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The Master & the Apprentice:
Monastic Mentorship through the Lens of Guṇaprabha's *Vinayasūtra*

By

Robert Alan Miller

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requirements for the degree of

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in

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in the

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of the

University of California, Berkeley

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Abstract

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Monastic Mentorship through the Lens of Guṇaprabha's *Vinayasūtra*

by

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Doctor of Philosophy in Buddhist Studies

University of California, Berkeley

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In this dissertation I attempt to recreate through thick description a picture of monastic mentorship, i.e. the *niśraya* apprenticeship, as it is depicted by the compilers of and commentators on the *Mūlasarvāstivāda Vinaya (MSV)*. I interpret the emerging picture of the *niśraya* apprenticeship using a philologically-based post-critical method for reading literary forms and a theoretical language derived from French and American sociology. On a theoretical level, my interest is to better understand how the person of a new Buddhist monk or nun is shaped by the ("obligatory") 5- to 10-year *niśraya* apprenticeship and how that shaping process can be understood as a form of self-care, a technology of the self that harnesses discipline as an instrument in a larger project of self-perfection.

In my introduction, I briefly explain how I came to the topic of *niśraya* and wonder whether L.A. Waddell's Lāmaism prejudiced those in his wake to think the guru-disciple relationship was intrinsically Tantric. I then explain the theoretical language and critical lenses that I use in this study before giving a brief social history of ancient and medieval India, with special attention to the *gurukula*, where the Vedic student serves their *ācārya* or guru in exchange for which, the disciple receives the instruction they need to become an *ācārya* or guru themselves. Interpreting the *niśraya* apprenticeship as a Buddhist *gurukula*, I then consider the Vinaya's intertwined development with the Dharmasāstric literature, drawing upon recent scholarship to argue that the dharmas early

Buddhist monastics were debating are better regarded as "rules" than "laws". In closing, I review previous scholarship on the *niśraya* apprenticeship and Guṇaprabha's Vinayasūtra.

In chapter 1, I demonstrate, with a close reading of the extant canonical vinayas in Sanskrit, Pāli, Chinese, and Tibetan, that all Indian Buddhist monasticisms shared a model of and vocabulary for monastic training, generally introduced with the ordination rite under the rubric *niśraya*.

In chapter 2, I introduce Guṇaprabha's first sūtra, consider the claim about the Vinaya he makes with it, and examine Guṇaprabha's appropriation of the sūtra form from his Buddhist rivals in medieval India's other philosophico-religious disciplines. I then attempt a genealogy of *śīla*, as Guṇaprabha uses it in his own comments on the first sūtra, first, surveying the opinions of MSV commentators, followed by contemporary opinions on *śīla* and its relation to the Vinaya, and an examination of the Vaibhāṣika and Sautrāntika takes on *śīla* with Vasubandhu's *Abhidharmakośa* and *Abhidharmakośabhāṣya* as my guide. I reflect briefly on the Vaibhāṣika interpretation of *śīla*, considering it a reflection of a more fundamental sense of *śīla*, *śīla-as-habitus*. To close the chapter, I discuss how Dharmamitra's *Vinayasūtraṭīkā* demonstrates the exegetical principles stipulated by Vasubandhu in his *Vyākhyāyukti* and consider Dharmamitra's style as an instance of the Buddhist śāstric or "scholastic" style. The formal and stylistic choices made by Guṇaprabha and Dharmamitra are best understood against the background of Mathurā's contested Sanskrit culture, which I discuss briefly before closing the chapter.

In chapter 3, I focus on Guṇaprabha's digest of the *Pravrajyāvastu*'s *niśraya* section (sūtras 70–77) and use thick description—drawing especially upon narratives and rulings from the *Kṣudrakavastu* and the *Uttaragrantha*—to construct a picture of the master-apprentice relationship as it is prescribed in the *Mūlasarvāstivāda Vinaya*. I examine the *niśraya* master's and the *niśrita* apprentice's duties to one another, their daily routines and monthly calendars, their environment, and the official curriculum that are to follow, etc. Drawing upon the recent work of Gregory Schopen and in the Dhar-

maśāstric literature, I argue that the saṅgha functioned as a guild of ascetics whose skills-in-trade were learning and the possession of *śīla*. I thus consider how the *niśraya* apprenticeship affords for monastic apprentices to gain the knowledge and practical mastery of saṅgha culture they need to secure independence and become masters themselves. From a theoretical perspective, I consider the structures, forms, rhythms, and hierarchies I discuss in this chapter as instrumental to the monastic's acquisition of practical mastery. In chapter 4, I discuss those ways in which the monastic apprenticeship describes the process of becoming "learned".

In chapter 4, I focus on sūtras 78–102 of Guṇaprabha's *Vinayasūtra*, which present 21 pentads of qualities that comprise the *niśraya* master's qualifications. I close read Guṇaprabha's auto-commentary alongside commentaries by his Indic heirs and the main Tibetan Vinaya authorities, Tshonawa, Buton Rinchen Drub, the First Dalai Lama, and the Eighth Karmapa. I examine in these sūtras, patterns of Buddhism's "culture of oral transmission" and the importance of recitation in the Vinaya's model of learning. Taken in sum, I notice the 21 pentads emphasize three things, the *niśraya*'s master's need for knowledge of the Vinaya, practical mastery of saṅgha culture, and ten years of experience under a mentor.

In conclusion, I briefly survey the Tibetan reception of the *niśraya*, noticing that the main titles for *niśraya* masters (i.e. *khenpo*, *lobpon*, and *geshe*) are the very same titles awarded by contemporary Tibetan monasteries in recognition of a monastic completing their scholastic studies.

Dedicated to my *niśrayaguru*
Gyümé Khensur Rinpoche, Geshe Tashi Tsering

གཞན་ལོ་ར་བྱ་ལ་དགའ།

P.S. You told me so.

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This dissertation can be given two *nidāna* or "origin stories". The first and more fundamental one is narrated in the introduction but I would like to relate the second, more immediate one here. I encountered the term *gnas / niśraya* in the winter of 2011, while translating the *Pravrajyāvastu* for 84000, a project to translate the Buddhist canon and Indic commentaries on the same from Tibetan. I would not have been working on Vinaya texts at all if not for John Canti, then Editorial Director of 84000. I had emailed John about a translation grant, proposing that I work on something from the Tantra Section¹ of the canon. John mentioned a dearth of translators with a monastic background and suggested that, as a monk, I might instead translate a text from the Vinaya Piṭaka.² I applied to translate the *Pravrajyāvastu* because it was the first text in the *Kangyur*—the canonical Tibetan translations of the Buddha's teachings—and starting at the beginning seemed both appropriate and auspicious. In the course of translating that chapter on joining the Buddha's renunciant order, I came upon the Tibetan word *gnas*. I drew upon all of the dictionaries and commentaries I could but I still could not find a satisfactory translation into English. I have learned that in such moments, when I cannot neatly map a word or concept in Tibetan or Sanskrit or Chinese onto English correlates, that I have stumbled upon an interesting cultural difference. But the Tibetan word *gnas* is so fundamental and abounding with implication that a proper reckoning of its semantic field would be a study unto itself. In trying to find an appropriate translation of the term *gnas* and the related *gnas kyi bla ma*, I realized my language and philological skills were insufficient to the task and that I would have to learn Sanskrit to ren-

1. Tib. *rgyud sde*.

2. Tib. *'dul ba'i sde snod*.

der the usage of *gnas* in the *Pravrajyāvastu*. The Tibetan words *gnas*, you could say, was the immediate cause for my graduate studies. I would like to express my sincere and enduring thanks to John. His support and mentorship have helped me translate a vocation into a livelihood that, I hope, will enrich conversations about mentorship in the academy and the world beyond.

Gyume Khensur Rinpoche Geshe Tashi Tsering: I refer to him as Geshe Tashi Tsering, as he was known during my apprenticeship. I undertook the monastic apprenticeship under Geshe Tashi Tsering before His Holiness the Dalai Lama appointed him as abbot of Gyume Tantric College. In Tibetan culture, after an "abbot" completes their term, they are known honorifically as the "precious former abbot" or Khensur Rinpoche. Thus, after Geshe Tashi Tsering's term as abbot of Gyume Tantric College ended, it has been appropriate to refer to him as Gyume Khensur Rinpoche. In this dissertation, however, I refer to him by his academic title (Geshe) and personal name (Tashi Tsering); as we might refer to the Buddha as the bodhisattva before his awakening. It is not mere serendipity that the title "geshe" renders, is the Sanskrit *kalyāṇamitra*, which is another name for the *nīśraya*. My fond thanks also to Ven. Lozang Tsewang, my *mkhan po gcig ma*, Gyume Khensur Rinpoche's long-suffering attendant, and a beloved teacher in her own right. Respect and love, sister.

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To my dad, a surgical master who trained hundreds of surgical apprentices during his 30 years at a hospital on Chicago's south side and who brought home the pictures to prove it. My dad taught me how to argue and how to write, not as a child but as a first-year high school student. You tried to teach me math and science too but that never stuck. What I remember are your lessons in literary style. And some of the grammar.

Helena, who bears the brunt of my exuberance and tendency to talk too much. You humbly laugh it off when I say with admiration that you are a teacher of teachers. You have sustained me these many years. *Tac cetasā smarati nūnam abodha pūrvam / bhāvasthirāṇi janāntarasauḥṛdāni.*

To all those whose work I cite and refer to. I am grateful to have such an abundance of materials—lexical, technical, digital, etc.—not available until recently. I am also deeply indebted to the accumulated scholarship on topics and texts discussed here, especially the remarkable work compiled in *Hindu Law: A New History of Dharmasāstra* and Yoshiyasu Yonezawa's meticulous work on the *Pravrajyāvastu* sections of Guṇaprabha's *Vinayasūtra-svavyākhyāna*. When I express a contrary opinion, I try to do so with evenhandedness and in the spirit of scholarship. The mistakes and errors in this dissertation are my own.

From Kalandakavāna, outside of Chicago.

November 18, 2023

Note on Appendices & Primary Texts

I have included three appendices of primary materials and translations from Sanskrit, Tibetan and Chinese along with one appendix containing comparative tables. A bibliography for each of these texts is given in the appendices.³

Each appendix serves a specific purpose in this study. The first appendix contains translations from the extant vinayas in Chinese which are discussed in Chapter 1. Translations are provided to help demonstrate the centrality and ubiquity of the *niśraya* in canonical depictions of monastic training. Appendices 2 and 3 contain translations from the Tibetan and Chinese *Pravrajyāvastu* along with Indic commentaries on the former. Appendices 2 and 3 thus represent the canonical and commentarial presentations, respectively, of the *niśraya* in the extant Mūlasarvāstivādin traditions. Appendix 4 contains a set of comparative tables, which align the Sanskrit, Tibetan, and Chinese lists of 21 pentad from the (1) Tibetan *PrV*, (2) the Chinese *PrV*, and (3) Guṇaprabha's digest of them.

Appendix 3 contains translations from five texts that comprise what Paul Nietupski called the "*Vinayasūtra* Corpus"⁴ preserved in the Tibetan Tengyurs. I have included full translations of the *niśraya* sections of each to help demonstrate the *śāstra* style of Mūlasarvāstivādin exegetical works. To complement the picture given in appendix 3, I refer repeatedly to other Indic and Tibetan commentaries throughout chapters 2–4 to illustrate differences in style and interest between Indic and Tibetan commentators, the adoption of certain literary forms and exegetical strategies, etc. In appendices 2 and 3,

3. A bibliography for other primary materials in Sanskrit, Tibetan, and Chinese discussed in this study is given before the bibliography of secondary sources included at the end of this study.

4. Nietupski studied and translated part of this corpus in (Nietupski, 2009a). See Appendix 3 for a discussion of Nietupski's work.

the reader can see how Kalyāṇamitra repeatedly repeats verbatim Dharmamitra's comments without citing the latter. This type of intertextuality is also evidenced in the commentaries on D2 the *Prātimokṣasūtra*. Śura's *The Guidebook to the Prātimokṣasūtra*⁵ seems to have enjoyed a place of authority among the Indian paṇḍitas and Tibetans translators, which is recorded in the 8th–9th c. catalogs from Dankar (DK 18) and Phangthang (PT 461). It was placed first among the translated *śāstras* of the *Tengyurs'* *Vinayapiṭaka* section.⁶ Its influence may be more concretely tracked in the number of times Vimalamitra cites Śura's D4104 in D4106 the *Prātimokṣasūtraṅkāvinayasamuccaya*, Vimalamitra's own compendium of comments on the *Prātimokṣasūtra*.⁷

Appendix 1: The Niśraya Nidāna in Chinese Translations

Appendix 1 contains English translations of the *niśraya nidāna* and other related material from the extant vinayas in Chinese translation discussed in Chapter 1:

1. The Sarvāstivādin Vinaya: *Shisong-lü* 十誦律 or "*Ten-Recitation Vinaya*" (T1435)
2. The Dharmaguptaka Vinaya: *Sifen-lü* 四分律 or the "*Four-Part Vinaya*" (T1428)
3. The *Mahāsāṅghika Vinaya*: *Mohesengqi-lü* 摩訶僧祇律 or the "*Mahāsāṅghika Vinaya*" (T1425)

5. D4104 *so sor thar pa'i mdo'i gzhung 'grel*, the *Prātimokṣasūtrapaddhati*.

6. Buton's entry on the text in his Tengyur catalog reads: [F.105.b] *slob dpon dpa' bos mdzad par grags pa shu log dgu stong / bam po nyi shu rtsa bdun / paN+di ta sarda dz+dzA de wa _dang / lo tsA ba klu'i rgyal mtshan gyi 'gyur*. The text's colophon reads (Vol. Nu): [F.87.b] *dbang phyug dam pa'i mnga' bdag rgyal po chen po dpal lha btsan po'i bka' lung gis / 'phags pa gzhi thams cad yod par smra ba'i 'dul ba 'dzin pa kha che bye brag tu smra ba'i slob dpon sarba dz+nyA de wa dang / zhu chen gyi lo tsA ba ban+de klu'i rgyal mtshan gyis bsgyur cing zhu chen bgyis te gtan la phab pa / / / 'di la shol ka ni dgu stong yod / bam po ni nyi shu rtsa bdun du byas so*.

7. Tib. *so sor thar pa'i mdo rgya cher 'grel pa 'dul ba kun las btus pa*. Vimalamitra's commentary, which is also attested in the early Tibetan catalogs (DK 17 and PT 460, respectively), belongs to the popular genre of "compendium" (Skt. *samuccaya*; Tib. *kun las btus pa*). See Asaṅga's *Abhidharmasamuccaya* and Śāntideva's *Śikṣāsamuccaya* for prominent Buddhist examples and studies of this genre.

4. The Mahīśāsaka Vinaya: *Wufen-lü* 五分律 or the "Five-Part Vinaya" (T1421)
5. The Mūlasarvāstivādin Vinaya: *Genbenshuo yiqie youbu pinaye* 根本說一切有部毘奈耶 or the "*Mūlasarvāstivāda Vinaya*" (T1442–1459).

Appendix 2: The Niśraya Section of the *Pravrajyāvastu*

Appendix 2 contains English translations of the *niśraya* section of the Tibetan and Chinese *Pravrajyāvastus* along with Kalyāṇamitra's commentary on the Tibetan *PrV*. This material represents the canonical basis for the *niśraya* and *niśrita*'s *āsamudācārikadharmā* (or *vṛtta*, as Guṇaprabha digests them) and the *niśraya* criteria of (1) ten years, (2) knowledge of Vinaya, and (3) possessing *śīla*, followed by an enumeration of the 21 pentads:

1. Yijing's translation of a *MSV Pravrajyāvastu* into Chinese T.1444 *Genbenshuo yiqie youbu pinaiye chujiaoshi* 根本說一切有部毘奈耶出家事
2. The Tibetan translation of a *MSV Pravrajyāvastu*
3. Kalyāṇamitra's *Vinayavastuṭīkā*, a word-commentary on the first few chapters of the *Vinayavastu*

Appendix 3: The Niśraya Sūtras (70–102) from the *Vinayasūtra* corpus

Appendix 3 contains English translations of sūtras 70–102 from Guṇaprabha's *Vinayasūtra* and four commentaries on them. These five texts comprise the "*Vinayasūtra* Corpus"⁸ preserved in the Tibetan Tengyurs:

1. The *Vinayasūtra* by Guṇaprabha
2. The *Svavyākhyāna* auto-commentary by Guṇaprabha (*Vinayasūtravṛtṭyabhidhānasva-vyākhyāna*)
3. The *Ṭīkā* by Dharmamitra (*Vinayasūtraṭīkā*)
4. The **Vyākhyāna*, suspected to be a product of early Tibetan scholars

8. A term I borrow from Paul Nietupski, who introduced this corpus of five texts in (Nietupski, 2009a). See Appendix 3 for a discussion of Nietupski's work.

5. The **Vṛtti*, suspected to be a product of early Tibetan scholars

Appendix 4: The 21 Pentad

Appendix 4 contains a set of tables aligning the Sanskrit, Tibetan, and Chinese lists of 21 pentad from the Tibetan and Chinese *PrV* and Guṇaprabha's digest of them:

1. D1.1: The Tibetan *Pravrajyāvastu*
2. T1444: The Chinese *Pravrajyāvastu*
3. D4117: The *Vinayasūtra*

Notes for Reading

Sūtras 1 and 70–102 of Guṇaprabha's *Vinayasūtra*, which I study here, have also been the subject of studies by Paul Nietupski and Yonezawa Yoshiyasu; see Appendix 3 for a more detailed discussion of their contributions. For sūtras beyond 102, in which Guṇaprabha digests portions of the *Kṣudrakavastu* and *Uttaragrantha*, I use the numbering given by Rahul Sāṅkṛtyāyana in his *Vinayasūtra of Bhadanta Guṇaprabha*⁹ (which was input by Yoshiyasu Yonezawa into GRETIL).

Appendix 1 contains the Chinese primary materials discussed in Chapter 1. I have provided translations of this material merely as a reference for the reader who would like to look more closely at differences in the *niśraya nidāna* related in the extant vinayas in Chinese.

I have organized my comments in both chapters 3 and 4 according to content suggested by the text of Guṇaprabha's sūtras. Appendices 2-4 are organized according to the same sūtra numbering to help the reader navigate back-and-forth between (1) my discussion of the material in the dissertation and (2) the primary materials in Sanskrit, Tibetan, and Chinese (along with my translations of them). I encourage the reader to read appendices 2-4 before reading Chapters 2-4. Doing so may help one appreciate how I draw on the MSV and its exegetical traditions to complement the *Vinayasūtra*'s terse digest of the *niśraya* apprenticeship. As I describe in the introduction, I employ a postcritical method, sometimes reading suspiciously against the text, other times reading sympathetically with the text. In chapters 1 and 2, I take a more critical, deconstructive approach to the material while in chapters 3 and 4, I read the exegetical literature more sympathetically in order to reconstruct and demonstrate the exegetical method employed in the Mūlasarvāstivādin exegetical traditions (Tib. *bshad brgyud*) transmitted in contemporary Tibetan communities. This method is how readers may

9. (Sāṅkṛtyāyana, 1981).

examine a topic presented first in the *Vinayavastu* or *Vinayavibhaṅga* in light of the supplemental or minor material recorded in the *Kṣudrakavastu* and the *Uttaragrantha*.

I render all Tibetan text using the Wylie transcription system, with two exceptions. I render personal names phonetically in the body of the text and, in the notes, I capitalize the first letter of proper nouns whether or not they are the root letter.

Chinese texts are referred to by their Taisho (T) number, e.g. T1444 for Yijing's *Genben shuo yiqie youbu pinaiye chujjashi* 根本說一切有部毘奈耶出家事.

Tibetan texts are referred to by their Derge (D) number, e.g. D4117 for Guṇaprabha's *Vinayasūtra*.

I use "monastic(s)" to refer to "Buddhist monastic(s)", not e.g. Jain or Christian monastics.

Regarding the words Vinaya and vinayas:

1. “Capital ‘V’ Vinaya”: When I write “the Vinaya” with a definite article and capital “V”, I am referring to the *Vinayapiṭaka* in a general sense as part of a larger Buddhist *paideia*. This is “the Vinaya” in an ideal sense, described by the texts but not embodied by them because they are “what is expressed” (*brjod bya’i don*), not “the words that express it” (*rjod byed kyi tshig*) as Bu ston puts it (F.3.b, *’dul ba spyi’i rnam par gzhag pa ’dul ba rin po che’i mdzed rgyan*).
2. “Lower case ‘v’ vinayas” generally refers to the six extant canonical vinayas. These are the textual vinayas and are not capitalized because here “vinaya” is a genre marker of sorts, like *sūtra*. When one of the six extant vinayas is referred to by name, “vinaya” is capitalized because there it is a proper noun, e.g. *Mūlasarvāstivāda Vinaya (MSV)*.

I often give a translation, gloss or nominal category descriptor after I use a Sanskrit term, e.g. *niśraya* apprenticeship; *āśrava* defilement; *kleśa* affliction, in which the Sanskrit is generally in italics. I have chosen not to italicize several Sanskrit words that I use frequently but do not translate into English, e.g. *niśraya*, *śīla*, *vinaya*, *ācārya*, *gurukula*, *mahallaka*, etc.

Introduction

Me and My Nisrayaguru: A Dissertation Nidāna

In late 1999, just before the New Year, I boarded a train in Patna eastbound for Siliguri, en route to Sikkim. As the train trundled through the dense fog that forms on winter nights along the course of the Ganges River, the Buddhist heartland of Magadha, I reflected on my good fortune. I was 23 years old and had just spent the past two years learning colloquial and classical Tibetan in the Lotsawa Rinchen Zangpo Translator Programme in Dharamsala. I was slated to leave India in three short months for Australia, where I was to begin a job working as an interpreter, and this would be my last opportunity to meet an esteemed but somewhat reclusive meditation master that I had heard much about. The train had been oversold, as is typical, and since I had boarded well over halfway through its journey from old Delhi to West Bengal, there were no seats to be found in any of the cars I passed through. The train was so packed that passengers had piled their luggage in the gangway between carriages, in one place so densely that the door to the next carriage was blocked. Exhausted, I climbed on top of the softest-looking suitcase and resolved to ride the rest of the way in this dark but deliciously uncrowded alcove.

Back in Bodh Gaya, I had been reading Mathieu Ricard's translation of *The Life of Shabkar* and had been moved by the great 18th c. yogin's decision to leave his elderly mother and become a monk. Sitting there in the dark, a clear resolve arose unexpectedly yet fully-formed: I too would become a monk in the hopes that monastic discipline would ground my youthful flights of fancy, thus helping tether me to my chosen course. After returning from Sikkim, I called my parents from a small Standard Trunk Distance phone booth in Bodh Gaya and watched the seconds pass and the rupees accumulate as my parents sat, at the other end of the line, stunned into a half-minute silence. When my father finally gathered himself, he heard me out before saying, "You are young and

fickle and this is a consequential decision. Please do not take this step right away."

I returned to Dharamsala shortly after and told my Buddhist teacher, Garje Khamtrul Rinpoche, of my wishes. He did not receive the news with unfettered enthusiasm either. Instead, he urged caution, saying, "The mark of a true monk is that he is pacific and disciplined in body, speech, and mind. Do that and it makes no difference whether or not your head is tonsured and your body clad in ochre robes."

My fervor partially checked, I then spoke with my Tibetan language teacher, an Englishman who had himself been a monk for over ten years, thinking that, of all these male role models, he would surely support me. Graciously, he pointed out that adjusting to life as a monk was not easy, perhaps especially so for those who had grown up in the West. He observed with prescience that in a few months' time I would be living in a new country, working a new job, with no friends or family nearby. He predicted with concern that the struggles of that adjustment might cast a pall that could derail my monastic vocation. Then, he too urged patience.

And so, I was still a layperson when I took up my job as an interpreter at a Tibetan Buddhist center in Australia in March 2000. As foreseen, I faced a steep learning curve but my enthusiasm only grew, a fact I attribute to the skill of the resident Tibetan teacher, the study program's variety, and the size of the monastic community (about 40 Westerners) who lived at the center full-time. A year and half after my arrival, an ordination ceremony was planned and, seeing my opportunity, I asked the resident Geshe, Gyume Khensur Rinpoche Geshe Tashi Tsering, if he might ordain me too. He looked at me and said in Tibetan with a grin, "If I do, you'll have to do everything I say."

A few months before, I had read the "tantric" Āśvaghoṣa's *Gurupañcāśikā* or *Fifty Verses on Guru Devotion*,¹⁰ verse 35 of which reads:

10. The entry on Āśvaghoṣa in *The Princeton Dictionary of Buddhism* reports that the *Gurupañcāśikā* was written by a second tantric Āśvaghoṣa who lived in the 10th c. CE. (Buswell, 2014a). This Āśvaghoṣa is, apparently to be distinguished from the ca. 2nd c. CE poet Āśvaghoṣa, who is remembered as the author of two long verse masterpieces, the *Buddhacarita* and the *Saundarananda*, that are hailed as early exemplars of the *kāvya* style. For an overview of the ca. 2nd c. CE poet Āśvaghoṣa and his *mahākāvya*s, see (Salomon, 2023).

[The disciple] should say to the guru with palms pressed, "Tell me I shall do it"

And having listened without distraction to his instructions, one should do exactly as directed.¹¹

An Australian might say I was chomping at the bit to be ordained. But it would be more accurate to say that I was keen to be fitted with a bridle and bit that might keep me from straying from the Buddhist path. I did not realize then how orthodox that motivation was. But some months later I read the Dharmaśreṣṭhin's *In Praise of the Vinaya*, which prefaces the Mūlasarvāstivādin *Prātimokṣasūtra*.¹² In the ninth verse, Dharmaśreṣṭhin employs a series of analogies that illustrate the function of the Vinaya:

This is a goad for the restless elephant of mind, a bridle and bit for the undisciplined in need of discipline.

Like ramparts and a ditch, the Vinaya is a dam against all *āsrava* defilements.¹³

But such overt doctrinal considerations did not factor in my thinking at the time. Keen to wear a bridle and bit, I thought of the vow of obedience I had taken earlier that year as part of a Tantric initiation. I was already bound to Geshe Tashi Tsering by

On *kāvya* more generally, see (Bronner, 2014). On Aśvaghōṣa's canonical sources and probable ordination in the (Mūla)sarvāstivādin lineage, see Eltschinger's three-part series of articles: (Eltchinger, 2013a); (Eltchinger, 2012a); and (Eltchinger, 2018). According to Salomon, there are nearly two dozen other texts attributed to the first Aśvaghōṣa, including the *Gurupañcāśikā*, but "it is generally agreed by modern researchers that most if not all of these attributions are doubtful, since these texts are not consistent in style, content, and doctrinal position with his unquestionably authentic works." (Salomon, 2023). Eltschinger and Yamabe have assembled a bibliography to assist the scholar in weighing the evidence for and against many of the other textual attributions made of this early poet; see (Eltchinger, 2019b). See also (Salomon) and (Salomon, 2019).

11. Skt. *ādiśyatām kariṣyāmi pravadet sāñjalir gurum / śrutvādeśaṃ cāvicālyā yathādiṣṭaṃ tathā caret*. Tib. *bla ma la ni bka' stsal zhu / / bka' bzhin bgyid ces brjod byas la / / thal mo sbyar zhing ma yengs par / / bla mas bsgo ba mnyan par bya*.

12. This verses is also included in the *Bhikṣuvinayavibhaṅga* (D3, F.21.a-b).

13. D4136 F.133.b-134.a: *'jog bral sems glang lcags kyu 'di yin te / / gdul bya ma dul / thul ba yi srab 'di yin / / ra ba'i mtshams kyi 'obs dang 'dra ba ste / / zag pa kun gyi chu lon 'dul ba yin*.

Tantric discipline, what unendurable sacrifice could a monastic vow of obedience entail? I could think of none and told him so.

“In that case,” he replied, “then, yes, I will ordain you.”

I studied with Geshe Tashi Tsering, now my preceptor, for another 6 years before I requested permission to return to India to continue my studies. As the years in India passed and my savings ran out, I applied to 84000 for a translation grant. The organization was having trouble finding translators willing to work on Vinaya materials. Since I was then a monk of nearly ten years, the Editorial Chair John Canti suggested I translate a Vinaya text. Despite being a monk, Vinaya was not among my interests but I needed money and thought this would be a good chance to get my foot in the door, so to speak. I didn't know enough about the vast *Mūlasarvāstivāda Vinaya* to know what text would interest me most so I figured I might as well start at the beginning, with the first Vinaya text in the Derge Kangyur, which happens to be the *Pravrajyāvastu*, *The Chapter on Going Forth*.

About 120 pages into the text, just after the ordination rite, I came to the section in which the Buddha codifies the “rules for customary conduct”¹⁴ for apprentice and attendant disciples. As I read, I came to the line:

Monk apprentices or attendants should not do anything without first consulting the preceptor or instructor.¹⁵

I flashed back to that moment ten years prior when I had asked Geshe Tashi Tsering to ordain me. I suddenly realized that he was not just teasing me, as was his wont, when he said with a grin, “If I ordain you, you'll have to do everything I say.” Though I did not realize it at the time, he was, in fact, explaining the basic rule of monastic apprenticeship.

It took me another few years to recognize the source of Geshe Tashi Tsering's

14. Skt. *āsamudācārikadharmā*; Tib. *kun tu spyod pa'i chos*; Ch. 學處, see T1444, 1030c4-10.

15. *D1.1 F.65.b: dge slong lhan cig gnas pa dang nye gnas rnams kyis mkhan po dang slob dpon dag la ma zhus par las thams cad mi bya.*

quote, sūtra 70 of the famous Mūlasarvāstivādin exegete Guṇaprabha's *Vinayasūtra*:

A *niśrita* disciple should not undertake any action without having seen the *niśraya* master.¹⁶

Lāmaism

Though no serious scholar would dismiss the importance of the preceptor to Buddhist monasticism, the extended and intimate guru-disciple relationships we see in Tibetan Buddhism are generally assumed to be the influence of Tantra.¹⁷ This view was advanced most famously by L. Austine Waddell in his 1895 book *The Buddhism of Tibet, or Lāmaism*, where he singled out Tibetan Buddhism as peculiar for (1) the place of lamas¹⁸ and (2) Tantra or what he called “demon worship.”¹⁹ Waddell laments the effect these supposed peculiarities had on the Tibetan people in the final paragraph of his book:

Still, with all their strivings and the costly services of their priests, the Tibetans never attain peace of mind. They have fallen under the double ban of menacing demons and despotic priests. So it will be a happy day, indeed, for Tibet when its sturdy overcredulous people are freed from the intolerable tyranny of the Lāmas, and delivered from the devils whose fe-

16. Xc 14 / 65, F.2.a: Skt. *nānavalokya niśrayam niśritaḥ karaṇīyaṃ kuryāt*. D4117, F.3.a: Tib. *gnas pas gnas pa la ma ma zhus par bya ba mi bya'o*.

17. Tantra and its influence on the Buddhisms practiced in India and Tibet lie beyond the scope of the present work. While I do argue for the guru's centrality in monastic training as prescribed by the canonical vinayas, I do not mean to suggest that the guru of Vinaya discourse (i.e. the *niśraya*) is identical to the guru of Tantric discourse. For an introduction to Tantra and the Tantric Traditions of Hinduism and Buddhism, see (Gray, 2016) and for a social history of the Tantric movement. see Davidson's *Indian Esoteric Buddhism* (Davidson, 2002).

18. The Tibetan word lama (Tib. bla ma) translates the Sanskrit term guru.

19. These two features can hardly be intertwined, Waddell writes in his introduction, "It will be seen that I consider the founder of Lāmaism to be Padma-sambhava," and "[T]he bulk of the Lāmaist cults comprise much deep-rooted devil-worship and sorcery," (Waddell, 1895), p. x and xi, respectively.

rocity and exacting worship weigh like a nightmare upon all. *Finis*.²⁰

Waddell's cocksure crescendo is, as the kids say, cringe. But, 130 years ago, Waddell's view that Tibetans practiced a debased form of Buddhism was becoming the norm.²¹ In the late nineteenth century, as Europeans and North Americans encountered modern Asian Buddhist reformers and ancient manuscripts in a multitude of long-dead languages, a fascinating feedback loop of mutual European and Asian influence emerged. The resulting understanding of Buddhism, aptly described as Buddhist Modernism,²² selectively portrayed early forms of Buddhism in the rational and scientific terms ascendant in the West. Practically speaking, this effectively established the Theravādin canon in Pāli as the “original” form of Buddhism. In a characteristically erudite yet engaging article on Waddell's book and its legacy in Buddhist Studies, Donald S. Lopez Jr. examines how Protestant assumptions informed Buddhist Modernism. Imposing a dichotomy derived from European religious history, scholars characterized other Buddhist traditions—in particular Tibetan Buddhism—as degenerate, in the same way that many Protestants spoke of Catholicism. As Lopez writes:

During the late nineteenth century, early Buddhism was consistently, and mistakenly, portrayed as lacking any element of ritual. As Monier Williams described it in his 1888 Duff Lectures, “It had no hierarchy in the proper sense of that term—no church, no priests, no true form of prayer, no religious rites, no ceremonial observances.”—Tibetan Buddhism is then constructed as the Other of this ‘original Buddhism’. It is a product not of the religion of reason but of the degeneration of the Indian textual tradition, namely, the Mahāyāna and tantra.²³

20. (Waddell, 1895), p. 543.

21. In his preface, Waddell writes that, “The present work, while embodying much original research, brings to a focus most of the information on Lāmaism scattered through former publications,” (Waddell, 1895), p. ix.

22. On Buddhist Modernism, see (McMahan, 2008) and (Thompson, 2020).

23. (Lopez, 1996), p. 15.

In retrospect, we can now see how the Anglo-European reception of Buddhism was shaped by its historical moment. Buddhist Studies, as a field, has become much more critical of the type of claims to “original” and “untainted” forms of Buddhist practice that underpin Waddell's vision. But it seems to me that, in the minds of many scholars and a large portion of the Buddhist reading public, the guru is still inextricably tied to Tantra. In some quarters, the importance of a mentor in Tibetan Buddhist training is still regarded as a late and, sometimes, unorthodox import to Buddhism. This, I submit, is based on a general under-appreciation of the central role given to monastic mentors in the traditional literature, even in books written from "within" the traditions of Tibetan Buddhism. Gareth Sparham, who trained for many years in a Tibetan seminary in India before earning his Ph.D. in Asian Studies, writes that the preceptor-ward relationship established at ordination "provides the earliest model for a guru-disciple relationship" and notes that the present Dalai Lama begins a recent work on guru devotion (Sparham does not identify the exact title) with a description of the "novice-preceptor relationship."²⁴ But Sparham is also quick to add that "the relationship between novice and preceptor should not be overemphasized", citing the importance of family ties and patron-priest relationships in Tibet.²⁵

Mentorship in Indian Monasticisms

The Dharma is Your Teacher

It is fairly common for both academic and non-academic writers on Buddhism to cite a well-known passage from the Pāli *Mahāparinibbānasutta* as evidence that the Buddha did not intend mentors to play a central role in Buddhist training, a normative argument which is often extended into historical claims about the need for a teacher in treading the Buddhist path. The frequently cited passage to which I refer comes from the Pāli *Mahāparinibbānasutta* and reads:

24. (Sparham, 1999), pp. 2–3.

25. (Sparham, 1999), p. 3.

That Dharma which has been expounded and the Vinaya which has been prescribed, that will be, after my death, your Teacher.²⁶

But, in citing this passage, writers efface an important difference between the absence of a “Teacher of the Saṅgha” and the absence of teachers in the saṅgha. In the above passage, the Buddha refers to the absence of a church hierarch, a single leader of the saṅgha of the four directions. It is a mistake, I argue, to conflate the Buddha's statement that the saṅgha shall have no one single hierarch with the claim that the Buddha rejected a role for personal mentors. As discussed in chapter one, the canonical vinayas all contain sections in which the Buddha stipulates that new monks and nuns rely on a preceptor or instructor for at least five years after ordination. Several of the vinayas use this occasion to assert a fundamental pedagogical principle: one cannot train others without having been trained oneself. Nevertheless, many have treated the above *Mahāparinibbānasutta* passage as an endorsement of complete self-reliance, perhaps not realizing the Buddhist Modernist assumptions that the conflation of the two conceals.

The idea that one can tread the Buddhist path without a teacher is, indisputably, enshrined in the person of the “solitary awakener” or *pratyekabuddha*. But the academic and non-academic conversations in question here refer not to the mythic followers of that rarified path of utterly independent realization but rather to real life followers of the other *yāna* or vehicles; typically the Śrāvakayāna, but also the Mahāyāna and, recently, even the Vajrayāna. The need (or lack thereof) for a mentor on the Buddhist path has become a focus for much debate in the wake of sex scandals and other confidence-shaking incidents that have occurred since the 1970s. Improprieties and abuses, which are well documented online and in print, have prompted many writers to publicly decry the outsize influence of the Tantric guru or the Zen rōshi. Some have even advocated for “teacherless saṅghas.” In “Why I Quit Guru Yoga”, an article published in the Winter

26. *Dīghanikāya* 16.36: *mayā dhammo ca vinayo ca desito paññatto, so vo mamaccayena satthā, so vo mamaccayena satthā.*

2017 edition of *Tricycle*, Stephen Batchelor cites the *Mahāparinibbānasutta* passage given above along with another oft-cited passage from the *Kālāma Sutta*:

Before he died, Gotama told his followers: “After I am gone, do not think you will have no teacher; the *dharma* will be your teacher.” ...He envisaged a community that would be governed by the impersonal law of the teachings he had delivered... In the *Discourse to the Kalamas*, he explicitly warns against believing something “because my guru said it”.²⁷ The validity of a teaching has nothing to do with the qualities of the teacher. All that matters is whether, when put into practice, it can effect a real change in the way you live.

The message to readers of *Tricycle* is clear: You don’t need a teacher because you have the Dharma. Batchelor’s privileging of the *Kālāma Sutta* is characteristic of Buddhist Modernism’s attempts to read modern values into ancient Buddhist sources. And while I would not want to deny the rhetorical power or philosophical significance of the statements we find in the *Kālāma* and *Mahāparinibbāna Suttas*, I am not aware of any Buddhist tradition that has taken such a statement literally and completely done away with teachers. Nevertheless, the “hot take” for *Tricycle* readers—you don’t need to rely on a teacher, if you can read the Buddha’s word for yourself—is so immediately reminiscent of Protestant hermeneutics that it has proved almost irresistible to many modern interpreters of Buddhism, like Batchelor.

In an interview discussing Bhikkhu Anālayo’s book *Early Buddhist Oral Traditions* for the popular *Wisdom Podcast*, the host Daniel Aitken asks why the Buddha did not appoint a successor. Ven. Anālayo replies that the teacher-student relationship depicted in early Buddhism is much different than that seen in later Theravādin and Mahāyāna traditions. The emphasis in the early texts, Anālayo states, is on self-reliance and the

27. The passage Batchelor refers to reads, in Ṭhānissaro Bhikkhu's translation: "Now, Kālāmas, don't go by reports, by legends, by traditions, by scripture, by logical conjecture, by inference, by analogies, by agreement through pondering views, by probability, or by the thought, "This contemplative is our teacher." (Aṅguttara Nikāya 3:66) (Bhikkhu).

Buddha did not establish “dependency relationships.” Anālayo characterizes this later other-reliance as a personally supervised training program of study and meditation and concludes:

This is something that has come into being only at later times. And the Buddha as a teacher in the way he emerges from in the early discourses is someone who much rather hands over responsibility to others.²⁸

He then recites what he describes as “the most powerful scene” in the *Mahāparinibbānasutta*, where the Buddha scolds Ven. Ānanda for grieving the Buddha’s impending death. Ven. Anālayo paraphrases the Buddha’s words:²⁹

“What are you expecting? Be self-reliant. Take refuge in your mindfulness practice.”

I do not disagree that Buddhist scriptures, perhaps especially sūtras, exhort the listener to self-reliance in many matters. The point I mean to make is that the canonical vinayas clearly stipulate that self-reliance³⁰ is gained only after a period of reliance upon another. Each of the six extant vinayas includes not just permission but a requirement for a monastic mentor, be it one's preceptor or another who agrees to act as one's *niśraya* instructor. Whatever other reasons one may surmise for it, the need for a mentor reflects a broad pedagogical principle that knowledge and know-how are not *sui generis*, for knowledge and know-how are generally obtained from others.

But given how commonly this *Mahāparinibbānasutta* passage is cited out of con-

28. (Aitken, 2022). This exchange can be found at the very start of the podcast episode. Daniel Aitken poses the question at 0:46 and Bhikkhu Anālayo gives a roughly five-minute response before addressing the historicity of the Buddha's teachings.

29. See above for my direct translation from Pāli.

30. Skt. *a niśrita*; Tib. *mi gnas pa*. In his commentary on *Guṇaprabha's Vinaysūtra*, the first Dalai Lama explains "reliance upon another" (Tib. *gang zag la brten nas bsrung ba*) first among the five main ways or avenues to safeguard the *Prātimokṣasaṃvara*, alongside cultivating one's vocation, recognizing what is inappropriate or incompatible, enjoying supportive conditions, and "purifying" one's training: p. 57: *de ltar bsrung thabs bcu gcig brjod kyang Ingar 'dus te / gang zag la brten nas bsrung ba / rang gi bsam pa phun sum tshogs pa'i sgo nas bsrung ba / mi mthun phyogs ngo shes pa'i sgo nas bsrung ba / bde bar gnas pa'i rkyen bsten pa'i sgo nas bsrung ba / bslab pa yongs su sbyong ba'i sgo nas bsrung ba'o*.

text, it is worthwhile to consider whether this reading stands up to the larger context of the *sutta* discourse. Before the Buddha famously names the Dharma as his true successor, the Buddha's attendant of over 50 years, Ven. Ānanda, expresses his relief that the Buddha will make “some statement regarding the Saṅgha of mendicants” before he enters *nibbana*.³¹ The Buddha replies, reasoning that if he had not embraced the role or “leader” or saṅgha hierarch, why should he create such an office?:

But what could the mendicant Saṅgha expect from me, Ānanda? I've taught the Dhamma without making any distinction between secret and public teachings. The Realized One doesn't have the closed fist of a teacher when it comes to the teachings. If there's anyone who thinks: 'I'll take charge of the Saṅgha of mendicants,' or 'the Saṅgha of mendicants is meant for me,' let them make a statement regarding the Saṅgha. But the Realized One doesn't think like this, so why should he make some statement regarding the Saṅgha?³²

The Buddha then calls attention to his aging, as if to gently remind Ven. Ānanda that he must come to terms with a life after the Buddha.

I'm now old, elderly and senior. I'm advanced in years and have reached the final stage of life. I'm currently eighty years old. Just as a decrepit cart keeps going by relying on straps, in the same way, the Realized One's body keeps going by relying on straps, or so you'd think. Sometimes the Realized One, not focusing on any signs, and with the cessation of certain feelings, enters and remains in the signless immersion of the heart.

Only then does the Realized One's body become more comfortable.³³

After this message, which seems personally addressed to the Buddha's longtime attendant, we get the Buddha's exhortation to self-reliance, which likewise seems per-

31. In the following section, I cite Bhikkhu Sujato's translation of the *Mahāparinibbānasutta*, which is published online with the Pāli on the Sutta Central website, see ((trans.), 2018).

32. (Aitken, 2022).

33. ((trans.), 2018).

sonally directed to Ven. Ānanda, who has already spent 45 years with his *niśrayaguru*, the Buddha, and thus has no more to learn, even if he has yet to awaken:

So Ānanda, live as your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge. And how does a mendicant do this? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world. They meditate observing an aspect of feelings ... mind ... principles—keen, aware, and mindful, rid of desire and aversion for the world. That's how a mendicant is their own island, their own refuge, with no other refuge. That's how the teaching is their island and their refuge, with no other refuge.

Whether now or after I have passed, any who shall live as their own island, their own refuge, with no other refuge; with the teaching as their island and their refuge, with no other refuge—those mendicants of mine who want to train shall be among the best of the best.³⁴

Are we to take this as the Buddha's prohibition on teachers? Such a literal interpretation would represent a rather narrow reading of a poignant passage at a critical juncture in the canonical life of the founder. Surely this statement is to be understood as a rhetorical assertion which emphasizes that, ultimately, liberation is a personal project. That is, no one can simply liberate another from *samsāra* without that person exerting some agency of their own. The appeal of self-reliance is obvious in the wake of the scandals, to say nothing of its resonance for those of us schooled in or inspired by Emerson and the Transcendents.

Confusing an epistemologically oriented and rhetorically based remark for a historical injunction on pedagogy, this interpretation does not factor in the narrative details of the audience (Ānanda and the *saṅgha*) and circumstance (the Buddha's death bed) and winds up presenting a Buddhist Modernist-inflected view of the teacher-student

34. ((trans.), 2018).

relationship.

Batchelor and Ven. Anālayo have each spent many years studying Buddhism within traditional Buddhist institutions and are rightly regarded as modern authorities on the traditions they studied. Their opinions on the matter of Buddhist mentorship—expressed in a major Buddhist periodical and on one of Spotify’s most-popular podcasts on Buddhism, respectively—hold great sway in contemporary conversations about Buddhism, both within the academy and among Buddhist converts. Through mediums like this, the central role that the canonical vinayas assign to the monastic mentor is eclipsed and a selective reading of an important rhetorical moment taken out of context gains traction, to the point it becomes the uncontested norm.

The Ubiquity of the Niśraya

In the first chapter of this dissertation, I examine the *nidāna* (or "origin stories") found in the extant canonical vinayas in which the Buddha stipulates a mandatory period of apprenticeship to a monastic mentor for new monks and nuns. As Shayne Clarke has argued in his *Family Matters in Indian Buddhist Monasticisms*, “the use of all available vinayas allows us to begin to build an argument for the trans-*nikāya* and Pan-Indian ubiquity of our findings.”³⁵ Thus, in the first chapter, I lay the basis for my claim that Indian Buddhist monastic communities were organized around a mentor-mentee relationship whose purpose was to:

1. transmit community standards of knowledge and know-how, and;
2. provide a surrogate family (or social net) for those who had left home.

The claims I make regarding the *niśraya* in subsequent chapters reflect the (Mūla-)sarvāstivādin exegetical tradition preserved in Sanskrit and Tibetan; further work is required to determine whether and to what extent those claims hold true in exegetical traditions stemming from the other canonical vinayas. Some of this work is already underway, as with Thomas Newhall's study of Daoxuan's “Chapter on the Mutual De-

35. (Clarke, 2013), p. 18.

pendence of Master and Disciple” Shizi xiang she pian 師資相攝篇 from T1804 *Sifenlu Shanfan buque xingshi chao xu* 四分律刪繁補闕行事鈔序, his famous "Commentary on Conduct and Procedure" which draws upon the Dharmaguptakas' *Four-Part Vinaya*.³⁶ Although I make extensive use of the Tibetan translation of the *Kṣudrakavastu* in this dissertation, time constraints have prevented me from comparing those sections with Yijing's Chinese translation of the text, T1451 *Genben shuo yiqie youbu pinaiye zashi* 根本說一切有部毘奈耶雜事. A closer study of the excerpts translated here and Yijing's translation may help guide further research on the *nīśraya* in the vinayas in Chinese translation.

The *nissaya* as described in the Pāli Vinaya is well known to Buddhist scholars, like Wachirayānawarōrot, author of the *Vinayamukha*, and C.S. Upasak, author of the *Dictionary of Early Buddhist Monastic Terms*. Wachirayānawarōrot devotes a chapter to the "Dependence (Nissaya)" and Upasak gives entries on *nissaya*, *nissaya-paṭipassaddhi*, and *nissayamuccana*, all of which align closely with the *MSV*'s description of the *nīśraya*.³⁷ Mohan Wijayaratna also gives a succinct explanation of the *nissaya* apprenticeship in his *Buddhist Monastic Life according to the texts of the Theravāda tradition*.³⁸ But, to my knowledge, the most detailed modern presentation of the *nissaya* as understood by the Theravādin tradition is given by Ṭhānissaro Bhikkhu in the first volume of his two-volume digest of the Pāli Vinaya. There, he devotes the second chapter to the *nissaya*, which he characterizes as an "apprenticeship", because "to overlook it is to miss one of the basic parameters of the life of the Dhamma and Vinaya."³⁹ In the tenth section of the book's appendix, Ṭhānissaro Bhikkhu translates the *Mahāvagga*'s section on the mentee's duties to their mentor. While some differences obtain between

36. Newhall presented his initial findings on this chapter at the 18th IABS Congress in Seoul, July 2022.

37. See Ch. XIII, pp. 45-54 of (Wachirayānawarōrot, 1969). My thanks to Shayne Clarke for this reference to the *Vinayamukha*. See *nissaya* (II), *nissaya-paṭipassaddhi*, and *nissayamuccana* in (Upasak, 1975), pp. 122–125.

38. (Wijayaratna, 1990), pp. 138–140.

39. (Ṭhānissaro, 1994), p. 32.

the canonical Pāli account and those studied in this dissertation, they are overwhelmingly consistent.⁴⁰ Justin Thomas McDaniels' recent and rich study of the *nissaya* genre of texts—premodern instructional texts written by a teacher to help their students learn how to read Pāli scriptures—contains only a single paragraph on *nissaya*–as–apprenticeship.⁴¹ Nevertheless, the fact that a genre devoted to teaching new monastics how to read more advanced scriptures bears the same name as the initial period of monastic training studied here is surely no coincidence.

The ubiquity and centrality of the monastic mentorship in Indian Buddhist monasticisms is not, however, the main focus of this dissertation. In subsequent chapters, I examine in detail how this *niśraya* apprenticeship is described in the *Mūlasarvāstivāda Vinaya*, using thick description to recreate a fuller picture of the mentor-mentee relationship at the heart of Buddhist monasticism. My interests here are multiple but underlying them is the idea that the *niśraya* apprenticeship provides the primary venue for the inculcation of saṅgha culture, with its ideals of learning and conduct, and the shaping of a unique monastic subjectivity understood to conduce to *mokṣa* or liberation, the soteriological goal of Buddhism.

The Monastic Subject

The *niśraya* apprenticeship entails co- or close habitation with one's *niśraya* master. It was, in wider Indian parlance, a Buddhist *gurukula*, where the student trainee joins the "guru's house / family" and receives instruction in return for service. Though he does not cite any social theorists, Davis describes the *gurukula* in a manner that evokes Foucauldian ideas about power / knowledge.⁴²

40. (Thānissaro, 1994) p. 471–476.

41. (McDaniel, 2008), p. 132.

42. Put briefly, Foucault's term "power / knowledge" reflects Foucault's lifelong inquiry into how cultural discourses of knowledge shape personal subjectivities. Foucault famously does not regard power as a thing but a force latent in social positions and identities that can be leveraged and exploited to one's advantage, even by the subaltern. Power / knowledge is meant to convey the idea that power and knowledge are inextricably interwoven and co-

As with most educational contexts, this one too was both a sincere effort to transmit knowledge across generations and an elite institution of power consolidation and control.⁴³

Foucault's Discipline & Punish

In *Discipline and Punish: The Birth of the Prison*, Foucault writes:

We should abandon a whole tradition that allows us to imagine that knowledge can exist only where the power relations are suspended and that knowledge can develop only outside its injunctions, its demands and its interests. We should admit rather that power produces knowledge, that power and knowledge directly imply one another; that there is no power relation without the correlative constitution of a field of knowledge, nor any knowledge that does not presuppose and constitute at the same time power relations. The subject who knows, the objects to be known and the modalities of knowledge must be regarded as so many effects of these fundamental implications of power-knowledge and their historical transformations. In short, the processes and struggles that make up power-knowledge determine the forms and possible domains of knowledge.

Michel Foucault examines the shift in punitive measures that occurred from the early to the late modern periods in Western Europe. In early modern Europe, punishments such as torture, interrogation, and execution were used to exact retribution on criminals, whose offenses were seen as attacks on the sovereign, whose will is embodied in the law of the land. These punishments served to brand the criminal, physically marking them as offender; as Foucault observes, these punishments made the sover-

constitutive. Knowledge creates intersecting identities that map the person onto a social network, a position which affords unique but not necessarily privileged access to the power dynamic latent in every interaction within that social network. For an introduction to Foucault's use of "power / knowledge", see (Rouse, 2005).

43. (Davis, 2018a) p. 370.

ign's power manifest for all to see and fear on the offender's actual physical person.⁴⁴

At the end of the nineteenth century though, many Western European states adopted new penal codes⁴⁵ that re-conceived the purpose of and re-positioned the locus of punishment. Where before punishment was meted out on the criminal's body as a public spectacle that reinforced the sovereign's authority, in the late 18th and 19th centuries punishments sought rather to deprive criminals of their liberty through incarceration. Legal reformers who pushed for the building of "houses of correction" now focused less on corporal punishment and more on a "correction" or "reform" of the criminal's soul, and by extension, the social body.⁴⁶ But, Foucault argues, such humanitarian motivations cannot account entirely for the shifts in penal practice that occurred during this time. The 19th century penal reforms were united in seeking, Foucault writes, "to make of the punishment and repression of illegalities a regular function, co-extensive with society; not to punish less, but to punish better; to punish with an attenuated severity perhaps, but in order to punish with more universality and necessity; to insert the power to punish more deeply into the social body."⁴⁷

Foucault famously uses Jeremy Bentham's designs for the "Panopticon" to illustrate the way in which these reforms refine the "physics" of power, by shifting the locus of discipline and punishment inward, from the criminal's body to the criminal's mind. Foucault points out that the design of the Panopticon, Bentham's model prison, leaves prisoners unaware of whether they are being watched by guards.⁴⁸ Never knowing

44. (Foucault, 1995), pp. 48–49.

45. Foucault cites new law codes adopted in 1769 in Russia, 1780 in Prussia, 1786 in Pennsylvania and Tuscany, and 1788 in Austria in addition to the successive codes and reforms in France and England, which are the focus of 1769 in Russia, 1780 in Prussia, 1786 in Pennsylvania and Tuscany, and 1788 in Austria and in addition to the successive codes and reforms in France and England, which are Foucault's study, (Foucault, 1995), p. 62.

46. (Foucault, 1995)

47. (Foucault, 1995), p. 82. Foucault succinctly refers to this as the dawn of "a new technology of power and a new political anatomy of the body", (Foucault, 1995), p. 193.

48. As Foucault states, "The exercise of discipline presupposes a mechanism that coerces by means of observation; an apparatus in which the techniques that make it possible to see induce effects of power, and in which, conversely, the means of coercion make those on whom

whether they are being surveilled, prisoners feel compelled to follow the rules at all times. In effect, such an arrangement causes the prisoners to become their own prison guards. Thus, in a "house of correction", the prisoner is indirectly enlisted in their own reform as the conditions of their incarceration operate internally to effect a specific change in the prisoner's psyche. In short, the criminal's person displaces the criminal's body as first the object, and eventually the subject of discipline. On a theoretical level, then, the Panopticon illustrates one way in which the object becomes the subject through a process of Interpellation. This, of course, differs markedly from torture, in which a torturer inflicts pain on the criminal with little to no interest in its psychological effects (or psychologically salutary effects, at any rate).

Importantly, Foucault recognizes that these penal institutions shared with the army, schools, craft shops, and asylums an interest in supervising, training and correcting their wards,⁴⁹ and more specifically in creating technologies that caused their wards to internalize the rules, thereby minimizing the need for external or coercive punishment.⁵⁰ Foucault's analysis of the penal system is part of a larger interrogation of sociocultural and spatiotemporal structures that shape modern subjectivities.⁵¹ In *Madness and Civilization*, *The Birth of the Clinic: An Archaeology of Medical Perception*, and the *History*

they are applied clearly visible", (Foucault, 1995), p. 171.

49. "On the contrary, it [disciplinary power] exists, it has a reality, it is produced permanently around, on, within the body by the functioning of a power that is exercised on those punished - and, in a more general way, on those one supervises, trains and corrects, over madmen, children at home and at school, the colonized, over those who are stuck at a machine and supervised for the rest of their lives", (Foucault, 1995), p. 29

50. (Foucault, 1995), p. 138.

51. On the making of the modern identity, see also Charles Taylor's classic *Sources of the Self*. There Taylor addresses contemporary moral philosophy's overwhelming focus on "what it is good to do rather than what it is good to be" (Taylor, 1989), p. 3. With the phrase "what it is good to be", Taylor is referring to Aristotle's *Virtue Ethics*, which I discuss here. The emphasis on philosophy as a way-of-living is often contrasted (very generally) with the view that philosophy is primarily a way-of-thinking. Crucially, Taylor seeks to expand the scope of "moral" in moral philosophy to include more than just considered, motivated action. Taylor's book contains much that is of relevance to the present dissertation but, in the interest of cohesion, I do not discuss Taylor's book further. I refer to Taylor's work again, in discussing the concept of "affordances" below.

of *Sexuality, Volume 1*, Foucault traces the emergence of modern medical discourses around physical and mental health. Foucault notices that scientific discourses reduce an objective condition into quantifiable parts to name, measure, and, thereby, control it; as, for example, the way allopathic medicine exploits a mechanical view of the body to better treat disease. Foucault thus argues that modern scientific discourses created new psychological, medical, and sexual categories to diagnose madness, illness, and perversity, creating in the process new subjects possessed of these newly identified maladies.⁵² In brief, Foucault argues that modern discourses of personal dissection created or co-constituted modern subjects who suffer from modern illnesses of body and mind and have modern sexual identities. As these technologies all exert domination—that is, exploit the power dynamic implicit in these diagnoses—Foucault's analyses are studies in the "physics of power". Foucault coined the French word *assujettissement* (translated variously as "subjectivation", "subjectification", and "subjectivization") to describe the process by which an object of discipline internalizes the rules and thereby becomes the subject of discipline.⁵³

Technologies of the Self

Foucault was continually revising and refining his ideas.⁵⁴ In "Technologies of the Self", a transcription of a faculty seminar Foucault gave at the University of Vermont in the fall of 1982, Foucault reflects, "Perhaps I've insisted too much in the technology of

52. I am referring only to the structural, theoretical dimensions of these three books by Foucault. Each book has a historical component to its argument that lies beyond the scope and relevance of the current project.

53. See for example the lectures from 1981–1982 collected in (Foucault et al., 2006), where Foucault frequently refers to the "subject", "subjection", "subjectivation", and "subjectivity." I use "subjectivization" in preference to "subjectivation" since the former fits well with Foucault's emphasis on discipline as a technology of self (as in the later lectures) while the latter better represents Foucault's emphasis on discipline as a technology of domination in *Discipline and Punish*. Foucault writes, "Discipline 'makes' individuals; it is the specific technique of a power that regards individuals both as objects and as instruments of its exercise", (Foucault, 1995)p. 170.

54. See chapter 1 of (Voyce, 2017a) for an introduction to Foucault's work with a special emphasis on how it relates to monastic Buddhism.

domination and power. I am more and more interested in the interaction between one-self and others and in the technologies of individual domination, the history of how an individual acts upon himself, in the technology of self."⁵⁵

Over the course of his work, Foucault increasingly distances himself from Marxist interpretations of power. In 1975's *Discipline and Punish*, for example, Foucault treats discipline as a force that insidiously subjects the individual to the sovereignty of the state, army, school, asylum, etc. Discipline is, in other words, a technology of domination. In *Discipline and Punish*, for instance, Foucault argues that "the chief function of the disciplinary power is to train",⁵⁶ is "essentially corrective",⁵⁷ and is "obtained directly through the mechanics of a training."⁵⁸ And when he explains how discipline produces the individual and their knowledge, he pointedly argues that disciplinary power should be described as productive (of knowledge and the knower), rather than as negating or effacing.⁵⁹ Furthermore, Foucault is consistent here in regarding discipline as a type of power which is exercised. Discipline is not simply an institution or apparatus but a technology, "comprising a whole set of instruments, techniques, procedures, levels of application, targets."⁶⁰

In 1976's *History of Sexuality: Volume One*, Foucault further articulates his ideas about how power functions, emphasizing the subaltern's agency and participation in the subjectivization process, suggesting that the forces of power / knowledge can be exercised to positively constructive ends, and not only as a means of subjugation.⁶¹ In *A History of Sexuality: Volume 1*, Foucault develops his ideas on power, characterizing it as a dynamic that inheres in relationships and arrangements of form, not a "thing" one possesses. It may often be a function of position within a hierarchy and yet a sub-

55. (Foucault, 1988), p. 19.

56. (Foucault, 1995), p. 170.

57. (Foucault, 1995), p. 177.

58. (Foucault, 1995), p. 180.

59. (Foucault, 1995), p. 194.

60. (Foucault, 1995), p. 215.

61. See pp. 92–96 of Part 4, chapter 2 of (Foucault, 1985).

ordinate may, through skill, intelligence, or cunning, leverage that power to their own advantage.⁶²

Finally, in the posthumously published lectures, Foucault identifies four major "technologies", distinguished by their function or, better yet, their affordances:⁶³

1. technologies of production, which permit us to produce, transform, or manipulate things;
2. technologies of sign systems, which permit us to use signs, meanings, symbols, or signification;
3. technologies of power, which determine the conduct of individuals and submit them to certain ends or domination, an objectivizing of the subject;
4. technologies of the self, which permit individuals to effect by their own means or with the help of others a certain number of operations on their own bodies and souls, thoughts, conduct, and way of being, so as to transform themselves in order to attain a certain state of happiness, purity, wisdom, perfection, or immortality.⁶⁴

Thus, in these lectures, Foucault treats discipline as a technology that an individual

62. See (Foucault, 1985), pp. 92–96.

63. I use the term "affordances" following Levine, who borrows it from design theory and gives the following definition, "Affordance is a term used to describe the potential uses or actions latent in materials and designs" (Levine, 2015) p. 6. Note that the "affordance" concept has been adapted for us in several disciplines. My introduction to the "affordances" concept came via Hubert L. Dreyfus and Charles Taylor's *Retrieving Reality* ((Dreyfus, 2015),) in which the authors discuss how body schema help to explain sense-making. Dreyfus and Taylor present the ideas of philosophers like Martin Heidegger, Edmund Husserl, and Maurice Merleau-Ponty, who argue that perception involves a meeting or "contact" between a perceiving sense and perceived object. Analytic philosopher like Richard Rorty tend to prefer "mediational" epistemologies, where perception mediates or coordinates a fuzzy coherence between the world and our representations of it. Andrea Scarantino gives a clear and succinct introduction to the "affordances" concept in (Scarantino, 2003). Scarantino explains James Gibson's use of the term "affordances" in his "ecological philosophy" before showing how this useful concept can be separated for theoretical use by philosophers, etc., from the usages that have grown around it in ecological psychology. See (Chong, 2020) for a recent article on the use of the "affordance" concept in the field of cognitive psychology.

64. (Foucault, 1988), p. 18.

may harness to advance their own projects. Here, Foucault indicates that discipline can be a force for liberation, and not only a force for subjugation; or what he calls variously, the "technology of the self", the "care of the self", and the "hermeneutics of the self".⁶⁵ This is notably distinct from his earlier characterization of discipline as a power that subjugates the individual (generally without recognition) to the interests of the state, institution, etc.

To appreciate the implications of Foucault's take on "positive" / "voluntary" / "transformative" power / knowledge (i.e. technologies of self), it helps to consider the Marxist sociology of another French social theorist, Louis Althusser. In his essay "Ideology and Ideological State Apparatuses: Notes towards an Investigation", Althusser sets down two "conjoint theses":

- there is no practice except by and in an ideology;
- there is no ideology except by the subject and for subjects.⁶⁶

Ideology is eternal and inescapable.⁶⁷ It has no history and there is no getting "outside of ideology". There is no perfect citadel of objectivity, no "view from nowhere". Ideology is, Althusser says, always *already* there for us. We are, from birth, subjects of and reproducers of ideology. Althusser describes as "interpellation" the process by which ideology shapes our subjectivity. To interpellate, Althusser explains, is to hail and:

The hailed individual will turn round. By this mere one-hundred-and-eighty-degree physical conversion, he becomes a *subject*. Why? Because he has recognized that the hail was 'really' addressed to him, and that 'it was *really him* who was hailed' (and not someone else).⁶⁸

65. See esp. Foucault's 1980 lectures at Dartmouth College ((Foucault et al., 2016)), which encapsulates the material covered in his Collège de France lectures from 1979–1984 (on which, see esp. (Foucault et al., 2006) and (Foucault, 2010)).

66. (Althusser, 2001), p. 115.

67. (Althusser, 2001), p. 119.

68. (Althusser, 2001), p. 118.

The shift in perspective that Althusser attributes to interpellation is reminiscent of the "headlessness" experiment, a simple experiment intended to evoke awareness of our intersubjectivity, which was devised by Douglas Harding as part of his study of consciousness.⁶⁹ The experiment asks the participant to point with their index finger at various objects around them and contemplate their objective qualities briefly before eventually pointing the finger back at oneself. While looking directly at the tip of the index finger, Harding suggests that the participant ask themselves whether the finger is pointing at an object or a subject. Similarly, the 180 degree turn Althusser describes is the transformation from object of ideology to subject of ideology, a process disguised by our misrecognition that ideology is, in fact, a construct and is not given. We come to identify, Althusser says, with the ideology of our time and place just as we identify the name we are called, taking it for granted that it is, naturally, ours. In the course of his essay, Althusser explains how ideology is realized in institutions, in rituals, in practices, and in what he calls Ideological State Apparatuses.⁷⁰

The notion of Ideological State Apparatuses or ISAs reflects Althusser's Marxist sociology in which he assumes that:

every social formation must reproduce the conditions of its production at the same time as it produces, and in order to be able to produce. I must therefore reproduce: 1. The productive forces, 2. The existing relations of production.⁷¹

Marxist theory breaks productive forces into two types, (1) the means of production, e.g. raw material, buildings, equipment, etc., and (2) labor-power, both of which need

69. I learned of this experiment while serving as a Graduate Student Instructor for Prof. Bob Sharf's *Introduction to the Study of Buddhism* course at UC Berkeley. The experiment is described in Harding's *On Having No Head: Zen and the Rediscovery of the Obvious* ((Harding, 2014)). See (Ramm, 2021), where the author examines Harding's experiment in light of Merleau-Ponty's phenomenology.

70. (Althusser, 2001), p. 125.

71. (Althusser, 2001), p. 86.

to be reproduced.⁷² Althusser explains how the reproduction of labor-power entails not simply sexual reproduction, but also reproducing the skills needed to accomplish the relevant labor. Althusser observes that:

In a capitalist regime, this reproduction of the skills of labour power tends not to be provided for 'on the spot' (apprenticeship within production itself), but is achieved more and more outside production: by the capitalist education system, and by other instances and institutions. They learn 'know-how'. But children at school also learn the 'rules' of good behaviour, i.e. the attitude that should be observed by every agent in the division of labour, according to the job he is 'destined' for: rules of morality, civic and professional conscience, which actually means rules of respect for the socio-technical division of labour and ultimately the rules of the order established by class domination.⁷³

In chapter three, I will discuss the apprenticeship in ancient India but my argument, like Althusser's, encompasses other educational modalities or institutions, namely schools and universities. Educational institutions are one of the primary ISAs, as Althusser explains:

The school (but also other State institutions like the Church, or other apparatuses like the Army) teaches 'know-how', but in forms which ensure subjection to the ruling ideology or the mastery of its 'practice'.⁷⁴

Althusser claims a material existence for what he otherwise describes as imaginary representations that are delimited by ideology⁷⁵ but it is not clear to me whether his structural Marxism would require him to say that all agency is an illusion.⁷⁶ Or, perhaps,

72. (Althusser, 2001), p. 86.

73. (Althusser, 2001), p. 89.

74. (Althusser, 2001), p. 89.

75. (Althusser, 2001), p. 113. See pp. 113–115.

76. See Frederic Jameson's Introduction and Foreword to Althusser's *Lenin and Philosophy and Other Essays* for a discussion of Althusser's "structural Marxism" (Jameson, 2001).

he would recognize a semi-autonomous actor operating within the structures of necessity, allowing for limited freedom in the realm of rational action. In any case, despite many commonalities, Foucault's later typology of technologies argues for a "positive" / "voluntary" / "transformative" potential in power / knowledge (especially, technologies of the self) that Althusser would seem to deny. Foucault's "technologies of self" can be distinguished from "technologies of domination" in many ways. In this study, I emphasize the way "technologies of the self" are voluntarily embraced and employed to the project of self-knowledge and self-perfection. While this may still be described as a process of subjectivization, insofar as these technologies still shape the monastic's subjectivity and the monastic is still constituted as a subject of monastic discourse. But where technologies of domination depend on a misrecognition of the constructed nature of social norms and rules to reproduce unwitting hegemony,⁷⁷ technologies of self allow for the subject's conscious recognition of and intentional harnessing of structuring forces to achieve a desired end. In the Buddhist monastic case, I argue, the monastic voluntarily embraces the bridle and bit of monastic training, with its promise of freedom within constraints.

In his later lectures, Foucault explains the broad semantic field of the term *epimelēsthai*, i.e. "care", as it appears in the Greco-Roman concept of "care of the self" (Gk. *epimelēsthai sautou*):

Epimelēsthai expresses something much more serious than the simple fact of paying attention. It involves various things: taking pains with one's holdings and one's health. It is always a real activity and not just an attitude. It is used in reference to the activity of a farmer tending his fields, his cattle, and his house, or to the job of the king in taking care of his city

77. Bourdieu refers to this misrecognition as *doxa*, see below and (Bourdieu, 1977), pp. 159–170. In his *Logic of Practice*, Bourdieu writes that "Doxa is the relationship of immediate adherence that is established in practice between a habitus and the field to which it is attuned, the pre-verbal taking-for-granted of the world that flows from practical sense" p. 68. *Doxa* is characterized by misrecognition in that it takes social constructs to be naturally given, which, Bourdieu argues, explains how subjects contribute unwittingly to their subjectivization.

and citizens, or to the worship of ancestors or gods, or as a medical term to signify the fact of caring.⁷⁸

In these lectures, Foucault locates the beginning of a new subjectivity, a new form of experience, with roots in (1) the practice of *parrhēsia* or truth-speaking employed by Greco-Roman (mainly Stoic and Cynic) philosophers of the first and second centuries CE and (2) the practice of confession elaborated by Christian monastics in the fourth and fifth centuries CE.⁷⁹ In this dissertation my focus is on materials, practices, and institutions attested in ancient and medieval India, where, I argue, we must account for confession through reference, at last in the first instance to Indian sources. I discuss confession as part of my examination of *śīla* in chapter two but my discussion there is not particularly indebted to Foucault.⁸⁰ I follow Foucault in seeing the act of confession as constitutive of personal identity but in this dissertation I am concerned mostly with other forces that contribute to the shaping of monastic subjectivity, other rites and routines, as well as their environment and those commitments which are not prescribed in the *Prātimokṣasūtra*. That is to say, in this dissertation, I treat confession as but one of many exercises entailed in the Buddhist monastic's "care of the self." Put another way, I regard confession as one of several tools in the Buddhist monastic toolbox which an individual monk or nun may draw upon in service of their training or *askēsis*.

78. (Foucault, 1988), pp. 24–25.

79. At the University of Vermont in 1982, Foucault said, "The new form of the experience of the self is to be seen. A relation developed between writing and vigilance. Attention was paid to nuances of life, mood, and reading, and the experience of oneself was intensified and widened by virtue of this act of writing. A whole field of experience opened which earlier was absent" (Foucault, 1988), 28.

80. In his lectures at Dartmouth in 1980, Foucault explained how the Christian practice of confession was aimed at deciphering, through extensive verbalizing, "a hidden truth in the depths of the individual," and how this conception of the self as an inner person or soul buffeted by temptation and burdened with sin, marks the starting point of the modern subject," p. 54. In chapter seven on "The role of confession and discipline", Voyce applies Foucault's arguments about *parrhēsia* truth-speaking to Buddhist monastic confession, presenting it as a key practice in the Buddhist "care of the self" which "molded behaviour of monastics into Sangha norms" and "acted to instill new religious understandings for monastics" (Voyce, 2017b) p. 100.

Askēsis & Spiritual Direction

As part of his larger reflections on the "care of the self", Foucault examines the Stoic use of the term *askēsis*. For the Stoics, *askēsis* did not simply equate to what scholars of religion often call asceticism, as exemplified, in the Buddhist case at least, in the Buddha-to-be's period of self-mortification that precedes his awakening.⁸¹ In these late lectures, Foucault argues that *askēsis*-as-asceticism-as-self-abnegation reflects Christian monasticism's influence.⁸² For the Stoics, *askēsis* is oriented toward mastery over self and entails a set of exercises that facilitate the philosopher's living out their philosophy, making it manifest in thought and deed.⁸³ To that end, the Greeks employed both *meletē* and *gymnasia*. Foucault explains the former to be a type of mental preparation, which strikes me as quite similar in form and objective to the Kadampa practice of

81. In my reading, the closest the *MSV* comes closest to espousing asceticism-as self-mortification is in the Four Supports (Skt. *niśraya*; Tib. *gnas*) expressed at the conclusion of the ordination rite in which the newly ordained is asked whether they are able to live under a tree, in rags collected from a dustheap, eating only food begged, and taking only one's urine for medicine. The monastic is, however, presented with a number of less austere options and told that these too are acceptable. This section (D1.1 F.58.a-59.b) is translated into English in (Miller, 2023). To the degree that the *MSV* can be said to espouse asceticism, that asceticism is best understood as "soft", permissive, and sometimes perhaps simply rhetorical, at least in comparison to the depiction of more severe, self-mortifying trends esteemed by *saṃnyāsin* and other *śramaṇa* groups. Freiburger appeals to the "Middle Way" between self-mortification and indulgence, which is so central to the hagiography of the Buddha, to argue that early Buddhist traditions adopted a "moderate" ascetic lifestyle; see (Freiburger, 2006b). For the *MSV*'s attitudes towards the *dhūtaguṇa* "practice of the austere" (Skt. *dhūtaguṇa* / *dhutaguṇa*; P. *dhutaṅga*; Tib. *byangs pa'i yon tan*; Ch. *toutuo* 頭陀 and less commonly *xiu zhi* 修治, *qi chu* 棄除), see Sue Roach's "The Qualities of the Purified": Attitudes towards the Dhūtaguṇas in the Mūlasarvāstivāda-vinaya" (Roach, 2020). On asceticism in ancient India, see Patrick Olivelle's work, esp. (Olivelle, 2011).

82. See also chapter four of (Hadot, 1995), esp. pp. 130–140.

83. Pierre Hadot gives a useful introduction to Greco-Roman Socratic traditions such as the Stoics, Cynics, and Epicureans in chapters 7 and 8 of his *What is Ancient Philosophy?* (Hadot, 2002). A.A. Long gives an excellent genealogy of *Greek Models of Mind and Self*, tracing the increasing valorization of the rational mind over the base body sparked by Plato's arguments in his *Phaedo*, in which the Homeric epics' depiction of the person as a "psychosomatic whole" is displaced by Plato's strong duality of body and soul. Long's discussion culminates in an excellent chapter analyzing Stoic models of mind and self.

"mind training".⁸⁴ Regarding the latter, *gymnasia*, Foucault writes:

At the opposite pole is *gymnasia* ("to train oneself"). While *meditatio* is an imaginary experience that trains thought, *gymnasia* is training in a real situation, even if it's been artificially induced. There is a long tradition behind this: sexual abstinence, physical privation, and other rituals of purification.⁸⁵

While neither *meletē* (i.e. *meditatio*) nor *gymnasia* map directly onto any single Indic Buddhist category, this description of a program of mental preparation coupled with a disciplined lifestyle is immediately familiar to scholars of Buddhism. And indeed over the past many years a growing literature has emerged examining parallels between the *askēsis* practiced in Greco-Roman traditions of Stoicism and Cynicism and Buddhist practices. In addition to Malcolm Voyce's work on Foucault,⁸⁶ there are also numerous publications that draw upon Pierre Hadot's work on spiritual exercises in proposing that Buddhism can be understood to promote a specific "way of living" or practical philosophy.⁸⁷ Importantly, for this study, the Greco-Roman practices of *askēsis* general-

84. Tib. *blo sbyong*. (Foucault, 1988), p. 35–38. On the practice of lojong mind training and its role in Śāntideva's Indian Buddhist classic, the *Bodhicaryāvatāra*, see (Jinpa, 2019). Note that *meletē* is one of two Greek words, the other being *askēsis*, that Pierre Hadot cites in his use of the French term *exercice*, Eng. exercise (Hadot, 1995), p. 128.

85. (Foucault, 1988), p. 37.

86. In *Foucault, Buddhism, and Disciplinary Rules*, Voyce discusses how the original European translators of the Pāli Vinaya (specifically Hermann Oldenberg and Thomas and Caroline Rhys David) employed the language of civil and common law in their translations and otherwise presented the Vinaya as "a rational and self-sufficient code that required obedience and conformity of behaviour," (p. 37). This "Buddhist Legal Rationalism" (BLR) was embraced by influential South Asian scholars (Sukumar Dutt and Jotira Dhirasekera) and, Voyce argues, reflects the popular conception of Vinaya in the West to this day. Voyce's objection to BLR is well-summarized in a text he cites by Anne Barron. For Voyce, the Vinaya does not embody the Western conception of a legal system because, "In such a vision of law (i.e. the Western), the legitimate exercise of power is through abstract juridical subjects by means of impersonal laws, rather than by correcting the actions of particular men," (Voyce, 2017a), p. 48.

87. See (Hadot, 1995). Examples of the growing literature comparing Buddhist practices to Greco-Roman practices of *askēsis*, etc., include (Eltschinger, 2008); (Kapstein, 2013); and (Fiordalis, 2018), in which see esp. David V. Fiordalis's introduction and the essays by Steven Collins and Pierre-Julien Harter.

ly took place under the guidance of a spiritual director.⁸⁸

Foucault and Ilsetraut Hadot both draw upon the writings of Seneca the Younger, the 1st c. CE Roman philosopher, to illustrate the importance of mentorship or directorship⁸⁹ in the practice of *askēsis*.⁹⁰ In *The Use of Pleasure*, volume 2 of his three-volume *History of Sexuality*, Foucault traces the notion of *askēsis* or "exercise" as central to the philosopher's project of self-cultivation, and hence self-formation, back to Socrates, citing Plato, Xenophon, and Diogenes.⁹¹ In his lecture at the University of Vermont, Foucault describes how the mentor-mentee relationship was to end when the student had acquired the skills, the knowledge and know-how, necessary for a happy and autonomous life.⁹² He then draws a contrast between such termed apprenticeships and the life-long vow of obedience characteristic among Christian monastics:⁹³

88. Ilsetraut Hadot (Pierre's spouse) has published two works on the Greco-Roman spiritual director, which have not received much attention in Buddhist Studies. See (Hadot, 1986), an article translated into English that serves as an introduction to her major study (in the French original), (Hadot, 2014).

89. I. Hadot uses the Greek *parénēsis*, "advice, instruction, counsel" as well as "spiritual direction" (Fr. direction spirituelle). See section 2 of (Sharpe, 2018).

90. P. Hadot states that for ancient philosophers, the term *askēsis* referred to "inner activities of the thought and the will" (Hadot, 1995), 128. Note Foucault couples *meletē* with *gymnasia*, i.e. exercises involving the body. Note that *askēsis* also has a more basic, less technical meaning of "exercise" or "training".

91. (Foucault, 1990), p. 77, but see pp. 72–77. Foucault writes in the next sentence, "And yet, this 'ascetics' was not organized or conceived as a corpus of separate practices" (Foucault, 1990), p.77. That is, as Hadot writes, "No systematic treatise codifying the instructions and techniques for spiritual exercises come down to us" (Hadot, 1995), p.83.

92. (Foucault, 1988), p. 44.

93. With the vow of obedience as with the vow of poverty, superficial similarities often mask important differences in both the theory and practice of Christian and Buddhist monasticisms. Nevertheless, I still see both academic and humanitarian value in comparative projects, provided they are carried out with sensitivity and nuance. See, for example, Freiburger's introduction and the essays on in asceticism, (Freiberger, 2006a), and (Freiberger, 2010). See also the essays in and Frank Reynolds's preface to the Journal of the International Association of Buddhist Studies' special issue on Buddhism and Law ((Reynolds, 1–)), esp. (von Hinüber, 1995). See also the essays in and the introduction by Rebecca Redwood French and Mark A. Nathan in (French and Nathan, 2014). esp. Petra Kieffer-Pülz's contribution, (Kieffer-Pülz, 2014). In this dissertation, I compare the *askēsis* of Greco-Roman philosophers with the Buddhist monastic training. Here, I do not attempt a comparison of the *askēsis* of Christian monastics—the genealogy of which Foucault describes in his later lectures, as mentioned above—with

There is no element in the life of the monk which may escape from this fundamental and permanent relation of total obedience to the master. John Cassian repeats an old principle from the oriental tradition: "Everything the monk does without permission of his master constitutes a theft." Here obedience is complete control of behavior by the master, not a final autonomous state. It is a sacrifice of the self, of the subject's own will. This is the new technology of the self. The monk must have the permission of his director to do anything, even die. Everything he does without permission is stealing. There is not a single moment when the monk can be autonomous. Even when he becomes a director himself, he must retain the spirit of obedience. He must keep the spirit of obedience as a permanent sacrifice of the complete control of behavior by the master. The self must constitute self through obedience.⁹⁴

Importantly, Foucault also differentiates Christian monastic *askēsis* from that of the Greco-Roman philosophers according to the purpose of their *parrhēsia* or truth-speaking practices. Where later Christians sought to uncover "bad intentions" and "real faults" that imply a guilt which should be confessed, Seneca presented self-introspection as a means to assess how successfully one has lived up to a rule that one has adopted voluntarily for the purposes of self-improvement. Foucault illustrates this difference through reference to Seneca's language, which, he says, is not so much juridical as it is administrative. The person examining themselves is a comptroller, not a judge, concerned with taking stock rather than assigning guilt. Here, Foucault explains, "The rule is a means of doing something correctly, not judging what has happened in

Buddhist monastic training. That is, perhaps, a project for another day. But an abundance of excellent and highly relevant materials on Christian monasticism can be found in (Harvey, 1990); (Elm, 1994); (Rousseau, 1999); (Dunn, 2000); (Caner, 2002); (Brown, 2008); (Caner et al., 2010); and (Agamben and Kotsko, 2013). I discuss Agamben's characterization of the Franciscan Rule as promoting a "form-of-life" in chapter 2.

94. (Foucault, 1988), pp. 44–45.

the past."⁹⁵ In subsequent chapters, I examine the *MSV*'s rubrics of wrongdoing—which include most obviously *āpatti* offenses but also failures to honor a *vr̥tta* code, lapses of decorum, and so on—as well as the measures prescribed to remedy those wrongs. The picture that emerges is a layered matrix of regulations in which monastics are regulated by their mentors, by their peers, and by themselves. As I discuss later, transgressions are not necessarily moral and the prescribed disciplinary measures are not necessarily punitive. And thus Buddhist monastic *parrhēsia* cannot be simply identified with the disclosure of *āpatti* offenses prior to the fortnightly Poṣadha rite. While Buddhist monastic *parrhēsia* cannot be simply equated with Seneca's either, Foucault's description of Seneca's *parrhēsia* does map remarkably well on to Buddhist "confession" practice, common to both monastics and the Mahāyāna.⁹⁶

For Seneca it isn't a question of discovering truth in the subject but of remembering truth, recovering a truth which has been forgotten. Second, the subject doesn't forget himself, his nature, origin, or his supernatural affinity, but the rules of conduct, what he ought to have done. Third, the recollection of errors committed in the day measures the distinction between what has been done and what should have been done. Fourth, the subject is not the operating ground for the process of deciphering but is the point where rules of conduct come together in memory. The subject constitutes the intersection between acts which have to be regulated and rules for what ought to be done. This is quite different from the Platonic conception and

95. (Foucault, 1988), pp. 33–34

96. See below as well as Satoshi Hiraoka's study, "The Idea of Confession in the Divyāvadāna" (Hiraoka, 1991) and Voyce's "Buddhist Confession: A Foucauldian Approach" (Voyce, 2009). The topic of Mahāyāna confession far exceeds the scope of the present work but Eric Greene's several publications treating meditation, repentance, and visionary experience provide an excellent supplement to the role of confession in Buddhist practice, both monastic and Mahāyāna. See (Greene, 2012); (Greene, 2021b); and (Greene, 2021a).

from the Christian conception of conscience.⁹⁷

In later chapters, I explore how Buddhist monastic self-examination operates according to principles similar to Seneca's, and how that should affect the way we characterize the Vinaya and its rules. In the course of my discussion, I refer a few times to Charles L. Bosk's *Forgive and Remember: Managing Medical Failures*, a sociological study of a modern surgical apprenticeship in North America.⁹⁸ There, Bosk gives an account of how modern surgical residents are trained to recognize and respond to mistakes they make in the course of their surgical residency or apprenticeship, which helps shed light on Buddhist monastic attitudes towards wrongdoing. In this regard, it is worthwhile to note the analogy found throughout Buddhist literature which compares the Buddha to a physician who diagnoses and cures our afflictions with the medicine of the Dharma.

I will not dwell further here on Foucault or Hadot but rather refer interested readers to the excellent studies mentioned in the notes above. To briefly summarize the purpose of this survey of Foucault, in this dissertation, I present the *niśraya* as a termed apprenticeship in Buddhist monastic *askēsis* that culminates in the mentee's securing of autonomy, which comes with the right to accept and train disciples of one's own. In subsequent chapters, I examine the main structuring forces at play in the *niśraya* apprenticeship—as described by the compilers of and commentators on the *Mūlasarvāstivāda Vinaya*—that shape monastic subjectivity, and thereby effect a transformation, as embodied in the monk or nun's person, which renders them fit role models and exemplars of saṅgha culture. Following Foucault, I consider monastic discipline to be the central "positive" or "voluntary" or "reflexive" technology employed in the transmission of monastic power / knowledge; a government of the self rather than a government of other.⁹⁹ And furthermore, that the disciplines and exercises involved in this process

97. (Foucault, 1988), p. 34.

98. (Bosk, 1979).

99. For a succinct statement on Foucault's use of the term government in his later lectures, see (Foucault et al., 2016), pp. 102–103. In these terms, the *niśraya* apprenticeship acts as a

constitute an Indian correlate to the Greco-Roman "care of the self", a Buddhist monastic "way of living."¹⁰⁰ This interpretation of monastic discipline has important implications for the way we conceive of and characterize the canonical vinayas, as a record of customs, a code of laws, and/or a rule of *askēsis*. These characterizations are not, of course, mutually exclusive and an important part of my argument in this dissertation is that the canonical vinayas are, in fact, diverse bodies comprised by diverse genres of texts serving a diverse range of functions.

Bourdieu

As mentioned earlier, Pierre Bourdieu was a student of Louis Althusser and one of the most prominent French sociologists of the 20th c. Breaking with his teacher's structural method, Bourdieu explains social behavior as a dialectic between objective necessity and subjective strategies in his *Outline of a Theory of Practice* and *The Logic of Practice*.¹⁰¹ Bourdieu argues that our actions are not simply the result of a rational actor freely responding to circumstance, but neither are they simply the predictable reactions of an automaton enacting the foregone conclusions of history. A creditable account of social behaviors must, Bourdieu argued, recognize the way in which actions are both structured by the material conditions that we encounter *and also* give structure to the practices and representations that inform our response to our environment. Bourdieu rejects the idea of a "creative subject"¹⁰² whose intentions are the sole basis for behavior and examines in great detail the role that prerational, conditioned responses and social structures (material and symbolic) shape our behavior.

In this dissertation, I use Foucault's ideas as a theoretical superstructure to explain the mechanics of subjectivization and the writings of Pierre Bourdieu to explain the mi-

structure for producing self-governed subjects, e.g. monastic *elders* (Skt. *sthavira*; P. *Thera*; Tib. *gnas brtan*; Ch. 長老 *zhang lao*), who go on to train the next generation.

100. On the "way of living" as a central concern for Greco-Roman philosophers, see (Hadot, 1995) and (Hadot, 1986), pp. 450–455.

101. See (Bourdieu, 1977) and (Bourdieu, 1990).

102. (Bourdieu, 1990), p. 41.

cro-mechanics of interpellation, a term introduced by Bourdieu's teacher, Louis Althusser. Thus, the work of Foucault and Bourdieu underpins my argument that the rules, the habits, and the setting of the *niśraya* are central to the shaping of monastic subjectivity. In mapping them, we map the processes—large and small, macro and micro, rational and prerational, mental and physical—by which monastic identity is forged.¹⁰³

In articulating his account of social behavior, Bourdieu develops two interrelated ideas—the habitus and practice—that are useful in understanding how the quotidian, repetitive, pre-rational actions that structure a monastic apprentice's daily routine contribute to the formation of their monastic subjectivity.

Habitus

Behind Bourdieu's use of *habitus* is Aristotle's description of ethical virtue as a *hexis*; that is, a disposition towards appropriate feelings that is induced by habit.¹⁰⁴ Aristot-

103. I am indebted to Leslie Kurke for suggesting the phrase "micro-mechanics" to describe the components of self-formation in a manner consistent with Pierre Bourdieu's work, discussed below. The aptness of this term in Foucauldian analyses is evidenced in Foucault's description of the mechanisms, often minute, by which discipline exercises power, "It 'trains' the moving, confused, useless multitudes of bodies and forces into a multiplicity of individual elements -- small, separate cells, organic autonomies, genetic identities and continuities, combinatory segments," (Foucault, 1995), p. 160.

104. Gr. *hexis*; Eng. state, character, disposition. I am indebted to Leslie Kurke for pointing me to *hexis* in Aristotle's account of virtue ethics. In this description of virtue ethics, I cite Hursthouse and Pettigrove's entry on "Virtue Ethics" in *The Stanford Encyclopedia of Philosophy* for its exceptional relevance and clarity, see (Hursthouse). In this dissertation I have not been able to fully address questions of moral philosophy that the *niśraya* apprenticeship raises though I make an initial attempt in chapter 2 and 3 with my discussion of *śīla*. In citing Aristotle's *hexis*, I do not mean to equate or conflate Buddhist monastic ethics with Aristotle's Virtue Ethics. What is important for my project is the role of habit in explaining moral behavior. Furthermore, just as we recognize multiple Buddhisms, we must also recognize multiple Buddhist ethics, a topic that Owen Flanagan addresses in his work; see, for example, (Flanagan, 2017). In his recently published *Buddhist Ethics: A Philosophical Exploration*, Jay Garfield examines Buddhist monastic ethics in his chapter, "Narrative in Buddhist Ethics", (Garfield, 2021), pp. 53–60. Garfield observes that Vinaya rules are "defeasible" (i.e. subject to revision) and expressed "casuistically, through narrative" (Garfield, 2021), p. 24. And while some of this "looks remarkably like any other legal casuistry," ((Garfield, 2021), p. 58), Garfield also recognizes another side of Buddhist casuistry that is concerned with the "education of

tle insisted that the responses produced by these *hexeis* (plural of *hexis*) were emotional as well as intellectual. Aristotle's position pointedly contrasts, as Hursthouse and Pettigrove point out, with the early dialogues of Plato, in which Plato argues that "virtue is nothing but a kind of knowledge and vice nothing but a lack of knowledge."¹⁰⁵

In chapters two and three, I draw a parallel between the Aristotelian *hexis* or disposition, with its emphasis on habit in the constitution of virtue, and the emphasis upon possessing *śīla*¹⁰⁶ that we find in the *Mūlasarvāstivāda Vinaya*'s account of the *niśraya*.¹⁰⁷ For now though suffice it to note Aristotle's position that a *hexis* disposition is structured and informed by habit and is oriented towards appropriate or fit responses that are social-emotional as well as intellectual. As noted, however, my engagement with Aristotle and his ideas is indirect. In this dissertation, I engage the work of Pierre Bourdieu, in particular his description of the *habitus* as a body of enduring but adaptable dispositions shaped by past experience.¹⁰⁸

The *habitus*, in Bourdieu's explanation, is responsible for, or rather is the source of

moral perception" where "cases serve not so much to inform rules that govern action, but rather ways of seeing situations, others, and oneself" (p. 61). The "education of moral perception" is, of course, central to my arguments about the *niśraya* apprenticeship.

105. See section 5.1 "Ethical Virtue as Disposition" of (Hursthouse).

106. Skt. *śīlavat*; Tib. *Tshul khriims dang ldan pa*; Ch. 具戒.

107. On the identity or difference of the Sarvāstivādins and Mūlasarvāstivādins, see (Yao, 2007), where Yao reassesses (Enomoto, 2000) and points out that the commentators on the *MSV* such as Śākyaprabha and Yijing take *mūla* (Tib. *gzhi*) to mean "original, or the orthodoxy, of all denominations." This claim to sectarian orthodoxy does not, Yao argues, preclude those same authors from claiming to be Sarvāstivādin; they are, after all, claiming to be the "Original Sarvāstivādins." The name Sarvāstivādin, Yao concludes, appears to be an umbrella term encompassing many heirs to the Sarvāstivādin lineages ((Yao, 2007), 246–247). Yao's argument may explain why, as several scholars have noted, the colophon to T1509, the *大智度論* attributed to Nāgārjuna speaks of two Sarvāstivāda transmissions, one from Kaśmīr in 10 sections which excises the *avadānas* and *jātakas* and another from Mathurā in 80 sections which includes them: T1509, 756c3: 亦有二分：一者、摩偷羅國毘尼，含阿波陀那、本生，有八十部；二者、罽賓國毘尼，除却本生、阿波陀那，但取要用作十部。There is reputedly a third *MSV* recension from Bactria as well. See (Frauwallner, 1956), p. 12; (Willemen, 1998), pp. 85–89.

108. Bell cites Mauss' use of *habitus* to describe the culturally acquired abilities and faculties associated with his concept of the "total man," ((Bell, 1992), 79.

our spontaneous responses to our environment.¹⁰⁹ These responses are highly adapted to the immediate situation, allowing us to complete tasks, without thinking as it were. Bourdieu emphasizes that these responses are not automatic; constantly changing circumstances demand a fine-tuned responsiveness capable of microadjustments for success.

Bourdieu attributes this capacity—the ability to respond spontaneously in appropriate or fit ways to constantly changing real-life situations—to the fact that the habitus is structured or shaped by experience and objective conditions. Bourdieu calls it “history turned into nature”,¹¹⁰

a past which survives in the present and tends to perpetuate itself into the future by making itself present in practices structured according to its principles.¹¹¹

Bourdieu recognizes our capacity for voluntary action and also involuntary reaction. But the theory of the habitus seeks to account for a third type of action—actions that are neither entirely voluntary or entirely involuntary—which operates according to the “logic of practice.”¹¹² Thus, many of our responses to our environment—including many thoughts and perceptions, as well as expressions and some types of actions—cannot be considered rational action or mechanical reaction. They are, rather, a third type of action that is:

reasonable without being the product of a reasoned design, still less of rational calculation; informed by a kind of objective finality without being consciously organized in relation to an explicitly constituted end; intelligible and coherent without springing from an intention of coherence and a

109. (Bourdieu, 1990), p. 59.

110. (Bourdieu, 1977), p. 78.

111. (Bourdieu, 1977), p. 82.

112. In the course of his work, Bourdieu articulates his influential interpretation of the term “practice”, which, as cited above, is also a central feature of Althusser's two “conjoint theses” regarding how ideology interpellates the subject, (Althusser, 2001), p. 115.

deliberate decision; adjusted to the future without being the product of a project or a plan.¹¹³

Bourdieu refers to this third type of action as "practices", which includes both individual practices such as one's manner of speaking and eating, one's mannerisms and posture, as well as collective social practices such as ritual.¹¹⁴ These practices operate according to a "logic" or prerational calculus that draws on "history", i.e. the habitus' embodied knowledge of the past. This prerational and embodied "logic" is, by nature, less coherent than the logic of rational discourse. Bourdieu writes:

in the relationship between external constraints which leave a very variable margin for choice, and dispositions which are the product of economic and social processes that are more or less completely reducible to these constraints, as defined at a particular moment.¹¹⁵

Insofar as the habitus must produce practices instantaneously, it must not question the "fit" between response and the objective structures responded to. Such unquestioning and immediate processing is ensured by what Bourdieu calls doxa, pre-rational presuppositions that make "the natural and social world appears as self-evident."¹¹⁶ The "economy of logic" that shapes practice is coherent without being considered but this coherence is a little fuzzy. Its fuzziness reflects its origins as an embodied and embedded kind of knowledge shaped through repeated interaction within a specific environment.

113. (Bourdieu, 1990), pp. 50–51.

114. On habitus and practice, see (Bourdieu, 1977), in which Bourdieu draws on fieldwork in Kabylia, in northern Algeria for illustrations of practice, and his later revision to these ideas in (Bourdieu, 1990). But see also Bourdieu's famous study of French taste, (Bourdieu, 1987) and (Bourdieu and Thompson, 1991), where Bourdieu explains, for example, how a linguistic habitus arises in response to a linguistic market. On "practice", see Catherine Bell's *Ritual Theory, Ritual Practice*, (Bell, 1992). Bell gives a brief genealogy of the term "practice" in social theory, including Bourdieu's on pp. 74–81, (Bell, 1992). In that same study Bell discusses how "practices" differ from other types of action. Bell's overall concern in the book is to account for how certain acts can be distinguished as "ritual acts" from others.

115. (Bourdieu, 1990), p. 50.

116. (Bourdieu, 1977), p. 164.

Objective conditions mold our behavior and our behavior perpetuates, or re-produces, the objective conditions that shaped it, and so on *ad infinitum*. Practices are, thus, compatible with the environment in which they are nurtured. They are also therefore "easy to master and use" —practical in both senses of the term, Bourdieu writes— "convenient" but also practical, in the sense of convenient because they obey a 'poor' and economical logic.¹¹⁷

Practices are nevertheless successful, fit, apt. Practice still works, it is still successful in accomplishing the task around which it is oriented, because it has arisen in interrelation to and been shaped by the task. Bourdieu explains that a feel (*sens*) for the social field—encoded in basic body schema oriented toward or around an "objective condition"—is honed from birth through observation of others and repetition. Practices are thus converted into motor schemes and body automatisms, making it possible:

to appreciate the meaning of the situation instantly, at a glance, in the heat of the action, and to produce at once the opportune response.

As we mature, we develop a "practical sense" that intuits the most appropriate course of action in any given moment by weighing past experiences against present conditions. As habituation grows, eventually our practical sense amounts to a practical mastery of the social code (broadly construed). Thus, practical sense is "social necessity turned into nature".¹¹⁸ Practical mastery of the social code allows us to function effortlessly and "instinctively" according to the "rules" and expectations of our milieu.¹¹⁹ Bourdieu writes that the habitus is:

objectively "regulated" and "regular" without in any way being the prod-

117. Bourdieu consistently uses economic terms and analogies to explain the functioning of the habitus. The invocation of economics facilitates Bourdieu's argument on many levels, and also reflects the Marxist influence in his training. Simply put, the "principle of economy" by which practice operates is essentially a cost / benefit equation. Practice strives to achieve an economy of effort (i.e. expenditure) and success (i.e. profit). The capacity for an action to accomplish the task around which it is oriented may also be expressed as "fitness" or "aptness".

118. (Bourdieu, 1990), p. 69.

119. (Bourdieu, 1990), p. 104.

uct of obedience to rules.¹²⁰

In the terms of this study, a practical mastery of the Vinaya—which informs but does not define the criterion of "possessing *śīla*"—is gained through living in close proximity to a *nīśraya*, who is himself an exemplar of what it means to "possess *śīla*". When a monastic has, in addition to a practical mastery of the Vinaya, a knowledge of Buddhist scriptures, or at least the Vinaya, they achieve autonomy, independence and may accept and train disciples of their own. In this dissertation, I argue that a monastic must both uphold and embody the Vinaya in order to secure independence. This is achieved through a training in the universes of discourse and practice simultaneously.¹²¹ Furthermore, I argue, embodying the Vinaya requires a mastery of *Prātimokṣasaṃvara* and the myriad other *regula* that we find in the Vinaya under the rubrics of *vṛtta*, *vrata*, *ācāra*, *asamudācārikadharmā*, *abhisamācāra*, *kriyākāra*, *adhikaraṇaśamatha*, *kar-*

120. (Bourdieu, 1977), p. 72.

121. Bourdieu writes that the "universe of practice" can function without direction from the "universe of discourse" and thus, "in the universe of practice", at least, there is no "confusion of spheres" between discourse and practice, (Bourdieu, 1990), pp. 86–87. We should not assume from this, however, that there exists a definite and distinct boundary separating practice from discourse. The boundaries that Bourdieu sets on discourse are not clear to me. For him, discourse is, apparently, not identical to Althusser's use of ideology, which is ineluctable to human experience and cannot be escaped. But schemes for action can, according to Bourdieu, "pass from practice to practice without going through discourse or consciousness", (Bourdieu, 1977), p. 88. As I discuss below, William Sewell sets practice against semiotic systems (rather than discourse) to describe what gives cultural meanings coherence. In referring to semiotic systems as opposed to practice, Sewell seems to be setting up a soft dichotomy between the realms of thought and action. In assembling the theoretical vocabulary for this study, I have tried my best to use each term in a manner consistent with the author. Each writer dealt with here coins their own term to express their understanding of how thought and behavior are shaped in a dynamic process or dialectic of what Buddhist philosophers might call "outer" and "inner" conditions. I try not to avoid a simplistic equation or contrast of one writer's interpretation with another, e.g. equating subjectivization and interpellation or treating discourse and practice as mutually exclusive. In this dissertation, I assume that we cannot get "outside" of discourse just as Althusser says we cannot get "outside" of ideology. In this study, I understand "discourse" to denote the realm of *vyavahāra* (i.e. "conventional, transactional") or *saṃvṛtti* (i.e. "relative") truths, as argued by Candrakīrti: we may recognize the structures of the world to be constructs but there is no way to think or act in the world that does not rely on those constructs.

mavācanam, and ritual protocols, etc.¹²²

In chapters two and three I will consider the different rules that the *MSV* stipulates for monks and nuns. Some rules are corporate in nature while others are personal. And the Buddha's permissions in the *MSV* cover the full range of the optative mood as well as the imperative. We see coercion, we see exhortation, and we see in between. Vinaya rules extend into different facets of a monastic's life, governing their bodies, their speech, and their minds from morning ablutions to evening prayers; dictating how to dress and how close to cut their hair; how to greet one another and how to go to the toilet; how to listen when being instructed and how to apologize.

Thus, Bourdieu's theory of the habitus can help us to understand how saṅgha norms become so thoroughly ingrained in a monastic that they become second nature; how the monastic comes to a practical mastery of saṅgha norms, embodying them in their full person. It also acknowledges that, as rational actors, we may intervene after conscious reflection to restrain ourselves from the course of action suggested by the habitus, which is central to the *Prātimokṣasaṃvara*.

Education and Acquiring the Habitus

Bourdieu emphasizes that the learning process that yields a practical sense and practical mastery is never fully articulated. While this learning may be accompanied by theoretical explication, it is not reliant upon that. Thus, norms are internalized without explicit instruction, which nevertheless relies upon proximity, presence, and observation. Accordingly, Bourdieu argues that the habitus is shaped most influentially in the home during childhood, a time when social behaviors become innate. Bourdieu emphasizes the primacy of youth in the shaping of dispositions when he writes that the habitus is "dominated by" and gives "disproportionate weight to early experiences".¹²³

It is particularly interesting to consider this point in light of the *MSV nidāna* in which

122. We do not as yet have a complete list of the different types of prescriptions and proscriptions in the *MSV* by category.

123. (Bourdieu, 1990), p. 54.

the Buddha stipulates the criteria monastics must fulfill to act as *niśraya*. That *nidāna*, as I discuss in chapter one, identifies a *mahallaka*—a "geezer" in the derisive North American sense of the word—as the one whose rash decision to ordain someone just one year after receiving ordination prompts the Buddha to act.

Moreover, the *MSV* contains many suggestions that boys and girls became disciples and apprentices at a young age, perhaps most relevantly this *parihāra* or exemption from the *Pravrajyāvastu*:

‘In that case, Ānanda, I allow an exemption to allow the going forth of those as young as seven years old, provided they can scare away crows’.¹²⁴

The *MSV* also contains discussions about curing bedwetting and repeated complaints about the crying and wailing of younglings.¹²⁵ Thus I assume that, at some time after the Buddha’s *parinirvāṇa*, a large portion and perhaps majority of monks and nuns

124. The literature on childhood development is too extensive to be treated here but see first (Rogoff, 1990), where Barbara Rogoff treats "apprenticeship", defined as guided participation in sociocultural activities, as instrumental to childhood cognitive development. See also Rogoff’s introduction to (Rogoff, 1984) and the articles therein by Hugh Mehan on "Institutional Decision-Making", Rogoff and William Gardner on "Adult Guidance of Cognitive Development", Patricia Marks Greenfield’s "A Theory of the Teacher in the Learning Activities of Everyday Life", and Sheldon H. White and Alexander W. Siegel’s "Cognitive Development in Time and Space". See (Kieffer-Pülz, 2021). I would like to thank Petra Kieffer-Pülz for drawing my attention to a mistake in my earlier published translation of D1.1 the *Pravrajyāvastu*; where I misrendered the term *yongs su spangs ba* at 4,14 with 'freely' as in "freely allowed to go forth"; see (Kieffer-Pülz, 2021) n. 30 pp. 188–189. The sentence is question "should be given, "See chapter one for more on *parihāra* exemptions in the *MSV*.

125. In D1.1 the *Pravrajyāvastu*, the Buddha decrees that ordination may not be given to anyone under twenty years of age. According to the *PrV* *nidāna*, the Buddha makes this rule after 17 boys were ordained but could not bear the discipline of not eating after noon. The *PrV* describes these boys as "healthy youths", suggesting I think that they had large appetites, or appetites not easily sated at any rate. For they cried out every evening in hunger until the Buddha said, “Ānanda, ones so young should not be ordained. Persons who are not yet twenty years of age cannot accept all they may be subjected to—the cold, the heat, the hunger, the thirst, the blowflies, the gadflies, the gnats, the wind, the sun, the snakes, the abuse hurled at them, the bad that befalls them, or the physical pains that are intolerable, oppressive, intense, dreadful, and life-threatening. Their nature is such that they cannot abide or withstand their longing for defilements." Transl. from (Miller, 2023). For Tib., see D1.1. *PrV* F.73.a-74.b.

first joined the saṅgha as *pravrajita* renunciants or *śrāmaṇera* / *śrāmaṇerī* novices, i.e. in their youths. That is not to say that most of the population got ordained or that those who ordained, stayed ordained. The point is, rather, that those who did ordain, probably ordained before old age, and many as youths. The *niśraya* apprenticeship would, in many if not most cases, then provide the subject's primary socio-cultural education.

Bourdieu argues that practices facilitate a wide range of schemes that enable our success in accomplishing goals. He also explains how practice plays a crucial role in the learning that takes place outside specialized educational institutions:

So long as the work of education is not clearly institutionalized as a specific, autonomous practice the essential part of the *modus operandi* which defines practical mastery is transmitted in practice, in its practical state, without attaining the level of discourse. The child mimics other people's actions rather than 'models'. Body hexis speaks directly to the motor function, in the form of a pattern of postures that is both individual and systematic, being bound up with a whole system of objects, and charged with a host of special meanings and values.¹²⁶

Bourdieu argues that a "fuzzy coherence" of discourse and practice facilitates a wide range of learning:

Whether in verbal products such as proverbs, sayings, gnomic poems, songs or riddles, or in objects such as tools, the house or the village, or in practices such as games, contests of honour, gift exchange or rites, the material that the Kabyle child has to learn is the product of the systematic application of a small number of principles coherent in practice.¹²⁷

In applying Bourdieu's ideas about the habitus and field, I draw from Caroline

126. (Bourdieu, 1990), p. 74.

127. (Bourdieu, 1990), p. 74.

Levine's *Forms: Whole Rhythm, Hierarchy, Network*, in which Levine argues that attention to subtle and complex "forms" (organizing principles such as patternings, shapes, and arrangements) reveals unappreciated links between power and aesthetics.¹²⁸

Levine's influence on my thinking can be seen mainly in my choice of the monastic "forms" I discuss, beginning with the *gurukula* arrangement that calls for co- or close habitation; the spatial orientation of the monastic residence and how it is enclosed (or not); the tripartite daily schedule and the social networks the monastic apprentice traverses through the day; hierarchies in the circle (or *entourage*) surrounding a teacher, and hierarchies among instructors and between residents and visitors; etc. But for now though, I return to the scope of learning afforded by practice.¹²⁹ The knowledge that practice fosters is, in Bourdieu's argument, remarkably sophisticated: games, contests, gift exchange, ritual, and other "cultural knowledge". In short, Bourdieu asserts a role for practice in all sorts of learning, between:

simple familiarization, in which the apprentice insensibly and unconsciously acquires the principles of the "art and the art of living"

and

explicit and express transmission by precept and prescription.¹³⁰

I therefore find it impossible and also unnecessary to draw a sharp line between knowing-how and knowing-that, or knowledge and know-how,¹³¹ while still drawing

128. (Levine, 2015), p. xiii.

129. "Affordances" is one of the key terms in (Levine, 2015), as noted above. Levine uses the term "affordances" to denote what "forms are capable of... and also to their limits, the restrictions intrinsic to particular materials and organizing principles" (Levine, 2015), pp. 10–11.

130. (Bourdieu, 1977), p. 88.

131. Gilbert Ryle coined and explained these terms in the second chapter of his book *The Concept of Mind*, first published in 1949: "There are, of course, differences, crucial for our inquiry, between describing an action as performed absent-mindedly and describing a physiologically similar action as done on purpose, with care or with cunning" (Ryle, 2009). Here, when I use "knowledge and know-how", I do not mean to invoke a strict body-mind dualism. I use "know-how" only to emphasize the bodily or somatic dimension of an act. For clarifications on its contemporary usage, see Julia Tanney's "Supplement to Gilbert Ryle: Some Problems in Contemporary Work on Knowing-How and Knowing-That" (Tanney, 2022).

upon Bourdieu. Thus, I suggest no clean parallel between knowledge and discourse on the one hand, and practice and know-how, on the other.¹³² Here, I presume that the acquisition of *śīla* requires both practical mastery and explicit knowledge of saṅgha culture, which are engendered through the coordination of saṅgha discourse and practice. In subsequent chapters I discuss the disciplines of recitation and meditation described in the normative vinayas as well as the skill training historically seen in Indian medicine and other vocational trainings: the arts—both creative and martial, professional trades and crafts, and other disciplines traditionally transmitted through an apprenticeship.¹³³

Bourdieu's model of cultural reproduction provides several of the key components to how I present Buddhist monastic learning and pedagogy. Firstly, I use his notion of the *habitus* as an analogy or "translation"¹³⁴ when I gloss the Sanskrit *śīlavat* (Tib. *Tshul khrim*s *dang ldan pa*; Eng. *possesses śīla*) with "monastic habitus". Secondly, I follow Bourdieu in finding in the "field" or environment the key structures that contribute to the monastic habitus. Thirdly, Bourdieu's description of "practice"—as a distinct kind of action operative in our mastering many essential skills—gives me a language to illustrate how the acquisition of *śīla* requires the coordination of both discourse and practice. And further, that in our study of the Vinaya, it is important to recognize the role of a hidden curriculum¹³⁵ that informs monastic evaluations of *śīla* alongside more numeri-

132. I would like to thank Leslie Kurke for helping me to appreciate the ways in which discourse and practice overlap.

133. There is a large literature on apprenticeship, both historical and contemporary. See my discussion of "Situated Learning" below for contemporary work. Note that I treat the *gurukula* arrangement as an apprenticeship in chapters 2 and 3, where I primarily draw on (Scharfe, 2002a). For my understanding of historical apprenticeship as a cross-cultural pedagogical modality, I benefitted from the work of David Guile and Michael Young, in particular, (Guile, 1999) and (Guile and Young, 1998); articles by Bert de Munck and Hugo Soly and Clare Crowston in (Munck et al., 2007) as well as Maarten Prak and Patrick Wallis's "Introduction: Apprenticeship in Early Modern Europe" and Georg Stöger and Reinhold Reith's "Actors and Practices of German Apprenticeship, Fifteenth—Nineteenth Centuries" in (Prak, 2020).

134. See Eco's remarks on "interpretation, translation, and transmutation", (Eco, 2001), pp. 99–132.

135. There is a huge literature on the notion of a "hidden curriculum". For my usage here, its use in sociology in general, and its application in the sociology of medicine in particular, see

cally defined criteria.

Bourdieu's work provides other concepts—in particular, the symbolic capital of gift exchange¹³⁶ and the cultural capital of market economies¹³⁷—that help to explain important facets of the *niśraya* apprenticeship such as the need for social control over monastics' conduct, bearing, and appearance. This is explicit in the canonical vinayas I study in chapter 1 and is recognized by the exegetical traditions discussed here. I recognize but do not emphasize a consistent concern on the part of the compilers and commentators of the *MSV* in exerting social control over its mendicant members. Furthermore, I argue that the complex interactions of discourse and practice afford the coexistence of two functions such as social control and self-perfection in a single body of practice. Such polyvalence is intrinsic to the "fuzzy coherence" of discourse and practice that forms our knowledge and practices. I address this coexistence of functions in my discussion of "Laws, Rules, Codes, & Customs" below. In this dissertation, I discuss saṅgha economics and on occasion refer to the saṅgha's cultural capital. But, for the most part, I consider that Schopen has already demonstrated the *MSV*'s concern with social control and done so with great style and humor.¹³⁸

Lave & Wenger's Situated Learning

In subsequent chapters, I explore at greater length apprenticeship as a pedagogical modality in the *MSV* and ancient and medieval India. But before I move on to the primary material, I want to introduce the work of Jean Lave and Etienne Wenger on "Situated Learning", which provides the framework for my discussion of how the apprentice's "field"—the "objective conditions" and physical environment in which the apprenticeship takes place—both shapes and is shaped by monastic habitus and

(Hafferty, 2009).

136. See (Bourdieu, 1977), pp. 171–183 for his earlier remarks and (Bourdieu, 1990) pp. 112–120 for his later restatement of symbolic capital.

137. See "Modes of Domination" in (Bourdieu, 1977), pp.183–197 and chapter eight "Modes of Domination" in (Bourdieu, 1990), pp. 122–134.

138. See the bibliography given in the notes to "Previous Academic Work" below.

practice. Lave and Wenger treat learning as a social activity, effectively challenging models of learning as a passive reception of information or "propositional knowledge".¹³⁹ William F. Hanks explains how this shift leads to a new perspective on knowledge and learning shaped by new materials:

Rather than asking what kinds of cognitive processes and conceptual structures are involved, they ask what kind of social engagements provide the proper context for learning to take place.¹⁴⁰

Lave and Wenger write that their initial intention for what became Situated Learning was "to rescue the idea of *apprenticeship*".¹⁴¹ They, in conversations with colleagues at the Institute for Research on Learning in Palo Alto, began to talk about learners as apprentices, teachers as masters, and learning as a cognitive apprenticeship.¹⁴² Lave, who was researching craft apprenticeships among tailors in Liberia during this time, began to consider, in terms reminiscent of Bourdieu's description of practice:

how apprentices might engage in a common, structured pattern of learning experiences without being taught, examined, or reduced to mechanical copiers of everyday tailoring tasks, and of how they become, with remarkably few exceptions, skilled and respected master tailors.¹⁴³

In articulating a theory of learning, Lave and Wenger needed to distinguish between apprenticeship as metaphorical heuristic and actual historical apprenticeships.¹⁴⁴ It was this effort that led to their theory of "situated learning", which starts from the presumption that sense-making—knowledge and learning—is an embedded process that involves the whole person.

139. William F. Hanks uses this term in his Foreword ((Hanks, 1991), p. 14) to Lave and Wenger's *Situated Learning*.

140. (Hanks, 1991), p. 14. (Lave, 1991)

141. (Lave, 1991), p. 29.

142. (Lave, 1991), p. 29.

143. (Lave, 1991), p. 30.

144. (Lave, 1991), p. 31.

Sense-making

I use Evan Thompson's work on what he calls the "enactive" approach to cognition to better understand how "situatedness" shapes and influences cognition. Thompson's "enactive" model of cognition presents cognition as comprised of "4–Es": cognition is embodied, embedded, extended, and enactive.¹⁴⁵

Cognition is "embodied" in that it depends on the entire body, not just the brain. In fact, Thompson argues, "how you move directly contributes to how and what you see" with the body's sensory and motor systems acting as medium between subject and environment.¹⁴⁶ This has important implications for how we interpret the Vinaya rules on bearing and conduct. While the need for social control is always a factor in regulating monastics, Thompson's model of cognition helps us to account for how posture and other monastic practices contribute to monastic subjectivization.

Cognition is "embedded" because:

Cognition—especially adaptive, intelligent behavior—relies heavily on the physical and social environment, which serves to scaffold—to build and support—ongoing cognition. The body's sensory and motor systems provide the medium through which cognition is embedded.

Cognition also "extends" into its physical and sociocultural environment. As in Foucault and Bourdieu, human technologies, such cultural materials and processes: are so densely intertwined with the brain's development and functioning that they operate as a necessary part of human cognition.

Cognition, thus, "enacts" the world.¹⁴⁷ Cognition can thus be described as "embodied sense-making" where the locus of cognition is the person, not the brain. As in Bourdieu's description of the fuzzy coherence of discourse and practice, for Thompson, meaning is diffuse and irreducible; it is the product of an embodied subject—not

145. See also the description of the "enactive approach" given by Ezekiel di Paolo and Evan Thompson (Di Paolo, 2014)

146. (Thompson, 2020).

147. (Thompson, 2020), p. 71.

just a brain, but the whole physical apparatus—engaged in a spatially or temporally extended field that is structured by language and culture. In short, cognition draws upon input from the body's whole physiognomy and its sociocultural environment (past and present) to make sense of the world.

Participatory Learning

Lave and Wenger argue that every activity is situated in a sociocultural and spatio-temporal environment that shapes it. Since learning is an activity, it too is "situated". Learning occurs through what Lave and Wenger call "legitimate peripheral participation" in community of practice.¹⁴⁸ Lave and Wenger define a "community of practice" as:

a set of relations among persons, activity, and world, over time and in relation with the other tangential and overlapping communities of practice.¹⁴⁹

The community of practice comprises the physical environment, the sociocultural environment, and the human environment in which learning is situated. These environments are patterned by sociocultural forms, patterns, hierarchies, and networks; unique in spatio-temporal terms; and peopled differently in ways that "define possibilities for learning".¹⁵⁰ Lave and Wenger's theory of "Situated Learning" recognizes that immersion in these broader settings and circumstances is integral to gaining mastery, with all of the rights that status entails:

To become a full member of a community of practice requires access to a wide range of ongoing activity, old-timers, and other members of the community; and to information, resources, and opportunities for

148. Lave and Wenger define their use of the adjectival descriptors "legitimate" and "peripheral" on pp. 35–37, (Lave, 1991). In brief, the term "legitimate" reflects the limits placed on any given historical instance of learning while "peripheral" is a way of decentering the pedagogical model by emphasizing.

149. (Lave, 1991), p. 98.

150. (Lave, 1991), p. 98.

participation.¹⁵¹

In the following chapters, I assemble evidence to support the argument that the *nīśraya* apprenticeship sought to reproduce monastics capable of reproducing the conditions of reproduction through a system of education and training that was situated and centered on a participation in the mentor's duties, which culminates in knowledge and practical mastery of saṅgha culture. Thus, Lave and Wenger's model of situated and participatory learning combines well with Levine's new "Literary formalist" method, Bourdieu's physics of subjectivity, Bourdieu's micro-mechanics of interpellation, and Thompson's "enactive" approach to cognition in providing a multidimensional framework with which to analyze the *nīśraya* apprenticeship as the locus for shaping monastic subjectivity. Using that framework, I examine (Mūla)sarvāstivādin¹⁵² descriptions of the *nīśraya* and *nīśrita*'s shared environment, their intertwined daily routines, and their duties to one another and consider how these descriptions accord with other, non-Buddhist accounts of the *gurukula* from ancient India, with 義淨 Yijing's description of the *nīśraya* T.1444 根本說一切有部毘奈耶出家事, in his *MSV* translation, and sections 24 and 25 of T. 2125 of his travelogue 南海寄歸內法傳 *A Record of Buddhism Sent Home from the Southern Sea*. I also compare these textual accounts to evidence from epigraphy, archaeology, and social history to better appreciate how the Buddhist

151. (Lave, 1991), pp. 100–101.

152. On the identity or difference of the Sarvāstivādins and Mūlasarvāstivādins, see Yao 2007, where she reassesses Enomoto 2000 and points out that the compilers of the *MSV* such as Śākyaprabha and Yijing take *mūla* (Tib. *gzhi*) to mean “original, or the orthodoxy, of all denominations.” This claim to sectarian orthodoxy does not, Yao argues, preclude those same authors from claiming to be Sarvāstivādin; they are, after all, claiming to be the “Original Sarvāstivādins.” The name Sarvāstivādin, Yao concludes, appears to be an umbrella term encompassing many heirs to the Sarvāstivādin lineages (Yao 2007, 246–247). Yao’s argument explains why As several scholars have noted, the colophon to T1509, the 大智度論 attributed to Nāgārjuna speaks of two Sarvāstivāda transmissions, one from Kaśmīr in 10 sections which excises the avadānas and jātakas and another from Mathurā in 80 sections which includes them. T1509, 756c3: 亦有二分：一者、摩偷羅國毘尼，含阿波陀那、本生，有八十部；二者、罽賓國毘尼，除却本生、阿波陀那，但取要用作十部。There is reputedly a third *MSV* recension from Bactria as well. See (Frauwallner, 1956), p. 12; (Willemen, 1998), pp. 85–89; and (Heirman, 2007).

saṅgha was embedded in ancient and medieval Indian life.

As Lave and Wenger emphasize, communities of practice are local and specific. At the same time they intersect with other communities of practice, which may differ in any number of sociologically defined ways, such as size, population density, etc., (to say nothing of cultural difference). The dynamics of this type of overlap gives societies—and, of course, the cultures therein—a compound and multiple character. In this dissertation, I will be considering first, ancient and medieval Indian Buddhist monastic communities of practice using the extant canonical vinayas. In subsequent chapters, my focus shifts to a series of (Mūla)sarvāstivādin communities of practice, beginning with Guṇaprabha and his medieval Indian interlocutors both Buddhist and non-Buddhist. In chapter two I treat the first sūtra of Guṇaprabha's digest of the *MSV* as an ideological statement that argues for and explains the Vinaya's position within the wider scope of medieval Indian Buddhist and non-Buddhist philosophy. In chapter 2, I look closely at the rhetorical gestures Guṇaprabha employs in the first sūtra: "Now then, the liberating way of living". This first sūtra is significant for more than just its content, though. Guṇaprabha:

- positions it at the head of his magisterial digest of the *MSV*, written as a series of aphorisms or *sūtra*;
- defines the character and scope of the work to follow by using the word *atha* as an *adhikāra*;¹⁵³
- and duplicates the grammatical form, a single *tat-puruṣa* compound, that summarizes the content.

These are clear appropriations of the “ur-texts” of India's five philosophical disciplines¹⁵⁴ and help us to understand how Guṇaprabha wants his readers to understand

153. Luo Hong discusses this usage in (Luo, 2011), p. 50. See chapter 2 for more on Luo's work on Guṇaprabha's *Vinayasūtra* and its recensions.

154. I borrow my language here on the *sūtra* genre as used by the five *darśana* from (Ganeri, 2010), which I discuss below in chapter 2. See below for my discussion of Paul Nietupski's work on Guṇaprabha's first sūtra, the *Vinayasūtra* corpus, and Guṇaprabha sūtras on the *nīśraya*, the very same basic materials for the present dissertation.

the Vinaya. These choices, as well as comments on the first sūtra by Guṇaprabha and his commentators, further help us see how Guṇaprabha situates the Vinaya within the wider scope of Buddhism and how he makes a case for the continued relevance of *śīla* in what was, by all accounts, a golden age of contestation for Indian Buddhist philosophy.¹⁵⁵ In the essay "The Concept(s) of Culture", William Sewell argues that cultural meanings are plural, contested, and dynamic. A greater or lesser coherence of meanings is negotiated in the interaction of discourse¹⁵⁶ and social practice, thereby facilitating the functioning of society. In Sewell's analysis, what some regard as hegemonic agents of uniformity—religion, state, and communications media—are better described as organizers of difference.¹⁵⁷

Post-critical method for reading literary forms

In the present study, I employ a method that combines my training in Tibetan scholastic reading practices and the philological training I received at UC Berkeley reading Tibetan manuscripts from Dunhuang with Jake Dalton; Sanskrit works on Abhidharma and Yogācāra with Alex von Rospatt; and medieval Chinese Buddhist authors with Bob Scharf. I also draw upon reading methods that I adapt from the work of Leslie Kurke, Rita Felski, and Jan Nattier to formulate a postcritical method for reading normative Buddhist texts.

I borrow the notion and term "postcritical method" from Rita Felski's *The Limits of Critique*.¹⁵⁸ There, Felski, a scholar of literary criticism, laments the limits that critical reading practices place on our analyses and interpretations of literary forms. Felski observes that critical reading is generally informed by Freud's psychological model of re-

155. I discuss Guṇaprabha in historical context below. See Jan Westerhoff's *The Golden Age of Indian Buddhist Philosophy* (Westerhoff, 2018); as well as (Vincent, 2014); (Eltschinger, 2012b) and (Franco).

156. Sewell uses the term "system" to denote the semiotics that give cultural meanings coherence.

157. (Sewell, 1999).

158. (Felski, 2015). See e.g. p. 176. A clear and precise summary of the argument is given in the final chapter, "In Short", pp. 186–193.

pression and/or Marxist-inspired attention to oppressive power structures.¹⁵⁹ Consequently, critical reading views the source material "suspiciously",¹⁶⁰ considering that the meaning of a text cannot be gleaned from the surface, which is a deceptive artifice. To understand the text, the critical reader must deconstruct the literary façade. The critical reader must look below the surface to expose the meanings its artifice conceals. Critical readers carry out a Freudian-type analysis of the text's "political unconscious" — Frederic Jameson's idea that social realities and material conditions inevitably permeate texts, even if the author is not conscious of it.¹⁶¹ To assist in this excavation, Felski writes, the critical reader analyzes the socio-historical, political, and philosophical structures that shaped the text and its writing. In Felski's opinion, this has led the field of literary criticism to fixate on aberrant and unintentional meanings at the expense of other important signifiers. A critical approach fails to appreciate the literary text as an aesthetic form with psychologically affective dimensions.¹⁶² Felski recalls an appreciation of literature that critical reading does not afford, an appreciation for literature's capacity to edify and positively inform the way we see the world and others. In Felski's argument, a critical reading ignores or obscures many of the very qualities that justify the social value of literature.¹⁶³ Thus, Felski's postcritical method calls for the literary critic to employ a train sensitivity to the literary form's aesthetic dimensions, or what Felski calls an "affective hermeneutics".

For my method here, I read sympathetically, *with* the grain of the *MSV*, appreciating

159. See chapter 2 of (Felski, 2015), pp. 52–84.

160. (Felski, 2015), pp, 18–51.

161. See (Jameson, 1981).

162. Felski cites the French literary scholar Marielle Macé as an example of a new approach to literary criticism that accommodates both affective and cognitive considerations, "In the act of reading, we encounter fresh ways of organizing perception, different patterns and models, rhythms of rapprochement and distancing, relaxation and suspense, movement and hesitation. We give form to our existence through the diverse ways in which we inhabit, inflect, and appropriate the artistic forms we encounter. Reading, Macé insists, is not simply a matter of deciphering content but involves 'taking on' and testing out new perceptual possibilities" (Felski, 2015), p. 176.

163. (Felski, 2015), p. 16

the *nidāna* narratives in particular as aesthetic, affective, and literary forms, with the assistance of numerous Indic, Tibetan, and Chinese commentators. While acknowledging that these are normative descriptions, a postcritical approach remains sensitive to the framing and analogies the compilers and commentators invoke to describe their ideal *niśraya*, the bellwether for monastic masters and their apprentices. I notice their interest in the cultivation of the monastic's whole person, possessed of social-emotional and intellectual intelligence, a sense of ethics and restraint, along with the knowledge and know-how needed to fulfill their vocation. But I also read suspiciously *against* the grain of these primary sources, where I am especially interested in medieval Indian contestations around the meaning and role of *śīla*. I examine the forms and structures of the environment described by these authors and compare it with evidence from the archaeological record. I examine the apprentice's daily routines and their duties in the monastic hierarchy, and the social networks they encounter in the course of their lives and consider these accounts against the recent work in Indian social history. I notice the shifts in commentarial interest that accompany the *niśraya*'s transmission to Tibet through the eyes of the foremost Tibetan exegetes of the Later Dispensation, exploring how this contributes to our understanding of the Tibetan reception of the *niśraya*.

I draw on the work of Leslie Kurke for my understanding of how discourse and ideology is inscribed in literary forms and derive from her method tools that allow us to better understand and assess the dynamics of contestations over cultural meanings and values like *śīla*.¹⁶⁴ In this study, I understand Guṇaprabha and his commentators to be contesting more than just the meaning of a text; they are defining a way of living, their very livelihood, in fact, given the inextricable link drawn between the saṅgha's conduct and its cultural capital. These compilers and commentators are engaged not only in hermeneutics but also an apology for the monastic lifestyle. Kurke demonstrates how we can track the contest of cultural meanings using literary forms in *Aesopic Conversations: Popular Tradition, Cultural Dialogue, and the Invention of Greek*

164. (Kurke, 2011), p. 23.

Prose. Kurke studies how the figure of Aesop is deployed differently by different authors in ancient Greece from the 5th c. BCE onwards. The comic slave of a pompous philosopher depicted in an early *Life of Aesop* reappears in a variety of guises: as a critic of the cult at Delphi¹⁶⁵ but also a deflator of philosophers' pretensions among the devotees of *sophia* wisdom and the Seven Sages.¹⁶⁶ Plato objects to the Sophists' use of fable in education but, as Kurke argues, Aesop and the traditions around the figure of Aesop are important precursors for Plato's mimetic prose (with its extensive use of dialogue) in general and Plato's characterization of Socrates in particular.¹⁶⁷ And yet Aesop merges with his *Fables* in Herodotus's *Histories*, in the latter's description of an advisor to Croesus, the ill-fated king. Since Aesop sometimes occupies high social positions but at other times embodies the lowest of society, Kurke writes that Aesop, as a literary figure, is fundamentally "amphibious". This ambiguity, Kurke argues, is characteristic of "ideologemes" and enables their use as instruments or weapons in cultural contestations.¹⁶⁸ I draw on Kurke's method and sources but in this study there is no amphibious ideologue. Or at least, I do not consider the *niśraya* as an amphibious ideologue. Kurke's method is well suited to many figures that appear in Vinaya narratives, like Devadatta, the Buddha's jealous cousin.¹⁶⁹ David Gordon White's *Sinister Yogis*¹⁷⁰ exhibit an Aesopic amphibiousness, as do many of the *yogin* and *yoginī* counted among the Buddhist cohort of 84 Mahāsiddha. My first priority here is a study "the

165. See Part I, chapter 1 of (Kurke, 2011).

166. See Part 1, esp. chapter 5 of (Kurke, 2011).

167. (Kurke, 2011), p. 247. See "Part II: Aesop and the Invention of Greek Prose" in (Kurke, 2011), pp. 239–431. Kurke's ideas about Plato's use of mimetic prose are highly relevant to interpreting Buddhist narrative, especially as it is used in the *MSV*, as Kurke herself demonstrates with the fable of the Dancing Peacock from the Jātaka tales; see chapter 11, part III "Fable as History" pp. 413–426 of (Kurke, 2011).

168. Kurke borrows the terms "amphibious" and "ideologeme" from Frederic Jameson; see (Kurke, 2011), p. 12 n. 32.

169. See chapters 5, 6, and 7 of (Davidson, 2002). See (Li, 2019) on the figure of Devadatta and her remarks in "Diverse Understandings of the Evil Nature of Devadatta" in (Channa, 2023).

170. White examines medieval Indian narratives that depict yogis as "bogeymen" type figures, endowed with power that can be used for good or sinister ends (White, 2009).

guru" as normative ideal; studies of individual guru figures who function amphibiously in the literature will have to be done elsewhere.

Finally, this work has been inspired by Jan Nattier's methodological considerations on using normative Buddhist texts as historical sources, as stated in Nattier's study of the *Ugraparipṛcchāsūtra*.¹⁷¹ I had the good fortune to learn these methods firsthand from Dr. Nattier during her several academic visits to Berkeley. Nattier's method is well-known to Buddhist Studies and recommends, among other things, a sensitivity to evidence of authorial embarrassment, the irrelevance of content, (unnecessary) counter-arguments, and corroborating evidence from other sources.

The Common Characteristics of Apprenticeship

As mentioned above, Lave and Wenger's theory of "Situated Learning" originated with their attempts to "rescue the idea of *apprenticeship*".¹⁷² And while important aspects of Lave and Wenger's theory have been applied in a wide range of learning situations since the book's publication in 1991, at its core it may be regarded as a theory of learning in an apprenticeship. In "First You Must Master Pain: The Nature and Purpose of Apprenticeship", published in 2012, David F. Lancy distills a large body of anthropological literature on children learning crafts. From this corpus of published anthropological research, Lancy identifies 11 attributes common to or comprising a model for the archetypal apprenticeship:¹⁷³

1. Cohort is Exclusive
2. Does Not Apprentice With Parent = Moves Into Master's House
3. Hierarchical Relationship Between Master and Apprentice
4. Initially, Apprentice Does Menial Work
5. Tasks are Laddered or Staged in Difficulty

171. See (Nattier, 2003a), pp. 48–72.

172. (Lave, 1991), p. 29.

173. The following list is drawn from (Lancy, 2012), pp. 116–120.

6. Little Active Teaching
7. Prominent Use of Punishment and Abuse in Training Apprentices
8. Originality not Encouraged
9. The Master's Secrets and Lore
10. Apprenticeship is Lengthy and not Always Successful
11. Ends With a Graduation Ceremony

These eleven attributes reflect both the anthropological lens of Lancy's study and the sociocultural forms, patterns, and hierarchies studied by the researchers whose data informs Lancy. Lancy refers to only 2 studies from Indian societies but a great many, if not all of these attributes are readily identifiable in ancient and medieval Indian precedents both Buddhist and non-Buddhist.¹⁷⁴ In fact, the link between the modern ideogeme of the Buddhist "guru" and Lancy's ideal master is so apparent it hardly needs explication. Popular culture is full of Buddhist (and non-Buddhist) gurus overseeing an apprenticeship who assign their disciples menial or minor chores that disguise a graduated program which culminates in knowledge and practical mastery: Master Shifu¹⁷⁵ and the Kung Fu Panda, Mr. Miyagi and the Karate Kid, Master Po and Grasshopper, and, of course, Yoda and his Padawan apprentice, Luke Skywalker. The master's stern demeanor and rigorous demand are but prerequisites to gaining access to the master's secrets, a goal that many bitterly fail to reach. This has not gone unnoticed, of course, and mine is not the first study to liken Buddhist training to an apprenticeship. I hope, however, to offer a more detailed and sustained analysis of this analogy using neglected primary materials, a diverse range of secondary scholarship, and a somewhat novel method of historical Buddhist sociology. For this study, I extracted narratives and rulings regarding the *nīśraya* apprenticeship from the *Vinayavas-*

174. See (Scharfe, 2002a); on originality, see (Dreyfus, 2003).

175. See my discussion in chapter 1 of Yijing's cultural observations and assessment of previous Chinese translations of "*nīśraya*" as mentor (依止) and master" (Sarvāstivādin, Dharmaguptaka, and Mahīśāsaka Vinayas all give 和尚 while the *Mahāsāṅghika Vinaya* gives 和上).

tu, the *Kṣudrakavastu*, and the complete *Uttaragrantha*.¹⁷⁶ For now, I will simply outline the main codes, routines, and guidelines from the *MSV* that I will study. Some of these correlate directly to items in Lancy's list while others correspond to features of Lave and Wenger's model of "Situated Learning". Not surprisingly, the monastic apprenticeship presented in the *MSV* resembles most of all—in their hierarchies, forms, practices, rhythms, and networks—the ancient Indian *gurukula* system described by Scharfe.

Treating the *niśraya* as an apprenticeship leads naturally to characterize the Buddhist saṅgha as a guild, as Schopen has done most recently and convincingly.¹⁷⁷ Starting from Schopen's description of the saṅgha as a guild, I explore how the compilers and commentators on the *MSV* understood their guild's vocation to be an askēsis, a liberating way of living, whose main skills-in-trade were knowledge and practical mastery of the Vinaya. Thus, in this dissertation I describe the saṅgha as a guild of ascetics.¹⁷⁸

The *Pravrajyāvastu* includes the ordination rite; the Buddha's stipulation of a "code"¹⁷⁹ or rules for customary conduct¹⁸⁰ for both master and apprentice, as well as

176. I also draw on the *Bhikṣu* and *Bhikṣuṇīvinayabhaṅgas* and Dharmasreṣṭhin's *Vinayastotra*. I describe all of my primary materials in detail below.

177. This is discussed at length below.

178. Again, in the sense of one who is pledged to an askēsis, not a self-mortifying renunciant.

179. In his digest of the "regular duties" (Skt. *āsamudācārikadharmāḥ*; Tib. *kun tu spyod pa'i chos rnam*s) of *niśraya* and *niśrita*, Guṇaprabha uses the noun *vṛtta* (transl. into Tibetan as *tshul khrims*), which I render with "way of living". As I discuss in chapter 2, Guṇaprabha seems to position *vṛtta* somewhere between *vṛtti* and *vrata*. On *vrata*, vows and observances, see Davis (Davis, 2018b). Note though that if Guṇaprabha's use of *vṛtta* is related to *vrata*, it is in *vrata*'s earlier Vedic sense meaning "rule, divine attribute, or observance" and not the medieval Purāṇic sense of "vow" recorded in the *Dharmaśāstra* digests.

180. Skt. *āsamudācārikadharmāḥ*; Tib. *kun tu spyod pa'i chos rnam*s. In this dissertation and the appendices, I occasionally translate the compound prefix *āsamuda-* / *kun tu-* together with the noun form *ācārika* as "regular". In those cases, I use the translation "regular" for its bivalence; "regular" implies both "regularity" and the Latin *regula* as in "rule". The compound prefix *āsamud-* / *kun tu-* indicates regularity and constancy while *ācārika* denotes the (en)actor of *ācāra*, a polyvalent Sanskrit term that translates roughly as "custom" and "customary behavior", which I discuss below. I follow the *Pravrajyāvastu* in rendering the plural *dharmāḥ* / *chos rnam*s as "duties". The Skt. *ācāra* is also used in the *MSV* and Buddhist Sanskrit literature

the 21 "pentads" or "sets of five"¹⁸¹ that constitute the criteria for completing the apprenticeship and becoming a master oneself. The *Kṣudrakavastu* contains a great many narratives with a nearly equal number of rulings by the Buddha.¹⁸² I treat the most important of these in this dissertation, which include:

- the Buddha's permitting nuns to act as *nīśraya* masters to nuns and several related narratives and rulings, including guidelines for nun *nīśraya* in their interactions with monks;¹⁸³
- a step-by-step description of the apprentice's "practice"¹⁸⁴ or daily routine from

in a less formal sense but still normative way to denote an individual's behavior or conduct. On the term, "rules of customary behavior" (Skt. *āsamudācārikadharmā*; Tib. *kun tu spyod pa'i chos*) in particular, see Gerjan Altenburg's 2022 dissertation: *Rules of Customary Behaviour in the Mūlasarvāstivāda-vinaya*, (Altenburg, 2022). For a more detailed discussion of *ācāra* as normative behavior patterns, see also pp. 51–55 of (Olivelle, 2018b) and Donald Davis Jr.'s (Davis, 2004).

181. Skt. *pañcaka*; Tib. *Inga pa*.

182. Śīlapāliṭa explains that the *Kṣudrakāgama* is called the *Āgama on Minor Matters* because it mostly contains *āgama* that teach minor *śikṣāpada* or small misdeeds (F.1.b: *phal cher bslab pa'i gzhi phra zhing kha na ma tho ba chung ba ston par byed pa'i lung gang yin pa de ni phran tshogs zhes bya'o*). Furthermore, Śīlapāliṭa explains that these "minor matters" of training are related in two kinds of "bits" (Tib. *cung zhiḡ*): (1) things to be avoided, like scouring one's body with a brick; and (2) things to be embraced, like meditation and recitation. These two are the very reason (Tib. *dgos pa*; Skt. *prayojana*) for this *āgama*. See D4115 Śīlapāliṭa's *Kṣudrakāgamavyākhyāna* F.2.a: *de phran tshogs kyi ming can gyi lung 'di la dge slong dag gi bya ba ni brjod par bya ba yin la / de yang rnam pa gnyis te / cung zhiḡ ni dor bar bya ba yin te / dper na so phag gis lus la bdar bar mi bya'o zhes bya ba lta bu'o / / bsam gtan dang 'don pa la sogs pa cung zhiḡ ni blang bar bya ba yin te / dper na dge slong dag rgyags pa med par bsam gtan gyis shig ces bya ba lta bu'o / / brjod par bya ba gnyis po de bstan cing khong du chud pa ni bcom ldan 'das dang sdud pa po dag gi dgos pa yin no*.

183. In this dissertation, I am unable to give proper attention to the *Kṣudrakavastu*'s many narratives and rulings about the nun *nīśraya* master and the nun *nīśraya* apprentices. I do, however, try to make clear that the compilers of the *MSV* and its commentators in India and Tibet both recognized the offices of master and apprentice for nuns. In recognition of that, I use the first person pronouns "they" and "their" and treat "master" as grammatically neuter; i.e. I do not refer to a "nun mistress" of the apprentice. See chapter 1 below, where I discuss how important monastic rites that are worded for monks are to be adapted for nuns, according to Buton Rinchen Drub's instructions.

184. This is described as Skt. *nīśritapratipad*; Tib. *gnas pas sgrub pa*, Eng. *what is to be done by the apprentice*. See also the Buddhist Sanskrit use of *pratipad* to render "path" or "way" most famously in Nāgārjuna's *Mūlamadhyamakakārikā* 24.18: *yaḥ pratītyasamutpādaḥ sūnyatām tām pracakṣmahe | sā prajñaptir upādāya pratipat saiva madhyamā*. My thanks to

waking to sleep;

- guidelines on seeking another *niśraya* after one's first *niśraya* master dies, or if traveling without one's *niśraya* master;
- circumstances that warrant an apprentice withdrawing from the apprenticeship and circumstances that warrant the *niśraya* master dismissing the apprentice;
- narratives about the need for apprentices to seek a *niśraya* master everywhere they go, and not delay about it either;
- narratives that emphasize the *niśraya* master's obligation to actually instruct the apprentice in the trade;
- narratives about apprentices complaining of neglect by their *niśraya* master and seeking leave to train under another *niśraya* master;
- about meditation masters disappointing more recitation-minded students;
- instructions on how to deal with the dilemma of serving both a *niśraya* master and a recitation instructor;
- guidelines on disciplining apprentices and guidelines on restoring their spirits and fortitude after the latter's incurring an *āpatti* offense;
- rules that stipulate the hierarchy between apprentices and more senior monastic travelling companions along with their attendant duties.

The Buddhist *niśraya*, in particular, shares many commonalities with pre-modern guild apprenticeships, which I explore in the chapters to follow:

1. An ordinance charter and common code: *Prātimokṣasūtra* and *Vibhaṅgas*
2. Assessment of student's fitness for training: The impediments to ordination act as admission criteria.
3. An Initiation (Skt. *upanayana*; Tib. *nye bar sgrub pa*) leading to guardianship,

Jeremy Savage Manheim for the Nāgārjuna reference. This "practice" or daily routine is an important subject in both of the *Śrāmaṇerakārikā*, verse summaries of the novice training, preserved in Tibetan translation and is also digested by Guṇaprabha and Viśākhadeva. For references, see subsequent chapters.

- with the *MSV* setting a lower age limit at 7 years.¹⁸⁵
4. Guardianship: Master and apprentice have a mutual duty-of-care to one another that is patterned on the parental relationship with child.
 5. Service-for-instruction: A *vr̥tta* code¹⁸⁶ or contract between master and apprentice stipulates an exchange of service¹⁸⁷ for instruction.¹⁸⁸ Further provisions in the *Kṣudrakavastu* and *Uttaragrantha* provide provisions for the dissolution of this relationship.
 6. A prescribed daily *pratipad* or "practice".¹⁸⁹
 7. A normative timeframe: The *niśraya* apprenticeship lasts 5 or 10 years or more, depending on how quickly the new monastic acquires a knowledge of Vinaya and a practical mastery of saṅgha culture.
 8. Mastery criteria: Specific criteria (i.e. the Pentads) determine mastery and the completion of the apprenticeship.
 9. A council of elders: Upon completion of the apprenticeship, a monastic becomes an elder, with corresponding rights and influence over community decisions.
 10. Special government status: Tax exemptions, land grants, etc.

The Gurukula: A Pedagogical Modality

At the heart of the monastic dependency is the relationship between the *niśraya*—the master—and the *niśrita*—the apprentice, which extant Vinayas liken to the relationship between father and son or mother and daughter, depending on the gender of those involved. Though the love of parents for their children is repeatedly invoked in

185. Seven years old was the prevailing age for initiation in brahmanic India, (Scharfe, 2002a) p. 87.

186. Tib. *Tshul khrim*s.

187. Skt. *upasthāpanam*; Tib. *bsnyen bkur*.

188. In recitation (Skt. *ādhyāya* / *svādyāya*, Tib. *klog pa* / *kha ton*) and meditation (Skt. *dhyāna*; Tib. *bsam gtan*).

189. Tib. *sgrub pa*.

Mahāyāna literature as a paradigm of *maitrī*, the Vinayas speak of parents to emphasize obedience and mutual duty-of-care. Responsibility for a child's conduct and well-being was traditionally assumed by an apprentice master in a craft guild. In ancient India, as later in early modern Europe—in one's home, the master's workshop, and the *gurukula*—children and adolescents provided service in exchange for room, board, and vocational training. While receiving the knowledge and know-how needed for their livelihood, they were expected, like monastic apprentices, to obey the master. Both parents and guild masters acted as guardians, demanded obedience, and provided vocational training to their wards and children. Put simply, both the biological role of parent and the social office of guildmaster entail an economic arrangement and a system of guardianship, which justify our considering them as parallel institutions entailing a similar set of duties and entitlements. The Buddhist saṅgha, moreover, shares many structural and organizational features with *śreṇi*, the craft guilds of ancient India discussed in the *Dharmaśāstras*, such as an emphasis on *mimēsis* in processual and participatory learning, *upanayana* rites of initiation, special legal privileges connected to vocation, governance by council of elders according to guild bylaws (as in the *Vinayavastu*), and a hierarchical structure based on explicit and hidden measures of mastery, etc.

The *niśraya* apprenticeship is not a sui generis training structure formulated by Buddha as depicted in the *Pravrajyāvastu*. Rather it was modeled on the *gurukula* system, as manifest in apprenticeship-magister relations in craft guilds (see similarities such as initiation rites, exemptions, etc.). In this chapter, I present the *niśraya* apprenticeship as an instance of a wider pedagogical modality preeminent in ancient India, the *gurukula* or *ācāryakula* (Scharfe 2018). Scharfe traces the Brahmanical use of the term *ācāryakula* back to the *Chāndogya-Upaniṣad* (p. 120, n. 32) and explains that the name derives from the fact that the student lived in the teacher's house, where the student performed chores and errands in exchange for instruction (pp. 120–121). Scharfe goes on to explain that students of āyurvedic medicine, and those training in the crafts generally, were probably maintained and fed by the teacher in exchange for work / service (p.

262). Scharfe says the *Nārada-Smṛti* gives general rules for teachers and students of all trades and describes the teacher-apprentice relationship as a contractual agreement. Scharfe quickly surveys evidence for instruction in the ancient Indian arts of music, drama, and painting, where he notes a blend of theory and practice in the instructional method, though practical repetition of the skill predominated (pp. 264–270). In short, I intend to argue that the *niśraya* is best understood as an "ascetic apprenticeship," whose structures and parameters reflect the predominant pedagogical model in Indian society during the life of the Buddha and in the centuries to follow.

Davis and Brick continue Olivelle's social and literary history of Dharmaśāstra, focusing on the commentaries (*bhāṣya*, *Ṭīkā*, *vivṛti*, etc.) and legal digests (*nibandha*) that began to appear in the 7th and 12th c. CE, respectively.¹⁹⁰ These Dharmaśāstra commentaries exhibit similar stylistic features to "two early and prominent examples of formal commentary (Patañjali on Pāṇini's *Aṣṭādhyāyī* in the second century BCE and Śabara on Jaimini's *Pūrvamīmāṃsāsūtra*, ca. fourth or fifth century CE)".¹⁹¹ In this style of exegesis, known as *śāstra*, a *mūla* (or "root text") is accompanied by a commentary that unpacks and explicates upon the root text. The *Abhidharmakośa* and *Abhidharmakośabhāṣya*, written by Vasubandhu in the 4th or 5th c. CE, are only the most famous examples of this exegetical style.¹⁹² Guṇaprabha's *Vinayasūtra* and his *Svavyākhyāna* auto-commentary, partially translated in Appendix 3, are also classic exemplars of this style, as will be discussed at length throughout this dissertation.

Davis and Brick locate the emergence of *śāstra* exegetical culture in the *gurukula* or "guru's family".¹⁹³ Like Olivelle, they argue that the early Dharmaśāstras emerged in response to the success of non-Vedic *śramaṇa* groups, primarily Buddhists. According to

190. (Davis, 2018c) p. 30.

191. (Davis, 2018c) p. 31.

192. Tubb and Boose give a detailed and lucid presentation of the *śāstra* style with copious examples in (Tubb, 2007).

193. (Davis, 2018c) p. 31. In a separate article in the same volume, Davis describes the *gurukula* as "the primary social context for the reception of the Dharmaśāstra throughout its long history" (Davis, 2018a) p. 370.

Davis and Brick, the articulation of a new ideology for Brahmin householders was intended to solidify the practices codified in the literature on *dharma*.¹⁹⁴ If their argument holds true in the Buddhist case, it would mean that the Buddhist *vinayas* were compiled as a way to codify the *ācāra* norms recorded in the *Prātimokṣasūtra*, which is broadly consistent with the way in which the *Vinaya* has been presented in both traditional and modern scholarship.

Education before the Common Era

In his *Education in Ancient India*, Hartmut Scharfe surveys the various educational practices, structures, and institutions of learning in ancient India in the centuries prior to the Common Era through the first millennium CE. While Scharfe's focus is on Vedic training, he also reviews vocational training in the arts, crafts, medicine, and more. Scharfe identifies two pedagogical environments in the centuries prior to the Common Era; (1) the *ācāryakula*, where a brahmin priest transmits the Vedas and (2) the *āśrama*, a brahmin settlement in the woods.

Ācāryakula

The *Chāndogya Upaniṣad*, one of the oldest and most prestigious of the early *Upaniṣads* thought to date to the mid-1st c. BCE,¹⁹⁵ introduces the Vedic *brahmacārin*¹⁹⁶

194. (Davis, 2018c) p. 31.

195. The *Chāndogya Upaniṣad* is translated in (Olivelle, 1998) pp. 166–287. See also Olivelle's introduction to that volume for the social background and literary history of the early *Upaniṣads*. Bruce Lincoln succinctly summarizes the *Chāndogya Upaniṣad*, "Assembled from preexisting materials and participating in the tradition of the *Sāma Veda*, it is a work of vast scope and intellectual daring, marked by both rigor and imagination. Along with the *Bṛhadāraṇyaka Upaniṣad* (itself in the tradition of the *White Yajur Veda*), the *Chāndogya* establishes the great themes of *Upaniṣadic* thought, attempting to identify esoteric patterns in the arcane details of sacrificial practice and to forge from these a unified understanding of the cosmos, the self, and the nature of being" (Lincoln, 2006) p. 128.

196. Lubin explains that the discipline of Vedic study is called *brahmacarya* and hence its students are known as *brahmacārin*. See now (Lubin, 2017b) and (Lubin, 2017a) on the Vedic course of study. According to Lubin, the *Gṛhyasūtras* give two criteria or goals for *brahmacarya*: ritual injunctions and learning of texts (Lubin, 2017a), p. 114. Compare these to gaining knowledge of *Vinaya* and practical mastery of *saṅgha* culture, or in Sanskrit, becoming *bahuśrutya* and *śīlavat*.

as a resident in his *ācāryakula*, his instructor's house:

The third is a celibate student of the Veda living at his teacher's house—that is, a student who settles himself permanently at his teacher's house.¹⁹⁷

And again, at the *Chāndogya Upaniṣad*'s conclusion, it reads:

All this Brahma told to Prajapati; Prajapati to Manu; and Manu to his children:

From the teacher's house—where he learned the Veda in the prescribed manner during his free time after his daily tasks for the teacher—he returns, and then, in his own house, he does his daily vedic recitation in a clean place, rears virtuous children, draws in all his sense organs into himself, and refrains from killing any creature except for a worthy person—someone who lives this way all his life attains the world of brahman, and he does not return again. The end of the *Chandogya Upaniṣad*.¹⁹⁸

Scharfe notes that, with some exceptions, the words *guru* and *ācārya* are often used interchangeably, as in the later Baudhāyana tradition, which uses *gurukula* in place of *ācāryakula*.¹⁹⁹

Āśrama

The second site for instruction Scharfe identifies is the *āśrama*, large brahmanical settlements in the forest that feature prominently in the *Mahābhārata* and the *Rāmāyāna*.²⁰⁰ Olivelle explains how the term *āśrama*, or rather Pāli *assama* is used in the Pāli

197. (Olivelle, 1998) p. 197. Olivelle provides the Sanskrit on p. 196:

brahmacāryācāryakulavāsī - tṛtiyo 'tyantam ātmānam ācāryakule 'vasādayan.

198. (Olivelle, 1998) p. 287. Olivelle gives the Sanskrit on the previous page, p. 286 *tadvaitad brahmā prajāpataya uvāca prajāpatir manave manuḥ prajābhyaḥ | ācāryakulād vedam adhītya yathāvidhānam guroḥ karmātiśeṣeṇābhisamāvṛtya' kuṭumbe' śucau deśe svādhyāyam adhīyāno dhārmikān vidadhāt ātmani sarvendriyāni saṃpratiṣṭhāpyāhiṃsan sarvabhūtānyanyatra tīrthebhyaḥ | sa khalv evaṃ vartayanyāvadāyusaṃ brahmalokam abhisampadyate | na ca punarāvartate na ca punarāvartate.*

199. (Scharfe, 2002a) pp. 120–121.

200. See (Hiltebeitel, 2001) for a study of education in the *Mahābhārata*. Scharfe adds,

canon:

Assama is used in the Pāli Canon invariably with reference to a residence not of any brahmin householder but of a special type of Brahmin. Such Brahmins are often, but not always, called *jaṭila*, indicating that they were distinguished by their matted hair.²⁰¹ These *assamas* were located in the wilderness, that is in the uninhabited area outside a village or town. There are indications that they were located not far from a village.

Incidentally, the *āśrama* features in several episodes in the *Pravrajyāvastu*. The *āśrama* is the backdrop for the first extended narrative of the *MSV*, the story of Śāriputra and Maudgalyāyana and how they came to join the Buddha's order of renunciants. But in this story, the identities of Śāriputra and Maudgalyāyana are revealed only gradually. The reader is first dropped, without a clue as to what is to come, into an *āśrama* in some unnamed forest in the "South", where a young brahmin from Magadha went to receive esoteric instruction from a teacher of brahmins who had mastered the Vedas and all branches of Vedic knowledge.²⁰² The description of the students' everyday routine is used as a pericope, its repetition reinforcing the regularity of their lives in the forest:

The brahmins' students were in the habit, when not occupied with their studies, of going to the riverbank to bathe, visiting the town, or collecting

"Besides references to Vedic recitals, self-study and hints at disputations there is no unambiguous statement that young men were trained here in the way of traditional *ācārya-kula*-s, but it appears likely that at least the sons of the residents were taught there. In the epic there are anecdotes about teachers giving their daughters in marriage to their favorite student, or a student respectfully declining the advances of the teacher's daughter" (Scharfe, 2002a) p. 126.

201. Olivelle notes that the "jaṭila manner of wearing the hair—either matted or braided—is closely associated with Brahmins. It is prescribed in the *Āpastamba Dharmaśāstra* 1.2.31–31 for even Brāhmaṇical students" (Olivelle, 1993), p. 21 n. 57.

202. D1.1 F.7.a. For English translation, see the *Chapter on Going Forth* at <https://read.84000.co/translation/toh1-1.html>. Kalyāṇamitra describes the branches of Vedic learning as treatises on precepts, rituals, grammar, prosody, etymology, and astrology (D4113 Kalyāṇamitra, F.186.b.4–5).

wood for use in fire *pūjās*.

The *āśrama* is the setting for a hilarious episode in another of the lengthiest and most important narrative interludes in the *Pravrajyāvastu*, the story of venerable Saṅgharakṣita. In this story, Saṅgharakṣita, an accomplished but rather hapless monk, is dragged along by his childhood friends as a protective talisman on a merchant journey along the coast. And while out to sea, surely as day turns to night, an enormous sea beast accosts the boat, stopping only when venerable Saṅgharakṣita flings himself over the side of the boat in self-sacrifice. Fortunately, the venerable monk is swiftly taken to the underwater abode of the *nāgas*. At first terrified for his life, Saṅgharakṣita eventually recovers and agrees to transmit to them the *Four Āgama*,²⁰³ the very purpose, in fact, for his abduction in the first place. Eventually, the *nāgas*, satisfied by Saṅgharakṣita's gift of the Dharma, transport him back to the shore, where he wakes up disoriented, as if from a dream. Having gathered that his companions have gone on without him, Saṅgharakṣita makes his way inland.²⁰⁴

Eventually, the venerable Saṅgharakṣita reached a settlement with an ashram where there lived five hundred *ṛṣī* seers. The *ṛṣī* seers saw the venerable Saṅgharakṣita approaching from off in the distance and began to confer with one another: “Listen, gentlemen. These ascetic sons of the Śākya tend to preach a great deal. Let none of us offer a single word in response.”

Having made this pact, they remained where they were. With a peaceful

203. The Mūlasarvāstivādin tradition grouped the Buddha's early sūtra discourses into four divisions, or *Āgama* (Tib. *mdo sde'i lung sde bzhi*): the *Dirghāgama* (Tib. *lung ring po*), the *Madhyamāgama* (Tib. *lung bar ma*), the *Ekottarikāgama* (Tib. *lung gcig las 'phros pa*), and the *Samyuktāgama* (Tib. *lung dag ldan / yang dar par ldan pa'i lung*). They are more familiar to many English-speaking Buddhists through the translations of their Pāli correlates: the *Dīgha Nikāya*, *Majjhima Nikāya*, *Anguttara Nikāya*, and the *Samyutta Nikāya*, for which see the Wisdom Publications titles: *The Long Discourses of the Buddha*, *The Middle-Length Discourses of the Buddha*, *The Numerical Discourses of the Buddha*, and *The Connected Discourses of the Buddha*, respectively.

204. See Toh 749, 佛說因緣僧護經, **Saṅgharakṣitāvadāna*, esp. 566b27.

demeanor, Saṅgharakṣita approached them, but when he requested a place to stay, they gave not a word in response. A single ṛṣī seer, intent on merit, said, “Why do we not give you a place to stay? It is because you have a fault. You tend to preach a lot. You must therefore swear an oath: I will give you a place if you refrain from giving even the slightest sermon.”²⁰⁵

Desperate, Saṅgharakṣita agrees to these terms, drawn up specifically for Buddhist monks who were known to have a penchant to preach! This is good, self-reflexive humor that resounds on several registers. It exhibits, of course, an awareness of the competition for resources and patronage among renunciant groups. But it does so slyly, perhaps with self-deprecation, perhaps with pride at what we must presume to be Buddhist success in gaining converts from among the residents of the *āśrama*. As in Olivelle above, the *āśrama* residents here are Jaṭila, who were among the Buddha's earliest converts. In the *Pravrajyāvastu*, while converts from all other traditions must serve a four-month probationary period before ordination, the Jaṭila are given a *parihāra* or "exemption" so that they may be ordained immediately. They deserve special treatment²⁰⁶ because they accept the tenets of karmic cause and result, which is the subject of the Buddha's famous "Fire Sermon"²⁰⁷ that sparked the mass conversion of Kāśyapa and his Jaṭila followers at Uruvilvā.²⁰⁸

205. D1.1. F.108.a. Saṅgharakṣita's visit to the *āśrama* is found on F.108.a-F.113.b in D1.1. For the full translation of the *Pravrajyāvastu* into English, see the *Chapter on Going Forth* at <https://read.84000.co/translation/toh1-1.html>.

206. The Buddha's Śākya kin receive a similar exemption but for different reasons. Śākya kin are exempted on account of being kin. The Jaṭila are exempted because they profess karmic cause and result. Tib. D1.1 F.72.a: *gal te nye du shAkya mu stegs can gyi rgyal mtshan gyis 'ongs shing gal te legs par gsungs pa'i chos 'dul ba la rab tu 'byung ba dang bsnyen par rdzogs pa dge slong gi dngos po 'dod na / dge slong dag de rab tu dbyung bar bya zhing bsnyen par rdzogs par bya'o / / de ci'i phyir zhe na / dge slong dag nga ni nye du rnam la nye du'i yongs su spang ba sbyin par byed pa'i phyir ro*. See comments on sūtra 73 below for other *parihāra* exemptions.

207. Pāli *Ādittapariyāya Sutta*.

208. In the *MSV*, this conversion is retold in the *Saṅghabhedavastu* (Tib. *dge 'dun dbyen gyi gzhi*).

Returning to our story, Saṅgharakṣita, having agreed to the brahmins' terms, is shown to a *kuṭi* hut. Saṅgharakṣita settles in, sprinkling water on the dirt floor of the thatched hut before sweeping the floor and applying a fresh layer of cow dung to the walls of the hut. As the evening watch begins, a goddess resident at the *āśrama* asks Saṅgharakṣita to teach the Dharma. But Saṅgharakṣita, afraid of violating the *āśrama*'s terms of hospitality, refuses her entreaties again and again. Until the morning, when the goddess says,

Noble one, the darkness of night has passed. Even if you were kicked out, why would it matter? You'd be seeking to leave soon anyway. Did the Blessed One not say you must face your fears along with what provokes them?²⁰⁹

Out of legitimate excuses, venerable Saṅgharakṣita relents and says:

Sister, what you say is true. I must get going regardless of whether I am kicked out. Since these people are brahmins, I should recite a verse the brahmins themselves take to be true.²¹⁰

Saṅgharakṣita then began to recite the *Brāhmaṇavarga*:²¹¹

So long as doubt remains, going naked
With matted hair, smeared in mud; a motley diet;
Sleeping rough, unwashed and smelly;

209. D1.1. F.108.b.

210. D1.1. F.108.b.

211. The following verse is the first in the *Brāhmaṇavarga*, which is itself the last of the *Udānavarga*'s thirty-three chapters. For a study of the edited text in Sanskrit see (Bernhard, 1965) and for a study of its relation to *The Gāndhārī Dharmapada*, see (Brough, 2001). Patañjali famously gave *śramaṇabrāhmaṇa* as an example of an "oppositional" or *virodha dvandva* (Patañjali, 1962) p. 476. In his recent book *The Snake & the Mongoose: The Emergence of Identity in Early Religion*, McGovern argues "that Buddhism, Jainism, and Brahmanism / Hinduism all emerged out of a period of contestation over the category Brahman, which all of them sought to claim", (McGovern, 2019), p. 4. McGovern builds upon the work of Johannes Bronkhorst on the culture of Greater Magadha (see, esp. (Bronkhorst, 2011) but also (Bronkhorst, 2007) and (Bronkhorst, 2016)). But see also Lubin's review of these works by Bronkhorst in (Lubin, 2015). See also (Olivelle, 2011), (Olivelle, 2019), and (Olivelle, 2011).

And never squatting do not make men pure.¹
But he who forsakes violence toward all who live;
Acts with virtue; is pacific, subdued, and restrained;
And aspires to purity, even if he be bedecked in jewelry,
That is a brahmin, an ascetic, a monk.

On hearing this verse, the seers thought, “This monk’s verses express the real meaning of ‘brahmin.’ ” One seer drew near, then a second and a third, until they all surrounded him, at which point the goddess charmed them so they could not see one another. After that Saṅgharakṣita began to recite the *Nagaropama Sūtra*.²¹²

With a well-pitched verse, Saṅgharakṣita transforms a hostile crowd into an attentive audience, desirous of hearing more. Their minds rendered receptive to the *Buddhadharma*, Saṅgharakṣita next relates the *Nagaropama Sūtra*, a discourse on the Twelve Links of Interdependent Arising which culminates in an allegory that gives the discourse its name: the Noble Ones’ Eightfold Path is like a forgotten path that leads through the forest to the town of liberation.

Education in the First Centuries CE

The educational landscape was greatly evolving during the last centuries of the 1st millennium BCE and the first centuries of the Common Era. *Āśramas* shrunk from large settlements of hundreds to small hermitages²¹³ as new institutions of learning emerged

212. D1.1 F.108.b-109.a. A reconstruction and translation of the Sanskrit version of the *Nagaropama Sūtra* found in Turfan was published and edited by Bongard-Levin et al. (Bongard-Levin, 1996). The *Nagaropama Sutta* from the Pāli canon’s *Aṅguttara Nikāya* is a wholly different sūtra from the one cited here in the *MSV*, which in Pāli is rather known as the *Nagara Sutta* and is found in the *Saṃyutta Nikāya*.

213. Scharfe cites A Sanskrit Dictionary of Law and Statecraft ((Olivelle et al., 2015)) in noting that in "later texts the customary translation with 'hermitage' would be appropriate, but in earlier literature the brahmin residents are described as married with children," (Scharfe, 2002a) p. 122 n. 41. This shift seems a natural correlate to the well documented urbanization that occurred during this period in the Buddhist heartland and on the Indian subcontinent more broadly. (Schlingloff, 2013b) reviews the archaeological work on fortified cities, including

and grew in importance. Scharfe identifies four sites for education and instruction that grew greatly in importance over the first millennium CE:

1. Tax exempt brahmin villages (Skt. *agrahāra*): First mentioned in the *Mahābhārata* and frequently attested in inscriptions, the South Indian *agrahāra* (called *brahmadeya*, *brahmadāya* in North India)²¹⁴ offered instruction in the Vedas.²¹⁵
2. Temples (Skt. *ghaṭikā* or *maṭha*): The Purāṇic movement of non-brahmins that began to flourish in the mid- to later centuries of the first millennium CE funded the growth of temples that served as *vidyāsthāna* or "place of learning".²¹⁶
3. Elementary schools for writing and arithmetic: In the later part of the first millennium CE, governments in south India funded elementary schools as a preliminary step before embarking on Vedic, military, or other vocational training.²¹⁷
4. Buddhist and Jain monasteries: I discuss Buddhist monasteries in more depth below.

Scharfe's study illuminates non-Buddhist educational systems such as the household *ācāryakula* and the *āśrama* brahmin settlement. Below, I will look more closely at the Buddhist *ācāryakula* and its natural environment, the *āvāsa* or "monastic site" and *vihāra* or "monastery".

The Vinaya & Dharmaśāstras

In this study, I mostly assume the reader is familiar with both Gregory Schopen and Shayne Clarke's work, which together form the foundation for my academic study of

important monastic residential sites such as Jeta's Grove. For the emergence of cities and states in early historic South Asia with an archaeological focus, see (Allchin, 1995b).

214. See also brahmapurī, etc.

215. See (Scharfe, 2002a) pp. 166–169.

216. (Scharfe, 2002a) pp. 169–174.

217. (Scharfe, 2002a) pp. 174–178.

the Vinaya. Over the course of the past four decades, Schopen has written extensively on the various ways in which Buddhist saṅghas of ancient and medieval India were embedded in the economic life around them, not only receiving donations, but also offering loans, establishing *akṣayanīvī* permanent endowments, receiving *parihāra* tax exemptions, adapting inheritance customs for *aputraka* ("childless") celibates, and more. *In toto*, the attention given to financial instruments and fiduciary rulings in the *MSV* leaves the reader with the clear impression that Indian Buddhist saṅghas "between the Empires" (ca. 300 BCE—400 CE) were deeply enmeshed in the burgeoning economic life of their surroundings.²¹⁸ I borrow from Schopen's work several important conclusions: (1) the *MSV* in particular and vinayas more generally exhibit a consistent concern with exercising social control over Buddhist monastics;²¹⁹ (2) *contra* Kane,²²⁰ the *MSV* and the Dharmaśāstric literature developed in tandem with one another, as evidenced for instance by the intertwined histories of their financial instruments such as inheritance law and loan practices; (3) that ancient and medieval Buddhist monastic communities functioned as guilds,²²¹ and (4) that, like the "literature on *dharma*", the *MSV* is a repository of rules, many of which function as laws, and which operates on principles well described in Legal Studies.

218. See especially the two essay collections, (Schopen, 2004c) and (Schopen, 2014), which contain many of Schopen's most influential articles on the *MSV* and his translation of the ordination rite script from the *Pravrajyāvastu*. A third volume ((Schopen, 1997)) collects the first fruits of Schopen's groundbreaking research on epigraphical and archaeological evidence for Indian Buddhist monasticisms. While a fourth volume ((Schopen, 2005)) collects his work on epigraphy, archaeology, and early Mahāyāna. Schopen continues to publish important work, further consolidating his findings, legacy, and influence. See, in particular, (Schopen, 2018) and (Schopen, 2019).

219. See, for example, (Schopen, 2006), p. 317 where Schopen argues that Buddhist monastic proscriptions were first and foremost aimed at preserving the monastic community's reputation in the eyes of the laity, upon whom monks were dependent for their food and material offerings. The Vinaya's need to exercise such social control has been remarked upon repeatedly, see, e.g. (Keown, 1992), p. 34, and (Prebish, 2003), p. 60.

220. (Schopen, 2018), p. 383.

221. Schopen makes a compelling case for these last two points in his most recent publication, (Schopen, 2018).

Just as Schopen calls attention to evidence for the embeddedness of (Mūla)sarvāstivādin saṅghas in the burgeoning financial dealings of their times, Shayne Clarke examines evidence for the Indian saṅgha's continued embeddedness in the family. Clarke's work suggests that many if not most Indian Buddhist monastics maintained connections to their families in various ways, demonstrating that "leaving the home for the homeless life" did not necessarily entail *actually* leaving the home.²²² In the present study, I draw most directly from Clarke's extensive work demonstrating the plurality of Vinaya "traditions" and, in particular, *MSV* recensions.²²³ While Buddhist Studies scholars now regularly refer to Buddhisms (plural), Clarke points out that Indian Buddhist monasticisms are plural.

Clarke has contributed, perhaps more than anyone, to our appreciation of the multiplicity of Mūlasarvāstivādin traditions through his careful tracking and reading of the Sanskrit manuscripts from Gilgit and translations of the *MSV* into Chinese and Tibetan.²²⁴ His entry on *Vinayas* in the Brill Encyclopedia of Buddhism,²²⁵ along with his studies of the *Uttaragrantha*—including the *Vinīṭaka*, *Muktaka*, and *Māṭrkā* sections²²⁶—greatly enrich our understanding of the six extant vinayas, both individually and collectively. Clarke clarifies how and where the extant vinayas differ in form and content from one another. In particular, Clarke's comparative studies of the Sanskrit, Chinese, and Tibetan *MSVs* show that the *MSV* circulated in multiple recensions across India and Asia,²²⁷ and it is more accurate to think in terms of *Mūlasarvāstivāda Vinayas* (plural) than to expect the Sanskrit manuscripts, Yijing's Chinese, and the later Tibetan translations should all perfectly align. Clarke is also preparing for publication a study of Viśākhadeva's *Vinayakārikā* as it is recorded in Sanskrit manuscripts as well as Tibetan

222. (Clarke, 2013).

223. On the *MSV* known to Guṇaprabha and the existence of multiple Mūlasarvāstivādin Vinaya recensions or "lineages", see (Clarke); (Clarke, 2020); and (Hu-von Hinüber, 1997).

224. See the Bibliographical Survey and Concordance in (Clarke, 2014).

225. (Clarke, 2020).

226. (Clarke, 2001b); (Clarke, 2004b); (Clarke, 2004a); and (Clarke, 2016a).

227. (Clarke, 2001a); (Clarke, 2002); (Clarke, 2008); (Clarke, 2016b); (Clarke, 2021).

and Chinese translations, the only extant text with three such witnesses.²²⁸ Viśākhadeva's text is also one of only two digests of the entire (Mūla)sarvāstivāda Vinaya and, furthermore, provides an excellent counterpoint to Guṇaprabha's *Vinayasūtra* in form, style, and inclusion of *nidāna* narratives.

The Buddhist & Brahminical Literatures on Dharma

In his recent article on the "Social and Literary History of Dharmaśāstra: The Foundational Texts", Olivelle writes of the *Dharmasūtras*, forerunners to the *Dharmaśāstras*,

We cannot be far wrong, then, in dating the beginning of this genre of literature to the first half of the third century BCE. As the reference in Patañjali indicates, the earliest extant texts of the genre were composed in aphoristic prose and were therefore called *dharmasūtra*. The four extant ones are ascribed to Āpastamba, Gautama, Baudhāyana, and Vasiṣṭha, listed according to their probable chronological order.²²⁹

The four early *Dharmasūtras* all begin with a preamble on the sources of *dharma*,²³⁰ followed by a section on initiation and a student's duties, including discussions on the teacher and the conclusion of the period of studentship.²³¹ We see this pattern emulated in the *Vinayasūtra*'s structure, which begins with an identification of the *dharma* at hand, followed by a section on ordination and, immediately thereafter, the *niśraya* section.

In his "Explorations in the Early History of Dharmaśāstra", Olivelle writes, Lariviere (2004) and Wezler (2004) have argued, convincingly I believe, that the historical source of *dharma* in the Dharmaśāstras is not the Veda

228. (Clarke).

229. Olivelle goes on to suggest the following tentative dates for them: Āpastamba = 3rd to early 2nd. BCE; Gautama = late 2nd c. to early 1st c. BCE; Baudhāyana = mid-1st c. BCE – early 1st c. CE; and Vasiṣṭha = early to late 1st c. CE; (Olivelle, 2018d) p. 21.

230. See comments on Guṇaprabha's first sūtra in chapter two for more on patterns in and expectations of sūtra genre, especially its opening sūtra.

231. (Olivelle, 2018d), pp. 21–23.

but “custom” (*ācāra*), that is, the normative behavior and practices of various and varied historical communities. Lariviere (2004, 612) presents his view of *Dharmaśāstra* clearly: “I believe the *dharmaśāstra* literature represents a peculiarly Indian record of local social norms and traditional standards of behavior.” Wezler (2004, 642) agrees completely with this new view of the source of *dharma* in the *Dharmaśāstra*: “The *dharma* of the *Dharmaśāstra*...is, in its essential parts, a record of codification of custom and convention.”²³²

Olivelle concludes that the Buddhist Vinayas and the early *Dharmaśāstras*, which were compiled during roughly the same period between the Mauryan and Gupta empires, 300 BCE – 400 CE, developed in conversation with one another:

I want to propose the hypothesis that the authors of early *Dharmaśāstras* were working both within the model provided by Buddhist texts and in response to the Buddhist appropriation of *dharma*.²³³

Olivelle writes, “The term *dharma* was probably a neologism invented by the poets of the Ṛgvedic hymns; it has no cognates in other Indo-European languages, including Avestan...*dharma* is a marginal concept in the theology expressed in the Brāhmaṇas and the early *Upaniṣads*; it is used principally within the royal rather than the strictly ritual vocabulary... The scrutiny of the early meaning of *dharma* within its *Dharmaśāstric* use suggests that it was not the Veda but the “community standards” prevalent in different regions and communities that were taken to constitute *dharma*.”²³⁴

When one speaks of a “Buddhist appropriation of *dharma*” it is natural to assume that *dharma* refers to the Sūtrapiṭaka as opposed to the Vinayapiṭaka. See, for example, F.234.b-235.a of D4113 the *Vinayavastuṭīkā*, where Kalyāṇamitra glosses the phrase Skt. *svākhyāta dharmavinaya*; Tib. *legs par gsungs pa’i chos ’dul* as a dvandva

232. Ellipses in Olivelle, (Olivelle, 2007), pp. 172–173.

233. (Olivelle, 2007), p. 177.

234. (Olivelle, 2007), p. 171.

compound comprised of the Dharma, i.e. "the *dharma* of ṛṣī seers, an authentic path" and the Vinaya, i.e. tib. *kun du spyod pa'i tshul* (Skt. *ācāra?*). The Buddhist-Brahmin debate over *dharma*, it would seem, was nearly as wide-ranging as *dharma*'s semantic field, encompassing norms and practices from diverse fields of life, not just philosophical dogmas but perhaps even proper manners, too.

Brahmanical scholars were galvanized, Olivelle argues, by the claims that Buddhists were making about the Buddha's speech (Skt. *buddhavacana*). The Buddhist doctrine of *buddhavacana* involves the claim that the Buddha is an unparalleled *pramāṇa*, or epistemological authority, since he gave rise to the unparalleled epistemological authority—the insight of awakening—and therefore, what the Buddha teaches is accordingly authoritative. These arguments, rooted in the disciplines of logic and epistemology that began to take shape between the empires, must have been a powerful tool that Buddhists could use to claim a place of preeminence for the Buddha's teachings over the many other religious and philosophical traditions flourishing at the time. Non-Buddhists were motivated to offer their own definitions of and codifications of *dharma*, in response to those the Buddhists were making. Olivelle writes:

It is probable that the Brahmanical scholars writing on *dharma*, a term that we have noted did not have a central role within the previous Brahmanical discourse, were consciously responding to this Buddhist theory by proposing a different *pramāṇa*, a different authoritative source of *dharma*. This source they found at first not in the Veda, which has little to say on the topic, but in the customary norms and practices (*ācāra*) of living communities, among which, we must suppose, the practices of the Brahmanical community were considered the model and yardstick.²³⁵

Olivelle elsewhere observes that Manu's *śāstra* treatise on *dharma*, probably composed in the middle of the 2nd c. CE, contains a significant advance beyond the *Dharmasūtras* in its incorporation of law and legal procedure from, especially Kauṭilya's

235. (Olivelle, 2007), p. 177.

