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The Chapter on the Rains

Varṣāvastu

འདུལ་བ་གཞི་ལས། དབྱར་གྱི་གཞི།

'dul ba gzhi las/ dbyar gyi gzhi

“The Chapter on the Rains” from The Chapters on Monastic Discipline

Vinayavastu Varṣāvastu

· Toh 1-4 ·

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SUMMARY

s.1 *The Chapter on the Rains* is the fourth of *The Chapters on Monastic Discipline's* seventeen chapters. It sets out the Rite of Pledging to Settle for the Rains, in which monastics pledge to remain at a single site for the duration of the *varṣā* or summer rains. It concludes with a lengthy presentation of cases in which a monastic incurs no offense for interrupting the rains by prematurely leaving a site.

This is the third of the "Three Rites," along with the Rite of Restoration and the Rite of Lifting Restrictions, which are set out in *The Chapter on the Restoration Rite* and *The Chapter on Lifting Restrictions* 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 This text was translated from the Tibetan and checked against the Sanskrit original and Yijing's Chinese translation by Robert Miller. The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha. Nathaniel Rich and John Canti edited the translation and the introduction, and Ven. Konchog Norbu copyedited the text. André Rodrigues was in charge of the digital publication process.

i.

INTRODUCTION

· Overview ·

i.1 *The Chapter on the Rains* is the fourth of the seventeen chapters in *The Chapters on Monastic Discipline*. It recounts the origins, timing, and procedures for the Rite of Pledging to Settle for the Rains, in which monastics pledge to remain at a single site for the duration of the *varṣā* or summer rains.

The preceding chapter has set out the Rite of Lifting Restrictions (*pravāraṇa*), which is 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 described in the present chapter, the chapters on these two rites appear in reverse order in *The Chapters on Monastic Discipline*.¹

i.2 In the Buddha's time, much like today, the Gangetic plain had three distinct seasons—a cool season, a hot season, and a rainy monsoon season—each said traditionally to last for roughly four months. During the monsoon rains, it was customary for mendicants, ordinarily peripatetic, to settle at a single site, often in a park with other ascetics, where they might pass the rains in relative comfort. According to the formalities described in this chapter for the Buddha's followers, monastics could choose to reside for the first or last three of the four monsoon months.

· Structure and Contents ·

i.3 Like the other chapters of *The Chapters on Monastic Discipline*, *The Chapter on the Rains* starts with a “global summary” or *piṇḍoddāna*.² In this case, the global summary mentions ten topics, but only the first three are dealt with as sections in the present chapter, and the remaining ones are covered in the chapter that follows.

The first section sets out the procedures of settling for the rains, and the second and third describe contingent circumstances under which application of the rules may be modified.

.. The Rite ..

- 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 pledging to settle for the rains. We join the Buddha as he is himself pledging to pass the rainy season at Prince Jeta’s Grove, Anāthapiṇḍada’s Park in Śrāvastī, just as recounted at the start of the preceding chapter, *The Chapter on Lifting Restrictions*. According to the narrative told here, there were at that time other members of the monastic community elsewhere continuing to wander the countryside through the rainy season, thus attracting the censure and criticism of other ascetics who were saying, in the words of the text:
- i.5 “Sirs, the Śākya ascetics are killers. These men do not balk at, shy away from, or avoid killing, for they travel and wander the countryside during the rains. When they travel and wander the countryside during the rains, they trample swarms of many tiny and minute creatures, thus depriving them of life. Even swallow chicks seasonally cower in their nests for the four rainy months. Cowering, they cringe and stay curled up. And if these shaven-headed ascetics do not understand even their basic pledges, who would give alms to them or even think to do so?”
- i.6 In response to these accusations of hypocrisy, the Buddha decreed that monks should settle at a single site for the duration of the monsoon rains. According to one traditional reckoning, the monsoon lasts for three months, the months of Jyeṣṭha, Āṣāḍha, and Śrāvana.³ In other accounts, however, a fourth month, Bhādrapada, is included.⁴ Ten to fourteen days⁵ before the fifteenth day of Āṣāḍha, monastics are to prepare an appropriate site, the features of which are described in this chapter, and on the fifteenth perform a “quorum restoration,”⁶ allocate dwellings, and formally pledge to remain sedentary for the duration of the rains. Those monks who could not settle for the “early part of the rains” were to settle for the “later part of the rains,” figured from the sixteenth day of Śrāvana.⁷
- i.7 The rite by which monastics pledge to stay at one site for the rains begins with the appointment of a monk residence caretaker by a twofold act and motion.⁸ Several caretakers can be appointed if one caretaker is not enough. Guṇaprabha adds that the monks are informed that anything they do for the duration of the rains will be scrutinized later by the saṅgha, a reference to

the lifting of restrictions, or *pravāraṇā* rite, that concludes the rains.⁹ Each monk present then collects a tally stick, which is used to count the number of participants and to collect their bedding, before the monk residence caretaker formally assumes his responsibilities by accepting the locks and keys for the site and its buildings. Monks are then assigned dwellings, and bedding for all is distributed in order of seniority, starting with the preceptors and instructors.¹⁰ It is only after the site and its surrounding locale have been properly vetted and the monks assured it will prove a suitable and sustainable residence for the rains that the saṅgha undertakes the formal rite of pledging to stay at that site for the three months of rains.

i.8 The first section of the chapter concludes with two interludes. In the first, a story about Udayana, the Buddha formulates the rule that monks who have undertaken a rains retreat should not go beyond the boundary of the site where they have settled, while in the second the Buddha makes an allowance for this rule and gives his consent to travel for a period of up to seven days so that monastics can tend to the business of male lay vow holders, monks, nuns, nun postulants, male novices, and female novices.

· · Other Considerations · ·

i.9 The second section describes cases in which a monk incurs no offense for interrupting the rains by prematurely leaving a site. The stated reasons include a lack of alms, medicine, or nurses. But the chapter also identifies other invitations that would hinder the renunciant's vocation and so are not excused. These include interrupting the rains in response to the offers of women or girls, the appearance of an attractive woman, or a treasure trove that might tempt the monk into giving up the renunciant's life, or kin who encourage the same.

i.10 The third section states further cases in which a monk incurs no offense for leaving a site prematurely—in each case to help resolve an incipient schism in the saṅgha—and concludes with a short section on ways in which a monk's pledge to a site is not considered complete.

· Adaptations for Nuns ·

i.11 Adaptations of the Mūlasarvāstivāda Vinaya's ritual language to make the rites suitable for nuns' participation are fairly straightforward according to Dharmamitra, who wrote an authoritative commentary on Guṇaprabha's sūtra digest of the Mūlasarvāstivāda Vinaya, and Butön Rinchen Drup, the remarkable Tibetan bibliographer and historiographer who was so influential upon the scholastic culture of Tibet. Butön includes two relevant

sections in his commentary to the Vinayasūtra, the first of which explains how to translate the male rite for females, along with exceptions and transferring the script of the male going forth and ordination rites just for females,¹¹ while Dharmamitra writes:

i.12 “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.’ ”¹²

i.13 As Dharmamitra’s explanation makes clear, Indic commentators on the Mūlasarvāstivāda Vinaya recognized some, but not all, monastic offices to be open to women, leaving the nun saṅgha partially dependent on the monk saṅgha.

· The Text ·

i.14 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.15 The Chinese monk Yijing translated *The Chapter on the Rains* into Chinese in the late seventh to early eighth centuries CE.¹³

i.16 A Sanskrit text of *The Chapter on the Rains* was recovered among the Gilgit manuscripts edited and published by Nalinaksha Dutt in Volume III, Part IV, of his *Gilgit Manuscripts*. Only a single leaf from *The Chapter on the Rains* is missing. The remaining fragments correspond to twenty-five of the twenty-eight pages in Tibetan (F.239.a–F.251.b). Shono Masanori’s re-edition of the chapter itself and of the corresponding section of the *Vinayasūtra* was also consulted in comparing the translation against the Sanskrit.

i.17 Despite important contributions by scholars and translators, we still lack satisfactory translations for many important terms used in the Mūlasarvāstivāda Vinaya. The English renderings of Vinaya technical terms given here benefitted greatly from discussion with the 84000 Vinaya Team but remain provisional. They may require revision as work on the Mūlasarvāstivāda Vinaya progresses.

The Translation

From *The Chapters on Monastic Discipline*
The Chapter on the Rains

p.

Prologue

[F.237.b]

p.1 A global summary¹⁴ of *The Chapter on the Rains*:

p.2 *Settling for the rains, food,*
Interrupting the rains, the five,
Mirage, leaves, roots, sandals,
*Rains, and the four leathers.*¹⁵

1. Settling for the Rains

1.1 A summary:

1.2 Permission for settling for the rains,
Udayana's departure, and
Seven-day leave
For business.

· PERMISSION FOR SETTLING FOR THE RAINS ·

1.3 The Blessed Buddha pledged to settle for the rains in Śrāvastī, in Prince Jeta's Grove, Anāthapiṇḍada's Park. Meanwhile, monks traveled and made their way through the countryside during the rains. When those monks who traveled and made their way through the countryside were not cautious, tīrthikas chastised, rebuked, and criticized the heedless and incautious monks,¹⁶ saying, "Sirs, the Śākya ascetics are killers. These men do not balk at, shy away from, or avoid killing, for they travel and wander the countryside during the rains. When they travel and wander the countryside during the rains, they trample swarms of many tiny and minute creatures, thus depriving them of life. Even swallow chicks¹⁷ seasonally cower in their nests for the four rainy months. Cowering, they cringe and stay curled up.¹⁸ And if these shaven-headed ascetics do not understand even their basic pledges,¹⁹ who would give alms to them or even think to do so?"

1.4 The monks reported these events to the Blessed One and the Blessed One replied, [F.238.a] "Therefore, I consent: monks should pledge to settle for the rains."²⁰

1.5 Since the monks did not know how to pledge to settle for the rains as the Blessed One had directed when he said that "monks should pledge to settle for the rains," the Blessed One said, "On the fifteenth day of Āṣāḍha,²¹

sweep, sprinkle water over, and spread a fresh paste of dung over the temple floor. All the bedding should be gathered together in a single place; do not conceal even small items such as foot-washing basins.

1.6 “Then a monk residence caretaker should be appointed. For a residence caretaker, there are five factors that may pertain such that someone not already appointed should not be appointed, and if already appointed should be relieved of that position. What are those five factors? To be driven by desire, driven by aggression, driven by ignorance, driven by fear, and not to know which bedding has or has not been dispensed. If those five factors do pertain to someone not already appointed as residence caretaker, he should not be appointed, and if already appointed should be relieved of that position.

1.7 “For a residence caretaker, there are five other factors that may pertain such that someone not already appointed should be appointed, and if already appointed should be relieved of that position. What are these five factors? Not to be driven by desire, driven by aggression, driven by ignorance, or driven by fear, and to know which bedding has or has not been dispensed. If these five factors pertain to someone not already appointed as residence caretaker, he should be appointed, and if already appointed should not be relieved of that position.

1.8 “He should be appointed in the following way: After setting out seating, 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:

1.9 “ ‘Are you, so-and-so, willing to act as residence caretaker for the saṅgha during the rains?’ [F.238.b]

1.10 “He replies:

1.11 “ ‘I am willing to do so.’

1.12 “One monk should then make a motion and then perform the act:

1.13 “ ‘Honorable saṅgha, please listen. This monk, so-and-so, is willing to act as residence caretaker for the saṅgha during the rains. If the time is right and the saṅgha can accept it, I ask that the saṅgha give their permission. Once the saṅgha appoints this monk to act as residence caretaker for the saṅgha during the rains, this residence caretaker so-and-so will become the residence caretaker for the saṅgha during the rains.’

