to lift restrictions must be completed before dawn, so they should leave enough time between the end of their talk and dawn to perform the act of lifting restrictions (Kalyāṇamitra, F.325.b.2–3) . Note that Kalyāṇamitra (F.325.b) records *chos mnyan pa sbyin par bya'o* ("should give a Dharma hearing" i.e. a teaching or recitation) in place of *chos bshad par bya* ("should explain the Dharma"). See Kalyāṇamitra, F.325.a–b : *mtshan thog thag tu chos mnyan pa sbyin par bya'o zhes bya ba ni tshes bcu bzhi la seng ge'i khri brgyan pa bshams nas do nub mtshan thog thag chos mnyan pa 'byung bar 'gyur gyi der tshes dang ldan pa dag gis chags pa sbyin par bya'o zhes spyod yul du brjod nas/ mdo sde*

dang 'dul ba dang/ ma mo 'dzin pa gsol ba gdab pa dag gis tshes bcu bzhi'i mtshan thog thag tu kha ton du 'don par chos mnyan pa sbyin par bya'o.

- n.47 The extant Sanskrit begins here with *tataḥ paścāt pravāraḥ bhikṣuḥ saṅghamantavyaḥ*.
- n.48 If one monk is able to carry out the act on his own, one monk should be appointed. If a second or third is needed, a second or third can be appointed but no more than three monks should be appointed, because it is not appropriate for an assembly to carry out an act of the assembly (Kalyāṇamitra, F.325.b.5). For this, the Sanskrit says simply, “Then the restriction-lifter monk should be appointed.”
- n.49 The Sanskrit differs slightly here.
- n.50 The extant Sanskrit drops out briefly after this and picks up again at F.225.b. We have consulted Chung 1998, who provides relevant Sanskrit parallels drawn from other texts. For complete textual concordances, see Clarke 2014.
- n.51 Kalyāṇamitra (F.325.b.5) cites the root text as *rtsva ku sha* rather than *'jag ma*.
- n.52 Kalyāṇamitra explains that the monastics are to hold this grass between their two hands while the act and activities of the ceremony proceed. The meaning of the gesture derives from the grass's association with purity so that, in holding it, the monastic is declaring that they have made amends for any offenses they have committed and are thus pure. See Kalyāṇamitra, F.325.b : *de ni dgag dbye go bar byed pa'i dus na dgag dbye bya ba dang/ dgag dbye byed pa gnyis ka'i lag pas phan tshun nas gzung bar bya ba yin te/de'ang ji ltar rtswa ku sha 'di dag 'dud par byed pa de bzhin du bdag kyang ltung ba chos bzhin du phyir bya ba'i phyir/ dge slong rnams la 'dud par byed do zhes bya ba ni don 'di bstan pa'i phyir bya'o zhes 'dul ba 'dzin pa dag gi man ngang las shes par bya'o.*
- n.53 Following Y, Q, H: *gsol ba 'ba' zhig gi las* instead of D: *gsol ba 'ba' zhig gis las*.
- n.54 Here, where the Tibetan reads “should stand” (*'greng bar bya*), Yijing translates “sit squatting” 蹲踞而坐 (Taishō 1446, 1045b15–16). Later in the text (1.48), the Buddha formulates the rules of customary conduct for a monk offering his lifting of restrictions, stipulating that the monk should squat (Tib. *tsog por 'dug*; Skt. *utkuṭukena niṣadya*). Dharmamitra states that the monk who directs the lifting of restrictions is to “sit” in the sense of “squat” before each monk, who in turn squat as they take their turn lifting restrictions. Dharmamitra (vol. yu, F.145.b): *dgag dbye byas zin gyi bar du dge slong re re'i mdun du 'dug par bya'o zhes bya ba ni/ dgag dbye byed pas dge slong ji snyed la dgag dbye byed par 'gyur ba de snyed kyi dge slong re re'i mdun du 'dug par bya ba ste/ ji*

ltar dgag dbye bya ba tsog tsog por 'dug cing l+h+wam bud de/ bla gos phrag pa gcig tu byas te 'dug pa de bzhin du dgag dbye byed pa yang 'dug par bya'o.

n.55 That is, “Tell me what actions are appropriate.” Kalyāṇamitra (F.325.b): *gdams su gsol zhes bya ba ni bya bar 'os pa nyid du rjod cig pa'o.*

n.56 That is, “Tell me what actions are inappropriate and not to be done.” Kalyāṇamitra (F.325.b): *rjes su bstan pa gsol zhes bya ba ni bya bar mi 'os pa mi bya ba nyid du rjod cig pa'o.*

n.57 To “sit” here means to “squat.” See note [n.54](#): “the monk who directs the lifting of restrictions should stand in front of the saṅgha elder.”

n.58 This portion of the rite marks the beginning of “lifting the restrictions on goods” (Tib. *rdzas kyi dgag dbye*). Here, the monk who directs the lifting of restrictions offers a small object of his own such as a needle or a blade, thereby lifting restrictions on goods offered to the saṅgha. It is during this part of the rite that offerings received by the saṅgha during the rains may be distributed to the individual saṅgha members. See Yijing (Taishō 1446, 1045c09–10) 大德此等諸物頗得與安居竟人作隨意施不 and Dharmamitra (vol. yu, F.146.b–147.a) : *rang gi rdzas gang yang rung ba than khab tsam gyis kyang dge 'dun la rdzas kyi dgag dbye brtsam par bya ste/ de blangs na tshig gis so zhes bya ba ni/ de ltar thams cad kyis legs par dgag dbye mdzad do/ /shin tu dgag dbye med do zhes bsgrubs ma thag tu dgag dbye byed pa des rang gi rdzas kyi dge 'dun la rdzas kyi dgag dbye ba rtsam par bya'o/ /rdzas kyi dgag dbye zhes bya ba ni/ sbyin par bya ba'i rdzas gang la dge 'dun spyang drang ba'o/ /gang yang rung ba zhes bya ba ni/ chung du yang rung ba'o/ /tha na kha ba tsam gyis kyang zhes bya ba ni chung du na khab kyi mtha' yan chad kyang rung ba'o/ /ji ltar bya zhe na/ de'i phyir de blangs nas tshig gis so zhes bya ba smras te/ dgag dbye byed pa des khab la sogs pa de lag tu blangs nas rgan rims kyi mdun du 'dug ste/ dge 'dun la tshig gis rdzas kyi dgag dbye brtsam par bya'o.*

n.59 Kalyāṇamitra’s commentary ends abruptly on F.326.a in the midst of comments on the “lifting of restrictions on material goods” (Tib. *rdzas kyi dgag dbye*). No colophon is given and the text even appears to end on an incomplete sentence (F.326.a): *rang gi phyogs ma rdzogs par phyogs gzhan la 'jug par mi rigs pas des na dge slong*. The Narthang adds *sarvamaṅgalaṃ* in Tibetan transliteration. Two further textual variations should be noted. First, Kalyāṇamitra comments on the “lifting of restrictions on goods” before glossing the line “nuns, nun postulants, male novices, and female novices should be made to lift restrictions after that,” thus reversing the order in the Kangyur text, the implication being that the nuns, nun postulants, etc. would not receive a portion of the offerings made to the saṅgha. Yijing’s translation, however, confirms the order given in the Kangyur version of *The Chapter on*