Arthaśāstra, incorporations which constitute one-third of Manu's total text. Incidentally, Olivelle also credits Manu with introducing *mokṣa* or liberation into Dharmaśāstric discourse.²³⁶ Olivelle notes that, with the rise of the Gupta empire in northern India in the early 4th c. CE, legal documents and written contracts began to proliferate on an unprecedented scale, leading to a great flourishing of what he calls "jurisprudential scholarship".²³⁷

The literature on *dharma* gets redefined again centuries later, beginning in the late 1700s; but this time, the scope of *dharma* is not expanded but rather contracted. What initially referred, Lariviere and Wezler argue, to records of local social norms and traditional standards of behavior, later becomes a byword for jurisprudence. Davis locates the start of this shift after 1772, when the East India Company, defacto representatives of the British government became new overlords to Bengal. The East India Company subsequently implemented a tiered legal and judicial system to administer justice according to disparate but supposedly appropriate spheres of authority. To meet the needs of the new colonial administration, William Jones, a judge in Bengal, and other "early Orientalists imposed a model derived from the history of Roman law on to the Sanskrit texts they encountered and then commissioned as part of their decision to administer native law."²³⁸ Davis states, *dharma*—a concept inclusive of social norms, traditional standards of behavior, religious duties, and law—becomes "reduced to a handful of practical *legal* topics"²³⁹ in service of a British colonial agenda.

236. (Olivelle, 2018d) p. 25. Olivelle writes that all subsequent writers of *Dharmaśāstra* were indebted to Manu in both literary style and content. Of the perhaps dozens of *Dharmaśāstra* writers, only four works are still extant, by Yājñavalkya, Viṣṇu, Nārada, and Parāśara, (Olivelle, 2018d) p. 26.

237. (Olivelle, 2018d) p. 26.

238. (Davis, 2018a) p. 377. On Jones and his legacy, see (Turner, 2014) pp. 92–99 and (Lincoln, 1999) pp. 76–100.

239. Italics in original, (Davis, 2018a) p. 379. Davis describes this reduction in scope to be a byproduct of the administrative need rather than an agenda that was consciously pursued.

Dharmaśāstras and the MSV

In "A Buddhist Monastic Code as a Source for Indian Law", Schopen's contribution to the essential *Hindu Law: A New History of the Dharmaśāstras*, Schopen effectively debunks P.V. Kane's claim that "Buddhists had hardly any independent set of juristic ideas or works different from those of brahmanical jurists".²⁴⁰ Schopen draws on his exhaustive knowledge of the financial instruments allowed in the *MSV* to show that the relationship between the brahmanical *Dharmaśāstras* and the *MSV* was not unidirectional. Schopen cites common terminology like *avibhājya* "indivisible property" and *āpad* "emergency". Schopen also examines closely three financial instruments that are witnessed in both the brahmanical "literature on dharma" and the *MSV*: (1) inheritance law for the *aputraka* childless, (2) money lending, and (3) *akṣayanīvī* permanent endowments.²⁴¹ Schopen's study convincingly shows that the compilers of the *MSV* innovated rules that introduced novel financial instruments which, in effect, helped *MSV* saṅghas adapt to the unprecedented social changes that occurred between the birth of the Buddhist order circa the late fifth century BCE²⁴² and the third century CE, when the canonical vinayas had mostly taken shape and Buddhist monastics mostly lived in permanent structures with a range of facilities and administrative positions required to maintain them. The development of these financial instruments helped the (Mūla)sarvāstivādin saṅgha evolve from an itinerant group of mendicants whose livelihood depended on the social capital they commanded as renunciants in gift-exchange economies to wealthy, land- and person-owning, tax-collecting, endowed institutions.

Schopen's study is the most exhaustive and thorough examination of the *MSV*'s financial features and admirably sums up Schopen's observations about the economic life of the medieval *MSV* saṅgha. The conclusions, or rather implications of Schopen's

240. (Schopen, 2018) p. 383 quoting Kane's *History of Dharmaśāstra*, Vol. III:640.

241. (Schopen, 2018) pp. 391.

242. See Cousins (Cousins, 1996) for a review and survey of scholarship on the dating of the Buddha, esp. by Heinz Bechert.

work on medieval Indian saṅghas are consistent with the socioeconomic data from medieval China that Jacques Gernet presents in his classic study, *Buddhism in Chinese Society: An Economic History from the Fifth to the Tenth Centuries*.²⁴³ Both Schopen and Gernet demonstrate the extent to which the Buddhist monastic saṅgha were active participants in and important agents of innovation in the disambiguation, division, and distribution of social roles, functions, and responsibilities. In the absence of ample socioeconomic data, Schopen mines the Indic textual material to map this process that had mostly coalesced by the fourth century CE in India. An abundance of socioeconomic data allows Gernet to paint a more granular picture of Buddhist monastics' role in the economic life of China from the fifth century CE to the 10th century CE. The continuity between the Indian textual evidence and the medieval Chinese socioeconomic data strongly suggests that medieval Buddhist saṅghas were prominent, important and engaged participants in the fast-developing societies they resided in and traveled through. Furthermore, scholars have long understood that the spread of Buddhist ideas and institutions occurred as part of a symbiotic relationship between Buddhist saṅghas and the emerging merchant class.²⁴⁴

This depiction, of the Buddhist saṅgha shaping and being shaped by its socioeconomic field is consistent with what we know of Buddhist contributions to Indian intellectual life. Elsewhere in this study, I discuss monastic universities like Nālandā, which where non-Buddhists learned traditional sciences like grammar and prosody and Bud-

243. (Gernet, 1995). My thanks to Bob Sharf for introducing me to Gernet's work and Shayne Clarke for reminding me of it.

244. Schopen argues that the *MSV* had an constructive or productive effect on Indian society by promoting and contributing to the sophistication of their societies' financial functioning. In the article discussed here, Schopen's main argument is, in fact, that the Buddhists gave as good as they took, at least when it came to technological innovation. Gernet examines how medieval Buddhist monastic communities in China derived enormous benefit from land-holding, tax exemptions, monastic dependents, etc. Gernet shows how Buddhist institutions fostered growth through the promotion of trade and industry. Gernet finds the Chinese Buddhist contributions wanting from a sort-of Marxist perspective so much so that he describes the Buddhist beneficiaries as “parasitical” ((Gernet, 1995), p. 178).

dhists studied non-Buddhist *śāstra*. And in my discussion of Guṇaprabha, I consider the influence that other philosophico-religious disciplines had on Vinaya exegesis and Buddhist discourse, as a whole.

Both Social Control and Ascetic Training

I would like to take a moment to consider how this understanding—that Buddhist saṅghas shape and are shaped by their sociocultural and spatiotemporal fields—might impact:

1. the emphasis given in our descriptions of the Vinaya and monastic life to social control to the exclusion of other social functions like cultural transmission and social-emotional learning and
2. how we describe the Vinaya, its rules, its purposes, its functions, and the types of living that it promotes.

Vinaya materials are often described as "legal". This shorthand usage is indeed useful, especially with the addition of adjectival modifiers like "canon" or "ecclesiastical" to signify the realm of authority is church-based, or saṅgha-based in our case. Often, Vinaya materials are described as "legal" because the systematic manner in which transgressions are identified and addressed bears structural similarities to juridical codes used by political states in the governing of their populace. As Schopen's and Gernet's work amply demonstrates, this is not mere coincidence but rather co-evolution. The Indian Buddhist saṅgha were in constant conversation with communities of practice dedicated to other disciplines, including the *Dharmaśāstras* and the *Arthaśāstras*, and of course the philosophico-religious *darśana* disciplines discussed in chapter 2. The *MSV* grew in sophistication alongside the *Dharmaśāstras*, each expanding to occupy a similar niche in their respective Buddhist and brahmanical communities as the resident authority on *dharma*. The scope of *dharma* expanded as ancient Indian polities and societies grew, growth I describe in my comments on sūtra 73 in in chapter 3. Schopen and Gernet's studies suggest that much of this socioeconomic growth was enabled by the Buddhist saṅgha. Lars Fogelin's work, which I discuss in chapter 3,

confirms that Buddhist monasteries were prime beneficiaries of state patronage in the form of land grants, tax concessions (*brahmadeya*, *parihāra*, etc.), and endowments. Fogelin argues that these passive sources of income enabled Buddhist monastics to withdraw into cloistered *vihāra* of increasing comfort, becoming less and less dependent upon and engaged with the local populace. Fogelin also notes how financial prosperity enabled Buddhist *saṅghas* to settle into permanent residences and over time grow to include a range of amenities and multistoried buildings. Ultimately, as many scholars have observed, these passive sources of income facilitate a process of monastic agglomeration, institution building, and scholastic learning that culminates with the *mahāvihāra* monastic universities, I discuss in chapter 3. We may therefore describe significant parts of the *MSV* as "legal"; for example, the *Vastus'* corporate concerns resemble "ecclesiastical law" while sections of the *Kṣudrakavastu* that detail monastic inheritance and endowment rules may aptly be described as "Buddhist customary law", as one might call the *Dharmaśāstras* "brahmanical customary law".²⁴⁵

In this study, my focus is on the monastic apprenticeship, which I view through the lenses of social cohesion and social-emotional learning, self-formation and interpellation, education and pedagogy, etc. The *nidānas* discussed in chapters 1 and 2 clearly put the *nīśraya* master in charge of ensuring their students' social conformity. Furthermore, the *nīśraya* code clearly subordinates the apprentice to the master and binds the latter to the former with a vow of obedience. It is impossible to deny that the *nidāna*

245. I am indebted to Malcolm Voy'ce's work for my understanding of "customary law", see (Voyce, 2017a). In *Foucault, Buddhism, and Disciplinary Rules*, Voyce offers an informed definition and basic typology of law. Voyce: (1) Distinguishes between community agreements / social contracts and governing laws; (2) Describes the "customary law" of self-governing communities (pp. 24–25); and (3) Describes common and civil law, the model for most modern legal systems (p. 28). Voyce centers Foucault and other post-structural approaches to monasticism in his argument that Vinaya rules are correctly understood as training guidelines or directives. Voyce characterizes Vinaya rules as "directives or guidelines to indicate how a monk should train." I take these "training schemes", as Voyce calls them, to be analogous to *askēsis* (p. 31). Finally Voyce presents the Vinaya as a subservient system of 'custom law' that was subject to prevailing rule of the king, citing the way Vinaya rules had to be balanced against local *kriyākāra* rules and prevailing political authorities (p. 29).

that allows for preceptors and instructors also sanctions a degree of coercion. By stitching together the *MSV*'s different rules for the *nīśraya* and discussing their role in the formation of monastic subjectivity, I hope to show that the *MSV* can be read as a remedial rule of askēsis just as readily as it can be read as a code of juridical law. To be clear, I mean to suggest that some rules function both coercively and as part of a large, more encompassing voluntary askēsis. But I would also recognize that some rules are clearly one or the other. See, for instance, my comments on sūtras 74-76, where the *MSV* presents two different approaches to two different types of transgression, the first being a juridical punishment and the second a remedial penance. Most of the Vinaya and the Vinaya as whole, I argue, is more interested in self-governance than in governance of other. And thus, I prefer to describe the Vinaya as a Rule of Askēsis oriented toward self-perfection, rather than a code of laws aimed at ensuring conformity while recognizing that the two are, in practice, inextricable.

In his study of a modern North American surgical apprenticeship, the sociologist Charles Bosk examines how surgeons define and account for errors. He develops a typology of four types of error (technical, judgmental, normative, and quasi-normative) and studies how these different errors prompt different responses, from correction and forgiveness to loss of one's medical license. A similar analysis can be given of the *MSV* typologies detailed above to show that "punishments" are engineered for rehabilitation and that the *MSV* does not grant the saṅgha any great coercive power beyond excommunication. The sense is that mistakes were of two basic types, those that posed a danger to the monastic's training and those that threatened the saṅgha's cultural capital. Mistakes were largely forgivable, so long as they were acknowledged and penance done, and thus that transgressions were not unexpected. Again we observe the Vinaya's likeness to a "Rule", a training scheme that creates a unique monastic subjectivity that upholds saṅgha norms and transmits saṅgha culture. When the moral philosophy underpinning monastic punishments and penances is examined, the Vinaya's ap-

proach to transgression is seen to tend towards the remedial and penitential,²⁴⁶ rather than the punitive and disciplinary. This difference, both slight and significant, invites us to consider the Vinaya's moral philosophy beyond the basic (and unquestionably important) superstructure of *karma*, *saṃsāra* and *mokṣa*. Brick and Lubin have shown in the *Dharmaśāstras* that sin has both soteriological (causes the sinner to fall to lower rebirth) and social consequences (causes fall in social status),²⁴⁷ which resemble the Buddhist procedures and penances above. The *MSV* stipulates disciplinary measures that extend to suspension, excommunication, and expulsion but tend toward the salutary. McClish describes how the *Dharmaśāstras* granted teachers the right to discipline their students, just as the householder had disciplinary authority in his home. But the discipline was supposed to have a salutary effect that would help keep the student on the path. Teachers and students, householders and renunciants alike were all subject to a plural legal order with the king on top.²⁴⁸

My interest then is not to deny that the *MSV* is, in some senses, a code of laws. Nor do I mean to say there is nothing "legal" about it. I do think, however, that the compilers of the Vinaya's interests were not purely legal but also pedagogical and, in the commentarial layer especially, soteriological as well. While reading the *MSV* materials on *niśraya* critically, I am also reading them to understand how they depict training that is supposed to transform new admits into autonomous monastic elders and I notice that the descriptions of the training make practical allowances that reflect the fundamentally pedagogical nature of the relationship. Coercive, disciplinary measures are available, but they are generally the saṅgha prerogative, not the master's, whose relationship to the student is more intimate, requiring the type of discipline that is remedial

246. On "penance" (Skt, *prāyaścitta*) in the *Dharmaśāstras*, see (Brick, 2018), esp. 314–315. See also (Lubin, 2007), pp. 109–110. Note the parallel in the Buddhist "sin" (Tib. *sdig pa*; Skt. *pāpa*) and "offense" (Tib. *ltung ba*; Skt. *āpatti*).

247. Brick observes, "The emphasis on 'societal excommunication' implies 'sin' is a transgression of caste laws, since an arduous penance was needed to restore loss of caste," ((Brick, 2018), p. 316). See also (Lubin, 2007), pp. 109–110.

248. (McClish, 2018), pp. 267–277 and (Olivelle, 2018c), p. 292.

rather than juridical, the requires the same balance a parent must strike between enforcement of norms and patience with personal progress. It is, above all, a humane and intimate depiction. The end result may be social conformity but the process described is pedagogical and, furthermore, interwoven with an ideology that praises such conformity to be the foundation for liberation in this life. While I recognize this last to be an ideological claim and try to treat it with a critical distance, I draw constructively on the work of Althusser, Foucault, and Bourdieu to explain how monastic identity is shaped by personal participation in monastic life, entailing not just a discursive knowledge of Vinaya but also the acquisition of a monastic habitus, an embodied practical mastery of saṅgha culture. The *niśraya* master sees to the student's socialization and takes responsibility for the student's welfare until the student is self-sufficient. While the justification (i.e. the *nidāna*) clearly appeals to the need for social conformity, the *MSV* materials on *niśraya* as a whole—pieced together from the *PrV*, the *Kṣudrakavastu*, and the *Uttaragrantha* and filled in with the help of the Indo-Tibetan exegetical tradition—provide a rich and detailed description of monastic mentorship patterned on the classic model of ancient Indian learning, the *gurukula*. These findings demonstrated a clear and consistent concern with the training of individual monks that has been underappreciated in scholarship on the *MSV*.²⁴⁹

249. See, for instance, Schopen's "The Business Model of a Buddhist Monasticism: Acquiring Productive Assets", where he writes: "The stories told in our Vinaya present a monasticism that is not particularly focused on furthering the religious life and progress of the individual monk, but one meant to meet the needs and to address the anxieties and concerns of its lay supporters," and later, in the conclusion "Unlike modern scholars, these 'good' monks did not have much good to say about the monks who did engage in asceticism, meditation, and doctrinal study. If they mention them at all—and they do so infrequently—it is almost always with a tone of marked ambivalence, if not actual ridicule. Ascetic monks, meditating monks, and learned monks appear in our Vinaya by and large only as slightly ridiculous characters in unedifying, sardonic, and funny stories or as nasty customers that 'good' monks do not want to spend much time around. The monks that the redactors of the *Mūlasarvāstivāda*-vinaya envisioned, and the monks that modern scholarship has imagined, are then radically different, and this difference is extremely important for the historian of Buddhism in India" (Schopen, 2004d) p. 15. And in his essay, "The Good Monk and His Money in a Buddhist Monasticism of the 'Mahāyāna Period'" Schopen writes about a passage from the *Cīvaravastu* describing mutual duty-of-care that pertains between monastic master and

It is from this perspective that I seek to situate Guṇaprabha's rhetorical claim—*śīla* is a liberating way of living—in a larger discussion about the how we, as academics, theorize the Vinaya, as an ahistorical ideal, and the extant vinayas, as historical records of that. I understand the European reception of Vinaya studies as a product of its time, and how colonial interest in locating sources for self-rule influenced the translations of Oldenberg and the Rhys-Davids.²⁵⁰ Their translations, which characterize the Vinaya as Law, the Buddha as Lawgiver, and monks as monastic lawyers, set the template for European and Anglophone academic depictions of the Vinaya as a law code. Yet contemporary scholars generally treat this characterization of Vinaya-as-law lightly, e.g. employing "law" as a useful heuristic for comparative studies while recognizing it is not a perfect fit for "Vinaya".²⁵¹ And yet, perhaps there is still some value in continuing to ask what we mean we when we describe something as "legal".

By scrutinizing the rhetoric used in comments on Guṇaprabha's first *sūtra*, I hope to show that the *MSV* commentators put great effort into arguing that the Vinaya Training plays a foundational, or better yet, *formational* role in awakening. By instilling in new admits a monastic habitus or *śīla*, the monastic training equips new monastics with a disposition toward monastic virtue (i.e. (D)harma) that is the necessary precondition for giving rise to *samādhi* absorption and *prajñā* insight. It also ensures conformity to saṅgha norms, the *raison d'être* given for preceptors and instructors in the canonical

apprentice: "This is a remarkable passage. If, for example, the roles of preceptor (*upādhyāya*) and teacher (*ācārya*) were ever conceived of primarily in terms of teaching functions, they certainly are not here. Here both roles are defined exclusively in terms of caregiving functions, and they are so defined elsewhere in the *Mūlasarvāstivāda-vinaya*, (Schopen, 2004d) p. 8.

250. Early translators of the Pāli Vinaya.

251. See my references below to excellent comparative studies by Bechert, von Hinüber, Kieffer-Pülz, French, etc., See (Siems, 2019) on the scope of Comparative Law. "There are two ways to present the scope of comparative law. On the one hand, comparative law can be seen as a field of research with certain core topics as they have evolved over time, such as the divide between civil and common law countries, the search for functional similarities between the laws of different countries, and the occurrence of legal transplants. Thus, this line of reasoning identifies the scope of comparative law in an inductive way. On the other hand, using a deductive line of reasoning, it may be suggested that the scope of comparative law can be considerably broader." (Siems, 2019), pp. 861–862.

vinayas. Both functions, of soteriology and social control, are of interest to *MSV* commentators. I argue that in comments on Guṇaprabha's first sūtra, Guṇaprabha and his commentators define their discipline as a "liberating way of living" that instills a monastic habitus towards Dharma,²⁵² showing us that they understood themselves to be primarily engaged in a project of *askēsis*, of voluntary self-cultivation, not a coercive venture of punishment and control.

252. Guṇaprabha's auto-commentary on the first sūtra include this explanation. See *below*.
Skt. *vṛttam punar atredam dharmakāraṇām yat śīlam / sakalena vinayenoktam tan mantavyam*.
Tib. *de yang 'dir chos kyi rgyu mtshan gang zhig tshul khirms de ni / ma lus pa'i 'dul bas gsungs par shes par bya'o*.

CHAPTER ONE

Introduction

The Sanskrit term *niśraya* is polyvalent; its Tibetan translation *gnas* even more so.²⁵³ The Sanskrit *niśraya* is derived from the verbal root *śri* with the prefix *ni-* which together form verbs meaning “to take recourse in” and “to rely upon” etc. It is rendered in Pāli with *nissaya*, in Chinese with *yizhi* 依止. As a noun, it is frequently used (both with and without the prefix *sam-*) in Sanskrit Buddhist literature to mean a “basis, foundation, or support”. In Vinaya literature, *niśraya* can refer to:

1. The basic material “supports” of clothing, shelter, food, and medicine, or;
2. The *niśraya* apprenticeship incumbent on all new monks and nuns.

In the *MSV*, the term *niśraya* refers to both the apprenticeship itself and the monastic elder who oversees that apprenticeship, be it:

1. the preceptor,²⁵⁴ or
2. the *niśraya* instructor, who assumes charge of a monk or nun's apprenticeship if, for reasons described below, their preceptor can no longer direct the apprenticeship.

The apprenticeship generally lasts ten years. Each morning, the monastic, who either lives with or in close proximity to the preceptor or *niśraya* instructor,²⁵⁵ pays their

253. In this dissertation I do not examine the wide semantic field of the Tibetan term *gnas*. As I relate in the acknowledgments, it took me years to distinguish the Tibetan use of *gnas* for *niśraya* from their other, unrelated uses of *gnas*. Since so few Sanskrit witnesses survived, *MSV* scholars have relied predominantly on Tibetan translations. These conditions can largely explain, I think, why the *niśraya* has largely escaped notice in (Tibetan) Buddhist Studies.

254. The *Pravrajyāvastu* describes two types of preceptor: (a) the preceptor who allows a monastic to go forth, i.e. join the Buddhist order, and (b) the preceptor who ordains a monk or nun.

255. In this dissertation, I intend “*niśraya* master” or simply “*niśraya*” to include both the preceptor and the *niśraya* instructor. In the same way, I mean “monastic apprentice” to include

respects and receives instruction, be it in Dharma or for an errand, etc. The *niśraya* master is an elder monk if the apprentice has gone forth into the monks' saṅgha.²⁵⁶ If the apprentice has gone forth into the nuns' saṅgha, the *niśraya* master may be an elder monk or nun. During these ten years, monks and nuns are expected to master and internalize monastic standards of learning and conduct so that they may then train others. So long as they have not gained this mastery, they remain dependent and apprentices.

Nun Niśraya

In this dissertation I do not explore the materials describing the *niśraya* for nuns or the saṅgha's hierarchy of male and female monastics. In the *MSV*, this material is concentrated in the sixth and seventh chapters of the *Kṣudrakavastu*. The nun's ordination rite is given on folios 104.b-120.b of the *Kṣudrakavastu*,²⁵⁷ and digested by Guṇaprabha in sūtras 1.556–576.²⁵⁸

In his commentary to Guṇaprabha's sūtra 560,²⁵⁹ Dharmamitra explains how the monks' ordination rite is to be adapted for nuns. Dharmamitra writes that one need only substitute "nun" for "monk" in adapting the ordination rite. Furthermore, he states that nuns can serve in all positions, including the nun *niśraya*—rendered into Tibetan

both the *sārdhamṣvihārin* and the *antevāsin*, discussed below.

256. Here, "elder" does not mean "older" in years passed since birth or ordination. "Elder" is a monastic station that denotes the monk or nun's status as an "elder" (Skt. *sthavira*; Tib. *gnas brtan*).

257. On the ordination of nuns within the *MSV*, see Ven. Jampa Tsedroen's translation of the main parts of the manual for the nun's ordination rite on pp. 177–272 of her *The Buddhist Nun's Ordination in the Tibetan Canon* (Tsedroen, 2020). See Fumi Yao's work on the ordination of Dharmadinnā told in the *Kṣudrakavastu*, see esp. pp. 234–236 in which Yao discusses the ten types of ordination allowed in the *MSV* (Yao, 2015). These ten ordinations are described in the *Uttaragrantha*, *bsnyen par rdzogs pa rnam pa bcu* D7a F.63.a.

258. The First Dalai Lama discusses adaptations to the ordination rite for women beginning on p. 146 of his *Vinayaṭīkā: A Garland of Treasures*.

259. Vin_1.560: upasāmpady anyasya tadyācanāḍau karmakartuḥ atrācayas saṃghaḥ. Tib. *bsnyen par rdzogs pa la ni de gsol ba la sogs pa'i las byed pa las gzhan pa'i'o*. Guṇaprabha is commenting on the *Kṣudrakavastu* section that begins on folio F.120.a of D6, vol. 11.

with *gnas mo*, the feminine form of *gnas*²⁶⁰—except for the officiant, a role that must be filled by a monk:

For ordination, everywhere [the monks' rite] says '*bhikṣu*' [the monk officiant] should say '*bhikṣuṇī*.' Here, the officiant [who performs] the motion, etc., is the one described as the monk officiant [who performs] the motion for ordination. In positions other than this monk officiant, such as the instructor confidante and the preceptor, etc., [say] '*bhikṣuṇī*'.²⁶¹

Dharmamitra also describes neglecting²⁶² one's preceptress or instructress, i.e. one's nun *niśraya* master, as a transgression.²⁶³ Thus, in this dissertation, I speak of

260. I have not yet found an attested use of the Sanskrit feminine form, e.g. *niśrayā* or *niśrayaṇī*.

261. D4120 F.77.a: *rdzogs par bsnyen pa ni dge slong zhes bya ba'i gnas thams cad du dge slong ma zhes brjod par bya ste | 'di ltar de gsol ba la sogs pa'i las byed pa zhes bya ba rdzogs par bsnyen pa gsol ba la sogs pa'i las byed pa'i dge slong smos pa gang yin pa'i dge slong las byed pa de ma gtogs pa de las gzhan pa'i gnas bya ste | su dper na | gsang ste ston pa dang | mkhan po la sogs pa dge slong zhes smos pa der dge slong ma zhes brjod par bya'o.*

262. Tib. *yal bar 'dor ba*.

263. On Buton's study of the nun's rules in the *MSV* and what they tell us about the different recensions and monastic transmission lineages available in Tibet see now Annie Heckman's dissertation, *Reassembling Discipline: Bu ston Rin chen grub's Collection of Incidents Involving Nuns from the Vinaya* ('*Dul ba dge slong ma'i gleng 'bum*) (Heckman, 2023). Vol. Yu; F.42.a-b: *yal bar 'dor ba las gyur pa'i ltung byed bzhi po dag las gang la phan mi 'dogs pa'i ltung byed du 'gyur zhe na de'i phyir / rab tu byung ba dang rdzogs par bsnyen par byas pa dag la phan mi 'dogs pa la'o zhes bya ba smras te / mkhan mo nyid kyis zhes bya bar thams cad kyis dbang du bya bar rig par bya'o / / mkhan mo nyid kyis rab tu phyung ba dang rdzogs par bsnyen par byas pa dag la gdams ngag la sogs pas yongs su mi skyo zhing phan mi 'dogs pa dag ltung byed du 'gyur ro / / gang la mi 'dren pa'i ltung byed du 'gyur zhe na de'i phyir / bar chad mthong na mi 'dren pa la'o zhes bya ba smras te / mkhan mo nyid kyis rab tu phyung ba dang / rdzogs par bsnyen par byas pa dag la bdag po la sogs pa dag gi bar chad du 'gyur ba mthong na bar chad kyi gnas de las bar chad med pa'i gnas su mi 'dren tam / de nyid du 'jigs pa med par mi byed na de la ltung byed du 'gyur ro / / gang la mi slob pa'i ltung byed du 'gyur zhe na de'i phyir / dge slong ma'i bslab pa mi slob pa la'o zhes bya ba smras te / mkhan mo nyid kyis rab tu phyung ba dang rdzogs par bsnyen par byas pa dag la dge slong ma'i bslab pa mi slob pa la kha na ma tho ba 'dir 'gyur ro / / 'di skad bstan te / mkhan mo nyid kyis rab tu byung ba dang / rdzogs par bsnyen par byas pa dag la dge slong ma'i bslab ba mi slob na mkhan mo de la ltung byed du 'gyur ro zhes bya bar rnam par gzhag go / gang la nad g.yog mi byed pa'i ltung byed du 'gyur zhe na / de'i phyir nad pa dag la nad g.yog mi byed pa la'o zhes bya ba smras te / mkhan mo nyid kyis rab tu phyung ba dang rdzogs par bsnyen par byas pa'i slob ma nad pa dag la nad g.yog mi byed pa la kha na ma tho ba 'dir 'gyur ro / / rab tu phyung ba dang rdzogs*

"monks and nuns" or "monastics", intending my remarks to be inclusive of the two saṅghas—both the male and female monastic communities—unless the context specifically states the monastic subject's gender. Buton elaborates on these adaptations for nuns in his commentary to the *Vinayasūtra* under the headings:

1. "Translating the male rite for females, along with exceptions",²⁶⁴ and;
2. "Transferring the script of the male going forth and ordination rite just explained to females".²⁶⁵

This is by no means an exhaustive survey of (M)SV sources on the nuns' *nīśraya*, which warrants an independent project.

The Extant Vinayas

The *nīśraya* apprenticeship and the corresponding offices of *nīśraya* and *nīśrita*—support and supported; master and apprentice—are attested in each of the six extant vinayas:²⁶⁶

1. The Pāli Vinaya²⁶⁷

par bsnyen pa de dag nyi tsher yang ma zad kyi / 'di ltar nye gnas dang bcas pas kyang ngo zhes bya ba smras te / gnas sbyin pa'i slob dpon ma gang la nye gnas yod pa de ni nye gnas dang bcas pa ste / des kyang rang gi nye gnas rab tu phyung ba dang rdzogs par bsnyen pa dag la nad g.yog mi byed pa la yang kha na ma tho ba 'dir 'gyur ro / / 'di skad bstan te / gnas pa nyid du gzhas pa'i nye gnas na pa dag la nad g.yog mi byed pa'i gnas sbyin pa'i slob / dpon mo la yang ltung byed kho nar 'gyur ro / / yal bar 'dor ba las gyur pa'i ltung byed bzhi'o zhes bya ba phan mi 'dogs pa'i ltung byed dang mi 'dren pa'i ltung byed dang / mi slob pa'i ltung byed dang / nad g.yog mi byed pa'i ltung byed bzhi bshad zin to.

264. See the section beginning on F.59.b.1 *with skyes pa'i cho ga nyid bud med la kha spo ba dogs gsal dang bcas pa.*

265. See the section beginning on F.59.b.1 *with sngar skyes pa'i rab byung bsnyen rdzogs kyi cho gar bstan pa de nyid bud med la 'don pa spo ba.*

266. See appendix 1 for the *nidānas* in Chinese and my translation. For a thorough introduction to and overview of the extant vinayas, see Shayne Clarke's entry on "Vinayas" in the Brill Encyclopedia of Buddhism (Clarke, 2020).

267. See references to Wachirayānawarōrot's *Vinayamukha*, C.S. Upasak's *Dictionary of Early Buddhist Monastic Terms*, and Ṭhānissaro Bhikkhu's *The Buddhist Monastic Code* above for the *nissaya* in the Pāli Vinaya, which is broadly consistent with the MSV's depiction studied here. Kieffer-Pülz accepts the account given in the *Mahāvamsa*, a Sri Lankan chronicle, which claims the Pāli Vinaya was written down in the 1st c. CE (Kieffer-Pülz, 2014), p. 51. Even if the

2. The Sarvāstivādin Vinaya, translated into Chinese between 404 and 409 CE as *Shisong-lü* 十誦律 or "*Ten-Recitation Vinaya*" (T1435)
3. The Dharmaguptaka Vinaya, translated into Chinese as *Sifen-lü* 四分律 between 410 and 412 CE or the "*Four-Part Vinaya*" (T1428)
4. The *Mahāsāṅghika Vinaya*, translated into Chinese between 416 and 418 CE as *Mohesengqi-lü* 摩訶僧祇律 or the "*Mahāsāṅghika Vinaya*" (T1425)
5. The Mahīśāsaka Vinaya, translated into Chinese between 423 and 424 CE as *Wufen-lü* 五分律 or the "*Five-Part Vinaya*" (T1421)
6. The Mūlasarvāstivādin Vinaya, partially translated into Chinese by Yijing before his death in 713 CE as *Genbenshuo yiqie youbu pinaye* 根本說一切有部毘奈耶 or the "*Mūlasarvāstivāda Vinaya*" (T1442–1459).

A different recension of the *Mūlasarvāstivāda Vinaya* was fully translated into Tibetan in the late 8th c. CE.²⁶⁸ Furthermore, of the five vinayas translated into Chinese, a

Mahāvamsa's account is true, Clarke points out that the Theravādins' Pāli Vinaya is distinct in important ways, e.g. in its lack of allowance for the monastic station of *śikṣādattaka* or "one who has been given a training" after having incurred a *pārājika* defeat (Clarke, 2009b). Clarke then cites Steven Collins' "The Very idea of a Pāli Canon", in which Collins suggests that we "reject the equation 'the Pāli Canon = Early Buddhism'" and further cautions scholars against concluding that a lack of attestation (e.g. for Mahāyāna elements) in the Pāli Canon should not be construed as evidence for their absence in early historical Buddhisms, (Collins, 1990), pp. 89 and 102. Paul Harrison and Jan Nattier demonstrate, through reference to Gāndhārī, central Asian languages, and early Chinese translations that Buddhist texts with Mahāyāna elements were consistently written down and copied in the northwest part of the Indian subcontinent at an earlier date than previously assumed. As they explain, their work provides a further caution to assume that the Buddhism depicted in the Pāli Canon is equivalent to early Buddhism. See Harrison, Lenz, and Salomon (Harrison, 2018) on early Gāndhārī manuscripts dating to the time of the Chinese translator Lokakṣema c. 175 CE and (Harrison, 2020), (Harrison, 1993), etc.

268. For further studies in the existence of multiple recensions of the *MSV* implying multiple *MSV* transmission lineages, see (Clarke, 2016b). Christopher Emms examines this same question through the lens of the *Prātimokṣasūtra* in (Emms, 2012). In (Clarke, 2002), Clarke examines the question "What is a complete Vinaya?", with special attention to the *MSVs* translated into Tibetan and Chinese. There, Clarke examines the *Vinaya-uddāna-gāthās* (missing in Tibetan but present in Yijing's translation), as well as sections of the *Uttaragrantha*. As Clarke, Emms, and Heckman have recently shown (noted above), the *MSV* circulated in multiple recensions in multiple languages, including Sanskrit, Chinese, and Tibetan; secondary translations into Manchu, Mongolian, and Tangut; and fragmentary evidence of *MSV* material in Tocharian B, Sogdian, and Uighur (see (Clarke, 2016b), pp. 201–202, n. 2). Here, when I write

significant amount of Sanskrit is extant for only the *Mūlasarvāstivāda Vinaya*, which was partially translated into Chinese three centuries after the other vinayas.²⁶⁹

The Origin Stories

The Early Rite: Allowing Ordination

In the *Pravrajyāvastu (PrV)*, the *Chapter on Going Forth*,²⁷⁰ the Buddha allows for male aspirants to go forth and be ordained under an Early Rite but that rite does not make any provisions for the offices of preceptor or instructor.²⁷¹ Monks joined but had no mentor or director who could tutor them and show them the ways of a monk. Not surprisingly, with no one to instruct new admits in how to dress and comport themselves, Buddhist monks do not develop the bearing expected of the philosophico-religious ascetics of their day.²⁷² So the Buddha formulates a new rite, the "Present Day

of the "complete" *MSV*, I mean a recension that contains or internally accounts for all of the material referred to in it. As with other canons, the *MSV* was more or less closed at a certain point but the nature of the *MSV*, with its many narratives, sūtras, and recycled *pariyāya* passages, invites difference when transmitted even in writing. This makes it difficult to know whether any particular version—the Sanskrit from Gilgit, Yijing's Genbenshuo yiqie youbu pinaye 根本說一切有部毘奈耶, or the Tibetan *MSV*—represents a different recension or different version of the same recension. See also Bhikkhu Anālayo's "'Mūlasarvāstivādin and Sarvāstivādin': Oral Transmission Lineages of Āgama Texts" (Anālayo, 2020).

269. See (Clarke, 2013) for a concordance of the extant Sanskrit *MSV* manuscripts with both the Tibetan and Chinese translations and a bibliography of academic work on the Sanskrit *MSV*.

270. Translated into English in (Miller, 2023).

271. See also Yijing T1444, 1030b15–c3, where the Buddha allows monks to ordain others after an aspirant died en route. In 1444, Yijing relates the first part of the new ordination rite as stipulated by the Buddha, telling monks to first ask if the aspirant is impeded from ordination in any of the established ways before giving them the 5 *śikṣāpada* for one going forth, the 10 trainings for one entering the novitiate, and/or the 250 vows for one getting ordained a monk. Yijing then directs the reader elsewhere in his oeuvre for a more detailed explanation: 廣如餘說。

272. Marcel Detienne uses the term "philosophico-religious" in *The Masters of Truth in Archaic Greece* (Detienne, 1996), a study of how the notion of truth (aletheia) underwent successive revisions as different types of speech rose to preeminence—from the magico-

Rite", that requires not just a preceptor, but an officiant, an instructor confidante, and a quorum of ten monks who jointly ordain the candidate through a formal act of motion and thrice-repeated resolution.²⁷³ The "Present Day Rite" thus represents an evolution from the "Early" or "Former Rite"²⁷⁴ which made no provisions for the mentorship of new admits.²⁷⁵ Here is how the story is told in the *MSV PrV*:

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

religious speech of bards, seers, and kings, the "dialogue-speech" of the warrior class, the Sophists and Rhetoricians, and finally what he calls the "philosophico-religious" sects of ancient Greece. My use of "philosophico-religious" here is particularly informed by Kurke's discussion of *sophia* wisdom, the "high wisdom tradition" of the Seven Sages, and knowledge of religious practice; see esp. ch. 2 part II "Sophists and (as) Sages" (Kurke, 2011), pp. 102–115.

273. In Tibetan, the "present day rite" is *lta'i cho ga* while the ordination is rendered *gsol ba dang bzhi'i las kyis bsnyen par rdzogs pa*. As is well known, the quorum of ten (which includes preceptor, instructor confidante, officiant) is required in the "Middle Country" while in "Outlying Lands" a "lawful" (Tib. *chos dang ldan pa*) quorum may consist of five.

274. Tib. *sngon gi cho ga*. See (Miller, 2023) for the translation of this rite; D1.1, F.47.b-48a.

275. See (Nordrang, 2008), Vol. II p. 2169 for a full list of the ten types of ordination (Tib. *bsnyen par rdzogs pa nnam pa bcu*). In lists of the ten types of ordination, this is often referred to as *slob dpon med / mkhan po med par bsnyen par rdzogs pa*.

allow going forth and grant ordination.”²⁷⁶

The Pāli Vinaya²⁷⁷ and the *Mahāsāṅghika Vinaya* give accounts of the ordination rite's evolution similar to that we saw in the *MSV*:

After the monks heard the Bhagavān's teaching, they traveled to various countries and met faithful sons of good families who sought to go forth. And the monks too emulated the Tathāgata and called out, “Ehi, *bhikṣu!*” thus ordaining (i.e. saving) people and allowing them to go forth. But they carried themselves, looked to the left or right, wore their robes and carried their begging bowls in an inappropriate way, which made them objects of ridicule to the people, who said, “Those who were ordained by the Bhagavān’s “Ehi, *bhikṣu!*” all carry themselves, look to the left or right, wear their robes and carry their begging bowls in the appropriate Dharmic way. But those who were ordained by the monks, although they were also [ordained by] “Ehi, *bhikṣu!*” all carry themselves, look to the left or right, wear their robes and carry their begging bowls in an inappropriate non-

276. Transl. adapted from (Miller, 2023). D1.1, F.47.a-b F.47.a-b: *de'i tshe na legs par gsungs pa'i chos 'dul ba la 'di ltar rab tu 'byung ba dang bsnyen par rdzogs pa dge slong gi dngos por 'gyur te / bcom ldan 'das kyis dge slong tshur shog ces bya bas rab tu 'byin par mdzad cing bsnyen par rdzogs par mdzad pas 'ga'zhig gi gan du rab tu 'byung bar 'dod pa 'ongs pa na / bcom ldan 'das kyis dge slong tshur shog ces bya bas rab tu 'byin par mdzad cing / dge slong tshur shog ces bya bas bsnyen par rdzogs par mdzad par 'gyur ro snyam nas / des de khrid de bcom ldan 'das ga la ba der 'gro'o / / dge slong zhig gi gan du rab tu 'byung bar 'dod pa zhig 'ongs pa na / bcom ldan 'das kyis dge slong tshur shog ces bya bas rab tu 'byin par mdzad cing / dge slong tshur shog ces bya bas bsnyen par rdzogs par mdzad par 'gyur ro snyam nas / des da khrid de bcom ldan 'das ga la ba der song ba dang / des bcom ldan 'das kyi spyen sngar ma phyin pa kho nar bar ma dor rgyun chad cing shi bar gyur te / de nyid de'i legs par gsungs pa'i chos 'dul ba la rab tu 'byung ba dang / bsnyen par rdzogs pa dge slong gi dngos por 'gyur ba'i bar chad du gyur pa'i skabs de bcom ldan 'das la dge slong rnam kyis gsol pa dang / bcom ldan 'das kyis dgongs pa / kye ma nga'i nyan thos rnam thag ring po dang ches ring po nas 'ong ba rnam ngal bar 'gyur ro snyam nas bka' stsal pa / de lta bas na deng nas dge 'dun gyis rab tu dbyung ba dang / dge 'dun gyis bsnyen par rdzogs par bya bar gnang ngo.*

277. See Bhikkhu Brahmali's translation of the corresponding section from Mahākhanda, translated under the heading "Discussion of the proper conduct toward the preceptor". (Brahmali, 2021).

Dharmic way.²⁷⁸

And:

The Buddha told Śāriputra, “The five people who were ordained by the Tathāgata such as Ājñāta-Kauṇḍinya and so forth, properly received the full precepts through the “*ehi bhikṣu*” ordination, sharing one precept(or), one site, one dwelling, one food, one training, and one teaching.²⁷⁹

And:

Śāriputra! Those the monks can ordain are also called “*Ehi, bhikṣu*” [for] “they went forth and properly received the precepts” up to “share a teaching”. These are called “those who received precepts via “*ehi, bhikṣu*” from a saṅgha of ten. The Buddha told Śāriputra, “From now on, I decree the way to receive the full precepts is through a quorum²⁸⁰ gathering of ten saṅgha, with one motion and three acts and without any of the hindering qualities; this is what is called “properly receiving the full precepts.”²⁸¹

Returning to the *MSV*'s account, the lack of oversight—mentors, spiritual directors, ascetic advisors—led to problems:

Because those whose going forth was allowed and who were ordained under the Early Rite had no preceptor or instructor, they, who were not properly trained or robed, would go screaming, shouting, and without inhibition to the homes of brahmins and householders, where they would

278. T1425.22.0412c3–09: 爾時諸比丘聞世尊教已遊行諸國，見有信善男子求出家者，諸比丘亦數(讀 効)如來喚：「善來比丘。」度人出家。威儀進止，左右顧視，著衣持鉢，皆不如法，為世人所譏，作是言：「世尊所度善來比丘，威儀進止，左右顧視，著衣持鉢，皆悉如法。諸比丘所度，亦名善來，威儀進止，左右顧視，著衣持鉢，皆不如法。」

279. T1425.22.0412c20–c22: 佛告舍利弗：「如來所度阿若憍陳如等五人，善來出家善受具足，共一戒、一竟、一住、一食、一學、一說，

280. Ch. he 和; Eng. harmonious, i.e. quorum; see Skt. *sāmagrī*; Tib. *mthun pa*.

281. T1425.22.0413a2–a6: 舍利弗！諸比丘所可度人，亦名善來，出家善受具足，乃至共一說，是名善來受具足十眾受具足者。」佛告舍利弗：「從今日制受具足法，十眾和合、一白三羯磨無遮法，是名善受具足。」

beg for food and implore others to beg for food; grovel for soup and implore others to grovel for soup. Doing still more that transgressed the teachings, they were criticized, disparaged, and slandered by the tīrthikas and gr̥hapati.²⁸²

Without mentors to train them and teach them how to dress and how to conduct themselves; how to speak and ask for alms properly, the monks in this narrative provoked social censure from other religious groups and observant householders. The two groups named by the text are significant in that they represent the social authorities that the compilers of the *MSV* were concerned with impressing, or at least not provoking, as Gregory Schopen has shown with his work. They represent, in the language of Lave and Wenger, the main "communities of practice" in ancient Indian society with whom Buddhists were contesting in many ways: ideologically and philosophically through their *śāstras*; culturally through their individual takes on what it meant to live as a householder, and thus, what it meant to renounce that; but also socioeconomically in the maintenance of their social capital through the public demonstration and articulation of their unique religious and ascetic identities.

282. Transl. adapted from (Miller, 2023).D1.1 F.48.a-b: *de ltar rab tu byung zhing bsnyen par rdzogs pa dag mkhan po med pa dang / slob dpon med pas legs par ma sbyangs pa dang / legs par ma bgos pa dang / sgra mthon po dang / sgra chen po dang / rgod bag gi spyod lam gyis bram ze dang khyim bdag gi khyim dag tu 'dong zhing de dag der zas slong bar byed / zas slong du 'jug par byed / sran tshod slong bar byed / sran tshod slong du 'jug par byed cing bstan pa dang 'gal ba gzhan dag kyang byed nas / gzhan mu stegs can dag shes ldan dag shAkyā'i bu'i dge sbyong 'di dag ni mkhan po med pa dang / slob dpon med pas legs par ma sbyangs pa dang / legs par ma bgos pa dang / sgra mthon po dang / sgra chen po dang / rgod bag gi spyod lam gyis bram ze dang khyim bdag gi khyim dag tu 'dong zhing de dag der zas slong bar byed / zas slong du 'jug par byed / sran tshod slong bar byed / sran tshod slong du 'jug par byed de / dge sbyong mgo reg 'di dag la su zhig bsod snyoms sbyin pa dang / bya bar sems zhes smod par byed / phyar ka gtong bar byed / kha zer bar byed do / / dge slong nad pa zhig kyang nad g.yog dang bral bas shi bar gyur pa'i skabs de bcom ldan 'das la dge slong rnams kyis gsol pa dang / bcom ldan 'das kyis dgongs pa / ngas nyan thos rnams gcig gis gcig bsdu ba'i phyir dang / nad pa rnams la rim gro bya ba'i phyir mkhan po dang slob dpon dag gnang bar bya'o snyam nas bka' stsal pa / de lta bas na mkhan po dang slob dpon dag gis rab tu dbyung bar bya ba dang / bsnyen par rdzogs par bya bar gnang ngo.*

They are not called *śramaṇa* and *brahmaṇa* as one might expect²⁸³ but rather *tīrthika* and *grhapati*.²⁸⁴ The main *tīrthika* traditions contemporaneous with the historical Buddha are, in characteristic *MSV* fashion, treated in narrative form. Two precociously talented young brahmin, Upaṭiṣya and Kolita,²⁸⁵ leave home in search of an "ambrosial *amṛta*-like Dharma", i.e. one that yields release from death. These two, who would later gain fame as the Buddha's most famous disciples Śāriputra and Maudgalyāyana, visit in succession the most famous teachers of their era:

Meanwhile there were six *tīrthika* teachers living in Rājagṛha who entertained the conceit of omniscience though they were not omniscient:

Pūraṇa Kāśyapa; Gośālīputra, the *parivrājaka* wanderer; Sañjayin, son of Vairatṭī; Ajita of the hair shawl; Kakuda, a descendant of Kātyāyana; and Jñātiputra, the Nirgrantha.²⁸⁶

Scholars have identified the historical referents for these six, who led large communities of non-Vedic orders around the time of the historical Buddha: Jñātiputra is better known as Mahāvīra, leader of the Nirgrantha Jain order and the last Jain Tīrthankara; Gośālīputra was a prominent Ājīvika leader;²⁸⁷ Ajita may have been an important Cārvā-

283. The second-century BCE grammarian Patañjali famously used the compound *śramaṇabrāhmaṇa* to illustrate the use of oppositional compounds in Sanskrit. On this pairing of ascetic and brahmin, see now (McGovern, 2019). A fuller bibliography is given in the introduction.

284. Schopen believes Edgerton was almost certainly right in saying *tīrthika* was originally a neutral term used to refer to an adherent or founder of any religion ((Schopen, 2000), n. 1.18). It is noteworthy that the *Pravrajyāvastu* describes the thorough training in the Vedas and its auxiliary disciplines that both Upaṭiṣya and Kolita receive before finding the life of a householder dissatisfactory and setting off on their spiritual quest. This suggests that, in the *MSV* at least, *tīrthika* designates non-brahmanical and non-Buddhist religious traditions.

285. Their names are rendered in Tibetan as nye rgyal and pang nas skyes, respectively.

286. Transl. adapted from (Miller, 2023). D1.1, F.23.b: *de'i tshes na rdzogs byed la sogs pa ston pa drug po thams cad mkhyen pa ma yin par thams cad mkhyen par mngon pa'i nga rgyal can 'di lta ste / 'drob skyong gi bu rdzogs byed dang / gnag lhas kyi bu kun du rgyu dang / smra 'dod kyi bu mo'i bu yang dag rgyal ba can dang / mi pham skra'i la ba can dang / ka t+ya'i bu nog can dang / gnyen gyi bu gcer bu dag rgyal po'i khab na nye bar rten cing gnas so.*

287. According to Jain scriptures, Gośālīputra was a pupil of the Mahāvīra who later broke with him to become a prominent Ājīvika teacher; see (Basham, 1981) and Bronkhorst

ka teacher; and Pūraṇa has been called the foremost of five hundred Ājīvikas.²⁸⁸

In their encounter with each of these teachers, the young brahmins Upaṭiṣya and Kolita ask the tīrthika teachers what their Dharma is, only to reject each teacher in turn, concluding them to be "inferior teachers, teaching wrong-headed ideas".²⁸⁹ Later in this chapter on ordination and joining the Buddhist order of renunciants, the Buddha gives an exemption²⁹⁰ to the matted-hair fire-worshippers known as Jaṭila²⁹¹ who, alone among converts from other religions,²⁹² are not required to serve a four-month probationary period before being allowed to join the Buddhist order. These small details suggest that, for the compilers of the *MSV*, *tīrthika* referred to non-Buddhist philosophico-religious orders; in a word, the competition.

As Stephanie Jamison has shown,²⁹³ the Aśokan, Buddhist, and Jain uses of *grhap-*

((Bronkhorst, 2000) and (Bronkhorst), pp.155–157.

288. Note though that the philosophy attributed to him does not resemble Gośālīputra's fatalism or the tenets of the Digambara Jains, whom Buddhists sometimes referred to as Ājīvikas.

289. D1.1 F.24.b: *blo ngan log par ston byed pa / / dman pa ston par grags pa*. Claus Vogel has published a translation into German and a study of these six teachers drawing on Chinese, Sanskrit, and Pāli in addition to the Tibetan ((Vogel, 1989)). Graeme MacQueen has published a translation and study of seven surviving editions of the *Śrāmaṇyaphala Sūtra*, four in Chinese and one each in Pāli, Sanskrit, and Tibetan (MacQueen, 1988)

290. Eng. exemption, Skt. *parihāra*; Tib. *yongs su spang ba*.

291. The Jaṭila (Tib. me ba / pa ral ba can) were early converts of the Buddha. Many are said to have converted en masse after the Buddha delivered the "Fire Sermon" (Pāli *Ādittapariyāya Sutta*) to the Jaṭila teacher Kāśyapa and his followers at Uruvilvā. The reason given for this exemption is their profession of cause and effect, see D1.1 F.102.a-b: *dge slong dag me pa ral pa can dag rab tu dbyung bar bya zhing | bsnyen par rdzogs par bya'o || de ci'i phyir zhe na | dge slong dag me pa ral pa can dag ni las smra ba dang | me pa ral pa can dag ni bya ba smra ba dang | rgyu smra ba dang | brtson 'grus smra ba yin pa'i phyir ro || dge slong dag de lta bas na | 'di lta bslab par bya ste | las smra bar 'gyur ba dang | bya ba smra ba dang | rgyu smra ba dang | brtson 'grus smra bar 'gyur bar bya ste | dge slong dag khyed kyis de lta bslab par bya'o*.

292. This exemption is also given to the Buddha's "Śākya kin", though their religious views are not described in any way in the *Pravrajyāvastu*. See D1.1. F.72.a.

293. Jamison's work on *grhastha* represents an important revision to (Olivelle, 2010); See now (Olivelle, 2018a) the collection edited Patrick Olivelle, esp. (Brick, 2019), (Olivelle, 2019), (Freiberger, 2019), (Olivelle, 2019)

ati or "houselord"²⁹⁴ precede the Dharmaśāstric *grhastha* or "householder"²⁹⁵ in the classic ancient Indian dichotomy between renunciants (*pravrajita*) and householders.²⁹⁶

As Jamison observes, in the Dharmaśāstric literature, the householder was:

a man with a religious life equivalent to that of a wandering ascetic, but a religious life pursued and fulfilled within the context of a sedentary family existence.²⁹⁷

Thus, for the compilers of the *MSV*, the *tīrthikas* and *grhapatis* represent the philosophico-religious communities of practice with whom early Buddhist monastic communities were in contention. Each teacher professed, for the benefit of their community of practice, not just a philosophical view or *darśana* but a code of conduct or a course of (non-)action that, they maintain, follows as a natural consequence of that view. Theirs, one can say, are practical philosophies;²⁹⁸ whether advocating a fatalist attitude towards action; a materialism with Epicurean implications, or more interventionary programs of *askēsis* exercises. The *MSV* thus situates the articulation of the Buddhist discipline within the larger scope of ancient Indian philosophico-religious traditions, which shared a common understanding of philosophy as a way of life, whether that way led to a fatalist acceptance of self-extinction or a more constructive program of self-per-

294. The Skt. *grhastha* appears in Middle Indic Prakrit forms like *gahastha*, *gahatta*; see (Jamison, 2018) and (Olivelle, 2018d), pp. 16–17. On the epithet *grhapati* in Buddhist usage, see (Nattier, 2003b), esp. pp. 22-25

295. The work of Olivelle demonstrates that the *grhastha* was the "lynchpin" (in Jamison's words (Jamison, 2018), pp. 125–126) of the Dharmaśāstric literature and the *āśrama* system. On the latter see Olivelle's classic study (Olivelle, 1993). To simplify immensely, the works on *dharma* prescribe four *āśrama* stages of life; living first as a brahmacārin student until one's *snātaka* or "Vedic graduation", on which see (Lubin, 2017b) and (Lubin, 2017a). One is then to establish a household through marriage and children, followed by a period of retirement to the woods as a hermit until finally one lives as a *pravrajita* renunciant.

296. Within this ancient Indian conceptual framework, the life of a householder was considered to be burdened with domestic entanglements whereas the *pravrajita* renunciant enjoyed a life of freedom from such complicated and weighty webs of responsibility. (Jamison, 2018), pp. 125–126).

297. (Jamison, 2018), p. 126.

298. See (Miller, 2023) for the translation of each of their "elevator pitches" to Śāriputra and Maudgalyāyana.

fection. And so, in the *MSV*, the Buddha allows for the offices of preceptor and apprenticeship instructor to ensure that new admits to the Buddhist renunciant order could be properly trained so that they might learn to dress properly and conduct themselves properly so as not to provoke the censure of competing philosophico-religious groups, whose criticisms would endanger the Buddhist saṅgha's cultural capital.

The other extant vinayas relate similar narratives but with interesting variations. The Sarvāstivādins' *Ten-Recitation Vinaya*, for example, begins like the Tibetan *MSVs*:

The Bhagavān Buddha was staying outside Rājagṛha. At that time, he had not yet allowed monks to act as master or instructor and there was still no the four-fold act and motion for receiving the full precepts.²⁹⁹ The monks then, because they never had masters or instructors from the start, made kaṣāya robes that did not accord with the rules, wore robes that did not accord with the rules, and their physical conduct did not accord with the rules. The *bhikṣus* traveled from village to village, from city to city, from country to country. While on their travels, at mealtime begging almsfood, begging rice, begging soup, and at times begging fruits and sweetmeats. When a person [monk] would beg for food, he would ask for rice, soup, and edibles. He would take what was leftover of another person's food, the leftover rice in his bowl, the leftover soup, the leftover edibles, and the leftover gruel. Noisily and in loud voices, they were like brahmins when they ate.³⁰⁰

299. Formal acts of saṅgha (Skt. *saṅghakarman*; Tib. *dge 'dun gyi las*) are enacted in one of three ways, by (1) an act by motion and resolution (Skt. *jñāptidvītyakarman*; Tib. *gsol ba dang gnyis kyi las*); (2) an act by motion and triple resolution (Skt. *jñāpticaturthakarman*; Tib. *gsol ba dang bzhi'i las*); or (3) an act by motion alone (Skt. **muktikājñāptikarman*; Tib. *gsol ba 'ba' zhi gi las*).

300. T1435 148a6–a14: 佛婆伽婆王舍城外住，爾時未聽比丘作和尚阿闍梨，未有白四羯磨受具足戒。時諸比丘以初未有和尚阿闍梨故，作袈裟衣不如法、著衣亦不如法，及身威儀皆不如法。又諸比丘從聚落至聚落、從城至城、從國至國、遊行時、行乞食時、乞飯、乞羹、乞佉陀尼、人請食時，索飯、索羹、索佉陀尼，取他殘食、鉢殘飯、殘羹、殘佉陀尼、殘漿；高聲大聲食，譬如婆羅門食。

The last phrase here, negatively comparing Buddhist monks to brahmins in their "table manners", is curious in light of the Tibetan *MSV*'s account, which invokes the specter of censure from *tīrthika* and *grhapati* as the reason for allowing preceptors and instructors. The Sarvāstivādin *Ten-Recitation Vinaya*, on the other hand, seems to equate brahmanical behavior with bad behavior, suggesting that for Buddhist monks to behave like brahmins is a bad thing. This slippage in semantic meaning and semiotic signs may reflect the different communities of practice and regions of the Indian sub-continent in which the canonical vinayas were shaped. But it may also reflect a desire, on the part of the Sarvāstivādin compilers, to ensure that Buddhist monastics could be clearly distinguished from their philosophico-religious competition. The text invites many readings.

The other extant vinayas in Chinese translation tell similar tales, of uncouth and loud monks, disheveled and loud, unchecked by preceptors or instructors. But exact descriptions of bad behavior vary from vinaya to vinaya:

- The Dharmaguptaka *Four-Part Vinaya* complains that monks "did not restrain their conduct, wore robes that were disheveled, begged food improperly, shouted loudly and noisily like a group of brahmin at a ceremony".³⁰¹
- The *Mahāsāṅghika Vinaya* complains that monks "carried themselves, looked to the left or right, wore their robes and carried their begging bowls in an inappropriate way, which made them objects of ridicule to the people".³⁰²
- The Mahīśāsaka *Five-Part Vinaya* complains that monks "wore their upper and lower robes inappropriately, up to speaking in an unruly fashion during meals".³⁰³
- The Mūlasarvāstivādin *Vinaya* in Chinese translation says the monks acted, "without anxiety or fear, did not ask [permission] for the things they did".³⁰⁴

301. T1428: 不按威儀，著衣不齊整、乞食不如法...高聲大喚，如婆羅門聚會法。`

302. T1425: 威儀進止，左右顧視，著衣持鉢，皆不如法，為世人所譏

303. The phrase 乃 "up to" directs the reader to fill in a formulaic passage or "stencil" from earlier in the text. T1421: 披著上下衣不如法，乃至食時亂語，皆如上說。

304. T1444: 無怕懼心，所作之事皆無所問。

The censure of other philosophico-religious groups distresses the monks, who report it to the Buddha. The Buddha promptly identifies that problem and allows the offices of preceptor and instructor. The upshot of these narratives is clear: without instruction, new monks and nuns will never exhibit the appropriate Buddhist norms of conduct and so nothing about their manner will distinguish them as Buddhist monks from their philosophico-religious competition. As mentioned above, the monastic community needed to maintain its cultural capital. Thus, even the *vinayas* present the *niśraya* as intended to serve a function of social control, maintaining community standards to preserve social capital.

The various *antarāyika* or "impediments" to ordination presented in the *PrV* are of immediate relevance to the topic of the saṅgha's social capital but, when trying to translate them into sensible English, I have found a number of jarring category differences; for example, in identifying which medical conditions impede a person's ordination. As mentioned in the introduction, when I encounter such differences as a translator, I have learned to consider whether my frustrations signal a significant cultural difference that I have not yet grasped, a difference in episteme, perhaps. So I have not treated them here. Below I discuss the *personal* screening process that monastic master and apprentice are to carry out before entering into the *niśraya* pact, as well as the criteria the *MSV* stipulates for both mentor and mentee.

A Renunciant's Surrogate for the Family

The Sarvāstivādin *Ten-Recitation Vinaya* names the unnamed monk from the *MSV* account, whose death en route to be ordained by the Buddha provides an important, additional pretext for the Buddha's decision to allow preceptors and instructors:

There was a monk named *Mahāroṣaṇa, tormented by pain and suffering, who had no companions, no one to look after him. When non-Buddhist trainees and followers of other paths saw such things, they criticized and

rebuked them.³⁰⁵

The Sarvāstivādin account continues:

From now on, I allow masters an apprentice, who should look after him when he is sick, to rescue him if he is about to die. If he falls ill, he should give food and drink appropriate to the illness, medicines appropriate to the illness, and service appropriate to the illness. If the disciple has no money (for the medicine), the master should provide it. If the master does not have any, it should be sought from others. If he's of little renown³⁰⁶ and seeks but cannot get any [food], he should give the best of any food he gets from begging [to the sick master]. If the master is ill, so are the disciples.³⁰⁷

The duties-of-care implied here are similar to those of a parent-child relationship. The mutual duty-of-care between *niśraya* master and apprentice goes far beyond that of a modern classroom teacher and student, alerting us to the fact that this is a different, more comprehensive type of mentor-mentee relationship than pertains in the modern classroom. It reflects the socio-economic reality that one who has renounced their family life will still sometimes require nursing and care.

Here, we should pause and recall the evidence gathered by Clarke in his *Family Matters in Indian Buddhist Monasticisms*.³⁰⁸ There, Clarke demonstrates that even after leaving the household, family continued to matter in a number of ways to ancient and medieval Indian monastics. Providing a model for the present study, Clarke marshals passages from all of the extant vinayas. Taking all of the extant vinayas into account exposes both tremendous diversity and continuities. Using Clarke's method, one can

305. T1435 148a14–148a21: 有一比丘摩訶盧患苦痛，無有等侶無人看視。外學異道見如是事譏嫌呵責。

306. Ch. 少知。

307. T1435 148b17–148b21: 從今聽和尚共行弟子，若病應看、欲死應救，若病應與隨病飲食、隨病藥、隨病供給。若弟子無財，和尚應給。若和尚無，從他索與。若少知識索不能得，乞食得好食應與。若和尚病，弟子亦爾。」

308. (Clarke, 2013).

read critically in a manner similar to that described by Nattier, e.g. looking for evidence of authorial embarrassment, the irrelevance of content, (unnecessary) counter-arguments, and corroborating evidence from other sources.³⁰⁹ Tracing these fissures, a more detailed picture emerges of Indian Buddhist monastic practice than is afforded by recourse to but a single vinaya. Thus, Clarke's method helps us to draw conclusions about Indian Buddhist monasticisms writ large while also using differences to map out the peculiarities and unique features of each vinaya and the communities of practice that transmitted it.

Clarke's evidence unquestionably shows that, in lived ancient and medieval Indian monastic Buddhism, renunciation of family ties was sometimes purely rhetorical. And yet, the *niśraya* apprenticeship described in all of the extant vinayas is framed as a surrogate or replacement for the parent-child relationship. As I discuss in the introduction and chapter 3, this reflects a sociocultural norm of apprenticeship and is characteristic of guilds around the world. Historical, anthropological, and sociological studies demonstrate that apprenticeships, most relevantly the *gurukula*, typically entail the apprentice's joining the master's household.

There is an essential reciprocity built into the *niśraya-niśrita* relationship that provides one of many features that warrant my treating it as a master-apprentice relationship. In the *MSV* materials, this reciprocity is encapsulated in the notion of "service for instruction" discussed in the introduction. Service is the *quo* to the *quid* in the service-for-instruction pedagogical modality that underpins the *niśraya* apprenticeship and, indeed, apprenticeships across the ancient and even early modern world. The English word "service" can be used to render several Sanskrit terms that convey different degrees of deference that are often difficult to discern. See, for instance, the Sanskrit nouns *sevāna*, *gaurava*, and *upasthāpana* or the Tibetan *bsten pa*, *bsnyen bkur*, and *rim gro*. Rather than characterize the *niśrita* disciple as an "attendant", I prefer to de-

309. See above for Nattier's method. Nattier articulates and employs this method especially clearly, which has now become a central approach in Buddhist Studies. Clarke's method (and by extension my own) is also indebted to Gregory Schopen, as discussed above.

scribe them as wards and apprentices. It is not that "attendant" is wrong; but it does not convey the reciprocity that, I argue, is central to the master-disciple relationship in the canonical vinayas.³¹⁰ Thus, my choice to speak of "wards and apprentices" is a matter of emphasis. Describing the disciple as an "apprentice" foregrounds the importance of a training geared towards mastery and self-sufficiency, while characterizing them as an attendant overlooks both the instruction given in return for attendance and the role service plays in acquiring knowledge and practical mastery of saṅgha culture.

The vinaya narratives suggest that personal training and instruction were necessary to maintaining the integrity of the saṅgha. The main responsibility for this instruction naturally fell to the preceptor, for they are the one who grant admission to the community of Buddhist renunciants. The teacher's obligation to provide instruction is made explicit in the script for requesting *niśraya* given in a Mahīśāsaka karmavācānā text, which reads:

"I, so-and-so, now seek the Venerable's support. May the Venerable act as support for me. I will live in reliance upon the Venerable, the Venerable will instruct me, and I will accept the Venerable's instruction."³¹¹

Reading on in the vinayas, we find that new monks and nuns are taught recitation and meditation along with less discursive, more practical instruction on how to carry oneself. But the support offered new monks and nuns is not limited to this, for new monks and nuns have other needs, too, which include material and even social-emotional support. This is provided by the *niśraya*, who is compared in the Dharmaguptaka, Mahīśāsaka, and Mūlasarvāstivādin vinayas to a father or mother. The *niśraya* master is, in other words, a surrogate parent, a foster father or mother. The MSV's nuns' ordination rite reads:

310. See below for further discussion of the terms for monastic disciples. Yijing refers to the *dizi* 弟子 in 1444 but the *shizhe* 侍者 in T1451, 1452, 1453, 1455, 1458, 1459. The *Sarvāstivādamātrkā* (T.1441) also gives *jinzhu dizi* 近住弟子.

311. T1424, 218a26–218a28: 我某甲，今求尊依止。願尊為我作依止。我依止尊住，尊當教誡我，我當受尊教誡。

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

And:

Henceforth, (state her name) must receive *āgama*. You must recite and rehearse them.³¹²

I discuss the term *āgama* later. For now, suffice it to cite Bhikkhu Anālayo who writes that *āgama* in the singular, as we have here, "serves as one of several terms to express that a learned monk was familiar with the orally transmitted discourses by the Buddha and his disciples."³¹³

In the introduction and in chapter 3, I examine apprenticeship from a socioeconomic perspective, i.e. as an instrument of social control. But in this study I also consider monastic apprenticeship as a pedagogical modality that facilitates the socialization of new monastics, which is exhibited in (1) a knowledge of Vinaya and (2) a monastic habitus, i.e. *śīla*. Knowledge of Vinaya is gained through the training in recitation but the acquisition of *śīla* is a form of social-emotional learning and, I argue, a product of situated learning, an embodied, embedded, and enactive learning that requires proximity and presence, observation and imitation. A monastic habitus, or *śīla*, is expressed in a monastic's practical mastery of saṅgha culture. A monastic with a monastic habitus embodies monastic standards of comportment and is deemed fit to train the next

312. D6, vol. 11, F.120.a: *deng phan chad ming 'di zhes bya ba'i mkhan mo la mar 'du shes gzhag par bya'o / / mkhan mos kyang de la bu mor 'du shes gzhag par bya'o / / deng phan chad khyod kyis mkhan mo la nam 'tsho'i bar du bsnyen bkur byos shig / mkhan mos kyang khyod la nam 'tsho'i bar du bsnyen bkur byos shig / deng phan chad ming 'di zhes bya ba khyod kyis 'jigs pa'i dbang du byas shing bla ma dang tshangs pa mtshungs par spyod pa dang / gnas brtan ma dang / bar ma dang / gsar bu rnam la ri mo byos shig / ming 'di zhes bya ba khyod deng phan chad lung nos shig / lhogs shig / kha ton gyis shig.*

313. Anālayo continues, "A usage of the term *āgama* comparable to these instances in Pāli texts and Madhyama-*āgama* discourses can be seen in Asoka's Rock Edict XII, which combines a reference to being learned, bahusrutā, with kallānāgamā (Girnār version). Similarly the Jain Vavahāra refers to a learned monk as *babbhāgamam*," (Anālayo, 2016), p. 11–12.

generation. Thus, in this study, I invest great significance in the quality of "possessing *śīla*" as one of two basic criteria a monastic must have before they are allowed to live independently or train others. Unlike knowledge of the Vinaya, which is the product of the official monastic curriculum of meditation and recitation, *śīla* is a more amorphous quality, with several competing descriptions. In the *Vinayavibhaṅga* literature, "possessing *śīla*" is understood straightforwardly to mean a monastic has not incurred any of the four *pārājika* defeats. In the *Vinayavastu* literature, however, and in Guṇaprabha in particular, *śīla* has echoes of a more fundamental, pan-Indian sense of *śīla*, meaning "habit" or "disposition". Here, "possessing *śīla*" is not simply an absence of transgression but the presence of a certain character or disposition that more or less embodies saṅgha norms of comportment. In my argument, a monastic habitus or *śīla* is acquired through observation and emulation rather than through explicit instruction. In this study, I consider the *nīśraya* relationship to be the main social arrangement structuring the Buddhist saṅgha. I suggest that the *nīśraya*, as a custodial arrangement, is highly adaptable, scaffoldable, and well suited to expansion in allowing a preceptor to share responsibility for disciples with other monastic instructors. The process of cultural transmission is facilitated by the *nīśraya*'s requirement of service and co- or close habitation since so much of culture overlaps with the realm of social practice, i.e. *ācāra*, *abhisamācāra*, *āsamudācārikadharmā*, *pratipad*. Apprentices are situated or immersed in the monastic environment, gradually gaining mastery over the social code and social practices that manifests in behavioral conformity and skill in action. The *nīśraya* resembles other apprenticeships in medicine, music, and other trades in the basic service and instruction arrangement, a growing role to match a growing mastery, an eventual end to the apprenticeship, and the apprentice's succession to master. I borrow from Lave and Wenger the ideas and language of "Situated Learning" to describe the *nīśraya* apprenticeship's learning. This is a critical part of my larger argument, in that the "Situated Learning" environment affords certain factors in addition to the master—a cohort of fellow disciples, duties oriented towards gaining practical mastery, etc.—that are critical to the shaping of monastic subjectivity.

Returning to the primary materials, the Sarvāstivādin and Dharmaguptaka Vinayas invoke the trope of brahmins' eating as a semiotic sign that signals undesirable behavior, though why such behavior is unwanted may be subject to debate. The *MSV* seems to suggest that ancient Indian society would have judged harshly ascetics who turned their back on their co-religionists. The death of a monk, who died with no one to nurse or care for him, would apparently have been a source of shame to the compilers of the *MSV*. So shameful, these narratives tell us, that the Buddha had to allow monks apprentice disciples to nurse them. We see evidence of this clearly in all of our vinayas, such as the Dharmaguptakas' *Four-Part Vinaya*, which reads:

At the time, there was a sick monk who died with no disciples or anyone to look after him. The monks told the Bhagavān about this situation. The Bhagavān said, “From now on, I allow there to be masters; the master should look after his disciples as he would regard a son. The disciple should look after the master as he would regard a father. They should respect one and look after one another. In this way the true Dharma will continue to abide for a long time and it will spread far and wide. [The disciple] should request the master like this: when making the request, [the disciple] should [request] instruction by baring his right shoulder, remove his leather sandals, kneel with his right knee on the ground, and, with palms pressed together, say, “I, so-and-so, ask the great virtuous one to be [my] master. I wish that the great virtuous one would for my sake act as master. I will rely on the great virtuous one from whom I receive the full precepts.” This is repeated verbatim a second and third time.³¹⁴

The *Mahāsāṅghika Vinaya* takes the theme of a monk's death in a different direc-

314. T.1428 799c2-799c10: 時有一病比丘，無弟子無瞻視者命終，諸比丘以此因緣往白世尊。世尊言：「自今已去聽有和尚，和尚看弟子，當如兒意看。弟子看和尚，當如父意。展轉相敬，重相瞻視，如是正法便得久住，長益廣大。當如是請和尚。請時當教偏露右肩、脫革屣、右膝著地、合掌，作如是語：『我某甲請大德為和尚，願大德為我作和尚，我依大德受具足戒。』第二、第三亦如是說。

tion, using it as the narrative pretext that allows monastic apprentices to seek another master if theirs dies, a topic I address below:

Furthermore, the Buddha was staying in Śrāvastī, as explained in detail as above. At that time, there was a monk whose life came to an end. He had two wards, who felt sad and grieved as they sat together under a tree, like merchants who've just lost their money. The Buddha said, "From now on, I allow [monks] to ask to rely on and honor [so-and-so] as master."

The way to request *niśraya*: "[The monk] should bare his right shoulder, squat and touch the master's feet, and say, "Venerable! Please listen! I so-and-so seek *niśraya* (to rely on) from the venerable. May the venerable act as *niśraya* for me. I will live in reliance on the venerable as *niśraya*."³¹⁵

The Mahīśāsaka's *Five-Part Vinaya*:

At that time, the Buddha had not allowed monks to have instructors and because the monks' master (i.e. preceptor) had died. Since they had no master, no instructor, they wore upper and lower robes in a non-dharmic way.³¹⁶

The Pedagogical Principle

According to the extant vinayas, the Buddha permitted preceptors and instructors but did not stipulate any criterion for who might fulfill such offices. The Mahīśāsaka Vinaya describes the consequences in vivid terms, offering a normative view of whom the Mahīśāsaka Vinaya deems fit to train and mentor new Buddhist monastics:

After the Buddha allowed *niśraya* instructors, immediately [monks] relied on nuns, nun postulants, male and female novices, [monks with] crazed and disturbed minds, people [i.e. monks] with enfeebled minds, who had

315. T1425 457c24–458a2: 復次佛住舍衛城，廣說如上。爾時有比丘命終，有二共住弟子，感思憂惱共坐樹下，如商人失財。。。佛言：「從今日後聽請依止敬如和上。」請依止法者，應偏袒右肩胡跪接足，作如是言：「尊憶念！我某甲從尊乞求依止，尊為我作依止，我依止尊住。」

316. t.1421 112c29: 爾時佛未聽諸比丘有阿闍梨，諸比丘和尚喪，以無和尚、阿闍梨故，披著上下衣不如法。

been suspended, who had been expelled, who had been exiled;³¹⁷ people [i.e. monks] on penance, on probation,³¹⁸ who had restarted the penance that day, who are to be reinstated, who were penitents, who speak to themselves, who speak with everyone else.³¹⁹

The Mahiśāsaka Vinaya goes on to say:

The Buddha reprimanded them in various ways, saying, “What you've done is non-Dharmic.” How does someone who hasn't weaned themselves suckle others?³²⁰

The other extant vinayas in Chinese translation invoke the same simple pedagogical principle, you cannot train others if you yourself have not been trained, and use analogies to illustrate the point. The Dharmaguptakas' Vinaya names the offending monk as Upasena and states:

What do you think, Upaseṇa? You haven't weaned yourself from breast-feeding so why do you give instructions to others when you should be receiving instruction from another?³²¹

317. (1) Eng. *suspended*; Skt. *utkṣepaṇīya*; Tib. *gnas nas dbyung ba*. (2) Eng. *expelled*; Skt. *pravāsaṇīya*; Tib. *bskrad pa*. (3) Eng. *exiled*; Skt. *nānāsaṃvāsika*; Tib. *Tha dad du gnas pa*. There is some confusion about how these three terms are to be disambiguated. It would appear that once an act of "exile" (Skt. *pravāsaṇīya*; Tib. *bskrad pa*) has been enacted, the exiled person is referred to as *asaṃvāsika* (Tib. *gnas par mi bgyid pa* and *gnas par mi bya ba*). Those who have been "expelled" are consistently described as those whose ordination vows have "lapsed" (Tib. *nyams*); that is, they have incurred a *pārājikā* defeat. Those who have been "exiled" are either temporarily exiled while serving a suspension or live apart from the rest of the monastic community. Kalyāṇamitra says that "exiles" live separately from other monastics because, like householders, they have taken a pledge to live separately. This explanation makes the choice sound voluntary though I am not certain. Those who have been expelled, by contrast, have lapsed in their Tib. *cho ga* (Skt. *ācāra*) or their *saṃvara* vows and the saṅgha does not accept their professions of purity and consent for saṅgha acts.

318. The monastic penance and probation are discussed below in chapter 3.

319. T1421, 113a14–114a21 佛既聽有依止阿闍梨，便依止比丘尼、式叉摩那、沙彌、沙彌尼、狂心亂心、病壞心人、被舉人、滅擯人、異處住人、別住人、行摩那埵人、行本日人、應出罪人、自言人、多人語人、諸羯磨人。

320. T1421: 佛種種訶責：「汝所作非法！云何自未離乳，而便乳人？」

321. T1428: 云何婆先！汝自身未斷乳，應受人教授，云何教授人？」

The *Mahāsāṅghika Vinaya*, by contrast, employs analogies that suggest the compilers saw the *nīśraya* apprenticeship as an occasion for training and discipline, an arrangement by which new admits could gain mastery over themselves so that they might function as autonomous upholders and transmitters of saṅgha culture:

The Buddha said to the monk, “That is like a drowning person trying to help a drowning person. You have only passed one year and yet you have already collected a disciple with no years.” The Buddha told the monks, “It is impossible for one who can’t master themselves to master others. It is impossible for one who can’t tame themselves to tame others. It is impossible for one who can’t save themselves to save others. It is impossible for one who has not yet freed themselves to free others.”³²²

Yijing’s translation of the *MSV* asserts much the same and adds another analogy to the mix:

It is not possible that one who has not yet disciplined himself [can] discipline others. Thus foolish and immature ones should also not allow goings forth. It is also not possible that the one who has not himself realized, been liberated, or meditated up to nirvāṇa [can] explain [those] to others. One who has fallen into the mud still cannot [himself] escape [from it], to say nothing of wanting to allow others to go forth. This is not proper.³²³

The Tibetan *MSV* is almost identical to the Chinese *MSV* here:

It is impossible for those who have not disciplined themselves to discipline others. It is impossible for those who have not brought calm to themselves to bring calm to others, for those who have not themselves been freed to free others, for those who have not themselves reached peace to

322. T1425, 457b25–458a17 佛語比丘：「喻如溺人而復救溺，汝始一歲已畜無歲弟子。」佛告諸比丘：「不能自降伏欲降伏他人，無有是處。不能自調而欲調御他人，無有是處。不能自度而欲度人者，無有是處。自未解脫欲解脫餘人者，無有是處。」

323. 自未調伏，調伏於他，無有是處。如是愚小亦不應度，自未證悟解脫寂定及以涅槃，為他說者，亦無是處。自墮淤泥，猶未得出，擬欲度他，此亦非理。」

bring others to peace, or for those who have not themselves emerged from the muck to free others from the muck.”³²⁴

The *Niśraya* Criteria *Nidānas*: Origin Stories

According to the *MSV*, the basic criterion for acting as a *niśraya* is having ten years of experience as a monastic. Secondly, that monastic of ten years must possess one of 21 sets of 5 qualities. Together, these constitute the "*niśraya* criteria". Monastics who fulfill these criteria are able to fully participate in all of their community's activities³²⁵ The *MSV* explains the origin of the basic criterion of ten years and the secondary qualifications included in the pentads discussed in chapter 4. Again, the extant vinayas relate much the same story. Each provides a similar narrative to justify adopting criteria for prospective *niśraya*; they all exhibit a keen interest in specifying what constitutes monastic mastery and what qualities make a monastic fit to train another. The *Mahāsāṅghika Vinaya* is particularly interesting for its evocation of animal domestication, reminiscent of the *Prātimokṣasūtra*'s analogy of the bridle and bit:

When Nanda and Upananda were a full ten years old, they ordained people, allowing them to go forth and ordaining them but they did not instruct them, like undomesticated cattle or goats, who are marked but allowed to wander off, without anyone controlling them. But those who are not tamed do not have purity, do not have proper comportment, do not know how to serve the master and instructor, do not know how to serve the elder monks, do not know the rules for entering a village, do not know how the rules for the forest, do not know the rule for entering an assembly, do not know the rules for wearing robes or carrying a begging bowl.³²⁶

324. D1.1 F.66.a-b.

325. I specify "their communities" since the saṅgha are demarcated by gender for many important rites.

326. T1425: 457c12–17: 爾時難陀、優波難陀滿十歲，度人出家受具足已不教誡，如天牛、天羊戴標蕩逸，無制御者，清淨不具足、威儀不具足，不知承事和上、阿闍梨，不知承順長老比丘，不知入聚落法，不知阿練若法，不知入眾法，不知著衣持鉢法。

Not surprisingly, we see a lot of difference in the extant vinayas' lists of secondary criteria:

- The Tibetan *MSV* gives 21 sets of 5 qualities³²⁷
- The Chinese *MSV* gives 17 sets of 5 qualities³²⁸
- The Sarvāstivāda Vinaya gives 7 sets of 5³²⁹
- The Dharmaguptaka gives 7 sets of 5³³⁰
- The *Mahāsāṅghika Vinaya* gives a list of 10 qualities³³¹
- The Mahīśāsaka Vinaya gives a set of 2 qualities³³²
- The Pāli Vinaya, which gives 8 sets of five qualities and 7 groups of 6

Ten Years: The Basic Prerequisite of a Master

The Dharmaguptaka Vinaya identifies Upasena as the monk whose actions prompted the Buddha to allow preceptors and instructors.³³³ It then blames an unnamed monk of ten years but no knowledge for deigning to ordain another even though he could not train them. The *MSV* account, on the other hand, describes Upasena as a *mahallaka*, colloquially an "old-timer", but defined by the (Mūla)sarvāstivādin exegete Śīlapālita as one who has gone forth after youth.³³⁴ Franklin Edgerton notes, in his still invaluable dictionary of Buddhist Hybrid Sanskrit, that *mahallaka* appears in a standard formula preceded by *jirṇa* and *vṛddha*, words which convey the indignities of enfeeblement and

327. Ch. 近軍. See also Yijing 1444, 1031a9–27.

328. See Appendices 2 and 4.

329. See T1435: 149b8–149c5.

330. See T1428: e.g. 806b1.

331. T1425: 457c17–25: 諸比丘以是因緣具白世尊。佛言：「從今日有十法成就，聽度人出家受具足。何等十？一、持戒。二、多聞阿毘曇。三、多聞毘尼。四、學戒。五、學定。六、學慧。七、能出罪能使人出罪。八、能看病能使人看。九、弟子有難能送脫難能使人送。十、滿十歲。是名十事聽度人出家受具足。下至滿十歲知二部律亦得。」

332. I am uncertain on this but see T1421: 113a14–113b13.

333. See the Dharmaguptaka section "Allows Teachers 教授人 T.1428, 800a1–b27" in Appendix 1.

334. Yijing (T1444): 有年老 and (T1446): 老苾芻. Śīlapālita D4115, F.43.b: *rgan zhugs zhes bya ba ni na tshod rgas nas rab tu byung ba'o*.

waning strength that characterize old age.³³⁵ *Mahallaka* is not a technical term for a monastic station in the way *śrāmaṇerī*, *bhikṣuṇī*, or *bhikṣu* are, which require a profession. It refers to those who join the saṅgha late in life, generally in retirement from a household life, in the manner of the *vānaprastha āśrama*. The canonical Tibetan translation of *mahallaka*, *rgan zhugs*, is used in contemporary colloquial Tibetan in the same way, i.e. to refer to elderly Tibetan who ordain after they have married and raised a family, often on the death of a spouse.

It is remarkable that in the *MSV mahallaka* is used as a direct address to these latecomers³³⁶ when the customary address for ordained monks and nuns is "long-lived", *āyusman* and *āyusmatī*, respectively. This might be construed as an extension of the *MSV*'s hierarchy of seniority. In the *Kriyāskandha* of the *Uttaragrantha*, a distinction is made between *navaka* or "new monastics" and *sthavira* "elders" and different duties assigned to them, the former an attendant to the latter.³³⁷ But the *mahallaka* retiree would seem to form a distinct category outside of that. My understanding of the term is (possibly overly) informed by contemporary Tibetan usage, where these "latecomers" either continue to live with relatives or, if they join a monastery or nunnery, are often exempted from the routine duties required of more youthful new admits. In Tibetan society, these retirees will often vow to live as a celibate layperson;³³⁸ which may explain the *MSV*'s use of *mahallaka* as a direct address.³³⁹

The *mahallaka* seems to occupy an ambiguous status in the *MSV*, just as they do in contemporary Tibetan culture. Later in the *Pravrajyāvastu*, a *mahallaka* figures prominently in the story of Saṅgharakṣita. Or rather a *nāga* shape-shifts to assume the form of a *mahallaka*, a station so innocuous as not to draw unwanted attention. The *nāga*

335. See entry on "*mahallaka*" in (Edgerton, 1953). See also (Durt, 1980).

336. See e.g. D1.1 F.97.a-100.b. Transl. in (Miller, 2023).

337. See *Kriyāskandha* sections below. Guṇaprabha digests these in 1.518–519.

338. Skt. (masc.) *brahmacāra upāsaka* and (fem.) *brahmacāriṇī upāsikā*; Tib. (m) *tshang spyod dge bsnyen* and (f) *tshang spyod dge bsnyen ma*.

339. Otherwise calling a monastic an "old-timer" instead of "long-lived" transgresses saṅgha norms.

must still somehow telepathically return daily to the nāga abode underwater for sustenance, and he does not want any resident monks walking into his room while his nāga body lays inert on the floor. This same nāga later abducts the learned and discipline monk Saṅgharakṣita and takes him to the nāga world where he transmits the *Four Āgama*.

But earlier in the *Pravrajyāvastu*, we read about a different *mahallaka*, by name Upasena, who decides, after having passed only one rainy season as a monk, to accept and ordain a disciple. He is described as having four qualities that make him unfit to serve as *niśraya*: he is immature, dense, dim-witted, and unskilled. The four qualities, as I discuss later, serve as a negative image from which a positive depiction of the *niśraya* is developed, reinforcing the notion that a person is best disciplined while still young. Upasena the old-timer ordained a disciple after having lived for just one year as a monk. The two, master and apprentice, wander the countryside throughout the cooler months and as the hot season gives way to the seasonal monsoon again, they return to where the Buddha is staying, at Jeta's Garden in Anāthapiṇḍada's Park near Śrāvastī. And, in a rehearsal or narrative demonstration of proper protocol—not unlike those discussed by Havelock in the Homeric epics—they go to pay their respects to the Buddha upon arrival. The Buddha is surprised to see a newly ordained monk with an apprentice disciple and, after briefly questioning Upasena, declares:

Monks, the noble son Upasena thought to gather a following too early.³⁴⁰

Therefore, a monk who has passed one rains should not allow goings forth, should not grant ordination, should not give *niśraya*, should not accept charge of novices, nor should he live independently. Nor should a monk of two rains, nor a monk of three rains, nor a monk of four rains, nor a monk of five rains, nor a monk of six rains, nor a monk of seven rains, nor a monk of eight rains. Even a monk of nine rains should not allow goings forth, should not grant ordination, should not give *niśraya*, should not

340. Tib. *dang po kho nar*; Skt. *ādita eva*.

accept charge of novices, nor should he stay without a *niśraya* all on his own. A monk who has passed ten rains may allow goings forth, may grant ordination, may give *niśraya*, may accept charge of novices, and may live independently.³⁴¹

With no other provocation but the monk's lack of experience—*monastic experience* it should be stressed, because as a *mahallaka*, he has plenty of "life experience" —the Buddha immediately issues a new rule that makes lived experience in the saṅgha the fundamental prerequisite for serving as *niśraya*, a monastic office defined here as having five rights:

1. the right to admit others into the Buddhist renunciant order
2. the right to ordain novices as monks or nuns
3. the right to train novices³⁴²
4. the right to accept someone else's apprentice as one's own³⁴³
5. the right to live independently

I read the *MSV* narrative about Upasena the immature, dense, dim-witted, and unskilled old-timer as tacit recognition that it takes time to gain a knowledge and practical

341. D1.1, F.66.a-b: *dge slong dag rigs kyi bu nye sdes dang po kho nar tshogs bsdu bar bsams so / / de lta bas na lo gcig lon pas rab tu dbyung bar mi bya / bsnyen par rdzogs par mi bya / gnas sbyin par mi bya / dge tshul nye bar gzhang par mi bya zhing bdag nyid kyang mi gnas par 'dug par mi bya'o / / lo gnyis lon pas kyang mi bya / lo gsum lon pas kyang mi bya / lo bzhi lon pas kyang mi bya / lo lnga lon pas kyang mi bya / lo drug lon pas kyang mi bya / lo bdun lon pas kyang mi bya / lo brgyad lon pas kyang mi bya ste / lo dgu lon pas kyang rab tu dbyung bar mi bya / bsnyen par rdzogs par mi bya / gnas sbyin par mi bya / dge tshul nye bar gzhang par mi bya zhing bdag nyid kyang mi gnas par 'dug par mi bya'o / / lo bcu lon pas ni rab tu dbyung bar bya / bsnyen par rdzogs par bya / gnas sbyin par bya / dge tshul nye bar gzhang par bya zhing bdag nyid kyang mi gnas par 'dug par bya'o / / de dag bye brag med par byis pa dang / rmongs pa dang / mi gsal ba dang / mi mkhas pa dag gis kyang rab tu 'byin par byed de / kye ma de dag bdag nyid ma dul bar gzhan dul bar byed pa de ni gnas med la / bdag nyid ma zhi bar gzhan zhi bar byed pa dang / bdag nyid ma grol bar gzhan grol bar byed pa dang / bdag nyid yongs su mya ngan las ma 'das par gzhan yongs su mya ngan las 'da' bar byed pa dang / bdag nyid 'dam las ma rgal bar gzhan 'dam las sgrol bar byed pa de ni gnas med do.*

342. I translate the both Skt. *śrāmaṇera* and *śrāmaṇerī* (Tib. *dge tshul* and *dge tshul ma*) with "novice". But I translate *bhikṣu* and *bhikṣuṇī* with "monk" and "nun" respectively.

343. See below for further discussion.

mastery of saṅgha culture. In the narrative, the Buddha states his rationale for instituting this rule clearly; Upasena was "thinking to gather a following too early". Time spent living under a mentor, here called a *niśraya* master, endows the subject with some quality that is required in order to ensure that saṅgha culture is aptly reproduced. Or it may suggest that knowledge and practical mastery of saṅgha culture can only be acquired through situational learning, like that described by Lave and Wenger. The difference between those two is more philosophical than practical, to my mind.

The 21 Pentads: The Qualities of a Master

In the next narrative, another *mahallaka* makes the mistake of ordaining a *tīrthika*.³⁴⁴ As unskilled as Upasena, this *mahallaka* neglects to instruct his apprentice disciple. Disappointed, the convert reverts to his *tīrthika* way of life. When the Buddha hears of this, he adds a further five criteria to the growing list of *niśraya* master prerequisites:

Once, a *mahallaka*, who was immature, dense, dim-witted, and unskilled allowed a follower from another *tīrthika* tradition to go forth and granted him ordination. But, after not receiving periodic counsel or instruction, [the ward] offered back his training. The monks reported the matter of the lapsed [ward] to the Blessed One and the Blessed One pronounced, "Therefore, one who has passed ten rains and possesses five qualities may allow goings forth; grant ordination; accept charge of novices; give *niśraya*; and stay without a *niśraya* all on their own. What are the five? Ten rains or more have passed since ordination; is able to nurse wards and apprentices or have others do so; is able to assuage guilt that has arisen in wards and apprentices or have others do so; is able to get rid of deviant views that have arisen in wards or apprentices or have others do so; and, if a ward or apprentice feels unhappy in an environment,³⁴⁵ [the

344. The Gilgit manuscripts of the *Pravrajyāvastu* (*PrV*) give *tīrthya*. See Claus Vogel and Klaus Wille's excellent edition of known *PrV* fragments from among the Sanskrit Gilgit Manuscripts: (Vogel, 1984); (Vogel, 1992); (Vogel, 1996a); and (Vogel, 1996b).

345. Tib. *phyogs gang du*; Eng. in an environment.

niśraya] is able to dispel [that] or have others do so.³⁴⁶

To serve as *niśraya* master, a *MSV* monastic must have passed ten years since ordination and possess the following five qualities:

1. Ten rains or more have passed since ordination;
2. is able to nurse wards and apprentices or have others do so;
3. is able to assuage guilt that has arisen in wards and apprentices or have others do so;
4. is able to get rid of deviant views that have arisen in wards or apprentices or have others do so;
5. and, if a ward or apprentice feels unhappy in an environment,³⁴⁷ [the *niśraya*] is able to dispel [that] or have others do so.³⁴⁸

In fact, this is only the first of 21 *pañcaka* or *pentads*;³⁴⁹ at least one set of which a *Mūlasarvāstivādin* monk or nun must have in order to act as *niśraya* and thereby gain access to a *niśraya*'s five rights. When we set aside the jargon, the *niśraya* master has three rights that other members of the *saṅgha* do not have:

346. D1.1. F.66.b: *rgan zhugs byis pa / rmongs pa / mi gsal ba / mi mkhas pa zhig gis gzhan mu stegs can zhig rab tu phyung zhing bsnyen par rdzogs par byas nas / des dus dang dus su gdams ngag dang rjes su bstan pa ma thob nas bslab pa phul te nyams par gyur pa'i skabs de bcom ldan 'das la dge slong rnams kyis gsol pa dang / bcom ldan 'das kyis bka' stsal pa / de lta bas na lo bcu lon pa chos lnga dang ldan pas rab tu dbyung bar bya / bsnyen par rdzogs par bya / gnas sbyin par bya / dge tshul nye bar gzhag par bya zhing bdag nyid kyang mi gnas par 'dug par bya'o / / lnga gang zhe na / bsnyen par rdzogs nas lo bcu lon pa'am lhag pa dang / lhan cig gnas pa dang nye gnas rnams ky'i nad g.yog byed dam byed du 'jug nus pa dang / lhan cig gnas pa dang nye gnas rnams la 'gyod pa skyes pa sel tam sel du 'jug nus pa dang / lhan cig gnas pa dang nye gnas rnams la sdig pa can gyi lta ba'i rnam pa byung ba spong ngam spong du 'jug nus pa dang / phyogs gang du lhan cig gnas pa dang nye gnas rnams mngon par mi dga' na de la dor ba'am 'dor du 'jug nus pa ste / lo bcu lon pa chos lnga po de dag dang ldan pas rab tu dbyung bar bya / bsnyen par rdzogs par bya / gnas sbyin par bya / dge tshul nye bar gzhag par bya zhing bdag nyid kyang mi gnas par 'dug par bya'o.*

347. Tib. *phyogs gang du*; Eng. in an environment.

348. The Sanskrit for the latter four are *glānopasthāna*, *kaukr̥tyaprativinodana*, *pāpakadr̥ṣṭigatapratinīḥsarga*, and *anabhiratisthānapramīlana*. Yijing's *MSV* translation (T1444, 1031b4–7): 一者近圓經十夏已上。二者弟子患。能為看養。三者有惡作疑犯。隨事舉勗。四者若有邪見。教令正見。五者若不樂法。勤攝受令樂住。

349. Tib. *lnga pa*.

1. The right to grant admission into the monastic order;
2. the right to train disciples of one's own, and;
3. the right live independently.

At first glance, the first and second rights are difficult to disambiguate. A *niśraya* master has the right to serve as *preceptor* in the rites for going forth and ordination but they are not obligated to then train the new admit. The preceptor may, for reasons I explore in depth later, allow another qualified monastic to train the new admit, in which case the new admit is called the *antevāsin*³⁵⁰ and the monastic who accepts charge of the disciple is called the *niśrayācārya* or *niśrayaguru*. If the *niśraya* master trains the new admit themselves, the new admit is called the *sārdhaṃvihārin*³⁵¹ while the disciple directly addresses their teacher as "Preceptor" or simply "Guru".³⁵² It is noteworthy that both of the Sanskrit terms for the monastic disciple—*antevāsin* and *sārdhaṃvihārin*—primarily denote close habitation or co-habitation, respectively. In this study, I translate *sārdhaṃvihārin* as "ward" and *antevāsin* as "apprentice"³⁵³ since they imply both (1) the master's duty-of-care and (2) the master's obligation to see to the new monastics' upbringing and "training".

In this regard, it is important to remember two things. Firstly, on the surface, "apprentice" might not seem to capture the Sanskrit term's emphasis on residential proximity but, as discussed above, leaving the family home to live with the master—as in

350. Scharfe reports that the Sanskrit term *antevāsin* is also used for the young pupil studying the Vedas in the Śatapatha-brāhmaṇa, the Jaiminīya-brāhmaṇa, and the Taittirīya-āraṇyaka. Scharfe refers to Böthlingk and Roth's foundational Sanskrit-German dictionary and the lexical work by Monier Monier-Williams that is heavily based on Böthlingk and Roth's work on pp. 96–97, see (Scharfe, 2002a).

351. Tib. *lhan cig tu gnas pa*.

352. The *Uttaragrantha* uses *niśrayaguru* and *guru* to refer to both the preceptor and the *niśraya* instructor. Discussed below.

353. Scharfe reports that later brahmanical traditions, including the Dharmaśāstras (e.g. Nāradaśmṛti), contrast the Vedic student (śiṣya) with the craftman's apprentice (*antevāsin*), (Scharfe, 2002a) p. 96. Note that the (M)SVs and exegetical literature use Tib. *slob pa*, with is cognate with the Vedic *śiṣya*, to denote both the monastic "trainee" (Skt. *śaikṣa*, *śiṣya*) and their "training" (Skt. *śikṣā*). The monastic trainee is to cultivate restraint from the *śikṣāpada*, the bases for transgressing the *śikṣā*, or monastic training.

the *gurukula*—is a common feature of apprenticeships across the globe and throughout different ages.

Secondly, the *MSV* ordination rite culminates with the disciple's affirmation to the parent / child-like nature of the *niśraya* relationship, given under the heading "the appointment [of the disciple to their] parental analog".³⁵⁴

From now on, you should think of your preceptor as your father. For his part, your preceptor will think of you as his son. From this day forth, you should venerate your preceptor for as long as you shall live. For his part, your preceptor will nurse you unto death, so long as you live.³⁵⁵

Kalyāṇamitra's word-commentary on the *Pravrajyāvastu* unpacks the word "analog",³⁵⁶ reinforcing that the *niśraya* master and apprentice are entering into a relationship with a complexity and contours that resemble the parent / child relationships we experience "in the world" or, more literally, "as worldlings":

What should be done after that? Well, after that, [the Buddha] said, “Appoint [the disciple to their] paternal analog.” “Paternal”, i.e. the conventional worldly relationship; this means [the disciple] is related [to the master]

354. In my description of the ordination rite's conclusion below, I translate the Tib. *nges par sbyar ba*; Skt. *niyuñjita* as "enjoining" but I felt that "appointing" was more appropriate here. Tib. *Tshul dang 'brel pa'i gzugs brnyan la nges par sbyar ba*. Guṇaprabha's digest of this is given in sūtra 64. For the Sanskrit, see the third installment (2005 p. 11) of Yonezawa Yoshiyasu's 10-part edition and Japanese translation of Guṇaprabha's digest of the *Pravrajyāvastu* and Guṇaprabha's auto-commentary to his digest: *pātrikasambandha-pratibimbane niyuñjita iti sarvatra adhikṛtaṃ veditavyam / / pātrikasambandho mātāpitṛsambandhaḥ, tasya pratibimbanam — adyāgreṇa te (...upādhyāsyāntike a (sic) pitṛsamjñetyādinā...)* / / *evam te so 'bhyasto grhisambandhaḥ pratibimbayitavyaḥ iti*. See appendix three for a bibliography of the primary and secondary materials on the Sanskrit *Vinayasūtra* and Guṇaprabha's auto-commentary.

355. As discussed above, this wording may be adapted for nun masters and nun apprentices. D1.1 F.63.a: *de'i 'og tu tshul dang 'brel pa'i gzugs brnyan la nges par sbyar bar bya ste / deng phyin chad khyod kyis mkhan po la pha'i 'du shes nye bar gzhag par bya'o / / mkhan pos kyang khyod la bu'i 'du shes nye bar gzhag par bya'o / / khyod kyis deng phyin chad mkhan po la ji srid 'tsho'i bar du bsnyen bkur bya'o / / mkhan pos kyang khyod shi'am sos kyi bar du nad g.yog bya'o / / de ni tshul dang 'brel pa'i gzugs brnyan la nges par sbyar ba'o*.

356. Tib. *gzugs brnyan*; Skt. *pratibimbana*.

like a worldly father [is to their child]. “Analog of that”, [of the master / disciple relationship] is established as a likeness or analogy of that [worldly relation between parent and child].³⁵⁷

Kalyāṇamitra ends with a revealing acknowledgement of the master's duty to the disciple, explaining that "For his part, the preceptor will nurse you unto death" means the disciple will have hope when they fall ill.

This "appointment [of the disciple to their] parental analog" is one of 14 sections that comprise the *MSV* ordination rite's conclusion.³⁵⁸ These not been much discussed in secondary scholarship but their significance should not be overlooked since they provide a concise introduction to the *MSV* monastic life in just 14 topics.³⁵⁹ As the "closure"³⁶⁰ of a fundamental rite of passage, these 14 topics may best be read as an exhortation to the new monastic; they inspire the monastic's vocation and pursuit of freedom while also informing them of the community's ordering principles—the hierarchy of seniority, the daily schedule, permissible forms of clothing, food, and shelter, the

357. D4113: *de'i phyir de'i 'og tu tshul dang 'brel ba'i gzugs brnyan la nges par sbyar bar bya ste zhes bya ba gsungs te / tshul dang 'brel pa zhes bya ba ni 'jig rten gyi tha snyad dang 'brel pa ste / 'jig rten gyi pha ma lta bur 'brel pa zhes bya ba'i tha tshig go / / de'i gzugs brnyan zhes bya ba ni gzugs brnyan lta bur 'dra bar bsgrub pa ste / deng phyin chad khyod kyis mkhan po la pha'i 'du shes nye bar gzhag par bya ba'o / / mkhan pos kyang khyod la bu'i 'du shes nye bar gzhag par bya'o zhes bya ba'o / / de la nges par sbyar bar bya ba ni khyod kyis deng phyin chad mkhan po la ji srid 'tsho'i bar du bsnyen bkur bya'o / / mkhan pos kyang khyod shi ba'am sos kyis bar du nad g.yog bya'o zhes bya ba'i tha tshig go / / de ni na ba la sogs pa'i gnas skabs dag na re ba dang bcas pa nyid du bya ba'i phyir ro.*

358. As is common in Indian and Tibetan Buddhist exegetical traditions, the ordination rite is broadly divided into three parts; the preliminary rites, the main rite itself, and the concluding rites.

359. See transl. in (Miller, 2023). Guṇaprabha digests these in sūtras 50–69, on which see part 3 (2005) of Yonezawa's "A Study of the *Pravrajyāvastu* in the *Vinayasūtra*". Yonezawa's series of studies is indispensable to work on the topic of *nīśraya*. These studies provide careful editions of some of the Sanskrit manuscripts of Guṇaprabha's *Svavyākhyāna* auto-commentary. This provides Sanskrit precedents for many terms from sections (like the ordination section) missing from the *Pravrajyāvastu* of the Gilgit manuscript. Here, however, the translations are based on the Tibetan text of D1.1, i.e. the Tibetan *PrV*.

360. Levine's critical use of the term which sees moments of closure in narrative literature, "inevitably plural in their forms—bringing together multiple ordering principles, both social and literary, in ways that do not and cannot repress their differences" (Levine, 2015), p. 40.

minimum standards of conduct to maintain, community protocol, the official curriculum. The evocative language and personal appeals to the monastic invite us to read this as a ritual moment with psychological implications, along similar lines as Jacob Dalton pursues in his work.³⁶¹ Time and space, however, prevent me from giving more than a cursory overview of this moment of ritual "closure".

The officiant, whose role will be explained below, recites these from memory, as with all Vinaya formularies:³⁶²

1. Marking the Time by the Length of a Shadow: So that monastics can determine seniority.
2. Explaining the Different Parts of the Day and Night: The monastic disciple's day is broken up into six parts or "watches" of the day and night, each of which entail different duties to their *niśraya* master.
3. Describing the Length of the Seasons: This mainly helps monastics to determine the appropriate time to stop wandering through the countryside and take up residence in a *vihāra* monastery for the monsoon rains.
4. Explaining the supports: Certain parameters are placed on the type of robes, food, shelter, and medicine that *MSV* monastics may "rely" on.³⁶³
5. Explaining the Āpatti Offenses: The four *pārājika* defeats are introduced and the monastic is informed of the consequences should they commit such an act; in short, it will end their monastic career.³⁶⁴ The language is notably dramatic and evocative. The *Pravrajyāvastu* reads, "It would leave his spiritual practice in tatters, leave him ruined, wrecked, fallen, and defeated. There would be no way to restore his spiritual practice. It is like a palmyra tree: if

361. See e.g. (Dalton and , 2004) and now (P., 2023), e.g. pp. 167–168.

362. See (Miller, 2023) for translation.

363. That is why these four basic necessities are called *niśraya*; they are reliances or supports.

364. See (Clarke, 1999); (Clarke, 2000); (Clarke, 2009b); and (Clarke, 2009a) on the *śikṣādattaka*, an official station within the monastic hierarchy to which monastics who incur a *pārājika* defeat (and express remorse for) may apply.

- you were to lop off its crown, it would no longer be green, nor would it flourish, grow, or expand."³⁶⁵
6. Explaining the Rules of Acting like a Śramaṇa:³⁶⁶ "Though you be rebuked do not rebuke in return; though you be assaulted do not assault in return; though you be struck do not strike back; and though you be reproached do not reproach in return."³⁶⁷
 7. Announcing the Perfect Fulfillment of His Greatest Desire: The officiant officially confirms the monastic's ordination.
 8. Enjoining Them To Practice the Equally Applicable Śīla: The officiant emphasizes that no monastic is exempt from the rules, no matter how many rains have passed since they joined the order. Thus, while the saṅgha is fundamentally structured by several hierarchies, most significantly between genders and seniority, there is no position within the monastic structure that is above the rules. I discuss this further in my comments on sūtras 74 and 75.
 9. Appointing the Paternal Analog
 10. Enjoining Them to Live in a Disciplined Manner: The new monastic is enjoined to respect the saṅgha's hierarchy of seniority—elder, middlings, and newbies, the better to ensure a peaceable community relations.³⁶⁸
 11. Enjoining Them to Acquire What Is Needed: The new monastic's official curriculum of recitation and meditation is laid out: "From now on, you should receive *āgama*, then recite and rehearse them. You should become skilled in the aggregates, become skilled in the sense spheres, become skilled in the seats of the senses, become skilled in interdependent arising, become skilled in [discerning] right and wrong. Work to attain what you have not yet

365. Transl. Taken from (Miller, 2023).

366. Tib. *dge sbyong du byed pa'i chos rnam brjod par bya ste*.

367. Transl. Taken from (Miller, 2023).

368. Tib. *gnas brtan, bar ma, gsar bu*. Guṇaprabha's sūtra 65 reads: *vinīta-saṃvāsātāyām // adyāgreṇa te sagauraveṇa ityādinā*.

attained, realize what you have not yet realized, actualize what you have not yet actualized—do not let your effort lag.”³⁶⁹

12. Informing Them of What They Must Do to Fully Understand Their Unspoken Commitments: The officiant then directs the newly ordained to familiarize themselves with the do and do nots of the monastic way of life. By listening to the *Prātimokṣasūtra* recited every fortnight, the monastic learns what is prohibited.³⁷⁰ "The rest," the Buddha says, "will be revealed at length by your instructor, your preceptor, [other monastics with] the same preceptor, [other monastics with] the same instructor, acquaintances, a friends, an intimates, and companions".³⁷¹ What I have translated as "revealed at length" might also be rendered "taught in detail". I would still note that words for teaching in Sanskrit Buddhist texts often imply demonstration, observation, and/or emulation. I am thinking specifically of the word "teaching" or *deśana*, i.e. "to make seen" and forms prefixed with *anu-* (Tib. *rjes su*) such as *anuśāsaka* but there are many more examples.³⁷²
13. Enjoining Them To Heed What They Revere: I.e. The Buddha's teachings of Dharma and Vinaya
14. Enjoining Them in How They Must Practice: I.e. with conscientiousness.

In short, a close reading of our sources on the *nīśraya* apprenticeship shows that a prolonged and intimate period of embedded tutelage was required to ensure the transmission of community standards of knowledge and conduct from one generation to the next. Now I will examine the monastic offices of mentor and mentee more closely.

369. Transl. adapted from (Miller, 2023).

370. I.e. The *śikṣāpada*, the *dgag phyogs*, *śīla* negatively defined, as discussed in ch. 2.

371. D1.1 F.63.b: *gzhan dag kyang slob dpon dang / mkhan po dang / mkhan po gcig pa dang / slob dpon gcig pa dang / gtam 'dres pa dang / phebs par smra ba dang / smos 'drin dang / 'grog bshes rnam kyang rgya cher ston par 'gyur ro.*

372. In *Thus Have I Seen*, Andy Rotman shows how seeing is central to many of the *MSV Divyāvadāna*'s stories of faith. There, seeing results and hearing their backstory (the central form of most Jātaka and Avadāna narratives) is crucial to developing faith in karmic cause and effect. See (Rotman, 2008).

The Principals

To recap, according to the extant vinayas, in the early days, aspirants joined the Buddha's renunciant order and were ordained as monks but no one took charge of their training and bad behavior ensued. Although the *MSV* does not state so clearly, this narrative explains what prompted the Buddha to allow the offices of preceptor and instructor. A second, shorter narrative immediately following this then relates the *nidāna* for the *niśraya*:

One sick monk even died for lack of someone to nurse him.³⁷³ When that occurred, the monks supplicated the Blessed One and the Blessed One thought, “I should authorize my disciples to act as preceptors and instructors, so that they may take care of one another and care for the sick among them.”³⁷⁴

Notice that the prompt to action—put in the Buddha's mouth by the compilers of the *MSV*—is not social censure but a sense of compassion and recognition of human frailty. The verb I translate here as “take care of” is taken up in the *Kṣudrakavastu*'s description of the *kalyāṇamitra* (discussed below) and their “four means of taking care”,³⁷⁵ a set of practices often identified exclusively with the Mahāyāna bodhisattva but, in the *MSV*, they are practices to be cultivated by the *niśraya*.

So the Buddha formulated a new “Present Day Rite” that permitted preceptors and instructors, including the *niśraya*. But, in the classic *MSV* denouement for *nidāna* narra-

373. The Sarvāstivādin *Ten-Recitation Vinaya* appears to identify this monk as Mahāroṣana (see above).

374. Transl. adapted from (Miller, 2023). D1.1 F.48.b: *dge slong nad pa zhig kyang nad g.yog dang bral bas shi bar gyur pa'i skabs de bcom ldan 'das la dge slong nams kyis gsol pa dang / bcom ldan 'das kyis dgongs pa / ngas nyan thos nams gcig gis gcig bsdu ba'i phyir dang / nad pa nams la rim gro bya ba'i phyir mkhan po dang slob dpon dag gnang bar bya'o snyam nas bka' stsal pa / de lta bas na mkhan po dang slob dpon dag gis rab tu dbyung bar bya ba dang / bsnyen par rdzogs par bya bar gnang ngo.*

375. Tib. *bsdu ba'i dngos po bzhi*; Skt. *catuḥ saṃgrahavastu*.

tives, the monks did not know what being a preceptor or instructor entailed so the Buddha decreed:

There are five types of instructors and two types of preceptors. What are these five types of instructors? They are instructors of novices, instructor confidantes, officiants, givers of *nīśraya*, and recitation instructors. What is an instructor of novices? One who grants refuge and the *śikṣāpada*. What is a instructor confidante? One who inquires in private. What is an officiant? One who moves to act upon an act of motion and triple resolution. What is a giver of *nīśraya*? One in whose presence [a *nīśrita*] stays even for a single day. What is a recitation instructor? One who recites even a single verse of four lines three times, which one then repeats. What are the two types of preceptor? They are those who allow goings forth and those who grant ordination.”³⁷⁶

Two Preceptors

Since the preceptor is highest in the monastic apprenticeship hierarchy, I begin with the two types of *upādhyāya* or "preceptor", then I address the five types of *ācārya* or

376. Transl. adapted from (Miller, 2023). D1.1, F.48.a-49.a: *de dag gis mkhan po dang slob dpon du yod mi shes nas / bcom ldan 'das kyis bka' stsal pa / slob dpon ni lnga / mkhan po ni gnyis so / / slob dpon lnga gang zhe na / dge tshul gyi slob dpon dang / gsang ste ston pa dang / las byed pa dang / gnas sbyin pa'i slob dpon dang / klog pa'i slob dpon no / dge tshul gyi slob dpon gang zhe na / gang gis skyabs su 'gro ba dang / bslab pa'i gzhi dag byin pa yin no / / gsang ste ston pa gang zhe na / gang gis gsang ste bstan pa yin no / / las byed pa gang zhe na / gang gis gsol ba dang gzhi'i las kyis las byas pa yin no / / gnas sbyin pa'i slob dpon gang zhe na gang gi drung du zhag gcig tsam yang gnas pas 'dug pa yin no / klog pa'i slob dpon gang zhe na / gang las tshig bzhi pa'i tshigs su bcad pa tsam yang lan gsum du bzlas te bzung ba yin no / / mkhan po gnyis gang zhe na / rab tu 'byin par byed pa gang yin pa dang / bsnyen par rdzogs par byed pa gang yin no.*

"instructor"³⁷⁷ before ending with the two types of trainee or student.³⁷⁸ The two types of preceptor are:

1. The "going forth preceptor" (Skt. *pravrajyopādhyāya*; Tib. *rab byung gi mkhan po*): A supplicant's request to "go forth", i.e. join the Buddhist renunciant order, must be sponsored by a saṅgha member, who is then the new renunciate's "going forth preceptor".
2. The "ordination preceptor" (Skt. *upasampadopādhyaya*; Tib. *bsnyen rdzogs kyi mkhan po*): When a person who has gone forth later takes the final step³⁷⁹ in seeking membership in the Buddhist monastic guild,³⁸⁰ the monastic who sponsors the application is called the "ordination preceptor".

Scharfe finds an etymological explanation of the title *upādhyāya*, which Patañjali explains in his 2nd c. BCE *Mahābhāṣa*:

upety ādhīyate tasyā upādhyāyī upādhyāyā

Scharfe translates:

Going to her, they learn from her: [hence] *upādhyāyī*, *upādhyāyā* "female teacher".

That is, in grammatical terms, the prefix *upa-* is affixed to the future passive participle of the verbal root $\sqrt{\text{ji}}$ which is then added to the verb *ādhīyate*. *Ādhīyate*, which Scharfe renders with "learn" is cognate with *ādhyāya* or "recitation", one half of the monastic disciple's curriculum.

377. The *Kriyāskandha* section of the *Mātrkā* contains a description of the duties of preceptor and instructor but introduces no novel material not covered elsewhere in the *MSV*. See D7b, Vol. 13 F.302.a: *Kriyāskandha*: The Duties of Preceptor and F.305.a: The Duties of Instructor.

378. Skt. *śiṣya* and *śaikṣa*; Tib. *slob pa*. Note that this discussion addresses many of the lacunae Scharfe finds in his reading of the Pāli *Mahāvagga*. See (Scharfe, 2002b), pp. 133–138.

379. The *MSV*'s "Present Day Rite" spells out a three-step process to full membership in its guild of ascetic: (1) going forth, (2) entering the novitiate and becoming a novice; and (3) getting ordained as a monk or nun. See (Miller, 2023).

380. According to the *MSV*, it is possible, in certain circumstances, to go forth and be ordained in the same day.

Yijing also recorded his understanding of the etymology of both *upādhyāya* preceptor and *ācārya* instructor. These explanations are found in an interlinear note to section 25 on "The Way of the Teacher and Student"³⁸¹ of his *A Record of Buddhism Sent Home from the Southern Sea*³⁸². First, Yijing explains the etymology of *upādhyāya* or preceptor:³⁸³

The title *upādhyāya* (Ch. 鄔波馱耶) is formed from the prefix Skt. *upa-*; Ch. 鄔波; Eng. "familiar or near" and Skt. *adhyāya*; Ch. 阿馱耶; Eng. "teaching, reading". It is not identical to the more broad designation for teacher, *heshang* (和尚). The character tuo 馱 is pronounced as a phonetic combination (反) of ting 停 and ye 夜. Since there is no correct character [to denote the phonetic value], I borrow [other] sounds to denote [its pronunciation]. Wubo 鄔波 is an approximation (親近) [of the pronunciation]; the character bo 波 needs to be pronounced as a long one, as there is an [extra] a 阿 sound [in the pronunciation]. The term refers to *ādhyāya*; it does not render the term *heshang* (和尚).³⁸⁴ This is a Central Asian word. In the western regions, they generally call all scholars wu-she (烏社) but this is not canonical language. If one relies on the words of the Vinaya scriptures in the refined language [i.e. Sanskrit], they say "*upādhyāya*" because that is the teacher who personally teaches [a monk]. In the northern countries, people pronounce it "he-she," which is why translators have transmitted this erroneous sound.

If I understand him correctly, Yijing's remarks provide us an important key to seeing the *niśraya* in the first five vinayas translated into Chinese, which frequently use the

381. CH. 師資之道.

382. T2125 南海寄歸內法傳.

383. Li Rongxi's translation of Yijing's "running note" seems abridged here. See p. 110 of (Yijing, 2000).

384. T2125, 222a2-a4: 馱字音停夜反。既無正體，借音言之，鄔波是其親近。波字長喚中有阿字。阿馱耶義當教讀。言和尚者非也。西方汎喚博士皆名烏社，斯非典語。若依梵本經律之文，咸云鄔波馱耶譯為親教師。北方諸國皆喚和社，致令傳譯習彼訛音。

designation *heshang* (和尚 / 和上).

T1428: 848a3–05: 和尚者從受得戒。和尚等者多已十歲。阿闍梨者，有五種阿闍梨：有出家阿闍梨、受戒阿闍梨、教授阿闍梨、受經阿闍梨、依止阿闍梨。

A master is the one from whom one obtains the vow. Masters have passed ten years or more. There are five kinds of instructors: going forth instructors, instructors from whom [one] receives precepts, instructors who teach precepts, instructors from whom [one] receive scripture[s], and preceptors whom [one] relies on.

The Preceptor & the Niśraya

Sanskrit	Sarvāstivādin T1435 十誦律	Dharmaguptaka T1428 四分律	Mahāsāṅghika 摩訶僧祇律	Mahīśāsaka T1421 五分律	Mūlasarvāstivādin T1444 出家事
Upādhyāya	和尚	和尚	和上	和尚	鄔波馱耶
Niśraya		依止	依止	依止阿闍梨	依止

Five Instructors

Scharfe reports that the Sanskrit *ācārya* is first attested in the *Arthaveda*, *Kauṣītakiḥrāmaṇa*, and the *Śatapathabrāhmaṇa*.³⁸⁵ According to Scharfe, Kātyāyana analyzed *ācārya* as "the one to be approached" while Pāṇini gives, in his *Nirukta*:

ācārya ācāraṃ grāhayati

which may be translated:

The *ācārya*. i.e. [the one who] causes [the disciple] to grasp *ācāra*.

Yijing gives an etymology of *ācārya* which, like Pāṇini's, traces it back to *ācāra*:

385. (Scharfe, 2002b), pp. 90–91. Scharfe's explanation of the terms brahmacārin and *antevāsin* follows on pp. 91–92. On the *Śatapathabrāhmaṇa*'s relation to Buddhism, see Lauren Bausch's "The Kāṇva Brahmanas and the Buddhist of Kosala" (Bausch, 2018).

[阿遮利 *ācārya*] is translated as a teacher of *ācāra* [軌範師]. [An *ācārya*] can teach disciples the meaning of Dharma rites. In the past it was erroneously transliterated as 阿闍梨.³⁸⁶

The training in *ācāra* is mentioned, alongside training in Vinaya and training in the Prātimokṣa, as a *niśraya* quality in sūtras 86 and 87. There, Guṇaprabha describes *ācāra* as referring to *āsamudācārikadharmā* or "rules of customary conduct" while Dharmamitra and Kalyāṇamitra understand *ācāra* to denote basic comportment, such as coming and going.³⁸⁷

According to the MSV's account of the "Present Day" ordination rite, the Buddha stipulated five types of instructor.³⁸⁸

The Five Instructors

English	Instructor of novices	instructor confiante	officiant instructor	<i>niśraya</i> instructor	recitation instructor
Sanskrit	śramaṇerācārya	raho 'nuśāsaka	karmācārya	niśrayācārya	pāṭhācārya
Tibetan	dge tshul gyi slob dpon	gsang ste ston pa	las kyi slob dpon	gnas kyi slob dpon	klog gi slob dpon

1. An "instructor of novices" gives the novice vows.
2. A "instructor confidante" privately questions the postulant about impediments to ordination before the ordination can proceed.³⁸⁹ This role is limited to the duration of the rite.

386. T2125, 222a4–05: 譯為軌範師。是能教弟子法式之義。先云阿闍梨訛也。

387. See Appendix 3. Kalyāṇamitra is presumably quoting Dharmamitra here, as he frequently does throughout D4113. For more on these commentators, see the Vinayadharas' section below.

388. The five instructors are listed in the *Pañcaka* (Tib. *Inga pa*) book of the complete *Uttaragrantha*. See D6b, Vol. 13, F.51.a.

389. Kalyāṇamitra "'A instructor confidante' is so-called because he asks about impediments [to giving rise and upholding the vows] in an isolated and uninhabited place." D4113 F.238.a: *gsang ste ston pa zhes bya ba ni dben pa stong pa'i phyogs su bar chad kyi chos dri ba'i phyir ro.*

3. A “officiant instructor” directs the ordination rite.³⁹⁰ This role is limited to the duration of the rite.
4. A “*niśraya* instructor”; if a preceptor does not have the time, resources, or illness; or, for reasons of sickness, death, etc. They cannot live with and supervise the new monastic's apprenticeship, the new monk must ask a saṅgha elder³⁹¹ to direct the apprentice and oversee their training to ensure the new monastic learns and adapts to saṅgha norms. This new *niśraya* is called the *niśraya* instructor in order to distinguish them from the ordination preceptor. At the minimum, the *niśraya* instructor provides shelter and other support and may, depending on circumstances, share responsibility for a monastic's training with a "recitation instructor".³⁹²
5. A “recitation instructor” who, according to the *PrV*, is one who repeats even a single verse of four *pāda* or *feet* three times, which the apprentice then retains. This is another example of how a "culture of oral transmission" permeates the *MSV*'s model of monastic training; a model that early modern and contemporary Tibetan monasteries realize in practice, as Dreyfus has

390. Kalyāṇamitra: "An 'officiant' performs the act of motion the thrice-repeated resolution during the ordination [rite]." D4113 F.238.a: *las byed pa zhes bya ba ni rdzogs par bsnyen pa'i tshe gsol ba dang bzhi'i las byas pa'o*.

391. Skt. *saṅghasthavira*; Tib. *dge 'dun gyi gnas brtan*.

392. Dreyfus wrongly conflates the *niśrayaguru* (Tib. *gnas kyi bla ma*) with the "household teacher" (Tib. *shag rgan*), a common office at the "Three Monastic Seats" of the Geluk traditions: Sera, Ganden, and Drepung (Dreyfus, 2003), p. 57. Cabezon and Dorjee, however, recognize the *niśraya* responsibilities were absorbed into new Tibetan roles in the process of its reception: "Students at Sera also had different types of teachers, although the categories don't correspond exactly with those mentioned in the Vinaya. The “household teacher,” or shakgen (*shag rgan*), is the elder monk first assigned to the postulant when he enters the monastery. In some instances, this might be a relative or a family acquaintance. The household teacher is a kind of father figure. The novice lives in the same household (and sometimes even in the same room) as his shakgen. The shakgen closely monitors his young charge, instructs him on proper etiquette and behavior, supervises his initial memorization of the college's prayers, and when the time is right, helps to find him a suitable text teacher, the *pecha gegen* (*dpe cha dge rgan*)", (Cabezón and Dorjee, 2019), p. 212.

shown.³⁹³ I discuss the office of recitation instructor in depth below, where I argue that this division of *niśraya* responsibilities reflects the monastic apprenticeship's main priorities or purposes: the acquisition of *śīlavat* or a "monastic habitus" and becoming learned or *bahuśrutya*. That is, in the terms of this study, to enable the new monastic to acquire knowledge and practical mastery of the saṅgha culture.

Of the five instructors, the instructor confidante and the officiant do not have a role in the new monastic's training. The instructor confidante asks the mandatory screening questions during ordination while the officiant directs proceedings by reciting from memory the ritual formularies. Thus, references in monastic literature to "instructor" in the phrase "the preceptor and/or the instructor"³⁹⁴ should be understood as references to (1) the novice instructor; (2) the *niśraya* instructor; and/or (3) the recitation instructor.

Each of the vinayas extant in Chinese translation seems to have its own preferred terms and interpretations but broadly they map onto those we see in the Sanskrit and Tibetan *MSVs*. For instance, according to the Dharmaguptakas' *Four-Part Vinaya*, a monk need only have passed five years since ordination to serve as any of the five types of instructor.³⁹⁵ The five instructors given in T1428 are:

1. 出家阿闍梨者，所依得出家者是。The "going forth" instructor upon whom one relies to obtain the going forth.
2. 受戒阿闍梨者，受戒時作羯磨者是。The "precept rite instructor" who offici-

393. On the role of memory in learning, esp. scholastic, see chapters 4 and 7, and on the role of meditation training at scholastic centers, see chapter 8 of (Dreyfus, 2003). Dreyfus's study is indispensable to understanding the early modern and contemporary scholastic training that monks receive at large monastic universities in Tibet. But, as Dreyfus acknowledges, Tibetan monastic training encompasses much more than a scholastic training. In this study I take Dreyfus's study as an excellent model for understanding how Buddhist monastics are to become "learned" (Skt. *bahuśrutya*; Tib. *mang du thos pa*). This study is focused on how monastics acquire the third key qualification of *śīlavat*, possessing a monastic habitus, which Dreyfus does not seek to account for in his wonderful study.

394. Skt. *upādhyāya* and *ācārya*; Tib. *mkhan po dang slob dpon*; Ch. 二師.

395. T.1428, 848a11: 阿闍梨等者，多已五歲。

ates the karman when receiving the precepts.

3. 教授阿闍梨者，教授威儀者是。The "teaching instructor" teaches comportment (or perhaps *ācāra*).
4. 受經阿闍梨者，所從受經處讀修妬路，若說義乃至一四句偈。The "scripture instructor" from whom one receives scripture, reading of *sūtras* or explanations down to even a single four-line verse.
5. 依止阿闍梨者，乃至依止住一宿。The "*niśraya* instructor" is the one with whom a monastic takes *niśraya* for even a single night.³⁹⁶

The *Mahīśāsaka Vinaya* (T1421) recognizes a similar five types of instructor, which I list with a gloss in English:

1. 始度受沙彌戒是名出家阿闍梨。The "going forth" instructor.
2. 受具足戒時教威儀法，是名教授阿闍梨。The "comportment" instructor teaches deportment during the ordination rite.
3. 受具足戒時為作羯磨，是名羯磨阿闍梨。The "officiant" instructor officiates the ordination rite.
4. 就受經乃至一日誦，是名受經阿闍梨。The "scripture" instructor is a monastic who recites a scripture for the student on even one occasion.
5. 乃至依止住一宿，是名依止阿闍梨。³⁹⁷ The "*niśraya*" instructor is the one with whom a monastic takes *niśraya* for even a single night.

The *Mahāsāṅghika Vinaya* (T1425), meanwhile, recognizes four types of instructor that seem to suggest different scopes of instruction:³⁹⁸

1. 一、依止師。The "*niśraya*" teacher.
2. 二、受法師。The "Dharma" teacher.
3. 三、戒師。The "*śīla*" teacher.
4. 四、空靜處教師。The "meditation" teacher.

396. T.1428, 848a4–10.

397. T1421, 113a7–13.

398. T1425: 458a13–14.

What is important for our purpose, though, is to note (1) the presence of a *niśraya* instructor in each of the lists and (2) a repeated emphasis on comportment, *ācāra*, and *śīla*. The exact role of the *niśraya* in the vinayas extant in Chinese translation awaits further study. In the following chapters, I focus on the Sanskrit, Tibetan, and, to a lesser extent the Chinese *MSVs*. In the *MSV*, at least, the role of the *niśraya* is more than simply the one with whom a monastic takes shelter with for even a single night, as brief glosses in the Dharmaguptaka and Mahīśāsaka might indicate. *Niśraya* here should not be conflated with simply taking "shelter" for the night. The *niśraya* does provide physical shelter; as discussed, the *niśraya* master and apprentice live together. But the *niśraya*'s main role is as "ascetic director"; as Kalyāṇamitra explains, a monastic gives another *niśraya* so that the *niśrita* apprentice's store of virtue might flourish.³⁹⁹ Below, I discuss *Kṣudrakavastu* narratives that depict apprentices unhappy with their *niśraya* master's instruction and *niśraya* master's turning away potential apprentices because the aspirant's "store of virtue" will flourish better under another *niśraya*.

As with recitation instructors, the *MSV* allows for relationships of short duration with a *niśraya* instructor, for example when a new monastic visits another monastery without their *niśraya*, they must seek a *niśraya* for the night, as reflected in the vinaya's description of the *niśraya* as "one with whom a monastic takes *niśraya* for even a single night." The monastic who gives *niśraya* is also called the "giver of *niśraya*".⁴⁰⁰ The *Kṣudrakavastu* relates several narratives with corresponding rulings that provide guidelines for how a monastic might serve both their *niśraya* and their recitation instructor. This suggests that responsibility for the new monastic's training was regularly split between two senior monastics and raises interesting questions about what aspect of the apprentice's training the *niśraya* was responsible for if not scriptural instruction. We have seen how the *niśraya* provides material support in the form of nursing and food, etc.

399. This description of the *niśraya*'s purpose invites obvious comparison to Aristotle's Virtue Ethics.

400. Skt. *niśrayadāyaka*; Tib. *gnas sbyin pa*.

The evidence of the Dharmaguptaka and Mahīśāsaka Vinayas may entail a different conclusion. But the *MSV* materials suggest that the *nīśraya* instructor's main role was to ensure that the new monastic acquired a practical mastery of saṅgha culture such that they would, after ten years' time, embody saṅgha protocol and norms of behavior and thus be able to function autonomously in saṅgha culture and even reproduce further generations of monastic subjects. The division of responsibilities in the training of new monastics probably represents an early period of institutionalization where Buddhist monks lived in settled communities of some size. Elsewhere I discuss the archaeological evidence on Buddhist vihāra monasteries which, in areas where cave monasteries did not predominate, tended towards the cellular model of an enclosed square. This living arrangement well suits, and perhaps reflects—shapes and is shaped by—the *nīśraya* master's responsibility for their disciples' deportment, which must be embodied to be mastered, which is best facilitated by the embedded and enactive type of learning that requires proximity and presence, observation and imitation.

Caring for the Master and Instructor

The narratives in the *Kṣudrakavastu* portray the different frustrations that masters and apprentices are apt to feel in a Situated Learning environment. For example, several linked narratives are told on F.212.b-216.b of the *Kṣudrakavastu*'s first volume, each with a corresponding new ruling that further regulates the relationship between monastic master and apprentice in an apparent attempt to strike a sort of mutual bargaining agreement in which neither party is overly disadvantaged, one which entails an exchange of service for instruction. In short, not unlike an apprenticeship contract.

In the first episode, a recitation instructor is depicted teaching many young *antevāsin* apprentices when he falls ill thrice without any one of them caring for him. Once he recovers and they request instruction, he refuses. The Buddha rules that the recitation instructor should be cared for. The monks then devote all of their effort to this and their virtuous endeavors fall by the wayside, leading the Buddha to rule that the students should take turns caring for the teacher. Then a *mahallaka* old-timer offers to

take sole responsibility for their sick instructor but when the instructor recovers, he refuses to give the *mahallaka* late-joiner instructions and instead tells him to wait his turn; yet another negative depiction of those who join the saṅgha later in life. When the Buddha hears this, he rules that instructions should be given without upsetting those who are always serving.⁴⁰¹

In the next story the Buddha rules that a junior apprentice should assume primary responsibility for their master's care if the senior apprentice is away.⁴⁰² Then we have a narrative that depicts a monk who becomes apprentice to a meditator. Before he will give any meditation instruction though, the master makes the apprentice pledge to attend the master. The apprentice does so and receives the instruction he sought. And later, when he falls sick, the meditation / *niśraya* master cares for him. When the *niśraya* gets sick in turn, the apprentice abandons him for a recitation instructor. This series of events prompts the Buddha to rule that the apprentice should care for the *niśraya* instructor but they should also care for the recitation instructor. And finally, if an apprentice cannot serve both the *niśraya* and recitation instructors, their first duty is to the *niśraya* instructor.⁴⁰³

These narrative episodes speak to broad, even generic tensions—e.g. between meditators and reciters and quick-witted and dim-witted disciples—a Buddhist monastic community might expect to face. They evince awareness of favoritism and negotiate

401. Guṇaprabha digests this in sūtra 479. I excerpt the rulings: (1) *bcom ldan 'das kyis bka' stsal pa / klog pa'i slob dpon la rim gro bya'o / / de dag thams cad kyis byas pa dang de rnams kyi dge ba'i phyogs nyams par gyur nas / bcom ldan 'das kyis bka' stsal pa / res su bcad de bya'o / /* (2) *bcom ldan 'das kyis bka' stsal pa / klog pa'i slob dpon la rim gro bya'o / /* (3) *bcom ldan 'das kyis bka' stsal pa / gang zhig rtag tu g.yog byed pa de mi dga' bar ma gyur par gzhan dag la lung dang / kha ton dang zhu ba dag sbyin par bya'o*. For full Tibetan text, see D6 F.212.b-216.b.

402. See Guṇaprabha sūtra 480.

403. See D6, F.213.b-214.a for full narrative. See sūtra 481 for Guṇaprabha's digest. Here I excerpt the rulings: (1) *bcom ldan 'das kyis bka' stsal pa / gnas pas gnas bcas pa'i slob dpon la rim gro bya'o /* (2) *bcom ldan 'das kyis bka' stsal pa / klog pa'i slob dpon la rim gro bya'o / /* (3) *bcom ldan 'das kyis bka' stsal pa / gal te nus na gnyis ka'i bya'o / / ji ste mi nus na gnas kyis slob dpon la bya ste 'di ltar klog pa med par ni 'dug tu rung gi gnas pa med par ni ma yin no*.

a system of checks and balances to ensure that the apprentice receives the training they seek and the master receive the care they need. In these narratives, the master-disciple relationship is again depicted as a mutually beneficial give-and-take.

Two Trainees

The two types of trainee⁴⁰⁴ are easier to disambiguate than their masters. The Mahāsāṅghika (T1425), Sarvāstivādin (T1435), and Chinese Mūlasarvāstivādin Vinayas identify the two types of disciple by name. The Mahīśāsaka Vinaya (T1421) by contrast only speaks of the generic 弟子 or “disciple.”

The Two Trainees

Ward	Apprentice
Sārdhamvihārin	Antevāsin
lhan cig gnas pa (etc.)	<i>nye gnas</i>
共行弟子 T1425	依止弟子 T1425
共行弟子 T1435	近住弟子 T1435
共住弟子 T1444	近住弟子 T1444

If the preceptor accepts responsibility for a new monastic's training, the new admit takes up residence with or in close proximity to the preceptor and are hence called in Sanskrit *sārdhamvihārin*, lit. "one who lives together with (their preceptor)". In this study, I translate *sārdhamvihārin* with "ward".⁴⁰⁵

404. Skt. *śiṣya*; Tib. *slob pa*.

405. These parallel relationships—between preceptor and ward, instructor and apprentice—are also seen in e.g. Sarvāstivādin *Ten-Recitation Vinaya* 十誦律. On the preceptor / master and the ward: T1435.23.0148a14–148b26 從今聽和尚共行弟子，若病應看、欲死應救，若病應與隨病飲食、隨病藥、隨病供給。若弟子無財，和尚應給。若和尚無，從他索與。若少知識索不能得，乞食得好食應與。若和尚病，弟子亦爾。“From now on, I authorize that masters and wards if one is sick should nurse [the other]. If he falls ill, he should give food and drink appropriate to the illness, medicines appropriate to the illness, and service appropriate to the illness. If the disciple has no money (for the medicine), the master should provide it. If the master does not have any, it should be sought from others. If he’s of little renown and seeks but cannot get any [food], he should give the best of any food he gets from begging [to the sick master]. If the master is ill, so are the disciples. This continues with the instructor-apprentice: 阿闍梨看近住弟子，近住弟子看阿闍梨亦如是。從今諸有和尚阿闍梨，看共住弟子、近住弟子，養畜如兒想。共住弟子、近住弟子，看和尚阿闍梨如父想。汝等如是展轉相依住，於我法中增長善法。」 The instructor looks after at the attendant disciple, and the attendant disciple likewise looks after the instructor like this. From now on, all masters and instructors [should] look after their apprentice disciples and their attendant disciples, and raise them as they would their own children. Apprentice and attendant disciples [should] look after the master and instructor as he

If the preceptor does not take responsibility for a new monastic's training, the new admit must ask a different monastic elder to "give them *nīśraya*". In this case, the new monastic is called in Sanskrit *antevāsin*, lit. "one who lives near (their preceptor)". *Antevāsin* denotes the young pupil studying the Vedas in the *Śatapatha-brāhmaṇa*, the *Jaiminīya-brāhmaṇa*, and the *Taittirīya-āraṇyaka* while in later "literature on *dharma*" (e.g. *Nāradaśmṛti*), *antevāsin* describes a craftman's apprentice while the Vedic student is called *śiṣya*.⁴⁰⁶ In this study, I translate *antevāsin* as "apprentice".

In the *MSV*, the two parallel apprenticeships—between preceptor and ward, instructor and apprentice—are clarified in the *Māṭṛkā*'s *Kriyāskandha*,⁴⁰⁷ collected in the "complete" *Uttaragrantha*, i.e. *gzhung dam pa*.⁴⁰⁸ As Clarke has noted, this section, the third of three *skandhas* that comprise the *Māṭṛkā*,⁴⁰⁹ is preserved as a separate text in the Tibetan *Tengyurs*.⁴¹⁰ Buton appears to recognize this in his notes on D4111 in his *Tengyur Catalog* (which was based on texts kept at Shalu Monastery), where his entry on the text reads, "Incomplete *Kriyāskandha*."⁴¹¹ That Buton recognizes the text is incomplete does not mean he knew it was an excerpt from the *Māṭṛkā*, of course. After all, why would he not name the *Māṭṛkā* in his notes on D4111 in the *Tengyur Catalog* if he knew the connection?

would regard his own father. You should thus live in reliance one upon the other, in order to foster good qualities in my Dharma.

406. (Scharfe, 2002a) p. 96

407. Clarke points out that two of the three Vinaya fragments identified by Hoernle—149x / 20, and 149x / 16—belong to this text, where the Sanskrit *vṛttam* "code, living" is given in place of either *kriyā* or **ājīva*. (Clarke, 2004b), n. 4, p. 336. At first mention on F.233.b, the third *skandha* is said to treat "livelihood" (Tib. *'tsho ba'i phung po*; reconstructed Skt. **Ājīvaskandha*), but when the explanations begin on F.276.a, the third *skandha*'s 116 topics are presented under the designation *Kriyāskandha*, "The Part on Duty".

408. See, respectively, F.370.a-370.b and F.389.a-392.a. See below for more on both the "complete" *Uttaragrantha* and the *Kriyāskandha*.

409. See (Clarke, 2004b).

410. See D4111 *bya ba'i phung po* and (Clarke, 2004b). For an initial study of Vinaya *Māṭṛkā*s in general, including the *Māṭṛkā* included in the "complete" *Uttaragrantha*, see (Clarke, 2004a).

411. Buton's *Bstan 'gyur gyi dkar chag yid bzhin nor bu dbang gi rgyal po'i phreng ba* F.105.b: 'dul ba bya ba'i phung po mjug ma tshang ba cig rnam bzhugs so.

The Guru and the Kalyāṇamitra

In the *Vinayavastu*, the *niśraya* master is called the preceptor or instructor. But in the *Kṣudrakavastu* and *Uttaragrantha*, two new terms for the *niśraya* master—*guru* and *kalyāṇamitra*—are introduced. Thus, in the *MSV*, we see the following terms used to describe the teacher of the apprenticeship:

1. Upādhyāya or ācārya
2. Kalyāṇamitra
3. Niśrayaguru, often shortened to guru.

In all likelihood, the terms "*kalyāṇamitra*" and "*guru*"⁴¹² were later introductions to Vinaya discourse, which originally referred to monastic teachers only as *upādhyāya* or *ācārya*. I say this for two reasons: (1) the *Kṣudrakavastu* and *Uttaragrantha* seem to collect later additions and clarifications to the *Vinayavastu* and *Vinayavibhaṅga* and (2) Scharfe explains a similar displacement of the term *ācāryakula* with the later *gurukula* in the Dharmasāstric traditions, as noted above.⁴¹³ It should at least be noted that these findings demonstrate that the preferred terms for teacher used in Mahāyāna (i.e. *kalyāṇamitra*) and Tantric (i.e. *guru*) discourse have clear precedents in the Vinaya discourse around the monastic master.

Guru

A Survey of the Usage of Guru in the MSV

In the *Vinayavibhaṅga* the *guru* is listed among the venerable or those worthy of homage: one's father, mother, preceptor, instructor, *guru*, and the *gurukula* (Tib. *bla ma'i gnas*).⁴¹⁴ In the *Kṣudrakavastu*, disrespecting one's *guru* is taught to be a non-virtue of

412. Scharfe discusses the etymology of *guru* and its use in brahmanical circles studying the Veda (Scharfe, 2002a), pp. 277–280.

413. (Scharfe, 2002a) pp. 120–121.

414. D3 Vol. 5, F.165.b: *yab dang / yum dang / mkhan po dang / slob dpon dang / bla ma dang / bla ma'i gnas*. See the

body, speech, and mind, which leads to predictably dire fruits while respecting the guru yields the opposite.⁴¹⁵ The *Kṣudrakavastu* also contains a reference to “My guru, the ascetic Gautama”.⁴¹⁶ The *Uttaragrantha* also lists the guru as one of the nine “reliances” alongside the Three Jewels, the instructor, and the preceptor.⁴¹⁷ And finally the *Uttaragrantha* relates several rules about how to conduct oneself in the presence of the guru, including the rules that one should not go before the guru after eating garlic, nor should one pass gas, spit, or go unbathed in the guru’s presence.⁴¹⁸

Etymology and Definition of Guru

Tshonawa defines the *niśrayaguru* as the “one with a distinctive personal Dharma relationship with the *niśrita*.”⁴¹⁹ The Eighth Karmapa repeats this definition and elaborates:⁴²⁰

For what reason are preceptors and so on ranked as gurus? Since he carries out the distinctive duty of directly benefitting [the student] with his speech on the sublime Dharma, [preceptors and instructors] are principally sanctioned by the Buddha. Does simply allowing going forth make [a preceptor] a guru who verbally benefits? No, allowing going forth is mere-

415. D6: Vol. 10 F.134.a-b: *dga' bo gal te des sngon ser sna'i dra bas kun nas dkris shing 'jungs par gyur pa dang / yo byad kun du 'dzin pa dang / bla ma rnam la gus par mi nyan pas lus dang ngag dang yid kyi sdig pa mi dge ba'i las byas shing bsags la.*

416. D6: Vol. 10 F.150.a *bdag gi bla ma dge sbyong gau ta ma'o zhes ma 'gro shig.*

417. Vol. 13 F.41.a: *gnas dgu ste / ston pa la gnas pa dang / chos la gnas pa dang / dge 'dun la gnas pa dang / slob dpon la _gnas pa dang / mkhan po la gnas pa dang / bla ma la gnas pa dang / gnas la gnas pa dang / gang zag la gnas pa dang / yul la gnas pa'o.*

418. D7b Vol. 13 F.273.a: *mkhan po dang slob dpon gyi drung du ma 'gro shig / bla ma la yang ma yin / bla ma'i gnas su gyur pa yang ma yin ston par yang ma byed cig.* And D7b Vol. 13 F.307.b-308.a: *'phyen gyi bya ba gang zhe na / ston pa'i mdun du mi gtang / mchod rten gyi drung du ma yin / mkhan po dang slob dpon gyi drung du ma yin / bla ma'i drung du ma yin / bla mar bya ba'i drung du ma yin / grong gi nang du skye bo'i mdun du ma yin.*

419. Tshonawa *Ocean of Āgama* P. 112: *dang po gnas kyi bla ma'i mtshan nyid ni / rang gi gnas pa la ltos nas dngos su chos 'brel gyi yul khyad par can nyid du gnas pa'o.*

420. F.54.a.2: *'o na spyir bla ma'i mtshan nyid ni / slob ma la bltos nas dngos su chos 'brel gyi yul khyad par can du gnas pa'o.*

ly indirect benefit and not direct benefit.⁴²¹

Moving on to the commentarial layer, Vinītadeva explains that the term refers to the guru, that is the preceptor, before saying that it may, in fact, be extended to all preceptors and instructors, in his *padavyākhyana* word-commentary on the *Bhikṣuvinayavibhaṅga*. He then explains that they are to be honored⁴²² in the way one honors a beloved father, with body and speech bent in humility out of an appreciation for the person's qualities. That is how the learned, Vinītadeva writes, attend with love and respect upon their guru.⁴²³

Guṇaprabha uses the word "guru" twice in his *Vinayasūtra*, once in describing the *nīśrayaguru* and the disciple's morning routine⁴²⁴ and once in digesting the rules on conduct from the *Uttaragrantha*.⁴²⁵ In his *Svavyākhyāna* autocommentary, guru is glossed as preceptor and instructor.⁴²⁶ Later the new monastic is instructed to prostrate to the guru before receiving *āgama* instructions, in the same way they should

421. F.54.b: *spyir mkhan po sogs bla mar bzhag pa'i rgyu mtshan ci zhe na / ngag gi las khyad par can gyi sgo nas dam pa'i chos kyis dngos su phan 'dogs pa'i khyad par can gyi bya ba bsgrub pa'i phyir yin te / gtso bor sangs rgyas kyis bcas pa'i dbang nyid las so / / ngag gi phan 'dogs bla mar 'gyur na rab byung zhu ba tsam der 'gyur ro snyam na min te / rab byung zhu ba ni brgyud nas phan 'dogs pa tsam yin gyi dngos su phan 'dogs pa ma yin pa'i phyir ro.*

422. Skt. *gaurava*; Tib. *bla mar byed pa*.

423. D4114 Vinītadeva: F.254.a-b *bla ma'i sgra ni / mkhan po la bya ste...mkhan po yang slob dpon thams cad kyi nye bar mtshon pa yin no / / de dag la ji ltar bya ba yin zhe na / pha la rab sdug bla mar byed pa ltar / / bdag nyid 'dod pas bla ma la rjes gnas / / zhes bya ba smos te / pha la rab tu sdug pa ni gnyen pa ste / pha la rab tu sdug pa dang bla mar byed pa ltar / rang gi bla ma la yang rjes su gnas pa ste nye bar gnas par bya'o zhes bya ba'i don to / / de gang gis she na / bdag nyid 'dod pas zhes bya ba smos te / sdom can bdag nyid 'dod pa gang yin pa de bdag nyid shes pas zhes bya ba'i tha tshig go / bla mar byed pa zhes bya ba ni yon tan la dmigs pa sngon du song bas lus dang ngag gi 'jug pa yang bag 'khums pas 'jug pa yin no / / de skad du bdag nyid shes pa rnam kyis rang gi bla ma la sdug pa dang gus pas nye bar gnas par bya'o zhes bya ba'i don du bstan par 'gyur ro.*

424. D4117 F.70.b: *sang 'gro bar 'gyur ba nyid na bla ma la zhus te gnang na 'gro bar bya'o.*

425. D4117 F.80.b: *de dang de'i sgra dkon mchog dang bla ma'i drung du mi bya'o / and D4117 F.81.a: rlung gi las sgra dang bcas par mi bya'o / / dkon mchog dang bla ma'i mdun du mi btang ngo.*

426. D4117 F.81.a: *bla ma zhes bya ba ni slob dpon dang mkhan po'o.*

when asking after the guru's health in the morning.⁴²⁷

As mentioned earlier, Viśākhadeva is the author of the *Vinayakārikā*, the "other" MSV digest preserved in Tibetan translation. Viśākhadeva uses the word *bla ma / guru* in a manner consistent to Guṇaprabha:

- When describing the monk at the center of the disciple's daily routine;⁴²⁸
- When arguing that apprenticing or attending to the guru benefits both guru and apprentice;⁴²⁹
- In urging nuns to rely on the gurus among the learned of their own ranks;⁴³⁰
- As a person a monastic may touch for Dharma purposes without fault; and,⁴³¹
- As the one who gives *niśraya*.⁴³²

But the most consequential use of *bla ma / guru* in the MSV exegetical traditions, however, must be Śākyaprabha's verses on the novice training and his autocommentary, the *Prabhāvatī*. Śākyaprabha uses the *bla ma / guru* several times:

- In his opening verse of homage, Śākyaprabha claims to follow in Guṇaprabha's footsteps and the Sarvāstivādin gurus in explaining the *śrāmaṇera* Training.⁴³³

427. D411 F.250.a: *gsar bus mnod pa'i phyir khams snyoms pa nyid dri ste / phyag bya ba sngar btang ba'i spyod lam bsten par bya'o zhes bya ba ni gsar bus bla ma la klag pa'i lung mnod pa'i phyir / sngar phyag bya ste bsnyun gsol nas bya ba'i spyod lam bsten par bya'o.*

428. D4123 F.6.a *brtul zhugs can gyis bla mas pas // sngar nyid mal nas langs nas ni // so shing bcas nas de 'og tu // ston pa la ni phyag bya'o // de nas rab gus bskyed pa yis // bla ma la ni phyag bya ste // de ni de la gdams ngag sogs // cho ga bzhin du phan 'dogs yin; F.6.b: so shing byed dang bshang pa dang // gci ba 'dor dang chu 'thung dang // mtshams nang rten la phyag 'tshal ba // bla ma dag la zhu mi dgos // gang du skabs dang mthun pa yi // ra brtsig pa rta babs nas // 'dom ni bzhi bcu rtsa dgu'i bar // nang gi mtshams su shes par bya.*

429. D4123 F.27.b-28.a: *de phyir mkhyen mchog bcom ldan gyi // bsnyen bkur cho ga thams cad ni // gnyi ga la yang phan 'dod pas // bla ma la brten bya bar gsung.*

430. D4123 F.30.a: *dge slong ma yi mkhas rnams kyi // bla ma ci nus bsnyen bkur bya // de yi spro dang bsod nams dag / spel phyir bla ma yis kyang spyad.*

431. D4123 F.36.b: *dkon mchog gsum dang pha ma dang // tshangs par mtshungs spyod bla ma dang // chos kyi don du nyes med de // reg pa'i dus su brjod pa yin.*

432. D4123 F.48.b-49.b: *bla ma legs par rnam brtags nas // gnas ni cho ga bzhin du bzung / bla mas kyang ni yongs brtags pa'i // gnas pa yongs su gzung bar bya.*

433. D4124 F.74.b: *yon tan 'od bshad lam gyi rjes 'brangs nas // mkhas pas bdag smad mi 'gyur de yi phyir // thams cad yod smra'i bla ma rnams kyi bdag / 'di la yang dag zhugs pas myur grub mdzod.*

- Śākyaprabha glosses guru with instructor before explaining the circumstances in which one should stay with one's preceptor or instructor or go.⁴³⁴
- Śākyaprabha uses guru interchangeably with preceptor when describing disrespecting the guru as a cause of decline.⁴³⁵
- Śākyaprabha explains the disciples' "regular duties" as they relate to the guru, i.e. the preceptor and *niśraya*.⁴³⁶
- Śākyaprabha refers repeatedly to the monk at the center of the disciple's daily routine as the guru.⁴³⁷
- Śākyaprabha glosses guru with preceptor and instructor.⁴³⁸

434. D4125 F.134.b-135.a: *bla ma mkhan po mi yi dbang phyug dang / / sangs rgyas dge 'dun gnas brtan dag gi bka' / / brtags nas rig pa nyid don tshig bzhin bya / / gal te chos bzhin min na brda sprad bya / / bla ma ni slob dpon yin no / / mkhan po ni rang gi sgras bstan pa'i phyir te / rgyal po dang / ston pa dang / dge 'dun gyi gnas brtan dang / Inga po de dag gi bka' chos dang ldan pa la mi mthun par mi bya'o / / gal te chos dang ldan pa ma yin na de'i tshe bdag la mi rung ngo zhes bya ba la sogs pa chos dang ldan pa'i brda sprad par bya'o / / rigs pa nyid na bya ba'i nyid ces bya ba cir dgos she na / gal te mkhan bo dang slob dpon gyi bka' bsgo ba chos dang ldan pa ma yin pa nod par mi byed na de'i tshe bka' las 'das na yang nyes pa med do zhes bstan pa'i phyir ro / / ji skad du 'dul ba gcig nas 'phros pa las gang zhig mkhan po dang slob dpon gyis chos kyis sdud par byed pa la zang zing gis ma yin na de lta bu dag la so sor brtags nas gnas par bya'o / / gang zhig zang zing gis ni sdud par byed la chos kyis ni ma yin na de lta bu la so sor brtags nas 'gro bar bya'o / / gang zhig mkhan po dang slob dpon gyis chos dang zang zing gis sdud par byed na de la ji srid 'tsho'i bar du bskrad kyang 'dug par bya'o / / gang zhig chos kyis kyang ma yin la zang zing gis kyang sdud par mi byed na de lta bu la bzlog tu zin kyang lta yang mi lta bar 'gro bar bya'o zhes gsungs pa lta bu yin no.*

435. D4125 F.153.a: *bla mar gsol btab bla ma nyams phyogs mthun / / rang gi bla ma ma gus de yin pas / / bdag nyid 'dod pas pa ltar rab sdug dang / / gus par byas nas bla ma'i rim gro bya / / mkhan por gsol ba gdab pa'i sngags las btsun pa bdag gi mkhan po mdzad du gsol zhes gang zhig gsol ba gdab pa sngon du btang nas khas len pa ste / de yongs su gtong ba ni nyams pa zhes bya'o / / de nyams pa'i phyogs dang mthun pa yang rang gi bla ma la ma gus pa la sogs pa gang yin pa de yin no.*

436. D4125 F.153.a: *mkhan po la pa ltar shin tu sdug pas bsnyen bkur byas nas rim gro bya'o / / bshad dang gci dang so ni dag bya dang / / mtshams kyi nang du rgyal la phyag bya dang / / chu dag btung bar bya ba ma gtogs pa / / thams cad dris nas bya ba yin par gsungs / bla ma la thams cad dris na bya ba yin par bstan ces bya bar sbyar te / bla ma la ma dris par ci yang mi bya'o zhes bya ba'i tha tshig go.*

437. D4125 F.153.a-154.a.

438. D4125 F.157.a: *bla ma dag ces bya ba mkhan po dang / slob dpon.*

The Kalyāṇamitra

The *Kṣudrakavastu* contains a narrative that illustrates the core expectation of the *niśraya* apprenticeship: that the *niśraya* will provide both materially and spiritually for their wards. It also speaks to the need for the teacher to be even-handed and fair to all of their wards. Importantly for our understanding of the growing guidelines for Buddhist teachers, the monk ward frames his criticism of his preceptor as a failure to exhibit the Four Nurturing Qualities. Here, we see an expectation that the preceptor be humane, that if they initiate a person into the renunciant life then they should also take responsibility for that person's training and overall wellbeing:

The Blessed Buddha was residing in Jeta Grove at Anāthapiṇḍada's Park near Śrāvastī. An aspirant to going forth approached a monk, who allowed his going forth and ordained him before setting off to wander the countryside.⁴³⁹ If he provided materially for the ward he did not provide Dharma for him so [the ward] sought *niśraya* and stayed with another. That instructor was always considerate of and attentive to the four nurturing qualities: to be giving, to speak pleasantly, to act in [the student's] interests, and to act in conformity [with what has been taught].

Some time later, the preceptor, while wandering the countryside at his leisure, came back to Śrāvastī. Upon seeing him, the newer among [the ward's] stood up, the senior among them greeted him with greetings, saying, "Welcome!" But his ward did not even get up from his seat so the monks said to him, "Venerable, your preceptor comes and some of your fellow brahmacārin get up, some of them show joy, some of them greet him with greetings, saying, 'Welcome,' but you do not even get up from your seat. That is inappropriate."

439. Śīlapālita clarifies that the ward did not want to wander the countryside. D6 *Kṣudrakavastu* Vol. 10 F.68.a: *lam du zhugs pa ni lam gyi rjes su zhugs pa gang yin pa de ni lam du zhugs pa ste / gang gnas pa nyid du mi 'dod do.*

He said, "After he allowed my going forth, did he provide for me materially? Did he provide for me spiritually? You should speak up if you remember [any examples]."

They said, "Venerable, do not say that. Did the Blessed One not say, just as each of us depends upon another, it is no easy thing for the person who shaves their head, dons the ochre robes and, with faith in only what is perfect, goes forth from the household into the renunciant's life in the Dharma and Vinaya well-proclaimed by the Tathāgata to share with that person, for as long as they live, robes, alms, medicine to treat ailments, seating-and-bedding, and utensils? Venerable, what you said was not good."

Cresfallen, he sat there silently and when the monks reported this to the Blessed One, the Blessed One pronounced, "Monk wards and apprentices should get up from their seats as soon as they see [their preceptors] for [if they do not get up] as soon as they see their preceptors, their *niśraya* pact will be dissolved."

After the Blessed One had pronounced that, "[if they do not get up] as soon as they see their preceptors, their *niśraya* pact will be dissolved," another [monk], who did not dare to stay with his preceptor, arrived and stayed for a short time before being made to move on.

Regarding this, preceptors and instructors became angry with some while they were pleased with others. [The preceptors and instructors] would not give *niśraya* to those whom they were angry with even though [the angry wards and apprentices] had previously taken *niśraya* [with those same preceptors and instructors], who said, "I personally will not nurture [them]."

When the favorites were nurtured [by their teachers] but those who had fought with their former instructors and left were not, the monks reported the matter to the Blessed One and the Blessed One pronounced, "[Preceptors and instructors] should do everything even for those who

dared not stay just as [those who dared not stay] should do everything for [their] former instructors. However, this should be done willingly and of one's own volition and both should question the other. If, after all, [the ward] stays with the preceptor, questions should be asked directly to him.⁴⁴⁰

440. D6 Kṣudrakavastu Vol. 10 F.214.a-215.a: *sangs rgyas bcom ldan 'das mnyan yod na rgyal bu rgyal byed kyi tshal mgon med zas sbyin gyi kun dga' ra ba na bzhugs so / / rab tu 'byung bar 'dod pa zhig dge slong zhig gi drung du song ba dang / des de rab tu phyung zhing bsnyen par rdzogs par byas te ljongs rgyu zhing song ngo / / lhan cig gnas pa de la zang zing gis bsdu ba ni byas na / chos kyis ma byas pas de gzhan zhig la gnas te 'dug go / / bcom ldan 'das kyis bsdu ba'i dngos po bzhi po sbyin pa dang / snyan par smra ba dang / don spyod pa dang / don mthun pa zhes gsungs pas des de la chos dang zang zing dag gis kyang sdud pas de slob dpon de la rtag tu lta zhing sems la 'dzin to / / ji tsam dus gzhan na de'i mkhan po ci 'dod par ljongs brgyus nas slar mnyan yod du phyin pa dang de mthong nas tshangs pa mtshungs par spyod pa gsar bu gang dag yin pa de dag ni stan las ldang bar byed / gang dag rgan pa de dag gis ni 'ongs pa legs so zhes bya ba'i kun tu spyod pas kun tu spyod do / / de'i lhan cig gnas pa de ni stan las kyang ma langs pa dang / de la dge slong dag gis smras pa / tshe dang ldan pa khyod kyi mkhan po 'ongs na tshangs pa mtshungs par spyod pa kha cig ni ldang ba byas / kha cig gis ni mngon du ldang bar byas / kha cig gis ni legs par 'ongs so zhes kun tu spyod pas kun tu spyad na khyod de mthong bzhin du stan las kyang ma langs pa de ni rigs pa ma yin no / / des smras pa / bdag 'dis rab tu phyung nas ci zang zing gis bsdu ba byas sam / 'on te chos kyis bsdu ba byas / gang zhig dran nas ldang bar bya / de dag gis smras pa / tshe dang ldan pa de skad ma zer cig / bcom ldan 'das kyis kyang gang zag gcig gang zag gang zhig la brten nas de bzhin gshegs pas gsungs pa'i chos 'dul ba la skra dang kha spu bregs nas gos ngur smrig bgos te yang dag par dad pas khyim nas khyim med par rab tu byung ba'i gang zag des ni gang zag de la ji srid 'tsho ba'i bar du yang 'di lta ste / chos gos dang / bsod snyoms dang / nad kyi gsos sman dang / mal stan dang / yo byad dag gis lan glan par sla ba ma yin no / / zhes ma gsungs sam / tshe dang ldan pa khyod de skad zer ba de ni legs pa ma yin no / / de spobs pa med de cang mi zer bar 'dug nas / skabs de bcom ldan 'das la dge slong dag gis gsol pa dang / bcom ldan 'das kyis bka' stsal pa / lhan cig gnas pa dang / nye gnas kyi dge slong rnam kyis mthong ma thag tu stan las ldang bar bya ste / mkhan po mthong ma thag tu gnas bcas pa yang med par 'gyur ro / / bcom ldan 'das kyis mkhan po mthong ma thag tu gnas bcas pa med par 'gyur ro zhes gsungs pa dang / gzhan dag cig gis mkhan po 'dug mi phod pa dag cig 'ongs shing de dag dus cung zad 'dug nas 'gro bar byed do / / de la kha cig la ni mkhan po dang slob dpon rnam gshe / kha cig la ni dga' bar gyur cing / de rnam gang dag la gshe ba de dag la ni sngun gnas bcas pa la yang mi ster cing bdag nyid kyang sdud par mi byed / gang dag la dga' ba de dag ni sdud par byed pa nas / sngun gyi slob dpon rnam 'khrug par gyur cing song ba de dag yang sdud par mi byed pa'i skabs de bcom ldan 'das la dge slong dag gis gsol pa dang / bcom ldan 'das kyis bka' stsal pa / 'dug mi phod pa gang dag yin pa de dag la yang thams cad bya zhing / sngon gyi slob dpon rnam la yang thams cad bya mod kyi / 'on kyang gnyis ka'i sems kyang mgu ba lhur blang bar bya zhing gnyi ga la yang dri bar bya'o / / gal te thams cad kyi thams cad du mkhan po dag 'dug na de nyid la dri bar bya'o.*

The difference in the saṅgha and the Buddha's reactions are notable. The saṅgha admonishes the unrepentant ward, who refuses to stand up for his preceptor and, when confronted about this, even challenges his preceptor to name a single instance in which he, the preceptor, provided for him, his ward. Their censure reflects a Buddhist iteration of a wider Indic cultural value, which places great importance on respecting one's teachers. Several lists in the *Ekkotarikā* section of the *Uttaragrantha* repeatedly reinforce the authority of the teacher, placing the preceptor and instructor alongside the highest Buddhist authorities:

- The nine refuges: the Buddha, the Dharma, the Saṅgha, the instructor, the preceptor, the guru, the *niśraya*, persons, and places.⁴⁴¹
- The three worthy of worship: a tathāgata, arhat, and perfectly awakened buddha; a trainee, and a non-trainee. Another list of three worthy of worship: the instructor, the preceptor, and much senior fellow brahmacārin. The appropriate ways to serve, pay homage, stand up, and press palms together towards those worthy of worship should be learned.⁴⁴²
- The three commands: by command of the saṅgha, by command of a person, by command of the Prātimokṣa. Another list of three commands: by command of the saṅgha, by command of the nikāya, by command of the saṅgha elder. Another list of three commands: by command of the instructor, by command of the preceptor, by command of the saṅgha. Another list of three commands: by command of a king, by command of a brigand, by command of the gotra (?).⁴⁴³

441. gcig las 'phros pa: Vol. 13 F.41.a: *gnas dgu ste / ston pa la gnas pa dang / chos la gnas pa dang / dge 'dun la gnas pa dang / slob dpon la gnas pa dang / mkhan po la gnas pa dang / bla ma la gnas pa dang / gnas la gnas pa dang / gang zag la gnas pa dang / yul la gnas pa'o.*

442. *Ekkotarikā* (gcig las 'phros pa) Vol. 13 F.28.a: *mchod par 'os pa gsum ste / de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas dang / slob pa dang / mi slob pa rnam so / / gzhan yang mchod par 'os pa rnam pa gsum ste / slob dpon dang / mkhan po dang / tshangs pa mtshungs par spyod pa shin tu rgan pa rnam so / / ji ltar mchod par 'os pa de bzhin du bsnyen bkur bya ba dang / phyag bya ba dang / ldang ba dang / thal mo sbyar ba'i 'os rnam kyang rigs par shes par bya'o.*

443. D7a *Ekkotarikā* (gcig las 'phros pa): Vol. 13 F.28.b-29.a: *bsgo ba rnam pa gsum ste / dge 'dun gyis bsgo ba dang / gang zag gis bsgo ba dang / so sor thar pas bsgo ba'o / / gzhan yang*

- The six commands: by command of the Buddha, by command of a saṅgha, by command of an instructor, by command of a preceptor, by command of a king, and by command of a brigand.⁴⁴⁴

The Buddha first rules that monks should stand up as soon as they see their preceptor approach. But, in the narrative sequence of events, the monks express horror and scold the ward before the Buddha pronounces this rule. The monks' horror, then, suggests that the ward has flagrantly disregarded a standard of polite behavior that all readers would instinctively recognize. In ancient and medieval India, one was expected to show respect to elders by rising when they approached. And yet, the narrative gestures at much larger tensions than standing in the presence of elders, with its depiction of disgruntled wards and resentful teachers. No doubt, many monks have historically bristled at the subordination that goes with being a *nīśrita* dependent. And it seems likely that the compilers of the *MSV* lived in communities where teacher-student relationships sometimes veered into abuse and neglect, both downwardly towards the student and upwardly toward the teacher, as portrayed in this narrative. Narratives are especially effective mediums for drawing attention to the dynamics of complex social mores and interactions. Narratives can admit of nuance where monastic rulings tend to a binary between clear dos and do nots. A ruling such as, "Monk wards and apprentices should get up from their seats as soon as they see [their preceptors]" does not convey the need for compromise and sacrifice that the Buddha asks of his followers in his second ruling.

The *Kṣudrakavastu* does not state so explicitly but narrative logic seems to suggest

bsgo ba rnam pa gsum ste / dge 'dun gyis bsgo ba dang / sdes bsgo ba dang / dge 'dun gyi gnas brtan gyis bsgo ba'o / / gzhan yang bsgo ba rnam pa gsum ste / slob dpon gyis bsgo ba dang / mkhan pos bsgo ba dang / dge 'dun gyis bsgo ba'o / / gzhan yang bsgo ba la rnam pa gsum ste / rgyal pos bsgo ba dang / rkun pos bsgo ba dang / rigs par byed pa'i rigs kyis bsgo ba'o.

444. D7a *Ekottarikā* (*gcig las 'phros pa*): Vol. 13 F.34.b: *bsgo ba rnam pa drug ste / sangs rgyas kyis bsgo ba dang / dge 'dun gyis bsgo ba dang / slob dpon gyis bsgo ba dang / mkhan pos bsgo ba dang / rgyal pos bsgo ba dang / rkun pos bsgo ba'o.*

that a forced rapprochement between preceptors and wards is attempted. That goes as well as one might expect; some wards resent being placed back with neglectful, former preceptors while others are happy to be reunited. The teachers, for their part, let their emotions get the better of them and fall prey to playing favorites. This prompts the Buddha to make an important proviso: the teacher-student relationship should be entered into voluntarily and not through force or persuasion. Here, the Buddha urges reconciliation but allows individuals, both teachers and students, to decide for themselves whether they wish to re-enter, continue, or initiate a new *niśraya* relationship. Moreover, the Buddha advises that prospective teachers and students should question one another. Though the Buddha does not suggest any specific questions, this exhortation is reminiscent of the exhortation for prospective teacher and student to assess one another discussed above in the section on forming the *niśraya* under sūtra 70.

The *Ekottarikā* contains a list of four types of preceptors, differentiated on the basis of what they provide in the way of their students' welfare and instruction. The typology is so bare and unnuanced as to leave no doubt which of the two types of welfare is the main concern in seeking a preceptor:

There are four types of preceptor. There are preceptors who provide *dharma* but not material sustenance. There are preceptors who provide material sustenance but not *dharma*. There are preceptors who provide *dharma* as well as provide material sustenance. There are preceptors who do not provide *dharma* nor do they provide material sustenance.

Regarding these, take *niśraya* with the type of preceptor who provides *dharma* but not material sustenance only after understanding that [you will not receive material support]. One should leave if, upon examination, [they are] the type of preceptor who provides material sustenance but not *dharma*. Rely, even if the dew [of youth] is gone, for so long as one has life, on the type of preceptor who provides both *dharma* and material sustenance. Even if he commands you not to go, leave without examining the type of preceptor who provides neither *dharma* nor mater-

ial sustenance.⁴⁴⁵

In the very next list, the *Ekottarikā* lists the four means of caring for disciples:

The four means of caring for [disciples]: to be generous; to be pleasantly spoken; to train according to need; and to act in conformity with that.⁴⁴⁶

These same "Four Nurturing Qualities" appear in the *Bodhisattvabhūmi*, where they are identified as beneficent qualities characteristically possessed by bodhisattvas:

What is a bodhisattva's beneficence? Here, a bodhisattva, by relying on the Four Nurturing Qualities—to be giving, to speak pleasantly, to act in [the student's] interests, and to act in conformity [with what has been taught]—benefits some beings, brings happiness to others, and brings benefit and happiness to yet others. This is a summary of a bodhisattva's beneficence.⁴⁴⁷

In the *Uttaragrantha*'s "Book of Pentads", being a *kalyāṇamitra* is given as one of the five qualities that make one suitable to seek *niśraya* from.

445. D7a *Ekottarikā* (*gcig las 'phros pa*): Vol. 13 F.29.a-b: *mkhan po la rnam pa bzhi ste / mkhan po chos kyis sdud la zang zing gis ma yin pa yang yod / mkhan po zang zing gis sdud la chos kyis ma yin pa yang yod / mkhan po chos kyis kyang sdud cing zang zing gis kyang sdud pa yang yod / mkhan po chos kyis kyang mi sdud cing zang zing gis ma yin pa yang yod do / / de la mkhan po gang gis chos kyis sdud la zang zing gis ma yin pa de lta bu'i mkhan po la ni shes par bya ste gnas par bya'o / / de la mkhan po gang zang zing gis sdud la chos kyis ma yin pa de lta bu'i mkhan po la ni bltas te 'gro bar bya'o / / de la mkhan po gang chos kyis kyang sdud la zang zing gis kyang sdud pa de lta bu'i mkhan po ni gsher zin kyang nam 'tsho'i bar du gnas par gyis shig / / de la mkhan po gang chos kyis kyang mi sdud zang zing gis ma yin pa de lta bu'i mkhan po la ni ma 'gro zhes bsgo yang mi blta bar 'gro bar bya'o.*

446. D7a, *gcig las 'phros pa*: F.29.b: *bsdu ba'i dngos po bzhi ste / sbyin pa dang / tshig snyan pa dang / don spyad pa dang / don mthun pa rnam so.*

447. Sanskrit text of *Bodhisattvabhūmi* (Digital input from GRETIL) T06 bsa34: *tatra katamo bodhisattvasya parānugrahaḥ | iha bodhisattvaścatvāri saṃgrahavastūni niśritya dānaṃ priyavāditāṃ arthacaryāṃ samānārthatāñ ca tadekatyānāṃ sattvānāṃ hitam apy upasaṃharati.* The Tibetan translation in D4037: *rnal 'byor spyod pa'i sa las byang chub sems dpa'i sa F.161.a: de la byang chub sems dpa'i gzhan la phan 'dogs pa gang zhe na | 'di la byang chub sems dpa' ni bsdu ba'i dngos po bzhi po sbyin pa dang | snyan par smra ba dang | don spyod pa dang | don mthun pa rnam la brten nas de dag las sems can kha cig la ni phan pa nye bar sgrub pa bde bar yang nye bar sgrub | phan pa dang bde ba yang nye bar sgrub ste | 'di ni byang chub sems dpa' rnam kyī gzhan la phan 'dogs pa mdor bstan pa'o.*

1. Are faithful
2. Are caring
3. Are enthusiastic in what they undertake
4. Speak pleasantly
5. Being a *kalyāṇamitra*⁴⁴⁸

Tsongkhapa and the Mahāyānasūtrālaṃkāra on the Kalyāṇamitra

The *kalyāṇamitra* of Vinaya discourse is continued and adapted in Mahāyāna discourse; compare, for example, the description of the *niśraya*'s qualities given in Asaṅga's *Śrāvakabhūmi* with those given in the *Bodhisattvabhūmi*. The Vinaya and Mahāyāna's overlapping conceptions of mentor can also be seen in the Mahāyānasūtrālaṃkāra, which Tsongkhapa features in his explanation of how to "rely on a kalyāṇamita", which he famously describes as the first "stage on the path to awakening". Note that while the context may justify the translators' interpolates of "Mahāyāna" in "Mahāyāna teacher", the original reads simply *kalyāṇamitra* or *dge ba'i bshes gnyen*:

Generally, in the scriptures and commentaries many defining characteristics of the teacher are taught from the viewpoint of the individual vehicles. However, the following is a description of a teacher who instructs you in the stages on the path of the three persons of different capacities and guides you to the Mahāyāna, which is the path to Buddhahood. With respect to this, Maitreya says in his *Ornament for the Mahāyāna Sūtras* (*Mahāyānasūtrālaṃkāra*):

"Rely on a Mahāyāna teacher who is disciplined, serene, thoroughly pacified; Has good qualities surpassing those of the students; is ener-

448. D7a Vol. 13 F.51.b-52.a: *chos lnga dang ldan na gnas bca' ba sbyin te / lnga gang zhe na / dad pa yin / rim gror bcas pa yin / brtson 'grus brtsams pa yin / ngag nyan pa yin / dge ba'i bshes gnyen yin pa'o.*

getic; has a wealth of scriptural knowledge; Possesses loving concern; has thorough knowledge of reality and skill in instructing disciples; And has abandoned dispiritedness."

Thus Maitreya says that a student must rely on a teacher who has these ten qualities.⁴⁴⁹

Tsongkhapa then explains each item in the list; note though that item four in the verse⁴⁵⁰ is explained sixth by Tsongkhapa while verse item five is explained in the ninth position in his comments. While Tsongkhapa does not acknowledge any parallels between the *Mahāyānasūtrālamkāra* and the *Śrāvakabhūmi* or the *MSV*, his explanations are clearly redolent of the *nīśraya* criteria discussed so far, e.g. in sūtras 81–85.⁴⁵¹

1. Disciplined, i.e. trains in *śīla*, as described in the *Prātimokṣasūtra* and *Vinayavibhaṅga* metaphor of a bridle.⁴⁵² The training in *śīla* is like a good bridle that is used to tame a horse insofar as it stops the wild horse of the mind from chasing after sensory experiences.
2. Serene, i.e. has developed the training in *samādhi* by which they remain serenely equipoised, with the support of mindfulness and attention, in embracing appropriate behavior and rejection of improper behavior.
3. Thoroughly pacified, i.e. has developed the training in insight through perfect discernment founded upon *śamatha*.

449. Translation by the Lamrim Chenmo Translation Committee, (Blo-bzang-grags-pa., 2000) pp. 70–71. Tsongkhapa's Tibetan reads: *spyir gsung rab dgongs 'grel dang bcas pa nas theg pa so so'i dbang du byas pa mang po zhig gsungs kyang / 'dir skyes bu gsum gyi lam la rim gyis khrid nas sangs rgyas kyi lam theg pa chen po la 'khrid pa'i dge ba'i bshes gnyen zhig ston pa yin no / de ni mdo sde'i rgyan las / bshes gnyen dul ba zhi ba nyer zhi ba / yon tan lhag pa brtson bcas lung gis phyug / de nyid rab tu rtogs pa smra mkhas ldan / brtse ba'i bdag nyid skyo ba spangs la brten / zhes bshes gnyen chos bcu dang ldan pa zhig la slob mas bsten dgos par gsungs so*, (Tsongkhapa, 1985) p. 34.

450. Tib. *yon tan lhag pa*; Eng. *has good qualities surpassing those of the students*.

451. I have translated the following material myself from Tsongkhapa using the translation equivalents established in this study. For the Lamrim Chenmo Translation Committee's translation of Tsongkhapa's explanation, see (Blo-bzang-grags-pa., 2000) pp. 70–75. Tsongkhapa's Tibetan can be found on (Tsongkhapa, 1985) pp. 34–38.

452. Tib. *srab*.

4. Has a wealth of *āgama*, i.e. is learned in the Three Piṭaka, etc.
5. Has thorough knowledge of reality, i.e. has realizations based on *āgama* and reason.
6. The *kalyāṇamitra*'s qualities of learning and realization should surpass those of their students.
7. Is skilled in teaching Buddhist ideas to disciples.
8. Is loving; is motivated to teach by loving kindness and compassion, not thoughts of service or esteem.
9. Is energetic, i.e. enthusiastically works for others' welfare.
10. Has abandoned dispiritedness, i.e. is patient with the hardships of teaching students.

Tsongkhapa concludes his comments on these ten criteria with the exhortation:

Since the guru who helps you to achieve freedom is the root of your deepest aspiration, you who wish to rely on a guru should understand these defining characteristics and strive to seek one who has them. Also, those who wish to have students should understand these characteristics and strive to possess them.⁴⁵³

453. I have adapted the Lamrim Chenmo Translation's Committee's translation to bring the terms in align with the translation equivalents used in this study. See Eng. Transl. in (Blo-bzang-grags-pa., 2000). Tsongkhapa's Tibetan: *de ltar rnam grol sgrub pa'i bla ma ni gtan gyi 'dun ma'i rtsa ba yin pas / bla ma bsten par 'dod pa rnams kyis ni de dag shes par byas la mtshan nyid dang ldan pa 'tshol ba la 'bad par bya zhing / slob ma bsten par 'dod pa rnams kyis kyang de dag shes par byas nas mtshan nyid de dag dang ldan par bya ba la bad do*, (Tsongkhapa, 1985) p. 74.