1.14 “That is the motion. The act should be performed in the following way:

- 1.15 “ ‘Honorable saṅgha, please listen. This monk residence caretaker, so-and-so, is willing to act as residence caretaker for the saṅgha during the rains. Therefore, once so-and-so has been appointed as residence caretaker for the saṅgha, the residence caretaker so-and-so will act as residence caretaker for the saṅgha during the rains. Those venerable ones who can accept the appointment of the monk so-and-so as the residence caretaker should remain silent. Those who cannot accept it should speak now.’
- 1.16 “Once the saṅgha has accepted and given permission for the appointment, the saṅgha has appointed the monk so-and-so as the residence caretaker for the saṅgha. By thus remaining silent, they assent to the proposed act.
- 1.17 “I will now formulate the rules of customary conduct for the monk residence caretaker: The monk residence caretaker should fashion for the saṅgha tally sticks that are not bent, crooked, or curved, and that are fragrant and pleasant to the touch. After that, he should rise first in the morning and, having set out the seating, strike the gaṇḍī beam and inform the monks of the matter at hand. Once the entire saṅgha is seated and has a quorum, the monk residence caretaker should anoint the tally sticks with fragrant water, [F.239.a] place them on top of a white cloth laid out in a wicker box, and then place that at the end of the row of senior monks. After that he should announce the rules:
- 1.18 “ ‘Honorable saṅgha, please listen. This and that are the rules adopted at this site. Those among you venerable ones who are willing to pledge to settle for the rains according to these rules should take a tally stick. No monk among you should prompt or remind a monk during the rains. If any among you knows something, declare it now. Let there be no prompting later, during the rains.²² If any among you prompts during the rains, the saṅgha shall regard it as a matter to be considered later.’
- 1.19 “After that, the monk residence caretaker should distribute the tally sticks, allowing the teacher’s tally stick to be taken first.²³ After that, the saṅgha elders should rise partly from their seats,²⁴ take a tally stick, and gently put it down. This process is repeated by all down to the saṅgha’s new monks. The novices’ tally sticks should be taken by their instructor or preceptor.²⁵ After that, those of the site caretakers should also be taken.²⁶ Then, once they have been counted, he should announce the total:
- 1.20 “ ‘This many monks have taken tally sticks at this site.’
- 1.21 “After that, the monk residence caretaker, having taken up the locks and keys, should sit before the saṅgha elder and say:

- 1.22 “ ‘Elder, such and such dwelling is furnished with goods and furnished with robes. Please accept it.’
- 1.23 “If he accepts it, the saṅgha elder’s current dwelling should be given to the second eldest in the saṅgha, the dwelling of the second eldest in the saṅgha should be given to the third eldest, and so on down to the saṅgha’s new monks. [F.239.b]
- 1.24 “If the saṅgha elder does not accept it, it should be given to the second eldest in the saṅgha. If the second eldest in the saṅgha does not accept it, it should be given to the third eldest.
- 1.25 “If the saṅgha elder asks for it after the third eldest in the saṅgha has already accepted it, it should not be given to the elder at his first request, nor should it be given at his second request. It should be given to him at his third request, in which case the saṅgha elder should confess to an offense of misdeed, a violation of the Vinaya.²⁷
- 1.26 “The same procedure should likewise be followed down to the new monks.²⁸ If the saṅgha’s third new monk should ask for dwelling after it has been accepted by a newer monk, it should not be given to him at his first request, nor should it be given at his second request. It should be given to him at his third request, at which point the third new monk should confess to an offense of misdeed, a violation of the Vinaya.”
- 1.27 After the monks had allocated all the dwellings, some monks who were visitors were left without, so the Blessed One said, “One unallocated dwelling should be held aside for the sake of monks who visit.”
- 1.28 After the monks had allocated the gatehouse, the Blessed One said, “Gatehouses should not be allocated.”
- 1.29 After the hall had been allocated, the Blessed One said, “The hall should not be allocated.”
- 1.30 Crows, sparrows, and pigeons nested in the unoccupied halls, so the Blessed One said, “A monk should be appointed to remove the nests. He should inspect the nests, and if no eggs have been left, they should be removed. If eggs have been left, the nests should be left alone.”
- 1.31 Tryambuka and trailāṭaka flies built nests there, so the Blessed One said, “They should be inspected, and if no eggs have been left, the nests should be removed. If eggs have been left, the nests should be tied up with string so that they do not proliferate. [F.240.a]
- 1.32 “The bedding should then be allocated. If there are a small number of items, each monk should be given one. If there are a large number of items, they should be given two or three.”

- 1.33 Once, some items were so large that the older monks became weary and exhausted from cleaning them, so the Blessed One said, “Those should be given to those who have taken a support.²⁹
- 1.34 “Then, the monk residence caretaker should announce the rules:
- 1.35 “ ‘No monk shall make use of the saṅgha’s bedding without a ground-spread, which should not be labeled with a name, nor should the ground-spread have patches or be thin. If the material is thick, one layer is permissible; if it is thin, it should have two layers. If any of you make use of the saṅgha’s bedding without authorization, the saṅgha shall regard it as a matter to be considered later.’
- 1.36 “The monk residence caretaker should inspect the saṅgha’s bedding every fortnight. If he sees an older monk using the saṅgha’s bedding without authorization, he should inform the saṅgha and then gather it up. If he sees a newer monk doing so, he should inform the newer monk’s preceptor or instructor and then gather it up.
- 1.37 “Then, after all have assembled, he should announce the following:
- 1.38 “ ‘Tomorrow, the saṅgha will pledge to settle for the rains with so-and-so acting as patron, so-and-so acting as caretaker, and such and such a village serving as alms circuit.’³⁰
- 1.39 “The monks³¹ should then inspect the site and the locale and, after entering seclusion,³² make the pledge to settle for the rains.
- 1.40 “How should the site be inspected? By considering, ‘Will there be suffering and distress for the learned fellow brahmacārins,³³ who have not yet experienced suffering and distress at this site? If there is, will they be able to quickly pacify it? [F.240.b] Will there be ease and joy for those who have not yet experienced them? If there is, will they be able to guard against ease and joy?³⁴ Will there be someone to nurse us if we fall sick?’
- 1.41 “How should the alms circuit be inspected?³⁵ By considering, ‘Will there be alms givers in the village on this alms circuit?³⁶ Will there be someone to nurse those who fall sick, and to provide them with medicine?’
- 1.42 “Then, having entered seclusion, the monk residence caretaker should respectfully squat in front of the most senior monk and, with palms pressed together, say:

1.43 “ ‘Honorable one, please give me your attention. Today is the commencement of the saṅgha’s rains retreat, the sixteenth day of Āṣāḍha. Today is also the commencement of my, the monk so-and-so’s, rains retreat, the sixteenth day of Āṣāḍha. I pledge to settle for the three earlier months of rains at this site within these demarcated boundaries³⁷ with the patron so-and-so, the caretaker so-and-so, and such and such a village as alms circuit for the repair of any breaks or deteriorations at the site.³⁸ My rains retreat will be here. This will be my rains retreat site.’³⁹

1.44 “That is repeated a second and a third time. This is how monks should make the pledge to settle for the rains. A monk who has pledged to settle for the rains should not go beyond the boundary. If he does, he should not remain there.”⁴⁰

. UDAYANA’S DEPARTURE .

1.45 The Blessed One had said, “A monk who has pledged to settle for the rains should not go beyond the boundary. If he does, he should not remain there.” After that, in the town of Hastibāla there lived a householder named Udayana. Having taken into his house a wife who would serve as his consort,⁴¹ he gathered much cloth and much food and sent a messenger to the monks, [F.241.a] saying, “Noble ones! Come, I will give you sustenance.”

1.46 The monks asked, “How far is the town of Hastibāla?”
“It is about three furlongs.”

1.47 Wondering whether they could make the round trip if they were to go that very day, they thought about the Blessed One’s statement, “A monk who has pledged to settle for the rains should not go beyond the boundary. If he does, he should not remain there,” and did not go. Udayana then offered much cloth and much food to those monks who had pledged to settle for the rains in the vicinity of the town of Hastibāla.

1.48 After the three months of the rains had passed, they, with their robes mended and in order,⁴² took up their begging bowls and robes and set off on the journey to Śrāvastī, until, after traveling by stages, they arrived there.

1.49 When the resident monks saw them approaching off in the distance, they called out, “Welcome, venerable ones, welcome!” Once the visiting monks had been allowed to rest, the others asked, “Venerable ones, where have you come from just now? Where did you pledge to settle for the rains?”

1.50 “Venerable ones, we have just now come here from the town of Hastibāla, where we pledged to settle for the rains.”

1.51 “Venerable ones, were you at ease pledging to settle for the rains there? Were you not wearied by seeking alms?”

- 1.52 “Venerable ones, it was so; we were at ease pledging to settle for the rains and were not wearied by seeking alms in the town of Hastibāla.”
- 1.53 “Venerable ones, how is it that you were at ease pledging to settle for the rains and were not wearied by seeking alms in the town of Hastibāla?”
- 1.54 “Venerable ones, [F.241.b] in the town of Hastibāla there lives a householder named Udayana. Having taken into his house a wife who would serve as his consort, he offered much cloth and much food. Thus it was, venerable ones, that we were at ease pledging to settle for the rains and were not wearied by seeking alms in the town of Hastibāla.”
- 1.55 They said, “Venerable ones, that householder also sent us a messenger with the message, ‘Noble ones! Come, I will give you sustenance.’ When we asked how far the town of Hastibāla was, we were told it was just over three furlongs. Then we thought of the Blessed One’s statement, ‘A monk who has pledged to settle for the rains should not go beyond the boundary. If he does, he should not remain there,’ and did not go.”
- 1.56 The monks informed the Blessed One of this matter and the Blessed One thought, “Ah! My disciples desire goods of cloth and food, so I will permit them a leave of seven days so that the monks may settle at ease and partake of the donations made by patrons.”
- 1.57 Then the Blessed One said,⁴³ “Therefore, I consent: once excused, monks may leave for up to seven days on account of business.”

· SEVEN-DAY LEAVE ON ACCOUNT OF BUSINESS ·

- 1.58 When the Blessed One said, “Therefore, I consent: once excused, monks may leave for up to seven days on account of business,” the monks did not know what business the Blessed One intended so the monks asked the Blessed One and the Blessed One replied, “A male lay vow holder’s business, a female lay vow holder’s business, a monk’s business, a nun’s business, a nun postulant’s business,⁴⁴ a male novice’s business, and a female novice’s business.
- 1.59 “What is a male lay vow holder’s business? If a male lay vow holder, having taken into his house a wife who would serve as his consort, [F.242.a] prepares much wealth in the form of cloth and food and sends a messenger to the monks with the message, ‘Noble ones! Come, I will give you sustenance,’ a monk may leave on a male lay vow holder’s business after having a seven-day leave sanctioned. This is a male lay vow holder’s business.
- 1.60 “Another instance of a male lay vow holder’s business: If a male lay vow holder, who is about to establish a monastery for the saṅgha of monks in the four directions, prepares much wealth in the form of cloth and food and

sends a messenger to the monks with the message, 'Noble ones! Come, I will give you sustenance,' a monk may leave on a male lay vow holder's business after having a seven-day leave sanctioned. This is a male lay vow holder's business.

1.61 "Another instance of a male lay vow holder's business: If a male lay vow holder, who is about to offer bedding and seating for that monastery, prepares much wealth in the form of cloth and food and sends a messenger to the monks with the message, 'Noble ones! Come, I will give you sustenance,' a monk may leave on a male lay vow holder's business after having a seven-day leave sanctioned. This is a male lay vow holder's business.

1.62 "Another instance of a male lay vow holder's business: If a male lay vow holder, who is about to establish steady alms for that monastery,⁴⁵ prepares much wealth in the form of cloth and food and sends a messenger to the monks with the message, 'Noble ones! Come, I will give you sustenance,' a monk may leave on a male lay vow holder's business after having a seven-day leave sanctioned. This is a male lay vow holder's business.

1.63 "Another instance of a male lay vow holder's business: If a male lay vow holder, who is about to build a stūpa for the bodily remains of a tathāgata at that monastery, [F.242.b] prepares much wealth in the form of cloth and food and sends a messenger to the monks with the message, 'Come! The noble ones should help me with the Dharma,'"⁴⁶ a monk may leave on a male lay vow holder's business after having a seven-day leave sanctioned. This is a male lay vow holder's business.

1.64 "Another instance of a male lay vow holder's business: If a male lay vow holder, who is about to offer a central pole to be planted, a parasol to be set up, flags to be planted, banners to be affixed, various fragrant perfumes, sandalwood paste, and saffron for that stūpa, prepares much wealth in the form of cloth and food and sends a messenger to the monks with the message, 'Come! The noble ones should help me with the Dharma,' a monk may leave on a male lay vow holder's business after having a seven-day leave sanctioned. This is a male lay vow holder's business.