Lifting Restrictions, placing the “lifting of restrictions on goods” after both of the two saṅghas, of monks and of nuns, have lifted restrictions (Taishō 1446, 1045c05): 二部僧伽，已作隨意竟。Kalyāṇamitra (F.326.a): *de'i 'og tu dge tshul rnams la dgag dbye bya'o zhes bya ba ni rdzas kyi dgag dbye byas pa'i 'og tu dgag dbye byed pa des dge tshul rnams la dgag dbye ba'o/ /de'i 'og tu dge slong ma rnams la dgag dbye bya ba'o zhes bya ba ni dge tshul rnams la dgag dbye byas pa'i 'og tu dgag dbye byas pa des dge slong ma rnams la dgag dbye bya ba'o*. And second, Kalyāṇamitra includes a few comments on lines that do not appear in this portion of the received Kangyurs (F.326.a): *de tsam gyis nad pa ngal pa dang/ /gnas mal phan phun du 'gyur ba dang/ dus las yol ba dang/ gnod pa 'byung na lan gnyis bzlas so zhes bya ba ni lan gsum bzlas pa de tsam gyis nad pa la ngal ba 'byung ba'am/ gnas mal phan phun du gyur pa byung ngam/ dus las yol ba byung ngam/ gnod pa 'byung ba lta na dgag dbye go bar bya ba'i sngags lan gnyis bzla bar bya'o*.

- n.60 The translation follows the Sanskrit: *nirgacchati bhikṣavo ratriḥ*. The *nye'i* (or *nyes*, depending on the Kangyur recension) appears to be extraneous.
- n.61 That is, not to forget any of the monks who have offered their lifting of restrictions.
- n.62 We insert the lines “I, the monk so-and-so, profess that I am pure of hindering qualities. I also profess my purity for the lifting of restrictions” following the Sanskrit and Chinese. Chung (p. 151): *so 'ham evaṃnāmā bhikṣuḥ pariśuddham antarāyikair dharmair ātmānaṃ vadāmi. pravāraṇāyāṃ me pārīśuddhim ārocayāmy. ārocitāṃ ca pravedayāmi*. Yijing (Taishō 1446, 1045c27–28): 我苾芻某甲，自陳無諸障法，為病患因緣故。彼如法僧事，我今與欲，此所陳事，當為我說。Note, however, that a corresponding formula that includes the lines missing here can be found in the Tibetan *Chapter on the Restoration Rite*, where a sick monk offers his purity prior to the restoration rite; see *Chapter on the Restoration Rite*, 3.16 (vol. ka, F.149.b).
- n.63 Following Y, Q, N, H: *dge 'dun gyi nang du* instead of D: *dge 'dun gyis nang du*.
- n.64 I.e., as a divided saṅgha. Chung suggests the Skt. *vyagrāḥ* (p. 151) here for the Tib. *ma tshogs par*.
- n.65 Though the phrase “spill over onto a causeway” (Tib. *chu lkog ma nub tsam la 'bog par mi bya'o*) does not appear here in any of the Kangyur recensions we consulted, we have included it for consistency since it appears in an otherwise identical stencil in *The Chapter on the Restoration Rite*, 3.20 (F.152.b–153.b), where the Buddha formulates the duties for receiving consent from and acting as another monk’s proxy. The exact meaning of the phrase *chu lkog ma nub tsam* is unclear and it does not appear in the Sanskrit.

Kalyāṇamitra (F.317.a.7) notes that this is allowed if there is no other path:
chu lkog ma nub tsam la 'bog bar mi bya'o zhes bya ba ni 'gro ba'i lam gzhan yod na ste med na ni nyes pa med do.

- n.66 The extant Sanskrit fragments begin here with the recto side of folio 69 in the *Gilgit Manuscripts* and plate 6.1054 in the *Facsimile Edition*.
- n.67 This last sentence (Skt. *pravāraṇe 'sya chandaṃ ca pravāraṇāṃ cārocayāmi ārocitāṃ ca pravedayāmi*) does not appear in Tibetan.
- n.68 The words “the monk who has received a profession of purity” have been added to the translation here to make the question clear.
- n.69 In this case, the only remaining contingency would be if the monk who has received another’s lifting of restrictions were to die while among the saṅgha, in which case the lifting of restrictions should be considered “received” and the monks need not be receive it again. See *The Chapter on the Restoration Rite*, [3.25–3.36](#) and [4.15–4.26](#).
- n.70 Tib. *chos bsgrag par bya*; Skt. *dharmasravaṇaṃ dātavyam*. This same expression is rendered in Tibetan as *chos mnyan pa sbyin par bya'o* in *The Chapter on the Restoration Rite*, [3.10](#) Commenting on that passage, Kalyāṇamitra explains that this expression means that everyone on site should willingly embrace the opportunity to listen to the Dharma, 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 kyi brjod par mi bya ste ca cor 'gyur ba'i phyir ro.*
- n.71 The Sanskrit adds *pravārayiṣye dr̥ṣṭena śrutena pariśaṅkayā* (Chung 1998, p. 153).
- n.72 This part is marked by an “intervening summary” (Tib. *bar sdom*; Skt. *antaroddāna*) rather than the expected “summary” (Tib. *sdom*; Skt. *uddāna*). Note that this “intervening summary” covers all of the topics in a single section without even a *nidāna*, or “narrative introduction.”
- n.73 Our translation is rather uncertain here as the intervening summary speaks of *tshig gcig* where the body of the text uses *brjod pa* and *lan gcig bzlas pa*. Chung 1998, p. 154, gives the Skt. *adhārmikaṃ sthāpanīyam | ekavācā pravāraṇā | kasminn ekā hi kā vācā | kriyā upagate hi ca.*
- n.74 Yijing (Taishō 1446, 1046b17) 大衆一時都說. According to Dharmamitra, “a lifting of restrictions as an assembly” occurs when a disturbance in the area around a monastic site forces the monks to leave the site. In that case, before departing, the monks who are intent on leaving should inform the foremost

monk among those monks within eyesight that they “collectively” or “as an assembly” lift restrictions. Dharmamitra (vol. yu, F.148.a): *gnas par mi nus pa nyid yin na spyod yul du gyur ba'i dge slong la tshogs kyi dgag dbye sa go bar bya'o zhes bya ba ni/gnas par khas blangs pa'i gnas su yul 'khrug pa la sogs pa'i rgyus gnas par mi nus pa nyid yin na de'i tshe rang gi mig lnga'i spyod yul du gyur pa'i dge slong mdun na gnas pa de la dge slong 'gro bar rtsol ba des tshogs kyi dgag dbyes dgag dbye bgyid do zhes go bar byas te 'gro bar bya'o zhes bya ba'i tha tshig go.*