CHAPTER TWO

I use Guṇaprabha, Vasubandhu, and Asaṅga's attempts to define *śīla* to highlight the many contesting discourses at play within the Buddhist philosophico-religious world, arguing that each Buddhist "discipline" — here, Vinaya, Abhidharma, and Yogācāra — negotiates its own understanding of key ideas that reflects its own priorities. In the previous chapter, I began to map the contours of the Vinaya and Mahāyāna discourses around the *niśraya* and the Kalyāṇamitra. In this chapter, I outline this process of contestation with respect to *śīla*.

I then examine the range of literary forms and exegetical practices on display in the "*Vinayasūtra* corpus" and how the scholastic examples developed there influenced Vinaya exegesis in Tibet. In doing so, I consider Guṇaprabha's choice of literary form; his and his commentators' use of literary styles and technical terminology that reflects the Vinaya commentators' engagement with writers of *śāstra* from other Buddhist and non-Buddhist disciplines, where terms and ideas that gain cultural capital are easily absorbed by competing communities of practice.

As I discuss in chapter four, the *MSV niśraya* master is defined in large part by their possessing *śīla* (Skt. *śīlavat*; Tib. *Tshul khrims dang ldan pa*). Throughout this dissertation I examine how monastic apprentices are to acquire knowledge and practical mastery of saṅgha culture. As discussed in the introduction, I argue that the apprenticeship is a sociocultural modality oriented towards the reproduction of monastic subjects who are capable of reproducing saṅgha culture and further monastic subjects, etc. And while the monastic apprenticeship resembles in some ways the Ideological State Apparatuses explained by Althusser, I follow Foucault in arguing that humans can use technologies for purposes other than domination or coercive governance of others. So, in this study, I read the *MSV* materials on the *niśraya* as a set of guidelines and *askēsis* exercises geared towards reproducing self-governed monastic subjects, a map of how a new monastic goes from a dependent *niśrita* to an independent *a niśrita*.

One key factor in achieving monastic independence or autonomy is becoming learned (Skt. *bahuśrutya*; Tib. *mang du thos pa*). As mentioned above, Georges Dreyfus's account of Tibetan scholastic education does an unsurpassed job of explaining the mechanics and methodologies of Tibetan scholastic learning.⁴⁵⁴ In this study, I take it for granted that Dreyfus's study also provides an excellent model for understanding how Buddhist monastics became "learned" at the major Buddhist universities that began to emerge in the 5th c. CE. The materials I study here do not articulate as detailed a model as Dreyfus but they do clearly put recitation of *āgama* at the center of the apprenticeship and reflect a wider culture of oral transmission, like that described by Dreyfus. But scholastic learning cannot fully account for the *MSV*'s insistence on possessing *śīla* and having passed ten monsoons. A monk or nun must be a saṅgha member of good standing for ten years before they can accept and train disciples of their own, no matter how learned they may be.

That is the background against which I suggest the reader read this chapter. Here, I examine the contested meanings of *śīla*. Here and elsewhere in this dissertation, I also step back from the rhetorical contestations to consider the emergent picture of *śīla*, which is so central to the formation of monastic subjectivity. Here I stitch normative definitions and descriptions of *śīla* together to better understand the claims that *MSV* commentators make for the monastic lifestyle, specifically (1) how they define that lifestyle as a "liberating way of living" and (2) how that lifestyle is supposed to yield freedom, not despite, but rather because of its being highly regulated.

Guṇaprabha's First Sūtra

The *Vinayasūtra* opens with the *sūtra*:

atha nirvāṇavṛttaṃ

454. (Dreyfus, 2003)

Now, then, the liberating way of living⁴⁵⁵

With his first sūtra, Guṇaprabha clearly signals that has chosen to appropriate the exact literary form his non-Buddhist competitors have forged in their own “ur-texts”.⁴⁵⁶ It must have taken some hubris, or at least chutzpah, for Guṇaprabha to write a sūtra like the five *darśana* visionaries of old did.⁴⁵⁷ It also required a great deal of learning to

455. Skt. *atha niryāṇavṛttam*; Tib. *nges par 'byung ba'i tshul khrims kyi dbang du byas te*. See Hong 2009b, 10–11 for the different Sanskrit and Tibetan versions of this sūtra. Here, Guṇaprabha's usage can be described by Tubb and Boose, where it means “now, then, but” and “introduces a new idea or a new topic,” (Tubb, 2007), p. 243). The second meaning of *vṛttaka*, Edgerton notes, is as a *bahuvrīhi* at the end of compounds in verse. Edgerton derives it from Skt. *vṛtta*, *manner of life*, and witnesses it in the *Saddharmapuṇḍarīka* at 272.3, *araṇya-vṛttakāś* (Edgerton, 1953). Dharmamitra, clarifies that while *atha* may sometimes be used as an auspicious opening, here it specifies the subject. *Atha* in the sense of an auspicious word is nevertheless meaningful, he admits, at least insofar as sentiment. Dharmamitra says that such an auspicious word is similar to wishes for long life as in the *le'u rnam par bshad pa*: D4120 Tib. Vol. 'u, F.3.b: 'di lta a tha zhes bya ba'i sgra ni bkra shis pa la sogs pa dag la yang 'byung mod kyi / dbang du bya ba ste zhes bya ba'i sgras bye brag tu nges par gzhas ste / 'di ni dbang du bya ba'i don yin gyi gzhan gyi don ma yin no zhes bya ba'i tha tshig go / / 'di lta a tha zhes bya ba'i sgra ni bkra shis pa'i don du yang mthong ste / 'di lta ste dper na / bkra shis pa 'di las yun ring du 'tsho ba dang mthun pa'i brjod le'u rnam par bshad par bya'o zhes bya ba lta bu'o / . The meaning of *atha* was also of interest to exegetes, judging by Tshonawa's record of the discussion. Tshonawa reviews the different meanings of *atha*, which do not appear in the Indian commentaries. He cites first *atha* as in *atha khalu bhagavan*, where *atha* means “now” and glosses this with *atikara* which he explains to mean *de ma thag* “immediate”. *Atikara* probably should read *adhikāra*, as in the auto commentary: *atheti śabdo 'dhikārārthaḥ* ; *de la de nas zhes bya ba'i sgra ni dbang du byed pa'i don to*. He cites Dharmamitra's *Ṭikā*, which has the Blessed One “severing all doubts immediately”. Finally he reads *atha* as *anantara*, in the sense of “without pause”, that is “immediately following,” which he says is the meaning here (pp. 21–23).

456. Paul Nietupski notes Guṇaprabha's appropriation but his interpretation must be revised: “These begin with a uniform lexical convention, *atha*, followed by a short statement of the contents of the work, and continue with the body of the text in short aphorisms. Guṇaprabha likewise begins the *Vinayasūtra* with *atha niryāṇavṛttam*, which all commentators explain in great detail, and goes on to compose the text in the Indian sūtra style. This may be because he was educated in that tradition, perhaps because he felt that his subject matter was of the same order of importance as the other great Indian works, or he may have felt that his *Vinayasūtra* was more properly regarded as a Buddhist sūtra, not at all a commentarial work” (Nietupski, 2009b), p. 2

457. Ganeri translates Skt. *darśana* as “philosophical disciplines” (Ganeri, 2010). But I will use “philosophico-religious discipline” (and “philosophico-religious order”), as explained above.

credibly pull off the feat. The founding texts of the five *darśana* or philosophico-religious discipline, which rose to preeminence in competition with Buddhism, were written in what Ganeri has called the "Age of Sūtra" between roughly 100 BCE–350 CE.⁴⁵⁸ This was preceded, Ganeri explains, by an "age of philosophies of path and purpose" (i.e. philosophy as a way of living), during which the *Upaniṣads*, the *Mahābhārata*, and the sacred texts of the Jains and Buddhists took shape. And it was followed by what Ganeri calls an "Age of Reason" to acknowledge the growing preeminence of *pramāṇa*,⁴⁵⁹ as signaled by Dharmakīrti's subordination of *āgama* to *anumāna*.⁴⁶⁰ Or we might call it the Age of Śāstra in recognition of the shift from the foundational sūtra form, which digests the canon of a discipline, and the scholastic śāstra form which grow from commentaries on the sūtras.⁴⁶¹

Their exact dating and authorship have been matters of much debate. What is important for the present study, however, is that they well preceded Guṇaprabha in time. Thus, we may assume that Guṇaprabha, as the recipient of a thorough brahmanical education near Mathurā, would have been familiar with:

1. The *Mīmāṃsā-sūtra* of Jaimini (1st c. CE)
2. The *Brahma-sūtra* (a.k.a. *Vedānta-sūtra*) of Bādarāyana (1st c. CE)
3. The *Vaiśeṣika-sūtra* of Kaṇāḍa (1st c. CE)
4. The *Yoga-sūtra* of Patañjali (2nd c. BCE)
5. The *Cārvāka-sūtra* (not extant, unknown)

458. I am combining periodization Ganeri offers in different sources for different purposes but which are nevertheless consistent. I borrow the "Age of Sūtra" from Ganeri's podcast, "The History of Indian and Africana Philosophy" spec. episodes 1 and HPI 18 "A Tanged Web: The Age of the Sūtra". I borrow the term "Age of Reason" from Ganeri's book *The Lost Age of Reason: Philosophy in Early Modern India 1450–1700*, (Ganeri, 2011). See esp. Introduction and chapters 7–9 for an extensive study of the later commentarial traditions on the five brahmanical sūtra compilations with bibliography.

459. (Eltschinger, 2012c) and (Eltschinger, 2013b).

460. But see also (Li, 2012) on Candrakīrti's recognition of *āgama* scripture and *upamāṇa* analogy as *pramāṇa* warrants alongside perception and inference.

461. By "Age of Śāstra" I mean the same period and activity discussed in Westerhoff's *The Golden Age of Indian Buddhist Philosophy*, (Westerhoff, 2018).

Ganeri points out that the “epistemological ambitions” of each *darśana* is encoded in the first *sūtra* of its founding treatise.

1. *Mīmāṃsāsūtra*: Now, then, an inquiry into *dharma* (*athāto dharma-jijñāsā*: MS 1.1.1).
2. *Brahmasūtra*: Now, then, an inquiry into brahman (*athāto brahma-jijñāsā*: BS 1.1.1).
3. *Vaiśeṣikasūtra*: Now, then, we will explain *dharma* (*athāto dharmam vyākhyāsyāmaḥ*: VS 1.1.1).
4. *Yogasūtra*: Now, an exposition of yoga (*atha yogānuśāsanam*: YS 1.1.1).
5. *Cārvāka-sūtra*: Now, then, we will explain *tattva* [reality]⁴⁶²

Guṇaprabha’s *atha niryāṇavṛttam* replicates the *sūtra* template perfectly in form. Guṇaprabha announces his subject directly with *atha*. Then, he states that subject in a single *tat-puruṣa* compound, like most of the others. Guṇaprabha also maintains the other *Sūtras*’ aphoristic concision throughout.⁴⁶³

Ganeri explains that the other philosophico-religious disciplines use the first *sūtra* to express the “epistemological ambitions” of their discipline. Each discipline, Ganeri argues, lays out in broad terms, what they want to know, what they are interested in, what they want to understand or unite with. This accords with the role of an *adhikāra*, which demarcates the horizons of a text’s thought. A marketing executive would probably describe these as mission statements which is true insofar as the opening *sūtra* doubles as a concise statement of a *darśana* discipline’s identity.

462. (Ganeri, 2011), 119–120.

463. Ganeri describes a *sūtra* as “an aggregation of short formula-like assertions” and notes that, like Guṇaprabha’s auto commentary, *sūtras* are often accompanied by a *bhāṣya*, a commentary “whose function is to unpack and weave together the elliptical assertions,” ((Ganeri, 2011), p. 103). Ganeri goes on to note of this *sūtra*-style that “So powerful is the basic style that it is not uncommon for a writer to construct a single text imitating and playing with the formal structure. In such compositions, the *sūtra*-like skeleton are called *kārikā*” ((Ganeri, 2011), p. 103). That is precisely how the other digest of the *MSV*, Viśākhdeva’s *Vinayakārikā*, is titled. Note the two guides for novices are also titled *kārikā*, as discussed in chapter three.

So where the *Mīmāṃsāsūtra* styles itself an inquiry into *dharma*-as-duty,⁴⁶⁴ the *Brahmasūtra* declares its interest in the unifying cosmic principle, the *Vaiśeṣikasūtra* announces its attempts to explain *dharma* in the sense of reality,⁴⁶⁵ the *Yogasūtra* instructs on yoga, and the *Cārvākasūtra*, presumably, would have expressed some kind of naturalism. What does Guṇaprabha say? What does Guṇaprabha profess to be his interest?

Atha niryāṇavṛttam

Now, then, the liberating way of living:

The Vinaya as Liberating Way of Living

Conforming to genre expectations, Guṇaprabha defines the "epistemological aspirations" of his discipline, the Vinaya, as *niryāṇavṛttam*, the *liberating way of living*.⁴⁶⁶ In his auto commentary, Guṇaprabha explains the two Sanskrit phrases that comprise his gnomic summary statement, beginning with *atha*:

The word *atha* (*now, then*)⁴⁶⁷ in *atha niryāṇavṛttam* marks the "topic."⁴⁶⁸

Guṇaprabha writes that *atha* here is an *adhikāra*,⁴⁶⁹ or a demarcative heading, used

464. (Ganeri, 2011), pp. 119–120.

465. (Ganeri, 2011), pp. 119–120.

466. Guṇaprabha begins with the *Pravrajyāvastu*, the first chapter of the *Vinayavastu*, as that text describes one's entry into the well-taught Dharma and Vinaya. He then digests the *Vinayavibhaṅgas* since the monastic must know the limits set by their newly received *prātimokṣa* vow. Guṇaprabha then returns to the *Vinayavastu* and proceeds to digest each of its chapters, pausing after each *vastu* to digest amendments detailed in the *Kṣudrakavastu* and *Uttaragrantha*.

467. Tib. *dbang du byas te zhes bya ba la smos te*, the phrase "dbang du byas te"

468. Skt. *atha niryāṇavṛttam atheti śabda 'dhikārārthaḥ*; Tib. *nges par 'byung ba'i tshul khrims kyi dbang du byas te zhes bya ba smos te / de la de nas zhes bya ba'i sgra ni dbang du byed pa'i don to*.

469. Luo mentions Guṇaprabha's use of *atha* as an *adhikāra* first among the rhetorical devices the *Vinayasūtra* shares with other works in the *sūtra* style ((Luo, 2011)). Hong cites Abhyankar (1961,14), who explains the *adhikāra* to be a "governing rule consisting of a word or words which follow, or taken as understood in every following rule up to a particular limit," ((Luo, 2010), p. 50). Luo cites this use of *atha* in the sense of "heading marker" where he mistakenly cites Vin_1.448 for Vin_1.428 | *atha niḥśritapratipat**. That is, "The topic is the

to demarcate the scope of the topic to follow. And what follows *atha* is *niryāṇavṛtta*, or the "liberating way of living", hence:

The liberating way of living should be understood as topic of the
[*Vinaya*]*sūtra*, from its beginning to the end.⁴⁷⁰

The second phrase, *niryāṇavṛtta*, is a *tat-puruṣa* compound in which *vṛtta* or "(way of) living" is qualified by the participle *niryāṇa* or "liberating". The word *niryāṇa* is formed by adding the prepositional prefix *niḥ-* ("out, away") to the noun *yāna*. *Yāna* is a present active participle derived from *√ya* ("to go"). The word *niryāṇa* thus implies a "going" or a "leaving" and is used by Buddhists and non-Buddhists to mean an "escape" from *saṃsāra*, which is why I translate *niryāṇa* as "liberating" or "freeing".

Guṇaprabha then explains plainly that since his *Vinayasūtra* digests the whole of the *MSV*, the whole of the *MSV* teaches a "liberating way of living". And this "liberating way of living" is to be understood as a *śīla*:⁴⁷¹

Furthermore,⁴⁷² here, "way of living" is that *śīla*⁴⁷³ which is a cause of

conduct of the apprentice." In this sense *atha* is an inclusive heading marker. See also Apte under *adhikaraṇa*, where he gives: "A topic, subject; section article or paragraph; a complete argument treating of one subject; Asaṅga divides his *Mahāyānasūtrālaṃkāra* into *adhikāra*. A chapter in Kauṭilya *Arthaśāstra*. E.g. *prathamādhikaraṇam* the Sūtras of Vyāsa and Jaimini are divided into *Adhyāyas*, the *Adhyāyas* into *Pādas* and the *Pādas* into *Adhikaraṇas* or sections."

470. Skt. *āsūtrasaṃdarbhaparisaṃapte niryāṇavṛttam adhikṛtaṃ veditavyam*. Reading *parisaṃapte* from *parisaṃapti*, which Monier-Williams defines as "entire completion, end, conclusion" (Monier-Williams). Tib. F.2.a: *mdo brtsams pa nas yongs su rdzogs pa'i bar gyis nges par 'byung ba'i tshul khriṃs kyi dbang du byas par rig par bya'o*.

471. *Śīla* has often been translated by scholars of Buddhism as *pure conduct*, *ethics*, or *morality*. Furthermore, Buddhist writers often give *nirukti* etymological explanations of *śīla* that derive it from the Sanskrit *√śī*. But in this study I follow the Sanskrit lexicographers V.S. Apte and Otto Böhtlingk and Rudolph Roth, who derive it from *√śīl*. See below for more, incl. (Prebish, 2003) and (Fu, 1991).

472. In the śāstric style, *punar* often introduces a "modification or correction of what has been said before" ((Tubb, 2007), 257). Here it marks the further definition of *vṛtta* as *śīla*.

473. In a Buddhist context, the term *śīla* is generally translated as "pure conduct, ethics, or morality." These translations are consistent with standard Buddhist explanations of *śīla*. *Abhidharma* texts, for example, describe *śīla* as a mental activity (Skt. *caitta*; Tib. *sems byung*) defined by its "attention to safeguarding" (Tib. *bsrung ba'i sems pa*). In this study, however, I propose translating *śīla* with *habitus*, as used by Bourdieu.

dharma. That is to be considered the utterance of the entire Vinaya.⁴⁷⁴

In effect, with his first *sūtra*, Guṇaprabha makes the fairly orthodox claim that the whole of the Vinaya is concerned with *śīla*.⁴⁷⁵ In effect, as noticed by Nietupski,⁴⁷⁶ Guṇaprabha is making a soteriological claim for *śīla* by defining it as *niryāṇa*, liberating or freeing.⁴⁷⁷

The reader of the *Vinayasūtra* is thus faced with several questions. What is *śīla*? What is / are the (D)harma(s) it is supposed to cause? And, by what mechanisms does *śīla* effect freedom? In this chapter, I first examine the meaning of *śīla* as used by Guṇaprabha and Vasubandhu. In his *Abhidharmakośa* and its auto-commentary, the *Abhidharmakośabhāṣya*, Vasubandhu contrasts two interpretations of *śīla*, the first by the Vaibhāṣika, followers of the **Abhidharmamahāvibhāṣaśāstra*⁴⁷⁸ and the second by the Sautrāntika, followers who rely on *Sūtras* for their understanding of Abhidharma.⁴⁷⁹ In the philosophical doxographies that gained popularity in medieval Indian Buddhism and which later became enshrined in Tibet, the Vaibhāṣika and the Sautrāntika are said to profess a Śrāvakayāna *darśana* or philosophico-religious view, which is perhaps best construed as a rejection of Mahāyāna sūtras as the authentic word of the buddha.⁴⁸⁰

474. Skt. *vṛttaṃ punar atredaṃ dharmakāraṇāṃ yat śīlaṃ / sakalena vinayenoktaṃ tan mantavyam*. Tib. *de yang 'dir chos kyi rgyu mtshan gang zhig tshul khirms de ni / ma lus pa'i 'dul bas gsungs par shes par bya'o*.

475. See, e.g. The common rubric that associates the Tripiṭaka of Vinaya, Sūtra, and Abhidharma with the Three Adhiśikṣā of *śīla*, *samādhi*, and *prajñā*.

476. (Nietupski, 2012).

477. Dharmamitra, Guṇaprabha's foremost Sanskrit commentator, echoes Guṇaprabha, almost verbatim, in stating that every sūtra in Guṇaprabha's digest should be understood as treating the *liberating way of living*, D4120 F.2.a-4.a.

478. On which, see (Willemsen, 1998).

479. When Tibetan doxographers describe some Sautrāntika as *lung gi rjes 'brang pa*, it is not clear whether the *lung* means *Āgamas* plural, e.g. *Dirghāgama*, *Madhyamāgama*, etc., or *āgama* in the singular as in oral tradition or exegetical tradition. Given that their opponents are said to follow *śāstra* (i.e. the *Mahāvibhāṣaśāstra*) the contrast seems to be that the Sautrāntika follow the *sūtras*.

480. In the 4th chapter of his *Principles of Exegesis* or *Vyākhyāyukti*, Vasubandhu makes his famous explanation of why the Mahāyāna sūtras should be regarded as *buddhavacana*, the authentic "word of the Buddha". See D4061 *Rnam par bshad pa'i rigs pa*: F.96.b-114.a. I

Vasubandhu records a fundamental difference of opinion between the followers of these two different authorities regarding the nature of the *Prātimokṣasaṃvara*. Is this *saṃvara* a "vow" with form (Skt. *rūpa*)? Or is this *saṃvara* a mental state of restraint? At the risk of oversimplification, the *Abhidharmakośa* presents the Vaibhāṣika position that the *Prātimokṣasaṃvara* (i.e. the Prātimokṣa Vow) is a specific type of form or *rūpa* that arises at ordination. The *Abhidharmakośabhāṣya* then presents the Sautrāntika argument that the Prātimokṣa Restraint is a state of mind characterized by the intention to safeguard against inappropriate thoughts, words, and acts.

Furthermore, since they all lived within a couple of centuries of another in relative proximity in north and northwestern India, their works also present an interesting case study in how Buddhist communities of practice interpret key ideas and practices that reflect their immediate concerns.

On the Meaning of Śīla

In his *Memoranda on the Terms in the Prātimokṣasūtra*, Dānaśīla records six competing etymologies of *śīla*, with some saying it implies the *root* while others describe it as an ornament, ointment, fragrance, pure conduct, or restraint.⁴⁸¹ Dānaśīla's list gives us an excellent insight into the semantic field of *śīla* as (Mūla)sarvāstivādin commentators might have known it. Some of these associations are so ingrained in medieval Indian Buddhism as to have become tropes. Take, for example, *śīla* in the senses of ornament, ointment, and fragrance. These analogies are frequently seen in the sūtras and śāstras in their aspirational depictions of *śīla*. Śīla, not gems and jewels, is the true ornament of a noble person. Śīla, like an ointment made from sandalwood, cools the *kleśa* afflictions. Those who possess *śīla* give off *śīla*'s fragrant and attractive scent. These associations with *śīla* are also remarkable in their appeal to the senses and the

discuss the first chapter of Vasubandhu's *Vyākhyāyukti* below.

481. D4109 F.170.b: *rnam grangs ni rnam pa drug ste / la lar tshul khrims rtsa ba'i don du gsungs pa dang / la lar rgyan dang / la lar byug pa dang / la lar spos dang / la lar legs par spyad pa dang / la lar sdom pa'i sgrar gsungs pa'o.*

presumption that *śīla* can be seen, felt, and even smelled. If Dānaśīla's reportage is representative, then *śīla* carried profoundly somatic associations in medieval Indian Buddhist communities of practice.

The last two items in Dānaśīla's list—pure conduct and restraint—reflect (1) a usage of *śīla* that is frequently rendered "ethics" and (2) a usage of *śīla* that is used to gloss the key Vinaya phrase *Prātimokṣasaṃvara*, i.e. "Prātimokṣa restraint" or, more commonly, the "Prātimokṣa Vow". The first of these, *śīla*-as-pure conduct,⁴⁸² is closest to my preferred reading of *śīla*-as-habitus. In his first sūtra, when Guṇaprabha claims that the Vinaya is and/or teaches a *niryāṇavṛtta*—a "liberating way of living"—and then goes on to describe that *vṛtta* way of living as a *śīla*, I understand him to be saying that the Vinaya teaches a *śīla*, a habitus, that leads to freedom. As I discuss below, this sense of *śīla*-as-habitus may reflect a more fundamental use of *śīla* than is captured in the translations "pure conduct" or "ethics". Both of these senses of *śīla*—*śīla*-as-pure-conduct / ethics and *śīla*-as-habitus—are supported by the Sanskrit lexicographers V.S. Apte and Otto Böhtlingk and Rudolph Roth, who derive *śīla* from √*śīl*. Apte defines *śīla* as "a disposition, nature, character, tendency, inclination, habit, custom," and "conduct, behavior in general".⁴⁸³ Böhtlingk and Roth define *śīla* first as: "Habit of being innate or brought up ways, character. Very often in comp. with what has become a habit, for which one has a special inclination or ability"; secondly as "Nature, essence"; and thirdly as, "good habits, morals, honesty, a noble character".⁴⁸⁴

In the following, I survey different opinions on (1) the meaning of *śīla* and Vinaya and (2) their relation to one another that we encounter in the secondary literature on the Vinaya. This survey shows that many contemporary interpretations of the Vinaya presume a direct equation between *śīla* and *Prātimokṣasaṃvara* or "Prātimokṣa re-

482. Tib. *Tshul khrims*. Dānaśīla's text is not extant in Sanskrit so we do not know what word the Tibetan *tshul khrims* is translating here. I like to speculate, on the basis of Guṇaprabha's first sūtra, that it is *vṛtta* or some close cognate but I have no evidence for that.

483. (Apte, 1957), p. 1558.

484. (Böhtlingk).

straint". This equation has unimpeachable provenance in the *MSV* and its exegetical literature and I will cite several instances in which *MSV* commentators state this explicitly. However, when Guṇaprabha says that the entire Vinaya teaches a liberating *śīla*, I interpret him to be saying that all of the rules in the Vinaya, collectively, instill a monastic habitus in the monastic subject that will lead to that subject's (soteriological) freedom and (social) autonomy.

In the present study, the meaning of *śīla* is crucial because "possessing *śīla*" is one of three fundamental qualities⁴⁸⁵ that a monastic must have before they can even live independently, much less accept and train disciples of their own. *MSV* commentators frequently describe the term "possesses *śīla*"⁴⁸⁶ to mean a monastic has not incurred any of the four *pārājika* defeats. The comments of Śīlapālita, author of the "word-commentary" on the *Kṣudrakavastu*, are representative of this common interpretation:

"Possesses *śīla*", is endowed with a *śīla* such as the
Prātimokṣasaṃvara.⁴⁸⁷

This interpretation is grounded in the third verse of the *MSV* Prātimokṣa, which reads:

This Prātimokṣa is called the essence, the abiding heart of all the unfathomable and limitless waters of the Buddhist Vinaya ocean.⁴⁸⁸

This line of exegesis cites this verse of praise to argue that, since the Prātimokṣa is the essence of the Vinaya, and the essence of the Prātimokṣa is the "*saṃvara* accompanied by the "seven rejections"⁴⁸⁹ then the seven rejections are the essence of the

485. Or two or five, see discussion of the *pañcaka* or pentads below.

486. Skt. *śīlavat*; Tib. *Tshul khrims dang ldan pa*.

487. D4115 F.76b: *tshul khrims dang ldan pa ni so sor thar pa'i sdom pa la sogs pa'i tshul khrims dang 'byor pa'o*.

488. Transl. by (Prebish, 1975). Skt. *kṛtsnasyāgādhapārasya baudhdhasya vinayodadheḥ | pratiṣṭhāhṛdayaṃ sāraṃ prātimokṣo 'yam ucyate*. Tib. *sangs rgyas 'dul ba gang chen mtsho / / gting mtha' med pa thams cad kyi / / gnas pa'i snying dang snying po ni / / so sor thar pa 'di yin no*.

489. Tib. *spong ba bdun*; Skt. *saptavyutthāna*? See, e.g. Buton's *Overview of the Vinaya* (F.3.b.3: *spong ba bdun 'khor dang bcas pa'i sdom pa*). See also the First Dalai Lama's

Vinaya. The seven rejections are: rejecting the taking of life, taking what has not been given, engaging in illicit sex, speaking falsely, divisively, harshly, or idly.⁴⁹⁰

Near the outset of his commentary on Guṇaprabha, the First Dalai Lama writes that *Vinayasūtra*'s subject matter is the "*śīla* accompanied by the seven rejections, for this is what tames the *kleśa* afflictions and tames the senses."⁴⁹¹ Later, in his comments on the *nīśraya*, the First Dalai Lama cites two feet from the *Prātimokṣa* praise that are not included in the extant Sanskrit studied by Prebish. This half-verse likens the *Prātimokṣa* to a foundation for or a staircase that leads to liberation.⁴⁹² After attributing the "*saṃvara*-as-seven rejections" interpretation to *Prātimokṣasūtra* exegetes and Śākyaprabha's *Prabhāvatī*,⁴⁹³ the First Dalai Lama poses a rhetorical question:

"Well then," one might ask, "what is the essence of *saṃvāra* in Guṇaprabha's tradition?" Some follow the *Kośa*, which names two types, (1) the non-virtuous *rūpa* form of lapsed *śīla* and (2) the *śīla* that rejects that. [The first is the *Vaibhāṣika* position that regards the *Prātimokṣasaṃvāra*] as a non-informing form, while the *Sautrāntikas* maintain [the *Prātimokṣasaṃvāra*] is a mental state of rejecting together with its seeds. I believe that, if Guṇaprabha is a bodhisattva of the third ground as often thought, he would not accept the *Vaibhāṣika*'s unique interpretation as his own position. And thus he would maintain, I think, that [the *Prātimokṣasaṃvāra*] is a mental state of rejecting together with its

commentary on Guṇaprabha's *Vinayasūtra*, the *Vinayaṭīkā: A Garland of Treasures*, 'dul Tlka rin chen 'phreng ba p. 3: spong bdun 'khor bcas kyi tshul khrim.

490. Here I cite (Nordrang, 2008), vol. bar cha, p. 1667, which gives the list of these seven rejections given in the *dbu ma la 'jug pa'i 'grel bshad* by the 11th c. Kaśmīri author Jayānanda, translated into Tibetan by the author and the Tibetan Kun dga' grags pa. The First Dalai Lama gives the same list in his *Vinayaṭīkā: A Garland of Treasures*, p.3.

491. First Dalai Lama *Vinayaṭīkā: A Garland of Treasures*, p. 3: spong bdun 'khor bcas kyi tshul khirms te 'dis nyon mongs pa 'dul zhing dbang po dul bar byed pa'i phyir ro.

492. Tib. *di ni thar pa'i grong 'jug pa'i / / them skas gzhi dang 'dra bar gnas / / zhes gsungs so*. On the *MSV Prātimokṣasūtra*, see (Prebish, 1975), p. 43.

493. See the First Dalai Lama's *Vinayaṭīkā: A Garland of Treasures*, p. 66.

seeds, but both the higher and lower [Abhidharmas, by Asaṅga and Vasubandhu, respectively] should be examined. "What then," you might ask, "does *śīla* mean in a general sense?" "*Śīla*" is used in the sense of cooling the torment of dissolute conduct.⁴⁹⁴

The term "lapse of *śīla*"⁴⁹⁵ is one of a standard set of four lapses; of *śīla*, view, *ācāra*, and livelihood. Note the appearance of *ācāra*, yet again, which I return to in my discussion of sūtra 86. As Kalyāṇamitra and Śīlapālita explain:

1. A lapse of *śīla*, having committed a naturally bad misdeed or [transgressed] a proscribed *adhyācāra* rule of conduct.⁴⁹⁶
2. A lapse of view, entertaining views of the self,⁴⁹⁷ or perverse and derided views.⁴⁹⁸
3. A lapse of *ācāra*, having committed a proscribed misdeed⁴⁹⁹ or coming and going in an unbecoming manner.⁵⁰⁰
4. A lapse of livelihood, a wrong livelihood⁵⁰¹ or living by flattery and suggestion.⁵⁰²

494. First Dalai Lama *Vinayaṭīkā: A Garland of Treasures*, p. 77 (mi rigs dpe skrung khang version): 'o na slob dpon yon tan 'od kyi lugs la sdom pa'i ngo bo gang zhe na / kha cig na re / mdzod las / 'chal pa'i tshul khirms mi dge'i gzugs / / de spong tshul khirms rnam gnyis so / / zhes gsungs pa ltar rnam par rig byed dang rig byed ma yin pa'i gzugs yin la / mdo sde pa ni spong ba'i sems pa sa bon dang bcas par 'dod do zer / slob dpon yon tan 'od sa gsum pa la gnas pa'i byang sems su 'dod pa ltar na / bye brag tu smra ba'i thun mong ma yin pa'i lugs rang lugs su mi bzhed pas / spong ba'i sems pa sa bon dang bcas par bzhed dam snyam ste gong 'og kun tu dpyad par bya'o / / spyi'i phyir tshul khirms zhes bya zhe na / 'chal pa'i tshul khirms kyi gdung ba bsil bar byed pas tshul khirms zhes bya'o.

495. Skt. *śīlavipatti*; Tib. Tshul khirms nyams and tshul khirms kyi rgud pa.

496. Tib. Tshul khirms nyams; Skt. *śīlavipatti*. Kalyāṇamitra D4113 (F.324.b): tshul khirms nyams pa zhes bya ba ni rang bzhin gyis kha na ma tho ba dang bcas pa lhag par spyod pa'o.

497. Tib. *lta ba nyams pa*; Skt. *dr̥ṣṭivipatti*. Kalyāṇamitra D4113 F.324.b: *lta ba nyams pa zhes bya ba ni bdag tu lta ba la sogs kun tu spyad pa'o*.

498. Śīlapālita D4115 F.44.a: *lta bas rgud pa ni lta ba phyin ci log pa dang smad pa can no*.

499. Tib. *spyod pa nyams pa* and *cho ga nyams pa*; Skt. *ācāravipatti*. Kalyāṇamitra cites *cho ga* (Skt. *ācāra*) in place of *spyod pa*. Kalyāṇamitra, D4113 F.324.b.3–4: *cho ga nyams pa zhes bya ba ni bcas pa'i kha na ma tho ba dang bcas pa lhag par spyod pa'o*.

500. Śīlapālita D4115 F.44.a: *cho ga sa rgud pa ni spyod yul ma yin par 'gro ba dang 'ong ba la sogs pa'o*.

501. Tib. *'tsho ba nyams pa*; Skt. *ājīvavipatti*. Kalyāṇamitra (F.324.b.3–4): *'tsho ba nyams pa zhes bya ba ni log par 'tsho ba'o*.

502. Śīlapālita D4115 F.44.a: *'tsho bas rgud pa ni kha gsag dang / thob kyi 'jal ba la sogs pa*

Other *MSV* commentators point to a different sense of *śīla*, one more akin to the idea of *hexis* in Virtue Ethics and monastic habitus in this study. In glossing the term "*śīlavat*" as used in the description of the *nīśraya*, Kalyāṇamitra writes that, "'One who possesses *śīla*', that is, one who is keen on the training."⁵⁰³

And Dharmamitra explains, in the same context of the *nīśraya*, that:

"they who have *śīla*" are those who "possess *śīla*". And further, that "possessing *śīla*" is a state in which there is no occasion for dissolute conduct. Therefore, here, "possessing *śīla*" should be understood as the knowledge of what is called "virtue."⁵⁰⁴

In summary, the meaning of *śīla* was subject to constant revision and definition by Buddhist exegetes. In Vinaya discourse, the most common definition of *śīla* equates it with the Prātimokṣa Vow / Restraint and is traced back to the verses of praise appended to the beginning of the *MSV Prātimokṣasūtra*. In Tibet, the First Dalai Lama noticed that this interpretation of *śīla* was not the only one found in the *MSV* exegetical literature and, in his commentary on the *Vinayasūtra*, raised the issue of alternate interpretations of *śīla*. The First Dalai Lama—citing Guṇaprabha's reputation in Tibet as a bodhisattva and hence holder of Mahāyāna, not Śrāvakayāna tenets—concludes that Guṇaprabha must have held the Sautrāntika position, which states the *śīla* is a state of mind, not a form. I return to this below.

Sorting Vinaya from Śīla in the Modern Age

In his article "Varying the Vinaya: Creative Responses to Modernity", Charles Prebish makes a distinction between the terms "Vinaya" and "*śīla*".⁵⁰⁵ In his argument, Pre-

log pa'i 'tsho bas so.

503. Kalyāṇamitra's D4113 F.296.a: *bslab pa 'dod pa zhes bya ba ni tshul khriims dang ldan pa'o.*

504. Dharmamitra D4120 Vol. 'u F.22.b: *gang la tshul khriims yod ba de ni tshul khriims dang ldan pa'o / / de'i dngos po ni tshul khriims dang ldan pa nyid de / 'di la tshul khriims 'chal ba'i skabs med pa'i phyir des na 'di ni dge ba'o zhes bya bar shes pa de ni tshul khriims dang ldan pa nyid yin par rig par bya'o.*

505. (Prebish, 2003), 45. See (Prebish, 2003), pp. 57–60, where Prebish writes, "Hirakawa

bish cites Akira Hirakawa's influential essay 戒律の意味, or "The Meaning of the Precepts", in which the great Japanese scholar of Vinaya examines the Chinese Buddhist compound *jielü* 戒律 and its interpretations in Chinese and Japanese Buddhisms.⁵⁰⁶ Hirakawa notes that this compound is not attested in Indic sources. In China and Japan, however, the character *jie* 戒 was used to translate both *śīla* and *śikṣāpada* and, in time, became conflated with *lü* 律. The Chinese character *lü* 律 itself can denote "Vinaya" but is used more broadly to denote "law".⁵⁰⁷ I wonder whether these issues, which revolve around specific linguistic contingencies—namely the overlapping semantic fields of *jie* 戒 and *lü* 律—have not influenced the modern academic reception of the Vinaya, in which the Vinaya is predominantly described as a "law code" while its more ethical dimensions are downplayed or dismissed as mechanisms of social control.

Perhaps because of the historical compounding of *jie* 戒 and *lü* 律, East Asian scholars, from Daoxuan to Shizuka Sasaki, have weighed in on how the two concepts differ. At the beginning of the piece that Prebish cites, Hirakawa distinguishes between voluntary acts undertaken with intention (*yizhi* 意志) and monastic rules (*lüfa* 律法) that govern saṅgha life through coercion.⁵⁰⁸ I interpret Hirakawa here, in Foucauldian terms,

has offered considerable insight on the need to separate the traditional compound *śīla* / *vinaya* into its component parts for a proper understanding of each term, but it is rather common, I think, for scholars to associate Vinaya rather than *śīla* with ethics."

506. (Hirakawa, 1960). I thank Shayne Clarke for his direction of and insightful responses to my treatment of Japanese scholarship. Regrettably, I have not been able to make more use of the trove of Vinaya scholarship in Japanese and apologize if I unknowingly repeat observations that Japanese scholars have already made.

507. (Hirakawa, 1960), p. 120: このようにシーラとヴィナヤを結合して、戒律という用語を作ることはいできないし、実際に用例によって見るも、戒律は律に傾いた言葉であって、そこにはシーラの意味は稀薄である。And: とくに戒の意味が、律と同じ意味に理解されるようになって、戒の原意が見失われる結果となったことを注意したいのである。

508. Thomas Newhall informs me (personal communication) that this distinction between Vinaya and *śīla* in terms of externally coercive governing laws and voluntarily adopted rules can be traced back to Daoxuan, in particular T1804 Xingshi chao 行事鈔. I thank Tom for the reference and look forward to the publication of his own research into Daoxuan's presentation of the master-disciple relationship.

to be distinguishing between self-governance and governance of other, or technologies of the self and technologies of domination. In Hirakawa's analysis, *jie* 戒 (i.e. Skt. *śīla* or *śikṣāpada*) denotes a monastic's intentional efforts to uphold their vow while the community rules are *lū* 律, Vinaya or Law.⁵⁰⁹ Hirakawa goes on to explain that monastic behavior results from a dialectic of the two, the monastic's personal attention to training (*śīla*) and the community's governing rules (Vinaya).⁵¹⁰

Shizuka Sasaki makes a similar distinction between Vinaya and *śīla*, likening the former to state law and the latter to ethics in his article "Organizational Theory in Buddhism":

As the regulations of the Vinaya have been established to protect the saṃgha, any monk or nun who breaks these rules is punished as someone who puts the saṃgha at risk. This is the same concept as the law of a state. In contrast, *śīla* consists of moral regulations to enhance the level of the individual renouncer's humanity, and breaking these regulations has no impact on anyone other than the individual who broke it. The result of breaking *śīla* results only in a personal consequence, namely, the corruption of the humanity of the concerned individual. Therefore, no penalties are associated with *śīla*. This is equivalent to the function of morality and ethics in general society. Monks and nuns follow both the Vinaya rules

509. (Hirakawa, 1960) p. 118: サンガの結合の成立を考える場合、サンガに入って修行をしたいと願う比丘個人の「意志」と、サンガの統制を維持してゆくための「律法」との二つの性格を、あわせて考察する必要がある。サンガの成立は、基本的にサンガを形成したいと願う成員の意志にもとづくわけであるが、しかし人々が集まった上は、彼らが一致し体行動をとるための客観的な規範が必要になる。前者は主観的な比丘個人の決意であり、これを「戒」(sila, sila)と呼ぶ。後者はサンガという団体の規則であり、これを「律」(vinaya)と名づける。したがってこれは、比丘たち個人を外部から規制するものであるから、強制的・外面的な規範の性格をもつことはさげられない。

510. (Hirakawa, 1960), p. 118: したがってサンガにおける比丘たちの行動は、戒の精神が基本になるのであるが、しかし同時に団体生活をなす点で、律の規則を無視することはできない。しかしこの両者は、自律的と他律的というように、相互に矛盾する性格をもっているために、ともすればそのいずれかの性格が見失われがちである。

and *śīla*.⁵¹¹

Sasaki examines the organizational models outlined in the Vinaya and notes several features that have assisted in the long-term sustainability of its community, or what a social theorist might describe as institutional continuity. Sasaki's depiction of the Vinaya as a "religious Business Management System (BMS)" facilitates a number of conclusions, stated in Appendix I,⁵¹² which I also come to in the course of this study. Sasaki's work, which I have only recently begun to appreciate, anticipates my own in several ways which reflects, I think, our common interest in the *Vastus* or *Khandakas*. These *Vastus* or *Khandakas* (and corresponding sections in the vinayas in Chinese translation) treat communal or "corporate" concerns whereas the *Vibhaṅgas* have a more personal focus insofar as they explain the *śikṣāpada* offences that individual monastics must restrain themselves from. I follow Hirakawa and Sasaki in recognizing that the canonical vinayas contain outwardly-enforced rules and inwardly-enforced rules, which some might call rules of coercion and self-care. I do not equate these two types of rules with Vinaya and *śīla*, respectively, as they do but I recognize the reasons for doing so as legitimate. In this chapter, I explore a fuller meaning of both Vinaya and *śīla*, as they are advanced by MSV commentators in their comments on Guṇaprabha's first sūtra. In particular, I consider how Guṇaprabha presents the Vinaya as a *niryāṇavṛtta* or "liberating way of living" in the *Vinayasūtra* and then, in his autocommentary goes on to gloss "liberating way of living" as a *śīla*, effectively saying that Vinaya is a *śīla*.

My purpose here is not to suggest that Hirakawa, Sasaki, or Prebish,⁵¹³ et al., are wrong. The question of *śīla*'s relation to the Vinaya has been contested for centuries in South and East Asia and applying different theoretical frames has contributed to a fuller understanding of different Buddhisms. The present chapter, rather, examines how Guṇaprabha presents the Vinaya as a way to develop a *śīla* that affords freedom. I con-

511. (Sasaki, 2019), p. 207 n 11.

512. (Sasaki, 2019), pp. 213–214.

513. Prebish uses Hirakawa's distinction in characterizing the Vinaya as a law code, its standards motivated more by the wish to maintain cultural capital than what we would normally call "ethics", (Prebish, 2003).

sider how, through his choice of literary form and language, he uses the first sūtra of his *MSV* digest to make a public apology for the value of the monastic life and its soteriological role in the Buddhist path as the foundation for *dhyāna* meditation and *prajñā* wisdom.

In other chapters, I argue that, in Guṇaprabha's use, *śīla* is best understood as a monastic habitus that a monk or nun acquires through the Situated Learning of the *niśraya* apprenticeship. This monastic habitus is embodied and enactive, embedded in and adapted to specific types of social fields, shaped through long-term observation and imitation of one's mentor, cohort, and environment. In this chapter, I examine how *MSV* commentators often pair *śīla* with *prātimokṣasamvāra*, giving special attention to how both *śīla* with *prātimokṣasamvāra* are said to be "embodied" (Skt. *-vat*) and "lived / enacted" (Skt. *-samvṛta*), respectively. The term *śīlavat* ("possesses *śīla*") is especially consequential for this study since it is one of the two main qualities to be acquired during the *niśraya* apprenticeship, along with *bahuśrutya* ("being learned").

I take Guṇaprabha's claim to be an orthodox Buddhist claim that finds its warrant in the canonical hierarchy of three trainings, beginning with *śīla*. From this perspective, I examine and consider how narratives in the *Kṣudrakavastu* and lists in the *Uttaragrantha* present the *ācāra* and *āsamudācārikadharmas* incumbent upon monastic apprentices as technologies for self-perfection. And so while there may be externally imposed punishments for transgressing Vinaya norms of *ācāra*, etc., no Vinaya rule can be used exclusively as a technology of domination (at least, theoretically). Vinaya rules besides the *śikṣāpada* are, from a sympathetic point of view, from the point of view of our monastic authors, technologies of self. To separate the Vinaya into two neat parts, one akin to coercive law and the other akin to a code of ethics, is to overlook (1) the Vinaya's fundamental assumption about discipline—that it conduces to *śīla*, which is the foundation for *samādhi* and *prajñā*; (2) as evidenced in the many metaphors of animal domestication, bridles and bits, and other forms of restraint. In Vinaya discourse, the restraint of regulations are not binding shackles but patterns, structures, forms, rhythms, and hierarchies for becoming free.

The Vinayamukha on śīla and samācāra

Mahāthera Wachirayānawarōrot, the monastic author of the magisterial three-volume *The Entrance to the Vinaya: Vinayamukha* states that there are two types of rules in the Pāli Vinaya:⁵¹⁴

- *Buddhapaññatti* or *āṇā*, which are likened to the orders of a king, and;
- *Abhisamācāra*, which are likened to the exhortations of a father.

Wachirayānawarōrot maintains that, despite their differences, both *buddhapaññatti* and *abhisamācāra* are "Vinaya." He argues that the *principal training in the pure life* is included in the *Pāṭimokkha*, and further that these 150 *ādibrahmacariyāsikkhā* are to be practiced strictly.⁵¹⁵ The rest of the rules found in the Vinaya (including the 75 *sekhiyavatta*) constitute an *abhisamācārasikkhā* or a *higher training in proper conduct*. The author suggests that there is greater leniency in the monastic's obligation to observe these rules of protocol and comportment in writing that they are "to be practiced according to the bhikkhu's ability."⁵¹⁶

The author introduces this distinction as a solution to the dilemma that our canonical vinayas depict monks who are otherwise understood to be Noble Persons still being susceptible to lapses: If *śīla* is equated with *prātimokṣasaṃvara*, an *āpatti* suggests a loss of *śīla*. But if someone possesses *śīla*, how can they still break the rules? The author of the *Vinayamukha* explains this dilemma away by dividing the Vinaya into two moods, the imperative and optative. A monastic may, he implies, perfectly observe the "major rules" —the first 150 *sikkhapada* or *śikṣāpada* in the Pāli Vinaya—and hence possess *śīla*, but imperfectly follow the "secondary" rules on *ācāra* comportment and hence be guilty of some infractions or training lapses.

514. The author's full honorary title is Somdetch Phra Mahā Samaṇa Chao Krum Phrayā Vajirañāṇavarorsa. I refer to him here as Mahāthera Wachirayānawarōrot. The author uses the *Buddhapaññatti/ Abhisamācāra* distinction) as a heuristic in defining "Vinaya" (Wachirayānawarōrot, 1969). (Vol. I, pp. 9–10 and 22).

515. The 150 represent all of the monks' *āpatti* in the Pāli *Patimokkhasutta* except the 75 *sekhiyavatta*, which correspond to the Mūlasarvāstivādin category of *duṣkṛta* (Tib. *nyes byas*).

516. (Wachirayānawarōrot, 1969), Vol. 1, p. 22.

Mahāthera Wachirayānawarōrot bases his division of the Vinaya on the *Paṭhamasikkhāsutta*, the *Discourse on the Foremost Training* in which a young monk of Vajji (Skt. Vṛjī) confesses his inability to train in the "more than 150 training-rules." The Buddha replies, "Can you train in the three trainings, bhikkhu?" And when the monk says he can, the Buddha tells him to train in those. Wachirayānawarōrot reads this *sutta* as precedent for:

1. the equation of *śīla* with certain *śikṣāpada* that are "fundamental to the spiritual life" and,
2. their distinction from the rest of the Vinaya, which describes an *abhisamācārasikkhā*, or a "training in *samācāra*", which includes *ācāra* comportment and *āsamudācārikadharmas* or "rules of customary conduct".

Mahāthera Wachirayānawarōrot's ideas reappear in Robert Buswell's review of John Holt's *Discipline: The Canonical Buddhism of the Vinayaṭṭaka*.⁵¹⁷ Buswell accuses Holt of conflating the Vinaya with soteriology. In defending his critique, Buswell distinguishes between "canon law" and "moral discipline", drawing upon the same cluster of *suttas*⁵¹⁸ discussed by the venerable monk, Mahāthera Wachirayānawarōrot:

While Vinaya is, of course, concerned with the spiritual development of the individual bhikkhu, it is equally concerned with his social roles—with monk's decorum, regulation of the Saṅgha as a whole, and relations between lay and ordained adherents. This distinction has, I think, been brought out best by the Buddha when he clearly distinguishes moral discipline from canon law. In a well-known story, a bhikkhu complains that he cannot possibly keep all of the training rules then incumbent upon monks. The Buddha allays his concern and tells him to train in just three rules: the higher morality, higher concentration, and higher wisdom (*Aṅguttaranikāya* iii.83). In this instruction, the Buddha distinguishes and

517. See (Holt, 1981).

518. See Bhikkhu Bodhi's transl. of *Aṅguttara Nikāya*, (Bodhi, 2012) pp. 316–322.

explicitly subordinates the observance of ecclesiastical law to the internal training outlined in the *tisikkhā*. By attempting to combine artificially the examination of these two distinct topics, Holt finally obscures the real meaning and significance of both.⁵¹⁹

In Buswell's estimation the Pāli canon provides clear evidence that the Buddha "explicitly subordinates the observance of ecclesiastical law to the internal training" in *śīla*, *samādhī*, and *prajñā*.⁵²⁰ For both Mahāthera Wachirayānawarōrot and Buswell, the Buddha of this *sutta* separates the *śīla* wheat from the Vinaya chaff. For Mahāthera Wachirayānawarōrot, this makes a soteriological and social difference, in that an "imperfect" monastic can still be said to "train in" and "possess *śīla*". For Buswell, this makes a philosophical or analytic difference in that it allows us to divide the Vinaya into sections treating "canon" or "ecclesiastical law" and sections treating "ethics" proper. Buswell and Mahāthera Wachirayānawarōrot present *śīla* in a manner broadly consistent with the *MSV Vinayavibhaṅga* exegetical tradition preserved in Tibetan, where *śīlavat* is glossed with *prātimokṣasaṃvarasaṃvṛtta* and defined as "having never incurred a *pārājika* defeat".

Guṇaprabha and the Indo-Tibetan "*Vinayasūtra* Corpus", however, advance a different, more encompassing interpretation of *śīla*,⁵²¹ where *śīla* is a predisposition towards *dharma* that is impressed by the Vinaya, *ācāra*, and the Prātimokṣa.⁵²² In my reading, Guṇaprabha and co. would not agree with Buswell that the Buddha "clearly distinguishes moral discipline from canon law" because Guṇaprabha maintains that the entire Vinaya concerns *śīla*. Guṇaprabha surely knew of the common equation of *śīlavat* and *prātimokṣasaṃvarasaṃvṛtta* seen in *Vibhaṅga* exegesis. But in the first sūtra di-

519. (Buswell, 1983), p. 436.

520. (Buswell, 1983), p. 436.

521. Hursthouse and Rosalin describe Virtue Ethics as concerned with "virtues, consequences, and rules" as one should expect from "any plausible normative ethical theory". But, they continue, "What distinguishes virtue ethics from consequentialism or deontology is the centrality of virtue within the theory" (Hursthouse).

522. See sūtra 86 for these as categories of Vinaya knowledge.

gesting his discipline, Guṇaprabha gives *śīla* a larger role, one coextensive with the Vinaya. And in his *Svavyākhyāna* autocommentary, he clarifies the soteriological import of the first sūtra, explaining that *śīla* yields the *nirvāṇa* with remainder, i.e. liberation within this life.⁵²³ He then proceeds to explain how each section of the *MSV* orients the monastic subject towards this attainment.⁵²⁴ Read critically, Guṇaprabha does not ar-

523. D4119 F.1.b: *de ltar na 'dis phung po lhag ma med pa'i mya ngan las 'das par yang dag par thob pa brjod pa ste.*

524. D4119 F.2.b-3.b: *de yang 'dir chos kyi rgyu mtshan gang zhig tshul khirms de ni ma lus pa'i 'dul bas gsungs par shes par bya'o / / de bas na 'dir rab tu byung ba'i gzhi dang / rnam par 'byed pa'i gzhi dang / gso sbyong gi gzhi dang / dbyar gyi gzhi dang / dgag dbye'i gzhi dang / sra brkyang gi gzhi dang / chos gos kyi gzhi dang / ko lpags kyi gzhi dang / sman gyi gzhi dang / las kyi gzhi dang / phyir bcos kyi gzhi dang / dus dang dus ma yin pas bsdus pa 'byung ba'i gzhi dang / sa gzhan na gnas pa spyod pa'i gzhi dang / yongs su sbyongs pa'i gzhi dang / las bye ba'i gzhi dang / 'khor lo bye ba'i gzhi dang / rtsod pa'i gzhi dang / gnas mal gyi gzhi zhes bya ba'i go rims 'dis 'dul ba'i cho ga ma lus pa la yang dag par 'jug pa'o / / gang gi phyir 'dir dgongs pa ni 'di yin te / rnam pa 'dis rab tu byung ba nyid dang bsnyen par rdzogs pa dag la nye bar thob pa ni rigs pa ste 'dir ni 'di lta bu'i rnam pa can bsdu ba dang / 'dir 'di lta bu'i rnam pa can yang spang bar bya ba zhes bya ba 'di la thog mar sbyar ba zhes bya ba de'i phyir dang por rab tu byung ba'i gzhi yang dag par gzhag pa'o / / bstan pa la rab tu zhugs pa de la bslab pa ma lus pa 'dor ba la sogs pas tshul ma yin pa la 'jug pa las bslab pa ni 'di yin te / de bas na de'i rjes la rnam par 'byed pa la yang dag par 'jug pa'o / / gso sbyong gi gzhi la sogs pa rnam la yang go rims kyis rgyu 'di rnam yin te / ji ltar bslab pa mtshungs pa nyid du dus dus su mdo la brten nas yongs su rgyas par byed pa de'i phyir gso sbyong gi gzhi mngon par brjod pa yin no / / dus gang zhig la dus gcig tu gnas pas don bsgrub pa de la gnas pa las son pa'i cho ga ste de'i rjes la dbyar gyi gzhi bstan pa yin no / / gnas nges pa'i bdag nyid can dbyar gyi gzhi la gnas pa'i tha mar mthong ba la sogs pa'i gnas gsum rnam kyi dge 'dun la dgag dbye bgyid do zhes bya bas dag pa yod pa la sbyin pa gtong ba la sbyar ba nyid do zhes bya ba ste / de'i rjes la dgag dbye'i gzhi bstan pa yin no / / bkod pa dang 'brel ba su zhig dbyar gyi gzhi la gnas pa'i bdag nyid can gyis gnas nges pa las lus gzhan du gyur pa yod de / shin tu sbyongs pa la gnas pa nyid kyi don du bsten par bya ba yin te / 'di'i rjes la de'i rim pa ni de'i phyir sra brkyang gi gzhi bstan pa yin no / / de la so sor bsgrub pa med pa las gos kyi rnam par dbye ba la sbyor ba zhes bya ba dang bral ba nyid kyi bkod pa dang 'brel ba de dag la gos sbyin pa'i dus yin te / de'i phyir gos kyi gzhi'i cho ga bstan pa yin no / / gos kyi rab tu dbye ba shes pa ni ko lpags zhes bya ba yin te / de'i rjes la ko lpags kyi gzhi bstan pa yin no / / nad gso ba med pas gnas gcig gam so sor gnas par mi nus pas de'i phyir lhan cig dang nye ba'i snga ma dang phyi ma'i dus dag gis dang por gos sbyin pa'i dus la phal cher nad kyis btab pa byung ba de la bsten pa de las dgos pa'i cho ga rigs pa'i ngo bo ste / de'i rjes la sman gyi gzhi bstan pa yin no / / de ltar gnas pa rnam kyis 'byung zhing 'byung ba'i bya ba rnam la rjes su sgrub pa'i cho ga zhes bya ba ste de'i rjes la las kyi gzhi brjod pa yin no / / smon lam gyi las la sogs pa 'byung ba rnam la smon lam gyi las byed pa la sogs pa nges par byed pa dang so sor bsgrub par skabs la sogs pas rigs pa zhes bya ba de'i rjes la phyir bcos pa'i gzhi bstan pa yin no / / dge 'dun lhag ma dang ldan pa la dus dang dus ma yin pa bsdus pa 'byung ba dang / sa gzhan na gnas pa la*

gue that *śīla* is an immediate instrument or active agent in the attainment of nirvāṇa. In Guṇaprabha's argument, *śīla* plays a "formative" role; it forms monastic subjects who are fit to experience liberation in this life. *Śīla* is a "*dharma*-maker" or "causer of *dharma*",⁵²⁵ which Guṇaprabha broadly construes to include proximate causes and conditions that contribute to the overall project of liberation by regulating the monastic community's daily life and rites; their food, clothing, medicine, and shelter; their conflicts and their resolutions; their transgressions and their penances. I will not dwell again on the polyvalence of "*dharma*" here but rather refer the reader to the "Vinaya and Dharmaśāstras" section in my introduction where I discuss the contestation over the meaning of *dharma* in ancient and medieval India.

Guṇaprabha's definition of *śīla* aligns with Aristotelian Virtue Ethics, not totally but to a degree that warrants a comparison between *śīla* and Aristotelian *hexis*. In his early dialogues, Plato distinguished virtue from vice in epistemological terms, presenting virtue as knowledge and non-virtue or vice, its lack.⁵²⁶ The virtuous life, in this view, is thus a matter of gaining knowledge. Aristotle departed from his teacher, though, in articulating his Virtue Ethics. Aristotle describes virtue as the possession of a moral character and admits of degrees of virtue, which reflect a person's greater or lesser embod-

spyod pa'i gzhi dag la nges par spyod pa dang so sor spyod pa'i don du yang dag par 'jug pa yin no // kau shAm+bl dang / skya bo dang / dmar ba dang gang zag dang kun nas gnas pa'i gzhi rnam ni phyir bcos pa'i gzhi la sogs pa'i ming rnam kyis gsungs pa yin te / ming gzhan 'jug pa'i dgongs pa ni rim pa de nyid las bshad par bya'o // nges par 'byed pa la sogs pa la rjes su nye bar gnas pa rnam la yongs su 'dul bar byed pa ni rigs pa'i ngo bo nyid yin te / de'i rjes la yongs su sbyong ba'i gzhi bstan pa yin no // gso sbyong gzhan pa'i gzhi'i ming gzhan 'di 'chad par 'gyur ba'i don du shes pa rnam la 'jug pa zhes bya ba de'i rjes su las bye ba dang / 'khor lo bye ba'i gzhi dag bstan pa yin no // tha snyad la bsten pa'i cho ga 'di'i rjes su rigs pa yin zhes bya ba 'di'i don la rtsod pa'i gzhi bstan pa yin no // gnas gang du 'di thams cad dang dge ba'i phyogs gzhan rjes su sgrub par byed pa de la brten pa'i cho ga 'di las rigs pa yin te / de'i rjes la gnas mal gyi gzhi bstan pa yin no // phran tshogs la sogs pa rnam kyang 'di rnam kyis rab tu dbye bar gyur pa nyid kyi phyir 'di rnam las lhag pa nyid ni ma yin te / de bas na so sor mdor byas pa ma yin no // gang du gang gi sbyor ba ni de nyid las nges par bsdu pa yin no.

525. Skt. *dharmakāra*. Tib. *chos kyi rgyu mtshan gang zhig*.

526. See section 5.1 "Ethical Virtue as Disposition" of (Hursthouse).

iment of virtue.⁵²⁷ Aristotle maintains that a moral character is acquired and instilled through force of habit, or *hexis*. In an Aristotelian sense, a *hexis* is a *disposition* towards an appropriate feeling or away from an inappropriate one; i.e. a "*dharma*-maker" or "causer of *dharma*". Aristotle also recognizes that over time a person gains a "moral or practical wisdom" (Gr. *phronesis*) which is reflected in the fitness or skill of their responses to their sociocultural environment.⁵²⁸ Importantly, Aristotle allows that these *hexeis* (plural)—i.e. dispositions like generosity—manifest in our moral choices and in our social-emotional responses.⁵²⁹ In other words, they are products of both intellectual and social-emotional learning. Here, a virtue is a personal quality which is exhibited through thought, word, and deed. Virtue is embodied and felt rather than known or not known. Virtue is exhibited by one, and observed and emulated by another.

In Aristotle's description, we gain a practical wisdom that is reflected in our comportment, mannerisms and posture; our performance of rites and fulfillment of duties. Bourdieu takes Aristotle's Ethical Virtue framework, with its emphasis on *hexis* habits and graded mastery of the social code, and examines the "logic" by which these social "practices" operate. Bourdieu explains this "logic" as a prerational calculus performed by a body of predispositions, that is, the *habitus*. The *habitus* is informed by rational discourse in its habituation; it operates, however, on a less coherent but spontaneous "logic". The *habitus*, a body of habit built up through life, suggests fit responses to sociocultural and environmental prompts. As I see it, Aristotle's Virtue Ethics and Bourdieu's "Logic of Practice" provide a useful lens through which to interpret Guṇaprabha's claim that each and every part of the Vinaya contributes to *nirvāṇa* in this life. Bourdieu, in particular, develops a critical vocabulary to explain how ideological norms are instilled through social practices that are learned through observation and emulation. In the terms of this study, I use Bourdieu's "logic of practice" as a heuristic in

527. Introduction, (Hursthouse).

528. 1.2 Practical Wisdom, (Hursthouse).

529. 1.1 Virtue, (Hursthouse).

giving a sympathetic reading of Guṇaprabha's philosophico-religious claim that *śīla* leads to liberation. I imagine that, writing in the philosophico-religious foment of 6th c. Mathurā, Guṇaprabha set out to defend the value of the Vinaya at a time when Yo-gācāra, *Pramāṇa*, and tantra were all the rage. In defining the scope of his project and ambitions, Guṇaprabha emphasizes (or perhaps exploits) the Vinaya's relation to *śīla* and invokes the perfectly orthodox position that *śīla* is a prerequisite to *samādhi*, *prajñā*, and hence, liberation.

The claim that *śīla* is a prerequisite to *samādhi*, *prajñā*, and hence, liberation is central to Vasubandhu's *Vyākhyāyukti*. At the outset of his text, Vasubandhu declares his intention to give some advice to would-be *dharmabhāṇakas*, writing that those who would explain the sūtras must first become a brahmacārin by learning, memorizing, and realizing dharmas. This, Vasubandhu maintains, is stated in an unnamed *sūtra*:⁵³⁰

Dharmas that are virtuous in the beginning, virtuous in the interim, and virtuous in the end; whose meaning is good, whose words are good; which are undiluted and complete; pure, well-trained, purely lived, voiced with the voice [should be explained] by one who has heard, memorized, recited, meditated on, and thoroughly realized through seeing many dharmas].⁵³¹

Such dharmas, Vasubandhu explains, are taught through logic and an unerring

530. D 4061 F.29.a-b: *mdo rnams 'chad 'dod de dag la / / de la phan par bya ba'i phyir / / man ngag cung zad bstan par bya / mdo rnam par 'chad par 'dod pas thog ma kho nar thos pa mang ba dang / thos pa'i gzhi can dang / thos pa bsags par bya'o / / ji ltar na thos pa mang ba dang / thos pa'i gzhi can dang / thos pa bsags pa yin zhe na / chos gang dag thog mar dge ba zhes bya ba mdo las rgya cher ji skad bstan pa lta bu'o.*

531. The full citation is given in D4069 Guṇamati's *Ṭikā* but it is not identified there or in D4060 *Vyākhyāyuktisūtrakhaṇḍaśata* (*rnam par bshad pa 'i rigs pa 'i mdo sde 'i dum bu brgya*), where Vasubandhu records the parts of the sūtras he demonstrates his exegetical method on. See F.139.b: *chos gang dag thog mar dge ba / bar du dge ba / tha mar dge ba / don bzang po / tshig 'bru bzang po / ma 'dres pa / yongs su rdzogs pa / yongs su dag pa / yongs su byang ba / tshangs par spyod pa / mngon par brjod pas mngon par rjod par byed pa'i chos de lta bu mang po thos pa dang / gzung ba dang / kha ton bya ba dang / yid kyis brtags pa dang / mthong bas shin tu rtogs pa yin no.*

grasp of their meaning. Such Dharmas constitute the pure life or *brahmacārya*, which is the path to nirvāṇa. Nirvāṇa, in fact, is the primary referent in describing the Buddhist path as *brahma* or pure, for by it one is pacified, cooled, and purified.⁵³² One lives, progresses, and acquires *brahma* purity, purity of the type threatened by intoxicants.⁵³³ The *brahmacārya* pure life entails the three virtues, i.e. the three trainings: (1) in the beginning, living with *śīla*;⁵³⁴ (2) in the interim, cultivating *samādhi* to insulate oneself from desirable objects; and (3) in the end, giving rise to *prajñā*, specifically, coming to see the world with the wisdom of a liberated person.⁵³⁵ Guṇamati elaborates on what it means to "live with *śīla*", presenting it as a cipher for a longer list of skills that one masters through training, along with being restrained by *Prātimokṣasaṃvara*; perfect in *ācāra* comportment and the social field; views even minor blameworthy deeds with trepidation; and trains in the *śikṣāpada* they have undertaken.⁵³⁶

In short, Guṇaprabha defends Vinaya by presenting it as a bastion of *śīla* because

532. D 4061 F.29.b: *de la chos ni mdo la sogs pa ste / rigs pa ston pa'i don dang / don phyin ci ma log par nges par 'dzin pa'i don gyis so / / tshangs par spyod pa ni mya ngan las 'das pa'i lam yin no / / mya ngan las 'das pa ni mchog tu gtso bo yin pa'i don gyis tshangs pa yin te / zhi ba dang bsil bar gyur pa dang tshangs par gyur pa zhes gsungs pa'i phyir ro.*

533. D 4061 F.29.b: *der gang gis spyod par byed pa dang / 'gro bar byed pa dang / thob par byed pa de ni tshangs par spyod pa yin te / 'dis myos par 'gyur bas chang zhes bya ba bzhin no.*

534. Skt. *śīlavān viharati*; Tib. *Tshul khrim dang ldan par gnas pa.*

535. Vasubandhu cites a "sūtra of Kāśyapīya nikāya" in support of this three-fold division of the pure life. F.29.a-b: *de'i thog ma dang bar dang tha ma dag ni tshul khrim dang / ting nge 'dzin dang / shes rab kyi phung po dag yin te / 'di lta 'od srung ba'i sde pa dag gi mdo las / dge slong dag khyed la ngas chos thog mar dge ba / bar du dge ba / tha mar dge ba dag bstan pa yin te tshangs par spyod pa'i thog ma gang zhe na / tshul khrim dang ldan par gnas pa dang zhes rgya che ra 'byung ba dang / tshangs par spyod pa'i bar gang zhe na / 'dod pa dag las dben pa zhes bya ba nas rgyas par bsam gtan bzhi pa'i bar du rdzogs par byas te gnas pa yin no zhes 'byung ba dang / tshangs par spyod pa'i tha ma gang zhe na / 'di ni sdug bsngal 'phags pa'i bden pa yin no zhes yang dag pa ji lta ba bzhin du rab tu shes pa nas / rnam par grol ba la rnam par grol lo snyam du ye shes mthong ba 'byung ba yin no zhes bya ba'i bar du rgya cher 'byung ba yin no.*

536. Guṇamati's *Tīkā* F.139.b-140.a: *tshul khrim dang ldan pa yin zhes rgya cher gsungs pa ji lta bu zhe na tshul khrim dang ldan par gnas pa dang / so sor thar pa'i sdom pas bsdams pa dang / cho ga dang spyod yul phun sum tshogs pa dang / kha na ma tho ba phra rab tsam dag la yang 'jigs par lta ba dang / bslab pa'i gzhi dag yang dag par blangs te slob pa'o.*

that makes the Vinaya soteriologically indispensable. Guṇaprabha must then explain how the "whole of the Vinaya" — not just the *śikṣāpada* but also the rites, the duties, the comportment—contribute to the Buddhist project of liberation. He gestures at this rhetorical responsibility by quickly glossing the name of each *Vastu* and *Vibhaṅga*. It is not a fully articulated position but rather a quick sketch of the territory covered by the *MSV*. Guṇaprabha takes *śīla*'s connection to the *Vibhaṅga*'s *śikṣāpada* to be self-evident. This connection is, after all, frequently expressed to explain the phrase "lives with *śīla*" that appears frequently in Sanskrit Buddhist texts like Asaṅga's *Śrāvakaḥūmi*, which echoes Guṇamati:

Which is the one restrained by *śīla*? They who have gone forth live thus possessing *śīla*; restrained by Prātimokṣa restraint; perfect in *ācāra* comportment and the social field; views even minor blameworthy deeds with trepidation; and trains in the *śikṣāpada* they have undertaken. This one is said to be restrained by *śīla*.⁵³⁷

The full picture then is that one who is restrained by *śīla* possesses five qualities, which include refraining from *āpatti* offenses but also includes comportment and a practical mastery of the social field. Later, I describe this as a "three-dimensional *śīla*" to convey the manner in which it is embodied and enacted by the autonomous saṅgha elder, who is deemed fit by their community to serve as a gatekeeper and exemplar of their discipline. I adapt Bourdieu's ideas to help explain the process through which a new monastic admit internalizes the discipline—becoming both subject and object of monastic discipline—and find habit(us) to be of central importance to both Bourdieu's account of interpellation and Guṇaprabha's soteriological argument for the Vinaya. Having become accustomed to mentally equating *śīla* with "ethics" and yet aware of significant slippage between the two, I was surprised to learn that the Sanskrit lexicographers V.S. Apte and Otto Böhtlingk and Rudolph Roth derive *śīla* from $\sqrt{śīl}$ which car-

537. Sanskrit from (Group, 998): *śīlasaṃvaraḥ katamaḥ / sa tathā pravrajitaḥ śīlavān viharati, prātimokṣasaṃvarasaṃvṛtaḥ, ācāragocarasampannaḥ, aṇumātreṣv avadyeṣu bhayadarśī, samādāya śikṣate śikṣāpadeṣu / ayam ucyate śīlasaṃvaraḥ.*

ries the primary sense of "disposition" or "habit". Guṇaprabha seems to invoke this more primary sense of *śīla* in articulating its soteriological value.⁵³⁸ In this reading, Guṇaprabha argues that each part of the Vinaya plays a role in the formation of the monastic subject and their monastic habitus. The monastic subject and their monastic habitus are shaped foremost by relationships with a monastic mentor and a monastic cohort; but also by participation in the monastic calendar and its daily routines, duties, hierarchies, and relationships, which are expressed in the idea of *ācāra*, etc., and the "rest of the Vinaya".⁵³⁹ I find in *śīla*'s primary meaning of habit an important correlate to the Aristotelian idea of *hexis*. There is a further implied parallel, which sees Vasubandhu's psychological description of *śīla* as akin to Plato's equation of virtue and knowledge, standing in contrast to Aristotle and Guṇaprabha's more embodied and enacted sense of virtue or *śīla*.

Such philosophical speculation is justified by the rhetorical context of the literary form he chose. As Ganeri explains, the non-Buddhist authors of *sūtra*, i.e. aphoristic summaries of their respective *darśana* or discipline, define their "epistemological ambitions" in their first *sūtra*. Guṇaprabha, inasmuch as he is emulating this distinct literary form, can be expected to do the same for his philosophico-religious discipline of Vinaya. In his *Lost Age of Reason*, Ganeri explains that the authors of the *Vaiśeṣika-* and *Yoga-sūtras* introduce their disciplines as 'vyākhyāna' or 'explanation' and 'anuśāsana' or 'instruction', respectively. The lost *Cārvāka-sūtra* was apparently concerned with exegesis or *vyākhyā*. Tellingly, Guṇaprabha presents the Vinaya as a "code" or a "way of living"⁵⁴⁰ that instills a monastic habitus or *śīla*. Guṇaprabha's description conveys the practical nature of the material to follow. He positions his digest

538. Below, I examine Dharmasreṣṭhin's *Vinayastotra* and its apparently Vaibhāṣika position that the *Prātimokṣas restraint* acts as a formal restraint or impediment to *duḥśīla*.

539. See *sūtra* 96 for the tripartite division of Vinaya, *ācāra*, and *Prātimokṣa*. Garfield has recently observed that Vinaya narratives are used in the "education of moral perception" where "cases serve not so much to inform rules that govern action, but rather ways of seeing situations, others, and oneself". (Garfield, 2021), p. 61.

540. The Skt. *vr̥tta* may also be translated as "code", as I discuss elsewhere in this study.

as a manual on rites, duties, protocol, and comportment, which is quite different from the overflowing repository of *nidāna* narratives, *sūtra* discourses, ritual transcripts, position descriptions, and more that comprise the *MSV* in all of its gargantuan glory. To state it simply, the aphoristic *sūtra* digest and the canonical vinaya compendium are very different types of literary forms. Translating the latter into the former is a tremendous undertaking and not done without considerable thought to organization, which I discuss further below. Guṇaprabha's choice to excise the *nidāna* narrative is clearly intentional. What is not clear is why he chose to do so. Here, I consider whether Guṇaprabha was influenced by changing demands and expectations within Buddhist scholasticism, specifically the dominance of *Pramāṇa*, to extract the rulings and regulations and omit the stories. The affect these genres evoke for the reader is remarkably different, as can be seen by comparing the *Pravrajyāvastu* translations in appendix 2 with Guṇaprabha's *sūtras* and autocommentary in appendix 3. They seem pitched to different epistemes with different standards for assessing truth, which leads me to wonder whether Guṇaprabha sought to establish the Vinaya's value in soteriological terms since he recognized that its authority, which rested on its status as the *āgama* that contains the Buddha's Word, was no longer secure.

The non-Buddhist interest in *pramāṇa* is evident in the *Mīmāṃsā-* and *Brahma-sūtras*, which are billed as "inquiries" (Skt. *jijñāsā*), into *dharma* and *brahman*, respectively.⁵⁴¹ In ancient and medieval India, a philosophico-religious interest in "inquiry" signals an interest in epistemology and the validation of belief. Among Buddhists, this interest in *pramāṇa* is expressed most famously in the work of Dignāga and Dharmakīrti, whose work shaped and was shaped by non-Buddhists from, for example, the

541. See chapter 9 'Inquiry: The History of a Crisis' of (Ganeri, 2011).

Nyāya⁵⁴² and Pūrva Mimāṃsā disciplines.⁵⁴³ As I discuss below, Dignāga and Dharmakīrti recognized perception (*pratyakṣa*) and inference (*anumāna*) as independent epistemological warrants. *Āgama*, scripture or testimony, must be validated by a noble being's perception or logical inference before being accepted as a reliable warrant of what is true and not true. Like other non-Buddhist students of *pramāṇa*, Dignāga and Dharmakīrti acknowledged *āgama* is only as reliable as its source and, further, that one discipline's *āgama* scriptures or testimonies would not be considered authoritative in another discipline. The study of *pramāṇa* is, in fact, often described as an outwardly directed science that a Buddhist might seek out "in order to defeat a debate opponent".⁵⁴⁴ In two of the *nīśraya* pentads discussed below, the compilers of the *Pravrajyāvastu* state that some *nīśraya* masters may be "learned" in the sayings of rival opponents, further acknowledgement of the competing communities of practice that *MSV* compilers were in conversation with.

Why Did Guṇaprabha Excise the Narratives?

Guṇaprabha excises the *nidānas* in his digest of the *MSV* but does not explain why. Perhaps the most simple explanation is best. *Nidāna* narratives were not part of the aphoristic *sūtra* literary form and so were dropped. Guṇaprabha translates the narrative-based *MSV* into a rule-based digest, utterly changing the character of Vinaya stud-

542. Ganeri clarifies that the early Nyāya writers grounded in Gautama Akṣapāda's *Nyāya-sūtra*, c. 100 CE dealt mainly with logic, epistemology, and the theory of debate. But alongside this epistemological discipline, there developed Vaiśeṣika literature grounded in Kaṇāda's *Vaiśeṣika-sūtra* c. 100 BCE dealt mainly with ontology. In the 11th or 12th century, they merged to form a new school, called "Navya-Nyāya", which was founded on Gaṅgeśa's *Jewel of Reflection on the Truth (Tattvacintāmaṇi)*. See "Analytic Philosophy in Early Modern India" in (Ganeri, 2011).

543. On the Pūrva Mimāṃsā's epistemology, see Dan Arnold's *Buddhists, Brahmins, and Belief*. Arnold reports that Śabaravāmin's *Śabarabhāṣya*, the oldest and most influential extant commentary on Jaimini's *Mimāṃsā-sūtra* seeks to explain, "why the defining characteristic (*lakṣaṇa*) of *dharma* is its being available only by means of (Vedic) injunctions (*codanā*) and not by any other *pramāṇas*." (Arnold, 2008), pp. 63-64. Note that the epistemological status of *codanā* is similar to that of *āgama* in the Buddhist tradition.

544. Tib. *phas kyi rgol ba tshar bcad pa'i phyir*; Skt. *paravādanigrahārtham*.

ies. Dharmamitra does not mention the *nidāna* narratives explicitly but explains that the *ācārya*, i.e. Guṇaprabha, compiled his *Sūtra* digest for the sake of those listeners intimidated by the *MSV*'s great length.⁵⁴⁵ Dharmamitra's explanation is plausible but is it complete? Were there other factors that influenced Guṇaprabha's decision to excise the *MSV*'s characteristic *nidāna* narratives in his digest of the *MSV*. Had the authority of these *nidāna* been demoted alongside *āgama* in medieval India's epistemological turn so that Guṇaprabha sought to position Vinaya exegesis *en vogue* with the epistemological shift of his Buddhist and non-Buddhist audience / competition? Guṇaprabha does not give any indication he doubts the authenticity of the *nidāna*, but Buton the historiographer recognizes reasons for doubt in a passage from the *Kṣudrakavastu*, made famous by Schopen in his aptly titled essay "If You Can't Remember, How to Make It Up".⁵⁴⁶ In this narrative, the Buddha allows future monks to supply the name of a place, protagonist, or discourse in a *nidāna* if they cannot recall them on the spot.⁵⁴⁷

The Waxing and Waning Authority of Āgama

The Sanskrit term *āgama* is inextricably tied to ancient and medieval India's culture of oral transmission.⁵⁴⁸ In the *MSV* and its Tibetan exegetical tradition, both branches

545. See (Clarke, 2016b) p. 202 on the size of the *MSV*. D4120 F.2.b-3.a: 'on kyang gzhung rgyas pa nyan pas 'jigs pa rnam kyis don dang / rnam par 'byed pa la sogs pa de dag nyid yang dag par bstan par bya ba gzhan dag gis phyir log par rnam par 'chad pa bsal ba'i don du slob dpon gyis brtsams so.

546. (Schopen, 2004a).

547. D6, *Kṣudrakavastu*, vol. 2, F.58.a-b: sangs rgyas bcom ldan 'das la tshe dang ldan pa nye bar 'khor gyis zhus pa | btsun pa ma 'ongs pa'i dus na dge slong dran pa nyams pa | dran pa zhan pa dag 'byung ste de dag gis gnas dang | grong dang | grong rdal gang dang gang du mdo sde gang bshad pa dang | bslab pa'i gzhi gang bcas pa ma 'tshal bar gyur na | de dag gis ji ltar bsgrub par bgyi | gzhan yang mdo sde dang | 'dul ba dang | chos mngon par bskyud par gyur na | de dag gis ji ltar bsgrub par bgyi | gzhan yang rgyal po dang | khyim bdag dang | dge bsnyen rnam kyis sngon gyi bka' mchid dag la gnas dang | rgyal po dang | grong khyer dang | grong rdal dang | khyim bdag dang | dge bsnyen rnam kyis ming bskyud par gyur na | de dag gis ji ltar bsgrub par bgyi | bcom ldan 'das kyis bka' stsal pa | nye bar 'khor | gang gis gnas la sogs pa'i ming brjed par gyur pa de dag gis grong khyer chen po drug las gang yang rung ba'am | yang na de bzhin gshegs pa gang du lan mang du bzhugs pa brjed bar bya'o.

548. Earlier, I noted that a culture of oral transmission may still avail itself of written and literary forms. So an "culture of oral transmission" is not to be misconstrued with a preliterate

of *buddhavacana*, the Dharma and the Vinaya, are said to consist of *Four Āgama*;⁵⁴⁹ the *Dirghāgama*, etc., in the case of Dharma and the *Vinayavastvāgama*, etc., in the case of Vinaya.

In his study of Vasubandhu's *Vyākhyāyukti* or *The Principles of Exegesis*, Peter Skilling observes that Vasubandhu frequently cites *lung* (Skt. *āgama*) as the source of his verses and argues that the “style and phrasing of the citations shows that he does not mean the canonical *Āgamas*, but is referring to an unidentified exegetical tradition.”⁵⁵⁰

In his autocommentary to the *Vinayasūtra*, Guṇaprabha uses *āgama* to denote the “scripture” the guru recites for the newly ordained as part of their daily routine. Note though that Guṇaprabha refers to the “new [monastic]”.⁵⁵¹

“The protocol of first prostrating should be observed [before the guru] is asked about the state of their elements by the new [monastic] who is to grasp [the scripture].” That is, the protocol for inquiring into health should be observed so that the new [monastic] may grasp the *āgama* recited by the guru.⁵⁵²

one.

549. The Tibetan *MSV* exegetical tradition describes both *Sūtrapīṭaka* and *Vinayapīṭaka* as comprised of four *Āgama* (Tib. *lung bzhi / lung sde bzhi*). The Vinaya *Āgama* consists of (1) the *Vastus*; (2) the *Vibhaṅgas* and *Prātimokṣas*; (3) the *Kṣudrakavastu*; and (4) the *Uttaragrantha*. The four Sūtra *Āgama* (Tib. *lung bzhi*) as (1) the *Dirghāgama* (Tib. *lung ring po*), the *Madhyamāgama* (Tib. *lung bar ma*), the *Ekottarikāgama* (Tib. *lung gcig las ‘phros pa*), and the *Samyuktāgama* (Tib. *lung dag ldan / yang dar par ldan pa’i lung*). See D1.1 *Pravrajyāvastu* and Kalyāṇamitra's *Vinayavastuṭīkā* (D4113) F.295.a for the four Sūtra *Āgama*.

550. (Skilling, 2000), p. 328.

551. Skt. *navaka*; Tib. *gsar bu*. In the *MSV*, a hierarchy is drawn among monks and nuns (respectively) according to seniority; or in the *MSV*'s usage, how many summer monsoons have passed since a monastic has ordained. The hierarchy of seniority figures prominently in many facets of saṅgha life, determining the order in which one receives one's share of monastic residences, bedding, food, and so forth. In the *MSV*, the hierarchy of seniority is invoked most frequently in narratives about monks wandering the countryside between the monsoon rains.

552. D4119, F.250.a: *gsar bus mnod pa’i phyir khams snyoms pa nyid dri ste / phyag bya ba sngar btang ba’i spyod lam bsten par bya’o zhes bya ba ni gsar bus bla ma la klag pa’i lung*

Centuries later, Tsongkhapa refers to *āgama* as scripture in two of the ten criterion a proper Mahāyāna *kalyāṇamitra* must fulfill.⁵⁵³ According to Tsongkhapa's famous treatise on the Stages of the Path to Awakening, a qualified *kalyāṇamitra* must have:

1. a wealth of *āgama*, i.e. must be learned in the Three Piṭaka, etc., and;
2. a thorough knowledge of reality, i.e. have realizations based on *āgama* and reason.⁵⁵⁴

Whether understood as canonical scripture or orally transmitted exegetical tradition, *āgama* also provides the main epistemological warrant for the Vinaya's nidāna narratives, to say nothing of the precise details of karmic cause and effect expressed in *avadāna* and *jātaka* tales, which can only be personally affirmed through the three wisdoms.

What role, if any, did the contemporary intellectual fervor for logic and epistemology play in Guṇaprabha's decision? Was he at all influenced by the precedent of Dignāga and Dharmakīrti, who subordinated the epistemological status of *āgama* to *anumāna*?

Dignāga and Dharmakīrti accepted only perception and inference on the grounds that everything knowable can be either perceived by the senses or inferred with reason; knowledge obtained by any other means ultimately rests on these. Thus, they deny the independent authority of received knowledge and argue it is valid insofar as it can be confirmed through inference.

Dignāga's *Pramāṇasamuccaya* reads:

Trustworthy words (*āptavāda*) are inferential

Due to their being wholly uncontradicted.⁵⁵⁵

mnod pa'i phyir / sngar phyag bya ste bsnyun gsol nas bya ba'i spyod lam bsten par bya'o.

553. See discussion of the *kalyāṇamitra* below.

554. Translation by the Lamrim Chenmo Translation Committee, (Blo-bzang-grags-pa., 2000) pp. 70–71. Tsongkhapa's full Tibetan citation reads: *de ni mdo sde'i rgyan las / bshes gnyen dul ba zhi ba nyer zhi ba / yon tan lhag pa brtson bcas lung gis phyug / de nyid rab tu rtogs pa smra mkhas ldan / brtse ba'i bdag nyid skyo ba spangs la brten / zhes bshes gnyen chos bcu dang ldan pa zhig la slob mas bsten dgos par gsungs so*, (Tsongkhapa, 1985) p. 34

555. Ch. 2, v. 5 of the *Pramāṇasamuccaya*: *āptavādāvisaṃvāda sāmānyād anumānatā*. See D4203 *tshad ma kun las btus pa*: F.4a: *yid ches tshig kyang mi slu bar /*

That is, we can infer the truth of a trustworthy source's words because they are in no way contradicted by perception or inference. While *āgama* or received knowledge depends on inference, the reverse is not true, as Dharmakīrti states explicitly:

*“Inference explains its own object of analysis
Independent of āgama.”*⁵⁵⁶

The phrase “its own object of analysis” delimits the scope of inference, asserting by implication there are things beyond the ken of reason, like *pratyakṣa*. The phrase “independent of *āgama*” makes clear that its authority is derived from reason, not received knowledge in the form of testimony, tradition, or scripture.

Asaṅga, and his heirs Vasubandhu and Sthiramati, accepted received knowledge as a *pramāṇa* independent of inference, as in the *Śravakabhūmi*.⁵⁵⁷ The Tibetan doxographical tradition distinguishes between (1) Cittamātrin followers of reason (*rjies 'brang pa'i sems tsam pa*), which include Dignāga and Dharmakīrti, and (2) Cittamātrin followers of *āgama* (*lung gi rjes 'brang pa'i sems tsam pa*), which include Asaṅga and Vasubandhu, according to whether they accept (1) two (perception and reason) or (2) three (perception, reason, and *āgama*) *pramāṇa*.

Both Gunaprabha and Vasubandhu flourished during Westerhoff's Golden Era of Indian Buddhist Philosophy; the former living in 6th c. Mathurā, a place famous for its Sanskrit learning, and the latter living in 4th c. Gāndhara, a kingdom that arose in the wake of the Kuśana empire's collapse in northwestern India. Both participated in a larger embrace of reason and inquiry into the sources of knowledge that coincided with the gradual spread of writing that probably began in the 3rd c. BCE under the Mauryas and continued in the Deccan under Sātavāhana rule and in the northwestern lands ruled by the Kuśana empire. We can only speculate on the magnitude of impact this new technology had upon pedagogy; how instruction changed as larger institutions fostered

mtshungs phyir rjes su dpag pa nyid.

556. Ch. 2, v. 48 of the *Pramāṇavārttikakārikā*. See D4210 *tshad ma rnam 'grel gyi tshig le'ur byas pa*, F.141: *rjes dpag rang gi spyod yul la / lung la ltos pa med par bshad*.

557. D3775 *Rnal 'byor spyod pa'i sa las nyan thos kyi sa*, F. 135.a.

scholastic models of exposition, composition, and debate. The growth of institutions and the spread of writing must have greatly affected all aspects of a *saṃgha* member's life and training. It is difficult to how much institutions like Nālandā truly resembled those maintained by their later Tibetan admirers. Nevertheless, orality remained central—especially when it comes to the Vinaya, whose rites must be recited by memory—even as Buddhist communities embraced writing. They must have done so with gusto, too, since many Buddhist writers—Aśvagoṣa being the foremost example—are even remembered as sophisticated stylists.

Over the course of the first millennium, large universities such as Nālandā came to host large student bodies who lived in cellular clusters, allowing presumably for one *niśraya* and several *niśrita*, as at Sera Je Monastery in South India. But writing, much less the historical growth of monastic administrations and the rules they provoked, is rarely acknowledged in the *MSV* preserved in Tibetan. Nor does the *MSV* acknowledge its composite and densely-layered nature, the product of many hands over many decades and centuries.

In his "Why Was Socrates Tried?"⁵⁵⁸ and *Preface to Plato*,⁵⁵⁹ Eric A. Havelock argues that early preliterate Greek societies transmitted their cultural knowledge, their *paideia*, through their poetry. In the absence of written technology, laws, customs, genealogies, and practical technologies were transmitted orally, often in verse form to facilitate memorization. Thus, Havelock argues, the preservation and transmission of knowledge was placed in the hands (or rather, the minds and mouths) of poets, who constituted the earliest Greek educational system. Havelock argues that the task of memory was assisted by the cultivating of a "Homeric state of mind", a subjective, poetic experience on the part of the reciter (and listener) that required the suspension of critical thought to facilitate a psychological identification with the recited narrative.⁵⁶⁰ Buddhist

558. (Havelock, 1952). I would like to acknowledge my debt here to Leslie Kurke, who directed my reading on *muthos, logos, and literary forms* in ancient Greece.

559. (Havelock, 1963).

560. Havelock writes, "Its acceptance and retention are made psychologically possible by a

monks and ancient Indians more broadly also orally transmitted great bodies of knowledge, even after the widespread adoption of writing, but the cultural differences that pertain between ancient Greece and ancient India mean that Havelock's explanation of cultural transmission does not translate to the subcontinent.

A similar thing can be said about theories of improvisatory composition, tracing back to the work of Milman Parry and Albert Lord on Yugoslavian bards from the early 20th c.⁵⁶¹ in which they infer, from the practice and testimony of these bards, how the *Iliad* and *Odyssey* may have been composed as an integral part of its transmission.⁵⁶² Lord and Parry were able to demonstrate how the 20th c. Yugoslavian "singers of tales" combined stable structures—a sequence of events, stock descriptions, formulaic praises, etc.—with improvised variations of detail. In his recent *Early Buddhist Oral Tradition: Textual Formation and Transmission*,⁵⁶³ Bhikkhu Anālayo takes up a Buddhist correlate to the "Homeric Question". Bhikkhu Anālayo frames his question thus: what can a philological comparison tell us about the oral transmission and textual formation of Buddhist sūtra discourses.⁵⁶⁴ Anālayo speaks of "textual formation" rather than "textual composition" to distinguish the production of texts through and during a process of oral transmission and models of composition that assume a single or small numbers of cooperating authors. Anālayo's study focuses on the formation of the Sūtraṭṭhaka

mechanism of self-surrender to the poetic performance, and of self-identification with the situations and the stories related in the performance. Only when the spell is fully effective can his mnemonic powers be fully mobilised... His job was not to form individual and unique convictions but to retain tenaciously a precious hoard of exemplar" (Havelock, 1963), pp. 198–199.

561. (Lord, 2000). See (Nagy, 1996) for an excellent, more recent treatment of authorship in orally transmitted societies.

562. Alf Hiltebeitel extensively reviews the scholarship on the composition and compilation of the famous Indian epic the *Mahābhārata*, with reference to the work of Milman Parry and Albert Lord; see (Hiltebeitel, 2001). See also Stuart H. Blackburn and Joyce Burkhalter Fleckiger's introduction and and Stuart Blackburn's chapter "Patterns of Development for Indian Oral Epics" in (Stuart H. Blackburn, 1989).

563. (Anālayo, 2022).

564. Anālayo examines 150 Pāli sutta discourses in light of parallel passages extant in Chinese, Gāndhārī, Sanskrit, and Tibetan (Anālayo, 2022), p. 1.

rather than the Vinayaṭīka that I discuss in this dissertation but I believe the model that he articulates is also generally true for the canonical vinayas. The *MSV*, of course, is distinguished from the other canonical vinayas by its inclusion of such a profusion of narrative; explanatory theories about the textual formation of the *MSV* must credibly account for this. But again, the general patterns identified by Anālayo seem, to me at least, mostly adequate to the task. During the course of my research for this dissertation, I have had the opportunity to read and reflect on the importance of recitation and orality in Buddhist monastic learning and the transmission of saṅgha culture. After reading Bhikkhu Analayo's account, I concluded that his study was a much more thorough and thought-through statement on textual formation in orally transmitted Buddhist traditions.

On the role and function of memorization in Tibetan Buddhist monastic education, we have Georges Dreyfus's *The Sound of Two Hands Clapping: The Education of a Tibetan Buddhist Monk*. Dreyfus's book is a foundational study of the pedagogical principles and practices of early modern and contemporary Tibetan Buddhist scholasticism. Dreyfus gives an illuminating first-person anthropological description of the role that recitation and memorization play in mastering the scholastic curriculum. Dreyfus considers both the lecture (L. *lectio*) and debate (L. *disputatio*) in medieval Jewish, Christian, and Islamic scholastic communities, scholastic hermeneutics and their approach to issues of authority and originality, and more. I take Dreyfus's explanation of this entanglement of memorization and scholastic learning as a theoretical model that helps to demonstrate how Buddhist monastics become learned.⁵⁶⁵

Āgama in Madhyamaka Epistemology

One century after Guṇaprabha, the great 7th c. Mādhyamika writer Candrakīrti recognizes four *pramāṇa* or epistemological warrants: perception (*pratyakṣa*), inference

565. Skt. *bahuśrutya*; Tib. *mang du thos pa*. Being learned, together with possessing a monastic habitus (Skt. *śīlavat*; Tib. *Tshul khrims dang ldan pa*) and having passed 10 summers since ordination, constitute the main criterion for the *niśraya*.

(*anumāna*), analogy (*upamāna*) and scripture (*āgama*). As Li Shenghai observes in his dissertation, "Candrakīrti's *Āgama*":

The inclusion of scripture among a group of four *pramāṇas* is not an uncommon position in early Buddhist theories of knowledge, although it is at odd with a development in Dignāga and Dharmakīrti's school of Buddhist epistemology, which eventually became the predominant Buddhist *pramāṇa* theory. According to the Buddhist epistemological school, scripture is not an independent source of knowledge, while the use of scripture is counted as an act of inference.⁵⁶⁶

Li shows that Candrakīrti and other Buddhist writers continue to employ *āgama* "as a major tool, along with reason".⁵⁶⁷ In his *Prasannapadā*,⁵⁶⁸ Candrakīrti recognizes analogical truths and testimonial truths alongside the dominant epistemology of only perceived truths and inferred truths. I submit that Candrakīrti's four-fold epistemology is best understood as a consequence of his thoroughgoing deconstruction of all constructs, social and otherwise, leaving the Mādhyamika with nought but worldly convention to affirm truth in the world. The four-fold epistemology reflects a Mādhyamika's commitment to worldly convention as the sole adjudicator of conventional truths.

The Madhyamaka debates that Candrakīrti addresses occurred roughly contemporaneous to Guṇaprabha's 6th c. flourishing but Guṇaprabha evinces no awareness of them. Guṇaprabha's *Svavyākhyāna*, to say nothing of other attributions, suggests he was conversant, or better, in conversation with the disciplines of Vinaya, Abhidharma, Yogācāra, and *Pramāṇa*, but not Madhyamaka. Guṇaprabha could probably have assumed that his Buddhist contemporaries would follow Dignāga and Dharmakīrti's two-fold epistemology.

566. (Li, 2012), pp. 54.

567. See (Li, 2012), pp. 44. See esp. chapter 2 and 3 of (Li, 2012).

568. In the *Prasannapadā*, a famous work of Mādhyamika exegesis, Candrakīrti defends Buddhapālita's interpretation of Nāgārjuna's *Mūlamadhyakakārikā* against the criticism of Bhāvaviveka.

I have wondered whether Guṇaprabha omitted the *nidāna* narratives because, as *āgama* or testimony, they no longer held any epistemological sway. But perhaps it is wrong to assume the Buddhist debate about *āgama*-as-epistemological warrant relates in any way to *nidāna* narratives. And yet, the *MSV* and its exegetical tradition associate *āgama* and the Vinaya at many points, in many different ways. The *nidāna* narratives, which Garfield and others describe as casuistry, are in theory traceable back to Upāli at the First Communal Recitation. Their authority is, in other words, affirmed by the legend of transmission in much the same way as Ven. Ānanda the narrator's prelude "Thus I heard at one time" authenticates a *sūtra*.

As a field, we still have much to learn about the *MSV* narratives. The two-fold typology of narrative into "contemporary stories" (G. *Gegenwartsgeschichten*) and "pre-histories" (G. *Vorgeschichte*) suggested by Jampa Losang Panglung remains our most elaborate theoretical treatment of this rich resource. Panglung observes that apart from the *nidāna* that relate the origin of specific *śikṣāpada*,⁵⁶⁹ *MSV* narratives are of two types, (1) narratives about events "contemporary" to the Buddha's lifetime and (2) narratives about what preceded that, or "pre-histories". The "contemporary" narrative *par excellence* opens the *Pravrajyāvastu*, as the reader learns of the birth of four *mahājanapada* princes simultaneous to the Buddha-to-be's birth outside of nearby Kapi-lavastu. But Panglung also includes the *nidāna* narratives that explain the introduction or subsequent amendment of a rule.⁵⁷⁰ The *niśraya* *nidāna* discussed in chapter 1 are excellent examples of the second type of "contemporary story" as suggested by Panglung. *Avadāna* and *Jātaka* narratives relate prehistories, to borrow Panglung's

569. The "core of the Vinaya"; die den Kern des Vinaya bilden.

570. (Panglung, 1981) *Vorgeschichten* (p.XX) "Abgesehen von den Regeln für die Mönche und Nonnen, die den Kern des Vinaya bilden, sind die Erzählstoffe des *MSV* in zwei Gruppen von Erzählungen zu gliedern, nämlich in die Gegenwarts- und Vorgeschichten. *Gegenwartsgeschichten*: Alle Erzählungen, die Ereignisse zur Zeit des Buddha schildern, bezeichne ich als *Gegenwartsgeschichten*: Dabei ist zu unterscheiden zwischen (1) Erzählungen historischer und biographischer Art, wie Berichte über indische Königreiche oder der Lebensgeschichte des Buddha, seiner Schüler usw. und (2) Erzählungen, die als Erklärung zur Einführung einer Regel oder Bestimmung angeführt sind."

phrase,⁵⁷¹ insofar as they relate the protagonist's past life actions, thus framing success and failure, happiness and unhappiness as products of karma.

Paratexts: What about Uddānas and Dharmasreṣṭhin's Praise?

Guṇaprabha translates the narrative-based *MSV* into a rule-based digest but never explicitly questions the authority of *āgama* the way Dignāga and Dharmakīrti do. But the *MSV* contains other orthodox Buddhist framing devices—the *stotra* and the *uddāna*—which are the products of the reciters and later compilers. Vimalamitra defends the inclusion of introductory or framing materials for the Buddha's words by invoking the precedent of the so-called First Council, or Communal Recitation.⁵⁷² Buton says these compilers⁵⁷³ were modeling themselves on the conduct of *satpuruṣa* when they began the communal recitation with praises and homages to the Buddha. In Buton's estimation then, an admixture of materials—e.g. The Buddha's words framed by praises like Dharmasreṣṭhin's *Vinayastotra* prefaced to D2 the *Prātimokṣasūtra*—should not disqualify a text from canonical status. Buton argues that all of the Indic commentaries on the *Prātimokṣasūtra* consider the words of the communal reciters to be “authorized *buddhavana*.”⁵⁷⁴ Since the *uddānas* are also the work of the compilers, they too are authorized *buddhavacana*. Buton rejects the idea that these additions render these texts non-canonical—in the sense that they are not strictly composed of words spoken by the Buddha himself—by citing Śīlāpalita's word-gloss commentary on the *Vinayakṣudrakavastu*.

571. (Panglung, 1981) Vorgeschichten (p.XXIII): "Als Vorgeschichte bezeichne ich e~ne Erzählung, die als Erklärung für die Gegenwartsgeschichte dient und unmittelbar an sie anknüpft. Sie beinhaltet ein vor der Gegenwartsgeschichte liegendes Ereignis in der Vorzeit oder in einem früheren Leben. Im *MSV* sind zwei Arten von Vorgeschichten vertreten: (1) Jātakas (2) Märchenhafte Erzählungen."

572. Tib. *yang dag par sdud pa*; Skt. *saṃgīti*.

573. Tib. *yang dag par sdud par byed pa 'di dag*.

574. Tib. *rjes su gnang ba'i bka'*. Skt. not known.

Śīla in the Abhidharmakośa

Vasubandhu on śīla as a material form

In his treatment of the senses⁵⁷⁵ in the second chapter of the *Abhidharmakośa*, Vasubandhu describes a third “excluded middle”-like category of phenomena, one which is composed neither of form nor mind, called in Sanskrit the *viprayuktasaṃskāra* (Tib. 'dan min 'du byed).⁵⁷⁶ Vasubandhu gives the *asaṃjñīsamāpatti* or “non-conscious absorption” as one example of such a “separate compound.” In verse 42, Vasubandhu records the Vaibhāṣika position that this “non-conscious absorption” is “obtained at once”⁵⁷⁷ similar to *prātimokṣasaṃvara*:

The meaning of “at one time”: It is only obtained in the present time, like the *prātimokṣasaṃvara*. But from the second moment until it is relinquished, [a person] is in possession [of it] due to the past obtainment.⁵⁷⁸

In Vasubandhu's telling, Vaibhāṣikas maintain that a person does not “obtain”⁵⁷⁹ the *prātimokṣasaṃvara* over and over again but rather, having obtained it, they remain “in possession” of it (by virtue of having already received it). Vasubandhu does not return to the topic of *prātimokṣasaṃvara* until chapter four, on karma, where the question of its ontological status is raised in the midst of a complicated Vaibhāṣika / Sautrāntika

575. Skt. *indriya*; Tib. *dbang po*.

576. Vasubandhu gives as primary examples: possession or *prāpti*, non-possession or *aprāpti*, sameness of class or *sabhāgata*, non-consciousness or *asaṃjñīka*, non-conscious absorptions or *asaṃjñīsamāpatti*, absorption of cessation or *nirodhasamāpatti*.

577. *Ekādhvikāpyate* 2.42; Tib. *dus gcig 'thob* F. 75b. The *Abhidharmakośabhāṣya* glosses not *ekādhvikāpyate* but *ekakālika*, a more transparent source for the Tibetan and Chinese translations of the *Kośa*.

578. Skt. *ekakālikety arthaḥ | varttamānakālikaiva labhyate yathā prātimokṣasaṃvaraḥ | labdhayā tu dvitīyādiṣu kṣaṇeṣv atītayā 'pi samanvāgato bhavati yāvan na tyajati |* Pradhan, Prahlad. (ed.) (1967). *Abhidharma-koshabhāṣyam* of Vasubandhu, K.P. Jayaswal Research Institute, TSWS, Patna. Tib: *dus gcig pa zhes bya ba'i tha tshig ste | so sor thar pa'i sdom pa ji lta ba bzhin du da lta gyi dus pa kho na 'thob po || skad cig ma gnyis pa la sogs par ni ji srid mi gtong bde srid du thob pa 'das pa dang yang ldan pa yin no*. Jinamitra. dPal brtsegs rakṣita. (ca. A.D. 800). "*Chos mngon pa'i mdzod kyī bshad pa*" (Tibetan translation of Akbh, in Tg, vol ku, pp. 26b1–khu 95a7.

579. Skt. *prāpti*; Tib. *Thob pa*.

disagreement over *avijñāptirūpa* (Tib. *rnam par rig byed kyi gzugs*). The Vaibhāṣika maintain that the culmination of physical and verbal actions (Skt. *karma*; Tib. *las*) entail two simultaneous acts, one informative, the other non-informative. Dhammajoti illustrates the idea with reference to killing. An act of killing culminates in the victim's death, at which point the murderer completes a “path of action” of killing. Since this act is informative or revealing of the mental state that motivates it, Vaibhāṣikas say it is “informative.” Dhammajoti continues:

But simultaneous with the accomplishment of this principal action, an invisible karmic force is projected within the doer's body which continues to renew itself in a series. As this force is non-informing of the doer's mental state, it is called non-informative karma or non-informative action.⁵⁸⁰

The Vaibhāṣikas maintain that both informative and non-formative actions leave corresponding *forms*⁵⁸¹ which, once acquired⁵⁸² are then conveyed in a changing stream of “acquisition” until they come to fruition or are exhausted through exertion.⁵⁸³ The Sautrāntika, by contrast, reject the idea of informative and non-informative actions, preferring a strictly mental reading of *karma / action*.

Put (perhaps too) simply, the Vaibhāṣikas maintain the common sense notion that bodily and verbal actions (Skt. *karman*) operate on a purely non-semantic level. Dhammajoti's account makes it sound almost like muscle memory. But it is good also to recall Jain views of *karman*.⁵⁸⁴ The Sautrāntikas advance a more epistemological theory of karma, that links karmic fruit to intention or volition. Thus the Sautrāntikas emphasize that, technically speaking, bodily and verbal “actions” are the “intended action”.⁵⁸⁵

580. (Dhammajoti, 2009), pp. 375–376.

581. Skt. *rūpa*; Tib. *gzugs*.

582. Skt. *prāpti*; Tib. *Thob pa*.

583. See (Dhammajoti, 2009) for a discussion of the debate about *avijñāptirūpa*. See also the entry on *avijñāptirūpa* in (Buswell, 2014b), 86–87.

584. On which, see (Jaini, 1998).

585. Skt. *cetayitvākarma*; Tib. *bsam pa'i las*.

They are intended or motivated by volition, which is called the "action of intention".⁵⁸⁶

Getting back to *śīla*, Vaibhāṣikas appeal to *prātimokṣasaṃvara* in defense of their doctrine of a special type of karma called "non-informative form". Vasubandhu has them say:

If there were no *avijñāpti*, there could be no *prātimokṣasaṃvara* either. For the one who, after having undertaken [*prātimokṣasaṃvara*], had a thought of something else would not be a *bhikṣu* or *bhikṣuṇī*.⁵⁸⁷

If *prātimokṣasaṃvara* were a mental event, Vaibhāṣika thinking goes, one's monastic status would be relinquished the moment one thinks of something other than the *saṃvara*. Therefore, it must be *avijñāpti*, or rather an *acquisition*.⁵⁸⁸ As Vasubandhu says in verse 42 of chapter two:

[*Asaṃjñīsamāpatti*] is only obtained in the present time, like the *prātimokṣasaṃvara*. But from the second moment until it is relinquished, [a person] is in possession [of it] due to the past obtainment.

The Vaibhāṣika reason that, even though the *Prātimokṣasaṃvara* is not a mental event, it can perform *karman*, namely, by acting as an impediment or "dam" to bad behavior. In other words, the Vaibhāṣika take this analogy literally and how can one dispute it when that is how it is described in the preface to the *MSV Prātimokṣasūtra*, the outset of the *Bhikṣuvinayavibhaṅga*, and also in the *Bhikṣuprātimokṣasūtra*.⁵⁸⁹

*And in the Sūtra, renunciation is said to be a dam because of its being a hindrance to dauḥśīlya. And furthermore, since an absence cannot become a dam, avijñāpti does indeed exist.*⁵⁹⁰

586. Skt. *cetanākarma*; Tib. *sems kyi las*.

587. Skt. *prātimokṣasaṃvaraś capi na syād asatyānavijñaptau | na hi samādānād urdhvaṃ tad asti yenānyamanasko 'pyayaṃ bhikṣuḥ syāt bhikṣuṇī veti*. Tib. F.169.b / *rnam par rig byed ma yin pa med na so sor thar pa'i sdom pa yang med par 'gyur te / yang dag par blangs pa'i 'og tu gang gis na yid gzhan dang ldan pa 'di yang dge slong ngam dge slong mar 'gyur ba de ni med do*.

588. Skt. *prāpti*; *thob pa*.

589. One of 12 sūtras sometimes described as being "in the class of Vinayaṭṭaka".

590. Skt. *astyeva*; Tib. *yod pa kho na'o*. Skt. *setuś ca sūtre viraktir uktā dauḥśīlyavivandhatvāt*

I recite the verse in question for the reader's reference:

This [the Prātimokṣa] is a goad for the restless elephant of mind, a bridle and bit for the undisciplined in need of discipline.

Like ramparts and a ditch, the Vinaya is a dam against all āsrava defilements.⁵⁹¹

The Vinaya as a *dam*⁵⁹²—in the sense of a *bulwark*—against improper conduct is a recurring motif in Dharmaśreṣṭhin's *Praise of the Vinaya*, appearing in verses 5, 9, and 17. The Tibetan translation of the *Bhikṣuvinayavibhaṅga* includes all three verses while the Tibetan *Prātimokṣasūtra* repeats only the last verse.

The fifth verse of both Dharmaśreṣṭhin's *Vinayastotra* and the *Bhikṣuvinayavibhaṅga* reads:⁵⁹³

Just as a great flood is held back by a solid dam,
Just so a great flood of *dauḥśīlya* is held back by this, the noble being's
dam of Discipline.

The ninth verse of both praise the Vinaya as a bulwark against all āsrava defilements, using an analogy closely associated with the *nine stages of a settled mind*.⁵⁹⁴

This is a goad for the elephant mind without rest,⁵⁹⁵ a bridle and bit for the

[vivandha = vibandha] *na vā bhavanti seturbhavitum arhatīyastyevāvijñaptiḥ*. Tib. *mdo las spong ba ni 'chal pa'i tshul khriṃs kyi bgegs byed pa'i phyir chu lon du yang gsungs te / med pa ni chu lon yin par 'os pa yang ma yin pas rnam par rig byed ma yin pa ni yod pa kho na'o*.

591. D4136 F.133.b-134.a: 'jog bral sems glang lcags kyu 'di yin te / / gdul bya ma dul / thul ba yi srab 'di yin / / ra ba'i mtshams kyi 'obs dang 'dra ba ste / / zag pa kun gyi chu lon 'dul ba yin.

592. Skt. *setu*; Tib. *chu lon*.

593. Banerjee 1954 *eṣa dauḥśīlyaduṣṭānāṃ viṣaviṣkambhaṇo 'gadaḥ / eṣa yauvanavibhrāntakumāradvipadāṅkuśaḥ*. D4136 Dharmaśreṣṭhin's 'dul ba la bstod pa, F.133.a-b. Tib: *ji ltar chu lon mi phyed sra pa yis | chu klung che yang bzlog par 'gyur ba ltar / / de bzhin 'dul ba 'phags pa'i chu lon 'dis | tshul khriṃs 'chal ba'i chu klung bzlog par 'gyur*. For the *Bikṣuṇīvibhaṅga* version, see D3 F.21.a-b; D4136 F.133.b-134.a.

594. Skt. *nāvakāracittasthiti*; Tib. *sems gnas dgu*.

595. D4136 Dharmaśreṣṭhin's 'dul ba la bstod pa: 'jog bral sems glang lcags kyu 'di yin te / / gdul bya ma dul / thul ba yi srab 'di yin / / ra ba'i mtshams kyi 'obs dang 'dra ba ste / / zag pa kun gyi chu lon 'dul ba yin. Vinītadeva explains "rest" (Tib. 'jog) here to mean a meditative equipoise; D4137, F.137.b-138.a: *de la 'dis sems don rnam la 'jog par byed pas na 'jog pa ni*

undisciplined in need of discipline.

Like ramparts and a ditch, the Vinaya is a dam against all āsrava.

The poet likens the Vinaya to a goad used by a *mahout* to hold the elephant back from *improper domains*⁵⁹⁶ and direct it toward more comfortable or *pleasant domains*, namely “rest, equipoise.”⁵⁹⁷

The second pāda introduces a new analogy. Dharmaśreṣṭhin compares the disciple, as one who is to be disciplined or trained, to an untamed or untrained horse. More specifically, it is the disciple’s mind that is in need of training. Upon this unbroken horse of mind, the Vinaya acts like an iron bridle and bit, directing it towards flourishing and away from danger.⁵⁹⁸ The Vinaya is also like a ditch and ramparts in that it demarcates the border between transgression and non-transgression.⁵⁹⁹

Here, Vinītadeva takes *āsrava* defilements to mean the *kleśa* afflictions, since they are held to cause the outflows that occur in physical, verbal, and mental acts. Here, the Vinaya acts like a *dam*, a *bulwark* that impedes all improprieties of body, speech, or mind. Thus, the Vinaya is praised for “turning back” or “averting” the mental manifestation of *kleśa* and all acts of body, speech, and mind motivated by them.⁶⁰⁰

ting nge 'dzin to / / 'jog pa dang bral ba'i phyir 'jog pa dang bral ba ni mnyam par ma bzhag pa ste / de nyid sems yin pas 'jog bral sems so / / de nyid glang po che dang mthun pa nyid yin te / 'jog pa dang bral ba'i sems ni glang po che dang 'dra bas 'jog bral sems glang zhes smos so.

596. Skt. *asthāna*; Tib. *gnas ma yin pa*.

597. Vinītadeva D4137, F.137.b-138.a: *glang po che de gnas ma yin pa las bzlog cing gnas bde bar 'jog par byed pa lcags kyo yin pa dang 'dra bar 'jog pa dang bral ba'i sems glang po che dang 'dra ba de gnas ma yin pa las 'bog cing gnas bde bar 'jog par byed pa'i lcags kyo yang 'dul ba yin te 'dra ba'i phyir ro.*

598. Vinītadeva D4137, F.138.a: *gdul bya ces bya ba ni 'dul bar bya ste rta'o / / ma thul ba ces bya ba ni ma bslabs pa ste sems kyi rta 'dul bar bya ba ma thul ba de 'dul ba'i srab kyi kha lcags dang 'dra ba yang 'dul ba 'di / yin te / phan pa dang gnod pa la 'jug pa ldog par byed pa'i phyir ro.*

599. Vinītadeva D4137, F.138.a: *ra ba mtshams zhes bya ba ni ra ba'i phyi mtshams te de'i 'obs dang 'dra ba yang 'dul ba 'di yin te / 'da' ba dang 'da' bar bya ba ma yin pa'i mtshams kyi mu thug pa yin pa'i phyir ro.*

600. Vinītadeva D4137, F.138.a: *zag pa zhes bya ba'i gang gis 'dzag par byed pa nyon mongs pa rnam gang nas 'dzag par 'gyur ba lus dang ngag dang yid kyi sgo dag ste de dag kun 'gog pa'i chu lon yang 'dul ba 'di yin te 'di ltar nyon mongs pa mngon du gyur pa dag dang*

In short, the Vaibhāṣika defend their idea of *non-informative form* by appealing to depictions of *Prātimokṣasaṃvāra* from within Vinaya discourse. Given that Vasubandhu is giving voice to the Vaibhāṣika argument, I am tempted to read these Vaibhāṣika arguments as reflecting an established interpretation—common in ancient and medieval India among Vinaya exegetes and any monastic who listened during the fortnightly Poṣadha rite, really—that conceived of the Prātimokṣa Vow as an immaterial form. When we consider these analogies alongside ideal descriptions of the monastic, such as those found in the *Bhikṣuprātimokṣasūtra*, we see *śīla* being portrayed as an embodied quality with almost synesthetic properties, creating a pleasant fragrance, lending majesty and charisma to one's person. Vinaya commentators praise the *prātimokṣasaṃvara* as a form that restrains and protects, yoking and regulating the body and speech of the bearer. It is worthwhile to note that many of the analogies cited here come not from the *MSV Prātimokṣasūtra* itself but from Dharmasreṣṭhin's *Vinayastotra*, verses of praise appended to the *Prātimokṣasūtra*. The *Vinayastotra* also appears in the Tengyur independently as D4136. I have not been able to confirm, however, whether the author of the *Vinayastotra* is the same Dharmasreṣṭhin who authored the **Abhidharmahṛdaya* (T1550), an important Sarvāstivāda *Abhidharma* treatise preserved in Chinese translation.⁶⁰¹

Vasubandhu ascribes to the Sautrāntikas a typically psychological interpretation of *śīla*,⁶⁰² defining *śīla* as a safeguarding attention.⁶⁰³ With this Sautrāntika interpretation, the Buddhist conception of *śīla* seems to undergo a relocation. From the bodily habitus of the Vaibhāṣikas, it assumes an emphasis on intention and agency, becoming more closely associated with the mind and less with the body. By the time the Tibetans received Buddhism in the 7th and 8th c. CE, the Vaibhāṣika position that regards *śīla* as a

/ de las byung pa'i lus dang ngag dang yid kyi las dag kyang 'dul bas zlog par byed pa'i phyir ro.

601. See (Willemen, 1998).

602. Here, *śīla* includes *prātimokṣasaṃvara* but is not limited to *prātimokṣasaṃvara*.

603. Tib. *bsrung ba'i sems pa*.

type of form that, once acquired is perpetuated in the body and speech, seems, at best, to have been a minority opinion among Buddhist scholiasts. The Vaibhāṣika arguments, and the Vinaya analogies they are partly based on, may, however, reflect an older sense of *śīla*, one more akin to habitus.

A Three-Dimensional Śīla: Śīla-as-Habitus

Śīla-as-prātimokṣasaṃvara (*śīla-as-restraint*) is only one, albeit important sense of *śīla*. *Prātimokṣasaṃvara* defines *śīla* via *negativa* or negatively; by emphasizing the *dgag phyogs* over the *sgrub phyogs*, as Tibetans might say. This opens up a conceptual space for a positive definition of *śīla*, which Guṇaprabha provides in glossing *śīla-as-vṛtta*. Here, *śīla* is a habitus acquired through a set of askēses or training.⁶⁰⁴ In its positive aspect, *śīla-as-vṛtta* is a whole way of living, shaping and shaped by the administrative structures, rhythmic rites of passage. Immersion in the learning environment, observation, emulation, and graduated participation in the master's duties all afford for the apprentice's social-emotional learning, which manifests in their practical mastery of saṅgha culture.

Śīla-as-vṛtta (*śīla-as-habitus*) captures the embedded, embodied, and extended dimensions of *śīla*, where behavior is witnessed and so *śīla* must be exemplified, embodied, exhibited. Even at the most deflationary of interpretations, monks must at least look and play the part or they will lose their meal ticket.⁶⁰⁵ *Śīla-as-vṛtta* provides the structures for the monastic apprentice to acquire a monastic habitus⁶⁰⁶ and sufficient learning⁶⁰⁷ in the *Vinaya* that they can at least recite the community pact—the *Prātimokṣāsūtra*—every fortnight. It is this three-dimensional *śīla*, which is both structured and structuring; active and responsive to its field, it is better expressed as “habitus”

604. I.e. *adhiśīlaśikṣā*.

605. In chapter 4, I examine how Buddhist monastic writers treated the philosophical question, “How can the bondage of vows conduce to freedom?”

606. Skt. *śīla*; Tib. *Tshul khrims*

607. Skt. *bahuśrutya*; Tib. *mang du thos pa*.

than “conduct, ethics, morality” and it is cultivated as part of a larger program of askēsis.

Vinaya Exegesis

The Principles of Exegesis: Vasubandhu

Vasubandhu's *Vyākhyāyukti* or The Practice of Exegesis⁶⁰⁸ is less an expository treatise than a demonstrative or exemplary model for aspiring *dharmabhāṇaka*. Vasubandhu (fl. 4th–5th c. CE) states his purpose plainly at the start:

I shall give a bit of advice for the benefit of those who want to explain the *sūtras*.⁶⁰⁹

Vasubandhu then lays out a five-step process for explaining the *sūtras*,⁶¹⁰ citing an unnamed *sūtra* as the source for this method.⁶¹¹

How should the *sūtras* be explained? In five ways: the *sūtra*'s purpose, a summary, the terms, the relations, and objections and replies should be expressed. Regarding this, it was said, "Teachers of *sūtra* should explain the purpose, the meaning of the whole, the meaning of the name, the relations, and the response to objections. The objection and response are dealt with under one category, whose purpose is to give a response to the objection."⁶¹²

608. D 4061 *rnam par bshad pa'i rigs pa*, *sems tsam vol. shi*. For a partial translation and study of Vasubandhu's *Vyākhyāyukti*, see (Nance, 2012). On Vasubandhu's *Vyākhyāyukti*, see also (Skilling, 2000), (Cabezón, 1992), and (Verhagen, 2005).

609. D 4061 *F.29.a: mdo rnams 'chad 'dod de dag la / / de la phan par bya ba'i phyir / / man ngag cung zad bstan par bya*.

610. Vasubandhu speaks of "five aspects" (Tib. *rnam pa lnga*) that should be explained (Tib. *rnam par bshad par bya*). In the Prajñāpāramitā exegetical tradition, they are frequently called Tib. *bshad thabs yan lag lnga*.

611. For a list of the identified scriptures, whether cited by name or identified by Skilling, see (Skilling, 2000), 327–328. Skilling adds, "As a manual of exegesis, the *Vyākhyāyukti* may be compared with the Pāli *Nettipakaraṇa* of the pre-Buddhaghosa Theravādin tradition, so far as I know the only other major treatise devoted to this subject that has come down to us. Exegesis is also dealt with by Asaṅga in his *Yogācārabhūmi** and in the *Sāṃkathyaviniścaya*, the last chapter of his *Abhidharmasamuccaya*" ((Skilling, 2000), 328–329).

612. *D4061 F.30.b: mdo sde rnam par bshad par bya zhe na / rnam pa lnga dag gis te / mdo*

In his foundational article “Vasubandhu and the *Vyākhyāyukti* Literature”, Skilling finds these five topics picked up in Haribhadra’s *Abhisamayālaṃkāralokā Pra-jñāpāramitāvyākhyā* (c. 800 CE),⁶¹³ in the process revealing the probable Sanskrit behind the Tibetan *Vyākhyāyukti*:⁶¹⁴

tatra:

prayojanam sapiṇḍārthaṃ padārthaḥ sānusamdhikaḥ

sacodyaparihāraś ca vācyāḥ sutrārthavādibhiḥ

iti pañcabhir ākāraiḥ sūtraṃ vyākhyātavyam iti vyākhyāyuktau nirṇītam

Compare with the *Vyākhyāyukti*:

'dir smras pa:

mdo don smra ba dag gis ni / dgos pa bsdus pa'i don bcas dang

tshig don bcas dang mtshams sbyor bcas / brgal lan bcas par bsnyad par

*bya*⁶¹⁵

Vasubandhu’s reputation for unimpeachable scholarship must have helped establish the terminology and methodology he synthesized (or simply re-presented) from earlier works as the gold standard, as it were, of *śāstra* style among Buddhists. By Haribhadra’s height in the 9th c. every *dharmabhanaka* (and so every *śāstra*) was understood to begin with an explanation of:

1. The purpose (Skt. *prayojana*; Tib. *dgos pa*)⁶¹⁶

sde'i dgos pa dang / bsdus pa'i don dang / tshig gi don dang / mtshams sbyar ba dang / brgal ba dang / lan gnyis brjod par bya'o / 'dir smras pa / mdo don smra ba dag gis ni / / dgos pa bsdus pa'i don bcas dang / / tshig don bcas dang mtshams sbyar bcas / / brgal lan bcas par bsnyad par bya / / brgal ba dang lan gnyis gcig tu bya ba ni brgal ba'i lan gdab pa'i don gyi phyir ro.

613. See (Funayama, 1995).

614. Skilling cites a slightly different list as well given in the *Abhidharmasamuccayabhāṣya*, under the heading *vyākhyāsamgrahamukha: sūtrasyotpattiprayojana, padārtha, anusandhi, abhiprāya, codya, parihāra* ((Skilling, 2000), 319). See below for a further discussion of this passage.

615. (Skilling, 2000), 318

616. Vasubandhu explains that the purpose of a *sūtra* can depend on the listener and groups them into four types: For the confused, a *sūtra* can set them aright. For the heedless, a *sūtra*

2. The meaning in a "lump", i.e. as a whole (Skt. *piṇḍārtha*; Tib. *bsdus pa'i don, spyi'i don*)
3. The meaning of the title (Skt. *padārtha*; Tib. *Tshig gi don, yan lag gi don*)
4. The connection (Skt. *anusamdhika*; Tib. *mtshams sbyar ba*)⁶¹⁷
5. Responses to objections (Skt. *codyaparihāra*; Tib. *brgal ba dang lan*)

Śāstra Scholasticism: Dharmamitra

After the obligatory verse of homage and a pledge to explain the *Vinayasūtra*, Dharmamitra justifies the composition of his *Ṭīkā*. He claims his explanation is only neces-

might spur them to right action. For the discouraged, a sūtra might restore their enthusiasm. And for those already on the right path, a sūtra will delight them. / *de la mdo sde'i dgos pa ni bsdus na nam pa bzhir rig par bya ste / kun tu rmongs pa rnams la yang dag par bstan pa dang / bag med pa rnams la yang dag par len du gzhus pa dang / kun tu zhum pa rnams la yang dag par gzengs bstod pa dang / yang dag par zhugs pa rnams la yang dag par dga' bar bya ste /* F.31.a. Vasubandhu gives another list of eight purposes reflecting the disciple (*dgos pa dag ni brgyad de nam grangs gsungs pa ni 'dul ba tha dad pa'i phyr te*). For instance, for those preoccupied with this and future lives, the purpose of a sūtra can be to instill understanding of karma.

617. It is not clear if the Tib. *mtshams sbyar* and the Tib. *'brel ba* render the same underlying Sanskrit. Vasubandhu speaks of the connection between different topics and the temporal connection of narrative events. To illustrate temporal connection Vasubandhu explains how the "three trainings" in *śīla*, *samādhi*, and *prajñā* arise in succession, one after the other, which, in the context of this example, implies a causal sequence that is often repeated but rarely articulated by later Buddhist writers. D4061 F. 248.b-249.a: *de nyid mtshams sbyar ba yin pas snga phyi nyid kyi go rims kyi mtshams sbyar ba yin no / / de bzhin du bslab pa gsum rnams las kyang lhag pa'i tshul khriims kyi bslab pa dang / lhag pa'i sems kyi bslab pa dang / lhag pa'i shes rab kyi bslab pa zhes 'byung ba tshul khriims dang / ting nge 'dzin dang shes rab kyi rang bzhin de rnams las ci'i phyr tshul khriims kyi 'og tu ting nge 'dzin dang shes rab bstan pa ji ltar zhe na / tshul khriims kyi 'og tu ting nge 'dzin bstan pa ni lhag pa'i tshul khriims kyi bslab pa dang / lhag pa'i sems kyi bslab pa zhes 'byung ba yin no / / ting nge 'dzin gyi 'og tu shes rab bstan pa ni lhag pa'i sems kyi bslab pa dang / lhag pa'i shes rab kyi bslab pa zhes 'byung ba yin no.* Oskar von Hinüber cites the *Sumaṅgalavilāsinī* as stating that the inner structure of any discourse can be explained by the three *anusandhis*, "connections" or "transitions": (1) *pucchānusandhi*, in which a question posed to the Buddha serves to introduce a new topic; (2) *ajjhāsayānusandhi*, in which the Buddha's insight into an audience member's disposition serves to introduce a new topic; and (3) *yathānusandhi*, when one topic flows "naturally" to another. (von Hinüber, 2020).

sary because earlier thinkers⁶¹⁸ would not heed a *śāstra* that does not exhibit the “four features of purpose and relation.”⁶¹⁹

Dharmamitra's list of the “four features of purpose and relation” differs slightly from Vasubandhu's:⁶²⁰

1. The subject matter (Skt. *abhidheya*; Tib. *brjod par bya ba*)
2. The purpose (Skt. *prayojana*; Tib. *dgos pa*)
3. The relation (Tib. *'brel ba*)
4. The meaning of the title (Skt. *padārtha*; Tib. *Tshig gi don, yan lag gi don*)

Dharmamitra explains these four in relatively short order, over the course of just two folios:

Here, the subject matter⁶²¹ is “that *śīla* which is a cause of *dharma*.”⁶²²

Therefore, the word “*śīla*” should be given as the subject matter.”⁶²³ Here,

618. Tib. *'di ltar rtog pa sngon du gtong ba*

619. Dharmamitra labels his discussion of these four as a “summary meaning” (Tib. *spyi'i don*; Skt. *samudāyārtha*) (D4120 F.1.b-4.a). D4120 Vol. 'u, F.1.b: / *ngeṣ par 'byung ba'i tshul khirms kyi dbang du byas te / zhes bya ba mdo dang po 'dis ni / 'dul ba'i mdo'i 'grel pa dang / brjod par bya ba dang / dgos pa dang / dgos pa'i yang dgos pa rnam brjod de / 'di ltar rtog pa sngon du gtong ba dag ni 'brel pa med pa dang / rjod par bya ba med pa dang / dgos pa med pa'i tshig kyang khas mi len na / bstan bcos la sogs pa gzhan lta smos kyang ci dgos te*. We do not know the exact Sanskrit behind the Tib. *dgos 'brel kyi ngag* though note the phrase *vyākhyāsaṃgrahamukha* from the *Abhidharmasamuccayabhāṣya*.

620. In this opening section, under the first major heading of his commentary, *gzhan 'jug pa'i yan lag tu dgos 'brel bstan pa*, Dharmamitra argues that Guṇaprabha's first sūtra fulfills the four features (p. 2). The heading describes the four statements as *gzhan 'jug pa*, i.e. the four statements are made by the author (or teacher) so that others may grasp the subject matter, purpose, relation, and utmost purpose. Tshonawa introduces the topic under the heading *bstan bcos kyi dbur dgos 'brel gyi ngag bkod pa'i dgos pa* on p 3. He also cites the *tshad ma rnam ngeṣ kyi Ṭīkā* as the source for the *spyi'i don / yan lag gi don* rubric though I have not located that text yet. Sakya Paṇḍita uses the phrase *bstan bcos kyi 'go la bkod pa'i dgos 'brel sogs chos bzhi*, clearly communicating where this four-fold presentation should come in the composition of a *śāstra* or *bstan bcos*. Tibetan writers give several versions of this e.g. *dgos 'brel bzhi*.

621. Skt. *abidheya*; Tib. *brjod par bya ba*

622. Reading Tib. *dir chos kyi rgyu mtshan gang zhig tshul khirms de ni*; Skt. *atredaṃ dharmakāraṇāṃ yat śīlaṃ* after the auto commentary above.

623. F.2.a: *de la 'dir brjod par bya ba ni / chos 'di pa dag gi tshul khirms te / tshul khirms ni tshul khirms so / / de lta bas na tshul khirms zhes bya ba'i sgra smos pa / brjod par bya ba bsnyad pa yin no /*

the purpose⁶²⁴ is the teaching of the *ṛtta way of living* taught by the Blessed Buddha. And that is what this *sūtra* expresses.⁶²⁵ Therefore, this *sūtra* is the *upāya*, the method, while the teaching of *śīla* is the *upeya*, the doing of that.⁶²⁶ Thus, they are related⁶²⁷ as cause and fruit. The connection is implied; for when a *sūtra* is written in this way, i.e. for the purpose of understanding *śīla*, [the author] is implying that the *sūtra* is the *upāya*.⁶²⁸ Since it's impossible to introduce [a topic] without a method, the connection is taught implicitly,⁶²⁹ thus yielding the meaning of the title.⁶³⁰ So, here, *ṛtta* (that is, *śīla*) is the subject matter, the teaching of *śīla* is the purpose, for *śīla* is thus taught by the *Vinayasūtra*, making the *Vinayasūtra* the method of the purpose. Thus the *Vinayasūtra* and the purpose are, by definition, related as *upāya* and *upeya*, method and path.⁶³¹

The connection—between the *Vinayasūtra*-as-manual and the living of that way as

624. Skt. *prayojana*; Tib. *dgos pa*.

625. F.2.a: 'dir *dgos pa ni bcom ldan 'das kyis gsungs pa'i tshul khriims bstan pa ste / de yang mdo 'dis rjod par byed do /*

626. Skt. *upeya*; Tib. *Thabs las byung ba*. See Monier-Williams' entry on *upeya*: "to be set about, to be undertaken, a thing undertaken," and "to be striven after, aimed at" The VS is a sourcebook ("method") for the teaching of *śīla* which is the purpose for which Guṇaprabha wrote the text.

627. Skt. *anusaṃdhika*; Tib. *mtshams sbyar ba*

628. The last sentence may be rendered more literally as, "The connection is implied; for when a *sūtra* is written in this way, i.e. for the purpose of understanding *śīla*, the *sūtra* is implicitly said to be the *upāya*." F.2.a: / *de lta bas na mdo 'di ni thabs yin la / tshul khriims bstan pa ni thabs las byung ba yin no / / thabs dang thabs las byung ba'i mtshan nyid ni 'brel ba yin no / / 'brel pa ni shugs kyis smos te / 'di ltar tshul khriims rtogs par bya ba'i phyir mdo rtsom pa na don gyis mdo ni thabs nyid yin par smos pa'i phyir ro / / thabs med par 'jug pa mi srid pas de'i phyir 'brel pa ni don gyis bstan pa yin no*

629. Tib. *don gyis*; presuming Skt. *arthataḥ*.

630. Skt. *padārtha*; Tib. *Tshig gi don, yan lag gi don*.

631. F.2.a: *de ltar na 'dir tshig gi don 'di 'byung ste / 'dir tshul khriims ni brjod par bya ba yin la / tshul khriims bstan pa ni dgos pa yin te / 'dul ba'i mdo 'dis tshul khriims ston par byed pas na / 'dul ba'i mdo ni dgos pa de'i thabs yin no / / de ltar na 'dul ba'i mdo dang dgos pa gnyis ni thabs dang thabs las byung ba'i mtshan nyid kyis 'brel pa yin te / rgyu dang 'bras bu'i mtshan nyid ces bya ba'i tha tshig go /*

cause-and-fruit—is implicit, Dharmamitra argues. For, by calling the *Vinayasūtra* a method, Guṇaprabha meant to imply that liberation will result from the Vinaya way of living. The connection is also explicit, Dharmamitra writes, insofar as it is impossible to enter the monastic way of living without a method to guide one.⁶³² The Tibetan translators’ choice of the word ‘jug⁶³³’ carries a double meaning here, where the method refers both to the Sūtra and the preceptor who grants entry into monastic life.⁶³⁴

In short, Dharmamitra reiterates that this first sūtra, *atha niryāṇavṛttam*, was written to foster a full understanding of this way of life that leads to *nirvāṇa*.⁶³⁵ But he does so in a way that self-consciously conforms to the scholastic expectations of śāstra readers in both form, literary style, and argumentation. Dharmamitra writes in conclusion:⁶³⁶

632. Vol. ‘u, F.2.a-b: / de la ‘dir brjod par bya ba ni / chos ‘di pa dag gi tshul khirms te / tshul khirms ni tshul khirms so // de lta bas na tshul khirms zhes bya ba’i sgra smos pa / brjod par bya ba bsnyad pa yin no // ‘dir dgos pa ni bcom ldan ‘das kyis gsungs pa’i tshul khirms bstan pa ste / de yang mdo ‘dis rjod par byed do // de lta bas na mdo ‘di ni thabs yin la / tshul khirms bstan pa ni thabs las byung ba yin no // thabs dang thabs las byung ba’i mtshan nyid ni ‘brel ba yin no // ‘brel pa ni shugs kyis smos te / ‘di lta tshul khirms rtogs par bya ba’i phyir mdo rtsom pa na don gyis mdo ni thabs nyid yin par smos pa’i phyir ro // thabs med par ‘jug pa mi srid pas de’i phyir ‘brel pa ni don [‘u2B] gyis bstan pa yin no // de lta na ‘dir tshig gi don ‘di ‘byung ste / ‘dir tshul khirms ni brjod par bya ba yin la / tshul khirms bstan pa ni dgos pa yin te / ‘dul ba’i mdo ‘dis tshul khirms ston par byed pas na / ‘dul ba’i mdo ni dgos pa de’i thabs yin no // de lta na ‘dul ba’i mdo dang dgos pa gnyis ni thabs dang thabs las byung ba’i mtshan nyid kyis ‘brel pa yin te / rgyu dang ‘bras bu’i mtshan nyid ces bya ba’i tha tshig go.

633. Eng. “enter, begin, introduce”.

634. See Gold’s discussion of the polyvalence of the Tibetan word ‘jug in Sakya Paṇḍita’s *Gateway to Learning*, where he explains that exegetical devices like the four features of purpose and connection serve as an “introduction” to the subject matter which then spurs the student to “enter”, that is “engage” with the text (Gold 2007, 108–109).

635. Vol. ‘u, F.2.a-b: / de lta bas na tshul khirms yongs su shes par bya ba’i don du mdo ‘di brtsams so zhes bya bar gnas so // brgyal la la zhis tshul khirms yongs su shes pa des ci bya ste / de ni bya rog gi so brtag pa dang ‘dra bar gang yang dgos pa med do zhes rgol na / de’i phyir dgos pa’i yang dgos pa brjod par bya ste / de yang nges par ‘byung ba zhes smos pas bstan to // nges par ‘byung ba ni mya ngan las ‘das pa ste / bcom ldan ‘das kyis bstan pa la tshul khirms ‘di ni nges par ‘byung ba’i phyir bstan pa yin pas / de’i phyir tshul khirms yongs su dag pas mya ngan las ‘das pa yang dag par ‘thob par ‘gyur ro / .

636. His thinking on *atha niryāṇavṛttam* as the “collective purpose” (Tib. *spyi’i don*; Skt. *samudāyārtha*) of the *Vinayasūtra*, that is. Dharmamitra continues with his comments on the first sūtra in the next section, which bears the heading “part purpose” (Tib. *yan lag gi don*; Skt. *avayavārtha*). It is in this second section, that Dharmamitra discusses the *nirukti* Guṇaprabha

Therefore, the content and utmost purpose are explicitly expressed with the phrases “way of living” and “liberating”, respectively while the relation and purpose are indirectly indicated. In sum, the *Sūtra* was composed to teach the way of living. The phrase “Now, then” indicates that the topic of the whole thing is *niryāṇavṛtta*.⁶³⁷

It’s quite sound writing advice, really: State the ultimate purpose of it upfront. Explain how your material is in conversation with past writers and connect it to other relevant topics at the outset. The pedagogical rationale behind these four is also self-evident. The reader will be able to easily grasp the text’s subject matter, purpose, context, and utility if the author of a *śāstra* begins by stating them at the beginning.⁶³⁸ Dharmamitra was not just being a clear communicator though. He was also being a good commentator, a commentator who demonstrates proper *śāstric* style in his writing.

The “word-commentaries”⁶³⁹ by Dharmamitra on the *Vinayasūtra* and Kalyāṇamitra on the *Vinayavastu* exhibit many other features of the classic Buddhist *śāstric* style. I have translated them and included them in appendices 3 and 2, respectively, so that the reader may glean elements of this style on their own. “Word commentaries” generally limit themselves to explicating individual words deemed obscure, problematic, illustrative, or contested, etc., and usually offer little to no organizing principles of their own, preferring to follow the root text itself. Other commentarial styles have a grander agenda, seeking to summarize an entire topic or field (e.g. *saṃgraha*, *spyi don*) or a

gives in his auto commentary on this *tat-puruṣa* compound.

637. F.3.a: *de lta bas na brjod par bya ba dang / dgos pa'i yang dgos pa ni tshul khriims dang nges par 'byung ba'i sgra gnyis kyis go rims bzhin du mngon sum du bstan la / 'brel pa dang dgos pa ni shugs kyis bstan te / tshul khriims bstan pa'i don du mdo brtsam pa'i phyir ro / / dbang du bya ste zhes bya ba'i sgra ni nges par 'byung ba'i tshul khriims ky'i dbang du bya ba nyid ky'i bar ston te / de ni re zhig spyi'i don yin no.*

638. Some cite Śāntarakṣita in claiming that these four matters are only necessary when engaging with non-Buddhists. But Tshonawa concludes that even a *śāstra* aimed solely at Buddhists should begin by presenting its relations, content, purpose, and ultimate purpose, if only because doing so helps the reader understand the subject matter.

639. Skt. *padavyākhyāna*; Tib. *Tshig 'grel*.

more specific agenda, focusing only on clarifying obscure words (*dka' gnad*) or recording an oral discourse (*brjed byang*), etc.

Kalyāṇamitra, the later of the two authors mentioned above, borrows freely from Dharmamitra's *Ṭikā*, always without citation. This is characteristic of the Vinaya exegesis preserved in Tibetan translation. The main Indic commentaries on the *Prātimokṣasūtra* exhibit the same pattern of intertextuality. For example, in explaining the fourth verse of the *MSV Prātimokṣasūtra*, comments on the first two *pada* are repeated verbatim by no fewer than four authors in five separate texts: Śura's *Prātimokṣasūtra Manual*; Vimalamitra's *Ṭikā*-style commentary on the *Prātimokṣasūtra*; Dānaśīla's *Prātimokṣasūtra* aide-memoire; Vinītadeva's word-commentary on the *Vinayavibhaṅga*; and Vinītadeva's auto-commentary to his *Verses in Praise of the Vinaya*.⁶⁴⁰

640. See Śura D4104 F.8.b; Vimalamitra D4106 F.11.b; Dānaśīla D4109 F.168.a, and Vinītadeva D4114: F.8.a.

CHAPTER THREE: The Niśraya Contract

In Chapter 3, I discuss sūtras 70-77, in which Guṇaprabha digests the regular duties of *niśraya* apprentice and *niśraya* master. Guṇaprabha describes these *āsamudācārikadharmā* duties as comprising a *vṛtta*, a "code" or "way of living" that governs the monastic master-apprentice relationship. I have organized my comments in both chapters 3 and 4 according to content suggested by the text of the sūtras. The sūtra numbers are given in the headings correspond to the primary materials and translations found under the same sūtra numbering in appendices 2-4.

Sūtras 70-77 read:

70. A *niśrita* should not undertake any activity without having seen the *niśraya*,
71. except defecating, urinating, disposing of a toothbrush, paying homage at the caitya in the vicinity of the vihāra
72. [and] going up to a limit of not fifty by one spans from the vihāra.
73. [The *niśrita*] should apply themselves enthusiastically, saying, "Of course! I shall get rid of the preceptor or instructor's deviant view or have [another] do so."
74. To a saṅgha about to discipline, [a monk should say,] "Oh! May the Saṅgha not impose this disciplinary act on the *niśraya*."
75. If it has been imposed, [the *niśrita* should plead,] "May [the *niśraya*] be reinstated."
76. When a *niśraya* seeks a penance, repeat penance, probation, repeat probation, or a rescission, [a *niśrita* should say,] "Oh dear saṅgha! May he be given the four starting with a penance and [then] may [the penance, etc.] be rescinded."

77. He too should do that for him, except the seeing.⁶⁴¹

The Niśrita's Rules & Duties

Guṇaprabha begins his digest of the *Pravrajyāvastu*'s *niśraya* section by reiterating in eight sūtras (70–77) the rules of customary conduct⁶⁴² expected of *niśrita* and *niśraya*. In these sūtras, we come to see that these "rules" are more like "duties" that comprise the terms of the apprenticeship contract. In sūtra 73, Guṇaprabha describes the "rules" or "duties" as *vṛtta*,⁶⁴³ using the same Sanskrit term he used in the first sūtra, *atha niryāṇavṛttaṃ*, where I translated *vṛtta* as "(way of) living". Here, as above, *vṛtta* is used in the sense of "code"—i.e. a set of "rules"—⁶⁴⁴ that regulate the relationship between the *niśraya* master and the *niśrita* apprentice.⁶⁴⁵

The Sanskrit *vṛtta* used by Guṇaprabha is close to the Sanskrit *vrata*, a word that dates back to the early Vedas but gains popularity from the 5th c. To the 11th c. CE with the intertwined growth of Hindu temple culture and Purāṇic literature. The Purāṇic literature promotes devotees taking a *vrata* or vow. Davis has observed at least 170 different sets of *vrata*.⁶⁴⁶ But *vrata* has a long history of used dating back to early Vedic

641. See Appendix 3 for Sanskrit and Tibetan.

642. Skt. *āsamudācārikadharmāḥ*; Tib. *kun tu spyod pa'i chos rnam*s. Also in singular in both Skt. and Tib. See D1.1 *Pravrajyāvastu* F.63.b-65.b. Ch. 學處, see e.g. T1444, 1030c4-10.

Kalyāṇamitra tells us that these new duties were "regular" as in "daily", to be carried out everyday: "Regular," that is, those things that are, in conventional terms, referred to as 'daily. Kalyāṇamitra: D4113 F.268.b: *kun du spyod pa'i zhes bya ba ni nyin gcig bzhin du tha snyad du bya ba la dgos pa'i'o / / chos dag ces bya ba ni rjes su bsgrub par bya ba'i dngos po dag go*.

643. See Xc 14 / 64, F.7.a.7: *niśritavṛttaṃ*.

644. Skt. *dharmāḥ*; Tib. *chos rnam*s.

645. See also Sūtra 72: For that to be a lapse in the code would be the subject of ridicule. Xc 14 / 64, F.7.a.5: *ityāder iti hāsapadabhūtaṃ tasya vṛttasyāpatteḥ*. And Sūtra 84: The phrase "higher conduct" refers to all of the Vinaya's commitments. Xc 14 / 64, F.8.a.5:

adhiśīlagrahaṇena sarvasya vinayavṛttasya grahaṇam; Tib. *lhag pa'i tshul khrims kyī tshig gis 'dul ba'i lugs thams cad gsung ba yin no*.

646. (Davis, 2018b), pp. 325–326.

texts, where it is used to denote "rule" or "observance"; in the later Vedic texts, where it narrows to an ascetic regimen in preparation for an initiation; and then in the *Gr̥hyasūtra* and *Dharmasūtra* texts, where the term is relatively infrequent but denotes a "ritual observance", especially for the Vedic student brahmacārin, where it does appear.⁶⁴⁷ Guṇaprabha's choice of *vr̥tta* thus positions the *āsamudācārikadhārmās* stipulated in the *Pravrajyāvastu* some where between rule, observance, and duty.

The first rule of the monastic apprenticeship is given in sūtra 70, discussed in chapter 1.⁶⁴⁸ This is what we might call, with caution, the Buddhist "vow of obedience". In the *Pravrajyāvastu*, the Buddha decrees this first among the apprentice's rules, while Guṇaprabha digests it first, giving it a prominent place at the start of the *nīśraya* section:

A *nīśrita* should not undertake any activity without having seen the *nīśraya*.

Guṇaprabha does not give a reason for reordering *MSV* material in his digest here. The reordering is seen on both a macro-scale, e.g. by his weave of the *Vastus*, *Vibhaṅgas*, *Kṣudraka*, and *Uttaragrantha* and with the *Vastu* chapters themselves, as I discuss in my comments on sūtra 98; and on a micro-scale, as here in reordering a set of rules. The reason for Guṇaprabha's reordering must be approached on a case-by-case basis. In this case, I suppose Guṇaprabha gives the "vow of obedience" first because this is the one rule from the apprentice's code that does not also apply to the *nīśraya* master. As Guṇaprabha states in sūtra 77:

He too should do that for him, except the seeking [permission].

In contemporary academic and convert Buddhist circles, there is a wide presumption that the Tantric disciple's "vow of obedience" to the Tantric guru stems from the former's obligation to regard the latter as an awakened being, a "buddha". But, in the

647. (Davis, 2018b), pp. 325–327.

648. Guṇaprabha digests this rule first. It appears at the end of the list in the *PrV*. See appendices.

PrV, the monastic apprentice lives under a "vow of obedience" to the monastic mentor while regarding them as a parental figure.⁶⁴⁹ This gives me reason to believe that the monastic "vow obedience" ought to be understood in context, i.e. as a common feature of apprenticeship learning in the ancient and medieval world. This rule serves to reinforce the importance of co-habitation, presence and proximity, and points to a cognitive apprenticeship as well, in which the monastic disciple learns by observing and emulating, learning the rules of what is appropriate and not in a constant and multi-layered interaction with their *niśraya* master.

In the *MSV* and exegetical traditions preserved in Tibetan, four different descriptors for the pact that governs the relationship between *niśraya* and *niśrita* are seen. The first three come from the *Mūlasarvāstivāda Vinaya* preserved in Tibetan Kangyurs while the fourth is the term Guṇaprabha uses when digesting the first:

1. The *Pravrajyāvastu* speaks of "regular duties" (Skt. *āsamudācārikadharmāḥ*; Tib. *kun tu spyod pa'i chos rnam*s). Note that, among the four descriptors, this is the only grammatically plural form.
2. The Tibetan translation of the *Kriyāskandha* gives the "living" (Skt. *ājīva*; Tib. *'tsho ba*) in its initial list but then uses the rubric of "duty" (Skt. *kriyā*; Tib. *bya ba*) in its description of each item.
3. Guṇaprabha uses the term "code of living" (Skt. *vr̥tta*, Tib. *Tshul khrims*) to describe the entire Vinaya, as discussed in chapter 2, and the *niśraya* and *niśrita*'s commitments to one another.

Though each of these four terms—*āsamudācārikadharmāḥ*, *ājīva*, *kriyā*, *vr̥tta*—has a unique semantic range, they share a sense of "obligation". According to the Tibetan and Chinese *MSVs*,⁶⁵⁰ the monastic ward or apprentice should:

649. Tibetan authors, especially of the "Three Vows" (Tib. *sdom gsum*) genre, often contrast the mentorship relationships stipulated in the Vinaya, the Mahāyāna, and Tantra according to how the disciple is to view the guru, as a parent, friend, or buddha, respectively.

650. Yijing's translation into Chinese refers to the rules or code as *xue chu* 學處 "principles / foundations of training" but is otherwise nearly identical to the Tibetan. T1444, 1030c9–17: 爾時世尊告諸苾芻：「我今為諸弟子，制其學處：若諸弟子所作事業，以水洒地，及瞿摩耶塗壇掃

1. attend to the preceptor or instructor's begging bowl and robes;
2. nurse the preceptor or instructor when they are sick;
3. rid the preceptor or instructor of any deviant views they develop;
4. dispel regret their preceptor or instructor feels about an *āpatti* offense they have committed;
5. dispel the preceptor or instructor's unhappiness about circumstances;
6. make a sincere and concerted plea to the saṅgha to commute a punishment they are about to or already have imposed on their preceptor or instructor.
7. make a sincere and concerted plea to the saṅgha to grant a penance or probation to a preceptor or instructor who has committed a *saṅghāvaśeṣa* offense.

And, the *MSV* emphasizes the *nīśraya* master should do all of these things for the *nīśrita* apprentice in turn:

Just as monk wards and apprentices treat preceptors and instructors, just so should preceptors and instructors treat monk wards and apprentices, except for the seeking [permission].

The apprentice's duties according to the Sarvāstivādin *Ten-Recitation Vinaya* relate mainly to the nursing duties:

Henceforth I allow masters apprentices disciples, who should look after him when he is sick; to rescue him if he is about to die; if he falls ill, he should give food and drink appropriate to the illness, medicines appropriate to the illness, and service appropriate to the illness; if the disciple has no money (for the medicine), the master should provide it; if the master

地，及修理衣鉢，食噉等事，不告白師。及有客苾芻，先不相識，來至房中，應白師知。所有縫衣等事，弟子應白：『師勿自勞，我當代作。』若如是者善；不如是者，得越法罪。師若為福及眾作，不代無犯。二師有病，須勤看待，應白師言；所須醫藥及以飲食，應隨師意，不得違情。若如是者善；若不如是，同前得罪。

does not have any, it should be sought from others; if he's of little renown and seeks but cannot get any [food], he should give the best of any food he gets from begging [to the sick master]. if the master is ill, so are the disciples.⁶⁵¹

The Dharmaguptaka Vinaya contains a more complete list detailing the disciple's daily chores as well as the expectation that the disciple will advocate for their teacher, should the teacher be threatened with punitive action by the saṅgha.

If the saṅgha wants to perform an official act, enact a censure, enact an expulsion, allow to act as *nīśraya*, prohibit visits to laypersons' homes, or enact a reinstatement on a disciple, the master/preceptor should follow the appropriate procedures and say in front of [the saṅgha], "May the saṅgha not perform an official act upon [my] disciple. I shall make him conform to the Dharma."⁶⁵²

In my treatment below, I survey the *MSV* exegetical tradition's responses and explanations of these duties, noting the way they acknowledge and apologize for the some of the questions this list raises, such as:

- Why is a monastic with deviant views in a teaching position?
- How can a monastic who transgresses the training be said to "possess *śīla*"?
- What circumstances justify commuting a teacher's punishment?
- Why would a disciple beg the saṅgha to impose a penance or probation on their teacher?

651. T1435, 148b17 從今聽和尚共行弟子，若病應看，欲死應救，若病應與隨病飲食、隨病藥、隨病供給。若弟子無財，和尚應給。若和尚無，從他索與。若少知識索不能得，乞食得好食應與。若和尚病，弟子亦爾。

652. Dharmaguptaka 四分律: T1428, 800c25–29: 若弟子眾僧欲為，作羯磨，作呵責，作擯，作依止，作遮不至白衣家，作舉，和尚當於中如法料理，令僧不與弟子作羯磨若作令如法。

The Rites of Forming and Dissolving the *Niśraya*

This relationship between *niśraya* master and *niśrita* apprentice begins at ordination, for in agreeing to ordain a person, the preceptor also agrees to assume responsibility for the material welfare and training of the ordinand. In exchange, the newly ordained monk or nun agrees to obey and serve the preceptor, as we see in Mahīśāsaka *kar-mavācanā* text:

I, so-and-so, now seek the Venerable's *niśraya* (yizhi 依止). May the Venerable act as *niśraya* for me. I will live in reliance upon the Venerable, the Venerable will instruct me and I will accept the Venerable's instruction.⁶⁵³

In ideal circumstances, the newly ordained monastic takes up residence with the *niśraya* master after being initiated and the *niśraya* master assumes responsibility for all aspects of the *niśrita* apprentice's training. The extant vinayas allow, however, for a division of labor, so to speak, in the training of monastic apprentices. One monastic, the *niśraya*, may act as the disciple's primary ascetic director, giving the disciple both material *niśraya* or "support" in the form of the four *niśraya* supports of food, clothing, shelter, and medicine; and ascetic "support" in the form of instruction in, at the very least, *ācāra* comportment. Another monastic might share responsibility for the apprentice's training by acting as "recitation instructor". The recitation instructor may be an acclaimed scholar more knowledgeable than the *niśraya* but they may as well be a fellow disciple of the preceptor⁶⁵⁴ who is senior to the new monastic and is given charge of an apprentice to ease the preceptor's burden. The office of *niśraya* thus affords a new monastic initiate an education by cohort and community, as well as by guru. The canonical vinayas are in general agreement that a new monk or nun must

653. Thanks to Shayne Clarke for calling my attention to this citation. T1424, 218a26–218a28: 我某甲，今求尊依止。願尊為我作依止。我依止尊住，尊當教誡我，我當受尊教誡。

654. Those who share a preceptor have the same (Tib. *gcig*) preceptor; see e.g. Tib. *mkhan po gcig pa*; *mkhan po gcig ma*; *mkhan mo gcig ma*.

spend five years living with a *niśraya*. It need not be the same one for all the vinayas allow monastics to seek *niśraya* with some one else, in which case that someone else is called the "*niśraya* instructor", to differentiate them from the preceptor. The *Kṣudrakavastu* portrays some *niśraya-niśrita* relationships as being quite fleeting, as I discuss below. When traveling, a new monastic might seek a *niśraya* for a single night. But for at least 5 years, a new monk or nun may not live independently and, if they do not live with the *niśraya* master, then they must come see the *niśraya* master every morning for instruction, delaying only to perform their morning ablutions and pay homage to a *caitya* or buddha image at the monastic residence. During this time, the monastic apprentice is expected to gain knowledge of Vinaya and practical mastery of saṅgha culture and if they do, after five years, the apprentice may live and travel independently, as they please. In most of the extant vinayas, a monastic must pass a further five years (for a total of ten) before they may accept and train disciples of their own. In the *Pravrajyāvastu* account, the Buddha also explicitly bars wards and apprentices from (1) shunning patrons and benefactors, (2) assuming a role in the monastic administrative hierarchy, and (3) acting as a teacher or saṅgha authority:

Such a monk [i.e. a ward or apprentice] should not overturn his bowl.

Such a monk should not distribute soap or a tooth-stick. He should not recite for others or be consulted for answers.⁶⁵⁵

The canonical vinayas clearly stipulate a subordinate role—subordinate to one's *niśraya* master and subordinate in the saṅgha hierarchy—for the monastic apprentice that justifies our regarding the rule Guṇaprabha digested in sūtra 70 as a "vow of obedience." It is impossible to know how strictly monastics in ancient and medieval India adhered to these rules. But, as I discuss at different points in this study, the archaeological evidence and the Chinese pilgrims' testimony we have is consistent with a saṅgha structured around mentor-mentee relationships, which has internal hierarchies

655. D1.1 F.63.b: *dge slong de 'dra ba mkhos su dbab par mi bya / dge slong de 'dra ba la 'dag rdzas dang / so shing dag bstab par mi bya / kha ton dang dmigs kyis dri ba mi bya'o.*

that could be increased to whatever scale the growth of the community demanded. As I discuss below, the cellular design of Buddhist *vihāra* or "monasteries" remained relatively consistent for centuries, even at large monastic universities, where small *vihāras* aggregate to form *mahāvihāra*, a mega-monastery.

The canonical vinayas each provide means, in the form of a rite and related rulings, for monastics to seek *niśraya* with a different elder. But, according to the *Mahāsāṅghika Vinaya*, that was not always clear to the monks, who feared they transgress their bond to their *niśraya* master if they were separated for even a day. In the *MSV*, as the monsoon season comes to a close, the Buddha tells the monks who have passed the rainy season with him to ready their bowls and robes in preparation to wander the countryside for the dry months. When the Buddha eventually sets off, he notices that his entourage is noticeably smaller than usual. When he asks the other monks why so few monastics chose to accompany him, he is told that the new monks were afraid to leave their elderly masters without a nurse and that they were concerned they would not find another *niśraya* at their destination. In the *MSV*, this story prompts the Buddha to allow monastic to live and travel independently after five years so long as they have a thorough knowledge of the Vinaya:

Ānanda, I therefore allow⁶⁵⁶ those who have passed five rains and possess five qualities to wander the countryside without a *niśraya*. Which are these five qualities? Knowledge offense, non-offense, weighty, light, and the full Prātimokṣa recitation. Those with five rains and five qualities should wander the countryside without a *niśraya*. This is not to be regretted.”

The *MSV* account then strongly reinforces its insistence that the apprentice have a thorough knowledge of the Vinaya before they are allowed to live independently. The

656. Tib. *rjes su gnang ba*. Here the Buddha amends his earlier pronouncement that a monk must have passed ten rains and possess five qualities to live independently to say that monks who have passed five rains and possess five qualities may, indeed *should*, wander between rains retreats.

venerable Upāli asks the Buddha"

Reverend, if [a monk] has knowledge of the three and has gotten rid of the three stains, if he has not passed five rains and does not possess five qualities, should he too wander the countryside without a *niśraya*?

And the Buddha says unequivocally,

Upāli, he should not.⁶⁵⁷

In the *Mahāsāṅghika Vinaya* version, the new monks are so terrified of losing their *niśraya* that they will not even leave the vihāra boundaries! And their distress prompts the Buddha to explain to them how and why monastics may seek a new *niśraya*:

Furthermore, the Buddha traveled to the country of Kośala. And at that time, all the monks, carrying their masters' and instructors' robes and bowls before them, gathered and sat just within the monastery's boundary to await the Teacher's return. Fearing they might lose their *niśraya*, they wouldn't leave the boundary. Though he knew, the Buddha asked, "What's this group of monks sitting here?" The monks explained the situation to the Bhagavān. The Buddha told the monks, "This is not what is meant by 'leaving the *niśraya*.' When the Bhagavān travels to Kośala and returns to Śrāvastī, say to me, 'For the sake of your disciples, you should decree rules about relinquishing the *niśraya*.'" When the Buddha returned to Śrāvastī, the monks explained the situation to the Bhagavān, "Now is the right time, so please may the Bhagavān, for the sake of the monks, decree rules about relinquishing the *niśraya*." The Buddha told the monks, "If a master's life comes to an end, [his disciple] is free from *niśraya*. Or if he abandons the path, or if he is suspended, or if the master leaves the boundary for a single night, or if the apprentice disciple leaves the boundary for a single night, this is called "leaving the *niśraya*." If he relies on the instructor, if he dies, abandons the path, or if he suffers from the training,

657. D1.1 F.70.a-71.b. See Appendix 2.

or if the instructor leaves the boundary for a single night, or if the apprentice disciple leaves the boundary for a single night, or if he has passed five years and well knows the Dharma and well knows the Vinaya, he achieves “freedom from *niśraya*.” This is called relinquishing the *niśraya*. If a monk does not well know the Dharma, does not know well the Vinaya, is not self-sufficient, and cannot support others, then such a monk should stay with the *niśraya* for his entire life. If a monk passes ten years, knows well the Dharma, knows well the Vinaya, is self-sufficient, and able to support others, then such a monk can provide *niśraya* to others.” These are the rules of *niśraya* between the master, instructor, and apprentice disciple.⁶⁵⁸

In the *Mahāsāṅghika Vinaya*, the Buddha first clarifies that the death of the *niśraya* master is only one of many reasons a monastic might "leave" (Ch. *li* 離,) the *niśraya*. Other reasons include the *niśraya* master's loss of vocation, their being put on penance or probation for an offense, and their leaving to go elsewhere. After five years though, if the apprentice has *shanzhi fa shanzhi pini* 善知法善知毘尼, i.e. a thorough knowledge of the Dharma and the Vinaya, they may live independently. And once a monastic with such thorough knowledge has passed ten years in the monastic community, they may accept and train disciples of their own.

658. T1425, 460b7–b24: 復次佛遊俱薩羅國。爾時諸比丘持和上、阿闍梨衣鉢在前，去界內聚坐待師，畏失依止故不出界。佛知而故問：「此是何等比丘聚坐？」諸比丘以是因緣具白世尊。佛告諸比丘：「此非是離依止，待如來俱薩羅國遊行還舍衛城時語我，當為諸弟子制捨依止法。」佛還舍衛城，諸比丘以上因緣具白世尊：「今正是時，唯願世尊為諸比丘制捨依止法。」佛告諸比丘：「若和上命終時離依止，若罷道、被舉、和上出界宿、若共住弟子出界宿，是名離依止。若依止阿闍梨、若命終、罷道、被舉、若出界宿、若依止弟子出界宿、若滿五歲善知法善知毘尼，得離依止，是名捨依止。若比丘不善知法、不善知毘尼、不能自立、不能立他，如是比丘盡壽應依止住。若比丘滿十歲善知法、善知毘尼、能自立復能立他，如是比丘得受人依止。」是名和上、阿闍梨共住弟子依止弟子法。

The VKV & UG on Forming and Dissolving the Niśraya

The *niśraya* apprenticeship begins at ordination. As part of that rite, the would-be Buddhist monastics is screened with a series of questions put by the "instructor confidante". To be ordained, the supplicant must profess that they do not have any of the predefined "impeding qualities"⁶⁵⁹ such as:

- qualities that might impede the arising of the *Prātimokṣasaṃvara*;
- qualities that might impede the enduring of the *Prātimokṣasaṃvara* even if the latter does arise;
- an inability to bear the burden of the teachings;
- an inability to exert oneself in virtue;
- qualities that will serve as grounds for the censure and derision of non-Buddhists.⁶⁶⁰

As I mentioned above, these "impeding qualities" warrant an independent study. What I want to note is that these represent the official criteria that applicants must meet to be ordained a monk or nun in the Buddhist order. Such gatekeeping criteria are one of several features that the *niśraya* shares in common with other apprenticeships, as discussed in the introduction.

If a monk or nun is asked to give *niśraya* to someone who has already been ordained, the *MSV* provides other, less formal guidelines to help the elder determine whether it is apt to give *niśraya* to a particular monk or nun. Narratives related in the *Kṣudrakavastu* and discussed elsewhere in this study contribute to the impression that the compilers of the *MSV* recognized that master and apprentice must be more or less simpático. For the stories and rulings that follow them encourage monastics to use their own discretion. In the following, I will discuss some of the scenarios from *Kṣu-*

659. Skt. *antarāyika dharma*; Tib. *bar chad kyi chos*; Ch. 留難.

660. This list comes from the Eighth Karmapa's *Circle of the Sun and Moon*, Vol. 1, F.42.a.4. See also Buton's *A Light into the Depths of the Vinaya Ocean* F.22.b.7–23.a.5.

drakavastu that warrant the dissolution of the monastic apprenticeship.⁶⁶¹ This is not the place to dwell on it, but it is worth pointing out that a monastic is never "locked into" a mentor-mentee relationship with a *specific* monastic. A monastic may always require a *niśraya* until they acquire knowledge and practical mastery of the Vinaya. But they are not required to remain in an apprenticeship with a neglectful or abusive master. In the narratives and ruling that follow, the compilers of the *MSV* make it clear in a multitude of ways that a monk or nun must have the learning, disposition, and means to care for all of the disciple's need, material, social-emotional, intellectual, and ascetic. This is summed up nicely in an unnamed section of the Vinaya cited by the Eighth Karmapa:

Ānanda, if you, in acting as preceptor or instructor to another, allow their going forth and ordination, than your service to me will be done. My dear, if a person cannot sustain a following on their own, there shall be no occasion for them to serve as preceptor, even if they are pure.⁶⁶²

The Death of the Niśraya

Firstly, if one's *niśraya* master has died, relinquished their training,⁶⁶³ or gone elsewhere, a monastic apprentice has five days to find another elder to act as *niśraya*.⁶⁶⁴ The *Kṣudrakavastu* describes this sad, but inevitable predicament:

661. See Ch. 離 above.

662. Eighth Karmapa Vol. 1 F.42.b: *kun dga' bo khyod kyis gzhan gyi mkhan po dang slob dpon byas nas rab tu byung ba dang bsnyen par rdzogs par byas na nga la bya ba byas pa yin no zhes gsungs pa'i phyir ro / / len po yongs su dag kyang mkhan po byed pa bdag nyid 'khor skyong ba'i nus pa med na skabs dbye bar mi bya'o*. I have not identified the source of the quote in the *MSV*.

663. Tib. *bslab pa* btang ba. Eng. has relinquished the training. Not that this is one of many instances in which the Buddhist monastic vocation is described as a "training" (Skt. *śikṣā*; Tib. *bslab pa*), as also with *śikṣāpada* (Tib. *bslab pa'i gzhi*).

664. D 4124 Śākyaprabha Śramaṇerakārikā F.72.b-73.b: *gnas shi'am bslab pa* btang ngam yul gzhan du song ba na gnas tshol ba'i phyir zhugs na nyi ma lnga las lhag par gnas med par gnas pa. The *Kṣudrakavastu* is presumably Śākyaprabha's source. In his *Kṣudrakāgamavyākhyāna*, Śīlapālita comments on the *Kṣudrakavastu* narrative and ruling which uses the terms *nye gnas* (Skt. *antevāsin*; Eng. apprentice) and *slob dpon* (Skt. *ācārya*; Eng.

The Blessed Buddha was residing in Jeta's Grove at Anāthapiṇḍada's Park near Śrāvastī. At that time, a great many monks had taken *niśraya* and were living with one [particular *niśraya* instructor]. When, after some time, their *niśraya* instructor died, they did not know whom to ask for permission for incidental errand or with whom they might take *niśraya* and live. The monks reported this situation. The monks appealed to the Blessed One and the Blessed One decreed, "Those monks who are bereft of a director,⁶⁶⁵ bereft of a residence; bereft of a bed; and bereft of a carer should seek [another *niśraya* for the community]. If one is found, all is well. If one is not found, those monks should not stay at that site for a second Poṣadha. If they remain, they will be guilty of a transgression."⁶⁶⁶

The *Kṣudrakavastu* continues with a series of narratives yielding a series of rulings:

1. If one's *niśraya* dies, find another before second Poṣadha passes.⁶⁶⁷
2. If one's *niśraya* dies before you've pledged for the earlier rains, don't pledge

instructor). I mentioned above the instructor-apprentice relationship is essentially interchangeable with the preceptor-ward relationship, with the exception that the latter relationship is established upon going forth or getting ordained while the former is forged subsequent to that with a different mentor. See Śīlapālita D4115, F.68.b-

665. Tib. *las su bsko ba*. Silk speculates the Sanskrit for Tib. *las su bsko ba* is **karmadāna*. See ch. 6 on the monastic office **karmadāna* of Silk's treasure trove of information on administrators and administrative roles in Indian Monastic Buddhism (Silk, 2008).

666. See D6 F.229.a-b: *sangs rgyas bcom ldan 'das mnyan yod na rgyal bu rgyal byed kyī tshal mgon med zas sbyin gyi kun dga' ra ba na bzhugs so / / de'i tshe gnas zhig na dge slong mang po zhig gcig cig la gnas bcas te 'dug pa las / ji tsam na de dag gi gnas kyī slob dpon de dus las 'das pa dang / de dag gis su zhig la bdag cag gis 'phral gyi bya ba zhu bar bya ba dang / gang la gnas bcas te 'dug par bya ba mi shes nas / skabs de dge slong rnams la bsnyad do / / dge slong rnams kyis bcom ldan 'das la gsol pa dang / bcom ldan 'das kyis bka' stsal pa / dge slong de dag gis dge slong zhig las su bsko ba spang ba dang / gnas khang spang ba dang / mal stan spang ba dang / rim gro pa spang bas btsal bar bya ste / ci ste rnyed na de lta na legs / ci ste ma rnyed na dge slong de dag gis gnas der gso sbyong gnyis pa'i bar du 'dug par mi bya ste 'dug na 'gal tshabs can du 'gyur ro.*

667. D6 F.229.b: *bcom ldan 'das kyis bka' stsal pa / dge slong de dag gis dge slong zhig las su bsko ba spang ba dang / gnas khang spang ba dang / mal stan spang ba dang / rim gro pa spang bas btsal bar bya ste.*

- the rains at that site but rather seek another *niśraya*⁶⁶⁸
3. If one's *niśraya* dies after pledging the earlier rains, don't seek another⁶⁶⁹
 4. If one's *niśraya* dies before you've pledged for the later rains, don't seek another⁶⁷⁰
 5. If one's *niśraya* dies during the later rains, don't seek another⁶⁷¹
 6. The same applies in all circumstances for those who preceptors die after ordination.⁶⁷²

The **Upāliparipṛcchā*, the first book of the *Uttaragrantha*, records a similar ruling in which the Buddha declares that a new monastic "breaks the varṣā" pledge if they leave their rainy season residence after not finding a *niśraya* there.⁶⁷³

Mutually Ending the Niśraya

The *Kṣudrakavastu* also includes a narrative about a monk who gives *niśraya* to a young boy, whom he then raises as his own. Once grown though, the young disciple forsakes his *niśraya* instructor. There is a catch, however. The *niśraya* instructor will not

668. D6 F.229.b: *ji ste ma rnyed na dge slong de dag gis gnas der dbyar snga mar gnas par dam bca' bar mi bya ste / gnas par dam 'cha' na 'gal tshabs can 'gyur ro.*

669. D6 F.229.b: *dge slong de dag gis der gnas par mi bya'i gzhan du song la dbyar nye bar sbyor ba gnyis par dbyar gnas par khas blang bar bya'o / / der gnas na 'gal tshabs can du 'gyur ro.*

670. D6 F.229.b: *ji ste ma rnyed na dge slong de dag gis gnas der dbyar snga mar gnas par dam bca' bar mi bya ste / gnas par dam 'cha' na 'gal tshabs can 'gyur ro.*

671. D6 F.229.b-230.a: *bcom ldan 'das kyis bka' stsal pa / dge slong de dag gis zla ba gnyis kyi bar du gcig la gcig dri zhing so sor brtags par gnas par bya'o / / zla ba gnyis 'das nas dge slong zhig las su bsko ba spang ba dang / gnas khang spang ba dang / mal stan spang ba dang / rim gro pa spang bas btsal bar bya ste / gal te rnyed na de lta na legs / ji ste ma rnyed na dge slong de dag gis gnas der gso sbyong gnyis pa'i bar du 'dug par mi bya ste / 'dug na 'gal tshabs can du 'gyur ro.*

672. D6 F.229.b-230.a: *dge slong gzhan dag cig gnas shig tu dge slong gcig cig gis rab tu phyung bsnyen par rdzogs par byas pa las / de dag gi mkhan po de dus las 'das pa dang / de dag gis kyang ji lta bsgrub pa mi shes zhes bya ba nas thams cad slob dpon la ji lta bar snga ma bzhin du brjod par bya'o.*

673. D7b, Vol. 12 F.255.a: *btsun pa dge slong dbyar tshul du zhugs pa las slob dpon dang mkhan po dus bgyis nas des gnas bca' ba ma rnyed de mchis na dbyar zhig pa zhes bgyi'am / u pa li dbyar zhig pa zhes bya'o / / dbyar gyi dngos po rdzogs so.*

forsake his disciple. This story is rich in what it suggests about the *MSV* compilers' world. This story suggests that allowing monastics to seek *nīśraya* with someone other than their preceptor opened a Pandora's Box of problems. Suddenly finding themselves free-agents in a market of potential monastic masters left some monks spoiled for the choosing. And those monks needed to set their expectations and settle down when all of their basic needs were met. Read together, the *nīśraya* narratives from the *Kṣudrakavastu* complement the portrayal begun in the *Pravrajyāvastu*, with different books from the *Uttaragrantha* adding small, precise details, often in the form of enumerated lists.⁶⁷⁴ Note this passage ends in a fashion often described as legalistic in its attempts to legislate for all eventualities. Note also though the ancient and medieval Indian fondness for a good *cātuṣkoṭi* tetralemma:

The Blessed Buddha was residing in Jeta's Grove at Anāthapiṇḍada's Park near Śrāvastī. At that time, a monk gave *nīśraya* to a young monk and then nurtured him as a son. Sometime later, when it was time to wander the countryside, he said, "Instructor, with respect, please listen. Let us wander the countryside." [The *nīśraya* instructor] said, "Son, am I not a little unwell?" And [the apprentice] said, "If you are just a little unwell, then I should like to wander the countryside but I will return." [The *nīśraya* instructor] replied, "If that is the case, then go. If you feel regret on your way, then return here." [The apprentice] said, "Instructor, very well, I shall return." After a time on the road, he felt regret and thought, "**It was not good of me to leave after that instructor provided me with all of my necessities,**" and with that he turned around. Upon seeing him, his instructor exclaimed, "Son! Have you returned? Did you not miss me a little?" [The apprentice] said, "Instructor, I did not miss you a bit but I thought, 'Why should I go if this instructor has provided all of my necessities?' and I turned back. [The *nīśraya* instructor] said, "I am your instructor!" and

674. E.g. The *Ekottarikā* and the *Pañcaka*.

then he thought, "Does his taking *niśraya* suffice? Or must I give it again?" The monks were told about this and the monks appealed to the Blessed One and the Blessed One decreed, "Monks, when an instructor does not forsake [the apprentice] but an apprentice forsakes [the *niśraya* instructor], I declare that taking of *niśraya* unbroken. When an instructor forsakes [the apprentice] but an apprentice does not forsake [the *niśraya* instructor], I declare that taking of *niśraya* unbroken. When an instructor does not forsake [the apprentice] and an apprentice does not forsake [the *niśraya* instructor], I declare that taking of *niśraya* unbroken. When an instructor forsakes [the apprentice] and an apprentice forsakes [the *niśraya* instructor], I declare that taking of *niśraya* broken."⁶⁷⁵

675. D6 F.215b.-216.a: *sangs rgyas bcom ldan 'das mnyan yod na rgyal bu rgyal byed kyi tshal mgon med zas sbyin gyi kun dga' ra ba na bzhugs so / / dge slong zhig gis dge slong gzhan nu gcig cig la gnas byin nas des de bu bzhin bskyangs so / / des dus gzhan zhig na ljongs rgyu bar chas te smras pa / slob dpon phyag 'tshal lo / / mkhyen par mdzod cig / ljongs rgyur mchi'o / / des smras pa / bu mi bde ba cung zad med dam / des smras pa / slob dpon mi bde ba ni cung zad kyang ma mchis na 'on kyang bdag ljongs rgyu bar spro ste slar yang mchi'o / / des smras pa / bu de lta na song la lam kar 'gyod par gyur na slar ldog par gyis shig / des smras pa / slob dpon legs kyis slar ldog par bgyi'o zhes de chas pa dang / ci tsam na de lam kar 'gyod pa skyes te des bsams pa / bdag la slob dpon des yo byad thams cad sbyar ba las bdag song ba ma legs kyis slar ldog par bya'o snyam du bsams nas der slar log pa dang slob dpon gyis mthong nas des smras pa / bu ci ste slar log / cung zad brjed pa lta med dam / des smras pa / slob dpon brjed pa lta ci yang ma mchis na 'on kyang bdag gis bsams pa / bdag la slob dpon gyis yo byad thams cad sbyar na don ci zhig la 'gro snyam nas bdag slar log pa lags so / / des smras pa / bu gal te slar log na legs so / / khyod kyi slob dpon ni nga nyid yin no zhes smras nas bsams pa / ci 'di'i gnas bcas pa de kho nas chog gam / 'on te gdod sbyin par bya snyam ste / des skabs de dge slong dag la smras nas / dge slong dag gis bcom ldan 'das la gsol pa dang / bcom ldan 'das kyis bka' stsal pa / dge slong dag gal te slob dpon gyis ma btang ba la / nye gnas kyis btang na gnas bcas pa ma zhig pa zhes brjod do / / slob dpon gyis btang la nye gnas kyis ma btang na gnas bcas pa ma zhig pa zhes brjod do / / slob dpon gyis kyang ma btang la nye gnas kyis kyang ma btang na gnas bcas pa ma zhig pa zhes brjod do / / slob dpon gyis kyang btang la nye gnas kyis kyang btang na gnas bcas pa zhig pa zhes brjod par bya'o.*

Breaking the Niśraya

In addition to guidance for apprentices whose *niśraya* master has died and those who agree to part ways with the *niśraya* master, the *MSV* also stipulates circumstances in which apprentices may unilaterally withdraw from or "break" the *niśraya* apprenticeship. As seen above, Yijing translates this as "leaving" (Ch. *li* 離) the *niśraya*. These are related in the **Pratisaṃyuktakhaṇḍaka*, the middle section of the *Māṭṛkā*. At the start of the *Māṭṛkā*, the last of the *Uttaragrantha*'s ten books,⁶⁷⁶ the venerable Upāli asks the Buddha how many *skandha* or "parts"⁶⁷⁷ the Vinaya has. The Buddha replies three.⁶⁷⁸ The first *skandha* deals with ordination. The second "part" of the Vinaya, the Buddha says, treats *pratisaṃyukta*.⁶⁷⁹ The Sanskrit word *pratisaṃyukta* and its Tibetan translation *rab tu ldan pa* are past passive participles meaning "bound or connected to" but in nominal form, might be rendered with "connection, bond, association".⁶⁸⁰ In this section of the *Māṭṛkā*, the term *pratisaṃyukta* is affixed to a series of nominal phrases to form 98 genitive *tat-puruṣa* compounds such as *vihārapratisaṃyukta*, "On vihāras", which was discussed above with sūtra 72. The **Pratisaṃyuktakhaṇḍaka*'s 98 topics include descriptions of monastic residences, their diet, their belongings, and the duties of preceptor and ward, instructor and apprentice, which we will consider momentarily. The **Pratisaṃyuktakhaṇḍaka* presentations are succinct and consistent with other sections of the *MSV*; these are qualities that make the **Pratisaṃyuktakhaṇḍaka* an excel-

676. On the *Uttaragrantha* and its books, see (Clarke, 2020) and (Kishino, 2013).

677. Tib. *phung po*; Skt. *skandha*; P. *khaṇḍaka*.

678. D7a Vol. 13 F.233.b: *sangs rgyas bcom ldan 'das la tshe dang ldan pa u pA lis 'di skad ces gsol to / / btsun pa 'dul ba'i phung po du mchis / u pA li gsum ste / bsnen par rdzogs pa'i phung po dang / rab tu ldan pa'i phung po dang / 'tsho ba'i phung po'o*.