1.65 "Another instance of a male lay vow holder's business: If a male lay vow holder, having had one or another of the Four Divisions of the Discourses recited in full or in part,⁴⁷ prepares much wealth in the form of cloth and food and sends a messenger to the monks with the message, 'Noble ones! Come, I

- will give you sustenance,' a monk may leave on a male lay vow holder's business after having a seven-day leave sanctioned. This is a male lay vow holder's business.
- 1.66 "Another instance of a male lay vow holder's business: If a male lay vow holder, having developed regret,⁴⁸ sends a messenger to the monks with the message, 'Come! The noble ones should relieve me of the regret I have developed,' a monk may leave on a male lay vow holder's business after having a seven-day leave sanctioned. This is a male lay vow holder's business.
- 1.67 "Another instance of a male lay vow holder's business: If a male lay vow holder, having developed a deviant view, sends a messenger to the monks with the message, 'Come! The noble ones should dispel the deviant view I have developed,' [F.243.a] a monk may leave on a male lay vow holder's business after having a seven-day leave sanctioned. This is a male lay vow holder's business.
- 1.68 "Another instance of a male lay vow holder's business: If the saṅgha is about to turn over their begging bowls to a male lay vow holder, and he sends a messenger to the monks with the message, 'Come, the noble ones should side with the Dharma,⁴⁹ a monk may leave on a male lay vow holder's business after having a seven-day leave sanctioned. This is a male lay vow holder's business.
- 1.69 "Another instance of a male lay vow holder's business: If the saṅgha has already turned over their begging bowls to a male lay vow holder, and he sends a messenger to the monks with the message, 'Come! The noble ones should turn your begging bowls right side up!' a monk may leave on a male lay vow holder's business after having a seven-day leave sanctioned. This is a male lay vow holder's business.
- 1.70 "Another instance of a male lay vow holder's business: If a sick and suffering male lay vow holder who has fallen badly ill sends a messenger to the monks with the message, 'Noble ones! Come! Give me solace!'⁵⁰ a monk may leave on a male lay vow holder's business after having a seven-day leave sanctioned. This is a male lay vow holder's business.
- 1.71 "What is a female lay vow holder's business? All the above except for the taking of a wife as one's consort are a female lay vow holder's business.⁵¹
- 1.72 "What is a monk's business? If a monk, who is about to offer a park to the saṅgha of monks in the four directions, prepares much wealth in the form of cloth and food and sends a messenger to the monks with the message,

‘Come! The venerable ones should partake,’ a monk, a monk may leave on a monk’s business after having a seven-day leave sanctioned. This is a monk’s business.

- 1.73 “Another instance of a monk’s business: [F.243.b] If a monk, who has built a monastery, offered bedding, and established steady alms at that park; who has built a stūpa for the bodily remains of a tathāgata, and offered a central pole to be planted, a parasol to be set up, flags to be planted, banners to be affixed, various fragrant perfumes, sandalwood paste, and saffron for that stūpa; or who has developed regret or a deviant view about one or another of the Four Divisions of the Discourses, prepares much wealth in the form of cloth and food and sends a messenger to the monks with the message, ‘Come! The venerable ones should dispel the deviant view I have developed,’ a monk, a monk may leave on a monk’s business after having a seven-day leave sanctioned. All these instances of a monk’s business should be expressed at length as above.⁵²
- 1.74 “Another instance of a monk’s business: If a saṅgha is about to impose on a monk a punitive act such as an act of censure; an act of chastening; an act of expulsion; an act of reconciliation; or an act of suspension for refusing to acknowledge a fault, for refusing to amend one’s behavior, or for refusing to relinquish deviant views, and the monk sends a messenger to the monks with the message, ‘Come! The venerable ones should side with the Dharma,’ a monk, a monk may leave on a monk’s business after having a seven-day leave sanctioned. This is a monk’s business.
- 1.75 “Another instance of a monk’s business: If the saṅgha has already imposed on a monk a punitive act such as an act of censure; an act of chastening; an act of expulsion; an act of reconciliation; or an act of suspension for refusing to acknowledge a fault, for refusing to amend one’s behavior, or for refusing to relinquish deviant views, and the monk sends a messenger to the monks with the message, ‘Come! The venerable ones will rescind the punishment,’⁵³ [F.244.a] a monk, a monk may leave on a monk’s business after having a seven-day leave sanctioned. This is a monk’s business.
- 1.76 “Another instance of a monk’s business: If a monk, having incurred a saṅgha remnant, sends a messenger to the monks with the message, ‘Venerable ones! Come! Please grant a penance,’⁵⁴ a monk, a monk may leave on a monk’s business after having a seven-day leave sanctioned. This is a monk’s business.

- 1.77 “Another instance of a monk’s business: If a monk, having completed his penance, sends a messenger to the monks with the message, ‘Venerable ones! Come! Allow me to serve a probation,’⁵⁵ a monk, a monk may leave on a monk’s business after having a seven-day leave sanctioned. This is a monk’s business.
- 1.78 “Another instance of a monk’s business: If a monk who has served his penance sends a messenger to the monks with the message, ‘Venerable ones! Come! Please grant a rescission,’ a monk, a monk may leave on a monk’s business after having a seven-day leave sanctioned. This is a monk’s business.
- 1.79 “Another instance of a monk’s business: If a sick and suffering monk who has fallen badly ill sends a messenger to the monks with the message, ‘Venerable ones! Come! Give me solace!’ a monk, a monk may leave on a monk’s business after having a seven-day leave sanctioned. This is a monk’s business.
- 1.80 “What is a nun’s business? All the above, except for the punitive acts, are a nun’s business.
- 1.81 “Another instance of a nun’s business is as follows: If a nun who has incurred an offense against her solemn duties⁵⁶ sends a messenger to the monks with the message, ‘Noble ones! Come! Please grant a fortnight’s probation,’ a monk may leave on a nun’s business after having a seven-day leave sanctioned. [F.244.b] This is a nun’s business.
- 1.82 “What is a nun postulant’s business? All the above are the business of a nun postulant.
- 1.83 “Another instance of a nun postulant’s business: If a nun postulant who has trained for two years in the six primary and six accompanying duties of her training⁵⁷ sends a messenger to the monks with the message, ‘Noble ones! Come and grant ordination,’ a monk may leave on a nun postulant’s business after having a seven-day leave sanctioned. This is a nun postulant’s business.
- 1.84 “What is a male novice’s business? All the above are the business of a male novice.⁵⁸
- 1.85 “Another instance of a male novice’s business is as follows: If a male novice who has reached the age of twenty sends a messenger to the monks with the message, ‘Noble ones! Come and grant ordination,’ a monk may leave on a

male novice's business after having a seven-day leave sanctioned. This is a male novice's business.

1.86 "What is a female novice's business? All the above are the business of a female novice.⁵⁹

1.87 "Another instance of a female novice's business is as follows: If a female novice who was betrothed but has reached the age of twelve or is a young woman of eighteen sends a messenger to the monks with the message, 'Noble ones! Come and please grant me the training in the six primary and six accompanying duties,' a monk may leave on a female novice's business after having a seven-day leave sanctioned. This is a female novice's business."

2. Food

2.1 A summary:

2.2 Food, medicine, a nurse;
Women, men, person labeled a pandaka;
Images, buried treasure, kin, and
Should leave on account of hindrances.

· FOOD ·

2.3 “A monk who has pledged to settle for the rains might think, ‘I have pledged to settle for the rains at this site, yet there is no one to provide alms. If I get fatigued or die for want of alms, it would be a hindrance to my achieving what I have not yet achieved, [F.245.a] realizing what I have not yet realized, and manifesting what I have not yet manifested. Therefore, I should leave this site.’

2.4 “There is no offense if he interrupts the rains on account of such conditions.”

· MEDICINE ·

2.5 “A monk who has pledged to settle for the rains might think, ‘I have pledged to settle for the rains at this site, yet were I to fall ill, there would be no one to provide medicine for that illness. If I get fatigued or die for want of medicine, it would be a hindrance to my achieving what I have not yet achieved, realizing what I have not yet realized, and manifesting what I have not yet manifested. Therefore, I should leave this site.’

2.6 “There is no offense if he interrupts the rains on account of such conditions.”

. NURSE .

- 2.7 "A monk who has pledged to settle for the rains might think, 'I have pledged to settle for the rains at this site, yet were I to fall ill, there would be no one to nurse me. If I get fatigued or die for want of a nurse, it would be a hindrance to my achieving what I have not yet achieved, realizing what I have not yet realized, and manifesting what I have not yet manifested. Therefore, I should leave this site.'
- 2.8 "There is no offense if he interrupts the rains on account of such conditions." [B20]

. WOMEN .

- 2.9 "Women, having approached a monk who has pledged to settle for the rains, might make inappropriate offers to him, saying, 'Sit, noble one, enjoy yourself. I will serve you. I will offer you my daughter. I will offer you my daughter-in-law. I will offer you serving girls. I will offer you maidservants.'
- 2.10 "The monk who has pledged to settle for the rains at that site might think, [F.245.b] 'I have pledged to settle for the rains at this site, but this woman has approached me and made inappropriate offers, saying, "Sit, noble one, enjoy yourself. I will serve you. I will offer you my daughter. I will offer you my daughter-in-law. I will offer you serving girls. I will offer you maidservants." If I settle for the rains at this site, these circumstances will be a hindrance to my life, to my ascetic way, to my pure living, so I should leave this site.'
- 2.11 "There is no offense if he interrupts the rains on account of such conditions."

. MEN .

- 2.12 "A man, having approached a monk who has pledged to settle for the rains, might make inappropriate offers to him, saying, 'Sit, noble one, enjoy yourself. I will serve you. I will offer you my daughter. I will offer you my daughter-in-law. I will offer you serving girls. I will offer you maidservants.'
- 2.13 "The monk who has pledged to settle for the rains there might think, 'I have pledged to settle for the rains at this site, but this man has approached me and made inappropriate offers, saying, "Sit, noble one, enjoy yourself. I will serve you. I will offer you my daughter. I will offer you my daughter-in-law. I will offer you serving girls. I will offer you maidservants." If I settle for the rains at this site, these circumstances will be a hindrance to my life, to my ascetic way, to my pure living, so I should leave this site.'
- 2.14 "There is no offense if he interrupts the rains on account of such conditions."

· PERSON LABELED A PAṆḌAKA ·

- 2.15 “A person labeled a paṇḍaka, having approached a monk who has pledged to settle for the rains, [F.246.a] might make inappropriate offers to him, saying, ‘Sit, noble one, enjoy yourself. I will serve you. I will offer you serving girls. I will offer you maidservants.’
- 2.16 “The monk who has pledged to settle for the rains there might think, ‘I have pledged to settle for the rains at this site, but this person labeled a paṇḍaka has approached me and made inappropriate offers, saying, “Sit, noble one, enjoy yourself. I will serve you. I will offer you serving girls. I will offer you maidservants.” If I settle for the rains at this site, these circumstances will be a hindrance to my life, to my ascetic way, to my pure living, so I should leave this site.’
- 2.17 “There is no offense if he interrupts the rains on account of such conditions.”

· IMAGES ·

- 2.18 “A monk who has pledged to settle for the rains might, upon seeing a beautiful and attractive young woman, grasp at the images his incorrect attention produce of her.⁶⁰ The monk who has pledged to settle for the rains at that site might think, ‘I have pledged to settle for the rains at this site but, upon seeing a beautiful and attractive young woman, I grasp at the images my incorrect attention produce of her. If I settle for the rains at this site, these circumstances will be a hindrance to my life, to my ascetic way, to my pure living, so I should leave this site.’
- 2.19 “There is no offense if he interrupts the rains on account of such conditions.”

· BURIED TREASURE ·

- 2.20 “A monk who has pledged to settle for the rains might see a buried treasure.⁶¹ [F.246.b] The monk who has pledged to settle for the rains there might think, ‘I have pledged to settle for the rains at this site, but I have seen buried treasure. If I settle for the rains at this site, this circumstance will be a hindrance to my life, to my ascetic way, to my pure living, so I should leave this site.’
- 2.21 “There is no offense if he interrupts the rains on account of such conditions.”

· KIN ·

- 2.22 “Kin, having approached a monk who has pledged to settle for the rains, might make inappropriate offers, suggesting, ‘Noble one, why do you shave your head and carry a begging bowl in your hand, leaving your family’s village to wander, mortifying your body with these flimsy saffron robes? Come, noble one, indulge your desires. Give gifts. Create merit.’⁶²
- 2.23 “The monk who has pledged to settle for the rains at that site might think, ‘I have pledged to settle for the rains at this site, but kin have approached me and made inappropriate offers, suggesting, “Noble one, why do you shave your head and carry a begging bowl in your hand, leaving your family’s village to wander, mortifying your body with these flimsy saffron robes? Come, noble one, indulge your desires. Give gifts. Create merit.” If I settle for the rains at this site, these circumstances will be a hindrance to my life, to my ascetic way, to my pure living, so I should leave this site.’
- 2.24 “There is no offense if he interrupts the rains on account of such conditions.”