Upasak explains the “gaṇa-pavāraṇa” of the Pali Vinaya to be “a pavāraṇa performed by a ‘group’ of monks consisting of two or three or four monks, i.e. by a Gaṇa, not by the Saṅgha. The Saṅgha consists of at least five monks” (Upasak 1975, p. 79). See also Viśeṣamitra (F.173.b): *de la tshogs kyi dgag dbye bya ba ni 'jigs pa chen po byung na rnam par bltas la/phan tshun brjod par bya ste/ tshe dang ldan pa dag deng dge 'dun gyi dgag dbye bco lnga pa ste/ 'di dang 'di lta bu'i 'jig pa byung ste/gang gi tshe dge 'dun tshogs pa rnyed pa dag de'i tshe dge 'dun dang lhan cig dgag dbye brgya'o.*

- n.75 The section ‘Monk’ includes first, an ‘intervening summary’ (Tib. *bar sdom*; *antaroddāna*) and later a ‘summary’ (Tib. *sdom*; Skt. *uddāna*) at 3.48–3.49.
- n.76 This is the lone appearance of the term “monk crier” (Tib. *sgrogs par byed pa'i dge slong*; *udghoṣako bhikṣuḥ*) in the Tibetan canon. A related term in Pali, *anussāvaka bhikkhu*, refers to the monk who announces the saṅgha’s acts, which would refer to the “monk who directs the lifting of restrictions” in this text.
- n.77 The translation follows Yijing who writes that these offerings would require the monk crier to pray for the donors. Yijing (Taishō 1446, 1046b27): 令其呪願。苾芻竟夜呪願極大辛苦。
- n.78 Tib. *snyan pa snyan par smra ba'i dge slong dag gis chos snyan dgu bton pa*. A similar phrase (Tib. *snyan pa snyan pa'i chos snyan par byed*; Skt. *madhuramadhuram dharmam deśayati*) is found elsewhere in *The Chapters on Monastic Discipline* (e.g., *The Chapter on Schisms in the Saṅgha*, Tib. vol. ga, F.233.b; Skt. Gñoli 1978, p. 61) and *The Hundred Deeds* (Toh 340), 10.382; Yijing does not translate this phrase. It is unclear whether “nine” (Tib. *dgu*) simply means “many” or refers to a specific list of nine teachings. The *Yogācārabhūmi* mentions “nine types of speaking sweetly that lead to happiness in this and other lives” (*'di dang gzhan du bde bar 'gyur ba'i snyan par smra ba rnam pa dgu*: Orgyen Nordrang 2008, bar cha, pp. 1989–90), which, in essence, amount to an exhortation to abandon the ten nonvirtues. We might therefore take this phrase to refer to a monk who teaches the laity.

- n.79 Yijing has them simply chanting: 此解三藏苾芻竟夜誦經 (Taishō 1446, 1046c04).
- n.80 The “four matters of dispute” (Tib. *rtsod pa'i chos bzhi*) may simply refer to the four grounds of dispute (Tib. *rtsod pa bzhi*) discussed in *The Chapter on Disputes*: disputes over (1) quarrels (Tib. *dgyed phyir rtsod pa*; Skt. *vivādādhikaraṇa*); (2) nonadmonishment (Tib. *mi gdams pa'i phyir rtsod pa*; Skt. *anavavādādhikaraṇa*); (3) an offense (Tib. *ltung ba'i phyir rtsod pa*; Skt. *āpattyadhikaraṇa*), and (4) formal acts of the saṅgha (Tib. *bya ba'i phyir rtsod pa*; Skt. *kriyādhikaraṇa*).
- n.81 *The Chapter on Disputes* describes the seven means for “quelling” or “settling” a dispute as (1) quell in person (Tib. *mngon sum zhi ba*; Skt. *saṃmukhaṃ śamatha*); (2) through recourse to memory (Tib. *dran 'dul 'os*; Skt. *smṛtyāvinaya*); (3) dismissing by reason of insanity (Tib. *ma myos 'dul 'os*; Skt. *amūḍhavinaya*); (4) by votes (*tshul shing dag ni blang ba*; Skt. *chalākāgrahaṇa*); (5) carrying out an investigation into the nature of an issue (Tib. *de yi ngo bo tshol gzhus*; Skt. *tatsvabhāvavaiṣṭya*); (6) by sweeping it under the rug or, more literally, spreading over with grass (Tib. *rtswa bkram lta bur 'os pa*; Skt. *trṇaprastāraka*); and (7) by taking an oath (Tib. *khas blang bar 'os pa*; Skt. *pratijñākāraka*). See Borgland 2014.
- n.82 This presumably means “builders” or “army engineers.”
- n.83 The Skt. *grāmaṃ ... nagaraṃ vā nigamaṃ* goes in ascending order of size from village to town to city. The Tibetan, however, reads “a town, a city, or the countryside” (Tib. *grong/ grong khyer/ yul*).
- n.84 The Sanskrit resumes here; see Dutt (1950) *Gilgit Manuscripts*, F.71.a.
- n.85 Yijing’s translation specifies that these are malevolent spirits lacking faith in the Buddha and his Dharma. Taishō 1446, 1046c24–25: 不信天魔諸惡鬼神.
- n.86 Supplying Tib. *nyal khri dag kyang sgyur bar byed*; Skt. *mañcān api saṃparivartayanti* to conform with the stock passages that follow.
- n.87 *Gilgit Manuscripts* 71.b (6.725).
- n.88 The Tibetan says the monks made a satchel with their robes (Tib. *gtur bu*; Skt. *visikā, vṛṣikā*, elsewhere meaning “cushion”: *de nas dge slong rnam s kyang gtur bu dag tu chos gos rnam s thum po byas te thogs nas*). The Sanskrit suggests that the monks tied up their pitchers (Tib. *ril ba spyi blugs*; Skt. *kuṇḍī*) and their robes (*tatra bhikṣubhir cīvaravisikāsu cīvaraṃ ca kuṇḍīṃ baddhvā*).
- n.89 Tib. *nye du*; Skt. *jñāti*.