679. Tib. *Rab tu 'dan pa*. This section is called the *Rab tu 'dan pa'i phung po* in Tibetan, i.e. Skt. *Pratisaṃyuktakhaṇḍaka*, on which see (Clarke, 2004b).

680. The term *saṃyukta* also appears in the name of the *Samyuktāgāma*, one of the *Four Āgama* collections transmitted by Sarvāstivādins. The corresponding *sutta* collection in Pāli is called the *Samyutta Nikāya*, translated into English as *The Connected Discourses of the Buddha*. See (Glass, 2007) on this collection in Gandhāra and (Enomoto, 1994) for the collection in Chinese.

lent reference work for the Vinaya scholar, who might most usefully read it (and perhaps the *Mātrkā* more broadly?) as a Vinaya glossary.

The **Pratisaṃyuktakhaṇḍaka* entry on "individually forsaking the taken *niśraya*" reads:

What is the "connection of individually forsaking the taken *niśraya*"? If five features are present, the taken *niśraya* is forsaken. Which are the five? [The *niśraya* instructor] has no faith, is lazy, is disrespectful, speaks meanly, and is a bad influence. A further five causes and conditions will cause a taken *niśraya* to be forsaken: insults, leaving, departing for another place, forsaking the taking of *niśraya* upon immediately upon seeing the preceptor, and both forsaking one another.⁶⁸¹

The *Book of Pentads* gives another list describing factors that lead to the "breaking of the taken *niśraya*". Notice, in the last position, an apprentice's "feeling hopeless" is grounds for ending the *niśraya* relationship with one mentor and seeking *niśraya* with another.⁶⁸²

The taken *niśraya* is broken by five factors: expulsion, standing up and leaving, falling back [into lay life], leaving a place for another place, or [the apprentice] feels hopeless.⁶⁸³

681. D7b Vol. 13 F.267.a-270.a: *gnas bca' ba so sor btang ba'i rab tu ldan pa gang zhe na / chos lnga dang ldan na gnas bca' ba btang bar gyur te / lnga gang zhe na / dad pa med pa yin / le lo can dang / bkur sti med pa dang / tshig ngan du smra ba dang / sdig pa'i grogs po can yin no / / gzhan yang rgyu lnga dang rkyen lngas na gnas 'cha' ba btang bar 'gyur te / spyo ba dang / song ba dang / phyogs las gzhan gyi phyogs su song ba dang / mkhan po mthong ma thag tu gnas 'cha' ba btang bar 'gyur ba dang / gnyis kas kyang btang ba de ni gnas 'cha' ba btang ba'i rab tu ldan pa zhes bya'o.*

682. Tib. *gnas bcas pa bshig pa.*

683. D7b Vol. 13 F.51.b: *rnam pa lngas na gnas bcas pa bshig par 'gyur te / bskrad pa dang / langs te 'gro ba dang / slar 'bab pa dang / phyogs las gzhan gyi phyogs su 'gro ba dang / re ba med par sems bskyed pa dang lnga'o.*

Sūtra 71: Ablutions, Devotions, & Gurudarśana

The apprentice lives with or near the *niśraya* master and, before undertaking any activity except their morning ablutions and morning devotions to the Buddha, goes every morning to see them. The *Kṣudrakavastu* and *Uttaragrantha's Kriyāskandha*, the *Māṭṛkā's* third and final section, outline the *ācāra* comportment or protocol to be observed during this visit, which I present below. In contemporary India, when devotees go to pay homage to their gurus at a temple or an āśram, it is called "going for *gurudarśan*", lit. "seeing the guru". The modern usage of *gurudarśana* is heavily influenced by Tantra, of course, and it would be a mistake to conflate the monastic apprentice's daily visit to see the guru with the *gurudarśan* of today's India. Nevertheless, the continuities are compelling enough for us to consider their probable emergence from overlapping communities of practice within a shared cultural matrix.

The *nidāna* narrative that provides the pretext for the rule that monastic apprentices must visit their *niśraya* master three times a day comes from the *Kṣudrakavastu*. This narrative is notable in part for its bare depiction of a master's hurt feelings upon being "ghosted":

The Blessed Buddha was residing in Prince Jeta's Grove at Anāthapiṇḍada's Park near Śrāvastī. A monk gave *niśraya* to a junior, who returned two weeks later on Poṣadha and said, "Homage, instructor. I ask, please excuse me from poṣadha."⁶⁸⁴ He [his instructor] replied, "Good sir, how

684. The monk here uses a technical phrase, Tib. *gso sbyong byin gyis brlabs pa*, "to sanction / excuse the Restoration Rite." A small rite described in D1.2 Poṣadhavastu explains how monastics who cannot attend a proper Poṣadha Restoration Rite should make a resolution to attend the next one. This is a formal acknowledgement that the rite could not be performed as prescribed by a saṅgha of at least four members and a declaration of one's intention to perform it properly when circumstances allow. See e.g. Toh 1.2 Poṣadhavastu Vol. 1 F.154.b: *bdag dge slong ming 'di zhes bya bas tshul khriims kyi phung po yongs su rdzogs par*

did I become your instructor?" He [the junior monk] replied, "I asked you for *niśraya* and you accepted." He [his instructor] replied, "Good sir, sit there and ponder who would give *niśraya* to a disrespectful and insubordinate person such as yourself! And then go ask them for *niśraya*!" Crestfallen, he [the junior monk] sat there silently. When the monks told the Blessed One about this, the Blessed One thought, "What problems occurred came from monks not going to see their preceptors or instructors." Thinking, "Therefore, monks should go see their preceptor or instructor three times a day," the Blessed One pronounced, "Therefore, monks should go see their preceptor or instructor three times a day."⁶⁸⁵

The *niśraya* instructor is offended by the apprentice's impudence and presumption. He seems to feel used and lashes out, pointing out cruelly but truly that no monk or nun wants an apprentice who is not going to put in the work. Tshonawa adds in his *Ocean of Āgama* that this rule applies to those who live in *vihāra*,⁶⁸⁶ a topic I turn to briefly.

bya ba'i phyir deng gso sbyong byin gyis brlab bo / / gang gi tshe dge 'dun tshogs pa rnyed pa de'i tshe dge 'dun dang lhan cig tu gso sbyong rgya cher nyams su myang bar bya zhing so sor thar pa'i mdo gdon pa gdon par bya'o snyam du sems bskyed par bya zhing tshig tu yang brjod par bya'o.

685. D6 *Vinayakṣudrakavastu* Vol. 10 F.215.a.6–251.b.3: *sangs rgyas bcom ldan 'das mnyan yod na rgyal bu rgyal byed kyi tshal mgon med zas sbyin gyi kun dga' ra ba na bzhugs so / / dge slong zhig gis gzhon nu gcig cig la gnas byin te / de zla ba phyed cing gso sbyong gi tshe de'i thad du song nas smras pa / slob dpon / phyag 'tshal lo / / zhu'o / / gso sbyong byin gyis brlabs so / / des smras pa / bzhin kho bo ji ltar khyod kyi slob dpon du 'gyur / des smras pa / bdag ni khyod nyid la gnas bcas te mchis pas so / / des smras pa / bzhin gang zhig khyod lta bu ma gus shing zhe sa med pa la gnas ster ba de la gnas te 'dug la de nyid la zhus shig / de spobs pa med de cang mi zer bar 'dug nas / skabs de bcom ldan 'das la dge slong dag gis gsol pa dang / bcom ldan 'das kyis dgongs pa nyes dmigs gang cung zad byung ba ni dge slong dag dus gsum du mkhan po dang slob dpon rnam la lta mi 'gro ba las gyur to / / de lta bas na lhan cig gnas pa dang / nye gnas rnam kyis dus gsum du mkhan po dang / slob dpon rnam blta ba'i phyir 'gro bar bya'o snyam du dgongs nas / dge slong rnam la bka' stsal pa / dge slong dag de lta bas na lhan cig gnas pa dang / nye gnas rnam kyis dus gsum du mkhan po dang slob dpon dag blta ba'i phyir 'gro bar bya'o.*

686. Tshonawa: F.62.a: *de lta yang gtsug lag khang de na 'dug na gnas pas nyin par lan gsum 'gro bar bya'o zhes pa la sogs pa gsungs so.*

Exempted Activities

Buddhist monastics are exhorted to apply themselves to their ascetic practice during the "first watch of night" before bed and the "last watch of night" upon rising. This division of the day is explained to the newly ordained in the ordination ceremony's concluding rites. The following passage reflects several different but overlapping ways to divide the day and night. The list moves from the very general categories of "morning, noon, and evening" to a more granular description of the night, i.e. an ideal time for ascetic practice. This attention to detail continues in the fine division of the morning hours which, as we will see, are highly routinized, for new monastics at least:

The different parts of the day and night are described as morning, noon, evening, the first watch of night, the latter half of the first watch, the midnight watch, the latter half of the midnight watch, the last watch of night, the latter half of the last watch of night, pre-dawn, dawn, before sunrise, sunrise, an eighth of the sun's passage, a quarter of the sun's passage, midday, a quarter of the sun's passage remaining, an eighth of the sun's passage remaining, before sunset, sunset, before the stars appear, and after the stars appear.⁶⁸⁷

Waking sometime before dawn, the apprentice is allowed to perform their morning ablutions and morning devotions to the Buddha—first in the form of a *caitya* reliquary and, in later times, a Buddha image—but then are expected to report to the guru. If the guru has any errands they need done, the apprentice is assigned the task. And if the apprentice has any errands that they need to do, they request permission for them from the guru during this morning visit. Some commentarial sources suggest the guru may give instructions during this time but this may refer to the master instructing the apprentice to do a certain errand. In a narrative featuring venerable *Vāgmīsāya⁶⁸⁸ from

687. Transl. Taken from (Miller, 2023). D1.1 F.57.b-58.a.

688. Pāli: Vaṅmīsa, who is known in the Pāli canon as the "foremost among those who compose spontaneous verse." See pp. xxxiii, 92, 159–160, and 308 in (Bodhi, 2003). Known in

the eighth chapter (Tib. *sgo*) of the *Kṣudrakavastu*, the Buddha gives further guidance on how to comport themselves as they go about their daily activities—which include attending the guru, going on alms rounds, receiving instruction and training in recitation and meditation. These additional guidelines, called the "apprentice's *pratipad* practice",⁶⁸⁹ complement the "regular duties" stipulated in the *PrV*, which I will examine first, through the lens of Guṇaprabha's *Vinayasūtra* and the *MSV* exegetical tradition on it.

In sūtra 70, Guṇaprabha digests the *PrV*'s "vow of obedience", interpreting it to say, in effect, that a monastic apprentice must go to see their master immediately upon rising in the morning. But in sūtra 71, he explains that is not quite the case for there are a few exceptions, a small number of activities that the apprentice may do before going to see the master. They are:

defecating, urinating, using and disposing of a toothbrush,⁶⁹⁰ paying homage to the vihāra's caitya, and going up as far as 49 arm-spans from the *vihāra* monastery.

Guṇaprabha does not digest it but, in the *PrV*, the Buddha goes on to explain the consequences for those monastics who do not observe the apprentice duties, beginning with seeing the guru each morning. There, the Buddha declares that monastics who lapse in upholding these rules should be shunned; they should not even be allowed into the monastic residence.⁶⁹¹ Nor should they be given soap or a toothstick, the very things a *niśrita* offers the *niśraya* every morning, as we shall see. The lapsed

Pāli as venerable Vaṅgīsa, this monk is depicted speaking verses of praise on numerous occasions in the Pāli canon,. Most of these verses are prompted by the Buddha but there are also paeans to Sāriputta; Aññā-Koṇḍaññā; and Moggallāna and the Saṅgha; as well as his poetic reflections on grappling with desire and pride. "Linked Discourses with Vaṅgīsa" on Sutta Central.

689. Skt. *niśritapratipad*; Tib. *gnas pas sgrub pa*.

690. The Sanskrit, Tibetan and Chinese *MSVs* record two verbs in relation to the tooth-stick: (1) Eng. chewing; Skt. *bhakṣaṇa*; Tib. *bza' ba*; Ch. 嚼) and (2) Eng. disposing of; Tib. *'dor ba*; Skt. *visarjana*; Ch. ?). The *Vinayakṣudrakavastu* contains further details on where exactly the tooth-stick should be disposed of.

691. Kalyāṇamitra D4113 F.268.b: *mkhos su dbab pa zhes bya ba ni gnas du 'ang 'jug tu gzhug pa'o*.

monk is prohibited from transmitting the teachings to students and barred from serving as an authority on matters of doctrine and practice.⁶⁹² If that interpretation is correct, these consequences amount to temporary exile from one's teacher and community, thus reinforcing the apprenticeship's crucial importance as an instrument in maintaining the Saṅgha's integrity. Kalyāṇamitra's comments on the passage:

"Such a monk", a renunciant who is in error; this means one who has been defeated by dissolute *śīla*.⁶⁹³

Kalyāṇamitra's use of the phrase "defeated" (Tib. *pham par gyur pa*) calls to mind the four most severe transgressions against the Prātimokṣasaṃvara, which are called defeats. In the *PrV* passage cited above, the Buddha's use of "such a monk" is ambiguous: Does "such a monk" refer to (1) one who fails to observe "regular duties" or (2) one who has had sex, killed a human, stolen an object of value, or claimed to have realizations that exceed those of an ordinary person? On the surface, the Buddha has no reason to invoke the 4 "defeats" at this point in the text; in fact, the four defeats do not figure as an explicit topic at all in the *Vinayavastu*, probably because that material is collected in the *Vinayavibhaṅgas*. On the surface, the Buddha would appear to be decreeing dire consequences for apprentices (and masters) who do not respect the rules of the relationship. This ambiguity represents a "slippery slope" since breaking the *nīśraya* rules seems tantamount to incurring the most grave of the formal transgressions. Kalyāṇamitra, acting in a dual role of commentator and mediator between normative prescript and practical application, interprets the phrase "such a monk" to mean one who has incurred a *pārājika* defeat. Thus, a monastic whose *śīla* has lapsed, i.e. a *śikṣādattaka*, must live with and under the guidance of a *nīśraya* master, like an apprentice. Instructors, preceptors, and sick monks may be exempted from this, as I

692. D1 Vol. 1 F.64.a: *kha ton dang dmigs kyis dri ba mi bya'o*. Kalyāṇamitra D4113 F.268.b: *kha don zhes bya ba ni gnyis kyis kha don bya ba'o / / dmigs kyis dri ba zhes bya ba ni don brjed pa'i the tshom dri ba'o*.

693. Kalyāṇamitra D4113 F.268.b: *dge slong de 'dra ba zhes bya ba ni rab tu byung ba skyon chags pa ste / tshul khirms 'chal ba pham par gyur pa zhes bya ba'i tha tshigs go*.

discuss in my comments on sūtra 74–76 below.

In his magisterial commentary on Guṇaprabha's *Vinayasūtra*, the 13th c. Tibetan author Tshonawa reports that the practice of seeing the guru in the morning accomplishes, incidentally, three important ends. It engenders conscientiousness; it helps one learn which activities are appropriate and which are not; and the *niśraya* will be pleased by the *niśrita*'s obedience.⁶⁹⁴ Tshonawa's claim that these three ends are accomplished "incidentally" or "indirectly"⁶⁹⁵ is especially interesting when we remember Lave and Wenger's model of apprenticeship learning *in situ*, where learning is a product of both motivated, intentional acts and an embodied and enactive cognition. In this particular case, the "incidental" or "indirect" learning described by Tshonawa is more an accumulated knowledge of precedents that help the apprentice to set their moral or ascetic compass, so to speak.

Tshonawa clarifies that, when seeing the *niśraya* and seeking permission for a given activity, the *niśrita* must name the activity. In his *Prabhāvatī*, Śākyaprabha teaches that the *niśrita* should ask, "Is the activity for which I seek permission appropriate?" which some misinterpret to mean the *niśrita* should ask, "May I do an appropriate activity?" Failing to name the activity one seeks permission for, Tshonawa points out, would defeat one of the main purposes of consulting the teacher, learning to discern appropriate from inappropriate activities. Tshonawa points to several examples in the *Bhikṣuvinayavibhaṅga* where the *niśrita* is shown seeking permission from the *niśraya*, e.g. To mend their robes, perform their daily practices, and go on alms rounds.⁶⁹⁶ In

694. Tshonawa's *Ocean of Āgama*: p. 103 *brgyud pa'i dgos pa ni gsum ste / khrel yod kyi bsam pa bskyed pa dang / bya ba rung mi rung shes par 'gyur ba dang / bka' bzhin du bsgrubs pas gnas la gus par 'gyur ba'o.*

695. Tib. *brgyud pa'i dgos pa.*

696. Tshonawa *Ocean of Āgama* p. 104: *bzhi pa tshul ji ltar zhu ba ni / kha cig na re bya ba zhu ba na bya bar rang rang gi ming nas smos mi dgos kyi / kun tu spyad pa rung ba dag bgyid par zhu 'tshal zhes zhu ste / 'od ldan las kun tu spyad par rung ba dag bgyi'o / / zhes zhu bar bshad do zhes zer ro / / de ni mi rigs te / 'od ldan las bshad pa de ni / bya ba zhu ba'i gzhi rung bar dag zhu zhes pa bstan pa yin gyi / bya ba zhu ba'i tshul lugs bstan pa ma yin la / bya ba rang rang gi ming nas smos mi dgos na / lung rnam 'byed nas tshe dang ldan pa chos kyi byung ba las / snam sbyar btsem par zhu / nyin mo spyod pa la mchi bar zhu / bsod snyoms la*

weighing the burden this duty places on the *niśrita*, Tshonawa ventures to say that the *Śrāmaṇeraśikṣāpadasūtra* is too extreme in declaring that the *śrāmaṇera* should not so much as thread a needle without seeing the *niśraya*.⁶⁹⁷

Major and Minor Undertakings

In his *Svavyākhyāna* auto-commentary to the *Vinayasūtra*,⁶⁹⁸ Guṇaprabha distinguishes between two classes of activity for which apprentices need not seek permission: (1) acts which must be undertaken, i.e. errands, etc., and (2) salutation. No permission is needed for a an apprentice to make salutations—which include speaking to,⁶⁹⁹ conversing with, greeting,⁷⁰⁰ responding, touching the feet, mouth, or heart, etc., with [a hand] moistened or sprinkled with water,⁷⁰¹ etc. Making an apprentice seek permission for such things would become a source of ridicule; the ridicule of rival philosophico-religious disciplines, perhaps, but also ridicule from within the Buddhist saṅgha, surely. The monastic apprentice does not have to ask permission to practice recitation or meditation, either.

Dharmamitra introduces a further division of the first class of activity for which ap-

mchi bar zhu zhes bya ba rang rang gi ming nas smos te zhu bar gsungs pa dang. For a similar analysis, see Gendun Drub's *'dul Tlka rin chen 'phreng ba* p. 59 and the Eighth Karmapa's *rgyas 'grel nyi ma'i dkyil 'khor*, F.71.a.2–72.b.1.

697. Tshonawa *Ocean of Āgama* p. 106: *skabs 'dir dge tshul gyi bslab pa'i gzhi mdo las ni ma zhus par khab mig tu skud pa gzhug par yang mi bya'o zhes bshad do / / zhu ba ha cang thal ches par sems so*.

698. See Appendix 2, sūtra 72 for full translation with Sanskrit and Tibetan.

699. The Tibetan translation of Dharmamitra's *Tīkā* matches Guṇaprabha's auto-commentary (Dharmamitra 48). The **Vyākhyāna* does not comment on this line.

700. The expressions “speak to” (Skt. *ālapitavya*, Tib. *gtam 'dres ba*) and “converse with” (Skt. *saṃlapitavya*, Tib. *phebs par smra ba*) appear to be close synonyms, perhaps distinguished only by the respective ranks or roles of the speakers. Dge bshes tshe dbang nyi ma reports that *The Clove Pavilion: An Orthography* (*dag yig li shi'i gur khang*) glosses the former with the latter (*gtam 'dres pa ni phebs par smra ba*) while the *Vinayavibhaṅga* specifies that the latter is a response to a directed inquiry (*phebs par smra bar byed ces bya ba ni dmigs kyis dri ba sbyin par byed pa'o*) or simply “casually conversing” (Nyi ma 2009, 294 and 591).

701. Reading *chur* (Skt. *pāṇiṅā*) for *tshur*. Note, the Tibetan translation has Dharmamitra citing *lag pa chur smyugs*.

prentices need not seek permission: acts which must be undertaken are classed as "major" or "minor undertakings". Buton picks up this line of explanation in his *Light upon the Heart of the Ocean of Vinaya*, his commentary on the *Vinayasūtra*, where he repeats Dharmamitra's criterion of effort required. Buton reports that (1) "salutations", as described by Guṇaprabha, and (2) acts which require little preparation in the undertaking, like throwing away one's toothstick, are both "minor undertakings" and so do not require permission. But applying a fresh coat of mud to the walls and a fresh layer of dung to the floors of one's residence; shunning a monk of dissolute *śīla*, serving in monastic administration, or as a teacher or authority on Vinaya matters are "major undertakings" and so require permission from the teacher first.⁷⁰²

Occasional and Usual Visits

Naturally, since *niśraya* master and *niśrita* apprentice live together or in close proximity, the apprentice might go to see their master for any number of reasons at various times of day and night. Kalyāṇamitra distinguishes between usual and occasional visits to the guru. "Usual visits" to the guru are in Dharmamitra's parlance, "major undertakings" while "occasional visits" are "minor undertakings".

e.g. greeting, welcoming, conversing with, and giving a response to,
etc.;⁷⁰³ rubbing hands or feet with a hand that has been dipped in water,

702. Buton's *A Light into the Depths of the Vinaya Ocean*: p. 210, F.35.b.3–5: *rtsom pa chag chag gdab pa dang / phyag dar dang / lci ba gsar bas byug pa dang / lhung bzed chos gos kyī las dang / dge slong 'chal ba la 'khos su 'bab pa / 'dag rdzas dan / so shing btab pa dang / kha ton dang / dmigs kyis dri ba la sogs pa mi bya'o / gnyis pa gnyis bshang pa sogs ste*. And p. 211, F.36.a.1: *And those that require little preparation (sbyor ba chung ngus de'i mod khon la bya ba (read kha tun la bya ba) gtam 'dres oa dang / 'phebs par smra ba phan tshun kun dgar bya ba lan 'dab pa dang / 'ongs pa legs so dang / lag pas tshur bsnyugs pas rkang lag la bcug pa dang / gos gi rdul sbrug pa la sogs zhu mi dgos te / zhu na bzhad gad kyī gzhir 'gyur ba'i phyir ro*. See also pp. 249–250, F.55.a.5–b.6: Material on Daily activities, starting with tooth sticks and toilet drawing on the two *Śrāmaṇerakārikā* (*kA ri kA che chung gnyis*).

703. Kalyāṇamitra's comments parallel Guṇaprabha's *Svavyākhyāna* and Dharmamitra's *Ṭīkā* to sūtra 72; the translation here reflects the Sanskrit mss. of the *Svavyākhyāna*. The Sanskrit *Svavyākhyāna* (Xc 14 / 64) gives four items while the Tibetan translation of Guṇaprabha, Dharmamitra, and Kalyāṇamitra all give five items (adding '*ongs pa legs so*): Skt.

shaking out clothes covered in dust, and other such things. They should be done even without seeking [permission] since to seek [permission for such things] would be grounds for ridicule.⁷⁰⁴

The latter type of visit, occasional, refers to those occasions in which some obligation or commitment arises out of the ordinary run of things and for which the *niśrita* must seek permission before tending to.⁷⁰⁵ The *Varṣāvastu* gives several examples of such occasions when it describes the types of "business" for which a monastic might take leave of the community during the rains retreat. Under the topic heading, "Seven-day leave on account of business,"⁷⁰⁶ the Buddha allows monks to take a seven day leave from the *varṣā* rains retreat if a person wishes to:⁷⁰⁷

1. offer clothing and food;
2. offer bedding-and-seating for the vihāra;
3. establish a vihāra;
4. establish an endowment for the vihāra;
5. build a reliquary for the bodily remains of a tathāgata;
6. have recited one or another of the Four Āgama;

nānāprcchyālapitavyaṃ na saṃlapitavyaṃ na pratisaṃmoditavyaṃ na prativacanaṃ dātavyaṃ;
Tib. *gtam 'dre ba dang phebs par smra ba dang / phan tshun kun dga' bar bya ba dang / lan dab pa dang 'ongs pa legs so zhes.*

704. Based on the Sanskrit SVV (Xc 14 / 64, F.7.a.4: *nodakadigdhenā pāṇinā gharmitena pādau vā mukhaṃ vā hṛdayādikaṃ vānupari mārṣṭavyaṃ nodakena hastau digdhatavyo*) and its Tibetan translation (Derge Zhu, F.13.b), amend Kalyāṇamitra's *lag pa chur smyug pa dang / rkang lag dag la byug pa dang* to *lag pa chur smyugs pas rkang lag dag la byug pa dang*. On the basis of Dharmamitra's *Ṭīkā*, amend *dge slong nang pa* to *dge slong nad pa*. (Derge 'u, F.20.a)

705. Tshonawa *Ocean of Āgama* p. 105: *bya glo bur ba ni bya ba de byed dgos nam byung na zhu ba'o.*

706. The *Varṣāvastu* piṇḍoddāna on F.237.b gives "Settling for the rains" as its first topic. The "Settling for the Rains" uddāna, in turn, gives "Seven-day leave for business" as its third and final topic. "Seven-day leave for business" is a paryāyā-style section of iterative variation and runs from F.241.b-244.b. While paryāyā are useful in oral transmission, in print the repetition can be elided into list-form without losing much content.

707. One important proviso is that the benefactor or supplicant lives more than two and a half yojana away, thereby justifying the absence from community.

7. receive counsel on dispelling guilt;
8. have a monastic intervene on behalf of a lay person who the saṅgha is threatening to shun;
9. have a monastic console a sick layperson;
10. appeal to the saṅgha not to impose a disciplinary act on another monastic; and;
11. appeal to the saṅgha to grant a penance or probation to a repentant monastic.

The VKV & UG on Living with or Living Close by

The *Kṣudrakavastu* ruling related above stipulates that apprentices see their master thrice daily. This should be easy given that the apprentice must live with or near to the master, as is the presumption.⁷⁰⁸ The importance of the proximity is baked into the terms used to describe them: "wards" who lived with (Skt. *sārdhaṃvihārin*) and "apprentices" who lived near to (Skt. *antevāsin*) the *niśraya* master. As discussed in chapter 2, when a monk or nun is ordained, their preceptor is their *niśraya*, as in Guṇaprabha's sūtra 70. If that *niśraya* dies, disrobes, or goes to stay elsewhere, the new monastic must seek *niśraya* from a monastic elder. When the new monastic is given *niśraya*,⁷⁰⁹ they become the "apprentice" (Skt. *antevāsin*) to that "*niśraya* instructor" (Skt. *niśrayācārya*). Thus, in the *MSV* the two types of disciples are not distinguished by how close they live to their *niśraya* master. Rather, they are distinguished by (1) whether the *niśraya* master allowed the new admit's "going forth" / ordination and thus became their "ward" or (2) whether the *niśraya* master accepted them post-admission / ordination as an "apprentice".

The *MSV* does not mandate that all wards and apprentices actually live in the same

708. Tshonawa says the "natural" arrangement between *niśraya* and *niśrita* is to live at the same monastic site as demarcated by the boundary. See pp. 104–105, esp. *dang po ni gnas dang gnas pa gnyis ka rang bzhin gyi mtshams gcig na nyin re lan gsum zhu*.

709. Hence, the *niśrayācārya* is also referred to as the Skt. *niśrayadāyaka*; Tib. *gnas sbyin pa*.

residence,⁷¹⁰ whether that be construed as a monastic cell or a monastic residence hall. The *Uttaragrantha* tells us that master and apprentice may actually live at some distance from one another:

The *nidāna*: While at Śrāvastī, the venerable Upāli asked the Blessed Buddha, "Reverend, the Blessed One has said that monk wards and apprentices should go see their preceptor or instructor three times a day. But you have also stated that the largest boundary should be demarcated at two and a half *yojana*. How often then, reverend, should [wards and apprentices] go see their preceptor or instructor if they live at a distance of two and half *yojanas*?" [The Blessed Buddha replied,] "Upāli, they should go see [the *niśraya*] every fortnight. If they live within earshot, they should go every seven or eight days. How often should they go see [the *niśraya*] if they live at a distance less than that? If they live within 500 arm-spans, they should go three times a day. They will be guilty of a breach if they do not.⁷¹¹

Tshonawa deftly summarizes these rulings and Guṇaprabha's digest of them in sūtras 383–386. If they live within earshot, one visit per day will suffice. But if they live five or six times that distance, then the *niśrita* need only come see the guru every five or six days. Finally, if teacher and student live at distance of two and a half *yojanas* or

710. Tib. *gnas khang* and *gnas mal* (see e.g. D1.3 vol ga F.239.a-b); Skt. *vihāra* and *layana*; Ch. T1444 房. See ch. 6 "Lenas: The Rise of Monasteries" in (Dutt, 1962). esp. p. 93 on layana and p. 94 on vihāra.

711. Toh 7a "Complete" *Uttaragrantha* (gzhung dam pa) Vol. 13 F.98.b-99.a: *gleng gzhi ni mnyan du yod pa na ste / sangs rgyas bcom ldan 'das la tshe dang ldan pa u pA lis zhus pa / btsun pa bcom ldan 'das kyis lhan cig spyod pa dang / nye gnas kyi dge slong gis mkhan po dang / slob dpon la dus gsum du ltar song shig ces gsungs la / mtshams chen po dpag tshad phyed dang gsum du chod cig ces kyang gsungs na / btsun pa de lta na slob dpon dang mkhan po dpag tshad phyed dang gsum na mchis na de dag gis ji tsam na blta bar bgyi / u pA li de dag gis zla ba phyed phyed cing ltar song shig / de ste de dag rgyang grags ldan gnas na de dag gis zhag bdun nam brgyad na ltar song shig / de tshun chad ni ji ltar dus su ltar song shig / 'dom lnga brgya na gnas na ni de dag gis dus gsum du ltar song shig / de ltar ma song na 'das pa dang bcas par 'gyur ro.*

more from one another, the *niśrita* may visit their *niśraya* fortnightly, when they attend the *Poṣadha* Restoration Rite. If they live at such a distance, Tshonawa states, then the *niśrita* should seek permission from the teacher for both usual and incidental activities.⁷¹²

712. Tshonawa's *Ocean of Āgama* p. 105: *rgyang grags tsam na nyin re lan re rgyang grags Inga'am drug yod na zhag Inga'am drug cing ngo / / mtshams po che gcig gis bsdus shing dpag tshad phyed dang gsum dag na gso sbyong gi tshe na 'phral gyi bya ba nar nangs par khros bya ba dang / phyug bya ba dang / zas za ba dang / nar ma'i dge sbyor la sogs pa ste 'phral gyi bya ba / ma rnams dus gcig tu zhu ba yin no.*

Sūtra 72: The Vihāra: The Monastic's Environment

Both the *Rab byung gi gzhi* and sūtra 71 state that before seeing the guru, the apprentice monk or nun is allowed to perform the morning toilet and pay homage at the caitya in the "vihāra's vicinity".⁷¹³ The English word "vicinity" renders the *upavicāra* part of the Sanskrit compound *sopavicāra*, i.e. *sa+upavicāra*.⁷¹⁴ The prefix *upa-* implies proximity while *vicāra* signifies "activity" in a very capacious sense, an umbrella or catch-all term, as it were, for activity. Apte glosses *upavicāra* with "environs" and "neighborhood".⁷¹⁵

Kalyāṇamitra, commenting on the canonical *Pravrajyāvastu*, and Dharmamitra, commenting of Guṇaprabha's sūtra 71, are interested in whether "vicinity" implies a space outside the vihāra but within its *sīmā* boundary or a space *inside* the vihāra, like a courtyard.⁷¹⁶ As is frequently the case throughout his *Vinayavastuṭīkā*, Kalyāṇamitra's definition is nearly identical to that given by Dharmamitra in his *Vinayasūtraṭīkā*.⁷¹⁷

The vihāra's vicinity, the walkways comprised of where [the residents]

713. Skt. *sopavicāre vihāre caityam*; Tib. *nye 'khor dang bcas pa'i gtsug lag khang du mchod rten* D1 *Pravrajyāvastu* F.64.a and D4117 *Vinayasūtra* F.3.a. As Schopen writes, "when precisely Buddhist groups began to live in permanent quarters we do not know, although it seems virtually certain that this did not occur on any scale until well after Aśoka, and probably nearer to the beginning of the Common Era", (Schopen, 2006), p. 316. See my discussion on archaeological studies of Buddhist vihāra below.

714. Tib. *nye 'khor dang bcas pa*.

715. (Apte, 1957).

716. On archaeological evidence on how caityas and stūpas came to be included within the monastery courtyard rather than outside of it, see (Fogelin, 2015), pp. 164–165. On caityas in monasteries. see also (Dutt, 1962), p. 187 and pp. 198–201.

717. The examples of this are so numerous they have not been marked in the appendices. In this specific instance, compare Dharmamitra D4120 F.19.a-b and Kalyāṇamitra D4113 F.268.b-269.a.

thresh, cook, and eat their food.⁷¹⁸

Thus, they conclude, if there is a caitya within that area, the vihāra's vicinity, the apprentice may pay homage to it without first seeing the guru. Dharmamitra and Kalyāṇamitra's interest in the phrase "vicinity" is in part because it is apparently cognate with the words for "courtyard".⁷¹⁹ In its entry on vihāra, the **Pratisaṃyuktakhaṇḍaka* records that the Buddha allowed the saṅgha to have courtyards:

What is the **pratisaṃyukta* of vihāra? Regarding the vihāra that the Blessed One allowed to monks, there are buildings with a four-step staircase and buildings with a twelve-step staircase. The gatehouse should be four or seven stories. A hall, a sauna, a mess, a kitchen, a walkway, a bathhouse, a foot-washing station, residential cells, an open hall,⁷²⁰ a courtyard,⁷²¹ and temporary structures are also allowed. Whether one belong to the saṅgha or persons, whether a trainee or a non-trainee, their four-fold conduct shall be appropriate.⁷²²

718. Kalyāṇamitra D4113 F.268.b-269.a: *gtsug lag khang gang na 'dru ba dang / 'tshed pa dang / za ba la sogs pa'i bya bas khyab pa'i bgrod pa gang yod pa de ni gtsug lag khang de'i nye 'khor yin par rig par bya ste / de na mchod rten gang yod pa de la phyag bya ba ni ma gtogs so zhes bya ba'i tha tshig go.*

719. Compare *nye 'khor dang bcas pa*[*i gtsug lag khang*] or "vicinity" in the *PrV* and *VS* with [*khang pa*] *'khor du bcas pa* or "courtyard" here.

720. In his *padavyākhyāna* word-commentary on the *Kṣudrakavastu*, Śīlapālita describes the *snga khang* as being surrounded on all sides but one: D4115 *Āgamakṣudrakavastuvyākhyāna* F.62.a: *snga khang ni phyogs gcig ma gtogs par lhag ma yongs su bskor ba'o.*

721. See Skt. *sopavicāra*; Tib. *nye 'khor dang bcas pa* in sūtra 71. Śīlapālita describes the *khang pa 'khor du bcas pa* as a common area between a cluster of huts: D4115 *Āgamakṣudrakavastuvyākhyāna* F.61.b: *rtsva'i khang pa las phyi rol du rim pa gnyis pa'am rim pa gsum pa'i brang khang gi tshogs la khang pa 'khor dang bcas pa zhes bya'o.*

722. D7a the "complete" *Uttaragrantha* Vol. 13 F.267.a-270.a: *gtsug lag khang gi rab tu ldan pa gang zhe na / bcom ldan 'das kyis dge slong rnam la gtsug lag khang rab tu gnang ba ni khang khyams bzhi pa dang / khang khyams bcu gnyis po de sgo khang ni bzhi rtseg gam bdun rtseg go / / khang bu brtsegs pa dang / bsro gang dang / tshang mang dang / bkad sa dang / 'chag sa dang / dug khang dang / rkang pa'i bkru khang dang / gnas khang dang / snga khang dang / khang pa 'khor du bcas pa dang / khang pa glo 'bur te / dge 'dun gyi yang rung / / gang zag gi yang rung / / slob pa dang mi slob pa'i yang rung ste / spyod lam bzhir rung bar 'gyur ba ni gtsug lag khang gi rab tu ldan pa zhes bya'o.*

A courtyard is allowed but it comes with a set of expectations, which are described in the **Pratisaṃyuktakhaṇḍaka*: the courtyard should be swept periodically and monks should behave lovingly towards their fellow brahmacārin and avoid conflict and fighting there.⁷²³

In his *Svavyākhyāna* auto-commentary, Guṇaprabha provides further details about how the vihāra's vicinity is demarcated. Note that digging moats and using the exhumed earth to build ramparts was characteristic of fortified cities in the Buddhist heartland of Magadha but also further west, near Delhi in Mathurā:⁷²⁴

Where there is a moat, wall, or other perimeter at a vihāra, there is the border of the vihara. In the case there are several walls, etc. The outermost [of all the walls is the monastery border]. Therefore, the outer side of that [outermost wall] is the border [that marks] its [i.e. the vihāra] extent. But where there is no perimeter, the vihāra walls themselves are the furthest limit.

The **Vinayasūtravṛtti*, one of the two probably apocryphal *Vinayasūtra* "commentaries" in the Tibetan Tengyurs, includes an interesting comment on the vihāra surroundings, acknowledging how close to villages, towns, and even cities these Buddhist vihāra often were:

If a vihāra is surrounded by a wall, there is no fault even if [a *niśrita*] walks⁷²⁵ up to forty-nine spans or goes to pay homage to a caitya without

723. D7a the "complete" *Uttaragrantha* Vol. 13 F.411.a: *khang pa 'khor du bcas pa'i bya ba gang zhe na | khang pa 'khor du bcas pa na | dge slong gang 'dug pa des khang pa'i 'khor dang bcas pa de | dus dus su byi bdar bya ba ni | snga ma bzhin te | rkang pa bkru ba'i ril ba rnam bkang ste bzhag pa'i bar du'o || khang pa dang 'khor dang bcas pa de ni | dge slong grogs po gang 'khod pa rnam la yang byams pa'i lus kyi las kyi mtshungs par spyad par bya | byams pa'i ngag gi las dang | byams pa'i yid kyi las kyang mtshungs par spyad par bya | der yang 'thab mo mi 'byung bar bya | mtshang 'dru ba dang | 'khrug pa dang | rtsod pa mi 'byung bar bya | de ste der 'thab pa dang | smod pa dang | 'khrug pa dang | rtsod pa zhig byung na | zhi bar nus na ni | de bzhin legs | de ste yang mi nus na | gud du song zhig | 'di ni | khang pa 'khor du bcas pa'i bya ba zhes bya'o.*

724. See (Schlingloff, 2013a), 25.

725. The translation follows KN: 'chag in preference to D: 'chags (Tibetan Tripitaka Collation

seeing [the guru for permission], provided that there is nothing intervening such as a village, forest, etc., outside the wall's gate.

Dieter Schlingloff discusses the archaeological evidence for the walled cities of Śrāvastī and nearby Jeta's Grove, site of many of the narratives discussed here; as well as excavations at Kauśāmbi and Ghoṣita Grove, the latter being the site for the *Kauśāmbakavastu*, which Guṇaprabha digests as the *Karmabhedavastu*, presumably to emphasize the saṅgha schism that occurred there over an official act of saṅgha.⁷²⁶

As described in the MSV **Pratisaṃyuktakhaṇḍaka*, the term *vihāra* or "monastery" refers to the buildings and structures at a monastic site. In the MSV *Poṣadhavastu*, the Sanskrit term *āvāsa*⁷²⁷ denotes a monastic residential site that has been demarcated by boundaries.⁷²⁸ In the *Poṣadhavastu*, the Buddha explains how to establish an *āvāsa*, a residential site for the saṅgha, by demarcating boundaries or *sīmā*.⁷²⁹ The **Pratisaṃyuktakhaṇḍaka* entry on *āvāsa* site reads:

What is "the bond of *āvāsa*"? To start, the monk foreman⁷³⁰ should determine the place on which the *vihāra* shall be built. First, assess the *vihāra* site; are there floods? are there trees? is there a river? is there space to walk? is there area in the vicinity? is it undisputed land? is it the subject of some doubt? are there villages not far? but not too close either? by day, will it not be too crowded or too much commotion? at night, will it be loud? will it be too noisy? is it devoid of beasts of prey, insects, snakes,

Bureau, 2006, 1578).

726. (Schlingloff, 2013a), pp. 20 and 18. Tshonawa and the Eighth Karmapa both link the *Vinayavastu*'s *Koṣāmbakavastu* (Tib. *Ko'u sham bi'i gzhi*, etc.) and the *Vinayasūtra*'s *Karmabhedavastu* (Tib. *las bye ba'i gzhi*). See my discussion of the 17 *vastus* and the *Vinayasūtra* under sūtra 98.

727. This is one of several Sanskrit terms, like *nīśraya*, translated with the Tib. *gnas*. Dutt discusses most of these terms (e.g. *āvāsa*, *ārāma*, *vihāra*, *layana*, etc.) in Part I of (Dutt, 1962), pp. 58-100.

728. This is discussed in D1.2 the *Poṣadhavastu*. Transl. by Miller forthcoming.

729. D1.2 *Poṣadhavastu* F.138.a-147.a.

730. On the navakarmika monk (here Tib. *las gsar du byed pa'i dge slong*), see ch. 4 "Navakarmika" of (Silk, 2008), pp. 75–100.

and not made unpleasant by drafts or heat? is it conducive to peace, solitude, and meditation? is it or is it not an appropriate place for withdrawing into meditation? Once the monk foreman has thoroughly assessed the site, begin by building the vihāra. If a vihāra is built without the monk foreman's thorough assessment, he will be guilty of a transgression. This is "the *pratisaṃyukta* of site."⁷³¹

Ancient Indian Polities

While the Buddhist vinayas are not histories in the modern sense of the word, work in archeology and social history has confirmed the general outline of its depiction of Indian polities around the time of the Buddha. The *MSV Pravrajyāvastu*, for instance, opens with a description of the conflict between the King of Aṅga with his armies quartered at Campā and King Mahāpadma, ruler of Magadha with his capital at Rājagṛha.⁷³² Shortly thereafter, when the "blessed bodhisattva", i.e. the Buddha-to-be, is born, at the same time, princes are born in the capital of four neighboring "great city-states" or *mahājanapada*:⁷³³ Bimbisāra is born in Rājagṛha; Prasenajit is born in Śrāvastī; Pradyota is born to Ujjayinī; and Udayana is born in *Kauśāmbaka*.⁷³⁴ The archaeologist

731. D7a the "complete" *Uttaragrantha*, *Māṭrkā* Vol. 13 F.269.b-270.a: *dngos po'i rab tu ldan pa gang zhe na / phyogs gar thog ma gtsug lag khang rtsig pa der las gсар du byed pa'i dge slong gis rtogs shig / / sngar gtsug lag khang gi dngos po brtag pa ni 'od pa dang ldan nam / skyed shing dang ldan nam / chu dang ldan nam / 'chag sa dang ldan nam / nye 'khor dang ldan nam / rtsod pa med dam / dog pa med dam / spyod yul dang mi ring ngam / ha cang yang mi nye'am / nyin par ldugs mi mang ngam / 'khrug pa mi che'am / mtshan mo yang sgra mi che'am / ca co mi che'am / gdug pa'i srog chags dang sbrang bu dang sbrul dang rlung dang tsha bas mi bde ba lta med dam / zhi ba dben pa bsam gtan gyi rjes su mthun nam / nang du yang dag 'jog pa'i gzhir rung ngam mi rung zhes shin tu rtogs par byas la gdod gtsug lag khang brtsig go / / las gсар byed pa'i dge slong gis shin tu ma brtags par gtsug lag khang brtsigs na 'das pa dang bcas par 'gyur te / 'di ni dngos po'i rab tu ldan pa zhes bya'o.*

732. D1.1. F.2.a-b. For Eng. see (Miller, 2023). On the old site of Rājagṛha, see (Schlingloff, 2013a), on its unique placement in a mountainous area rather than on the plains near a river (Schlingloff, 2013a), p. 26.

733. On the "City States of North India and Pakistan at the time of the Buddha"(Erdosy, 1995), (Erdosy, 1988), and (Allchin, 1995b).

734. D1.1, F.2b-3.b. For Eng. see (Miller, 2023).

George Erdosy writes that the period from c. 550–250 BCE there occurred a: dramatic growth in population size and agglomeration, the colonization of fertile but forested tracts away from the principal watercourses (facilitated by the introduction of iron into agricultural production) and the re-emergence of long-distance trade, of a monetary economy and—sometime before BC 250—of writing. Narrow, ethnic allegiances were replaced with submission to the authority of territorially based states.⁷³⁵

The Buddha, of course, was not born in one of these four capitals; he was born in the town of *Kapilavastu*, capital of the Śākya *gaṇasaṅgha* "tribal confederacy".⁷³⁶ According to the social historian Romila Thapar, the *Arthaśāstra*, ancient India's classic manual on statecraft, suggests that *gaṇasaṅgha* "chiefships" should not "be conquered and annexed outright but should be weakened by dissensions and gradually brought under control";⁷³⁷ The abandonment of *Kapilavastu* is retold in the *MSV Saṅghabhedavastu*.

Traditional Buddhist accounts emphasize the Buddha's "princely upbringing" as a dramatic background for his "Great Renunciation" of the palace, his wives, and his son, which is narrated in fantastic detail in the *MSV's Saṅghabhedavastu*. But many scholars have emphasized that the Śākya lands were ruled not by a king but by a *gaṇasaṅgha*, which implied a religious or tribal body in 6th–4th c. BCE India.⁷³⁸ In his study of guild organization in northern India and the Western Deccan circa 600 BCE to circa 600 CE, Kiran Kumar Thaplyal reports that that *Aṣṭādhyāyī*, Pāṇini's foundational fifth century BCE treatise on grammar, takes *gaṇa* and *saṅgha* to be synonymous⁷³⁹ and that in the *Rāmāyāna*, the term *gaṇa* refers to political organizations, while the

735. (Erdosy, 1995), p. 99.

736. See (Hirakawa and Groner, 1990), p. 20–21, (Thapar, 1978), and (Thapar, 2003), p. 66, 399.

737. (Thapar, 2003), p. 468.

738. See e.g. (Witzel, 2019), p. 7.

739. Thaplyal gives the Sanskrit for the *Aṣṭādhyāyī* III.3.86 as *saṅghodaghau gaṇa praśamsayoḥ*, (Thaplyal, 1996a), p. 160. Dutt gives these usages, too; see (Dutt, 1962), p. 50.

Mahābhārata uses the term *saṅgha* for the same.⁷⁴⁰ In his *Mahābhāṣya*, Patañjali, Pāṇi-
ni's great 2nd c. CE commentator, says that "in a saṅgha there is no distinction, high
or low, on the basis of birth, and the power was shared by many instead of its being
concentrated in one person."⁷⁴¹

Several scholars have explored the influence the Buddha's upbringing within a
gaṇasaṅgha and in the North Indian political environment more generally had on the
subsequent organization of the Buddhist saṅgha.⁷⁴² One of the clearest examples of
such influence is found in the "Seven Questions" the Buddha poses to his attendant,
venerable Ānanda, in the *Mahāparinibbānasutta*. The same episode and questions are
repeated in the *Āṅuttaranikāya*'s Books of Sevens.⁷⁴³ There the Buddha uses the Vajji
tribal confederacy as an model for communal harmony and growth, identifying seven
principles of Vajji governance that conduce to these ends:

1. They assemble often
2. they assemble in harmony
3. they respect tradition and precedent and so do not abandon old rules or cre-
ate or create new ones
4. they respect *mahallaka* elders⁷⁴⁴

740. The slightly later *Arthaśāstra* uses saṅgha for both a political and economic body. See
(Thaplyal, 1996a), pp. 160 and 164.

741. (Thaplyal, 1996a), p. 164.

742. (Hirakawa and Groner, 1990) refers to this, p. 28. See e.g. (Dutt, 1962), pp. 50–52;
(Granoff, 2010). On the Vajji (Skt. Vṛji) role in ancient Indian politics, see (Chakrabarti, 1995)

743. See sutta 20 the Vassakārasutta, pp. 1010–1013 and the precedeing sutta, sutta 21
Sārandada, p. 1009–1010 (Bodhi, 2012).

744. See the role of *mahallaka*'s in the narrative that prompts the Buddha to decree the
pañcaka criteria for *niśraya*. See also the *Kriyāskandha* on the duties required according to
seniority in different monastic settings. They are listed on D7a F.276.b-77.a and explained on
F.280.a-309.a. D7b *Kriyāskandha* F.276.b-277.b; note that unrelated intervening items in the
original have been omitted here: *mtshams ma bcad pa'i gnas brtan gyi bya ba / kun dga' ra ba'i*
gnas brtan gyi bya ba / gnas khang gi gnas brtan gyi bya ba / khang pa 'khor du bcas pa'i gnas
brtan gyi bya ba / gnas stong pa'i gnas brtan gyi bya ba / dgon pa'i gnas brtan gyi bya ba /
grong 'dab kyi gnas brtan gyi bya ba / glo bur du 'ongs pa'i gnas brtan gyi bya ba / 'gro ba'i
gnas brtan gyi bya ba / rkang pa bkru ba'i gnas brtan gyi bya ba / 'dug pa'i gnas brtan gyi bya
ba / chos 'chad pa'i gnas brtan gyi bya ba / dus ma yin par dge 'dun 'du ba'i gnas brtan gyi bya

5. they do not take females by force to be their companion
6. they do not neglect the traditional shrines and rites
7. they provide protection, shelter, and security for arhats⁷⁴⁵

This is, to my knowledge, the most explicit canonical indication that the Buddhist saṅgha was organized on principles drawn from their sociocultural milieu. That they would do so is only natural and not surprising. What is notable for this study is that the Buddhist saṅgha appeared at the beginning of a critical period of change in ancient India which witnessed the emergence of a market economy, the appearance of writing, and urbanization. Buddhists were, by all accounts, in on the action on all of these fronts, both contributing to and drawing from the new technologies, new sociocultural structures, and new political hierarchies that were actively forged during this time. As is widely noted, the Buddhist saṅgha was one of the prime beneficiaries of this change, in particular through its connection to the new merchant class. The saṅgha became so wealthy between the 3rd and 5th c. CE, Fogelin maintains, that monastic architecture begins to exhibit signs of cloistering and social withdrawal. Practically speaking, this means a decreased reliance on the alms round, a routine facilitated by social capital, and an increased reliance on actual capital through money lending and tax revenue gained from landholdings granted by Indian rulers. Despite this growth, the Buddhist saṅgha in India never seems to have developed a true corporate hierarchy beyond that which they share with other *gaṇasaṅgha* corporations. While these *gaṇasaṅgha* are sometimes said to lack hierarchies, the flatness of their administrative structure is only relative. The Buddhist saṅgha can be said to have many hierarchies such as gender and seniority. But the most consequential stratification of the saṅgha for this study is

ba / dbyar tshul du zhugs pa'i gnas brtan gyi bya ba / 'khor gyi nang du zhugs pa'i gnas brtan gyi bya ba / so sor thar pa klog par byed pa'i gnas brtan gyi bya ba / dugs khang du gnas brtan gyi bya ba / grong du nye bar 'gro ba'i gnas brtan gyi bya ba / grong du nye bar song ba'i gnas brtan gyi bya ba / bshang sar gnas brtan gyi bya ba / gci sar gnas brtan gyi bya ba / khrus kyi sar gnas brtan gyi bya ba.

745. My thanks to Oskar von Hinüber for pointing out the significance of this episode in his *Mahāparinibbānasutta* readings at UC Berkeley in the spring of 2019.

that between elders and apprentices. Notably, the apprenticeship form of social organization, with its nested and portable hierarchies, is well suited to the "scaffolding" in size that Buddhist communities underwent from c 550 BCE–c 5th c. CE.

In short, the Buddhist saṅgha was embedded in a sociocultural milieu that was undergoing a classical florescence of ideas, ideologies, and institutions. In this flux, the categories we now use in our analysis were in the process of being defined and disambiguated, as is evidenced in the polyvalence of *gaṇasaṅgha*: is *gaṇasaṅgha* a tribal, religious, or economic designation? It works, in a sense, as all three. The one function does not occlude the others. Or rather, a thing's aptness for one function does not preclude its aptness for another function, as well.

An Aside on the Archaeology of Buddhist Settlements

In his "City States of North India and Pakistan at the Time of the Buddha", George Erdosy uses socioeconomic data to track changes that took place in ancient India during the time of the Buddha. He notes a significant population agglomeration taking places between 550–400 BCE, which is indicative of rapid political and economic centralization,⁷⁴⁶ and cites evidence for four categories of settlements:

1. villages with agriculture and animal husbandry
2. minor centers with the manufacture of ceramics, lithic blading, iron-smelting, markets, police, tax collection
3. towns with a full complement of manufacturing activities
4. capitals (i.e. *Kauśāmbaka*)⁷⁴⁷

In the next phases, which Erdosy dates at 400 BCE–100 BCE, a fifth type of settlement appears. These are regularly spaced which, Erdosy supposes, acted as secondary centers for trade and government administration. The growth of a market economy has already been noted, as have the boons that brought for Buddhism, which I

746. (Erdosy, 1995), p. 107.

747. (Erdosy, 1995), p. 107.

also discuss below. In the next phase, 100 BCE–300 CE, Erdosy notices that a full one third of all villages are found in areas away from rivers, a noticeable change from the Buddha's time.⁷⁴⁸

The last few centuries before the Common Era, the Buddhist saṅgha grew from its cradle in the four *mahājanapada* to extend into Gandhāra in the northwest, the Deccan mountains to the south,⁷⁴⁹ and near the mouths of rivers in coastal Andhra Pradesh and Orissa.⁷⁵⁰ This spread occurred simultaneous to ancient India's "second urbanization" as the following regions saw the following cities emerge:

- Northwestern borderlands: Kandahar, Charsada (Puṣkalavatī i.e. Peshawar, Swat), Taxila
- Central Ganges plain: From Ganges-Yamuna doab in west to frontier of Bengal in east, Himalayan foothills in north to Vindhyas in south. Ramparts around cities (p. 23)
- Ganges-Brahmaputra delta
- Western coastal plains: Trade routes run from Bharukaccha to 1) NE through Gujarat and Rajasthan (Jaipur) then on East to Agra on the Yamuna and NW to Peshawar and 2) East through Deccan up Tapi Valley
- East coast deltas: Mahanadi, Krishna, Kaveri rivers
- Central peninsular India: Deccan, Maharashtra, Karnataka
- Sri Lanka⁷⁵¹

In his chapter "The Tidal Waves of Indian History" from the volume *Between the*

748. (Erdosy, 1995), p. 107–110.

749. The *PrV* refers to the Deccan Plateau as the "Southern Range" (Skt. Dakṣiṇāgīri; Tib. lho bo'i ri; Ch. 南山).

750. Fogelin reports that the earliest archaeologically known monasteries are found in three clusters outside the Gangetic Plain: (1) carved from 200 BCE through 200 CE into cliff faces in Western Ghats; (2) freestanding and rock-cut, coastal Andhra Pradesh and Orissa, along major trade routes from as early as the 2nd c. BCE, and (3) freestanding monasteries in the Northwest, which has the fewest archaeologically known early monasteries, dating from the 1st century BCE or 1st century CE, (Fogelin, 2015), pp. 124–128.

751. (Allchin, 1995a). pp. 13–14.

Empires: Society in India 300 BCE to 400 CE, Harry Falk divides the time between the Mauryan and Gupta empires into four phases, which are closely linked to the "tidal waves" of politics that rolled through the subcontinent in the seven century span that also saw Buddhism grow from an ascetic discipline of itinerants wandering the countryside of the Gangetic Plains, transmitting orally their partially codified Dharma and Vinaya, to a saṅgha settled in well-appointed monasteries throughout the subcontinent, with a fully-formed and unique Vinaya that was in some cases, already written down.

Here, I summarize Falk's phases:

1. Phase 1: The Mauryas: This phase lasts from about 320 to about 185 BCE.
2. Phase 2: A number of indigenous dynasties succeeded one another, the Śungas, the Kaṇvas, the so-called Mitras, Dattas, and others. Falk places their time-bracket between roughly 185 to 50 BCE.
3. Phase 3: From around 50 BCE, Iranian, Scythian, and Kuśana people start to advance from Gandhāra into the Indian mainland. The Scythian Kśatrapas first govern the Indus plains and Western India, followed by the Kuśana until roughly 150 CE.
4. Phase 4: Indian rulers begin to push back the Western intruders, culminating in the accession of the Guptas around 320 CE.⁷⁵²

Already, in phase 3 and into phase 4, the Buddhist *śāstra* tradition begins in earnest with Nāgārjuna and Āryadeva. By 320 CE, it is on the verge of coming into full flower; in the 5th c. "cousin-brothers" Asaṅga and Vasubandhu pioneer a tradition of *Abhidharma* and *Yogācāra* exegesis;⁷⁵³ in the 5th and 6th c. Dignāga and Dharmakīrti articulate a new Buddhist science of logic and epistemology;⁷⁵⁴ and in the 6th and 8th–9th c.

752. (Falk, 2006).

753. On Vasubandhu, see (Gold, 2022); (Gold, 2015); and (Engle, 2009). On Asaṅga, see (Delhey, 2023). English translations of texts attributed to Asaṅga / Maitreyaṅga can be found, along with other relevant resources at Tsadra's Buddhanature site: (Initiative).

754. On Dignāga, see (Eltschinger, 2023) and (Douglas Duckworth, Malcolm David Eckel, Jay L. Garfield, John Powers, Yeshe Thabkhas, Sonam Thakchoe, 2016). On Dharmakīrti, see (Tillemans, 2021) and (Dunne, 2004).

Guṇaprabha and Śākyaprabha consolidate the *MSV*. But I will return to these scholars later, when I discuss the rise of the Buddhist monasteries below.

In his *An Archaeological History of Indian Buddhism*, Lars Fogelin surveys the archaeological evidence for Buddhist vihāras during this period, from the time of the Aśoka and his Mauryan dynasty in the 3rd c. BCE through the first and into the second millennium CE.⁷⁵⁵ Fogelin interprets the archaeological evidence of monastic vihāras during this time as signaling a gradual withdrawal or cloistering of the saṅgha by the 3rd c. CE in the Gangetic Plain and Andhra Pradesh and the 5th c. CE in the Western Ghats. Fogelin argues that this inward shift was enabled by a newfound prosperity that stemmed from the agrarian, land grant-based system of governance practiced by the Guptas and Vakatakas. As Buddhist monasteries became major landholders, Fogelin argues, the Sangha had less need of the pious donations of the Buddhist laity to support themselves. The Sangha could simply collect taxes from the people working their lands, whatever religious sect those people favored.⁷⁵⁶

Fogelin gives a quick précis of the changing political landscape:

1. In the Gangetic Plain, the Mauryan Empire was followed by a succession of states, including the Shungas (185–73 BCE) and Kuṣāṇas (first–third centuries CE).
2. In South India, the Sātavāhanas controlled large areas between the second century BCE and the second century CE, though the fortunes of the empire were highly variable.⁷⁵⁷
3. In northeastern India, the Kalinga re-established themselves as an independent state after the collapse of the Mauryas.⁷⁵⁸

755. (Fogelin, 2015).

756. (Fogelin, 2015), pp. 168–169. I do not mean to endorse or refute Fogelin's larger claims here about the withdrawal of the saṅgha and the rise of Mahāyāna. But I do find his survey of Buddhist archaeology useful and his periodizations generally in line with the relevant scholarship.

757. Fogelin cites (Sinopoli, 2001) here.

758. (Fogelin, 2015), p. 106.

4. In the first and second centuries BCE, a series of Indo-Greek kingdoms were dominant in the Northwest. Beginning in the first century BCE, the region increasingly came under the control of Central Asian states, including the Sakas (first century BCE–first century CE) and later the Kuṣāṇas (first–third centuries CE).⁷⁵⁹

Aśoka's reign left some epigraphical and archaeological evidence of Buddhism and Buddhists. But, Fogelin writes, it is only in the 2nd c. BCE, "that the archaeological remains of Buddhism become sufficiently numerous as to be approached in a rigorous way".⁷⁶⁰ Fogelin speculates that the paucity of materials during this time reflects the building materials used by Buddhists, which were most likely easily degradable materi-

759. (Fogelin, 2015), p. 107.

760. (Fogelin, 2015), p. 71–72.

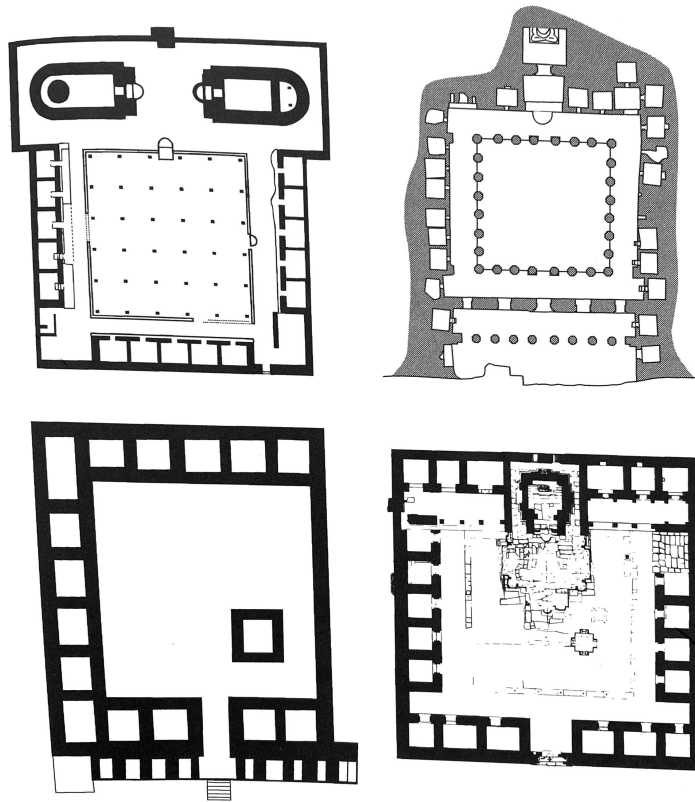


Figure 5.2: Square *viharas* from around India (not to scale). Clockwise from top left, Nagarjunakonda (c. third–fifth centuries CE; after Sarkar 1966), Ajanta Cave 17 (c. fifth–sixth centuries CE; after Fergusson and Burgess 1880), Monastery 45 at Sanchi (c. 10th century CE; after Marshall and Foucher 1983), and Takht-I-Bahi (c. first century BCE–seventh century CE; after Brown 1965)

als like wood.⁷⁶¹ Nevertheless, Fogelin argues, that Buddhist monks and nuns in India were "living year-round in compact, well-apportioned monasteries" by at least the 1st c. BCE.⁷⁶² But the number of well-preserved sites greatly increases from the 1st through the 6th c. CE. The *vihāras* from this period that are known to archaeology follow "a fairly homogenous layout and ground plan throughout India—a large square enclosure, with monastic cells arrayed around the periphery."⁷⁶³ Monastic cells

opened onto a central courtyard, which often contained a central shrine. Finally, Buddha images were commonly placed within a monastic cell opposite the main entrance to the *vihara*".

In the Northwest, Fogelin, says Buddhist monasteries were "divided into multiple

761. On the paucity of materials and difficulty of reconstructing everyday life in an ancient Indian Buddhist monastery, see (von Hinüber, 2006), p. 17.

762. Note this is also the conclusion Schopen expresses in the "Well-Sanitized Shroud", see above.

763. See Figure 5.2 from (Fogelin, 2015), p. 159.

courts, with some used as viharas and others containing large stupas or chaityas.⁷⁶⁴ In the Gangetic Plain, the monasteries follow the typical square layout and were often two or more stories high.⁷⁶⁵ Over the span of these six centuries, the only significant developments in Buddhist monasticism, Fogelin concludes, "were the gradual abandonment of stupas and chaityas at purely monastic centers (e.g., Aurangabad, Ellora), the creation of distinct and separate monastic spaces at pilgrimage centers (e.g., Sarnath) and the progressive inclusion of Buddha images within the viharas across India."⁷⁶⁶

Mine is but a cursory discussion of the archaeology of Buddhists settlements and requires much more work. I include this aside on archaeology for two reasons:

1. to give a basic chronology and context for the settling of the Buddhist saṅgha⁷⁶⁷
2. to highlight the cellular nature of the most common type of monastic residence.

Monastic sites and *vihāras* are depicted as independent communities for the purposes of the Restoration Rite of *Poṣadha* and the Rains Retreat, as evidenced in the *Poṣadha-*, *Pravāraṇā-*, and *Varṣāvastus*⁷⁶⁸ Each monastic site or *āvāsa* must have a resident *vinayadhara* capable of reciting the *Prātimokṣasūtra* from memory. At these smaller sites, a single preceptor may be surrounded by their entourage of wards and apprentices as well as fellow instructors, some of who may be the preceptor's former wards and apprentices. My point is simply that the dominant style of architecture is easily scalable to match the monastic community it is to house. Importantly, monastic architecture retains this cellular structure of center and periphery even as monastic

764. (Fogelin, 2015), p. 160.

765. (Fogelin, 2015), pp. 160–161.

766. (Fogelin, 2015), p. 164.

767. Note though that a detailed archaeological survey is only possible after the buddhist saṅgha began to use more durable building materials in the first centuries CE. The saṅgha may well have given up an itinerant lifestyle and settled into more-or-less permanent *vihāra* built of easily degradable materials that are not preserved in the archaeological record.

768. Translations by Miller forthcoming.

communities grow. Tibetan monasteries, for example, are still largely rectangular and oriented inward towards a central temple. Even in the MSV, though, monasteries are more motley assemblages than perfect square cloisters. What is significant is not the exact shape but the spatial orientation and the repetition of the same cellular structure at different scales, allowing for expansion and contraction and, crucially, continued oversight over wards and apprentices. The *Varṣāvastu* explains that monastic residences are distributed according to seniority at the start of each rainy season retreat. If the most senior monastic chooses to stay in the same room where they spent the last rainy season, that is their prerogative. If they would like to stay in another, that is also their prerogative and so on down the line to the most junior member of the community. I do not mean to suggest that all Indian Buddhist monastic teachers lived in the same room as their students. The master and apprentice must live in close proximity, as discussed elsewhere.

As mentioned above, by the 3rd c. CE, most Indian Buddhist monastics lived in permanent structures which were more or less lavishly appointed. The MSV allows for other approaches to the monastic life—such as the itinerant wanderer or the forest-dwelling ascetic—and clearly sanctions a range of accommodation.⁷⁶⁹ For shelter, the newly ordained is encouraged to live at the foot of a tree but quickly reassured that, if such is not possible, then they may stay in:

a cell, a hall, an upper room, a veranda, a yard, a rotunda, a mansion, a veranda above a gatehouse, a rooftop shed, a shed, a wooden hut, an earthen cave, a rock cave, a mountain cave, a grass hut, a hut of leaves, a walkway, a path, a burrowed-out crevice, or a natural crevice, or another appropriate shelter offered by the saṅgha or a person.⁷⁷⁰

769. See Schopen's partial translation of the chapter on housing and furniture, the *Śayanāsanavastu*, (Schopen, 2000).

770. D1.1 *Pravrajyāvastu* F.58.b-59.a: *khang pa'am / snga khang ngam / khang pa brtsegs pa'am / bsil khang ngam / sab mos bskor ba'am / ba gam mam / khang / sgo khang gi steng gi bsil khang ngam / khang steng gi yol khang ngam / yol khang ngam / spang leb khang ngam / sa phug gam / brag phug gam / ri phug gam / rtswa'i spyil bu'am / lo ma'i spyil bu'am / 'chag*

This dating of settled Buddhist monasticism generally corresponds with Schopen, who argues that the Buddhist saṅgha gradually transitioned from an itinerant existence between monsoons to a fully-settled monasticism between Aśoka's 3rd c. BCE reign and the beginning of the 1st c. CE.⁷⁷¹ Schopen argues that the period between the Mauryan and Gupta Empires, ca. 300 BCE to 400 CE was when the canonical vinayas took their shape:

If the compilers of the various Vinayas considered it “highly important” to regulate the lives of their monks so as to give no cause for complaint to the laity, and if considerations of this sort could only have assumed high importance after Buddhist groups had permanently settled down, then, since the latter almost certainly did not occur until well after Aśoka, it would be obvious that all the Vinayas that we have are late, precisely as Wassilieff and Lévi have suggested a hundred years ago. Indeed, it could be argued—and should be, but not here—that far from being early, the composition and compilation of the enormous Vinaya literature that has come down to us is in fact one of the major achievements of monastic Buddhism during the period “between the empires”.⁷⁷²

sar byas pa'am / 'chag sar ma byas pa'am / bya skyibs su byas pa'am / bya skyibs su ma byas pa'am / gzhan yang gnas mal rung ba gang dge 'dun nam gang zag las rnyed na.

771. (Schopen, 2006), p. 316.

772. (Schopen, 2006), pp. 316–317. See also (Schopen, 2018) pp. 384–385, but note that Schopen miscites Kieffer-Pülz ((Kieffer-Pülz, 2014), p. 52 n. 45), who argues the *MSV* could **not** have been redactionally closed before the 4th–5th c. CE.

Buddhist Monastic Universities

Some of our best sources on the great Buddhist monasteries⁷⁷³ that emerged after 500 CE are the Chinese Buddhist pilgrims Faxian (399–414 CE),⁷⁷⁴ Xuanzang (629–645 CE),⁷⁷⁵ and Yijing (673–687 CE), translator of what I refer to here as "the Chinese *MSV*".⁷⁷⁶ Fogelin reads their respective accounts to assess how Indian Buddhism changed in the years between their visits. Some of the more notable changes include:

- Taxila was in decline at the time of Faxian's visit in 410 CE, but was in ruins by 629 CE, when Xuanzang arrived.
- Faxian reports only a caitya or stūpa at Nālandā in 410 CE, but by Xuanzang's visit in 629, it is a major university, where Yijing later spends ten years. At the time of Xuanzang's visit, Nālandā was supported by 100 villages, which grew to 200 villages supporting a population of 3000–10,000 monks by 673 CE, when Yijing began his stay.⁷⁷⁷
- Faxian estimated there were 700 monks in Gandhārain 410 CE but Xuanzang reports only a few in 629 CE.⁷⁷⁸

Fogelin further remarks that Xuanzang, in 631 CE, found many, "smaller Buddhist monasteries and pilgrimage sites abandoned, while larger monasteries had become

773. In Chapter 9 of his *Education in Ancient India*, Scharfe gives an excellent introduction to the the Buddhist monastic universities in India using primarily the accounts left by the three most famous Chinese Buddhist pilgrims to India. See (Scharfe, 2002a), pp. 143–165. In that chapter, Scharfe also discusses the Gandhāran capital of Taxila (Skt. Takṣaśīla; P. Takkasīla) as an ancient center of learning on pp. 140–142.

774. Faxian's travels in India (c. 399–412 CE) were mostly limited to the Gangetic Plain in the north, (Fogelin, 2015), pp. 18–19. On Faxian and his travels, see (Li, 2002) and (Deeg, Max, 2023).

775. Xuanzang traveled extensively through India, (Fogelin, 2015), pp. 18–19. See (Xuanzang, 1996) for an English translation of Xuanzang's account.

776. Yijing lived for ten years at Nālandā, (Fogelin, 2015), pp. 18–19. Yijiing's travelogue has been translated into English most recently in (Yijing, 2000) but see also (Takakusu, 1896) and (Chen, 2015).

777. (Scharfe, 2002a).

778. (Fogelin, 2015), pp. 140–141 and 145.

politically powerful institutions with massive landholdings that provisioned thousands of cloistered monks, nuns, and novitiates."⁷⁷⁹

The most famous Buddhist monastic universities, in order of founding, are:

1. Nālandā, founded c. 500 CE, destroyed in 1197 and/or 1206 but persisted in some form until the 15th c. Nālandā is the first and most famous of all the Buddhist monastic universities. Xuanzang discusses the secular and non-Buddhist topics taught at Nālandā,⁷⁸⁰ while Yijing observed children and non-Buddhist brahmacārin, i.e. Vedic students, being educated at Nālandā in exchange for tuition.⁷⁸¹ In the village of Nālandā itself, the remains of a brahmin *argrahāra* and possibly a temple have been unearthed and studied,⁷⁸² which further marks this area as a center for higher learning.
2. Valabhī, founded c. 550 CE, collapsed 770 CE but regrouped and lasted till 1150 CE on the western coast in modern-day Gujarat. According to Xuanzang, the Sammatīya ordination lineages predominated in this area of coastal Gujarat.⁷⁸³ Valabhī was also where, Xuanzang reports, Guṇamati and his student Sthiramati (475–555 CE) pioneered their influential Yogācārin school of exegesis.⁷⁸⁴
3. Vikramaśīla 750: Founded in 750 and collapsed in 1225 CE but in late Indian Buddhism it surpassed Nālandā in pioneering new trends in Buddhist philo-

779. (Fogelin, 2015), p. 202. Elsewhere, Fogelin observes, "In the broadest sense, the political and economic patterns of the seventh through twelfth centuries CE follow those of the period that preceded them. Different polities gained or lost prominence, but land continued to be the primary source of wealth, with aspiring rulers taking land from their rivals and giving land to their followers, including Buddhist, Jain, and Hindu religious institutions", (Fogelin, 2015), pp. 203–204.

780. (Scharfe, 2002a), pp. 158–159.

781. (Scharfe, 2002a), p. 152 n 132.

782. (Scharfe, 2002a), p. 148 n 103.

783. That is not to say Valabhī was a "Hīnayāna" monastery. A monastic's ordination lineage is not an infallible guide to the philosophico-religious tenets they profess.

784. (Scharfe, 2002a), pp. 153–155.

- sophical thought. At its peak, it was said to house about 1000 monks.⁷⁸⁵
4. Odaṅṭapurī: Tibetan historians report this monastery in Magadha was home to 1000 monks.
 5. Jaggadala: Located in present-day Bangladesh.
 6. Kaśmīr: Xuanzang reports Kaśmīr was already home to many monasteries and learned monks.⁷⁸⁶ As is well-known, Kaśmīr was home to many of Sarvāstivādin paṇḍitas who assisted in the imperial Tibetan translation effort of the Buddha's word and the Indian *śāstra* explaining it and for centuries to come many Tibetans went to Kaśmīr to learn Sanskrit and study Indian Buddhism.⁷⁸⁷

785. (Scharfe, 2002a), pp. 157. Scharfe relies on Tāranātha's history for his presentation of Vikramaśīla, Jaggadala and Odaṅṭapurī.

786. (Scharfe, 2002a), p. 158.

787. See (Naudou, 1980).

Sūtra 73: The Apprentice Contract

An Aside on Tibetan Vinaya Exegesis

The *Ocean of Āgama* is the second of two commentaries the 13th. c. Tshonawa wrote on Guṇaprabha's *Vinayasūtra*. In the *Ocean of Āgama*, Tshonawa digests Indic and Tibetan commentary on the *Vinayasūtra*, sometimes adjudicating opinions, sometimes weighing in with an opinion of his own. The literary form of the first work is described as a "commentary through annotation"⁷⁸⁸ where the commentator interweaves their own comments into a root text, using either smaller font or by writing in between lines and in the margins. This first work by Tshonawa is titled "Meaningful to Behold"⁷⁸⁹ i.e. to read. Note that this is the same literary form that Khenpo Zhenga chose for the 13 commentaries on Indic *śāstras* he wrote as monastic curricular textbooks, which played a literally instrumental role in the 19th century renaissance of scholastic learning in eastern Tibet. But Tshonawa's first work is superseded by his second, the *Ocean of Āgama*, which occupies an unquestioned position in *Vinayasūtra* exegesis that is most comparable, in its trans-sectarian authority, to the famous "*Chim Dzöd*", i.e. Chim Jampelyang's commentary on Vasubandhu's *Abhidharmakośa*.⁷⁹⁰ Both written in roughly the same historical moment of 13th c. Tibet, both are pioneering attempts to collate and codify Indian writings on a foundational text of the Indian monastic university curriculum and reflect the Tibetan scholastic tendency towards systemization. As has been noted most prominently with the genre of *siddhānta* or *grub mtha'*, one of the dis-

788. Tib. *mchan 'grel*.

789. Tib. *mthong ba don ldan*.

790. This enormous and fascinating work has been translated into English by Ian Coghlan as *Ornament of Abhidharma* under the aegis of The Library of Tibetan Classics. See (Jampaiyang, 2018).

tinguishing features of Tibetan scholasticism is the attempt to discern order (orthodoxy?) in the tangle of Indian Buddhist opinion they received. Efforts during Tibet's imperial age went towards translating the Buddha's word and the (mostly) Indic *śāstras* they considered worthwhile.⁷⁹¹

Tshonawa's personal monastic name is Sherab Zangpo; Tshonawa simply marks him as a person from *mTsho sna*, a border area between India and Tibet, in a lush region on the south slopes of the Himālaya Range, north of where the Brahmaputra River bends down to the Bay of Bengal. The publisher's introduction to a a reputedly auto-manuscript version of the *Ocean of Āgama*⁷⁹² tentatively places Tshonawa around the time of Atisha and Dromtonpa.⁷⁹³ According to the biography given in this modern edition of the *Ocean of Āgama*, when Tshonawa was young, his family fell on hard times and he was sent to live as a servant, tending cattle on the estate of the chief officer⁷⁹⁴ of the Tshona region. After several years, the chief officer said to him, "Since you arrived at my place, the cattles' coats and strength have grown, their dairy products are good, and the herds have grown. This pleases me greatly. It is not right that you continue to live like this. I would go practice Dharma in my dotage, in which case you will have to support me and look after the chief officer's household. But, as you are young and have, I think, long wished to practice the Dharma, you should go join Nyal

791. The insistence on texts from India came late to Tibet but was likely an important factor during the imperially-sponsored translation project.

792. The publisher's introduction reads (my translation): "In later times, copies of the Omniscient Tshonawa's *ṭīka* to the *Vinayasūtra* became extremely scarce so the Great Thirteenth sent one of his debate partners (*mtshan zhabs*) to look for a copy in Tshona, who returned with the original manuscript of the *ṭīka* and annotations to the *Vinayasūtra*. Woodblocks for it were carved and remain in the Zhol Printing House to the present." See the *krung go'i bod kyi shes rig dpe skrun khang* edition 'dul ba mdo rts'i 'grel pa legs bshad nyi ma'i 'od zer (TBRC holding no. W12567).

793. The publisher's biography I translate here comes from the *krung go'i bod kyi shes rig dpe skrun khang* edition 'dul ba mdo rts'i 'grel pa legs bshad nyi ma'i 'od zer (TBRC holding no. W12567). See also the biography in (Cabezón, 2023).

794. Tib. *lding dpon*.

Drakgo⁷⁹⁵ and I will support you.”

The lad was apparently still young but he eagerly agreed to the deal and was sent promptly to nearby Nyal Drakgo Monastery to begin his monastic apprenticeship:

And so, having gone to Nyal Drakgo Monastery, he took the going forth in the presence of Khenpo Zang Chenpo,⁷⁹⁶ who gave him the name Sherab Zangpo. Right there, he learned how to spell and read the alphabet alongside the other monks, and reached the pinnacle of learning in the great texts. When he was 21, he began to write the two volumes of his commentary to the *Vinayasūtra*, *Sunlight of Eloquence upon the Ocean of Āgama* along with his annotations to the *Vinayasūtra* [i.e. *Meaning to Behold*].⁷⁹⁷

Tshonawa's beautifully named digest of Guṇaprabha's *Vinayasūtra* swiftly gained popularity in Tibet and seems to have gained its status as the foremost commentary on the text very quickly. As mentioned, Tshonawa's exact dates are not known but he is thought to have flourished during the 13th century. Tshonawa cites the opinions of earlier Tibetan *vinayadharas* (e.g. The *vinayadharas* of Gya and Ja) who wrote extensive commentaries on Guṇaprabha but the work of these Kadampa geshe⁷⁹⁸ seems to have been completely eclipsed by Tshonawa's work and have only recently become known.⁷⁹⁹

795. Tib. *gNyal Brag go*.

796. Tib. *mkhan po bzang chen po*.

797. See the krung go'i bod kyi shes rig dpe skrun khang edition 'dul ba mdo rts'i 'grel pa legs bshad nyi ma'i 'od zer (TBRC holding no. W12567).

798. The Kadam geshe or *kalyāṇamitra* are known to Tibetan historians as inheritors of the Eastern Tibetan or Lower Region Vinaya (*smad 'dul*), one of three “vow lineages” (*sdom rgyun*) that existed in Tibet. This lineage claims to have maintained the “exegetical transmission” (*bshad brgyud*) of the Vinaya that dates back to the Imperial period and enjoyed unrivaled pre-eminence until Śākyaśrībhadrā, the last abbot of Nālandā, came to Tibet and began to ordain Tibetans and teach the Vinaya. Several important Sakya and Kagyu lamas, including Buton and the Eighth Karmapa, were ordained in his “vow lineage”, which was known as the Kaśmīrī or Paṇḍita Lineage” (*kha che lugs or paṇ chen sdom rgyun*).

799. See conclusion. The Eighth Karmapa refers to these early Tibetan *vinayadharas* from time to time but he may be repeating Tshonawa, whom he traces his exegetical tradition back

Tshonawa was thus likely a close predecessor of Buton (1290–1364), whose commentary on Guṇaprabha is half as long as Tshonawa's and is otherwise somewhat of an outlier in comparison to the commentary by the First Dalai Lama (1391–1474), who closely follows Tshonawa's template while the Eighth Karmapa (1507–1554) integrates Buton's *Overview of the Vinaya* with Tshonawa's Ocean of Āgama, in his own commentary of Guṇaprabha's *Vinayasūtra*. But the first Dalai Lama and the Eighth Karmapa⁸⁰⁰ both trace their *Vinayasūtra* exegetical lineage back to Tshonawa via Kyormo Lung monastery and both reproduce large portions of Tshonawa verbatim.

to.

800. The Eighth Karmapa, who belonged to Śākyaśrībhadrā's "vow lineage," traces the "exegetical transmission" of Guṇaprabha he received back to a "Eastern Tibetan" master, Tshonawa's teacher Geshe Zangchenpa. This may suggest that Śākyaśrībhadrā's explanation of the text differed little from the earlier Tibetan one but only a close study of the relevant sources can resolve this. One edition of the Eighth Karmapa's commentary to the *Vinayasūtra*, the "Zangchen transmission of explanation" that the Eighth Karmapa received is related (see p. 8). What is of immediate interest is that it claims Tshonawa received a tradition of exegesis on Guṇaprabha's text that could be traced back to the monks of the Lowland" (Tib. *smad*) tradition, such as Lachen Gongpa Rabtsel, who reintroduced the Mūlasarvāstivādin tradition of vows (Tib. *sdom brgyud*) to central Tibet as the Age of Splinters gave way to the Second Dispensation. The Geluk and Nyingma traditions both trace their lineages back to the Lowland tradition that Lachen Gongpa Rabtsel introduced to central Tibet from the "Lowland" (*smad*) of Amdo after the collapse of the Tibetan empire. The Kagyu and Sakya trace their lineage to the Middle tradition introduced to Tibet by the Kaśmīrī paṇḍita Śākyaśrī, as detailed in the *Blue Annals*. According to Martin, the Highland tradition died out (Martin 2013 p. 241). The same edition gives another list of possibly equal value: "the succession of figures from whom the difficult points and definitive explanations of the *Vinayasūtra* have been heard" (Tib. *mdo rtsa ba'i dka' gnad mtha' gcod dang bcas pa gang las thos pa'i rim pa*). Note that the lineage seems to contain Mongols and Chinese vinayadharas as well as Indian and Tibetan ones. It was supposedly transmitted by Guṇaprabha to Śākyaśrībhadrā and on to the arhat Siṃhamukha, the great paṇḍita Dānaśīla, the great paṇḍita Jinamitra, Cog ro kLu'i rgyal mtshan, gTsang rab gsal, gYo dge 'byung, bLa chen dGongs pa rab gsal, gZu ston Do rje rGyal mtshan, Sog ston Tshul khrim bLa ma, rGya 'dul ba 'dzin pa dBang phyug *tshul khrims*, rMa tshe byang chub rdo rje, sKyid shod pa *tshul khrims* 'phags, 'Dar *tshul khrims* rgyal po, Nyi steng pa *tshul khrims* grags, 'dul 'dzin blo gros grags, Nel pa paN chen, 'dul 'dzin rGyal mtshan dpal, slob dpon rin chen byang chub, dMar ston dpal ldan rin chen, dMar ston rgya mtsho rin chen, Byams chen sangs rgyas dpal, and Karma 'phrin las (Page 8 of Vol. 6: <https://adarsha.dharma-treasure.org/kdbs/8thkarmapa>).

The Duties of Niśraya and Niśrita: *Pravrajyāvastu*

In his masterly compendium, Tshonawa, who lived in a region of great ethnic and linguistic diversity between Tibet and India, says that *śrāmaṇera* or Buddhist novices are colloquially called *tsilu*, i.e. *chela* or "disciple",⁸⁰¹ and that the Sanskrit sense of "toil" implied in the Sanskrit *śrāmaṇera* can be attributed to the disciple's becoming wearied with the burden of doing the guru's bidding.⁸⁰² In his comments on sūtra 73, however Dharmamitra emphasizes that the monastic apprentice should undertake this task of service willingly, i.e. not out of coercion.⁸⁰³ As discussed above, however, in exchange for the apprentice's toil, the *niśraya* takes on a parental duty to the apprentice, pledging to see to their wellbeing and education or "training". In ideal circumstances like Tshonawa's, the preceptor themselves takes charge of the *niśrita* disciple's training and oversees their growing knowledge of Vinaya and practical mastery of saṅgha culture. The *niśraya*, in short, takes on the role of parent, ensuring the *niśrita* disciple is cared for both materially—by ensuring that they are fed, clothed, housed, and nursed when sick—and "dharmically"—by instructing them in recitation and meditation. The "four nurturing qualities" narrative from the *Kṣudrakavastu* discussed in the "Kalyāṇamitra" section above emphasizes this very point. Below I will discuss the *niśrita*'s *pratipad* practice introduced in the *Kṣudrakavastu*; but first, I examine the regular duties given in the *Pravrajyāvastu*. Remember the *niśrita*'s first duty is to seek permission from the preceptor or instructor for all but a few activities. But the other four duties stipulated in the *PrV* apply to both apprentice and master, as Guṇaprabha digests in sūtra 77. In the *Pravrajyāvastu*, the monastic ward and apprentice's other four duties

801. In contemporary India, the master-disciple relationship is frequently referred to as *guruchela*.

802. *krung go'i bod kyi shes rig dpe skrun khang* edition of Ocean of Āgama, *'dul ba mdo rtsa'i 'grel pa legs bshad nyi ma'i 'od zer* (TBRC holding no. W12567), p. 66.

803. D4120, F.20.a: *de la e ma'o bdag gis zhes bya bas ni / 'dod pa'i tshul gyis sgrub par byed pa ston to*. See also D4113 Kalyāṇamitra's *Vinayavastuṭīkā* F.269.b: *e ma'o bdag cag gis zhes bya ba ni 'dod pa'i tshul gyis sgrub par byed pa ston to*.

are:

1. to mend the other's bowl and robes when needed;
2. to nurse the other's when they are unwell;
3. to get rid of any deviant views the other develops and dispel unhappiness;
4. to not allow the other to wallow in a menial state when they incur an *āpatti* offense or are subject to punishment by the saṅgha.

As can be seen in Appendix 3, the "*Vinayasūtra* Corpus" records a few opinions about what caring for the robes and bowl entails. In his *Svavyākhyāna*, Guṇaprabha's suggests the dyeing the robes is not included among these duties, since dyeing the robes is done as a adjunct to the *Kaṭhina* rite after the monsoon rains have ended. Dharmamitra, however, writes that caring for the robes involves both sewing and dyeing them, an opinion that the **Vṛtti* repeats.⁸⁰⁴ In his commentary on the *Vinayasūtra*, the First Dalai Lama includes a long section on the begging bowl including their improper use; where to store them; and so on.⁸⁰⁵

Dharmamitra explains that nursing involves obtaining and dispensing medicine, etc. Each of the Tibetan commentators go into greater depth on this.⁸⁰⁶

Dharmamitra explains that “dispelling regret” means dispelling the “remorse” a monastic might feel after incurring an *āpatti* offense.⁸⁰⁷ The master urges the apprentice to redress the offense according to which class of *āpatti* it is. If it requires confession, the master and apprentice are to urge the other (whoever has incurred it) to confess it. If a *saṅghāvaśeṣa* offense has been incurred, the non-offending monastic should ask the saṅgha to grant a penance or probation (depending on the circumstances of the

804. The First Dalai Lama has a long section on bowls in his *Vinayasūtra* commentary. This sections starts on p. 117.

805. p. 117. *log par longs spyod pa dgag pa*, p. 118. *zhag pa'i gnas dang gnas min pa bsten pa*. The Dalai Lama's more detailed presentation begins on p. 120.

806. For Buton, see *Light on the Heart of Ocean of Vinaya*, F.56.b.6–57.b.6. For the First Dalai Lama, see Gendun Drub, p. 135: *gnyis pa zhar la nad pa gso ba'i tshul khirms la gsum* and p. 205.

807. D4113 F.269.b: *'gyod pa zhes bya ba ni yid la gcags pa ste / nyes byas la sogs pa'i ltung ba lhag par sbyang pa'i phyir yid la gcags pa skyes pa gang yin pa'o*.

offense) so that the offending monastic may begin to make amends, as described below.

Deviant views are described by Dharmamitra and in the **Vyākhyāna*, as those that will yield undesirable fruitions, such as eternalism and nihilism, and claiming that something the Blessed One has said is a hindrance will not be a hindrance and suchlike.⁸⁰⁸

The third and fourth duties attract considerable commentarial attention. Both Indic and Tibetan commentators are quick to explain (1) why an apprentice might need to dispel the *niśraya*'s regret if the *niśraya* "possesses *śīla*" and (2) how an apprentice can be expected to rid their teacher of deviant views if the *niśraya* is learned in the Vinaya.⁸⁰⁹

The probably apocryphal **Vṛtti* offers a very humane and practical explanation for a *niśraya*'s transgressions and deviant views:

Some might ask, "If he has false views and entertains doubts, why does he serve as preceptor?" It is not that he was not learned, or that he was ignorant from the start [of the apprenticeship]. It is rather that, as humors and sickness [disturb] the bodily elements, the faculties decline and a person who was once knowledgeable and learned may forget.

Tshonawa suggests that an *āpatti* offense might be incurred when the master is in a stupor induced by a disturbance of "subtle energies" called in Sanskrit *praṇa*, in Chinese *qi* 氣, and in Tibetan *rlung*. In contemporary Tibetan culture, a disturbance of *rlung* may be blamed for anything from anger to anxiety to personal dissociation and is generally associated with a loss of control.⁸¹⁰ As for dispelling doubts, Tshonawa ex-

808. D4113 F.269.b: *sdig pa can gyi lta ba'i rnam pa zhes bya ba la sdig pa can zhes bya ba ni rnam par smin pa mi 'dod pa'o / / lta ba'i rnam pa zhes bya ba ni rtag pa dang chad pa'i mthar lta ba la sogs pa'i rnam pa ste bcom ldan 'das kyis bar du gcod pa'i chos su gsungs pa gang dag yin pa de dag ni bar du gcod par mi 'gyur ro zhes bya ba dang / de lta bu la sogs pa lta ba'i rnam pa dag go.*

809. Possessing *śīla* and being learned (Skt. *śīlavat* and *bahuśrutya*) are two of three fundamental criteria for a *niśraya*.

810. These remarks reflect my time living in Tibetan communities. For an excellent academic treatment of the body, medicine, and emotions in early modern and contemporary Tibetan

plains that the teacher may know Vinaya but does not necessarily know *Abhidharma* and so may need clarification on that.⁸¹¹

Notice the **Vṛtti* reads "doubt" not "regret" for the third duty.⁸¹² This reading forces the authors to explain how a monastic apprentice might dispel a *nīśraya*'s doubts about the Vinaya. By contrast, all of the other commentators emphasize how knowledge of Vinaya is an indispensable prerequisite for acting as *nīśraya*.

Routines, Duties, & Connections: *Uttaragrantha*

The *Pravrajyāvastu*'s is not the only description of the wards and apprentices' regular duties in the *MSV*. The *Kṣudrakavastu* and *Uttaragrantha* repeat and elaborate on these rules, demonstrating the way the latter two sections of the *MSV*—the *Kṣudrakavastu* or *The Chapter on Minutiae* and the *Uttaragrantha* or *Supplementary Books*—act as a supplement to the *Vinayavastu* and *Vinayavibhaṅgas*. In this case, these two latter sections of the *MSV* serve to complement the picture of the *nīśraya* apprenticeship given in the *Pravrajyāvastu*. Below, I look first at the *Uttaragrantha*, which details the apprentice's daily routine, as well as the *kriyā* duties and **pratisaṃyukta* connections for master and apprentice. I then discuss the *nīśrita*'s *pratipad* or practice, which the Buddha articulates after a dialogue with the venerable *Ngag Idan dgongs ka* (Skt. **Vāgmīsāya*; P. *Varīmīsa*).

culture, see (Gyatso, 2015).

811. p. 107: 'gyod pa bsal ba dang sdig lta spong ba'i skabs su / 'bul ba'i sde snod mi shes na ni gnas kyi bla ma byar ri rung pas / gnas kyi bla ma sde snod 'dzin pa yin par nges pa de la / slob ma sde snod 'dzin pa yin par ma nges pa nges / ltung ba las 'gyod pa las la ba dang sdig lta spong ba 'gal zhe na / 'grel chung las mkhan pos sdo na sdo snad shis shing mkhas pa las rlung nad la sogs las dbang po nyams shing mi dran par gyur pa de lta bu la bya'o / / zhes so. P. 107: khyad par du yang sdig lta spong ba la ni mngon pa'i sde snod gnas kyi bla mas mi mkhyen yang slob mas shes pa yang srid pas 'gal ba med do.

812. Tib. *the tshom* and *'gyod pa*, respectively. See Appendix 3 for the full Tibetan and notes. See "Dispelling doubt", if the trainee is learned in the Vinaya, he should dispel doubts the preceptor or instructor belatedly develops about [whether an *āpatti* is] weighty or light, or whether or not [they] have lapsed. There is no fault even if doubt is dispelled after enlisting another."

The Nisrita's Daily Duties: *Uttaragrantha*

The **Pratisaṃyuktaskandha* and the *Kriyāskandha*, the second and third sections of the *Uttaragrantha*'s *Mātrkā*,⁸¹³ portray as identical the two apprenticeships— the *upādhyāya* preceptor has a *sārdhaṃvihārin* ward while the *nisrayācārya* instructor has an *antevāsīn* apprentice, repeating verbatim the **pratisaṃyukta* connections and *kriyā* duties of the preceptor's as the instructor's too, etc. The *Kriyāskandha* elaborates on the apprentice duties described in the *Pravrajyāvastu* and digested by Guṇaprabha in sūtra 73.

After repeating the aforementioned duties—mending the bowl and robes, dispelling regret, getting rid of deviant views, pleading for clemency for a disciplinary act, pleading for a penance or probation for a saṅghāvaśeṣa⁸¹⁴—additional duties are listed that reflect the apprentice's obligation to serve or attend the teacher in exchange for *nisraya*. Note that these duties explicitly include training the apprentice in recitation and meditation:

The ward should lay out the preceptor's seat. They should arrange water for washing the feet and sandals, too off to one side. They should wash the feet. They should rub [them with ointment]. They should prepare the bedding. They should arrange and leave a vessel for urine and a vessel for feces. If they need to receive, they should receive *āgama*. If they need to be given meditation directions, they should receive meditation instructions. They should go off to one side and meditate.⁸¹⁵

813. In (Clarke, 2016a), Clarke discusses T1441, the *Sapoduo-bu pini modeleqie* 薩婆多部尼摩得勒伽 (Sarvāstivādanikāya[?]-vinaya-**mātrkā*), which was translated into Chinese in 435 CE. Clarke describes it as "a canonical Vinaya text not a commentary, and one that follows closely its Mūlasarvāstivādin, not Sarvāstivādin, counterparts". According to Clarke (personal communication), this text contains many of the *Uttaragrantha*'s books including the *Mātrkā*.

814. This material is found in D7a *Uttaragrantha* Vol. 13 F.302.b-303.b.

815. D7a *Uttaragrantha* Vol. 13 F.303.b: *lhan cig spyod pas mkhan po'i stan gding bar bya / rkang pa bkru ba'i chu dang / lham yang bshams te phyogs gcig tu gzhag par bya / rkang pa bkru bar bya / bsku bar bya / mal bya'o / / gci ba'i snod dang bshang ba'i snod bshams te gzhag par bya / de ste lung zhig mnod dgos par gyur na yang lung mnod par bya / yid la byed*

The *Kriyāskandha* goes on to describe apprentice's morning duties:

After rising at dawn, they should empty the vessel for urine and vessel for feces. Having paid homage at the preceptor's feet, they should ask whether or not the preceptor is well. If they are ill, they should endeavor to provide medicine and a nurse. If they [the preceptor] are ill, let them rest comfortably. Either saṅgha food or food offered by a benefactor are appropriate, since the preceptor has a share of saṅgha's food; these days, it is easy to engage in virtue. If he eats almsfood, he commands [the ward], "Go on almsround and bring back [some alms]." The ward should offer the preceptor a toothstick, clean water, dung, and dirt. Once the preceptor has finished with these actions, he should proffer the bowl and robes [back to the ward].⁸¹⁶

The apprentice must then make preparations to go on almsround:

If [they both] go with the saṅgha on almsrounds, having let the preceptor go ahead, [the ward] should fall into their place in line. If [the preceptor] goes for alms at a person's, [the ward] should carry the preceptor's mantle, and bowl and staff. When it is windy, rainy, or in the cold season, one should drape one's own mantle over the preceptor's underneath. When it is hot, one should drape the preceptor's mantle over one's own underneath. The ward should clear the dew from the preceptor's path. [The ward] should take the preceptor's hand and steady them if they pass a

pa zhig mnod dgos par gyur na'ang yid la byed pa mnod par bya / phyogs gcig tu song ste 'dug nas bsgom par bya'o.

816. D7a *Uttaragrantha* Vol. 13 F.303.b: *nang par langs nas gci ba'i snod dang bshang ba'i snod dbyung bar bya / mkhan po'i rkang pa la mgo bos phyag byas te / mkhan po bde bar mdzad dam / bde bar bgyis sam / bde bar spyad dam zhes dri bar bya / de ste na bar gyur na yang na ba'i sman dang / nad g.yog la spro ba bskyed par bya / de ste mi na na ni bde bar yal bar gzhas / / de ste dge 'dun gyi zas shig gam mgron du bos pa'i zas kyang rung ste / dge 'dun gyi zas ni mkhan po dang dge 'dun gyi zas mchis kyis deng dge ba bde bar spyod cig / / de ste bsod snyoms kyis zas na yang mkhan po bsod snyoms la gshegs kyis chos shig ces bsgo'o / / lhan cig spyod pas mkhan po la so shing dang bde ba'i chu dang / lci ba dang / phye ma dbul bar bya / nam mkhan pos las de rnam zin pa de na lhung bzed dang chos gos bstab par bya.*

riverbank or downward slope. If they come to a hamlet on their rounds, [the ward] should give [to the preceptor, the preceptor's] mantle, begging bowl, and staff. [They] should enter the village after these have been given to the preceptor. If they must mount a step or climb stairs, the ward should take the preceptor's hand and pull [the preceptor] up. [The ward] should accept [it] if a lawful offering is made. Once they have collected their alms and reached the outskirts of the village on their return, [the ward] should take the preceptor's mantle, begging bowl, and staff and return to the vihāra, allowing the preceptor to walk in front.⁸¹⁷

The compilers of the *Kriyāskandha* portray the apprentice living at a short remove from a village where they receive alms. The distance is short enough that monastics bring their food back to the monastery to eat. Once back at the vihāra monastery, the apprentice should serve lunch to the *niśraya* master:

After having arrived there, [the ward] put down the preceptor's begging bowl and robe, set out water for washing the feet and sandals, and wash the preceptor's feet. Then, when it is time, place the preceptor's begging bowl on a plate and offer the bowl [to the preceptor]. Offer the best, most delicious, and finest food of your own to the preceptor. [The ward should say,] "The preceptor should eat moderately."⁸¹⁸

817. D7a *Uttaragrantha* Vol. 13 F.303.b: *de ste dge 'dun dang lhan cig bsod snyoms la 'jug na ni mkhan po mdun du btang la bdag gis gral gang du bab pa nas 'gro bar bya / de ste gang zag gi bsod snyoms la 'jug na ni mkhan po'i sbyar ma dang lhung bzed dang khar gsil dbul bar bya / de ste rlung dang char pa dang dus grang ba zhig tu gyur na mkhan po'i sbyar ma 'og tu chug la bdag gi steng du phyung shig / / de ste yul dro na bdag gi sbyar ma 'og tu chug la mkhan po'i steng du phyung shig. han cig spyod pa mkhan po'i mdun du song la zil pa la sogs pa bsal bar bya / de ste chu 'gram mam gang g.yang sa zhig na mkhan po'i lag pa nas bzung zhing brten par bya / dong nas grong 'dab tu phyin na sbyar ma dang lhung bzed dang khar gsil dbul bar bya / phul te mkhan po'i mdun du btang la grong gi nang du 'jug par bya'o / / de ste skas sam / them skas shig 'dzeg na yang lhan cig spyod pa sngon du 'dzegs la lag nas drang bar bya / de na chos bzhin gyi rnyed pa zhig grub na yang bdag gis blang bar bya / bsod snyoms spyad de slar grong gi phyi rol du byung na mkhan po'i sbyar ma dang lhung bzed dang khar gsil blangs la mkhan po'i mdun du btang nas gtsug lag khang du 'dong bar bya'o*
818. D7a *Uttaragrantha* Vol. 13 F.304.a: *der lhags nas lhung bzed dang chos gos bzhag ste*

After lunch, the apprentice asks the *niśraya* master if they would like go for their "daily rites"⁸¹⁹, a word that appears a few times in the *MSV* to describe a monastic's afternoon routine of recitation or meditation:

After having eaten, offer the preceptor clean water and, after having cleaned [his bowl] with dung and dirt, return the begging bowl and robe [to him]. Having paid homage to the preceptor, [the ward] should ask, "Preceptor, will you remain here as is or go for afternoon practice?" If [the preceptor] goes for [their] daily duty, place the preceptor's chair, sitting mat, and water jug in front of the preceptor and go to wherever the daily practice is to be done. Having gone, [the ward] should arrange the preceptor's seat and, if recitations are needed, should receive recitation [from him]. If meditation instructions are needed, [the ward] should receive meditation instructions and then sit off to one side, meditating. Then, when the time comes, having brought the preceptor's chair, sitting mat, and water jug, place them in front of the preceptor and take leave.⁸²⁰

The *Kriyāskandha* next explains how the apprentice should attend the *niśraya* master during the Poṣadha or the monastic "Restoration Rite":

mkhan po'i rkang pa bkru ba'i chu dang lham bsnyen te bzhag la rkang pa bkru bar bya'o / / de nas dus la bab par gyur na mkhan po'i lhung bzed kyi gzhi gding zhing lhung bzed dbul bar bya'o / / bdag gis zas bzang ba dang zhim pa dang / dam pa ci yod pa mkhan po la dbul bar bya / mkhan pos kyang tshod rig par bya.

819. Dharmamitra and Kalyāṇamitra both gloss "daily rites" with "daily application to virtuous things," D4120 *Vinayasūtraṅkā* F.145A *nyin mo spyod pa zhes bya ba ni nyin par dge ba'i phyogs byed pa'o*. See also the synonym, Tib. *nyin par gnas pa*; Skt. *divāvihāra*; Eng. *afternoon repose*.

820. D7a *Uttaragrantha* Vol. 13 F.304.a: *zas kyi bya ba byas pa dang / mkhan po la bde ba'i chu bsnyen par bya lci ba dang phye mas lhung bzed bkru la lhung bzed dang chos gos slar gzhug par bya / mkhan po la phyag byas nas mkhan po 'di bzhin bzhugs sam / nyin par spyod par gshegs sam zhes dri bar bya / de ste nyin par spyod par 'gro na yang mkhan po'i khri'u dang gding ba dang / ril ba spyi khyer la mkhan po mdun du bcug ste nyin par gang na spyod par 'gro'o / / song nas mkhan po'i stan bting la lung mnod dgos na yang lung mnod par bya / yid la byed pa mnod dgos na yang yid la byed pa mnos la phyogs gcig tu song nas bsgom par bya'o / / de nas dus la bab na mkhan po'i khri'u dang / gding ba dang / ril ba spyi khyer te / mkhan po mdun du byas la 'gro bar bya'o.*

If [the community] gathers when it is time for the Poṣadha Restoration Rite, [the ward] should pull at the preceptor's mat if it has gathered up. If it is laying flat, [the ward] should properly spread it. Then, when [the preceptor] commands or, alternatively, when the gaṇḍī beam is struck, [the ward] should take the preceptor's hand with the [ward's] right hand, while, with the left hand bearing a lamp, walk in front of the preceptor as [the ward] escorts [the preceptor] to the Poṣadha Restoration Rite site. If the *Prā-timokṣasūtra* has already been recited, [the ward], having gone before the preceptor, should ask, "Preceptor, shall we leave or sit and listen to the Dharma?" If [he opts] to leave, [the ward] should take the preceptor by the right hand, while, with the left hand bearing a lamp, walk in front of the preceptor and return to the vihāra.⁸²¹

The apprentice should also assist the master when they would like to bathe: When it is time for a bath at the bathhouse, the ward should rise at dawn and inform the preceptor, "Preceptor, today you bathe at the bathhouse. Come, shower." The ward should bring to the bathhouse the preceptor's mat, seat, water jug, towel, and any other bathhouse items before escorting the preceptor to the bathhouse. Upon arrival, [the ward] should put the preceptor's three robes off to one side and sit neither too close nor too far from the preceptor. When the preceptor is sweating, the ward should carry out the successive tasks before rinsing the preceptor. Having rinsed him, allowing him to walk in front, escort him back to the vihāra. Then [the ward] should wash themselves.⁸²²

821. D7a *Uttaragrantha* Vol. 13 F.304.a-b: *de ste gso sbyin gyi dus la bab ste / 'du bar gyur na yang mkhan po'i stan ltebs na brkyang bar bya / brkyang na ni legs par gding bar bya / de nas dus su bsgo'am / gaN+DI brdungs kyang rung ste / lag pa g.yon pas ni mkhan po'i lag pa nas bzung / / lag pa g.yas pas ni mar me thogs te mkhan po mdun du byas la gso sbyin gyi gnas su 'dong bar bya'o / / so sor thar pa'i mdo bklags zin na mkhan po'i drung du song la / mkhan po ci gshegs sam / chos gsan cing bzhugs zhes dri bar bya / de ste 'gro na lag pa g.yon pas mkhan po gzung / / lag pa g.yas par ni mar me thogs te mkhan po mdun du byas la gtsug lag khang du 'dong bar bya'o.*

822. D7a *Uttaragrantha* Vol. 13 F.304.b: *de ste dugs khang du khru byed pa zhi tu gyur na*

The *Kriyāskhanda* account ends with a description of how an apprentice may request to end the *niśraya* and seek another instructor. This provision seems to emphasize that the *niśraya* apprenticeship was supposed to effect a personal transformation and if it did not, that was a sign that the apprentice was not well matched with the instructor and should, therefore seek another:

If virtuous qualities do not flourish while the ward is in the preceptor's care, [the ward] should say, "Preceptor, please entrust me to the monk so-and-so." The preceptor, for their part, should assess and examine that monk to determine what type of monk he is; how things would go if [the ward] were to become his follower; whether or not he will teach [the ward] recitation, whether or not he will instruct [the ward]. After a proper assessment and examination has been carried out, if [the preferred instructor] is suitable, [the preceptor] should entrust [the ward] to him. If [the preferred instructor] is not suitable, [the ward] should be entrusted to another. If the preceptor himself is unsuitable and improper, it will be easier for [the ward] to simply leave without asking [for a transfer]. This is the ward's duty.⁸²³

nang par sngar lang nas mkhan po deng dug khang du khru mdzad kyis char gsol zhes bsgo bar bya / lhan cig spyod pas mkhan po'i phyir dug khang du stan dang khri'u dang / ril ba spyi dang / khru ras dang dug khang gi yo byad gzhan gang yang rung ste khyer te mkhan po mdun du byas nas dug khang du 'dong bar bya / 'ongs nas kyang chos gos phyogs gcig tu bzhag la mkhan po las mi nye mi ring bar 'dug par bya / nam mkhan po rngul bar gyur na de na lhan cig spyod pa des de la rim bzhin rjes su las rnam bya ste bkru bar bya'o / / bkru nas mdun du bcug ste / gtsug lag khang du bskyal bar bya / de'i 'og tu bdag nyid bkru bar bya.

823. D7a *Uttaragrantha* Vol. 13 F.304.b-305.a: *de ste lhan cig spyod pa de mkhan po'i drung nas dge ba'i chos mi 'phel bar gyur na mkhan po la bdag dge slong ming 'di zhes bgyi ba 'di la gtad du gsol zhes smros shig / / mkhan pos kyang dge slong de la dge slong 'di ci 'dra / de'i rjes su 'brang ba dang drung na 'dug pa ci 'dra / 'di'i lung rnam ston tam / de ste mi ston / rjes su ston tam / de ste mi ston pa brtag par bya / dpyad par bya / de bzhin du brtags dpyad nas de ste rung ba zhi tu gyur na / de la gtad par bya / de ste rung ba ma yin na gzhan la gtad par bya'o / / de ste mkhan po nyid rung ba ma yin la tshul dang mi ldan na ma zhus par song yang bla ste / 'di ni lhan cig spyod pa'i bya ba zhes bya'o.*

Kriyā Duties: *Uttaragrantha*

The *upādhyāya* preceptor's *kriyā* duties to the ward are spelled out in the third and final section of the *Māṭṛkā*, the Section on Duties. This presentation notably emphasizes the *niśraya* master's duty to see that the apprentice acquires a knowledge of Vinaya and practical mastery of saṅgha culture. As discussed in chapter 1, *kalyāṇamitra* is paired with *durmitra* to describe "good" and "bad" influences or "friends". This usage suggests that, for the compilers of the *Māṭṛkā*, *kalyāṇamitra* was not interchangeable with *niśraya* master.

What is the preceptor's duty? The preceptor should train wards; dispel [their regret]; command them; teach them; turn them from negativity; establish them in virtue; curtail negative influences of *durmitra* bad influences; ensure they adhere to *kalyāṇamitra*; collect the begging bowl; place them in robes, filter, cup, belt, recollection, responding to questions, transmitting *āgama*, the practice of recitation, and attention; inspire them after a fault; serve as nurse if they fall ill; establish them in meditation; establish them in equipoise; establish them in the practice of the guru's particular realization; and the apprentice should, feeling down, appeal for [the preceptor's] reinstatement [after serving a penance or probation]. This is the preceptor's duty.⁸²⁴

The instructor's *kriyā* duties are identical to the preceptor's with one small additional aspect:

824. D7a *Uttaragrantha* Vol. 13 F.302.a: *mkhan po'i bya ba gang zhe na / mkhan pos lhan cig spyod pa'i rnam bslab par bya / gsal bar bya / bsgo bar bya / rjes su bstan par bya / sdig pa las bzlog par bya / dge ba la gzud par bya / sdig pa'i grogs po las bskal par bya / dge ba'i bshes gnyen la gzhar bar bya / lhung bzed kyis bsdu bar bya / chos gos dang / dra ba dang / phor bu dang / ska rags dang / rjes su dran pa dang / slar 'dri ba dang / lung bsgo ba dang / kha thon la gzhug pa dang / yid la byed pa la gzhug par bya / nyes pa las bslang ba dang / na na nad g.yog bya ba dang / spong ba la gzhug par bya ba dang / nang du yang dag 'jog la 'jug pa dang / bla ma'i khyad par chud par bya ba la mtshungs par spyod du gzhug par bya / lhan cig spyod pa phyogs gang na mi bde bar gnas pa de nas dbyung bar bya ba de ni mkhan po'i bya ba zhes bya'o.*

What is the duty of an instructor? [The duty of] the instructor for apprentices, should be understood as before.⁸²⁵ If an apprentice has fallen prey to affliction living in a place, [the instructor] should coax him back from there. This coaxing is the instructor's duty.⁸²⁶

That is, if the apprentice does not live with the *nīśraya* instructor and the *nīśraya* instructor notices that the apprentice's training is in danger, the instructor should gently convince the apprentice to move. As for wards and apprentices, the *Kriyāskandha* describes their *kriyā* duties as follows:

What is the ward's duty? The ward should regard the preceptor as the Buddha; [they] should care for, stand quickly, depart quickly, act devotedly, and see [the preceptor for permission]. Until the ward has seen the preceptor, [the ward] should not distribute plates, serve a turn as vihāra guardian, mend the begging bowl, mend the robes, take morning shifts, take afternoon shifts, take monthly shifts, swim in a river, climb a hill, frequent charnel grounds, wander the countryside, wash the legs, take residence with, withhold water, enter a village, or go beyond the *sīmā* boundary. [The ward or apprentice] should not shave an improper person, nor, while seated before them, claim any service, accept a begging bowl, accept robes, accept food, accept medicine, nor claim any other implement [such a person] may give. Such a person should not be served, nor should they claim a begging bowl that has been given, food that has been given, medicine that has been given, or any other object that has been given. In the presence of a such a person, a command should not be accepted, a

825. The wording of the Tibetan translation (Tib. *snga ma bzhin*; Eng. *as before*) is generally used to mark the place where a pericope or stencil is to be inserted into the text. However here it apparently means that the instructor's duty is similar to that of the preceptor's, which has been given above.

826. *Kriyāskandha* Vol. 13 F.305.a: *slob dpon gyi bya ba gang zhe na / slob dpon gyis nye g.yog rnamshes par bya ba nas snga ma bzhin te / phyogs gang na nye g.yog de nyon mongshing 'dug pa zhig tu gyur na phyogs de nas dgug par bya / dgug tu gzhus par bya ste / 'di ni slob dpon gyi bya ba zhes bya'o.*

plan should not be made, interrogations should not be made, and meditation should not be done. Do not give such people commands, do not plan, do not interrogate, do not even meditate for [the ward or apprentice] should not do any activities without seeing the preceptor: defecating and urinating; disposing of a toothstick; and paying homage to a caitya within the sīmā boundary.⁸²⁷

***Pratisaṃyukta Connections: Uttaragrantha**

I present the apprenticeship **pratimsaṃyukta* connections for the most part without comment since much of the material repeats the *Pravrajyāvastu* material, starting with the **pratisaṃyukta* connections of each office, followed by descriptions of their *kriyā* duties. In both *Mātrkā* sections treated here, the *Pratisaṃyukta*- and *Kriyāskandhas*, the connections and duties for preceptor, instructor, ward, and apprentice are listed separately. But the preceptor and instructor's connections and duties are identical as are those of wards and apprentices. This is further confirmation that these represent two parallel apprenticeships, distinguished only by who ordained the apprentice.

The preceptor and instructor's **pratisaṃyukta* connection:

827. D7a Uttaragrantha Vol. 13 F.302.b-305.a: *lhan cig spyod pa'i bya ba gang zhe na / lhan cig spyod pas mkhan po la ston pa'o snyam du 'du shes mngon du gzhag par bya / rim gro bya / myur du ldang bar bya / myur du 'gro bar bya / gus par bya / zhu bar bya ste / lhan cig spyod pas mkhan po la ma zhus kyi bar du spyad 'brim pa'i las mi bya / gtsug lag khang skyong gi res mi bya / lhung bzed kyi las mi bya / chos gos kyi las mi bya / snga res mi bya / phyad res mi bya / zla res mi bya / klung la spyod par mi bya / ri la spyod par mi bya / dur khrod du spyod par mi bya / ljongs rgyu bar mi bya / rkang pa bkru bar mi bya / mal bca' bar mi bya / chu bcu bar mi bya / grong du 'jug par mi bya / mtshams kyi phyi rol du 'gro bar mi bya / mi rigs pa'i gang zag la gzhar bar mi bya / de lta bu'i drung du 'dug pa yang bdag gir mi bya / de 'dra ba'i drung nas bsnyen bkur yang bdag gis blang bar mi bya / lhung bzed kyang blang bar mi bya / chos gos blang bar mi bya / zas blang bar mi bya / sman blang bar mi bya / yo byad gzhan gang yang rung byin na bdag gir mi bya'o / / de lta bu la bsnyen bkur yang mi bya / lhung bzed sbyin par mi bya / zas sbyin par mi bya / sman sbyin par mi bya / yo byad gang yang rung sbyin pa bdag gir mi bya / de 'dra ba'i gang zag gi drung nas lung bsgo ba mi blang / dran par bya ba ma yin / yongs su dri bar bya ba ma yin / yid la bya ba mi dri / de lta bu dag la yang lung bsgo ba mi sbyin / dran pa ma yin / yongs su dri ba ma yin / yid la bya ba yang mi bstan te / bya'o cog thams cad kyang mkhan po la ma zhus kyi bar du mi bya'o / / las nram pa gsum ni ma gtogs te / bshang gci dang / so shing dor ba dang / mtshams kyi nang du mchod rten la phyag bya ba'o.*

What is the preceptor's connection? Because those monks went forth and got ordained without a preceptor [i.e. through the Early Rite], they were undisciplined, poorly disciplined, improper, wearing their lower robe unbecomingly, their upper robes unbecomingly, their conduct lapsed, they engaged in unbecoming conduct and they, who wore ragged, unbecoming robes, refused to nurse anyone. The monks reported this to the Blessed One and the Blessed One pronounced, "[A monastic] should have a preceptor and they [the preceptor] should discipline, transmit *āgama*, and also instruct [in meditation], and serve and nurse [the preceptor] even if [the preceptor] corrects [the monastic]." This imperative to serve spoken by the Blessed One is the preceptor's connection.⁸²⁸

The **pratisamyukta* connections of ward and apprentice:

What is the ward's connection? A ward, having been allowed to go forth as a monk and be ordained, did not care for⁸²⁹ the preceptor. When the monks reported this to the Blessed One, the Blessed One pronounced,

828. D7a *Uttaragrantha* Vol. 13 F.268.b: *mkhan po'i rab tu ldan pa gang zhe na / dge slong de dag mkhan po med par rab tu byung zhing bsnyen par rdzogs par byas pas na ma dul bar gyur / ngan par dul ba dang / tshul dang mi ldan pa / smad g.yogs mi sdug par gyon / bla gos mi sdug par gyon / spyod pa nyams shing mi sdug par spyod pa la zhugs pa dang / cha lugs ngan / cha lugs mi sdug pa la zhugs nas de la su yang nad g.yog mi byed par gyur pa dang / de ltar gyur pa dge slong dag gis bcom ldan 'das la gsol nas / bcom ldan 'das kyis bka' stsal pa / mkhan po yod pa dang / des de dag 'dul bar byed / lung bsgo bar byed / rjes su yang ston par byed / 'chos par byed na yang bsnyen bkur dang nad g.yog byed par 'gyur ro zhes gsungs so / / bcom ldan 'das kyis bsnyen bkur byos shig ces gsungs pa 'di ni mkhan po'i rab tu ldan pa zhes bya'o.* For the instructor's *pratisamyukta*, see D7a *Uttaragrantha* Vol. 13 F.269.a: *slob dpon gyi rab tu ldan pa gang zhe na / dge slong de dag slob dpon med par rab tu byung zhing bsnyen par rdzogs par byas pas na ma dul bar gyur / ngan par dul ba dang / tshul dang mi ldan / sham thabs mi sdug par gyon / bla gos mi ran par gyon / spyod pa nyams shing mi sdug par spyod pa la zhugs pa dang / cha lugs mi sdug / cha lugs log pa la zhugs nas / de la su yang nad g.yog mi byed par gyur pa dang / de ltar gyur pa dge slong dag gis bcom ldan 'das la gsol pa dang / bcom ldan 'das kyis bka' stsal pa / slob dpon yod kyang des de dag dul bar byed / lung bsgo bar byed / rjes su yang ston par byed / 'chos par byed / na na yang bsnyen bkur dang nad g.yog byed par 'gyur ro zhes gsungs so / / bcom ldan 'das kyis bsnyen bkur byos shig ces gsungs pa 'di ni slob dpon gyi rab tu ldan pa zhes bya'o.*

829. Tib. *rim gro byed*.

"Apprentices should care for the preceptor; should shave [them]; should look [to them]; should act with devotion [towards them]; should follow [them]; should attend [them], should not undertake any action until seeing the preceptor, except for three things: defecation and urination; disposing of a toothstick; and paying homage to a caitya within the sīmā boundary.⁸³⁰ If they [the preceptor] has a task, [the ward] should swiftly act on it without laziness but with attention. [The ward] should act with reverence; with restraint; with apprehension. [The ward] should cultivate a sense of shame, modesty, and a desire to engage in any virtue, and if [the ward] should begin to act counter to that, the preceptor should avert [them]. If the preceptor falls ill, they [the ward] should devotedly nurse [the preceptor]. Acting [thus] without neglecting one's own welfare is the ward's connection.⁸³¹

830. The Tibetan translation of the *Mātrkā* gives *lhan cig spyod pa dang ldan pa* whereas up to this point it has consistently given *lhan cig spyod pa*. There is no apparent semantic difference between these two forms and *lhan cig spyod pa dang ldan pa* does not suggest any other attested term so much as it resembles a simple lapse in the editorial process. Given the similarity between the two sentences, I have opted not to translate the latter but reproduce it here: D7a *Pratisaṃyuktasādhā* Vol. 13 F.268.b-269.a: *lhan cig spyod pa dang ldan pas kyang bya ba thams cad mkhan po la dris shing byos shig / bshang gci dang / so shing dor ba dang / mtshams kyi nang du mchod rten la phyag 'tshal ba ma gtogs so / / lhan cig spyod pa dang ldan pa dag gis kyang lhan cig spyod pa'i mkhan po la bkur sti byos shig / bla mar byos shig / mchod par byos shig / mgu bar byos shig*. This passage seems to repeat the first iteration translated above, but with further synonyms for acts of service.

831. D7a *Uttaragrantha* Vol. 13 F.269.a: *lhan cig spyod pa'i rab tu ldan pa gang zhe na / de dge slong gi rab tu phyung bsnyen par rdzogs par byas na mkhan po la rim gro mi byed nas de ltar gyur pa dge slong dag gis bcom ldan 'das la gsol nas / bcom ldan 'das kyi bka' stsal pa / lhan cig spyod pas ni mkhan po la rim gro byos shig / gzhar bar byos shig / blta bar byos shig / mgu bar byos shig / rjes bzhin du 'brang bar byos shig / bsnyen bkur byos shig / bya ba thams cad kyang mkhan po la ma dris kyi bar du ma byed cig / rnam pa gsum ma gtogs te / bshang gci dang / so shing dor ba dang / mtshams kyi nang nas mchod rten la phyag 'tshal ba ma gtogs so / / de'i bya ba zhib yod na yang le lo mi bya zhib shes bzhin du myur du gyis shig / rim gro dang bcas / 'dzem pa dang bcas / 'jigs pa dang bcas par 'gyur bar byos shig / ngo tsha ba dang / sems dman pa dang / bdag gi dge ba cir 'gyur snyam pa dang / de log pa zhib la 'jug na yang mkhan pos bzlog par gyis shig / mkhan po la yang des bzlog par gyis shig / mkhan po na na des nad g.yog gus par bya / bdag gi don kyang ma nyams par bya ba de ni lhan cig spyod pa'i rab tu ldan pa zhes bya'o.*

The Nisrita's Pratipad Practice: the *Kṣudrakavastu*

Chapter eight of the *Kṣudrakavastu* contains one of the more important supplements to the *Pravrajyāvastu*'s presentation of the *nisraya*. Its importance is signaled by the attention it receives in the two *Kārikā* verse texts on the *śrāmaṇera* training preserved in the Tibetan Tengyurs:

1. Śākyaprabha's *Three Hundred: Śrāmaṇerakārikā* (D4124 *dge tshul gyi tshig le'ur byas pa*) with auto-commentary, *Mūlasarvāstivādi Śrāmaṇerakārikāvṛtti Prabhāvatī* (D 4125 *'phags pa gzhi thams cad yod par smra ba'i dge tshul gyi tshig le'ur byas pa'i 'grel pa 'od ldan*), and Vinītadeva's sub-commentary, the *Trīsatakārikā Vyākhyāna* (D 4126 *tshig le'ur byas pa sum brgya pa'i rnam par bshad pa*).
2. The *Kārikā in Fifty Verses: The Śramaṇakārikā* (D4127 *ka ri ka Inga bcu pa / dge tshul gyi tshig le'ur byas pa*), variously attributed to Nāgārjuna, Saṃghabhadra, and Vinītadeva,⁸³² with Kamalaśīla's commentary *Śramaṇa Pañcāsatkārikā Padābhismaraṇa* (D4128 *dge sbyong gi kA ri kA Inga bcu pa'i tshig gi brjed byang du byas pa*) and a sub-commentary, the *Duties of the Śrāmaṇera* (D4129 *dge tshul gyi bya ba*).⁸³³

Much of the *nisrita* material discussed here is also discussed in the 13th and 14th *śikṣāpada* of Śākyaprabha's *Śrāmaṇerakārikā*.⁸³⁴ Since Chris Emms is concluding a

832. Buton identifies three authors to whom the text has been attributed: Saṃghabhadra of Kaśmīr, *ācārya* Nāgārjuna, and Vinītadeva. Buton's *Summary of the Vinaya* F.58.b.3–4. Eltschinger notes that the Chinese canon contains a seventy-two stanza verse text, *Foshuo shami shijie yize jing* 佛說沙彌十戒儀則經 (T1473), whose content, he says, is identical to D4127 (Eltchinger, 2019a) p. 125.

833. D4128 might be another apocryphal work, probably a relic of the Tibetan translation project.

834. For training 13, see: D4124 Śākyaprabha's *Śrāmaṇerakārikā* F.72.b-73.b; D4125 Śākyaprabha's *Prabhāvatī* F.153.a-154.b; and Vinītadeva's *Trīsatakārikāvvyākhyāna* D4126 F.254.a-257.b. For training 14, see: D4124 Śākyaprabha's *Śrāmaṇerakārikā* F.73.b-74.a; D4125 Śākyaprabha's *Prabhāvatī* F.154.b-155.a; and D4126 Vinītadeva's *Trīsatakārikāvvyākhyāna* F.257.b-259.a.

deep and thorough study of Śākyaprabha and his writings at McMaster University under Shayne Clarke's guidance, I will limit my comments to Śākyaprabha's work and focus on the latter of the two *kārikā*. Both the *Three Hundred* and the *Kārikā in Fifty Verses* are still studied by novices in Tibetan monasteries today; in Nyingma monasteries, at least, the *Kārikā in Fifty Verses* is an established part of the early curriculum for monks. This is perhaps because it is accompanied by a lucid commentary by Kamalaśīla, student of the Preceptor Bodhisattva, Śāntarakṣita, who is credited with establishing the Mūlasarvāstivādin lineage of vows in Tibet. Given the importance of these *śāstra* summaries of the novice training, I will first relate the Buddha's decree of a *pratipad* or "practice" for *niśrita* from the *Kṣudrakavastu* and make a few observations on how this material is picked up and used in topics three, four and seven of the *Fifty Verses* and explained by Kamalaśīla.

The *niśrita*'s *pratipad* practice is digested by Guṇaprabha in sūtras 427–454 of his *Vinayasūtra*, which the Buddha pronounced at Ven. *Vāgmīsāya / Vāṅmīsa's behest in the *Kṣudrakavastu*. Guṇaprabha marks off this section in sūtra 428 with the heading: *atha niśritapratipad*.⁸³⁵ Where the *Pravrajyāvastu* stipulates "regular duties", which Guṇaprabha digests as "code", the *Uttaragrantha* speaks of "connections" and "duties" and the *Kṣudrakavastu* spells out a "practice". Rules that regulate the *niśraya* apprenticeship are thus given in each section of the *MSV*. Thus, a complete picture of the *niśraya* apprenticeship can only be assembled by stitching together material from across the *MSV*.

Getting to the *Kṣudrakavastu* itself, when venerable *Ngag Idan dgongs ka* (Skt. *Vāgmīsāya; P. Vaṅmīsa), who is known in the Pāli canon as the "foremost among those who compose spontaneous verse,"⁸³⁶ the Buddha replies that he "shall again fully pronounce the regular duty of wards and apprentices," a tacit and subtle admission that

835. Tib. gnas pas sgrub pa'i dbang du byas te.

836. See pp. xxxiii, 92, 159–160, and 308 in (Bodhi, 2003). Known in Pāli as venerable Vaṅgīsa, this monk is depicted speaking verses of praise on numerous occasions in the Pāli canon. See above.

the Buddha has pronounced on this topic before.

The Blessed Buddha was residing in Prince's Jeta Grove at Anāthapiṇḍa-da's Park. Venerable Vaṇmīsa (*Ngag Idan dgongs ka*), rose from the state of meditative equipoise he was resting in and went to the Blessed One. On arriving, he bowed his head in homage at the Blessed One's feet before sitting off to one side. While seated off to one side, the venerable *Ngag Idan dgongs ka* said this to the Blessed One, "Reverend, what should monk wards and apprentices do for their preceptors and instructors?"

Vaṇmīsa, I shall again fully pronounce the regular duty of wards and apprentices.⁸³⁷ Wards and apprentices, having risen at dawn, should ask the preceptor or instructor, 'Are your humors in balance?' If the preceptor says they are not, inquire into their [the preceptor's] symptoms and say to a physician or the like, 'My preceptor is ailing in this way, please provide medicine,' and then do as ordered. If [medicine] is obtained, then all is well. If it is not, request [medicine] from relatives. If there are many relatives, they [the ward or apprentice] should ask the preceptor which of their relatives one should request and then go request [medicine] from whoever is indicated. If there are no relatives, request [medicine] from whichever brahmin or *grhapati* is indicated. If there are no such [benefactors], request [medicine] from the hospital. If none is obtained even there, then consider [nursing the preceptor] one's own task and provide [the preceptor] with things to eat, things to drink, and a tasty morsel.

The Preceptor's toothstick and morning wash: "Other than that, [the ward or apprentice] should chew the toothstick; sweep the place where the preceptor throws their toothstick. Having cleared a circle, [the ward or apprentice] should then lay out a seat, a water jug, a bucket of

837. Read *kyi* not *kyis*.

water, and soap. After [the preceptor] has thrown out the toothstick, collect the bucket. If [the preceptor] has an ailment of the eye, apply the unguent as instructed by the physician. Having applied the eye medicine, [the ward or apprentice] should give it [to the preceptor] and they [the preceptor] can take it up again.

After tending to the master's needs, the apprentice should then tidy their residence:

[The ward or apprentice] should also give the robes [to the preceptor] and, once dressed in the robes, [the ward or apprentice] should send [the preceptor] to pay homage at the caitya. After that, [the ward or apprentice] should sprinkle water over the dirt floor and then sweep. If there is dust, [the ward or apprentice] should spread an appropriate amount of cow dung or fresh grass.

After this is done, the Buddha says, the monastic should spend the rest of the morning engaged in paying homage to the caitya (and later buddha images), recitation, and meditation:

Then, [the ward or apprentice] should pay homage at the caitya. [They] should also pay as much homage as able to their fellow brahmacārin.

Then [the ward or apprentice] should sit while practicing *dhyāna* meditation and/or recitation.

Then the apprentice prepares for almsround:

Then, having noted the time and washed the two begging bowls, [the ward or apprentice] should, if an almseeker, carry the heavier bowl themselves while giving whichever bowl is lighter to the preceptor. If it is hot, [the ward or apprentice] should give whichever [mantle] is lighter to the preceptor and carry whichever [mantle] is heavier themselves. If the road is bad, [the ward or apprentice] should go in front but if it is easygoing, [the ward or apprentice] should follow from behind. If a river is crossed, [the ward or apprentice] should take the preceptor's hand. If wandering

the countryside, ask⁸³⁸ the preceptor, “Preceptor, will you accompany me on alms or shall I go alone?” If [the preceptor] says [they] will go along, [the ward or apprentice] should thus accompany [the preceptor].

When on almsround, the apprentice should give the teacher the better offerings, or the food they prefer:

While out, if a flour product of some sort is received, [the ward or apprentice] should take it into their own begging bowl. If a rice product of some sort is received, [the ward or apprentice] should say, ‘Please pour it into the preceptor’s bowl.’ If a dish made of lentils or rice flour is received, [the ward or apprentice] should take it into their own begging bowl. If a sweet dish⁸³⁹ is received, [the ward or apprentice] should say, ‘Please pour it into the preceptor’s bowl.’ If churned buttermilk or a gruel soup is received, [the ward or apprentice] should take it into their own begging bowl. If a pastry made with milk or curd is received, [the ward or apprentice] should say, ‘Please pour it into the preceptor’s bowl.’

As in the *Mātrkā* account, the master and teacher take their almsfood back to the residence where they eat it:

Then, after returning to the residence, [the ward or apprentice] should clear two circles. Having gathered fallen leaves, [the ward or apprentice] should arrange them into two seats. Then, once seated, [they] should perform the rite of eating.

The master might not always accompany the apprentice though:

If they go on almsround individually, [the ward or apprentice] should take the almsfood received and say to the preceptor, “Preceptor, I received this almsfood. Please take of it what you wish.” They [the ward or ap-

838. The Tibetan translation switches from the gerundive / optative to imperative mood here.

839. Tib. *bza' ba khan da*. The translation assumes *khan da* renders the Skt. *khaṇḍaka* or similar.

prentice] should also say to them [the preceptor], “Eat moderately.”

The *Kṣudrakavastu* was apparently compiled after settled monasticism became common since here the Buddha also acknowledges that a vihāra monastery might have food stores that it draws upon to feed residents. Only residents are entitled to a "share" of the monastery's goods, but a junior visiting monastic is entitled to a share once they take *niśraya* with a resident elder:

If [the teacher and student] are entitled to a share from the saṅgha, then, after washing the bowls and plates, [the ward or apprentice] should go to the mess and ask the kitchen staff,⁸⁴⁰ “Venerables, what has been made of the saṅgha’s pickled vegetables? Kindly give me some.” Then, they [the ward or apprentice] should say to the preceptor, “Preceptor, the saṅgha has made such and such pickled vegetables. Please take of it what you wish.” They [the ward or apprentice] should also say to them [the preceptor], “Eat moderately.”

Then, after clearing a circle where the preceptor washes their hands, [the ward or apprentice] should set out a seat, a water jug, soap, and a tooth-stick, and then they should wash the preceptor’s feet. Having washed the feet and brushed off the sandals, [the ward or apprentice] should give [them to the preceptor]. If [the preceptor] does not have [the ward or apprentice] wash [their feet, in that case, the ward or apprentice] should provide water, first, and a bucket.

Then, once the postprandial malaise wears off, [the ward or apprentice] should ask the preceptor:

“Would you like engage in virtue today or shall we go do our afternoon re-

840. Tib. *gtsang sbyor*. Śīlapāliṭa glosses this with *zas kyi zhal ta pa’o* (F.183.a), which is given as Skt. *vāra* in the *Vinayavastu* as cited by Negi under *gtsang sbyor*: *so 'pareṇa samayena pānakavāramuddiṣṭastadvārakaṃ nirmādayati* (vi.va.115ka / 2.95); Tib. *skom gyi gtsang sbyor du gyur pa na de dag phor pa 'khru bar byed pa'i tshe*. But see also (Silk, 2008), pp. 162–168.

pose?⁸⁴¹ If [the preceptor] says [they] will go for afternoon repose, once they have picked up their seat and departed, [the ward or apprentice] should, after sweeping and watering down an area for afternoon repose, spread out a seat; periodically re-apply calf dung. If [the preceptor] emphasizes extensive recitation, they [the ward or apprentice] should be taught that. If [the preceptor] emphasizes extensive meditation, they [the ward or apprentice] should be taught the practice of attention.⁸⁴² Having returned from afternoon repose, [the ward and apprentice] should check the bedding⁸⁴³ and, after washing hands and feet, pay homage at the caitya. Having also paid homage to their fellow brahmacārin, [the ward or apprentice] should set out the preceptor's stool, water, sandals, and oil bottle. If [the preceptor] asked for [their] legs to be washed, wash and then massage them [with oil]. Otherwise, provide water and earth [to the preceptor]. In the cold season, [the ward or apprentice] should light a fire after having sought sanction for smoke. When it is hot, [the ward or apprentice] should occasionally fan [the preceptor]. Having been informed by them [the ward or apprentice] of the time, [the preceptor] will then have [the ward or apprentice] practice repetition or rehearsal.⁸⁴⁴ [The ward or apprentice should say,] 'Whatever tasks with the begging bowl, etc. The preceptor and instructor formerly had to perform, however small,

841. The choice put to the preceptor is between instruction (i.e. virtue) or personal practice (i.e. tib. *nyin par gnas pa*; Skt. *divāvihāra*; Eng. *afternoon repose*). Śīlapāliṭa uses this same term to gloss "afternoon practice" (Tib. *nyin par spyod pa*; Skt. *dinācaryā*); D4115 Śīlapāliṭa's *Kṣudrakavastuṭīkā* F.212.b: *nyin par spyod pa ni nyin mo spyod pa'i gnas so*. Note that the Tibetan translation is a simple gloss, e.g. *dinācaryā iti divāvihāra*. Dharmamitra glosses "daily practice" with "daily application to virtuous things," D4120 *Vinayasūtraṭīkā* F.145.a: *nyin mo spyod pa zhes bya ba ni nyin par dge ba'i phyogs byed pa'o*. Thus, I take both "afternoon repose" and "afternoon practice" to mean a period of personal meditation or recitation after lunch.

842. Tib. *yid la bya ba*; Skt. *manasi karaṇam*.

843. For snakes and such.

844. See *adhyāya* and *svādhyāya*.

shall now be done by me.' Vañmīsa, that is what should wards and apprentices should do for their preceptors and instructors. If wards and apprentices do these things for their preceptors and instructors, then like an *utpala* flower growing from the mud, [the ward or apprentice's] virtuous qualities will flourish.⁸⁴⁵

845. D6 *Kṣudrakavastu* Vol. 11 F.225.a-227.b: *sangs rgyas bcom ldan 'das rgyal bu rgyal byed kyī tshal mgon med zas sbyin gyi kun dga' ra ba na bzhugs so / / de nas tshe dang ldan pa ngag ldan dgongs ka nang du yang dag 'jog las langs nas bcom ldan 'das ga la der song ste phyin nas / bcom ldan 'das kyī zhabs gnyis la mgo bos phyag 'tshal te phyogs gcig tu 'dug go / / phyogs gcig tu 'dug nas bcom ldan 'das la tshe dang ldan pa ngag ldan gyis 'di skad ces gsol to / / btsun pa dge slong lhan cig gnas pa dang / nye gnas rnams kyis mkhan po dang / slob dpon la ji ltar bsgrub par bgyi / ngag ldan dge slong lhan cig gnas pa dang / nye gnas rnams kyis kun du spyad pa'i chos ngas yang dag par bca' bar bya'o / / dge slong lhan cig gnas pa dang / nye gnas rnams kyis nang par sngar langs te / mkhan po dang slob dpon la khams mnyam mam zhes dri bar bya'o / / gal te mkhan po khams mi mnyam mo zhes zer na de'i nad dris te sman pa la bzhin bdag gi mkhan po 'di 'dra ba na bar gyur na sman ston cig ces dris la ji ltar bsgo ba de ltar bya'o / / de ltar 'byor na legs / gal te ma 'byor na de'i nye du dag la bslang bar bya'o / / gal te nye du mang por gyur na des mkhan po'i nye du gang las sman bslang bar bgyi zhes dri zhing gang la bstan pa de'i drung nas bslang bar bya'o / / nye du dag med na bram ze dang khyim bdag gang la bstan pa de las bslang bar bya'o / / gal te de lta bu yang med na sman khang nas bslang bar bya'o / / gal te de nas kyang ma rnyed na rang gi las la blta zhing bza' ba dang / btung ba dang / myang ba tsam la gnas par bya'o / / ji ste min par gyur pa zhig na so shing bza' bar bya zhing phyogs gang du mkhan pos so shing bor ba'i phyogs su phyag dar dang / dkyil 'khor byas nas stan gding zhing / chu snod dang / chol zangs dang / 'dag chal dang / so shing bor nas chol zangs blang bar bya'o / / gal te mig nad can zhig na sman pas bsgo ba'i mig sman sbyar bar bya ste / mig sman sbyar nas sbyin par bya zhing de slar yang blang bar bya'o / / chos gos dag kyang sbyin par bya zhing nam chos gos bgos nas mchod rten dag la phyag byed na / de nas gnas khang chag chag gis gdab cing phyag dar bya'o / / gal te rdul yod par gyur na ba lang gi lci ba'am / lo ma sngon pos ji tsam pa de byug par bya'o / / de nas mchod rten la phyag bya zhing tshangs pa mtshungs par spyod pa la yang ci nus kyis phyag bya'o / / de nas bsam gtan dang bklag pa'i sbyor bas gnas par bya'o / / dus tshod shes nas lhung bzed gnyis bkrus te / gal te bsod snyoms pa zhig yin na lhung bzed lci ba de bdag gis bkur bar bya zhing / gang yang ba de mkhan po la sbyin par bya'o / / gal te grang ba'i dus su gyur na snam sbyar gang lci ba de mkhan po la sbyin par bya zhing / gang yang ba de bdag gis bgo bar bya'o / / ji ste dro ba zhig tu gyur na gang yang ba de mkhan po la sbyin par bya zhing / gang lci ba de bdag gis bkur bar bya'o / / gal te lam mi bde bar gyur na sngon du 'gro bar bya zhing / ji ste bde ba zhig na phyi bzhin 'gro bar bya'o / / gal te chu rgal bar gyur na mkhan po'i lag pa nas gzung bar bya'o / / spyod yul du 'gro na mkhan po la mkhan po bsod snyoms la lhan cig gshegs sam / 'on te so sor zhes dris shig / gal te lhan cig go zhes zer na de bzhin lhan cig tu 'gro bar bya zhing song ba las gal te phye zhig rnyed na bdag gi lhung bzed du blang bar bya'o / / ji ste 'bras can zhig na ni mkhan po'i lhung bzed du lugs shig ces smra bar bya'o / / mon sran gre'u las byas pa'am / 'bras phye las byas pa'i bza' ba rnyed na bdag gi lhung bzed du*

Kamalaśīla's commentary on the *Kārikā in Fifty Verses* is presented as a "memorandum on the words" of the text, a genre we see in Prātimokṣa commentaries as well. Kamalaśīla gives a useful overview of the 8 duties spelled out in the *mūla* or root text, i.e. the *Kārikā in Fifty Verses*.⁸⁴⁶

The duties to be done in the morning are taught to be eight in number:

1. Doing one's recitations

blang bar bya'o / / ji ste bza' ba khan da zhig na mkhan po'i lhung bzed du lugs shig ces smra bar bya'o / / gal te dar ba bskol ba'am / rtsab mo'i khu ba zhig rnyed na bdag gi lhung bzed du blang bar bya'o / / ji ste 'o ma'am / zho'am / khur ba sbyar ba zhig na mkhan po'i lhung bzed du lugs shig ces smra bar bya'o / / de nas gnas khang du phyin nas dkyil 'khor gnyis bya zhing lo ma lhags pa dag blangs nas stan gnyis gzhag par bya'o / / de nas 'dug nas zas kyi bya ba bya'o / / ji ste bsod snyoms la so sor song na bsod snyoms blangs pa dag mkhan po la mkhan po bsod snyoms 'di ni bdag gis rnyed do / / de las gang bzhed pa de blang du gsol zhes smra bar bya'o / / des kyang de la tshod rig par byos shig / ji ste dge 'dun las 'thob par 'gyur ba zhig na snod dag bkrus la tshang mang du song ste / gtsang sbyor la dri bar bya ste / tshe dang ldan pa dag deng dge 'dun gyi skyu rum ci zhig byas / des kyang gus par gyis la de la smra bar bya'o / / de nas des mkhan po la mkhan po dge 'dun gyis skyu rum 'di dang 'di lta bu zhig bgyis na / de las gang bzhed pa de blang du gsol zhes smros shig / des kyang tshod rig par byos shig / de nas phyogs gang du mkhan pos lag pa bkrus pa'i sa phyogs der dkyil 'khor byas la stan dang / ril ba spyi blugs dang / 'dag chal dang / so shing dag nye bar gzhag par bya zhing mkhan po'i rkang pa yang bkru bar bya'o / / rkang pa bkrus nas lham byi dor byas te sbyin par bya'o / / khru mi byed na chu dang / sa dang / 'bru mar gyi snod dag sbyin par bya'o / / de nas zas kyis snyom pa grub nas mkhan po la ci 'di nyid du dge ba'i phyogs mdzad dam / 'on te nyin par gnas par gshegs zhes dri bar bya'o / / gal te nyin par gnas par 'gro zhes zer na / de stan blangs nas 'gro zhing nyin par gnas par phyag dar dang chag chag byos la stan gding bar bya zhing dus dus su ba lang gzhon nu'i lci bas bsku bar bya'o / / gal te bklag pa rgyas par byed na de la bstan par bya'o / / ji ste bsam gtan rgyas par byed na yid la bya ba bstan par bya'o / / nyin par gnas pa nas 'ongs na mal stan brtags nas lag pa dang rkang pa bkrus te mchod rten la phyag bya'o / / tshangs pa mtshungs par spyod pa la yang phyag byos la mkhan po'i khri'u dang / chu dang / lham dang / 'bru mar gyi snod dag nye bar gzhag par bya'o / / gal te rkang pa 'khru na bkrus la bsku bar bya'o / / de lta ma yin na chu dang sa sbyin par bya'o / / gal te grang ba'i dus su gyur na du ba byin gyis rlobs la me bud par bya'o / / dro bar gyur na glor bsil yab gzhag par bya'o / / des kyang dus shes par byas te bzlas pa dang kha ton byed du gzhug go / / lhung bzed la sogs pa las gang cung zad ci bya ba de thams cad sngar mkhan po dang / slob dpon gyi byas la phyis bdag gi bya'o / / ngag ldan lhan cig spyod pa dang / nye gnas dag gis mkhan po dang / slob dpon la de lta bsgrub par bya ste / rnam pa de lta bus mkhan po dang / slob dpon la lhan cig spyod pa dang / nye gnas rnams kyis bsgrubs na chu'i nang na me tog uta pa la bzhin du de dge ba'i chos mngon par 'phel bar 'gyur ro.

846. See D4128 F.7.b-11.b for full comments.

2. Paying homage to the Tathāgata
3. Asking the preceptor or instructor about their health and then seeking permission for any activities
4. Examining the water⁸⁴⁷
5. Carrying out the preceptor or instructor's duties
6. Informing⁸⁴⁸
7. Eating food
8. Dedicating merit⁸⁴⁹

The *Kārikā in Fifty Verses* explains the morning duties under its third topic, which entail saying prayers, performing ablutions, prostrating to the Buddha and seeing the guru.⁸⁵⁰

It describes how the apprentice should get water for the guru;⁸⁵¹ the services offered in fetching grass, a toothstick, and washing their bowl, among and other needs;⁸⁵² informing the master it is time for almsround, how to behave on almsround, and what to do on one's return to the mon-

847. To ensure it has been properly filtered.

848. Informing the *nīśraya* master that it is time to go on almsround.

849. D4128 F.7.b: *snga dro'i dus na las gang bya ba bstan pa la rnam pa brgyad bya bar bstan te / kha ton bya ba dang / de bzhin gshegs pa la phyag 'tshal ba dang / mkhan po dang slob dpon la snyun gsol nas las su bya ba zhu ba dang / chu brtag pa dang / mkhan po dang slob dpon gyi las su bya ba bsgrub pa dang / zhu ba dang / zas bza' ba dang / bsod nams bsngo ba dang brgyad bya'o.*

850. D4127 F.1.b: *nam gyi cha smad mal nas langs / / nam langs bar du kha ton bya / / gdong dang so yi dri bkrus nas / / rdzogs sangs rgyas la gus phyag 'tshal / / bla ma gnas pa'i sgo glegs la / / lag pas dal gyis brdung bar bya / / nang zhugs gus pas bla ma la / / khams bde mi bde la sogs dri.*

851. D4127 F.1.b-2.a: *'di dag bya zhes dris nas ni / / dkyil 'khor la sogs rnam bya'i phyir / / nya phyis la sogs chu brtag ste / / steng dang bar gting rim bzhin no / / nya phyis la sogs med na yang / / khyor ba 'am 'dab mas bum pa dgang / / chu yi skye bo che chung rnam / / yun ni ring bar nan tan brtag / snying rje can gyis khu ba rnam / / rab tu brtags te spyad par bya / / srog chags yod na legs par btsag / srog chags rnam la gnod mi bya.*

852. D4127 F.2.a: *rtsawa dang lci ba shing la sogs / / dgos pa gang dang gang yang rung / / de dag srog chags med par bya / / sdom pas srog chags bsad pa bsrung / / stan chu sa dang so shing dang / / 'dag pa'i chal yang sta gon bya / / lhung bzed bkru la sogs pa dang / / bla ma'i dgos pa thams cad bya.*

astic residence.⁸⁵³

The *Kārikā in Fifty Verses* provides interesting details about how the apprentice should greet the guru in the morning, which Guṇaprabha digests in sūtra 457–472. The *Kārikā in Fifty Verses* explains:

After paying homage to the Buddha, the guru: Having gone to the preceptor or instructor's residence, knock gently on the door with your hand. Or [if the master] snaps their fingers and says, "Come in," one may enter. If no sound is made, knock a second time and wait as before. If [the master] says, "Come in," one may enter. To not barge in is the śramaṇa's way, a calm and subdued demeanor should be exhibited. If one barges in, it may disrupt the gurus' virtue [i.e. recitation or meditation] and upset them. It should be done thus so as not to upset the guru.⁸⁵⁴

The apprentice's evening duties are presented under topic 7 in the *Kārikā in Fifty Verses*. They entail washing the guru's feet, practicing in one's own room during the first and last watches of the night, and sleeping.⁸⁵⁵ Tibetan commentators also comment extensively on these routine duties.⁸⁵⁶

853. D4127 F.2.a: *de nas dus rig phyag byas te / / de bzhin gus pas thal sbyar nas / / 'tshal ma 'tshal zhes bla ma la / / brtul zhugs can gyis de ltar zhu / / lag pa bkrus nas tshul bzhin du / / de nas mi smra tshod rig par / / bru ba'i nad las bzlog pa'i phyir / / bza'o snyam pa'i sems kyis bza' / / zos shing de bzhin 'thung ba dang / / rung ba'i chu ni de 'og tu / / sbyin pa yang dag spel bya'i phyir / / sbyin pa'i tshigs bcad gnyis shig brjod.*

854. D4127 F.8.a-b: *de ltar sangs rgyas la phyag byas pa'i 'og tu bla ma ste mkhan po dang slob dpon gyi gnas su song la sgo 'phar la lag pas dal gyis brdung ba'am | se gol gtogs te nang du shog cig ces zer na nang du 'gro bar bya'o || de ltar sgra ma byung na yang lan gnyis kyi bar du de bzhin du bya'o || de ste sgra ma byung na yang lan gnyis lan gsum gyi bar du de bzhin du bya'o || de nas nang du shog cig na gdod nang du 'gro bar bya'o || thug thub tu mi bya bar tshul 'di ltar bya ba ni dge sbyong gi tshul zhi ba dang dul ba'i rang bzhin yin pa'i tshul bstan par bya ba dang | thug thub tu zhugs na bla ma nams kyis dge ba'i bar chad du gyur zhing sems 'khrug par 'gyur bas bla ma'i sems mi 'khrug par bya ba'i phyir tshul de ltar bya'o.*

855. See D4127 F.27.b-28.a.

856. For Buton's comments, see his commentary of the *Vinayasūtra*, e.g. F.55.b.5–56.a.7 for material on daily activities, including seeing teacher and F.56.b.1–5: 4. *spyir bsnyen bkur dang rim gro gus par sgrub pa dang*. For the First Dalai Lama, see p. 130: *gsum pa gnas pas gnas la bsnyen bkur ji ltar bya na*.

The Saṅgha Guild: The Corporate Body of the Buddha

The saṅgha—nominally a group, society, collective, or association—was stratified according to several hierarchies, most famously those of gender and seniority.⁸⁵⁷ But another important and parallel hierarchy existed in the monastic community between *niśrita* apprentices and *a niśrita* elders, between those who had acquired knowledge of Vinaya and practical mastery of the saṅgha culture and those who had not; between those who knew what to do and what not to do and possessed a monastic habitus and those who did not. Both medieval and contemporary scholars have noted that this hierarchy is generally comparable to the hierarchy that pertained between masters and apprentices in ancient guilds.

Most recently, Schopen has made a strong argument that, in his words:

the Buddhist *saṅgha* was modeled on, and functioned as, a merchant guild, and that Buddhist Vinayas, therefore, represent variant versions of a remarkably detailed and well-preserved early Indian guild law.

I adopt Schopen's conclusions here but with a few caveats. Firstly, I regard merchant guilds as one of several types of guilds that co-evolved with the Buddhist saṅgha. Secondly, the saṅgha's life comprised more than just its financial dealings, which were undoubtedly extensive, innovative, influential, and beneficial to the saṅgha for many centuries. To get a fuller picture of saṅgha life then, we must consider other sociocultural forms, structures, hierarchies, and rhythms that shaped and were shaped by the Buddhist saṅgha. One of the most significant structures in this regard is the Vedic *gurukula*, which entails the situated learning environment of an apprenticeship.

857. Nuns (Skt. *bhikṣuṇī*; Tib. *dge slong ma*) take an additional eight precepts, called *gurudharma* (Tib. *bla ma'i chos*; Pāli *garudhamma*), which stipulate eight occasions on which nuns must subordinate or otherwise defer to monks, for instance by seeking their counsel, presence, or permission. There is a rich and ever-growing literature on the “eight *gurudharma*”; see, e.g. Tsedroen and Anālayo 2013. On gender and hierarchies in the saṅgha more generally see Finnegan 2009, and Gyatso 2003. “Monastic seniority” (Skt. *vṛddhanta*; Tib. *rgan rim*) is determined by the number of rains a person has passed since ordination (Skt. *upasamṣad*; Tib. *bsnyen par rdzogs pa*).

To capture a fuller sense of the monastic vocation and its place in ancient and medieval Indian society, then, I describe the Buddhist saṅgha as a guilds of ascetics; where "ascetic" means one committed to an *askēsis*, an exercise of training, here called *śikṣā*, as in *śikṣāpada* and *śaikṣa*.

Types of Guild

Schopen points to the prevalence of mercantile language and figures of speech, citing in particular a verse Dharmasreṣṭhin that praises the *Prātimokṣasūtra* as "the monk merchant guild's great marketplace in which the wares are the *śikṣā* training."⁸⁵⁸

Schopen does not note it, but the author's name itself encodes the same mercantile metaphor: Dharmasreṣṭhin means "chief merchant of the Dharma".⁸⁵⁹ Schopen goes on to write:

Although striking, this could still be set aside as mere metaphor. It is more difficult, however, to do so with a significant number of other things, starting with the term the Buddhists themselves used to refer to their groups: they called them saṅghas, and saṅgha is one of a string of terms used to refer to a guild. The terms *ācārya* and *antevāsin*, "teacher / master" and "student / apprentice," would have been at home in both guild and Buddhist saṅgha; both made their own laws or regulations; both were involved in banking and lending money; and both had corporate seals and property. Unlike religious renunciators, Buddhist monks, like individual merchants, were subject to tolls and taxes, and this may have to mean—at least in the narrow sense—that Buddhist groups were not considered to be primarily religious, nor did they claim to be. Buddhist vinaya itself

858. Skt. *eṣa bhikṣuvaṇiggrāmaḥ śikṣāpaṇyamahāpaṇaḥ*; Tib. 'di ni dge slong tshong tshogs kyi / / bslab zong tshong khang chen po yin. Schopen translates this as, "This is the great warehouse for the merchandise of rules for the mercantile guild of the monks", (Schopen, 2018) p. 385. This, along with the other verses of praise that introduce D2 the *Prātimokṣasūtra*, are attributed to Dharmasreṣṭhin and contained in D4136 *Vinayastotra*; Tib. 'dul ba la bstod pa.

859. Tib. *chos kyi tshong dpon*.

provides the fullest details of a monk's tax obligations, and, although it suggests occasional strategies for avoiding such obligations, the Buddha himself insists that if those strategies fail the monk must pay the tax. The Buddhists never call into question or argue against such tax obligations.⁸⁶⁰

In his praise of the *Prātimokṣa*, Dharmaśreṣṭhin, "the chief merchant of the Dharma", likens the Buddhist saṅgha to a "merchant's guild", which translates the Tibetan *tshong tshogs*; in Skt. *vaṇiggaṇa*⁸⁶¹, a compound comprising the Skt. *vaṇij* (P. *vāṇija*; Tib. *Tshong*) or "a trade, a merchant" and Skt. *gaṇa* (P. *gaṇa*; Tib. *Tshogs*), or "association".

In his study of *Guilds in Ancient India* from 600 BCE to 600 CE, Kiran Kumar Thabalyal discusses the different types of guilds and the terms used for them that developed along with the Buddhist saṅgha. For example, Thabalyal describes the term *śreṣṭhin* as referring to "merchant-cum-bankers".⁸⁶² But in the Vedas, Thabalyal reports, the term *śreṣṭhin* means "president of a guild" and notes several other Vedic terms for guild organizations, such as *pūga* and *vrāta*.⁸⁶³ Another term, *nigama*, which appears frequently in literature, epigraphs, coins and seals, referred to corporate bodies in the economic field, such as a merchant guild or a joint corporation of artisans following

860. (Schopen, 2018) p. 385–386. Schopen then refers the reader to Ulrich Pagel's 2014 book, *Buddhist Monks in Tax Disputes: Monastic Attitudes Towards Revenue Collection in Ancient India*. In his review of Pagel's book, von Hinüber offers a usefully summary of the specific terms that Pagel treats: "The first two chapters on 'Customs Duty in the *MSV Vinaya*' and 'Revenue Collection in Ancient India' (pp. 21–40) contain a very useful survey of, and an attempt to define, a couple of central technical terms employed in various texts to describe first officials charged with collecting taxes (*gaṇmika*, pp. 24–27, *tarapaṇyika*, pp. 27–30), then terms related to taxes (*balī*, pp. 31–33, *bhāga*, p. 33, *kara*, pp. 34–35, *śulka*, pp. 36–39)", (von Hinüber, 2018). von Hinüber then points out that all of the relevant terms can now be found conveniently collected s.v. *kara* in *A Sanskrit Dictionary of Law and Statecraft* ((Olivelle et al., 2015)); see (von Hinüber, 2018) n. 6 p. 296.

861. Also Skt. *vaṇiggrāma*.

862. (Thabalyal, 1996b), p. 11 and p. 43.

863. See pp. 87–89 for the use of these term in later Dharmaśātrīc literature.

different trades.⁸⁶⁴ Thaplyal states that *nigama* outranked *śreṇī* and exercised some control over the *śreṇī* merchant-cum-bankers.⁸⁶⁵ Thaplyal also notes inscriptions from the Nagardhan plates of Svāmīrāja that identify guilds' internal hierarchy, composed of a *samūha* or "general assembly" and a *pramukha* or "executive council" made up of *sthavira* or "elders".⁸⁶⁶ Thaplyal's study indicates that a few basic models of corporate organizations that existed at the beginning of the period gradually disambiguated in response to increasing specialization in the trades, banking, industry, and law that is recorded in the Dharmasāstric literature.⁸⁶⁷

Thaplyal outlines four phases of guild developments from 600 BCE to 600 CE:

1. Phase I: The Mahājanapadas (600 BCE–320 BCE): Gautama's *Dharmasūtra* (circa fifth century BC) mentions 'agriculture, trade, tending cattle and lending money at interest' amongst the occupations of the Vaiśyas, and also states that 'Cultivators, traders, herdsman, money-lenders, and artisans have authority to lay down rules for their respective classes'.⁸⁶⁸
2. Phase II: Mauryan empire (320 BCE–200 BCE): The Mauryan state regulated trade and commerce and controlled much of the economic activities of production and distribution.⁸⁶⁹ He adds later that the Mauryan period, "witnessed better maintained highways and increased mobility of men and merchandise. The state participated in agricultural and industrial production. The government kept a record of trades and crafts and related transactions and conventions of the guilds, indicating state intervention in guild affairs. The state allotted guilds separate areas in a town for running their trade and crafts."⁸⁷⁰ (below).
3. Phase III: Between the Empires: 200 BCE–300 CE: The dissolution of the Mauryan

864. (Thaplyal, 1996b), p. 8.

865. (Thaplyal, 1996b), p. 11.

866. (Thaplyal, 1996b), p. 37.

867. See (Scharfe, 2002a), pp. 264–266 on binding contracts for the crafts (*śvarasya śilpāni*).

868. (Thaplyal, 1996b), p. 25

869. (Thaplyal, 1996b), p. 27.

870. (Thaplyal, 1996b), p. 96.

empires led to the period "Between the Empires" discussed above, when the north-western parts of the Indian subcontinent came under the rule of successive foreign powers, from the Indo-Greeks, to the Scythians, and the Kuṣāṇa etc; parts of the north were controlled by the Śuṅga and the Deccan was ruled by the Sātavāhana dynasty. Thaplyal says this led to the slackening of state control over the economy and the administration of guilds, allowing the guild's to become more powerful, influential, and increasingly specialized.⁸⁷¹ Epigraphs dating to this time from Sañchi, Bharhut, Bodhgaya, Mathurā and sites of western Deccan refer to donations individual craftsmen and traders, as well as guilds of flour-makers, weavers, oil-millers, potters, manufacturers of hydraulic engines, corn-dealers, bamboo-workers.⁸⁷²

4. Phase IV: The Gupta Empire: 300 CE–600 CE: Arts, crafts, and manufacturing trades such as metalworking prospered under the Guptas, as detailed rules are formulated in the Dharmaśātric literature regarding the functioning of guilds and business dealings. Thaplyal notes that "the guilds, as in the preceding period, continued to function as banks, and as courts, and made religious and charitable donations."⁸⁷³

Thus, merchant guilds were but one of many guilds that operated in ancient India. As discussed above, the Buddhist saṅgha appeared in the midst of massive socio-economic changes. The centuries that straddle the beginning of the Common Era saw the rise of a market economy, the re-emergence of trading networks, and rapid urbanization. Corporate bodies of different types developed during this time to accommodate these changes. The models for these corporate bodies seem to have come, from the most part, from pre-existing forms of socioeconomic organization, such as the saṅgha and the gaṇa, capacious terms that referred variously to tribal, religious, or economic councils or corporations.⁸⁷⁴ Above we briefly considered how this style of organization

871. (Thaplyal, 1996b), pp. 28–29.

872. (Thaplyal, 1996b), pp. 95–96.

873. (Thaplyal, 1996b), pp. 32–33.

874. Fogelin notes that guilds were institutions of self-government as well as business,

seems historically connected to the tribal confederacies of, e.g. the Śākya and Vṛji peoples, etc.

Fogelin points out that, while the guilds and other corporate bodies were engaged in commerce, not all corporate organizations were primarily economic even if they employed economic instruments:

The terms śreṇī, nigama, gaṇa, pūga, vrāta and saṃgha have been used in ancient texts to denote corporate organizations...Some of these terms generally denote economic organizations and rarely other types of organizations, while others mostly connote organizations other than economic, and in only rare cases economic organizations.⁸⁷⁵

Fogelin also describes how guilds would often make endowments to the monastery that were intended to provide for the monastery's basic needs, by supplying the saṃgha with goods the guild traded in or, as a collective, providing food on special occasions, or seeing the saṃgha had the medicine it needed.⁸⁷⁶ The point I mean to make here is that the Buddhist saṃgha's embrace of and innovations in financial instruments does not necessarily mean it was first and foremost, much less exclusively, a primarily economic body. Instead, it was quite common, given ancient India's plural legal order, for corporations to self-govern and that generally meant, managing their own finances, as well.⁸⁷⁷

Early *gaṇasaṃgha* served as a council overseeing the community's socio-economic functioning, internal governance, and relations with the neighboring or otherwise over-

drawing a likeness to the village panchayatas that are still common in India. E.g. in ancient India, in villages inhabited by people following one profession or craft, the head of the guild also acted a village head, (Fogelin, 2015).

875. (Thaplyal, 1996b), p. 6.

876. (Fogelin, 2015), p. 95. See also pp. 90 and 91 for further examples.

877. Fogelin also cites the work of Julia Shaw, who "conducted a large-scale survey project in the area immediately surrounding Sanchi, identifying numerous smaller sites and large irrigation features (2000, 2007, 2013b; Shaw and Sutcliffe 2001). Based on these features, Shaw (2013b:103) argued that Buddhist monasteries were a major part of the process where North Indian social and economic practices spread to South India" (Fogelin, 2015), p. 114.

lapping networks in the realms of language, culture, politics, trade, religion, etc. Then followed seven centuries of enormous change involving the shift from oral to written cultures; the shift from gift-exchange and symbolic capital to a market economy with taxes, banking, money-lending, permanent endowments, and so on; urbanization and a sharp increase in population density illustrated by the rise of walled cities and the encroachment of agricultural land from the river valleys into the forests and hills; several influxes of foreign peoples especially from the northwest who brought Greek, Persian, and Central Asian sociocultural forms that greatly influenced many facets of life.

By the 3rd c. CE, the Buddhist canonical vinayas had, for the most part, taken their final shapes. Buddhist monastic efforts to define the Vinaya (*viz.* Dharma and Vinaya) entailed the compilation of various rulings attributed to the Buddha as orally transmitted in the *āgama* they received. As the Vinaya represents a whole way-of-life, its regulations must cover all facets of life, from admission criteria to acceptable means of support while also defining communal norms of behavior and the consequences for transgressing them. The regulations we see in the Vinaya are accordingly diverse and thorough. They regulate the monastic person, the monastic environment, the monastic network, the monastic calendar and schedule. The transmission of the communal norms of knowledge and practical mastery are, if not ensured at least greatly assisted by this total regulation since, in aggregate, these regulations shape the monastic subject, who in turn shapes their monastic environment and the next generation, thus reproducing, as Althusser would say, the productive forces and the existing relations of production necessary for the Buddhist saṅgha's persistence. As discussed in the introduction, recent work on the Dharmaśāstric literature⁸⁷⁸ has shown that literature's early efforts to define *dharma* were focused on *dharma* in the sense of "community standards", perhaps especially *āsamudācārika*, *ācāra*, *abhisamācāra*, *adhyācāra*, etc. In time, the increasing complexity of socioeconomic life and the waxing and waning of

878. Much of this work is contained in the superb recent volume *Hindu Law: A New History of Dharmaśāstra*, edited by Olivelle and Davis, (Olivelle, 2018e).

centralized political authority fundamentally expanded the scope of *dharma*. Put another way, the sense of *dharma* shifted from cultural norms to socioeconomic laws.⁸⁷⁹

This is important to keep in mind when we characterize the activities, interests, and priorities of the ancient and medieval Buddhist saṅgha. In the following three sūtras (74–76), Guṇaprabha digests the master and apprentice's commitment to one another to not allow the other to wallow in a menial state.⁸⁸⁰ That is, they must represent one another's interests to the saṅgha when one falls afoul of it, for a serious lapse in the training or for breaching other community norms, which entail certain specified punishments. I see, in the following material, a sort of moral philosophy that allows for both remedying bad habits and punishing socially unacceptable behaviors. This reinforces the impression that a great many saṅgha rules were oriented around gaining self-mastery, a technology of the self. To call the following regulations "laws" creates the impression, in my mind at least, that they are juridically rather than ascetically-oriented. Again, this is not to deny that these rules also enforce a type of social control that helps to preserve the saṅgha's cultural capital. I want, rather, to find a language that also accounts for the subject's psychological or epistemological relationship to the regulations, where embodying saṅgha norms is constitutive of, not contrary to freedom and awakening.

879. See Olivelle's article on "Legal Procedure" (Olivelle, 2018c).

880. See e.g. The First Dalai Lama p. 61: *dman pa'i gnas su mi gzhus zing dman pa'i gnas nas bslang ba'o*.

Sūtra 74: Do Not Punish

Sūtras 74-76 describe the mutual duty of master and apprentice to represent one another before the saṅgha. Here, master and apprentice are obliged to intervene if:

1. a disciplinary act (Skt. *praṇidhikarman*; Tib. *nan tur gyi las*)⁸⁸¹ has or is about to be imposed; or,
2. a penance, probation, and reinstatement are issued for a *saṅghāvaśeṣa* offense.

I discuss the details of each below but each entails a temporary loss of status, which is why the First Dalai Lama describes this as a duty not to allow one's master or apprentice to wallow in a menial state.⁸⁸² I do not explore the issue in depth but in these three sūtras we have a succinct description of the two classes of formal acts that the saṅgha can impose on its members. Sūtras 74-75 present seven punitive acts imposed on monastics who stir up trouble in the monastic community or between the monastic and lay communities. I understand these disciplinary measures to be coercive in nature in that they demand fealty to the saṅgha authority as part of the rehabilitation process. Sūtra 76, by contrast, presents the penance, probation, and reinstatement a monastic must request after incurring a *saṅghāvaśeṣa* offense. These three measures are remedial (Skt. *pratīkriyā*; Tib. *phyir cos*) rather than punitive (Skt. *daṇḍa*; Tib. *chad pa*) and concern the individual's training, not community relations. We have, in other words, one set of disciplinary measures to govern internal community relations and another set of remedial measures to address lapses or failings in an individual's training. We might take this to be a basic typology of error, similar to that discussed by Bosk in surgical apprenticeships. In his sociological study of a North American surgical apprenticeship, Bosk identified four types of error (technical, judgmental, normative, and quasi-normative) that surgical residents are expected to recognize and avoid. Er-

881. See also Skt. *daṇḍakarman*; Tib. *chad pai las*.

882. The First Dalai Lama p. 61: *dman pa'i gnas su mi gzbug zing dman pa'i gnas nas bslang ba'o*.

rors of different types prompt different types of responses, from admonition to the loss of one's medical license.⁸⁸³

In the *Pravrajyāvastu*, the Buddha decrees the regular duties of master and apprentice, which are identical with one exception; the master need not seek permission from the apprentice before doing what they want. Otherwise, master and apprentice are expected to do for the other as the other does for them. This includes:

1. mending the other's bowl and robes when needed;
2. nursing the other's when they are unwell;
3. getting rid of any deviant views others develop and dispelling their unhappiness;
4. not allowing the other to wallow in a menial state when they incur an *āpatti* offense or are subject to punishment by the saṅgha.⁸⁸⁴

Sūtras 74–76 of Guṇaprabha's *Vinayasūtra* digest the master and apprentice's duty to act as an intermediary with the saṅgha if one of them does something that makes them subject to punishment. Sūtras 74 and 75 describe the same basic duty, differing only in whether a disciplinary act is about to be meted out or whether it has already been meted out. The Indic commentators spell out the specific procedures and protocols and consider, along with the Tibetan commentators, under what circumstances a saṅgha may give clemency to a monastic and not impose a deserved punishment. Sūtra 76 describes the master and apprentice's duty to approach the saṅgha on the other's behalf and request that they grant the other a penance or probation for incurring a *saṅghāvaśeṣa* offense. Thus, while sūtras 74 and 75 discuss punishments that aim to restore communal order, sūtra 76 discusses the remedial measures monastics undertake to restore their training.

The Sanskrit *daṇḍakarman* means "act of punishment". It seems to be used interchangeably in the *MSV* literature with the Sanskrit *prañidhikarman*, which may imply an

883. (Bosk, 1979).

884. These are digested by Guṇaprabha in sūtras 73–76.

"act of coercion". A *daṇḍa* is a staff or stick that is a symbol of the authority to punish and enforce both *dharma*, i.e. social rules, and *artha*, i.e. political law.⁸⁸⁵ Despite the coercive connotations, Buddhist and Dharmasāstric sources both present punishments as intended to have a salutary effect, with "milder forms of censure to be tried first."⁸⁸⁶ The intention was to remedy what caused the deviance to bring the subject back in line with the *dharma*, rather than inflict corporal punishment or deprive personal liberties.⁸⁸⁷

The Seven Punishments

The *Pravrajyāvastu* mentions seven types of punishment:⁸⁸⁸

1. an act of censure (Skt. *tarjanīyakarman*; Tib. *bsdigs pa'i las*)
2. an act of chastening (Skt. *nirgarhaṇīyakarman*; Tib. *smad pa'i las*)
3. an act of expulsion (Skt. *pravāsanīyakarman*; Tib. *bskrad pa'i las*)
4. an act of reconciliation (Skt. *pratisamharaṇīyakarman*; Tib. *phyir 'gyed pa'i las*)
5. an act of suspension for refusal to acknowledge (Skt. *utkṣepaṇīyakarman*; Tib. *gnas nas dbyung ba'i las*)
6. an act of suspension for refusal to make amends (Skt. *apratikarmaṇāy-utkṣepaṇīyaṃ karman*; Tib. *phyir mi 'chos pa'i gnas nas dbyung ba'i las*)
7. an act of suspension for refusal to give up deviant views (Skt. *apratiniḥsṛṣṭe pāpake dṛṣṭigate utkṣepaṇīyaṃ karmanan*; Tib. *sdig pa can gyi lta ba'i rnam par mi gtong ba'i gnas nas dbyung ba'i las*)

Kalyāṇamitra explains that the imposition of any one of these acts on a monastic leads to a loss of status. They are reduced to a menial state within the saṅgha or, in the

885. (McClish, 2018), p. 273.

886. (McClish, 2018), p. 280.

887. In his article "Penance: *prāyaścitta*" from the same volume, David Brick cites Timothy Lubin's "significant contention that a major difference between penance and punishment within Dharmasāstra is the element of coercion, which is generally missing in the former, but present in the latter", (Brick, 2018), p. 323. For Lubin's work, see (Lubin, 2007).

888. D1.1. F.64.b-65.a.

case of expulsion, even expelled from the saṅgha. Kalyāṇamitra goes on to define each of the acts:

1. An “act of censure” is the censuring, through an act by motion and triple resolution, of quarrelsome persons such as the *Pāṇḍulohitaka* monks.
2. An “act of chastening” is a chastening, through an act by motion and triple resolution, of a person such as the monk Śreyaka⁸⁸⁹ for continually incurring *saṅghāvaśeṣa*; for incurring a later [saṅghāvaśeṣa] before making amends for an earlier [saṅghāvaśeṣa].
3. An “act of expulsion” is an expelling, through an act by motion and triple resolution, imposed on persons like Aśvaka and Punarvasu for refusing to stop spoiling householders,⁸⁹⁰ refusing to give their concord in order [to resolve] this, refusing to give an opportunity [to hear objections to their behavior], and claiming to see no offense⁸⁹¹ [in doing so].
4. An “act of reconciliation” is a reconciling, through an act by motion and triple resolution, given to a person like the monk Uttara⁸⁹² for disrespecting householders, etc.
5. An “act of suspension for refusal to acknowledge” is a suspending, through an act by motion and triple resolution, imposed on a person like the monk Chanda for claiming to see no offense and professing no desire to make amends.

889. Read *legs ldan*, not *dge ldan*. The *nidāna* account of these disciplinary measures are related in the *Pāṇḍulohitakavastu*, chapter eleven of the *MSV's Vinayavastu*.

890. The twelfth of the thirteen *saṅghāvaśeṣa* is the *kuladūṣaka* (*khyim pa sun 'byin pa*, “spoiling householders”).

891. Translation follows KN: Itung in preference to D: lhung (Tibetan Tripitaka Collation Bureau, 2006, 870).

892. The Tibetan translation of Kalyāṇamitra's commentary gives the monk's name as *dam pa*. In the source text of the *Pāṇḍulohitakavastu* however Uttara's name is rendered *dge slong chu stong* (D1.11 *Pāṇḍulohitakavastu* Vol. 3 F.150.a).