· SHOULD LEAVE ON ACCOUNT OF HINDRANCES ·

- 2.25 “The king may ready the four branches of his armed forces—elephant corps, cavalry, [F.247.a] chariot corps, and infantry—and come to the park’s gates, whence he hurls curses, saying, ‘Sirs! Capture the Śākya ascetics! ...’ *and so on, as stated at length in The Chapter on the Restoration Rite.*⁶³
- 2.26 “The monk who has pledged to settle for the rains at that site might think, ‘I have pledged to settle for the rains at this site, yet the king has readied the four branches of his armed forces—elephant corps, cavalry, chariot corps, and infantry... *and so on, as before.* If I settle for the rains at this site, these circumstances will be a hindrance to my life, to my ascetic way, to my pure living, so I should leave this site.’
- 2.27 “There is no offense if he interrupts the rains on account of such conditions.
- 2.28 “A man, woman, or person labeled a paṇḍaka upon whom a monk depended when he pledged to settle for the rains might be apprehended, imprisoned, killed, or have their possessions taken by the king; or flee to another enemy land in fear of the king; or die.⁶⁴
- 2.29 “The monk who has pledged to settle for the rains at that site might think, ‘The man, woman, or person labeled a paṇḍaka upon whom I depended when I pledged to settle for the rains might be apprehended, imprisoned, killed, or have their possessions taken by the king; or flee to another enemy land in fear of the king; or die. If I settle for the rains at this site, these circumstances will be a hindrance to my life, to my ascetic way, to my pure living, so I should leave this site.’

- 2.30 “There is no offense if he interrupts the rains on account of such conditions. [F.247.b]
- 2.31 “Bandits may destroy a village, city, or region⁶⁵ and come to the park’s gates, whence, having smeared the blood of a slaughtered bull, buffalo, or goat on their limbs, they send the monks a messenger who says, ‘Noble ones! Get out! We will stay here.’
- 2.32 “The monk who has pledged to settle for the rains at that site might think, ‘I have pledged to settle for the rains at this site, but bandits have destroyed the village...’ *and so on, as before.*⁶⁶
- 2.33 “There is no offense if he interrupts the rains on account of such conditions.
- 2.34 “A man, woman, or person labeled a paṇḍaka upon whom a monk depended when he pledged to settle for the rains might be apprehended, imprisoned, killed, or have their possessions taken by bandits; or flee to another enemy land in fear of bandits; or die.
- 2.35 “The monk who has pledged to settle for the rains at that site might think, ‘The man, woman, or person labeled a paṇḍaka upon whom I depended when I pledged to settle for the rains might be apprehended, imprisoned, killed, or have their possessions taken by bandits; or flee to another enemy land in fear of bandits; or die. If I settle for the rains at this site, these circumstances will be a hindrance to my life, to my ascetic way, to my pure living, so I should leave this site.’
- 2.36 “There is no offense if he interrupts the rains on account of such conditions.
- 2.37 “A childish, foolish, ignorant, and unskilled latecomer might scold, insult, or touch a woman or [F.248.a] girl of a 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, ... *and so on, as before.*⁶⁷ There is no offense if he interrupts the rains on account of such conditions.
- 2.38 “A man, woman, or person labeled a paṇḍaka upon whom a monk depended when he pledged to settle for the rains might be apprehended, imprisoned, killed, or have their possessions taken by men,⁶⁸ or flee to another enemy land in fear of men; or die.
- 2.39 “The monk who has pledged to settle for the rains at that site might think, ‘The man, woman, or person labeled a paṇḍaka upon whom I depended when I pledged to settle for the rains might be apprehended, imprisoned, killed, or have their possessions taken by men; or flee to another enemy land

- in fear of men; or die. If I settle for the rains at this site, these circumstances will be a hindrance to my life, to my ascetic way, to my pure living, so I should leave this site.'
- 2.40 "There is no offense if he interrupts the rains on account of such conditions.
- 2.41 "A monastery may be built in a region inhabited by nonhumans, where 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... *and so on, as before.*⁶⁹
- 2.42 "There is no offense if he interrupts the rains on account of such conditions.
- 2.43 "A man, woman, or person labeled a paṇḍaka upon whom a monk depended when he pledged to settle for the rains might be apprehended, imprisoned, killed, or have their possessions taken by nonhumans; or flee to another enemy land in fear of nonhumans; or die.⁷⁰
- 2.44 "The monk who has pledged to settle for the rains at that site might think, 'The man, woman, or person labelled a paṇḍaka upon whom I depended when I pledged to settle for the rains might be apprehended, [F.248.b] imprisoned, killed, or have their possessions taken by nonhumans; or flee to another enemy land in fear of nonhumans; or die. If I settle for the rains at this site, these circumstances will be a hindrance to my life, to my ascetic way, to my pure living, so I should leave this site.'
- 2.45 "There is no offense if he interrupts the rains on account of such conditions.
- 2.46 "The monastery may be built in a region 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.
- 2.47 "The monk who has pledged to settle for the rains at that site might think... *and so on, as before.*
- 2.48 "There is no offense if he interrupts the rains on account of such conditions.
- 2.49 "A man, woman, or person labeled a paṇḍaka upon whom a monk depended when he pledged to settle for the rains might be apprehended, imprisoned, killed, or have their possessions taken by savage beasts; or flee to another [F.249.a] enemy land in fear of savage beasts; or die. The monk who has pledged to settle for the rains at that site might think, 'The man, woman, or

- person labeled a paṇḍaka upon whom I depended when I pledged to settle for the rains might be apprehended, imprisoned, killed, or have their possessions taken by savage beasts; or flee to another enemy land in fear of savage beasts; or die. If I settle for the rains at this site, these circumstances will be a hindrance to my life, to my ascetic way, to my pure living, so I should leave this site.'
- 2.50 "There is no offense if he interrupts the rains on account of such conditions.
- 2.51 "A monastery may be built in a region inhabited by nāgas... *and so on, as before.*⁷¹ There is no offense if he interrupts the rains on account of such conditions.
- 2.52 "A man, woman, or person labeled a paṇḍaka upon whom a monk depended when he pledged to settle for the rains might be apprehended, imprisoned, killed, or have their possessions taken by nāgas; or flee to another enemy land in fear of nāgas; or die. The monk who has pledged to settle for the rains at that site might think, 'The man, woman, or person labeled a paṇḍaka upon whom I depended when I pledged to settle for the rains might be apprehended, imprisoned, killed, or have their possessions taken by nāgas; or flee to another enemy land in fear of nāgas; or die. If I settle for the rains at this site, these circumstances will be a hindrance to my life, to my ascetic way, to my pure living, so I should leave this site.' [F.249.b]
- 2.53 "There is no offense if he interrupts the rains on account of such conditions.
- 2.54 "A monastery may be built in a forest... *and so on, as before.*⁷² There is no offense if he interrupts the rains on account of such conditions.
- 2.55 "A man, woman, or person labeled a paṇḍaka upon whom a monk depended when he pledged to settle for the rains might be burned by fire; have their wealth burned by fire; or flee to another enemy land in fear of fire; or die. The monk who has pledged to settle for the rains at that site might think, 'The man, woman, or person labeled a paṇḍaka upon whom I depended when I pledged to settle for the rains might be burned by fire; have their wealth burned by fire; or flee to another enemy land in fear of fire; or die. If I settle for the rains at this site, these circumstances will be a hindrance to my life, to my ascetic way, to my pure living, so I should leave this site.'
- 2.56 "There is no offense if he interrupts the rains on account of such conditions.
- 2.57 "A monastery may be built in the middle of a marsh... *and so on, as before.*⁷³ There is no offense if he interrupts the rains on account of such conditions.

- 2.58 “A man, woman, or person labeled a paṇḍaka upon whom a monk depended when he pledged to settle for the rains might be swept away by water; have their wealth swept away by water; flee to another, enemy land in fear of water; or die. The monk who has pledged to settle for the rains at that site might think, ‘The man, woman, or person labeled a paṇḍaka upon whom I depended when I pledged to settle for the rains might be swept away by water; have their wealth swept away by water; [F.250.a] flee to another, enemy land in fear of water; or die. If I settle for the rains at this site, these circumstances will be a hindrance to my life, to my ascetic way, to my pure living, so I should leave this site.’
- 2.59 “There is no offense if he interrupts the rains on account of such conditions.”

3. Interrupting the Rains

3.1 A summary:

3.2 No offense for interrupting the rains,
Those who pledge to settle, and
The twelve for the earlier and
The twelve for the later.

· NO OFFENSE FOR INTERRUPTING THE RAINS ·

3.3 “A monk who has pledged to settle for the rains might see another monk communicating with, informing, coaching, and recruiting other monks, working to create a schism among the saṅgha.⁷⁴ Knowing about this, he might think, ‘There is a potential for a schism in the saṅgha at this site during the rains.’⁷⁵

3.4 “A monk who has pledged to settle for the rains at that site might think, ‘I have pledged to settle for the rains at this site, yet this monk is communicating with, informing, coaching, and recruiting other monks, working to create a schism among the saṅgha. There is a potential for a schism in the saṅgha at this site during the rains. If I settle for the rains at this site and hostile feelings develop or unconsidered words are used,⁷⁶ it will be a hindrance to my achieving what I have not yet achieved, realizing what I have not yet realized, and actualizing what I have not yet actualized, so I should leave this site.’

3.5 “There is no offense if he interrupts the rains on account of such conditions.

3.6 “A monk who has pledged to settle for the rains [F.250.b] might hear that in another monastery a monk is communicating with, informing, coaching, and recruiting other monks, working to create a schism among the saṅgha, and that there is a potential for a schism in the saṅgha at this site during the

rains. If he thinks, 'This monk is an acquaintance, friend, intimate, and companion, so I could prevent a schism in the saṅgha at that site during the rains if I went,' the monk, once excused, may leave for up to seven days to attend to saṅgha business. It is well if he goes. He will be guilty of a breach if he does not. There will be no offense of interrupting the rains if seven days pass while he is tending to saṅgha business.

- 3.7 "A monk who has pledged to settle for the rains might hear that in another monastery a monk is communicating with, informing, coaching, and recruiting other monks, working to create a schism among the saṅgha, and that there is a potential for a schism in the saṅgha at this site during the rains. If he thinks, 'Although this monk is not an acquaintance, friend, intimate, or companion, I could prevent a schism in the saṅgha at that site during the rains if I went,' the monk, once excused, may leave for up to seven days to attend to saṅgha business. It is well if he goes. He will be guilty of a breach if he does not. [F.251.a] There will be no offense of interrupting the rains if seven days pass while he is tending to saṅgha business."

· THOSE WHO PLEDGE TO SETTLE ·

- 3.8 "After pledging to settle for the earlier three rainy months⁷⁷ at a particular site, which is one of two that share provisions but perform the restoration rite separately, a monk might think,⁷⁸ 'Whether I live here or there, the provisions will run out.'⁷⁹ If he does not make a pledge,⁸⁰ his does not count as the earlier three rainy months at that site and he is guilty of a misdeed because of his pledge.⁸¹
- 3.9 "A monk might pledge to settle for the earlier three rainy months at a particular site. If, having made a pledge, he leaves to tend to some business but does not take a tally stick, and so forth, his does not count as the earlier three rainy months at that site and he is guilty of a misdeed because of his pledge.
- 3.10 "A monk might pledge to settle for the earlier three rainy months at a particular site. If, having made a pledge, he leaves to tend to some business after taking a tally stick but does not taking bedding, his does not count as the earlier three rainy months at that site and he is guilty of a misdeed because of his pledge.
- 3.11 "A monk might pledge to settle for the earlier three rainy months at a particular site. If, having made a pledge, he goes there, takes a tally stick and bedding, but does not settle for the rains, and leaves to tend to some

business, his does not count as the earlier three rainy months at that site and he is guilty of a misdeed because of his pledge.

- 3.12 “A monk might pledge to settle for the earlier three rainy months at a particular site. If, having made a pledge, he takes a tally stick, takes bedding, and settles for the rains but goes, without having been excused, beyond the boundary for up to seven days to tend to some business, his does not count as the earlier three rainy months at that site and he is guilty of a misdeed because of his pledge. [F.251.b]
- 3.13 “A monk might pledge to settle for the earlier three rainy months at a particular site. If, having made a pledge, he takes a tally stick, takes bedding, settles for the rains, and goes, once excused, beyond the boundary for up to seven days to tend to some business, his would count as the earlier three rainy months at that site and he would not be guilty of a misdeed because of his pledge.
- 3.14 “There will be no offense of interrupting the rains if after seven days pass while he is tending to saṅgha business.”