- n.90 That is, he should be “invited” to make an accusation against other monks in the rains retreat.
- n.91 “Matter” refers to the incident a monk may be accused of. Sometimes an accusation is made against a monk but the prompter might not identify the monk, in which case the matter is known but the person is not. See [5.15–5.20](#).
- n.92 Tib. *bdag nyid du shin tu rnam par dag pa*; Skt. *ātmaśuddhi*.
- n.93 See *The Chapter on the Restoration Rite*, [4.37–4.72](#) for these ten, which detail ten different scenarios in which a monastic may confess an offense just prior to the restoration rite. Here, the text is instructing the reader that a monastic may follow these same procedures to confess an offense just prior to the lifting of restrictions.
- n.94 Tib. *shes*; Skt. *pratijānāti*; Ch. 憶知.
- n.95 The Sanskrit here reads *nāśayitvā* (“having removed”), though this is presumably equivalent to a *pravāsanīya*, or “should be expelled/expulsion” (Tib. *bskrad pa*; Ch. 擯出).
- n.96 Tib. *byin gyis brlab nas*; Skt. *adhiṣṭhāya*. That is, the offending monk discloses his offense, resolves to make amends later, and requests to be excused. Yijing renders this as “afterward, [he] should be punished” (Ch. 後當治罪).
- n.97 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, 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. 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 kyī 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.98 The four types of mastery over the Tripitāka discussed here and in the next three sentences (uphold, elucidate, skilled in, knowledgeable in) are

introduced in the “Support” (Tib. *gnas*; Skt. *niśraya*) section of *The Chapter on Going Forth*, 1.650–1.652. See vol. ka, F.66.b–67.b and sūtra 82 (*piṭakābhijñātoam*) of Guṇaprabha’s *Vinayasūtra*.

- n.99 *Gilgit Manuscripts* 73.a (6.728). Note that here, in *The Chapter on Lifting Restrictions*, the third member “experienced in” (Tib. *gzo*; Skt. *kovida*) is phrased slightly differently than in *The Chapter on Going Forth*, where it is given as “knowledgeable in” (Tib. *rig pa*; Skt. *vida*) and appears as the fourth member, following “skilled in” (Tib. *mkhas pa*; Skt. *kuśala*).
- n.100 Though the text does not explicitly say so, the list should be understood to continue up to the thirteenth saṅgha remnant.
- n.101 Concerning “to contradict one’s own account” (Tib. *gnas nas gnas su sbed pa*; Skt. *sthānāsthānaṃ saṃkrāmati*; Ch. 前引後違), see the *Bhikṣuṇī Vinayavibhaṅga* (*The Analysis of the Nuns’ Monastic Discipline*, Toh 5), F.51.b.3: *ji ltar gnas nas gnas su sbed pa yin zhe na gnas gang du bzhag pa’i gnas de nas spos nas gnas gzhan du ’jog par byed pa ste de ltar na gnas nas gnas su sbed pa yin no*.
- n.102 Reading N, H: *gsum* for D: *gnas*.
- n.103 Most of the contents for this summary must be supplied from the previous chapter, as described below.
- n.104 In *The Chapter on the Restoration Rite*, see the “Several Repetitions” summary verse (Tib. *sdom gyi tshig su bcad pa*; Skt. *uddānagāthā*) and related contents at [5.1–5.164](#).
- n.105 Tib. *gnod pa’i ched dkyil ’khor*; Skt. *āpadarthikaḥ maṇḍalakaḥ*. This is a smaller site, demarcated by special ad hoc boundaries, established to carry out formal acts of the saṅgha in times of duress.
- n.106 That is, through having won them over by mending their begging bowls and mantles. Tib. *mgu zhing rab tu mgu bar byas*; Skt. *pātracīvareṇāmohayitvā pramohayitvā*. Edgerton suggests *pramohayitvā* be read as *pramodayitvā*, which accords with the Tibetan. Thus, read *pātracīvareṇāmodayitvā pramodayitvā*.
- n.107 These conciliatory gestures match the treatment resident monks should extend to visiting monks who uphold the sūtras, the vinaya, or the mātṛkā, as described in *The Chapter on the Restoration Rite*, which reads, “He should be welcomed with friendly words and his begging bowl and robes taken. He should be bathed and supplies of oil offered to him and the saṅgha as well” (*The Chapter on the Restoration Rite*, 3.10). In explaining that passage,

Kalyāṇamitra writes, “ ‘Should be bathed,’ should massage and rub and wash with water as appropriate to the season” (F.316.a.6).

- n.108 This too is part of the protocol for receiving a visiting teacher. There, Kalyāṇamitra explains that to “give a hearing of the Dharma” (Tib. *chos sgrags par bya*; Skt. *dharmaśravaṇaṃ dātavyam*) is to listen to the visiting monk’s teachings. Everyone on site should happily 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).
- n.109 The Indian monsoon season is traditionally said to last for four months; monks may choose to reside for the first or last three of its months. Those who settle for the rains at the onset of the first month would perform the lifting of restrictions just before the start of the fourth month. Those who settle for the rains at the onset of the second month, however, would not perform the lifting of restrictions until the end of the fourth month. The implication here seems to be that the quarrelsome monks entered the rains retreat at the beginning of the monsoon and are expecting to perform the rite of lifting restrictions that very day. The other monks, who fear quarrel and conflict with these monks, are thus advised to make a ruse by performing the restoration rite instead of the rite of lifting restrictions. This may induce the quarrelsome monks to think the others still have one more month of rains retreat, at which point they will perform the rite of lifting restrictions on their own and depart, leaving the harmonious group out of danger and free from adversaries.
- n.110 “Not ill,” i.e. “healthy”; Tib. *mi na ba*; Skt. *aglāna*. The translation of the Tib. *naḍ pas mi na ba’i dgag dbye ’jog na* is guided by the Skt. *glānaḥ aglānasya pravāraṇāṃ sthāpayati*.
- n.111 A colophon to the Tibetan text only appears 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 Kāśmirī preceptor Sarvajñādeva, the Indian preceptor Vidyākāraprabha, the Kāśmirī 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
evaṇvadī 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 admonish

gdams

གདམས།

avaṅvad^{AS}

g.2 after quashing and suppressing

bsgo zhing rab tu bsgo nas

བསྐོ་ཞིང་རབ་ཏུ་བསྐོ་ནས།

āmardayitvā pramardayitvā ^{AS}

g.3 apprentice

nye gnas

ཉེག་ནས།

antevāsika ^{AS}

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 newly admitted monastic is called a “ward.” But if the mentored monastic wishes to travel while the 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.4 ascetic

dge sbyong

དགེ་སྦྱོང་།

śramaṇa ^{AS}

Definition from the 84000 Glossary of Terms:

A general term applied to spiritual practitioners who live as ascetic mendicants. In Buddhist texts, the term usually refers to Buddhist monastics, but it can also designate a practitioner from other ascetic/monastic spiritual traditions. In this context *śramaṇa* is often contrasted with the term *brāhmaṇa* (*bram ze*), which refers broadly to followers of the Vedic tradition. Any renunciate, not just a Buddhist, could be referred to as a *śramaṇa* if they were not within the Vedic fold. The epithet Great Śramaṇa is often applied to the Buddha.

g.5 at ease in pledging to settle for the rains

bde ba la reg par dbyar gnas par dam bcas

བདེ་བ་ལ་རེག་པར་དབྱར་གནས་པར་དམ་བཅས།

sukhasparśaviharaṇa ^{AS}

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.6 atonable

lhag bcas

ལྷག་བཅས།

sāvāśeṣa ^{AS}

See “unatonable.”