6. An “act of suspension for refusal to make amends” is a suspending, through an act by motion and triple resolution, imposed on a person like the Chanda – who, having pledged he would not make amends for an offense he himself recognized, is not fit for making amends.
7. An “act of suspension for refusal to give up deviant views” is a suspending, through an act by motion and triple resolution, imposed on a person like the monk Ariṣṭa for not giving up deviant views.⁸⁹³

Punishing a Niśraya

The commentarial literature discusses at length whether preceptors and instructors can be punished by the saṅgha. The unanimous conclusion is that they can be punished but, if doing so will cause a schism in the saṅgha, then the preceptor or instructor may be pardoned. Tshonawa sums up this pragmatic allowance. He writes that disciplinary acts are the means by which problematic behaviors are counteracted. Not pardoning a monastic would then run counter to purpose, and so here the texts state that even a piṭakadhara must be punished, even if that monastic, say for instance a guru, can remedy the problematic behavior without resorting to punishment. Tshonawa explains that the *Pāṇḍulohitakavastu*⁸⁹⁴ gives precedent for exempting piṭakadhara from punishment. The intent in not imposing a punishment there, he says, but to avoid a schism in the saṅgha that might follow the punishing of a piṭakadhara who has many supporters and a large following.⁸⁹⁵

893. See appendix 2.

894. Tshonawa, *Ocean of Āgama* pp. 107–108. Tshonawa used Guṇaprabha's name *Pratikriyāvastu* (Tib. *phyir bcos kyi gzhi*) for what the *Vinayavastu* calls the *Pāṇḍulohitakavastu* (Tib. *dmar ser can*).

895. Tshonawa, *Ocean of Āgama* pp. 107–108: *nan tur gyi las 'di lta bu mi bya'o / / zhes gsungs kyang nan tur byed pa de nyes pa las bzlog pa'i thabs yin pas / de dgag par mi rigs so zhes na / nan tur ma byas kyang nyes pa las bzlog par 'gyur pa'i tshe na / bla ma la nan tur byed na / nan tur byed pa de dgag par bstan pa'o / / 'o na gnas kyi bla ma sde snod 'dzin par nges pa de la nan tur byed par bshad pa 'di dang / phyir bcos kyi gzhi las sde snod 'dzin pa la nan tur byed na spom por bshad pa dang 'gal lo zhe na / de ni sde snod 'dzin pa phyogs dang*

Don't Involve the Authorities

The probably apocryphal **Vṛtti* contains an interesting addendum to these comments. It tells monastics not to involve outside authorities in the adjudication of an internal saṅgha matter. This has precedent in ancient India's plural legal order, where different courts were established to adjudicate different issues. The Nārada Dharmaśāstra, for instance, identifies five courts of ascending authority:

1. The *kula* or family court
2. The *śreṇi* or guild court
3. The *gaṇa* or corporation court
4. The *adhikṛta* judge appointed by the king
5. The *nṛpa*, the king⁸⁹⁶

'*khor mang po de la nan tur byas na dge 'dun bye bar 'gyur ba'i dgag bya yod pa la dgongs so.* 896. (McClish, 2018), pp. 276–77 and 292.

Sūtra 75: Rescind and Reinstate

If a punishment has already been meted out on the preceptor, for instance, then the apprentice should appeal to the saṅgha:

May they be reinstated.

In the *MSV*, a few, mostly cognate verbs are used to express what exactly is being requested, giving slightly different inflections each time. The finer details of this can be followed in the translation and notes in Appendix 3.

- In sūtra 74, before the punishment has been issued, the wording is somewhere between "May the transgression be forgiven" and "May the *niśraya* be given clemency"; see Skt. *ābhṛet*; Tib. *bzod par bya*.
- In sūtra 75, after the punishment has been issued, a request is made to "reinstate"; Skt. *avasārayet* (from *ava*+√*sār*, i.e. P. *osāraṇā*); Tib. *bzod par bya ba*.
- In sūtra 76, a "reinstatement" or "rescission" is requested after the successful completion of a penance or probation; Skt. *avarhaṇa*; Tib. *dbyung ba*.

The considerable slippage between Sanskrit and Tibetan here, however, makes it difficult to be certain which reading is to be preferred where. See, e. g. The Tibetan translation of *avasārayet* reads *bzod par bya ba* but *bzod par bya ba* also renders the Sanskrit *ābhṛet*, which is cognate to the Sanskrit *abarhana*, which is rendered with Tib. *dbyung bar bya*. In his Chinese translation of the *MSV*, Yijing gives *xie* 謝; Eng. rescission, absolution.⁸⁹⁷

897. Yijing T1444 1030c17–24 二師邪見。大眾爲作驅擯等。令出住處。弟子應須於大眾處。慙懃求謝。令衆歡喜。The two teachers had deviant views [so] the assembly expelled [them], etc. They are made to leave the monastery. Then, the student should, while before the assembly, diligently seek rescission and appease the saṅgha. Compare this with Tshonawa's critique of the same interpretation given in the **Vṛtti*: From Tshonawa's *Ocean of Āgama*: F.64.a: 'grel chung las kyang mkhan po bskrad de phyi logs na 'phyan par gyur na de ltar ma byed par dge 'dun la bzod par gsol cig par gros gdab ces 'grel chung las bshad do / / de ni mi rigs te dge 'dun la bzod par gsol cig ces gnas kyi bla ma la gros gdab dgos na skabs 'di nyid kyi lung gzhi las mkhan po dang sloba dpon dag la nan tur gyi las byas pa de bzod par gsol zhing nan tur gyi

Tshonawa includes a note on the use of the Tibetan gerundive *bzod par bya ba* here:

Some Kaśmīris interpret the line "If it has been imposed, [plead,] "May they be reinstated"⁸⁹⁸ as saying that the student should not show anger, [reading it to say,] "Patience is to be shown" but this is not right for it contradicts the earlier citation from the *Vastvāgama* and it also contradicts the auto-commentary just cited. The early scholar Shabé said, "May they be reinstated" means that if the saṅgha imposes a disciplinary act on the guru, the student should speak with the guru and then request reinstatement on their behalf.⁸⁹⁹

The Language of the Appeal

The *Pravrajyāvastu* here partially cites the appeal for clemency from the *Pāṇḍulohitakavastu*. Note the affect of the language conveys the appropriate tone for such an entreaty:

'[The ward or apprentice] should apply themselves diligently, saying, "I, bearing no⁹⁰⁰ reproach, anger, or abuse; no thought to deprive resources or residences from the saṅgha; bearing no backing of the king's council, government officials,⁹⁰¹ relatives, or a person;⁹⁰² bearing no backing unfit

las byas pa'i rgyu de yang spong ba dag la zhes gsungs pa dang 'gal lo.

898. Skt. *kṛte avasārayet*; Tib. *byas na bzod par bya'o*.

899. Tshonawa *Ocean of Āgama*: F.64.a: *byas na bzod par bya'o zhes bla ma la dge 'dun gyis nan tur gyi las byas na slob mas khro ba mi bstan par bzod par bya'o zhes kha che dang kha cig skyor lung / zer ba ni mi rigs te sngar lung khungs su drangs pa'i lung gzhi dang 'gal la / sngar drangs pa'i rang gi rnam bshad dang yang 'gal lo / / byas na bzod par bya'o zhes pa ni bla ma la dge 'dun gyis nan tur gyi las byas na bla ma la slob mas gros btab ste bzod pa gsol du gzhug par bya zhes snga rabs pa sha sbas rnams gsung.*

900. "I, bearing no" translates the Sanskrit *abibhrataḥ*, rendered into Tibetan as *mi 'dzin pa* and *mi byed pa* here.

901. Amend 'og zur to 'og gzu; Skt. *yuktakula*.

902. Tib. *gang zag rten nyid du mi 'dzin pa*; Skt. *pudgalapratīsarāṇatām [abibhrataḥ]*.

for the saṅgha; bearing no standard for householders or *tīrtya*; not in service⁹⁰³ to *tīrthya*; not practicing another customary law;⁹⁰⁴ and without neglecting to train in the monk's trainings; [I,] whose hair is bristling; whose hair stands on end; who lays their hair down before the saṅgha; [I,] who shall instigate a remedy, having entered the *sīmā* boundary showing decorum, ask for a rescission⁹⁰⁵ and that whatever cause led to the imposition of this disciplinary act be rescinded.⁹⁰⁶

The language of the appeal sets clear guidelines on how the appeal ought to be made. The appealing monastic's deference to the authority of the saṅgha is "baked in", so to speak:

- The appealer should be calm of mind: "I, bearing no reproach, anger, or abuse;"
- Their intentions should be sincere: "no thought to deprive resources or residences from the saṅgha;"
- They are not trying to subvert the saṅgha hierarchy: "bearing no backing of the king's council, government officials, relatives, or a person;"

903. Translation follows KN: *bsten* (Skt. *sevāna*) in preference to D: *brten* (Tibetan Tripitaka Collation Bureau, 2006, 870).

904. Skt. *ācāracaraṇānya*[*m abibhrataḥ*]; Tib. *cho ga ma yin pa spyod par mi byed pa*. The *Gṛhyasūtras* "present the Dharma, in the sense of proper behavior called *ācāra*," p. 17 (Olivelle, 2018d). For a more detailed discussion of *ācāra* as comportment, i.e. normative behavior patterns, see also pp. 51–55 of (Olivelle, 2018b)

905. Guṇaprabha's digests a parallel passage in the *Karmavastu* (10.38–10.40) which reads Skt. *avasāraṇaṃ yācite* for Tib. *bzod pa gsol*.

906. D1.1 F.65.a: *de la dge slong lhan cig gnas pa dang nye gnas rnam kyis/ e ma'o dge 'dun gyis mkhan po dang slob dpon dag la nan thur gyi las 'di lta bu byas pa skra 'greng ba lta bur gyur/skra zhid pa lta bur gyur cing dge 'dun la spu sa la ltung ba lta bur byed/ 'byung bar skyong / mtshungs par nye bar ston la mtshams kyi nang du 'ongs te/ bzod pa gsol zhing rgyu gang gis nan thur gyi las byas pa de yang spong ba dag la bzod pa bya'o zhes brtson pa shas chen po bsgrub par bya'o// gal te brtson par byed na de lta na legs/ gal te brtson par mi byed na 'gal tshabs can du 'gyur ro// 'di lta ste mkhan po dang slob dpon dag la dge 'dun lhag ma'i ltung ba byung bar gyur na/de la dge slong lhan cig gnas pa dang nye gnas rnam kyis/ e ma'o dge 'dun gyis mkhan po dang slob dpon dag la spo ba dang gzhi nas spo ba sbyin par bya'o zhes brtson pa shas chen po bsgrub par bya'o// gal te brtson par byed na de lta na legs/ gal te brtson par mi byed na 'gal tshabs can du 'gyur ro.*

- They pledge fealty to the Buddhist cause: "bearing no backing unfit for the saṅgha; bearing no standard for householders or *tīrthya*; not in service to *tīrthya*; not practicing another law; and without neglecting to train in the monk's trainings;"
- They exhibit indignation and deference at the same time: "[I,] whose hair is bristling; whose hair stands on end; who lays their hair down before the saṅgha;"
- They take personal responsibility for seeing the problematic behavior be rectified: "[I,] who shall instigate a remedy,"
- They appeal to a common sense of duty: "having entered the *sīmā* boundary showing decorum,"
- They ask for clemency and that whatever cause led to the imposition of this disciplinary act be forgiven.

Sūtra 76: Penance, Probation & Rescission

Dharmamitra explains that a "probation" (Skt. *mānāpya*; Tib. *mgū ba*) is a remedial act imposed on a monastic for having committed a *saṅghāvaśeṣa* offense. If the monastic concealed the *saṅghāvaśeṣa* offense, a "penance" (Skt. *parivāsa*; Tib. *spo ba*)⁹⁰⁷ is added to the period of *mānāpya* probation. The saṅgha issues the penance and probation through an act of motion and triple resolution after the monastic has willingly confessed to the offense.⁹⁰⁸ While serving penance, which lasts for the same number of days they concealed the offense, the offending monastic must act as servant to the saṅgha, thereby purifying the fault of concealment. During the period a monastic is being disciplined, either on penance or probation, they lose five privileges⁹⁰⁹ and must perform five menial chores:

1. Privilege: Serving and enduring monks of good standing;⁹¹⁰
2. Menial chore: Waking before monks of good standing before dawn to open the monastery gates, etc.;⁹¹¹
3. Privilege: Associating with monks of good standing and those he has taken up residence with;⁹¹²

907. See David Brick's chapter on Penance, where he discusses ancient Indian ideas about "sin" and its expiation, noting that the "fall" implied in the Dharmasāstric term *pātaka* (see Tib. *ltung ba*) has dual connotations, of (1) a fall to a lower birth and (2) a fall in social status, (Brick, 2018), pp. 314–316.

908. Tib. *spo ba mthol bshags*. See F.178a-179a of the Chapter on Penitents (Tib. *spo ba'i gzhi*; Skt. *Pārivāsikavastu*, where the specific duties and loss of privileges for a monastic serving a penance are given.

909. Tib. *khyad par gyi spyod pa lnga*.

910. Tib. *spo mgū spyod pa'i gang zag gis dge slong rang bzhin du gnas pa'i bsnyen bkur byed pa dang du len pa'i spyod pa*.

911. Tib. *nangs par dge slong rang bzhin du gnas pa mams las snga bar langs te gtsug lag khang gi sgo dbye ba sogs bya ba*.

912. Tib. *des dge slong rang bzhin du gnas pa dang gnas khang gcig tu gnas mal 'cha' ba*

4. Menial chore: During teachings, perform relevant tasks such as fanning [the teacher];⁹¹³
5. Privilege: Accusing monks of good standing of an offense;⁹¹⁴
6. Menial chore: When the saṅgha gathers, striking the gaṅḍī beam, laying out mats, setting out incenses, etc.;⁹¹⁵
7. Privilege: Imposing a punitive act on monks of good standing;⁹¹⁶
8. Menial chore: During the winter, washing the feet of monks who behave in accord with Dharma, etc.;⁹¹⁷
9. Privilege: Traveling with monks of good standing;⁹¹⁸
10. Menial chore: At all times and in all cases, to not stray from virtue and sit at the end of the rows among the saṅgha, etc.⁹¹⁹

If that monastic incurs a second offense of the same type while on probation, they

sogs mnyam 'groggs kyi spyod pa.

913. Tib. *chos ston pa'i dus su bsil yab byed pa sogs 'os pa'i las bya ba.*

914. Tib. *dge slong rang bzhin du gnas pa la ltung ba gleng ba.*

915. Tib. *dge 'dun 'du ba'i dus su gaN+Di brdung ba dang gdan bshams pa/_bdug spos bzhag pa sogs bya ba.*

916. Tib. *dge slong rang bzhin du gnas pa la chad las bcad pa.*

917. Tib. *dgong ka'i dus su mthun pa'i chus dge slong rnam kyi rkang pa bkru ba sogs bya ba.*

918. Tib. *dge slong rang bzhin du gnas pa dang lhan cig tu 'gro ba ste lnga po spang pa.*

919. Tib. *dus dang rnam pa thams cad du dge ba'i phyogs las mi g.yel zhing dge 'dun gyi gral mthar 'dug pa sogs 'bad par bya ba. See Pārivāsikavastu GM fol. 310a9–310b4. Tib. D1, vol. ga F.179a5–180: sdom pa gsum rnam par nges pa'i 'grel pa legs bshad ngo mtshar dpag bsam gyi snye ma / 'dul ba las bshad pa'i chad las kyi bslab pa len pa'i gang zag gis dman pa'i spyod pa lnga dang du len dgos pa ste / spo mgu spyod pa'i gang zag gis dge slong rang bzhin du gnas pa'i bsnyen bkur byed pa dang du len pa'i spyod pa dang / nangs par dge slong rang bzhin du gnas pa rnam las snga bar langs te gtsug lag khang gi sgo dbye ba sogs bya ba dang / des dge slong rang bzhin du gnas pa dang gnas khang gcig tu gnas mal 'cha' ba sogs mnyam 'groggs kyi spyod pa dang / hos ston pa'i dus su bsil yab byed pa sogs 'os pa'i las bya ba dang / dge slong rang bzhin du gnas pa la ltung ba gleng ba dang / dge 'dun 'du ba'i dus su gaN+Di brdung ba dang gdan bshams pa / bdug spos bzhag pa sogs bya ba dang / dge slong rang bzhin du gnas pa la chad las bcad pa dang* / gong ka'i dus su mthun pa'i chus dge slong rnam kyi rkang pa bkru ba sogs bya ba dang* / dge slong rang bzhin du gnas pa dang lhan cig tu 'gro ba ste lnga po spang pa'o / dus dang rnam pa thams cad du dge ba'i phyogs las mi g.yel zhing dge 'dun gyi gral mthar 'dug pa sogs 'bad par bya ba ste lnga'o.*

are given a “repeat penance”.⁹²⁰ If a third offense of the same type is committed, the monastic is given “further penance”.⁹²¹ If a fourth offense of the same type, the saṅgha performs a disciplinary act of chastening⁹²² on that monastic. After successful completion of the penance, the monastic is returned to good standing through an act of rescission or reinstatement performed by the saṅgha.⁹²³ Kalyāṇamitra gives a *nirukti* explanation for “rescission”, likening it to the sting of a thorn being removed, the thorn being the saṅghāvaśeṣa offense. According to the *Vinayavastu*, a “probation” is the six-day period of menial service that a monastic serves after a rescission has been granted. However, according to the *Vinayavibhaṅga* tradition explained by Vimalamitra, upon completion of the penance, the monastic is given a *māṇāpya* probation - to serve for six days. Vimalamitra explains why this probationary period is called *māṇāpya* in Sanskrit, because one please the saṅgha by serving and attending to their material and Dharmic needs.⁹²⁴

A Piṭakadhara Confesses: The Vinaya and Moral Philosophy

Tshonawa cites the *Pratikriyāvastu* which states that a piṭakadhara can purify a saṅghāvaśeṣa by confessing in front of a single person instead of having to serve a penance and probation. He then considers whether that conflicts with the presentation given in the *Pravrajyāvastu*. His conclusion is that so long as the piṭakadhara can give rise to a genuine intention to reform and restrain themselves in the future, then a penance, probation, and rescission are not necessary.⁹²⁵

920. Tib. *gzhi nas spo ba*; Skt. *mūlaparivāsa*.

921. Tib. *yang gzhi nas spo ba*; Skt. *mūlāpakarṣaparivāsa*.

922. Tib. *smad pa'i las*; Skt. *nirgarhaṇīyakarman*.

923. Tib. *dbyung ba / dbyung ba'i las*; Skt. *ābarhaṇa / āvarhaṇakarman*.

924. Vol. Pu; F.153.a.

925. The Eighth Karmapa repeats Tshonawa on F.74.b.3–75.a.3. See Tshonawa *Ocean of Āgama*: pp. 108– 109: *spo ba dang zhes pa nas dbyung bar bya'o zhes gnas kyi bla ma sde snod 'dzin pa la lhag ma'i ltung ba byung na spo mgu dbyung ba bya bar bshad pa 'di dang /*

It is worthwhile to observe that the *transgressions* and *remedial measures* described here reflects wider Indian ideas about penance and expiation. In the *Dharmaśāstras*, sins are understood to have soteriological and social effects. For example, a single negative act may both impede a favorable rebirth and also entail a loss of caste or ostracism.⁹²⁶ Under close analysis, the two *poṣadha* suggest that monastic wrongdoing also has both soteriological and social consequences; expiating past karma and restoring a monastic's good standing or *purity*. The two *poṣadha*, in other words, mirror two kinds of transgression, *wrongdoings* and *offenses*.⁹²⁷ The restoration through meditation seeks to neutralize the karmic effects of wrongdoing while the restoration through quorum removes impediments to participating in the saṅgha's business and attaining paths.

Ratnākaraśānti, the prolific late 10th–early 11th c. writer on all things Buddhist, explains the difference between wrongdoing and offense—or lapse as Skt. *āpatti* or Tib. *ltung ba* might be translated literally:

A lapse is the transgression of a decree, so-called because it causes a fall and impedes. [A lapse] is an impediment because it acts as an impediment to formal acts and paths. The rest are to be regretted, that is, to be rued.⁹²⁸

phyir bcos kyi gzhi las mdo sde 'dzin pas ni gcig gi mdun du bshags pas lhag ma 'dag go zhes bshad pa dang 'gal zhe na / sde snod 'dzin pa yin yang spo mgu spyad pa ma byas na phyin chad rgyun sdom pa la sogs pa phyir bcos kyi bsam pa mtshan nyid pa mi skye na spo mgu dbyung ba dgos la / bsam pa de skye na sde snod 'dzin pas spo mgu dbyung ba mi dgos pa ste / bsam pas ltung ba las ldang gi chad pa'i las kyi ma yin no zhes gsungs so.

926. See p. 315 of (Brick, 2018).

927. Skt. *pāpa*; Tib. *sdig pa* and Skt. *āpatti*; Tib. *ltung ba*, respectively.

928. Toh 3276 Skt. *Sūtrasamuccayabhāṣya Ratnālokālaṃkāranāma*; Tib. *mdo kun las bdus pa'i bshad pa rin po che snang ba'i rgyan*. F.327.b: *phan yon gnyis pa ni nyes pa thams cad sel bas na ltung ba dang zhes gsungs te / bcas pas rjes su 'gal ba ni ltung ba ste ltung bar byed pa dang sgrib par byed pa'i phyir te / sgrib pa ni las dang lam gyi gegs byed pa'i phyir ro / / lhag ma ni 'gyod pa ste yid la gcags pa'o / / yang na rgyu ni ltung ba'o / / 'bras bu ni 'gyod pa'o / / gzhan ltung bas na ltung ba'o / / sgrib pas na 'gyod pa'o*. For the root text, see F271 in the Phug drag Kanjur. Here, “regret” (Skt. *vipratīṣāra*; Tib. *yid la gcags pa*) probably refers to repentance. See Toh 4113, F.269.b: *'gyod pa zhes bya ba ni yid la gcags pa ste / nyes byas la*

Ratnākaraśānti then explains how the pending fall—the karmic or soteriological consequence of the act—can be expiated:

How are they relinquished? [The sūtra says,] ‘and cause...’ [The cause] is to be destroyed, that is, confronted. How is it confronted? Some say by equipping oneself with the four powers of support, rejection, recommitment, and remedy.⁹²⁹

But the *offense* part of an act is different from the *wrongdoing* part. The *offense* part of the act stems from transgressing the decrees that make up the disciplinary Rule. An *offense* results in a loss of status and must be remedied according to the proper Dharma and Vinaya protocol, *yathādharmmaṃ yathāvinayaṃ*.⁹³⁰ As Ratnākaraśānti explains, an *offense* bars one from participating in formal acts of saṅgha and is also said to bar attainment of a *mārga* or path. The *offense* can be expunged and good status restored, however, by “making amends”⁹³¹ appropriate to the class *offense*.

Bosk's Typology of Error

Here I read Guṇaprabha’s sūtras on the need, for both master and apprentice, to forgive repeated lapses in monastic conduct as evidence that “the Training”⁹³² is an *askēsis*, that is, a set of exercises in self-training or self-formation intended to instill habits of mind consistent with, broadly speaking, “virtue”. The “punishments” discussed above emphasize rehabilitation than punishment, as with “forgivable” mistakes in surgical apprenticeships studied by Bosk. Bosk’s ethnography of a North American

sogs pa'i ltung ba lhag par sbyang pa'i phyir yid la gcags pa skyes pa gang yin pa'o. In saying, “This need not be a source of regret,” the Buddha declares that the act in question, e.g. hanging a blanket or cloth near the door and sleeping there, etc., does not constitute an offense.

929. Toh 3276 F.328.a: *ci lta na de spang zhe na / rgyu dang zhes gsungs te ldan pa ni 'joms pa ste 'phrod pa nyid do / / ci lta 'phrod ce na la la ni rten dang sun 'byin pa dang sor chud pa dang gnyen po ste stobs bzhi ldan pa la bya'o zhes zer ro*.

930. Kalyāṇamitra (Toh 4113 F.326.a): *chos bzhin zhes bya ba ni ltung ba'i ngo bo nyid las mi 'da' bar ro / / 'dul ba bzhin zhes bya ba ni 'dul ba bzhin phyir bcos pa las mi 'da' bar ro*.

931. Skt. *pratikriyā*; Tib. *phyi bcos pa*.

932. Skt. *śikṣā*; Tib. *bslab pa*.

surgical apprenticeship seeks to explain how typologies of error double as standards of performance and constitute a form of social control through which learners are inculcated into a nuanced grading of deviance.⁹³³ Bosk's typology distinguishes between technical, judgmental, normative, and quasi-normative errors, some of which are regarded as “beginner’s errors” that can be remedied with more knowledge and/or experience while others are considered so irredeemable that they will prevent the surgical resident from ever graduating. This typology interests me because:

1. it accommodates for different types of errors—not just moral or epistemological ones—that impede the acquisition of a professional habitus;
2. it demonstrates how error and competence are co-constructed in the establishing of social controls;
3. it points to a “hidden curriculum” of unarticulated but quasi-normative practices that must be mastered, and;
4. its forgiveness of error reflects a practical reality intrinsic to the processual acquisition of knowledge and know-how, seen also in the *niśraya* and craft apprenticeships share.

933. (Bosk, 1979), p. 25. Thanks to my brother, Dan Miller (M.D.) for recommending this book to me.

Sūtra 77: Guru as Guildmaster

In general, the commentarial literature is univocal in their interpretation sūtra 77: Just as the apprentice must do these things for the master, the master must do them for the apprentice. The lone dissenting voice is that of the **Vṛtti*, which reports:

Alternatively, in one interpretation, [this means] it is not appropriate of the trainee to ask [permission from the preceptor] when the preceptor is serving a punishment. Hence the preceptor does not compel [the apprentice] to seek permission; they direct [the apprentice] to ask another [*niśraya*].⁹³⁴

The **Vṛtti*'s opinion here is not unorthodox; we encountered it earlier. If a *niśraya* is disciplined, they temporarily forego their right to serve as *niśraya* and must send their apprentice to another elder until their disciplinary sentence has been completed.

Disciplining wards and apprentices

A narrative in the *Kṣudrakavastu* depicts Śāriputra wandering the countryside, leaving his apprentice Rāhula (the Buddha's son) behind. Rāhula gets mistreated by venerable Chandaka, the Buddha's former charioteer, prompting the Buddha to lay out guidelines on five appropriate ways to discipline an apprentice. These are not the formal punishments meted out by the saṅgha but the type of discipline a parent or teacher might impose to remedy the child / student's behavior:⁹³⁵

1. not talking to them and not giving instructions,
2. not putting them in places of honor,
3. not sharing resources or Dharma,
4. interrupting their virtuous endeavors,

934. See appendix 3.

935. The narrative can be found in D6, F.169.a-170.b.

5. not allowing them *niśraya*.⁹³⁶

Furthermore, the Buddha rules that disciplines should not be applied indiscriminately but only for one of five reasons, which any teacher must surely relate to:

lack of faith, laziness, insolence, disrespect, and running with the wrong crowd.⁹³⁷

936. D6, F.169.a-170.b: *thul gzhug pa ni Inga ste / mi smra ba dang mi gdams pa dang longs mi spyod pa dang / dge ba'i phyogs rgyun gcad pa dang gnas dgag pa'o*. Compare this list to list giving in the *Uttaragrantha*'s Pañcaka, which is rendered with slightly different Tibetan: Vol. 13 F.51.b: *spyo ba rnam pa Inga ste / mi smra bar bya ba dang / lung mi ston pa dang / gcig tu mi spyod pa dang / dge ba'i phyogs gcad pa dang / gnas bcas pa slar gzhig pa dang Inga'o*. See also First Dalai Lama p. 127. See also Tshonawa *Meaningful to Behold*: p. 48–50: *gnas pa'i nyes pa sngar gshigs te gnas kyi bla mas chad pa Inga bcod pa'i tshul dang bzod gsol ma zhus na gnas khang nas bskrad pa'i tshul*.

937. D6, F.169.a-170.b: *bcom ldan 'das kyis bka' stsal pa / chos Inga dang ldan pa'i lhan cig gnas pa'am / nye gnas thul gzhug par bya ste / Inga gang zhe na / ma dad pa dang / le lo can dang bka' blo mi bde ba dang ma gus pa dang sdig pa'i grogs po can no*.

CHAPTER FOUR

The Niśraya Criteria

While the *niśraya* offices, both preceptor and instructor, are introduced with the narrative about untrained monks acting loutishly in the village, the origins for the *niśraya* criteria are related in an additional two stories. The first centers on the *mahallaka* Upasena who ordains an apprentice after having spent but one rainy season as a monk himself. Upon seeing this, the Buddha chastises Upasena for "thinking to gather a following too early" and makes the following five rights contingent upon having spent ten years as a monk or nun:

1. the right to admit others into the Buddhist renunciant order
2. the right to ordain novices as monks or nuns
3. the right to train novices
4. the right to accept someone else's apprentice as one's own
5. the right to live independently

The second narrative, which follows immediately upon the first in the *Pravrajyāvas-tu*, features another *mahallaka*, who is described like Upasena, as "immature, dense, dim-witted, and unskilled". Commenting on the *PrV*, Kalyāṇamitra explains what these four adjectives imply about the monk:

"Immature," has not mastered Sūtra, Vinaya, and *Abhidharma*. "Dense," unable to master [the Tripiṭaka] even if they were to train. "Dim-witted," unable to accomplish the core goal of the Vinaya. "Unskilled," unskilled in establishing the Vinaya without admixture.⁹³⁸ Alternatively, these [four ad-

938. This refers to a way of teaching the Tripiṭaka that respects the unique priorities and perspectives on each piṭaka. Thus, monastic teachers are praised in this literature for their ability to teach Vinaya, for example, without mixing it with *Abhidharma* or Sūtra. This is also

jectives are said to mean a person] lacks the insight that arises naturally, through hearing, through reflecting, and through meditating, respectively.

In short, the monk lacks learning. This monk (or should we say rube?), who joined the order late in life, ordains a convert from a competing ascetic order. But, since the *mahallaka* did not know the Vinaya and lacked practical mastery of saṅgha culture, he was unable to instruct his keen new apprentice. The *PrV* tells us that the *mahallaka* failed to give his apprentice "periodic counsel and instruction". Kalyāṇamitra explains this as follows:

“Periodic,” initially and at other intervening times [thereafter].⁹³⁹ “Counsel,” on preventing harm. “Instruction,” acting to benefit [the *niśrita*]. Alternatively, these two refer to [counsel on] cultivating the path and [instructions on] what should and should not be done with respect to the training. “Lapsed [ward],” a pledge who fell into the suffering of a householder; this means lapsed from monkhood and falling into householderhood.

The new convert joined, expecting that he would receive some training and instruction. When he did not, he returned in disappointment and disgust to his former order. When the monks inform the Buddha of this, the Buddha decrees that, in addition to having been ordained for ten years, a *niśraya* must have Vinaya-specific knowledge and know-how to impart to any apprentice they might ordain or accept. The Buddha then lists 21 sets of five qualities by which this Vinaya-specific knowledge and know-how can be measured.

Guṇaprabha's digest of these sections of the *Pravrajyāvastu* are given in sūtras 78–

conveyed by the Skt. *asambhedadeśanā*.

939. The *Pravrajyāvastu* ordination rite has preceptors to tell new ordinands about the four *pārājika* defeats before exhorting them to learn more about the Vinaya from peers, teachers, etc. These are found in the concluding rites (Tib. *rjes chog*) in D1 *Rab byung gi gzhi* Vol. 1 F.58.a-64.a. Note that, the concluding rite's last 11 sections (of a total of 13) have a marked aspirational or inspirational tone. The implications of this as a "ritual moment" have yet to be explored in the secondary literature.

98. The remaining four sūtras in the *Vinayasūtra*'s "PrV Niśraya digest" establish two additional rules of apprenticeship. Sūtras 99–100 resolve a dilemma caused by the intersection of two saṅgha hierarchies, that of (1) seniority and that of (2) being learned and disciplined. Here the Buddha rules that if a monk or nun needs a *niśraya* and the only qualified monastic around is junior to them in ordination years, then the senior must take *niśraya* with the junior monastic. This enshrines the principle that the hierarchy of seniority is not the ultimate arbiter in whether a monastic should submit to the instruction of another.

In sūtra 101, our attention remains on the importance of knowing the Vinaya and possessing a monastic habitus as the Buddha says that a monastic who knows the Vinaya, what to do and not to do, etc., may live independently so long as they have passed five rainy seasons since ordination. In sūtra 102, we see that the Buddha insists that five years as a monastic is the minimum needed before a new monastic may live independently, no matter what; even an arhat with four years of monastic experience must live with a *niśraya*. Because, as the Buddha said, one may still be "carried away by one's past nature", read: *habitus*.

Sūtra 78: Passing Ten Rains

The Inviolable Branch Component: Being Established in the Vinaya

The Upasena *nidāna* relates the basic prerequisite for acting as a *niśraya* and living independently: having passed ten rainy seasons since being ordained a monk or nun. As Dharmamitra writes, having been ordained ten years comprises one half of the "inviolable branch component" for would-be *niśraya* masters. The other half is to be "established in the Vinaya", ⁹⁴⁰i.e. to possess *śīla*:

940. Skt. *vinayasthita*; Tib. 'dul ba la gnas pa.

One who possesses those two—having passed ten rains and being established in the Vinaya—may do the three, serving as preceptor, etc., for such is the principal cause for preceptorship, etc.

Dharmamitra also confirms that having passed ten rains is the fifth member of the first branch components of five.⁹⁴¹ The *MSV* exegetical literature makes it clear that "ten years-ness" roughly equates to stability in one's vocation,⁹⁴² i.e. the *śikṣā* training. But the compilers of the *MSV* and its commentators both plainly acknowledge that "ten years-ness" is not an infallible guarantee of stability. Hence they provide the additional criteria of "being established in the Vinaya" which is explained to mean having a monastic habitus, as we shall see. Tshonawa draws a direct link from the two-fold "inviolable branch component" to gaining independence; the monastic is no longer a dependent and, in fact, is now stable enough in the *śikṣā* training to live without an elder mentor:

Secondly, the determinant of whether or not a person is independent: If a person has passed ten unbroken years since ordination has the branch component of stability and knows the Vinaya, they are called a *niśrita* (or

941. Tshonawa records three positions on whether the ten year requirement count as a member of the first pañcaka. (1) It's taught as a supplemental branch component to the first pañcaka. (2) It's taught as a foundation of the other pañcaka. (3) It's taught to be knowledge of Vinaya in the sūtras on trainee and non-trainee. Tshonawa *Ocean of Āgama* p. 111: *gsum pa lo bcu lon pa lnga tshan la nges gzung du yod pa'i tshul la gsum las / dang po / lnga tshan dang po'i yan lag kha skong yin par ston pa ni / don nye ba na yod pa de yan lag tu bgrang sla ba'i phyir te / TI ka las / lo bcu lon pa 'di ni lnga pa dang po'i yan lag lnga pa yin par rig par bya ste zhes so / / de ni mas rim gyis pa grangs pa'i lnga pa yin pa la dgongs te / lung gzhi las lan lag dang po yin par gsungs la / gzhi 'grel las kyang bsnyen par rdzogs nas lo bcu lon pa'am lhag pa ste / de ni 'dir lnga pa dang po'i yan lag dang po yin te zhes so / / gnyis pa lnga tshan lhag ma rnams kyi yul yin par ston pa 'di lnga bsnyen par rdzogs nas lo bcu lon pa'am lhag pa dang nad g.yog byed dam byed du 'jug nus pa dang / 'gyod pa sel du 'jug nus pa dang zhes / tshan dang po ma gtogs pa lnga tshan gzhan rnams kyi gzhi yin par ston te / dbang du byas pa'i tshul gyis sbyor ba'i phyir dper na lung las pham pa dang po'i skabs su bslab pa'i yan lag bstan pa bzhin no / / TI ka las de lnga pa lhag ma rnams kyi ni yul yin par ston te zhes so / / gsum pa slob pa dang mi slob pa'i skabs su 'dul ba shes pa nyid du ston pa ni / 'og tu 'chad do.*

942. Tib. *brtan pa'i yon tan*. See F.36.b.7–37.a-6 of Buton's *Vinayasūtra* commentary on the Three Rights, 10 years and stability (*brtan pa*).

"independent"), for such a person is one who is fit live without depending on a guru.⁹⁴³

Sūtra 79: The Pentads

Gaining independence is not, however, equivalent to gaining the right to act as *niśraya*. For that, a monk or nun must have other qualities in addition to the basic prerequisite of the two-fold "inviolable branch component". The Buddha names these in the *Pravrajyāvastu*:⁹⁴⁴

What are the five? Ten rains or more have passed since ordination; is able to nurse wards and apprentices or have others do so; is able to assuage the guilt that has arisen in wards and apprentices or have others do so; is able to get rid of deviant views that have arisen in wards or apprentices or have others do so; and, if a ward or apprentice feels unhappy about a thing⁹⁴⁵, [the *niśraya*] is able to dispel [that] or have others do so.

Sūtra 80: The First Pentad

The *PrV* gives a total of 21 pentads, or sets of five qualities. The first branch of the first pentad is having passed ten rains as a monk or nun. Guṇaprabha explains the re-

943. Tshonawa *Ocean of Āgama*: F. 67.b: *gnyis pa gang zag rang dbang can yin min gyi don ni / bsnyen par rdzogs nas bar ma chad par lo bcu lon pa de / brtan pa'i yan lag dang ldan zhing 'dul ba shes na / gang zag rang dbang can zhes ming btags te gnas kyi bla ma la brten mi dgos par 'dug tu rung ba'i gang zag yin pa'i phyir te.*

944. Note that the *niśraya* pañcaka material is repeated in enumerated form in the *Uttaragrantha*. See D7b *Ekottarikā* (gcig las 'phros pa) Vol. 13 F.44.a-44.b: Ten Qualities and Rights of *Niśraya*. D7b *Pañcaka / Inga pa* Vol. 13 F.57.a-58.a: Five Qualities for Giving *Niśraya*. D7b *Pañcaka / Inga pa* Vol. 13 F.57.a-58.a: Five qualities that Disqualify from Giving *Niśraya*.

945. Tib. *phyogs gang du*.

maining four branch components of the first pentad in his *Svavyākhyāna* auto-commentary:

The phrase "able to assuage regret" indicates the fact of being established in the Vinaya. The phrase "get rid of deviant views" [indicates] the fact of being skilled in the establishment of [Abhi]*dharma*; and the phrase "dispel unhappiness" [indicates] knowledge of dispositions or uplifting words.

Guṇaprabha then makes an important clarification regarding what seems at first read like a loophole in the *niśraya* criteria. When the *PrV* requires a would-be *niśraya* to either "do or have another do so", it seems to open the door to the interpretation that a *niśraya* need not be able to do any of these things themselves so long as they can enlist another monastic to do it on their behalf. This would, effectively, negate the need for these other *niśraya* criteria so long as one has a capable friend one can call on. Guṇaprabha closes that loophole by explaining "have another do so" means the *niśraya* is able to motivate others in the discipline by recognizing what is possible and not possible for them.⁹⁴⁶

Assuaging Regret: Knowledge of Vinaya

Kalyāṇamitra explains that the ability to assuage another monastic's regret depends on knowing the Vinaya. "Regret" also appears as "doubt" in this context.⁹⁴⁷ This may represent two different transmissions or simply reflect overlapping semantic field. Kalyāṇamitra seems to acknowledge both readings when he explains the statement "assuage regret that has developed" to mean help another monastic answer the question,

946. See Appendix 3. That is, a *niśraya* is not obligated to force their student to do something they are incapable of. Rather, the *niśraya* must motivate their student after considering the disciple's abilities. Thus, if a *niśraya* does not force their student to do something that exceeds the *niśraya*'s ability, the *niśraya* is not derelict in his duty to the Vinaya, rather he is skillful and sensitive to personal circumstance.

947. See Appendix 3 translation and notes.

"Have I or have I not committed an *āpatti* offense?" But, Kalyāṇamitra goes on to write, the ability to assuage regret also entails the master's knowing how the apprentice can shake the regret they feel on learning they have transgressed by guiding the apprentice through the appropriate procedures to purify that specific monastic offense.

Nursing: Compassion and Patience

Later in the *MSV*, detailed instructions on obtaining medicine are given. But here, the ability to act as a nurse is not related to one's access to medical supplies. The ability to nurse another monastic depends on the person having two qualities. In Kalyāṇamitra's words:

[The criterion] "is able to nurse" indicates [the *niśraya* should be] compassionate and patient.⁹⁴⁸ Someone who has those two qualities is able to nurse the sick.

Deviant Views: Knowing *Abhidharma*

The fourth branch component of the first pentad is the ability to get rid of deviant views. Although Guṇaprabha glosses this ability with the phrase "knowledge of Dharma" both the *PrV* and Dharmamitra understand this knowledge to be of *Abhidharma*, specifically. This requirement calls to mind the discussion of *śīla* from chapter 2, in which Vasubandhu relates the Vaibhāṣika view of the *prātimokṣasaṃvara* as "non-informing form"—or perhaps "bodily schema"—in contradistinction to the psychologized explanation of it as an "intention to safeguard" against transgression given by the Sautrāntika. Vasubandhu's discussion draws in part on analogies that come from Dharmasreṣṭhin's verses of praise for the *Prātimokṣasūtra*. It does not seem implausible that the Dharmasreṣṭhin who wrote the *Vinayastotra* is the same Dharmasreṣṭhin who wrote the **Abhidharmahr̥dāya*. The colophons to the Tibetan Kangyurs and Tengyurs indicate

948. Tib. *sdug bsngal la ji mi snyam pa nyid*.

a number of paṇḍita who were well-versed in both Vinaya and Abhidharma.

Dispel Unhappiness: Emotional Intelligence

The fifth branch component is the subject of varying interpretations. C.S. Upasak, in his *Dictionary of Early Buddhist Monastic Terms* glosses *anabhirati* as "intends to disrobe".⁹⁴⁹ Yijing, in his translation of a Mūlasarvāstivādin *Pravrajyāvastu* he learned at Nālandā, translates *anabhirati* with 不樂法, i.e. an "unpleasant duty". Kalyāṇamitra writes:

"Dispel unhappiness about a thing" etc. indicates knowledge of mental dispositions.

As far as I can surmise, the commentators' different positions reflect the ambiguity of the Sanskrit noun *sthāna*,⁹⁵⁰ which can refer to a physical place, a mental / emotional state, and even a state of affairs.

The Four Branch Components

Tshonawa neatly summarizes the essential qualities a *niśraya* must possess into four branch components.

There are two types of *niśrayaguru*, the preceptor and the *niśrayācārya*. Furthermore, [a monastic] who possesses four qualities is fit to act as preceptor or instructor; they who possess the branch components of gravity,⁹⁵¹ stability,⁹⁵² skill,⁹⁵³ and beneficence.⁹⁵⁴

949. (Upasak, 1975) p. 198.

950. Yet another Sanskrit word translated into Tibetan with *gnas*.

951. Eng. gravity; Tib. *btsun pa*; Skt. *gaurava*. I.e. Eng. possesses *śīla*; Skt. *śīlavat*; Tib. *Tshul khrims dang ldan pa*.

952. Eng. stability; Tib. *brtan pa*; Skt. *sthairya*.

953. Eng. skilled; Tib. *mkhas pa*; Skt. *kauśalya*.

954. Eng. beneficent; Tib. *phan 'dogs*; Skt. *upakāraka / anugraha*. Tshonawa's *Ocean of*

Tshonawa records the different opinions on what it means to "possess *śīla*", which is here equated with "gravity", in the sense of possessing a monastic habitus:

Furthermore, earlier [Tibetans] have said the branch of gravity is abstaining from natural misdeeds while never having incurred a *pārājika* defeat. The *Vibhaṅga*, *Ekottarikā*, and *Prabhāvatī* maintain that to "possess *śīla*" means a monastic has not incurred any one of the four *pārājika* defeats. While [Dharmamitra's *Vinayasūtra*]*ṭīkā* reads, "'to possess *śīla*', i.e. there is no place for dissolute *śīla*, non-virtue."⁹⁵⁵ This means that, just as the *Kośa* says dissolute *śīla* is a non-virtuous form, it is a *śīla* which is dissolute with respect to sins and non-virtue. These [two positions] are applied, respectively, to the phrase "possesses *śīla*."⁹⁵⁶

Here we have another reference to the *Kośa* / *Bhāṣya* conversation about Vaibhāṣika / Sautrāntika interpretations of the *prātimokṣasaṃvāra*, which invokes Dharmamitra's interpretation of the phrase "to possess *śīla*". Tshonawa seems to suggest that Dharmamitra is advancing a Vaibhāṣika interpretation of *śīla*-as-non-informing form; which I liken heuristically to a monastic habitus expressed in bodily schema. Dharmamitra does not say so explicitly, but I wonder whether he means to suggest then that the *Vibhaṅga*, *Ekottarikā*, and *Prabhāvatī* interpretation of "possessing *śīla*" is akin to the Sautrāntika understanding of *śīla*-as-intention to safeguard?

Āgama p. 113: *gnas kyi bla ma la gnyis te / mkhan po dang gnas kyi slob dpon no / / de yang chos bzhi dang ldan mkhan po dang gnas kyi slob dpon byar rung ste / btsun pa dang / brtan pa dang / mkhas pa dang / phan 'dogs kyi yan lag dang ldan pa'o.*

955. D4120, F.22.a-b translates as "there is no place for dissolute *śīla*; [thus] it should be understood that one who possesses *śīla* is virtuous." See Appendix 3.

956. Tshonawa's *Ocean of Āgama* p.66.b: *de yang btsun pa'i yan lag ni pham pas ma gos shing rang bzhin gyi kha na ma tho ba la 'dzems pa ste zhes snga ma rnams gsung ngo / / de ni dge snyen kha cig dang dge tshul kha cig la'ang yod pas 'dir ni / bsnyen rdzogs kyi sdom ldan pham pas ma gos shing rang bzhin gyi kha na ma tho ba la 'dzem pa ste / lung rnam 'byed gcig las 'phros pa dang 'od ldan las / tshul khirms dang ldan pa zhes bya ba ni pham pa'i ltung ba bzhi po rnams las gang yang rung ba ma byung ba'o zhes gsungs pa dang / TI ka las / tshul khirms dang ldan pa ni 'chal sdig pa mi dge ba'i skabs med pa'i phyir zhes te / mdzod las 'chal ba'i tshul khirms mi dge'i gzugs zhes gsungs pa ltar sdig pa mi dge ba la 'chal ba'i tshul khirms zhes bya'o / / tshul khirms kyi skabs med pa'i phyir zhes pa go rim bzhin du sbyar ro.*

"Stability" refers, as above, to "having passed ten unbroken rains since ordination".⁹⁵⁷ Here, "skill" means knowledge of Vinaya,⁹⁵⁸ or the "branch of ability to ripen and free self and other", as Buton calls it.⁹⁵⁹ The branch of "beneficence",⁹⁶⁰ however, introduces a new set of qualities that are also associated with the *kalyāṇamitra* in both Vinaya and Mahāyāna discourses.⁹⁶¹ According to Tshonawa, the branch component of beneficence comprises twelve qualities, as given in Śākyaprabha's *Śramaṇerakārikā*. Tshonawa however cites an unnamed source that contains a verse very similar to it, which I translate here:

Compassionate, patient, with a pure inner circle,
 Undertakes to benefit through the two
 Those with similar allegiances and views, they know rhetoric and understand its meaning, are of sound mind, and of ordinary body, and resident on site.⁹⁶²

Tshonawa then links the first five of these twelve to the ability to nurse, as given in

957. Or, Tshonawa adds, if one spent ten years as a monk or nun, then gave back the training only to later spend ten years as a novice, then that person may be considered "stable". Tshonawa's *Ocean of Āgama* p. 113: *brtan pa'i yan lag ni bsnyen par rdzogs nas lo bcu lon pa'o zhes snga ma rnams gsung ngo / / de ni bsnyen par rdzogs nas lo bcu lon yang bar skabs su babs pa dang / bsnyen par rdzogs nas dge tshul du lo bcu lon pa'ang yod pas 'dir ni / bsnyen par rdzogs nas bar ma chad par lo bcu lon pa'o*.

958. Tshonawa's *Ocean of Āgama* p. 113: *mkhas pa'i yan lag ni 'dul ba shes pa'o*.

959. Buton, see F.36.b.-37.a: *rang gzhan smin cing grol bar byed nus kyi yan lag*.

960. The First Dalai Lama's discussion of this begins on p. 66 under rubric *phan 'dogs pa'i yan lag*. The Eighth Karmapa largely repeats Tshonawa, see the Eighth Karmapa's commentary F.76.b-77.a.

961. This connection is further seen in the *Uttaragrantha* excerpts cited above, which enumerate the four branches of beneficence Skt. *parānugraha*; Tib. *gzhan la phan 'dogs pa*) followed by the four means of caring for disciples" (Skt. *saṃgrahavastu*; Tib. *bsdu ba'i dngos po*).

962. Compare the citation given by Tshonawa in his *Ocean of Āgama* p. 113: *phan 'dogs kyi yan lag ni chos bcu gnyis te / snying rje bzod ldan nang 'khor dag pa dang / / phan 'dogs gnyis brtson mtshan mthun lta ba dag / smra shes don go shes pa rang bzhin gnas / / lus ni tha mal sa ni rang bzhin gnas / / zhes gzung ngo* and D4124 Śākyaprabha's *Śramaṇerakārikā* F.73.b: *tshul khrims ldan dang 'dul ba'i cho ga shes / / nad pa snying rje 'khor ni dag pa dang / / chos dang zang zing phan 'dogs brtson pa dang / / dus su 'doms pa de ltar bla mar bsngags*.

sūtra 80. The ability to nurse, he argues, indicates that a person has compassion and a patience that is not swayed by hardship, Tshonawa then cites D4124 Śākyaprabha's *Śramaṇerakārikā*, referring to it by its common nickname, *The Three Hundred [Verses]* as support for this:

Compassionate, patient, with a pure inner circle,
Undertakes to benefit through material and spiritual means.⁹⁶³

Tshonawa finds support for the criteria of sharing similar allegiances and views in the simple fact that those who have pledged similar allegiances and views to oneself are considered to be "on one's side".⁹⁶⁴ A rhetorician, he says, is one who (a) understands the meaning of what is taught and (b) has the ability to convey that meaning through speech.⁹⁶⁵ Tshonawa finds precedent for the requirement that a *niśraya* be of sound mind in *Upāli's Questions* collected in the *Uttaragrantha*, states that a fault ensues from a mentally unsound preceptor ordains a disciple.⁹⁶⁶ *Āpatti* offenses—such as the 16th transgression requiring forfeiture: carrying a load of wool⁹⁶⁷—recorded in *Up-*

963. Tshonawa *Ocean of Āgama* P.114: *bcu gnyis po de dag las dang po lnga'i sgrub byed ni / nad g.yog dang zhes pa'i Ti ka las / nad g.yog ces bya ba 'dis ni snying rje dang ldan pa nyid dang sdug bsngal la ji mi snyam pa'i bzod pa nyid bstan zhes pa dang / sum brgya pa las / nad par snying brtse 'khor ni dag pa dang / / chos dang zang zing phan 'dogs brtson pa dang / / zhes bshad do.*

964. Tshonawa *Ocean of Āgama* P.114: *mtshan mthun pa la sogs pa bzhi'i sgrub byed ni / mtshan dang lta ba khas blangs pa dag gis ni rang gi phyogs nyid kyi khongs su gtogs so zhes pa dang.*

965. Tshonawa *Ocean of Āgama* P.114: *smra ba po nyid la yod pa ste zhes pa dang rnam par rig byed la ni don go ba'o / / zhes pa go rim bzhin no.*

966. Tshonawa *Ocean of Āgama* P.114: *shes pa rang bzhin du gnas pa dgos pa ni / lung zhu ba las / mkhan po smyon pas bsnyen par rdzogs par bgyis na / bsnyen par rdzogs pa zhes bya ste / bsnyen par rdzogs par byed pa rnam ni 'das pa dang bcas pa'o zhes nyes byas bskyed par gsungs pa'o.*

967. See D4104 Śūra's Pratimokṣasūtrapaddhati (Tib. *so sor thar pa'i mdo'i gzhung 'gref*): F.103.b: *de nas bcom ldan 'das kyi snga ma bzhin du | dge slong rnam lam du zhugs pas lug bal dag rnyed la | 'dod na dge slong des blang bar bya'o || blangs nas khyer ba med na dpag tshad gsum gyi mtha'i bar du bdag nyid kyi bskur bar bya'o || de las 'das par khyer na spang ba'i ltung byed do zhes bca' ba mdzad de | yul ni mnyan yod | gang zag ni drug sde | nyon mongs pa ni 'dod zhe na dang ngo tsha med pa | nyes pa ni rgyang grags kyi mthar bal khur ba'o.*

āli's Questions provide the justification for requiring that the *niśraya* be a human with an ordinary body of flesh and blood, a prerequisite also implied in the criteria for ordination, which prohibit shape-shifters.⁹⁶⁸ And lastly the *niśraya* must live on site or at least locally because if they live elsewhere, they will have to relinquish the special duties of preceptor, etc.⁹⁶⁹

Questions about the Pañcaka

The exegetes address several pertinent questions raised by the Buddha's introduction of 21 pentads. Must a would-be *niśraya* possess all of them? Guṇaprabha answers:

In other words,⁹⁷⁰ it is enough that [a monastic] possess any, i.e. at least one, of the following collections of five branch components to be described; [they need] not [possess] another.

Must a would-be *niśraya* possess these qualities in full or partial measure? Tshonawa answers they must be possessed in full.⁹⁷¹ What did the Vinayadhara of Gya⁹⁷² mean when he wrote, regarding the *niśraya* criteria, there is one set of five, 18 sets of six, and two sets of seven? Tshonawa allows there are 18 sets of six, and goes on to

968. Tshonawa *Ocean of Āgama* P.114: *lus tha mal du gnas pa dgos pa ni lung zhu ba las bal 'khur ba la sogs pa'i ltung ba bskyed pa la / rten sprul pa ma yin pa dgos par gsungs pa'i gnad kyis sbyar ro.*

969. Tshonawa *Ocean of Āgama* P.114: *sa rang bzhin du gnas pa dgos pa ni / sa gzhan na gnas pa yin na mkhan po byed pa la sogs pa khyad par can gyi spyod pa spong dgos pa'i phyir ro.* The 8th Karmapa the Eighth Karmapa repeats Tshonawa here without attribution on F.76.b.4–77.a.

970. Skt. *iti bhāvah*; Tib. *dgongs pa'o.*

971. Tshonawa *Ocean of Āgama*: pp. 111–120: *Inga pa phan yon gsum 'byung ba la yon tan mtshan nyid dang ldan pa dgos sam cha tsam gyis 'grub pa'i don ni / yon tan cha tsam gyis mi 'grub ste.*

972. The *Vinayasūtra* commentary by the Vinayadhara of Gya (Rgya 'dul-'dzin Dbang phyug tshul khriims 'bar 1047–1131) was recently published with other old Kadam texts that were stored at Drepung Monastery. Unfortunately, time and space have prevented me from reading these Kadampa Vinaya commentaries closely here and so must remain the subject of another study.

explain how.⁹⁷³

The 21 Pentads

Sūtra 81: Possessing Śīla and Being Learned

As Tshonawa summarized above, a person has passed ten years as a monk or nun they are said to be (1) "stable" in the *śikṣā* training. They must also be (2) "beneficent", which means compassionate and caring, etc. These are two of the four "branch components". The remaining two are that the would-be *nīśraya* must be (3) "skilled", i.e. know Vinaya, and, first and foremost, they must (4) have "gravity", i.e. possess *śīla*. The *PrV* describes these latter two branches as "being learned" and "possessing *śīla*". As noted above, the following interpretations of the phrase "possess *śīla*" represent one of two opinions Tshonawa notes in the *MSV* and its exegetical literature. In his *Svavyākhyāna* autocommentary, Guṇaprabha explains the phrase "being in possession of *śīla*" to mean a new monastic:

should be sequestered from [a monastic] with dissolute *śīla*; by this should be understood, "This is virtue."⁹⁷⁴

Note that the word I translate as "virtue" is *kalyāṇa*, as in *kalyāṇamitra*, lit. "friend in

973. Tshonawa records Gya Duldzin's opinion that the *nīśraya* criteria come in groups not only of five but six, seven and nine, as well. Tsho sna ba *Ocean of Āgama*: pp. 111–120: *Inga phrug nyi shu rtsa gcig po 'di nams ni / don la Inga phrugs gcig drug phrugs bco brgyad / bdun phrugs gnyis yin zhes rgya 'dul 'dzin gsung ngo / / 'on kyang dgu phrugs gnyis yod de slob tu 'jug kyang nus pa gnyis so / / gzhan slob 'jug nus pa gsum gyi steng du kyang zhes pas rang gi bslabs pa'i yon tan gsum bsdus te'o drug phrugs bcu drug zhes rigs so.*

974. Skt. *yayā kalyāṇo 'yam iti manyante sā veditavyā*; Tib. *des na 'di ni dge ba'o zhes bya bar shes pa de ni tshul khirms dang ldan pa nyid yin par rig par bya'o.*

virtue". And this indeed seems to be the implication. Guṇaprabha is saying that a new monastic should live with a *kalyāṇamitra*, not with a monastic with dissolute *śīla*.

The probably apocryphal **Vyākhyāna*, notably, follows the "*Vibhaṅga*" interpretation, appealing to worldly opinion in defense of this understanding:

"Possessing *śīla*" is not simply having never incurred a *pārājika* defeat; for the whole world counts [all of] the *śikṣā* trainings down to the most minor as comprising the [*Prātimokṣa*]*saṃvara* vow.⁹⁷⁵

In his autocommentary, Guṇaprabha explains that the phrase "being learned" appears in two distinct senses in the list of 21 Pentads. For example, some of the Pentads, e.g. 82 and 83, include a knowledge of the Piṭakas in which case "being learned" refers to the sayings of rival opponents, knowledge of the branch components of ontology, phrases, and arguments;⁹⁷⁶ analysis of meters, etc.; and accounts of past events. [Whereas in those collections] where there is no [mention of knowledge of the Piṭaka], there [being learned] is understood to refer to retaining the Piṭaka.

Kalyāṇamitra, borrowing directly from Dharmamitra, says virtually the same, in slightly different words:

In the sets of five following this that include knowledge of the Sūtra, Vinaya, and *Māṭṛkā* piṭakas, being "learned" includes the *śāstras* of other [non-Buddhist traditions]. In those [sets of five] that do not include knowledge of the piṭaka, being "learned" should be understood in terms of one's own [i.e. Buddhist] *siddhānta* system.

The **Vṛtti* adds an interesting field of knowledge, medicine:

Regarding that, "being learned" means knowledge of the Three Piṭaka,

975. D4121 here makes the novel argument that "possessing *śīla*" should be understood in a broadly defined and inclusive manner, as it is by ordinary folk, to mean that a monastic refrains from even the most minor *āpatti* offenses.

976. Compare *vastupadavākyaṅgānām* (Tib. *dngos po dang tshig dang ngag la sogs pa'i yan lag rnam dang*) with *nāmapadavyaṅjana*. See (Choi, 2020).

non-Buddhist *vyākaraṇa*, and skills such as bloodletting.

Tshonawa explains in sūtras 82 and 83, "being learned" means being learned in grammar and *pramāṇa*, i.e. logic and epistemology. He continues, writing that, in sūtra 86, when "being learned" complements *ācāra*, Vinaya, and Prātimokṣa, it means being learned in Sūtra and *Abhidharma*; and, in sūtras 89–92, when complementing knowledge of the three piṭaka, "being learned" means being exceedingly knowledgeable.⁹⁷⁷

India's Age of Reason: From Āgama to Epistemology

I have discussed how monastics might come to possess *śīla* at length already. Here, I would like to briefly consider how monastics become learned, beginning with a brief consideration of the process by which the vinayas came to be written down. I also quickly consider the philosophico-religious episteme in which Guṇaprabha makes the consequential decision to excise the *nidāna* narrative from the *MSV*.⁹⁷⁸

Orality & Writing Down the Vinaya

According to Salomon, Vinaya texts are extremely rare in Gāndhārī.⁹⁷⁹ Harrison and Hartmann write that:

There is a clear distinction between manuscripts found along the northern branch of the Silk Road and those from the southern branch: most of the

977. Tshonawa *Ocean of Āgama*: P. 118: *mang du thos pa ni yan lag zla bos gang ma thos pa'i chos mang du thos pa'o / / de'ang sde snod mngon par shes pa nyid do zhes pa'i skabs su sgra dang tshad ma la sogs pa mang du thos pa'o / / lhag pa'i spyod pa dang 'dul ba dang zhes pa'i skabs su ni mdo sde dang mngon pa la sogs pa mang du thos pa'o / / mdo sde 'dul ba mngon pa gsum ste / sde snod gsum po mngon par shes pa ste rab tu shes pa nyid do.*

978. As mentioned above, scholarship has shown there were and are multiple *MSV* recensions, including the Mathurā recensions supposedly known by Guṇaprabha.

979. (Salomon, 2018) p. 86. See (Salomon, 2014) for an overview of the Gāndhārī manuscripts in the British Library, Schøyen and other collections. Heirman relates the Chinese monk Faxian 法顯's observation that, at the time of his visit to India beginning in 399 CE, the Vinaya was only transmitted orally, thus the Chinese pilgrim had to travel to Pāṭaliputra (modern day Patna in Bihar state), where he was able to copy manuscripts with the Mahāsaṅghika Vinaya 摩訶僧祇律 and extracts from the Sarvāstivādin 十誦律 *Ten-Recitation Vinaya* (Heirman, 2007) p. 174.

Mahāyāna sūtras were found in the south, while nearly all of the texts coming from the north belong to the type of Buddhism we call “Mainstream” or “Śrāvakayāna.” It appears that the monks (and nuns?) of the monasteries along the northern branch followed the scriptures of the school of the (Mūla-)Sarvāstivādins, once an important branch of Indian Buddhism, since most of the Vinaya and Āgama texts found there are of Sarvāstivāda and Mūlasarvāstivāda provenance. Fragments of the scriptures of the Dharmaguptakas are very rare exceptions.⁹⁸⁰

The story in the *Uttaragrantha* opens with Ven. Aniruddha's young apprentice who decides to write his and his instructor's name on the bottom of their begging bowls so that he knows which is which after he's washed them. Some time later, they are invited to the house of a woman who has been working as a prostitute for a meal but the instructor can't go so the apprentice takes both bowls to the donor's house. When he gets there, the former prostitute asks to borrow his bowl and says she'll give him a beautiful one to take home. The apprentice makes the trade and after he leaves, the prostitute sees his instructor's name written on the bottom and decides she should not eat from the bowl of noble being and so uses it as a flower pot instead. Then, along comes a client / john who notices the name written on the bottom and assumes Aniruddha must be one of her johns, too. When the monks report all of this to the Buddha, he issues the sweeping decree about writing that you're interested in. The ensuing prohibitions go far beyond the rationale presented by the story. This is not uncommon in the *MSV*, where good stories seem to get shoehorned into a story in order to provide Vinaya rules with a *nidāna* / *gleng gzhi*, thereby linking the ruling back to the Buddha, thus lending it the necessary authority.⁹⁸¹

980. (Harrison, 2014) p. xi.

981. Of the Pāli correlates to these *MSV nidāna*, see (von Hinüber, 1995), pp. 15–16: "These stories have been invented much later than the rules proper were formulated, for they are at times based on gross misunderstandings of the contents of a given prescription."

Here's a translation of the last paragraph:⁹⁸²

The monks told the Blessed One of these events and the Blessed One thought, "A monk writing what is not to be written is the problem. Therefore, monks should not write what is not to be written." When the Blessed One told the monks, "Do not write what is not to be written," the monks didn't know what is not to be written so the Blessed One said, "Five things are not to be written: the entire Prātimokṣa; that which contains the Prātimokṣa [i.e. excerpts]; the entire Vinaya; that which contains the Vinaya; and [the name of a] person. There is no fault in making a symbolic mark [e.g. on a begging bowl so that you can tell them apart]."⁹⁸³

Here Prātimokṣa probably refers to the *Prātimokṣasūtra* (the root *āgama*, *rtsa ba'i lung*) while the Vinaya probably refers to the *Vinayavastu*, *Vinayavibhaṅga*, *Kṣudrakavastu*, and *Uttaragrantha* (the explanatory *āgamas*, *bshad pa'i lung*). The story provides a justification for the fifth thing not to be written (one's name) and uses that to justify prohibitions on writing. I think the South Asian background is relevant here in that there was a major taboo against writing down the Vedas that lasted into the first millennium CE.

Prohibitions against writing are sometimes conflated in the secondary literature with the Buddha's injunction to speak in the vernacular. Eltschinger notes that the Theravādin *Cullavagga* prohibits chanting in metrical form (Skt. *chandas*; Tib. *sdeb sbyor*) but allows for the Buddha's teaching to be expressed in "one's own dialect" (Pāli. *sakā nirutti*; Skt. *svakā niruktiḥ*). He cites Horner's translation of the *Cul-*

982. On this passage see also (Schopen, 2004b) and (Kishino, 2013).

983. Derge Toh 7 F.145.b-146.a: *de ltar gyur pa dge slong dag gis bcom ldan 'das la gsol pa dang / bcom ldan 'das kyis dgongs pa / dge slong gang mi bri ba bris pa de ni / nyes pa'i dmigs su 'gyur gyi / de bas na / dge slong dag mi bri ba ma 'bri zhig / bcom ldan 'das kyis dge slongadag la mi bri ba ma 'bri zhig / ces gsungs pa dang / dge slong dag gis gangami bri ba mi shes nas bcom ldan 'das kyis bka' stsal pa / mi bri pa rnam pa lnga ste / so sor thar pa thams cad dang / so sor thar pa ldan pa dang / 'dul ba thams cad dang / 'dul ba thams cad du ldan pa dang / gang zag so so'o / / mtshan ma can du bya ba la ni / nyes pa med do.*

lavagga (Vinaya II.139):

The Awakened One, the Lord, rebuked them, saying [...]: "Monks, the speech of the Awakened One should not be given chandasas. Whoever should [so] give it, there is an offence of wrong-doing. I allow you, monks, to learn the speech of the Awakened One in one's own dialect. (p. 314–315)

Eltschinger goes on to note that the Mahīśāsaka and Dharmaguptaka Vinayas agree with the Theravādin position while the Sarvāstivādin and Mūlasarvāstivādin Vinayas, by contrast, don't prohibit Sanskrit *per se* but rather "the use of accents to prolong words, as in a musical flourish".⁹⁸⁴ Eltschinger points to Yijing's Chinese translation of the *MSV* (t.1451, 232c9–11):

由是苾芻不應歌詠引聲而誦經法。若苾芻作闍陀聲誦經典者得越法罪。若方國言音須引聲者，作時無犯。

Eltschinger translates this as:

From now on, the monks should not recite the dharma of the sūtras by chanting and stretching out the voice(/ intonation). If the monks recite the canon of the sūtras with the intonation of the chandas, they make themselves guilty of transgressing the Law. [However,] if the pronunciation of a [certain] region [or] a [certain] country requires that one stretches out the voice(/ intonation), there is no offence in doing [this].

Yijing's passage corresponds to a passage from the *Kṣudrakavastu*.⁹⁸⁵ The Tibetan doesn't mention anything about "which requires stretching out the voice" (須引聲者). It says simply, "There is no *āpatti* if it is a local dialect, a verbal (?) dialect, a regional

984. Citing Lévi 1915, pp. 445–446: "ils n'ont retenu de la proscription que l'interdiction d'utiliser les accents, en les prolongeant, comme une fioriture musicale."

985. Note that Yijing's passage corresponds in the Tib. *MSV* to D6, F.71.b: *de lta bas na dge slong gis sangs rgyas kyi gsung rab sdeb sbyor dang / tshig dang rim par sbyar nas gdon par mi bya'o / / dge slong gis sangs rgyas kyi gsung rab sdeb sbyor dang / tshig dang rim par sbyar nas 'don na 'gal tshabs can du 'gyur ro / yul gyi nges pa'i tshig dang / skad kyi nges pa'i tshig dang / ljongs kyi nges pa'i tshig yin na ltung ba med do.*

dialect"

An interlinear note in the Chinese adds:

言闡陀者。謂是婆羅門讀誦之法。長引其聲。以手指點空而為節段。博士先唱諸人隨後:

"Chandas" is the Brahmin way of reading and recitation with melisma.

Using the hands to mark pauses, the master sings first and then everyone follows.

Schopen discusses the passage in "If You Can't Remember, How to Make it Up".⁹⁸⁶ of *Buddhist Monks and Business Matters*. On p. 402, he writes, "In any case, our *Kṣu-drakavastu* text contains insofar as I know the earliest and main Mūlasarvāstivādin rule regarding committing canonical material to writing, and this ruling is delivered in such a way as to suggest that those who delivered it saw in it nothing of particular note." Schopen's remarks are equally true of Buton, who cites a probably apocryphal but pseudo-Vinaya source in which the Buddha allows writing for a different reason:

Since [the monks] have forgotten the *Sūtras*, *Vinaya*, and *Abhidharma*, having written them on sheaves, keep them. This is not to be regretted.⁹⁸⁷

The Eighth Karmapa suggests a reason why:

These days, the "oral transmissions" that are so famous in Tibet is not the way a recitation instructor instructs. Early generations of Tibetans say this [custom] began as way to "ornament" a Indic scripture translated into Tibetan. In brief, these days, the listener doesn't remember what is orally transmitted; how then can we claim that a teacher reading a text out loud once suffices for an an explanatory lesson of the scripture being presented? [This casual way of listening] will become an impediment to a deep understanding of buddhavacana but those who insist on such ways

986. (Schopen, 2004a) 397–407.

987. Buton does not name the source: *mdo sde dang | 'dul ba dang | chos mngon pa rnam brjed par gyur na | glegs bu la bris nas bcang bar bya ste | 'di la 'gyod par mi bya'o*.

should be left to do as they please.⁹⁸⁸

In reviewing some of the general trends of Buddhist manuscript finds across North-west India and Central Asia, Falk and Strauch write:

Until very recently it has repeatedly been suggested that the writing down of this textual genre [i.e. Vinaya] started in a much later period of Buddhist history, i.e. from the 4th c. AD onwards. Neither the first known collections of Kharoṣṭhī manuscripts nor the Kuṣāṇa period manuscripts from Eastern Turkestan contained any texts from a Vinaya... [T]he first indisputable evidence for written texts from a Vinaya could be identified among the manuscripts of the Bajaur Collection, which contains two different versions of a part of the *Prātimokṣasūtra* and two *Karmavācanā* formulae.⁹⁸⁹

And further:

Again the comparison of both Gāndhārī versions with their parallels in *Karmavācanā* collections and *Vinayavibhaṅgas* of various schools cannot help to establish a definite school identity. Combining this evidence with the observations made on the *Prātimokṣasūtra* we have to assume that the composition of the Gāndhārī Vinaya texts attested in the Bajaur Collection is prior to the emergence of standardized canonical texts which became exclusively authoritative within the boundaries of a certain school.⁹⁹⁰

In the Bajaur collection of Kharoṣṭhī manuscripts, only two Vinaya texts have been

988. The Eighth Karmapa F.58.a-b: *deng sang bod du grags pa'i bklag lung 'dis ni klog pa'i slob dpon du 'gyur ba'i klog tshul ma yin te / 'di ni rgya dpe bod du bsgyur dus kyi sgyur lung gi rgyan yin ces bod snga rabs pa rnam gsungs la / mdor na deng sang bklag lung zer nas nyan pos 'dzin par mi byed pa ston pos lan gcig 'don pa 'di 'dra bas ni lung gi bstan pa'i 'chad nyan gyi go mi chod pa'i khar / bka'i don khong du chud pa la gegs su 'gyur bas skyes bu de dag gi tshul de dam pa dag btang snyoms su bya bar 'os so.*

989. (Falk, 2014) p. 59.

990. (Falk, 2014) p. 59–60.

identified, one of which is a section of the *Prātimokṣa Sūtra*.⁹⁹¹ Some vinaya texts were among the Brāhmī manuscripts recovered Hackin at Bamiyan in 1930, predominantly from the Mahāsāṃghika-Lokottaravādins, which is, they point out, "consistent with Xuanzang's reports on the Bamiyan Saṅgha."⁹⁹² Allon reports that the Senior Collection of Kharoṣṭhī manuscripts, by comparison, "clearly belong to the same or a closely related textual lineage as the Dharmaguptaka Vinaya and *Dīrghāgama* preserved in Chinese."⁹⁹³

The important conclusion for us here is that the Vinaya seems to have been written down later and/or with less frequency than the Sūtras even though, as discussed earlier, the canonical vinayas had probably assumed their more or less final shape by the 3rd c. CE.

991. (Salomon, 2018) p. 86.

992. (Salomon, 2014) p. xvii.

993. (Allon, 2014) p. 23.

Sūtra 82: Mastery of the Piṭaka

Sūtras 82 and 83 are the first of three paired pentads.⁹⁹⁴ In his autocommentary to sūtras 82 and 83, Guṇaprabha explains that the *PrV* presents four levels of mastery over the Tripiṭaka, or the Three Baskets of Sūtra, Vinaya, and *Māṭṛkā*, i.e. *Abhidharma*. A would-be *niśraya* may:

1. have retained Sūtra, Vinaya and *Māṭṛkā*; i.e. have memorized them.
2. be skilled in Sūtra, Vinaya and *Māṭṛkā*; i.e. be able to negotiate the different discourses of Vinaya, Sūtra, and *Māṭṛkā*.⁹⁹⁵
3. be knowledgeable in Sūtra, Vinaya and *Māṭṛkā*; i.e. knows how to apply the epistemological warrants of perception, inference, and *āgama* in interpreting a sūtra.⁹⁹⁶
4. be able to elucidate Sūtra, Vinaya and *Māṭṛkā*; i.e. is able to teach others through the application of *pramāṇa* and *āgama*.

The **Vṛtti* again gives an unique but interesting explanation of the fourth level of mastery. To elucidate the Tripiṭaka is to be able to explain it as if to children. That quality would, of course, be eminently appropriate for a teacher of new monastics, who may be as young as seven, the usual age of brahmanical initiation. The unknown author writes:

"Elucidates" the three, able to unerringly apply [one's knowledge] to a

994. One pair if formed from sūtra 84 and 85 while the third pair are found in sūtra 86. See Appendix 4.

995. I.e. differentiate the mixture of topics that interconnect within the three piṭaka. See Dharmamitra and Kalyāṇamitra in Appendix 3.

996. Compare (1) Guṇaprabha Xc 14 / 64, F.8.a.3 *yuktyāgamābhyāṃ sūtrādiyojanam kovidatvam*; D4119 *lung dang rigs pa dag gis mdo sde la sogs pa sbyor ba 'di ni rig pa nyid do*; (2) Dharmamitra D4120 F.23.a: *mngon sum dang rjes su dpag pa'i tshad ma gnyis dang lung gis mdo sde la sogs pa sbyor ba ni rigs pa'o*; (3) Kalyāṇamitra D4113 F.273.b: *de la mdo sde la sogs pa rig pa zhes bya ba ni mngon sum dang rjes su dpag pa'i tshad ma gnyis dang / lung gi mdo sde la sogs pa sbyor nus pa'o*.

child-like explanation.⁹⁹⁷

Tshonawa reviews the different opinions given in the commentarial literature on the four types of mastery over the Tripiṭaka, noting that the **Vṛtti* understands "retaining the Tripiṭaka" to mean "can recite" where Dharmamitra interprets it as retaining without forgetting.⁹⁹⁸ In this connection, the First Dalai Lama points out that to "know" here means to know both the words and understand their meaning.⁹⁹⁹

997. I.e. an accurate and readily understandable explanation. Citing Sakya Paṇḍita's *mkhas pa 'jug pa'i sgo*, Dungkar Rinpoche defines *'chad pa* as a manner of instruction, required of instructors, that distills a large amount of information down to its key points (*'di ni gzhung 'chad pa'am slob khrid byed pa la mkhas pa'i slob dpon gyi yon tan bshad pa ste / 'di la zhib par bshad na bshad gzhi ha cang che bas gnad don gal che ba sa bon tsam du bkod na*) (Dungkar, 2002, *'chad pa*).

998. Tshonawa *Ocean of Āgama*: p. 118: *'grel chung las sde snod gsum 'dzin pa ste kha ton du shes pa'o zhes so // TI ka las / mdo sde la sogs pa gzung ba mi brjed pa ni 'dzin pa'o*.

999. See First Dalai Lama, p. 69–70, starting with *gnyis pa la gnyis / tshig don gnyis ka shes pa'i yon tan / don shes pa'i yon tan no // tshig don gnyis ka shes pa'i yon tan la gnyis / rang 'dzin pa'i yon tan / gzhan 'dzin du 'jug pa'i yon tan no*.

Sūtra 83: Transmitting the Tripiṭaka

How to Know a Niśraya is Not Right For You

In the *Uttaragrantha*'s *Muktaka*, the venerable Upāli asks the Buddha what makes a person unreliable. In answering, the Buddha affirms that a teacher cannot teach what they do not know. And thus, if they have memorized the Tripiṭaka, they can teach their students how to memorize the Tripiṭaka. If, in addition to having memorized it, they are skilled in the Tripiṭaka, then they can also teach their apprentice how to become skilled in the Tripiṭaka, and so on. But the lead-in to these remarks speaks more broadly to the importance of having a knowledgeable and disciplined mentor:¹⁰⁰⁰

The Blessed Buddha was resident at Prince Jeta's Grove at Anāthapiṇḍada's Park near Śrāvastī. The venerable Upāli asked the Blessed One, "Reverend, how many factors make a person unreliable?" The Blessed One replied, "Upāli, there are twelve: immaturity, stupidity, lack of clarity, lack of skill, lack of shame, resentful, stays beyond the [vihāra] boundary, is destitute, unreliable in their word, behaves transgressively, does not live rightly, or is a *śikṣādattaka*." [Venerable Upāli] asked again, "Reverend, what would happen if one relies on such a child-like [*niśraya*]?" [The Buddha replied,] "Upāli, your thoughts would be wrongly thought, your words would be wrongly spoken, and you would become hardheaded."¹⁰⁰¹

1000. For the entire passage, see D7b F.180.a-181.b in the *Muktaka* (Tib. *rkyang pa / sil bu*) *Piṇḍoddāna* No. 3.2.1.

1001. D7b F.180.a-b: *sangs rgyas bcom ldan 'das mnyan du yod pa na dze ta'i tshal mgon med zas sbyin gyi kun dga' ra ba na bzhugs so / / bcom ldan 'das la tshe dang ldan pa \u pA lis zhus pa / btsun pa gang zag du'i slar bzlog pa mi brtsan / bcom ldan 'das kyis bka' stsal pa / u pA li bcu gnyis te / bus pa dang / blun po dang / mi gsal ba dang / mi mkhas pa dang / ngo tsha med pa dang / khon du 'dzin pa dang / mtshams kyi phyi rol na 'dug pa dang / spangs pa dang / tshig mi brtan pa dang / spyod lam las 'gal ba dang / tshul bzhin du mi gnas pa dang /*

Three Subsets

As mentioned above, sūtra 83 reprises the same five qualities as sūtra 82. Here, though the would-be *niśraya* has not only memorized the Tripiṭaka, but is able to "cause" another to memorize it to, etc. Thus, for a would-be *niśraya* to fulfill the criteria digested in sūtra 83, they would also, by this pedagogical principle, also fulfill the criteria in sūtra 82. This contingency is what leads to the six paired pentads in sūtras 82–86.¹⁰⁰² In his auto-commentary, Guṇaprabha tells us that these six pentads are composed of three pairs, or a main set like in sūtra 82 and a subset in sūtra 83:

This should be understood as a subset¹⁰⁰³ of [the set of five that] expresses “knowledge of the piṭakas”.¹⁰⁰⁴

As Dharmamitra explains:

This is only a subset of knowledge of the piṭakas; if that were not so, how could one convey the meaning and cause others to retain those piṭaka when one does not know them oneself?

Before adding:

As [the *Pravrajyāvastu*] says, “It is impossible for those who are not themselves disciplined to discipline others.”¹⁰⁰⁵

The Two Vocations

In the *niśraya* apprenticeship's service-for-instruction agreement, the *niśraya* master is obliged to train (or have another train) the apprentice in what are sometimes called

*bslab pa byin pa'o / / yang zhus pa btsun pa ji tsam gyis na byis pa lta bu nas ji tsam gyis na
bslab pa stsal ba'i bar du lags / u pA li gang log par bsam pa sems pa dang / log par smra ba
log par smra ba dang / bzlog dka' bar bzlog pa yin te / \u pA li da lta bgyis par 'gyur ro.*

1002. See Appendix 3 and 4.

1003. Eng. subset; Skt. viśeṣa; Tib. bye brag.

1004. [Xc 14 / 64, F.8.a.5] tasmāt viśeṣasyaitad piṭakābhijñāvacanaṃ veditavyam; [D4119, F.15.b] *de bas na sde snod mngon par shes pa'i tshig 'di khyad par nyid la rig par bya'o.*

1005. See F.66.a above.

the "two vocations" of "recitation"¹⁰⁰⁶ and "meditation".¹⁰⁰⁷

Kamalaśīla, in his *Memoranda on the Fifty Verses*,¹⁰⁰⁸ explains how the *niśrita*'s day is structured around tending to the guru's needs and receiving instructions from the guru. As discussed above, the *niśrita*'s daily routine is broken down into routines and duties for the morning, afternoon, and evening. In general, these guidelines stipulate that the *niśraya* instruct the *niśrita* in the morning while those instructions are then practiced after the midday meal. In one passage, Kamalaśīla describes the different meditation practices that should be taught to different *niśrita* based on which *kleśa* affliction the *niśrita* is most vulnerable to.¹⁰⁰⁹ This prescriptive or remedial approach to

1006. Skt. *svādhyāya*; Tib. *kha ton klog pa*.

1007. Skt. *dhyāna*; Tib. *bsam gtan*.

1008. D4128 Kamalaśīla *Śramaṇapañcāśatkārikā Padābhismaraṇa*; *dge sbyong gi kA ri kA Inga bcu pa'i tshig gi brjed byang du byas pa*. D4128 is commonly referred to as 'grel pa don brgyad ma, the Commentary on the Eight Topics.

1009. See D4128 F.11.b-12.a: *man ngag yod na bsam gtan bya / / zhes bya bas bsam gtan bya bar bstan te / de la yang gang zag rnam pa bzhi yod de / 'dod chags la spyod pa'i gang zag dang / zhe sdang la spyod pa'i gang zag dang / gti mug la spyod pa'i gang zag dang / rnam par rtog pa la spyod pa'i gang zag go / / de la 'dod chags la spyod pa'i gang zag gis ni mi gtsang ba bsgom mo / / zhe sdang la spyod pa'i gang zag gis ni sems can thams cad gnyen bshes dang nye du bzhin du sdug pa dang phangs par bsgom mo / / gti mug la spyod pa'i gang zag gis ni rten cing 'brel par 'byung ba lugs bzhin 'byung ba dang lugs las bzlog pa'i mtshan nyid bsgom mo / / rnam par rtog pa la spyod pa'i gang zag gis ni dbugs phyi nang du rgyu ba bsgom mo / / sgom pa 'di dag ni bdud rtsi'i sgo zhes bya ste / mya ngan las 'das pa thob pa'i rgyu yin no / / gal te bsam gtan 'di dag la sogs pa man ngag gang mkhan po dang slob dpon la thos nas zas zos pa'i 'og tu bsam gtan bya'o / / rab tu 'bad de klag par byed / / ces bya bas bklag par bya ba bsten te / gal te bsam gtan bsgom pa'i man ngag med na bklag par bya ste kha ton bya ba'am / d+harmā glegs bam la bklag par bya ba'o / / de ltar klog pa'i dus na yang rab tu 'bad de bklag par bya'o / / dkyil 'khor dang mchod pa la sogs pa byas la sems ma yengs par rtse gcig tu bsdus nas lha klu la sogs pa la chos kyi sbyin pa bya'o / / ha cang yang mi drag ha cang yang mi dal bar ren par bya ste / zur phyin par bklag go / / bklags pa'i rjes la yang bsod nams bdag dang sems can gyi don du bsngo. And F.32.b-33.a: *man ngag yod na bsam gtan bya / / zhes pa ni / dge ba'i bshes gnyen gyi bsam gtan gyi lung ston pas te bsam gtan dang po ni 'di ltar bya'o / / de'i gnyen po ni 'di ltar bskyed do zhes lung ston nus yod na de'i man ngag mnos te bsam gtan bya'o / / rab tu 'bad de bklag par bya / / zhes pa ni de ltar lung ston pa med na le lo'idbang du ma gyur cing sems ma yengs par tshig dang don bstun cing yi ge'i 'bru rnams kyang zur phyin 'dod kyang bsam zhing bton nam bklog pa dag bya'o / / yang dge sbyong gi las ni gnyis te / sgom pa dang klog pa'o / / sdom dang cho ga mkhas pa dang / / zhes pa ni 'khor lo sdom pa dang ldan pa la bya / bslab pa lci yang las su bya'am / bye brag phyed par bya'o / / yang na sdom pa la mkhas par bya ba ni bslab tshig bcu'i tshig la mkhas**

meditation operates on a medical analogy familiar throughout different Buddhist traditions, where the Buddha is likened to a physician who diagnoses our afflictions and prescribes the appropriate remedy.¹⁰¹⁰

A second commentary on D4127 the *Fifty Verses* is preserved in the Tibetan Tengyurs, D4129 *thams cad yod par smra ba rnams kyi dge tshul gyi bya ba*. The Denkarma and Phangthangma catalogs both attribute D4127 to the "Preceptor Bodhisattva", i.e. the Mūlasarvāstivādin preceptor Śāntarakṣita who ordained the first Tibetan monks in the 8th c. But Buton calls this attribution into question, suggesting that the text attributed to Śāntarakṣita is no longer extant and what the Tengyurs preserve in D4127 are actually notes taken by the Tibetan translators of old, similar to D4122 the **Vṛtti*.¹⁰¹¹ The authors of catalogs to the Tengyurs compiled at Narthang, Derge, and Neudong all repeat Buton's suggestion.¹⁰¹²

pa'o / / cho ga mkhas pa ni spyod lam bzhir ji ltar spyad pa dang mkhan po la sogs pa la ji ltar spyad gsal bar bye brag phyed cing gsal ba'o / / yang na sdom pa ni sgo gsum sdom pa'o / / cho ga ni gzhung la brten te tshul khriims bsrung zhing drag dal med par bi wang gi brgyud bzhin du bya'o / / bsgrub pa la ni brtson par bya / / zhes pa ni / sdom pa ji lta bu dang / cho ga ji ltar byung ba de bzhin du lus dang ngag gis de bzhin du bsgrub cing nyams su len na'o / / don yid kyis gyi na shes pa tsam du zad de / de kho na bzhin du mi bsgrubs na de dag la mkhas kyang don med do / / yang na sgrub pa ni bla na med pa'i byang chub bo / / brtson pa ni nan tan gyis 'bad par bya'o.

1010. In his dissertation (2012), Greene gives a genealogy of “chan” (i.e. meditation), from the early 5th c. establishment of meditation in China by North Indian and Central Asian masters whose approach emphasized the importance of “verificatory visions”. See (Greene, 2012). See also two published volumes that present and build on his dissertation work, (Greene, 2021a) and (Greene, 2021b).

1011. Buton's *Overview of the Vinaya* F.58.b.5 *sngon gyi lo tsa ba chen po rnams kyis mdzad pa'i mdzad byang yod do*.

1012. Note: translators plural: 'di bod kyi mkhan po chen po dag gi brjed byang yin pa 'dra'o.

Sūtra 84 and 85: Training in the Three Trainings

Kalyāṇamitra gives a quick gloss of the Sanskrit phrase "adhi" in *adhiśīlaśikṣā*, i.e. "the training in *śīla*":

Regarding this, the phrase "in" means [both] "above" and "with regards to."¹⁰¹³

These "trainings in *śīla*, *samādhi*, and *prajñā*" are the principle subjects of sūtras 84 and 85. Guṇaprabha glosses each briefly in his *Svavyākhyāna*. Note that Guṇaprabha again equates *śīla* with *ṽṛtta*, suggesting that *śīla* consists of more than just one or two

1013. Kalyāṇamitra does not express a preference for either of the two interpretations of the Sanskrit prefix *adhi-*. Tibetan commentators often interpret *adhi-* (or rather Tib. *lhag pa*) here to mean "above" or "higher". I follow von Hinüber, who has shown that the Pāli traditions favored the latter interpretation of "in regards to, about", which I have anecdotally found to be the case in the *MSV* as well. Note that Kalyāṇamitra glosses *adhi-* with *dbang du byas te* (Skt. *atha, adhikṛtya*), discussed above, and which here gives the sense of a training "in" *śīla*, *samādhi*, *prajñā*. See ch. 2 and 3. Tshonawa on the meaning of *lhag pa* / *adhi*, including *adhi* = *adhikṛtya* / *adhikaraṇa*: p. 118: *lhag pa'i tshul khirms la sogs pa gsum la / gzhi 'grel las / lhag pa zhes bya ba ni lhag pa'i don dang gsal ba zhes pa ni 'grel chung gi bshad pa lta na / dbang du bya ba'i gsal ba zhes pa 'di TI ka las bshad pa lta na lta na pa'ang dbang can ma yin te sngar bshad zin to / / don te zhes so / / de'i don ci zhe na nyan thos kyi sa las lhag pa'i don ji lta bu yin zhe na / lhag pa'i tshul khirms kyi bslab pa la sogs pa bslab pa gsum po de dag ni bstan pa 'di kho na la yod kyi 'di las phyi rol pa rnam dang thun mong ba ma yin te de ni lhag pa'i don yin no / / dbang du byas pa'i don ji lta bu yin zhe na / tshul khirms la brten nas / lhag pa'i bslab pa gsum po 'di dag ni mu stegs byed rnam kyi chos las lhag pa'i phyir te / sems kyi sangs rgyas pa'i / dbang ting nge 'dzin skye ba'i / du byas pa'i tshul su stegs byed / khirms de ni lhag pa'i tshul khirms kyi bslab pa yin lhag pa'i tshul khirms ni de la brten nas sems kyi ting nge 'dzin skye ba'i dbang du byas la / lhag pa'i sems ni ting nge 'dzin de la brten nas bsgom pa'i shes rab skye ba'i dbang du byas shing / lhag pa'i shes rab ni des nyon mongs pa slong pa'i dbang du byas te / no / / ting nge 'dzin la brten nas / lhag pa'i shes rab kyi khyad par skye ba'i / dbang du byas pa'i sems kyi ting nge 'dzin de ni lhag pa'i sems kyi bslab pa yin no / / lhag pa'i shes rab la brten nas / nyon mongs pa spang ba'i dbang du byas pa'i ye shes de ni lhag pa'i shes rab kyi bslab pa yin te / de ni dbang du bya ba'i don yin no zhes gsungs so / / lhag pa'i tshul khirms 'dul ba'i bslab pa'i gzhi thams cad dang / lhag pa'i sems bsam gtan bzhi po dang / lhag pa'i shes rab zag pa med pa'i lam ste / gsum po de dag gi phyir slob pa nyid do / / TI ka las / tshul khirms dang sems dang shes rab kyi phyir ro / / zhes so.*

vr̥tta:

The phrase “in *śīla*” refers to all of the Vinaya’s *vr̥tta*;¹⁰¹⁴ the phrase “in *citta* thought” to states of meditation; and the phrase “in *prajñā* insight” to cultivating the seeing of truth.

Dharmamitra, with Kalyāṇamitra following, gives the more narrow and familiar read of *śīla* as safeguarding against the *āpatti* offenses represented by the *śikṣāpada*, i.e. *prātimokṣasaṃvara*:

The phrase “in *śīla*” refers to all *śikṣāpāda* included in the Vinaya.¹⁰¹⁵ The phrase “in *citta*” refers to the four *dhyāna* absorptions because they discipline thought. The phrase “in *prajñā*” refers to paths without defilements. This is the seventh set of five.

The **Vr̥tti* provides a helpful elaboration on these:

“*Śīla*”, possessing a thorough understanding of the weightiness and lightness [of misconduct explained] in the Vinaya, [the *nīśraya*] is careful about and guards against¹⁰¹⁶ even the most minor misdeeds. “*Citta*”, having comprehended the meaning of the four *dhyāna*, [the *nīśraya*] then uses that knowledge in cultivating [the four *dhyāna*]. “*Prajñā*”, with knowledge of the *dharma* that exhausts defilements, [the *nīśraya*] then uses that comprehension of the Four Truths in cultivation.

The Soteriological Orientation of the Three Trainings

In his work on Guṇaprabha's *nīśraya* sūtras, Paul Nietupski discusses at length the soteriological role of the "Three Trainings" in Buddhism and their role in bestowing au-

1014. Xc 14 / 64, F.8.a.5 *adhiśīlagrahaṇena sarvasya vinayavr̥ttasya grahaṇam*. D4119, F.15.b: *lhag pa'i tshul khriims kyi tshig gis 'dul ba'i lugs thams cad gsung ba yin no*.

1015. Amend D4120 from *ma gtogs* to *gtogs* on the basis on context, D4119, and Kālyāṇamitra D4113 F. 274.a.2.

1016. The translation follows KN: *bsrung* in preference to D: *bsrungs* (Tibetan Tripitaka Collation Bureau, 2006, 1579).

thority on those who possess them.¹⁰¹⁷ In the present study, I have read Guṇaprabha to be arguing in his first sūtra that *śīla* denotes a type of habitus that is conducive to freedom. Here, the same idea is advanced, except under the rubric of the "three trainings". Each of the three trainings plays a unique role in the attainment of *mokṣa* or liberation. Śīla is often described with analogies derived from the Sanskrit verb $\sqrt{sthā}$, e.g. *adhisthāna*, *pratiṣṭha*, etc., with the sense of "foundation". Śīla, in this description, has a formational role, shaping and giving form to the subject so that they have the necessary "foundation" upon which to cultivate *samādhi* meditation to still the mind, allowing for the birth of *prajñā* insight that reverses the cycle of *saṃsāra* and unfolds into the *vimukti* freedom of *nirvāṇa*. This is the foremost purpose, Buton writes, of Guṇaprabha's digest, to teach the *śīla* that yields freedom.¹⁰¹⁸

This assertion, that *śīla* is like a tilled field in which the seeds of liberation are sown, is an orthodox one. It is so orthodox, in fact, that Vasubandhu employs it in his manual for would-be *dharmabhāṇaka*, the *Vyākhyāyukti*.¹⁰¹⁹

1017. (Nietupski, 2017).

1018. See Buton's *Vinayasūtra* commentary on the *dgos sogs chos bzhi*, F.2.b.6–F.4.a.2.

1019. See D4061 F.85.a-b: *bslab pa gsum rnam zhes bya ba ni 'dir tshul khirms dang ldan na sems mnyam par 'jog go / / sems mnyam par gzhang na yang dag pa ji lta ba bzhin du shes so zhes 'byung bas 'di ni de'i mtshams sbyar ba yin no / / gzhan yang rgyu rnam pa bcu dag gis bslab pa rnam pa gsum dag brjod par bya'o / / yang ni go rims de gnyis bzang po yin no / / sdom brtson rnam pa gsum gyi rgyu nyid kyis yin te / sdom brtson rnam pa gsum ni 'chal ba'i tshul khirms yang dag par sdom pa'i phyir dang / yul la yang dag par sdom pa'i phyir dang / nyon mongs pa yang dag par sdom pa'i phyir ro / / tshangs par spyod pa rnam pa gsum gyi rgyu nyid kyis kyang yin te / tshangs par spyod pa rnam pa gsum ni spong ba yang dag par len pa dang / de bar skabs su spong ba dang / de gtan du spong ba'o / / kun nas nyon mongs pa rnam pa gsum gyi gnyen pos kyang yin te / kun nas nyon mongs pa rnam pa gsum ni sdig pa byed pa rnam kyi nyes par spyod pa'i kun nas nyon mongs pa dang / de las gzhan pa'i 'dod pa can rnam kyi sred pa'i kun nas nyon mongs pa dang / mu stegs can rnam kyi lta ba'i kun nas nyon mongs pa'o / / ngan 'gro dang bde 'gro gnod pa dang bcas pa dang / gnod pa med pa'i gnyen pos kyang yin no / / de la ngan 'gro ni ngan song rnam yin no / / bde 'gro gnod pa dang bcas pa ni 'dod pa na spyod pa'i lha dang mi rnam so / / gnod pa med pa ni gzugs dang gzugs med pa na spyod pa'i lha rnam so / / las nag po dang / 'dren ma dang dkar po'i gnyen pos kyang yin te nag po ni sems can dmyal bar smin par byed pa yin no / / 'dren ma ni de las gzhan pa'i 'dod khams su rnam par smin par byed pa yin no / / dkar po ni gzugs dang gzugs med par rnam par smin par byed pa yin no / / nyon mongs pa'i gnas skabs gsum gyis gnyen pos kyang yin te / nyon mongs pa'i gnas skabs gsum ni zil gyis gnon pa'i gnas skabs dang / kun*

*nas rgyu ba'i gnas skabs dang / bag la nyal gyi gnas skabs so / / de'i gnyen po nyid ni dug gi
ljon shing ra bas bskor ba dang bcad pa dang dbyung ba'i tshul gyis yin no / / sdig pa dang
'dod pa dang drag po spyod pa'i gnyen pos kyang yin te / rab tu byung bas mtha' gnyis la
bsnyen par mi bya zhes bya ba la sogs pa 'byung ba yin no / / bde 'gro dang 'jig rten pa dang
'jig rten las 'das pa'i rnam par dag pa'i rgyu nyid kyis kyang yin no / / ting nge 'dzin dang / shes
rab dang / rnam par grol ba'i rten nyid kyis kyang yin no / / gnyis 'byung ba'i rgyu nyid dang
mnyam par 'jog pa dang / rnam par grol bar byed pas kyang yin te / gcig gis ni gnyis skye ba'i
rgyu nyid yin la / gnyis pas ni sems mnyam par ma bzhag pa mnyam par 'jog par byed pa yin
zhing gsum pas ni sems mnyam par bzhag pa rnam par grol bar byed pa yin no / / bsdus pa'i
tshigs su bcad pa ni / sdom brtson tshangs spyod kun nyon mongs / / 'gro dang las rnam gsum
phyir dang / / nyon mongs skabs dang spyod dang dag / rten dang byed rnam gsum phyir ro / /
mtshams sbyar ba bshad zin to.*

Sūtra 86: Ācāra, Vinaya, Prātimokṣa

The *Pravrajyāvastu* introduces, and Guṇaprabha digests in sūtra 86, a pentad that consists of (1) possessing *śīla*; (2) being learned; and (3–5) training in *adhyācāra*, Vinaya and *prātimokṣa*. Guṇaprabha glosses *adhyācāra* with *āsamudācārika* or "customary conduct" as we saw above. Vinaya, he says, denotes "the rest". It must be noted that this closely resembles the bifurcation suggested by the venerable Thai monastic author of the *Vinayamukha*, who divided the Vinaya into *abhisamācara* and *buddhapaññatti*. This clear bifurcation is somewhat muddled by the presence of a third element, *Prātimokṣa*, which denotes, according to Guṇaprabha, the "Prātimokṣa" and its supplements. These supplements include not just the monk and nun *Vibhaṅgas* that explain the *śikṣāpada* listed in the *Prātimokṣa*, but the rites of the *Vastu*, as well.¹⁰²⁰ However, Dharmamitra's explanation suggests a different placement of the *daṇḍa* separating Guṇaprabha's explanation of Vinaya and *Prātimokṣa*. Compare:

Xc 14 / 64: *vinayaḥ śeṣabhūtam / prātimokṣaśikṣaṇāḥ vastuvidhayaś ca
saparikarāḥ prātimokṣaḥ tadākhyas tatra paryāpannāni śikṣāpadāni*

Following Dharmamitra: *vinayaḥ śeṣabhūtamprātimokṣaśikṣaṇāḥ vastu-
vidhayaś ca saparikarāḥ / prātimokṣaḥ tadākhyas tatra paryāpannāni
śikṣāpadāni*

Dharmamitra thus takes "Vinaya" to be the explanations of the *Prātimokṣa śikṣā* training, the *Vibhaṅga*, the *Kṣudraka*, and the *Vastu*, etc., and the "Prātimokṣa" to denote the *śikṣāpada* included in the *Prātimokṣa*. This must be the preferred reading.

1020. Xc 14 / 64, F.8.a.: *tatrādhyācāraḥ āsamudācārikam, vinayaḥ śeṣabhūtam /
prātimokṣaśikṣaṇāḥ vastuvidhayaś ca saparikarāḥ prātimokṣaḥ tadākhyas tatra paryāpannāni
śikṣāpadāni*. Tib. *de la lhag pa'i spyod pa ni rig par spyod pa can no / / 'dul ba ni lhag par gyur
pa'o / / so sor thar pa'i bslab pa nams dang* / gzhi'i cho ga nams yan lag dang bcas pa ni / so
sor thar pa ste / de zhes bya ba ni mdor gtogs pa'i bslab pa'i gzhi nams so*.

Dharmamitra also explains *adhyācāra* slightly differently than Guṇaprabha, emphasizing the sense of comportment in coming and going and other basic behaviors. The authors of the **Vyākhyāna* and **Vṛtti* follow Dharmamitra's reading of *adhyācāra*, Vinaya and Prātimokṣa, describing the first as the four behaviors such as wearing robes and eating food in the proper way.

Sūtra 87 and 88: The Five Abundances

Sūtras 87 and 88, introduce "stand-alone" pentads in that they each contain five branch components, needing no components supplied from a previous sūtra. Tshonawa explains that a would-be *niśraya* might have these five qualities "in abundance", that is, not in a superficial way.¹⁰²¹ It is also interesting to note that he adopts the syllogistic form in addressing this question, which is a mark of the influence of *pramāṇa*.

Firstly, a would-be *niśraya* may have an abundance of:

1. faith, i.e. trust in the Three Jewels, etc.
2. *śīla*, i.e. the eschewing of natural and proscribed misdeeds.
3. learning, i.e. knowledge of the Vinaya
4. generosity, i.e. a lack of attachment
5. insight, i.e. the discernment of phenomena

Secondly, a would-be *niśraya* may have an abundance of:

1. *śīla*, i.e. knowledge of the Vinaya.
2. *samādhi*, i.e. in Kalyāṇamitra's words, "'Concentration' is defined as one-pointedness of thought since this [i.e. *samādhi* concentration] concentrates the mind and mental events."
3. insight, i.e. the discernment of phenomena.

1021. Tshonawa Lung gi rgya mtsho F.71.a-b: *phun sum tshogs pa ni dad pa la sogs pa tsam po dang ldan pa ma yin gyi / TI ka las dad pa la sogs pa phun sum tshogs pa dang ldan pa'o zhes so / / Inga tshan 'di dang 'og ma ste Inga tshan 'di gnyis la phun sum tshogs pa gnyis zer ba'i rgyu mtshan ci zhe na / Inga tshan gnyis po 'di chos can / phun sum tshogs pa'i Inga tshan yin te|dad pa la sogs pa'i yon tan tsam po dang ldan pa ma yin gyi yon tan phun sum tshogs pa'i chos Inga ldan yin pa'i phyir ro / / dper na slob pa'i chos Inga ldan ma yin gyi mi slob pa'i chos Inga ldan yin pa de la mi slob pa'i Inga phrugs zhes brjod pa dang 'dra'o / / Ti ka las / tshul phun sum tshogs pa 'og ma'i / khirms phun sum tshogs pa zhes smos pas ni 'dul ba mngon par shes pa nyid ston to zhes so.*

4. freedom, i.e. [the state of] having abandoned kleśa.
5. the vision of the wisdom of freedom, i.e. knowledge of exhaustion and non-arising, in other words, an arhat's vision.¹⁰²²

1022. See Tshonawa F.71.a-b, where he dismisses the suggestion from those who represent the "kha sha" tradition and argue that reference to an arhat is not to be taken literally because that would lead to a redundancy with the pentad in sūtra 94: 'o na Inga tshan 'di so so'i skye bo'i rgyud la ldan nam 'phags pa'i rgyud la ldan / dang po ltar na so so'i skye bo la mi slob pa'i rnam grol phun sum tshogs pa dang zad pa dang mi skye ba shes pa'i ye shes phun sum tshogs pa 'gal lo / / gnyis pa ltar na mi slob pa'i Inga tshan dang zlos pa'i skyon du 'gyur ro zhe na / kha sha lugs pa / cig na re phun sum tshogs pa 'og ma'i Inga tshan 'di ni so so'i skye bo'i Inga tshan yin la mi slob pa'i rnam grol la sogs pa thos bsam gyis shes pa la dgongs so / / zhes zer ro / / de ni ma yin par nges te / sngar gyi 'gal ba so na gnas la / so so'i skye bo chos can / mi slob pa'i rnam par grol ba phun sum tshogs pa ma yin par thal / nyon mongs pa'i 'ching bas bcings pa yin pa'i phyir rnam par grol ba la sogs pa'i yon tan de rnams bdag la mi ldan na gzhan rgyud kyi yon tan sngo bgrang shes pa tsam gyis rnam grol phun sum tshogs par ga la 'gyur te sprang pos phyug po'i nor la sngo bgrang shes kyang sprang po de nor rdzas phun sum tshogs pa ma yin pa bzhin no.

Sūtra 89–92: Enthusiasm & Knowledge plus Mindfulness, Equipoise, and Concentration

The pentads digested in sūtras 89–92 share the same first four branch components:

1. Possessing *śīla*
2. Being learned
3. Having enthusiasm for what is undertaken¹⁰²³
4. Possessing insight

None of the commentaries bother to give much of a gloss to these first four branches. The first two are now familiar, they are the foundational prerequisites for a would-be *nīśraya*. The latter two branch components do not receive any comment either; all attention here is reserved for the three unique branches, explained by Dharmamitra:

1. mindfulness
2. equipoise, i.e. complete isolation
3. composure, i.e. unagitated

I quote again the **Vṛtti*'s explanation of these three:

1. “Mindfulness”, remembering without forgetting¹⁰²⁴ explanations and trainings from the past, training in the present, and later not forgetting the training.
2. “Isolation”, there are two kinds of isolation, physical and mental; phys-

1023. I translate Skt. *vīrya*; Tib. *brtson 'grus* as “enthusiasm” following Kalyāṇamitra's glosses in D4113; e.g. F.275.a: *brtson 'grus brtsams pa zhes bya ba ni dge ba dang mi dge ba'i chos bskyed pa dang / dgag par byas pa la sogs pa'o*; F.186.a: *brtson 'grus zhes bya ba ni spro ba dang bcas pa'o*; and F.196.a: *brtson 'grus zhes bya ba ni yid kyi spro ba'o*. Note though that the term may translate better as “vigorous” in other contexts.

1024. The translation assumes *ma brjod par* should be amended to *ma brjed par*.

ical isolation is to reside in a deserted place while mental isolation is the absence of sorrow.

3. “Single-pointed attention”,¹⁰²⁵ not thinking of non-virtue but rather single-pointedly thinking of virtue.

1025. Compare D4122 *sems gcig tu 'dus pa* with D4117. D4119. D4120 *mnyam par gzhag pa*.

Sūtra 93 and 94: Trainees and Non-Trainees

These two sūtras digest pentad that portray the would-be *niśraya* as one of eight "entrants and abiders",¹⁰²⁶ i.e. persons who have either achieved or are in the process of achieving the results of (1) stream-enterer, (2) once-returner, (3) non-returner, and (4) arhat.¹⁰²⁷ During the first seven of these stages, the person is still considered to training remove all kleśa afflictions and hence be a "trainee". But when that is complete and one abides in the state of arhatship with nothing more to do, that person is called a "non-trainee", i.e. one in need of no further training.

Do Arhats know Vinaya?

Dharmamitra gives both a doctrinally dogmatic answer followed by a commonsensical response to the question: Do Arhats know Vinaya? He argues that a monastic who has attained one of the eight fruitions would, on odds, have taken the Vinaya seriously. Dharmamitra does not mention it, but this reasoning excludes bodhisattvas on quite simple grounds, the bodhisattva strives for Mahāyāna fruits, not the Śrāvakayāna fruits discussed here.

"Well then," [another might assert], "If this and the previous [set of five] do not indicate the fact of 'being established in the Vinaya', how is it acceptable [that these two sūtras are] in violation of the completely inviolable branch components? While it is just possible that a trainee or non-trainee might lack a thorough knowledge of Vinaya, this [description] takes *śīla*

1026. Tib. *zhugs gnas brgyad*.

1027. (1) Tib. *rgyun zhugs*, Skt. *srotāpanna*; (2) Tib. *phyir 'ong*, Skt. *sakṛdāgāmin*; (3) Tib. *phyir mi 'ong*, Skt. *anāgāmin*; (4) Tib. *dgra bcom*, Skt. *arhat*.

without outflows in its ken.¹⁰²⁸ Thorough knowledge arises only from realization and so, given that [the non-trainee's aggregate of *śīla* is produced] by a noble *ārya* path, [a non-trainee] must have thorough knowledge of the *Prātimokṣa* with its classification of *āpatti* offenses, etc." That is not a problem since [the text states] "having passed ten rains"; [the subjects of] these two [sets of five] are noble *āryas* who have undoubtedly applied themselves energetically to the Vinaya over those ten rains. [The fact of] "having passed ten rains" spoken by the Blessed One indicates autonomy¹⁰²⁹ and thus, if those two [trainees and non-trainees] were not established in the Vinaya, how could those two be autonomous?¹⁰³⁰ That is the seventeenth set of five.

After repeating verbatim Dharmamitra up to "how could those two be autonomous?", Kalyāṇamitra adds, without direct attribution, a citation from Vasubandhu:

And thus, [Vasubandhu said], "[Those anecdotes] spoken of in sūtras in which a person abounding in the view knowingly transgress the *śikṣā* training are baseless, there would be no occasion [for them]."¹⁰³¹

1028. Eng. in its ken; Tib. *yul la*. This matches the explanation in D4113 verbatim.

1029. Eng. autonomy; Tib. *rang dbang yod pa*.

1030. This matches the explanation in D4113 verbatim.

1031. The translation follows the Tibetan text of D4113 rather than the source text for the citation, D4090 chos mngon pa'i mdzod kyi bshad pa, Vasubandhu's *Abhidharmakośabhāṣya*. The Tibetan of D4090 Vol. 2 F.20.b reads: *gang zag lta ba phun sum tshogs pa srid pa brgyad pa mngon par 'grub pa gang yin pa / de ni gnas ma yin zhing go skabs med de / 'di ni gnas med do*. The extant versions of the *Abhidharmakośabhāṣya* include the phrase "of eighth existence": Skt. *aṣṭaṃ bhavam*; Tib. *srid pa brgyad pa*. The Sanskrit is found in the *Mārgapudgalanirdeśa*, the sixth chapter of Vasubandhu's *Abhidharmakośabhāṣya*. Jongcheol Lee's GRETEL input of Pradhan's 2nd edition on this passage reads: *yattarhhi sūtra uktaṃ "asthānamanavakāśo yaddṛṣṭisaṃpannaḥ pudgalo 'ṣṭamaṃ bhavam abhinirvartayiṣyati | nedam sthānaṃ vidyata" iti*.

Need to Know Vinaya: Sūtras 95-98

The pentad digested in sūtra 95–98 represent different ways in which a monastic might be said to "know the Vinaya".

Sūtra 95 presents the would-be *niśraya* as knowledgeable in:

1. origins,
2. pronouncements,
3. supplementary pronouncements,
4. prohibitions, and
5. permissions.

Sūtras 96 and 97 present a second pentad:

1. Knowledge of hindrance,
2. Knowledge of non-hindrance,
3. Being a teacher of Vinaya,
4. Being an advisor in Vinaya, and
5. Being able to place an apprentice in another *niśraya*'s charge.

Sūtra 98 then presents a third formulation of Vinaya mastery that consists of knowledge of:

1. offense,
2. non-offense,
3. weightiness,
4. lightness, and
5. the extended Prātimokṣa transmission.

Sūtra 95: Knowledge of the

Vibhaṅgas

The pentad digested in sūtra 95 denotes knowledge of what is prohibited, what is prescribed, and what is permitted in the monk and nun *Vibhaṅgas*.¹⁰³² According to the *PrV* via Guṇaprabha's *Svavyākhyāna* autocommentary, "origins" refers to the *nidāna* narrative from which a *śikṣāpada* originates. A "pronouncement" refers to the establishing of a *śikṣāpada*; "succeeding pronouncement" refers to amendments made to a previous pronouncement; a "prohibition" is "what is not to be done" in any circumstances; while "permissions" are acts of personal discretion, including special exceptions made on account of medical advice given to the sick and so on. "Permissions" are not obligatory; no fault ensues from *not* doing them. Interestingly, Guṇaprabha gives, as an example of an activity that is permitted but not obligatory, the Buddha's advice to "Wander as you like" between rainy seasons. The Buddhist saṅgha had settled comfortably into permanent structures anywhere from one to three centuries before Guṇaprabha, *at the latest*. The presumption must be then that Guṇaprabha's audience would appreciate this example in particular. A second example of a permitted but not obligatory activity is studying non-Buddhist scriptures. The *MSV* allows monastics to study non-Buddhist scriptures, as we know for certain that Guṇaprabha must have, but, and here is the kicker, only for the purpose of defeating in debate someone who professes those ideas. I like to see in this a joke buried deep in Guṇaprabha's autocommentary, the 6th c. Buddhist monk who appropriates the non-Buddhist sūtra form to assert the continued relevance and value of Vinaya in the face of influential discip-

1032. Clarke discusses the *Vibhaṅga*'s systematic presentation of the *śikṣāpada* rules in (Clarke, 2021). There Clarke also makes a distinction between "(1) rules addressing the comportment of individual monks (*bhikṣus*) and nuns (*bhikṣuṇīs*), and (2) regulations guiding the formal transactions of the monastic community (saṅgha) as a corporate body", which maps broadly on to the *Vibhaṅgas* and *Vastus*, respectively. For Buton's explanation of the *Vibhaṅga* divisions, see his Vinaya commentary: p. 217–219, F.39.a.5–40.a.7 and in his *Overview of the Vinaya*: F.40.b.4: *bslab pa 'cha' ba'i rgyu gleng gzhi / bslab pa bcas pa'i phan yon / bslab pa bcas pa / ltung ba rnam par gzhag pa / ltung ba med pa / bslab par bya ba*.

lines like pramāṇa and Tantra.

Guṇaprabha then makes an illuminating aside. He writes that "knowledge of Vinaya" is defined in last pentad, sūtra 98's knowledge offense, non-offense, weighty, light, and the extended Prātimokṣa transmission.

Do Trainees and Non-trainees Need to Know Vinaya?

Tshonawa employs the language and syllogistic format of pramāṇa. Chapa Chökyi Senge, an early adopter and translator of pramāṇa lived about two centuries prior to Tshonawa and his penchant for framing philosophical questions in a dialectic well suited to debate had become widely popular in the century or two before Tshonawa's time. I translate the following quite literally in order to better represent the formal characteristics of this scholastic mode used to investigate abstract questions of logic:

[An interlocutor might ask:] "Well then, it follows that the subject, the Trainee and Non-trainee pentad, violate the inviolable branch component of [being established in] Vinaya because it does not indicate the indispensable branch component of knowledge of Vinaya." Regarding that, these two pentads do not indicate knowledge of the Vinaya, though they do indicate that it is necessary to know the Vinaya insofar as they indicate that one who acts as a preceptor to another must teach the student what may and what may not be done.¹⁰³³

One may think that these two [trainees and non-trainees] must, as *ārya* nobles, know the Vinaya. But that is not necessarily the case; [Dharmamitra's *Vinayasūtra*]*ṭīkā* reads, "While it is just possible that a trainee or non-trainee might lack a thorough knowledge of Vinaya".

1033. Tshonawa *Ocean of Āgama* F.73.a: 'o na slob pa dang mi slob pa'i Inga tshan gnyis po 'di chos can / 'dul ba las bzla bar bya ba ma yin pa bzlas par thal / med mi rung gi yan lag 'dul ba shes pa ma bstan pa'i phyir ro / / de yang gzhan gyi mkhan po byed pas ni slob ma la bya ba dang bya ba ma yin pa ston dgos la / de ston pa la 'dul ba shes dgos pa las Inga tshan 'di gnyis kyis 'dul ba shes pa ma bstan pa'i phyir ro.

One may think that one who possesses a trainee or non-trainee's *śīla* indicates knowledge of the Vinaya. But one with an ārya noble's [aggregate of] *śīla* does not necessarily know Vinaya because that [ārya noble's aggregate of *śīla*] is a *śīla* without defilements.

In that case, one may think, these two pentad do not indicate knowledge of Vinaya. Having passed ten rains indicates knowledge of Vinaya; [Dharmamitra's *Vinayasūtra*]*ṭīkā* says they have "undoubtedly applied themselves energetically to the Vinaya over those ten rains",¹⁰³⁴ and that "[The fact of] 'having passed ten rains' spoken by the Blessed One indicates autonomy"¹⁰³⁵ and thus, if those two [trainees and non-trainees] were not established in the Vinaya, how could those two be autonomous?"¹⁰³⁶

1034. See his comments on sūtra 94], "The subjects of these two sets of five are noble āryas who have undoubtedly applied themselves energetically to the Vinaya over those ten rains.

1035. Eng. autonomy; Tib. *rang dbang yod pa*.

1036. Tshonawa *Ocean of Āgama* F.73.a-b: 'di gnyis 'phags pa yin pa'i phyir 'dul ba shes par nges so snyam na khyab pa med de / TI ka las / 'dul ba yongs su shes pa med par yang slob pa dang mi slob pa nyid ni srid pa kho na yin zhes bshad do / slob pa dang mi slob pa'i tshul khirms dang ldan zhes pas 'dul ba shes pa bstan no snyam na / 'phags pa'i tshul khirms dang ldan yang 'dul ba shes pas khyab pa med de zag med kyi tshul khirms yin pa'i phyir ro / / des na Inga tshan 'di gnyis kyis 'dul ba shes pa ma bstan to zhe na / lo bcu lon zhes pa des 'dul ba shes pa bstan te / TI ka las / lo bcu po dag la 'dul ba gdon mi za bar 'bad pa byas pa yin pa'i phyir ro zhes bshad lo bcu 'dul ba bslab pa la 'bad pa byas pa'i dbang du byas te gsungs pa'o / do / / bcom ldan 'das kyis lo bcu lon pa nyid ces gsungs pas ni rang dbang yod par bstan pa yin pas / 'dul ba shes pa med na ji ltar rang dbang can du 'gyur zhes kyang TI ka las bshad do.

Sūtra 96: The Teacher of and Advisor in Vinaya

Sūtra 96 digests the first four branch components of one pentad, while the fifth branch is digested in sūtra 97. The first two branches are straightforward. As Kalyāṇamitra said, a "hindrance" is an act prohibited in the Vinaya, such as killing. Everything else is a "non-hindrance".

The "teacher" of Vinaya is, according to the *Svavyākhyāna*, one who has the capacity and untiring drive to instill skill, i.e. knowledge of what is and is not to be done so that the apprentice may explain and in turn realize this for themselves.¹⁰³⁷ The "advisor"¹⁰³⁸ is, in Guṇaprabha's description:

"one who keeps [the apprentice] from transgression;¹⁰³⁹ speaks in a consistent manner;¹⁰⁴⁰ and acts even when fatigued.¹⁰⁴¹ An "advisor" is a communicator;¹⁰⁴² here in the sense of recitation.¹⁰⁴³ Some read "instructor"¹⁰⁴⁴ and "teacher"¹⁰⁴⁵ in place of these two [teacher and advisor].

"Teacher" there is equivalent to "advisor" here. "Instructs" refers to an in-

1037. Eng. *so that [the student] may explain in turn*; Skt. *punar vaktum*; Tib. *slar smra ba'i phyir*. An explainer's goal is for the student to understand what is taught and then teach that in turn to others so that they may understand it, and so on. That is, the explainer seeks to transmit understanding and an exegetical tradition to students.

1038. Eng. *advisor*; Skt. *anusāsaka*; Tib. *rjes su ston pa*.

1039. Skt. *vyātikrame saṃsthāpana*; Tib. *slob ma la sogs pa dag bya ba ma yin pa dag las legs par 'jog pa*.

1040. Skt. *anurūpaṃ vaktṛtvam*; Tib. *rjes su mthun par smra ba nyid*.

1041. Skt. *ālasye cāvartana*; Tib. *le lor gyur pa la yang rab tu 'jug pa*. Dharmamitra (D4120) and Kalyāṇamitra (D4113) give *bya ba dag la rjes su bsgrub pa la 'jug pa*.

1042. Eng. *is a communicator*; Skt. *ācakṣako bhavati*.

1043. I.e. The Eng. *recitation instructor*; Skt. *pāṭhācārya*; Tib. *klog pa'i slob dpon*. Eng. here in the sense of *recitation*; Skt. *asyai[va] pāṭhasyārtha*; Tib. *'don pa 'di'i don 'di*.

1044. Eng. *instructs*; Skt. *avavadati*; Tib. *gdams ngag tu byed pa*.

1045. Eng. *Teaches*; Skt. *anusāsti*; Tib. *rjes su ston par byed pa*.

struction [given] for the sake of attention.¹⁰⁴⁶

1046. I.e. *meditation*. Eng. *attention*; Skt. *manasikāra*; Tib. *yid la byed pa*.

Sūtra 97: Transferring to a New Niśraya

An important distinction is made here between enduring and transient *niśraya* arrangements, setting the stage for the last of the *niśraya* sūtras, 101 and 102, and related material that stipulates *niśrita* may only travel without a *niśraya* if they can secure an acceptable *niśraya* at their destination. Such material includes (1) decrees on the regular conduct of visiting monks presented in the *Kṣudrakavastu* and (2) the duties of junior and senior monastics, respectively while on the road, which are spelled out in the *Māṭṛkā*'s third and final section, the *Kriyāskandha*. These rulings are discussed below with the comments on sūtra 101. As discussed above in sūtra 74, both the *Pravrajyāvastu* and the *Māṭṛkā* suggest two parallel *niśraya* arrangements: the preceptor has a ward while the instructor has an apprentice. But if, for reasons discussed in chapter one, the preceptor cannot support the ward or the ward's qualities do not flourish while under the preceptor's tutelage, the ward may be transferred to a *niśrayācārya* or *niśraya* instructor of their choosing, who is nevertheless subject to the preceptor's vetting. In both cases, these are understood to be enduring relationships between a mentor and mentee. But a third *niśraya* arrangement is spelled out here in sūtra 97 and its source material in the *Pravrajyāvastu*; the temporary *niśraya*.

Upaṇiśraya, the Sanskrit translated here as "temporary *niśraya*", is rendered three different ways in the five Tengyur commentaries preserved in Tibetan: D4117, D4119, D4121 *nye bar gnas*; D4120 *re zhig gi gnas*; D4122 *nye gnas kyī slob dpon*. Though done centuries apart, the translations of the *Vinayasūtra* (D4117) and the *Svavyākhyāna* (D4119), along with one of the probable artefacts of the translation process, D4121 the **Vyākhyāna*, all render the Sanskrit prefix *upa-* adverbially with *nye bar*. This is, unfortunately, nearly indistinguishable from *nye gnas*, the standard Tibetan rendering of *antevāsin* or "apprentice". The imperial age team of Jinamitra and Klu'i rgyal mtshan,

translators of D4120, render *upaniśraya* with *re zhig gi gnas*, which clearly conveys the transience of this *niśraya* arrangement. Finally, D4122 the **Vṛtti* uses an apparently novel, but also very apt term "temporary *niśraya* instructor". Collectively these map out three *niśraya* arrangements, two of which are long-term, the third of which is temporary:

1. Preceptor (Skt. *upādhyāya*; Tib. *mkhan po*) and ward (Skt. *sārdhamvihārin*; Tib. *lhan cig gnas pa*)
2. *Niśraya* instructor (Skt. *niśrayācārya*; Tib. *gnas kyi slob dpon*) and apprentice (Skt. *antevāsin*; Tib. *nye gnas*)
3. Temporary *niśraya* (Skt. *upaniśraya*; Tib. *nye bar gnas pa*, *re zhig gi gnas pa*, *nye gnas kyi slob dpon*) and apprentice (Skt. *antevāsin*; Tib. *nye gnas*).¹⁰⁴⁷

1047. See Tshonawa Lung gi rgya mtsho on the *upaniśraya* or "temporary *niśraya*" F.79.b: *mkhan po de yul thag ring po gzhan du 'gro na / sde snod 'dzin pa gzhan la rang gi slob ma yun ring du gnas 'char 'jug nus pa dang / mkhan po de re zhig pa'i bsam pas yul gzhan du 'gro ba'am / gnas de nyid na spo ba spyod pa la sogs pa'i dbang gis 'dug pa na rang gi slob ma / yun thung du re zhig gi gnas 'char 'jug nus pa nyid dang yang sbyar ro / / kha cig na re de gnyis ni gnas su bzung ba'i cho ga dang bcas te gnas 'char 'jug pa dang re gnas su gzung ba'i cho ga ma byas kyang / zhig gi bya ba zhu ba'i yul gnas tsam byed du 'jug pa yin zhes kyang 'chad do / / 'di gnyis ni gtong phod che ba'i cha nas yon tan du bgrangs pa ste / Tl ka las / 'char 'jug pa nus pa nyid ni phod pa nyid do zhes so.*

Sūtra 98: The Five Āpatti Offenses & the Vinaya Transmission

Sūtra 98 digests the last of the *nīśraya* criteria, which, according to Guṇaprabha, provides us with the standard definition of what it means for a monastic to "know Vinaya". He explains that a would-be *nīśraya* uses their knowledge of which acts are weighty and which are light in determining whether an act ought to be confessed.¹⁰⁴⁸ Dharmamitra explains that weighty acts are "grievous faults which must be confessed; some say to the entire saṅgha assembled within the *sīmā* boundary; some say outside [the *sīmā* boundary]; some say they should be confessed to seven [saṅgha members of good standing], some say to five, and some say to four."¹⁰⁴⁹

Tshonawa explains that "offenses" denote "all intrinsically negative and proscribed misdeeds." He then goes on to warn that light or minor transgressions should not be disregarded simply for being "light". For like the proverbial drops in a bucket, they add up:

Even proscribed can plunge one into unfortunate rebirths through the fault of disregard. The *Sūtra Teaching Heavy and Light* says, "Disregard is the cause and condition / that plunges you into unfortunate births when your time comes." Eating at inappropriate times and drinking alcohol are light but, as the Vibhaṅga says, "They will burn you, they will cook you, they will plunge you [into unfortunate births]." "Non-offense", injunctions and permissions.¹⁰⁵⁰

1048. See (Habata, 2018) pp. 245–248 for explanation of Heavy as *pārājika* and light as everything else and pp. 254–255 Saṅghabhadra's discussion of the Vinayadhara qualities.

1049. See appendix 3, D4120, F.26.a-b.

1050. Tshonawa Lung gi rgya mtsho F.79.b: *ltung ba ni rang bzhin dang bcas pa'i kha na ma*

Tshonawa then cites another view on the categories of "heavy" and "light". I translate Tshonawa:

"Heavy and light", there are six *dharmas* of heavy and light, five and one, respectively. The *Vinayasamgraha* reads "Know that small *āpatti* offenses accumulate in five ways: essence, function, intention, and four. If divided by essence, *pārājika* defeats are heavy, *saṅghāvaśeṣa* are medium, and [*āpatti* offenses] other than that are light."¹⁰⁵¹

Extended Prātimokṣa Transmission

Guṇaprabha explains the crucial but somewhat awkward phrase "extended Prātimokṣa transmission". "Extended" denotes the whole of the Vinaya. On the surface, the phrase "extended Prātimokṣa"¹⁰⁵² seems delimited to the Prātimokṣa *śikṣāpada* or, at most the Vibhaṅga elaborations on them. But Guṇaprabha is clear that the *Vinayavastu* and *Vinayaṣudrakavastu* are both extensions of the Prātimokṣa since, as Guṇaprabha writes, "the entire Vinaya emerges from the *Prātimokṣa*." Guṇaprabha then goes on to link each part of the *MSV* to the part of the *Prātimokṣasūtra* of which it is an extension. A lot of this discussion is obscure to one not versed in the literature. Interested readers are encouraged to read the entire passage in Appendix 3.

tho ba thams cad de / bcas pa nams kyang khyad gsod dang 'brel ba'i nyes pas ngan song du ltung ste / lci yang bstan pa'i mdo las / khyad du gsod pa'i rgyu rkyen gyis / / tshe yis dus byas ngan song ltung / / zhes gsungs la / dus ma yin par za ba dang chang 'thung ba la sogs pa nams la yang / lung rnam 'byed las sreg par byed 'tshed par byed ltung bar byed pa'o zhes gsungs so / / ltung ba ma yin pa ni sgrub pa dang gnang ba'i bya ba nams so.

1051. Compare the citation here Tshonawa Lung gi rgya mtsho F.79.b-80.a: *yang ba dang lci ba zhes pa lci yang gi chos drug ste Inga dang gcig go / Inga ni 'dul ba bsdu ba las / ltung ba nams kyi chung la stsogs / / rnam pa Ingar ni rig par bya / / ngo bo nyid dang byed pa dang / / bsam dang gzhi dang tshogs pa'o* with D4105 *Vinayasamgraha* F.99.a: *lci ba dang yang ba nyid ni rnam pa drug ste | bcas pa dang gzhi dang | nyon mongs pa dang | bsgrub pa dang | gang zag dang | dus so*. Tshonawa's discussion goes into great depth on this rather poorly understood rubric for weighing monastic transgressions.

1052. Eng. *extended Prātimokṣa*; Skt. *prātimokṣavistaratvaṃ*; Tib. *so sor thar pa dang rgyas pa thon pa*.

An Aside on The 17 *Vastus* & the *Vinayasūtra*

The *Vinayasūtra*'s Digest of the *Vinayavastu*

According to Haiyan Hu-von Hinüber, Helmut Eimer was the first Western scholar to have noticed that, in his *Svayākhyaṇa* suto-commentary, Guṇaprabha gives a novel ordering and, in several instances, novel names for the seventeen topics of the *Vinayavastu*.¹⁰⁵³ Hu-von Hinüber demonstrates that the *Mahāvvyutpatti*, the late eighth-century Sanskrit–Tibetan lexicon compiled as part of the imperial translation project, follows Guṇaprabha's ordering when enumerating the seventeen chapters of the *Vinayavastu*. From this, Hu-von Hinüber deduces Guṇaprabha's place of preeminence in Tibetan Vinaya studies.

More recently, as part of his larger, groundbreaking project on the Sanskrit manuscripts of Guṇaprabha's *Svayākhyaṇa*, Yonezawa uses manuscripts Xc 14 / 64 and Xc 14 / 66—in particular Guṇaprabha's comments here on sūtra 98¹⁰⁵⁴—to clarify the relationship between the canonical *Vinayavastu*'s seventeen chapters and those given in the *Svayākhyaṇa*. In a draft paper read at the XIIIth IABS Congress in August 2017, Yonezawa points out that, in addition to the problem of ordering and naming, there is the problem of numbering, for Yijing 義淨, the Chinese translator of the *MSV*, refers to sixteen chapters.¹⁰⁵⁵

Thus, three main issues regarding the two lists of seventeen chapters remain unsettled, all of which Yonezawa flags in his conference paper:

1. Firstly, there are discrepancies in how the chapters are counted and the order in

1053. See (Eimer, 1983) pg. 19, n. 2 and (Hu-von Hinüber, 1997), esp. p. 343.

1054. See appendix 3 for full English translation.

1055. (Yonezawa, 2017) pp. 135–136.

which they are presented.

2. Secondly, the five chapters dealing with disciplinary measures are referred to by different names in the two texts.
3. Thirdly, from these lists, it is not obvious whether or how Guṇaprabha treats the *Vinayavastu*'s seventeenth chapter, the *Saṅghabhedavastu*.

Yonezawa suggests Guṇaprabha broke the *Poṣadhasthāpanavastu* into the *Karmabheda* and *Cakrabhedavastus*:

The *Pratikriyāvastu* deals with legal procedures of a *bhikṣu*'s rights, in which the topics in the *vastus* of the *Kauśāmbaka*, *Pāṇḍulohitaka*, *Pudgala*, and *Pārivāsika* are picked up. In the case of the *Saṅghāvaśeṣa* offences, both *Kālākālasaṃpat-* and *Bhūmyantarasthacaraṇavastus* are prepared. Based on the contents, the *Parikarmavastu* is situated (sic). The *Poṣadhasthāpanavastu* in the *MSV* is replaced by both *Karmabheda* and *Cakrabhedavastus*. It is to be noted that we find no reference to the *Saṅghabhedavastu* here. The present author is incompetent to judge whether the *Saṅghabhedavastu* is omitted here intentionally or no.¹⁰⁵⁶

After the *Vibhaṅga*, the Remaining *Vastus*

Immediately after his digest of the *Vibhaṅgas*, Guṇaprabha returns to the *Vinayavastu* without pausing, directly to the discussion of *śamathapoṣadha* that opens the *Poṣadhavastu*:

Yoga by one who is afield is not to be encouraged.¹⁰⁵⁷

Even in his auto-commentary, Guṇaprabha focuses only on unraveling the root *sūtras* and not on the sudden shift in material. In fact, though, Guṇaprabha has just completed his digest of the two *Vibhaṅgas* and now returns to the *Vinayavastu*, picking

1056. (Yonezawa, 2017) p. 3.

1057. Vin_2.2568, *na gocaraprasṭayogaṃ vācayeta*. Reading *vācayeta* from √*vac* to say, middle voice, third person singular in optative mood. D4117 F. 39.b.1–2: *spyod yul du zhugs pas rnal 'byor bsgom par mi bya'o*.

up where he left off, with the *Poṣadhavastu*.

Dharmamitra, at least, notes the change with a brief note as do the two apocryphal texts:

Now, what is included in the *Vinayavastu* should be explained.¹⁰⁵⁸

Tshonawa, Gendun Drub, and the Eighth Karmapa all use this juncture in the *Vinayasūtra*'s digest of the *MSV*—between the *Vibhaṅga* and *Poṣadhavastu*—to conduct an inquiry into the names, order, and rationale for the seventeen *Vastus*. Among the four *Vinayasūtra* commentators, Buton is the only one not to carry out a general inquiry into these questions. The reason for this omission is likely that he treats the topic in his *Overview of the Vinaya*.¹⁰⁵⁹

Guṇaprabha's Names for the *Vastus*

Buton and the Eighth Karmapa both cite the *Vinayavastu*'s *piṇḍoddāna*¹⁰⁶⁰:

1058. D4120 Vol. 2, F.95.a: *da ni 'dul ba'i gzhir gtogs pa dag brjod par bya ste | de la je dang por gso sbyong gi gzhir gtogs pa dag bshad par bya'o*. See also D4123 the **Vyākhyāna* F.170.a: *da ni dngos por gtogs pa nams ston to*. And D4122 the **Vṛtti* F.210.b: *pa ri ba sha 'di la 'dul ba dris pa dang dngos po dang phran tshogs dang bye brag tu gdon mi za ba bzhi'i mdo las kyang 'chad cing yod mod kyi 'dul ba rnam par 'byed pa'i nang nas 'byung ba mang ste | 'dul ba nams par 'byed pa'i nang du gtogs par bshad de pa ri ba sha rdzogs so | || | dngos po bco brgyad yod pa la mgor rab tu 'byung ba dang bsnyen par rdzogs pa'i cho ga dang gnas bca' ba gsum la dngos po re rer brtsi'o || de la gnas pa ni rab tu 'byung ba dang bsnyen par rdzogs pa gnyis ka'i spyir gtogs brtsi'o || so || rab tu byung ba dang bsnyen par rdzogs pa'i cho ga gnyis ni 'dul ba rnam par 'byed pa la sogs pa gzhi'i nang nas kyang 'byung mod kyi 'dul ba dngos po'i nang nas phal cher 'byung bas na gzhi dngos po'i nang du gtogs brtsi'o || so || par bshad do*.

1059. Buton presents the seventeen *Vastus* in the second part of his *Overview of the Vinaya*. Other Tibetan commentators do the same, discussing the remaining *Vastus* at that juncture in the text immediately following the end of the *Vibhaṅga* explanation. See F.40.b.4: *gnyis pa la / bshad pa'i lung ji ltar yin tshul / lung sde bzhi'i bzhugs tshul / zhal la lung gzhan gyi dbye ba bstan pa dang gsum*. Tshonawa characterizes this as a break between (1) the *śīla* of what is to be rejected (i.e. the *āpatti* offenses) and (2) the *śīla* of what is to be done (i.e. the remaining *Vastus*). See his *Ocean of Āgama*: *yang na rnam 'byed du gtogs pa shas che zhing / gzhir gtogs pa shas chung ba'i bslab pa nams spyir bstan pa'o / / rnam bshad nyi ma'i 'od zer las zhu ba spyir bstan pa rdzogs so / / / / thams cad mkhyen pa la phyag 'tshal lo / / de ltar spang bar bya ba ldog pa'i tshul khirms bstan nas / blang bar bya ba 'jug pa'i tshul khirms bstan pa ni / spyod yul du zhugs pas zhes bya ba la sogs pa gsungs so*.

1060. The original *piṇḍoddāna* is found at D1 F.2.a-b. For Buton, see *A Light into the Depths of the Vinaya Ocean*: F.41.a.7–b.2. For the Eighth Karmapa, see *Circle of the Sun and Moon*:

“[The *Vinayavastu*] includes
 The *Pravraṅyā* and *Poṣadhavastus*,
 The *Pravāraṅā*, *Varṣa*, and *Carmavastus*,
Bhaiṣajya, *Cīvara*, *Kaṭhina*,
Kauśāmbaka and *Karmavastus*,
Pāṅḍulohitaka and *Pudgala*,
Pārivāsika and *Poṣadhasthāpana*,
Śayanāsana, *Adhikaraṅa*, and *Sanḅhabhedavastus*.”

The Eighth Karmapa returns to the seventeen *Vastus* after completing his remarks on the *Vinayavibhaṅgas*.¹⁰⁶¹ Like Tshonawa, he links the *Vinayavastu*'s *Kauśāmbakavastu* to the *Vinayasūtra*'s *Karmabhedavastu*; identifies the *MSV*'s *Paṅḍulahitakavastu* to Guṅaprabha's *Pratikriyāvastu*; the canonical *Pudgalavastu* to the commentarial *Kālākālasaṃpadvastu*; the *Pārivāsikavastu* to the *Bhūmyantarasthacaraṅavastu*; and the *Poṣadhasthāpanavastu* to the *Parikarmavastu*.¹⁰⁶²

The Eighth Karmapa also explains the unique titles that Guṅaprabha uses for the seventeen *Vastus*. His list matches that of Tshonawa's, whom he presumably followed:¹⁰⁶³

Vol. 1 F.5.a.6–7.a.3.

1061. The Eighth Karmapa gives a six-fold inquiry into divisions, groupings, definitions, total number of *Vastus*, the fixed order of the *Vastus*, and the etymology of *vastu* at the start of Volume 3 in the Palpung woodblocks, *Circle of the Sun and Moon*: F.338.a-339.b. Note that the numbering of Vol. 3 and 4 is reversed. Vol. 3 contains the remainder of the author's comments on the *Vinayavastu*, etc., while Vol. 4 concludes the author's remarks on the *Vinayavibhaṅgas*. Vol. 3 begins, at folio marked 338.a, with Guṅaprabha's turn back to the *Vinayavastu* and its second chapter, the *Poṣadhavastu*. This marks the start of another major section in the Eighth Karmapa *Circle of the Sun and Moon* Vol. 3, F.338.a.1: *gnyis pa blang bar bya ba 'jug pa'i tshul khriims bstan pa la / spyi'i don dang / so so'i don no / / dang po la drug las / gzhi rnam kyidbye ba ni*.

1062. The Eighth Karmapa *Circle of the Sun and Moon* Vol. 3: F.338.b: *de yang kau shAm+bl pa'i gzhi ni las bye ba'i gzhi'o / / dmar ser can gyi gzhi ni phyr bcos pa'i gzhi yin no / / gang zag gi gzhi ni dus dang dus ma yin pa bsdus pa 'byung ba'i gzhi'o / / spo ba'i gzhi ni sa gzhan na gnas pa spyod pa'i gzhi'o / / gso sbyong bzhag pa'i gzhi ni yongs su sbyong ba'i gzhi yin no*.

1063. The Eighth Karmapa *Circle of the Sun and Moon* Vol. 3: F.338.b-339.a: *Inga pa gzhi rnam kyid go rim nges pa la / gzhi rnam kyid dang por rab tu byung pa'i gzhi bstan pa ni / 'dir*

Vinayavastu Piṇḍoddāna (Ka, F.2.a-b)	<i>Vinayasūtra</i>
<i>Pravrajyāvastu / Rab byung</i>	<i>Pravrajyāvastu / rab byung gi gzhi</i>
<i>Poṣadhavastu / gSo sbyong gzhi</i>	<i>Poṣadhavastu / gso sbyong gi gzhi</i>
<i>Varṣāvastu / dGag dbye</i>	<i>Varṣāvastu / dbyar gyi gzhi</i>
<i>Pravāraṇāvastu / dByar</i>	<i>Pravāraṇāvastu / dgag dbye'i gzhi</i>
<i>Carmavastu / Ko lpags gzhi</i>	<i>Kaṭhinavastu / sa brkyang gi gzhi</i>
<i>Bhaiṣajyavastu / sMan</i>	<i>Cīvaravastu / gos kyi gzhi</i>
<i>Cīvaravastu / Gos</i>	<i>Carmavastu / ko lpags kyi gzhi</i>
<i>Kaṭhinavastu / Sra brkyang</i>	<i>Bhaiṣajyavastu / sman gyi gzhi</i>
<i>Koṣāmbakavastu / Ko'u sham bi, acc. To Tshonawa and the Eighth Karmapa</i>	<i>Karmavastu / las kyi gzhi</i>
<i>Karmavastu / Las kyi gzhi</i>	<i>Pratikriyāvastu / phyr bcos kyi gzhi, acc. To Tshonawa and the Eighth Karmapa</i>
<i>Pāṇḍulohitakavastu / dMar ser can, acc. To Tshonawa and the Eighth Karmapa</i>	<i>Kālākālasampadvastu / dus dang dus ma yin pa bsdus pa 'byung ba'i gzhi, acc. To Tshonawa and the Eighth Karmapa</i>

rab tu byung ba'i bslab pa rnam ston pa la / thog mar rten gyi gang zag rab tu byung ba'i gzhi grub dgos pa'i phyr ro / / 'dir gso sbyong gi gzhi 'di bslab pa yongs su sbyong ba'i gzhi gsum gyi dang por bstan pa ni / lung las kyang gzhi 'di gsum gyi dang por bstan pa'i phyr ro / / lung las / dgag dbye dbyar dang ko pags gzhi / / sman dang gos dang sra brkyang dang / / zhes go rim de ltar gsungs kyang gzhung 'dir go rim snga phyi bsgyur te bstan pa ni / dbyar gnas pa'i rjes su dgag dbye byed cing dgag dbye byas pa'i rjes su sra brkyang 'dings pa yin pas nyams len la 'jug pa'i go rim bzhin bkod na rtogs sla ba'i phyr ro / / gos kyi gzhi ni lung las / ko pags dang sman gyi gzhi'i 'og tu gsungs kyang 'dir ko lpags dang sman de gnyis kyi gong 'dir gos kyi gzhi bstan pa ni / gos la brten pa'i gzhi gsum rigs mthun lhan cig tu bstan na rtogs sla ba'i phyr ro / / ko pags dang sman gyi gzhi gnyis gzhung 'dir go rim 'di ltar bstan pa ni / lung las go rim ji ltar gsungs pa bzhin bstan pa'o / / las kyi dang phyr bcos pa'i gzhi dang dus dang dus min par bsdus pa dang / sa gzhan de gnas pa'i spyod pa dang yongs su sbyong ba'i gzhi ste / Inga [7–1–339a]po gzhung 'dir go rim 'di ltar bstan pa ni / lung las go rim ji ltar gsungs pa bzhin bstan pa'o / / las bye ba'i gzhi ni lung las las gzhi'i gong du gsungs la / 'khor lo bye ba'i gzhi ni lung las rtsod gzhi'i 'og tu gsungs kyang gzhi 'di gnyis skabs 'dir lhan cig tu bstan pa ni / spyod pa'i dbyen dang lta ba'i dbyen gnyis po rigs mthun lhan cig tu bstan na rtogs sla ba'i phyr ro / / rtsod pa'i gzhi ni / lung las / gnas mal gyi gzhi'i 'og tu gsungs kyang gzhung 'dir gzhung de gnyis snga phyi bsgyur te bstan pa ni / las bye ba'i gzhi / 'khor lo bye ba'i gzhi / rtsod pa'i gzhi gsum po rigs mthun lhan cig tu bstan na rtogs sla ba'i phyr ro.

Pudgalavastu / Gang zag gi gzhi, acc. To Tshonawa and the Eighth Karmapa	Bhūmyantarasthacaraṇavastu / sa gzhan na spyod pa'i gzhi,, acc. To the Eighth Karmapa
Pārivāsikavastu / sPo ba, acc. To the Eighth Karmapa	Parikarmavastu / yongs su sbyong ba'i gzhi, acc. To Tshonawa and the Eighth Karmapa
Poṣadhasthāpanavastu / gSo sbyong gzhaḡ pa, acc. To Tshonawa and the Eighth Karmapa	Karmabhedavastu / las bye ba'i gzhi, acc. To Tshonawa and the Eighth Karmapa
Śayanāsanavastu / gNas mal	Cakrabhedavastu / 'khor lo bye ba'i gzhi
Adhikaraṇavastu / rTsod pa	Adhikaraṇavastu / rtsod pa'i gzhi
Sanḡhabhedavastu / dGe 'dun dbyen	Śayanāsanavastu / gnas mal gyi gzhi

The Grouping of the *Vastus*

Tshonawa then groups the seventeen *Vastus* into three, according to their function:¹⁰⁶⁴

- One *vastu* by which one obtains the vows that have not been obtained, i.e. the *Pravrajyāvastu*.

1064. See the second volume (*smad cha*) of the Sera Je Digital Library edition of Tshonawa's *Ocean of Āgama*. The <<< text in between >>> marks interlinear notes in the edition p. 493: *gnyis pa bsdu ba ni / gzhi bcu bdun po de rnam bsdu na gsum du 'dus te / sdom pa ma thob pa thob par byed pa'i gzhi dang / thob pa mi nyams par bsrung bar byed pa'i gzhi dang / nyams na phyir bcos pa'i gzhi dang gsum mo / / dang po ni rab tu byung ba'i gzhi'o / / gnyis pa ni le'u brgyad de / bslab pa yongs su sbyang ba'i gzhi <<<gso sbyong dang dbyar dang dgag dbye'i gzhi ste gsum dang >>> / bde bar gnas pa'i rkyen gyi gzhi <<< sra brkyang dang gos dang ko lpags dang sman dang gnas mal gyi gzhi ste lnga'o / >>> / gsum pa ni phyir bcos kyi gzhi bdun te / phyir bcos pa'i gzhi dngos man chad nas / rtsod gzhi yan chad <<<de'i lung las / phyir bcos pa'i sdom la / dmar ser can dang gang zag dang / / spo dang gso sbyong bzhag pa dang / / gnas mal dang ni rtsod pa dang / / dge 'dun 'byed pa phyi ma yin / >>> / zhes gsungs te / de yang gnas mal gyi gzhi skabs 'dir zhar la bstan pa'o / / do / / las kyi gzhi ni gsum char la gtogs pas gsum gar bsdu'o / / <<< de yang sdom pa ma thob pa thob par byed pa la las kyi cho ga dgos te / dge slob ma'i bslab pa byin pa dang / bsnyen rdzogs kyi sdom pa byin pa la las kyi cho ga dgos / sdom pa mi nyams par bsrung bar byed pa la las kyi cho ga dgos te / gso sbyong dbyar gnas dgag dbye la sogs pa la las kyi cho ga dgos pa'i phyir dang / sdom pa nyams na phyir bcos pa la yang las kyi cho ga dgos te / spo mgu dbyung ba la sogs pa la las kyi cho ga dgos pa'i phyir ro.*

- Eight *vastus* by which one safeguards what has been obtained, i.e.
 - Three *vastus* for purifying the training, i.e. *Poṣadha-*, *Pravāraṇā-*, and *Varṣavastus*, and;
 - Five *vastus* on comfortable living conditions, i.e. *Carma-*, *Bhaiṣajya-*, *Cīvara-*, *Kaṭhina-*, and *Śayanāsanavastus*.
- Seven *vastus* by which one remedies what has lapsed, i.e. the *Pratikriyā-*, *Kālākālasampāt-*, *Bhūmyantarasthacaraṇa-*, *Karmabheda-*, *Cakrabheda-*, *Parikarma-*, and *Adhikaraṇavastus*.
- One *Vastu*, i.e. the *Karmavastu*, is subsumed by all three groups since its procedures are used in every formal act of saṅgha, from ordination to bimonthly restoration and the imposing of penances and probations.

As with Guṇaprabha's names for the *Vastus*, the Eighth Karmapa repeats Tshonawa's explanation of how the *Vastus* can be grouped into three according to function:¹⁰⁶⁵

1065. The Eighth Karmapa: *Circle of the Sun and Moon*: vol. 4 F.337.b: *gnyis pa bsdu ba ni / gzhi bcu bdun po de mams bsdu na gsum du 'dus te / sdom pa ma thob pa thob par byed pa'i gzhi / thob pa mi nyams par bsrung bar bya ba'i gzhi dang / nyams na phyir bcos pa'i gzhi'o / / dang po ni / rab tu byung ba'i gzhi'o / / gnyis pa ni / le'u brgyad de / bslab pa yongs su sbyong ba'i gzhi dbyar dang / dgag dbye dang / gso sbyong gi gzhi ste gsum mo / / bde bar gnas pa'i rkyen gyi gzhi sra brkyang dang / gos dang / ko pags dang / sman dang / gnas mal gyi gzhi ste lnga'o / / gsum pa ni / phyir bcos kyi gzhi bdun te / / phyir bcos pa'i gzhi dngos man chad nas rtsod gzhi yan chad brjod par bya ba ste / / gzhi dang po gnyis gcig tu byas nas / lung gzhi las / sdom ni / dmar ser can dang gang zag dang / / spo dang gso sbyong bzhag pa dang / / [7-1-338a]gnas mal dang ni rtsod pa dang / / dge 'dun 'byed pa tha ma ste / / zhes bdun gyi gnas mal ni zhar byung ngo / / las kyi gzhi ni gsum char la dgos pa gsum char du gtogs pa'i phyir te / de'ang sdom pa ma thob pa thob par byed pa la las kyi cho ga dgos te / dge slob ma'i bslab pa sbyin pa dang / bsnyen rdzogs kyi sdom pa sbyin pa la las kyi cho ga dgos pa'i phyir dang / sdom pa mi nyams pa srung bar byed pa la yang las kyi cho ga dgos te / gzhi gsum sogs la las chog dgos pa'i phyir / sdom pa nyams na phyir bcos pa la'ang las chog dgos te / spo mgu dbyung ba sogs la las chog dgos pa'i phyir ro.*

Obtaining what one has not yet obtained ¹⁰⁶⁶	How to Guard what one has Obtained ¹⁰⁶⁷	Making Amends in the case of Lapses ¹⁰⁶⁸
<i>Pravrajyāvastu</i>	<p>Three <i>vastus</i> for purifying the training: <i>Poṣadha-</i>, <i>Varṣa-</i>, and <i>Pravāraṇāvastus</i>¹⁰⁶⁹</p> <p>Five <i>vastus</i> on conditions for living comfortably: the <i>Kaṭhina-</i>, <i>Cīvara-</i>, <i>Carma-</i>, <i>Bhaiṣajya-</i>, and <i>Śayanāsanavastus</i>¹⁰⁷⁰</p>	<p>The <i>Pratikriyā</i>, <i>Kālākālasampāta-</i>, <i>Bhūmyantarasthacaraṇa-</i>, <i>Karmabheda-</i>, <i>Cakrabheda-</i>, <i>Parikarma-</i>, and <i>Adhikaraṇavastus</i>¹⁰⁷¹</p>
<i>Karmavastu</i> ¹⁰⁷²		

What is the Eighteenth *Vastu*?

Tshonawa concludes unequivocally that the number of *vastus* is fixed at seventeen. He says that when the **Vṛtti* and the *Upāliparipṛcchā* mention eighteen *vastus*, the *Pravrajyāvastu* is simply being split into two, the *Pravrajyāvastu* and the *Upasampatvastu*.¹⁰⁷³ The **Vṛtti* itself, however, says that the number of eighteen is reached by dividing

1066. Tib. *sdom pa ma thob pa thob par byed pa'i gzhi*.

1067. Tib. *Thob pa mi nyams par bsrung bar bya ba'i gzhi*.

1068. Tib. *nyams na phyir bcos pa'i gzhi*.

1069. Tib. *gnyis pa ni / le'u brgyad de / bslab pa yongs su sbyong ba'i gzhi dbyar dang / dgag dbye dang / gso sbyong gi gzhi ste gsum mo*.

1070. Tib. *bde bar gnas pa'i rkyen gyi gzhi sra brkyang dang / gos dang / ko pags dang / sman dang / gnas mal gyi gzhi ste lnga'o*.

1071. Tib. *gsum pa ni / phyir bcos kyi gzhi bdun te / / phyir bcos pa'i gzhi dngos man chad nas rtsod gzhi yan chad brjod par bya ba ste / / gzhi dang po gnyis gcig tu byas nas / lung gzhi las / sdome ni / dmar ser can dang gang zag dang / / spo dang gso sbyong bzhag pa dang / / jgnas mal dang ni rtsod pa dang / / dge 'dun 'byed pa tha ma ste / / zhes bdun gyi gnas mal ni zhar byung ngo*.

1072. Tib. *las kyi gzhi ni gsum char la dgos pa gsum char du gtogs pa'i phyir te / de'ang sdome pa ma thob pa thob par byed pa la las kyi cho ga dgos te / dge slob ma'i bslab pa sbyin pa dang / bsnyen rdzogs kyi sdome pa sbyin pa la las kyi cho ga dgos pa'i phyir dang / sdome pa mi nyams pa srung bar byed pa la yang las kyi cho ga dgos te / gzhi gsum sogs la las chog dgos pa'i phyir / sdome pa nyams na phyir bcos pa la'ang las chog dgos te / spo mgu dbyung ba sogs la las chog dgos pa'i phyir ro*.

1073. See D4122 a.k.a the “small commentary” and D7 Vol. 12, F.92b–288b5. 'o na gdam gyi

the first *Vastu* into three, not two; the *Pravrajyā*, the *Upasampadā* Rite, and Giving *Niśraya*.¹⁰⁷⁴ Furthermore, the passage the **Vṛtti* is explaining is found, in the xylograph editions of the *Tengyur*, at the end of the *Kathāvastu*, not the *Upālipariṣcchā*:

The eighteen *Vastus*, the *Muktaka*, the two *Nidāna*, the *Vinaya*
Ekottarikā...¹⁰⁷⁵

In any case, the eighteenth *vastu* does not refer to those books whose titles include the word *vastu*, such as the *Kathāvastu*¹⁰⁷⁶ or the *Vibhaṅga*¹⁰⁷⁷ and *Vinayavastu*¹⁰⁷⁸ sections now found in the *Uttaragrantha*.¹⁰⁷⁹ And if the “two *nidāna*” refer to the *Nidāna*¹⁰⁸⁰ and the *Upālipariṣcchā*¹⁰⁸¹, and the *Ekottarikā* includes the *Pañcaka*¹⁰⁸² and the

gzhi dang ma mo las rnam par 'byed pa dang 'dul ba'i dngos po bco brgyad dang zhes gzhi bco brgyad du gsungs pa ji ltar yin zhe na / gzhi'i le'u dang po la rab tu byung ba'i gzhi dang bsnyen par rdzogs pa'i gzhi gnyis su phye nas / gzhi bco brgyad du gsungs pa ste / de ltar 'grel chung las bshad gzhi bco brgyad yod pa las 'gor rab tu 'byung ba dang bsnyen par rdzogs pa'i cho ga la gzhi re re brtsi'o / / de yang gnas skabs ni rab tu byung ba dang bsnyen par rdzogs pa gnyis ka'i spyir gtogs zhes bshad do / / do / / lung zhu ba las kyang / bsnyen par rdzogs pa'i gzhi zhes gsungs so.

1074. D4122, F.210.b: *dngos po bco brgyad yod pa la mgor rab tu 'byung ba dang bsnyen par rdzogs pa'i cho ga dang gnas bca' ba gsum la dngos po re rer brtsi'o*. (1) Eng. *going forth*; Tib. *rab tu byung ba*; Skt. *pravrajyā*. (2) Eng. *ordination*; Tib. *bsnyen par rdzogs pa*; Skt. *Upasampadā*. (3) Eng. *giving niśraya*, Tib. *gnas bca' ba*, see also *gnas sbyin pa*, Skt. *niśrayadāyaka*, etc.

1075. D7b 'dul ba gzhung dam pa, vol. 2 F.320.a-b: *'dul ba'i dngos po bco brgyad dang | rkyang pa dang | gleng gzhi gnyis dang | 'dul ba gcig gis lhag pa'i rgyud rnam dang | thun mong ba dang | thun mong ma yin pa dang | sa dang | bar snang las mtshan 'phos pa las | bcom ldan 'das 'gro ba thams cad du'ang mi gtogs la | bstan pa las kyang bstan pa yongs su mya ngan las 'das pa'ang ma lags*.

1076. D7 Vol. 13, F.201.b.7–221.b.5.

1077. D7 Vol. 12, F.92.b–235.a.

1078. D7 Vol. 12, F.235.a–288.b.

1079. Specifically, the sixth and first books, respectively. The sixth book is the *Kathāvastu*, spelled variously *gTam gyi dngos po* and *gTam gyi gzhi*; see D7 Vol. 13, F.201.b.7–221.b.5. The first book is the *Upālis zhus pa* or *Upālipariṣcchā*; see D7 Vol. 12, F.92.b–288.b. Tshonawa describes these texts as belonging to the *Māṭṛkā*, which may be a confusion, a name for the whole *Uttaragrantha* collection, or a remnant of some other text ordering: *ma mo las rnam par 'byed pa dang 'dul ba'i dngos po*.

1080. Tib. *gleng gzhi*, see D7b Vol. 13 F.87.a–255.b.

1081. Tib. *Upālis zhus pa*; see D7 Vol. 12, F.92b–288b5.

1082. Tib. *Inga tshan* or *Inga ba*, see D7 Vol. 13, F.47b1–61a5.

Ṣoḍaṣaka¹⁰⁸³ then the *Kathāvastu* list omits only two books from the *Uttaragrantha*; the **Māṇavika* / *Māṇavikā*¹⁰⁸⁴ and the *Mātrkā*.¹⁰⁸⁵ In this interpretation, this *Kathāvastu* list represents the non-*Vibhaṅga* sections of the *MSV* corpus, though that is not certain.

Buton also refers to the *Uttaragrantha*'s mention of 18 *Vastus* and rejects the *Vṛtti*'s explanation of that as illogical, because it would yield nineteen.¹⁰⁸⁶ He says the *Kauśāmbakavastu* appears to be split into two by the insertion of the *Madhyamāgama*'s "Chapter on Samādhi" (Tib. *lung bar ma'sting nge 'dzin dang ldan pa'i le'u*). Guṇaprabha calls the section on *kha 'phangs pa* the *Pratikriyāvastu* and the remainder the *Karmabhedavastu*. Since the *kha 'phangs pa* are a subset of the *pratikriyā*, Guṇaprabha treats it together with the *Paṇḍulahitakavastu* in the *Pratikriyāvastu*. Buton then cites Dharmamitra's *Ṭikā*, in which he writes that Guṇaprabha used the alternative name *Pratikriyāvastu* for the *Kauśāmbaka*- and *Paṇḍulohitakavastus*. The advantage to Guṇaprabha's grouping is that the *Pratikriyāvastu* is then a comprehensive coverage of all persons subject to *pratikriyā*.

The Eighth Karmapa begins his commentary on the *Vinayasūtra* with an overview of the root and explanatory *āgamas* that comprise the *MSV*. The Eighth Karmapa cites "Buton Vinayadhara" on the discrepancy raised by a statement found in the *Uttaragrantha*, which speaks of eighteen *Vastus*.¹⁰⁸⁷ The Eighth Karmapa continues to reit-

1083. Tib. *bcu drug tshan* or *bcu drug pa*, D7 Vol. 13, F.61a5–70a6.

1084. Tib. *Manabika* or *Bram ze'i bu mo*, see D7 Vol. 13, F.221b5–233b4.

1085. Tib. *Ma lta bu* or *Ma mo*. See D7 Vol. 13, F.233b4–310a.

1086. The **Vṛtti* actually says that the number of eighteen is reached by dividing the first *Vastu* into three, the *Pravrajyā*, the *Upasaṃpadā* Rite, and Giving *Niśraya*. D4122, F.210.b: *dngos po bco brgyad yod pa la mgor rab tu 'byung ba dang bsnyen par rdzogs pa'i cho ga dang gnas bca' ba gsum la dngos po re rer brtsi'o*. The Eighth Karmapa reiterates this point in his six-point general inquiry into the *Vastus* that precedes his comments on the *Poṣadhavastu* digest: F.337.a-b: *'o na gtam gyi gzhi dang ma mo las / rnam par 'byed pa dang 'dul ba'i dngos po bco brgyad dang zhes gzhi bco brgyad du gsungs pa de ji ltar yin ce na / gzhi'i le'u dang po la rab tu byung ba'i gzhi dang / bsnyen par rdzogs pa'i gzhi gnyis su phye nas gzhi bco brgyad du gsungs pa ste / de ltar 'grel chung las bshad do / / lung zhu ba las bsnyen par rdzogs pa'i gzhi zhes gsungs so*.

1087. The Eighth Karmapa *Circle of the Sun and Moon*, Vol. I F.6.b.6.

erate Buton’s arguments, saying that it is the “*Kausāmbakavastu*” that must be split into two to account for the *Uttaragrantha*’s mention of eighteen *Vastus*. This split is done by setting off the *reinstatement or reconciliation of the accused*¹⁰⁸⁸ as a subset of the *Pratikriyā* disciplinary procedures. The Karmapa says this subsection can rightly be included in either the *Kausāmbaka-* or the *Paṇḍulahitakavastus*.¹⁰⁸⁹ This is why, he argues, Dharmamitra’s *Ṭikā* refers to both as *Pratikriyāvastu*.¹⁰⁹⁰

The Order of the *Vastus*

Tshonawa then addresses discrepancies in the order of the *Vastus* given in the *Vinayavastu*’s *piṇḍoddāna*¹⁰⁹¹ and the order digested by Guṇaprabha.

The *Pravāraṇāvastu* comes before the *Varṣāvastu* in the recensions of the *MSV* available to us and, apparently Tshonawa. But Guṇaprabha digests the *Varṣāvastu* first, then the *Pravāraṇāvastu* because, Tshonawa claims, the material is easier to grasp when it is presented in the order in which it is practiced. Indeed, a monk first pledges

1088. The Eighth Karmapa *Circle of the Sun and Moon*, Vol. I F.7.a.1: *kha 'phangs pa rnam byed pa yin*.

1089. The Eighth Karmapa *Circle of the Sun and Moon*, Vol. I F.6.b.4–7.a.3: *lung gzhi'i spyi sdom ni / rab byung gso sbyong gzhi dang ni / / dgag dbye dbyar dang ko lpags gzhi / / sman dang gos dang sra brkyang dang / / kau sham+bi dang las kyi gzhi / / dmar ser can dang gang zag dang / / spo dang gso sbyong bzhag pa dang / / gnas mal dang ni rtsod pa dang / / dge 'dun dbyen rnam bsdu pa yin / / zhes gzhi bcu bdun 'byung la gzhung dam par gzhi bco brgyad du 'chad pa ci zhe na / 'grel chung nas rab byung gi gzhi la rab byung dang bsnyen rdzogs gnas skabs tha dad byed pa yin ces pa la / bu ston 'dul 'dzin gyis / de mi rigs te / de ltar na gzhi bcu dgur 'gyur la / gzhi bco brgyad du bshad pa ni / kau sham+bi'i gzhi la gnyis su 'byed dgos pa yin te / gnyis su 'byed rgyu ni phyir bcos kyi bye brag kha 'phangs pa rnam byed pa yin la / bsdu na'ang kau sham+bi dang dmar ser can gang rung gi khongs su bsdu ba yin te / don 'di la dgongs nas rgya cher 'grel du kau sham+bi dang dmar ser can gyi gzhi gnyis la phyir bcos pa'i gzhi zhes bya ba'i ming gcig tu byas te phyir bcos par bya ba'i gang zag gi bye brag so sor bstan pas kyang shes nus zhes 'chad par mdzad do.*

1090. Dharmamitra digests *Uttaragrantha* material on *pratikriyā* that relates to the *Pravrajyāvastu* and *Uttaragrantha* *pratikriyā* material that relates to the *Upālipariprcchā*. On F.273.b of D4120 vol. II, Dharmamitra’s *Ṭikā* reads, “Now, to digest the *Pratikriyāvastu*”: *da ni phyir bcos pa'i bzhi bsdu ba'i phyir*. This section concludes on F.297.b with *phyir bcos pa'i gzhi gzhir gtogs pa'o zhes bya ba de 'dul ba'i gzhi'i skabs su gtogs pa go || bshad zin to*. Dharmamitra continues on F.297.b, writing *da ni phyir bcos pa'i gzhi zhu ba'i skabs bsdu ba'i phyir*.

1091. Skt. *piṇḍoddāna*; Tib. *spyi sdom*.

to remain at one site for the rains and only later, at the end of that rains, does each monk invite his fellow retreatants to speak of any blameworthy behavior they have witnessed or suspect.¹⁰⁹² Guṇaprabha's *Vinayasūtra* then digests the *Kaṭhina-*, *Cīvara-*, and *Carmavastus* followed by the *Bhaiṣajyavastu*. Grouping the three chapters that deal with cloth and like material is more “intuitive”, Tshonawa seems to say, than the *Vinayavastu*'s ordering, in which the long chapter on medicines comes between the chapters that treat robes and shoes.¹⁰⁹³

In the *Vinayavastu*, he points out, the *Karmabhedavastu*, i.e. the *Kauśāmbakavastu*, comes before the chapter on formal acts of saṅgha and the four chapters on remedying lapsed *śīla*. The *Cakrabhedavastu*, i.e. the *Saṅghabhedavastu*, on the other hand, comes after the *Adhikaraṇavastu* in the *Vinayavastu*. By contrast, Guṇaprabha chose to digest the two chapters on schisms—prompted by behavior or doctrine, respectively— together as they are more easily understood in tandem. For the same reasons, Guṇaprabha presents the *Adhikaraṇavastu* together with the chapters on schisms, thus leaving the chapter on furniture to last.¹⁰⁹⁴

Addendum: The 17 *Vastus* & 10 Advantages: Buton's

1092. Tshonawa's Ocean of Āgama Vol. II (*smad cha*) of the Sera Je Digital Library edition p. 495: 'dir go rim snga phyi bsgyur te bstan pa ni / dbyar gnas pa'i rjes su dgag dbye byed cing dgag dbye byas pa'i rjes su sra brkyang 'ding ba yin pas nyams len la 'jug pa'i go rim bzhin bkod na rtogs sla ba'i phyr ro.

1093. Tshonawa's Ocean of Āgama Vol. II (*smad cha*) of the Sera Je Digital Library edition p. 495: gos kyi gzhi ni lung las ko lpags dang sman gyi gzhi'i 'og tu gsungs kyang / 'dir de gnyis kyi gong 'dir bstan pa ni / gos la brten pa'i gzhi gsum rigs mthun lhan cig tu bstan na rtogs sla ba'i phyr ro / / ko lpags dang sman gyi gzhi gnyis gzhung 'dir go rim 'di ltar bstan pa ni / lung las go rim ji ltar gsungs pa bzhin bstan pa'o.

1094. Tshonawa's Ocean of Āgama Vol. II (*smad cha*) of the Sera Je Digital Library edition p.495-496 las kyi gzhi la sogs pa phyr bcos pa'i gzhi dang / dus dang dus min bsdu pa dang / sa gzhan na gnas pa'i spyod pa dang / yongs su sbyong ba'i gzhi ste gzhi lnga gzhung 'dir go rim 'di ltar bstan pa ni / lung las go rim ji ltar gsungs pa bzhin bstan pa'o / / las bye ba'i gzhi ni lung nas las gzhi'i gong du gsungs la / 'khor lo bye ba'i gzhi ni lung las rtsod gzhi'i 'og tu gsungs kyang / gzhi 'di gnyis skabs 'dir lhan cig tu bstan pa ni / spyod pa'i dbyen dang lta ba'i dbyen gnyis po rigs mthun lhan cig tu bstan na rtogs sla ba'i phyr ro / / rtsod pa'i gzhi ni lung las gnas mal gzhi'i 'og tu gsungs kyang / gzhung 'dir de gnyis snga phyi bsgyur te bstan pa ni rtsod pa'i gzhi gsum po rigs mthun lhan cig tu bstan na rtogs sla ba'i phyr ro.

Vinayasūtra Commentary

Buton also authored an *Overview of the Vinaya*, his own *MSV* digest where he is not bound by the commentarial precedents set by Guṇaprabha with his auto-commentary. In his *Overview of the Vinaya*, Buton finds justification for the seventeen *Vastus* in the ten advantages that the Buddha saw would obtain when he decreed the *śikṣāpada*. Buton explains that the Buddha decreed *śikṣāpada* after seeing at least one of ten advantages in doing so.¹⁰⁹⁵ In the *Vinayavibhaṅga*, the Buddha is depicted prohibiting an act only when doing so is seen to be advantageous.¹⁰⁹⁶ Rules are *not* decreed when there are *no advantages* in doing so. This is consistent with descriptions of the Buddha's motives as depicted elsewhere in the *Vinayavastu*.¹⁰⁹⁷ We may note, then, that

1095. Buton *A Light into the Depths of the Vinaya Ocean* F.68.a.1–b.6. Eng. *advantage*; Skt. *anuśaṃsa*; Tib. *phan yon*. See D3, e.g. F.28.b-29.a, for the frequent pericope (132 times in D3) that begins *dge slong dag de lta bas na phan yon bcu yang dag par gzigs pas 'dul ba la nyan thos rnams kyi bslab pa'i gzhi bca' bar bya*. See also Clarke 2014, 11–12.

1096. Oskar von Hinüber points out that *śikṣāpada* rules-of-training are prescribed only after an offense has been committed. He goes on to conclude, “Thus rules are derived from experience and based on the practical need to avoid certain forms of behavior in future. This means at the same time that the cause for a rule is always due to the wrong behavior of a certain person, and consequently there is no existent system of Buddhist law,” von Hinüber 1995, 7. Vimalamitra writes in his *Pratimokṣasūtraṭīkāvinayasamuccaya* (Tib. *so sor thar pa'i mdo'i rgya cher 'grel pa 'dul ba kun las btus pa*) Vol. Pu, F.41.a: “And thus, when Kalandakaputra Sudatta's engaging in sex provided the conditions for the first of many phenomena, which were akin to sources of defilement, the Blessed One drew the attention of the saṅgha of monks to this utpatti, this *nidāna*, and this occasion; he, who saw ten benefits to decreeing rules-of-training, decreed a śrāvaka rule-of-training in the Vinaya and from that point forward presented the five classes offense by decreeing a rule-of-training for every cause of each *nidāna*. It should be understood that this is how decrees were made.”

1097. Ven. Ānanda says on F.92.b: “Steady as a mountain or the salty sea, / Lord buddhas do not smile accidentally. / Steady as you are, this group is eager to hear / The reason for your smile.” Tib. *tsha wa chu ri rgyal lta bur brtan pa yi / / sangs rgyas mgon _rnams glo bur 'dzum mi ston / / brtan pa ji slad 'dzum pa ston mdzad pa / / skye bo'i tshogs rnams de ni nyan par 'tshal*. And the text's nameless narrator says on F.71.a: “Though they see, blessed buddhas may inquire about what they already know. Though they already know, they may inquire or, even though they know, they may not inquire. They inquire when the time is right, not when the time has passed. Their inquiries are meaningful, not meaningless. In this way blessed buddhas dam the flow of meaningless inquiries.” Tib. *gzigs nas kyang sangs rgyas bcom ldan 'das rnams ni mkhyen bzhin du rmed par mdzad pa ste / mkhyen bzhin du rmed pa / mkhyen kyang mi rmed pa / dus su rmed pa / dus las yol bar mi rmed pa / don dang ldan pa rmed pa / don dang*

these ten advantages figure *rhetorically* as a set of criteria the Buddha uses in deciding that behavior ought to be prohibited.

The *Bhikṣuvīnaya-vibhaṅga* tells us that the Buddha banned certain behaviors because he saw ten advantages [with brief glosses based on Śūra in square brackets]:¹⁰⁹⁸

1. So that a saṅgha might gather¹⁰⁹⁹ [members from all four *varṇa*]¹¹⁰⁰
2. So that the saṅgha be excellent¹¹⁰¹ [i.e. give up the pursuit of desires and follow the Dharma that has been taught with conviction, renunciation, courage, and miracles]¹¹⁰²

mi ldan pa mi rmed pas sangs rgyas bcom ldan 'das rnam ni don dang mi ldan pa rmed pa la chu lon gyis zlog par mdzad pa yin no.

1098. The English places Śūra's explanations in square brackets to distinguish it from the Vinayavibhaṅga's wording. The Vibhaṅga (D3 'dul ba rnam par 'byed pa, F.40.b-41.a) reads: *de nas bcom ldan 'das kyis rnam grangs du mas rnam par smad nas | dge slong rnam la bka' stsal pa | dge slong dag de lta bas na phan yon bcu yang dag par gzigs pas 'dul ba la nyan thos rnam kyis bslab pa'i gzhi bca' bar bya ste | 'di lta ste | dge 'dun bsdu ba'i phyir dang | dge 'dun legs par bya ba'i phyir dang | dge 'dun bde bar gnas par bya ba'i phyir dang | gnong mi bkur ba'i gang zag rnam tshar gcad pa'i phyir dang | ngo tsha shes pa rnam bde bar gnas par bya ba'i phyir dang | mngon par ma dad pa rnam mngon par dad par bya ba'i phyir dang | mngon par dad pa rnam phyir zhing 'byung bar bya ba'i phyir dang | tshe 'di'i zag pa rnam bsdam par bya ba'i phyir dang | tshe rabs phyi ma'i rnam bzlog par bya ba'i phyir dang | nga'i tshangs par spyod pa skye bo mang po la phan pa yangs par gyur pa lha dang | mi'i bar dag la yang dag par rab tu bstan pa yun ring du gnas par bya ba'i phyir | nga'i nyan thos rnam kyis 'dul ba la bslab pa'i gzhi 'di lta r gdon par bya ste | [e.g. yang dge slong gang dge slong rnam dang lhan cig bslab pa mtshungs par gyur pas bslab pa ma phul bslab pa nyams par ma byas par mi tshangs par spyod pa 'khrig pa'i chos bsten na dge slong de pham par gyur pa yin gyis gnas par mi bya'o] || zhes bcom ldan 'das kyis 'dul ba la nyan thos rnam kyis bslab pa'i gzhi bca' ba mdzad do.*

1099. Mvy 8347 *saṃghasaṃgrahāya*; Tib. *dge 'dun bsdu ba'i phyir*.

1100. Śūra D4104 Vol. Du F39.a: *de la dge 'dun bsdu ba'i phyir zhes bya ba ni / mdor bstan pa'i tshig yin te / rigs bzhi po rgyal rigs dang / bram ze dang / rje'u rigs dang / dmangs rigs dag dad pas legs pa kho nar khyim nas khyim med par rab tu byung ba rnam bsdu ba las brtsams pa yin no.*

1101. Mvy 8348 *saṃghasuṣṭhūṭāyai*; Tib. *dge 'dun legs par bya ba'i phyir*.

1102. Śūra D4104 Vol. Du F39.a-b: *dge 'dun legs par bya ba'i phyir zhes bya ba ni / de lta rab tu byung ba rnam la 'dod pa'i bsod nyams kyis rjes su brtson pa'i mtha' rnam par spang zhing / gzhi dang bcas / nges par 'byung ba dang bcas / pha rol gnon pa dang bcas / cho 'phrul dang bcas pa'i chos bstan pa'i rjes su 'jug pas dge 'dun legs par 'gyur bar rig par bya'o.*

3. So that the saṅgha live at ease¹¹⁰³ [i.e. give up tiresome pursuits]¹¹⁰⁴
4. So that obstinate persons be curbed¹¹⁰⁵ [i.e. that deviants be punished]¹¹⁰⁶
5. So that the conscientious be at ease¹¹⁰⁷ [i.e. that those of pure conduct not feel regret]¹¹⁰⁸
6. So that those without faith give rise to faith.¹¹⁰⁹
7. So that the faith of those who have it flourish¹¹¹⁰
8. So that the karmic defilements which might otherwise manifest in this life be curbed¹¹¹¹ [so that one acts in way conducive to overcoming the snares of *kleśa*]¹¹¹²
9. So that future defilements be dammed¹¹¹³ [so that one is moved by vocation

1103. MVy 8349 *saṃghasya sparśavihārāya*; Tib. *dge 'dun bde bar gnas par bya ba'i phyir*.

1104. Śura D4104 Vol. Du F39.b: *dge 'dun bde bar gnas par bya ba'i phyir zhes bya ba ni / bdag nyid ngal ba'i rjes su brtson pa'i mtha' rnam par spang ba'i phyir ro*.

1105. MVy 8350 *durmaṅkūnāṃ (durmaṅgubhūtānām / durmadgubhūtānām) pudgalānāṃ nigrahāya*; Tib. *gnong mi bkur ba'i gang zag rnam tshar gcad pa'i phyir*.

1106. Śura D4104 Vol. Du F39.b: *de ni rnam pa lngas pa bde bar gnas par 'gyur te / chos dang mi mthun pa'i gang zag rnam bskrad pa dang / 'gyod pa skyes pa sel ba dang / yo byad rkyen du 'bab pa dag yod pa dang / nyon mongs pa'i kun nas dkris pa rnam par gnon pa dang / nyon mongs pa'i bag la nyal spong pas so / / de la chos dang mi mthun pa'i gang zag rnam par bskrad pa ni / gnong mi bkur ba'i gang zag rnam tshar gcad pa'i phyir zhes bya bas bstan te / tshul khrims 'chal ba rnam la nan tur bya ba'i phyir ro*.

1107. MVy 8351 *lajjināṃ sparśavihārāya*; Tib. *ngo tsha shes pa rnam bde bar gnas par bya ba'i phyir*.

1108. Śura D4104 Vol. Du F39.b: *'gyod pa skyes pa sel ba ni / ngo tsha shes pa rnam bde bar gnas par bya ba'i phyir zhes bya bas bstan te / tshul khrims dang ldan pa rnam 'gyod pa med par bya ba'i phyir ro*.