· THE TWELVE FOR EARLIER AND THE TWELVE FOR
LATER ·

- 3.15 “Just as there are six permutations in which a monk tends to some business, there are also six in which he does not. Just as there is an earlier part of the three months, there is also a later part of the three months.”⁸²
- 3.16 *This marks the end of “The Chapter on the Rains.”*⁸³

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](#). For more on the chapter order of *The Chapters on Monastic Discipline*, see Hu-von Hinüber 1997a and 1997b. In his *Vinayasūtra*, Guṇārabha 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.2 But see [n.24](#).
- n.3 These three months in Tibetan are *dbyar zla ra ba*, 'bring po, and *tha chung*.
- n.4 See Rotman 2008, n. 730. Bhādrapada in Tibetan is *khnums kyi zla ba* (*Mahāvvyutpatti* 8267) or *ston zla ra ba*.
- n.5 Some sources say seven to eight days (Khenpo Shenga 2007, p. 263).
- n.6 I.e., with the entire saṅgha of monks staying at a particular site present. The quorum restoration is one of two kinds of restoration described in *The Chapter on the Restoration Rite* (Toh 1, ch. 2). *Quorum restoration* refers to the restoration rite held fortnightly on the *upavasatha* holiday. For more, see the introduction to *The Chapter on the Restoration Rite* (Toh 1, ch. 2), [i.23](#) and [i.48](#).
- n.7 Khenpo Shenga says the sixteenth of Śrāvana is also the sixteenth of the first month of autumn (Khenpo Shenga 2007, p. 263).
- n.8 Our translation "monk residence caretaker" is meant to reflect the broader sense of Tib. *gnas mal*; Skt. *śayana*, meaning "residence", e.g. "remote residence" (Tib. *bas mtha' gnas mal*; Skt. *prāntaśayana*). Note that this monk is responsible for the "dwelling/bedding and seating" (Skt. *śayana* and *āsana*). Schopen translates Skt. *śayanāsanagrāhako bhikṣuḥ* (Tib. *gnas mal stobs pa'i dge slong*) as the "monk holder of bedding and seating" (Schopen 2002, p. 364).

This echoes Kalyāṇamitra, who writes that this monk must not be separated from the “bedding and seating” (Tib. *mal cha* and *stan*) (F.316.a): *gnas mal bstabs pa zhes bya ba ni mal cha dang stan la sogs pa las mi dbral ba’o*. In his excellent study of Buddhist monastic administration, Silk makes reference to the monk in charge of bedding and seats (Tib. *gnas mal stobs pa’i dge slong*; Skt. *śayanāsanagrāhako bhikṣuḥ*) and Ch. 分臥具苾芻 (*fenyōju bichu*) from Yijing (Taishō 1445); see Silk 2008, p. 201 and n. 15. This monk is also in charge of distributing keys to individual “dwellings” (Tib. *gnas khang*; Skt. *layana*). The monk residence caretaker is one of five types of “caretaker” (Tib. *bstabs pa*; Skt. *parihāra*) introduced in *The Chapter on the Restoration Rite* (Toh 1, ch. 2, 3.3): (1) “site caretaker” (Tib. *gnas bstabs pa*; Skt. *vastuparihāra*); (2) “residence caretaker” (Tib. *gnas mal bstabs pa*; Skt. *śayanāsanaparihāra*); (3) “work caretaker” (Tib. *las bstabs pa*; Skt. *karmaparihāra*); (4) “supplies caretaker” (Tib. *rnyed pa bstabs pa*; Skt. *lābhaparihāra*); and (5) “attendant caretaker” (Tib. *bsnyen bkur ba bstabs pa*; Skt. *upasthāyakaparihāra*).

- n.9 Khenpo Shenga 2007, p. 263. See the introduction and translation of *The Chapter on Lifting Restrictions* (Toh 1, ch. 3).
- n.10 Residences and their furnishings are the subject of *The Chapters on Monastic Discipline’s* fifteenth chapter, *The Chapter on Bedding and Seating*. For a study and translation of the first half of this chapter into English, see Schopen 2000.
- n.11 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.12 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.13 See Heirman 2008 and Kishino 2013 for Yijing and his translations into Chinese.
- n.14 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.15 *The Chapter on the Rains* only treats the first three items mentioned in this index. The other items are discussed in the next chapter, *The Chapter on Leather*.
- n.16 Tib. *mi sbed*, perhaps Skt. *na chādayati sma*. Tib. *ma bsrungs pa*; Skt. *agupta*. Yijing has 不善護身 (Taishō 1445, 1041b03).
- n.17 Skt. *cātaka*. The *Vassūpanāyikakkhandako*, the Pāli parallel to the present chapter, reads *khuddaka*, defined as “a small singing bird.” Yijing’s translation contrasts the monks’ wanderings to the nesting of beasts and birds: 不異俗流然諸禽獸 (Taishō 1445, 1041b05).
- n.18 Yijing has 尚居巢穴不遠出外 (Taishō 1445, 1041b06).
- n.19 Presumably referring to the *Prātimokṣa* injunction against taking life (Tib. *srog bcaḍ pa*; Skt. *prāṇivadhā*). Or, if that precept had yet to be formulated, then perhaps referring to *ahiṃsa* or “nonharming.” Yijing has 既無軌式 (Taishō 1445, 1041b07).
- n.20 The phrase “should pledge to settle for the rains” here translates the Tib. *dbyar gnas par dam bca’ bar bya* (Skt. *varṣā upagantavyam*). Close cognates of *dbyar gnas dam bca’ ba*, presumably simply representing alternative translations of the same Sanskrit forms, appear in the *Mūlasarvāstivāda Vinaya*, e.g., *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*, *varṣām 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 a single 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 bca’ bar bya* might read “should pledge to a rainy season site.” The Tibetan-language sources thus 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.” The Tibetan translations emphasize the commitment made to undertake the rains retreat, alluded to by Kalyāṇamitra above. Yijing’s Chinese translation reads, “Therefore, I now make a rule that monks settle [or ‘do a retreat’] and stay in one place for three months” 我緣此事，今制苾芻作安居法，於三月中，住在一處 (Taishō 1445, 1041b08–09). Pali sources generally take *upagacchati* and its cognates in

this context to mean “to undergo,” “to begin,” “to undertake.” In his translation of the *Vassūpanāyikakkhandaka*, Bhikkhu Brahmāli renders this with admirable economy and accuracy as “enter the rainy-season residence.” Thus, the Tibetan *dbyar gnas dam bca’ bar bya* could 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.” Note that Yijing’s translations also give typically economical forms (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.21 As Kalyāṇamitra explains in his comments on *The Chapter on the Restoration Rite*, the “earlier rains” begin on the fifteenth of Āṣāḍha (Tib. *dbyar zla ’bring po*; P. *āsāḷha*; Ch. 五月), generally falling in June or July. The “later rains” begin on the fifteenth of Śrāvaṇa (Tib. *dbyar zla tha chung*; P. *sāvaṇa*). Kalyāṇamitra (F.316.a): *gso sbyong bco lnga pa de nyid la zhes bya ba ni dbyar snga ma nye bar bsgrub pa dbyar zla ’bring po tshes bco lnga la’o’ /dbyar phyi ma zhes bya ba ni dbyar zla tha chung tshes bcu drug go.*
- n.22 The Sanskrit does not say “prompting” but rather “cause strife”: *mā paścād antavarṣe raṇam utpādayiṣyati.*
- n.23 Yijing: 大師教主先置一籌 (Taishō 1445, 1041c10). Khenpo Shenga, citing the shorter commentary, says an arhat’s tally stick is placed aside at this juncture before the other monks take theirs (Khenpo Shenga 2007, p. 263).
- n.24 Tib. *stan gyi steng nas spags te*; Skt. *ardham āsanaṃ muktvā*; Ch. 上座.
- n.25 The Sanskrit reads, “Novices should let their instructor or preceptor take the tally stick. After that, it should be handed down,” presumably to the novice. Tib. *dge tshul rnam kyī tshul shing ni slob dpon nam/ mkhan pos blang bar bya’o*; Skt. *śrāmaṇerāṇām ācāryopapādhyāyaiḥ śālākā grāhayitavyāḥ | tataḥ paścād gaṇayitavyam.* Chinese n/a.
- n.26 The Tibetan speaks of “site guardians” or “site caretakers” (Tib. *gnas srung rnam kyis*), while Yijing translates: 護寺天神籌, “divine spirits that protect the monastery” (Taishō 1445 1041c14). Presumably, the “site caretakers” of the Tibetan tradition refer to local resident spirits. This usage of *gnas srung* should be distinguished from human *gnas bstabs pa* or “site caretaker” who come from among the monastery’s residents (Tib. *gnyug mar gnas pa*; Skt. *naiṅāsika*). Following Y, Q, L, C, H: (*gnas srung*) *rnam kyī* instead of D: (*gnas srung*) *rnam kyis*. On a possible correlate to this term, see *khang skyong*, which Silk reconstructs as **vihāra-pāla* (Silk 2008, p. 140), but Negi, citing Guṇaprabha’s *Vinayasūtra*, gives as equivalent to *upadhivārika*.

- n.27 Tib. *'dul ba dang 'gal ba'i nyes byas kyi ltung ba*; Skt. *vinayātisāriṇīṃ duṣkṛtām āpattiṃ*; Ch. 越法罪 (Taishō 1445, 1041c23).
- n.28 That is, this same procedure is followed from most senior to most junior.
- n.29 “Monks who have taken a support” (Tib. *gnas 'cha' ba'i dge slong*; Skt. *niśrayagrahaṇo bhikṣuḥ*) refers to monks in the first five to ten years after ordination, known as “monk wards” (Tib. *dge slong lhan gcig gnas pa*; Skt. *sārdhaṃvohārī bhikṣuḥ*) and “monk apprentices” (Tib. *dge slong nye gnas pa*; Skt. *antevāsiko bhikṣuḥ*). As typically younger monks, they would have more energy to wash large items of bedding. See *The Chapter on Going Forth* (Toh 1, ch. 1), 1.628–1.678. A narrative relayed in *The Chapter on Minor Matters of the Discipline* describes the rule adopted (Tib. *khriṃs 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 khriṃs 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.30 Tib. *spyod yul gyi grong*; Skt. *gocaragrāma*. Yijing: 今此住處有爾許人當依某甲爲施主，依某村坊爲乞食處 (Taishō 1445, 1042a15–1).
- n.31 Yijing’s translation states that the “manager” 營事人 (Tib. *zhal ta pa* and *zhal ta byed pa*; Skt. *vaiyāpṛtyakara*) is responsible for this inspection (Taishō 1445, 1042a17). This “manager” is presumably the monk residence caretaker mentioned above. For more on the monastic position of manager, see Silk 2008, pp. 26–33 and pp. 39–73.
- n.32 Tib. *skyabs yod par zhugs te*; Skt. *channe praviśya*; Ch. 入屏處.
- n.33 Tib. *tshangs pa mtshungs par spyod pa mkhas pa dag*; Skt. *vijñāḥ sabrahmacāriṇāḥ*; Ch. 同梵行者.
- n.34 So that material comforts do not undermine their monastic vocation.
- n.35 Yijing: 隣近村坊乞食之處 (Taishō 1445, 1042a18).
- n.36 Yijing’s translation states this slightly differently: 不生勞苦, “Will there be enough so that the alms do not run out?” (Taishō 1445, 1042a22).