g.7 beast of prey

gdug pa

གདུག་པ།

vyāḍa ^{AS}

g.8 Blessed One

bcom ldan ’das

བཅོམ་ལྷན་འདས།

bhagavān ^{AS}

Definition from the 84000 Glossary of Terms:

In Buddhist literature, this is an epithet applied to buddhas, most often to Śākyamuni. The Sanskrit term generally means “possessing fortune,” but in specifically Buddhist contexts it implies that a buddha is in possession of six auspicious qualities (*bhaga*) associated with complete awakening. The Tibetan term—where *bcom* is said to refer to “subduing” the four māras, *ldan* to “possessing” the great qualities of buddhahood, and *’das* to “going beyond” saṃsāra and nirvāṇa—possibly reflects the commentarial tradition where the Sanskrit *bhagavat* is interpreted, in addition, as “one who destroys

the four m̄aras.” This is achieved either by reading *bhagavat* as *bhagnavat* (“one who broke”), or by tracing the word *bhaga* to the root √*bhañj* (“to break”).

g.9 boarding monk

gnas pa

གནས་པ།

āvāsiko bhikṣuḥ ^{AS}

A boarding (or visiting) monk is a short-term occupant who is not familiar with the inner or outer workings of the community. See also “resident monk.”

g.10 brahmacārin

tshangs par spyod pa

ཚངས་པར་སྐྱོད་པ།

brahmacārin ^{AS}

Definition from the 84000 Glossary of Terms:

Brahman is a Sanskrit term referring to what is highest (*parama*) and most important (*pradhāna*); the *Nibandhana* commentary explains *brahman* as meaning here *nirvāṇa*, and thus the brahman conduct is the “conduct toward brahman,” the conduct that leads to the highest liberation, i.e., *nirvāṇa*. This is explained as “the path without outflows,” which is the “truth of the path” among the four truths of the noble ones. Other explanations (found in the Pāli tradition) take “brahman conduct” to mean the “best conduct,” and also the “conduct of the best,” i.e., the buddhas. In some contexts, “brahman conduct” refers more specifically to celibacy, but the specific referents of this expression are many.

g.11 brigand

phyir rgol ba

ཕྱིར་རྒོལ་བ།

pratyarthin ^{AS}

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

g.12 confessable offense

so sor bshags pa

སོ་སོར་བཤགས་པ།

pratideśanīya ^{AS}

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

g.13 consent

'dun pa

འདུན་པ།

chanda^{AS}

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 formal actions taken in their absence. Such consent is sent by proxy. If a monastic cannot attend the Rite of Restoration 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 Rite of Restoration. See Kalyāṇamitra (F.318.a–b).

g.14 contradicts his own account

gnas nas gnas su sbed

གནས་ནས་གནས་སུ་སྒྲིད།

sthānāsthānaṃ saṃkrāmati^{AS}

g.15 critical

mtshang 'dru bar bgyid pa

མཚོང་འདུ་བར་བགྱིད་པ།

bhaṇḍanakāraka^{AS}

g.16 defeat

pham pa · phas pham pa

ཕམ་པ། · ཕས་ཕམ་པ།

pārājika^{AS}

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.17 disputatious
rtsod par bgyid pa
རྩོད་པར་བགྱིད་པ།
vigrahakāraka ^{AS}

g.18 enemy
phas kyi rgol ba
ཕས་ཀྱི་རྗོལ་བ།
pratyamitra ^{AS}

g.19 gaṇḍī beam
gaN+DI
གཤྲི།
gaṇḍī ^{AS}

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.20 hall
khyams
ཁྱམས།
prāsāda ^{AS}

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

g.21 having stored
mkhos su phab ste
མཁོས་སུ་ཕབ་སྟེ།
pratiśāmayya ^{AS}

Kalyāṇamitra explains that monks stored their robes and bowls in specified or individual spots in the dwelling. See F.223.b: *lhung bzed dang chos gos mkhos su phab nas zhes bya ba ni so sor des pa'i gnas su rnam par bzhag nas so* and F.268.b: *mkhos su dbab pa zhes bya ba ni gnas khang du 'jug tu gzhus pa'o*.

g.22 Honorable One

btsun pa

བཙུན་པ།

bhadanta ^{AS}

One of the standard epithets of the Buddha Śākyamuni, and also a term of respect used for Buddhist monks, akin to the modern address “bhante.”

g.23 hurl curses

spar thabs su skur pa sgrogs

སྤར་ཐབས་སུ་སྐྱུར་པ་སྒྲོག་པ།

—

g.24 latecomer

rgan zhugs

རྒོལ་ལྷན་པ།

mahallaka ^{AS}

This term refers to those who become monks or nuns after having a family. In ordinary Skt. usage *mahallaka* is used as a respectful direct address to an elder. In the Vinaya, these monastics are usually addressed as “latecomer” rather than as “venerable,” the customary address for ordained monks and nuns. This may suggest that “latecomers” occupied a special place within the saṅgha somewhat separate from those who joined before having a family.

g.25 lifting of restrictions

dgag dbye

དགག་དེའི།

pravāraṇāṇi pravārayitum ^{AS}

During the rite of lifting restrictions, each monk extends an “invitation” or “lifts restrictions” (Tib. *dgag dbye bya ba*; Skt. *pravāraṇam pravārayitum*) to the other monks with whom he has passed the rains retreat. These other monks may then “prompt” (Tib. *gleng ba*; Skt. *codanā*) his memory of an offense he has failed to confess with evidence or well-grounded suspicion. The Pāli parallel *pavāraṇā* is generally translated with “inviting, invitation.” We

generally use the English “lifting of restrictions” to reflect the Sanskrit original *pravāraṇāṃ pravārayitum*. Nevertheless, in *The Chapter on Lifting Restrictions*, “to lift restrictions” means “to invite” and the two can be used interchangeably; see, for instance, our translation of Kalyāṇamitra’s gloss of the term: “‘To invite,’ to give the opportunity for monks with whom one has pledged to settle for the rains to speak about what they have seen, heard, or suspected.” Kalyāṇamitra (F.313.a): *dgag dbye zhes bya ba ni dbyar gnas par khas blangs pa’i dge slong rnam kyis mthong ba dang/ thos pa dang/ dgos pa’i gnas gsum gyis gleng pa’i skabs ’byed pa’o*. Here are parallel uses from *The Chapter on Lifting Restrictions* in Skt., Tib., and Chinese Sanskrit *Pravāraṇavastu* (2.3.2.2): *utsahase tvam evaṃnāmā saṃghasya pravāraṇāṃ pravārayitum iti*. Tibetan (F.223.b): *ming ’di zhes bya ba khyod dbyar gnas pa’i dge ’dun la dgag dbye byed par spro’am*. Chinese (Taishō 1045a34: 汝某甲。頗能爲夏坐僧伽。以三事見聞疑。爲隨意不。

g.26 lifting of restrictions as an assembly

tshogs kyi dgag dbye

ཚོགས་ཀྱི་དགག་དེལ།

gaṇappravāraṇā^{AS}

g.27 Mahāprajāpatī

skye dgu’i bdag mo chen mo

སྐྱེ་དགུའི་བདག་མོ་ཆེན་མོ།

mahāprajāpatī^{AS}

The Buddha’s mother’s sister and his step-mother. She was the mother of Nanda. After the death of the Buddha’s father, She became the first nun.