1109. MVy 8352 *anabhiprasannānām abhiprasādāya*; Tib. *mngon par ma dad pa rnam mngon par dad par bya ba'i phyir*.

1110. MVy 8353 *abhiprasannānām bhūyobhāvāya*; Tib. *mngon par dad pa rnam phyir zhing 'byung bar bya ba'i phyir*.

1111. MVy 8354 *dr̥ṣṭadharmikāṅām āsravāṅām saṃvarāya*; Tib. *tshe 'di'i zag pa rnam bsdams par bya ba'i phyir*.

1112. Śura D4104 Vol. Du F39.b: *nyon mongs pa'i kun nas dkris pa rnam par gnon pa ni / tshe 'di'i zag pa rnam bsdam pa'i phyir zhes bya bas bstan te / nyon mongs pa'i kun nas dkris pa rnam par gnon pa dang rjes su mthun pa'i phyir ro*.

1113. MVy 8355 *sāṃparāyikāṅām setusamudghātāya (saṃparāyikāṅām setusamudgatāya)*; Tib. *tshe rabs phyi ma'i rnam bzlog par bya ba'i phyir*. On *setusamudghata*, see Vasubandhu

to seek to live the *brahmacarya* life and act in way conducive to abandoning latent *kleśa*]¹¹¹⁴

10. So that my *brahmacarya* be taught perfectly for a long time among gods and humans,¹¹¹⁵ [the many beings who would derive vast benefit from it]¹¹¹⁶

Observing these *śikṣāpada* rules-of-training facilitates a comfortable living for the saṅgha in that it protects the saṅgha from harsh austerities, in-fighting, regret, lacking requisites, tangle of *kleśa*, and misguided aspirations.¹¹¹⁷

Buton borrows some of Śūra's language to link the different *Vastus* to the ten advantages in the Buddha's having decreed *śikṣāpada*.¹¹¹⁸

1. It aids in gathering a saṅgha.
2. By teaching them the rules and their amendments, as presented in the two *Vibhaṅgas*, it will become a properly gathered saṅgha.
3. Training precepts will also facilitate comfortable living, or “being at ease”.¹¹¹⁹
4. Faith is found and fostered when the requisite conditions for a livelihood are provided,¹¹²⁰ which are described in the three *Vastus* on cloth along with the

2012, 1511 n. 74.

1114. Śūra Toh 4104 Vol. Du F39.b: *nyon mongs pa'i bag la nyal spong pa ni / tshe rabs phyi ma'i zag pa rnam bzlog pa'i phyir zhes bya bas bstan te / smon nas tshangs par spyod ba la gnas pa btsal bar bya ba'i phyir te / nyon mongs pa'i bag la nyal spong ba dang rjes su mthun pa'i phyir ro.*

1115. MVy 8356 *brahmacaryaṃ ca me cirasthikaṃ bhaviṣyati*; Tib. *nga'i tshangs par spyod pa yun ring du gnas par 'gyur.*

1116. D4104 Vol. Du F39.b: *nga'i tshangs par spyod pa skye bo mang po la phan pa yangs par gyur pa lha dang mi'i bar dag la yang dag par rab tu bstan pa yun ring du gnas par bya ba'i phyir.*

1117. D4104 Vol. Du F39.b-40.a: *de ltar rnam pa de ngag gis dge 'dun bde bar gnas par 'gyur te | dka' thub drag pos gdung ba rjes su bsrung ba'i phyir dang / phan tshun gnod pa rjes su bsrung ba'i phyir dang / sems la 'gyod pa rjes su bsrung ba'i phyir dang / yo byad kyis phongs pa rjes su bsrung ba'i phyir dang / nyon mongs pa'i kun nas dkris pa rjes su bsrung ba'i phyir dang / log par smon pa rjes su bsrung ba'i phyir te go rims bzhin no.*

1118. For the complete citation from Buton, see *A Light into the Depths of the Vinaya Ocean* F.68.a.1–b.1.

1119. Tib. *ci bder gnas par bya ba.*

1120. Tib. *yo byad rkyen du 'bab pa*; Skt. *jīvito padhāraṇāni taiḥ pratyanukampante*. See Śūra D4104 Vol. Du F39.b: *yo byad rkyen du 'bab pa dag yod pa ni / mngon par ma dad pa rnam*

Bhaiṣajya- and *Śayanāsanavastus*.

5. As non-compliant persons must sometimes be confronted, the *Pratikriyā-*, *Karma-*, *Cakrabheda-*, and *Adhikaraṇavastus* stipulate measures—including expulsion or banishment—to discipline those who do not abide by the Dharma.
6. Monastics need also a sense of shame if they are to live comfortably with one another so three and a half *vastus*—half of the *Pratikriyāvastu*, the *Kālākālasaṃpātvastu*, *Bhūmyantarasthacaraṇavastu*, and the *Parikarmavastu*—describe measures that foster a sense of regret for monastic transgressions.
7. When living communally, monastics must take care to rein in the *āśrava* manifest in this life so as not to pollute others so the *Samāgrīpoṣadha-*, the *Varṣā-*, and the *Pravāraṇāvastus* prescribe methods to quell the fit of emotions that drive transgressions.
8. The *āśrava* that will manifest in future lives must also be destroyed, so the *Śamathapoṣadhavastu* permits meditation halls where latent afflictions can be excised.
9. The Buddha's *brahmacarya* is intended to benefit many beings, for which it must endure.
10. To ensure the Buddhist monastic vocation's longevity, a comfortable living must be provided to those who have received the *śikṣāpada* and an easy way into the monastic life provided for those who seek to become monastics. This criterion is provided for mainly by the contents of the *Karmavastu*.

Then, Buton groups these advantages into four, saying that *śikṣāpada* help to gather students, to ensure they receive good training, live comfortably, and that students be

dad par bya ba'i phyir dang / mngon par dad pa rnam phyir zhing 'byung bar bya ba'i phyir zhes bya ba'i tshig gnyis kyis bstan te / ma zhugs pa rnam gzhug bar bya ba'i phyir dang / zhugs pa rnam yongs su smin par bya ba'i phyir ro.

easily gathered in the future.¹¹²¹ Although this passage appears in the *Vinayavibhaṅga*, Buton cites the digested version of it from the Yogācārabhūmi's *Vinayasamgraha*¹¹²² before quoting Vasubandhu's *Principles of Exegesis*, the *Vyākhyāyukti*, to explain each of the four main advantages to *śikṣāpada*.¹¹²³

Clarke has observed that the sixth and seventh advantages show a clear concern with preserving the saṅgha's patronage. Preserving the saṅgha's social capital model

1121. Compare Buton F.68.b.1–2: *dang po bsdu ba / gnyis pa legs par bsdus ba / bdun pa bsdus pa rnams bde bar gnas par bya ba / ma 'ong pa ma bsdus pa rnams bde bar 'jug par 'gyur ba'i thabs bstan pa withphan yon bcu po de dag mdor bsdu na rnam pa bzhi ste; dang po bsdu ba dang | legs par bsdu ba dang | bsdus pa rnams bde bar gnas par 'gyur ba dang | ma 'ongs pa ma bsdus pa rnams bde bar 'jug par 'gyur ba'i thabs yongs su bstan pa yin te | phan yon dang po dang | gnyis pa dang | bar ma bdun dang; tha ma dang | go rims bzhin du sbyar ro.*

1122. See D4040 *rnal 'byor spyod pa'i sa las 'dul ba bsdu ba* F.40.1.b-2.a: *'di man chad ni 'dul ba bsdu ba'i tshig le'ur byas pa ste | rigs ni bsdu bar bya ba dang || gzhi bcas la sogs yod pa yis || dge 'dun bsdu dang legs par 'gyur || de yi bder gnas rnam Inga ste || chos gos la sogs yod pa dang || mi mthun pa ni bskrad pa dang || 'gyod pa sel dang nyon mongs gnon || bag la nyal yang spong ba yin || ma 'ongs 'jug par 'gyur ba'i phyir || yun ring gnas pa nyid du bzhed || dang po bsdu dang legs par dang || bsdus pa ci bder bya ba dang || gzhan dag bde bar 'jug 'gyur ba || kun gyis bsgrags pa shes bya ste || de ni phan yon rnam dag gi | ci rigs par ni bsdu ba yin.*

1123. D4061: *rnam par bshad pa'i rigs pa* F.61.a-b: *dge 'dun bsdu ba'i phyir ni bslab pa dang mthun pa nyid kyis so || dge 'dun legs par bya ba'i phyir ni mdzes pa nyid kyis so || dge 'dun bde bar bya ba'i phyir ni yang dag par blang ba sgrub pa mchog tu dga' ba mang ba nyid kyis so || mngon par ma dad pa rnams dad par bya ba'i phyir ni mdzes pa nyid kyis dad pa skyes pas so || mngon par dad pa rnams phyir zhing 'byung bar bya ba'i phyir ni de nyid kyis de 'phel bar byed pa nyid kyis so || gang zag gnang mi bkur ba rnams tshar gcad pa'i phyir bslab pa las 'da' bas mi mdzes pa rnams te | bslab pa ni 'dod pa rnams gnas nas dbyung ba dang bskrad pa nyid kyis so || ngo tsha shes pa rnams bde bar gnas par bya ba'i phyir ni bslab pa 'dod pa rnams tshul khirms mtshungs pa nyid kyis bskyod pa med par 'grogs na bde ba nyid kyis so || mthong ba'i chos kyis zag pa rnams bsdams pa'i phyir ni | de ltar byung ba'i zag pa rnams bzlog pa'i phyir bslab pa'i gzhi 'cha' ba'o || tshe rabs phyi ma'i zag pa rnams bzlog pa'i phyir ni ma 'ongs pa'i gang zag la mi 'jug par bya ba'i phyir bslab pa'i gzhi 'cha' ba'o || tshangs par spyod pa rjes su gzung ba'i phyir dang | tshangs par spyod pa yun ring du gnas par bya ba'i phyir te | nga'i tshangs par spyod pa yun ring du gnas par 'gyur ba ni tshangs par spyod pa brda can dang don dam pa'i rjes su 'jug pa ste | rab tu byung ba dang rtog par brgyud pa gnyis so || de rnams las gcig ni bstan pa mi phyed par bya ba'i dbang du mdzad nas so || gcig ni kha na ma tho ba med pa nyid kyis'o || gcig ni rgyu phun sum tshogs pa'i'o || gnyis ni zang zing gi longs spyod phun sum tshogs pa'i'o || gnyis ni chos kyis longs spyod phun sum tshogs pa'i'o || gnyis ni mya ngan las 'das pa 'thob pa phun sum tshogs pa'i'o || gcig ni bstan pa'i don che ba nyid phun sum tshogs pa'i'o || dge slong dgra bcom pa zag pa zad pa'i sdug bsngal gang yin pa de 'gag pa zhes bya ba ni mdo sde'i dum bu'o.*

was unquestionably an important factor in defining monastic mores and their transgressions, but rhetorically, at least, the *Vibhaṅga* gives further rationales for the rules they lived by. Numbers 2 and 3, for instance, show a concern with defining a profession or vocation, not simply imposing a code of conduct. Numbers 4 and 5 have more to do with internal community relations, not the outward-facing engagement with donors and patrons. Numbers 8 and 9 can be understood as ideological framing, which can be an apology for values arising from concern for maintaining social capital, but are also important in the process of monastic self-formation.

Sūtras 99–100: Independence after 5 Rains

As mentioned above, sūtras 99–100 and 101–102 negotiate the intersection of saṅgha hierarchies of seniority, on the one hand, and learning and discipline, on the other. In the *PrV*, the Buddha rules that monks who have not been ordained for ten years and who do not possess any of the aforementioned pentads must live under the direction of a *nīśraya*. Here, the Buddha rules in response to a question put by the venerable Upāli, saying that if the only qualified monastic around is junior to them in ordination years, then the senior must take *nīśraya* with the junior monastic and observe the full apprenticeship *vr̥tta*, except that the senior apprentice need not prostrate to the junior master.¹¹²⁴

1124. Tshonawa explains the *vr̥tta* for a qualified junior under "Exceptions: Asking someone other than *nīśraya*" in connection with sūtra 97. See Tshonawa *Ocean of Āgama*: F.62.b *dang po yul gyi dmigs bsal ni bya ba zhu ba de spyir btang la gnas kyi bla ma la zhu dgos kyang dmigs bsal gnas kyi bla ma ma yin pa la zhus bas go chod pa'o / / de la bzhi ste dbyar phyi ma zla ba gnyis kyi tshe na gzhon nu rnam kyis ches rgan pa la zhu ba ste / med na gzhon nu'i nang nas ches rgan pa la zhu zhes pa / dang / gnas kyi bla ma sa gzhan na gnas pa'i tshe gzhan la zhu ba ste yod na yang re zhig gi gnas nyid kyis so zhes pa'i 'grel chung las bshad pa / dang / gnas par bya ba'i yul nye bar mi gnas na gzhan la zhu ba ste gnas nye bar mi gnas na gzhan la zhu zhes pa / dang / de dag dang rgyu mtshan mtshungs pa'i mdor bsdus gcig dang bzhi'o / / rgyu mtshan ni gnas skabs de na bya ba zhu ba'i yul du 'os pa'i gnas kyi bla ma ni med la / dge sbyong bla ma'i gnas lta bu ni mtshams nang de na yod pa'i phyir ro. For Tshonawa on "Eight Occasions on which One Might Not Consult the Lama" see *Ocean of Āgama* F.62.b-63.a: *gnyis pa rten gyi dmigs bsal ni / gnas par 'os pa des spyir btang la bya ba rnam zhu dgos kyang gnas skabs kyi stobs kyis bya ba zhu mi dgos pa'o / / de la bryad de|lo Inga lon cing lhan cig sbyar ba tha ma dang ldan pa ljongs rgyu ba'i dus dang dbyar gyi dge slong gi sdom pa bstan pa / phyi ma khas blangs nas zla ba dang po gnyis kyi dus na gnas kyi bla ma med na gzhon nu'i nang na ches rgan pa dang / gnas yongs su 'tshol pa la zhugs pa ma rnyed pa zhag Inga'i dus dang / glo bur du 'ongs pa nyi ma dang po 'am gnyis pa la ngal gso ba'i dus dang / zhag gcig gnas gzhan du phyin pa dang / dge 'dun gyis gnas nas phyung ba dang / bla mas gnas bkag pa dang / de dag dang rgyu mtshan mtshungs pa'i mdor bsdus gcig dang bryad do|de dag gi gnyis pas bya ba zhu mi dgos pa ni / TI ka las / dngos su na ches rgan pas ni ma zhus par yang bya'o zhes rjes su gnang ba yin no zhes gsungs la / gsum pas bya ba zhu mi dgos pa ni 'grel chung las gnas brtan 'tshol gyi bar du ma dris kyang nyes pa med de zhes so / / de ltar**

'grel pa che chung gnyis las bya ba zhu mi dgos par gsungs pa de gnyis dang rgyu mtshan
mtshungs pa'i phyir na / dang po dang bzhi pa dang lnga pa la yang gnad kyis sbyar ro / / drug
pas bya ba zhu mi dgos pa ni / bya ba zhu ba'i yul byas na spangs pa rjes phyogs kyi ltung bar
'gyur bas de la bya ba zhu yul med pa'i phyir ro / / bdun pas bya ba ma zhus pa'i nyes pa mi
'byung ste / bla mas ni bya ba zhu ba'i yul mi byed cing / gzhan gyis len par byed na / nyes pa
sbom por 'gyur pas de la bya ba zhu ba'i yul med pa'i phyir ro / / bdun po de dag thams cad
'dul ba mdor bsdus sha stagyin la de dag dang rgyu mtshan mtshungs pa gzhan la yang mdor
bsdus sbyar ro / / brgyad pa de dag thams cad kyi mdor bsdus yin gyi sangs rgyas kyi dngos su
gsungs pa bdun dang mdor bsdus dang brgyad yin pa nyams su mi sol.

Sūtras 101–102

In sūtra 101, our attention remains on the importance of knowing the Vinaya and possessing a monastic habitus as the Buddha says that a monastic who knows the Vinaya, what to do and not to do, etc., may live independently so long as they have passed five rainy seasons since ordination. In sūtra 102, we see that the Buddha insists that five years as a monastic is the minimum needed before a new monastic may live independently, no matter what; even an arhat with four years of monastic experience must live with a *niśraya*. Because, as the Buddha said, one may still be "carried away by one's past nature", read: *habitus*.

Conclusion

In this study I hope to have shown that Indian Buddhist monasticisms stipulated a five- to ten- year period of *niśraya* or "dependence" during which a new monk or nun must live with or in close proximity to an elder who provides care and instruction in exchange for the new monastic's services as attendant. This *niśraya* is a specifically Buddhist iteration of the *ācāryakula* system of Vedic education, which comes to be known more commonly as the *gurukula* in the period between the Mauryan and Gupta empires.¹¹²⁵ Like the brahmanical householders who taught the Vedas, the Buddhist monastic preceptors and instructors who taught their students the *Tripitaka* came to be known as *gurus*, apparently independent of any Tantric influence. The extant canonical vinayas suggest that Indian Buddhist monastic traditions employed from an early date equivalents to the Sanskrit terms *upādhyāya* and *niśrayācāraya*. In the *MSV* and its exegetical traditions in Tibetan, the term *guru* is used interchangeably with *upādhyāya* and *niśrayācāraya* in the *Bhikṣuvinayavibhaṅga*, the *Kṣudrakavastu*, and, most frequently, in the *Uttaragrantha*, where the *guru* figures frequently alongside other reverent persons and things in its lists of enumerations. Yijing, translator of the *MSV* into Chinese, critiques the early translators of the vinayas into Chinese who use the word *heshang* (和尚) instead of “*upādhyāya*” to refer to the "master" shi 師, i.e. the *niśraya*.¹¹²⁶ My point here is only that readers of the vinayas in Chinese translation might use Yijing's observations to track discussions of the *niśraya*-cum-preceptor-cum-*upādhyāya*, the identity of which has not generally been emphasized. So if Yijing's com-

1125. The mid 1st c. BCE–early 1st c. CE Baudhāyana Gṛhyasūtra uses the term *guru*; on dating this Gṛhyasūtra, see (Olivelle, 2018d) p. 21 and on the reference to *gurus*, see (Lubin, 2019), p. 95–96 and (Scharfe, 2002a), p. 120. Scharfe notes the *Mahābhārata* as an early popularizer of the term and the 7th c. Kumāriḷa's *Ślokavārttika* as a later example of the preference for *gurukula* over *ācāryakula* in usage, (Scharfe, 2002a), p. 120. Hiltebeitel dates the composition of the *Mahābhārata* epic between the mid 2nd c. BCE and 0 CE, (Hiltebeitel, 2001), p. 18.

1126. T.2125, 222a3–a4:若依梵本經律之文，咸云鄔波馱耶譯爲親教師。

ments accurately represent the usage of *heshang* (和尚 or 和上) in the extant vinayas, than perhaps there is a rich but hidden history to be written of the *nísraya*'s transformation (*bian* 變) from the monastic master into the martial arts master of American popular imagination.

I also hope to have shown that Guṇaprabha's first sūtra rhetorically stakes out the boundaries of the Vinaya, declaring that the whole of the Vinaya teaches a "liberating way of living". In his autocommentary, Guṇaprabha clarifies that by this he means a *śīla* that is a cause of *dharma*.¹¹²⁷ I have argued that Guṇaprabha's first sūtra advances an understanding of *śīla* that is more fundamental and inclusive than the common equivalence drawn between *śīla* and the *prātimokṣasaṃvara*, which we find in the *MSV*, its exegetical literature, and modern scholarship. I have suggested that Guṇaprabha presents the Vinaya as a training that instills a *śīla* that conduces towards *dharma*, which I interpret in this sense of *śīla*-as-habitus, is recognized by the great Sanskrit lexicographers Böhtlingk and Roth.¹¹²⁸

I then examined the interpretations of *śīla* given in Vaibhāṣika arguments about the *prātimokṣasaṃvara*, which Vasubandhu relates in his *Abhidharmakośa*. In the *Kośa* and its accompanying *Bhāṣya*, Vasubandhu outlines two competing interpretations of the *prātimokṣasaṃvara*, by the Vaibhāṣika and the Sautrāntika, respectively. I describe this as a debate over whether the *prātimokṣasaṃvara* is best understood as (1) a type of physical restraint, as suggested by analogies Dharmasreṣṭhin used to praise the Prātimokṣa or (2) as a mental intention to restrain oneself, as the English translation "Prātimokṣa Vow" suggests. The use of Vinaya analogies to chart an Abhidharmic philosophical position is remarkable but perhaps not surprising in a tradition that still regards *āgama* as authority. It is, at least, indicative of the way medieval Indian Bud-

1127. Skt. *vṛttaṃ punar atredaṃ dharmakāraṇāṃ yat śīlaṃ*. Tib. *de yang 'dir chos kyi rgyu mtshan gang zhig tshul khriṃs de ni*.

1128. They define *śīla* first as: "Habit of being innate or brought up ways, character. Very often in comp. with what has become a habit, for which one has a special inclination or ability"; secondly as "Nature, essence"; and thirdly as, "good habits, morals, honesty, a noble character" (Böhtlingk).

dhist authors noted and classified contradictions and incongruities within the Tripiṭaka.¹¹²⁹

I have presented Guṇaprabha's choice of literary form as an intentional (and audacious) appropriation of the authority given by the non-Buddhist disciplines to their centuries-old founding sūtras. Guṇaprabha signals his awareness of other Buddhist disciplines as well, especially perhaps the *Abhidharma* and *Yogācāra* writings of the "brothers" Asaṅga and Vasubandhu. Temporally, Guṇaprabha and Śākyaprabha are the last of the "charioteers" whose *śāstra* writings encapsulate scholastic Buddhism in the Tibetan narrative of history. Tibetan Buddhist historiographers locate the rise of *śāstra* in the 2nd-3rd c. Madhyamaka works of Nāgārjuna and Āryadeva, from somewhere in the southern hills, or Dakṣiṇagīri. Evidence indicates the Buddhist was comfortably ensconced in monasteries all across India by this point. These conditions, along with the widespread adoption of writing for philosophico-religious purposes, resulted in a great florescence of systemization and speculation upon the *āgama* tradition received from earlier generations of Buddhists. In the 5th c. CE, in the north of the subcontinent, the "brothers" Asaṅga and Vasubandhu wrote hugely influential treatises on *Abhidharma* and *Yogācāra*. Around the same time or perhaps just after, in the south Dignāga and Dharmakīrti articulated a Buddhist science of logic and epistemology that put Buddhists on par with their opponents on the debate ground. In the 6th c. CE, Guṇaprabha is born outside of the city of Mathurā, near Agra, a few hours' south of the present day capital, New Delhi.

Mathurā had long been host to a flourishing Buddhist community. Epigraphical data dating to the Śaka and Kuṣāṇa periods contains donative inscriptions mostly from Buddhist and Jainas. Among the Buddhist donors are male and female wards and ap-

1129. Clarke remarks on the importance of recognizing the genres of sūtra and vinaya as distinct in purpose in (Clarke, 2013). Clarke describes Vinayas as "in-house" texts that reflect monastic life-as-lived and contrasts their warts-and-all portrayal of renunciant life with the romantic or idealistic portrayals found in sūtras, which were for public consumption.

prentices—*śiṣya* and *śiṣyīṇī*; *antevāsin* and *antevāsinī*.¹¹³⁰ Salomon observes a wide range of guilds and professions among the donor rolls, including the traditionally lower professions, indicating that Mathurā enjoyed great prosperity in the early centuries of the Common Era.¹¹³¹ Thomas Damsteegt points out that Mathurā was situated in Āryavārta, "the well-known region of classical Sanskrit culture", but also had strong links with the northwest where Sanskrit was increasingly being adopted as the preferred language among Buddhist scholastic writers.¹¹³² Mathurā figures prominently in the *MSV* received by the Tibetans; in narratives from the *Bhaiṣajyavastu* and *Cīvaravastu*, for example,¹¹³³ but also in its transmission history.¹¹³⁴ Mathurā was home to the Mathurā recension of the *MSV* that was used to reconstruct the *Uttaragrantha*.¹¹³⁵

In his entry on "Guṇaprabha" in *Brill's Encyclopedia of Buddhism*, Luo Hong observes that "Guṇaprabha as a Buddhist philosopher remains largely if not completely unexplored."¹¹³⁶ In this study, I have tried to discern the different communities of practice that Guṇaprabha engaged with, both as adversary and fellow traveler. Not surprisingly for a renowned paṇḍita from the great learning center of Mathurā, Guṇaprabha's choice of literary form and terminology signal an engaged understanding of and active intervention into issues of contemporary philosophico-religious importance, in this case the meaning and soteriological significance of *śīla*. In addition to his works on Vinaya, Guṇaprabha is credited with writing commentaries on Asaṅga's *Bodhisattvabhūmi*.¹¹³⁷

1130. (Salomon, 1989), p. 41.

1131. (Salomon, 1989), p. 41.

1132. (Damsteegt, 1989), p.

1133. (Jaini, 1989), 214–215. For a translation of the former into English, see (Team, 2023).

1134. (Luo, 2019), p. 201.

1135. Clarke reports that the colophon to the "incomplete" *Uttaragrantha* states "it became difficult to find a complete text of the *Uttaragrantha* in Mathurā; the incomplete version is all that could be remembered by a monk from Kashmir", (Clarke, 2020).

1136. (Luo, 2019), p. 198.

1137. (1) a commentary on the first nine chapters of the Asaṅga's *Bodhisattvabhūmi* (D4044 *byang chub sems dpa'i sa'i 'grel pa*; Skt. *bodhisattvabhūmivṛtti*) and (2) a commentary on its tenth chapter, the "Chapter on Śīla" (D4045 *byang chub sems dpa'i tshul khrims kyi le'u'i 'grel pa*. Skt. *bodhisattvaśīlaparivartavṛtti**). Jinaputra (Tib. *rgyal ba'i sras*) wrote what Florin Deleanu

and Vasubandhu's *Pañcaskandhaprakaraṇa*,¹¹³⁸ which are classed in the *Yogācāra* section of the Tibetan Tengyurs.

I have also noted the rising influence of *Pramāṇa* in the centuries preceding Guṇaprabha and wondered whether Dignāga and Dharmakīrti's subsumption of *āgama* to *anumāna* inference as a warrant of truth factored into Guṇaprabha's decision to excise the *nidāna* narratives from his digest of the *MSV*. Here, it is important to remember that the *MSV* circulated in at least a few different recensions. However, each of those recensions apparently contained the *nidāna* narratives for which the *MSV* is so famous.¹¹³⁹

Furthermore, Guṇaprabha's Mūlasarvāstivādin affiliation does not ever seem to have been in question; though there is ample debate on whether Guṇaprabha espoused Mahāyāna or Hīnayāna tenets.¹¹⁴⁰ The colophon to D4119 Guṇaprabha's auto-commentary bills the preceding text as the "Mathurā commentary on the *Vinayasūtra*", composed for recitation by the great Mūlasarvāstivādin proponent from Mathurā, Guṇaprabha.¹¹⁴¹ The colophon to the *Vinayasūtra* reports that the Tibetan tsenpo himself ordered that the final editing of Guṇaprabha's *Vinayasūtra* be done by the

has suggested is a sub-commentary to Guṇaprabha's text, D4046 *bodhisattvaśīlaparivartaṭīkā** / *byang chub sems dpa'i tshul khirms kyi le'u'i rgya cher 'grel pa*. See (Luo, 2019), p. 198.

1138. Guṇaprabha D4067 *Pañca skandha vivaraṇa* / *phung po lnga'i rnam par 'grel pa*.

1139. According to the colophon of the Dazhi Dulun 大智度論 (T1509), there was a Sarvāstivādin Vinaya from Mathurā in 80 sections that included the *avadānas* and *jātakas*. Seishi Karashima said this Māṭhura Sarvāstivādin Vinaya was probably a Mūlasarvāstivādin Vinaya (Personal communication, spring 2019, Berkeley). T1509, 756c3: 亦有二分：一者、摩偷羅國毘尼，含阿波陀那、本生，有八十部；二者、罽賓國毘尼，除却本生、阿波陀那，但取要用作十部。There is reputedly a third *MSV* recension from Bactria as well. See (Frauwallner, 1956), p. 12; (Willemen, 1998), pp. 85–89.

1140. (Luo, 2019), pp. 199–201.

1141. See above on the **Vinayavibhāṣa*. Colophon D4119: F.273B: *'dul ba mdo'i 'grel pa bcom brlag ma zhes bya ba yul bcom brlag gi 'phags pa gzhi thams cad yod par smra ba'i rtsod pa ba chen po rnam kyī khyu mchog bstan bcos du ma mdzad pa gzhung 'bum phrag bco brgyad la kha ton mdzad pa'i slob dpon yon tan 'od kyis mdzad pa rdzogs so*. Notably, the same colophon also praises the text as "an illuminator of the extraordinarily vast way of the *Vaibhāṣika* exegetes" Colophon D4119: F.273B: *bye brag bshad pa rnam las shin tu rgya chen tshul ni rnam par gsal byed pa*.

Mūlasarvāstivādin lineage holder and professor of the *Vibhāṣa*¹¹⁴² from Kaśmīri, Jinamitra, and the chief editor and monk Luyi Gyaltzen.¹¹⁴³ There does not seem to be any reason to believe, then, that the *MSV* recension available to Guṇaprabha lacked the *nidāna*. Why then did he excise them? As Shayne Clarke's work on Viśākhadeva's *Vinayakārikā*, shows,¹¹⁴⁴ Mūlasarvāstivādin digesters could have their rules and their *nidāna* narratives, too. His choice of sūtra form and the norms of that genre might, ultimately, be the best explanation for the absence of *nidāna* in the *Vinayasūtra* and its autocommentary. But perhaps we should also consider Guṇaprabha's choice in light of the ruling episteme of logic and epistemology.

I have also examined (Mūla)sarvāstivādin exegetical practices, especially those exhibited in what Nietupski aptly called the "*Vinayasūtra* Corpus",¹¹⁴⁵ which consists of Guṇaprabha's *Vinayasūtra*, his *Svavyākhyāna* autocommentary, Dharmamitra's *Vinayasūtraṭīkā*, and the apocryphal **Vṛtti* and **Vyākhyāna*. In addition, I have made ample use of commentaries by four influential Tibetan *Vinayasūtra* commentators—Tshonawa (fl 13th c.), Buton (1290–1364), the First Dalai Lama (1391–1474), and the Eighth

1142. The *Vibhāṣa* here presumably refers to the *Abhidharmamahāvibhāṣa*, which Westerhoff describes as "a gigantic work said to have been compiled by a council of Kashmirian Sarvāstivādin monks during the time of King Kaṇiṣka. Because the authority of the *Vibhāṣa* was so central for the Kashmirian Sarvāstivādins they were also referred to as *Vaibhāṣikas*, or "commentarians." (Westerhoff, 2018), p, 61. See also (Willemen, 1998), pp. 46–7, on the Mahāvibhāṣa's account of the schism that yielded the Mahāsaṃghika and Sthiravādin nikāya, the latter of which would split further into the Mūlasthāviras and the Sārvāstivādins, who were based in Kaśmīr.

1143. Colophon D4117 F.100.a: 'phags pa gzhi thams cad yod par smra ba'i 'dul ba 'dzin pa chen po / bram ze'i slob dpon btsun pa yon tan 'od bdag dang gzhan gyi grub pa'i mtha' rgya mtsho'i pha rol du son pa / bde bar gshegs pa'i chos 'dul ba bdud rtsi'i nyid khus shes rab kyi dbang po rgyas pa / bde bar gshegs pa'i bka' dam pa nan tan snying por bsgrubs pas / sde pa thams cad kyi sde snod mtha' dag gi gtso bor gyur pa 'phags pa gzhi thams cad yod par smra ba'i 'dul ba kun las btus pa yin no / / dbang phyug dam pa'i mnga' bdag dpal lha btsan po'i bka' lung gis 'phags pa gzhi thams cad yod par smra ba'i 'dul ba 'dzin pa / kha che'i bye brag tu smra ba'i slob dpon dzi na mi tra dang / zhu chen gyi lo tsA ba ban+de klu'i rgyal mtshan gyis bsgyur cing zhus te gtan la phab pa.

1144. See (Clarke).

1145. (Nietupski, 2009b).

Karmapa (1507–1554)—to illustrate differences in priority, interest, and style between the Indic and Tibetan exegetes. I paid special attention to the way Dharmamitra's presentation of the "four features of purpose and relation" is indebted to Vasubandhu's *Vyākhyāyukti*, the 5th c. master's manual for would-be *dharmabhāṅaka*, i.e. "teachers of sūtra and śāstra".¹¹⁴⁶ Thus, in chapter 2, I sought to situate both Guṇaprabha and Vinaya exegesis in relation to the philosophico-religious milieu they present as interlocutors and conversation partners.

The greater part of this study concerns, however, the shaping of the monastic subject to one fit (1) from the sociological perspective, to reproduce its "conditions of reproduction" and (2) from the psychological perspective,¹¹⁴⁷ to sustain *samādhi* and *prajñā*, the immediate causes for *mokṣa* liberation. In my examination of this process, I draw especially upon the work of Michel Foucault, Pierre Bourdieu, and Jean Lave and Etienne Wenger. I take from Foucault his explanation of the "physics of subjectivity", in particular his recognition that human technologies can be harnessed in the project of self-perfection or what he calls variously "technologies of the self", "care of the self", and "self-governance", citing the *askēses* of ancient Greco-Roman traditions of Stoicism, Cynicism, and Epicureanism as precedents. I then proceeded to read Guṇaprabha and co. Through this lens, interpreting the Vinaya as a rule of *askēsis* with regulations of many types that, as an aggregate, are meant to instill in monastics a monastic *habitus*, i.e. a disposition towards *dharma*. I adapt Pierre Bourdieu's work to explain the "micromechanics of interpellation", i.e. how this monastic habitus, or *śīla*, is acquired through the *nīśraya* apprenticeship. While I have resisted drawing any direct parallels, I have suggested that the realm of "practice" that Bourdieu describes includes much of what Vinaya commentators class as *ācāra* and *samudācāra*, i.e. comportment, conduct, etiquette, protocol. I argue that *ācāra*, *samudācāra*, and other Vinaya rules not

1146. It is interesting to note the Guṇaprabha applies this four-fold rubric in his commentary on the *Bodhisattvabhūmi* but not in his own autocommentary to the *Vinayasūtra*.

1147. By "psychological" I mean to imply the first-person or subjective experience of the monastic rules.

generally considered by scholars to be "ethical" or "moral" in function are, in fact, crucial components in the larger process of monastic subjectivization. Bourdieu argued that social practices are facilitated by our practical mastery of the social code. This mastery is not (primarily) the product of rational curriculum but is instead acquired through a prerational process of observation, imitation, and simple conformity to norms. Our growing mastery of the social code is expressed in bodily schemata, which further inform the habitus, i.e. our personal history embodied as predispositions. The habitus, Bourdieu explains, produces spontaneous and fit responses to our environment, enabling us to function successfully "without thinking". When the social code has become so ingrained that it is second-nature, one has practical mastery of that code. I referred to analogies—e.g. The Prātimokṣasaṃvara as a dam against dissolute śīla— and the Vaibhāṣika explanation of Prātimokṣasaṃvara as a form to argue that, in Vinaya discourse, śīla is often interpreted to have a bodily dimension, one that is manifested in comportment as well as conformity to the śikṣāpada. A close reading the "Vinayasūtra Corpus" bears out this picture of an embodied and embedded śīla, a "three-dimensional śīla" that is different from the psychologized definition of the Prātimokṣasaṃvara as an intentional state of mind. I cited Sanskrit lexicographers who give as śīla's primary meaning "habit of being", "character", "very often in comp. with what has become a habit, for which one has a special inclination or ability" and only thirdly as, "good habits, morals, honesty, a noble character."¹¹⁴⁸

I also referred extensively to recent work that demonstrate that the *Dharmasūtras* were primarily concerned with defining *dharma* in the sense of proper behavior and etiquette and cited Schopen's work that shows the brahmanical literature on *dharma* and the *MSV* co-evolved in conversation with another, both acquiring more and more of a "legal" character over time, in the *MSV* case represented by the financial instruments allowed in the *Kṣudrakavastu* and *Uttaragrantha*. These findings, I suggest, may be of interest to scholars of Buddhism and Law and moral philosophy, for instance, in dis-

1148. (Böhtlingk).

cussions about "Vinaya Law" and "Vinaya Ethics".

The third idea I draw upon to explain the shaping of monastic subjectivity is that of "Situated Learning", as described by Jean Lave and Etienne Wenger. I find their theory of apprenticeship learning—with its emphasis on the learner's environment and their gradual but growing participation in a community of practice—well suited to explain how the regulations of the *MSV* afford for the monastic apprentice's social-emotional learning and the acquisition of practical mastery in saṅgha culture. I explain how the *nīśraya* is the first and most enduring pedagogical relationship monks and nuns have; it is where they would learn how to act and behave while at home in the *vihāra* or out begging; where they learn how to recite, how to meditate, how to greet visiting teachers, and so on. The *nīśraya* models a system of education and training in which new admits learn what they need to live independently. Over the course of 5 or 10 years, presence, proximity, and participation in the mentor's duties is supposed to culminate in knowledge of the Vinaya and a practical mastery of saṅgha culture. If a person joined as a child, so much the better, but they would not become masters themselves until they had passed 10 years as a monk or nun, which is not allowed before the age of 19. I also discussed how the compilers of the *MSV* portray *mahallaka* as incompetent monastics, which I read as a rhetorical exhortation for people to join the Buddhist order young. Thus, I present the *nīśraya* as an apprenticeship in the ascetics' guild, whereby one builds up one's knowledge of the Vinaya and practical mastery of saṅgha culture, slowly coming to embody and effortlessly exhibit *śīla*.

I understand Lave and Wenger's sociological explanation of apprenticeship learning to be consistent with Evan Thompson's philosophical theory of 4-E cognition. Thus, I combine the two in arguing that *śīla*, to the extent that it is a habitus, is an embodied, embedded, extended and enactive type of cognition. This last argument is my own, which I use as a heuristic to help understand why Dharmaśreṣṭhin praised the *Prā-timokṣa* for being like the "trunk" of a tree upon which the blossoms of Dharma may bloom; like the "earth" in which the seeds of *samādhi* and *prajñā* grow; and a "dam" that holds back the flood of dissolute *śīla*.

I also discuss how the *niśraya* apprenticeship acts a form of social control by ensuring that new admits are properly trained in saṅgha norms and by establishing criteria for who may act as a *niśraya*, accepting new disciples, training apprentices, and living independently without any overseeing spiritual director. I notice how this hierarchical structure, together with the division of duties allowed by the different instructor offices, is highly scaffoldable and portable, making for a durable institutional basis that may expand or contract according to need. I note, though only briefly, the way that Tibetan scholastic institutions received the *niśraya* apprenticeship and adapted to the monastic university campus, like those described by Dreyfus and Dorje and Cabézon. It is remarkable, in this sense, that the academic degrees offered by Tibetan scholastic seminaries—*khenpo* / *upādhyāya*, *lobpon* / *ācārya*, and *geshe* / *kalyāṇamitra*—are all also ways to describe the *niśraya* master. I discussed how the *Kṣudrakavastu* and *Uttaragrantha* introduce new designations for the *niśraya*, like *kalyāṇamitra* and *guru*, that can get picked up in the commentarial literature. I discuss how the *Śravakabhūmi* and the *Mahāyānasūtrālamkāra* draw on the *MSV*'s descriptions of *kalyāṇamitra* in defining the ideal teacher for a would-be śravaka or bodhisattva, respectively. The degree to which the ideal Mahāyāna teacher is indebted to the Vinaya's picture of the *niśraya* has not, I argue, been widely recognized in scholarship.

Further Implications

Stepping back from the *niśraya* apprenticeship itself, this study makes an initial contribution to our understanding of how Vinaya exegetes existed and interacted in a wider philosophico-religious world of Buddhists and non-Buddhists. My initial findings have suggested that further, closer study of Guṇaprabha's works, on Vinaya and other, may shed light on the interdisciplinary nature of medieval Indian Buddhist scholasticism.

One further area in which this study's findings may be relevant is in Education and pedagogy. The foregoing work has shown that the *niśraya* apprenticeship involved

much more than rote or even classroom learning. It goes far beyond any official curriculum to train, tame, and shape every aspect of the new monastic's person. As the narratives that introduce additional *niśraya* guidelines show, the compilers of the *MSV* were interested in the monastic's social and emotional learning as much as they were interested in their intellectual achievements. While the writ of modern classroom education is very different from that of the *niśraya*'s, I have come to think that the principles of the *niśraya* may be adapted to (1) help foster social-emotional learning in the K-12 classroom; (2) nurture higher-level learning and executive functions through cognitive apprenticeships in the high school and undergraduate classrooms; and (3) support new approaches to the study of Buddhist culture and practice.

Further Work

The *MSV* commentarial tradition preserved in Tibetan contains a rich but still little explored resource. As Clarke notes, that amount of material in Tibetan presents a stark contrast to the extant vinayas:

The commentarial section stretches over eighteen volumes in the Derge edition, whereas the canonical Vinaya section is “only” thirteen volumes (eight commentarial volumes versus five canonical volumes in the Peking edition). There are an unprecedented 34 or so extant Vinaya commentaries, subcommentaries, digests, manuals, or treatises preserved in Tibetan translation from Sanskrit, to say nothing of the rich Tibetan commentarial tradition. By comparison, for the Dharmaguptaka-, Mahāsāṃghika-, and Mahīśāsaka-vinayas, for instance, we have not a single Indic commentary preserved in any language. For the Sarvāstivāda-vinaya, we have one Indian commentary preserved in Chinese translation. For the Pāli tradition, by contrast, we have some eight Vinaya commentaries or subcommentaries, although not a single one has yet been translated into any modern

language.¹¹⁴⁹

I hope that my discussion and translation of the Indic and Tibetan *MSV* exegetical traditions will help stoke an interest in the Vinaya section of the Tibetan Tengyurs.

Time and space have prohibited me from writing up my research for a planned second phase of this project, on the Tibetan reception of the *MSV* exegetical transmissions (Tib. *bshad brgyud*) and the ordination lineages (Tib. *sdom rgyun*). In a further project, I hope to explore the way Tibetans adapted the *niśraya* apprenticeship, beginning with the reintroduction of the Vinaya from northeastern Tibet in the early 11th c., the rise of the Kadampa movement, and finally, the establishment of Kyormolung Chode as a center of Vinaya learning in the Later Dispensation period.

Addendum: The Tibetan Reception of the Vinaya and the Niśraya

Before I end, I pause to consider what Tibetan histories of the Vinaya can tell us about the early Tibetan reception of the Vinaya. Several accounts of the *dharma* (Tib. *chos 'byung*) written during the first centuries of the later dispensation in Tibet contain sections on the Vinaya.¹¹⁵⁰ The most significant of these are: Buton's *History of the Dharma*, the *Blue Annals* by Gö Lotsawa (1392–1481), *A Feast for Scholars: A History of the Dharma* by Tsuklag Trengwa (1504–1564 / 1566), and a *History of the Dharma in India* by Tāranātha (1575–1634). In their presentations of Vinaya, they follow a similar pattern. They generally begin with Upāli's recitation of the Vinaya at the first *saṃgīti*

1149. (Clarke, 2016b) pp. 205–206. See (Kieffer-Pülz, 2015) on Vinaya commentarial literature in Pāli.

1150. One of the earliest of these was actually presented as a *terma*, Orgyen Lingpa's *Chronicle of Lotsawas and Paṇḍitas*, one of the *Five Chronicles*, revealed in 1285 or 1345. Its principal value to the study of Vinaya is in the portraits of the Tibetans and Indians involved in the early translations of canonical material. Scholars have identified striking parallels between these Chronicles (along with the Chronicles of Padma) with documents that date to the post-imperial "Age of Splinters" such as the Testament of Ba. These parallels have led scholars to suggest portions of the Chronicles were based on much older, genuinely historical records.

before recounting the schism of the saṅgha.¹¹⁵¹ After brief biographies of the “Six Ornaments and Two Supreme Ones” – which includes, of course, Guṇaprabha and Śākyaprabha – they fast forward to Śāntarakṣita’s introduction of the *Mūlasarvāstivāda Vinaya* to Tibet, the decline of monasticism after the death of King Ralpachen, and the reintroduction of monastic lineages to Central Tibet a century later.

When treating Vinaya, their focus is almost exclusively on the “succession of *upādhyāya*” (*mkhan brgyud*) who transmitted the lineage of vows (*sdom rgyun*) with almost no attention given to the lineage of explanation (*bshad brgyud*). I see three plausible reasons for this. First, such subject matter may have been seen as more appropriate to commentarial literature and therefore thought to lay outside the scope of a history. Secondly, the dispersal of monks following the empire’s collapse led to the rise of different ordination lineages: the Highland, Lowland, and Middle Vinaya traditions.¹¹⁵² This would, of course, be in some cases, like Paṅchen Sönam Drakpa’s (1478–1554) *History of the Vinaya*, their overwhelming focus on a single lineage suggests sectarian concerns and possibly competition for prestige and patronage.¹¹⁵³

1151. These accounts are based on the *Kṣudrakavastu* and four texts preserved in the Tengyurs: D 4133, the *Bhikṣu varṣāgrapṛcchā* (*dge slong gi dang po’i lo dri ba* (author unknown); D4138, the *Samayabhedavyūhacakra* (*gzhung lugs kyi bye brag bkod pa’i ‘khor lo*) by Vasumitra (*dbyig gi bshes gnyen*); D4139 *Nikāyabhedavibhaṅgavyākhyāna* (*sde pa tha dad par byed pa dang nram par bshad pa*); and D4140, *Samayabhedoparacanacakrenikāyabhedopadeśanasamgraha* (*gzhung tha dad pa rim par bklag pa’i ‘khor lo las sde pa tha dad pa bstan pa bsdu pa*) by Vinītadeva (‘dul ba’i lha).

1152. I translate *stod smad bar gsum* as “Highland, Lowland and Middle” in accord with previous scholarship, though it should be noted that these are cartographic rather than topographic designations. The Geluk and Nyingma traditions both trace their lineages back to the Lowland tradition that Lachen Gongpa Rabsel introduced to central Tibet from the “Lowland” (*smad*) of Amdo after the collapse of the Tibetan empire. The Kagyu and Sakya trace their lineage to the Middle tradition introduced to Tibet by the Kashmiri paṇḍita Śākyaśrī, as detailed in the Blue Annals. According to Martin, the Highland tradition died out ((Martin, 2011)).

1153. Dan Martin suggests that a bias towards the (cultural and political) centrality of central Tibet accounts for the uneven attention given to different lineages ((Martin, 2011)), which I find to be a very plausible, if not exhaustive explanation. At the XVIIIth IABS Congress in August 2017, Haiyan Hu-von Hinüber presented a paper titled “Highland, Lowland, and Kashmiri: Historical Narrative and Identity Formation of Tibet’s Three Vinaya Lineages,” which should

The reintroduction of the Vinaya to central Tibet after the collapse of the Tibetan empire in the tenth century is related in the greatest detail under the heading “account of the vinayadharas” in the *Blue Annals* by Gö Lotsawa (1392–1481)¹¹⁵⁴ and in Tsuklag Trengwa’s *A Feast for Scholars: A History of the Dharma*.

In sum, the Tibet-centric histories have little to say on the tradition of explanation: Buton says Palgyi Dorje escaped with Guṇaprabha’s *Ekottarakarmaśataka* and Śākyaprabha’s *Mūlasarvāstivādiśrāmaṇerakārikā*; Gö Lotsawa’s *Blue Annals* say Guṇaprabha’s *Ekottarakarmaśataka* was brought to Western Tibet. Tāranātha’s *History of the Dharma in India* gives a standard account of the Vinaya in India following the *Kṣudrakavastu*, but also mentions the names, but no works of several Mūlasarvāstivādin masters not encountered in any of the other histories: Śāntisoma, Mātṛceṭa, Prajñāvarman, Siṃhamukha, Abhayākaragupta, Jinamitra, Puṇyakīrti, Śāntiprabha, and Śākyamitra. Some of these, like Śākyamitra, we know from their writings preserved in non-Vinaya sections of the Tibetan canons. All in all, however, my (admittedly cursory) study of these sources reinforces the impression that the traditional histories provide little insight into the early reception of the Vinaya’s tradition of explanation in Tibet.

To learn more of what Vinaya texts were studied and transmitted, scholars will have to consult records of teachings obtained (*thob yig*, *gsan yig*) and histories of individual institutions, like the six scholastic centers (*gdan sa drug* or *chos sgrva chen po drug*) of central Tibet, which were the center of intellectual activity in the 11th through the 15th century. Of the six, Zulphu and especially Kyormo Lung, where Tsongkhapa studied Vinaya and which was known as the “cradle for the spread of the Vinaya teachings,”¹¹⁵⁵ could yield important information about the study of Vinaya in

shed light on this matter when it is published. For more on the Lowland Vinaya, see Craig E. Watson’s studies, (Watson, 1978) and (Watson, 1980).

1154. (‘Gos and Roerich, 2016), p. 77–87.

1155. *‘dul bstan byed ba’i ‘byung gnas*. See Per Sørensen and Guntram hazod’s (Sørensen et al., 2007), p. 689.

Tibet. The *History of the Vinaya* written by Pañchen Sönam Drakpa, the 20th abbot of Kyormo Lung, is exceptional among the histories in the small details with which it describes the training in Vinaya, though that is beyond the scope of the present dissertation.

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T1425 Mahāsāṅghikas' *Mohesengqi-lü* 摩訶僧祇律 or the "*Mahāsāṅghika Vinaya*"

T1421 Mahīśāsakas' *Wufen-lü* 五分律 or the "*Five-Part Vinaya*"

T1444 Mūlasarvāstivādins' *Genbenshuo yiqie youbu pinaye* 根本說一切有部毘奈耶出家事 or the "*Mūlasarvāstivāda Vinaya's Pravrajyāvastu*"

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Appendix 1: The Niśraya Nidāna in Chinese Translation

**The Chinese texts accompanying the following translations have been taken from CBETA. I have re-punctuated the texts in places to match my readings.*

T1444 Mūlasarvāstivāda Vinaya

Allowing Preceptors and Instructors

T.1444,1030b15-1030c13

於佛住世之時，若有出家近圓者，皆來於世尊所，佛言：「善來苾芻！」。鬚髮自落，袈裟著身，自然持鉢，即為出家近圓。別有一人，在外遠國，於苾芻處來求出家。彼苾芻將此人，來於佛所，欲與出家近圓。其人在路身亡，乃不得出家。時諸苾芻緣此事故，來白佛言，具如上說。

"When the Buddha was living in the world, if there were those who [wished to] go forth and ordain, they would all come to the Bhagavān, and the Buddha would say, "Welcome, monk!" (Skt. *ehi bhikṣu*). Their hair and beard would naturally fall off, kāṣāya robes clung to their bodies, and almsbowls appeared naturally in their grasp, and thereby they went forth and ordained." There was another man from a distant land who came to the monks, seeking to go forth. That monk brought this man to the Buddha, hoping [the Buddha] would bestow the going forth and ordination. But the man died on the way so he was not able to go forth. At that time, on account of this matter, the monks came to the Buddha and informed [him] of the situation described above.

爾時世尊便作是念：「疲乏我聲聞，若有人求出家近圓，在遠國者，我許於苾芻僧眾與彼出家近圓。」時佛世尊集諸苾芻，告言：「緣此事故，從今已後，若有求出家者，許苾芻僧眾與出家與近圓。」

It was then that the Bhagavān formed this thought, "O, my weary śrāvakas; if a person seeks to go forth and ordain, and he is in a distant country, I'll allow them to go forth and ordain with the saṅgha of monks." The Bhagavān Buddha then gathered the monks and announced to them, "On account of this matter, from now on, if someone seeks to go forth and ordain, I allow the saṅgha of monks to grant them the going forth and ordination."

佛許此事已，彼苾芻眾不知云何與出家與近圓，以緣白佛。時世尊告諸苾芻：「但有人來求出家者，當問諸難。若無障難者，然後與受三歸。即令合掌[跼*月]跪，當自稱名，盡一形世，歸依佛兩足尊、歸依法離欲尊、歸依僧眾中尊。後與受五學處、十戒、二百五十戒。廣如餘說。」

After the Buddha had allowed this, the monks didn't know how to grant the going forth and ordination so they asked the Buddha about it. The Bhagavān instructed the monks, "Whenever there is a person who comes seeking to go forth and ordain, you should ask about the hindrances (to ordination). If a person has no hindering obstacles, they should then be given the Three Refuges. Then, have them kneel with palms joined, and they should state their own name and say, "I, so-and-so, for the rest of my life, take refuge in the Buddha, [best] of humans. I

take refuge in the Dharma, freedom from desire. I take refuge in the Saṅgha [supreme of] all assemblies. He then gave them the five Foundations of the Training, the ten Precepts, and 250 Precepts, as explained in detail elsewhere.

廣如餘說既出家近圓已，於阿遮離、鄔波馱耶處，無怕懼心，所作之事，皆無所問。時諸苾芻以緣白佛。

After [certain monks] had gone forth and taken ordination, before there was an office of instructor or preceptor, so [monks] without anxiety or fear, did not ask [permission] for the things they did. The monks asked the Buddha about this situation.

爾時世尊告諸苾芻：「我今為諸弟子，制其學處：若諸弟子所作事業，以水洒地，及瞿摩耶塗壇掃地，及修理衣鉢，食噉等事，不告白師。及有客苾芻，先不相識，來至房中，應白師知。

At the time, the Bhagavān said to the monks, “I will now establish the items of study for all of my disciples. If disciples do any of the following things—sprinkling the earth with water, smearing cow dung on the altar, sweeping the ground, caring for the robe and bowl, eating, etc.—they need not inform the teacher. When an arriving monk who is not known from before approaches the vihāra, he should inform the teacher.

唯除五事，餘悉皆白。若不如是，得越法罪。言五事者，所謂嚼齒木、飲淨水、大小便利，及四十九尋內禮制底，此不應白二師。

Apart from five matters, [the *niśrita* disciple] should speak to the teacher for all other things. If he doesn't do so, the monk incurs a breach. What are the five matters? They are chewing the tooth-stick, drinking pure water, defecating and urinating, and going to venerate a caitya within 49 arm-spans. One does not need to speak to the two teachers about these.

Ten Years T.1444, 1031a9-1031a28

佛在室羅筏城逝多林給孤獨園。時具壽近軍苾芻遊行人間，三月坐雨安居已，度一弟子，與彼漸行至室羅筏城。

The Buddha was residing at Jetavana, Anāthapiṇḍada's grove near the city of Śrāvastī. At the time, the venerable bhikṣu Upasena was travelling the human realms. He stayed for three months until the rains retreat ended and then ordained a disciple, with whom he gradually made his way until he arrived at the city of Śrāvastī.

爾時具壽近軍洗足已，往詣佛所，頂禮佛足，退坐一面。諸佛常法，若有客苾芻來，先唱：「善來！從何處來？復於何方三月坐雨安居？」爾時佛告近軍苾芻：

「汝從何方來？何處三月坐雨安居？」

After the venerable Upasena had washed his feet, he went to Buddha, bowed his head at the Buddha's feet and sat off to one side. It is the custom of all Buddhas that if a visiting monk arrives, they first call out, "Welcome. Where have you come from? And where did you pass the three-month rains retreat?" At that time, the Buddha said to the monk Upasena, "Where have you come from? Where did you pass the three-month rains retreat?"

近軍苾芻自言：「世尊！我從餘國來，於彼三月坐雨安居。」佛問言：「此善男子，是誰弟子？」

The monk Upasena said, "Bhagavān, I have come from another land where I also passed the three-month rains retreat." The Buddha asked, "Whose disciple is this son of good family?"

近軍答曰：「是我弟子。」

Upasena replied, "He is my disciple."

佛言：「汝出家幾時？」

The Buddha said, "How long since you went forth?"

答曰：「經今二年，其弟子度經一年。」

[Upasena] replied, "I have now passed two years. My disciple has passed one year since ordination."

爾時佛告諸苾芻曰：「此近軍已起過為首，我今制諸苾芻，不應出家經年，度餘弟子，及授近圓。不與同住，應自依止。若出家未滿十夏，不度求寂及授近圓。有客僧來，先不相識，不與依止。若滿十夏，於別解脫戒經善知通塞，應度求寂，依止等事皆悉應作。」

Then, the Buddha said to the monks, "In this, Upasena is the first one who has given rise to this mistake therefore I now decree that monks who have passed one year since going forth should not allow disciples to go forth or grant ordination. They should not dwell together [i.e. accept apprentices]. They should have their own *niśraya*. If they have not yet completed ten summers, they should not accept novices or grant ordination. When an arriving monk whom one has not met arrives, he should not provide *niśraya*. If [a monk] has completed ten summers and well comprehends what is permitted and what is prohibited with respect to the Prātimokṣa Vinaya Sūtra Vinaya he should allow goings forth, [provide] *niśraya*, and so forth.

自未調伏，調伏於他，無有是處。如是愚小亦不應度，自未證悟解脫寂定及以涅槃，為他說者，亦無是處。自墮淤泥，猶未得出，擬欲度他，此亦非理。」

It is not possible that one who has not yet disciplined himself [can] discipline

others. Thus foolish and immature ones should also not allow goings forth. It is also not possible that the one who has not himself realized, been liberated, or meditated up to nirvāṇa [can] explain [those] to others. One who has fallen into the mud still cannot [himself] escape [from it], to say nothing of wanting to allow others to go forth. This is not proper. "One who has himself fallen in the mud, and has not yet been able to escape from it, and yet still wants to save others—what illogic is this!"

1435 Sarvāstivāda Vinaya

Allowing Preceptors and Instructors T1435, 148a06-148b04

佛婆伽婆王舍城外住，爾時未聽比丘作和尚阿闍梨，未有白四羯磨受具足戒。時諸比丘以初未有和尚阿闍梨故，作袈裟衣不如法、著衣亦不如法，及身威儀皆不如法。又諸比丘從聚落至聚落、從城至城、從國至國、遊行時、行乞食時、乞飯、乞羹、乞佉陀尼、人請食時，索飯、索羹、索佉陀尼，取他殘食、鉢殘飯、殘羹、殘佉陀尼、殘漿；高聲大聲食，譬如婆羅門食。

The Bhagavān Buddha was staying outside Rājagṛha. At that time, he had not yet allowed monks to act as master or instructor and there was still no the four-fold act and motion for receiving the full precepts. The monks then, because they never had masters or instructors from the start, made kaṣāya robes that did not accord with the rules, wore robes that did not accord with the rules, and their physical conduct that did not accord with the rules. The bhikṣus continued to travel from village to village, from city to city, from country to country. While on their travels, at mealtime begging almsfood, begging rice, begging soup, and at times begging fruits and sweetmeats. When a person [monk] would beg for food, he would ask for rice, soup, and fruit and sweetmeats. He would take what was leftover of another person's food, the leftover rice in his bowl, the leftover soup, the leftover fruit and sweetmeats, and the leftover broth. Noisily and in loud voices, they were like Brahmins when they ate.

有一比丘摩訶盧患苦痛，無有等侶無人看視。外學異道見如是事譏嫌呵責：「沙門釋子無善教，不被教、無調順、無調御法，作袈裟衣不如法、著衣亦不如法，及身威儀皆不如法；從聚落至聚落、從城至城、從國至國、遊行時、行乞食時、乞飯、乞羹、乞佉陀尼；人請食時，索飯、索羹、索佉陀尼；取他殘食、鉢殘飯、殘羹、殘佉陀尼、殘漿；高聲大聲食，譬如諸婆羅門食。」

There was a monk named Mahāroṣaṇa, tormented by pain and suffering, who had no companions, no one to look after him. When non-Buddhist trainees and followers of other paths saw such things, they criticized and rebuked them, saying, "The ascetic sons of Śākyamuni lack good instruction, they are not given instruction, they lack control, they lack the methods of restraint. They make kaṣāya robes that do not accord with the rules, wear robes that do not accord with the rules, and physical conduct that does not accord with the rules. The bhikṣus travel from village to village, from city to city, from country to country. While on their travels, at mealtime they beg almsfood, beg rice, beg soup, and at

times beg fruits and sweetmeats. When a person [monk] would beg for food, he would ask for rice, soup, and fruit and sweetmeats. He would take what was leftover of another person's food, the leftover rice in his bowl, the leftover soup, the leftover fruit and sweetmeats, and the leftover broth. Noisily and in loud voices, they are like Brahmins when they eat.

有諸比丘少欲、知足、行頭陀，聞是事心慚愧，以是事具白佛。佛以是因緣集僧。集僧竟，諸佛常法，有知而問、知而不問、知時問、知時不問、有益問、無益不問、有因緣問。

When monks with little desire, who were temperate, and who practiced the dhūtaguṇa learned of this, they felt ashamed and reported it to the Buddha. Because of these causes and conditions, the Buddha gathered the saṅgha. After the monks have assembled, it is the custom of buddhas to ask questions though they know the answers and to not ask questions though they know the answer. Whether they ask questions when they know or do not ask when they know, they ask when it is beneficial and do not ask when it is useless; that is, they ask in accord with causes and conditions.

今佛知故問。佛問諸比丘：「汝實爾不？」答言：「實爾。世尊！」佛種種因緣呵責：「何以名比丘，無和尚阿闍梨，作袈裟衣不如法、著衣不如法，及身威儀皆不如法；從聚落至聚落、從城至城、從國至國、遊行時、行乞食時、乞飯、乞羹、乞佉陀尼；人請食時，索飯、索羹、索佉陀尼；取他殘食、鉢殘飯、殘羹、殘佉陀尼、殘漿；高聲大聲食，譬如諸婆羅門食？」

Now, the Buddha knew and therefore the Buddha asked the monks, "Is that not so?" They replied, "It is so, Bhagavān!" The Buddha reprimanded them for these various reasons, saying, "Why should he be called a monk, he who has no master or instructor, he who makes kaṣāya robes that do not accord with the rules, wears robes that do not accord with the rules, up to physical conduct that does not accord with the rules, he who travels from village to village, from city to city, from country to country and, while on his travels, at mealtime he begs almsfood, begs rice, begs soup, and at times begs fruits and sweetmeats? When a person [monk] would beg for food, he would ask for rice, soup, and fruit and sweetmeats. He would take what was leftover of another person's food, the leftover rice in his bowl, the leftover soup, the leftover fruit and sweetmeats, and the leftover broth. Noisily and in loud voices, they are like Brahmins when they eat.

諸外學異道嫉妬譏嫌呵責言：『沙門釋子無善教、不被教、無調順、無調御法，作袈裟衣不如法、著衣不如法，及身威儀皆不如法；從聚落至聚落、從城至城、從國至國、遊行時、行乞食時、乞飯、乞羹、乞佉陀尼；人請食時，索飯、索羹、索佉陀尼；取他殘食、鉢殘飯、殘羹、殘佉陀尼、殘漿；高聲大聲食，譬如諸婆羅門

食。』』

The non-Buddhist trainees and followers of other paths were jealous and so criticized and rebuked them, saying, “The ascetic sons of Śākyamuni lack good instruction, they are not given instruction, they lack control, they lack the quality of restraint. They make kaṣāya robes that do not accord with the rules, wear robes that do not accord with the rules, up to physical conduct that does not accord with the rules. The bhikṣus travel from village to village, from city to city, from country to country. While on their travels, at mealtime they beg almsfood, beg rice, beg soup, and at times beg fruits and sweetmeats. When a person [monk] would beg for food, he would ask for rice, soup, and fruit and sweetmeats. He would take what was leftover of another person’s food, the leftover rice in his bowl, the leftover soup, the leftover fruit and sweetmeats, and the leftover broth. Noisily and in loud voices, they are like Brahmins when they eat.

Allowing Niśraya T.1444, 148b11-25

佛種種因緣訶已，語諸比丘：「從今聽作和尚阿闍梨、聽十僧現前白四羯磨受具足。云何白四羯磨受具足？眾僧一心和合，一比丘僧中唱：『大德僧聽！是某甲，從某甲受具足戒。是從僧乞受具足戒某甲，和尚某甲。若僧時到僧忍聽，僧當與某甲受具足、和尚某甲。如是白。』白四羯磨。

After the Buddha had reprimanded them for various reasons, he said to the monks, “From now on, I allow you to act as master or instructor, and I allow the granting of the full precepts with a four-fold act and motion in the presence of a saṅgha of ten. What is the giving of full precepts through a four-fold act and motion? The saṅgha unites with a shared purpose and one monk from the saṅgha and calls out, “Listen, great virtuous saṅgha! This person X would receive the full set of precepts from that master Y. This person X asks from this saṅgha [permission] to receive the full set of precepts with this master. If the time is right and the saṅgha can tolerate it, may the saṅgha allow the person X to receive the full set of precepts with master Y. Speak thus!” They performed the fourfold act and motion.

從今聽和尚共行弟子，若病應看、欲死應救，若病應與隨病飲食、隨病藥、隨病供給。若弟子無財，和尚應給。若和尚無，從他索與。若少知識索不能得，乞食得好食應與。若和尚病，弟子亦爾。

“From now on, I allow a master an apprentice (Ch. 共行弟子; Skt.

sārdhamvihārin; Tib. *lhan cig gnas pa*), who should look after him when he is sick, to rescue him if he is about to die. If he falls ill, he should give them food and drink appropriate to the illness, medicines appropriate to the illness, and service appropriate to the illness. If the disciple has no money (for the medicine), the master should provide it. If the master does not have any, it should be sought

from others. If he's of little intelligence and seeks but cannot get any [food], he should give the best of any food he gets from begging [to the sick master]. If the master is ill, so are the disciples.

阿闍梨看近住弟子，近住弟子看阿闍梨亦如是。從今諸有和尚阿闍梨，看共住弟子、近住弟子，養畜如兒想。共住弟子、近住弟子，看和尚阿闍梨如父想。汝等如是展轉相依住，於我法中增長善法。」

The instructor looks after at the attendant disciple (Ch. 近住弟子; Skt. *antevāsin/ upaniśraya*; Tib. *nye gnas*), and the attendant disciple likewise looks after the instructor like this. From now on, all masters and instructors [should] look after their apprentice disciples and their attendant disciples, and raise them as they would their own children. Apprentice and attendant disciples [should] look after the master and instructor as he would his own father. You should thus dwell in reliance one upon the other, in order to foster good qualities in my Dharma.

Ten Years T1435, 148b27-149a18

佛在王舍城。是時諸比丘心念：「佛已聽我等作和尚阿闍梨，已聽十僧現前白四羯磨受具足戒。」彼年少比丘作和尚，若一歲、二歲、三歲、四歲、五歲，少長老比丘作師。是中有比丘少欲知足行頭陀，訶責諸比丘：「何以名比丘，佛已聽我等作和尚阿闍梨、聽十僧現前白四羯磨受具足戒，年少比丘作和尚，若一歲、二歲、三歲、四歲、五歲少長老比丘？」

The Buddha was in the city of Rājagṛha. At that time, the monks thought to themselves, "The Buddha has already allowed us to act as masters and instructors and he has already allowed a saṅgha of ten to personally grant the full precepts with a four-fold act and motion." So monks with few years acted as master, immature monks with one, two, three, four, or five monsoons acted as teacher. The monks among them with little desire, who were temperate, and who practiced the dhūtaguṇa reprimanded the bhikṣus, saying: "Why are you called monks? The Buddha has already allowed us to act as master and instructor and allowed a saṅgha of ten to personally grant the full precepts with a four-fold act and motion. Monks with few years, immature monks with one, two, three, four, or five monsoons acting as teacher, are acting as master!"

彼諸比丘種種訶已，以是事具白佛。佛以是因緣集僧，集僧竟，佛知故問，問諸比丘：「汝等實爾不？」答言：「實爾。世尊！」佛種種因緣訶諸比丘：「何以名比丘，佛已聽我等作和尚阿闍梨，聽十僧現前白四羯磨受具足戒，年少比丘作和尚，若一歲、二歲、三歲、四歲、五歲少長老比丘？」佛雖呵責，而未結戒。

After they had a variety of reprimands, those monks informed the Buddha of these things. Because of these causes and conditions, the Buddha gathered the saṅgha. After the monks have assembled, the Buddha asked, though he knew,

“Is that not so?” They replied, “It is so, Bhagavān!” The Buddha reprimanded the monks for various reasons, saying, “Why are you called monks? The Buddha has already allowed us to act as master and instructor and allowed a saṅgha of ten to personally grant the full precepts with a four-fold act and motion. Monks with few years, immature monks with one, two, three, four, or five monsoons acting as teacher, are acting as master.” Although the Buddha rebuked them, he did not yet decree the precepts.

佛在舍衛國。爾時長老優波斯那婆檀提子，一歲授共住弟子具足，和尚一歲、弟子無歲共往。

The Buddha was in Śrāvastī. It was then that the elderly Upasena Valkatīputra, who had one-year, gave the full precepts to an apprentice; thus, the master with one year lived with the disciple who had no years.

憍薩羅國一處夏安居，諸佛常法，兩時大會：春末月、夏末月。春末月欲安居時，諸方國比丘來，聽佛說法，心念：「是法夏安居樂。是初大會。」

In the country of Kośala is a site for the rains retreat where it is the Buddhas' custom to hold two seasonal assemblies: the last month of spring and last month of summer. In the last month of spring, when he was about to make his retreat, monks from various countries came and heard the Buddha teach the Dharma, and they thought, “This must be the teaching for the *summer* retreat. This is the start of the first great assembly.”

夏末月自恣，作衣竟，持衣鉢來詣佛所，如是思惟：「我久不見婆伽婆、久不見修伽陀。是第二大會。」

In the last month of summer at the Prāvāraṇa, Upasena finished making his robes, took his robe and bowl, and approached the Buddha thinking thus, “I haven't seen Bhagavān for a long time. I haven't seen the Sugata for a long time. This is the second great assembly.”

是時長老優波斯那，是中住處夏安居，自恣竟作衣已持衣鉢，自身二歲、弟子一歲共遊行往舍衛國。到佛所頭面禮佛足一面坐。諸佛常法，問訊客比丘：「夏安居忍不？安樂住不？乞食不乏、道路不疲耶？」

At that time, the elderly Upasena stayed there for the summer retreat. At Pravāraṇa, he finished making his robes, took up his robes and bowl, and set off for Śrāvastī, he himself a monk of two years together with his disciple, now a monk of one year. Upon arriving, he went to see the Buddha, bowed his forehead at his feet, and sat to one side. It is the custom of Buddhas to greet visiting monks by asking, “Can you tolerate the summer retreat? Are you comfortably settled? Is there no lack of food for begging? Are you fatigued from the journey?”

今佛亦如是問：「優波斯那！夏安居忍不、足不？安樂住不？乞食不乏、道路不疲耶？」

Now, the Buddha too asked thus, "Upasena! Can you tolerate the summer retreat? Do you live comfortably? Is there no lack of food for begging? Are you fatigued from the journey?"

優波斯那答言：「實忍足、安樂住、乞食不乏、道路不疲。」

Upasena replied, "Indeed, I can tolerate it, I live comfortably, there is no lack of almsfood, and I am not fatigued from the journey."

佛知故問：「優波斯那！是誰善男子？」

Since he knew, the Buddha asked, "Upasena! Who is this son of good family?"

答言：「是我許。」

He replied, "He is [a monk] I allowed [to go forth and ordain]."

佛言：「是作何等？」

The Buddha said, "What does he do?"

答言：「是我共住弟子。」

He replied, "He is my apprentice disciple."

佛言：「汝幾歲？」

The Buddha said, "How many years have you passed [since ordination]?"

答言：「二歲。」

He replied, "Two years."

「是善男子幾歲？」

"How many years has this son of good family passed?"

答言：「一歲。」

He replied, "One year."

佛以是事集僧，集僧已，佛種種因緣訶優波斯那：「汝愚癡人！何故來思惟？但欲畜眾，二歲比丘畜一歲共住弟子，何以名比丘？佛聽我等作和尚阿闍梨，聽十僧現前白四羯磨受具足戒。是年少比丘，授共住弟子具足，一歲、二歲、三歲、四歲、五歲少長老比丘？」

Because of these causes and conditions, the Buddha gathered the saṅgha. After the monks had assembled, the Buddha reprimanded Upasena for various reasons, saying, "You fool! Why did you come [if you] think only of your desire to cultivate many [disciples]—you, a monk of two years cultivating an apprentice

disciple of one year?! Why are we called monks? The Buddha has already allowed us to act as master and instructor and allowed a saṅgha of ten to personally grant the full precepts with a four-fold act and motion. Are monks with few years, immature monks with one, two, three, four, or five monsoons acting as teacher, acting as masters?”

佛種種因緣訶竟，語諸比丘：「從今不滿十歲，不得授共住弟子具足。若授具足，犯突吉羅。」是時諸比丘心念：「佛聽我和尚、聽阿闍梨、聽十僧現前白四羯磨受具足戒。不滿十歲，不得授共住弟子具足。」

After the Buddha had reprimanded them for various reasons, he said to the monks, “From now on, if they’ve passed fewer than ten years, monks are not allowed to give apprentice disciples the full precepts. If the full precepts are given, it constitutes a violation of grave offense.” The monks then thought to themselves, “The Buddha allowed me to act as master, allowed me to act as instructor, allowed a saṅgha of ten to personally grant the full precepts with a four-fold act and motion. If they’ve passed fewer than ten years, monks are not allowed to give apprentice disciples the full precepts.”

是諸比丘滿十歲，皆授共住弟子具足。知法授、不知法亦授，善者畜、不善亦畜，住戒度、不住戒亦度。是中見和尚不知法、弟子亦不知法，和尚不善、弟子亦不善，和尚不住戒、弟子亦不住戒。是時諸比丘，自不知法、不善、不住戒，與他出家受具足，作依止師畜沙彌。

When the monks had passed ten years, they all gave the full precepts to their apprentice disciples—whether or not they knew the Dharma; whether they cultivated virtue or non-virtue; and whether or not they abided by the perfection of conduct. Among them, one witnessed masters who did not know the Dharma and disciples who did not know the Dharma either; masters who did not act virtuously and disciples too who did not act virtuously; masters who did not abide by the perfection of conduct and disciples who did not either. At that time, monks didn't know the teaching themselves, did not behave virtuously, and didn't abide by the precepts; they gave others the going forth and granted the full precepts, acting as *nīśraya-guru* and cultivating novice disciples.

Mahāroṣaṇa

有一比丘摩訶盧，不知法、不善、不住戒，空滿十歲，與共住弟子授具足，以小事與弟子鬪諍，弟子捨戒還俗。諸比丘少欲知足行頭陀，訶責言：「何以名比丘，佛聽和尚、聽阿闍梨、聽十僧現前白四羯磨受具足戒，不滿十歲不得授共住弟子具足。是諸比丘滿十歲，皆授共住弟子具足，知法授、不知法亦授，善者畜、不善亦畜，住戒度、不住戒亦度。是中見和尚不知法、不善、不住戒，弟子亦爾，與他出家受具足，作依止師畜沙彌。」

There was a monk named Mahāroṣaṇa, who did not know the Dharma, did not behave virtuously, and did not abide by the precepts. Not having passed ten years [since ordination], he gave his apprentice disciples the full precepts. He fought with his disciples over minor matters, and the disciples renounced the precepts and returned to lay life. Monks with little desire, who were temperate, and who practiced the dhūtaguṇa learned of this, reprimanded them, saying, “Why are we called monks? The Buddha has already allowed us to act as master and instructor and allowed a saṅgha of ten to personally grant the full precepts with a four-fold act and motion. If a monk has not passed ten years, he cannot grant the full precepts to an apprentice disciple.

The monks who have passed ten years all gave the full precepts to apprentice disciples –whether or not they knew the Dharma; whether they cultivated virtue or non-virtue; and whether or not they abided by the perfection of conduct. Among them, one witnesses masters who do not know the Dharma, do not act virtuously, and do not abide by the perfection of conduct and disciples who do the same; they give others the going forth and grant the full precepts, acting as *niśraya*-guru and cultivating novice disciples.”

彼諸比丘種種訶竟，以是事具白佛。佛以是因緣集僧，集僧已，佛知故問，問諸比丘：「汝實爾不？」答言：「實爾。世尊！」

After the monks had reprimanded them in various ways, they reported this to the Buddha. Because of this situation, the Buddha gathered the saṅgha. After the monks had assembled, since the Buddha knew, he asked the monks, “Is this really so?” They replied, “It is so, Bhagavān!”

佛種種因緣訶責：「何以名比丘，佛聽和尚、聽阿闍梨、聽十僧現前白四羯磨受具足戒，不滿十歲不得授共住弟子具足。是諸比丘滿十歲，皆授共住弟子具足。知法授、不知法亦授，善者畜、不善亦畜，住戒度、不住戒亦度。是中見和尚不知法、不善、不住戒，弟子亦爾，與他出家受具足，作依止師畜沙彌。」

The Buddha reprimanded them for various reasons, saying, “How can you be called monks? The Buddha has allowed masters, allowed instructors, and allowed a saṅgha of ten to personally grant the full precepts with a four-fold act and motion, but has not allowed a monk who has not passed ten years to grant the full precepts to an apprentice disciple. Thus, monks who have passed ten years grant the full precepts to apprentice disciples—whether or not they knew the Dharma; whether they cultivated virtue or non-virtue; and whether or not they abided by the perfection of conduct. Among them, one witnesses masters who do not know the Dharma, do not act virtuously, and do not abide by *śīla*/戒 and so their disciples do the same; they give others the going forth and grant the full precepts, acting as *niśraya*-guru and cultivating novice disciples.”

T1428 Dharmaguptaka Vinaya

The Need for Instruction T.1428, 799b03-799c10

爾時世尊遊羅閱城。時尊者鬱鞞羅迦葉與諸弟子出家學道，復有刪若二百五十梵志，出家學道。羅閱城中諸貴族姓子等亦出家學道。時羅閱城中諸長者，自相誡勅言：「汝等有兒者，各自慎護，婦有夫主者亦慎護之。今大沙門，從摩竭國界度諸梵志自隨，今來至此復當將此諸人去。」

At that time, the Bhagavān traveled to Rājagṛha. On that occasion, Uruvilvā Kāśyapa and his disciples went forth to train in the path. Furthermore, Sañjaya Vairatiputra and two hundred and fifty brahmins also went forth to train in the path. At that time, the sons of Rājagṛha's great families and others in the city also went forth to train in the path. The elders in Rājagṛha cautioned each other, saying, "If you have children, be careful to guard them; and if a woman has husbands or lords, be careful to guard them. Now, this great ascetic—when he left the borders of Magadha, many Brahmins were ordained and followed him. Now that he's come here, he'll certainly lead such people away with him again."

爾時諸比丘乞食時聞此諸人所說：「此大沙門將諸梵志自隨來此，今復當將此諸人去。」諸比丘聞已皆懷慚愧，往世尊所，以此因緣具白世尊。世尊告諸比丘：「汝等入羅閱城中乞食，聞諸長者作是言：『大沙門來至國界，度諸梵志將自隨，今復當度此諸人將去。』汝等便以此偈報之：

「『如來大勢力，以法而將去；以法將去者，汝等何憂懼？』」

At that time, the monks were begging for food and heard what these people said, "This great ascetic led all these brahmins here along with him when he came here, and he'll lead all these people away with him when he goes." After hearing this, the monks were all ashamed and went to the Bhagavān, where they reported this to him in detail. The Bhagavān told the monks, "You entered the city of Rājagṛha to solicit alms, and you heard the elders say, 'This great ascetic led all these brahmins here along with him when he came here, and he'll lead all these people away with him when he goes.' You should reply to them with this verse: "So great is the great power of the Tathāgata / that they will be drawn away by the Dharma. / What is there to fear and mourn / for those drawn away by the Dharma?"

爾時諸比丘受佛教已，入羅閱城乞食，聞諸長者說此語時，即以此偈報之：

「『如來大勢力 以法而將去
以法將去者 汝等何憂懼』」

時諸長者作是念：「我等如所聞，大沙門以法將去，不為非法。」

After the monks had received the Buddha's teaching, they entered Rājagṛha to beg alms and those who heard the elders say these things replied with this verse: "So great is the great power of the Tathāgata / that they will be drawn away by the Dharma. / What is there to fear and mourn / for those drawn away by the Dharma?" The elders then thought, "As we've heard, the great ascetic causes people to leave with the Dharma, not with some improper means."

爾時尊者鬱鞞羅迦葉將諸弟子出家學道，刪若弟子亦將二百五十弟子出家學道，羅閱城諸豪姓子亦出家學道。

"Uruvilvā Kāśyapa then led his disciples in going forth to train in the path, and a disciple of Sanjaya Vairatiputra also led two hundred and fifty of his disciples in going forth to train in the path, while the sons of Rājagṛha's great families also went forth to train in the path.

大眾皆集遊羅閱城。時彼未被教誡者，不按威儀，著衣不齊整、乞食不如法、處處受不淨食、或受不淨鉢食、在小食大食上高聲大喚，如婆羅門聚會法。

The crowd gathered in the city of Rājagṛha. Those who had not yet undergone instruction did not restrain their conduct, wore robes that were disheveled, begged food improperly, accept impure foods from all at major and minor meals like a group of brahmin at a ceremony.

Allows niśraya/master 和尚:

時有一病比丘，無弟子無瞻視者命終，諸比丘以此因緣往白世尊。世尊言：「自今已去聽有和尚，和尚看弟子，當如兒意看。弟子看和尚，當如父意。展轉相敬，重相瞻視，如是正法便得久住，長益廣大。當如是請和尚。請時當教偏露右肩、脫革屣、右膝著地、合掌，作如是語：

At the time, there was a sick monk who died with no disciples or anyone to look after him. The monks told the Bhagavān about this situation. The Bhagavān said, "From now on, I allow there to be masters; the master should look after his disciples as he would a son. The disciple should look after the master as he would a father. They should respect one and look after one another. In this way the true Dharma will continue to abide for a long time and it will spread far and wide. [The disciple] should request the master like this: when making the request, [the disciple] should [request] instruction by baring his right shoulder, remove his leather sandals, kneel with his right knee on the ground, and, with palms pressed together, say,

『我某甲請大德為和尚，願大德為我作和尚，我依大德受具足戒。』
"I, so-and-so, ask the great virtuous one to be my master. I wish that the great virtuous one would act as my master. I will rely on the great virtuous one who

gives me the full precepts.”

第二、第三亦如是說。

This is repeated verbatim a second and third time.

和尚當報言：『可爾。』

The master should reply, “That is appropriate.”

若言：『如是。』

Or he says, “So be it.”

若言：『當教授汝。』

Or he says, “I will give instruction to you.”

若言：『清淨莫放逸。』

Or he says, “Please do not be negligent.”

Allows Teachers 教授人 T.1428, 800a01-b27

時諸比丘知世尊制戒聽授人具足戒。新學比丘輒授人具足戒，不能教授。以不教授故，不按威儀，著衣不齊整、乞食不如法、處處受不淨食、或受不淨鉢食、在小食大食上高聲大喚、如婆羅門聚會法。

At that time, the monks knew that the Bhagavān had established the precepts and allowed the giving of full precepts to a person. Monk beginning their training thereupon gave the full precepts to people but were unable to give instruction. Because instruction wasn't given, [the newly ordained] didn't restrain their behavior, wore robes that were disheveled, begged food improperly, accept impure foods from any source, some accepted impure bowls of food, and at both little and big meals they shouted and were noisy, like Brahmins at a party.

時諸比丘聞，其中有少欲知足、行頭陀、樂學戒、知慚愧者，嫌責彼比丘言：「世尊制戒聽授人具足戒，云何汝等新受戒比丘輒授人具足戒，而不能教授。以不教授故，不按威儀，著衣不齊整、乞食不如法、處處受不淨食、或受不淨鉢食、在小食大食上高聲大喚，如婆羅門聚會法？」

When the monks heard this, some of the monks with little desire, who were temperate, who practiced the dhūtaguṇa, who enjoyed training in the precepts, and who had a sense of shame reprimanded the monks, saying, “The Bhagavān has established the precepts and allowed the giving of full precepts to a person. Why would you newly ordained monks immediately give the full set of precepts to others when you are not able to instruct them? Because instruction wasn't given, [the newly ordained] didn't restrain their behavior, wore robes that were disheveled, begged food improperly, accept impure foods from all sorts of places, some accepted impure bowls of food, and at both little and big meals they shouted and were noisy, like Brahmins at a party.

時尊者婆先始二歲，將一歲弟子，往世尊所，頭面禮足已，在一面坐。
At that time, the elder Upasena, who had passed two years [since ordination], accompanied by his disciple of one year, approached the Bhagavān and, after bowing his forehead at the Buddha's feet, took his seat to one side.

世尊知而故問：「此是何等比丘？」
Knowing this, the Bhagavān asked, "Who is this monk?"
報言：「世尊！是我弟子。」
He replied, "Bhagavān, this is my disciple."
問言：「汝今幾歲？」
He asked, "How many years have you passed [since ordination]?"
報言：「二歲。」
He replied, "Two years."
復問言：「汝弟子幾歲？」
Again, he asked, "How many years has your disciple passed?"
報言：「一歲。」
He replied, "One year."

爾時世尊以無數方便呵責：「汝所為非，非威儀、非沙門法、非淨行、非隨順行，所不應為。云何婆先！汝自身未斷乳，應受人教授，云何教授人？」
Then the Bhagavān reprimanded him with countless skillful means, saying, "What you have done is wrong, it is not proper conduct, it is not the śramaṇa duty, it is not the practice of purity, it is not the proper practice; you have done what shouldn't be done. What do you think, Upaseṇa? You haven't weaned yourself from breastfeeding so why do you give instructions to others when you should be receiving instruction from others?"

時諸比丘往世尊所，頭面禮足在一面坐，以此因緣具白世尊。
The monks then went to the Bhagavān, bowed their heads at his feet, and sat at one side. They reported this situation to the Bhagavān.

世尊言：「向者婆先比丘二歲，將一歲弟子來至我所，頭面禮足在一面坐。一面坐已，我知而故問：『此是何等比丘？』報言：『是我弟子。』問言：『汝幾歲？』報言：『二歲。』『汝弟子幾歲？』報言：『一歲。』我即以無數方便呵責：『汝所為非，非威儀、非沙門法、非淨行、非隨順行，所不應為。云何婆先！汝自未斷乳，應受人教授，云何教授人？』
The Bhagavān said, That monk Upasena had passed two years when he came to me, together with a disciple of one year, bowed his head at my feet, and sat off to one side. After he sat to one side, I asked, though I knew, "Who is this monk?" He replied, "This is my disciple."
I asked, "How many years have you passed [since ordination]?"

He replied, “Two years.”

I asked, “How many years has your disciple passed?”

He replied, “One year.”

I then reprimanded them with countless skillful means, saying, “What you have done is wrong, it is not proper conduct, it is not the śramaṇa duty, it is not the practice of purity, it is not the proper practice; you have done what shouldn't be done. What do you think, Upaseṇa? You haven't weaned yourself from breastfeeding so why do you give instructions to others when you should be receiving instruction from others?”

佛既聽授人具足戒，而汝新受戒比丘，輒便授人具足戒，不知教授。以不教授故，不按威儀，著衣不齊整、乞食不如法、處處受不淨食、或受不淨鉢食、在大食小食上高聲大喚，如婆羅門聚會法。」

Since the Buddha has allowed [monks] to give a person the full precepts and you newly ordained monks immediately gave full precepts to another person but do not know how to instruct them. Because instruction wasn't given, [the newly ordained] didn't restrain their behavior, wore robes that were disheveled, begged food improperly, accept impure foods from all sorts of places, some accepted impure bowls of food, and and at both little and big meals they shouted and were noisy, like Brahmins at a party.

Niśraya criteria

時世尊以無數方便呵責已，告諸比丘：「自今已去聽十歲比丘授人具足戒。」彼諸比丘聞世尊制戒聽十歲比丘得授人具足戒。十歲愚癡比丘輒授人具足戒，而不知教授。

After the Bhagavān had reprimanded them with countless skillful means, he addressed the monks, “From now on, I allow monks who've passed ten years [since ordination] to give the full precepts to others.” The monks heard the Bhagavān establish the precepts and allow monks who've passed ten years [since ordination] to give the full precepts to others. A foolish monk of ten years thereupon gave people the full set of precepts, though he did not know how to instruct them.

以不教授故，不按威儀，著衣不齊整、乞食不如法、處處受不淨食、或受不淨鉢食、在大食小食上高聲大喚，如婆羅門聚會法。

Because instruction wasn't given, [the newly ordained] didn't restrain their behavior, wore robes that were disheveled, begged food improperly, accept impure foods from all sorts of places, some accepted impure bowls of food, and shouted loudly and noisily at major and minor meals, like a group of brahmin at a

ceremony.

諸比丘聞，其中有少欲知足、行頭陀、樂學戒、知慚愧者，呵責彼比丘言：「世尊制戒，聽十歲比丘得授人具足戒。汝云何十歲愚癡比丘輒授人具足戒，不知教授。以不教授故，不按威儀，著衣不齊整、乞食不如法、處處受不淨食、或受不淨鉢食、在大食小食上高聲大喚，如婆羅門聚會法？」

When the monks heard this, some of the monks with little desire, who were temperate, who practiced the dhūtagaṇa, who enjoyed training in the precepts, and who had a sense of shame reprimanded the monks, saying, “The Bhagavān has established the precepts and allowed the giving of full precepts to a person. Why would you, a foolish monk of ten years old, immediately give the full set of precepts to others when you are not able to instruct them? Because instruction wasn’t given, [the newly ordained] didn’t restrain their behavior, wore robes that were disheveled, begged food improperly, accept impure foods from all sorts of places, some accepted impure bowls of food, and shouted loudly and noisily where meagre and more generous alms could be found, like a group of brahmin at a ceremony.”

時諸比丘往世尊所，頭面禮足在一面坐，以此因緣具白世尊。世尊以此因緣集諸比丘僧，以無數方便呵責彼比丘：「汝所為非，非威儀、非沙門法、非淨行、非隨順行，所不應為。云何世尊制戒，聽十歲比丘授人具足戒。云何汝十歲愚癡比丘輒授人具足戒，不知教授。以不教授故，不按威儀，著衣不齊整、乞食不如法、處處受不淨食、或受不淨鉢食、在大食小食上高聲大喚，如婆羅門聚會法？」

The monks then went to the Bhagavān, bowed their heads at his feet, and sat off to one side. They reported this situation to the Bhagavān. Because of these causes and conditions, the Buddha gathered the saṅgha and reprimanded them with countless skillful means, “What you have done is wrong, it is not proper conduct, it is not the śramaṇa duty, it is not the practice of purity, it is not the proper practice; you have done what shouldn't be done. Why did the Bhagavān establish precepts and allow a monk of ten years to grant the full precepts to another? Why would you, a foolish monk of ten years old, immediately give the full set of precepts to others when you are not able to instruct them? Because instruction wasn’t given, [the newly ordained] didn’t restrain their behavior, wore robes that were disheveled, begged food improperly, accept impure foods from all sorts of places, some accepted impure bowls of food, and shouted loudly and noisily where meagre and more generous alms could be found, like a group of brahmin at a ceremony.”

1425 Mahāsaṅghika Vinaya

Allows Niśraya T.1425, 412b24-415a28

世尊成道五年，比丘僧悉清淨，自是已後漸漸為非，世尊隨事為制戒，立說波羅提木叉四種具足法：自具足、善來具足、十眾具足、五眾具足。自具足者，世尊在菩提樹下，最後心廓然大悟，自覺妙證善具足，如線經中廣說，是名自具足。善來具足者，佛住王舍城迦蘭陀竹園，佛告諸比丘：「如來處處度人，比丘、比丘尼、優婆塞、優婆夷，汝等亦當效如來廣行度人。」

In the five years following the Bhagavān's awakening, the entire saṅgha of monks was pure. After that, gradually, mistakes were made. Therefore the Bhagavān, in response to these events, established the precepts. He decreed and described four kinds of ordination rite in the Prātimokṣa: self-ordination, the “*ehi, bhikṣu*” ordination, the ten-saṅgha ordination, and the five-saṅgha ordination. Self-ordination refers to the Bhagavān at the foot of the bodhi tree, his ultimate state of mind experiencing a vast and great awakening, self-realized and marvelous buddhahood, as explained in detail in the sūtras. This is called “self-ordination.” The “*ehi, bhikṣu*” ordination refers to when the Buddha was staying in the Kalandakas' Bamboo Grove in Rājagṛha, and the Buddha told the monks, “The Tathāgata saves people everywhere. O monks, nuns, laymen, laywomen! You should emulate the Tathāgata's vast practice of saving beings.”

爾時諸比丘聞世尊教已遊行諸國，見有信善男子求出家者，諸比丘亦數(read 効)如來喚：「善來比丘。」度人出家。威儀進止，左右顧視，著衣持鉢，皆不如法，為世人所譏，作是言：「世尊所度善來比丘，威儀進止，左右顧視，著衣持鉢，皆悉如法。諸比丘所度，亦名善來，威儀進止，左右顧視，著衣持鉢，皆不如法。」

After the monks heard the Bhagavān's teaching, they traveled to various countries and met faithful sons of good families who begged to go forth. And the monks too emulated the Tathāgata and called out, “Ehi, bhikṣu!” thus ordaining (i.e. saving) people and allowing them to go forth. But they carried themselves, started and stopped, looked to the left or right, wore their robes and carried their begging bowls in an inappropriate / non-Dharmic way, which made them objects of ridicule to the people, who said, “Those who were ordained by the Bhagavān's “Ehi, bhikṣu!” all carry themselves, start and stop, look to the left or right, wear their robes and carry their begging bowls in the appropriate Dharmic way. But those who were ordained by the monks, although they were also [ordained by] “Ehi, bhikṣu!” all carry themselves, start and stop, look to the left or right, wear their robes and carry their begging bowls in an inappropriate non-Dharmic way.”

爾時尊者舍利弗聞是語已，在閑靜處加趺而坐，作是思惟：「俱是善來，何故世尊所度善來比丘，皆悉如法；諸比丘所度善來比丘，皆不如法？云何令諸比丘度人善受具足，皆悉如法，共一戒、一境、一住、一食、一學、一說。」

Having heard these words, Venerable Śāriputra sat cross-legged in a quiet place and thought, “Both groups were ordained by “Ehi, bhikṣu!” Why is it that all of those ordained by the Bhagavān’s “ehi, bhikṣu!” accord with the Dharma while all of those ordained by the monks’ “Ehi, bhikṣu!” do not accord with the Dharma? How can we cause these people who are ordained by monks to accept their ordination well, so that they are all in accordance with the dharma, and share one precept, boundary [i.e. site], dwelling, food, training, and manner of speech [as those ordained by the Buddha]?”

舍利弗晡時從禪覺已往詣佛所，頭面禮足，却坐一面，白佛言：「世尊！我向靜處作是思惟：『俱名善來，何故世尊所度皆悉如法；諸比丘所度皆不如法？云何使諸比丘度人善受具足，皆悉如法，共一戒、一境、一住、一食、一學、一說。』唯願世尊具為解說。」

Śāriputra then, having awakened from meditation, approached the Buddha. After venerating him by bowing his forehead at his feet, he sat to one side and said to the Buddha, “Bhagavān! As I was sitting in a quiet place, this occurred to me, “Both groups were ordained by what is called the “Ehi, bhikṣu!” Why is it that all of those ordained by the Bhagavān’s “ehi, bhikṣu!” accord with the Dharma while all of those ordained by the monks’ “Ehi, bhikṣu!” do not accord with the Dharma? How can we cause these people who are ordained by monks to accept their ordination well, so that they are all in accordance with the dharma, and share one precept, site, dwelling, food, training, and manner of speech [as those ordained by the Buddha]?” I ask that the Bhagavān explain the reason for this.”

佛告舍利弗：「如來所度阿若憍陳如等五人，善來出家善受具足，共一戒、一境、一住、一食、一學、一說，次度滿慈子等三十人，次度波羅奈城善勝子，次度優樓頻螺迦葉五百人，次度那提迦葉三百人，次度伽耶迦葉二百人，次度優波斯那等二百五十人，次度汝、大目連各二百五十人，次度摩訶迦葉、闍陀、迦留陀夷、優波離，次度釋種子五百人，次度跋度帝五百人，次度群賊五百人，次度長者子善來。如是等如來所度善來比丘，出家善受具足，共一戒、一境、一住、一食、一學、一說。」

The Buddha told Śāriputra, “The five people who were ordained by the Tathāgata such as Ājñāta-Kauṇḍinya and so forth, properly received the full precepts through the “ehi bhikṣu” ordination, sharing one precept(or), one site, one dwelling, one food, one training, and one teaching. Next, the thirty including Pūrṇa Maitrāyaniputra were ordained, followed by the sons of good families in the city of Rājagṛha; Uruvikvā Kāśyapa and his 500 followers; Nadī Kāśyapa and his 300 followers; Gayā Kāśyapa and his 200 followers; Upasena and his 250

followers; you and Maudgalyāyana and your 250 followers each; Mahākāśyapa, Chanda, Kālodāyin, Upāli and their 500 followers; 500 Śākyan sons; 500 度跋度/跋摩? the group of 500 thieves, and next the “Ehi, śreṣṭhin son” ordinations like this. These are examples of those ordained by the Tathāgata’s “Ehi, bhikṣu,” who went forth and properly received the full precepts, sharing one precept(or), one site, one dwelling, one food, one training, and one teaching.

舍利弗！諸比丘所可度人，亦名善來，出家善受具足，乃至共一說，是名善來受具足十眾受具足者。」

Śāriputra! Those the monks can ordain are also called “Ehi, bhikṣu” [for] “*they went forth and properly received the precepts*” up to “*share a teaching*”. These are called “those who received precepts via “ehi, bhikṣu” from a saṅgha of ten.

佛告舍利弗：「從今日制受具足法，十眾和合、一白三羯磨無遮法，是名善受具足。」

The Buddha told Śāriputra, “From now on, I decree the way to receive the full precepts is through the accordance of ten saṅgha, with one motion and three acts and without any of the hindering qualities; this is what is called “properly receiving the full precepts.”

欲受具足人初入僧中，一一頭面禮僧足已，先求和上。偏袒右肩，胡跪接足，作是言：「我從尊[=僧<宮>]乞求和上，尊為我作和上，與我受具足。」如是至三。Persons who wish to receive the full precepts should first enter the midst of the saṅgha and, after bowing their head at the feet of each of the saṅgha, and then seek permission from a master: bare the right shoulder, kneel with your right knee on the ground, and say, “I ask seek permission from the venerable [saṅgha] for a master; may the venerable one act as master for me and grant to me the full precepts.” This is said three times.

和上應語：「發喜心。」

The master should say, “It would bring me joy.”

答言：「我頂戴持。」

[The disciple] says, “I pledge to bear [your instructions] on my crown.”

Like MSV, the *niśraya* ceremony is included in the full ordination rite. While the Foundations of the Training are only introduced briefly during the rite, the master must teach them in full afterwards:

我今略說教誡汝。後和上阿闍梨當廣為汝說。

I will now briefly instruct you. Later, your master or instructor will explain the

Foundations of the Training to you in detail.

Ten Years T.1425, 457b25-458a17

和上、阿闍梨、共行弟子、依止弟子法者，佛住舍衛城，廣說如上。爾時有一歲比丘，將無歲弟子，兩肩上各有衣，囊頭上戴，一左手捉鉢及革屣，右手提澡瓶及盛油革囊，共詣佛所頭面作禮。頭上衣囊墮世尊膝上，世尊即自却已，知而故問：「是誰[-許]？」

As described in detail earlier, while staying in Śrāvastī, the Buddha [decreed] the duties of master, instructor, apprentice disciple, and the *upaniśraya* disciple. At the time, there was a monk of one year old together with a disciple of no years. Each of them had their robes over both shoulders and their bags on the top of their heads. In their left hands, they held begging bowls as well as leather sandals. In their right hands they held a water pot as well as a hidebag filled with oil. Together they went to the Buddha, bowed their heads at his feet. As they bowed, the cloth bags on their heads fell onto the Bhagavān's knees. The Bhagavān removed them, and then though he knew, he asked, "Who is this?"

答言：「世尊！是我共住弟子。」
He replied, "Bhagavān! This is my apprentice disciple."

「汝幾歲？」
"How many years do you have?"

答言：「一歲。」
He replied, "One year."

「弟子幾歲？」
"How many years does your disciple have?"

答言：「無歲。」
He replied, "No years."

佛語比丘：「喻如溺人而復救溺，汝始一歲已畜無歲弟子。」佛告諸比丘：「不能自降伏欲降伏他人，無有是處。不能自調而欲調御他人，無有是處。不能自度而欲度人者，無有是處。自未解脫欲解脫餘人者，無有是處。」

The Buddha said to the monk, "That is like a drowning person trying to help a drowning person. You have only passed one year and yet you have already collected a disciple with no years." The Buddha told the monks, "It is impossible for one who can't master themselves to master others. It is impossible for one who can't tame themselves to tame others. It is impossible for one who can't

save themselves to save others. It is impossible for one who has not yet freed themselves to free others.”

佛語比丘：「已能自降伏降伏餘人，斯有是處；能自調御調御他人，斯有是處；已能自度兼度餘人，斯有是處；已自解脫解脫餘人，斯有是處。」

The Buddha said to the monks, “It is possible for one who has mastered themselves to master others. It is possible for one who has tamed themselves to tame others. It is possible for one who has saved themselves to save others. It is possible for one who has freed themselves to free others.

佛言：「從今日後不聽減十歲比丘度人出家受具足。」復次佛制戒，不聽未滿十歲度人出家受具足。爾時難陀、優波難陀滿十歲，度人出家受具足已不教誡，如天牛、天羊戴標蕩逸，無制御者，清淨不具足、威儀不具足，不知承事和上、阿闍梨，不知承順長老比丘，不知入聚落法，不知阿練若法，不知入眾法，不知著衣持鉢法。

The Buddha said, “From now on, I do not allow a monk with fewer than ten years to ordain a person, allowing them to go forth and giving them the full precepts.” Furthermore, the Buddha established the precept which did not allow monks who had not yet passed ten years to ordain a person, allowing them to go forth and giving them the full precepts. When Nanda and Upananda had passed ten years old, they ordained people, allowing them to go forth and giving them the full precepts but they did not give them instructions, like undomesticated cattle or goats, who are marked but allowed to wander off, without anyone controlling them. They did not have purity, (parisuddha), they did not have proper conduct, they did not know how to serve the master and instructor, they did not know how to serve the saṅgha elders, they did not know how to enter villages, do not know how to reside in remote villages, they did not know how to enter the saṅgha, and they did not know how to wear robes or carry a begging bowl.

諸比丘以是因緣具白世尊。

The monks explained this situation to the Bhagavān.

佛言：「從今日有十法成就，聽度人出家受具足。」

The Buddha said, “From now on, only once one has attained ten qualities do I allow them to ordain a person, allowing them to go forth and giving them the full precepts.

何等十？

What are these ten?

一、持戒。

1. observing precepts.

二、多聞阿毘曇。

2. Being well-versed in Abhidharma.
三、多聞毘尼。
3. Being well-versed in Vinaya.
四、學戒。
4. Training in the precepts.
五、學定。
5. Training in meditation
六、學慧。
6. Training in wisdom.
七、能出罪能使人出罪。
7. The ability to dispel wrongdoing and the ability to cause others to dispel wrongdoing.
八、能看病能使人看。
8. The ability to look after the sick or able to make someone look after them.
九、弟子有難能送脫難能使人送。
9. The ability to help the disciple dispel difficulties if they have them, or able to enlist another to do so
十、滿十歲。
10. Has passed ten years.

是名十事聽度人出家受具足。下至滿十歲知二部律亦得。」

These are called the “ten things that allow [a monastic] to ordain a person, allowing their going forth and giving the full precepts.” [Someone who fulfills] the last, having passed ten years, also acquires knowledge of the two Vinayas (bhikṣu and bhikṣuṇī).

Ten Years:

復次佛住舍衛城，廣說如上。爾時有比丘命終，有二共住弟子，感思憂惱共坐樹下，如商人失財。

Furthermore, the Buddha was staying in Śrāvastī. As explained in detail as above, at that time, there was a monk whose life came to an end. He had two apprentice disciples, who felt sad and grieved as they sat together under a tree, like merchants who’ve just lost their money.

佛知而故問：「是何等比丘？」

Though he knew, the Buddha asked, “Who is that monk?”

諸比丘以是因緣具白世尊。

The monks explained the situation to the Bhagavān.

佛言：「從今日後聽請依止敬如和上。」請依止法者，應偏袒右肩胡跪接足，作如是言：「尊憶念！我某甲從尊乞求依止，尊為我作依止，我依止尊住。」

The Buddha said, From now on, I allow [monks] to ask to rely on and honor [so-and-so] as master. The way to request *niśraya*: “[The monk] should bare his right shoulder, kneel with his right knee on the ground, and say, “Venerable! Please listen! I so-and-so seek *niśraya* from the venerable. May the venerable act as *niśraya* for me. I will dwell with the venerable as *niśraya*.”

第二、第三亦如是說。

This is repeated a second and third time.

復次有一歲比丘，受無歲比丘依止，乃至九歲比丘受八歲比丘依止

Furthermore, there was a monk of one year who gave *niśraya* to a monk of no years...up to a monk of nine years who gives *niśraya* to a monk of eight.

諸比丘以是因緣具白世尊。

The monks explained this situation to the Bhagavān.

佛言：「從今日後不聽減十歲受人依止。」

The Buddha said, “From now on, I do not allow those with fewer than ten years to give *niśraya* to others.”

時六群比丘滿十歲，受人依止已不教誡，如天牛、天羊，乃至不知著衣持鉢法。

When the Group of Six Monks had ten years, they gave *niśraya* to others but didn't give them instructions in discipline. [These disciples were] like undomesticated cattle or goats, to the extent that they didn't even know how to wear robes or hold their bowl."

諸比丘以是因緣具白世尊。

The monks explained the situation to the Bhagavān.

佛言：「從今日後成就十法聽受人依止。何等十？持戒乃至滿十歲，是名十事得受依止。下至滿十歲知二部律亦得。」欲請依止時，不得趣請。有五法成就然後得請。

The Buddha said, “From now on, I allow whoever attains ten qualities to receive the *niśraya* of others. What are these ten? They have observed the precepts for a full ten years. This is called the ten things that allow one to give *niśraya*. Having passed at the least ten years, he should also know the two Vinayas.” When one wants to request *niśraya*, one should not ask hastily. Once a person has attained five qualities, they will be able to ask.

何等五？

What are these five?

一、愛念。

1. Love

二、恭敬。

2. Respect.

三、慚。

3. Conscientiousness

四、愧。

4. Shame

五、樂住，是名五法應請依止。

5. Being at ease. These are called the five qualities one should have to request *niśraya*.

阿闍梨有四。

There are four preceptors.

何等四？

What are these four?

一、依止師。

1. The *Niśraya* teacher

二、受法師。

2. The Receiving Dharma teacher

三、戒師。

3. The Precept Teacher

四、空靜處教師。

4. The teacher who instructs in an empty and quiet place.

復有四種阿闍梨。

Again, there are four kinds of instructor.

何等四？

What are these four?

有阿闍梨不問而去、有阿闍梨須問而去、有阿闍梨苦住盡壽應隨、有阿闍梨樂住雖遣盡壽不離。

These four are:

1 An instructor who you leave without asking any questions.

2 An instructor who you ask questions before you leave.

3 An instructor who, although dwelling with him is suffering, you should follow until the end of your life.

4 An instructor who is a joy to dwell with, and whom you should not leave until the end of your life even if he sends you away.

Independence T.1425, 460b07-b24

復次佛遊俱薩羅國。爾時諸比丘持和上、阿闍梨衣鉢在前，去界內聚坐待師，畏失依止故不出界。佛知而故問：「此是何等比丘聚坐？」諸比丘以是因緣具白世尊。 Furthermore, the Buddha traveled to the country of Kośala. And at that time, all the monks, carrying their masters' and instructors' robes and bowls before them, gathered and sat just within the monastery boundary to await the Teacher's return. Fearing they might lose their *niśraya*, they wouldn't leave the boundary. Though he knew, the Buddha asked, "What's this group of monks sitting here?" The monks explained the situation to the Bhagavān.

佛告諸比丘：「此非是離依止，待如來俱薩羅國遊行還舍衛城時語我，當為諸弟子制捨依止法。」

The Buddha told the monks, "This is not what is meant by 'leaving the *niśraya*.' Wait while the Bhagavān travels to Kośala and returns to Śrāvastī, say to me, 'For the sake of your disciples, you should decree rules about relinquishing the *niśraya*.'"

佛還舍衛城，諸比丘以上因緣具白世尊：「今正是時，唯願世尊為諸比丘制捨依止法。」佛告諸比丘：「若和上命終時離依止，若罷道、被舉、和上出界宿、若共住弟子出界宿，是名離依止。」

When the Buddha returned to Śrāvastī, the monks explained the situation to the Bhagavān, "Now is the right time, so please may the Bhagavān, for the sake of the monks, decree rules about relinquishing the *niśraya*." The Buddha told the monks, "If a master's life comes to an end, [his disciple] is free from *niśraya*. Or if he abandons the path, or if he is suspended, or if the master leaves the boundary for a single night, or if the apprentice disciple leaves the boundary for a single night, this is called being "leaving the *niśraya*."

若依止阿闍梨、若命終、罷道、被舉、若出界宿、若依止弟子出界宿、若滿五歲善知法善知毘尼，得離依止，是名捨依止。若比丘不善知法、不善知毘尼、不能自立、不能立他，如是比丘盡壽應依止住。若比丘滿十歲善知法、善知毘尼、能自立復能立他，如是比丘得受人依止。」是名和上、阿闍梨共住弟子依止弟子法。

If he relies on the instructor, if he dies, abandons the path, or if he suffers from the training, or if the instructor leaves the boundary for a single night, or if the apprentice disciple leaves the boundary for a single night, or if he has passed five years and well knows the Dharma and well knows the Vinaya, he achieves "freedom from *niśraya*." This is called relinquishing the *niśraya*. If a monk does not well know the Dharma, does not know well the Vinaya, is not self-sufficient, and cannot support others, then such a monk should stay with the *niśraya* for his entire life. If a monk passes ten years, knows well the Dharma, knows well the

Vinaya, is self-sufficient, and able to support others, then such a monk can provide *niśraya* to others.” These are the rules of *niśraya* between the master, instructor, and apprentice disciple.

T1421 Mahīśāsaka Vinaya

Allow Preceptors T.1421, 112c29-113a14

爾時佛未聽諸比丘有阿闍梨，諸比丘和尚喪，以無和尚、阿闍梨故，披著上下衣不如法，乃至食時亂語，皆如上說。諸長老比丘以是白佛，佛言：「從今以十利故，聽諸比丘有阿闍梨。」

At that time, the Buddha had not yet allowed the monks to have instructors and the monks' master died. Lacking a master or instructor, they wore their upper and lower robes inappropriately, up to speaking in an unruly fashion during meals, as described above. The elder monks told the Buddha about this situation and the Buddha replied, "From now on, I allow monks to have an instructor because there are ten benefits."

Father and Son

阿闍梨自然生心視弟子如兒，弟子自然生心視阿闍梨如父，事事如和尚中說。佛既聽有阿闍梨，不知有幾種阿闍梨，以是白佛。佛言：「有五種阿闍梨：出家阿闍梨、教授阿闍梨、羯磨阿闍梨、受經阿闍梨、依止阿闍梨。」

The instructor naturally comes to regard the disciple as their own child, while the disciple naturally comes to regard the instructor as their father, consulting the master on every little thing. After the Buddha allowed instructors, [the monks] didn't know how many kinds of instructor there would be so they asked the Buddha and the Buddha said, "There are five kinds of preceptors: the instructor for going-forth, the instructor of instruction, the instructor of ceremonies, the scripture instructor, and the *niśraya* instructor."

Types of Instructors

諸比丘不知云何是出家乃至依止阿闍梨？以是白佛，佛言：「始度受沙彌戒，是名出家阿闍梨；受具足戒時，教威儀法，是名教授阿闍梨；受具足戒時，為作羯磨，是名羯磨阿闍梨；就受經，乃至一日誦，是名受經阿闍梨；乃至依止住一宿，是名依止阿闍梨。」

The monks didn't know any of the instructors, from the [instructor for] going forth to the instructor of *niśraya*, so they asked the Buddha. The Buddha said, "When you are first ordained and receive novice vows, this [preceptor] is called your 'Instructor for Going Forth.' When the full precepts are given, the one who instructs you in how to conduct yourself is called the instructor of instruction. When the full precepts are given, the one who performs the formal act is called the instructor of ceremonies. The one who gives instruction in the sūtras, reciting even for just a single day, is called the scripture instructor. The one who provides you a dwelling for even just a single night is called the *niśraya* instructor."

Ten Years T.1421, 113a14-114a21

佛既聽有依止阿闍梨，便依止比丘尼、式叉摩那、沙彌、沙彌尼、狂心亂心、病壞心人、被舉人、滅擯人、異處住人、別住人、行摩那埵人、行本日人、應出罪人、自言人、多人語人、諸羯磨人。以是白佛，佛言：「不聽依止如上諸人！唯聽依止如法比丘。」

After the Buddha allowed *niśraya* instructors, immediately [monks] were relying on nuns, nun postulants, male and female novices, [monks with] crazed and disturbed minds, people [i.e. monks] with enfeebled minds, who had been suspended [utkṣepaṇīya], who had been expelled [pravāsaṇīya], who lived at a different site [nānāsaṃvāsika], and people [i.e. monks] on penance [parivāsa], on probation [mānatva], who had taken up the vows that day, those who should be cast out as criminals, who were penitents, who speak to themselves, who speak with everyone else, and people of all karmas. The monks told the Buddha about this and the Buddha said, “I do not allow as *niśraya* those people just mentioned. I only allow as *niśraya* those monks who follow the Dharma.”

爾時優波斯那比丘二歲，將一歲弟子到佛所，頭面禮足，却坐一面。弟子後次禮佛，衣囊墮佛膝上。佛問優波斯那：「此是誰弟子？」

At that time, Upasena, a monk of two years, together with his disciple of one year to the Buddha, where he bowed his head at the Buddha's feet, and withdrew to sit at one side. Then, as his disciple bowed to the Buddha, his robes and bag fell onto the Buddha's knees. The Buddha asked Upasena, “Whose is this disciple?”

答言：「是我弟子！」

He replied, “He's my disciple!”

佛問：「汝幾歲？」

The Buddha asked, “How many years do you have?”

答：「我二歲！」

Upasena replied, “Two years.”

又問弟子幾歲，答言：「一歲！」

The Buddha asked how many years the disciple had passed and he replied, “One year.”

佛種種訶責：「汝所作非法！」

The Buddha reprimanded them in various ways, saying, “What you've done is non-Dharmic.”

云何自未離乳，而便乳人？」

How does someone who hasn't weaned themselves suckle others?

訶已，告諸比丘：「不應一歲，乃至九歲授人具足戒；十歲如法，然後得授。若未滿十歲及不如法授人具足戒，突吉羅。九歲猶應依止他。」

Having reprimanded them, he said to the monks, "From one to nine years, you shouldn't grant ordination to others. After you have lived for ten years according to the dharma, you may grant it. If you have not been a monk for ten years, or are not in accordance with the dharma, and you grant someone full ordination, this is a grave offense. Someone of nine years should likewise take *nīśraya* from others."

Appendix 2: The Niśraya Section of the *Pravrajyāvastu*

The Primary Texts

The Sanskrit Pravrajyāvastu

The Sanskrit for the the *niśraya* section of the *Pravrajyāvastu* is, for the most part, no longer extant. In a series of four articles, Claus Vogel and Klaus Wille published a carefully revised edition of the Sanskrit fragments of the *Pravrajyāvastu* recovered in Gilgit. The extant Sanskrit portions correspond to the following folios of D1.1 *Rab byung gi gzhi*:

1. The Sanskrit fragments begin at D1.1 F.4.a. The first complete sentence in Sanskrit begins on the front or recto side of the second folio [S.2.a].¹¹⁵⁷ The first batch of Sanskrit fragments end on Sanskrit leaf 12.b.10.¹¹⁵⁸

2. The second batch of fragments (S.6.b.10) ends at F.15.b with *ca pratyupasthito bhavati eṣāṃ trayāṇāṃ*.¹¹⁵⁹ The Tibetan contains just over one half of a folio of material¹¹⁶⁰ before the Sanskrit resumes on [S.7.a] with *sā aṣṭānāṃ vā navānāṃ vā masānāṃ*.¹¹⁶¹

3. The Sanskrit fragments resume with leaf 43.b.1,¹¹⁶² which corresponds to folio 99.b.7 of the present text.

Gregory Schopen translates the ordination rite given in Toh 1.¹¹⁶³ Jinananda gives a critical edition and translation of Sanskrit *Upasamṃpadājñāptih*, which repeats excerpts of the ordination rite from the *Pravrajyāvastu*.¹¹⁶⁴ See also the later critical edition of this

1157. Vogel, 1992, #15543 p. 71.

1158. Vogel, 1984, #97648 p. 14.

1159. Vogel, 1992, #15543 p. 81.

1160. D1.1 F15.a.6-F.16.b.1.

1161. Vogel, 1992, #15543 p. 302.

1162. Vogel, 1996, #121711 p. 254.

1163. Schopen, 2017, #236630

1164. Jinananda, 1961, #104740

text in Jin-il Chung¹¹⁶⁵ and also Anukul Chandra Banerjee's edition of the Sanskrit *Bhikṣukarmavākya* with its wording of the formal acts.¹¹⁶⁶

The Tibetan Rab byung gi gzhi

The translations in this appendix are based on the canonical Tibetan translations of the *Pravrajyāvastu* (D1.1 *Rab byung gi gzhi*) and Kalyāṇamitra's *Vinayavastuṭīkā* (D4113 'dul ba gzhi rgya cher 'grel ba). The *Comparative Edition* of the *Rab byung gi gzhi* was consulted to resolve textual issues in the Derge Kangyur.

Rab byung gi gzhi (*Pravrajyāvastu*). Toh 1, Degé Kangyur, vol. 1 ('dul ba, ka), folios 1.a–131.a.

Rab byung gi gzhi. bka' 'gyur (dpe sdur ma) [Comparative Edition of the Kangyur], krung go'i bod rig pa zhib 'jug ste gnas kyi bka' bstan dpe sdur khang (The Tibetan Tripitaka Collation Bureau of the China Tibetology Research Center). Beijing: krung go'i bod rig pa dpe skrun khang (China Tibetology Publishing House), 2006–2009, vol. 1, pp. 3–308 and pp. 722–767.

Kalyāṇamitra's Commentary

Kalyāṇamitra's commentary is a *padavyākhyāna* or "word-commentary" on the first three and a half chapters of the *Vinayavastu*, which draws frequently from D4120 Dharmamitra's *Vinayasūtraṭīkā* (see appendix 3).

Kalyāṇamitra (dge legs bshes gnyen). 'dul ba gzhi rgya cher 'grel ba (*Vinayavastuṭīkā*). Toh 4113, Degé Tengyur, 'dul ba, Vol. Tsu, folios 177.b–326.b.

1165. Chung, 2011, #154422

1166. Banerjee, 1977, #295807

The Chinese 根本說一切有部毘奈耶出家事

Yijing's translation of the *Pravrajyāvastu* (T.1444 出家事 1030c04-1032b21) predates the Tibetan translation by 50-75 years. It was likely translated from a different recension than that available to the Tibetan translators as it is significantly abbreviated when compared to the Tibetan and does not include:

- References to preceptors and instructors before the ordination rite
- The Buddha's authorizing of preceptors and instructors
- The script for the ordination ceremony

As noted above, much of this material is also missing from the Sanskrit manuscripts recovered in Gilgit. Yijing's translations, however, represent a slightly more complicated case as he included material from the Mūlasarvāstivāda in his travelogue, *A Record of Buddhism Sent Home from the Southern Sea*,¹¹⁶⁷ as well as his translations. In general, the MSV ritual formularies tend to be concentrated in Yijing's translation of a *Ekot-tarakarmaśataka* (T.1453 根本說一切有部百一羯磨), a text attributed to Guṇaprabha in the Tibetan Tengyurs. For the present translation, however, I have limited myself to T.1444, Yijing's translation of the *Pravrajyāvastu*.

There is a loose parallel to the “Granting Ordination” section and intro to Early Rite of the *Pravrajyāvastu* in T1444.23.1030b15-1030c04 of Yijing's translation, immediately after the story of Upaṭiṣya and Kolita (a.k.a. Śāriputra and Maudgalyāyana) and before the *niśraya* section, as in Tibetan.

Niśraya in the *Rab byung gi gzhi*

The *Rab byung gi gzhi* contains several sections that pertain to the *niśraya* but they are concentrated in two parts of the text. The *niśraya* is first introduced under the *nidāna* about wild and untrained monks, when the Buddha prescribes a "Contemporary

1167. See e.g. the *niśraya* portions of T.2125 南海寄歸內法傳 221c10-223b11.

Rite" of ordination¹¹⁶⁸ as a means to address the lack of training given to the saṅgha's new members under the "Old Rite."¹¹⁶⁹ The newer rite thus calls for preceptors and instructors to not only ordain but also train new monastics. Guṇaprabha digests PrV's introduction to preceptors and instructors in sūtras 22-27. The expansion of offices represents an increased communal involvement in the lives of newly ordained monks and nuns in response to a threat to the community's social capital. Thus, negative community reactions occasioned the institution of the *niśraya*, who was made responsible for the conduct of their wards and apprentices. Guṇaprabha digests the *niśraya* pledge at the end of the ordination rite in sūtra 64. Then, immediately after the "Contemporary Rite" is described, the *Rab byung gi gzhi* relates the narrative of a *mahallaka* monk, immature, dense, dim-witted, and unlearned, who ordains another person after he has passed but one rainy season as a monk. This marks the beginning of "The Section on Niśraya", which Guṇaprabha digests in sūtras 70-102.¹¹⁷⁰

1168. Tib. *da ltar byung ba'i cho ga*; Skt. *varṭamānakalpa*. D1 Vol. 1 F.49.a-63.b.

1169. Tib. *sngon gyi cho ga*; Skt. *purākalpa*.

1170. Tib. *gnas kyi skabs*; Skt. *niśrayagata*. D1 Vol. F.64.a-71.b.

Sūtra 70: The Nidāna of Niśraya & Niśrita

Pravrajyāvastu

A section summary:¹¹⁷¹

Without seeing, begging bowl, robes,

Nursing, regret, view,

Disciplinary acts, apologizing, penance,

Probation, and rescission.

When those who have gone forth and were ordained without a preceptor or instructor to see, to consult, and to heed, the Blessed One said, “Monks, I will lay out the regular duties¹¹⁷² of monk wards and apprentices. A monk ward or apprentice may not wet, sweep, or apply fresh cow dung to [the walls of] a monastery, or work on their begging bowl or dharma robes, without first consulting a preceptor or instructor.¹¹⁷³ Such a monk should be shunned. Such a monk should not be given soap or a toothstick. He should not recite for others or be consulted for answers. A monk ward or apprentice should not undertake any activity without first consulting a preceptor or instructor.

1171. The *niśraya* section of the *Rab byung gi gzhi* is found under the "Upasena's Questions" *antaroddāna*, the fourth of five "internal key indices" (Skt. *antaroddāna*; Tib. *bar sdom*) under "Śāriputra" in the Pravrajyāvastu's main key index.

1172. Skt. *āsamudācārikadharmā*; Tib. *kun tu spyod pa'i chos*.

1173. That is to say he may not make repairs or improvements without permission (Kalyāṇamitra, F.268.b.1–3).

Kalyāṇamitra's Ṭikā

Now, the *niśraya* section shall be described. Regarding that, the *niśrita* may not undertake any activity without seeing the *niśraya*. Furthermore, the *niśrita* should diligently undertake ten [deeds]: work on the *niśraya*'s begging bowl, work on his robes, nurse him when sick, dispel regret,¹¹⁷⁴ get rid of deviant views, [appeal to] a saṅgha about to impose the seven disciplinary acts, appeal for rescission to a saṅgha who has already imposed the seven disciplinary acts, giving a penance¹¹⁷⁵ if a *saṅghāvaśeṣa* occurs, giving a probation to one who has served a penance, and reinstating¹¹⁷⁶ one who has served a probation. Except for the seeing [the *niśraya* for permission], the *niśraya*, too, should diligently undertake these acts regarding the thirteen *saṅghāvaśeṣa*. Hence, the summary index states:

*Not seeing, begging bowl, dharma robes,
Nursing, regret, view,
Disciplinary acts, apology, penance,
Probation, and rescission makes ten.*¹¹⁷⁷

In order to indicate the intent of the statement, “the *niśrita* should not undertake any activity without seeing the *niśraya*,”¹¹⁷⁸ [the *Vinayavastu*] speaks of “those who have gone forth and been ordained.” “[Without a preceptor or instructor] to see, to consult, and to heed” refers, respectively, to minor, middling, and major actions or the preparations for an act, its actual performance, and its conclusion.

1174. The translation assumes ‘*gyod pa bsal ba* in preference to KN: ‘*gyod pa gsal pa* and D: *btsal* (Tibetan Tripitaka Collation Bureau, 2006, 870).

1175. The Tibetan translation gives *yongs su gnas pa* for what is elsewhere rendered *spo ba* (Skt. *parivāsa*).

1176. Translation follows KN: *dbyung* in preference to D: ‘*byung* (Tibetan Tripitaka Collation Bureau, 2006, 870).

1177. Derge Ka, F.64.a.

1178. Note that the *Pravrajyāvastu* does not mention the *niśraya* or *niśrita* but instead specifies two types of disciple and two types of teacher: “A monk ward or apprentice should not undertake any activity without first consulting a preceptor or instructor.”

“Monk ward”, student. “Niśrita”, those connected through having been given *niśraya*, etc. “Regular”, those things¹¹⁷⁹ that are, in conventional terms, referred to as ‘daily.’ “Activities”, those things that one should properly undertake. “Will decree,” [the Blessed One] will present or indicate what may be done. “Without having seen [the *niśraya*]”, without asking. “Wet”, daub with water. “Sweep”, sweep the floor. “Apply fresh cow dung”, to apply an unguent of it. “Care for their begging bowls”, fire, mend, etc. “[Care for their] robes”, sew, dye, etc. “Such a monk”, a renunciant who has lapsed, which means one of dissolute *śīla* who has incurred a *pārājika* defeat. And further, [whether he] be known or suspected [to be so guilty]. “Harbored”, allowed to enter one’s residence. “Soap”, dried cow dung powder and so on. “Tooth-stick”, a stick with which to scrape one’s teeth and which exacerbates phlegm humors. “Given”, offered. “Recite for others”, by two [as part of instruction]. “Looked to for answers”, to pose one’s doubts about what has been forgotten. “Should not undertake any activity”, the *niśrita* should not do any deed without looking to the *niśraya*.

1179. Translation assumes *bya ba la dgos pa'i'o* should be amended to *bya ba'i dngos po'o*, as in the next sentence.

D1 Rab byung gi gzhi

[F.63.b] bam po drug pa/ bar sdom la/ ma zhus lhung bzed chos gos dang / /nad g.yog 'gyod dang lta ba dang / /nan thur bzod dang spo ba dang / /mgu dang dbyung ba rnam pa bcu/ /de dag de lta rab tu byung zhing bsnyen par rdzogs pa na mkhan po dang slob dpon la zhu bar mi byed/ yongs su zhu bar mi byed gus par mi byed pa'i skabs de bcom ldan 'das la dge slong rnam kyis gsol pa dang / bcom ldan 'das kyis bka' stsal pa/ dge slong dag ngas lhan cig gnas pa dang nye gnas rnam kyis kun du spyod pa'i chos dag bca' bar bya ste/ dge slong lhan cig gnas pa dang nye gnas rnam kyis mkhan po dang slob dpon dag la ma zhus par gtsug lag khang chag chag gdab par mi bya/ phyag dar mi bya/ ba lang gi lci ba sar pas byug par mi bya/ lhung bzed kyis las dang chos gos kyis las mi bya/ dge slong de 'dra ba mkhos su dbab par mi bya/ dge slong de 'dra ba la 'dag rdzas dang / so shing dag bstab par mi bya/ kha ton dang dmigs kyis dri ba mi bya'o/ /dge slong lhan cig gnas pa dang nye gnas rnam kyis mkhan po dang slob dpon dag la ma zhus par las thams cad mi bya ste/

D4113 Kalyāṇamitra's 'dul ba rgya cher 'grel pa

[F.268.a-b] da ni gnas kyis skabs brjod par bya ste/ /de ni gnas pas gnas la ma zhus par bya ba mi bya ba dang / gzhan yang gnas pas gnas kyis lhung bzed kyis las dang / chos gos kyis las dang / nad g.yog bya ba dang / 'gyod pa bstsal pa dang / sdig pa can gyi lta ba'i rnam pa spang ba dang / dge 'dun gyis nan tur gyi las bdun byed par 'dod pa dang /nan tur gyi las bdun byas pa dge 'dun la bzod par gsol ba dang / dge 'dun lhag ma'i ltung ba byung na yongs su gnas pa sbyin pa dang / yongs su gnas pa spyad pa mgu bar bya ba sbyin pa dang / mgu bar bya ba spyad pa 'gyur par bya ba rnam pa bcu la brtson pa shas chen pos bsgrub par bya ba dang /gnas kyis kyang gnas pa la zhu ba ma gtogs pa lhag ma bcu gsum po dag bya ba la brtson pa shas chen pos bsgrub par bya ba'o/ /de'i phyir/ bar sdom la/ ma zhus chos gos lhung bzed dang / /nad g.yog 'gyod dang lta ba dang //nan tur bzod dang yongs gnas dang / /mgu dang dbyung ba rnam pa bcu/ /zhes bya ba gsungs so/ /gnas pas gnas la ma zhus par bya

ba mi bya'o zhes bya ba'i byung ba'i mtha' bstan pa'i phyir de dag de ltar rab tu byung
 zhing rdzogs par bsnyen pa na zhes bya ba la sogs pa gsungs so//zhu bar mi byed/
 yongs su zhu bar mi byed/ gus par mi byed ces bya ba ni las kyi mtha' chung ngu dang
 / 'bring dang / chen po'am/ las kyi sbyor ba dang / dngos dang / mjug dang / go rims
 bzhin no/ /lhan cig gnas pa zhes bya ba ni slob ma'o/ / nye gnas zhes bya ba ni gnas
 byin pa la sogs pas 'brel pa'o/ /kun du spyod pa'i zhes bya ba ni nyin gcig bzhin du tha
 snyad du bya ba la dgos pa'i'o/ /chos dag ces bya ba ni rjes su bsgrub par bya ba'i
 dngos po dag go/ /bca' bya ste zhes bya ba ni gzhas pa'am bstan par bya ste'o/
 /ma zhus pa zhes bya ba ni ma dris par ro//chag chag ces bya ba ni chus gdab pa'o/
 /phyag dar zhes bya ba ni sa phyag pa'o/ /ba lang gi lci ba sar pas byug pa zhes bya
 ba ni de'i byug pas byugs pa'o/ /lung bzed kyi las zhes bya ba ni sreg pa dang glan
 pa la sogs pa'o/ /chos gos kyi las zhes bya ba ni drubs pa dang kha bsgyur ba la sogs
 pa'o//dge slong de 'dra ba zhes bya ba ni rab tu byung ba skyon chags pa ste/ tshul
 khriims 'chal ba pham par gyur pa zhes bya ba'i tha tshig go/ /de yang shes pa'am
 dogs pa'o/ /mkhos su dbab pa zhes bya ba ni gnas khang du 'jug tu gzhus // 'dag
 rdzas zhes bya ba ni lci skam gyi phye ma la sogs pa'o/ /so shing zhes bya ba ni so
 'drud pa dang / bad kan drang ba'i shing bu'o/ /bstabs pa zhes bya ba ni dbul ba'o/
 /kha don zhes bya ba ni gnyis kyis kha don bya ba'o/ /dmigs kyis dri ba zhes bya ba ni
 don brjed pa'i the tshom dri ba'o//ma zhus par las thams cad mi bya ste zhes bya ba ni
 gnas pas gnas la ma zhus par bya ba gang yang mi bya'o/ /

Yijing

In places where there were no instructors or preceptors, there was no one to consult and so [monks] acted, without anxiety or fear, in any manner of ways. The monks asked the Buddha about this situation. At the time, the World-honored One said to the monks, “I now for the sake of my disciples, will decree their duties. If disciples do any of the following things- sprinkling the earth with water, smearing cow dung on the altar, sweeping the ground, caring for the robe and bowl, eating, etc.—they should not speak to the teacher [for permission]. When a visiting monk who is not known from before ap-

proaches the hermitage, he should inform the teacher.

1030c04-10: 既出家近圓已，於阿遮離、鄔波馱耶處，無怕懼心，所作之事，皆無所問。時諸苾芻以緣白佛。爾時世尊告諸苾芻：「我今為諸弟子，制其學處：若諸弟子所作事業，以水洒地，及瞿摩耶塗壇掃地，及修理衣鉢，食噉等事，不告白師，及有客苾芻，先不相識，來至房中，應白師知。」

Sūtra 71: Morning ablutions, devotions, and gurudarśana

Pravrajyāvastu

Except defecating, urinating, disposing of a tooth-stick,¹¹⁸⁰ drinking water, and paying homage to a caitya in the vicinity of the vihāra.

Kalyāṇamitra's Ṭikā

Having presented the general guideline,¹¹⁸¹ now, to present the exceptions, [the *Pravrajyāvastu* states,] “except defecating, urinating, disposing of a toothstick, drinking water, paying homage to a caitya in the vicinity of the vihāra, and going up to forty-nine spans of the vihāra.” The *nīsrita* is permitted to do these without seeing the *nīsraya*. “The vicinity of the vihāra”; what lies in the vicinity. Thus, [a *nīsrita*] may also pay homage to a *caitya* there at the vihāra without seeing [the *nīsraya*]. The vicinity of the vihāra should be understood to mean the area¹¹⁸² used for the activities of threshing, cooking, and eating. Thus, that [passage] means, “except paying homage at the caitya there.”¹¹⁸³

1180. Compare with Yijing T.1444 嚼 "chew". In the *Vinayasūtra* digest of the PrV, Guṇaprabha uses *visarjana*; Tib. 'dor ba "to dispose of" but the verbs for chewing and eating frequently appear in place of "disposing" (Skt. *visarjana*; Tib. 'dor ba); see for example the **Vyākhyāna* and **Vṛtti* use of "chewing" (Tib. bca' ba), i.e. "eating" (Tib. so shing bza' ba, Skt. *dantakāṣṭhabhakṣaṇa*).

1181. Namely, that the *nīsrita* must see their *nīsraya* before undertaking any activity.

1182. Lit. "walkway"; translation follows KN: *bgrod sa* in preference to D: *bgrod pa* (Tibetan Tripitaka Collation Bureau, 2006, 870).

1183. Kalyāṇamitra's text appears to draw heavily on Dharmamitra's Ṭikā here; see sūtra 71, appendix 3.

D1 Rab byung gi gzhi

[F.63.b] bshang ba dang / gci ba dang / so shing dor ba dang / chu btung ba dang /
nye 'khor dang bcas pa'i gtsug lag khang du mchod rten la phyag bya ba dang /

D4113 Kalyāṇamitra's Ṭikā

[F.268.b-269.a] de ltar spyir btang ba bstan nas/ da ni dmigs kyis bsal ba bstan pa'i
phyir/ *bshang ba dang / gci ba dang / so shing dor ba dang / chu btung ba dang / nye*
'khor dang bcas pa'i gtsug lag khang du mchod rten la phyag bya ba dang gtsug lag
khang nas 'dom bzhi bcu rtsa dgu'i mtha' tshun chad du 'gro ba ni ma gtogs so zhes
bya ba gsungs te/ de dag ni gnas pas gnas la ma zhus par bya bar ghang ngo / /nye
'khor dang bcas pa'i gtsug lag khang zhes bya ba ni nye 'khor dang bcas par gnas pa
ste/ gtsug lag khang de na mchod rten gang yod pa de la phyag bya ba ni ma zhus par
yang bya'o/ /gtsug lag khang gang na 'dru ba dang / 'tshed pa dang / za ba la sogs
pa'i bya bas khyab pa'i bgrod pa gang yod pa de ni gtsug lag khang de'i nye 'khor yin
par rig par bya ste/ de na mchod rten gang yod pa de la phyag bya ba ni ma gtogs so
zhes bya ba'i tha tshig go/

Yijing

Except for five matters, [the *nīśrita*] should ask permission from the teacher for all other things. A monk incurs a breach if it is not done like this. What are the five matters? They are chewing the tooth-stick, drinking pure water, defecating and urinating, and going to venerate a caitya within forty-nine fathoms. Permission for these [five] should not be asked [from] the two teachers.

1030c10-13: 唯除五事，餘悉皆白。若不如此，得越法罪。言五事者，所謂嚼齒木、飲淨水、大小便利，及四十九尋內禮制底，此不應白二師。

Sūtra 72: The Vihāra: The Monastic's Environment

Pravrajyāvastu

or going up to forty-nine spans from the vihāra.

Kalyāṇamitra's Ṭikā

Regarding “up to forty-nine spans from the vihāra”, it should be known that there are two types of vihāra, those surrounded by a wall and those not surrounded by a wall. If [a *niśrita*] leaves a monastery surrounded by a wall, he may go as far as forty-nine spans from the wall's exterior. If [a *niśrita*] leaves one not surrounded by a wall, [the distance of forty-nine spans] should be counted from the vihāra's wall. Furthermore, this [allowance of forty-nine spans] is given for the purpose of walking; one should not leave to pay homage to a caitya without seeing [the *niśraya*]. This means that there is no wrongdoing if [a *niśrita*] leaves with the sole intention of walking and happens to pay homage to a caitya along the way. Here, “*niśrita*” in the statement, “the *niśrita* should not do anything without having seen the *niśraya*,” refers to students and apprentices.¹¹⁸⁴ “The *niśraya*,” the preceptor and the instructor. “Without having seen,” that is, without having asked. “Activity,” that is, wet, sweep, apply [fresh cow dung], or care for their begging bowl or dharma robes, etc.; these should not be done [without seeing the *niśraya* for permission]. Furthermore, activity is of two types; that carried out with much preparation, e.g. caring for a begging bowl or dharma robes, etc.

1184. Kalyāṇamitra is apparently citing the *Vinayasūtra* here; Tibetan translations of the *Pravrajyāvastu* do not use the terms the *niśrita* or *niśraya* but instead specify two types of disciple and two types of teacher: “A monk ward or apprentice should not undertake any activity without seeing a preceptor or instructor.” *dge slong lhan cig gnas pa dang nye gnas rnam kyis mkhan po dang slob dpon dag la ma zhus par* (Derge Ka, F.64.a).

Those should not be done without seeing [the *niśraya*]. Occasional activities [requiring] little preparation are e.g. greeting, welcoming, conversing with, and giving a response to, etc.;¹¹⁸⁵ rub hands or feet with a hand that has been dipped in water, shake out clothes covered in dust, and other such things. They should be done even without looking to [the *niśraya*] for to see [the *niśraya* to ask permission for such things] would be the subject of ridicule. A monk of lapsed *śīla* must see [the *niśraya* for permission for] all of these activities; instructors, preceptors, and sick monks are exempted.¹¹⁸⁶

1185. Kalyāṇamitra's comments parallel Guṇaprabha's *Svavyākhyāna* and Dharmamitra's *ṭīkā* to sūtra 72; the translation here reflects the Sanskrit mss. of the *Svavyākhyāna*. The Sanskrit *Svavyākhyāna* (Xc 14/64) gives four items while the Tibetan translation of Guṇaprabha, Dharmamitra, and Kalyāṇamitra all give five items (adding 'ongs pa legs so): Skt. *nānāprcchyālapitavyaṃ na saṃlapitavyaṃ na pratisaṃmoditavyaṃ na prativacanaṃ dātavyaṃ*; Tib. *gtam 'dre ba dang phebs par smra ba dang / phan tshun kun dga' bar bya ba dang / lan dab pa dang 'ongs pa legs so zhes*.

1186. Based on Xc 14/64, F.7.a.4: *nodakadigdhena pāṇinā gharmitena pādaḥ vā mukhaṃ vā hṛdayādikaṃ vānupari mārṣṭavyaṃ nodakena hastau digdhatavyo* and its Tibetan translation (D4119 F.13.b), amend Kalyāṇamitra's *lag pa chur smyug pa dang / rkang lag dag la byug pa dang* to *lag pa chur smyugs pas rkang lag dag la byug pa dang*. On the basis of Dharmamitra's *ṭīkā*, amend *dge slong nang pa* to *dge slong nad pa*. (D4120, F.20.a)

D1 Rab byung gi gzhi

[F.63.b] gtsug lag khang nas 'dom bzhi bcu rtsa dgu'i mtha' tshun chad du 'gro ba ni ma gtogs so/

D4113 Kalyāṇamitra's Ṭikā

[F. 269.a-b] gtsug lag khang nas 'dom bzhi bcu rtsa dgu'i mtha' tshun chad du 'gro bar zhes bya ba la/ gtsug lag khang ni rnam pa gnyis su rig par bya ste/ ra bas bskor ba dang / ra bas ma bskor ba'o/ /de la gal te gtsug lag khang ra bas bskor ba nas 'gro na ni de'i tshe ra ba'i phyir rol nas brtsams te 'dom bzhi bcu rtsa dgu'i mtha' tshun chad du 'gro bar bya'o/ /ra bas ma bskor ba nas 'gro na ni gtsug lag khang gi rtsig drung nas brtsams te bgrang bar bya'o//de yang bcag pa bya ba'i phyir bstan pa yin gyi/ mchod rten la phyag bya ba'i phyir ni ma zhus par 'gro bar mi bya'o/ /gal te bcag pa'i bsam pa kho nas 'gro na lam khar mchod rten la phyag 'tshal bar byed na ni de'i tshe nyes par mi 'gyur ro zhes bya ba'i tha tshig go// 'dir gnas pas gnas la ma zhus par bya ba mi bya'o zhes bya ba la/ gnas pas zhes bya ba ni slob ma dang nye gnas kyis so/ /gnas la zhes bya ba ni mkhan po dang slob dpon la'o/ /ma zhus par zhes bya ba ni ma dris par ro//bya ba zhes bya ba ni chag chag dang / phyag dar dang / byug pa dang / lhung bzed dang / chos gos kyi las la sogs pa ste/ de mi bya ba'o/ /bya ba yang rnam pa gnyis te/ gang sbyor ba chen pos rtsom pa ni 'di lta ste/ lhung bzed dang / chos gos kyi las la sogs pa ste/ de ni ma zhus par mi bya'o//gang sbyor ba chung ngus de'i mod kho na la bya ba ni 'di lta ste/ gtam 'dre pa dang / phebs par smras pa dang / phan tshun kun dga' bar bya ba dang / lan gdab pa dang / 'ongs pa legs so zhes pa la sogs pa dang / lag pa chur smyug pa dang / rkang lag dag la byug pa dang /gos la rdul chags pa sprug pa dang / de lta bu la sogs pa ste de ni ma zhus par yang bya ste/ de dag zhus na bzhad gad kyi gzhir gyur pa'i phyir ro/ /dge slong tshul khirms 'chal ba'i yul la ni de dag thams cad kyang zhu bar bya ba yin te/ slob dpon dang / mkhan po dang / dge slong nad pa la ni ma gtogs so//

Yijing

N/A

Sūtras 73: The Niśraya *niśrita* Vṛtta: Service for instruction

Pravrajyāvastu

Thus, if the preceptor or instructor assigns the task of [caring for his] begging bowl, the monk ward or apprentice should apply themselves with great diligence, saying, "Of course! We shall work on the preceptor or instructor's bowl or have [another] do so." If they act diligently, all is well. If they do not, they will be guilty of a breach.

Thus, if the preceptor or instructor assigns the task of [caring for his] robes, the monk ward or apprentice should apply themselves with great diligence, saying, "Of course! We shall work on the preceptor or instructor's robes or have [another] do so." If they act diligently, all is well. If they do not, they will be guilty of a breach.

Thus, if the preceptor or instructor should fall ill, the monk ward or apprentice should apply themselves with great diligence, saying, "Of course! We shall act as the preceptor or instructor's nurse or have [another] do so." If they act diligently, all is well. If they do not, they will be guilty of a breach.

Thus, if the preceptor or instructor should give rise to a doubt, the monk ward or apprentice should apply themselves with great diligence, saying, "Of course! We shall dispel the preceptor or instructor's doubt or have [another] do so." If they act diligently, all is well. If they do not, they will be guilty of a breach.

Thus, if the preceptor or instructor should give rise to a deviant view, the monk ward or apprentice should apply themselves with great diligence, saying, "Of course! We shall get rid of the preceptor or instructor's deviant view or have [another] do so." If they act diligently, all is well. If they do not, they will be guilty of a breach.

Kalyāṇamitra's Ṭikā

Now, the *nīśrita*'s code will be discussed. The phrase "thus" is used to indicate that these are possibilities, they are not impossibilities. "If he assigns," if it should occur. "Of course! We..." indicates the task will be done willingly. "Shall", we personally [shall...]. "Or have [another] do so", another. "Shall apply themselves with great diligence", shall perform the task with great effort, which means do with determination. "Nursing" is to deliver and dispense medicine, etc. "Regret", remorse; giving rise to remorse in order to purify *āpatti* such as *duṣkṛta*. "Deviant views", [i.e. those that will yield] undesirable fruitions. "Views" are those like eternalism and nihilism, and claiming that something the Blessed One has said is a hindrance will not be a hindrance and suchlike.

D1 Rab byung gi gzhi

[F.64.a-b] 'di lta ste mkhan po dang slob dpon dag gi lhung bzed kyi las nye bar gnas par gyur na/ de la dge slong lhan cig gnas pa dang nye gnas rnams kyis/ e ma'o bdag cag gis mkhan po dang slob dpon dag gi lhung bzed kyi las bya'o zhe'am/ byed du gzhug go zhes brtson pa shas chen po bsgrub par bya'o/ /gal te brtson par byed na de lta na legs/ gal te brtson par mi byed na 'gal tshabs can du 'gyur ro/ /'di lta ste mkhan po dang slob dpon dag gi chos gos kyi las nye bar gnas par gyur na/ de la dge slong lhan cig gnas pa dang nye gnas rnams kyis/ e ma'o bdag cag gis mkhan po dang slob dpon dag gi chos gos kyi las bya'o zhe'am/ byed du gzhug go zhes brtson pa shas chen po bsgrub par bya'o/ /gal te brtson par byed na de lta na legs/ gal te brtson par mi byed na 'gal tshabs can du 'gyur ro/ /'di lta ste mkhan po dang slob dpon dag na bar gyur na/ de la dge slong lhan cig gnas pa dang nye gnas rnams kyis/ e ma'o bdag cag gis mkhan po dang slob dpon dag gi nad g.yog bya'o zhe'am/ byed du gzhug go zhes brtson pa shas chen po bsgrub par bya'o/ /gal te brtson par byed na de lta na legs/ gal te brtson par mi byed na 'gal tshabs can du 'gyur ro/ /'di lta ste mkhan po dang slob dpon dag la 'gyod pa skyes na/ de la dge slong lhan cig gnas pa dang nye gnas rnams kyis/ e ma'o bdag cag gis mkhan po dang slob dpon dag gi 'gyod pa bsal bar bya'o zhe'am/ byed du gzhug go zhes brtson pa shas chen po bsgrub par bya'o/ /gal te brtson par byed na de lta na legs/ gal te brtson par mi byed na 'gal tshabs can du 'gyur ro/ /'di lta ste mkhan po dang slob dpon dag la sdig pa can gyi lta ba'i rnam pa skyes na/ de la dge slong lhan cig gnas pa dang nye gnas rnams kyis/ e ma'o bdag cag gis mkhan po dang slob dpon dag gi sdig pa can gyi lta ba'i rnam pa spang bar bya'o zhe'am/ byed du gzhug go zhes brtson pa shas chen po bsgrub par bya'o/ /gal te brtson par byed na de lta na legs/ gal te brtson par mi byed na 'gal tshabs can du 'gyur ro/

D4113 Kalyāṇamitra's Ṭīkā

[F.269.b] da ni gnas pa'i tshul khirms brjod par bya ste/ de'i phyir 'di lta ste zhes bya ba la sogs pa gsungs te/ 'di dag ni srid pa yin gyi 'byung ba'i mtha' las gyur pa ni ma yin no/ /nye bar gnas par gyur na zhes bya ba ni byung bar gyur na'o/ /e ma'o bdag cag gis zhes bya ba ni 'dod pa'i tshul gyis sgrub par byed pa ston to/ /bya'o zhes bya ba ni bdag nyid kyis so/ /byad du gzhug go zhes bya ba ni gzhan no/ /de lta brtson pa shas chen po bsgrub par bya ba ni 'bad pa chen po rab tu bsgrub par bya ba ste/ nan tan bya'o zhes bya ba'i tha tshig go// nad g.yog ces bya ba ni 'phrod pa dang / dman sbyin pa la sogs pa'o/ /'gyod pa zhes bya ba ni yid la gcags pa ste/ nyes byas la sogs pa'i ltung ba lhag par sbyang pa'i phyir yid la gcags pa skyes pa gang yin pa'o/ /sdig pa can gyi lta ba'i rnam pa zhes bya ba la sdig pa can zhes bya ba ni rnam par smin pa mi 'dod pa'o/ /lta ba'i rnam pa zhes bya ba ni rtag pa dang chad pa'i mthar lta ba la sogs pa'i rnam pa ste bcom ldan 'das kyis bar du gcod pa'i chos su gsungs pa gang dag yin pa de dag ni bar du gcod par mi 'gyur ro zhes bya ba dang / de lta bu la sogs pa lta ba'i rnam pa dag go/

Yijing

Regarding matters such as the sewing of robes, etc. The disciple should say, “Teacher, do not trouble yourself. I should do it for you. If it is [done] like this, then all is well. If it is not [done] like this, a monk incurs a breach.

If the teacher is acting for the sake of merit or for the saṅgha, [and the *nīśrita*] does not do it for him, there is no offense. If the two teachers are ill, the disciple must strive to look after and attend to him. He should tell the teacher that those medicines such as drink and food that are needed should be prepared according to the teacher’s wish. The disciple may not go against [the teacher’s] desires. If it is [done] like this, then all is well. If it is not [done] like this, a monk incurs a breach.

T1444.23.1030c13-17: 所有縫衣等事，弟子應白：『師勿自勞，我當代作。』若如是者善；不如是者，得越法罪。師若為福及眾作，不代無犯。二師有病，須勤看待，應白師言；所

須醫藥及以飲食，應隨師意，不得違情。若如是者善；若不如是，同前得罪。

Sūtra 74: Please Don't Impose Disciplinary Act

Pravrajyāvastu

If the saṅgha is about to impose on the preceptor or instructor a disciplinary act such as an act of censure, an act of chastening, an act of expulsion, an act of reconciliation, an act of suspension for refusal to acknowledge, an act of suspension for refusal to make amends, or an act of suspension for refusal to give up deviant views, monks and apprentices should apply themselves with great diligence for them [the preceptor or instructor], saying, ‘O! May the saṅgha not impose such disciplinary acts on preceptors or instructors.’ If [the ward or apprentice] acts diligently, then all is well. If [they] do not act diligently, [they] will be guilty of a breach.

Kalyāṇamitra's Tīkā

“Disciplinary acts,” punitive acts, for, having lapsed from a state of purity, one is placed in a subordinate position. An “act of censure” is the censuring, through an act by motion and triple resolution, of quarrelsome persons such as the Pāṇḍulohitaka monks. An “act of chastening” is a chastening, through an act by motion and triple resolution, of a person such as the monk Śreyaka¹¹⁸⁷ for continually incurring saṅghāvaśeṣa; for incurring a later [saṅghāvaśeṣa] before making amends for an earlier [saṅghāvaśeṣa]. An “act of expulsion” is an expelling, through an act by motion and triple resolution, imposed on persons like Aśvaka and Punarvasu for refusing to stop spoiling householders,¹¹⁸⁸ refusing to give their concord in order [to resolve] this, refus-

1187. Read *legs Idan*, not *dge Idan*. The nidāna account of these disciplinary measures are related in the *Pāṇḍulohitakavastu*, chapter eleven of the MSV's *Vinayavastu*.

1188. The twelfth of the thirteen *saṅghāvaśeṣa* is the *kuladūṣaka* (*khyim pa sun 'byin pa*, “spoiling householders”).

ing to give an opportunity [to hear objections to their behavior], and claiming to see no offense¹¹⁸⁹ [in doing so]. An “act of reconciliation” is a reconciling, through an act by motion and triple resolution, given to a person like the monk Uttara¹¹⁹⁰ for disrespecting householders, etc. An “act of suspension for refusal to acknowledge” is a suspending, through an act by motion and triple resolution, imposed on a person like the monk Chanda for claiming to see no offense and professing no desire to make amends. An “act of suspension for refusal to make amends” is a suspending, through an act by motion and triple resolution, imposed on a person like the Chanda – who, having pledged he would not make amends for an offense he himself recognized, is unfit for amendment—for not making amends. An “act of suspension for refusal to give up deviant views” is a suspending, through an act by motion and triple resolution, imposed on a person like the monk Ariṣṭa for not giving up deviant views. “About to impose,” beginning to impose.

1189. Translation follows KN: *Itung* in preference to D: *lhung* (Tibetan Tripitaka Collation Bureau, 2006, 870).

1190. The Tibetan translation of Kalyāṇamitra's commentary gives the monk's name as *dam pa*. In the source text of the *Pāṇḍulohitakavastu* however Uttara's name is rendered *dge slong chu stong* (D1.11 Pāṇḍulohitakavastu Vol. 3 F.150.a).

D1 Rab byung gi gzhi

[F.64.b] 'di lta ste mkhan po dang slob dpon dag la dge 'dun gyis nan thur gyi las 'di lta ste/ bsdigs pa'i las dang / smad pa'i las dang / bskrad pa'i las dang / phyir dgyed pa'i las dang / ma mthong bas gnas nas dbyung ba'i las dang / phyir mi 'chos pas gnas nas dbyung ba'i las dang / sdig pa can gyi lta ba'i rnam pa mi gtong bas gnas nas dbyung ba'i las de lta bu dag byed 'dod par gyur na/ de la dge slong lhan cig gnas pa dang nye gnas rnams kyis/ e ma'o dge 'dun gyis mkhan po dang slob dpon dag la nan thur gyi las 'di lta bu dag mi bya'o zhes brtson pa shas chen po bsgrub par bya'o/ /gal te brtson par byed na de lta na legs/ gal te brtson par mi byed na 'gal tshabs can du 'gyur ro/

D4113 Kalyāṇamitra's Ṭīkā

[F.269.b-270.a] nan tur gyi las zhes bya ba ni chad pa'i las te/ yongs su dag pa'i sa nas nyams par byas te sa 'og mar 'jog par byed pa'i phyir ro/ /bsdigs pa'i las zhes bya ba ni dge slong dmar ser can dag la sogs pa gang zag 'thab khrol byed pa la gsol ba dang bzhi'i las kyis bsdigs par bya ba'o/ /smad pa'i las zhes bya ba ni dge slong dge ldan la sogs pa gang zag dge 'dun lhag ma'i ltung ba rgyun du 'byin zhing snga ma phyir ma bcos par yang dang yang du 'byin pa la gsol ba dang bzhi'i las kyis smad par bya ba'o/ /bskrad pa'i las zhes bya ba ni dge slong 'gro mgyogs dang na pa so la sogs pa gang zag khyim sun 'byin pa ma btang ba dang / de'i phyir 'du ba mi sbyin pa dang / skabs mi sbyin pa dang / lhung ba ma mthong zhes zer ba la gsol ba dang bzhi'i las kyis bskrad par bya ba'o/ /phyir 'gyed pa'i las zhes / bya ba ni dge slong dam pa la sogs pa gang zag khyim pa la brnyas thams byed pa la gsol ba dang bzhi'i las kyis phyir 'gyed par bya ba'o/ /ma mthong bas gnas nas dbyung ba'i las zhes bya ba ni dge slong 'dun pa la sos pa gang zag ltung ba ma mthong zhes zer zhing phyir bcos pa rjes su sgrub par mi 'dod pa la gsol ba dang bzhi'i las kyis gnas nas dbyung bar bya ba'o/ /phyir mi 'chos pas gnas nas dbyung ba'i las zhes bya ba ni dge slong 'dun pa la sogs pa'i gang zag ltung ba grags pa phyir ma bcos pa bsdam pas phyir bcos su mi rung ba chos

bzhin du phyir mi 'chos pa la gsol ba dang bzhi'i las kyis gnas nas dbyung bar bya'o/
/sdig pa can gyi lta ba'i rnam pa mi gtong bas gnas nas dbyung ba'i las zhes bya ba ni
dge slong 'chi lta la sogs pa gang zag sdig pa can gyi lta ba'i rnam pa mi gtong pa la
gsol ba dang bzhi'i las kyis gnas nas dbyung bar bya ba'o/ /byed 'dod par gyur na
zhes bya ba ni byed par rtsom na'o/

Yijing

The apprentice should skillfully say to the two teachers, “Teacher, an offense like this is a regrettable wrongdoing. Teacher, you should confess it”; see elsewhere for the full address.

1030c18-20: 若二師有犯，同住弟子應善方便白二師言：『師犯如是惡作之罪，師應發露。』廣說如上。

Sūtra 75: Rescinding the Punishment

Pravrajyāvastu

If the saṅgha has already imposed on the preceptor or instructor a disciplinary act such as an act of censure, an act of chastening, an act of expulsion, an act of reconciliation, an act of suspension for refusal to acknowledge, an act of suspension for refusal to make amends, or an act of suspension for refusal to give up deviant views, monks and apprentices should apply themselves with great diligence, saying, ‘O! The saṅgha's imposition of such a disciplinary act makes my hair bristle and stand on end.¹¹⁹¹ I prostrate, as if laying my hair on the ground before the saṅgha.¹¹⁹² [I,] having entered the *sīmā* boundary showing decorum, ask for **rescission**¹¹⁹³ and ask that whatever cause led to the imposition of this disciplinary act be rescinded.’ If [the ward or apprentice] acts diligently, then all is well. If [they] do not act diligently, [they] will be guilty of a breach.

Kalyāṇamitra's Tīkā

“The imposition of such a disciplinary act”, one already imposed,” to which is added, “should act with great diligence in getting the saṅgha to give them a rescission.” How should one act [in asking] the saṅgha to rescind such a disciplinary act

1191. Following Kalyāṇamitra, read *'phyar* for *zhig* (Kalyāṇamitra, F.270.b.1). According to Kalyāṇamitra, this is meant to imply defeat.

1192. The Kalyāṇamitra gives *dge 'dun la spu snyol bar byed* "lays their hair down before the saṅgha" where the *Vinayavastu* reads *dge 'dun la spu sa la ltung ba lta bur byed* "prostrates, as if laying their hair on the ground before the saṅgha" (Kalyāṇamitra, F.270.b.2). I assume that the *Vinayavastu*'s is simply the older rendering and Kalyāṇamitra's the newer rendering of the Sanskrit *romapātayataḥ*.

1193. See Yijing T.1444 gives 謝 Eng. absolution.

which has been imposed? To this should be appended, '[The ward or apprentice] should apply themselves diligently, saying,

I, bearing no¹¹⁹⁴ reproach, anger, or abuse; no thought to deprive resources or residences from the saṅgha; bearing no backing of the king's council, government officials,¹¹⁹⁵ relatives, or a person;¹¹⁹⁶ bearing no backing unfit for the saṅgha; bearing no standard for householders or *tīrthya*; not in service¹¹⁹⁷ to *tīrthya*; not practicing another customary law;¹¹⁹⁸ and without neglecting to train in the monk's trainings; [I,] whose hair is bristling; whose hair stands on end; who lays their hair down before the saṅgha; [I,] who shall instigate a remedy, having entered the *sīmā* boundary showing decorum, ask for a rescission¹¹⁹⁹ and that whatever cause led to the imposition of this disciplinary act be rescinded.

Regarding this, "hair bristling," that is, the hairs stand. "Hair stand on end," that is, the hair stands straight up. These two [idioms] indicate indignation, thus it is well known that the hair of the indignant bristles and stands on end. "Lay their hair down before the saṅgha", to cower before the saṅgha. This shows a lack of arrogance since, when arrogant, the hairs are always completely upraised. "[I,] who shall instigate a remedy," [I,] who shall instigate the accomplishment of a remedy, i.e. establishment upon the correct path [and hence away] from the particular instance that is being censured and for which the disciplinary act has been imposed, [thereby affirming that] improper

1194. "I, bearing no" translates the Sanskrit *abibhrataḥ*, rendered into Tibetan as *mi 'dzin pa* and *mi byed pa* here.

1195. Amend 'og zur to 'og gzu; Skt. *yuktakula*.

1196. Tib. *gang zag rten nyid du mi 'dzin pa*; Skt. *pudgalapratīsarāṇatām [abibhrataḥ]*.

1197. Translation follows KN: *bsten* (Skt. *sevāna*) in preference to D: *brten* (Tibetan Tripitaka Collation Bureau, 2006, 870).

1198. Skt. *ācāracaraṇānya[m abibhrataḥ]*; Tib. *cho ga ma yin pa spyod par mi byed pa*. The *Gṛhyasūtras* "present the Dharma, in the sense of proper behavior called *ācāra*," p. 17 Olivelle, 2018, #161467. For a more detailed discussion of *ācāra* as normative behavior patterns, see also pp. 51-55 of Olivelle, 2018, #201359

1199. Guṇaprabha's digests a parallel passage in the *Karmavastu* (10.38-10.40) which reads Skt. *avasāraṇaṃ yācite* for Tib. *bzod pa gsol*. For the original Tibetan, see D1.10 *Karmavastu* F.141.b-143.b.

acts are improper. "Decorum"¹²⁰⁰ in the phrase, "showing decorum," to behave correctly; and hence to unite the saṅgha and enjoin it to act together properly. "Showing" that [decorum] so that they [the saṅgha] understand, "We are the same as the one who shows that [decorum]." [The supplicant] demonstrates that [they] are an insider, countering [any possible notion that they] are an outsider¹²⁰¹ by being agreeable and respectful in body, with pleasing and appropriate actions, having an ingratiating comportment, with both humility and respect. "Having come into the *sīmā* boundary," having come into the saṅgha's *sīmā* boundary. "Ask for clemency," [the *niśrita*] repeats three times the formula for asking the saṅgha for clemency. "And whatever cause led to the imposition of this disciplinary act be vacated,"¹²⁰² i.e. revoke the cause for which the disciplinary act of censure, etc. was imposed, for example, fighting.

[The *niśrita*] should apply diligence to such things in asking for clemency through an act by motion and resolution.¹²⁰³

1200. Skt. *sāmīcīm*; Tib. *mtshungs par*.

1201. The MSV sources seem to apply inconsistent definitions of "outsider" (Tib. *tha dad du gnas pa*; Skt. *nānāsaṃvāsika*) and the "excommunicated" (Tib. *gnas par mi bya bagnas par mi bya ba*; Skt. *asaṃvāsika*). That said, the "excommunicated" are consistently described as those whose ordination vows have "lapsed" (Tib. *nyams*), that is, they have incurred a *pārājikā* while "outsiders" are either temporarily exiled while serving a suspension (Tib. *gnas nas phyung ba*; Skt. *utkṣepanīya*) or live apart because of their deviant views. See e.g. D4113 Kalyāṇamitra's *Vinayavastuṭīkā* F.317.b: *ji ltar tha dad par gnas pa nyid rab tu byung ba thams cad las tha dad par gyur cing khyim pa dang 'dra ba de bzhin du bdag kyang tha dad par gyur pa nyid du khas len pa'i phyir dang/ji ltar gnas par mi bya ba nyid nyams pa'i phyir cho ga 'khrugs shing sdom pa nyams pa de bzhin du bdag kyang khas len pa'i phyir de dag gis kyang 'dun pa dang/yongs su dag pa ma blangs pa yin no*.

1202. Compare D1.1 *spong ba* and D4113 *spang ba dag la bzod pa bya'o*.

1203. Skt. *jñāptidvītyakarman*; Tib. *gsol ba dang gnyis kyi las*.

D1 Rab byung gi gzhi

[F.64.b-65.a] /'di lta ste mkhan po dang slob dpon dag la dge 'dun gyis nan thur gyi las 'di lta ste/ bsdigs pa'i las dang / smad pa'i las dang / bskrad pa'i las dang / phyir dgyed pa'i las dang / ma mthong bas gnas nas dbyung ba'i las dang / phyir mi 'chos pas gnas nas dbyung ba'i las dang / sdig pa can gyi lta ba'i rnam pa mi gtong bas gnas nas dbyung ba'i las de lta bu dag byas par gyur na/ de la dge slong lhan cig gnas pa dang nye gnas rnams kyis/ e ma'o dge 'dun gyis mkhan po dang slob dpon dag la nan thur gyi las 'di lta bu byas pa **skra 'greng ba lta bur gyur/ skra zhig pa lta bur gyur cing dge 'dun la spu sa la ltung ba lta bur byed/ 'byung bar skyong / mtshungs par nye bar ston la mtshams kyi nang du 'ongs te/ bzod pa gsol zhing rgyu gang gis nan thur gyi las byas pa de yang spong ba dag la bzod pa bya'o** zhes brtson pa shas chen po bsgrub par bya'o/ /gal te brtson par byed na de lta na legs/ gal te brtson par mi byed na 'gal tshabs can du 'gyur ro/

D4113 Kalyāṇamitra's Tikā

[F.270.a-b] /nan tur gyi las 'di lta bu byas pa zhes bya ba ni byas zin par gyur pa ste/ de dag la dge 'dun gyis bzod pa bya ba'o zhes brtsan pa shas chen po bsgrub par bya'o zhes bya bar sbyar ro/ /nan tur gyi las byas pa ji lta gyur pa dag la dge 'dun gyis bzod par bya zhe na/ **gshe ba dang khro ba dang spyo ba nyid mi 'dzin pa dang / dge 'dun gyi rnyed pa med pa dang / gnas med par bya bar sems pa nyid mi 'dzin pa dang / bla'i grawa dang / 'og zur dang / nye du'i gang zag rten nyid du mi 'dzin pa dang / dge 'dun rten ma yin pa nyid du mi 'dzin pa dang / khyim pa dang mu stegs can gyi rgyal mtshan 'chang bar mi byed pa dang / mu stegs can la brten pa dang / mu stegs can la brten pa dang / chog ma yin pa spyod par mi byed pa dang / dge slong gi bslab ba dag la mi slob bar mi byed/ skra 'greng bar 'gyur/ skra 'phyar bar gyur cing dge 'dun la sbu snyol par byed/ /'byung bar bskyod/ mtshungs pa nye bar ston pa mtshams kyi nang du 'ongs te bzod pa gsol zhing rgyu gang gis nan tur gyi las byas pa de yang spang ba dag la bzod pa bya'o** zhes

brtson pa shas chen pos bsgrub par bya'o zhes bya bar sbyar ro/ /de la skra 'greng bar gyur ces bya ba ni sgra dag gyen du rnam par 'greng par gyur pa nyid do/ /skra 'phyar bar gyur ces bya ba ni skra dag thad kar rnam par 'phyar ba nyid do/ /de gnyis kyis ni sma bab pa nyid du bstan pa yin te/ 'di ltar sma bab pa ni skra 'greng bar gyur pa dang / skra 'phyar bar gyur pa yin no zhes grags pa'i phyir ro/ /dge 'dun la spu snyol bar byed ces bya ba ni dge 'dun gyi yul la spu 'khums par byed pa'o/ /des ni rgyags pa med pa nyid du bstan te 'di ltar rgyags pa dang bcas pa ni spu dag te por shin tu spungs par ston pa'i phyir ro/ /'byung bar bskyod ces bya ba ni nan tur gyi las byas pa nyid ces bya ba rigs pa ma yin pa dag pa ma yin pa smad pa zhes bya ba'i gnas skabs kyi bye brag de nas rnam par dag pa'i lam du gnas par 'byung ba sgrub par bskyod pa'o/ /mtshungs par nye bar ston zhes bya ba la/ mtshungs pa zhes bya ba ni yang dag pa nyid du gyur par 'jug pa ste/ dge 'dun dang 'dre shing dge 'dun dang lhan cig mtshungs par 'jug pa'o/ /der nye bar ston pa ni gang gis 'di bdag cag dang mtshungs par gyur to zhes bya bar shes par 'gyur bar lus 'dun pa dang bcas pa dang / rjes dang bcas pas mnyen zhing rjes su mthun pa'i bya ba dang / mdza' bar gyur pa'i sbyod pa dang ldan zhing gus pa dang rje sa gnyis kyis bdag nyid du gyur pa'i nang du gnas shing tha dad du gyur pa las phyir mi ldog par ston pa'o/ /mtshams kyi nang du 'ongs te zhes bya ba ni dge 'dun gyi mtshams kyi nang du 'ongs te'o/ /bzod pa gsol zhing zhes bya ba ni dge 'dun la bzod pa gsol ba'i bsngags pa lan gsum zlog shing ngo / /rgyu gang gis nan tur gyi las byas pa de yang spong ba zhes bya ba ni 'thab krol byed pa nyid la sogs pa'i rgyu gang gis de la bsdigs pa la sogs pa'i nan tur gyi las byas par gyur pa'i rgyu de las phyir ldog pa'o/ /de lta bu dag la dge 'dun gyis gsol ba dang gnyis kyi las kyis bzod par bya'o zhes brtson pa shas chen pos bsgrub par bya'o/

Guṇaprabha's Digest of the Karmavastu

Sūtras 38-48 from Guṇaprabha's digest of the *Karmavastu* (See bolded Tibetan translation above):

[ā]kroṣaroṣakaparibhāṣakatāmalābhāvāsābhyāṃ saṃghasya cetakatvam // rā-
jakulayuktakulajñātipudgalapratīsarāṇatām apratīsarṛtām saṃghasyābibhrataḥ /

/ akurvāṇasyāsyāgārikatīrthikadhvajadhāraṇatīrthya-
sevānācāracaraṇānyaśikṣaṇaṅ ca bhikṣuśikṣāyām utkacaprakacasya saṅghe
roma pātayato niḥsaraṇaṃ pravarttayataḥ samīcīm upadarśayato viramato
nimittād avasāraṇaṃ yācite // karmadānabarhaṇopasaṃpādanapratiprasramb-
hannonmajjanaṅ ca /

Yijing

When the assembly expels, etc. the two teachers who have deviant views, they are made to leave the monastery. Then, the student should, while before the assembly, diligently seek rescission and appease the saṅgha. He must also say to the teacher, “Do not give rise to deviant views.” By skillfully admonishing [the teacher,] make him abandon these things so that the saṅgha and the teacher live in harmony and ease. If it is not [done] like this, [the apprentice] will incur a breach. The full addresses mentioned thus far should be understood as stated elsewhere.

1030c20-24: 二師邪見，大眾為作驅擯等令出住處。弟子應須於大眾處，懇懃求謝，令眾歡喜。又須白師：『勿作惡見。』方便正諫令捨是事，令眾及師，和合樂住。若不如是，得越法罪，乃至廣說，如上應知。

Sūtra 76: Penance & Probation

Pravraṅyāvastu

If a preceptor or an instructor were to incur a *saṅghāvaśeṣa* offense, a monk ward or apprentice should apply themselves with great diligence, [saying,] "O! May the saṅgha grant a penance or a repeat penance on the preceptors and instructors." If [the ward or apprentice] acts diligently, then all is well. If [they] do not act diligently, [they] will be guilty of a breach.

If a penance or a repeat penance has already been imposed on a preceptor or an instructor, a monk ward or apprentice should apply themselves with great diligence, [saying,] "O! May the saṅgha grant a probation or repeat probation to the preceptor or instructor whom has been given a penance or a repeat penance.' If [the ward or apprentice] acts diligently, then all is well. If [they] do not act diligently, [they] will be guilty of a breach.

If a preceptor or an instructor has served out a probation or a repeat probation, a monk ward or apprentice should apply themselves with great diligence, [saying,] "O! May the saṅgha grant a rescission to the preceptor or instructor whom has served a probation or repeat probation.' If [the ward or apprentice] acts diligently, then all is well. If [they] do not act diligently, [they] will be guilty of a breach.

Kalyāṇamitra's Ṭikā

A “penance”, a specific type of punitive act imposed because¹²⁰⁴ a *saṅghāvaśeṣa* offense has occurred.¹²⁰⁵ A “repeat penance”, [the penitent] is made to start the penance from the beginning for having incurred a similar *saṅghāvaśeṣa* while serving a penance. There is also “further penance” [when the penitent] is made to start the repeat penance from the beginning for having incurred a similar *saṅghāvaśeṣa* while serving a repeat penance.

A “probation”, a specific type of punitive act imposed for six days on [a monastic] who has been reinstated following the completion of a demotion. A “repeat probation”, [the penitent] is made to start the probation from the beginning for having incurred a similar *saṅghāvaśeṣa* while serving a probation. There is also “further probation” [when the penitent] is made to start the repeat probation from the beginning for having incurred a similar *saṅghāvaśeṣa* while serving a repeat probation.

A “rescission”, a release from the sting of a *saṅghāvaśeṣa* offense; this [i.e. rescission] means [one’s monastic good standing] has been restored after an offense.

1204. Translation follows KN: *rgyus* in preference to D: *rgyu’i* (Tibetan Tripitaka Collation Bureau, 2006, 870). Note this emendation brings the text into line with the parallel found in Dharmamitra’s text. With the notable exception of the key terms “demotion” (*parivāsa*) and “repeat demotion” (*mūlaparivāsa*), for which the Tibetan of Kalyāṇamitra gives the non-standard *yongs su gnas pa* and *gzhi nas yongs su gnas pa* while Dharmamitra’s text gives the standard *spo ba* and *gzhi nas spo ba*, respectively.

1205. D4113 reads *bcas pa* “having” here rather than *bcabs pa* “concealed”.

D1 Rab byung gi gzhi

[F.65.a-b] 'di lta ste mkhan po dang slob dpon dag la dge 'dun lhag ma'i ltung ba byung bar gyur na/ de la dge slong lhan cig gnas pa dang nye gnas rnam kyis/ e ma'o dge 'dun gyis mkhan po dang slob dpon dag la spo ba dang gzhi nas spo ba sbyin par bya'o zhes brtson pa shas chen po bsgrub par bya'o/ /gal te brtson par byed na de lta na legs/ gal te brtson par mi byed na 'gal tshabs can du 'gyur ro/ /

'di lta ste mkhan po dang slob dpon dag gis spo ba dang gzhi nas spo ba spyad zin par gyur na/ de la dge slong lhan cig gnas pa dang nye gnas rnam kyis/ e ma'o dge 'dun gyis mkhan po dang slob dpon spo ba dang gzhi nas spo ba spyad zin pa dag la mgu bar bya ba dang gzhi nas mgu bar bya ba sbyin par bya'o zhes brtson pa shas chen po bsgrub par bya'o/ /gal te brtson par byed na de lta na legs/ gal te brtson par mi byed na 'gal tshabs can du 'gyur ro/

'di lta ste mkhan po dang slob dpon dag gis mgu bar bya ba dang gzhi nas mgu bar bya ba spyad zin par gyur na/ de la dge slong lhan cig gnas pa dang nye gnas rnam kyis/ e ma'o dge 'dun gyis mkhan po dang slob dpon mgu bar bya ba dang gzhi nas mgu bar bya ba spyad zin pa dag la dbyung ba sbyin par bya'o zhes brtson pa shas chen po bsgrub par bya'o/ /gal te brtson par byed na de lta na legs/ gal te brtson par mi byed na 'gal tshabs can du 'gyur ro/

D4113 Kalyāṇamitra's Tikā

[F.270.b-271.a] yongs su gnas pa zhes bya ba ni dge 'dun lhag ma'i ltung ba byung ba la bcas pa'i gyu'i chad pa'i las kyi bye brag byed du gzbug pa'o//gzhi nas yongs su gnas pa zhes bya ba ni yongs su gnas pa byed bzhin pa las yang bar du de dang mthun pa'i dge 'dun lhag ma byung ba la yongs su gnas pa gzhi nas brtsams te byed du gzbug pa'o//di la yang yang gzhi nas blangs te yongs su gnas pa yang yod de de ni gzhi nas yongs su gnas pa byed bzhin pa las yang bar du de dang mthun pa'i dge 'dun lhag ma byung ba la yongs su gnas pa yang gzhi nas bslang ste byed du gzbug pa'o/ /mgu bar bya ba zhes bya ba ni yongs su gnas pa spyad zin pa las dbyung ba'i rgyur

zhag drug chad pa'i las kyi bye brag du gzhug pa'o//gzhi nas mgu bar bya ba zhes bya
ba ni mgu ba la spyod bzhin pa las yang bar du de dang mthun pa'i dge 'dun lhag ma
byung ba la mgu bar bya ba gzhi nas brtsams te byed du gzhug pa'o//di la yang yang
gzhi nas bslang ste mgu bar bya ba yang yod de/de ni gzhi nas mgu bar bya ba byed
bzhin pa las yang bar du de dang mthun pa'i dge 'dun lhag ma byung ba la mgu bar
bya ba yang gzhi nas bslang ste byed du gzhug pa'o//dbyung ba zhes bya ba ni dge
'dun lhag ma'i ltung ba'i zug rngu dbyung ba ste/ltung ba las bslang ba zhes bya ba'i
tha tshig go/

Yijing

If the two teachers commit a saṅghāvaśeṣa offense, the disciple should make the teacher confess. If the saṅgha again imposes a probation or penance on the two teachers, then [the teachers] should not interact with monks of good standing or sleep in the same abode [with monks of good standing], etc. If he feels remorse in accord with the dharma, that will extinguish the offense down to its root and [he will be] the same as monks of good standing. The reconciliation should be understood as above. If it is done like this, then all is well. If one does not rely on the conduct [of probation and penance], he obtains a serious breach.

1030c24-29 若二師犯僧伽伐尸沙罪，弟子應須令師發露。若復僧伽與其二師行遍住法及以意喜，不得與善苾芻同室眠臥等事。若如法悔，罪根及業，悉皆除滅，同善苾芻，乃至復本等，廣如上說。若如是者善；若不依行者，得越法罪。

Sūtra 77: Guru as Guildmaster

Pravraṅyāvastu

Just as monk wards and apprentices treat preceptors and instructors, just so should preceptors and instructors treat monk wards and apprentices, except for the seeing.

Kalyāṅamitra's Ṭikā

Having presented the *nīśrita*'s code, the *nīśraya*'s code shall now be explained. Preceptors and instructors should do for their wards and apprentices just what a monk ward or apprentice does for his preceptor or instructor, “except for the seeing,” it is said. Just as the *nīśrita*¹²⁰⁶ should apply themselves with great diligence to performing the ten [deeds] such as mending the *nīśraya*'s begging bowl, so too should the *nīśraya*¹²⁰⁷ apply themselves with great diligence to performing those same ten [deeds] such as mending the *nīśrita*'s begging bowl, with the sole exception being the teaching, “should not act without seeing.”