- n.37 Tib. *nang mtshams dang bcas pa'i gnas 'dir*; Skt. *asminn āvāse antaḥsīme*; Yijing 於此住處界內 (Taishō 1445, 1042a28).
- n.38 Tib. *gnas ral ba dang 'drums pa bcos pa'i slad du*; Skt. *khaṇḍaphuṭṭapratisaṃskaraṇārtham*; Ch. 若有圯裂穿壞，當修補之。
- n.39 Tib. *bdag dbyar 'di na mchis shing dbyar gyi gnas ni 'di lags so*; Skt. *iha me varṣā iha me varṣāvāsaḥ*; Ch. 我於今夏。在此安居。
- n.40 Yijing translates that a monk should not remain outside the boundary overnight: 不應經宿 (Taishō 1445, 1042b06).
- n.41 Tib. *de'i khyim na rang gi 'ching ba bag ma blangs nas*; Skt. *tasya gṛhakaḍatram pratyupasthitam ātmano veṣṭanam*; Chinese n/a.
- n.42 Tib. *chos gos byas pa dang ldan / chos gos zin pa dang ldan nas*; Skt. *kṛtacīvarā niṣṭhitacīvarāḥ*; Chinese n/a.
- n.43 Neither the Tibetan nor Sanskrit separates the Buddha's thinking and subsequent speaking of this consent, which one would expect. The English translation therefore follows Yijing's Chinese, where these two acts are clearly delineated. See Yijing: 因集僧伽，告諸苾芻曰。於安居中有事須去出界外者應請七日乃至一日當去 (Taishō 1445, 1042c06–08).
- n.44 “Nun postulant” (Tib. *dge slob ma*; Skt. *śikṣamāṇā*; Ch. 式叉摩拏) is missing in the Tibetan.
- n.45 Yijing's translation does not speak of steady alms (Tib. *mthun pa'i mchod sbyin brtan po*; Skt. *dhruvabhikṣā*), but rather of providing much excellent food for monks who have nothing to eat or drink. See Yijing: 為諸苾芻無飲食故多造上味美好飲食 (Taishō 1445, 1042c18–19).
- n.46 Tib. *chos kyi grogs mdzod*; Skt. *dharmasakhi*; Ch. 大德助 (我功德)。
- n.47 Tib. *rgyas par bklags sam bton par gyur nas*; Skt. *vistareṇoddiṣṭam bhavati pravṛttam ca*. This may correspond to 略詮 (Taishō 1445, at 1043a04). But here, Yijing's translation speaks of “writing or copying” the sūtras before making offerings: 若有鄔波索迦，或書寫蘇坦囉，及以修學，或寫摩[口*室]里迦，及以修學，并諸佛語。既寫了，欲設供，來請苾芻 (Taishō 1445, 1042c29).
- n.48 “Having developed regret”: Tib. *'gyod par gyur nas*; Skt. *kaukrtyam utpannam bhavati*. Yijing's translation speaks not of regret but of doubt (除疑) in the shorter or longer explanations (略詮) of the sūtras: 若鄔波索迦，於略詮中并諸有疑，不能決了，欲問苾芻解其義句，設其飲食來請苾芻，為除疑故，得受持七日出界 (Taishō 1445, 1043a04).

- n.49 That is, to adjudicate what is proper and improper with respect to his conduct. Tib. *chos dang mthun pa'i phyogs sten par bgyid*; Skt. *dharmena pakṣaṃ bhāṣiṣyanti*. Yijing's translation states that the male lay vow holder is motivated by the wish to allay possible dangers to his wife and unborn child and wants to make an offering (供養) to the monks, thereby preventing the saṅgha from turning over their bowls (覆鉢) to him. Yijing: 若鄔波索迦，為妻有娠，恐生災難，欲令母子平安，來請僧伽覆鉢供養 (Taishō 1445, 1043a11). Below, at 1.73, this same Sanskrit phrase is rendered in Tibetan as *chos dang mthun pa'i phyogs dang mthun par bgyid par 'gyur*. In the passage corresponding to this latter Tibetan translation, Yijing translates: 共為佐助 (Taishō 1445, 1043a29).
- n.50 Tib. *'ga' stsol cig*; Skt. *vācaṃ dāsyanti*. Yijing translates simply “make offerings to the saṅgha.” Yijing: 供養僧伽 (Taishō 1445, 1043a15). This same phrase (Tib. *'ga' stsol cig*) appears again below at 1.79, this time translating the Sanskrit *vācaṃ bhāṣiṣyanti*. There, Yijing translates 來請苾芻。為我說法，及請相看, “Come! Monks! Teach the Dharma for me... up to ...please look after me” (Taishō 1445, 1043b05–06).
- n.51 That is, except for those occasions on which monks are invited by the groom or male lay vow holder to receive alms after his wedding.
- n.52 That is, as in the section on a male lay vow holder's business.
- n.53 Tib. *'byin par 'gyur*; Skt. *osārayiṣyanti*; Ch. 受持. See “act of rescission” (Tib. *dbyungs ba'i las*; Skt. *āvarhaṇakarman*).
- n.54 A penance (Tib. *spo ba*; Skt. *parivāsa*) is a type of punitive act (Tib. *chad pa'i las*; Skt. *daṇḍakarman*) or disciplinary measure (Tib. *nan tur gyi las*; Skt. *praṇidhikarman*) imposed on monastics who conceal a *saṃghāvaśeṣa* offense. The saṅgha issues the penance through an act of motion and triple resolution after the monastic has willingly confessed to the offense (*spro ba mthol bshags*); see *The Chapter on Penitents* (Toh 1, ch. 13), F.178.a–179.a. While on penance, which lasts for the same number of days as the time during which the offense was concealed, the offending monastic must act as servant to the saṅgha, thereby purifying the fault of concealment. The specific duties and loss of privileges for a monastic serving a penance are given in *The Chapter on Penitents*, F.179.a–179.b. If monastics incur a second offense of the same type while on penance, they are given a “repeat penance” (Tib. *gzhi nas spo ba*; Skt. *mūlaparivāsa*). If a third offense of the same type is committed, monastics are given “further penance” (Tib. *yang gzhi nas spo ba*; Skt. *mūlapakarṣaparivāsa*). If a fourth offense of the same type is committed, the saṅgha performs a disciplinary act of chastening (Tib. *smad pa'i las*; Skt.

nirgarhaṅṭyakarman) on the monastic concerned. After successful completion of the penance, the monastic is returned to good standing through an act of rescission (Tib. *dbyung ba'i las*; Skt. *āvarhaṅa/āvarhaṅakarman*) performed by the saṅgha.

- n.55 A probation (Tib. *mgu ba*; Skt. *mānāpya*; literally “satisfaction”) is a punishment (Tib. *chad pa'i las*; Skt. *daṇḍakarman*) or disciplinary measure (Tib. *nan tur gyi las*; Skt. *praṇidhikarman*) imposed on monastics who confess a *saṅghāvaśeṣa* offense. After the monastic has confessed the offense to a monk of good standing, the saṅgha may issue a probation through an act of motion and triple resolution. The probation entails a demotion (Tib. *spyod pa gzhan na gnas pa* or *sa gzhan du spos pa'i spyod pa*; Skt. *bhūmyantarasthacaraṇa*) in that monastic's status in the community. This requires the offending monastic to act as servant to the saṅgha for six days in the case of a monk, or a fortnight in the case of nuns. The specific duties and loss of privileges for a monastic serving a probation are given in *The Chapter on Penitents* (Toh 1, ch. 13), F.179.a–179.b. If that monastic incurs a second offense of the same type while on probation, the first probation is nullified, and the monastic must serve a “repeat probation” (Tib. *gzhi nas mgu ba*; Skt. *mūlamānāpya*). If a third offense of the same type is committed, the monastic must serve “further probation” (Tib. *yang gzhi nas mgu ba*; Skt. *mūlāpakarṣamānāpya*), eighteen days in the case of a monk and forty-five days in the case of a nun. According to Vimalamitra's *Vinayasamuccaya*: “It is called ‘undertaking penance/satisfaction’ because it is the name of a formal act of attendance in which one pleases the whole saṅgha through attendance and the enjoyments of Dharma and material things” (vol. pu, F.153.a).
- n.56 For the eight solemn duties (Tib. *lci ba'i chos* or *bla ma'i chos*, Skt. *gurudharma*) of nuns in the Mūlasarvāstivādin tradition, see glossary.
- n.57 For the six primary duties (Tib. *chos drug*) and six accompanying duties (Tib. *rjes su mthun pa'i chos drug*) of a nun, see glossary.
- n.58 Here, “all the above” refers to all the instances of the business of monks mentioned above.
- n.59 Here, “all the above” refers to all the instances of the business of nuns mentioned above.
- n.60 Tib. *tshul bzhin ma yin pa'i yid la byed pa'i mtshan ma bzung bar gyur*. The Sanskrit reads *ayoniśo nimittam udgrhītam bhavati*, for which see *ayoniśomanasikāra*, meaning the incorrect or superficial attention or mental engagement that fails to see beyond the conditioned forms of things.

- n.61 Tib. *nor gyi gter*; Skt. *nidhāna*; Ch. 伏藏.
- n.62 This coy encouragement seems to suggest that generosity and merit-making were the province of laypeople, not monks. It is, in any case, clearly a thinly veiled invitation for the monastic to relinquish their training (Tib. *bslab pa*; Skt. *śikṣā*).
- n.63 The relevant passage is actually found in *The Chapter on Lifting Restrictions* (Toh 1, ch. 3), 3.14, and reads, “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, grooms, charioteers, bricklayers, standard bearers, and battle flag carriers each see that the king’s duties and activities are accomplished!’ ”
- n.64 Tib. *yul ’khor gzhan nam/ yul gzhan du bros*; Skt. *pararāṣṭraṃ paraviṣayaṃ niṣpalānaḥ*; Ch. 逃走 and 走向餘方 (Taishō 1445, 1044a18).
- n.65 Tib. *grong, grong khyer, yul ljongs*; Skt. *grāma, nagara, janapada*; Ch. n/a.
- n.66 See *The Chapter on Lifting Restrictions* (Toh 1, ch. 3) 3.17, which reads, “On the fifteenth, the day of lifting restrictions, bandits may, having ransacked a town, a city, or the countryside, 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.’ ”
- n.67 See *The Chapter on Lifting Restrictions* (Toh 1, ch. 3) 3.22, which reads, “On the fifteenth, the lifting of 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 my elephant handlers, grooms, charioteers, bricklayers, standard bearers, and battle flag carriers each see that the king’s duties and activities are accomplished!’ ”
- n.68 Tib. *mi rnams*; Skt. *manuṣya*. Yijing translates “apprehended by others, tied up by enemies, or scared by nonhumans.” See Yijing: 爲他拘執。怨家繫縛。非人所怖 (Taishō 1445, 1044a17).
- n.69 See *The Chapter on Lifting Restrictions* (Toh 1, ch. 3) 3.25, which reads, “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.”

- n.70 Yijing’s translation does not have a corresponding passage here, but this circumstance is covered by his earlier mention of being “scared by nonhumans” (非人所怖) above.
- n.71 See *The Chapter on Lifting Restrictions* (Toh 1, ch. 3) 3.31, which reads, “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.”
- n.72 See *The Chapter on Lifting Restrictions* (Toh 1, ch. 3) 3.34, which reads, “where a fire could break out, 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.”
- n.73 See *The Chapter on Lifting Restrictions* (Toh 1, ch. 3) 3.37, which reads, “and heavy rains on the steep mountain slopes above could wash away the town, the city, the capital, and its surroundings, along with the village, the walkway, the hall, and the gatehouse, leaving the monastery inundated with water.”
- n.74 *rtsol zhing de lta de lta bur dge slong rnam la go bar byed/ kun tu go bar byed/ slob par byed/ ’dzin du ’jug par byed cing*; Skt. *bhikṣur bhikṣuṃ tathātathājñāpayati saṃjñāpayati śikṣayati grāhayati saṃghabhedāya parākramati*; Ch. 見有苾芻教餘苾芻，或作破僧伽事，并勸眾人及作破僧方便。
- n.75 Tib. *gang yang gnas ’dir dbyar gyi nang logs nyid du dge ’dun bye bar ’gyur ba’i gnas ’di yod par mthong nas*; Skt. *sthānam etad vidyate yat tasminn āvāse tasminn evāntarvarṣe saṃgho bhidyate*; Ch. 時彼苾芻便作是念：今於此處，現有破僧伽事。
- n.76 This is missing in the Sanskrit. Yijing’s translation reads 復作是念：「我今於此善說勸化，彼必不受，惡對於我：“Even if I speak well and exhort them, they will surely reject it and rebuke me in return” (Taishō 1445, 1044b02–03).
- n.77 See n.21.
- n.78 Both the Sanskrit and the Chinese have the monk hearing about these sites and then deciding not to stay there, which seems like a better reading than the Tibetan.