g.28 make an oath professing he is a householder

dbyar gyis ’che

དབྱར་གྱིས་འཆེ།

āgārikatvaṃ pratijānāti^{AS}

g.29 mātrkā

ma mo · ma mo lta bu

མ་མོ། · མ་མོ་ལཱ་བུ།

mātrkā^{AS}

In the Mūlasarvāstivāda Vinaya, *mātrkā* (Tib. *ma mo*, Eng. “mother”) is frequently used as a name for the Basket of Abhidharma.

g.30 matter at hand

dris pa'i tshig

དྲིས་པའི་ཚིག་

pr̥ṣṭavācika ^{AS}

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

g.31 **misdeed**

nyes byas

ཉེས་བྱས།

duṣkṛta ^{AS}

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

g.32 **monastery**

gtsug lag khang

གཏུག་ལག་ཁང་།

vihāra ^{AS}

This may refer to (1) the whole monastic residence, i.e. “monastery,” with one or more “meditation huts” (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*, 3.37).

g.33 **monk**

dge slong

དགེ་སློང་།

bhikṣu ^{AS}

Definition from the 84000 Glossary of Terms:

The term *bhikṣu*, often translated as “monk,” refers to the highest among the eight types of prātimokṣa vows that make one part of the Buddhist assembly. The Sanskrit term literally means “beggar” or “mendicant,” referring to the fact that Buddhist monks and nuns—like other ascetics of the time—subsisted on alms (*bhikṣā*) begged from the laity.

In the Tibetan tradition, which follows the Mūlasarvāstivāda Vinaya, a monk follows 253 rules as part of his moral discipline. A nun (*bhikṣuṇī*; *dge slong ma*) follows 364 rules. A novice monk (*śrāmaṇera*; *dge tshul*) or nun (*śrāmaṇerikā*; *dge tshul ma*) follows thirty-six rules of moral discipline (although in other vinaya traditions novices typically follow only ten).

g.34 monk crier

sgrogs par byed pa'i dge slong

སློགས་པར་བྱེད་པའི་དགེ་སློང་།

udghoṣako bhikṣuḥ ^{AS}

The monk who makes announcements to the saṅgha. This chapter contains the lone appearance of the term “monk crier” in the Tibetan Mūlasarvāstivāda Vinaya canon.

g.35 monk who directs the lifting of restrictions

dgag dbye byed pa'i dge slong

དགག་དེད་བྱེད་པའི་དགེ་སློང་།

pravāraṅko bhikṣuḥ ^{AS}

g.36 monk who has taken a support

gnas 'cha' ba'i dge slong

གནས་འཆར་བའི་དགེ་སློང་།

niśrayagrahaṇo bhikṣuḥ ^{AS}

Monks and nuns must have a mentor or “support” (Tib. *gnas*; Skt. *niśraya*) for five years after ordination. If the preceptor cannot serve as support then the monastic must take support from an elder, who becomes the new monastic’s “support instructor” (Tib. *gnas kyi slob dpon*; Skt. *niśrayācārya*).

g.37 monk who receives a lifting of restrictions

dgag dbye len pa'i dge slong

དགག་དེད་ལེན་པའི་དགེ་སློང་།

pravāraṅgrāhako bhikṣuḥ ^{AS}

g.38 motion

gsol ba

གསོལ་བ།

jñapti ^{AS}

A formal motion to the saṅgha.

g.39 Mūlasarvāstivāda

thams cad yod par smra ba'i sde

ཐམས་ཅད་ཡོད་པར་སྒྲུབ་པའི་སྡེ།

mūlasarvāstivāda^{AS}

Definition from the 84000 Glossary of Terms:

Some heirs to Sarvāstivādin monastic lineages, initially clustered around Mathurā and regions to its northwest, claimed primacy among the Sarvāstivādins in calling themselves the Mūlasarvāstivādin, or “Original Sarvāstivādins” (Fumi Yao, “On the Name ‘Mūlasarvāstivādin,’ ” *Journal of Indian and Buddhist Studies* 55, no. 2 (2007): 246–47). Their vinaya, the Mūlasarvāstivāda Vinaya, which was written and compiled in Sanskrit circa the second through the sixth centuries CE, is the longest of all known vinayas.

Unfortunately, the most accurate description of “Mūlasarvāstivādin” is tautological: the Mūlasarvāstivādins are the upholders of the Mūlasarvāstivāda Vinaya, because the only reliable means we have of distinguishing the “Mūlasarvāstivādins” from the Sarvāstivādins is by their respective vinayas—the former contains extensive “settings” and avadāna while the latter does not. (See also the entry on *Mūlasarvāstivāda Vinaya*). Furthermore, the Mūlasarvāstivādins seem to have shared much of their sūtra and abhidharma texts with the Sarvāstivādins. Although other ways of distinguishing them from other *nikāya* or “ordination lineages” are recorded in Indic texts—which were included in the Vinaya section of the Tengyur (Toh 4138–4140)—these are, in fact, extracts from śāstra, and the descriptions they give are not entirely consistent.

g.40 murderer

gsod pa

གསོད་པ།

vadhaka^{AS}

g.41 nāga

klu

ལྷ།

nāga^{AS}

A serpent-like creature that is said to have the ability to shapeshift and assume human form, often to hear the Dharma. In the Mūlasarvāstivāda Vinaya, nāgas are depicted as generally benign in intentions but noxious in form.

g.42 narrative introduction

gleng gzhi

གླེང་གཟི།

nidāna^{AS}

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.43 night is fading

nam nangs

ནམ་ནངས།

nirgacchantī rātriḥ^{AS}

The translation follows the Sanskrit: *nirgacchati ratri*. The Tibetan might be rendered “first light.”

g.44 nun

dge slong ma

དགེ་སློང་མ།

bhikṣuṇī^{AS}

Definition from the 84000 Glossary of Terms:

The term *bhikṣuṇī*, often translated as “nun,” refers to the highest among the eight types of prātimokṣa vows that make one part of the Buddhist assembly. The Sanskrit term *bhikṣu* (to which the female grammatical ending *ṇī* is added) literally means “beggar” or “mendicant,” referring to the fact that Buddhist nuns and monks—like other ascetics of the time—subsisted on alms (*bhikṣā*) begged from the laity. In the Tibetan tradition, which follows the Mūlasarvāstivāda Vinaya, a *bhikṣuṇī* follows 364 rules and a *bhikṣu* follows 253 rules as part of their moral discipline.