1206. Translation follows KN: *gnas pas* in preference to D: *gnas nas* (Tibetan Tripitaka Collation Bureau, 2006, 871).

1207. Translation follows KN: *gnas kyis* in preference to D: *gnas kyi* (Tibetan Tripitaka Collation Bureau, 2006, 871).

D1 Rab byung gi gzhi

[F.65.b] dge slong lhan cig gnas pa dang nye gnas rnams kyis mkhan po dang slob dpon dag la ji ltar bsgrub par bya ba de bzhin du mkhan po dang slob dpon dag gis kyang lhan cig gnas pa dang nye gnas rnams la bsgrub par bya ste zhu ba ni ma gtogs so//

Kalyāṇamitra's Ṭikā

[F.271.a] gnas pa'i tshul khriṃs bstan nas/ da ni gnas kyi tshul khriṃs brjod par bya ste de'i phyir dge slong lhan cig gnas pa dang nye gnas rnams kyis mkhan po dang slob dpon dag la ji ltar bsgrub par bya ba de bzhin du mkhan po dang slob dpon dag gis kyang lhan cig gnas pa dang nye gnas rnams la bsgrub par bya ste/ zhu ba ni ma gtogs so zhes bya ba gsungs te/ gnas nas gnas kyi lhung bzed kyi las la sogs pa rnam pa bcu la brtson pa shas chen pos bsgrub par bya ba de bzhin du gnas kyi gnas pa'i lhung bzed kyi las la sogs pa rnam pa bcu po de dag la brtson pa shas chen pos bsgrub par bya ste/ ma zhus par bya ba mi bya'o zhes bstan pa 'ba' zhig bstan pa ma gtogs so/

Yijing

His students diligently exhort him to confess, and if the students incur a fault, the teacher too [should] diligently criticize and make him amend [his behavior].

1030c29-1031a01: 其弟子等懇勸諫悔；弟子有過，師亦懇勸呵責令改。」

Sūtra 78: 10 rains

Pravrajyāvastu

The Blessed Buddha pledged to pass the rainy season in Jeta's Grove at Anāthapiṇḍada's park near Śrāvastī. The venerable Upasena had pledged to pass that same rainy season in some distant place. After one year had passed, he took a ward, allowed his going forth and ordaining him.

After the rainy season had passed, Upasena mended his robes. Once the robes had been mended, this monk of two rains and his ward of one, equipped with begging bowls and robes, together set out for Śrāvastī. Journeying in stages, they approached and reached Śrāvastī.

Upasena then set down his begging bowl and robe, washed his feet, and went to the Blessed One. Having bowed his head at the Blessed One's feet, he stood off to one side. It is natural for blessed buddhas to welcome those monks that come to visit them with the words, "Monk, where have you come from just now? Where did you pledge to pass the rainy season?" And so the Blessed One asked Upasena, "Upasena, where have you come from just now? Where did you pledge to pass the rainy season?"

"Reverend, I have just now come from [such-and-such] a distant land. I pledged to pass the rains in that distant land."

"Upasena, who is this noble son with you?"

"Reverend, he is my ward."

"Upasena, how many rains have you passed [since being ordained a monk?]
How many rains has your ward passed?"

"Reverend, I have passed two rains while my ward has passed one."

The Blessed One said to the monks, "Monks, the noble son Upasena thought to

gather a following too early.¹²⁰⁸ Therefore, a monk who has passed one year should not allow goings forth, should not grant ordination, should not give *niśraya*, should not accept charge of novices, nor should he stay without a *niśraya* all on his own. Nor should a monk of two rains, nor a monk of three rains, nor a monk of four rains, nor a monk of five rains, nor a monk of six rains, nor a monk of seven rains, nor a monk of eight rains. Even a monk of nine rains should not allow goings forth, should not grant ordination, should not give *niśraya*, should not accept charge of novices, nor should he stay without a *niśraya* all on his own. A monk who has passed ten rains may allow goings forth, may grant ordination, may accept charge of novices, may give *niśraya*, and may stay without a *niśraya* all on his own.

“For those who lack qualifications, who are immature, dense, dim-witted, and unskilled to allow goings forth—oh my! It is impossible for those who are not themselves disciplined to discipline others. It is impossible for those who are not themselves calm to calm others, for those who are not themselves free to free others, for those are not themselves peaceful to pacify to others, or for those who have not themselves emerged from the muck to free others from the muck.”

Kalyāṇamitra's Ṭikā

[The *nidāna* that begins,] "The Blessed Buddha pledged to pass the rainy season in [Jeta's Grove at Anāthapiṇḍada's Park near] Śrāvastī," is presented as an adjunct to the teaching, "The *niśrita* should not undertake action without seeing the *niśraya*," because it gives an account of [that ruling] and the qualifications [*niśraya* should fulfill:] until ten rains have passed or [the *niśrita*] possess five qualities, the *niśrita* must ask permission for from the preceptor. "Jeta's Grove," the pleasure grove bought from Prince Jeta by covering [it] with ten million [in gold].¹²⁰⁹ "Anāthapiṇḍada's Grove," where the wealthy householder Anāthapiṇḍada erected a vihāra. "Pledged to pass the rainy

1208. I.e. "from the very beginning". Tib. *dang po kho nar*; Skt. *ādita eva*.

1209. The Mūlasarvāstivādin version of this purchase is told in the *Saṅghabhedavastu*, Derge Nga, F.82.b-83.b.

season,” after first reciting a formula, [the monastic] pledges to pass the rainy season at a single site.¹²¹⁰ “Some distant place,” in another land. “Has passed one [year],”¹²¹¹ since ordination. “Ward,” a name should be given to that follower later.¹²¹² “Have passed two rains,” two rains had passed at that point since the venerable Upasena's ordination. “Off to one side,” that is, in one direction. “Stood,” that is, remained in a standing position. “Even from the beginning,” even from the start. “Thought to gather a following,” even though only one year had passed [since his own ordination, Upasena] thought about establishing an entourage.

“Should not allow goings forth,¹²¹³ should not grant ordination,” should not act as preceptor. “Should not give *niśraya*, should not accept charge of novices,” should not act as *niśraya*.

“Should not accept charge of novices,” should not provide *niśraya*, [an act] proceeded by a formula.¹²¹⁴ Some [interpreters] take the phrase “accept charge” [to mean *niśraya* can] accept of charge [of a novice] without [reciting] a formula. [They point out that] “accept charge of novices” here follows directly upon the statement, “give *niśraya*” and thus right here is an instance of the Blessed One sanctioning [a protocol in which the *niśraya*] accepts charge of this or that novice even without [reciting] a formula. Otherwise, [they argue,] a fault of redundancy ensues in saying, “accept charge of a novice” after saying, “provide *niśraya*.” “A monk who has passed ten rains,” one who has completed ten rains since ordination. “Who lack qualifications,” who have not real-

1210. The formula for committing to a single site for the duration of the rains is given in the *Vinayavastu*, Derge Ka, F. 240.b.

1211. Translation follows KN: *nas* in preference to D: *na* (Tibetan Tripitaka Collation Bureau, 2006, 871).

1212. Tib. *phyis der 'gyur ba'i ming smos pa yin no*. This irregular phrasing calls to mind Schopen's “If You Can't Remember, How to Make It Up: Some Monastic Rules for Redacting Canonical Texts”, see Schopen, 2004, #240940.

1213. Translation follows KN: *dbyung* in preference to D: *'byung* (Tibetan Tripitaka Collation Bureau, 2006, 871).

1214. See *gnas 'cha' ba'i rab tu ldan pa*, etc. in the *Pratisamyuktakandha*. D7a the “complete” Uttaragrantha (gzhung dam pa) Vol. 13 F.267.a-270.a.

ized the qualifications.

[The Buddha] said “immature” and so on to convey that very point. “Immature,” has not mastered Sūtra, Vinaya, and Abhidharma. “Dense,” unable to master [the Tripiṭaka] even if they were to train. “Dim-witted,” unable to accomplish the core goal of the Vinaya. “Unskilled,” unskilled in establishing the Vinaya without admixture.¹²¹⁵ Alternatively, these [four adjectives are said to mean a person] lacks the insight that arises naturally, through hearing, through reflecting, and through meditating, respectively.

“Oh my!” is a phrase that indicates impossibility. “Not disciplined,” bodily. “It is impossible” means that such a situation could not occur. “Not calm,” verbally. “Not free,” from desire, hostility, and delusion. “Not peaceful,” have not pacified the other *kleśa*.¹²¹⁶ Alternatively, these [four adjectives are said to mean a person] lacks restraint of the senses, restraint of mind, the ārya path, and arhatship, respectively. “Those who have not emerged from the muck,” that is, from the muck of dissolute *śīla*.

1215. This refers to a way of teaching the Tripiṭaka that respects the unique priorities and perspectives on each piṭaka. Thus, monastic teachers are praised in this literature for their ability to teach Vinaya, for example, without mixing it with Abhidharma or Sūtra. This is also conveyed by the Skt. *asambhedadeśanā*.

1216. I.e. other than desire, hostility, and delusion.

D1 Rab byung gi gzhi

[F.65.b-66.b] sangs rgyas bcom ldan 'das mnyan yod du rgyal byed kyi tshal mgon med zas sbyin gyi kun dga' ra bar dbyar gnas par zhal gyis bzhes so/ /de'i tshe na tshe dang ldan pa nye sde ljongs su dbyar gnas par khas blangs shing des lo gcig lon pa na lhan cig gnas pa rab tu phyung zhing bsnyen par rdzogs par byas so/ /de nas tshe dang ldan pa nye sde dbyar zla ba gsum 'das nas chos gos byas pa dang ldan/ chos gos zin pa dang ldan zhing lo gnyis lon pa lhan cig gnas pa lo gcig lon pa dang lhan cig lhung bzed dang chos gos thogs te/ mnyan yod ga la ba der rgyu zhing song nas mthar gyis rgyu zhing 'gro ba na mnyan yod du phyin to/ /de nas tshe dang ldan pa nye sdes lhung bzed dang chos gos mkhos su phab ste rkang pa gnyis bkrus nas bcom ldan 'das ga la ba der song ste phyin nas/ bcom ldan 'das kyi zhabs gnyis la mgo bos phyag 'tshal te phyogs gcig tu 'dug go/ /sangs rgyas bcom ldan 'das rnam kyi chos nyid ni dge slong glo bur du 'ongs pa rnam la/ dge slong khyod da gzod ga las 'ongs dbyar gang du gnas par khas blangs zhes so sor kun dga' bar bya ba 'dis so sor kun dga' bar mdzad pa yin pas bcom ldan 'das kyi tshe dang ldan pa nye sde la bka' stsal pa/ nye sde khyod da gzod ga las 'ongs/ dbyar gang du gnas par khas blangs btsun pa bdag da gzod ljongs nas mchis te/ dbyar ljongs su gnas par mchid kyi 'tshal to/ /nye sde khyod kyi rigs kyi bu 'di su zhig yin/ btsun pa bdag gi lhan cig gnas pa lags so/ /nye sde khyod lo du lon/ khyod kyi lhan cig gnas pa lo du lon/ btsun pa bdag ni dgung lo gnyis lags/ bdag gi lhan cig gnas pas ni dgung lo gcig lags so/ /de nas bcom ldan 'das kyi dge slong rnam la bka' stsal pa/ dge slong dag rigs kyi bu nye sdes dang po kho nar tshogs bsdu bar bsams so/ /de lta bas na lo gcig lon pas rab tu dbyung bar mi bya/ bsnyen par rdzogs par mi bya/ gnas sbyin par mi bya/ dge tshul nye bar gzhas par mi bya zhing bdag nyid kyang mi gnas par 'dug par mi bya'o/ /lo gnyis lon pas kyang mi bya/ lo gsum lon pas kyang mi bya/ lo bzhi lon pas kyang mi bya/ lo lnga lon pas kyang mi bya/ lo drug lon pas kyang mi bya/ lo bdun lon pas kyang mi bya/ lo brgyad lon pas kyang mi bya ste/ lo dgu lon pas kyang rab tu dbyung bar mi bya/ bsnyen par rdzogs par mi bya/ gnas sbyin par mi bya/ dge tshul nye bar gzhas

par mi bya zhing bdag nyid kyang mi gnas par 'dug par mi bya'o/ /lo bcu lon pas ni rab tu dbyung bar bya/ bsnyen par rdzogs par bya/ gnas sbyin par bya/ dge tshul nye bar gzhang par bya zhing bdag nyid kyang mi gnas par 'dug par bya'o/ /de dag bye brag med par byis pa dang / rmongs pa dang / mi gsal ba dang / mi mkhas pa dag gis kyang rab tu 'byin par byed de/ kye ma de dag bdag nyid ma dul bar gzhan dul bar byed pa de ni gnas med la/ bdag nyid ma zhi bar gzhan zhi bar byed pa dang / bdag nyid ma grol bar gzhan grol bar byed pa dang / bdag nyid yongs su mya ngan las ma 'das par gzhan yongs su mya ngan las 'da' bar byed pa dang / bdag nyid 'dam las ma rgal bar gzhan 'dam las sgröl bar byed pa de ni gnas med do//

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[F.271.a-272.a] gnas pas gnas pa la ma zhus par bya ba mi bya'o zhes bstan pa de'i zhar la rdzogs par bsnyen nas ji srid lon pa yon tan du ma dang ldan pas mkhan po nyid la sogs pa bya bar gnang ba dang mi gnang ba'i byung ba'i mtha' dang bye brag bstan pa'i phyir sangs rgyas bcom ldan 'das mnyan yod na rgyal bu rgyal byed kyi tshal mgon med zas sbyin gyi kun dga' bar dbyar gnas par zhal gyis bzhes so zhes bya ba la sogs pa gsungs so/ /de la rgyal byed kyi tshal zhes bya ba ni rgyal bu rgyal byed ces bya ba las bye ba bkram pas nyos pa'i skyed mos tshal lo/ /mgon med zas sbyin gyi kun dga' bar zhes bya ba ni khyim bdag mgon med zas sbyin zhes bya bas der gt-sug lag khang brtsegs par ro/ /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/ /ljongs su zhes bya ba ni yul gzhan du'o/ /lo gcig lon na zhes bya ba ni rdzogs par bsnyen nas so/ /lhan cig nas pa zhes bya ba ni physis der 'gyur ba'i ming smos pa yin no/ /lo gnyis lon pa zhes bya ba ni de'i tshe na tshe dang ldan pa nye sde rdzogs par bsnyen nas lo gnyis lon pa'o/ /mtha' gcig tu zhes bya ba ni phyogs gcig tu'o/ /'dug go zhes bya ba ni 'greng bzhin du sdod pa'o/ /dang po kho nar zhes bya ba ni thog ma kho nar ro/ /tshogs bsdu bar bsams zhes bya ba ni lo gcig lon pa kho nas 'khor nye bar gzhang pa'i phyir bsam pa byas pa'o/ /rab tu 'byung bar mi bya rdzogs par bsnyen par mi bya zhes bya ba ni mkhan po nyid mi bya ba'o/ /gnas sbyin par mi bya/ dge tshul nye bar gzhang

par mi bya ba zhes bya ba ni gnas nyid mi bya ba'o/ /dge tshul nye bar gzhag par mi
 bya zhes bya ba ni sngags sngon du btang ste gnas sbyin par mi bya'o/ /kha cig na re
 nye bar gzhag pa zhes bya ba'i sgra ni sngags med par nye bar gzhag pa la bya ste/
 'di ltar gnas sbyin pa zhes gsungs pa'i 'og kho nar dge tshul nye bar gzhag pa gsungs
 pas/ bcom ldan 'das kyis de dang de dag dge tshul nye bar gzhag pa sngags med par
 yang gnang bas 'dir ni 'di nyid yin par gzung ste/ gzhan du gnas sbyin par gsungs pa'i
 'og tu dge tshul nye bar gzhag par bya zhes gsungs pa'i tshig de don med //pa'i skyon
 du 'gyur ro/ /bdag nyid kyang mi gnas par 'dug par mi bya'o zhes bya ba ni rang yang
 gzhan la gnas ma bcas par 'dug par mi bya'o/ /lo bcu lon pas zhes bya ba ni rdzogs
 par bsnyen nas lo bcu tshang ba'o/ /bye brag med par zhes bya ba ni bye brag ma
 rtogs par ro/ /de nyid bstan pa'i phyir byis pa zhes bya ba la sogs pa gsungs te/ byis
 pa zhes bya ba ni mdo sde dang / 'dul ba dang / chos mngon pa dag la blo ma byang
 ba'o/ /rmongs pa zhes bya ba ni de dag la blo sbyong ba na byang bar mi nus pa'o/
 /mi gsal ba zhes bya ba ni 'dul ba'i don gyi de kho na nyid bsgrub par mi nus pa'o/ /mi
 mkhas pa zhes bya ba ni 'dul ba'i don nyid ma 'dres par gzhag pa la mi mkhas pa'o/
 /yang na de dag ni lhan cig skyes pa dang thos pa dang bsams pa dang bsgoms pa
 las byung ba'i shes rab dang bral ba ste go rims bzhin no/ /kye ma zhes bya ba ni mi
 srid par bstan pa'i tshig yin no/ /ma dul ba zhes bya ba ni lus kyis so/ /de ni gnas med
 pa zhes bya ba ni de lta bu mi srid la zhes bya ba'i tha tshig go/ /ma zhi ba zhes bya
 ba ni ngag gis so/ /ma grol ba zhes bya ba ni 'dod chags dang zhe sdang dang gti mug
 dag las so/ /yongs su mya ngan las ma 'das pa zhes bya ba ni de las gzhan pa'i nyon
 mongs pa ma bzhi ba'o/ /yang na de dag ni dbang po sdom pa dang / yid sdom pa
 dang / 'phags pa'i lam dang dgra bcom pa nyid med pa ste go rims bzhin no/ /'dam las
 ma rgal ba zhes bya ba ni/ tshul khirms 'chal ba'i 'dam las so/

Yijing

The Buddha was residing at Jeta's Grove in Anāthapiṇḍada's Park near the city of Śrāvastī. At the time, the venerable Upasena was travelling the countryside. He stayed for three months until the rains retreat ended and then ordained a disciple, with whom

he gradually made his way until he arrived at the city of Śrāvastī. It is the custom of Buddhas that if a visiting guest monk arrives, they first call out, “Welcome. Where have you come from? And where did you pass the three-month rains retreat?” At that time, the Buddha said to the monk Upasena, “Where have you come from? Where did you pass the three-month rains retreat?” The monk Upasena said, “World-honored one, I have come from another land where I also passed the three-month rains retreat.” The Buddha asked, “Whose disciple is this son of good family? Upasena replied, “He is my disciple.” The Buddha said, “How long since you went forth?” [Upasena] replied, “I have now passed two years. My disciple has passed one year since ordination.”

Then, the Buddha said to the monks, “In this, Upasena is the first one who has given rise to this mistake. I now decree that monks who have passed one year since going forth should not allow disciples to go forth, grant ordination, or accept charge of apprentices. They should have their own *niśraya*. If they have not yet completed ten summers, they should not accept novices or grant ordination. When an arriving monk whom one has not met arrives, he should not provide *niśraya*. If [a monk] has completed ten summer and well comprehends what is permitted and what is prohibited with respect to the Vinaya he should allow goings forth, [provide] *niśraya*, and so forth. It is not possible that one who has not yet disciplined himself [can] discipline others. Thus foolish and immature ones should also not allow goings forth. It is also not possible that the one who has not himself realized, been liberated, or meditated up to nirvāṇa [can] explain [those] to others. One who has fallen into the mud still cannot [himself] escape [from it], to say nothing of wanting to allow others to go forth. This is not proper.”

1031a09-28: 佛在室羅筏城逝多林給孤獨園。時具壽近軍苾芻遊行人間，三月坐雨安居已，度一弟子，與彼漸行至室羅筏城。爾時具壽近軍洗足已，往詣佛所，頂禮佛足，退坐一面。諸佛常法，若有客苾芻來，先唱：「善來！從何處來？復於何方三月坐雨安居？」爾時佛告近軍苾芻：「汝從何方來？何處三月坐雨安居？」從何方來？何處三月坐雨安居？」近軍苾芻白言：「世尊！我從餘國來，於彼三月坐雨安居。」言：「世尊！我從餘國來，於彼三月坐雨安居。」佛問言：「此善男子，是誰弟子？」問言：「此善男

子，是誰弟子？」近軍答曰：「是我弟子。」佛言：「汝出家幾時？」弟子。」佛言：「汝出家幾時？」答曰：「經今二年，其弟子度經一年。」

爾時佛告諸苾芻曰：「此近軍已起過為首，我今制諸苾芻，不應出家經年，度餘弟子，及授近圓不與同住，應自依止。若出家未滿十夏，不度求寂及授近圓。有客僧來，先不相識，不與依止。若滿十夏，於別解脫戒經善知通塞，應度求寂，依止等事皆悉應作。自未調伏，調伏於他，無有是處。如是愚小亦不應度，自未證悟解脫寂定及以涅槃，為他說者，亦無是處。自墮淤泥，猶未得出，擬欲度他，此亦非理。」

Sūtra 79-81: The First Pañcaka

Pravrajyāvastu

Once, a latecomer who was immature, dense, dim-witted, and unskilled allowed a follower from another tīrthika tradition to go forth and granted him ordination. But, after not receiving periodic counsel or instruction, [the ward] offered back his training. The monks reported the matter of the lapsed [ward] to the Blessed One and the Blessed One pronounced, “Therefore, one who has passed ten rains and possesses five qualities may allow goings forth; grant ordination; accept charge of novices, [i.e.] give *niśraya*; and stay without a *niśraya* all on their own.¹²¹⁷ What are the five? Ten rains or more have passed since ordination; is able to nurse wards and apprentices or have others to do so; is able to assuage guilt that has arisen in wards and apprentices or have others to do so; is able to get rid of deviant views that have arisen in wards or apprentices or have others to do so; and, if a ward or apprentice feels unhappy about a thing¹²¹⁸, [the *niśraya*] is able to dispel [that] or have others to do so.

Kalyāṇamitra's Tīkā

“Latecomer”, [a person] who went forth after having passed many rains. “A follower of another tīrthika tradition,” one who has committed to a tīrthika tradition other than this Dharma and Vinaya. “Periodic,” initially and at other intervening times [thereafter].¹²¹⁹ “Counsel,” on preventing harm. “Instruction,” acting to benefit [the *niśrita*]. Al-

1217. See introduction for pronounces and adaptations in which the Buddha permits female *niśraya* (i.e. female preceptors and instructors).

1218. Tib. *phyogs gang du*.

1219. The *Pravrajyāvastu* ordination rite has preceptors to tell new ordinands about the four *pārājika* defeats before exhorting them to learn more about the Vinaya from peers, teachers, etc. These are found in the concluding rites (Tib. *rjes chog*) in D1 *Rab byung gi gzhi* Vol. 1 F.58.a-64.a. Note that, the concluding rite's last 11 sections (of a total 13) have a marked aspirational or inspirational tone. The implications of this as a "ritual moment" have yet to be explored in the secondary literature.

ternatively, these two refer to [counsel on] cultivating the path and [instructions on] what should and should not be done with respect to the training. "Lapsed [ward]," a pledge who fell into the suffering of a householder; this means lapsed from monkhood and falling into householderhood.

"One who has passed ten rains and possesses five qualities", fitness for serving as preceptor, acting as *niśraya*, and living without a *niśraya* is not determined solely by monk's having passed ten rains since ordination. For, if [a monastic] does not have a single one of the following twenty-one "sets of five", they may not serve as preceptor, act as *niśraya*, or stay without a *niśraya* even though ten rains have passed since they were ordained. This means that, if ten rains have passed [since a person's ordination] and [they] possess even a single set of five, they may serve as preceptor, act as *niśraya*, and stay without a *niśraya*. Hence, [the Buddha] said, "may allow goings forth; grant ordination; accept charge of novices, [i.e.] give *niśraya*; and stay without a *niśraya* all on their own."

What are the twenty-one sets of five? One set of five was said to be: having passed ten rains, able to nurse the sick, dispel regret that has developed, get rid of deviant views that have arisen, and dispel unhappiness, or have another to do so. "Having passed ten rains", having passed ten rains or more since ordination, is the first branch of the first set of five; it also demonstrates what it means to be "established in the Vinaya".

The remaining sets of five, such as [sūtra 93 on] "Traineeship", are simply instances [of the twenty-one different "sets of five"]. For [a monastic] is still a fit cause for preceptorship and so on even if [they] do not have that [particular "set of five"]. For this reason, the fact of having passed ten rains and being established in the Vinaya are an inviolable branch [fact]. "Having passed ten rains" is presented first in order to convey this very fact.

[The fact] "is able to nurse" indicates [the *niśraya* should be] compassionate and

patient.¹²²⁰ Someone who has those two qualities is able to nurse the sick.

"Assuage regret that has developed", assuage that regret, "Have I incurred an *āpatti* offense through this act or not?" or have another do so. This branch demonstrates the fact of being established in the Vinaya because some [monastics] understand what does and does not constitute an *āpatti* offense and, once [regret] about an act has arisen, only knowledge of how to lift [the *āpatti* offense] can assuage their regret.

"Get rid of deviant views that have arisen" etc. indicates skill in Abhidharma.

"Dispel unhappiness about a thing" etc. indicates knowledge of mental dispositions.

Although the phrase "or have another do so" is used, if one is not able to personally perform the four branches, they may not do these three [serve as preceptor, act as *niśraya*, or stay without a *niśraya*] even if they have already the ability to have another do these things. For, if [a monastic] is, already, not [able to do] thus, [they] will violate the inviolable branch of being established in the Vinaya. Why then did [the Buddha] say, "or have another do so"? Some [*niśraya*] are able to discipline some [*niśrita*] but not all are able [to discipline [all *niśrita*]].

1220. Tib. *sdug bsngal la ji mi snyam pa nyid*.

D1 Rab byung gi gzhi

[F.66.b-70.a] rgan zhugs byis pa/ rmongs pa/ mi gsal ba/ mi mkhas pa zhig gis gzhan mu stegs can zhig rab tu phyung zhing bsnyen par rdzogs par byas nas/ des dus dang dus su gdams ngag dang rjes su bstan pa ma thob nas bslab pa phul te nyams par gyur pa'i skabs de bcom ldan 'das la dge slong rnams kyis gsol pa dang / bcom ldan 'das kyis bka' stsal pa/ de lta bas na lo bcu lon pa chos lnga dang ldan pas rab tu dbyung bar bya/ bsnyen par rdzogs par bya/ gnas sbyin par bya/ dge tshul nye bar gzhag par bya zhing bdag nyid kyang mi gnas par 'dug par bya'o/ /Inga gang zhe na/ bsnyen par rdzogs nas lo bcu lon pa'am lhag pa dang / lhan cig gnas pa dang nye gnas rnams kyis nad g.yog byed dam byed du 'jug nus pa dang / lhan cig gnas pa dang nye gnas rnams la 'gyod pa skyes pa sel tam sel du 'jug nus pa dang / lhan cig gnas pa dang/nye gnas rnams la sdig pa can gyi lta ba'i rnam pa byung ba spong ngam spong du 'jug nus pa dang / phyogs gang du lhan cig gnas pa dang nye gnas rnams mngon par mi dga' na de la dor ba'am 'dor du 'jug nus pa ste/ lo bcu lon pa chos lnga po de dag dang ldan pas rab tu dbyung bar bya/ bsnyen par rdzogs par bya/ gnas sbyin par bya/ dge tshul nye bar gzhag par bya zhing bdag nyid kyang mi gnas par 'dug par bya'o/

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[F.272.a-273.a] rgan zhugs zhes bya ba ni yun ring zhig lon nas rab tu byung ba'o/ /gzhan mu stegs can zhes bya ba ni chos 'dul ba 'di las gzhan pa'i mu stegs can khas blangs pa'o/ /dus dang dus su zhes bya ba ni dang po'i dus dang / 'brel ba'i dus gzhan du'o/ /gdams dag ces bya ba ni gnod pa dgag pa'o/ /rjes su bstan pa zhes bya ba ni phan pa la gzhug pa'o/ /yang na de gnyis ni lam bsgom pa bstan pa dang bya ba dang ni mi bya ba ni bslab pa ste go rims bzhin no/ /nyams par gyur ces bya ba ni khyim pa'i sdug bsngal gyi nang du 'bab pa khas blangs pa ste/ dge slong gi dngos po las nyams shing / khyim par babs zhes bya ba'i tha tshig go/ /lo bcu lon pa chos lnga dang ldan pas zhes bya ba ni dge slong rdzogs par bsnyen nas lo bcu lon pa nyid kyis mkhan po

nyid dang gnas nyid dang mi gnas par 'dug pa nyid bya ba ma yin te/ rdzogs par
bsnyen nas lo bcu lon du zin kyang gal te 'og nas 'byung ba'i yon tan lhan cig sbyar
ba'i lnga pa nyid shu rtsa gcig po dag las lnga pa gcig dang yang mi ldan na de mkhan
po nyid dang gnas nyid dang mi gnas par 'dug pa nyid mi bya'o/ /gang rdzogs par
bsnyen nas lo bcu yang lon la lnga pa gcig dang yang ldan dang / des ni mkhan po
nyid dang gnas nyid dang mi gnas par 'du pa nyid kyang bya'o zhes bya ba'i tha tshig
go/ /de'i phyir rab tu dbyung bar bya/ rdzogs par bsnyen par bya/ gnas sbyin par bya/
dge tshul nye bar gzhang par bya zhing bdag nyid kyang mi gnas par 'du par bya'o zhes
bya ba gsungs so/

/lnga pa nyi shu rtsa gcig gang zhe na/ lo bcu lon pa dang / nad g.yog dang / 'gyod pa
skyes pa sel ba dang / sdig pa can gyi lta ba'i rnam pa byung ba spong ba dang / gnas
mngon par mi dga' ba dor bar byed dam byed du 'jug nas la zhes gsungs pa ni lnga pa
gcig yin no/

/de la lo bcu lon pa zhes bya ba ni rdzogs par bsnyen nas lo bcu lon pa 'am lhag pa
ste/ de ni 'dir lnga pa dang po'i yan lag dang po yin te/ des 'dul ba la gnas pa'i don
nyid kyang bstan to/ /lnga po lhag ma rnam kyis ni yul yin par ston te/ gang la lo bcu
lon pa nyid dang / 'dul ba la gnas pa'i don nyid gnyis po de dag yod pa des ni mkhan
po nyid la sogs pa gsum po dag bya ste/ 'di ltar de ni mkhan po nyid la sogs pa dag gi
gtso bo'i rgyu yin pa'i phyir ro/ /slob pa nyid la sogs pa'i yan lag lhag ma ni bye brag tu
gyur pa nyid yin te/ de med kyang mkhan po nyed la sogs pa'i rgyu rung bas de'i phyir
lo bcu lon pa nyid dang 'dul ba la gnas pa'i don nyid ni bzla bar bya ba ma yin pa'i yan
lag yin no/ /don 'di bstan pa'i phyir dang por lo bcu lon pa nyid smos so/

/nad g.yog ces bya ba 'dis ni snying rje dang ldan pa nyid dang / sdug bsngal la ji mi
snyam pa nyid bstan te/ gang la de gnyis yod pa des ni nad g.yog byed par nus so/
'gyod pa skyes pa sel ba zhes bya ba ni bya ba 'dis ci bdag ltung ba dang bcas par
gyur tam 'on te ma yin zhes 'gyod par gyur pa de bsal ba ste/ de byed dam byed du
'jug pa yin no/ /yan lag 'dis ni 'dul ba la gnas pa'i don nyid bstan te/ 'di ltar gang la la
zhig gis ltung ba dang / ltung ba ma yin pa mngon par shes shing de las bslang ba
yang mngon par shes pa des ni de dag gi 'gyod pa sel ba kho na yin pa'i phyir ro/ /sdig

pa can gyi lta ba'i rnam pa byung ba spong ba zhes bya ba la sogs pas ni chos mngon
 pa la mkhas pa nyid bstan to/ /gnas mngon par mi dga' ba dor ba zhes bya ba la sogs
 pas ni bsam pa shes pa nyid bstan to/ /'di ltar 'dir byed du 'jug pa zhes bya ba smos
 mod kyi 'on kyang gang la yan lag bzhi po de dag rang gis byed pa'i mthu med na
 gzhan byed du gzbug pa'i mthu yod du zin kyang des gsum po de dag mi bya ste/ de
 lta ma yin du zin na 'dul ba la gnas pa'i don nyid ces bya ba'i yan lag bzla bar bya ba
 ma yin pa de yang bzlas par 'gyur ro/ /gal te de lta na byed du gzbug pa zhes bya ba
 smos pa ci'i phyir zhe na/ gdul pa la ltos pa'i phyir te/ la la gdul ba ni la las nus kyi
 thams cad kyis thams cad nus pa ni ma yin pa'i phyir ro/

Yijing

Once an old monk who had no knowledge and was not versed in the Vinaya allowed a non-Buddhist to go forth and granted him ordination. Since he had already been ordained, he said to his preceptor, “Now teach me.” His teacher did not know [the Vinaya rules] and so remained silent, without replying. Thereupon there was a censure/reproof. When the monks learned [about this, they] spoke to the Buddha about this. The Buddha said, “I now allow monks of ten summers the right to allow disciples to go forth and ordination, as before [i.e. accept charge of novices, provide *niśraya*,], he does not have to rely on another as *niśraya* and have achieved five qualities. What are the five? The first is that they have completed ten years since ordination. The second is that they can tend to a disciple who is unwell. The third is that they can advise, according to the situation, about wrongdoing or a transgression they are suspected of. The fourth is that, if [a disciple] has a deviant view, [the *niśraya*] can teach him and cause him to adopt a correct view. The fifth is that if [the disciple has an] unpleasant duty, [the *niśraya*] strives to [get the disciple] to embrace it and cause him to abide in happiness. These are the five qualities.

1031a28-b07: 時有年老無知苾芻，不閑(i.e. 嫻)戒律，度一外道及授近圓。既近圓已，白鄔波馱耶曰：「今教授我。」其師不解，默然無對。遂生譏嫌。諸苾芻知，以緣白佛。嫌。諸苾芻知，以緣白佛。佛言：「我今許十夏苾芻，許度弟子、近圓如前。不於他

依止，而成就五法。何等為五？一者近圓經十夏已上；二者弟子患，能為看養；三者有惡作疑犯，隨事舉勗；四者若有邪見，教令正見；五者若不樂法，勤攝受令樂住。是名五法。

Sūtra 82: Four levels of mastery over the Tripiṭaka

Pravrajyāvastu

Or, alternatively, those who have passed ten rains and possess five qualities may allow goings forth, grant ordination, accept charge of novices, give *niśraya*, and stay without a *niśraya* on their own. Which are those five? Possesses *śīla*, is learned, has retained the Sūtras, has retained the Vinaya, and has retained the Māṭṛkā.¹²²¹ One who has passed ten rains and possesses these five qualities may allow goings forth, grant ordination, accept charge of novices, give *niśraya*, and stay without a *niśraya* on their own.

Or, alternatively, those who have passed ten rains and possess five qualities may allow goings forth, grant ordination, accept charge of novices, give *niśraya*, and stay without a *niśraya* on their own. Which are those five? Possesses *śīla*, is learned, is skilled in the Sūtras, is skilled in the Vinaya, and is skilled in the Māṭṛkā. One who has passed ten rains and possesses these five qualities may allow goings forth, grant ordination, accept charge of novices, give *niśraya*, and stay without a *niśraya* on their own.

Or, alternatively, those who have passed ten rains and possess five qualities may allow goings forth, grant ordination, accept charge of novices, give *niśraya*, and stay without a *niśraya* on their own. Which are those five? Possesses *śīla*, is learned, is knowledgeable in the Sūtras, is knowledgeable in the Vinaya, and is knowledgeable in the Māṭṛkā. One who has passed ten rains and possesses these five qualities may allow goings forth, grant ordination, accept charge of novices, give *niśraya*, and stay without a *niśraya* on their own.

1221. “Retains” as in “remembers” (Kalyāṇamitra, F.273.b.1).

Or, alternatively, those who have passed ten rains and possess five qualities may allow goings forth, grant ordination, accept charge of novices, give *niśraya*, and stay without a *niśraya* on their own. Which are those five? Possesses *śīla*, is learned, elucidates the Sūtras, elucidates the Vinaya, and elucidates the Mātṛkā. One who has passed ten rains and possesses these five qualities may allow goings forth, grant ordination, accept charge of novices, give *niśraya*, and stay without a *niśraya* on their own.

Kalyāṇamitra's Ṭikā

The second set of five is: possesses *śīla*, is learned, has retained the Sūtras, has retained the Vinaya, and has retained the Mātṛkā. "Possesses *śīla*", who has *śīla*, possesses *śīla* for here there is no allowance for dissolute *śīla*. Thus, they who have knowledge that this is virtuous,¹²²² are they who possess *śīla*. "Learned," they who have heard many [teachings] are the learned; they know many *śāstra*.

In the sets of five following this that include knowledge of the Sūtra, Vinaya, and Mātṛkā piṭakas, being "learned" includes the *śāstras* of other [non-Buddhist traditions]. In those [sets of five] that do not include knowledge of the piṭaka, being "learned" should be understood in terms of one's own [*i.e.* Buddhist] *siddhānta* system. "Retaining Sūtra, retaining Vinaya, and retaining Mātṛkā," that is, to retain without forgetting the sūtras, etc.

The third set of five is: possesses *śīla*, is learned, is skilled in the Sūtras, is skilled in the Vinaya, and is skilled in the Mātṛkā. "Regarding this, one who is "skilled" is able to differentiate the mixture of topics that interconnect with the three piṭaka.

The fourth set of five¹²²³ is: possesses *śīla*, is learned, is knowledgeable in the Sūtras, is knowledgeable in the Vinaya, and is knowledgeable in the Mātṛkā. "Regarding this, being "knowledgeable" in Sūtra, etc. is being able to apply the two *pramāṇa*

1222. I.e. while that is not.

1223. Translation follows KN: *Inga* in preference to D: *rnam* (Tibetan Tripitaka Collation Bureau, 2006, 871).

and *āgama*¹²²⁴ to Sūtra, etc.

The fifth set of five is: possesses *śīla*, is learned, elucidates the Sūtras, elucidates the Vinaya, and elucidates the Māṭṛkā. Regarding this, the one who “elucidates” is one who, having applied *āgama* and reason¹²²⁵ to Sūtra, etc., is able to convey that understanding to others.

1224. Translation follows KN: *gis* in preference to D: *gi* (Tibetan Tripitaka Collation Bureau, 2006, 871).

1225. Translation follows KN: *rigs* in preference to D: *rig* (Tibetan Tripitaka Collation Bureau, 2006, 871).

D1 Rab byung gi gzhi

[F.66.b-67.a] gzhan yang lo bcu lon pa chos lnga dang ldan pas rab tu dbyung bar bya/ bsnyen par rdzogs par bya/ gnas sbyin par bya/ dge tshul nye bar gzhag par bya zhing bdag nyid kyang mi gnas par 'dug par bya'o/ /Inga gang zhe na/ tshul khirms dang ldan pa dang / mang du thos pa dang / mdo sde 'dzin pa dang / 'dul ba 'dzin pa dang / ma mo 'dzin pa ste/ lo bcu lon pa chos lnga po de dag dang ldan pas rab tu dbyung bar bya/ bsnyen par rdzogs par bya/ gnas sbyin par bya/ dge tshul nye bar gzhag par bya zhing bdag nyid kyang mi gnas par 'dug par bya'o/

/gzhan yang lo bcu lon pa chos lnga dang ldan pas rab tu dbyung bar bya/ bsnyen par rdzogs par bya/ gnas sbyin par bya/ dge tshul nye bar gzhag par bya zhing bdag nyid kyang mi gnas par 'dug par bya'o/ /Inga gang zhe na/ tshul khirms dang ldan pa dang / mang du thos pa dang / mdo sde la mkhas pa dang / 'dul ba la mkhas pa dang / ma mo la mkhas pa ste/ lo bcu lon pa chos lnga po de dag dang ldan pas rab tu dbyung bar bya/ bsnyen par rdzogs par bya/ gnas sbyin par bya/ dge tshul nye bar gzhag par bya zhing bdag nyid kyang mi gnas par 'dug par bya'o/

/gzhan yang lo bcu lon pa chos lnga dang ldan pas rab tu dbyung bar bya/ bsnyen par rdzogs par bya/ gnas sbyin par bya/ dge tshul nye bar gzhag par bya zhing bdag nyid kyang mi gnas par 'dug par bya'o/ /Inga gang zhe na/ tshul khirms dang ldan pa dang / mang du thos pa dang / mdo sde rig pa dang / 'dul ba rig pa dang / ma mo rig pa ste/ lo bcu lon pa chos lnga po de dag dang ldan pas rab tu dbyung bar bya/ bsnyen par rdzogs par bya/ gnas sbyin par bya/ dge tshul nye bar gzhag par bya zhing bdag nyid kyang mi gnas par 'dug par bya'o/

/gzhan yang lo bcu lon pa chos lnga dang ldan pas rab tu dbyung bar bya/ bsnyen par rdzogs par bya/ gnas sbyin par bya/ dge tshul nye bar gzhag par bya zhing bdag nyid kyang mi gnas par 'dug par bya'o/ /Inga gang zhe na/ tshul khirms dang ldan pa dang / mang du thos pa dang / mdo sde la gsal ba dang / 'dul ba la gsal ba dang / ma mo la gsal ba ste/ lo bcu lon pa chos lnga po de dag dang ldan pas rab tu dbyung bar bya/ bsnyen par rdzogs par bya/ gnas sbyin par bya/ dge tshul nye bar gzhag par bya zhing

bdag nyid kyang mi gnas par 'dug par bya'o/

D4113 Kalyāṇamitra's Ṭīkā

[F.273.a-273.b] tshul khirms dang ldan pa dang / mang du thos pa dang / mdo sde 'dzin pa dang / 'dul ba 'dzin pa dang / ma mo 'dzin pa'o zhes bya ba ni lnga pa gnyis pa'o/ /de la tshul khirms dang ldan pa zhes bya ba ni gang la tshul khirms yod pa de ni tshul khirms dang ldan pa ste/ 'di la tshul khirms 'chal ba'i skabs med pa'i phyir des na 'di ni dge ba zhes bya bar shes pa de ni tshul khirms dang ldan pa nyid yin par rig par bya'o/ /mang du thos pa zhes bya ba ni gang la mang du thos pa yod pa de ni mang du thos pa ste/ bstan bcos mang po shes pa nyid do/ /'di man chad lnga pa gang la mdo sde dang 'dul ba dang / ma mo'i sde snod mngon par shes pa nyid yod pa der ni mang du thos pa nyid gzhan gyi bstan bcos kyi yul can yin no/ /gang du sde snod mngon par shes pa ma bsdus pa dar ni mang du thos pa nyid rang gi grub pa'i mtha'i yul can yin par rig par bya'o/ /mdo sde 'dzin pa dang / 'dul ba 'dzin pa dang / ma mo 'dzin pa zhes bya ba ni mdo sde la sogs pa gzung ba mi brjed pa'o/ /tshul khirms dang ldan pa dang / mang du thos pa dang / mdo sde la mkhas pa dang / 'dul ba la mkhas pa dang / ma mo la mkhas pa zhes bya ba ni lnga pa gsum pa'o/ /de la mdo sde la sogs pa la mkhas pa zhes bya ba ni sde snod gsum phan tshun 'brel pas 'dres par gnas pa la so sor gnas par nus pa'o/ /tshul khirms dang ldan pa dang / mang du thos pa dang / mdo sde rig pa dang / 'dul ba rig pa dang / ma mo rig pa zhes bya ba ni rnam pa bzhi pa'o/ /de la mdo sde la sogs pa rig pa zhes bya ba ni mngon sum dang rjes su dpag pa'i tshad ma gnyis dang / lung gi mdo sde la sogs pa sbyor nus pa'o/ /tshul khirms dang ldan pa dang / mang du thos pa dang / mdo sde la gsal ba dang / 'dul ba la gsal ba dang / ma mo la gsal ba zhes bya ba ni lnga pa lnga pa'o/ /de la mdo sde la sogs pa la gsal ba zhes bya ba ni lung dar rig pa gnyis kyis mdo sde la sogs pa sbyar te/ gzhan la go bar byed nus pa gang yin pa'o/

Yijing

[SET 2] There is another set of five. What are the five? 1. They have *śīla*. 2. They are learned. 3. They retain the *sūtras*. 4. They retain the *Vinaya*. 5. They well retain the *Māṭṛkā*. These are the five qualities.

[SET 3] There is another set of five. What are the five? 1. They have abundant *śīla* 2. They are learned. 3. They elucidate the meaning of *sūtra* 4. They well know what is permitted and what is prohibited with respect to the *Vinaya* 5. They can elucidate the essence of the *Māṭṛkāpiṭaka*. These are the five qualities.

[SET 4] There is another set of five. What are the five? 1. They have *śīla*. 2. They are learned. 3. They retain the *sūtras* and know their meaning 4. They well comprehend the *Vinaya*. 5. They elucidate the *Māṭṛkāpiṭaka*. These are the five qualities, as explained in detail above.

[SET 5] There is another set of five. What are the five? This five is the same with respect to each of the previous [set of five]; [the difference] is only that the word “higher” is added as explained in detail above.

T.1444_p1031b07-16 : 復有五種。何等為五？一者具戒、二者多聞、三者持經、四者持律、五者善持母論，是名為五。

復有五種。何等為五？一者具戒無缺、二者多聞、三者善明經義、四者於毘奈耶善知通塞、五者摩窒哩迦藏善明義趣，是名為五。

復有五種。何等為五？一者具戒、二者多聞、三者持經知義、四者善通毘奈耶、五者善明摩窒哩迦藏，是名為五，廣如前說。

復有五種。云何為五？此五同前，於一一上，唯加極言，廣說如上。

Sūtra 83: Transmitting the Tripiṭaka

Pravrajyāvastu

Or, alternatively, those who have passed ten rains and possess five qualities may allow goings forth, grant ordination, accept charge of novices, give *niśraya*, and stay without a *niśraya* on their own. Which are those five? Possesses *śīla*, is learned, is able to cause¹²²⁶ wards or apprentices to retain the Sūtras, the Vinaya, and the Mātṛkā. One who has passed ten rains and possesses these five qualities may allow goings forth, grant ordination, accept charge of novices, give *niśraya*, and stay without a *niśraya* on their own.

Kalyāṇamitra's Ṭikā

The sixth set of five is: possesses *śīla*, is learned, is able to cause wards or apprentices to retain the Sūtras, the Vinaya, and the Mātṛkā. Regarding this, “able to cause [wards and apprentices] to retain” the Sūtras, etc., able to personally¹²²⁷ convey the meaning of and cause another to retain the piṭakas. This [set of five] is a subset of that same knowledge of the piṭakas [sūtra 82]. For, if [a *niśraya*] is not knowledgeable to begin with, [they] will be in violation of the inviolable branch of being established in the Vinaya even if they are able to have another [train their *niśrita* in the Tripiṭaka]. Therefore, it should be understood that this is a description of a person, knowledgeable in the Piṭaka, who is able to communicate [them] to others.

1226. I.e. "can get a ward or apprentice to retain.."

1227. Like Dharmamitra, Kalyāṇamitra uses the phrase *don gyi bdag nyid* though note KN reads *don gyis* where D reads *don gyi* (Tibetan Tripitaka Collation Bureau, 2006, 871). The translation reads *don gyi bdag nyid kyis* as “personally.”

D1 Rab byung gi gzhi

[F.67.a-b] gzhan yang lo bcu lon pa chos lnga dang ldan pas rab tu dbyung bar bya/ bsnyen par rdzogs par bya/ gnas sbyin par bya/ dge tshul nye bar gzhag par bya zhing bdag nyid kyang mi gnas par 'dug par bya'o/ /lnga gang zhe na/ tshul khirms dang ldan pa dang / mang du thos pa dang / lhan cig gnas pa dang nye gnas rnam mdo sde 'dzin du 'jug nus pa dang / 'dul ba 'dzin du 'jug nus pa dang / ma mo 'dzin du 'jug nus pa ste/ lo bcu lon pa chos lnga po de dag dang ldan pas rab tu dbyung bar bya/ bsnyen par rdzogs par bya/ gnas sbyin par bya/ dge tshul nye bar gzhag par bya zhing bdag nyid kyang mi gnas par 'dug par bya'o/

D4113 Kalyāṇamitra's Ṭīkā

[F.273.b] tshul khirms dang ldan pa dang / mang du thos pa dang / mdo sde 'dzin du 'jug nus pa dang / 'dul ba 'dzin du 'jug nus pa dang / ma mo 'dzin du 'jug nus pa zhes bya ba ni lnga pa drug pa'o/ /de la mdo sde la sogs pa 'dzin du 'jug nus pa zhes bya ba ni sde snod de dag don gyi bdag nyid kyis gzhan 'dzin du gzhug cing go bar byed nus pa nyid do/ /de ni sde snod mngon par shes pa nyid de kho na'i bye brag gzhan yin te/ de lta ma yin du zin na gal te de rang gis mngon par mi shes par ji ltar don gyi bdag nyid kyis gzhan 'dzin du gzhug par nus pa dang / 'dul ba la gnas pa'i don nyid kyang shin tu bzlas par 'gyur ro/ /de lta bas na sde snod mngon par shes pa'i gang zag nyid kyis gzhan la go bar byed nus pa gang yin pa de ni de'i brjod pa yin par rig par bya'o/

Yijing

[SET 7] There is another set of five, which also shares those mentioned above but adds “able to” to the above, as explained in detail above. [see sūtras 83, 85, and 86].

1031b17-18: 復有五種，亦同上說，於上加能，廣說如前。

Sūtra 84: The Three Trainings

Pravrajyāvastu

Or, alternatively, those who have passed ten rains and possess five qualities may allow goings forth, grant ordination, accept charge of novices, give *niśraya*, and stay without a *niśraya* on their own. Which are those five? Possesses *śīla*, is learned, trains in the training of *śīla*, trains in the training of *citta* thought, and trains in the training of *prajñā* insight. One who has passed ten rains and possesses these five qualities may allow goings forth, grant ordination, accept charge of novices, give *niśraya*, and stay without a *niśraya* on their own.

Kalyāṇamitra's Ṭīkā

The seventh set of five is: possesses *śīla*, is learned, trains in the training of *śīla*, trains in the training of *citta* thought, and trains in the training of *prajñā* insight. Regarding this, the phrase “in” means [both] “above” and “with regards to.”¹²²⁸ The phrase “*śīla*” encompasses all of the *śikṣāpada* included in the Vinaya. The phrase “*citta* thought” encompasses the four *dhyāna* absorptions since they discipline thought. The phrase “*prajñā* insight” encompasses paths without outflows. “Training”, engaging in *śikṣā* training.

1228. Kalyāṇamitra does not express a preference for either of the two interpretations of the Sanskrit prefix *adhi-*. Tibetan commentators often interpret *adhi-* (or rather Tib. *lhag pa*) here to mean “above” or “higher”. von Hinüber shows how the Pāli traditions favored the latter interpretation of “in regards to, about”. Note that Kalyāṇamitra glosses *adhi-* with *dbang du byas te* (Skt. *atha, adhikṛtya*), a phrase Guṇaprabha uses in sūtras 1 and 73. See ch. 2 and 3.

D1 Rab byung gi gzhi

[F.67.b-68.a] gzhan yang lo bcu lon pa chos lnga dang ldan pas rab tu dbyung bar bya/ bsnyen par rdzogs par bya/ gnas sbyin par bya/ dge tshul nye bar gzhag par bya zhing bdag nyid kyang mi gnas par 'dug par bya'o/ /lnga gang zhe na/ tshul khrims dang ldan pa dang / mang du thos pa dang / lhag pa'i tshul khrims kyi bslab pa la slob pa dang / lhag pa'i sems kyi bslab pa la slob pa dang / lhag pa'i shes rab kyi bslab pa la slob pa ste/ lo bcu lon pa chos lnga po de dag dang ldan pas rab tu dbyung bar bya/ bsnyen par rdzogs par bya/ gnas sbyin par bya/ dge tshul nye bar gzhag par bya zhing bdag nyid kyang mi gnas par 'dug par bya'o/

D4113 Kalyāṇamitra's Ṭikā

[F.273.b-274.a] tshul khrims dang ldan pa dang / mang du thos pa dang lhag pa'i tshul khrims kyi bslab pa la slob pa dang / lhag pa'i sems kyi bslab pa la slob pa dang / lhag pa'i shes rab kyi bslab pa la slob pa dang zhes bya ba ni lnga pa bdun pa'o/ /de la lhag pa zhes bya ba'i sgra ni lhag pa'i don dang dbang du byas pa'i don to/ / tshul khrims zhes smos pas de ni 'dul bar gtogs pa'i bslab pa'i gzhi thams cad bzung ba yin no/ /sems zhes smos pas ni bsam gtan bzhi po dag bzung ste/ de dag ni sems 'dul bar byed pa yin pa'i phyir ro/ /shes rab ces smos pas ni zag pa med pa'i lam bzung ngo / / slob pa zhes bya ba ni slob par byed pa'o/

Yijing

N/A

Sūtra 85: Establishing Niśrita in Three Trainings

Pravrajyāvastu

Or, alternatively, those who have passed ten rains and possess five qualities may allow goings forth, grant ordination, accept charge of novices, give *niśraya*, and stay without a *niśraya* on their own. Which are those five? Possesses *śīla*, is learned, is able to establish wards or apprentices in the training of *śīla*, is able to establish wards or apprentices in the training of *citta* thought, and is able to establish wards or apprentices in the training of *prajñā* insight. One who has passed ten rains and possesses these five qualities may allow goings forth, grant ordination, accept charge of novices, give *niśraya*, and stay without a *niśraya* on their own.

Kalyāṇamitra's Tīkā

The eighth set of five is: possesses *śīla*, is learned, is able to establish wards or apprentices in the training of *śīla*, is able to establish wards or apprentices in the training of *citta* thought, and is able to establish wards or apprentices in the training of *prajñā* insight. This should be understood to be a subset of the previous [sūtra 84] for, there is no way [a person] who has not personally trained in *śīla* etc. would be able to train another [in them]. As [the *Pravrajyāvastu*] says, “It is impossible for those who are not themselves disciplined to discipline others.”¹²²⁹ “Able to establish [others] in the training,” the ability to cause others to train in *śīla*, etc.

1229. See F.66.a above.

D1 Rab byung gi gzhi

[F.67.b-68.a] /gzhan yang lo bcu lon pa chos lnga dang ldan pas rab tu dbyung bar bya/ bsnyen par rdzogs par bya/ gnas sbyin par bya/ dge tshul nye bar gzhang par bya zhang bdag nyid kyang mi gnas par 'dug par bya'o/ /Inga gang zhe na/ tshul khriṃs dang ldan pa dang / mang du thos pa dang / lhan cig gnas pa dang nye gnas rnam lhag pa'i tshul khriṃs kyi bslab pa la slob tu 'jug nus pa dang / lhag pa'i sems kyi bslab pa la slob tu 'jug nus pa dang / lhag pa'i shes rab kyi bslab pa la slob tu 'jug nus pa ste/ lo bcu lon pa chos lnga po de dag dang ldan pas rab tu dbyung bar bya/ bsnyen par rdzogs par bya/ gnas [68a]] sbyin par bya/ dge tshul nye bar gzhang par bya zhang bdag nyid kyang mi gnas par 'dug par bya'o/

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[F.274.a] tshul khriṃs dang ldan pa dang / mang du thos pa dang / lhag pa'i tshul khriṃs kyi bslab pa la slob tu 'jug nus pa dang / lhag pa'i sems kyi bslab pa la slob tu 'jug nus pa dang / lhag pa'i shes rab kyi bslab pa la slob tu 'jug nus pa zhes bya ba ni lnga pa brgyad pa'o/ /'di ni snga ma nyid kyi bye brag yin par rig par bya ste/ 'di ltar rang nyid lhag pa'i tshul khriṃs la sogs pa la ma bslab par gzhan slob tu 'jug nus pa ni 'ga' yang med pa'i phyir te/ bdag nyid ma dul bar gzhan 'dul bar byed pa ni gnas med do zhes gsungs pa'i phyir ro/ /slob tu 'jug nus pa zhes bya ba ni gzhan lhag pa'i tshul khriṃs la sogs pa la slob tu 'jug nus pa nyid do/

Yijing

N/A

Sūtra 86: Ācāra, Vinaya, Prātimokṣa

Pravraṅgyāvastu

Or, alternatively, those who have passed ten rains and possess five qualities may allow goings forth, grant ordination, accept charge of novices, give *nīśraya*, and stay without a *nīśraya* on their own. Which are those five? Possesses *śīla*, is learned, trains in *ācāra*, trains in Vinaya, and trains in the *Prātimokṣa*. One who has passed ten rains and possesses these five qualities may allow goings forth, grant ordination, accept charge of novices, give *nīśraya*, and stay without a *nīśraya* on their own.

Or, alternatively, those who have passed ten rains and possess five qualities may allow goings forth, grant ordination, accept charge of novices, give *nīśraya*, and stay without a *nīśraya* on their own. Which are those five? Possesses *śīla*, is learned, able to establish others in *ācāra* customary behaviors, able to establish others in Vinaya, and able to establish others in the *Prātimokṣa*. One who has passed ten rains and possesses these five qualities may allow goings forth, grant ordination, accept charge of novices, give *nīśraya*, and stay without a *nīśraya* on their own.

Kalyāṇamitra's Ṭikā

The ninth set of five is: possesses *śīla*, is learned, trains in *ācāra* customary behaviors, trains in Vinaya, and trains in the *Prātimokṣa*. “In *ācāra* customary behavior” is said to be [the monastic comportment] on going and coming, etc. from the Vinaya for [those] are everyday behaviors. “In Vinaya”, the *Vibhaṅga*—with its explanations of the *Prātimokṣa śikṣā* training—the *Vastu*, and the *Kṣudraka*, etc. “In *Prātimokṣa*”, the *śikṣāpada* included in the *Prātimokṣa*.

The tenth set of five is: possesses *śīla*, is learned, able to establish others in *ācāra*

customary behaviors, able to establish others in Vinaya, and able to establish others in the *Prātimokṣa*. This too should be understood as a subset of the previous [sūtra 85]. For, as [the *Pravrajyāvastu*] says, “It is impossible for those who are not themselves disciplined to discipline others.”¹²³⁰ “Able to establish [others] in the training,” the ability to cause others to train in *ācāra* customary behaviors, etc.

D1 Rab byung gi gzhi

[F.68.a] gzhan yang lo bcu lon pa chos lnga dang ldan pas rab tu dbyung bar bya/ bsnyen par rdzogs par bya/ gnas sbyin par bya/ dge tshul nye bar gzhag par bya zhing bdag nyid kyang mi gnas par 'dug par bya'o/ /lnga gang zhe na/ tshul khirms dang ldan pa dang / mang du thos pa dang / lhag pa'i spyod pa la slob pa dang / lhag pa'i 'dul ba la slob pa dang / lhag pa'i so sor thar pa la slob pa ste/ lo bcu lon pa chos lnga po de dag dang ldan pas rab tu dbyung bar bya/ bsnyen par rdzogs par bya/ gnas sbyin par bya/ dge tshul nye bar gzhag par bya zhing bdag nyid kyang mi gnas par 'dug par bya'o/

/gzhan yang lo bcu lon pa chos lnga dang ldan pas rab tu dbyung bar bya/ bsnyen par rdzogs par bya/ gnas sbyin par bya/ dge tshul nye bar gzhag par bya zhing bdag nyid kyang mi gnas par 'dug par bya'o/ /lnga gang zhe na/ tshul khirms dang ldan pa dang / mang du thos pa dang / lhan cig gnas pa dang nye gnas rnams lhag pa'i spyod pa la slob tu 'jug nus pa dang / lhag pa'i 'dul ba la slob tu 'jug nus pa dang / lhag pa'i so sor thar pa la slob tu 'jug nus pa ste/ lo bcu lon pa chos lnga po de dag dang ldan pas rab tu dbyung bar bya/ bsnyen par rdzogs par bya/ gnas sbyin par bya/ dge tshul nye bar gzhag par bya zhing bdag nyid kyang mi gnas par 'dug par bya'o/

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[F.274.a-b] tshul khirms dang ldan pa dang / mang du thos pa dang / lhag pa'i spyod pa la slob pa dang / lhag pa'i 'dul ba la slob ba dang / lhag pa'i so sor thar pa la slob

1230. See F.66.a above.

pa zhes bya ba ni lnga pa dgu pa'o/ /de la lhag pa'i spyod pa zhes bya ba ni 'dul ba las
'gro ba dang 'ong ba la sogs pa yin par gsungs te/ rtag tu lhag par spyad pa yin pa'i
phyir ro/ /lhag pa'i 'dul ba zhes bya ba ni so sor thar pa'i bslab pa'i rnam par bshad par
gyur pa rnam par 'byed pa dang gzhi dang phran tshegs la sogs pa'o/ /lhag pa'i so sor
thar pa zhes bya ba ni so sor thar par gtogs pa'i bslab pa'i gzhi rnam so/
'tshul khriims dang ldan pa dang / mang du thos pa dang / lhag pa'i spyod pa la slob tu
'jug nus pa dang/ lhag pa'i 'dul ba la slob tu 'jug nus pa dang / lhag pa'i so sor thar pa
la slob tu 'jug nus pa zhes bya ba ni lnga pa bcu pa'o/ /'di yang snga ma de nyid kyi
bre brag yin par rig par bya ste/ 'di ltar rang nyid lhag pa'i spyod pa la sogs pa la ma
bslabs par gzhan slob tu 'jug nus pa ni 'ga' yang med pa'i phyir ro/

Yijing

[SET 6] There is another set of five. This five is also the same with respect to each of the previous [set of five] except the word “superior” is added.

T.1444_p1031b16-17 復有五種，此五亦同，於一一上，更加勝字。

Sūtra 87: The Five Abundances I

Pravrajyāvastu

Or, alternatively, those who have passed ten rains and possess five qualities may allow goings forth, grant ordination, accept charge of novices, give *niśraya*, and stay without a *niśraya* on their own. Which are those five? Abounding in faith, abounding in *śīla*, abounding in learning, abounding in generosity, and abounding in insight. One who has passed ten rains and possesses these five qualities may allow goings forth, grant ordination, accept charge of novices, give *niśraya*, and stay without a *niśraya* on their own.

Kalyāṇamitra's Ṭikā

The eleventh set of five is: abounding in faith, abounding in *śīla*, abounding in apprehension, abounding in generosity, and abounding in insight. Regarding this, “faith” is defined as a trust in the Three Jewels, etc. “*Śīla*” is defined as the rejection of natural and proscribed misdeeds. Here, “learning” refers to the Vinaya; for [this set of five] is not then in violation of the inviolable branch of being established in the Vinaya. “Generosity” is, in essence, a lack of attachment. “Insight” is the discernment of dharmas. “Abounding in”, e.g. abounding in faith, etc. means [the *niśraya*] has abundant faith, etc.

D1 Rab byung gi gzhi

[F.68.a-b] gzhan yang lo bcu lon pa chos lnga dang ldan pas rab tu dbyung bar bya/ bsnyen par rdzogs par bya/ gnas sbyin par bya/ dge tshul nye bar gzhang par bya zhing bdag nyid kyang mi gnas par 'dug par bya'o/ /Inga gang zhe na/ dad pa phun sum tshogs pa dang / tshul khriṃs phun sum tshogs pa dang / thos pa phun sum tshogs pa dang / gtong ba phun sum tshogs pa dang / shes rab phun sum tshogs pa ste/ lo bcu lon pa chos lnga po de dag dang ldan pas rab tu dbyung bar bya/ bsnyen par rdzogs par bya/ gnas sbyin par bya/ dge tshul nye bar gzhang par bya zhing bdag nyid kyang mi gnas par 'dug par bya'o/

D4113 Kalyāṇamitra's Ṭikā

[F.274.b] slob tu 'jug nus pa zhes bya ba ni gzhan lhag pa'i spyod pa la sogs pa la slob tu 'jug nus pa nyid do/ /dad pa phun sum tshogs pa dang / tshul khriṃs phun sum tshogs pa dang / thos pa phun sum tshogs pa dang / gtong ba phun sum tshogs pa dang / shes rab phun sum tshogs pa zhes bya ba ni lnga pa bcu gcig pa'o/ /de la dad pa zhes bya ba ni dkon mchog gsum la sogs pa dag la sems dang ba'i mtshan nyid do/ /tshul khriṃs zhes bya ba ni rang bzhin dang bcas pa'i kha na ma tho ba dang bcas pa spong ba'i mtshan nyid do/ /thos pa zhes bya ba smos pas ni 'dir 'dul ba bzung ba yin te/ 'dul ba la gnas pa'i don nyid shin tu bzla bar bya ba ma yin pa'i phyir ro/ /gtong ba zhes bya ba ni ma chags pa'i ngo bo nyid do/ /shes rab ces bya ba ni chos rab tu rnam par 'byed pa'o/ /phun sum tshogs pa zhes bya ba dad pa la sogs pas phun sum tshogs pa ni dad pa la sogs pa phun sum tshogs pa ste ldan pa zhes bya ba'i tha tshig go/

Yijing

[SET 9] There is another set of five. 1. He abounds in faith. 2. He abounds in *śīla*. 3. He abounds in learnedness. 4. He abounds in generosity. 5. He abounds in wisdom, as explained in detail above.

T.1444, 1031b21: 復有五種：一者信成就、二者戒成就、三者多聞成就、四者捨成就、五者智成就，廣說如前。

Sūtra 88: The Five Abundances II

Pravrajyāvastu

Or, alternatively, those who have passed ten rains and possess five qualities may allow goings forth, grant ordination, accept charge of novices, give *niśraya*, and stay without a *niśraya* on their own. Which are those five? Abounding in *śīla*, abounding in *samādhi*, abounding in *prajñā*, abounding in freedom, and abounding in the understanding and vision of freedom. One who has passed ten rains and possesses these five qualities may allow goings forth, grant ordination, accept charge of novices, give *niśraya*, and stay without a *niśraya* on their own.

Kalyāṇamitra's Ṭikā

The twelfth set of five is: Abounding in *śīla*, abounding in *samādhi*, abounding in *prajñā*, abounding in freedom, and abounding in the understanding and vision of freedom. Here, again, the "abounding in *śīla*" indicates knowledge of the Vinaya. "Samādhi concentration" is defined as one-pointedness of thought since this [i.e. *samādhi* concentration] concentrates the mind and mental events. Here, "insight" is again defined as the discernment of dharmas. "freedom," [the state of] having abandoned *kleśa*; here referring to a non-trainee's freedom. "The understanding and vision of freedom," the "understanding of freedom" refers to knowledge of exhaustion and non-arising while the "vision of that [freedom]" is the view of a non-trainee.

D1 Rab byung gi gzhi

[F.68.b] gzhan yang lo bcu lon pa chos lnga dang ldan pas rab tu dbyung bar bya/
bsnyen par rdzogs par bya/ gnas sbyin par bya/ dge tshul nye bar gzhang par bya zhing
bdag nyid kyang mi gnas par 'dug par bya'o/ /lnga gang zhe na/ tshul khriṃs phun
sum tshogs pa dang / ting nge 'dzin phun sum tshogs pa dang / shes rab phun sum
tshogs pa dang / rnam par grol ba phun sum tshogs pa dang / rnam par grol ba shes
pa dang mthong ba phun sum tshogs pa ste/ lo bcu lon pa chos lnga po de dag dang
ldan pas rab tu dbyung bar bya/ bsnyen par rdzogs par bya/ gnas sbyin par bya/ dge
tshul nye bar gzhang par bya zhing bdag nyid kyang mi gnas par 'dug par bya'o/

D4113 Kalyāṇamitra's Ṭikā

[F.274.b-275.a] tshul khriṃs phun sum tshogs pa dang / ting nge 'dzin phun sum
tshogs pa dang / shes rab phun sum tshogs pa dang / rnam par grol ba phun sum
tshogs pa dang / rnam par grol ba shes pa dang mthong ba phun sum tshogs pa zhes
bya ba ni lnga pa bcu gnyis pa'o/ /'dir yang tshul khriṃs phun sum tshogs pa zhes
smos pas ni 'dul ba mngon par shes pa nyid ston to/ /ting nge 'dzin zhes bya ba ni
sems rtse gcig pa'i mtshan nyid de/ 'dis sems dang sems las byung ba dag ting nge
'dzin du byed pa'i phyir ro/ / shes rab ces bya ba ni 'dir yang chos rab tu rnam par
'byed pa'i mtshan nyid do/ /rnam par grol ba zhes bya ba ni nyon mongs pa spangs pa
ste/ 'dir ni mi slob pa'i rnam par grol ba la bya'o/ /rnam par grol ba'i shes pa dang /
mthong ba ste/ rnam par grol ba shes pa ni zas pa dang mi skye ba shes pa zhes bya
ba'o/ /de mthong ba ni mi slob pa'i lta ba'o/

Yijing

[SET 8] There is another set of five? What are the five? 1. He abounds in the pre-cepts. 2. He abounds in learnedness. 3. He abounds in higher liberation. 4. He abounds in liberation through realizing wisdom. 5. He abounds in wisdom. These are the five.

1031b18-21: 復有五種。云何為五？一者戒成就、二者多聞成就、三者勝解脫成就、四者證智勝解脫成就、五者智慧成就，是名為五。

Sūtra 89-92: Enthusiasm & Insight plus Mindfulness, Equipoise, and Composure

Pravrajyāvastu

Or, alternatively, those who have passed ten rains and possess five qualities may allow goings forth, grant ordination, accept charge of novices, give *niśraya*, and stay without a *niśraya* on their own. Which are those five? Possesses *śīla*, is learned, has enthusiasm for what is undertaken, has insight, and is mindful. One who has passed ten rains and possesses these five qualities may allow goings forth, grant ordination, accept charge of novices, give *niśraya*, and stay without a *niśraya* on their own.

Or, alternatively, those who have passed ten rains and possess five qualities may allow goings forth, grant ordination, accept charge of novices, give *niśraya*, and stay without a *niśraya* on their own. Which are those five? Possesses *śīla*, is learned, has enthusiasm for what is undertaken, has insight, and rests in equipoise. One who has passed ten rains and possesses these five qualities may allow goings forth, grant ordination, accept charge of novices, give *niśraya*, and stay without a *niśraya* on their own.

Or, alternatively, those who have passed ten rains and possess five qualities may allow goings forth, grant ordination, accept charge of novices, give *niśraya*, and stay without a *niśraya* on their own. Which are those five? Possesses *śīla*, is learned, has enthusiasm for what is undertaken, has insight, and has composure. One who has passed ten rains and possesses these five qualities may allow goings forth, grant ordination, accept charge of novices, give *niśraya*, and stay without a *niśraya* on their own.

Kalyāṇamitra's Ṭikā

The thirteenth set of five is: possesses *śīla*, is learned, has enthusiasm for what is undertaken, has insight, and is mindful. “enthusiasm for what is undertaken”, cultivating virtuous and stopping non-virtuous dharmas, etc. “Mindful”, possesses mindfulness.

The fourteenth set of five is: possesses *śīla*, is learned, has enthusiasm for what is undertaken, has insight, and rests in equipoise. “Rests in equipoise” means complete isolation.¹²³¹

The fifteenth set of five is: possesses *śīla*, is learned, has enthusiasm for what is undertaken, has insight, and composure. “Composure” means unagitated. The expression “is learned” in all of these [sets of five] refers to the fact of being established in the Vinaya.

1231. Tib. *rab tu dben pa*; Skt. *praviveka*.

D1 Rab byung gi gzhi

[F.68.b-69.a] gzhan yang lo bcu lon pa chos lnga dang ldan pas rab tu dbyung bar bya/ bsnyen par rdzogs par bya/ gnas sbyin par bya/ dge tshul nye bar gzhag par bya zhing bdag nyid kyang mi gnas par 'dug par bya'o/ /lnga gang zhe na/ tshul khirms dang ldan pa dang / mang du thos pa dang / brtson 'grus brtsams pa dang / shes rab dang ldan pa dang / dran pa dang ldan pa ste/ lo bcu lon pa chos lnga po de dag dang ldan pas rab tu dbyung bar bya/ bsnyen par rdzogs par bya/ gnas sbyin par bya/ dge tshul nye bar gzhag par bya zhing bdag nyid kyang mi gnas par 'dug par bya'o/ /gzhan yang lo bcu lon pa chos lnga dang ldan pas rab tu dbyung bar bya/ bsnyen par rdzogs par bya/ gnas sbyin par bya/ dge tshul nye bar gzhag par bya zhing bdag nyid kyang mi gnas par 'dug par bya'o/ /lnga gang zhe na/ tshul khirms dang ldan pa dang / mang du thos pa dang / brtson 'grus brtsams pa dang / shes rab dang ldan pa dang / nang du yang dag bzhag pa ste/ lo bcu lon pa chos lnga po de dag dang ldan pas rab tu dbyung bar bya/ bsnyen par rdzogs par bya/ gnas sbyin par bya/ dge tshul nye bar gzhag par bya zhing bdag nyid kyang mi gnas par 'dug par bya'o/ /gzhan yang lo bcu lon pa chos lnga dang ldan pas rab tu dbyung bar bya/ bsnyen par rdzogs par bya/ gnas sbyin par bya/ dge tshul nye bar gzhag par bya zhing bdag nyid kyang mi gnas par 'dug par bya'o/ /lnga gang zhe na/ tshul khirms dang ldan pa dang / mang du thos pa dang / brtson 'grus brtsams pa dang / shes rab dang ldan pa dang / mnyam par bzhag pa ste/ lo bcu lon pa chos lnga po de dag dang ldan pas rab tu dbyung bar bya/ bsnyen par rdzogs par bya/ gnas sbyin par bya/ dge tshul nye bar gzhag par bya zhing bdag nyid kyang mi gnas par 'dug par bya'o/

D4113 Kalyāṇamitra's Ṭikā

[F.275.a] tshul khirms dang ldan pa dang / thos pa dang / brtson 'grus brtsams pa dang / shes rab dang ldan pa dang / dran pa dang ldan pa zhes bya ba ni lnga pa bcu gsum pa'o/ /brtson 'grus brtsams pa zhes bya ba ni dge ba dang mi dge ba'i chos bskyed pa dang / dgag par byas pa la sogs pa'o/ /dran pa dang ldan pa zhes bya ba ni dran pa

nye bar gzhag dang ldan pa'o/ /tshul khirms dan ldan pa dang / mang du thos pa dang / brtson 'grus brtsams pa dang / shes rab dang ldan pa dang / nang du yang dag gzhag pa zhes bya ba ni lnga pa bco bzhi pa'o/ /nang du yang dag gzhag pa zhes bya ba ni rab tu dben par gyur pa nyid ces bya ba'i tha tshig go/ /tshul khirms dang ldan pa dang / mang du thos pa dang / brtson 'grus brtsams pa dang / shes rab dang ldan pa dang / mnyam par gzhag pa zhes bya ba ni lnga pa bco lnga pa'o/ /mnyam par gzhag pa zhes bya ba ni mi rgod pa nyid ces bya ba'i tha tshig go/

Yijing

[SET 10] There is another set of five. What are the five? 1. They have *śīla*. 2. They are learned. 3. They have enthusiasm. 4. They have mindfulness. 5. They have wisdom. These are the five, as explained in detail above.

T.1444, 1031b2-24 : 復有五種。云何為五？一者具戒、二者多聞、三者精進、四者念、五者

慧，是名為五，廣說同前。

[SET 11] There is another set of five. What are the five? 1. They have *śīla*. 2. They are learned. 3. They have enthusiasm. 4. They have *samādhi*. 5. They have *prajñā*. These are the five.

T.1444, 1031b25-27 : 復有五種。何等為五？一者具戒、二者多聞、三者精進、四者定、五者般若。是為五。

[SET 12] There is another set of five. Four are the same as above. The fifth is to delight in sitting in isolation.

T.1444, 1031b2-28 : 復有五種，四者同上，第五為是樂寂靜坐。

Sūtra 93: Trainees

Pravrajyāvastu

Or, alternatively, those who have passed ten rains and possess five qualities may allow goings forth, grant ordination, accept charge of novices, give *niśraya*, and stay without a *niśraya* on their own. Which are those five? Possesses a trainee's aggregate of *śīla*, possesses a trainee's aggregate of *samādhi* concentration, possesses a trainee's aggregate of *prajñā* insight, possesses a trainee's aggregate of freedom, and possesses a trainee's aggregate of wisdom and vision of freedom. One who has passed ten rains and possesses these five qualities may allow goings forth, grant ordination, accept charge of novices, give *niśraya*, and stay without a *niśraya* on their own.

Kalyāṇamitra's Tīkā

The sixteenth set of five is: possesses a trainee's aggregate of *śīla*, a trainee's aggregate of *samādhi* concentration, a trainee's aggregate of *prajñā* insight, a trainee's aggregate of freedom, and a trainee's aggregate of wisdom and vision of freedom. "Trainee", one who has committed to the training in order to get rid of *kleśa* through a path without outflows. The term "trainee" is applied to the cause, i.e. "training." "A trainee's aggregate of *śīla*", the restraint without outflows of a trainee in the continuum of [one of] the seven types of person.¹²³² "A trainee's aggregate of *samādhi* concentration", a trainee's *samādhi* concentration without outflows that has arisen in the continuum of [one of] the seven types of ārya person. "A trainee's aggregate of *prajñā* insight," a trainee's correct view without outflows that has arisen in the continuum of an

1232. "The "seven types of noble persons" refer to the first seven of the eight "entrants and abiders" (Tib. *zhugs gnas brgyad*), who have either achieved or are in the process of achieving the results of stream-enterer (Tib. *rgyun zhugs*, Skt. *srotāpanna*), once-returner (Tib. *phyir 'ong*, Skt. *sakṛdāgāmin*), non-returner (Tib. *phyir mi 'ong*, Skt. *anāgāmin*), and arhat (Tib. *dgra bcom*, Skt. *arhat*).

ārya person. “A trainee’s aggregate of freedom,” a trainee’s attention and the trainee’s interest that accompanies it. “A trainee’s wisdom and vision of freedom”, the wisdom and vision that arise if freedom were the freedom that is the goal of training, what is aspired to. “Wisdom”, a trainee's wisdom of phenomena;¹²³³ vision, a *prajñā* insight, such as *kṣanti* tolerance for wisdom of phenomena; hence, “the wisdom and vision of freedom.”

1233. I.e. It is the arhat's knowledge and vision of what is experienced by trainees.

D1 Rab byung gi gzhi

[F.69.a] gzhan yang lo bcu lon pa chos lnga dang ldan pas rab tu dbyung bar bya/ bsnyen par rdzogs par bya/ gnas sbyin par bya/ dge tshul nye bar gzhag par bya zhing bdag nyid kyang mi gnas par 'dug par bya'o/ /lnga gang zhe na/ slob pa'i tshul khirms kyi phung po dang ldan pa dang / slob pa'i ting nge 'dzin gyi phung po dang ldan pa dang / slob pa'i shes rab kyi phung po dang ldan pa dang / slob pa'i rnam par grol ba'i phung po dang ldan pa dang / slob pa'i rnam par grol ba shes pa dang mthong ba'i phung po dang ldan pa ste/ lo bcu lon pa chos lnga po de dag dang ldan pas rab tu dbyung bar bya/ bsnyen par rdzogs par bya/ gnas sbyin par bya/ dge tshul nye bar gzhag par bya zhing bdag nyid kyang mi gnas par 'dug par bya'o/

D4113 Kalyāṇamitra's Ṭīkā

[F.275.a-b] thams cad du yang mang du thos pa nyid ces smos pas ni 'dul ba la gnas pa'i don nyid ston to/ /slob pa'i tshul khirms kyi phung po dang / ting nge 'dzin gyi phung po dang / shes rab gyi phung po dang / rnam par grol ba'i phung po dang / rnam par grol ba'i shes pa dang mthong ba'i phung po dang ldan pa zhes bya ba ni lnga pa bcu drug pa'o/ /slob pa zhes bya ba ni zag pa med pa'i lam gyi nyon mongs pa spang ba'i slob pa'i ngang tshul can te/ slob pa zhes bya ba'i ga ni rgyu 'jug pa yin pas slob pa zhes bya ba'o/ /slob pa'i tshul khirms kyi phung po zhes bya ba ni gang zag bdun gyi rgyud la yod pa'i slob pa'i sdom pa zag pa med pa'o/ /slob pa'i ting nge 'dzin gyi phung po zhes bya ba ni 'phags pa'i gang zag bdun gyi rgyu da la skyes pa slob pa'i ting nge 'dzin zag pa med pa'o/ /slob pa'i shes rab kyi phung po zhes bya ba ni 'phags pa'i gang zag gi rgyud las byung ba slob pa'i yang dag pa'i lta ba zag pa med pa'o/ /slob pa'i rnam par grol ba'i phung po zhes bya ba ni slob pa yid la byed pa dang / mtshungs par ldan pa slob pa'i mos pa'o/ /slob pa'i rnam par grol ba shes pa dang mthong ba'i phung po zhes bya ba ni bslab par bya ba mos par bya ba zhes bya ba'i rnam par grol bar gyur na shes pa dang mthong ba 'byung ba ste/ slob pa'i chos shes pa la sogs pa ni shes pa/ /chos shes pa'i bzod pa la sogs pa shes rab ni mthong ba

ste/ de'i phyir rnam par grol ba shes pa dang mthong ba zhes bya ba'o//

Yijing

[SET 13] There is another set of five. 1. He has attained *traineeship* in the aggregate of *śīla* 2. He has attained traineeship in the aggregate of *samādhi* 3. He has attained traineeship in the aggregate of *prajñā* 4. He has attained traineeship in the aggregate of freedom 5. He has attained traineeship in the aggregate of the vision of the wisdom of that, as explained in detail above.

T23n1444_p1031b28-c02：復有五種：一者有學戒蘊成就、二者有學定蘊成就、三者有學慧蘊成就、四者有學解脫蘊成就、五者有學解脫知見蘊成就，廣說如餘。

Sūtra 94: Non-Trainees

Pravrajyāvastu

Or, alternatively, those who have passed ten rains and possess five qualities may allow goings forth, grant ordination, accept charge of novices, give *niśraya*, and stay without a *niśraya* on their own. Which are those five? Possesses a non-trainee's aggregate of *śīla*, possesses a non-trainee's aggregate of *samādhi* concentration, possesses a non-trainee's aggregate of *prajñā* insight, possesses a non-trainee's aggregate of freedom, and possesses a non-trainee's aggregate of wisdom and vision of freedom. One who has passed ten rains and possesses these five qualities may allow goings forth, grant ordination, accept charge of novices, give *niśraya*, and stay without a *niśraya* on their own.

Kalyāṇamitra's Ṭikā

The seventeenth set of five is: possesses a non-trainee's aggregate of *śīla*, possesses a non-trainee's aggregate of *samādhi* concentration, possesses a non-trainee's aggregate of *prajñā* insight, possesses a non-trainee's aggregate of freedom, and possesses a non-trainee's aggregate of wisdom and vision of freedom. "Non-trainee", an arhat who no longer trains because [they have] abandoned *kleśa* afflictions. This includes the five branches—*śīla*, etc.—in an arhat's continuum.

"Well then," [another might assert], "If this and the previous [set of five] do not indicate the fact of 'abiding in the Vinaya', how is it acceptable [that these two sūtras are] in violation of the completely inviolable branch? While it is just possible that a trainee or non-trainee might lack a thorough knowledge of Vinaya, this [description] takes *śīla* without outflows in its ken.¹²³⁴ Thorough knowledge arises only from realization and so,

1234. Eng. *in its ken*; Tib. *yul la*. This matches the explanation in D4120 verbatim.

given that [the non-trainee's aggregate of *śīla* is produced] by a noble *ārya* path, [a non-trainee] must have thorough knowledge of the *Prātimokṣa* with its classification of *āpatti* offenses, etc."

That is not a problem since [the text states] "having passed ten rains"; [the subjects of] these two [sets of five] are noble *āryas* who have undoubtedly applied themselves energetically to the Vinaya over those ten rains. [The fact of] "having passed ten rains" spoken by the Blessed One indicates autonomy¹²³⁵ and thus, if those two [trainees and non-trainees] were not established in the Vinaya, how could those two be autonomous?¹²³⁶ And therefore [a monastic's] "having passed ten rains" shows [that they] are established in the Vinaya. And thus, [Vasubandhu said], "[Those anecdotes] spoken of in sūtras in which a person abounding in the view knowingly transgress the *śikṣā* training are baseless, there would be no occasion [for them]."¹²³⁷

1235. Eng. *autonomy*; Tib. *rang dbang yod pa*.

1236. This matches the explanation in D4120 verbatim.

1237. The translation follows the Tibetan text of D4113 rather than the source text for the citation, D4090 *chos mngon pa'i mdzod kyi bshad pa*, Vasubandhu's *Abhidharmakośabhāṣya*. The extant versions of the *Abhidharmakośabhāṣya* include the phrase "of eighth existence": Skt. *aṣṭam bhavam*; Tib. *srid pa brgyad pa*. The Tibetan of D4090 Vol. 2 F.20.b reads: *gang zag lta ba phun sum tshogs pa srid pa brgyad pa mngon par 'grub pa gang yin pa/ de ni gnas ma yin zhing go skabs med de/ 'di ni gnas med do*. The Sanskrit is given in Pradhan's edition; see the *Mārgapudgalanirdeśa*, the sixth chapter of Vasubandhu's *Abhidharmakośabhāṣyam*: *yattarhhi sūtra uktaṃ "asthānāmanavakāśo yaddṛṣṭisaṃpannaḥ pudgalo 'ṣṭamaṃ bhavam abhinirvartayiṣyati | nedaṃ sthānaṃ vidyata" iti* || (GRETIL input on the Thesaurus Literaturae Buddhicae hosted by University of Oslo).

D1 Rab byung gi gzhi

[F.69.a-b] gzhan yang lo bcu lon pa chos lnga dang ldan pas rab tu dbyung bar bya/ bsnyen par rdzogs par bya/ gnas sbyin par bya/ dge tshul nye bar gzhag par bya zhing bdag nyid kyang mi gnas par 'dug par bya'o/ /lnga gang zhe na/ mi slob pa'i tshul khirms kyi phung po dang ldan pa dang / mi slob pa'i ting nge 'dzin gyi phung po dang ldan pa dang / mi slob pa'i shes rab kyi phung po dang ldan pa dang / mi slob pa'i rnam par grol ba'i phung po dang ldan pa dang / mi slob pa'i rnam par grol ba shes pa dang mthong ba'i phung po dang ldan pa ste/ lo bcu lon pa chos lnga po de dag dang ldan pas rab tu dbyung bar bya/ bsnyen par rdzogs par bya/ gnas sbyin par bya/ dge tshul nye bar gzhag par bya zhing bdag nyid kyang mi gnas par 'dug par bya'o/

D4113 Kalyāṇamitra's Ṭikā

[F.275.b-276.a] bam po dgu pa/ mi slob pa'i tshul khirms kyi phung po dang / ting nge 'dzin gyi phung po dang / shes rab kyi phung po dang / rnam par grol ba'i phung po dang / rnam par grol ba'i shes pa dang / mthong ba'i phung po dang ldan pa zhes bya ba ni lnga pa bcu bdun pa'o/ /mi slob pa zhes bya ba ni nyon mongs pa spangs pa'i phyir mi slob pa ste dgra bcom pa nyid do/ /'dis ni dgra bcom pa'i rgyud la yod pa'i tshul khirms la sogs pa'i yan lag lnga po de dag nyid bsdus pa yin no/ 'o na lnga pa gong ma dang / 'di gnyis kyis 'dul ba la gnas pa'i don nyid ma bstan pa shin tu bzla bar bya ba ma yin pa'i yan lag ji ltar bzla bar rung / 'di ltar 'dul ba la yongs su shes pa med par yang slob pa dang / mi slob pa nyid ni srid pa kho na yin la/ zag pa med pa'i tshul khirms kyi yul la 'di ni bya ba'o/ /'di ni bya ba ma yin no zhes yongs su shes pa gang yin pa ni mngon par rtogs pa las byung ba kho na ste/ 'phags pa'i lam gyis yin la/ ltung ba rnam par gzhag la la ni so sor thar pa la sogs pa yongs su shes pa dgos pa'i phyir ro zhe na/ de la nyes pa med de lo bcu lon pa nyid smos pa'i phyir te/ 'di ltar de gnyis ni 'phags pa yin pas lo bcu bo dag la 'dul ba la gdon mi za bar 'bad par byas pa yin pa'i phyir ro/ /bcom ldan 'das kyis lo bcu lon pa nyid ces gsungs pas ni rang dbang yod par bstan pa yin pas/ gal te de gnyis la 'dul ba la gnas pa'i don nyid med par gyur

na/ de gnyis ji ltar rang dbang can du 'gyur/ de lta bas na lo bcu lon pa nyid ces smos
pas 'dul ba la gnas pa'i don nyid bstan pa yin no/ /de ltar mdo sde las gang zag lta ba
phun sum tshogs pa bsams bzhin du bslab pa las 'da' bar byed pa de ni gnas med sk-
abs med do zhes gsungs pa'i phyir ro/

Yijing

[SET 14] There is another set of five. Attaining non-trainees shares those [qualities] mentioned for trainees.

1031c02-03: 復有五種無學成就，同有學說。

Sūtra 95: Need to know Vinaya: I: Origins, pronouncements, Prohibitions, & Permissions

Pravrajyāvastu

Or, alternatively, those who have passed ten rains and possess five qualities may allow goings forth, grant ordination, accept charge of novices, give *niśraya*, and stay without a *niśraya* on their own. Which are those five? Knowledge of origins, knowledge of pronouncements, knowledge of succeeding pronouncements, knowledge of prohibitions, and knowledge of permissions. One who has passed ten rains and possesses these five qualities may allow goings forth, grant ordination, accept charge of novices, give *niśraya*, and stay without a *niśraya* on their own.

Kalyāṇamitra's Ṭikā

The eighteenth set of five is: knowledge of origins, knowledge of pronouncements, knowledge of succeeding pronouncements, knowledge of prohibitions, and knowledge of permissions. Regarding this,¹²³⁸ “origins”, the basis, reason, and active cause from which a particular *śikṣāpada* originates; that is what the word “origins” expresses.¹²³⁹ “Pronouncements” [refers] to the classification of *śikṣāpada*. It should be understood that grievous faults, which are to be confessed before whatever monk is present and so on, are also considered to be “pronouncements.”

“Succeeding pronouncements”, succeeding pronouncements are the prohibiting what was previously permitted and the permitting of what was previously prohibited.

1238. Translation follows KN: *la* in preference to D: *las* (Tibetan Tripitaka Collation Bureau, 2006, 871).

1239. Kalyāṇamitra (D4113) repeats D4120 Dharmamitra's *Vinayasūtraṭīkā* for most of this section.

For example, while two sandals are permitted, specific types of sandal are prohibited. [Thus,] prohibitions of what was permitted are [for example] like [the Buddha's pronounces], “[Sandals] should not make a scraping sound,” and “[Sandals] should not make a slapping sound”.¹²⁴⁰ A permission for what was prohibited is, for example, untimely food, which was previously prohibited, that is permitted for the sick; that is permitting what was prohibited.

“Prohibitions”, *pāda* premises that should never be done even at the cost of one's life; for example, [the Buddha] said, “Those who profess that I am their teacher should not pour or drink the slightest amount of alcohol, not even so much as the tip of a kuśa grass”; or the natural and prohibited misdeeds such as killing that [the Blessed One] said not to do.

“Permissions”, acts of personal discretion which carry no wrongdoing whether done or not done; for example, “I hereby allow the study of non-Buddhist treatises for the purpose of defeating the opponent.”¹²⁴¹ This and the following set of five on "knowledge of āpatti" [sūtra 98] refer only to knowledge of the Vinaya [i.e. not the whole Tripiṭaka].

1240. Sandals were permitted and then certain types of sandals were prohibited.

1241. Compare D4113: gnang ba zhes bya ba ni ci dgar spyad pa'i yul la bya ba gang yang rung ba zhig mi byed dam byed na ltung ba zhes bya ba'i nyes pa med pa ste/ dper na phas kyi rgol ba tshar bca'd pa'i phyir phyi rol gyi bstan bcos blang ba ngas rjes su gnang ngo zhes gsungs pa lta bu'o and D4119: gnang ba mngon par shes pa nyid dang zhes bya ba ni slar bya ba gang zhig byed pa la skyon med pa der 'jug pa la mi byed dam byed na 'jug pa la'o// dper na phas kyi rgol ba tshar gcad pa'i phyir phyi rol gyi bstan bcos rnams bklag par bya zhes bya ba la sogs pa 'di la mi byed pa dang mi byed pa la ltung ba'i skyon 'ga' yang med de ngas rjes su gnang ngo zhes gsungs pa lta bu'o.

D1 Rab byung gi gzhi

[F.69.b] gzhan yang lo bcu lon pa chos lnga dang ldan pas rab tu dbyung bar bya/
bsnyen par rdzogs par bya/ gnas sbyin par bya/ dge tshul nye bar gzhag par bya zhing
bdag nyid kyang mi gnas par 'dug par bya'o/ /lnga gang zhe na/ byung ba shes pa
dang / bcas pa shes pa dang / rjes su bcas pa shes pa dang / bkag pa shes pa dang /
gnang ba shes pa ste/ lo bcu lon pa chos lnga po de dag dang ldan pas rab tu dbyung
bar bya/ bsnyen par rdzogs par bya/ gnas sbyin par bya/ dge tshul nye bar gzhag par
bya zhing bdag nyid kyang mi gnas par 'dug par bya'o/

Kalyāṇamitra's Ṭikā

[F.276.a] 'byung ba shes pa dang / bcas pa shes pa dang / rjes su bcas pa shes pa
dang / bkag pa shes pa dang / gnang ba shes pa zhes bya ba ni lnga pa bco brgyad
pa'o/ /de las byung ba zhes bya ba ni bslab pa'i gzhi rnam gang las byung bar gyur
pa'i 'byung ba de'i gzhi dang / rgyu mtshan dang byed rgyu gang yin pa ste/ de ni
'byung ba zhes bya ba'i sgras brjod do/ /bcas pa zhes bya ba ni bslab pa'i gzhi rnam
rnam par gzhag pa'o/ /nyes pa sbom po ni dge slong 'di snyed cig gi mdun du bshags
par bya'o zhes bya ba la sogs pa yang bcas pa zhes smos pas bzung bar rig par
bya'o/ /rjes su bcas pa zhes bya ba ni sngar gnang ba'i gzhi la bkag pa dang / sngar
bkag pa la gnang ba gang yin pa de ni rjes su bcas pas dper na mchil lham gnyis
gnang ba mdzad pa la yang de gnyis gyi bye brag dgag pa mdzad do/ sgra krog krog
mi zer ba dang / sgra tug tug mi zer bar bya'o zhes bya ba la sogs pa lta bu ni gnang
ba la yang bkag pa'o/ /bkag pa la yang gnang ba ni dper na dus ma yin pa'i zas sngar
bkag pa nang pa la gnang ba lta bu ste de ni bkag pa la yang gnang ba'o/ /bkag pa
zhes bya ba ni srog la bab kyang gzhi 'di rnam pa thams cad du mi bya'o zhes bya ba
ste/ dper na ngal ston par smra ba rnam kyis tha na rtsawa'i mchog mas kyang chang
mi blud mi btung ngo zhes gsungs pa dang / srog gcod pa la sogs pa rang bzhin gyis
kha na ma tho ba dang bcas pa mi bya'o zhes gsungs pa lta bu'o/ /gnang ba zhes bya
ba ni ci dgar spyad pa'i yul la bya ba gang yang rung ba zhig mi byed dam byed na

ltung ba zhes bya ba'i nyes pa med pa ste/ dper na phas kyi rgol ba tshar bcad pa'i
phyir phyi rol gyi bstan bcos blang ba ngas rjes su gnang ngo zhes gsungs pa lta bu'o/
/Inga pa 'di dang 'og nas ltung ba shes pa zhes bya ba la sogs pa'i Inga pas ni 'dul ba
'ba' zhig mngon par shes pa nyid bstan to/

Yijing

[SET 15] There is another set of five. 1. He knows when there has been a transgres-
sion. 2. pronouncements 3. succeeding pronouncements 4. prohibitions 5. permissions

T.1444, 1031c03-4 : 復有五種：一者知有過、二者表示、三者意表示、四者捨棄、五
者隨解。

Sūtras 96: Need to know Vinaya

II: Severing Niśraya

Pravrajyāvastu

Or, alternatively, those who have passed ten rains and possess five qualities may allow goings forth, grant ordination, accept charge of novices, give *niśraya*, and stay without a *niśraya* on their own. Which are those five? Knowledge of hindrance, knowledge of non-hindrance, explainer, advisor, and able to make [wards and apprentices] accept a *niśraya*.¹²⁴² One who has passed ten rains and possesses these five qualities may allow goings forth, grant ordination, accept charge of novices, give *niśraya*, and stay without a *niśraya* on their own.

Kalyāṇamitra's Ṭikā

The nineteenth set of five is: knowledge of hindrance, knowledge of non-hindrance, explainer, advisor and able to make [wards and apprentices] accept a *niśraya*. Regarding this, “hindrance”, an act that is not to be done according to the Vinaya, such as killing;¹²⁴³ since [such an act] can hinder [the actor, it is] called a “hindrance”. Regarding “non-hindrance,” an act that is not a hindrance. These two branches—knowledge of hindrance and being a non-hindrance—indicate the fact of being established in the

1242. This and the following set of five share their first four branches in common, being distinguished only by the fifth element: whether the *niśrita* is transferred permanently to another *niśraya* or placed temporally in the charge of a surrogate *niśraya*, here called the *upaniśraya* (Tib. re zhiḡ gi gnas 'char gzhug nus pa) and confusingly translated into Tibetan with nye bar gnas pa, which is also how “apprentice” (Skt. antevāsin) is translated.

[Xc 14/65, F.2.b.2] saha grāhaṇapratibalatvena *niśrayasyopaniśrayasya* vā// [D4117, F.3.b] lhan cig 'dzin du 'jug nus pa nyid kyi gnas sam nye bar gnas 'dzin du 'jug nus pa nyid dang sbyar ro.

1243. Reading KN: *srog gcod pa zhes bya ba* in preference to D: *srog gcod pa bya ba* (Tibetan Tripitaka Collation Bureau, 2006, 871).

Vinaya. "Explainer",¹²⁴⁴ an explainer is one who is skilled in or capable of teaching and communicating those two branches—knowledge of hindrance and being a non-hindrance—to others. "Advisor"¹²⁴⁵ is one who keeps students and so on¹²⁴⁶ from transgression;¹²⁴⁷ speaks in a consistent manner;¹²⁴⁸ and applies themselves to their duties.¹²⁴⁹ It is this [type of] consistent speaker who acts as advisor to students. "Able to make [wards and apprentices] accept a temporary *niśraya*," able to make [wards and apprentices] accept another [monastic as *niśraya*] if the preceptor goes elsewhere.

1244. Skt. *ākhyāpitr*.

1245. Skt. *anuśāsaka*. Kalyāṇamitra's comments here are clearly based on Dharmamitra's explanation of *anuśāsakatvam* given in Guṇaprabha's auto-commentary. In Xc 14/64, Guṇaprabha attributes three qualities to the "advisor": [1] Skt. *vyātikrame saṁsthāpana*; [2] Skt. *anurūpaṃ vaktṛtvam*; and [3] Skt. *ālasye cāvartana*. The Tibetan translation of Dharmamitra's comments on this appears to contain redundancies in the second and third places of the list (D4120 F.25.b: *rjes su mthun pa dang / rnam par bzlog pa dang*). Kalyāṇamitra is probably borrowing directly from Dharmamitra in offering his own comments on the source text for Guṇaprabha's digest of the *Vinayavastu* when he repeats the redundancy: F.276.a-b: [2] *rjes su mthun pa rnam par bzlog pa dang*. When these redundancies are removed, the three texts agree on the above three qualities.

1246. Here, I take "students" (Tib. *slob ma nams*) to mean "ward" (Tib. *lhan cig gnas pa*; Skt. *sārdhamvihārin*) and "so on" to refer to the "apprentice" (Tib. *nye gnas*; Skt. *antevāsin*).

1247. Skt. *vyātikrame saṁsthāpana*; Tib. *slob ma la sogs pa dag bya ba ma yin pa dag las legs par 'jog pa*.

1248. Skt. *anurūpaṃ vaktṛtvam*; Tib. *rjes su mthun par smra ba nyid*.

1249. Compare Kalyāṇamitra D4113 and Dharmamitra D4120 who both: give *bya ba dag la rjes su bsgrub pa la 'jug pa* with Guṇaprabha D4119 Skt. *ālasye cāvartana*; Tib. *le lor gyur pa la yang rab tu 'jug pa*.

D1 Rab byung gzhi

[F.69.b] gzhan yang lo bcu lon pa chos lnga dang ldan pas rab tu dbyung bar bya/
bsnyen par rdzogs par bya/ gnas sbyin par bya/ dge tshul nye bar gzhag par bya zhing
bdag nyid kyang mi gnas par 'dug par bya'o/ /lnga gang zhe na/ bar du gcod pa shes
pa dang / bar du gcod pa ma yin pa shes pa dang / smra ba po dang / rjes su ston pa
dang / lhan cig gnas pa dang nye gnas rnam gnas 'char gzhug nus pa ste/ lo bcu lon
pa chos lnga po de dag dang ldan pas rab tu dbyung bar bya/ bsnyen par rdzogs par
bya/ gnas sbyin par bya/ dge tshul nye bar gzhag par bya zhing bdag nyid kyang mi
gnas par 'dug par bya'o/

D4113 Kalyāṇamitra's Ṭikā

[F.276.a] bar du gcod pa shes pa dang / bar du gcod pa ma yin par shes pa dang /
smra ba po dang rjes su ston pa dang / gnas 'char gzhug [276B] nus pa zhes bya ba ni
lnga pa bcu dgu ba'o/ /de la bar du gcod pa zhes bya ba ni 'dul ba las srog gcod pa
bya ba ma yin pa gang yin pa ste/ de ni bar du gcod par nus pa'i phyir bar du gcod
pa'o/ /bor du gcod pa ma yin pa zhes bya ba ni bya ba gang yin pa sta/ de ni bar du
gcod pa ma yin no/ / bar du gcod pa dang bar du gcod pa ma yin pa mngon par shes
pa nyid ces bya ba yan lag gnyis po 'dis ni 'dul ba la gnas pa'i don nyid bstan to/ /smra
ba po zhes bya ba ni smra bar byed pas smra ba po ste/ bar du gcod pa dang bar du
gcod pa ma yin pa shes pa'i yan lag gnyis po de dag nyid gzhan dag la ston pa'am go
bar bya ba la mkhas par gyur cing nus pa gang yin pa de ni smra ba po zhes bya'o/
/rjes su ston pa zhes bya ba ni slob ma la sogs pa dag bya ba ma yin pa dag las legs
par 'jog pa dang rjes su mthun pa rnam par bzlog pa dang / rjes su mthun par smra ba
nyid dang / bya ba dag la rjes su bsgrub pa la 'jug pa dang / rjes su mthun par smra ba
nyid de 'dis slob ma rnam rjes su ston par byed pa'i phyir ro/ /gnas 'char gzhug nus
pa zhes bya ba ni gal te mkhan po gzhan du 'gro na lhan cig gnas pa dang nye gnas
rnam gzhan la gnas 'char gzhug nus pa'o/

Yijing

[SET 16] There is another set of five. What are the five? 1. He knows when there are obstacles to staying. 2. He knows when there are no obstacles to staying. 3. He can teach other in accord with the teachings. 4. He places his student with a *níśraya*. 5. He takes care of [his student by finding an *upaníśraya*], as explained in detail above.

T.1444, 1031c04-7：復有五種。何者為五？一者知有留難、二者知無留難、三者隨說教示、四者與依止弟子、五者攝受，廣說如上。

Sūtra 97: Need to know Vinaya II: Finding a Temporary Guardian

Pravrajyāvastu: Sūtra 97

Or, alternatively, those who have passed ten rains and possess five qualities may allow goings forth, grant ordination, accept charge of novices, give *niśraya*, and stay without a *niśraya* on their own. Which are those five? Knowledge of hindrance, knowledge of non-hindrance, explainer, advisor, and able to make [wards and apprentices] accept a temporary *niśraya*.¹²⁵⁰ One who has passed ten rains and possesses these five qualities may allow goings forth, grant ordination, accept charge of novices, give *niśraya*, and live independently on their own.

Kalyāṇamitra's Ṭikā

The twentieth set of five is: Knowledge of hindrance, knowledge of non-hindrance, explainer, advisor, and able to make [wards and apprentices] accept an *upaniśraya* temporary guardian. Regarding this, “able to make [wards and apprentices] accept an *upaniśraya* temporary guardian,” able to make [wards and apprentices] accept an *upaniśraya* temporary guardian if the preceptor goes elsewhere on a temporary errand or due to requirement as part of a penance, etc.

1250. Tib. *re zhig gi gnas 'char gzhug nus pa*.

D1 Rab byung gi gzhi

[F.69.b-70.a] gzhan yang lo bcu lon pa chos lnga dang ldan pas rab tu dbyung bar bya/ bsnyen par rdzogs par bya/ gnas sbyin par bya/ dge tshul nye bar gzhag par bya zhing bdag nyid kyang mi gnas par 'dug par bya'o/ /lnga gang zhe na/ bar du gcod pa shes pa dang / bar du gcod pa ma yin pa shes pa dang / smra ba po dang / rjes su ston pa dang / lhan cig gnas pa dang nye gnas rnam re zhig gi gnas 'char gzhug nus pa ste/ lo bcu lon pa chos lnga po de dag dang ldan pas rab tu dbyung bar bya/ bsnyen par rdzogs par bya/ gnas sbyin par bya/ dge tshul nye bar gzhag par bya zhing bdag nyid kyang mi gnas par 'dug par bya'o/

D4113 Kalyāṇamitra's Ṭīkā

[F.276.a] bar du gcod pa shes pa dang / bar du gcod pa ma yin pa shes pa dang / smra ba po dang / rjes su ston pa dang / re zhig gi gnas 'char 'jug nus pa zhes bya ba ni lnga pa nyi shu pa'o/ /de la re zhig gi gnas 'char gzhug nus pa zhes bya ba ni gal te mkhan po re zhig pa'i bsam pa gzhan du 'gro ba'am/ de nyid na yongs su gnas pa la sogs pa'i dgos pa'i dbang gis 'dug pa na/ lhan cig gnas pa dang nye bar gnas pa rnam gzhan la re zhig gi gnas 'char gzhug nus pa'o/

Yijing

[SET 17] There is another set of five. What are the five? 1. He knows when there are hindrances. 2. He knows when there are no hindrances. 3. He can teach other in accord with the teachings. 4. **He furnishes a *nīśraya* for his student.** 5. He accepts [charge of a *nīśraya*], as explained in detail above.

1031c04-07: 復有五種。何者爲五。一者知有留難。二者知無留難。三者隨說教示。四者與依止弟子。五者攝受。廣說如前。

Sūtra 98: Need to know Vinaya III: The Five āpatti & the PrāSū

Pravrajyāvastu

Or, alternatively, those who have passed ten rains and possess five qualities may allow goings forth, grant ordination, accept charge of novices, give *niśraya*, and stay without a *niśraya* on their own. Which are those five? Knowledge of offense, non-offense, weighty, light, and the extended Prātimokṣa transmission.¹²⁵¹ One who has passed ten rains and possesses these five qualities may allow goings forth, grant ordination, accept charge of novices, give *niśraya*, and stay without a *niśraya* on their own.

Kalyāṇamitra's Ṭikā

The twenty-first set of five is: knowledge of offense, non-offense, weighty, light, and the extended Prātimokṣa transmission. Regarding this, "knowledge of offense and non-offense", [the *niśraya*] must apply [their knowledge of these standards] to appropriate and inappropriate acts for their students and so on. "Knowledge of weighty and light", grievous faults must be confessed.¹²⁵² Some say grievous faults must be confessed to the entire assembly in the *sīmā* boundary, while some say they should be confessed outside [the *sīmā* boundary], some say to seven [saṅgha members of good standing], some say to five, and some say to four. The extended Prātimokṣa transmission indicate the fact of abiding in the Vinaya. There are five ways to recite the *Prā-*

1251. My translation of *so sor thar pa'i mdo gdon pa dang rgyas par bklags pa dang thon pa* here follows the *Vinayasūtra* digest of this found at [Xc 14/65, F.2.b.2] Skt. *pravṛttapṛātimokṣavistaratvam*; [D4117, F.3.b] Tib. *so sor thar pa dang rgyas pa thon pa*. This brings the text into alignment with Kalyāṇamitra's next comment that three phrases (*so sor thar pa'i mdo gdon pa dang / rgyas par bklags pa dang / thon pa*) should be read as one.

1252. Kalyāṇamitra borrows from D4120 Dharmamitra for the following explanations.

timokṣasūtra. The phrase "extended" should be understood to encompass the whole of the Vinaya since the whole Vinaya arises from the *Prātimokṣasūtra*.¹²⁵³ The phrases "Prātimokṣasūtra", "extended", and "transmission" should all be understood by [breaking down] the compound [*pravṛttaprātimokṣavistara*]¹²⁵⁴ while "offense and non-offense", etc. are determined by the circumstances. Here, "transmission" indicates [the *nīśrita*'s mental] retention when an instructor or preceptor, etc. intends to transmit through recitation.¹²⁵⁵ "Recitation" refers to the *svādhyāya* self-recitation style. This is the twenty-first set of five.

1253. See Guṇaprabha's auto-commentary here, [Xc 14/64, F.9.a.4-5]: *sarvasyāsyā cānena vistaraśabdena vinayasya grhītatvam / na ca mantavyaḥ prātimokṣavistaraśabdo na vibhaṅgāc chiṣṭasya vastukṣudrakādeḥ pratipādakaḥ iti / sarvasyāsyā prātimokṣavistarabhūtatvāt / sarvasyā hy asyāpi prātimokṣād utthānam*. Tib. *rgyas pa'i sgra 'dis ni 'dul ba mtha' dag bsdus pa nyid do / so sor thar pa dang rgyas pa'i sgra ni nram par 'byed pa las lhag pa'i gzhi dang phran tshogs la sogs pa ston par byed pa zhes bya ba shes par bya ba yin te/ so sor thar pa rgyas par 'gyur ba nyid kyi phyir ro* [D4119, F.17.b].

1254. Kalyāṇamitra breaks down the compound *pravṛttaprātimokṣavistaratvam* into three parts, which is reflected in the Tibetan translation as *so sor thar ba'i mdo gdon pa dang / rgyas par bklags pa dang / thon pa*. Note that *gdon pa* and *thon pa* are the future and imperative cases of the verb '*don pa*', "to recite". The Tibetan translation here seems to render *pravṛtta* with both *gdon pa* and *thon pa*. The English translation renders the Sanskrit *pravṛtta* with simply "recitation" rather than duplicate the redundancy of the Tibetan translation (i.e. *gdon pa* and *thon pa*).

1255. On Eng. *transmit through recitation*; Tib. *klag pa* and Eng. *recite*; Tib. '*don pa*', see *adhyāya* and *svādhyāya*.

D1 Rab byung gi gzhi

[F.70.a] gzhan yang lo bcu lon pa chos lnga dang ldan pas rab tu dbyung bar bya/ bsnyen par rdzogs par bya/ gnas sbyin par bya/ dge tshul nye bar gzhag par bya zhing bdag nyid kyang mi gnas par 'dug par bya'o/ /lnga gang zhe na/ ltung ba shes pa dang / ltung ba ma yin pa shes pa dang / yang ba shes pa dang / lci ba shes pa dang / so sor thar pa'i mdo gdon pa dang rgyas pa bklags pa dang thon pa ste/ lo bcu lon pa chos lnga po de dag dang ldan pas rab tu dbyung bar bya/ bsnyen par rdzogs par bya/ gnas sbyin par bya/ dge tshul nye bar gzhag par bya zhing bdag nyid kyang mi gnas par 'dug par bya'o/

Kalyāṇamitra's Ṭikā

[F.276.b-277.a] ltung ba shes pa dang / ltung ba ma yin par shas pa dang / yang ba shes pa dang / lci pa shes pa dang / so sor thar pa'i mdo gdon pa dang / rgyas par bklags pa dang / thon pa zhes bya ba ni lnga pa nyi shu gcig pa'o/ /de la ltung ba dang / ltung ba ma yin pa shes pa ni slob ma la sogs pa bya ba dang / bya ba ma yin pa la sbyar ba dgos so/ yang ba dang lci ba shes pa ni nyes pa sbom po bshags pa la dgos te/ 'di ltar nyes pa sbom po kha cig ni mtshams kyi nang du dge 'dun thams cad tshogs pa la bshags par bya ba yin/ kha cig ni mtshams kyi phyi rol du/ kha cig ni bdun la/ kha cig ni lnga la/ kha cig ni bzhi la bshags par bya ba yin pa'i phyir ro/ /so sor thar pa'i mdo gdon pa dang / rgyas par bklags pa dang / thon pa zhes bya ba ni 'dul ba la gnas pa'i don nyid bstan to/ /so sor thar pa'i mdo gdon pa la lnga pa dag go/ /rgyas par zhes smras pas ni 'dul ba mtha' dag bsdus pa yin par rig par bya ste/ 'dul ba mtha' dag ni so sor thar pa rgyas par gyur pa yin pa'i phyir ro/ /'dir so sor thar ba'i mdo gdon pa dang / rgyas par bklags pa dang / thon pa ni tshig las rig par bya'o/ /don las ni ltung ba dang / ltung ba ma yin pa la sogs pa nyid kyis grub pa'i phyir ro/ /bklags pa zhes smos pas ni 'dir so sor thar pa'i mdo gdon pa dang / rgyas pa gnyis ka slob dpon dang / mkhan po la sogs pa las bklag pa'i bsam ba las bzung ba ston to/ /thon pa zhes smos pas ni so sor thar ba'i mdo gdon pa kha don du rnam par gzhag pa nyid ston to/

/gtsug lag khang gang na dge slong lo bcu lon pa'am/ de bas lhag pa lnga pa gang dang yang mi ldan pa 'ba' zhig 'khod la gtsug lag khang de na rgan pa lnga pa dang ldan pa med na des ji ltar bsgrub par bya ba bstan pa'i phyir sangs rgyas bcom ldan 'das la tshe dang ldan pa nye ba 'khor gyis zhus pa zhes bya ba la sogs pa gsungs so/ /de la ji skad ces bgyi zhes bya ba ni tha snyad ji skad ces brjod bar bgyi zhes bya ba'o/

Yijing

[SET 18] There is another set of five. What are the five? 1. He knows when there is an offense. 2. He knows when there is not an offense. 3. He knows what is a light offense. 4. He knows what is a heavy offense. 5. He knows the Prātimokṣa and teaches in detail and recites the rest of the Vinaya.

T.1444, 1031c07-9-11 : 復有五種。云何為五？一者知有犯、二者知無犯、三者知輕、四者知重、五者知波羅底木叉廣解演說。

One who has attained the five qualities and passed ten summers can participate with those [performing] goings forth and ordination, can serve as *niśraya* up to instructing (see sūtra 96-97). Thus one who is not himself endowed with the above five attained qualities should rely on another.

T.1444, 1031c09- : 成就五法、滿十夏者，得與人出家近圓，與依止及教示，如自不具上五法成就者，應依止他。」

Sūtras 99-100: *bahuśrutya* & *śīlavat* over seniority

Pravrajyāvastu

Upasena asked the Blessed Buddha, “Reverend, the Blessed One has said, ‘Those who have passed ten rains and possess five qualities may allow goings forth, grant ordination, accept charge of novices, and live independently on their own.’ Reverend, if a monk who has passed sixty rains since ordination is not [able to recite] the extended Prātimokṣa transmission, should he seek *nīśraya* with another?”¹²⁵⁶

“Upasena, he should seek *nīśraya* with another.”

“Reverend, what is [a monk] like that called?”

“Upasena, he is called a childish elder.”

“With whom should he seek *nīśraya*?”

“If there is a [qualified] senior [monk], he should live with a [qualified] senior as *nīśraya*. If there is no [qualified] senior, [the *nīśrita*] should take up residence with a [qualified] junior.”

“Reverend, what should [the *nīśrita*] do for the [qualified] junior?”

“Upasena, [the *nīśrita*] should do all of the above except paying homage.”

Kalyāṇamitra's Ṭikā

[The nidāna above, which begins,] “Upasena asked the Blessed Buddha,” was spoken to show what should be done at a vihāra where there are only monks who have not passed ten rains or do not possess five qualities. Regarding this, “what is [a monk] like that called”, “childish elder”; as a senior [monastic, he] is an elder but since he does

1256. I assume D4113 *gzhan la gnas pas mchis par bgyi* renders the same underlying Sanskrit as *gzhan la gnas 'cha' ba*.

not know the Vinaya, he is "childish". "If there is no qualified senior [monk], [the *niśrita*] should take up residence with a qualified junior [monk]", that is the protocol if there is no qualified senior [monk] with any of the sets of five. "Senior", one who has a set of five. "Junior", one who, while younger in rains, does not lack a set of five and therefore qualifies as "one who has passed ten rains and possesses five qualities." Should all of the temporary *niśraya*'s code be observed?¹²⁵⁷ It is said that [the older *niśrita*] should do all for that [qualified junior serving as *niśraya*], "except paying homage". This means that the older [*niśrita*] should observe the *niśrita*'s code [in its entirety] except for paying homage to the [qualified] junior [serving as *niśraya*].

1257. Note the text speaks of an "apprentice's code" (Tib. *nye gnas kyi tshul khrims*) though the next sentence then gives "*niśraya*'s code" (*gnas kyi tshul khrims*). Context suggests the Tib. *nye gnas kyi tshul khrims* corresponds to Skt. *antevāsīṃṛta*. Note that *upaniśrayavṛtta* is a possible alternative here since *nye gnas* also renders *upaniśraya* in D4119.

D1 Rab byung gi gzhi

[F.70.a] /sangs rgyas bcom ldan 'das la tshe dang ldan pa nye ba 'khor gyis zhus pa/ btsun pa bcom ldan 'das kyis lo bcu lon pa chos Inga dang ldan pas rab tu dbyung bar bya/ bsnyen par rdzogs par bya/ gnas sbyin par bya/ dge tshul nye bar gzhag par bya zhing bdag nyid kyang mi gnas par 'dug par bya'o zhes bka' stsal na/ btsun pa dge slong bsnyen par rdzogs nas lo drug bcu lags la/ des so sor thar pa'i mdo gdon pa dang / rgyas pa bklags pa dang / thon pa ma lags na des kyang gzhan la gnas pas mchis par bgyi'am/ nye ba 'khor des kyang gzhan la gnas pas 'dug par bya'o/ /btsun pa de la ji skad ces bgyi/ nye ba 'khor gnas brtan byis pa zhes bya'o/ /gang la gnas pas mchis par bgyi/ gal te ches rgan pa yod na ches rgan pa la gnas pas 'dug par bya'o/ /gal te ches rgan pa med na ches gzhon pa la gnas par 'dug par bya'o/ /btsun pa ci lags des de la thams cad bgyi'am/ nye ba 'khor thams cad bya ste/ 'dud pa 'ba' zhig ma gtogs so//

D4113 Kalyāṇamitra's Ṭikā

[F.277.a-b] /gnas brtan byis pa zhes bya'o zhes bya ba ni rgan pa'i phyir gnas brtan zhes bya ba la/ 'dul ba mngon par mi shes pa'i phyir byis pa zhes bya ba'o/ /ches rgan ba med na ches gzhon pa la gnas pas 'dug par bya'o zhes bya ba ni gal te rgan pa Inga pa gang yang rung ba gcig dang yang mi ldan par gyur na de'i cho ga ni de yin no/ /ches rgan pa zhes bya ba ni Inga pa dang ldan pa'o/ /ches gzhon pa zhes bya ba ni lo grangs kyis gzhon pa la bya'i Inga pa dang mi ldan pa ni ma yin te/ des lo bcu lon pa Inga pa dang ldan pa nyid bzung ngo / /ci nye gnas kyi tshul khirms thams cad bya'am zhes na/ de'i phyir thams cad bya ste/ 'dud pa 'ba' zhig ma gtogs so zhes bya ba gsungs te/ rgan pas gzhon pa la btud de phyag bya ba la 'ba' zhig ma gtogs pa gnas pa'i tshul khirms de las gzhan pa dag la rjes su gnas par bya'o zhes bya ba'i tha tshig go/

Yijing

Once, the venerable Upāli asked the Buddha, “World-honored one, as the Buddha has said, one who already has the five qualities and has passed ten summers should accept charge of a disciple and he should not himself rely on others. If an ordained monk has passed sixty years but does not *unpack* the Prātimokṣa, should or should not one who has not attained five qualities remain in reliance on another?” The Buddha said, “He should remain in reliance on another.” [Upāli] said, “Why is it called reliance (*niśraya*)?” The Buddha said, “[Because he is] an elder one relies on.” [Upāli] said, “If there is no elder, why should one remain?” The Buddha said, “[One] should rely on a younger *niśraya*. Except for prostrations, he should embrace all of the rest of what was taught.”¹²⁵⁸

T.1444, 1031c11-17：爾時具壽鄔波離白佛言：「世尊！如佛所說：『已五法成就，滿十夏，應度弟子，自不應依止他。』若苾芻近圓，經六十夏，不解別解脫，若成就五法者，應依止他住不？」佛言：「應依止他住。」白言：「云何依止？」佛言：「依止老者。」白言：「若無老者，云何當住？」佛言：「當依止少者，唯除禮拜，餘皆取教示。」

1258. Yijing’s translation continues with the rules about admitting tīrthikas on Derge Ka F.72.a

Sūtra 101-102: Independence after 5 rains

Pravrajyāvastu

The Blessed Buddha pledged to pass the rainy season at the Kalandaka Birds' Abode in the Bamboo Grove near Rājagṛha. At that [same] time, a small number of monk elders and a large number of new [monks] pledged to pass the rainy season at Rājagṛha. After the three months of monsoon had passed, the Blessed One instructed the venerable Ānanda, "Go, Ānanda, and tell the monks, 'Monks! The Tathāgata will wander the countryside along the Southern Mountains.¹²⁵⁹ Those of you who would like to wander with the Tathāgata through the countryside along the Southern Mountains, mend your robes.'" Heeding the Blessed One's instruction, Ānanda replied, "I shall do as the Reverend instructs," and then told the monks, "Venerables, the Tathāgata wander the countryside along the Southern Mountains. Those of you who would like to wander with the Tathāgata through the countryside along the Southern Mountains, mend your robes."

"Venerable Ānanda," replied the monk elders, "we cannot wander the countryside with the Blessed One. 'Why?' you ask. For we are old."

And then the new monks said, "Venerable Ānanda, neither can we wander the countryside with the Blessed One. 'Why?' you ask. For we are new [monks], who must not leave their preceptors and instructors. Therefore, if our preceptors and instructors did not go, then we would have to soon turn around and hastily return [to our preceptors and instructors]. And thus, [we] who have sought *nīśraya*, would have to seek *nīśraya* again and again [while on the road]."

After the three months of monsoon had passed, the Blessed One donned his mend-

1259. I.e. the Deccan Plateau, Tib. *lho'i ri bo dag*; Skt. *dakṣiṇa-(gīri?)*.

ed robes, took up his mantle, with a retinue of few carrying robes and begging bowls, set out to wander through the countryside along the Southern Mountains.

For blessed buddhas wandering the countryside, it is natural to wonder, of those who accompany them, "Are they properly trained? Are they properly dressed? Do they bear loads or lack a single [belonging]?" [As a blessed buddha,] who turns to the right with their whole bodies, looking with an elephant's gaze, the Blessed Buddha turned to the right with his whole body, looking with an elephant's gaze. When the Blessed Buddha, while wandering the countryside, turned to the right with his whole body, looking with an elephant's gaze, he saw that the Tathāgata's companions were few.

Though they see, blessed buddhas may ask [about what they already know]. Though they already know, they may ask or, even though they know, they may not ask. They ask when the time is right, not when the time has passed. Their questions are meaningful, not meaningless. In this way blessed buddhas dam the flow of meaningless questions.

As blessed buddhas know the time for a meaningful inquiry, the Blessed Buddha asked Ānanda, "What is the cause for the Tathāgata's small number of companions now? What are the circumstances for it?"

"Reverend, at Rājagrha, [only] a small number of monk elders but a large number of new [monks] pledged to pass the rains. The monk elders said,

"Venerable Ānanda," replied the monk elders, "we cannot wander the countryside with the Blessed One. 'Why?' you ask. For we are old."

And then the new monks said, "Venerable Ānanda, neither can we wander the countryside with the Blessed One. 'Why?' you ask. For we are new [monks], who must not leave their preceptors and instructors. Therefore, if our preceptors and instructors did not go, then we would have to soon turn around and hastily return [to our preceptors and instructors]. And thus, [we] who have sought *niśraya*, would have to seek *niśraya* again and again [while on the road]."

Reverend, that is the cause for the Tathāgata's small number of companions; those are the circumstances for it."

“Ānanda, I therefore allow¹²⁶⁰ those who have passed five rains and possess five qualities to wander the countryside without a *niśraya*. Which are these five qualities? Knowledge of offense, non-offense, weighty, light, and the extended Prātimokṣa transmission. Those with five rains and five qualities should wander the countryside without a *niśraya*. This is not to be regretted.”

The venerable Upāli asked the Blessed Buddha, “Reverend, the Blessed One has said, ‘Those who have passed five rains and possess five qualities should wander the countryside without a *niśraya*.’ Reverend, if a monk who has passed six rains is not [able to recite] the extended Prātimokṣa transmission, should he wander the countryside without a *niśraya*?”

“Upāli, he should not. ‘Why?’ you ask. So that he might rely on [a monk] who possesses five qualities.”

Reverend, if a monk who has passed four rains is [able to recite] the extended Prātimokṣa transmission, should he wander the countryside without a *niśraya*?”

“Upāli, he should not. ‘Why?’ you ask. So that he might rely on [a monk] who has passed five rains.”

“Reverend, if [a monk] has knowledge of the three and has gotten rid of the three stains, if he has not passed five rains and does not possess five qualities, should he too wander the countryside without a *niśraya*?”

“Upāli, he should not.”

Kalyāṇamitra's Ṭīkā

[The text begins with the nidāna,] "The Blessed Buddha pledged to pass the rainy season at the Kalandaka Birds' Abode in the Bamboo Grove near Rājagrha," to address the possible eventuality posed in the following question one might ask: "How should a monk who stays at a site [after the rains retreat concludes] give instruction [to

1260. Tib. *rjes su gñang ba*. Here the Buddha amends his earlier pronounce that a monk must have passed ten rains and possess five qualities to live independently to say that monks who have passed five rains and possess five qualities may, indeed *should*, wander between rains retreats.

their *niśrita*? Should he instruct them even though [they] out on the road?" "Soon turn around", [i.e.] "If our preceptors and instructors remain here, it is not appropriate that we should stay elsewhere and so [we] must soon turn around." "Hastily return", [i.e.] "We, who love our preceptors and instructors, must hastily and directly return [to them] even though we have just set out on the road. "Will have to seek", will have to seek a *niśrayācārya*. "Retinue of few", that is, with few in [his] retinue. "By turning his entire body", acting in such a way as to engender esteem in all. "From the right," with a bearing imbued by the awakened acts of body, speech, and mind. "With an elephant's gaze," since the Tathāgata's joints are joined like that of a [*hastī*]*nāga*'s, he looks around by turning his entire body from the right, like the king of elephants. One might ask, "Why does [the Buddha] ask? [The *Pravrajyāvastu* states,] "Though they see, blessed buddhas may ask", for blessed buddhas are omniscient. Even though [buddhas] already know, they ask only for a purpose; this means that while [a buddha] asks for the sake of worldly convention, it is not the case that [a buddha] asks because [they] do not know. [The text reads,] "though they already know, [buddhas] may ask". Why do they ask if they already know? If the Blessed One were to pronounce śikṣāpada or permissions without asking [about the conduct of] monks who do not understand the advantages and disadvantages [of the pronouncements], then those monks would revile the Blessed One, saying about the śikṣāpada and permissions pronounced by the Blessed One, "Who is helped or harmed if such a thing were done?" Therefore, "though they already know, [buddhas] may ask".¹²⁶¹ "Even though they know, they may not ask", though they know, [buddhas] will not ask if [they] do not see a benefit,¹²⁶² since [in that case] there is no particular disciple [who stands to benefit from the pronouncement]. "Ask when the time is right", they inquire when the act does not invite invective and confusion. They do not ask "when the time has passed", they do not ask when

1261. Here, Kalyāṇamitra offers an apology for the nidāna-style of rule-making, a calculus of *śīla* of sorts, emphasizing the need for monastics to understand the cost-benefit analysis of monastic behavior.

1262. I.e. in prohibiting or permitting certain behaviors.

an earlier situation has been reversed since [in that case] there is no need. "Their questions are meaningful", they ask in order to prompt [others] to see the Truth, etc. Their questions are "not meaningless," they are not without purpose, because the Blessed Buddha realizes all objects of knowledge like the layers of a plantain tree, he does not pronounce on but a single layer. "Dam the flow", he stops inappropriate actions like a dam, for he is always endowed with compassion and insight.

One might ask, "What does the phrase 'know the time' reveal about [someone] who knows the time?" In action, the Buddha does not lapse, with nothing to confess even [so slight as would fit on] the tips of one hundred hairs,¹²⁶³ for the Blessed One relies upon the Vinaya. This indicates that not only is he always looking out for [sentient beings] through the six times of day and night, he is also looking out for the longevity of the Teachings when he pronounces, "I will permit this act," and "I will prohibit [that act]." "I therefore allow those who have passed five rains and possess five qualities to wander the countryside without a *niśraya*", if one has passed five rains and also has even the last of the twenty-one sets of five presented above,¹²⁶⁴ then they should wander and travel without a *niśraya*. One might wonder whether "having passed five rains" or "having even the last set of five" is the main [criterion] here. [The passage of the *Pravrajyāvastu* that] reads, "The venerable Upāli asked the Blessed Buddha," shows that both are main [criterion] for, [a monastic] who possesses the last set of five but has not passed five rains may not go wandering just as [a monastic] who has passed five rains but does not possess the last set of five may not go wandering. "Knowledge of the three", knowledge of previous abodes; death and rebirth; and exhaustion of outflows. "Gotten rid of the three stains", gotten rid of desire, hostility, and delusion. "Has not passed five rains" since ordination. "Does not possess five qualities", the last set of

1263. I understand Tib. *skra'i rtse mo brgyar gshags pa tsam* to be a poetic way of saying "the slightest."

1264. Knowledge of offense, non-offense, weighty, light, and the extended Prātimokṣa transmission. See sūtra 98.

five.¹²⁶⁵ “Upāli, he should not,” if one has not passed five rains or does not possess the last set of five, he should not wander and travel the countryside, even though he is already in possession of the three knowledges: knowledge of previous abodes; death and rebirth; and exhaustion of outflows. Therefore, just as permission is not given even to one with the three knowledges, exactly the same holds for others, as well.

The "key index" collects the twenty-one sets of five presented above in serial fashion.¹²⁶⁶ This marks the end of the commentary on [the material included] in the earlier key index, which reads:

Śāriputra, going forth, ordination, *niśraya*,

A summary of Upasena’s collection and a summary of the section on sets of five.¹²⁶⁷

This concludes the *ṭīkā* on the *niśraya* section.

1265. Translation follows KN: *ngo* in preference to D: *dang* (Tibetan Tripitaka Collation Bureau, 2006, 872).

1266. I.e. a summary of the section on sets of five.

1267. D1.1 F.2.a

D1 Rab byung gi gzhi

[F.70.a-71.b] sangs rgyas bcom ldan 'das rgyal po'i khab tu 'od ma'i tshal ka lan da ka'i gnas su dbyar gnas par zhal gyis bzhes so//de'i tshe na rgyal po'i khab tu dge slong gnas brtan dag ni nyung gsar bu dag ni mang du dbyar gnas par khas blangs so//de nas bcom ldan 'das kyis dbyar zla ba gsum 'das nas tshe dang ldan pa kun dga' bo la bka' stsal pa/kun dga' bo song la dge slong rnam la dge slong dag de bzhin gshegs pa lho'i ri bo dag tu ljongs rgyur gshegs kyis/khyed cag las gang de bzhin gshegs pa dang thabs cig lho'i ri bo dag tu ljongs rgyur 'gro bar spro ba des chos gos kyis las gyis shig/ces bsgo cig/tshe dang ldan pa kun dga' bos btsun pa bka' bzhin 'tshal zhes bcom ldan 'das kyis bka' mnyan nas/dge slong rnam la tshe dang ldan pa dag de bzhin gshegs pa lho'i ri bo dag tu ljongs rgyur gshegs kyis/khyed cag las gang de bzhin gshegs pa dang thabs cig lho'i ri bo dag tu ljongs rgyur 'gro bar spro ba des chos gos kyis las gyis shig ces bsgo ba dang /dge slong gnas brtan rnam kyis smras pa/tshe dang ldan pa kun dga' bo bdag cag ni bcom ldan 'das dang thabs cig ljongs rgyur 'gro mi nus so//de ci'i phyir zhe na/bdag cag rgas pa'i phyir ro//dge slong gsar bu rnam kyis kyang smras pa/tshe dang ldan pa kun dga' bo bdag cag kyang bcom ldan 'das dang thabs cig ljongs rgyur 'gro mi nus so//de ci'i phyir zhe na/bdag cag gsar bu yin la bdag cag gi mkhan po dang slob dpon dag mi 'dong bas bdag cag gi mkhan po dang slob dpon dag mi 'dong na bdag cag myur du ldog pa dang /skyen par ldog dgos pa dang /'di lta ste gnas btsal bas yang dang yang du btsal bar bya dgos pa'i phyir ro//de nas bcom ldan 'das dbyar zla ba gsum 'das nas chos gos byas pa dang ldan/chos gos zin pa dang ldan zhing 'khor nyung shas shig dang lhung bzed dang chos gos bsnam te lho'i ri bo dag tu ljongs rgyur gshegs so//sangs rgyas bcom ldan 'das ljongs rgyur gshegs pa rnam kyis chos nyid ni la las legs par ma sbyangs pa dang /legs par ma bgos pa dang /khur thogs pa'am/gcig tu ma gyur tam snyam pas sku thams cad kyis g.yas nas glang po che'i lta kyis rnam par gzigs pa mdzad pa yin pas/de nas bcom ldan 'das kyis sku thams cad kyis g.yas nas glang po che'i lta stangs kyis rnam par gzigs so//bcom ldan 'das ljongs rgyur gshegs pas sku thams cad kyis g.yas nas glang

po che'i lta stangs kyis rnam par gzigs na de bzhin gshegs pa'i 'khor nyung bar gzigs
 so//gzigs nas kyang sangs rgyas bcom ldan 'das rnam ni mkhyen bzhin du rmed par
 mdzad pa ste/mkhyen bzhin du rmed pa/mkhyen kyang mi rmed pa/dus su rmed pa/
 dus las yol bar mi rmed pa/don dang ldan pa rmed pa/don dang mi ldan pa mi rmed
 pas sangs rgyas bcom ldan 'das rnam ni don dang mi ldan pa rmed pa la chu lon gyis
 zlog par mdzad pa yin no//de la sangs rgyas bcom ldan 'das rnam ni don dang ldan
 pa rmed pa la dus mkhyen pa yin pas sangs rgyas bcom ldan 'das kyis tshe dang ldan
 pa kun dga' bo la rmas pa/kun dga' bo da ltar de bzhin gshegs pa'i 'khor nyung bar
 gyur pa'i rgyu ni gang yin/rkyen ni gang yin/btsun pa rgyal po'i khab 'dir dge slong
 gnas brtan dag ni nyung /gsar bu dag ni mang du dbyar gnas par mchid kyis 'tshal
 cing /dge slong gnas brtan rnam ni 'di skad ces/tshe dang ldan pa kun dga' bo bdag
 cag ni bcom ldan 'das dang thabs cig ljongs rgyur 'gro mi nus so//de ci'i phyir zhe na/
 bdag cag rgas pa'i phyir ro//zhes mchi/dge slong gsar bu rnam kyang 'di skad ces/
 tshe dang ldan pa kun dga' bo bdag cag kyang bcom ldan 'das dang thabs cig ljongs
 rgyur 'gro mi nus so//de ci'i phyir zhe na/bdag cag gsar bu yin la bdag cag gi mkhan
 po dang slob dpon mi 'dong bas bdag cag gi mkhan po dang slob dpon dag mi 'dong
 na myur du ldog pa dang /skyen par ldog dgos pa dang /'di lta ste gnas btsal bas yang
 dang yang du btsal bar bya dgos pa'i phyir ro zhes mchi ste/btsun pa da ltar de bzhin
 gshegs pa'i 'khor nyung bar gyur pa'i rgyu ni de lags/rkyen ni de lags so//kun dga' bo
 de lta bas na lo lnga lon pa chos lnga dang ldan pas mi gnas par ljongs rgyur 'gro bar
 rjes su gnang ngo /lnga gang zhe na/ltung ba shes pa dang /ltung ba ma yin pa shes
 pa dang /yang ba shes pa dang /lci ba shes pa dang /so sor thar pa'i mdo gdon pa
 dang /rgyas pa bklags pa dang /thon pa ste/lo lnga lon pa chos lnga po de dag dang
 ldan pas mi gnas par ljongs rgyur 'gro bar bya ste/'di la 'gyod par mi bya'o//sangs
 rgyas bcom ldan 'das la tshe dang ldan pa nye ba 'khor gyis zhus pa/btsun pa bcom
 ldan 'das lo lnga lon pa chos lnga dang ldan pas mi gnas par ljongs rgyur 'gro bar
 bya'o//zhes bka' stsal na/btsun pa dge slong lo drug lags la/des so sor thar pa'i mdo
 gdon pa dang /rgyas pa bklags pa dang /thon pa ma lags na/deskyang mi gnas par
 ljongs rgyur mchi bar bgyi 'am/nye ba 'khor mi bya ste/_de ci'i phyir zhe na/chos lnga

dang ldan pa la bca' ba brten pa'i phyir ro//btsun pa lo bzhi lags la/des so sor thar pa'i mdo gdon pa dang /rgyas pa bklags pa dang /thon pa lags na/ des kyang mi gnas par ljongs rgyur mchi bar bgyi 'am/nye ba 'khor mi bya ste/de ci'i phyir zhe na/lo lnga lon pa la bca' ba brten pa'i phyir ro//btsun pa gsum rig pa/dri ma gsum spangs la/de lo lnga ma lags shing chos lnga dang mi ldan na des kyang mi gnas par ljongs rgyur mchi bar mi bgyi 'am/nye ba 'khor mi bya'o//

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[F.277.b-279.a] dge slong gnas na gnas pas ji ltar rjes su gnas pa bstan na/ lam du zhugs pas kyang ci de dag nyid la rjes su gnas par bya ba 'am zhe na ma yin te/ de'i 'byung ba'i mtha' bstan pa'i phyir sangs rgyas bcom ldan 'das rgyal po'i khab tu 'od ma'i tshal ka lan da ka'i gnas su dbyar gnas par zhal gyis bzhes so zhes bya ba la sogs pa gsungs so/ /myur du ldog pa zhes bya ba ni mkhan po dang slob dpon dag 'di na 'khod na bdag cag yul gzhan du 'khod du mi rung bas myur du phyir ldog dgos pa'i phyir ro/ /skyen par ldog dgos pa zhes bya ba ni bdag cag mkhan po dang slob dpon dag la byams pas lam nas ldog pa'i tshe yang brtan par ldog dgos pa'i phyir ro/ / btsal bar bya dgos pa'i phyir ro zhes bya ba ni gnas kyi slob dpon btsal bar bya dgos pa'i phyir ro/ /'khor nyung shas cig ces bya ba ni 'khor nyung ngu zhig go/ /sku thams cad kyi zhes bya ba ni thams cad du gus par mdzad pa'i bya bas 'gyur bar mdzad pa'i phyir ro/ /g.yas nas zhes bya ba ni sku dang gsung dang thugs kyi phrin las mchog dang ldan pa'i phyir ro/ /glang po che'i lta stangs kyi zhes bya ba ni de bzhin gshegs pa'i sku'i tshigs klu ltar 'brel pa'i phyir glang po che'i gtso bo bzhin du sku thams cad kyi g.yas nas snam logs su bskor te rnam par gzigs pa'o/ /ci'i phyir med par mdzad ce na/ de'i phyir sangs rgyas rnam ni mkhyen bzhin du rmed par mdzad pa ste zhes bya ba la sogs pa gsungs te/ sangs rgyas bcom ldan 'das rnam ni thams cad mkhyen pa yin pa'i phyir ro/ /mkhyen pa kho na yin mod kyi don dang bcas pa 'ba' zhig gi phyir rmed par mdzad de/ 'jig rten pa'i tha snyad kyi phyir rmed par mdzad kyi mi mkhyen pa'i phyir rmed pa ni ma yin no zhes bya ba'i tha tshig go/ /mkhyen bzhin du rmed pa zhes bya ba ni gal te mkhyen na ci'i phyir rmed par mdzad ce na/ skur pa 'debs pa

dgag pa'i phyir te/ gal te bcom ldan 'das kyis dge slong nyes pa dang phan yon mi
 shes pa de dag la ma rmas par bslab pa'i gzhi bcas pa'am gnang bar gyur na dge
 slong de dag bcom ldan 'das la 'di la su legs pa'am nyes pa ci byas na bcom ldan 'das
 kyis bslab pa'i gzhi bca' ba'am/ gnang ba mdzad ces skur pa 'debs par 'gyur bas de'i
 phyir mkhyen bzhin du rmed par mdzad do/ /mkhyen kyang mi rmed pa zhes bya ba ni
 gang gi phyir gzhan gyi don ma gzigs na mkhyen kyang mi rmed pa ste/ gdul ba nyid
 med pa'i phyir ro/ /dus su rmed pa zhes bya ba ni bya bas g.yen spyo ba med pa dag
 dang / ma 'dres pa'i dus su rmed par mdzad pa'o/ /dus las yol bar mi rmed par zhes
 bya ba ni snga ma las bzlog pa'i dus su mi rmed pa ste/ dgos pa med pa'i phyir ro/
 /don dang ldan pa rmed pa zhes bya ba ni bden pa mthong bar bya ba la sogs pa'i
 dgos pa dang ldan pa rmed par mdzad pa'o/ /don dang mi ldan pa mi rmed pa zhes
 bya ba ni dgos pa med pa'i phyir te/ sangs rgyas bcom ldan 'das kyi shes bya byang
 chub shing gi rim pa snyed thugs su chud kyang rim pa gcig tsam las bka' ma stsal to
 zhes bya ba'i phyir ro/ /chu lon gyis ldog par mdzad pa zhes bya ba ni chu lon lta bus
 mi mdzad par bzlog par mdzad pa ste/ thugs rje dang mkhyen pa gnyis kyis rtag tu nye
 bar gnas pa'i phyir ro/ /dus mkhyen pa yin pas zhes bya ba la/ gal te dus mkhyen pa
 nyid kyis ci zhig ston par byed ce na/ sangs rgyas kyi mdzad pa skra'i rtse mo brgyar
 gshags pa tsam yang nyams par mi mdzad de/ bcom ldan 'das ni 'dul ba la brten te/
 nyin mtshan lan drug rnam par gzigs pa 'ba' zhig tu ma zad kyi 'di lta rstan pa gnas
 par bya ba'i phyir yang 'di la ngas rjes su gnang bar bya ba gang yin pa de ni rjes su
 gnang bar bya ba la phyir dgag par bya ba gang yin pa de ni phyir dgag par bya'o
 snyam du rstan pa la yang rnam par gzigs pa ston to/ /lo lnga lon pa chos lnga dang
 ldan pas mi gnas par ljongs rgyur 'gro bar rjes su gnang ngo zhes bya ba ni gal te lo
 lnga yang lon pa lnga pa nyi shu rtsa gcig sngar rstan pa'i lnga pa tha ma dang yang
 ldan na gnas ma bcas par yang 'gro zhing rgyu bar bya'o/ /ci 'dir lo lnga lon pa nyid
 gtso bo yin nam/ 'on te lnga pa tha ma dang yang ldan pa nyid gtso bo yin zhe na/ 'dir
 gnyis ka yang gtso bo yin par rstan pa'i phyir sangs rgyas bcom ldan 'das la tshe dang
 ldan pa nye ba 'khor gyis zhus pa zhes bya ba la sogs pa gsungs te/ gal te lnga pa tha
 ma dang ldan yang lo lnga ma lon na des kyang 'gro bar mi bya la/ ci ste lo lnga lon

yang lnga pa tha ma dang mi ldan na de lta na yang 'gro bar mi bya'o/ /gsum rig pa zhes bya ba ni rig pa gsum po sngon gyi gnas dang 'chi 'pho dang / skye ba dang / zag pa zad par shes pa dag dang ldan pa'o/ /dri ma gsum spangs la zhes bya ba ni 'dod chags dang / zhe sdang dang / gti mug gsum spangs pa la'o/ /lo lnga ma lags shing zhes bya ba ni rdzogs par bsnyen nas so/ /chos lnga dang mi ldan na zhes bya ba ni lnga pa tha ma dang / nye ba 'khor mi bya'o zhes bya ba ni gal te lo lnga ma lon nam/ lo lnga lon yang lnga pa tha ma dang mi ldan na rig pa gsum po sngon gyi gnas dang / 'chi 'pho dang / skye ba dang / zag pa zang pa shes pa dag dang ldan du zin kyang de lta na des gnas ma bcas par ljongs rgyu zhing 'gro bar mi bya ste/ de lta bas na 'dir ji ltar gsum rig pa yang ma gnang ba bzhin du gzhan la yang de kho na bzhin no/ /bar sngom la zhes bya ba ni sngar lnga pa nyi shu rtsa gcig pa bstan pa man chad dang go rims bzhin du sbyar ro/ /sngar sngom gyi tshigs su bcad ba las/ shA ri'i bu dang rab 'byung dang / /rdzogs par bsnyen par gnas pa dang / /nye sdes tshogs ni bs-dus pa dang / /lnga pa'i sde tshan bsdus pa yin/ /zhes smos pa'i sde tshan bshad zin to/ /gnas kyi skabs rgya cher 'grel pa rdzogs so.

Yijing

The Buddha had passed the three-month rains retreat at the Kalandaka Pond at the Bamboo Grove near the city of Rājagṛha. At the time, there were a small number of elder monks and many new ones in the city of Rājagṛha. At that time, the World-honored one wanted to go to the Southern Range to journey among the people there. [He] said to Ānanda, “You should tell the monks who desire to accompany the World-Honored one that they should ready their robes.” Then, after Ānanda received the command, he went all around, saying to all the monks, “The World-Honored one would like to go with the World-Honored one to travel among the people. Those who wish to accompany the World-Honored One should repair their robes.” At the time, the elder monks said to the venerable Ānanda, “We cannot accompany the World-Honored One on the journey.” Ānanda said, “Why can’t you?” [They] replied, “We are old.” Then, the new monks [said], “We will not leave.” [Ānanda] asked, “Why?” [They] replied, “Our masters will not

be leaving to accompany [the Buddha so] now we must wait in order to attend/serve to our preceptor.”

At the time, the World-Honored One, together with a small number of disciples, equipped with robes and bowl, then set out on the road of their journey, looking left and right like the king of elephants, concerned that the monks were holding their water bottle and bowl correctly and not incorrectly. The World-Honored One turned [around] to look and then saw that his retinue was few and not many.

Though he knew, the World-Honored One asked the reason, saying to Ānanda, “Why is the retinue of monks shrunk to a few?” Then Ānanda related the matter as above to the World-Honored One. The Buddha said to the monks, “Now, I should decree that monks with five summers as above, who have attained five qualities, can train anywhere and journey among the people without a *niśraya*. What are the five qualities? 1. Knowing what constitutes an offense, 2. knowing what does not constitute an offense, 3. knowing what is weighty, 4. knowing what is light, 5. Properly retain the Prātimokṣa and broadly expound on it. These are the five qualities. One who journeys among the people and upholds the precepts in all situations can leave. This need not be regretted.

The venerable Upāli said to the Buddha, “World-honored One, should one who has passed six years and has attained five qualities travel among the people and uphold the precepts or not?” The Buddha said, “[He] can.” Again, it was asked of the World-Honored One, “Can one of three summers and who has attained five qualities stay or not?” The Buddha said, “He cannot.” The Buddha said, “Now, I will make a rule: Those who’ve already passed five summers and have attained five qualities can travel as they please. If they have not yet fulfilled [those criteria], even if they are versed in the Tripiṭaka, they should not go on a journey to receive instruction.”¹²⁶⁸

1268. Yijing’s translation continues with the “Twenty Years” section of Derge Ka F.73.b, followed by Novices Not Yet Fifteen, Two Novices, then Those in Servitude.

T23n1444_p1032a26-b21：佛在王舍城羯蘭鐸迦池竹林園，三月坐雨安居已。時王舍城耆宿苾芻數少，年少者多。爾時世尊欲往南山遊行人間，告阿難陀曰：「汝應告諸苾芻：『欲隨世尊者，應修營支伐羅。』」時阿難陀受教勅已，即詣諸處告諸苾芻曰：「世尊欲往人間遊行，若欲隨世尊者，應修營支伐羅。」時耆宿苾芻告具壽阿難陀：「我不能隨世尊遊行。」阿難陀告言：「何故不能？」答曰：「我等年老。」時少年者：「我等不去。」問曰：「何故？」答言：「我之師主既不隨去，我今須為看侍鄔波馱耶。」

爾時世尊與少弟子，具持衣鉢，即往人間在路遊行，左右顧望如大象王，恐諸苾芻執持瓶鉢有不如法。世尊迴顧，乃見苾芻其數不多。其數不多。

世尊知而故問告阿難陀曰：「何故苾芻，徒眾減少？」時阿難陀以如上事具答世尊。佛告諸苾芻：「我今應許五夏已上苾芻、成就五法，得隨處學，遊行人間不依止住。何等五法？一者知有犯、二者知無犯、三者知重罪、四者知輕罪、五者善持鉢喇底木叉廣能宣說，是名五法遊行人間隨處受學，得往勿疑。」

具壽鄔波離問佛：「世尊！六年已去、成就五法，遊行人間受學，得不？」佛言：「得。」又白世尊：「三夏、成就五法，得往以不？」佛言：「不得。」佛言：「我今當制，五夏已上、成就五法，得隨意去。若未滿者，縱閉三藏，亦不應往遊行受學。」

Appendix 3: The Niśraya Sūtras from the Vinayasūtra corpus

The Niśraya Sūtras

A *niśrita* should not undertake any activity without having seen the *niśraya*, except defecating, urinating, disposing of a tooth-stick, paying homage at the caitya in the vicinity of the vihāra [and] going up to a limit of not fifty by one spans from the vihāra. [The *niśrita*] should apply themselves with great diligence, saying, "Of course! I shall get rid of the preceptor or instructor's deviant view or have [another] do so." To a saṅgha about to discipline, [a monk should say,] "Oh! May the Saṅgha not impose this disciplinary act on the *niśraya*." If it has been imposed, [the *niśrita* should plead,] "May [the *niśraya*] be reinstated." When a *niśraya* seeks a penance, repeat penance, probation, repeat probation, or a rescission, [a *niśrita* should say,] "Oh dear saṅgha! May he be given the four starting with a penance and [then] may [the penance, etc.] be rescinded." He too should do that for him, except the seeing.

One who has passed fewer than ten rains since ordination may not act as preceptor, *niśraya*, or live independently; not if they do not possess any of the following collections. [They must be] able to nurse the sick, assuage regret, get rid of deviant views, and dispel unhappiness, or have another to do so. "Being in possession of *śīla*" and "being learned" accompany the sets without five prior to "traineeship":

- Knowledge of the piṭaka
- Ability to cause the grasping of those
- Traineeship in *śīla* conduct, citta thought, and *prajñā* insight
- Also the ability to establish [others] in training
- Likewise, in ācāra, Vinaya, and Prātimokṣa
- Abundance of faith, *śīla*, learning, generosity, and insight
- [Abundance of] *śīla*, *samādhi*, *prajñā* insight, freedom, and wisdom's vision of that
- And again, along with enthusiasm for what is undertaken and insight
- Mindfulness
- Equipoise
- Composure

- Traineeship
- Non-traineeship
- Knowledge of origins, pronouncements, supplementary pronouncements, prohibitions, and permissions
- Knowledge of being a hindrance and being a non-hindrance, explainer, and advisor
- With the ability to make [the *niśrita*] accept a *niśraya* or temporary *niśraya*
- Knowledge of offense, non-offense, weightiness, lightness, and the extended Prātimokṣa transmission.

In the absence of a senior, rely on a junior, setting aside only the paying of homage. An independent one who has passed five rains and possesses the last collection may undertake wandering through the countryside. Not another, even one with the three knowledges.

That is the niśraya.

The Niśraya Sūtras: By Number

70. A *niśrita* should not undertake any activity without having seen the *niśraya*,
71. except defecating, urinating, disposing of a toothbrush, paying homage at the caitya in the vicinity of the vihāra
72. [and] going up to a limit of not fifty by one spans from the vihāra.
73. [The *niśrita*] should apply themselves with great diligence, saying, "Of course! I shall get rid of the preceptor or instructor's deviant view or have [another] do so."
74. To a saṅgha about to discipline, [a monk should say,] "Oh! May the Saṅgha not impose this disciplinary act on the *niśraya*."
75. If it has been imposed, [the *niśrita* should plead,] "May [the *niśraya*] be reinstated."
76. When a *niśraya* seeks a penance, repeat penance, probation, repeat probation, or a rescission, [a *niśrita* should say,] "Oh dear saṅgha! May he be given the four starting with a penance and [then] may [the penance, etc.] be rescinded."
77. He too should do that for him, except the seeing.
78. One who has passed fewer than ten rains since ordination may not act as preceptor, *niśraya*, or live independently;
79. not if they do not possess any of the following collections.
80. [They must be] able to nurse the sick, assuage regret, get rid of deviant views, and dispel unhappiness, or have another to do so.
81. Being in possession of *śīla* and being learned accompany the sets without five prior to "traineeship"[sūtras 82-86 and 89-92]:
82. Knowledge of the piṭaka
83. Ability to cause the grasping of those
84. Traineeship in *śīla* conduct, citta thought, and *prajñā* insight
85. Also the ability to establish [others] in training
86. Likewise, in ācāra, Vinaya, and Prātimokṣa
87. Abundance of faith, *śīla*, learning, generosity, and insight
88. [Abundance of] *śīla*, *samādhi*, *prajñā* insight, freedom, and wisdom's vision of that

89. And again, along with enthusiasm for what is undertaken and insight
90. Mindfulness
91. Equipoise
92. Composure
93. Traineeship
94. Non-traineeship
95. Knowledge of origins, pronouncements, supplementary pronouncements, prohibitions, and permissions
96. Knowledge of being a hindrance and being a non-hindrance, explainer, and advisor
97. With the ability to make [the *niśrita*] accept a *niśraya* or temporary *niśraya*
98. Knowledge of offense, non-offense, weightiness, lightness, and the extended Prātimokṣa transmission.
99. In the absence of a senior, rely on a junior,
100. Setting aside only the paying of homage.
101. An independent one who has passed five rains and possesses the last collection may undertake wandering through the countryside.
102. Not another, even one with the three knowledges. The *niśraya* [section] is done.

A Brief Introduction to the Primary Materials

This appendix contains translations of select passages from three texts of undisputed Indic origin, Guṇaprabha's *Vinayasūtra*; his auto-commentary on the same, the *Svavyākhyāna*; and Dharmamitra's *Vinayasūtraṭīkā*, which closely follows the auto-commentary, unpacking, complementing, and clarifying Guṇaprabha's own, often laconic comments.

Guṇaprabha digests the *Pravrajyāvastu*'s "Niśraya Section" in sūtras 70-102 of his *Vinayasūtra*. These portions of the *Vinayasūtra* and *Svavyākhyāna* are mostly extant in Sanskrit and fully extant in Tibetan. The Sanskrit for the *Vinayasūtra* and *Svavyākhyāna* included in this appendix is, first and foremost, based on the excellent critical editions (1) of Xc 14/64 prepared by P.V. Bapat and V.V. Gokhale and (2) of Xc 14/66 prepared by Yoshiyasu Yonezawa. In preparing the Sanskrit included below, I compared these two editions against digital scans of Sāṅkṛtyāyana's photographic plates of the original Sanskrit mss. My own editorial interventions are reproduced in the Sanskrit text below, annotated in the footnotes, and reflected in my translations, which are also annotated.

Paul Nietupski has published an English translation of Guṇaprabha's sūtras 70-102 and comments on the same from Guṇaprabha's autocommentary in Tibetan translation (D4119). The translation was published in 2017 with an introduction in which Nietupski describes this collection of sūtras as fragmentary in nature. Failing to find a coherent structure behind the material, Nietupski argues that its "rather disconnected segments" are evidence that the sūtras were collated over time by many scholars.¹²⁶⁹ I cannot subscribe to Nietupski's theory because I find a clear and coherent ordering of the material which has its origins in the *Pravrajyāvastu* and which is explained clearly in the commentaries translated here and in appendix 2: sūtras 70-77 digest the *niśraya* and *niśrita* vṛtta, sūtras 78-98 present the *niśraya* criteria, and sūtras 99-102 treat exceptions to the above rules.

1269. Nietupski, 2017, #159603, pp. 170-173.

Perhaps more importantly, Nietupski does not seem to recognize that the MSV itself provides the structural blueprint for Guṇaprabha's sūtras. Guṇaprabha's sūtras digest the MSV and hence, with a few notable but systematic and well-explained exceptions, the ordering of Guṇaprabha's *Vinayasūtra* follows that of the MSV. For more on this issue, see chapter four, where I look more closely at the relationship between the *Vinayavastu* and the *Vinayasūtra*.

The fidelity between Guṇaprabha's digest and the canonical source material of the MSV suggest a single-step of extraction (or collation), not a piecemeal assemblage of fragments added by different scholars. Nietupski's ideas may better describe the compilation of the Mūlasarvāstivāda Vinaya.¹²⁷⁰ But, and again this is what is consequential, these remarks do not sufficiently acknowledge the *Vinayasūtra*'s debt to the *Pravrajyāvastu* in the matter of this section's organization. To be clear then, the *Vinayasūtra* and its auto-commentary look to be the work of a single hand while the different Mūlasarvāstivāda Vinayas in circulation were likely compilations made by generations of scholars.

This appendix also contains selections from two texts that are consistently included in the collections of translated *śāstras*, or Tengyurs, but drew the suspicion of the great 14 c. scholar Buton: the D4121 the **Vyākhyāna* and D4122 the **Vṛtti*. In his *Overview of the Vinaya*, Buton (1290-1364) wrote regarding these two:

I wonder whether **Ācārya Prajñākara's*¹²⁷¹ commentary and [the work] known as the "smaller *ṭīkā*" are, in fact, records of Tibetan note-taking.¹²⁷²

1270. Nietupski writes, "The fragmented nature of the content in this section on authority may well signal efforts to collect core institutional texts and teachings for preservation, transmission, and translation," Nietupski, 2017, #159603 p. 172. And also, "The grouping of sūtras 70-102 is clear in individual subject matter, but the sequence is overall rather random. This may signal an editorial process of clustering or grouping of sūtras in circulation, but not sequential composition," Nietupski, 2017, #159603 n.4 p. 172.

1271. Tib. Slob dpon Shes rab byed pa.

1272. Bu ston rin chen grub 'dul ba spyi'i rnam par gzhas pa 'dul ba rin po che'i mdzed rgyan F.57.a.1: slob dpon she rab byed pa'i 'grel pa dang / 'grel chung du grags pa 'di bod kyi zin bris

Neither text is attested in the earliest Tibetan canonical catalogs from Denkar and Phangthang.¹²⁷³ And neither text is attributed to any author in the Tibetan collections. D4119, the Tibetan translation of Guṇaprabha's *Svavyākhyāna*, is not attested in the early catalogs either but its attribution is not doubted, perhaps especially because the Tibetans had Sanskrit manuscripts of it by the mid-12th century. Guṇaprabha's D4119 the *Svavyākhyāna* was translated in the 12th c., by Ācārya Alaṃkāradeva and Tshul khrim 'byung gnas sbas pa, about 400 years after the other main *Vinayasūtra* commentary, D4120 Dharmamitra's *Vinayasūtraṅkā*, was translated by Jinamitra and Klu'i rgyal mtshan during Tibet's imperial height. The only plausible reason Guṇaprabha's *Svavyākhyāna* was not translated into Tibetan during the initial flourish of translation activity supported by the 8th and 9th c. Tibetan *Btsan po* emperors was that it was not available. Dharmamitra's D4120 the *Vinayasūtraṅkā* so closely parallels Guṇaprabha's D4119 the *Svavyākhyāna* that the Indian paṇḍitas and Tibetan translators overseeing the translating and editing process would surely have included the latter, if available.

Nietupski argues that D4122 the **Vṛtti* was not authored by Guṇaprabha and cites as his evidence the text's colophon. Nietupski understands the colophon to state that D4122 the **Vṛtti* was "a compilation of several scholars"¹²⁷⁴ when in fact this is a clear misreading of the adjective *mang du thos pa* (Skt. *bahuśrutya*). The colophon states instead that "the **Vinayasūtravṛtti* was written by the Sarvāstivādin ācārya Guṇaprabha, who is both learned¹²⁷⁵ and meritorious."¹²⁷⁶

Nietupski rightly notices that the vocabulary of D4122 the **Vṛtti* differs from that of D4117, D4119, and D4120, which he takes as further evidence that it "is probably a

su byas pa yin nam yang snyam mo.

1273. *Dkar chag Ldan dkar ma* and *Dkar chag 'phang thang ma*.

1274. Here is the colophon as cited in Nietupski, 2009, #145749 n. 26 p. 8: "See Guṇaprabha, *'Dul ba'i mdo'i 'grel pa*, 344a.7: *'dul ba'i mdo'i rtsa ba'i 'grel pa chung ba slob dpon mang du thos shing yon tan dang ldan pa yon tan gyi 'od thams cad yod par smra ba pas byas pa'o.*"

1275. Tib. *mang du thos pa*; i.e. Skt. *bahuśrutya*.

1276. Tib. *yon tan dang ldan*.

compilation of teachings on the *Vinayasūtra*, and prepared by disciples or translators."¹²⁷⁷ This argument is similar to Nietupski's argument for the gradual compilation of the *Vinayasūtra* discussed above, though Nietupski does not specify a time frame for this compilation process here, whether he imagines it to be a gradual accretion or a collective, one-time endeavor. I find little to credit the idea that the D4122 **Vṛtti* is a work of intergenerational compilation. Nietupski's suggestion that D4122 the **Vṛtti* is the work of disciples or translators, however, is highly plausible and also accords with Buton's conclusion.

A close, side-by-side reading of D4122 alongside the three works of undisputed Indic origin (D4117, D4119, and D4120) bears out Nietupski's supposition, stated clearly by Buton above; namely, that D4122 is likely a relic of the imperially-sponsored translation process of the late 8th and early 9th centuries.¹²⁷⁸

Furthermore, Tibetan Bstan 'gyurs include two commentaries to the *Vinayasūtra*: the *Vinayasūtravyākhyāna* attributed to "Prajñākara"¹²⁷⁹ and the *Vinayasūtravṛtti* attributed to Guṇaprabha.¹²⁸⁰ The compilers of the various Bstan 'gyurs, however, expressed doubt about these attributions; the Narthang, Neudong, and Derge Tengyur catalogs contain the same note:

'di bod mar the tshom za'o//

This is suspected to be Tibetan.

This suspicion may be traced back to the great Tibetan bibliographer, Bu ston rin

1277. Nietupski, 2009, #145749 p. 9.

1278. Studies by Zaccheti (Zacchetti, 1996, #232771) and Boucher (Boucher, 2006, #132133) have shown the translation process of Buddhist materials in medieval China to have been a collective and public endeavor, not the work of sequestered and solitary scholars. For the imperial Tibetan translation project, see Scherrer-Schaub, 1999, #227215, Scherrer-Schaub, 2002, #4340, and Halkias, 2014, #77823.

1279. D4121 Tib. *'dul ba mdo'i mam par bshad pa*. The Snar thang Tengyur catalog records the author's name as *shes rab 'byung gnas*. Elsewhere it is written *shes byas pa*.

Tshal pa Tengyur catalog and Bcom ldan Rig pa'i ral gri give *shes rab byed*.

1280. D4122 *'dul ba'i mdo 'grel pa*, commonly referred to as the *'grel chung*, since it is smaller than Dharmamitra's *ṭīkā*.

chen grub, who, in his overview of the Vinaya¹²⁸¹ writes:¹²⁸²

*slob dpon she rab byed pa'i 'grel pa dang / 'grel chung du grags pa 'di
bod kyi zin bris su byas pa yin nam yang snyam mo*¹²⁸³

I think ācārya Prajñākara's commentary and this [commentary attributed to Guṇaprabha] which is known as the “smaller commentary” might be notes taken by a Tibetan.¹²⁸⁴

Bu ston does not speculate about why the notes were taken. Are they artefacts of the translation process?¹²⁸⁵ Were they lecture notes taken for personal use?¹²⁸⁶ Or perhaps they started as memoranda for teachers lecturing on the *Vinayasūtra* and were later mistaken for original works. It is difficult to know, but Bu ston's suspicions seem well-founded. To begin with, both works cite an alternative and less elegant translation of the first sūtra.¹²⁸⁷ The *Vyākhyāna* seems to offer a condensed version of Dharmamitra's comments on the first sūtra, raising the same two questions and offering similar responses to them though lacking the stylistic subtlety of the *īkā*. The **Vṛtti* cites the first sūtra and says the following sūtras are all subsumed under the topic of *niryānavṛttam*. The author then states that all Vinaya texts are subsumed by seven *tshul*, here corresponding to the Skt. *yāna*, as a “way or path”, three of body and four of speech. This derivation seems difficult to make when working with the Sanskrit and reads like a rather clumsy attempt at a *nirukti*. The same may be said of the *Vyākhyāna*'s treatment

1281. Tib. 'dul ba spyi'i rnam par gzhas pa 'dul ba rin po che'i mdzed rgyan

1282. A comment which is then echoed in the 14th catalog for the Tshalpa Tengyur and later, in the 18th c., in catalogs by Phurbu Chog for the Narthang Tengyur and Zhuchen Tsultrim Rinchen for the Derge Tengyur.

1283. F.57.a.1

1284. See also Luo 2009, Luo 2019, 198.

1285. See Zaccheti 1996 and Boucher 1998

1286. The Tibetan Tengyur catalogs attribute the translation of the autocommentary to the paṇḍita Alankāradeva and the Tibetan translator, Tshul khirms 'byung gnas, the monk from ga rod. The compiler of the Derge Tengyur, Zhuchen tshul khirms rin chen, adds a rather rare bibliographical detail that the translation was carried out at the vihāra of *dpal sgye'u ri'i rtsa chos skor dben tsha*. There is no record of Guṇaprabha's auto commentary having been translated during Tibet's imperial age. It does not appear in either the Denkarma or Phangthang ma catalogs.

1287. D41421 *nges par theg pa'i tshul tu gtogs pa*; D4122 *gtogs pa nges par theg pa's tshul gtogs pa*.

of the Sanskrit *atha* (F.2.b-3.a). Both examples lend credence to the notion that they were written by Tibetans.

Since both the *Vyākhyāna* and the **Vṛtti* are discontinuous and incomplete, an examination of patterns of inclusion and omission may reveal more about their purpose and relation to Guṇaprabha's auto commentary and Dharmamitra's *ṭīkā*, which I shall do when treating *sūtras* 70-103 in chapters 3 and 4.

In the present work, I do not try to further adjudicate Buton's opinion that D4121 and D4122 are comprised of translation or lecture notes, though I found that explanation compelling. Instead, I have tried to translate the texts in a rigorously systematic way so that the individual peculiarities of each text are apparent in the English translation and such arguments more easily assessed. To facilitate that end, I made the rather unusual choice to place my English translation before the primary text in Sanskrit and/or Tibetan. I have, for the most part, adhered to one-to-one translation equivalents (Tib. *skad dod*) with terms in Tibetan and English. Two types of divergences in terminology are seen in this corpus of five texts: (1) same word, differing meaning and (2) different word, same meaning. An example of (1) same word, different meaning is *gnas bcas pa*, which means *accept nīśraya* in D4119, D4120, and D4121 but *seek nīśraya* in D4122. An example of (2) different word, same meaning is D4117, D4119, D4120 *spo ba* and D4121, D4122 *chad pa*, both meaning "penance". Or again, *chad pa* here meaning "punishment", which appears as both *thul gzbug pa* in D6 the *Kṣudrakavastu* and *spyo ba* in both D6 and D7a the *Uttaragrantha*. I have tried to mark such variations in the notes to the translations.

Luo Hong's work on the *Vinayasūtra*

On the basis of stylistic peculiarities and archaisms, Luo concludes that the *prāṭikas* embedded in the *Vinayasūtravṛtti* predate the translation of the *Vinayasūtra* cited in the auto commentary and Dharmamitra.¹²⁸⁸ This is clearly true in the case of the auto com-

1288. Luo 2009a, 1. By way of explanation, Luo suggests that, "The divergence between the two groups sometimes points to the discrepancy between the Sanskrit originals, however, in most cases, it

mentary, which is not recorded in the early Phang Thangma (PT) and Denkarma (DK) catalogs, and whose translation is credited to the 12th c. figures Alaṃkāradeva and *tshul khirms 'byung gnas sbas pa*.¹²⁸⁹

In his brief survey (2009a), after a close study of some such passages, Luo concludes that “the divergences attested in canonical Tibetan texts can be defined as different treatments of identical Sanskrit original.”¹²⁹⁰ They do not reflect differences in the underlying Sanskrit but different choices made by the respective translators. Luo explains irregularities in the *Vṛtti*'s translation as attempts to retain “the original style of VS, not [a] symptom of inadvertence or incompetence. For this we need only to read the interpretation in VSVTib where syntactic construction of the sūtra concerned is neatly rearranged and terminologies duly explained.”¹²⁹¹

Luo's careful observations deserve our close attention. I agree with Luo's conclusion that the Tibetan translation of the *Vṛtti* predates that of the auto commentary and, quite possibly, the *Ṭīkā* as well. I do not, however, find the evidence he adduces to be conclusive. For example, Luo cites five examples (*'o cog, sngon cad, ltag ma, spyā nga brim, rmed pa*)¹²⁹² of what he describes as “archaisms” in support of the *Vṛtti* translation's antiquity. The first three, at least, might also be explained as colloquialisms, such as the translators might have used among themselves, possibly as provisional placeholders in the process of translation or possibly as glosses for literary Tibetan forms.

Luo anchors his dating of the Tibetan *Vṛtti* in commonalities between the Tibetan *Vṛtti* and Pt. 903, a manuscript version of the *Vinayasamgraha*, Viśeṣamitra's summary

just reflects the translators' different treatment of the identical Sanskrit original,” (Luo 2009a, 1).

1289. On Steng lo tsā ba Tshul khirms 'byung gnas and his translation, see Yonezawa 2016, 105.

1290. Luo 2009b, 35

1291. Luo 2009b, 35

1292. Luo 2009b, 47-49

of the *Vinayavibhaṅgas*.¹²⁹³ The three examples he cites¹²⁹⁴ are not compelling enough to conclude with certainty that the Tibetan *Vṛtti* has any connection to the manuscript from Dunhuang. In my opinion, the polished manner of the *Ṭikā* compared with the crib-like appearance of the *Vṛtti* provides us with the best indication that the Tibetan *Vṛtti* is a relic of the translation process or lecture notes.

Such a connection would not be surprising, however, given what we know of connections between the imperially-funded scriptoriums in central Tibet and the bustling Sino-Tibetan libraries and caves of Dunhuang. As has been observed, Dunhuang was a meeting place for speakers of many languages, ethnic backgrounds, and religious affiliations. Thus, in all likelihood monastics of several nikāya passed through Dunhuang but it seems reasonable to assume that Tibetan speakers at Dunhuang traced their ordination lineages (Tib. *mkhan rgyud*) and exegetical transmissions (Tib. *bshad brgyud*) to Mūlasarvāstivādin forebears while Chinese speaking monastics studied and practiced the Dharmaguptaka's *Four-Part Vinaya*.

Guṇaprabha's Vinayasūtra Corpus

Nietupski refers to the five texts translated here as "Guṇaprabha's *Vinayasūtra* Corpus" in the title of a 2009 article,¹²⁹⁵ an admirably clear designation that I adopt in the present study. I have split these into two, following Buton's suggestion that the last two are actually lecture notes or notes made during the translation process. As mentioned above, Sanskrit is only available for D4117 and D4119.

The three texts of undisputed Indic origins:

1. D4117 Guṇaprabha's *Vinayasūtra*

1293. Luo 2009b, 50-51. Pt. 903 is the "Sarvāstivāda Vinayasamgraha" by Viśeṣamitra, a parallel to T1458, Yijing's translation of the *Mūlasarvāstivāda-vinayasamgraha* 根本薩婆多部律攝. For a study of PT903 and the Tibetan manuscript of Viśeṣamitra's text, see 敦煌藏文卷《根本薩婆多部律攝》研究 (Tib. *tun hong gter yig khrod kyi 'dul ba 'dus pa'i zhib 'jug*) by 楊本加 (Gyang 'bum rgyal) 2011.

1294. Indicative terminology like *gso sbyin* for *gso sbyong*, monosyllabic words, like *lham* for *mchil lham*, and loss of plural marker (Luo 2009b, 50-51)

1295. Nietupski, 2009, #145749.

2. D4119 Guṇaprabha's *Svavyākhyāna*
3. D4120 Dharmamitra's *Ṭīkā*
And two apocryphal texts:¹²⁹⁶
4. D4121 the **Vyākhyāna*
5. D4122 the **Vṛtti*

1. The Vinayasūtra

Sanskrit Critical Edition

Sāṅkṛtyāyana, Rāhula ed. *Vinayasūtra* of Bhadanta Guṇaprabha. Singhi Jain Śāstra Śikṣāpīṭha. Singhi Jain Series 74, Bombay 1981.

Sanskrit manuscript (Xc 14/65)

In Tibetan dbu med. Photographed by Rāhula Sāṅkṛtyāyana. Held at the Niedersächsische Staats- und Universitätsbibliothek, Göttingen under the shelf-mark Xc 14/65, plates IA-IB, folios 2.a.4-2.b.3.

Tibetan Xylographs (D4117)

Guṇaprabha. 'dul ba'i mdo (*Vinayasūtra*). D4117, Degé Tengyur, 'dul ba, vol. wu, folios 1.b-100.a.

2. The Svavyākhyāna

Sanskrit Critical Editions

Bapat, P.V. and V.V. Gokhale, ed. 1982. *Vinayasūtravṛtṭyabhīdhānasvavyākhyāna* on Pravrajyāvastu by Guṇaprabha: *Vinaya-Sūtra and Auto-Commentary on the Same by Guṇaprabha. Chapter I-Pravrajyā-vastu, Compared with the Tibetan Version*. K.P. Jayaswal Research Institute. Patna.

Yonezawa, Yoshiyasu. 2007. "A Study of the Pravrajyāvastu in the Vinayasūtra (4)." *Annual of the Institute for Comprehensive Studies of Buddhism*, vol. 29 (2007): 50–77. Tokyo: Taisho University (AICBS).

1296. On the authorship of D4121 and D4122 and the latter's role as a draft translation with notes, see Luo, 2009, #280055.

Sanskrit Manuscript in Proto-Bengali Script: Xc 14/64 (Bapat and Gokhale 1982)

In Proto-Bengali script. Photographed by Rāhula Sāṅkṛtyāyana. Held at the Niedersächsische Staats- und Universitätsbibliothek, Göttingen under the shelf-mark (Xc 14/64), plates 1.a-2.a, folios 6.b.7-10.a.7.

Sanskrit Manuscript in Tibetan dbu med script: Xc 14/66 (Yonezawa 2007)

In Tibetan dbu med script. Photographed by Rāhula Sāṅkṛtyāyana. Held at the Niedersächsische Staats- und Universitätsbibliothek, Göttingen under the shelf-mark (Xc 14/66), plates 1A-2A, folios 3.a-4.a.

Tibetan Xylograph (D4119)

Guṇaprabha (yon tan 'od). 'dul ba mdo'i 'grel pa mngon par brjod pa rang gi rnam par bshad pa zhes bya ba (vinayasūtravṛtṭyabhīdhānasvavyākhyānānāma). Toh 4119, Degé Tengyur, 'dul ba, vol. zhu 1b1-278a7; zu 1b1-274a7.

3. The Ṭīkā (D4120)

Dharmamitra (chos kyi bshes gnyen). 'dul ba'i mdo'i rgya cher 'grel pa (vinayasūtraṭīkā). D4120, Degé Tengyur, 'dul ba, 'u 1b1-388a7; yu 1b1-390a7.

4. The *Vyākhyāna (D4121)

'dul ba'i mdo rnam par bshad pa (Vinayasūtravyākhyāna). D4121, Degé Tengyur, 'dul ba, vol. ru, folios 1.b--263.a.

5. The *Vṛtti (D4122)

'dul ba'i mdo'i 'grel pa (Vinayasūtravṛtṭi). D4122, Degé Tengyur, 'dul ba, vol. lu, folios 1.a-344.a.

Text Critical Notes

The original Sanskrit for the "Topic of Niśraya" (Skt. *niśrayagata*; Tib. *gnas kyi skabs*; Yonezawa: J/Ch. 依止論) is only extant for Guṇaprabha's *Vinayasūtra* and auto-commentary, the *Vinayasūtravṛtṭyabhīdhānasvavyākhyāna*. The remaining English translations are based on the text of the Derge edition of the Tengyur, read alongside the Comparative Editions.