- n.79 This translation is tentative. Tib. *bdag 'dir gnas kyang rnyed pa ni der zad/ bdag der gnas kyang rnyed pa ni der zad do snyam nas*; Skt. *tasyaivaṃ bhavati ihāpi me vasataḥ sa eva, tatrāpi me vasataḥ sa eva*. See 若有苾芻聞苾芻說餘處三月安居多得利物此苾芻即欲於彼安居。復有苾芻言：「此處亦有利養，彼間亦得利養。既是一種不及往彼。
- n.80 Tib. *dam bcas par ma song na*; Skt. *na prajñāyate*; Ch. 不及往彼.
- n.81 This translation is tentative.
- n.82 Presumably, the first six permutations “in which a monk tends to some business” refer to the immediately preceding sections. There, six circumstances are described in which a monk prematurely leaves a site he has settled at for the earlier part of the three months of rains but incurs no offense because he departed to tend to saṅgha business (explained above from 1.58 to 1.87). The second six permutations, “in which he does not,” refer to a similar six circumstances in which a monk, for some reason that is not deemed saṅgha business, prematurely leaves a site he has settled at for the earlier part of the three months. And just as monks may settle for the “earlier part of the three months of rains,” they may settle for the “later part of the three months of rains,” hence those two sets of six permutations may also apply to monks who have settled for the later part of the three months of rains.
- n.83 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 act by motion and triple resolution

gsol ba dang bzhi las

གསོལ་བ་དང་བཞི་ལས།

jñāpticaturthakarman^{AS}

A formal act of the saṅgha that requires an initial motion followed by the statement of the proposed act, repeated three times. Such an act is needed to fully ordain a person and to officially threaten an intransigent monk, among other occasions.

g.2 act of censure

bsdigs pa'i las

བསྐྱེགས་པའི་ལས།

tarjanīyakarman ^{AS}

One of five types of disciplinary acts meted out by the saṅgha. This was first imposed on the Pandulohitaka monks for their quarrelsomeness.

g.3 act of chastening

smad pa'i las

སྐྱད་པའི་ལས།

nirgarhaṇīyakarman ^{AS}

One of five types of disciplinary acts meted out by the saṅgha. A chastening is imposed with an act by motion and triple resolution on a person who repeatedly incurs saṅgha remnant offenses before having finished making amends for previous saṅgha remnant offenses.

g.4 act of expulsion

bskrad pa'i las

བསྐྱོད་པའི་ལས།

pravāsanīyakarman ^{AS}

One of five types of disciplinary acts meted out by the saṅgha. An expulsion is imposed with an act by motion and triple resolution on a person who refuses to stop harassing householders and will not allow the saṅgha to meet to discuss the matter, will not give other monks the opportunity to make an accusation, and will not recognize any offense.

g.5 act of reconciliation

phyir 'gyed pa'i las

ཕྱིར་འགྲེད་པའི་ལས།

pratisaṃharaṇīyakarman ^{AS}

One of five types of disciplinary acts meted out by the saṅgha. A reconciliation is imposed with an act by motion and triple resolution on a monk who has done injury to a householder. The monk is thus made to reconcile with the householder.

g.6 act of suspension

gnas nas dbyung ba'i las

གནས་ནས་དབྱུང་བའི་ལས།

utkṣepaṇīyakarman ^{AS}

One of five types of disciplinary acts meted out by the saṅgha. A monk may be suspended on one of seven grounds: failing to acknowledge a fault; refusing to amend one's behavior; refusing to relinquish deviant views; being overly belligerent and quarrelsome; creating the circumstances for a quarrel; maintaining overly close relations with nuns, unruly people, or malingerers; and refusing to let go of a dharma matter that has been peacefully resolved.

g.7 (act of suspension for) refusing to acknowledge a fault

mi snang bar gnas nas sbyung ba

མི་སྐྱང་བར་གནས་ནས་སྐྱུང་བ།

adarśanāyotkṣepaṇīyaṃ karma ^{AS}

Monks and nuns are expected to willingly confess (Tib. *spro ba mthol bshags*) or admit to any offenses they commit. If they fail to acknowledge wrongdoing when prompted by another monk or nun to do, the saṅgha may suspend them for their recalcitrance.

g.8 (act of suspension for) refusing to amend one's behavior

phyir mi bchos pa gnas nas dbyung ba

ཕྱིར་མི་བཅོས་པ་གནས་ནས་དབྱུང་བ།

—

One of five types of disciplinary acts meted out by the saṅgha. A monk may be expelled on one of seven grounds: failing to acknowledge a fault; refusing to amend or rehabilitate one's behavior; refusing to relinquish deviant views; being overly belligerent and quarrelsome; creating the circumstances for a quarrel; maintaining overly close relations with nuns, unruly people, or malingerers; and refusing to let go of a dharma matter that has been peacefully resolved.

g.9 alms circuit

spyod yul gyi grong

སྟོན་ཡུལ་གྱི་གོང་།

gocaragrāma ^{AS}

g.10 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 new admit is called a “ward.” But if the mentee wishes to travel while their mentor does not (or vice versa), the ward must take a new support from among the saṅgha elders. The new support is known as the “support instructor” (Tib. *gnas kyi slob dpon*; Skt. *niśrayācārya*) while the new monk or nun is known as their “apprentice” (Tib. *nye gnas*; Skt. *antevāsika*). See *The Chapter on Going Forth* (Toh 1, ch. 1), 1.628–1.678.

g.11 Āṣāḍha

dbyar zla 'bring po

དབྱར་རྗེ་འབྲིང་པོ།

āṣāḍha^{AS}

The month of Āṣāḍha generally falls in June or July, and on its fifteenth day begins the “earlier rains” retreat.

g.12 be at ease

bde ba la reg par

བདེ་བ་ལ་རེག་པར།

sukhaṃ sparśam^{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.13 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 *māras*.” 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.14 **brahmacārin**

tshangs par spyod pa

ཚངས་པར་སྦྱོད་པ།

brahmacārin ^{AS}

Śīlapālita explains that here “holy” (Tib. *tshangs pa*; Skt. *brahman*) refers to *nirvāṇa*, and so, for Buddhists, a life or practice (Tib. *spyod pa*; Skt. *carya*) oriented to that end amounts to a “holy life.” See Śīlapālita (F.43.b): *tshangs pa ni mya ngan las 'das pa yin la/ de'i rgyu mtshan du spyod pa ni tshangs par spyod pa ste/ de dang 'gal ba ni mi tshangs par spyod pa'o*.

g.15 **business**

bya ba

བྱ་བ།

karaṇīya ^{AS}

g.16 **central pole**

srog shing

སྟོག་ཤིང།

iṣikā ^{AS}

Central inner pillar or tree trunk that is said to give life to a stūpa or sacred statue.

g.17 **dwelling**

gnas khang

གནས་ཁང་།

vihāra^{AS} · *layana*^{AS}

In Skt. also *layana*, the common name for a monk's residence. In this translation, we distinguish between “residence” (Tib. *gnas mal*; Skt. *śayanāsana*) and “dwelling” (Tib. *gnas khang*; Skt. *layana*). Here, “residence” includes the residence's furnishings, i.e. its “bedding and seating” (also Tib. *gnas mal*; Skt. *śayanāsana*). Rendered by Yijing as 房 (Taishō 1041).

g.18 female lay vow holder

dge bsnyen ma

དགེ་བསྟེན་མ།

upāsikā^{AS}

See “male lay vow holder.”

g.19 female novice

dge tshul ma

དགེ་ཚུལ་མ།

śrāmaṇerī^{AS}

A female who has been inducted into the novitiate (Tib. *dge tshul nyid du bsgrub*). Female novices in the Mūlasarvāstivādin tradition take ten precepts.

g.20 Four Divisions of the Discourses

mdo sde'i ris bzhi · *mdo sde ris bzhi*

མདོ་སྡེ་འི་རིས་བཞི། · མདོ་སྡེ་རིས་བཞི།

catvāraḥ sūtranikāyāḥ^{AS}

The Mūlasarvāstivādin tradition groups the Buddha's discourses into four divisions, also called the Four Āgamas (Tib. *mdo sde'i lung sde bzhi*): the Dīrghāgama (Tib. *lung ring po*); the Madhyamāgama (Tib. *lung bar ma*); the Saṃyuktāgama (Tib. *lung dag ldan / yang dar par ldan pa'i lung*); and the Ekottarikāgama (Tib. *lung gcig las 'phros pa*). They are more familiar to many English-speaking Buddhists through their Pali correlates, the Dīghanikāya, Majjhimanikāya, Saṃyuttanikāya, and Aṅguttaranikāya—often translated as the *Long Discourses*, *Middle-Length Discourses*, *Connected Discourses*, and *Numerical Discourses*, respectively.

g.21 furlong

dpag tshad

དཔག་ཚད།

yojana^{AS}

An ancient Indian measure of distance. Variouslly defined and sometimes translated as “furlong”, a *yojana* is often said to be the distance cattle can plow without a rest.

g.22 **gaṇḍī beam**

gaN+DI

གཎྟི།

gaṇḍī^{AS}

In *The Chapter on the Restoration Rite*, 1.86, 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.23 **go forth**

rab tu 'byung ba

རབ་ཏུ་འགྲུང་བ།

pravrajati^{AS}

Definition from the 84000 Glossary of Terms:

The Sanskrit *pravrajyā* literally means “going forth,” with the sense of leaving the life of a householder and embracing the life of a renunciant. When the term is applied more technically, it refers to the act of becoming a male novice (*śrāmaṇera*; *dge tshul*) or female novice (*śrāmaṇerikā*; *dge tshul ma*), this being a first stage leading to full ordination.

g.24 **ground-spread**

gding ba

གདིང་བ།

pratyāstarāṇa^{AS}

g.25 **hall**

khyams

ཁྱམས།

prāsāda^{AS}

Rendered by Yijing as 下廊簷前(Taishō 1041).

g.26 **Hastibāla**

glang po che skyong

གླང་པོ་ཅེ་སྐྱོང།

hastibāla ^{AS}

A town.

g.27 interrupting the rains

dbyar ral

དབྱར་རལ།

chinnavarṣā ^{AS} . *varṣācheda* ^{AS}

If a monk does not fulfill his pledge to remain at a site for the duration of the earlier or later rains, his rains retreat has been “interrupted.” Such “interruptions” in the rain retreat violate the pledge to stay in one place.

g.28 latecomer

rgan zhugs

རྒྱ་ལྷག་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.29 maidservant

las bgyid pa

ལས་བསྐྱོད་པ།

karmakarī ^{AS}

g.30 male lay vow holder

dge bsnyen

དགེ་བསྟེན།

upāsaka ^{AS}

A Buddhist lay vow holder who pledges to refrain from at least one but often all five actions of killing, stealing, pretending to superhuman qualities, committing sexual misconduct, and imbibing intoxicants like alcohol. An additional, optional pledge can be made to complete celibacy.

g.31 male novice

dge tshul

དགེ་ཚུལ།

śrāmaṇera ^{AS}

A male who has been inducted into the novitiate (Tib. *dge tshul nyid du bsgrub*). Male novices in the Mūlasarvāstivādin tradition take ten precepts.

g.32 manager

zhal ta pa

ཞལ་ཏ་པ།

vaiyāpṛtyakara ^{AS}

A monk in charge of providing for monastery residents and visitors. One of several official administrative or managerial positions at a monastery.

g.33 marsh

gshong

གཤོང།

anūpa ^{AS}

g.34 matter at hand

dris pa'i lan

དྲིས་པའི་ལན།

prṣṭavācika ^{AS}

Before a formal gathering of the saṅgha, a gaṇḍī beam is struck and the relevant matter at hand requiring the monks' presence is announced.

g.35 monastery

gtsug lag khang

གཏུག་ལག་ཁང།

vihāra ^{AS}

In the ancient Indian context, a vihāra was originally a place where the wandering vihārin monks would stay during the monsoon only; these later developed into permanent domiciles for monks. The Tibetan term *gtsug lag khang* refers to the house or temple where the sacred texts are kept and studied.

g.36 monk

dge slong

དག་སྐྱོང་།

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.37 monk residence caretaker

gnas mal stobs pa'i dge slong

གནས་མཇལ་སྐྱོང་བའི་དག་སྐྱོང་།

śayanāsanagrāhako bhikṣuḥ ^{AS}

The compound term Tib. *gnas mal*; Skt. *śayanāsana* comprises the words “dwelling” or “bed” (see Tib. *gnas* and *mal cha*; Skt. *śayana*) and “seating” (Tib. *stan*; Skt. *āsana*). In Vinaya usage, it refers to a monastic residence and its furnishings. The “residence caretaker” (Tib. *gnas mal bstabs pa* also *gnas mal stobs pa*; Skt. *śayanāsanaparihāra* and *śayanāsanagrāhaka*) is in charge of distributing keys for the individual “dwellings” (Tib. *gnas khang*; Skt. *layana*) on site. He must also ensure that no furnishings or bedding (Skt. *śayanāsana*) are lost. Kalyāṇamitra (F.316.a): *gnas mal bstabs pa zhes bya ba ni mal cha dang stan la sog pa las mi dbral ba'o*. The “residence caretaker” is one of five kinds of “caretaker” (Tib. *bstabs pa*; Skt. *parihāra*) introduced in *The Chapter on the Restoration Rite* (Toh 1, ch. 2), 3.3: (1) “site caretaker” (Tib. *gnas bstabs pa*; Skt. *vastuparihāra*), (2) “residence caretaker” (Tib. *gnas mal bstabs pa*; Skt. *śayanāsanaparihāra*), (3) “work caretaker” (Tib. *las bstabs pa*; Skt. *karmaparihāra*), (4) “supplies caretaker” (Tib. *rnyed pa bstabs pa*; Skt. *lābhaparihāra*), and (5) “attendant caretaker” (Tib. *bsnyen bkur ba bstabs pa*; Skt. *upasthāyakaparihāra*). See also [n.8](#).