For the first few years of the Buddha’s teachings in India, there was no ordination for women. It started at the persistent request and display of determination of Mahāprajāpatī, the Buddha’s stepmother and aunt, together with five hundred former wives of men of Kapilavastu, who had themselves become monks. Mahāprajāpatī is thus considered to be the founder of the nun’s order.

g.45 park

kun dga’ ra ba

ཀླུ་དགའ་ར་བ།

ārāma ^{AS}

An *ārāma* was a private citizen's garden, generally found within the limits of a town or city. In several cases, perhaps most famously of Anāthapiṇḍada's Park near Śrāvastī, these were offered to the saṅgha as a residence.

g.46 perfumed sanctuary

dri gtsang khang

དྲི་གཙམ་ཁང་།

gandhakuṭī ^{AS}

A special room or shrine dedicated to a buddha, intended as both residence and reliquary. A common feature especially in rock-cut temples.

g.47 person labeled a paṇḍaka

ma ning

མ་ནིང་།

paṇḍaka ^{AS}

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.48 person who has undergone castration

za ma

ཟ་མ།

ṣaṇḍa ^{AS} . *ṣaṇḍha* ^{AS}

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.49 pledge to settle for the rains

dbyar gnas dam bcas pa

དབྱར་གནས་དམ་བཅས་པ།

varṣopagata^{AS}

The phrase “pledge to settle for the rains” translates the Tib. *dbyar bzhugs par dam bzhes*, *dbyar gnas dam bcas pa*, *dbyar gnas par khas blang pa*, *dbyar gnas par zhal gyis bzhes pa*, and *dbyar gnas par dam bzhes pa*. Although Sanskrit parallels are not available in each instance, we take them all to be translations of *varṣā* (Tib. *dbyar*, the “rains” or “rainy season”) plus forms of *upa\gam*, e.g., *varṣopagata*, *varṣāṃ upagacchati*. Kalyāṇamitra (F.271.b) explains that “pledging to observe the rains retreat” involves reciting a formula in which one pledges to remain at one site throughout the rains (*dbyar gnas par zhal gyis bzhes so zhes bya ba sngags sngon du btang bas dbyar gnas gcig tu gnas par zhal gyis bzhes pa’o*). Thus, the Tibetan *dbyar gnas dam bca’ bar bya* can also be translated, according to context, as “should undertake a rains retreat,” “should observe the rains retreat,” or “should commit to observe the rains retreat.” See also [n.-28](#).

g.50 Prince Jeta’s Grove, Anāthapiṇḍada’s Park

rgyal bu rgyal byed kyi tshal mgon med zas sbyin gyi kun dga’ ra ba

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

jetavanam anāthapiṇḍadasyārāmaḥ^{AS}

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 *Samṅhabhedavastu* 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.51 prompt

gleng ba

སྒྲེང་བ།

codanā^{AS}

During the rite of lifting restrictions, each monk extends an “invitation” or “lifts restrictions” (Tib. *dgag dbye bya ba*; Skt. *pravāraṇam pravārayitum*) to the other monks with whom he has passed the rains retreat. Other monks may then “prompt” (Tib. *gleng ba*; Skt. *codanā*) him with evidence of or well-grounded suspicion for an offense he has failed to confess. The semantic range of the Tib. verb *gleng ba* (Skt. *codanā*) in the Mūlasarvāstivāda Vinaya extends from gentle exhortation to reproof and compelling questioning. Hence it may be translated with “to prompt” or even “to accuse,” depending upon context. Kalyāṇamitra gives “should not prompt, that is, announce a fault,” and, “should not remind, that is, add assistance while [the confessant] is confessing”. See Kalyāṇamitra (F.319.a): *gleng bar mi bya zhes bya ba ni nyes pa bsgrags pas so/ / dran par mi bya zhes bya ba ni bshags pa'i dus dang grogs brjod pas so*. Here, the commentator emphasizes the verbal nature of the act without implying any of the rancor or contentiousness usually associated with the English verb “accuse.” Yijing, the translator of the Mūlasarvāstivāda Vinaya into Chinese, likewise renders the underlying Skt. *codanā* with *yan* 言 (Taishō 1044c17), a generic verb for “speak.” The commentator Śūra explains that “when [a monk] is made to lift restrictions, [the monk] withdraws to an isolated place on the boundary and, having gathered his recollection and attentiveness, he should ‘prompt’ [the other monk’s memory] with the circumstances of what he has seen, heard, or suspected. If, when thus prompted with the circumstances, [the accused monk] is unable to recall, he should be reminded with the place, time, and circumstances.” Śūra (vol. nu, F.76.a): *des de la skabs 'byed du bcug ste dus dben pa'i mthar dran pa dang shes bzhin nye bar gzhaḡ ste mthong ba 'am/ thos pa 'am/ dogs pa'i gzhi dang bcas bas gleng bar bya'o/ /de ltar gzhi dang bcas pas glengs pa na ma*

dran na yul dang/ dus dang/ gzhi gang nas ltung ba byung ba gleng ba pos ji ltar mthong ba 'am/ thos pa 'am/ dogs pa'i sgo nas dran par bya'o. See Dharmamitra (vol. yu, F.348.a–349.a) for comments on Guṇaprabha's digest.

g.52 ready

go bskon

གོ་བསྐོན།

saṃ√nah ^{AS}

To call up reserves or members of a standing army.

g.53 resident monk

gnyug mar gnas pa

གཏུག་མར་གནས་པ།

naiṅāsiko bhikṣuḥ ^{AS}

In *The Chapter on Lifting Restrictions*, a distinction is drawn between “boarding and resident monks” (Tib. *gnas pa dang gnyug mar gnas pa'i dge slong rnams*).

The former, also rendered as “visiting” monks, are short-term occupants who are not familiar with the inner or outer workings of the community. The latter, “resident monks,” are long-term occupants who are familiar with the inner and outer workings of the community. See Kalyāṇamitra (Toh 4113, F.313.b): *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.*

g.54 rule

khirms su bca' ba

ཁྲིམས་སུ་བཅའ་བ།

kriyākāra ^{AS}

A rule devised to meet specific or local conditions. Tibetan monasteries are governed by a “constitution” (*bca' yig*), which is a document that compiles the “rules” (Tib. *bca' khirms*) specific to that monastery.

g.55 rules of customary conduct

kun tu spyod pa'i chos

ཀུན་ཏུ་སྤྱོད་པའི་ཚོས།

āsamudācāriko dharmah ^{AS}

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, including *rig pa spyod pa can*.

g.56 Śākya

shAkyā

ལྷན་པོ།

śākya^{AS}

In general, describes those belonging (like the Buddha Śākyamuni) to the Śākya people or lineage of the kingdom centered on Kapilavastu, but also used by extension as an epithet of monastics who are followers of the Buddha Śākyamuni.

g.57 sanction

byin gyis brlabs

བྱིན་གྱིས་བརྒྱབ་པ།

adhiṣṭhāya^{AS}

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 monk if he has left them elsewhere overnight. And, citing a passage from *The Chapter on the Restoration Rite* (Toh 1, ch. 2, , 3.37–3.41), 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.58 saṅgha remnant

dge 'dun lhag ma

དགེ་འདུན་ལྷན་པ།

saṅghāvaśeṣa^{AS}

One of five types of offense a monk can incur. Second only to a defeat in severity, there are thirteen such offenses. After monastics incur 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.59 seven means to quell disputes

rtsod pa zhi bar byed pa’i chos bdun

ཚོད་པ་ཞི་བར་བྱེད་པའི་ཚོས་བདུན།

—

The Chapter on Disputes (Toh 1, ch. 16) describes the seven means for “quelling” or “settling” a dispute as (1) quell in person (Tib. *mngon sum zhi ba*; Skt. *saṃmukhaṃ śamatha*); (2) through recourse to memory (Tib. *dran ’dul ’os*; Skt. *smṛtyāvinaya*); (3) dismissing by reason of insanity (Tib. *ma myos ’dul ’os*; Skt. *amūḍhavinaya*); (4) by votes (*tshul shing dag ni blang ba*; Skt. *chalākāgrahaṇa*); (5) carrying out an investigation into the nature of an issue (Tib. *de yi ngo bo tshol gzhus*; Skt. *tatsvabhāvaiṣṭya*); (6) by sweeping it under the rug or, more literally, spreading over with grass (Tib. *rtswa bkram lta bur ’os pa*; Skt. *trṇaprastāraka*); and (7) by taking an oath (Tib. *khas blang bar ’os pa*; Skt. *pratijñākāraka*). *The Pratimokṣa Sūtra* (Toh 2) and *The Chapter on Minor Matters of the Discipline* (*Kṣudrakavastu*, Toh 6) give similar lists of the “seven means to quell disputes.” *The Chapter on Minor Matters of the Discipline* gives (1) calming through appeal to the obvious; (2) calming through appeal to mindfulness (e.g., of what is appropriate); (3) calming through nondistraction; (4) investigating the nature; (5) appeal to the majority; (6) urging the establishment of an oath; and (7) drawing straws (Orgyan Nordrang 2008, vol. 2, p. 1697).

g.60 should properly make amends

chos bzhin du gyis

ཚོས་བཞིན་དུ་གྱིས།

yathādharmam pratikartavyā^{AS}

To purify offenses, monks and nuns must confess and “properly make amends for the offense according to Vinaya” (Tib. *chos bzhin ’dul ba bzhin slar bgyi’o*). This means, according to Kalyāṇamitra, that the monastic flawlessly

follows the appropriate procedures spelled out in the Vinaya (F.326.a) . The proper procedure for making amends for offenses is described in *The Chapter on the Restoration Rite* (Toh 1, ch. 2, [4.47](#)).

g.61 silence

kha rog

ཁོ་ལོ་གྲོ་གྲོ་

—

g.62 simple atonement

ltung ba 'ba' zhig pa

ལྷུང་བ་འབའ་ཞིག་པ།

śuddha-prāyaścittika ^{AS}

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

g.63 someone denied the common living

gnas par mi bgyi ba

གནས་པར་མི་བགྲི་བ།

asaṃvāsika ^{AS}

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.64 someone living under false pretenses

rku thabs su gnas pa

རྒྱ་ཐབས་སུ་གནས་པ།

steyasaṃvāsika ^{AS}

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

g.65 someone outside the common living

tha dad du gnas pa

ཐ་དད་ཏུ་གནས་པ།

nānāsaṃvāsika ^{AS}

A person is 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 (Vinayottaragrantha, 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.66 Śrāvastī

mnyan yod

སྐྱེ་ཡོད།

śrāvastī ^{AS}

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.67 support

gnas

གནས།

niśraya ^{AS}

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. *sārdhaṃvihārin*). For at least five years after ordination, monastics newly admitted 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.68 tīrthika
mu stegs can

ཐུ་སྟོགས་ཅན།

tīrthika ^{AS}

This term was used in Buddhist texts to refer to contemporary religious or philosophical orders, including Brahmanical traditions as well as non-Brahmanical traditions such as the Jains, Jātilas, Ājīvikas, and Cārvākas. Initially, the term *tīrthika* or *tīrthya* may have referred to non-Brahmanic ascetic orders. In Buddhist usage, the term generally carries a pejorative connotation and serves as a marker of differentiation between “us” and “them.”

g.69 transgression

ltung byed

ལུང་བྱེད།

pāyantika ^{AS}

The category of “transgression” (Tib. *ltung byed*; Skt. *pāyantika*; Ch. 波逸底迦) includes “transgressions requiring forfeiture” (Tib. *spong ba’i ltung byed*; Skt. *naihsargikā-pāyantika*) and “simple atonements” (Tib. *ltung byed ’ba’ zhig pa*; Skt. *śuddha-prayāścittaka*).

g.70 transgression requiring forfeiture

spong ba’i ltung byed

སྟོང་བའི་ལུང་བྱེད།

naihsargikapātayantika ^{AS}

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

g.71 unatonable

lhag ma med pa

ལྷག་མ་མེད་པ།

nirvaśeṣa ^{AS}

Defeats (Tib. *phas pham pa*; Skt. *pārājika*) are unatonable offenses and result in “being denied the common living” (Tib. *gnas pa ma yin pa*; Skt. *asaṃvāsa*) with the saṅgha, meaning that one can no longer participate in the saṅgha’s official acts or partake of its resources and offerings. The other four types of

offense, such as saṅgha remnant (Tib. *dge 'dun lhag ma*; Skt. *saṅghāvāśeṣa*) are atonable, meaning that one may be reinstated to full status in the community once one has properly made amends and served any penance or probation required. Note that Yijing translates 他勝 as “defeat” (Skt. *pārājika*) rather than “unatonable” (Taishō 1446, 1047b18).

g.72 under normal conditions

rnal du gnas pa'i gnas skabs

རྣམ་དུ་གནས་པའི་གནས་སྐབས།

samāvasthā^{AS}

g.73 Upāli

nye ba 'khor

ཉེ་བ་འཁོར།

upāli^{AS}

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.74 veranda

bang rim

བང་རིམ།

pariṣandā^{AS}

g.75 Vinaya

'dul ba

འདུལ་བ།

vinaya^{AS}

One of the three piṭakas, or “baskets,” of the Buddhist canon, the one dealing specifically with the code of monastic discipline.

g.76 ward

lhan gcig gnas pa

ལྷན་གཅིག་གནས་པ།

sārdhaṃvihārin^{AS}

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 newly admitted monastic is called a “ward.” But if the mentored monastic wishes to travel while the 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.77 way to the village

spyod yul gyi lam ka

སྤྱོད་ཡུལ་གྱི་ལམ་ཀ

gocaramārga^{AS}