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་སྐྱབ་བའི་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 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.41 nun

dge slong ma

དག་སྐྱོང་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.42 nun postulant

dge slob ma

དག་སྐྱོང་མ།

śikṣamāṇā^{AS}

A female must spend two years as a nun postulant before taking ordination as a nun. Nun postulants in the Mūlasarvāstivādin tradition observe six primary duties and six secondary duties.

g.43 penance

spo ba

སྐྱོང་།

parivāsa^{AS}

A penance is a remedial act imposed on a monk for having concealed a saṅgha remnant. The monk must ask the saṅgha to give him a penance, during which the monk loses five privileges and must perform five menial chores. After completing the penance, the saṅgha may grant a rescission (q.v.) of the punishment, thus restoring the monk’s privileges. See also [n.54](#).

g.44 person labeled a paṇḍaka

ma ning

མ་ནིང་།

pañḍaka^{AS}

The five types of persons labeled a pañḍaka are intersex persons, rhythm-consecutive persons, sexually submissive persons, persons with a cuckold fetish, and persons with a sexual disability. See also the glossary entry in *The Chapter on Going Forth* (Toh 1, ch. 1), g.281.

g.45 pledge to settle for the rains

dbyar gnas par dam bca'

དབྱར་གནས་པར་དམ་བཅའ།

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 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*, *varṣām 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.”

g.46 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་མཛོན་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 *Samghabhedavastu*

the Buddha used Prince Jeta's name in first place because that was Prince Jeta's own unspoken wish while Anāthapiṇḍada was offering the park. Inspired by the occasion and the Buddha's use of his name, Prince Jeta then offered the rest of the property and had an entrance gate built. The Buddha specifically instructed those who recite the sūtras to use Prince Jeta's name in first place to commemorate the mutual effort of both benefactors.

Anāthapiṇḍada built residences for the monks, to house them during the monsoon season, thus creating the first Buddhist monastery. It was one of the Buddha's main residences, where he spent around nineteen rainy season retreats, and it was therefore the setting for many of the Buddha's discourses and events. According to the travel accounts of Chinese monks, it was still in use as a Buddhist monastery in the early fifth century CE, but by the sixth century it had been reduced to ruins.

g.47 probation

mgu ba

མགུ་བ།

mānāpya^{AS}

A remedial act imposed on a monk for having committed a saṅgha remnant. A penance is imposed, in addition to the probation, if the offense is concealed. The offending monk must ask the saṅgha to give him a penance and/or probation, during which the monk loses five privileges and must perform five menial chores. After completing the penance and/or probation, the saṅgha may grant a rescission (q.v.) of the punishments, thus restoring the monk's privileges. See also [n.55](#).

g.48 punitive act

chad pa'i las

ཆད་པའི་ལས།

daṇḍakarman^{AS}

A generic name for disciplinary acts imposed by the saṅgha. See also "disciplinary act" (Tib. *nan tur gyi las*; Skt. *praṇidhikarman*).

g.49 rescission

dbyung ba

དབྱུང་བ།

āvarhaṇa^{AS}

The process by which the saṅgha restores a monk's status. Following the completion of a probation (a remedial act imposed on a monk for having committed a saṅgha remnant) and/or a penance (imposed in addition to the probation if the offense was concealed), the saṅgha may rescind the punishment, lit. "give a rescission," thus restoring the monk's privileges.

g.50 residence

gnas mal

གནས་མཉམ།

śayanāsana ^{AS}

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

g.51 rules adopted

khirms su bca' ba

ཁྲིམས་སྲུ་བཅའ་བ།

kriyākāra ^{AS}

The "rules adopted" at a monastic site are unique regulations devised to meet specific or local conditions. Yijing renders this term as both 立制 (Taishō 1445) and 所有制法 (Taishō 1446).

g.52 rules of customary conduct

kun tu spyod pa'i chos

ཀུན་ཏུ་སྲོད་པའི་ཚོས།

āsamudācārikadharmā ^{AS}

This term is used to denote a set of rights and responsibilities specific to one's station in the saṅgha. The Mūlasarvāstivāda Vinaya contains several different sets of "rules of customary conduct", e.g. those for monastic wards and apprentices, for forest-dwelling monks, and for monks in different administrative positions at a vihāra.

g.53 sanction

byin gyis brlabs

བྱིན་གྱིས་བརྒྱབ་པ།

adhi\sthā ^{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 monastic if they have left them elsewhere overnight. And, citing a passage from *The Chapter on the Restoration Rite* (Toh 1, ch. 2, F.151.b–152.a, in our translation 3.37 et seq.), 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.54 saṅgha remnant

dge ’dun lhag ma

དགེ་འདུན་ལྷག་མ།

saṃghāvaśeṣa ^{AS}

One of five types of offense a monk can incur. Second only to a defeat in severity, there are thirteen such offenses. After a monastic incurs a saṅgha remnant, they must complete a “probation” (Skt. *mānāpya*; Tib. *mgu ba*) or, if the offense was initially concealed, a “penance” (Skt. *parivāsa*; Tib. *spo ba*) followed by probation. During this time, the offending monk loses certain privileges and must perform menial tasks. Upon completion of this period of probation and penance, the saṅgha may then rescind the punishment with an “act of rescission” (Tib. *dbyung ba’i las*; Skt. *āvarhaṇa* or *āvarhaṇakarman*).

g.55 savage beast

gtum po

གཏུམ་པོ།

vyāḍa ^{AS}

g.56 seclusion

skyabs yod pa

སྐྱབས་ཡོད་པ།

channa ^{AS}

g.57 serving girl

bran mo

བར་མོ།

dāst ^{AS}

g.58 six primary and six accompanying duties of training

bslab pa'i chos drug dang rjes su mthun pa'i chos

བསྐྱབས་པའི་ཚོས་སྟུག་དང་རྗེས་སུ་མཐུན་པའི་ཚོས།

—

The vows of nun postulants consist of six primary vows and six secondary observances, all of which are modeled on the 364 vows of a nun. According to *The Explanation of the Nuns' Discipline* (Toh 5), the six primary duties are that a nun postulant must not (1) travel alone on the road, (2) cross a body of water, (3) touch men, (4) stay together with a man, (5) act as a matchmaker, or (6) conceal an offense. The six accompanying duties are that a nun postulant must not (1) handle gold, (2) shave her pubic hair, (3) dig in the earth, (4) cut green grass, (5) eat what has not been properly given and accepted, or (6) eat what has been stored.

g.59 solemn duties

lci ba'i chos · bla ma'i chos

ལྷི་བའི་ཚོས། · ལྷ་མའི་ཚོས།

gurudharma ^{AS}

In the Mūlasarvāstivādin tradition, nuns have eight “solemn duties.” In his *Samṣkṛtāsaṃskṛtaviniścaya*, Daśabalaśrīmitra gives them as (1) women must receive entry into the renunciate order and ordination into the nunhood from the order of monks (in addition to receiving them from the order of nuns); (2) every fortnight, nuns must seek advice and instructions from the order of monks; (3) nuns must not undertake a rains retreat in a place devoid of monks; (4) a nun who has pledged to settle for the rains must confess to both saṅghas the “three grounds”—infractions she has seen, heard, or suspected during the rains; (5) nuns must not accuse or remind a monk of a lapse of pure conduct, view, observance, or livelihood; (6) a nun must not show anger toward a monk; (7) a nun who has lapsed in her solemn duties must serve a fortnight penance under both saṅghas; (8) a nun ordained for one

hundred years must speak respectfully to, act with honor and palms pressed toward, and stand up together with a monk ordained for one day (Orgyan Nordrang 2008, p. 1763).

g.60 Śrāvaṇa

dbyar zla tha chung

དབྱར་ཟླ་ཐ་ཅུང་།

śrāvaṇa^{AS}

The month of Śrāvaṇa generally falls in July or August, and on its fifteenth day begins the “later rains” retreat.

g.61 Śrāvastī

mnyan yod

མཉམ་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.62 steady alms

tsho ba brtan pa

ཚོ་བ་བརྟན་པ།

dhruvabhikṣā^{AS}

“To establish steady alms,” i.e. to establish an endowment, thereby ensuring that monks have good food and drink. Also rendered “steady alms living” (Tib. *mtshun pa’i mchod sbyin brtan po*; Skt. *dhruvabhikṣā*).

g.63 summary

sdom

སྟོན།

uddāna^{AS}

The contents of the Mūlasarvāstivāda Vinaya are summarized in indexical verses, or “summaries.” Each summary contains a list of headwords that index the material to follow. “Global summaries” (Tib. *spyi'i sdom* and *bsdus pa'i sdom*; Skt. *piṇḍoddāna*) generally summarize the entire text. The headwords of a “global summary” are repeated serially, in subordinate “summaries” in a nested hierarchy.

g.64 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, new admits to the saṅgha must live with or near a monastic mentor or “support.” If a new monk or nun wishes to travel while their mentor does not (or vice versa), the monk or nun must take a new support from among the saṅgha elders at their final destination. The new support is known as the “support instructor” (Tib. *gnas kyi slob dpon*; Skt. *niśrayācārya*) while the new monk or nun is known as their “apprentice” (Tib. *nye gnas pa*; Skt. *antevāsika*). See *The Chapter on Going Forth* (Toh 1, ch. 1), 1.628–1.678.

g.65 surrounding locale

spyod yul

སྤྱོད་ཡུལ།

gocara^{AS}

g.66 tally stick

tshul shing

ཚུལ་ཤིང།

śalākā^{AS}

A stick (made of bamboo or another material) distributed to monks and used as a voting ballot or meal ticket. Also used by non-Buddhist orders as an identity certificate.

g.67 tīrthika

mu stegs can

མུ་སྟེགས་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, Jāṭilas, 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.68 turn over their begging bowl

lhung bzed khas dbub pa

ལྷུང་བཟེད་ཁས་དབུབ་པ།

pātranikubjana ^{AS}

“Turning over the begging bowl” is a formal act of the saṅgha in which the saṅgha agrees to reject the support of a lay vow holder for one of ten reasons, including disparaging a monk, saying unpleasant things about monks, speaking badly about monks, not assisting monks, or opposing their aims, etc. (for these ten, see *Preeminent Account of Discipline*, Toh 7a, vol. 13, F.45.b). This act may be reversed if relations between the lay vow holder and saṅgha improve.

g.69 twofold act and motion

gsol ba dang gnyis las

གསོལ་བ་དང་གཉིས་ལས།

jñāptidvītyakarman ^{AS}

A formal act of the saṅgha that requires an initial motion followed by the statement of the proposed act. Such an act is needed to grant the vows of full ordination to a nun, among other occasions.

g.70 Udayana

'char ka

འཇར་ཀ།

udayana ^{AS}

A householder in the town of Hastibāla.

g.71 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.72 ward

lhan gcig gnas pa

ལྷན་གཅིག་གནས་པ།

sārdhamṇvohārin ^{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 new admit is called a “ward.” But if the mentee wishes to travel while their mentor does not (or vice versa), the ward must take a new support from among the saṅgha elders. The new support is known as the “support instructor” (Tib. *gnas kyi slob dpon*; Skt. *niśrayācārya*) while the new monk or nun is known as their “apprentice” (Tib. *nye gnas*; Skt. *antevāsika*). See *The Chapter on Going Forth* (Toh 1-1), 1.628–1.678.