- For the Sanskrit text of the *Vinayasūtra*, I have read the Sanskrit GRETIL input by Yoshiyasu Yonezawa et al. against Xc 14/65. In 2009, Luo Hong published his initial findings on a second Skt. *Vinayasūtra* manuscript in Nepalese hook-topped script from the library of the Potala, now held by the library of the China Tibetology Research Center. Luo dates the manuscript to the 13th c. The photographic prints are not presently available to me but see Luo 2009a, Luo 2009b, and Luo 2011.
- For the Sanskrit text of the *Svavyākhyāna*, Guṇaprabha's auto-commentary, I have relied primarily on Xc 14/64 and Yonezawa Yoshiyasu's 2007 "tentative edition" of the root sūtras and auto-commentary in Xc 14/64 and Xc 14/66. Yonezawa published this edition along with an annotated Japanese translation in the fourth installment of his "A Study of the Pravrajyāvastu in the Vinayasūtra." I have used Yonezawa's Sanskrit edition of Xc 14/64 and Xc 14/66 as the basis for the edition included here along with the translation. The Sanskrit that accompanies the translation constitutes a critical edition of Xc 14/64, F.6.b.7-10.a.1, which is, however, missing folio 9.b. The Sanskrit for that folio is taken from Xc 14/66, a manuscript that contains excerpts of Guṇaprabha's auto-commentary, the *Vinayasūtrasvavyākhyāna*. Xc 14/66, F.3.a.6-4.a.3 contains the Sanskrit of Guṇaprabha's comments on sūtras 72, 81, 98, and 102, which Yonezawa used in preparing his edition.
- I have made several emendations to Yonezawa's otherwise excellent edition based on my own reading of the manuscript evidence. In the edition that accompanies the

translation, I have tried to keep my editorial interventions to a minimum. Those emendations that I propose are documented in the notes. I have otherwise tried to reproduce the Sanskrit of Xc 14/64, F.6.b.7-10.a.1 in transliteration as faithfully as possible by (1) restoring the *saṃdhi*, the rules of which Yonezawa's edition does not strictly follow (Yonezawa 2007, 11); and (2) retaining the manuscript's spelling, e.g. *dharmma*; *karmma*; and *niśrita* where Xc 14/66 gives *niḥśrita*.

- I have bolded and italicized each *pratīka* (the original text of each sūtra) embedded in the commentaries.

The Sanskrit Manuscripts

The Vinayasūtra (Xc 14/65)

In Xc 14/65, the root sūtras are transliterated into Tibetan *dbu med* script with almost illegible annotations (annotations not transcribed here):

Folio	Location	Plate
2.a	Second from top	IA
2.b	Second from top	IB

The Svavyākhyāna (Xc 14/64): Proto-Bengali Script

Xc 14/64 is the principal manuscript used in this study as it is the most complete and has received the most editorial attention. Bapat & Gokhale used Manuscript A (in Proto-Bengali script) in preparing their critical edition of the present text. In the photographic prints of Manuscript A (Xc 14/64), the *niśraya* section begins with sūtra 70 on line 7 of the verso side of folio six (Plate IA, 6th folio from top) and ends with *niśraya-gataṃ* on line 2 of the recto side of folio ten (Plate 2, second folio from top). Unless otherwise noted, the pagination provided in the Sanskrit below corresponds to Manuscript A. Yonezawa also consulted this manuscript in preparing his edition.

Folio	Location	Plate
6.b	Sixth from top	1.b (handwritten marking 1A, 1-8 in upper left margin)
7.a	Seventh from top	1.b

7.b	Sixth from top	1.a
8.a	Seventh from top	1.a
8.b	Eighth from top	1.b
9.a	First from top	2.a
9.b	Missing	missing
10.a	Second from top	2.a

The Svavyākhyāna (Xc 14/66): Tibetan dbu med script

Xc 14/66 manuscript in the Tibetan dbu med script contains excerpts from the *Svavyākhyāna*'s comments on sūtras 72, 81, 98, and 102. Yonezawa read this manuscript (Xc 14/66) alongside (Xc 14/64) in making his critical edition. The cover folio identifies the text in Tibetan script as the 'dul ba'i mdo 'grel pa while the Nāgari print at the bottom of plate IA identifies it as the *Vinayasūtraṅkā* but the content of the text does not match either Toh 4122 ('dul ba'i mdo 'grel pa, a.k.a the **Vṛtti*) or Dharmamitra's *Vinayasūtraṅkā* (Toh 4120). A debt of gratitude is owed to Martin Liebetrueth of the Niedersächsische Staats- und Universitätsbibliothek, Göttingen, who kindly provided high resolution scans of Xc 14/64-Xc 14/66.

Folio	Location	Plate
3.a.6	Third folio	1A
3.b	Third folio	2A
4.a	Fourth folio	1A

Editing Conventions

[] Editorial reconstruction of Sanskrit; page numbering; and editorial insertion of material in English translation

+ Illegible *akṣara*

{ } Superfluous *akṣara*

– Erased *akṣara* (strike through letter)

Sigla for Tibetan Comparative Editions

D Degé

K Beijing Kangxi (i.e. Peking)

N Narthang

Sūtra 70

The Digest

Guṇaprabha's Sūtra

A niśrita should not undertake any activity without having seen the niśraya¹²⁹⁷

[Xc 14/65, F.2.a.4] nānavalokya niśrayaṃ niśritaḥ karaṇīyaṃ kuryāt//

[D4117, F.3.a] gnas pas gnas pa la ma zhus par bya ba mi bya'o//

Guṇaprabha's Auto-commentary

A niśrita should not undertake any activity without having seen the niśraya.

“Without having seen”, “without asking”, which means they should not undertake any activity without having first asked.

[Xc 14/64, F.6.b.7] ***nānavalokya niśrayaṃ niśritaḥ karaṇīyaṃ***¹²⁹⁸ ***kuryāt***//¹²⁹⁹ aprcchanam anavalokanam, aprṣtvā na kiñcit kuryād ity arthaḥ +++++//

[D4119, F.13.a] ***gnas pas gnas pa la ma zhus par bya ba mi bya'o zhes bya ba*** la sogs pa la ma zhus pa ni ma dris pa'o// ma dris par cung zad kyang mi bya'o zhes bya ba'i don to/

Dharmamitra's Ṭīkā

“A niśrita should not undertake any activity without having seen the niśraya”, “*niśrita*”¹³⁰⁰, a student or apprentice.¹³⁰¹ “*Niśraya*”, the instructor or preceptor. “Without having seen”, without having asked. “Activity”, [caring for] the begging bowl, dying the robes, and so on. That [activity] is “not to be undertaken”. The principle is thus estab-

1297. Skt. *avalokya*; Tib. *zhus*; Eng. *seeing* in the sense of *consulting*

1298. Following Yonezawa 2007 in emending the manuscript from *niśritakaraṇīyaṃ*, as witnessed by Bapat and Gokhale 1982, 23.

1299. Sūtras 70 and 71 are missing from VSS Manuscript Xc 14/66.

1300. Literally, “dependent” and “dependant”

1301. The Tibetan translations of *slob ma* and *nye gnas* suggest Dharmamitra glosses *niśrita* with the Sanskrit *śiṣya* and *antevāsin*.

lished by this¹³⁰² [sūtra 70] that *niśrita*s should not undertake any activity without consulting the *niśraya*.

[D4120, F.19.a] **gnas pas gnas la ma zhus par bya ba mi bya'o** zhes bya ba la/ gnas pas zhes bya ba ni/ slob ma dang nye gnas kyis so/ /gnas la zhes bya ba ni/ slob dpon dang mkhan po la'o/ /ma zhus par zhes bya ba ni/ma dris pa'o/ /bya ba zhes bya ba ni/ lhung bzed dang chos gos kha bsgyur ba la sogs pa ste/ de mi bya'o/ /'di skad bstan te/ gnas pa dag gis gnas la ma zhus par bya ba gang yang mi bya'o/

Apocryphal Notes

The *Vyākhyāna

Since the renunciant and ordinand has no personal experience of activity, “**A *niśrita* should not undertake any activity without having seen the *niśraya*”.** There, the *niśraya* is the preceptor or instructor. A *niśrita* is a student or apprentice. “Activity” [refers to] reciting for another, reciting to oneself,¹³⁰³ caring for the begging bowl and robes, and so on.

[D4121: F.9.b-10.a] rab tu 'byung ba dang bsnyen par rdzogs pas rang nyams byar med pas na gnas la ma zhus par gnas pas bya ba mi bya zhes pa yin te/ de la gnas ni mkhan po'am slob dpon no// gnas pa zhes pa ni slob ma'am nye gnas so// bya ba zhes pa ni klag pa dang kha ton dang lhung bzed dang chos gos ky'i bya ba la sogs pa'o//

The *Vṛtti

“A *niśrita* should not undertake any activity without having seen the *niśraya*.”

The student *niśrita* should not undertake any activity at all without having seen the *upadeśa* [instructor] or the instructor who has given *niśraya*.¹³⁰⁴ Those activities that are

1302. Tib. 'di skad bstan te. Skt. not extant. See e.g. *yatra vidheḥ prādhānyam*.

1303. The translation assumes the underlying Sanskrit of *paṭhati svādhyāyam vā kurvati* as recorded in the comments on sūtra 72 recorded in both Xc 14/64 and B: Xc 14/64, F.7.a.6 and Xc 14/66, F.3.b.1.

1304. Where the present text cites *u pa de sha 'am gnas bcas pa'i slob dpon* (i.e. *upadeśa slob dpon* and *gnas bcas pa'i slob dpon*), the MSV and Tibetan commentaries usually read Tib. *klog pa'i slob dpon*; Skt. *pāṭhācārya* and Tib. *gnas ky'i slob dpon*; Skt. *niśrayācārya*,

allowable even without having seen are explained below.

[D 4122, F.7.b] ***gnas la ma zhus par gnas pas bya ba mi bya/*** u pa de sha 'am gnas bcas pa'i slob dpon la ma zhus par gnas pa'i slob mas¹³⁰⁵ las ci bya'o cog ma dris par mi bya'o// ma dris kyang byar rung ba rnam ni 'og nas 'chad do//

respectively. See chapter one's discussion of the types of preceptors and instructors allowed in the MSV.

1305. Note that here, and again in the comments to sūtra 73, the *Vṛtti gives slob ma where the other translations, etc., read, and one expects, *lhan cig gnas pa*. The English translation follows KN: *mas* in preference to D: *ma* (Tibetan Tripitaka Collation Bureau, 2006, 1578). The agentive/ergative *-sa* mirrors the root sūtra's *niśritaḥ*, Tib. *gnas pas*.

Sūtra 71

The Digest

Guṇaprabha's Sūtra

“except defecating, urinating, disposing of a tooth-stick,¹³⁰⁶ paying homage at the caitya in the vicinity of the vihāra...”

[Xc 14/65, F.2.a.4] ***muktvoccāraprasrāvaṃ / dantakāṣṭhavisarjanaṃ sopavicāre vihāre caityam abhivandanaṃ***¹³⁰⁷

[D4117, F.3.a] ***bshang ba dang gci ba dang so shing dor ba dang nye 'khor dang bcas pa'i gtsug lag khang du mchod rten la phyag bya ba ni ma gtogs so//***

1306. Compare with Yijing T.1444 嚼 "chew". In the *Vinayasūtra* digest of the PrV, Guṇaprabha uses *visarjana*; Tib. 'dor ba "to dispose of" but the verbs for chewing and eating frequently appear in place of "disposing" (Skt. *visarjana*; Tib. 'dor ba); see for example the **Vyākhyāna* and **Vṛtti* use of "chewing" (Tib. bca' ba), i.e. "eating" (Tib. so shing bza' ba, Skt. *dantakāṣṭhabhakṣaṇa*) below. The *Vinayakṣudrakavastu* contains further details on where exactly the tooth-stick should be disposed of.

1307. Bapat and Gokhale follow Sāṅkṛtyāyana in splitting sūtra 71 *muktvoccāraprasrāvaṃ / dantakāṣṭhavisarjanaṃ sopavicāre vihāre cetyam abhivandanaṃ* into two sūtras, which they number 71 and 72. They then group the next two sūtras into one, which they number 73. Sūtra 73, as given in Bapat & Gokhale 1979, 2-3: *ekānnaṃ pañcāsavyāmaparyantād vihārato gamanaṃ // pātracivarakarmaṇo, glānopasthāne, kokṛtyaprativinodane, pāpakadrṣṭigatapratinihṣarge tīvraṃ autsugyam āpadyetāhovatāhaṃ kuryāṃ kārayeyaṃ veti.*

Guṇaprabha's Auto-commentary

Regarding the logical consequence of seeing [the *niśraya*] about activities,¹³⁰⁸ the Buddha spoke also of doing certain activities without seeing [the *niśraya*. The *Vinayasūtra* says]: **“except defecating, urinating, disposing of a tooth-stick, paying homage at the caitya in the vicinity of the vihāra...”** Here, the vicinity refers to the courtyard of the caitya, which encompasses [the area for] what are reckoned 'interior activities', e.g. the activities of threshing. “In the vicinity”, that is, “within the vicinity.” The caitya is where one pays homage.

[Xc 14/64, F.7.a.1] karaṇīyeṣvavalokanaprasaktasya kiṃcit karaṇīyasyāprṣtvāpi karaṇam uktaṃ bhagavatyeḥa:¹³⁰⁹ ***muktvocārāprāsṛvāṃ dantakāṣṭhavisarjanāṃ sopavicāravihāra-caityābhivandanam // yad antaryāpārasaṃkhyena kaṇḍanādinā vyāpāreṇābhivyāpyate tad caityāṅganam, so 'tropavicāro yujyate / sahopavicāreṇa sopavicāraḥ, tatra caityaṃ, tasyābhivandanam //***

[D4119, F.13.a] bya ba mtha' dag gnas la zhu bar byas pa thal ba la/ bya ba 'ga' zhid ma dris par yang byed pa bcom ldan 'das kyis gsungs te/ ***de'i phyir bshang pa dang gci ba dang so shing dor ba dang nye 'khor dang bcas pa'i gtsug lag khang du mchod rten la phyag bya ba ni ma gtogs so zhes bya ba*** ni gang zhid 'dir nang du bya ba'i grangs 'dru ba la sogs pa'i bya bas mngon par khyab pa de ni 'dir nye 'khor du rig pa yin no/ /nye 'khor du lhan cig tu ni nye 'khor dang bcas pa'o/ /der mchod rten gang zhid la phyag 'tshal ba'o/

Dharmamitra's Ṭikā

That [i.e. sūtra 70] is an injunction; [the explanation of] the exceptions shall now be undertaken. The *Vinayasūtra* reads,] **“except defecating, urinating, disposing of a toothstick, and paying homage to a caitya in the vicinity of the vihāra.”** The Blessed One said no deed should be undertaken without seeing the preceptor or instructor, except [drinking] water, [disposing of] a tooth-stick, defecating, urinating, and paying homage to a caitya within the *sīmā* boundary. “A caitya in the vicinity of the vi-

1308. The Tibetan translation spells out the *prasaṅga* consequence clearly, specifying all activities (*mtha dag*).

1309. Yonezawa 2007, 12: *bhagavatā, iti āha*

hāra”;¹³¹⁰ what lies in the vicinity. [A *nīśrita*] should pay homage at the caitya at the monastery without seeing [the *nīśraya*]. One should know that the monastery’s vicinity is the walkways at the monastery where acts such as threshing, cooking, and eating, etc., are done. Therefore, “except for paying homage” at the caitya there is supplied. The “vicinity of the vihāra” should be understood to mean the area with the vihāra used for¹³¹¹ the activities of threshing, cooking, and eating. Thus, that [passage] means, “except paying homage at the caitya there.”

[D4120, F.19.a-b] ***de ni nye bar sbyar ba yin gyil/ dmigs kyis bsal ba brtsam par bya ste/ bshang ba dang gci ba dang so shing dor ba dang nyen 'khor dang bcas pa'i gtsug lag khang du mchod rten la phyag bya ba ni ma gtogs so zhes bya ba ni/***
 [19.b] bcom ldan 'das kyis bya ba thams cad slob dpon dang mkhan po la ma zhus par mi bya ste/ chu dang so shing dang bshang ba dang gci ba dang / mtshams kyi nang du mchod rten la phyag bya ba ma gtogs so zhes gsungs so// nyen 'khor dang bcas pa'i gtsug lag khang zhes bya ba ni/ nyen 'khor dang bcas par gnas pa ste/ gtsug lag khang de na mchod rten gang yod pa de la phyag bya ba ni ma zhus par yang bya'o// gtsug lag khang na 'dru ba dang 'tshed pa dang za ba la sogs pa'i bya bas khyab pa'i bgrod sa gang yod pa de ni gtsug lag khang de'i nyen 'khor yin par rig par bya ste/ de na mchod rten gang yod pa de la phyag bya ba ni ma gtogs so zhes bya ba'i tha tshig go//

1310. Translation assumes KN: *nye 'khor* is equivalent to D: *nyen 'khor*

1311. Perhaps more literally, “encompassed by” as in the *Svavyākhyāna* comment above.

Apocryphal Notes

The *Vyākhyāna

Should [the *nīśrita*] not do anything without seeing [the *nīśraya*]?" ***Except for defecating, urinating, using the tooth-stick,¹³¹² paying homage at the caitya in the vicinity of the vihāra, and going as far as forty-nine spans from the vihāra.***" Thus, permission must be sought even for going forty-nine spans.

[D4121: F.10.a] bya ba'i cho ga thams cad ma zhus par mi bya'am zhe na/ ***bshang gci dang so shing bca' ba dang / gtsug lag khang gi nyen kor dang bcas pa'i mchod rten la phyag bya ba dang / gtsug lag khang nas 'dom bzhi bcu rtsa dgu'i bar du 'gro ba rnams ma gtogs so*** zhes pa yin te/ 'dom bzhi bcu rtsa dgur 'gro ba yang don gnyer ba ni dri dgos so//

The *Vṛtti

“Except defecating, urinating, using the toothbrush, paying homage to a vihāra [sic] that lies within the sīmā boundary.” As for what [activities] do not require asking [permission], there is no wrongdoing if [a *nīśrita*] goes a greater or lesser distance within the *sīmā* boundary and sits there, using a tooth-stick or paying homage to a caitya within the outer *sīmā* boundary.

[D 4122, F.7.b] ***ma gtogs pa ni bshang gci dang so shing bca' ba dang / mtshams su gtogs pa'i gtsug lag khang du phyag 'tshal ba'o//*** dri mi dgos pa'i ni phyi rol che chung du 'gro ba dang so shing mtshams kyi nang du 'dug ste 'cha' ba dang phyi mtshams gcig gi nang gi mchod rten la phyag 'tshal ba la sogs pa ma dris par byas kyang nyes pa med/

1312. Note the **Vyākhyāna* and **Vṛtti* read *so shing bca' ba*, i.e. "chewing" or "eating" (Tib. *so shing bza' ba*; Skt. *dantakaṣṭhabhākṣaṇa*) where the commentaries by Guṇaprabha and Dharmamitra give *so shing dor ba*.

Sūtra 72

The Digest

Guṇaprabha's Sūtra

[and] going up to a limit of not fifty by one spans from the vihāra.¹³¹³

[Xc 14/65, F.2.a.4] **ekānnapañcāśat vyāmaparyantād vihārato gamaṇam**¹³¹⁴

[D4117, F.3.a] **gtsug lag khang nas 'dom bzhi bcu rtsa dgu'i mtha' tshun chad du 'gro ba yang ngo //**

Guṇaprabha's Auto-commentary

“[and] going up to a limit of not fifty by one spans from the vihāra.”¹³¹⁵ The word “except” is a connector. Sandhi is [applied] to -āt [to yield] “ekānna” [from “ekāt na pañcāśat”] to mean “up to a limit of not fifty by one spans.” A determination is made: “Where there is a moat, wall, or other perimeter at a vihāra, there is the border of the vihara. In the case there are several walls, etc. The outermost [of all the walls marks the monastery border]. Therefore, the outer side of that [outermost wall] is the border [that marks] its [i.e. the vihāra’s] extent. But where there is no perimeter, the vihāra walls themselves are the furthest limit. Ought one not go to worship a caitya in a courtyard¹³¹⁶ which is within the aforementioned perimeter? Here, [that caitya] stands [within the perimeter and hence no permission is needed]. As for the practice of going to and fro and paying homage to a caitya other than this, should one receive [permission for] that? One should not go for that purpose without having asked. But one who has gone for the purpose of a walk should pay homage.

There are two types of activity: that which is undertaken and that which is salutation. Of these, what is undertaken, that alone is prohibited; but salutation is determined

1313. The Tibetan translation of the auto-commentary renders *ekānnapañcāśat* literally: *gcig gis ma tshang ba'i lnga bcu*.

1314. [Xc 14/66 pl. IA, F.3.a.6] *ekānnapañcāśadvyāmaparyantād vihārato gamaṇam*.

1315. The Tibetan translation of the auto-commentary renders *ekānnapañcāśat* literally: *gcig gis ma tshang ba'i lnga bcu*.

1316. Here, translating *upavicārasya sthānam* as “courtyard”; lit. place in the vicinity. See chapter 3.

to be unprohibitible. It is not the case that, without having seen [the *niśraya*], one should not speak to,¹³¹⁷ converse with, greet,¹³¹⁸ give a response to, touch the feet, mouth, or heart, etc., with [a hand] moistened or sprinkled with water,¹³¹⁹ nor should he not moisten the hands with water, or beat/shake out clothes covered in dust, etc. For that to be a lapse in the code would be the subject of ridicule.

Here, the category of salutation is intended by adopting the specification, “in the presence of a monk,” that is, a monk of that type whom [one] has pledged to tend to the sandals, toothbrush, reading, reciting, and providing [food and drink]. Here, a renunciant who is known or suspected to be bad, should¹³²⁰ be shunned without assessing, not others. Reading, performing recitations,¹³²¹ and providing at an appropriate time are not considered “activity”; rather, [activity] rests in his mind as an act of salutation. By even beginning to address a bad one as being on the wrong side of things, one approaches renown. Therefore, here the intention [of the passage] “effort is to be made” is seen. One should understand activities, even the drinking of water without seeing [the *niśraya*], through this distinction. There are two parts to this since water is applied to clean limbs.

ekānnañcāśat vyāmaparyantād vihārato gamanaṃ // muktvety anubandhaḥ / ekānnety ād-i-sandhiḥ ekānnañcāśat vyāmasya [Xc 14/66, F.3.a.7] paryantād yāvat ity arthaḥ // yatra vihāre khātako vā prākāro vānyo vā parivāro vidyate tatra sa vihārān-

1317. The Tibetan translation of Dharmamitra’s *Ṭikā* matches Guṇaprabha’s auto-commentary (Dharmamitra 48). The **Vyākhyāna* does not comment on this line.

1318. The expressions “speak to” (Skt. *ālapitavya*, Tib. *gtam ‘dres ba*) and “converse with” (Skt. *saṃlapitavya*, Tib. *phebs par smra ba*) appear to be close synonyms, perhaps distinguished only by the respective ranks or roles of the speakers. Dge bshes tshe dbang nyi ma reports that *The Clove Pavilion: An Orthography* (*dag yig li shi’i gur khang*) glosses the former with the latter (*gtam ‘dres pa ni phebs par smra ba*) while the *Vinayavibhāṅga* specifies that the latter is response to a directed inquiry (*phebs par smra bar byed ces bya ba ni dmigs kyis dri ba sbyin par byed pa’o*) or simply “casually conversing” (Nyi ma 2009, 294 and 591).

1319. Reading *chur* (Skt. *pāṇiṇā*) for *tshur*. Note, the Tibetan translation has Dharmamitra citing *lag pa chur smyugs*.

1320. The Tibetan appears to have read *anāpṛṣṭavatāparihartavyo* as *anāpṛṣṭavatā aparihartavyo* (ma yin). The translation ignores the Tibetan negation of *parihartavyo*, hence, a *niśraya* should shun a monk he knows or suspects to be bad without any further assessment.

1321. The translation assumes the underlying Sanskrit of *paṭhati svādhyāyaṃ vā kurvati* as recorded in the comments on sūtra 72 in both Xc 14/64, F.7.a.6 and Xc 14/66, F.3.b.1.

ta{kā}ty¹³²² adhyavasānaṃ yujyate / anekaprākārādi sadbhāve sarvabāhyaḥ¹³²³ / tasmāt tatra tasya bāhyaṃ pārśvam asya pramāṇasyāvadhīḥ / yas tu niḥpa [Xc 14/64, F.7.a.3] rivāras tatra vihārabhittir evāvadhīḥ / yad atra parataḥ¹³²⁴ pūrvoktasyopavicārasya sthānaṃ na tadgataṃ caityaṃ abhivanditavyam ity atrāvatiṣṭhate¹³²⁵ // parisarpaṇabhūtasya itad anuṣṭhānam anyac cātaś caityābhivanda [Xc 14/66, F.3.a.8] nam iti tatra kiṃ pratipattavyam tadarthaṃ na gantavyam anāprṣṭvā / parisarpaṇārthaṃ tu gatena vanditavyam iti //

dvididham etat karaṇīyam [ārambha] [Xc 14/64, F.7.a.4] bhūtaṃ abhinamana bhūtaṃ ca / tatra yad ārambhabhūtaṃ tasyaiva pratiṣedho 'bhinamanabhūtasya tv apratiṣedhyatvaṃ vyavatiṣṭhate // nānāprcchyālapitavyaṃ na saṃlapitavyaṃ na pratīsammoditavyaṃ na pratīvacanaṃ dātavyaṃ nodakadigdhenā pāṇinā gharmitena pādau vā mukhaṃ vā hṛdayādikaṃ vānupari [Xc 14/66, F.3.b.1] mārṣṭavyaṃ nodakena hastau di[gdhatavyo na rajasā] [Xc 14/64, F.7.a.5] kīrṇavastrādi prasphoṭayitavyaṃ ityāder iti hāsapadabhūtaṃ tasya vṛttasyāpatteḥ //

upānahadantakāṣṭhapāṭhasvādhyāyopasaṃhārāṇāṃ karaṇapratīṣṭos tajjātīyasya bhikṣor antikād iti viśeṣaparigrahād abhipretam atrābhinamanabhūtaṃ iti gamyate / duṣṭo 'tra pravrajito jñātaḥ śaṃkito vānāprṣṭavat[ā pariharta] [Xc 14/64, F.7.a.6] vyo nānyaḥ / na hi paṭhati svādhyāyaṃ vā kurvaty upasaṃhārasya tad anurūpe [Xc 14/66, F.3.b.2] kāle karaṇaṃ ityādeḥ karaṇīyatvena *prajñānam* / abhinamanaprakāratvena hy asya manasi nilayanam // duṣṭe tu vivipakṣānugatitvenaitat pratibhāṣāmāṇam ārambhātvena khyātim upagacchati tasmāt yatra yatnaḥ kartavya ity atrābhiprāyo dṛśyate // udakapānasyāpyanāprcchā[karaṇaṃ ane] [Xc 14/64, F.7.a.7] na pravicāreṇa kṛtaṃ veditavyam // tadvidhaṃ hy etad yadvidhaṃ gharmitasya gātrāṇāṃ udakena saṃsparśanam //

[D4119, F.13.a-14.a] ***gtsug lag khang nas 'dom bzhi bcu rtsa dgu'i mtha' tshun***

1322. Xc 14/64 Pl. 1A, F.7.a.2 reads an extraneous *kā* in *vihārāntakāty*. We follow Xc 14/66, as do Yonezawa 2007, 12 and Bapat and Gokhale 1983, 13.

1323. There is a possible *anusvāra* mark in *sarvaṃ* (Xc 14/64 Pl. 1A, F.7.a.2). The other manuscript witness, Xc 14/66, F.3.a.7, reads *sarvabāhyaḥ*, as do Yonezawa 2007, 12 and Bapat and Gokhale 1983, 13.

1324. *Parataḥ* appears at Xc 14/64 Pl. 1A, F.7.a.2 (as witnessed by Bapat and Gokhale 1983, 13) but not at Xc 14/66, F.3.a.7 (as noted by Yonezawa 2007, n. 5 p.13).

1325. Bapat and Gokhale's reading of *ity atro 'patiṣṭhate* does not appear to be supported by either Xc 14/64 or Xc 14/66.

chad du 'gro ba yang ngo zhes bya ba ni ma gtogs so zhes bya bar rjes su 'brel lo/
/gcig gis ma tshang ba'i lnga bcu zhes bya ba la/ A Tas mtshams sbyar ba'o/ /'dom
gcig gis ma chog pa'i ji srid lnga bcu'i mthar thug pa zhes bya ba'i don to/ /gtsug lag
khang gang la 'obs sam ra ba'am 'khor sa gzhan yod pa de la gtsug lag khang gi mtha'
ma zhes bya ba'i nges par rig pa yin no//ra ba du ma la sogs pa la thams cad kyi phyi
rol lo/ /de bas na de'i phyi rol gyi logs kyi tshad ni 'di'i tshad kyi tha ma'o/ /gang zhig
'khor sa med pa de la gtsug lag khang gi rtsig pa nyid ni tha ma'o//'dir gang zhig 'og tu
sngar bshad pa'i nye 'khor gyi gnas de la brten pa'i mchod rten ni phyag btsal bar bya
ba ma yin zhes 'dir nye bar gnas pa yin no/ /bcag par bya ba'i phyir rjes su gnang ba
'di yin te/ gzhan yang de bas na mchod rten la phyag btsal ba zhes bya ba'o//der ci
zhig bsgrub par bya zhe na/ de'i don du ma dris par 'gro bar mi bya'o/ /bcag par bya
ba'i phyir 'gro ba ni phyag btsal bar bya zhes bya ba'o/

bya ba 'di ni rnam pa gnyis te/ rtsom par gyur pa dang mngon par phyag 'tshal bar gyur pa'o/ /de la gang zag rtsom par gyur pa de nyid bkag pa yin te/mngon par phyag 'tshal bar gyur pa la ni dgag par bya ba ma yin pa nyid du rnam par gnas pa yin no/ /di lta ste gnam 'dre ba dang phebs par smra ba dang / phan tshun kun dga' bar bya ba dang / lan gdab pa dang 'ongs pa legs so zhes brjod pa la sogs pa dang / lag pa tshur bsnyugs pas rkang lag dag la byug pa dang /gos la rdul chags pa sprug pa dang / de lta bu la sogs pa'o/ /de ni ma zhus par yang bya ste/ de dag zhus na bzhad gad kyi gzhir 'gyur ba'i phyir ro/ mchil lham dang so shing dang klog pa dang kha don byed pa dang / nye bar bsdu ba rnams byed pa dang so sor 'dod pa rnams la de'i rigs can dge slong dang nye bar gnas zhes bya ba'i khyad par yongs su 'dzin pas 'dir mngon par phyag 'tshal bar gyur pa 'dod pa yin zhes bya bar shes par bya'o// 'dir rab tu byung ba gdug pa can shes pa 'am/ dogs pa ma dris par yongs su spang bar bya ba ma yin te/ gzhan ni ma yin no/ /gang gi phyir klog pa 'am kha don byed pa la nye bar bsdu ba de dag rjes su mthun pa'i dus la nye bar bsdu ba bya ba ma yin no zhes bya ba la sogs pa la bya ba nyid kyis rab tu shes so/ /mngon par phyag 'tshal ba'i rnam pa nyid kyis 'di'i yid la nges par gnas so//gdug pa can la mi mthun pa'i rjes su 'gro ba can nyid kyis 'di so sor smra bar gyur pa na rtsom pa nyid kyis grags pa nye bar 'gro ba yin te/ de bas na de la 'bad par bya zhes bya bas 'dir dgongs pa mthong ba yin no / /chu 'thung ba la yang ma zhus par byed pa bar du gcod pa 'dis byas par rig par bya'o//gang gi phyir 'di ni rnam pa gnyis yin te/ rdul dang bral ba'i yan lag rnams la chus yang dag par reg pa'o/

Dharmamitra's Ṭikā

The word "except" is appended to “[and] going up to a limit of not fifty by one spans from the vihāra,” for in saying “going from the vihāra”, it should be understood that there are two types of vihāra, those surrounded by a wall and those not surrounded by a wall. "Forty-nine spans" is one full span less fifty. Thus, it is permissible to go up to forty-nine spans beyond the edge of the monastery without seeing [the guru for permission].

Regarding this, if one were to leave [a monastery] surrounded by a perimeter fence, in that case, [the monastery's boundaries] should extend up to forty-nine spans, starting from the perimeter fence's exterior. If one left [a monastery] not surrounded by a perimeter fence, then one should count from the base of the monastery's wall. ["That"] is appended to “up to”, [hence] “up to that.” Furthermore, this [allowance of forty-nine

spans] is given for the purpose of walking; one should not leave to pay homage to a caitya without seeing [the *niśraya*]. This means that there is no wrongdoing if [a *niśrita*] leaves with the sole intention of walking and happens to pay homage to a caitya along the way.

Activity is also of two kinds. Those which are undertaken with much preparation, e.g. caring for a begging bowl or dharma robes, etc., should not be done without seeing [the *niśraya*]. Occasional activities [requiring] little preparation are e.g. greeting, welcoming, conversing with, and giving a response to, saying, "Welcome"; rubbing hands or feet with a hand that has been dipped in water, shaking out clothes covered in dust, and other such things. They should be done even without looking to [the *niśraya*] for to see [the *niśraya* to ask permission for such things] would be the subject of ridicule. A monk of lapsed śīla must see [the *niśraya* for permission for] all of these activities; instructors, preceptors, and sick monks are exempted.

[D4120, F.19.b-20.a] ***gtsug lag khang nas 'dom bzhi bcu rtsa dgu'i mtha' tshun chad du 'gro ba yang ngo*** zhes bya ba yang ma gtogs so zhes bya bar sbyar te/ gtsug lag khang nas 'gro ba zhes smras pa la/ gtsug lag khang ni rnam pa gnyis su rig par bya ste/ra bas bskor ba dang ra bas ma bskor ba'o/ /de la gal te gtsug lag khang ra bas bskor ba nas 'gro na ni de'i tshe ra ba'i phyi rol nas brtsams te/ 'dom bzhi bcu rtsa dgu'i mtha' tshun chad du 'gro bar bya'o/ /ra bas ma bskor ba nas 'gro na ni gtsug lag khang gi rtsig drung nas bgrang bar bya'o/'dom bzhi bcu rtsa dgu zhes bya ba ni lnga bcur 'dom gang gis mchog pa ste/ gtsug lag khang gi mtha' nas 'dom bzhi bcu rtsa dgu'i mtha' tshun chad du phyi rol du 'gro ba ni ma zhus par yang rung ngo /
/tshun chad du zhes bya ba ni de tshun chad ces bya bar sbyar ro/ /de yang bcag par bya ba'i phyir bstan pa yin gyi/mchod rten la phyag bya ba'i phyir ni ma zhus par 'gro bar mi bya'o/ /gal te bcag pa'i bsam pa kho nas 'gro ba ni/ lam khar mchod rten la phyag 'tshal bar byed na ni de'i tshe nyes par mi 'gyur ro zhes bya ba'i tha tshig go/

/bya ba yang rnam pa gnyis te/ gang sbyor ba chen pos rtsom pa ni 'di lta ste/chos gos dang lhung bzed kyi las la sogs pa ste/ de ni ma zhus par mi bya'o/ /gang sbyor ba chung ngus de'i mod kho na la bya ba ni 'di lta ste gtam 'dre ba dang / phebs par smra ba dang / phan tshun kun dga' bar bya ba dang / lan gdab pa dang 'ongs pa legs so zhes brjod pa la sogs pa dang /lag pa chur smyugs pas rkang lag dag la byug pa dang / gos la rdul chags pa sprugs pa dang / de lta bu la sogs pa ste/ de ni ma zhus par yang bya ste/ de dag zhus na bzhad gad kyi gzhir 'gyur ba'i phyir ro/ /dge slong

tshul khirms 'chal ba'i yul la ni de dag thams cad kyang zhu bar bya ba yin te/slob
dpon dang mkhan po dang / dge slong nad pa la ni ma gtogs so/

Apocryphal Notes

The *Vyākhyāna

There are, furthermore, two kinds of activity: major and minor undertakings. Regarding this, minor undertakings include [activities] such as inquiring into wellbeing, casual conversation, shaking out and beating clothes, and sweeping, etc. Since asking [permission] for these would lead to derision, [the *nīśrita*] need not ask [permission].

[D4121: F.10.a] bya ba la'ang rnam pa gnyis te/ brtsam pa cher bya ba dang chung
ba'o// de la brtsam pa chung ba ni nad dri ba dang bre mo'i gdam dang / gos sprug
brdab bya ba dang rdul phyi ba la sogs pa yin te/ 'di dag kyang dris na dpyas su 'gyur
ba'i phyir dri mi dgos so//

The *Vṛtti

“[and] going up to the edge of forty nine spans from the vihāra”. If a vihāra is surrounded by a wall, there is no fault even if [a *nīśrita*] were to walk¹³²⁶ up to forty-nine spans or go to pay homage to a caitya without seeing [the guru for permission], provided that there is nothing intervening such as a village, forest, etc., outside the wall's gate.

[D 4122, F.7.b] ***gtsug lag khang nas 'dom bzhi bcu rtsa dgu'i mthar 'gro ba yang ngo*** // gtsug lag khang ra bas bskor na ra ba'i phyi sgo nas grong dang nags la sogs pas ba sub med na/ 'dom bzhi bcu rtsa dgu tshun chad du 'chags pa dang mchod rten la phyag 'tshal bar 'gro na ma zhus par song yang nyes med/

1326. The translation follows KN: 'chag in preference to D: 'chags (Tibetan Tripitaka Collation Bureau, 2006, 1578).

Sūtra 73

The Digest

Guṇaprabha's Sūtra

*[The ward or apprentice] should apply themselves with great diligence, saying, "Of course! I shall get rid of the preceptor or instructor's deviant view or have [another] do so."*¹³²⁷

[Xc 14/65, F.2.a.5] *pātracīvarakarmaṇi, glānopasthāne, kokṛtyaprativinodane, pāpakadrṣṭigatapratiṇiḥsarge tīvraṃ autsugyam āpadyeta - aho bata ahaṃ kuryāṃ kārayeyaṃ veti*¹³²⁸

[D4117, F.3.a] *lhung bzed dang chos gos kyi las dang nad g.yog dang 'gyod pa bsa! ba dang sdig pa can gyi lta ba'i rnam pa spang ba la e ma'o bdag gis bya'o zhe'am byed du gzhus go zhes brtson pa shas chen pos bsgrub par bya'o//*

Guṇaprabha's Auto-commentary

The *nīśrita*'s code is described: *[The ward or apprentice] should apply themselves with great diligence to caring for the begging bowl and robes, nursing the sick, dispelling regret, and getting rid of deviant views, saying, "Of course! I shall perform the task or have [another] do so."*¹³²⁹ Here, some read the act of dyeing, but it is not accepted because it exceeds caring for the *cīvara*.¹³³⁰

[Xc 14/64, F.7.a.7] *nīśritavṛttaṃ ucyate – pātracīvarakarmaṇi, glānopasthāne, kaukṛtyaprativinodane, pāpakadrṣṭigatapratiṇiḥsarge tīvraṃ autsukyam āpadyeta*¹³³¹ - *aho batāhaṃ kuryāṃ*¹³³² *kārayeyaṃ veti // raṅgakarmāpy atra kecit*

1327. Guṇaprabha is citing the *Pravrajyāvastu*, Derge Ka, F.64.b, which has "we" *bdag cag gis* throughout.

1328. Xc 14/65 jumps to sūtra 76 and omits sūtras 74 and 75.

1329. This citation is from the *Pravrajyāvastu*, Derge Ka, F.64.b.

1330. That is, dyeing the robes.

1331. The root sūtra recorded in Xc 14/65 pl. IA, F.2.a.5 also reads *āpadyeta*, as rendered by Bapat and Gokhale (1983, 24). Yonezawa reads *āpadyate* (2007, 14). Note that Xc 14/64's comments on sūtra 74 read: *tīvraṃ autsukyam āpadyate*. See next sūtra.

1332. Read *kuryāṃ* (i.e. anusvāra) not *kuryam*.

paṭhanti / tasya cīvara{karma} [Xc 14/64, F.7.b.1] no nātirekāt grahaṇam //

[D4119, F.14.a] /gnas pa'i tshul khirms brjod par bya ste/ **lhung bzed dang chos gos kyi las dang/ nad g.yog dang 'gyod pa bsal ba dang / sdig pa can gyi lta ba'i rnam pa spong ba la e ma'o bdag gis bya'o zhe 'am/ byed du 'jug go** zhes brtson pa chen pos bsgrub par bya'o zhes bya ba la/ 'dir kha cig ni mtshon gyi las kyang 'don pa yin te/ de chos gos kyi las las lhag pa med pa'i phyir gzung bar mi bya'o/

Dharmamitra's Ṭikā

Now to describe the *niśrita*'s code. [The *Vinayasūtra* reads,] “[The ward or apprentice] **should apply themselves with great diligence** to caring for the begging bowl and robes, nursing the sick, dispelling regret, and getting rid of deviant views, saying, **"Of course! [I] shall perform the task or have [another] do so."** Caring for the begging bowl involves firing and mending, etc. Caring for the robes involves sewing and dyeing, etc. ““Of course! I” indicates the task will be done willingly. “Shall do”, do personally. “Have [another] do so”; another. “Shall apply themselves with great diligence”, shall perform the task with great effort, which means do with determination.

This applies to each of the “nursing the sick”, etc.¹³³³ “Nursing the sick” is to deliver and dispense medicine, etc. “Nursing” is to deliver and dispense medicine, etc. “Regret”, remorse; giving rise to remorse in order to purify *āpatti* such as *duṣkṛta*. **"Or have [another] do so"** is appended to apply themselves with great diligence.¹³³⁴ “Getting rid of deviant views”, in order to get rid of views like those claiming that something the Blessed One has said is a hindrance will not be a hindrance. **[The ward or apprentice] should [say,]** “Of course! I shall perform the task with great diligence or have [another] do so.” The *niśraya* should also do all these things for the *niśrita*.¹³³⁵

[D4120, F.20.a] da ni gnas pa'i tshul khirms brjod par bya ste/ **lhung bzed dang chos gos kyi las dang nad g.yog dang 'gyod pa bsal ba dang / sdig pa can gyi lta ba'i rnam pa spangs pa la/ e ma'o bdag gis bya'o zhe'am byed du gzhug go** zhes brtson pa shas chen po bsgrub par bya'o zhes bya ba la/ lhung bzed kyi las ni bsreg pa

1333. Dispelling regret and getting rid of deviant views.

1334. This yields "have another apply themselves with great diligence" to the activity.

1335. Amend the Tibetan to *gnas pas gnas la* from *gnas pas gnas pa la* (Tibetan Tripitaka Collation Bureau, 2006, 49 and 969), as per sūtra 77.

dang / glan pa la sogs pa'o// chos gos kyi las ni drub pa dang / kha bsgyur ba la sogs pa'o// de la e ma'o bdag gis zhes bya bas ni/ 'dod pa'i tshul gyis sgrub par byed pa ston to// bya'o zhes bya ba ni bdag nyid kyis so// byed du gzhug go zhes bya ba ni gzhan no// de ltar brtson pa shas chen po bsgrub par bya ba ni/ 'bad pa chen po rab tu bsgrub par bya ba ni/ nan tan bya'o zhes bya ba'i tha tshig go/

nad g.yog la sogs pa thams cad la yang de nyid sbyar bar bya'o// nad g.yog ces bya ba ni/ 'phrod pa dang sman sbyin pa la sogs pa'o// 'gyod pa bsal ba zhes bya ba la/ 'gyod pa zhes bya ba ni yid la gcags pa ste/ nyes byas la sogs pa'i ltung ba lhag par spyad pa'i phyir yid la gcags pa skyes pa gang yin pa de bsal ba bshags pa la sogs pa'o// de la yang e ma'o bdag gis bya'o zhe 'am byed du gzhug go zhes brtson pa shas chen po bsgrub par bya'o zhes bya bar sbyar ro// sdig pa can gyi lta ba'i rnam pa spang ba la zhes bya ba ni/ bcom ldan 'das kyis bar du gcod pa'i chos su gsungs pa gang dag yin pa de dag ni bar du gcod par mi 'gyur ro zhes bya ba dang / de lta bu la sogs pa lta ba'i rnam pa yongs su spang ba la/ e ma'o bdag gis bya'o zhe'am/ byed du gzhug go zhes brtson pa shas chen por bsgrub par bya ste/ gnas pas gnas pa la de dag thams cad bya'o/

Apocryphal Notes

The *Vyākhyāna

How should the *niśrita* act? “[The ward or apprentice] should apply themselves with great diligence to care for the begging bowl and robes, nursing the sick, dispelling regret, and controvert deviant views, saying, **“Of course! [I] shall perform the task or have [another] do so.”** Regarding this, dispelling regret,¹³³⁶ if a *śikṣā* transgression such as a *duṣkṛta* is incurred, [the *niśrita*] enjoins [the *niśraya*] to resort to a remedy, such as confession, etc. “Deviant views”, views such as those claiming that something the Blessed One has said is a hindrance will not be a hindrance.

[D4121: F.10.a] gnas pas ji ltar bya ba ni/ lhung bzed dang chos gos kyi las dang / nad g.yog dang / 'gyod pa bstsal ba dang / sdig pa'i lta bar gyur pa las slar log pa rnams/ **e ma bdag gis bya ba'am byed du gzhug** ces shin tu brtson par bya'o zhes pa yin te/

1336. Translation follows KN: *bsal* in preference to D: *bstsal* (Tibetan Tripitaka Collation Bureau, 2006, 668).

de la 'gyod pa bstsal ba ni des nyes byas la sogs pa bslab pa las 'das pa zhig byas na
 'chags pa la sogs pa gnyen po la brten du gzhug pa'o// sdig pa'i lta bar gyur pa ni
 bcom ldan 'das kyis bar du gcod pa'i chos su gsungs pa rnam bar du gcod par mi
 'gyur ro zhes par lta ba la sogs pa'o/

The *Vṛtti

"[The ward or apprentice] should apply themselves with determination to caring for the begging bowl and robes, nursing the sick, dispelling doubt, and getting rid of deviant views, saying, **"Of course! [I] shall perform the task or have [another] do so."** As for "caring for the begging bowl and robes," if ordered to fire, wash, or repair a preceptor or instructor's begging bowl or dye,¹³³⁷ wash, or sew his robes, the trainee or apprentice should do so without needing to ask again. If he cannot there is no wrongdoing in his enlisting another to do so.

"Nursing the sick": he personally should devotedly nurse a sick preceptor or instructor. If he cannot, he should enlist another to do so.

"Dispelling doubt", if the trainee is learned in the Vinaya, he should dispel doubts the preceptor or instructor belatedly develops about [whether an *āpatti* is] weighty or light, or whether or not [they] have fallen. There is no fault even if doubt is dispelled after enlisting another.

"Deviant views": If¹³³⁸ an instructor or preceptor develops a view such as one of the ninety-six false dharmas, and the trainee is learned in the *Māṭṛkā*, [the trainee] should controvert that false view. There is no wrongdoing even if they enlist another who is learned in the *Māṭṛkā* [to do so].

From "getting rid of" to the end of the quotation: The trainee should not be lazy in doing these things for the preceptor or instructor. "Of course!", an acknowledgment¹³³⁹ in the manner of a pledge to do with determination. If I cannot,¹³⁴⁰ [I] shall enlist another

1337. The verb *btso ba* (i.e. Skt. *pācyate*) is translated as "fire" and "dye", respectively.

1338. The translation follows KN: *na* in preference to D: *nas* (Tibetan Tripitaka Collation Bureau, 2006, 1578).

1339. The translation follows KN: *rig pa* (Tibetan Tripitaka Collation Bureau, 2006, 1578) in preference to D: *rigs pa*.

1340. The translation follows KN: *mi* in preference to D: *ma* (Tibetan Tripitaka Collation Bureau, 2006, 1578).

to do so.

Some might ask, “If he has perverse views and entertains doubts, why does he serve as preceptor?” It is not that he has was not learned or ignorant from the start [of the apprenticeship]. It is rather that, as humors and sickness [disturb] the bodily elements, the faculties decline and a person who was once knowledgeable and learned may forget.

[D 4122, F.7.b-8.a] ***lhung bzed dang chos gos kyi las dang na ba'i g.yog dang the tshom bsal ba dang / sdig pa la lta bar gyur pa spang bar nan tan cher byas te/ e ma'o bdag gi bya ba byed du gzhug pa yang ngo*** // lhung bzed dang chos gos kyi las dang zhes pa ni mkhan po dang slob dpon gyi[s] lhung bzed btso ba dang / bkru ba dang / glan pa dang / chos gos btso ba dang / bkru ba dang / btsem pa la sogs pa byos shig ces bsgo na/ slob ma dang nye gnas kyis slar dri mi dgos par bya / mi nus na gzhan la byed du bcol kyang nyes med/

na ba'i g.yog dang zhes pa ni mkhan po dang / slob dpon na ba'i g.yog bdag gis kyang gus par bya mi nus na gzhan la'ang bcol/

the tshom bsal ba dang zhes pa ni mkhan po dang slob dpon tshul khriims lci yang dang nyams ma nyams kyi phyi nas the tshom za ba la slob ma 'dul ba la mkhas pa zhig na the tshom bsal ba dang 'dul ba 'dzin pa gzhan la bcol te the tshom bsal kyang nyes pa med/

sdig pa la lta bar gyur pa zhes pa ni slob dpon dang mkhan po chos log pa dgu bcu rtsa drug lta bu la lta bar gyur nas / slob ma ma lta bu la mkhas te log par lta ba las bzlog pa dang / gzhan ma lta bu shes pa la bcol na nyes med/

spang zhes pa nas ngo zhes pa'i bar du ni mkhan po dang slob dpon la slob mas bya ba 'di rnam ni le lo mi bya bar/ e ma'o zhes las byed pa'i rigs par dam pa'i tshul du nan tan cher bya ste/ bdag gis kyang nus mi nus kyis brtsal te bya'o// bdag gis ma nus na gzhan la'ang bcol te byed du gzhug go /

la la zhig na re log par lta ba dang the tshom za ba la ci'i phyir mkhan por bya zhes zer na thog ma nas ma lobs shing mi shes pa ni ma yin te mi bya'i/ sngon shes shing mkhas pa las lus kyi khams la rlung dang nad la sogs pa dbang po nyams shing mi dran par gyur pa de lta bu la bya'o//

Sūtra 74

The Digest

Guṇaprabha's Sūtra

Note: Manuscript Xc 14/65 omits sūtras 74 and 75 and moves directly from sūtra 73 to sūtra 76; see Xc 14/65 pl. IA, F.2.a.5. The Sanskrit for the following two verses has been taken from Xc 14/64.

To a saṅgha about to discipline, [a monk should say,] “Oh! May the saṅgha not impose this disciplinary act on the niśraya.”¹³⁴¹

[Xc 14/64, F.7.b.1] **saṃghe praṇidhātukāme 'ho bata saṃgho niśrayasyedaṃ praṇidhikarma na kuryāt //**

[D4117, F.3.a] **nan tur byed par 'dod pa'i dge 'dun la e ma'o dge 'dun gyis 'di la nan tur gyi las 'di lta bu mi bya'o zhes kyang ngo //**

Guṇaprabha's Auto-commentary

To a saṅgha about to discipline – among a saṅgha that desires to apply a disciplinary act such as suspension¹³⁴² – [a monk should say,] **“Oh! May the saṅgha not impose this disciplinary act on the niśraya.”** [The monk] **“applies himself with great diligence”**, acts to reverse [the disciplinary act].¹³⁴³ Know that this [injunction to make effort] is appended to each of the following [appeals] down to [sūtra 76, which concludes,] **“may [the acts] be rescinded.”**¹³⁴⁴

[Xc 14/64, F.7.b.1] **saṃghe praṇidhātukāme** - utkṣepaṇīyādipraṇidhikarmma kar-

1341. Guṇaprabha is citing the *Pravrajyāvastu* (F.65.a).

1342. Eng. *suspension*; Skt. *utkṣepaṇīyakarman*; Tib. *gnas nas dbyung ba'i las*. The Tibetan translations of the *Vinayavastu* render *utkṣepaṇīya* as *gnas nas dbyung ba*, where here it is given as *gdon pa*. See note to Dharmamitra's *Ṭīkā* below and D4113 Kalyāṇamitra F.269.b-270.a.

1343. The Tibetan renders the Sanskrit present tense *ātmanepada* verbs in the optative mood.

1344. The Tibetan translation reads *bzod par bya ba*, i.e. *avasārayet*; Eng. **“may reinstate”** here where the Sanskrit reads *ābhret*; Tib. *dbyung bar bya*; **“may [it] be rescinded”**. There appears to be some question over the proper text here, given that Dharmamitra also offers yet another reading. See sūtra 75, where we see Eng. *may...be reinstated*; Skt. *avasārayet* (from *ava+√sār*, i.e. P. *osāraṇā*); Tib. *bzod par bya ba*.

tukāme samghe **aho bata samgho 'syeti / nīśrayasyedaṃ praṇidhikarmma na kuryāt** // iti tīvram autsukyam āpadyate, nivarttate / yāvat **ābṛhet** iti sarvatraitad anuṣaktaṃ veditavyam //

[D4119, F.14.a] nan tur byed par 'dod pa'i dge 'dun la e ma'o dge 'dun gyis 'di la nan tur gyi las 'di lta bu mi bya'o zhes kyang ngo zhes bya ba la nan tur byed par 'dod pa la zhes bya ba ni gdon par 'dod pa la sogs pa'i nan tur gyi las byed par 'dod pa'i dge 'dun la'o/ /e ma'o dge 'dun gyis 'di la zhes bya ba ni rten la'o / nan tur gyi las 'di lta bu mi bya'o zhes kyang ngo zhes bya ba ni brtson pa shas chen pos bsgrub par bya ba dang*/ ldog par bya ba dang*/ ji srid du bzod par bya ba zhes bya ba thams cad du 'di rjes su 'brel par rig par bya'o/

Dharmamitra's Ṭikā

One may wonder, “Is that all [that should be done]?” No, for [the text states,] **“to a saṅgha about to discipline, “Oh! May the saṅgha not apply a disciplinary act such as this.”** Know that the statement from the previous sūtras—“should apply themselves with great diligence”—is applied to all of the following down to “any of the following collections”.¹³⁴⁵ “To a saṅgha about to discipline”, when a saṅgha is about to impose a disciplinary act such as suspension on the *nīśraya*, the *nīśrita* should apply themselves with great diligence [to the appeal], saying, “Oh! May the saṅgha not apply a disciplinary act such as this.”

[D4120, F.20.a-b] ci de 'ba' zhig gam zhe na ma yin te/ de'i phyir **nan tur byed par 'dod pa'i dge 'dun la e ma'o dge 'dun gyis 'di la nan tur gyi las 'di lta bu mi bya'o** zhes kyang ngo zhes bya ba smras te/ mdo snga ma las brtson pa shas chen po bsgrub par bya'o zhes smos pa dang / 'og nas dbyung bar bya'o zhes bya ba'i bar de dag 'dir thams cad du sbyar bar rig par bya'o// nan tur byed par 'dod pa'i dge 'dun la zhes bya ba ni/ gang gi tshe dge 'dun gnas la nan tur gyi las gnas nas dbyung ba la sogs pa'i las byed par 'dod pa de'i tshe gnas pas/ e ma'o dge 'dun gyis gnas 'di la nan tur gyi las 'di lta bu mi bya'o zhes brtson pa shas chen por bsgrub par bya'o//

1345. Note that Guṇaprabha said this is appended to the others “down to *ābṛhet*” (*yavāt ābṛhet*), i.e. sūtra 76. Dharmamitra, however, takes Guṇaprabha to mean down to sūtra 79 which reads: 'og nas 'byung ba dag (Skt. *anantarebhyaḥ*, Xc 14/65, F.2.a.6) “any of the following collections.”

Apocryphal Notes

The *Vyākhyāna

If one wonders whether that is all a *nīśrita* should do, [the *Pravrajyāvastu* reads,] **"If a saṅgha is about to impose a punishment,** [the apprentice should appeal, saying] 'Oh! May the saṅgha not apply such a punishment on this [*nīśraya*].'" If [the saṅgha] has undertaken a punishment such as the ejection of the preceptor or *nīśraya*, [the *nīśrita* should appeal, saying,] **"I shall employ all means so that the punishment not be imposed."**¹³⁴⁶

[D4121: F.10.a] gnas pas bya ba der zad dam zhe na/ dge 'dun chad pas gcod par 'dod na e ma 'di la dge 'dun gyis ji ltar chad pas mi chod par bya zhes so zhes pa yin te / mkhan po'am gnas de nas bkar ba la sogs pa'i chad pas gcod par rtsom na/ **bdag gis ci nas kyang chad pas mi chod par bya ba'o//**

The *Vṛtti

Note: The *Vṛtti presents its comments on sūtras 74 and 75 together.

1346. See D1.1 *Pravrajyāvastu* 65.a, which reads: *bzod pa gsol zhing rgyu gang gis nan thur gyi las byas pa de yang spong ba dag la bzod pa bya'o*. Eng. "Ask for clemency and ask that whatever cause led to the imposition of this disciplinary act be vacated."

“To a saṅgha about to chasten, 'Oh! The Saṅgha should not impose this chastening act to the niśraya.' If it has already been imposed, [it] should be appealed.”¹³⁴⁷ For example, a situation in which the seven disciplinary measures are imposed on a preceptor or instructor. If the saṅgha imposes [a punishment], first address the preceptor, saying, “Do not commit such faults!” [Then] appeal to the saṅgha and enjoin them to enact the procedure for rescinding a punishment.

Do not appeal to [a figure] such as a king or minister to rescind a disciplinary measure. [Rather,] appeal to the saṅgha, “Though the preceptor has incurred a fault, do not impose a disciplinary measure,” and [if the saṅgha] imposes a disciplinary measure anyway, get the preceptor who is under disciplinary measures to confess to the saṅgha, “'Oh!' ...applying themselves with great diligence.”

If a preceptor is expelled and has become a wanderer beyond [the vihāra walls], [the niśrita] should, without following the above procedure instead [directly] appeal to and [personally] address the saṅgha, resolving [the situation] by any means. [The niśrita incurs] no fault even if [they] do not ask [permission from their preceptor first].

[D 4122, F.8.a-b] **e ma'o dge 'dun gyis de la smad par 'dod pa la smad pa'i las mi byed pa dang / byas pa 'chags pa yang ngo** // slob dpon dang mkhan po la chad pa rnam pa bdun 'jug nas 'byung ba lta bu zhig // dge 'dun gyis gcod par byed na snga nas mkhan po la yang de lta bu'i nyes pa ma byed cig ces gros gdab cing dge 'dun la'ang chad pas mi bcad pa'i tshul du thabs su sbyar zhing gsol/

rgyal po'am zhang blon lta bu las chad pas ma bcad cig ces pa ni mi gsol gyi/ dge 'dun la mkhan pos nyes su zin kyang chad pas mi gcad pa dang chad pas bcad na'ang mkhan po chad pa byed cing dge 'dun la 'chags su gzhug ste/ e ma'o zhes nan tan cher bya'o// mkhan po bskrad de phyi logs na 'phyan par gyur na'ang de lta ma byed par dge 'dun la bzod pa gsol cig par gros gdab cing ci'i thabs kyis kyang gtsang mar bcos/ ma dris kyang nyes med/

1347. Compare D4122 'chags pa to D4117, D4119, D4120 bzod par bya'o; Skt. *avasārayet*.

Sūtra 75

The Digest

Guṇaprabha's Sūtra

*If it has been imposed, [the niśrita should plead,] "May [the niśraya] be reinstated."*¹³⁴⁸

[Xc 14/64, F.6.b.7] *kr̥te avasārayet //*

[D4117, F.3.a] *byas na bzod par bya'o/*

Guṇaprabha's Auto-commentary

“If it has been imposed, **[the niśrita should plead,] 'May [the niśraya] be reinstated.'**” If the disciplinary act has been imposed, [the niśrita should plead,] “Oh! May [the niśraya] be reinstated.”

[Xc 14/64, F.7.b.1] *kr̥te avasārayet* iti / praṇidhikarmmaṇi *kr̥te* - aho bata, saṃgho 'sya *avasārayet* iti //

[D4119, F.14.a] *byas na bzod par bya'o zhes bya ba ni nan tur gyi las byas pa la/ e ma'o dge 'dun gyis 'di la bzod par bya zhes bya'o/*

Dharmamitra's Ṭikā

If the *niśrita* first makes effort before action is taken. But what should [the apprentice] do if [a punishment] is imposed anyway? Hence, “If it has been imposed, **[the niśrita should plead,] 'May [the niśraya] be reinstated.'**” Thus, if the disciplinary act has been imposed, the *niśrita* should apply themselves with great diligence, “Oh! May this *niśraya*, upon whom [a disciplinary act] was imposed by the saṅgha, be reinstated.” This means [the punishment] “should be vacated.”

[D4120, F.20.b] *dang por re zhig mi bya ba'i phyir gnas pas 'bad par bya na/ gal te byas par gyur na de'i tshe ji ltar bya zhe na de'i phyir byas na bzod par bya'o zhes bya*

1348. Eng. *may....be reinstated*; Skt. *avasārayet* (from *ava+*√*sār*, i.e. P. *osāraṇā*); Tib. *bzod par bya ba*. Compare with sūtra 74, Eng. *may be rescinded*; Skt. *ābhṛet*; Tib. *bzod par bya*, i.e. *dbyung bar bya* and sūtra 76 Eng. *rescission*; Skt. *abarhaṇa*; Tib. *dbyung ba*.

ba smras te/ nan tur gyi las byas par gyur na/ de'i tshe gnas pas **e ma'o gnas 'di la dge 'dun gyis gang byas pa de bzod par bya'o** zhes brtson pa shas chen po bsgrub par byas te/ gtang bar bya'o zhes bya ba'i tha tshig go//

Apocryphal Notes

The *Vyākhyāna

What should [the *niśrita*] do if a punishment has been imposed? ***“If punished, free [the niśraya].”*** Thus, if a punishment has been imposed, [the *niśrita*] should help by any means by getting [the *niśraya*] swiftly freed from that punishment.

[D4121: F.10.a] chad pas chod pa zhig tu gyur na ji ltar bya zhe na/ **chod na 'bral bar ro** zhes pa yin te/ de chad pas chod pa zhig tu gyur na/ de las ci phyin pa'am chad pa de myur du bral bar grogs bya ba'o//

The *Vṛtti

*Note: see sūtra 74 above for the *Vṛtti's comments on sūtra 75.*

Sūtra 76

The Digest

Guṇaprabha's Sūtra

When a niśraya seeks a penance, repeat penance, probation, repeat probation, or a rescission, [a niśrita should say,] “Oh dear saṅgha! May he be given the four starting with a penance and [then] may [then may the acts] be rescinded.”

[Xc 14/65, F.2.a.5] *parivāsamūlaparivāsamānāpyamūlamānāpyābarhaṇārthini niśraye - aho bata saṅgho [']sya parivāsādicatuṣkaṃ dadyāt // ābrhet //*

[D4117, F.3.a] *spo ba dang gzhi nas spo bar bya ba dang / mgu bar bya ba dang gzhi nas mgu bar bya ba dang dbyung bar 'dod pa la sbyin par bya zhing dbyung bar bya'o //*

Guṇaprabha's Auto-commentary

When a niśraya seeks a penance, repeat penance, probation, repeat probation, or a rescission, [a monastic should say,] “Oh dear saṅgha! May he be given the four starting with a penance and [then] may [then may the penance] be rescinded. “Seeks a rescission”, “Oh!...and [then] rescind [the penance, etc.]”

[Xc 14/64, F.7.b.1] *parivāsa*, [Xc 14/64, F.7.b.2] *mūlaparivāsa, mānāpya, mūlamānāpya, ābarhaṇārthini - niśraye aho bata saṅgho 'sya parivāsādicatuṣkaṃ dadyāt // ābarhanārthiny aho bata ābrhet* iti //

[D4119, F.14.a] */spo ba dang gzhi nas spo bar bya ba dang/ mgu bar bya ba dang/ gzhi nas mgu bar bya ba dang/ dbyung bar 'dod pa'i gnas la e ma'o dge 'dun gyis 'di la spo ba la sogs pa bzhi po sbyin par bya zhing dbyung bar 'dod pa la e ma'o phyung shig ces bya ba'o/*

Dharmamitra's Ṭikā

When a niśraya seeks a penance, repeat penance, probation, repeat probation, rescission, [a niśrita should say,] “Oh dear saṅgha! May he be given the four starting with a penance and [then] may [then may the acts] be rescinded.” Regarding this, “penance” a specific punitive act that [a monastic] is made to serve be-

cause of having concealed a *saṅghāvaśeṣa* offense. "Repeat penance", [a monastic] is made to repeat the penance from the beginning for once again incurring a *saṅghāvaśeṣa* while serving a penance. "Probation", a specific punitive act of six days that [a monastic] is made to serve for reinstatement after serving a penance. "Repeat probation", [a monastic] is made to repeat the probation from the beginning for once again incurring a *saṅghāvaśeṣa* while serving a probation. The duty to [request] a penance and so on is for the *nīśraya* who wants [to serve] a penance and so on. If the *nīśraya* wants [to serve] a penance and so on, the *nīśrita* should apply themselves with great diligence, [appealing,] "Oh! May the saṅgha give this *nīśraya* the four such as a penance." The same applies to [the *nīśraya*] who wants a rescission. "Rescission", is the removal of an offence. The duty to [request] a rescission is for the *nīśraya* who wants a rescission. If that *nīśraya* desires a rescission, the apprentice should apply intense zeal, saying, "Oh! May the saṅgha rescind [the penance, etc.]."

[D4120, F.20.b-21.a] spo ba dang gzhi nas spo ba dang mgu bar bya ba dang gzhi nas mgu bar bya ba dang dbyung bar 'dod pa gnas la e ma'o dge 'dun gyis spo ba la sogs pa gzhi sbyin par bya zhing dbyung bar bya'o zhes brtson pa shas chen po bsgrub par yang bya'o// de la spo ba zhes bya ba ni/ dge 'dun lhag ma'i ltung ba byung ba la bcabs pa'i rgyus chad pa'i las kyi bye brag tu gzhug pa'o// gzhi nas spo ba zhes bya ba ni/ spo ba byed bzhin pa las yang bar du dge 'dun lhag ma byed pa la spo ba yang gzhi nas byed du gzhug pa'o// mgu bar bya ba zhes bya ba ni/ spo ba spyad zin pa las dbyung ba'i rgyur zhag drug chad pa'i las kyi bye brag byed du gzhug pa'o// gzhi nas mgu bar bya ba zhes bya ba ni/ mgu ba spyod pa'i bar skabs su yang dge 'dun lhag ma byed pa la/ de'i gzhi nas yang mgu ba byed du gzhug pa'o// gnas gang la spo ba la sogs pa'i don dgos pa yod pa de ni/ spo ba la sogs pa 'dod pa'i gnas yin pas gnas de spo ba la sogs pa 'dod na gnas pas e ma'o dge 'dun gyis gnas 'di la spo ba la sogs pa bzhi sbyin par bya'o zhes brtson pa shas chen po bsgrub par bya'o// dbyung bar 'dod pa la yang de bzhin du sbyar te/ dbyung ba zhes bya ba ni ltung ba las bslang ba'o / gnas gang la don dgos pa de nyid yod pa de ni dbyung bar 'dod pa yin pas gnas de dbyung bar 'dod na gnas pas e ma'o dge 'dun gyis gnas 'di 'byung bar bya'o zhes brtson pa shas chen po bsgrub par bya'o//

Apocryphal Notes

The *Vyākhyāna

This is the other duty to be done by a *niśrita*:¹³⁴⁹ If [the *niśraya*] wants a penance,¹³⁵⁰ further penance, probation, repeat probation, rescission, [the *niśrita* should appeal, saying] “**give and vacate.**” If the preceptor or *niśraya* has a fault of concealing a saṅgha[avaśeṣa], [the *niśrita*] should help [the *niśrita* by] requesting the saṅgha and enjoining them to quickly vacate¹³⁵¹ the punishment, etc. Thus, if a punishment has been imposed, [the *niśrita*] should help by any means by getting [the saṅgha] to swiftly give [a penance, etc.] and vacate [them upon completion].

[D4121: F.10.a-b] gnas pas bya ba gzhan yang yod pa 'di/ chad pa dang rtsa ba'i chad pa dang mgu ba dang rtsa ba'i mgu ba dang dbyung bar 'dod na/ **mnod pa dang 'bral bar ro** zhes pa yin te// mkhan po 'am gnas la lhag ma bcabs pa'i nyes pa yod na/ chad pa la sogs pa dge 'dun las myur du gnod pa dang myur du 'bral bar bstang zhing grogs bya ba'o//

The *Vṛtti

“Give a rescission for a penance, further penance, probation, further probation, rescission.” “Penance”, a penance [a monastic] is made to serve for the number of days a saṅghāvaśeṣa was concealed. “Further penance”, if another [saṅgha]viśeṣa occurs before the punishment for a previous [saṅgha]avaśeṣa has been completed, the previous penance is forfeited and [the monastic] is made to serve it all over again. “Probation”, if a single [saṅgha]avaśeṣa occurs, [the monastic] must spend six days following the protocol for pleasing the saṅgha. “Repeat probation”, if another [saṅgha]avaśeṣa occurs before the probation for a previous [saṅgha]avaśeṣa has been completed, any days served of the previous probation are forfeited and [the monastic] is made to repeat the probation all over again, from the beginning. If any of these, up to “rescission”¹³⁵²—penance, further penance, probation, further probation, rescission—

1349. Compare D4120 *gnas gang la spo ba la sogs pa'i don dgos pa yod pa de ni* and D4121 *gnas pas bya ba gzhan yang yod pa 'di*.

1350. Note that D4121 and D4122 translate *parivāsa* and *mūlaparivāsa* as *chad pa* and *rtsa ba'i chad pa* rather than the standard *spo ba* and *gzhi nas spo ba*.

1351. Translation follows KN: *mnod* in preference to D: *gnod* (Tibetan Tripitaka Collation Bureau, 2006, 668).

1352. Tib. *dbyung zhes pa nas ngo zhes pa'i bar du 'di lta bu zhig*.

were to be imposed on an instructor or preceptor, [the *niśrita*] should apply themselves with great diligence to getting [the saṅgha] to give a penance or probation and, once that has been served, [the *niśrita*] should appeal to the saṅgha and use all means to get them to rescind the fault. There is no wrongdoing if [the apprentice] does not ask [permission to appeal before doing so].

[D 4122, F.8.b] ***chad pa dang rtsa ba'i chad pa dang mgu bar bya ba dang rtsa ba'i mgu ba dang dbyung ba'i phyir bya ba la dbyung ba byin cig*** ces kyang ngo // chad pa dang zhes pa ni dge 'dun gyis lhag ma byung nas zhag tu bcabs pa bzhin du chad pa byed du gzhug pa la bya/ rtsa ba'i chad pa dang zhes pa ni lhag ma sngar byung ba'i chad pa ma khor bar lhag ma yang byung ste bcabs pa'i chad pa byung na snga ma'i chad pa spangs la phub la gdod byed du gzhug pa la bya/ mgu bar bya ba dang zhes pa ni lhag ma gcig byung na zhag drug gi bar du dge 'dun la mgu ba bya ba tshul gyis bya dgos pa la bya/ rtsa ba'i mgu ba dang zhes pa ni lhag ma snga ma'i mgu ba ma zin par lhag ma byung na sngar mgu ba zhag du byas kyang rung spangs la phub ste gzhi nas bslang ste bya dgos so// dbyung zhes pa nas ngo zhes pa'i bar du 'di lta bu zhig slob dpon dang mkhan po la byung na chad pa dang mgu ba myur du byad du gzhug pa dang chad pa byas zin nas dge 'dun la nyes pa dbyung du ci gnang zhes gsol ba myur du gdab pa ma dris kyang nyes med/

Sūtra 77

The Digest

Guṇaprabha's Sūtra

He too should do that for him, except the seeing.

[Xc 14/65, F.2.a.6] ***so 'py etad asmai kuryāt, utsrjyāvalokanam //***

[D4117, F.3.a] ***des kyang de la de bya ste zhu ba ni ma gtogs so //***

Guṇaprabha's Auto-commentary

He too should do that for him, except the seeing. “He too”, the *niśraya*, should do that, caring for the begging bowl and *cīvara*, etc., for him, that is, for the *niśrita*. “Except the seeing” means “apart from this one type of seeing.”

[Xc 14/64, F.7.b.2] ***so 'py etad asmai kuryāt, utsr{va}jyāvalokanam //*** so 'pi niśra[ya]ḥ

// etad pātracīvarakarmmādi asmai niśritāya kuryāt / utsrjyāvalokaṇaṃ avalokaṇaṃ
ekaṃ muktvā //

[D4119, F.14.a] **des kyang 'di la de byas te** zhes bya ba la des kyang zhes bya ba ni
gnas so/ **de** zhes bya ba ni lhung bzed dang chos gos kyi las la sogs pa'o/ 'di la ni
gnas pa la bya'o/ **zhu ba ni ma gtogs so** zhes bya ba ni zhu ba gcig tu dor nas so/

Dharmamitra's Ṭikā

Now, having taught the apprentice's code, the *niśraya*'s code is described. As for, **“He too should do that for him, except the seeking”**: “He too,” the *niśraya*; i.e. the preceptor, etc. Too. “For him,” for the *niśrita*; i.e. for students and apprentices. “That,” caring for the begging bowl and robes, etc. The preceptor, etc. Too should do the [duties] explained above for the student, etc.

Should [the *niśraya*] do all [of the above duties]? [Yes,] “except the seeing”; “seeing”, asking. This means the *niśraya* does not have to see [the *niśrita*] to [ask permission] for activities. This is implicitly indicated in [sūtra 70] which says, “A *niśrita* should not undertake any activity without having seen the *niśraya*.”

[D4120, F.21.a] gnas pa'i tshul khirms bstan nas/ da ni gnas kyi tshul khirms brjod par bya ste/ **des kyang de la de byas te zhu ba ni ma gtogs so** zhes bya ba ni/ des kyang zhes bya ba ni/ gnas de mkhan po la sogs pas kyang ngo // de la zhes bya ba ni/ gnas pa la ste slob ma dang nye gnas dag la'o// de zhes bya ba ni/ lhung bzed dang chos gos la sogs pa'i las de ste/ mkhan po la sogs pas kyang gong du bstan ma thag pa de slob ma la sogs pa'i don du bsgrub par bya'o//

ci thams cad dam zhe na/ zhu ba ni ma gtogs so zhes bya ba smras te/ zhu ba ni dri ba'o// gnas kyi bya ba'i phyir zhu ba ni mi dgos so zhes bya ba'i tha tshig go// gnas pas gnas la ma zhus par bya ba mi bya'o zhes bya ba bstan pa de'i zhar la 'di yang brjod par bya ste/

Apocryphal Notes

The *Vyākhyāna

Having thus presented the *niśrita*'s rule,¹³⁵³ The *niśrita*'s duties are presented: **“He too should do that for him, except the seeing.”**¹³⁵⁴ Apart from seeing [the *niśrita* for permission], the *niśrita* too should assist and help in the [activities] described above, such as caring for the begging bowl and robes, etc.

[D4121: F.10.b] gnas pa'i cho ga de ltar bstan nas/ gnas kyi bya ba bstan pa'i phyir//

1353. Compare D4121 *gnas pa'i cho ga* with D4117, D4119, D4120 *gnas pa'i tshul khirms* for *niśritavṛtta*.

1354. Note the **Vyākhyāna*'s variant translation of the sūtra, which does not change the meaning.

des kyang dri ba ma gtogs kyi 'di dag de la bya zhes pa yin te/ gnas kyis kyang zhu bar mi byar zad kyi/ lhung bzed dang chos gos kyi las la sogs pa gong du smos pa bzhin du bstang zhing grogs bya ba'o//

The *Vṛtti

“He too should do that for him, except the seeing.”¹³⁵⁵ The preceptor should also do [these activities] for the student, from caring for the begging bowl and robes down to here. However, with asking, asking is properly done by the student to a preceptor; hence, the preceptor does not ask [permission from] the student.

Alternatively, in one interpretation, [this means] it is inappropriate for the student to ask [permission from] the preceptor when [the preceptor] is serving a penance. Hence, the preceptor should direct [the student] to ask another [*niśraya*] and should not allow the asking [at that time].

[D 4122, F.8.b] ***des kyang 'di dag byas te 'dri ba ma gtogs so//*** chos gos dang lhung bzed kyi las bya zhes byung ba man chad/ 'di yan chad mkhan pos kyang slob ma la bya dgos te/ dri ba ni slob mas mkhan po la tshul gyis dri ba yin gyi/ mkhan pos ni slob ma la mi dri'o //

yang gcig tu na mkhan pos chad pas bcad pa'i tshe slob mas drir mi rung ste/ gzhan la dri bar mkhan pos gtad de drir mi gzhug pa la bya/

1355. Note the *Vṛtti's use of 'dri ba for zhu ba.

Sūtra 78

The Digest

Guṇaprabha's Sūtra

One who has passed fewer than ten rains since ordination may not act as preceptor, niśraya, or live independently,

[Xc 14/65 Ms pl. IA, F.2.a.6] *nonadaśavarṣa upasampado 'pādhyāyatvaniḥśrayatvā niśritavāsān kuryāt //*

[D4117, F. 3.a] *bsnyen par rdzogs nas lo bcu ma lon par mkhan po nyid dang gnas nyid dang mi gnas par 'dug par mi bya'o//*

Guṇaprabha's Auto-commentary

One who has passed fewer than ten rains since ordination may not act as preceptor, niśraya, or live independently. One who has not passed ten rains since ordination should not do these three.

[Xc 14/64, F.7.b.2] *nonadaśava[rṣaḥ upasampadaḥ upādh-]* [Xc 14/64, F.7.b.3] *yāyatva, niḥśrayatvāniḥśritavāsān kuryāt //* upasampado ya¹³⁵⁶ ūnadaśavarṣaḥ sa etat trayam na kuryāt //

[D4119, F.14.a] *bsnyen par rdzogs nas lo bcu ma lon par mkhan po nyid dang gnas nyid dang rang mi gnas par 'dug par mi bya'o zhes bya ba ni bsnyen par rdzogs nas gang zhig lo bcu ma lon par des 'di gsum mi bya'o/*

Dharmamitra's Ṭikā

How much time must pass after ordination [for a monastic] to serve as preceptor, etc.? Regarding that, [sūtra 78] says, “**One who has passed fewer than ten rains since ordination may not act as preceptor, niśraya, or live independently.**” One who has passed fewer than ten rains is one who has not passed ten rains [since ordination]. Why is that? “Since ordination”, i.e. monkhood. “May not do these three things: he should not serve as preceptor, *niśraya*, or live independently. This means that

1356. BG: *upasampadāya*

a monk who has not passed ten rains [since ordination] may not accept students; may not provide *niśraya*; and may not live independently on his own.

[D4120, F.21.a] bsnyen par rdzogs nas ji srid lon pas mkhan po nyid la sogs pa bya zhe na/ de'i phyir ***rdzogs par bsnyen nas lo bcu ma lon par mkhan po nyid dang gnas nyid dang mi gnas par 'dug par mi bya'o*** zhes bya ba smras te/ gang lo bcu ma lon pa de ni lo bcu ma lon pa'o// gang gis she na/ rdzogs par bsnyen pas zhes bya ba smras te/ dge slong gi dngos pos so// des 'di gsum mi bya ste/ mkhan po nyid dang gnas nyid dang mi gnas par 'dug pa nyid mi bya'o// 'di skad bstan te/ dge slong gis ji srid du lo bcu ma lon pa de srid du dge slong des slob ma gzung bar mi bya/ gnas sbyin par mi bya rang yang mi gnas par 'dug par mi bya'o zhes bya ba'i tha tshig go//

Apocryphal Notes

The *Vyākhyāna

Regarding [sūtra 70, which states,] “A *niśrita* should not undertake any activity without having seen the *niśraya*”;¹³⁵⁷ for how long after ordination should [the *niśrita*] serve the *niśraya*? ***One who has passed fewer than ten rains since ordination may not act as preceptor, niśraya, or live independently.***

[D4121 F.10.b] gnas pa la ma zhus par gnas pas bya ba mi bya zhes pa de bsnyen par rdzogs nas ji srid lon nas gnas bya zhe na/ bsnyen par rdzogs nas lo bcu ma lon pas mkhan po dang gnas dang mi gnas par 'dug par mi bya zhes pa yin no//

1357. Translation follows KN: *gnas la* in preference to D: *gnas pa la* (Tibetan Tripitaka Collation Bureau, 2006, 668).

The *Vṛtti

“One who has passed fewer than ten rains since ordination may not act as preceptor, niśraya, or live independently.”¹³⁵⁸ So long as ten rains have not passed since ordination, [a monk] may not personally serve as preceptor; nor should he personally assume charge of one ordained by another; nor serve as a śramaṇa preceptor.

[D 4122, F.8.b-9.a] ***bsnyen par rdzogs nas lo bcur ma lon pas mkhan po dang gnas dang gnas med par mi bya/*** khirms rdzogs nas lo bcur ma lon gyi bar du bdag gis mkhan po yang mi bya/ gzhan khirms rdzogs pa bdag la gnas 'char yang mi gzhug // bdag kyang gnas ma bcas par mi 'dug // dge sbyong gi mkhan po yang mi bya/

1358. Compare D4122 *gnas med par mi bya* with D4117, D4119, D4120 *mi gnas par 'dug par mi bya'o*.

Sūtra 79

The Digest

Guṇaprabha's Sūtra

But not if they do not possess any of the following collections.

[Xc 14/65, F.2.a.6] *nāsamanvite*¹³⁵⁹ *kenacid anantarebhyaḥ samāyogena //*

[D4117, F. 3.a] *'og nas 'byung ba dag las lhan cig sbyar ba gang dang yang mi ldan pas ni ma yin no//*

Guṇaprabha's Auto-commentary

"Even one not wanting for ten rains,"¹³⁶⁰ i.e. since ordination, may **"not if they do not possess any of the following collections."** In other words, it is enough that [a monastic] possess any, i.e. at least one, of the following collections of five branches to be described; [they need] not [possess] another. The statement above, [namely,] "possess any of the following collections of five", is not to be understood here as a grouping of this and that other [collection] but one can imagine the statement, "possessed of this too" [means] "possessed of this too and that other [collection]." Why is this? Because of the impossibility of that [monk] having all these [collections of] five. But when the first of these fives mentions "ten rains", [it means] ten rainy seasons since ordination. The reference to ten rainy seasons clarifies that the first [namely, having passed ten rains] is the foundation of all latter ones. The fact of being established in the Vinaya is a cause for acting as preceptor, etc., provided one has ten rains-ness. It is best if [a monastic] has a special [collection], that is, possesses [one of] the remaining [collections]. If that is not the case, [a *nīsrita*] may rely on just this. Just as the requisite of being established in the Vinaya after ten rains is not to be violated, in the same ways dis-

1359. Y: *asamanvitiḥ (mi ldan pas)*. Supply *kuryāt* from sūtra 78. *Samanvitiḥ* is attested in the *Kośa*, etc., but VSS gives *samanvito* supporting *samanvitaḥ*.

1360. Guṇaprabha supplies the subject of the sentence (Eng. *one not wanting for ten rains*; Skt. *anūnadaśavarṣaḥ*; Tib. *bcu lon pas kyang*) and glosses it in his auto-commentary as if it were in sūtra 79 (*anūnadaśavarṣo 'py upasampado*) but *anūnadaśavarṣo* is not witnessed in Xc 14/64.

tinctions of traineeship etc. [are not to be ignored]. Now, the collections are explained.

[Xc 14/64, F.7.b.3] **anūnadaśavarṣo** 'py upasamṣado¹³⁶¹ // **nāsamanvitiḥ**¹³⁶² **kenacid anantarebhyaḥ samāyogena** // ye 'nantaraṃ vakṣyamāṇāḥ pañcāṅgikāḥ samāyogās tebhyaḥ yena kenacit ekenāpi samanvito yogyo [nānyair i]¹³⁶³ [Xc 14/64, F.7.b.4] ti bhāvaḥ / evaṃ ca yad uktaṃ aparair api pañcabhir dharmmaiḥ samanvāgatenety atra na samuccayo vijñātavyaḥ ebhiḥ imaiś ca aparair iti / api tv ebhis tāvat kartavyaṃ ity uktaṃ, imair apy aparaiḥ iti vikalpaḥ // kuta etad? / asaṃbhavāt sarvāsām āsām pañcīkānām sāpekṣyasya // ādyāyān tu pañcikāyāṃ daśavarṣa[tvāṅga ukte] [Xc 14/64, F.7.b.5] daśavarṣo bhavaty upasamṣadeti¹³⁶⁴ / tad ebhir daśavarṣagrahaṇaṃ ādau sarvasyottarasyaiṣa viṣayaparigraha iti khyāpanārtham / sthitārthatvaṃ vinaye daśavarṣatve saty upādhyāyākaraṇādaḥ kāraṇaṃ / viśeṣabhūtatvaṃ śeṣasya tatrāsti cet saviśeṣatvaṃ uttamakalpaḥ / na cet etan mātrakam apy atrāvalambi[tavyam / yathā] [Xc 14/64, F.7.b.6] śaikṣatvāde[r] viśeṣasya laṅghyatvam naivam asyāpi daśavarṣatve sati vinaye sthitārthatvasyeti / te idānīm samāyogā ucyante /

[D4119, F.14.a-b] bsnyen par rdzogs nas lo bcu lon pas kyang '**og nas 'byung ba dag las lhan cig sbyar ba gang dang yang mi ldan pas ni ma yin no** zhes bya ba gang zhig 'og nas 'chad par 'gyur ba'i yan lag lnga dang ldan pa'i lhan cig sbyar ba rnam ni de rnam las gang yang rung ba dag cig gis kyang yang dag par ldan pa 'os pa ste/ gzhan ni ma yin zhes bya bar dgongs pa'o/ /de lta na yang ji skad du gsungs pa chos lnga po gzhan rnam kyis kyang yang dag par ldan pas zhes bya ba 'dir 'di dang 'di rnam gzhan gyis kyang zhes bya ba'i bsdus pa rnam par shes par bya ba ma yin te/ 'on kyang re zhig 'di rnam kyis kyang bya zhes bya ba smos te/ 'di rnam kyis kyang gzhan dag gis zhes bya ba gang yang rung ba cig gis zhes bya ba'i rnam par so sor rtog pa'o/ /'di ci'i phyir zhe na lnga po 'di rnam thams cad med pa'i phyir de ni gzhan

1361. Yonezawa reads *upasamṣadā* (as do BG) but amending Xc 14/64 to *upasamṣado* resolves three issues: 1) it brings sūtra 78 into line with sūtra 77; 2) it brings the Sanskrit into line with the Tibetan (*bsnyen par rdzogs nas*); and 3) the otherwise problematic conjugation of *upasamṣad* as *upsamṣadā* is avoided.

1362. *Samanvitiḥ* is attested in the *Kośa*, etc., but VSS gives *samanvito* supporting *samanvitaḥ*.

1363. Yonezawa suggests [nā anya i]

1364. Xc 14/64: *upasamṣadeti*. If *upasamṣad* is to be read in the ablative (*upasamṣadaḥ*) as often in Tibetan (*bsnyen par rdzogs nas* though here it is *bsnyen par rdzogs shing*), *upasamṣadeti* should be *upasamṣada iti*.

la'o/ /Inga po dang po la ni lo bcu nyid yan lag tu smra te/ bsnyen par rdzogs shing lo bcu lon pas yin zhes bya bas ni lo bcu lon pa nyid yan lag tu gsungs so/ /de bas na 'di lo bcu lon pa nyid gyis tshig dang po phyi ma thams cad kyi yul yongs su 'dzin pa 'di zhes bya ba grags pa'i don du'o/ /'dul ba ni don nyid gnas pa ste/ lo bcu lon pa yod pa la mkhan po byed pa la sogs pa la rgyu yin te/ lhag ma der khyad par du gyur pa nyid gal te yod pa khyad par nyid dang bcas pa ni mchog gi cho ga'o/ /gal te min na 'di tsam la 'dir bsten par bya'o/ /ji ltar slob pa nyid la sogs pa'i khyad par la 'da' ba nyid de bzhin du lo bcu lon nas 'dul ba'i don la gnas pa 'di yang ma yin no zhes bya ba'o/ /da ni lhan cig sbyar ba de rnam sbrjod par bya ste/

Dharmamitra's Ṭikā

One may wonder, “Should all who have passed ten rains do these three things?” Thus, [the *Vinayasūtra*] states, “**Not if they do not possess any of the following collections.**” Even though ten rains have passed since ordination, that [monk] who has reached ten rains may not grant goings forth, may not perform ordinations, may not provide *nīśraya*, nor may he live independently if he is not in possession of, endowed with, and in conformity with at least one of the collections, which can be any collection from among those collections from the following collections of five branches. This means that if he possesses one of the collections and has passed ten rains, he may serve as preceptor, *nīśraya*, and live independently. Regarding this, it should be understood that having passed ten rains is the fifth member of the first branch of five; it also shows the meaning of “established in the Vinaya”. It is taught to be the foundation of the remaining members of the five for one who possesses those two—having passed ten rains and being established in the Vinaya—may do the three, serving as preceptor, etc., for such is the principal cause for preceptorship, etc. The remaining branches such as traineeship are subsets for even if he lacked [those later branches], he is fit to act as preceptor, etc. For that reason, having passed ten rains and being established in the Vinaya [together] constitute a branch that cannot be violated. [The qualification of] having passed ten rains is given first in order to convey this point.

[F.21.a-b] ci lo bcu lon pa thams cad kyis de gsum bya ba yin nam zhe na/ de'i phyir/ **'og nas 'byung ba dag las lhan cig sbyar ba gang dang yang mi ldan pas ni ma yin no** zhes bya ba smras te/ rdzogs par bsnyen nas lo bcu lon du zin kyang gal te 'og nas 'byung ba yan lag Inga dang ldan pa'i lhan cig sbyar ba gang dag yin pa'i lhan cig sbyar ba de dag las lhan cig sbyar ba gang yang rung ba'i lhan cig sbyar ba gcig dang

yang ldan pa dang 'byor pa dang mthun pa ma yin na/ lo bcu lon pa des kyang rab tu 'byung bar mi bya rdzogs par bsnyen par mi bya gnas sbyin par mi bya zhing // de rang yang mi gnas par 'dug par mi bya'o// gang lhan cig sbyar ba gcig dang ldan zhing lo bcu lon pa yang yin na/ des ni mkhan po nyid gnas nyid dang / mi gnas par 'dug par yang bya'o zhes bya ba'i tha tshig go// de la lo bcu lon pa nyid 'di ni lnga pa dang po'i yan lag lnga pa yin par rig par bya ste/ 'dul ba la gnas pa'i don nyid kyang bstan pa yin no// de lnga pa lhag ma rnams kyi ni yul yin par ston te/ gang la lo bcu lon pa nyid dang 'dul ba la gnas pa'i don nyid gnyis po de dag yod pa des ni mkhan po nyid la sogs pa gsum po dag bya ste/ 'di ltar de ni mkhan po nyid la sogs pa dag gi gtso bo'i rgyu yin pa'i phyir ro// slob pa nyid la sogs pa'i yan lag lhag ma ni bye brag tu gyur pa nyid yin te/ de med kyang mkhan po nyid la sogs pa'i rgyur rung bas/ de'i phyir lo bcu lon pa nyid dang / 'dul bal gnas pa'i don nyid ni bzla bar bya ba ma yin pa'i yan lag yin no// don 'di bstan pa'i phyir dang po lo bcu lon pa nyid smos so//

Apocryphal Notes

The *Vyākhyāna

Is every [monastic] who has passed ten rains fit to do these three? **“Not if they do not possess any of the following collections.”**¹³⁶⁵ If [a monk] does not have any of the following sets of five, he is not fit to perform the three acts mentioned above, even if [he] has already passed ten rains [since ordination].

[D4121 F.10.b] lo bcu lon pa kun gyis rnam pa 'di gsum byar rung ngam zhe na/ **phrugs 'og nas 'byung ba gang dang yang mi ldan pas ma yin no** zhes pa ste/ lo bcu lon du zin kyang lnga phrugs 'og nas 'byung ba'i nang nas gang dang yang mi ldan na gong du smos pa gsum byar mi rung //

The *Vṛtti

In the event another [monk] has passed ten rains but **not if he lacks, that is, does not have a set of five**, [the monk] who has not failed in his own *śīla* is fit to serve as instructor even if he lacks the five, though he is not fit to serve as preceptor, as stated in

1365. Compare D4121 *phrugs* (“set”) with D4117, D4119, D4121 *lhan cig sbyor ba* (“collection”).

brief in sūtra [79] “is not endowed with any” [of the sets of five qualities].¹³⁶⁶ If [a monk] does not have even one of any of the following twenty sets of five, he is not fit to act as preceptor, assume charge of another’s *niśraya*, or live independently on his own even if ten rains have passed since [his] *śīla* was established. He is fit [to do these three things] if he possesses any one of the sets of five and has passed ten rains.

[D 4122, F.8.9.a] gzhan lo bcu lon zhing ***chos lnga dang ldan pa med de phongs na/***
bdag tshul khirms ma nyams shing chos lnga dang mi ldan yang slob dpon byar rung
ngo // mkhan por mi rung ngo // mdo bzhin bsdus pa gang dang yang mi ldan pas
kyang ngo // khirms rdzogs nas lo bcu lon du zin kyang 'og nas lnga phrugs su bsdus
pa nyi shu gang yang rung ste de gcig dang yang mi ldan na mkhan po dang / gzhan
gnas bcar gzhug pa dang / bdag gnas med par byar mi rung ngo // lnga po gang yang
rung ste gcig dang ldan la lo bcur lon na ni rung ngo //

1366. The **Vṛtti* does not cite sūtra 79 in full, giving only *gang yang mi ldan pas kyang ngo*. Compare this with D4117: 'og nas 'byung bdag las lhan cig sbyar ba gang dang yang mi ldan pas ni ma yin no.

Sūtra 80

The Digest

Guṇaprabha's Sūtra

[One must be] able to nurse the sick, assuage regret, get rid of deviant views, and dispel unhappiness, or have another to do so.

[Xc 14/65, F.2.a.6] *glānopasthānakaukṛtyaprativinodanapāpakadṛṣṭigatapra-*
*tiniḥsargānabhiratisthānapramīlanānām karaṇakāraṇe sīmārthaṃ*¹³⁶⁷

[D4117, F.3.a-b] *nad g.yog dang 'gyod pa bsal ba dang sdig pa can gyi lta ba'i*
rnam pa spang pa dang gnas mngon par mi dga' ba dor ba dag la byed dam byed
du 'jug nus pa'o/

Guṇaprabha's Auto-commentary

"[One must be] able to nurse the sick, assuage regret, get rid of deviant views, and dispel unhappiness, or have another to do so." The phrase "able to assuage regret"¹³⁶⁸ indicates the fact of being established in the Vinaya. The phrase "get rid of deviant views" [indicates] the fact of being skilled in the establishment of Dharma,¹³⁶⁹ and the phrase "dispel unhappiness" [indicates] knowledge of dispositions¹³⁷⁰ or uplifting words. Here, the phrase "have another do" should not be thought to mean that the doing is done by someone else since [the *nīśraya*] is unable [to train their student]. Rather,

1367. Reading *sāmarthyam*.

1368. The *Vṛtti* uniquely translates *kaukṛtya* as *the tshom* where the translation of other commentaries give *'gyod pa* (Comparative Edition, 755).

1369. I.e. Abhidharma, see D1.1 *chos mngon pa la mkhas pa nyid*.

1370. On the basis of Xc 14/64, amend Y: *apayujya* to *āśayajñā*, which amends Xc 14/64 *āśayajñā*. Note that this reading is supported by the Tibetan translations of commentaries by D4120 Dharmamitra F.22.a: *gnas mngon par mi dga' ba dor ba zhes bya ba la sogs pas ni bsam pa shes pa nyid bstan to*. See also D4121 F.10.b: *mi dga' ba'i gnas nas gtong zhes pas ni bsam pa shes par ston to*. "Knowledge of dispositions" (Skt. *āśayajñā[na]*; Tib. *bsam pa shes pa*) would seem to be the same as "knowledge of desires or wants", which he *Sphuṭārthā Abhidharmakośavyākhyā* (Tib. *chos mngon pa'i mdzod kyi 'grel bshad*) distinguishes from knowledge of philosophical opinions (Skt. *iṣṭi*; Tib. *'dod pa*). Note though the different context for the *Sputārtha* quotation; Skt. *na tv ācāryāṇām iṣṭim icchām jānīte*; Tib. *slob dpon rnam kyī 'dod pa ste / bsam pa shes pa ni ma yin no*.

[the phrase “cause to do”] is understood in light of the disciple, [and thus “cause to do”] refers to the ability to motivate others. Thus, here, having [the student] do what is not-impossible is what it means to be established in the Vinaya.¹³⁷¹

[Xc 14/64, F.7.b.6] **glānopasthānakaukṛtyaprativinodanapāpakadṛṣṭigatapratiniḥsargānabhiratisthānapramīlanānām karaṇakāraṇe sāmāthyam** //kaukṛtyaprativinodanakaraṇasāmāthyagrahaṇena vina[ye ’vasthi-]¹³⁷² [Xc 14/64, F.7.b.7] tatvasya pratipādanam / dṛṣṭigatapratiniḥsargagrahaṇena dharmasthite kuśalatvasya¹³⁷³ / anabhiratisthitipramīlanagrahaṇenāśayajñātvasyādeyavākyatvasya¹³⁷⁴ vā // nātra kāraṇagrahaṇena aśaktenāpi karaṇam kṛtam mantavyam / api tu vineyavaśāt gamyatve sati, parapravartanāyām vyāpāragamane sāmāthyasya upagṛhītātvaṃ / evaṃ [+++] [Xc 14/64, F.8.a.1] -tam atra bhavaty anatilaṅghyasya kāraṇasya vinaye sthitārthatvasyālaṅghanam

[D4119, F.14.b-15.a] **nad g.yog dang 'gyod pa bsal ba dang sdig pa can gyi lta ba'i rnam pa spang pa dang gnas mngon par mi dga' ba dor ba dag la byed dam byed du 'jug nus pa'o** zhes bya ba ni 'gyod pa bsal bar byed pa'i nus pa'i tshig gis 'dul ba'i don la gnas pa bstan pa'o/ /sdig pa can gyi lta ba'i rnam pa spang ba zhes bya ba'i tshig gis chos mngon pa la mkhas pa nyid la'o/ /gnas mngon par mi dga' ba dor ba'i tshig gis bsam par shes pa nyid dang ngag 'dzin pa nyid la yang ngo*/ /'dir byed du 'jug pa'i sgras ni mi nus pas kyang byed pa zhes bya ba/ /shes par bya ba ma yin no/ /'on kyang gdul bya'i dbang gis shes par bya ba nyid yod pa la gzhan 'jug pa la bya bar 'gro bar nus pa nye bar bzung ba nyid do/ /de ltar na 'dir shin tu 'da' bar bya ba ma yin pa'i byed du 'jug pa'i don 'dul ba la gnas pa nyid la shin tu 'da' bar byed pa med par 'gyur ba ma yin no/

1371. That is, a *niśraya* is not obligated to force their student to do something they are incapable of. Rather, the *niśraya* must motivate their student after considering the disciple’s abilities. Thus, if a *niśraya* does not force their student to do something that exceeds the *niśraya*’s ability, the *niśraya* is not derelict in his duty to the Vinaya, rather he is skillful and sensitive to personal circumstance.

1372. Bapat and Gokhale 1983, 15 read *vinaye sthitārtha*.

1373. The Sanskrit of Xc 14/64 alternates inconsistently between *sthita* and *sthiti*, hence both *dharmasthite* and *dharmasthitau* are possible. Here, Xc 14/64 reads *dharmasthite*.

1374. Amend Y: *apayujya* to *āśayajñā*, which amends Xc 14/64 *āśayajñā*. Note also that Xc 14/64 cites VS sūtra 80 as [*anabhirati*]sthāna but in the SVV gloss [*anabhirati*]sthiti is read.

Dharmamitra's Ṭikā

It is not that [the *niśraya*] “does not possess any of the collections”¹³⁷⁵ and therefore the collections must be described. [Hence, the *Vinayasūtra*] states, “[**One must be able to nurse the sick, assuage regret, get rid of deviant views, and dispel unhappiness, or have another to do so.**” If a student or apprentice were to fall ill, is [the *niśraya*] able to nurse or have another [nurse them]; is [the *niśraya*] able to assuage regret that has arisen or have another do so; is [the *niśraya*] personally able to get rid of deviant views that have arisen or have another do so; is [the *niśraya*] personally able to dispel a student or apprentice's unhappiness about a thing and establish them in a happy state; and has passed ten rains.

This phrase “nurse” indicates [the *niśraya* should be] compassionate and patient.¹³⁷⁶ One with those two is able to nurse. “Dispel regret” is the ability to dispel or cause [another] to dispel that regret that [arises with the thought,] “Have I incurred an *āpatti* offense through this act or not?” This branch indicates the fact of “being established in the Vinaya” because some [monastics] understand what does and does not constitute an *āpatti* offense and, once [regret] about an act has arisen, only knowledge of how to lift [the *āpatti* offense] can assuage their regret. The phrase “deviant views” indicates skill in Abhidharma. The phrase “unhappiness” indicates knowledge of dispositions.

Now, although [the *Pravrajyāvastu*] says “have another to do so”, if [a monastic] is not personally able to perform all four branches, they should not perform the three¹³⁷⁷ even if [they] are able to have another to do so. For that¹³⁷⁸ would violate the inviolable branch of “being established in the Vinaya”. In that case, why use the phrase “have another do so”? Some [*niśraya*] are able to discipline some [*niśrita*] but not all [*niśraya*] are able [to discipline] all [*niśrita*].¹³⁷⁹

Thus, this indicates one set of five.

[D4120, F.21.b-22.a] lhan cig sbyar ba gang dang yang mi ldan pas ni ma yin no zhes smras pas/ de'i phyir lhan cig sbyar ba de dag brjod par bya dgos pas/ de'i phyir **nad**

1375. See sūtra 78.

1376. Tib. *sdug bsngal la ji mi snyam pa nyid*.

1377. I.e. serve as preceptor, *niśraya*, or live independently on their own.

1378. A monastic to serve as *niśraya*, etc., when they are not personally able to nurse the sick, etc.

1379. Following D4113 Kalyāṇamitra F.273.a.5, reading ‘*dul ba as gdul ba*.

g.yog dang / 'gyod pa bsal ba dang / sdig pa can gyi lta ba'i rnam pa spong ba dang / gnas mngon par mi dga' ba dor ba dag la byed dam byed du 'jug nus pa'o
zhes bya ba smras te/ slob ma dang nye gnas na ba la nad g.yog byed dam nad g.yog
byed du gzhus pa de la mthu yod pa dang / de bzhin du de dag la 'gyod pa skyes pa
sel tam sel du 'jug nus pa dang / de bzhin du sdig pa can gyi lta ba'i rnam pa skyes pa
spang ba la/ rang gis byed nus sam gzhan byed du 'jug par nus pa dang / de bzhin du
slob ma dang nye gnas/ gnas gang la mngon par mi dga' ba'i gnas mngon par mi dga'
ba de dor zhing mngon par dga' ba'i gnas su rnam par gzhas pa bdag nyid kyis byed
nus sam/ gzhan byed du 'jug pa dang lo bcu lon pa'o//

nad g.yog ces bya ba 'dis ni snying rje dang ldan pa nyid dang / sdug bsngal la ji mi snyam pa nyid bstan te/ gang la de gnyis yod pa des ni nad g.yog byed nus so// 'gyod pa bsal ba zhes bya ba ni/ bya ba 'dis ji bdag ltung ba dang bcas par gyur tam/ 'on te ma yin zhes 'gyod par gyur pa de bsal ba ste/ de byed dam byed du 'jug nus pa yin no/ / yan lag 'dis ni 'dul ba la gnas pa'i don nyid bstan te/ 'di ltar gang la la zhig gis ltung ba dang ltung ba ma yin pa mngon par shes shing // de la bslang ba yang mngon par shes pa des ni de dag gi 'gyod pa sel bar nus pa kho na yin pa'i phyir ro// sdig pa can gyi lta ba'i rnam pa zhes bya ba la sogs pas ni/ chos mngon pa la mkhas pa nyid bstan to// gnas mngon par mi dga' ba zhes bya ba la sogs pas ni bsam pa shes pa nyid bstan to//

'di ltar 'dir byed du gzhug pa zhes bya ba smos mod kyi/ 'on kyang gang la yan lag bzhi po dag rang gis byed pa'i mthu med na gzhan byed du gzhug pa'i mthu yod du zin kyang // des gsum po de dag mi bya ste/ de lta ma yin du zin na 'dul ba la gnas pa'i don nyid ces bya ba'i yan lag bzla bar bya ba ma yin pa de yang bzlas par 'gyur ro// gal te de lta na byed du gzhug pa zhes bya ba smos pa ci'i phyir zhe na/ 'dul ba la ltos pa'i phyir te/ la la gdul ba ni la las nus kyi thams cad kyi thams cad nus pa ni ma yin pas/ de'i phyir 'dis ni lnga pa gcig bstan pa yin no//

Apocryphal Notes

The *Vyākhyāna

What are these sets of five? ***Able to nurse, dispel doubt, avert¹³⁸⁰ deviant views, and dispel unhappiness or have another do so.***¹³⁸¹ One may personally be able to do the above mentioned four but also one may be able to enlist another.

Regarding this, the phrase “nurse” indicates [the *niśraya* should be] patient and compassionate. The phrase “dispel doubt” indicates skill in the Vinaya. The phrase “avert deviant views” indicates skill in the Abhidharma. The phrase “dispel unhappiness” indicates knowledge of dispositions.

The phrase “able to have another do so” does not indicate [the *niśraya*] is personal-

1380. D4121 the *Vyākhyāna gives *ldog pa* (“avert”) where the D4117, D4119, D4120 give *spong ba* (“give up”).

1381. The wording of these four branches in D4121 the *Vyākhyāna differs in slight ways from the D4117, D4119, D4120, as reflected in the translation.

ly unable to do it. Why is that? For being skilled in the Vinaya is the primary branch and one who is not skilled in the Vinaya is not able to dispel doubt. Well then, why does [the *Vinayasūtra*] say, “able to do or have another do”? [This means that] some [*niśraya* are able to] discipline some [*niśrita*], not that [a *niśraya* can] entrust [their *niśrita*] to another because they personally lack knowledge.

[D4121: F.10.b-11.a] Inga phrugs de dag gang zhe na/ ***nad g.yog dang the tshom sel ba dang / sdig pa'i lta bar gyur pa ldog pa dang / mi dga' ba'i gnas btang ba rnams bya ba'am byed du gzhug nus pa'o*** zhes pa yin te/ ming gis smos pa 'di bzhi bdag gis byed nus kyang rung // pha rol la 'chol nus kyang rung ba'o//

de la nad g.yog ces pas ni sdug bsngal bzod pa dang snying rje dang ldan par ston pa'o// the tshom sel zhes pas ni 'dul ba khas par ston to// lta bar song ba las bzlog ces pas ni chos mngon ba khas par ston to// mi dga' ba'i gnas nas gtong zhes pas ni bsam pa shes par ston to//

byed du gzhug nus zhes 'byung ba yang // bdag gis byed mi nus par ston pa ma yin te/ de yang ci phyir zhe na/ yan lag gi mchog 'dul ba khas pa yin pa las/ 'dul ba la mi mkhas pas the tshom sel mi nus pa'i phyir ro// 'o na bya ba dang byed du gzhug ces pa ci smos she na/ la la gang gis 'dul la la gang gis 'dul bas na/ bdag gis mi shes pa'i phyir/ pha rol la bcol ba ma yin gyi/ bdag pas gzhan gyis bstan na// de 'dul bar 'gyur ba'i phyir ro//

The *Vṛtti

“Able to nurse, dispel doubt, avert arisen views, and dispel unhappiness or have another do so”¹³⁸² “Nurse”, [the *niśraya*] should have great compassion, be patient, and be learned in medical treatments. [They] should also be able to enlist another to nurse. “Dispel doubt”, skilled in the Vinaya; [the *niśraya* should have] no doubts about the relative weight [of misconduct in order to] dispel others' doubts. “Get rid of arisen views”, skilled in the Mātrkā; able to avert contrary views such as the sixty-four perverse views and transform [that erroneous view] into a [correct] view. “Dispel unhappiness”; if a student becomes unhappy and thinks they cannot continue to practice the virtuous conduct [of a monastic lifestyle]¹³⁸³ and is seized by attachment, aggression, or ignorance, [the *niśraya* should] personally be able to avert those [emotions]. If [the *niśri-*

1382. The wording of D4122 resembles D4121 here.

1383. Tib. *bdag gi phyi na spyod mi btub*.

ta] is entrusted to another who possess [the appropriate five] qualities, [the *niśraya* must] also be able to write a letter of introduction [for the *niśrita*].¹³⁸⁴

[D 4122, F.9.a] ***nad g.yog dang / the tshom bsal ba dang / lta bar gyur pa spong ba dang / mi dga' ba'i gnas nas gtang ba bya zhing byed du gzhug nus pa'o//*** nad g.yog dang zhes pa ni snying rje che ba dang yid ring zhing sman dpyad mkhas pa la bya/ gzhan la yang nad g.yog byed du bcol nus pa'o// the tshom bsal ba dang zhes pa 'dul ba la mkhas te/ khirms lci yang la sogs pa'i the tshom med cing gzhan la'ang the tshom sel ba'o// lta bar gyur ba spong ba dang zhes pa ni ma lta bu la mkhas pa ste/ log pa drug cu rtsa bzhi lta bu la mi lta ba dang gzhan de lta bu la lta bar gyur pa bzlog nus pa'o// mi dga' ba'i gnas nas gtang ba zhes pa ni slob ma mi dga' nas bdag gi phyi na dge ba spyod du mi btub cing mi ldob pa dang / 'dod chags dang zhe sdang dang gti mug lta bu g.yos na bdag gis kyang de rnams la bzlog nus/ gzhan yon tan dang ldan pa la bcol na yi ge springs pa tsam gyis kyang mnyan du btub pa la bya/

1384. The translation follows KN: *bya* in preference to D: *byang* (Tibetan Tripitaka Collation Bureau, 2006, 1578).

Sūtra 81

The Digest

Guṇaprabha's Sūtra

Being in possession of śīla and being learned accompany the sets without five prior to "traineeship" [sūtra 93].

[Xc 14/65 pl. IA, F.2.a.6] **[prāk śai-]** [Xc 14/65 pl. IA, F.2.b.1] **kṣatvād apañcake saśīla-**
vantā bahuśrutyam //

[D4117, F.3.b] **slob pa nyid yan chad lnga ba nyid ma yin pa la tshul khirms dang**
ldan pa nyid dang mang du thos pa nyid dang sbyar ro/

Guṇaprabha's Auto-commentary

Being in possession of śīla and being learned accompany the sets without five prior to "Traineeship" and "Non-Traineeship".¹³⁸⁵ **It should be understood that** being in possession of śīla and being learned **accompany** groupings¹³⁸⁶ of five prior to "Traineeship and non-Traineeship" —i.e. those collections other than the two collections that begin with "faith" and "śīla".¹³⁸⁷ "Being in possession of śīla and being learned", [those sets of five are] complemented by being in possession of śīla and being learned. Here, the distinguishing feature is being in possession of śīla because [a *nīśrita* should be] sequestered from [a monastic] with dissolute śīla; from this should be understood 'virtuous'.¹³⁸⁸ Furthermore, "being learned" in those collections where there is an "upholding of the Piṭakas" refers to the sayings of rival opponents, knowledge of the branches of ontology, phrases, and arguments; analysis of meters, etc.; and accounts of past events. [Whereas in those collections] where there is no [mention of upholding the Piṭaka], there [being learned] is understood to refer to upholding the Piṭaka.

[Xc 14/64, F.8.a.1] **prāk śaikṣatvāt tad apañcake sa-śīlavattā bahuśrutyam // śai-** [Xc 14/66, F.3.b.3] kṣatvam aśaikṣatety ataḥ prāk yatsahoktam pañcakam na bhavati - tadyathā śraddhāśīlādi samāyogābhyām anye samāyogāḥ - tac chīlavattayāpi bahuśrutyena ca sahitam veditavyam / saha śīlavattābāhuśrutyābhyām saśīlavattābāhuśru- [Xc 14/64, F.8.a.2] tyam pañcakam / śīlavattātra duḥśīlena sārdham samvāsasyaivāyogāt prativiṣṭā¹³⁸⁹ / yayā kalyāṇo 'yam iti manyante sā veditavyā¹³⁹⁰ // bahuśrutyam punaḥ yasmin samāyoge piṭakānām grahaṇam vi- [Xc 14/66, F.3.b.4] dyate, tatra tadvipakṣabhūtānām parapravādānām, vastupadavākyāṅgānām,¹³⁹¹ chandovicityāder¹³⁹² itihāsavṛt-

1385. I.e. sūtras 93 and 94.

1386. Eng. *grouping* (lit. *mentioned together*); Skt. *sahoktam*; Tib. *lhan cig tu brjod pa*.

1387. I.e. sūtras 87 and 88.

1388. I.e. The exclusion of monastics with dissolute śīla from the office of *nīśraya* means that a monastic who has incurred a *pārājika* defeat cannot serve as *nīśraya*.

1389. Yonezawa 2007, 15 reads *prativīṣṭā*.

1390. Bapat and Gokhale 1983, 15 emend *sā* to 'sya, yielding 'sya veditavyā.

1391. Reading *-aṅgānām* for *-anyāyānām*. Compare *vastupadavākyāṅgānām* (Tib. *dnogs po dang tshig dang ngag la sogs pa'i yan lag rnams dang*) with *nāmapadavyaṅjana*.

1392. Yonezawa 2007, 16 reads *chandavicityāde*

takānām¹³⁹³ cābhijñatvaṃ¹³⁹⁴ // yatra na vidyate tatra piṭakānām grahaṇam bo- [Xc 14/64, F.8.a.3] dhavyam //

[D4119, F.15.a] **slob pa nyid yan chad lnga ba nyid ma yin pa la tshul khirms dang ldan pa nyid dang mang du thos pa nyid dang sbyar ro** zhes bya ba la/ slob pa nyid dang mi slob pa nyid ces bya ba 'di las yan chad gang lhan cig tu brjod pa'i lnga pa ma yin pa nyid 'di lta ste/ dad pa dang tshul khirms la sogs pa las gzhan pa'i lhan cig sbyar ba rnam te/ tshul khirms dang ldan pa nyid dang mang du thos pa nyid dang bcas pa sbyar bar rig par bya'o/ /tshul khirms dang ldan pa nyid dang mang du thos pa nyid dag dang bcas pa lnga ba'o/ /'dir tshul khirms dang ldan pa nyid ni tshul khirms 'chal pa dang lhan cig tu gnas pa mi rigs pas khyad par can te/ gang gis 'di dge'o zhes bya bar bsam par byed pa de rig par bya'o/ /slar mang du thos pa nyid ni lhan cig sbyar ba gang la sde snod rnam 'dzin pa yod pa de la de'i mi mthun pa'i phyogs su gyur pa pha rol gyi gtso bo la sogs pa dang*/ dngos po dang tshig dang ngag la sogs pa'i yan lag rnam dang*/ tshigs su bcad pa rnam par bsags pa la sogs pa rnam dang/ bzhad gad dang sngon byung ba la sogs pa rnam la mngon par shes pa nyid gang la yod pa ma yin pa de sde snod rnam 'dzin par rtogs par bya'o/

Dharmamitra's Ṭikā

Sūtra [81] states, **“Being in possession of śīla and being learned accompany the sets without five prior to 'Traineeship' and 'Non-Traineeship’”** in order to complete the following incomplete sets of five. The two [qualities of] "being in possession of śīla" and "being learned" that are presented are taught to complete the following incomplete sets of five, thus [these two qualities] should be understood as complements to those sets of five. Regarding this,¹³⁹⁵ the two collections that begin with “faith” and “śīla” are complete while the others are incomplete.¹³⁹⁶ "Not a set-of-five", a set of five that does not consist of five branches. "Set without five", i.e. "not a set-of-five". This statement

1393. Xc 14/64 splits the Skt. *itihāsa* (Eng. *account*; Tib. *sngon byung ba*) into *iti* (quotation marks) and *hāsa* (Tib. *bshad gad*). The Tibetan thus renders the Sanskrit *itihāsavṛttakānām* with two phrases: *bzhad gad dang sngon byung ba*. The translation follows the Sanskrit in rendering *itihāsa* as one word, "accounts".

1394. Bapat and Gokhale 1983, 15 read *vā abhijñatvaṃ*.

1395. I.e. With respect to how this applies to sūtras 82-92.

1396. I.e. sūtras 87 and 88 are complete while sūtras 83-86 and 89-92 are incomplete and thus must be complemented by "being in possession of śīla" and "being learned".

indicates that a collection without a complement of five is not [to be considered a valid] "set-of-five".

Regarding “being in possession of *śīla* and being learned”, one who has *śīla* is in possession of *śīla*. That state, being in possession of *śīla*,¹³⁹⁷ [means] there is no place for dissolute *śīla*; by this should be understood that, "This is virtue." Likewise, the state of being learned, learnedness, i.e. understands many *śāstra* treatises. A "grouping",¹³⁹⁸ the two—being in possession of *śīla* and being learned—are appended to make sets of five. In sets of five that include knowledge of the Piṭakas, "being learned" refers to [knowledge of] other [traditions'] treatises. "Being learned" in those that do not include knowledge of the Piṭakas should be understood to refer to our own [*Buddhist*] *siddhānta* philosophical positions.

[D4120, F.22.a-b] 'di man chad ni 'og nas 'byung ba'i lhan cig sbyar ba ma tshang ba rnam tshang bar bya ba'i phyir/ mdo bstan pa'i dbang du byas te/ **slob pa nyid yan chad lnga pa ma yin pa la tshul khirms dang ldan pa nyid dang mang du thos pa nyid sbyar ro** zhes smras te/ 'og nas slob pa nyid ces 'byung ba yan chad lnga pa tshang bar ma bstan pa gang yin pa de ni tshul khirms dang ldan pa nyid dang mang du thos pa nyid ces bya ba gnyis kyis bstan te/ lnga pa tshang bar rig par bya'o// 'dir dad pa dang tshul khirms la sogs pa lnga pa gnyis ni tshang ba yin gyi/ lhag ma ni ma tshang ba yin no// lnga pa ma yin pa la zhes bya ba ni/ lnga rnam kyis tshogs ni lnga pa'o// lnga pa med pa ni lnga pa ma yin pa ste/ lnga pa ma yin pa de la'o// 'di skad bstan te/ lhan cig sbyar ba gang la yan lag lnga po dag tshang bar med pa de ni lnga pa ma yin pa'o//

tshul khirms dang ldan pa nyid dang mang du thos pa nyid sbyar ro zhes bya ba la/ gang la tshul khirms yod pa de ni tshul khirms dang ldan pa'o// de'i dngos po ni tshul khirms dang ldan pa nyid de/ 'di la tshul khirms 'chal ba'i skabs med pa'i phyir des na 'di ni dge ba'o zhes bya bar shes pa de ni tshul khirms dang ldan pa nyid yin par rig par bya'o//

de bzhin du mang du thos pa'i dngos po ni mang du thos pa nyid de/ bstan bcos mang po shes pa nyid do// tshul khirms dang ldan pa nyid dang mang du thos pa nyid de gnyis dang / lhan cig 'jug pa ni tshul khirms dang ldan pa nyid dang mang du thos

1397. The translation follows KN: *do* in preference to D: *de* (Tibetan Tripitaka Collation Bureau, 2006, 969).

1398. See D4119 Skt. *sahoktam*; Tib. *lhan cig tu brjod pa*.

pa nyid dang sbyar ba'i Inga pa yin no// Inga pa gang la sde snod mngon par shes pa
nyid yod pa der ni mang du thos pa nyid gzhan gyi bstan bcos kyi yul can yin no// gang
du sde snod mngon par shes pa ma bsdus pa der ni mang du thos pa nyid rang gi
grub pa'i mtha'i yul can yin par rig par bya'o//

Apocryphal Notes

The *Vyākhyāna

To complement the following sets without five,¹³⁹⁹ the sūtra says, "**Possessing śīla and being learned accompany the sets without five prior to 'Training'**".¹⁴⁰⁰ Thus, this indicates that these two [criteria] are appended to the following sets of five that are incomplete, up to "Traineeship".¹⁴⁰¹ "Possessing śīla" is not simply never having incurred a *pārājika* defeat; for the whole world counts [all of] the *śikṣā* trainings down to the most minor as comprising the [*Prātimokṣa*]*saṃvara* vow.¹⁴⁰² "Learned", in [sūtras] that mention the Three Piṭaka, [learned] is interpreted [to mean] having heard non-Buddhist treatises.

[D4121: F.11.a] Inga phrugs 'og ma ma tshang ba rnambs bskang ba'i phyir sbyor ba'i mdo ston pa ni/ **slob ches pa yan chad sngar med pa la/ tshul khirms dang ldan pa dang / mang du thos pa dang sbyor** zhes pa yin te/ slob ches pa'i tshig 'og nas 'byung ba yan chad Inga phrugs su ma tshang ba rnambs 'di gnyis dang sbyar bar ston pa'o// de la tshul khirms dang ldan pa ni phas pham pa ma byung ba tsam la mi bya'i/ bslab pa phran tshogs yan chad la sdom par 'jig rten pa kun gyis brtsi ba'o// mang du thos zhes pa ni/ sde snod gsum zhes pa gang nas 'byung ba de'i tshe phyi'i gtsug lag thos par drang ngo /

The *Vṛtti

If, in addition to "having trained and is able to have another do so", [a monastic] is personally able to do so; is able to have another do these four;¹⁴⁰³ has passed ten rains and possess a set of five, [they are] called "an elder." [Thus,] "**possessing śīla and being learned accompany the sets without five prior to 'Training'**".¹⁴⁰⁴ "Possessing

1399. Reading *Inga med pa la* (Skt. *apañcake*) for *sngar med pa la* ("unprecedented").

1400. Read KN: *ces* in preference to D: *ches* (Tibetan Tripitaka Collation Bureau, 2006, 668).

1401. Read KN: *ces* in preference to D: *ches*, as above.

1402. D4121 here makes the novel argument that "possessing śīla" should be understood in a broadly defined and inclusive manner, as it is by ordinary folk, to mean that a monastic refrains from even the most minor āpatti offenses.

1403. The translation follows KN: *bzhi* in preference to D: *gzhi* (Tibetan Tripitaka Collation Bureau, 2006, 1578).

1404. As above, reading *Inga med pa la* (Skt. *apañcake*) for *sngar med pa la*

śīla" and "being learned" are appended to the incomplete sets of five down to sūtra [93], "Training", which explains the seven stages of arhatship. Regarding that, "being learned" means knowledge of the Three Piṭaka, non-Buddhist *vyākaraṇa*, and skills such as bloodletting. "Possessing *śīla*" means one who is counted as a monk, i.e. who has not lapsed through a *pārājika* defeat or *saṅghāvaśeṣa*.

[D 4122, F.9.a-b] byang zhing byed du gzhug nus pa'o zhes pa ni 'di gzhi bdag gis kyang byed du gzhug nus gzhan la yang byed du gzhug nus pa'i steng du lo bcur lon pa dang lngar ldan na ***gnas brtan slob pa zhes pa tshun chad sngar med pa la tshul khirms dang ldan pa dang / mang du thos pa dang bcas par ro//*** 'og nas slob pa yang ngo zhes zer ba'i sU tra dgra bcom pa'i rim pa bdun 'chad pa yan chad/ lnga phrugs su ma tshang ba'i rnams la mang du thos pa dang tshul khirms ldan pa dang / gnyis kyis mnan te lnga phrugs su sbyar ro// de la mang du thos pa ni sde snod gsum shes shing phyi rol gyi byA ka ra Na dang / gtar ka la sogs pa'i rgyus shes pa la bya/ tshul khirms dang ldan pa ni pham pa dang lhag ma rnams ma nyams pa ste/ dge slong du chud pa la bya'o//

("unprecedented").

Sūtra 82

The Digest

Guṇaprabha's Sūtra

Knowledge of the piṭaka[s].

[Xc 14/65 pl. IA, F.2.b.1] *piṭakābhijñatvam //*

[D4117, F.3.b] *sde snod mngon par shes pa nyid do/*

Guṇaprabha's Auto-commentary

Knowledge of the piṭaka[s]. Having appended being learned and possessing *śīla* to knowledge of Sūtra, Vinaya, and Māṭṛkā, there are five. The *Vinaya[vastu]* states, “has retained the Sūtras, has retained the Vinaya, and has retained the Māṭṛkā”; “elucidates the Sūtras, elucidates the Vinaya, and elucidates the Māṭṛkā”; “is skilled in the Sūtras, is skilled in the Vinaya, and is skilled in the Māṭṛkā”; and “is knowledgeable in the Sūtras, is knowledgeable in the Vinaya, and is knowledgeable in the Māṭṛkā”.¹⁴⁰⁵ Regarding that, “has retained”, [mentally] holding¹⁴⁰⁶ the sūtras, etc., without forgetting; this [pertains] to the Three Piṭaka. “Skill”, the ability to differentiate without confusion [textual materials] that are comprised of a mixture of individual sources seen in a certain place. “Knowledgeable”, the application of reason and *āgama* to sūtra, etc. “Elucidates”, the ability to teach to others through such application. The phrase “*abhijñātvam* knowledge” is used in a general way, i.e. a knowledge of all [that was learned] which is accompanied by not-forgetting.

[Xc 14/64, F.8.a.3] *piṭakābhijñatvam // sūtra-vinaya-māṭṛkābhijñatvam, śīlavattā bahuśrutyam ca prakṣipyā pañcakam / vinaya uktam - sūtradharo, vinayadharo, māṭṛkādharaḥ; sūtravyakto, vinasya vyakto, māṭṛkāyāḥ vyaktaḥ, sūtrakuśalo, vinayakuśalo, māṭṛkākuśalaḥ, sūtrakovido, vina[ya]kovido, māṭṛkākovidaḥ iti / tatra udgrhītasya [Xc 14/64, F.8.a.4] avismṛtiḥ¹⁴⁰⁷ sūtrādihāraṇam, piṭakatraye cedam // eka-*

1405. See D1.1 *Rab byung gi gzhi* F.66.b-67.a in appendix 2.

1406. Holding in memory, i.e. memorized.

1407. Emend Xc 14/64 F.a.4 *avismṛtaḥ* to *avismṛtiḥ*.

tragatasyetaratra darśanāt sām̐karyeṇāvasthitam / tathāvasthitasyāsyā vivekena par-
icchedasāmarthyam idaṃ kauśalam / yuktyāgamābhyāṃ sūtrādiyojanam kovidatvam //
tathā yojitena yat parapratipādanasāmarthyam etad vyaktatvam // sahāvismr̥tyā sar-
vam ivaitad abhijñatvam iti sāmānyena [abhijñāva-] [Xc 14/64, F.8.a.5] canenoktam //

[D4119, F.15.a-b] **sde snod mngon par shes pa nyid do** zhes bya ba ni mdo sde
dang*/ 'dul ba dang*/ ma mo mngon par shes pa nyid dang*/ tshul khirms dang ldan pa
nyid dang mang du thos pa nyid dang sbyar nas lnga'o/ /'dul ba las gsungs te/ mdo
sde 'dzin pa dang*/ 'dul ba 'dzin pa dang ma mo 'dzin pa'o//mdo sde la gsal ba dang*/
'dul ba la gsal ba dang*/ ma mo la gsal ba'o/ /mdo sde la mkhas pa dang*/ 'dul ba la
mkhas pa dang*/ ma mo la mkhas pa'o/ /mdo sde la rig pa dang*/ 'dul ba la mkhas pa
dang*/ ma mo la mkhas pa'o/ /mdo sde la rig pa dang*/ 'dul ba la rig pa dang ma mo la
rig pa zhes bya'o/ /de la mdo sde la sogs pa bzung ba mi brjed pa ni 'dzin pa la/ /'di ni
sde snod gsum yin te/ gcig tu gnas pa la gnas la mthong bas 'dres par gnas pa'o/ /de
ltar gnas pa 'di la gang zhig ma 'dres pa yongs su dpyod par nus pa 'di ni mkhas pa
nyid do/ /lung dang rigs pa dag gis mdo sde la sogs pa sbyor ba 'di ni rig pa nyid do
/de ltar sbyar bas gang zhig gzhan la ston par nus pa 'di ni gsal ba nyid do/ /mi brjed
pa dang lhan cig tu 'di thams cad mngon par shes pa nyid ces bya ba spyir mngon par
shes pa'i tshig gis gsungs so/

Dharmamitra's Ṭikā

“**Knowledge of the piṭaka[s]**” is knowledge of Sūtra, Vinaya, and Abhidharma for, if possessing *śīla* and being learned are added to these three, [it yields] a set of five. This phrase “knowledge of the piṭakas” should be understood to encompass these four [specific types of knowledge]: retains, skilled in, knowledgeable, and elucidates mentioned in the *Vinaya[vastu]*. The distinctions between these words are as follows. “Retains”, does not forget the sūtras, etc., one has memorized. “Skilled in”, to be able to differentiate the mixture of topics that interconnect within the Three Piṭaka. “Knowledgeable”,¹⁴⁰⁸ to apply valid perception and valid inference as well as *āgama* to the sūtras.¹⁴⁰⁹ “Elucidate”, having applied *āgama* and reason to sūtra, etc., one is able to convey that understanding to others. Therefore, this sūtra’s reference to “knowledge of

1408. The translation follows KN: *rig* in preference to D: *rigs* (Tibetan Tripitaka Collation Bureau, 2006, 969).

1409. This phrasing would seem to imply Dharmamitra did not consider *āgama* a *pramāṇa*.

the piṭakas” indicates four sets of five while the earlier [i.e. sūtra 80, indicated] a single set of five, thus [yielding] five sets of five.

[D4120, F.22.b-23.a] **sde snod mngon par shes pa nyid do** zhes bya ba ni mdo sde dang 'dul ba dang chos mngon pa mngon par shes pa nyid de/ 'di gsum la tshul khirms dang ldan pa nyid dang / mang du thos pa nyid kyis bsnan na lnga pa yin no// 'dul ba las mdo sde la sogs pa 'dzin pa dang / mkhas pa dang / rig pa dang / gsal ba zhes bya ba bzhi po 'di dag smos pa gang yin pa de ni sde snod mngon par shes pa nyid ces smos pa 'di nyid kyis bsdu par rig par bya'o// tshig de dag gi rnam par dbye ba ni 'di yin te/ mdo sde la sogs pa bzung ba mi brjed pa ni 'dzin pa'o// sde snod gsum phan tshun 'brel pas 'dres par gnas pa la so sor gnas par nus pa ni mkhas pa'o// mngon sum dang rjes su dpag pa'i tshad ma gnyis dang lung gis mdo sde la sogs pa sbyor ba ni rigs pa'o// lung dang rigs pa gnyis kyis mdo sde la sogs pa sbyar te/ gzhan la go bar byed nus pa gang yin pa de ni gsal ba'o// de lta bas na sde snod mngon par shes pa nyid ces bya ba'i mdo 'dis ni lnga pa bzhi bstan la/ snga mas ni lnga pa gcig ste/ lnga pa lnga'o//

Apocryphal Notes

The *Vyākhyāna

“Knowledge of the piṭaka[s]”, Here, the ācārya [Guṇaprabha] mentions each individually the four mentioned in the treatise¹⁴¹⁰—“retains, skilled in, knowledgeable, and elucidates”—under the [single phrase] “knowledge of the piṭakas”. These are supplemented by “possessing śīla” and “being learned.” Thus, it should be understood that there are, altogether, four sets of five [enumerated under the rubric of sūtra 82]. Regarding this, “retains”, not forgetting. “Skilled in”, separating the admixture of teachings among the Three Piṭaka. “Knowledgeable”, understanding the Three Piṭaka with scripture¹⁴¹¹ and reason. “Elucidates”, able to extensively present that understanding to others.

[D4121: F.11.a] **sde snod mngon bar shes pa**'i zhes pa ni/ sde snod gsum la 'dzin pa dang / mkhas pa dang rig pa dang / gsal ba zhes gzhung las 'byung ba/ slob dpon gyis

1410. I.e. The *Pravrajyāvastu* chapter of the *Vinayavastu*.

1411. Note that *gzhung* is given here where the others give *lung*, Skt. *āgama*.

'dir sde snod shes par bsdus pas na ming gis smos pa bzhi po de dag re re zhing // tshul khirms dang ldan pa dang / mang du thos pas bskang ste/ spyir lnga phrugs bzhi yod par rig par bya'o// de la 'dzin zhes pa ni mi brjed pa'o// mkhas zhes pa ni sde snod gsum gyi chos 'dren mar 'dug pa so sor phye ba'o// rig ces pa ni sde snod gsum gzhung dang rigs pas rtogs pa'o// gsal zhes pa ni de ltar rtogs pa gzhan la rgyas par ston nus pa'o//

The *Vṛtti

“Knowledge of the piṭaka”:¹⁴¹² Regarding the Piṭaka, there are three, Vinaya, Sūtra, and Māṭṛkā. Being skilled in the three is, for instance, identifying Vinaya passages in the Sūtrapiṭaka. “Retains” the three, retaining the meaning of the recitations one knows. “Teaches”,¹⁴¹³ one not only understands but is also able to cause others to comprehend the meaning. “Elucidates” the three, able to unerringly apply [one’s knowledge] to a child-like explanation.¹⁴¹⁴ If each of these four—retains, skilled in, teaches, and elucidates—takes the Three Piṭaka individually, and the two—possessing *śīla* and being learned—are added to each of those three, there are four sets of five.

[D 4122, F.9.b] **sde snod shes pa/** sde snod la gsum ste/ 'dul ba dang mdo sde dang ma mo lta bu'o// de gsum la mkhas pa ste/ mdo sde'i nang nas 'dul ba 'byung ba ngos zin pa lta bu/ de gsum la 'dzin pa ste kha don du shes pa don 'dzin pa'o// de gsum la ston nus pa ste bdag kyang shes la pha rol la'ang don chud par nus pa'o// de gsum la gsal ba ste byis pa dang 'chad pa lta bu la ma nor bar sbyor nus pa'o// de ltar sde snod gsum la 'dzin pa dang mkhas pa dang ston pa dang gsol ba bzhi la so so na gsum gsum yod pa'i steng du mang du thos pa dang tshul khirms dang ldan pa gnyis kyis so sor bsnan te lnga phrugs bzhi/

1412. Compare D4122 *sde snod shes pa* with D4117, D4119, D4120, and D4121 *sde snod mngon par shes pa*.

1413. Compare D4122 *ston* with D4117, D4119, D4120, and D4121 *rig pa*.

1414. I.e. an accurate and readily understandable explanation. Citing Sakya Paṇḍita’s *mkhas pa 'jug pa'i sgo*, Dungkar Rinpoche defines ‘*chad pa* as a manner of instruction, required of instructors, that distills a large amount of information down to its key points (*'di ni gzhung 'chad pa'am slob khrid byed pa la mkhas pa'i slob dpon gyi yon tan bshad pa ste/ 'di la zhib par bshad na bshad gzhi ha cang che bas gnad don gal che ba sa bon tsam du bkod na*) (Dungkar, 2002, ‘*chad pa*).

Sūtra 83

The Digest

Guṇaprabha's Sūtra

Ability to cause the grasping of those

[Xc 14/65 pl. IA, F.2.b.1] *grāhaṇa eṣāṃ pratibalatvam //*

[D4117, F.3.b] *de dag 'dzin du 'jug nus pa nyid do/*

Guṇaprabha's Auto-commentary

"Ability to cause the grasping of those". One without knowledge of the piṭakas is not able to cause the grasping of that [i.e. the piṭaka] in them [i.e. others]. Therefore, this should be understood as a subset of [the set of five that] expresses “knowledge of the piṭakas” .¹⁴¹⁵

[Xc 14/64, F.8.a.5] *grāhaṇa*¹⁴¹⁶ *eṣāṃ pratibalatvam //* piṭakānām nānabhijñas teṣu tadgrāhane pratibalo bhavati, tasmāt viśeṣasyaitad piṭakābhijñavacanam veditavyam //

[D4119, F.15.b] *de dag 'dzin du 'jug nus pa nyid do* zhes bya ba ni mdo sde rnam mngon par mi shes pa la de rnam la 'dzin du 'jug cing go bar byed nus pa yin no/ /de bas na sde snod mngon par shes pa'i tshig 'di khyad par nyid la rig par bya'o/

Dharmamitra's Ṭikā

“Ability to cause the grasping of those”, the ability to personally convey and cause others to retain the piṭaka is the sixth set of five. This is only a subset of the knowledge of the piṭakas; if it were not, how could one convey the meaning and cause others to retain those piṭaka if one did not oneself know them? And [furthermore, lacking knowledge of the Vinayapiṭaka] would completely violate the fact of “being established in the Vinaya.” Therefore, it should be understood that this [sūtra and corresponding set of five] refer to that person who knows the piṭaka and is able to convey

1415. I.e. sūtra 82.

1416. Bapat and Gokhale 1983, 15 read *grāheṇa*.

them to others. This is the sixth set of five.

[D4120, F.23.a] **de dag 'dzin du 'jug nus pa nyid do** zhes bya ba ni/ sde snod de dag don gyi bdag nyid kyis gzhan 'dzin du gzhug cing go bar byed nus pa nyid ni Inga pa drug pa yin no// de ni sde snod mngon par shes pa nyid de kho na'i bye brag gzhan yin te/ de lta ma yin du zin na gal te de rang gis mngon par mi shes par ji ltar don gyi bdag nyid kyis gzhan 'dzin du 'jug par nus pa dang / 'dul ba la gnas pa'i don nyid kyang shin tu bzlas par 'gyur ro// de lta bas na sde snod mngon par shes pa'i gang zag nyid kyi gzhan la go bar byed nus pa gang yin pa de ni de'i brjod pa yin par rig par bya'o// Inga pa drug pa'o//

Apocryphal Notes

The *Vyākhyāna

As for “**able to teach those,**”¹⁴¹⁷ “possessing *śīla*” and “being learned” are added to the ability to convey the three piṭaka¹⁴¹⁸ for the sake of others¹⁴¹⁹ to yield one set of five.

[D4121: F.11.a] **de dag ston nus pa'o** zhes pa ni/ sde snod de gsum gzhan gyis don go bar ston nus pa'i steng du tshul khirms dang ldan pa dang / mang du thos pas bsnan te/ Inga phrugs gcig tu ston pa'o//

1417. Compare D4121 *ston* with D4117, D4119, D4120 ‘*dzin du 'jug*.

1418. The translation assumes the Tibetan should be amended from *sde snod de gsum* to *sde snod gsum de*.

1419. Translation follows KN: *gi* in preference to D: *gis* (Tibetan Tripitaka Collation Bureau, 2006, 668). Note though that *don* could also go with *go bar ston nus pa* to mean “able to convey the meaning.”

The *Vṛtti

“Able to explain”,¹⁴²⁰ while one is not able to cause others to comprehend the meaning of the Vinaya, Sūtra, and Māṭṛkā, one is able to explain it. Thus, the two—“possessing *śīla*” and “being learned”—are added to these three to yield one set of five.

[D 4122, F.9.b] ***de dag 'chad par nus pa'o***// mdo sde dang 'dul ba dang ma mo lta bu gsum gzhan la don chud pa nyid du ni mi nus kyi 'chad nus pa la bya ste de gsum gyi steng du mang du thos pa dang tshul khirms dang ldan pa gnyis kyis bsnan te lnga phrugs gcig //

1420. Compare D4122 '*chad pa* with D4117, D4119, D4120 '*dzin du 'jug*.

Sūtra 84

The Digest

Guṇaprabha's Sūtra

Traineeship in śīla conduct, citta thought, and prajñā insight.

[Xc 14/65 pl. IA, F.2.b.1] *adhiśīlacittaprajñāṃ śikṣattā //*

[D4117, F.3.b] *lhag pa'i tshul khirms dang sems dang shes rab la slob pa nyid do/*

Guṇaprabha's Auto-commentary

"*Traineeship in śīla conduct, citta thought, and prajñā insight*". Traineeship, being a training, a *dvandva* compound [that is treated] as if [*śikṣā* and *tā*] were one [word].¹⁴²¹ The phrase "in śīla conduct" refers to all of the Vinaya's *vṛtta* codes; the phrase "in citta thought" to states of meditation; and the phrase "in *prajñā* insight" to cultivating the seeing of truth.

[Xc 14/64, F.8.a.5] *adhiśīlacittaprajñāśikṣattā*¹⁴²² // śikṣadbhāvaḥ śikṣattā, dvandvaikavadbhāvaḥ // *adhiśīlagrahaṇena sarvasya vinayavṛttasya grahaṇam, adhicittagrahaṇena dhyānānām, [adhiprajñagra-]* [Xc 14/64, F.8.a.6] *haṇena satyadarśanābhyāsasya //*

[D4119, F.15.b] *lhag pa'i tshul khirms dang sems dang shes rab la slob pa nyid do* zhes bya ba la/ slob pa'i dngos po ni slob pa nyid de gnyis ldan gyis gcig dang ldan pa'i dngos po'o/ /lhag pa'i tshul khirms kyi tshig gis 'dul ba'i lugs thams cad gsung ba yin no/ /lhag pa'i sems kyi tshig gis ni bsam gtan rnam so/ /lhag pa'i shes rab kyi tshig gis ni bden pa mthong ba'i goms pa la'o/

1421. See Pāṇini 2.4.6, *jātiraprāṇinām*: "A *dvandva* compound is treated as though it denoted a single thing when the constituent members denote names of species (*jātiḥ*) of inanimate beings (*á-prāṇinām*)," Katre, 1987, #234547.

1422. VS: *-prajñāṃ śikṣattā*.

Dharmamitra's Ṭīkā

Śīla conduct, *citta* thought, and *prajñā* insight in [the sūtra,] “**Traineeship** in *śīla* conduct, *citta* thought, and *prajñā* insight” refer to one who has *śīla* conduct, *citta* thought, and *prajñā* insight. The word “in”, i.e. in *śīla* conduct, *citta* thought, and *prajñā* insight. “Training”, engaged in training. That state of being engaged in training is the Traineeship in “Traineeship.” This yields the following meaning of the phrase: training in *śīla* conduct, *citta* thought, and *prajñā* insight. The phrase “in *śīla* conduct” refers to all śikṣāpada included in the Vinaya.¹⁴²³ The phrase “in *citta* thought” refers to the four *dhyāna* absorptions because they discipline thought. The phrase “in *prajñā* insight” refers to paths without outflows. This is the seventh set of five.

[D4120, F.23.a] **lhag pa'i tshul khirms dang sems dang shes rab la slob pa nyid do**
zhes bya ba la/ tshul khirms dang sems dang shes rab ni tshul khirms dang sems dang
shes rab po// lhag pa zhes bya ba'i sgra ni/ tshul khirms dang sems dang shes rab kyi
phyir ro// slob pa zhes bya ba ni/ slob par byed pa'o// slob par byed pa'i dngos po ni
slob pa nyid de la slob pa nyid do// de ltar na 'dir tshig gi don 'di 'byung ste/ lhag pa'i
tshul khirms kyi bslab pa dang / lhag pa'i sems dang / lhag pa'i shes rab kyi bslab pa la
slob pa nyid ces bya ba'i tha tshig go// lhag pa'i tshul khirms zhes smos pas ni/ 'dul
bar ma gtogs pa'i bslab pa'i gzhi thams cad bzung ba yin no// lhag pa'i sems zhes
smos pas ni/ bsam gtan bzhi po dag bzung ste/ de dag ni sems 'dul bar byed pa yin
pa'i phyir ro// lhag pa'i shes rab smos pas ni zag pa med pa'i lam bzung ngo // Inga pa
bdun pa'o//

1423. Amend D4120 from *ma gtogs* to *gtogs* on the basis on context, D4119, and Kalyāṇamitra D4113 F. 274.a.2.

Apocryphal Notes

The *Vyākhyāna

The two¹⁴²⁴ are added to these three—“**Training in śīla conduct, citta thought, and prajñā insight**”—to yield one set of five. Regarding this, “śīla conduct”, all śīla conduct, the Vinaya. “Citta thought”, the four *dhyāna*. “Prajñā insight”, paths without outflows.

[D4121: F.11.a] **lhag pa'i tshul khrim dang / sems dang / shes rab la slob pa'o**
zhes pa ni/ 'di gsum gyi steng du gnyis kyis bsnan te/ Inga phrugs gcig tu ston pa'o//
de la tshul khrim zhes pa ni tshul khrim thams cad de 'dul ba'o// sems zhes pa ni
bsam gtan bzhi'o// shes rab ces pa ni zag pa med pa'i lam mo//

The *Vṛtti

“**Training in śīla conduct, citta thought, and prajñā insight.**” “Śīla conduct”, possessing a thorough understanding of the weightiness and lightness [of misconduct explained] in the Vinaya, [the *nīśraya*] is careful about and guards against¹⁴²⁵ even the most minor misdeeds. “Citta thought”, having comprehended the meaning of the four *dhyāna*, [the *nīśraya*] then uses that knowledge in cultivating [the four *dhyāna*]. “Prajñā insight”, with knowledge of the dharma that exhausts outflows, [the *nīśraya*] then uses that comprehension of the Four Truths to cultivate [the Four Truths]. “Training” does not refer to an initial training in these three or one which has already been mastered; rather, it refers to the cultivation [undertaken] prior to comprehension. Possessing śīla and being learned are added to these three.

[D 4122, F.9.b-10.a] **tshul khrim dang sems dang shes rab bslab pa dang ngo /**
tshul khrim dang zhes pa ni 'dul ba la lci yang kun shes nas phra mo kha na ma tho
ba tsam la yang bag byed cing bsrungs pa la bya'o// sems dang zhes pa bsam gtan
bzhi'i don khong du chud de shes nas bsgom pa la bya/ shes rab dang zhes pa ni zag
pa zad par byed pa'i chos shes pa ste/ bden pa bzhi'i don khong du chud nas bsgom
pa la bya/ bslab pa dang ngo zhes pa ni 'di gsum gdod slob pa dang goms zin pa la mi

1424. “Possessing śīla” and “being learned”.

1425. The translation follows KN: *bsrung* in preference to D: *bsrungs* (Tibetan Tripitaka Collation Bureau, 2006, 1579).

bya'i don ma chud nas bsgom pa la bya/ 'di gsum gyi steng du mang du thos pa dang
tshul khirms dang ldan pas bsnan te/ bslab par yang nus pa'o//

Sūtra 85

The Digest

Guṇaprabha's Sūtra

Also the ability to establish [others] in training.

[Xc 14/65 pl. IA, F.2.b.1] *pratibalatvaṃ vā śikṣaṇāyām //*

[D4117, F.3.b] *slob tu 'jug kyang nus pa nyid do/*

Guṇaprabha's Auto-commentary

"Also the ability to establish [others] in training." The word "vā also" is used to evoke the idea of "śīla conduct" and so on, not in the sense of an alternative. One who has not trained in śīla conduct, etc., is not able to establish [others] in that. Therefore, this particular [set of five] should be understood to [also] express [the set of five on] "training".¹⁴²⁶

[Xc 14/64, F.8.a.6] *pratibalatvaṃ vā śikṣaṇāyām iti //* adhiśīlādāv iti sampratyayotpādanārthaṃ vā-śabdaḥ kṛtaḥ, na vikalpārtham / nāśikṣitaḥ adhiśīlādau tacchikṣaṇe pratibalo bhavati / viśeṣasyaivaitac chikṣeti vacanaṃ iti veditavyam //

[D4119, F.15.b] *slob tu 'jug kyang nus pa nyid do* zhes bya ba ni lhag pa'i tshul khirms la sogs pa yid ches pa bskyed pa'i don du kyang gi sgra byas pa yin gyi tha dad pa rtog pa'i don du ni ma yin no/ /lhag pa'i tshul khirms la sogs pa la mi slob cing des slob pa la stobs dang ldan par gyur pa ma yin no/ /slob pa zhes bya ba'i tshig gis 'di bye brag yin par rig par bya'o/

Dharmamitra's Ṭikā

"Also able to establish [others] in training", the word "vā also" is [used] to include śīla conduct and so on, not in the sense of an alternative.¹⁴²⁷ If that were not the case, [it would constitute] a wholly independent set of five.¹⁴²⁸ And that could not be

1426. I.e. sūtra 84.

1427. Compare D4120 *tha dad par rtog pa* with D4119 *tha dad par rtogs pa*.

1428. If one could establish others in training without having trained oneself, then the set of

because that is impossible. Therefore, it should be understood that this is a subset of the earlier one because no one is able to establish other trainees in training without having oneself trained in *śīla* conduct and so on. As [the *Pravrajyāvastu*] says, “It is impossible for those who are not themselves disciplined to discipline others.”¹⁴²⁹ “Able to establish [others] in the training,” the ability to cause others to train in *śīla*, etc. This is the eight set of five.

[D4120, F.23.a-b] **slob tu 'jug kyang nus pa nyid do** zhes bya ba la/ kyang zhes bya ba'i sgra ni/ lhag pa'i tshul khirms la sogs pa nye bar bsdu ba'i don yin gyi/ tha dad par rtogs pa'i don ni ma yin te/ de ltar ma yin du zin na lnga pa rang dbang can kho nar 'gyur ro// de ltar yang mi 'gyur te mi srid pa'i phyir ro// de lta bas na 'di ni snga ma de nyid kyi bye brag yin par rig par bya ste/ 'di ltar rang nyid lhag pa'i tshul khirms la sogs pa la ma bslabs par gzhan slob du 'dzud nus pa ni 'ga' yang med pa'i phyir te/ bdag nyid ma dul bar gzhan dul bar byed pa ni/ gnas med skabs med do zhes gsungs pa'i phyir ro// nus pa'i dngos po ni nus pa nyid de gzhan lhag pa'i tshul khirms la sogs pa la slob tu 'jug nus pa nyid do// lnga pa bryad pa'o//

Apocryphal Notes

The *Vyākhyāna

“**Also able to train**”, the two above are added to the ability to teach the aforementioned three to others to yield one set of five.

[D4121: F.11.a] **slob nus pa yang ngo** zhes pa ni gong du smos pa gsum gzhan la ston nus pa'i steng du gong ma gnyis bsnan te/ lnga phrugs gcig tu ston pa'o//

The *Vṛtti

“**Also able to train**”. Having personally cultivated the *śīla* conduct, *citta* thought, and *prajñā* insight of the earlier sūtra [i.e. 84], [the *niśraya*] is also able to train others [in them]. Possessing *śīla* and being learned¹⁴³⁰ are added in addition to this to make a set

five described in sūtra 85 would be wholly independent from the set of five described in sūtra 84.

1429. See F.66.a above.

1430. The translation follows KN: *mang du thos pa* in preference to D: *thos pa* (Tibetan Tripitaka Collation Bureau, 2006, 1579).

of five.

[D 4122, F.10.a] **bslab par yang nus pa'o** // sU tra ltag ma'i tshul khirms dang sems
dang shes rab gsum bdag kyang bsgoms la gzhan la yang slob nus pa'i steng du thos
pa dang tshul khirms dang ldan pas bsnan te lnga phrugs gcig //

Sūtra 86

The Digest

Guṇaprabha's Sūtra

Likewise, in ācāra, Vinaya, and Prātimokṣa.

[Xc 14/65 pl. IA, F.2.b.1] *evaṃ adhyācāravīnayaṃprātimokṣam*¹⁴³¹ //

[D4117, F.3.b] *lhag pa'i spyod pa dang 'dul ba dang so sor thar pa la yang de bzhin no/*

Guṇaprabha's Auto-commentary

Likewise, in ācāra, Vinaya, and Prātimokṣa. With the word “likewise”, [the sūtra] harkens back to [sūtra 85, which reads,] “Training, also able to establish [others] in training”. There are, therefore, two collections [here].¹⁴³² Regarding this, “in ācāra”, regular duties. “Vinaya”, the rest. The “Prātimokṣa” and its supplements, to which the śikṣāpada belong, the śikṣā training of the Prātimokṣa and the rites of the *Vastu*.¹⁴³³

[Xc 14/64, F.8.a.6] *evaṃ adhyācāravīnayaṃprātimokṣam*¹⁴³⁴ iti / evaṃ ity anena śikṣat-tā, pratibalatvaṃ vā śikṣaṇāyāṃ ity asya [Xc 14/64, F.8.a.7] parāmarśaḥ // tataś ca dvāv etau samāyogau bhavataḥ / tatrādhyācāraḥ āsamudācārikam, vinayaḥ śeṣabhūtam / prātimokṣaśikṣaṇāḥ vastuvidhayaś ca sapaṅkarāḥ prātimokṣaḥ tadākhyas tatra paryā-pannāni śikṣāpadāni //

[D4119, F.15.b] *lhag pa'i spyod pa dang 'dul ba dang so sor thar pa la yang de bzhin no* zhes bya ba la/ de bzhin no zhes bya ba 'dis slob pa nyid la 'jug nus pa nyid dam slob tu 'jug pa la zhes bya ba 'di gzung ba'o/ /de bas na lhan cig sbyar ba 'di dag gnyis su gyur pa yin te| de la lhag pa'i spyod pa ni rig par spyod pa can no/ /'dul ba ni

1431. Bapat and Gokhale 1983, 13 read: *evaṃ adhyācāravīnayaṃ prātimokṣam*.

1432. First, one's own training in and second, the ability to establish others in the training of ācāra, Vinaya, and Prātimokṣa.

1433. I.e. The *Vinayavibhaṅga*, which explains each āpatti enumerated in the *Prātimokṣasūtra*, and the *Vinayavastu*, respectively.

1434. BG: *-vinayaṃ prati-*.

lhag par gyur pa'o/ /so sor thar pa'i bslab pa rnams dang*/ gzhi'i cho ga rnams yan lag
dang bcas pa ni/ so sor thar pa ste/ de zhes bya ba ni mdor gtogs pa'i bslab pa'i gzhi
rnams so/

Dharmamitra's Ṭikā

Regarding sūtra [86], **“Likewise, in ācāra, Vinaya, and Prātimokṣa,”** “ācāra”, [rules on conduct] such as going and coming [described] in the Vinaya, for [they] are routine behaviors.¹⁴³⁵ “Vinaya”, explanations of the Prātimokṣa śikṣā training, the Vibhaṅga, the Kṣudraka, and the Vastu, etc. “Prātimokṣa”, the śikṣāpada included in the Prātimokṣa.

1435. Note that *lhag par spyad pa* also suggests the Sanskrit *adhyācāra*, or rather a gloss of it emphasizing the routine (Skt. *adhi*; Tib. *rtaḡ tu*) nature of these acts, here described as “behaviors”, probably exploiting the polyvalence of verbs derived from √*car*.

The phrase “likewise” refers back to the previously presented way [i.e. sūtra 85]; it should be understood that, just as there were two sets of five [in sūtra 85]—“training in *śīla* conduct, citta thought, and *prajñā* insight” and “able to establish [others] in training” here [in sūtra 86], too, there are the two sets of five—“training in *ācāra*, Vinaya, and Prātimokṣa” and “able to establish [others] in training.” Therefore, it should be understood that [this], together with the earlier presentation, is the tenth set of five. Tenth set of five.

[D4120, F.23.b] ***lhag pa'i spyod pa dang 'dul ba dang so sor thar pa la yang de bzhin no*** zhes bya ba la/ lhag pa'i spyod pa zhes bya ba ni/ 'dul ba las 'gro ba dang 'ong ba la sogs pa yin par gsungs te/ rtag tu lhag par spyad pa yin pa'i phyir ro// 'dul ba zhes bya ba ni/ so sor thar pa'i bslab pa rnam par bshad par gyur pa/ rnam par 'byed pa dang phran tshogs dang gzhi la sogs pa'o// so sor thar pa'i zhes bya ba ni/ so sor thar par gtogs pa'i bslab pa'i gzhi rnams so//

de bzhin no zhes bya ba 'dis ni/ sngar bstan pa'i lugs ston te/ ji ltar lhag pa'i tshul khirms dang / sems dang shes rab la slob pa nyid dang / slob tu 'jug kyang nus pa nyid la Inga pa gnyis yod pa de bzhin du/ 'dir yang lhag pa'i spyod pa dang / 'dul ba dang so sor thar pa la slob pa nyid dang / slob tu 'jug kyang nus pa nyid la Inga pa gnyis yod par rig par bya'o// de'i phyir sngar bstan pa dang bcas pa la Inga pa bcur rig par bya'o/ / Inga pa bcu pa'o//

Apocryphal Notes

The *Vyākhyāna

“*Likewise, ācāra,*¹⁴³⁶ *Vinaya, and Prātimokṣa*”, two are added to these three and, as with the earlier five, a distinction is made between one’s own training and the ability to train others to yield two sets of five. Regarding this, “*ācāra*” refers to the customs regarding a monk’s conduct down to proper robes and alms. “*Vinaya* and *Prātimokṣa*” [refer to] the [*Vinaya*]*vibhaṅga*, etc., and the *Prātimokṣa*.

[D4121: F.11.a-b] ***spyod pa dang 'dul ba dang so sor thar pa yang de bzhin*** zhes pa ni/ 'di gsum gyi steng du gnyis kyis bsnan te/ Inga gong ma bzhin du nyid slob pa dang

1436. D4121 reads only *spyod pa* which I assume is rendering *ācāra*.

/ gzhan slob nus pas phye ste/ Inga phrugs gnyis su ston pa'o// de la spyod pa zhes pa ni/ gos tshags dang bsod snyoms yan chad dge slong gi spyad pa'i cho ga la bya/ 'dul ba dang so so thar zhes pa ni/ rnam par 'byed pa la sogs pa dang so so thar pa nyid do//

The *Vṛtti

“Likewise, regular behavior,¹⁴³⁷ Vinaya, and Prātimokṣa.” “Likewise”, likewise¹⁴³⁸ in the previous [sūtras, where] personal knowledge and teaching others are extrapolated into two sets of five, this [sūtra] too is extrapolated into two sets of five. “Regular behavior”, engaging in the four behaviors such as wearing robes and eating food in the proper way. “Vinaya” refers to everything except the [Vinaya]vibhaṅga.¹⁴³⁹ “Prātimokṣa” refers to knowledge of the Vibhaṅga down to its stories.¹⁴⁴⁰ Possessing *śīla* and being learned are added to these, to yield two sets of five; one set consisting of personal knowledge while the second set of five pertains to knowing [how to teach] others.

[D 4122, F.10.a] **de ltar kun spyod pa dang 'dul ba dang so sor thar pa yang ngo //** de ltar zhes pa ni lhag ma bdag shes pa dang gzhan la ston pa Inga phrugs gnyis su 'dren pa gzhan du 'di yang gnyis su drang ngo // kun spyod pa dang zhes pa ni spyod lam bzhir gos bgo ba dang zan bza' ba la sogs pa tshul bzhin du spyod pa la bya/ 'dul ba dang zhes pa ni pi bang ka ma gtogs par gzhan kun shes pa la bya/ so sor thar pa yang ngo zhes pa ni pi bang ka'i gтам rgyud tshun chad shes pa la bya ste/ 'di'i steng du mang du thos pa dang tshul khirms dang ldan pas bsnan te bdag shes pa la gcig gzhan shes pa la Inga phrugs gcig ste gnyis yod do//

1437. Tib. *kun spyod*. But see also Eng. *regular duties*; Skt. *āsamudācārikadharmā*; Tib. *kun tu spyod pa'i chos*.

1438. The translation follows KN: *bzhin* in preference to D: *gzhan* (Tibetan Tripitaka Collation Bureau, 2006, 1579).

1439. The translation assumes *pi bang ka* incorrectly transcribes Vibhaṅga.

1440. That is, the *nidāna* that describe the circumstances that prompted the Buddha to proscribe certain behaviors.

Sūtra 87

The Digest

Guṇaprabha's Sūtra

Abundance of faith, śīla, learning, generosity, and insight.

[Xc 14/65 pl. IA, F.2.b.1] *śraddhāśīlaśrutatyāgaprajñāsaṃpannatvam //*

[D4117, F.3.b] *dad pa dang tshul khirms dang thos pa dang gtong ba dang shes rab phun sum tshogs pa nyid do/*

Guṇaprabha's Auto-commentary

Abundance of *faith, śīla, learning, generosity, and insight*. Here, the upholding¹⁴⁴¹ of the Vinaya is [indicated] by the word “*śīla*”.

[Xc 14/64, F.8.a.7] *śraddhā-śīla-śruta-tyāga-prajñāsaṃpannatvam // // śīlagrahaṇenātra vinayasya grāhaṇam¹⁴⁴² //*

[D4119, F.15.b-16.a] *dad pa dang tshul khirms dang thos pa dang gtong ba dang shes rab phun sum tshogs pa nyid do* zhes bya ba la/ tshul khirms kyi tshig gis ni 'dir 'dul ba bzung ba yin no/

Dharmamitra's Ṭīkā

In [the sūtra] “*abundance of faith, śīla, learning, generosity, and insight*”, “*faith*” is defined by trust in the Three Jewels, etc. “*Śīla*”¹⁴⁴³ is defined by the eschewing of natural and proscribed misdeeds. Here, the reference to “*learning*” encompasses the Vinaya; hence, [this set of five] does not violate the fact of being established in the Vinaya. “*Generosity*” is, in essence, a lack of attachment. “*Insight*” is the discernment of dharmas. “*Abundance*”, abounding in faith, etc. [The abstracting suffix] “*-tvam*”, i.e.

1441. I have translated the Skt. *grāhaṇa*; Tib. *bzung ba* as “upholding” here whereas in sūtra 83 it is translated in a more narrow sense of “retain”, i.e. memorize.

1442. BG: *grahaṇam*; Tib. *bzung ba*

1443. The translation follows KN: *ni* in preference to D: ‘*di*’ (Tibetan Tripitaka Collation Bureau, 2006, 969).

abounding-ness; this means [the *nīśraya*] has an abundance of those. This is the eleventh set of five.

[D4120, F.23.b] ***dad pa dang tshul khirms dang thos pa dang gtong ba dang / shes rab phun sum tshogs pa nyid do*** zhes bya ba la/ dad pa zhes bya ba ni/ dkon mchog gsum la sogs pa dag la sems dang ba'i mtshan nyid do// tshul khirms zhes bya ba 'di/ rang bzhin dang bcas pa'i kha na ma tho ba dang bcas pa spong ba'i mtshan nyid do// thos pa zhes bya ba smos pas ni/ 'dir 'dul ba bzung ba yin te/ 'dul ba la gnas pa'i don nyid shin tu bzla bar bya ba ma yin pa'i phyir ro// gtong ba zhes bya ba ni/ ma chags pa'i ngo bo nyid do// shes rab ces bya ba ni/ chos rab tu rnam par 'byed pa'o// phun sum tshogs pa zhes bya ba ni/ dad pa la sogs pa phun tshogs pa'o// nyid ces bya ba ni/ phun sum tshogs pa de'i dngos po ni/ phun sum tshogs pa nyid de ldan pa nyid ces bya ba'i tha tshig go// Inga pa bcu gcig pa'o//

Apocryphal Notes

The *Vyākhyāna

“Faith, śīla, learning, generosity, and insight”¹⁴⁴⁴ indicates trust in the Three Jewels. “Śīla”, the eschewing of natural and proscribed misdeeds. “Learning”, an understanding of what is included in the Vinaya. “Generosity” is, in essence, a lack of desire and craving. “Insight”, the realization of phenomena. These five together constitute one set of five.

[D4121: F.11.b] ***dad pa tshul khirms thos pa/ gtong ba/ shes pa rnams dang ldan pa'o*** zhes pa ni dkon mchog gsum la dang ba'i dad pa dang / rang bzhin dang bcas pa'i kha na ma tho spong ba tshul khirms dang / 'dul bar gtogs pa la sogs pa go ba'i thos pa dang / 'dod zhen med pa'i ngo bo gtong ba dang / chos rnams rtogs pa'i shes rab 'di Inga dang ldan pa Inga phrugs gcig tu ston pa'o//

The *Vṛtti

“Abounding in faith, śīla, learning, generosity, and insight.”¹⁴⁴⁵ “Faith”, faith in the Three Jewels, karma and its fruit, and the Dharma, etc. In short, faith is [the conviction that certain actions] are inappropriate, even at the cost of one’s life. “Śīla”, knowing and upholding the Vinaya. “Learning”, knowledge of mundane and supramundane

1444. D4121 omits Tib. *phun sum tshogs pa nyid*; Skt. *sampannatvam*.

1445. D4122 omits Tib. *nyid*; Skt. *tvam*.

dharmas, such as the Three Piṭaka, [knowledge of] bloodletting, and *grammar*. “Generosity”, a not grasping founded upon a sense of contentment, a liberality towards one’s body and prized possessions founded on a diminished sense of attachment towards them. “Insight”, the comprehension of profound and subtle dharmas, the previous experience of how they arise, and the ability to extrapolate many from one. “Abounding in”: If one is endowed with these five, it counts as a set of five and one is classed as an elder.

D 4122, F.10.a] ***dad pa dang tshul khirms dang thos pa dang gtong ba dang shes rab dang ldan pa yang ngo*** // dad pa dang zhes pa ni dkon mchog dang las dang 'bras bu dang chos la sogs pa la dad pa ste/ mdor na srog la bab kyang mi rung ba ni dad pa zhes bya'o// tshul khirms dang zhes pa ni 'dul ba shes shing 'dzin pa la bya'o// thos pa dang zhes pa ni 'jig rten gyi chos dang 'jig rten las 'das pa'i chos sde snod gsum dang / gtar ka dang byA ka ra Na thos shing shes pa'o// gtong ba dang zhes pa ni chog shes pas gzhan las mi len pa dang / lus gang gtsang bdog pa las kyang phri ste gtong ba dang chags pa'i dngos po yang gtong ba'o// shes rab dang zhes pa ni chos zab mo dang phra mo yang lcigs shing phyis ji ltar 'byung ba snga nas rig pa dang gcig las mang du spro nus pa'o// ldan pa yang ngo zhes pa ni chos 'di lnga dang ldan na lnga phrugs gcig tu brtsi ste gnas brtan du chud/

Sūtra 88

The Digest

Guṇaprabha's Sūtra

Śīla, samādhi, prajñā, freedom, and wisdom's vision of that.

[Xc 14/65, F.2.b.1] *śīlasamādhiprajñāvimuktitajjñānadarśanaḥ //*

[D4117, F.3.b] *tshul khirms dang ting nge 'dzin dang shes rab dang rnam par grol ba dang de shes pa dang mthong ba rnam kyang ngo/*

Guṇaprabha's Auto-commentary

Śīla, samādhi, prajñā, freedom, and knowledge's vision of that. “Abundance” is appended [to these]. Here, the phrase “abundance of *śīla*” references the Vinaya, not another, and refers to the arising of a monk's fulfillment of *śīla*. The word “that” in “that wisdom” refers to freedom, hence “wisdom's vision of freedom.”

[Xc 14/64, F.8.a.7] *śīla-samādhi-prajñā-vimukti-tajjñāna-* [Xc 14/64, F.8.b.1]

darśanaḥ // saṃpannatvam ity anubandhaḥ / *śīlasaṃpannagrahaṇenātra* vinasyākṣiptatvaṃ, nānyathā, bhikṣoḥ *śīla-saṃpatteḥ* sambhava iti / *tajjñāneti* [ta]c chabdena vimukter parāmarśaḥ, vimuktijñānadarśanam iti //

[D4119, F.16.a] *tshul khirms dang ting nge 'dzin dang shes rab dang rnam par grol ba dang de shes pa dang mthong ba rnam kyang ngo* zhes bya ba phun sum tshogs pa nyid do zhes bya ba dang rjes su 'brel to/ /tshul khirms phun sum tshogs pa'i tshig gis 'dir 'dul ba grags pa nyid yin gyi gzhan du ni ma yin no/ /dge slong gi tshul khirms phun sum tshogs pa dang ldan pa la yang dag par 'byung ba yin no zhes bya ba'o/ /de shes pa zhes bya ba la de'i sgras ni rnam par grol ba bzung ba yin te/ rnam par grol ba'i ye shes mthong ba zhes bya ba'o/

Dharmamitra's Ṭīkā

“Abundance” is appended to [the sūtra] “*śīla, samādhi, prajñā, freedom, and the vision of that knowledge*”. The phrase “abundance of *śīla*” indicates knowledge of the Vinaya. Here, “freedom” refers to a non-trainee's freedom. “That”, in [the phrase] “the

vision of that knowledge”, [refers to] what immediately preceded it, i.e. the “freedom” it follows. Therefore, this means “the vision of the knowledge of freedom.” “Freedom” refers to the knowledge of exhaustion and non-arising. In that [sūtra], “vision” is a non-trainee's view, hence, “the vision of the knowledge of liberation.” This is the twelfth set of five.

[D4120, F.23.b-24.a] ***tshul khirms dang ting nge 'dzin dang shes rab dang rnam par grol ba dang de shes pa dang mthong ba rnams kyis kyang ngo*** zhes bya ba ni/ phun sum tshogs pa nyid ces bya bar sbyar te/ 'di yang tshul khirms phun sum tshogs pa zhes smos pas ni 'dul ba mngon par shes pa nyid ston to// rnam par grol ba zhes bya ba ni/ 'dir mi slob pa'i rnam par grol ba la bya'o// de shes pa dang mthong ba zhes bya ba la/ de zhes bya ba'i sgra ni/ gong du bstan ma thag pa'i phyir rnam par grol ba la snyegs te/ de'i phyir 'di ni rnam par grol ba shes pa dang mthong ba zhes bya ba'i tha tshig go// rnam par grol ba zhes pa ni zad pa dang mi skye ba shes pa zhes bya ba'o// de la mthong ba ni mi slob pa'i lta ba ste/ de'i phyir rnam par grol ba shes pa dang mthong ba yin no// lnga pa bcu gnyis pa'o//

Apocryphal Notes

The *Vyākhyāna

“*Śīla, samādhi, prajñā, freedom, and the vision of that knowledge*”,¹⁴⁴⁶ possessing those sets of five named here is taught to be one set of five. Regarding that, “*śīla*”, knowledge of Vinaya. “*Samādhi*”, single-pointed attention. “*Prajñā*”, similar to that [*prajñā* insight] explained above. “Freedom”, a non-trainee's freedom. “That knowledge”, the knowledge of exhaustion and non-arising. “Vision”, a non-trainee's view.

[D4121: F.11.b] ***tshul khirms dang / ting nge 'dzin dang / shes rab dang / rnam par grol ba dang / de shes pa mthong ba rnams so*** zhes pa ni/ ming gis smos pa 'di lnga lnga phrugs gcig tu ston pa'o// de la tshul khirms zhes pa ni 'dul ba shes pa'o// ting nge 'dzin zhes pa ni sems rtse gcig pa'o// shes rab ni gong du bshad pa dang 'dra/ rnam par grol ba zhes pa ni mi slob pa'i rnam par grol ba'o// de shes pa ni zad pa dang mi skye ba'i shes pa'o// mthong zhes pa ni mi slob pa'i lta ba'o//

1446. D4121 omits “abundance” (Tib. *phun sum tshogs pa nyid*; Skt. *sampannatvam*).

The *Vṛtti

“*Śīla, samādhi, prajñā, freedom, and the vision of that wisdom*”,¹⁴⁴⁷ “*śīla*”, knowing and upholding the Vinaya corpus. “*Samādhi*”, the continual cultivation of single-pointed isolation,¹⁴⁴⁸ free from much intercourse. “*Prajñā*”, supramundane wisdom and the ability to elaborate upon a single phrase. “*Freedom*”, the recognition that transcends the three realms. “*The vision of that wisdom*”, an arhat’s vision of the natural peace of nirvāṇa [attained] through listening and reflection. The possession of these five [comprise] one set of five, which renders one fit to be an elder.

[D 4122, F.10.a-b] ***tshul khirms dang ting nge 'dzin shes rab dang rnam par grol ba dang de'i ye shes mthong ba yang ngo*** // tshul khirms dang zhes pa ni 'dul ba 'bum pa shes shing 'dzin par byed pa'o// ting nge 'dzin dang zhes pa ni 'du 'dzi mang po dang bral zhing sems rtse gcig tu thub par rgyun du bsgom pa'o// shes rab dang zhes pa ni 'jig rten las 'das pa'i shes rab dang tshig gcig las mang du spro nus pa'o// rnam par grol ba dang zhes pa ni khams gsum gyi mya ngan las 'das par 'gyur bar yid ches shes pa'o// de'i ye shes mthong ba yang ngo zhes pa ni mnyan pa dang bsam pas dgra bcom pa'i mya ngan las 'das pa'i rang bzhin zhi ba mthong ba'o// 'di lnga dang ldan na lnga phrugs gcig ste/ gnas brtan du rung ngo //

1447. Compare D4122 *de'i ye shes mthong ba yang ngo* and D4117, D4119, D4120 *de shes pa dang mthong ba rnam kyis kyang ngo*.

1448. Tib. *thub pa*.

Sūtra 89

The Digest

Guṇaprabha's Sūtra

*And again,*¹⁴⁴⁹ *along with enthusiasm for what is undertaken and insight*¹⁴⁵⁰

[Xc 14/65, F.2.b.1] *sārabdhavīryatvaprajñatvaṃ ca //*

[D4117, F.3.b] *brtson 'grus brtsams pa nyid dang shes rab dang ldan pa nyid dang yang sbyar ro/*

Guṇaprabha's Auto-commentary

And again, along with enthusiasm for what is undertaken and insight. The particle “and again” recalls [sūtra 81, which reads,] “Being in possession of *śīla* and being learned accompany the sets without five prior to “traineeship.” Therefore, [possessing *śīla* and being learned from] the aforementioned sets without five prior to “Traineeship” should be understood as a complementary expression to “enthusiasm for what is undertaken and insight”.

[Xc 14/64, F.8.b.1] *sārabdhavīryatvaprajñatvaṃ ca //* prāk śaikṣatvam śīlavat-tābahuśrutyam ity asya ca-śabdāt pratyupasthānam / ity ūrdhvaṃ prāk śaikṣatvāt yat sahoктаṃ pañcakaṃ na bhavati tad ārabdham- [Xc 14/64, F.8.b.2] vīryatvaprajñatvābhyām¹⁴⁵¹ ca sahoктаṃ veditavyam /

1449. Eng. *and again*; Skt. *ca*; Tib. *yang sbyar ro*. Guṇaprabha's explanation of the Sanskrit particle *ca* suggests we read *ca* here as signaling the *anuvṛtti* rule, i.e. carrying over the two criteria from sūtra 81 to make a full complement of five. For the *anuvṛtti* rule, see SD Joshi and Saroja Bhate, 1984, #191523. Hence, this sūtra states, “And again, [possessing *śīla* and being learned are appended to the following three sūtras/sets of five] along with enthusiasm for what is undertaken and knowledge.”

1450. I translate Skt. *vīrya*; Tib. *brtson 'grus* as “enthusiasm” following Kalyāṇamitra's glosses in D4113; e.g. F.275.a: *brtson 'grus brtsams pa zhes bya ba ni dge ba dang mi dge ba'i chos bskyed pa dang / dgag par byas pa la sogs pa'o*; F.186.a: *brtson 'grus zhes bya ba ni spro ba dang bcas pa'o*; and F.196.a: *brtson 'grus zhes bya ba ni yid kyi spro ba'o*. Note though that the term may translate better as “vigorous” in other contexts.

1451. BG: *-rabdham-pra-*

[D4119, F.16.a] **brtson 'grus brtsams pa nyid dang shes rab dang ldan pa nyid dang yang sbyar ro** zhes bya ba ni slob pa nyid yan chad tshul khirms dang ldan pa nyid dang mang du thos pa nyid ces bya ba 'di la yang gi sgras ni so sor nye bar gnas pa / 'di'i 'og tu slob pa nyid yan chad gang zhig lhan cig tu gsungs pa lnga pa ma yin pa de ni brtson 'grus brtsams pa nyid dang shes rab dang ldan pa nyid dag gis lhan cig tu brjod par rig par bya'o//

Dharmamitra's *Ṭikā*

In [the sūtra] “**And again, along with enthusiasm for what is undertaken and insight**”, the particle “and again” carries over¹⁴⁵² [sūtra 81,] “Being in possession of *śīla* and being learned accompany the sets without five prior to 'traineeship'”. This yields the following meaning of the phrase: sets of five are not given all at once in [the sūtras] that precede “prior to 'Traineeship’”. From this should be understood that the two—“enthusiasm for what is undertaken and insight”—should be appended to the two—“possessing *śīla* and learnedness”. [Those, in turn,] should be appended to each of the three following sūtras.¹⁴⁵³

[D4120, F.24.a] **brtson 'grus brtsams pa nyid dang shes rab dang ldan pa nyid dang yang sbyar ro** zhes bya ba la/ yang zhes bya ba'i sgra ni/ 'dir slob pa nyid yan chad lnga pa ma yin pa la/ tshul khirms dang ldan pa nyid dang / mang du thos pa nyid sbyar ro zhes bya ba'i rjes su 'jug pa yin no// de ltar na 'dir tshig gi don 'di 'byung ste/ 'di man chad slob pa nyid ces bya ba'i don yan chad la/ lnga pa cig car bstan pa ma yin pa de la/ brtson 'grus brtsams pa nyid dang shes rab dang ldan pa nyid ces bya ba gnyis dang / tshul khirms dang ldan pa nyid dang / mang du thos pa nyid ces bya ba gnyis sbyar te bstan par rig par bya ste/ mdo gsum po dag la de ltar sbyar bar bya ba'o//

1452. Tib. *rjes su 'jug pa*. See Skt. *anuvṛtti*.

1453. The translation follows KN: *mdo* in preference to D: *don* (Tibetan Tripitaka Collation Bureau, 2006, 969). The Tibetan translation appears to read *uktāni* as *muktāni* though Xc 14/64 clearly reads *atraikakāny uktāni*.

Apocryphal Notes

The *Vyākhyāna

“And again, along with enthusiasm for what is undertaken and insight”, indicates that [these two criteria] are appended to the following three sūtras.

[D4121: F.11.b] *brtson 'grus brtsams pa dang shes rab dang ldan bar sbyor ba yang ngo* zhes pa ni/ 'og ma'i mdo gsum dang sbyor bar ston pa'o//

The *Vṛtti

*“And again, along with enthusiasm for what is undertaken and insight.”*¹⁴⁵⁴

“Enthusiasm for what is undertaken”, undertaking with mental enthusiasm virtues of body and speech. “Insight”, understanding causes and conditions, the ability to elaborate on a single phrase, and the foreknowledge of future events. “And again” means enthusiasm and insight accompany one another, hence [serving as] two of the five branches [in the following three sūtras].

[D 4122, F.10.b] *brtson 'grus rtsom pa dang shes rab bcas pa dang* ste/ brtson 'grus rtsom pa dang zhes pa ni lus dang ngag dang yid gsum gyis dge ba bya bar sems kyis brtson 'grus brtsam pa dang lus kyis brtsams pa'o// shes rab du zhes pa ni rgyu rkyen shes shing gcig las mang du spro nus pa dang / phyis ci 'byung ba snga nas shes pa'o// bcas pa dang ste zhes pa ni brtson 'grus dang shes rab gnyis gcig gi grogs su gcig 'gyur ba la bya ste/ Inga'i yan lag gnyis/

1454. Compare D4122 *brtson 'grus rtsom pa dang shes rab tu bcas pa dang* with D4117, D4119, D41210 *brtson 'grus brtsams pa nyid dang shes rab dang ldan pa nyid dang yang sbyar ro*.

Sūtra 90-92

The Digest

Guṇaprabha's Sūtra

“Mindfulness”, “equipoise”, “composure”.

[Xc 14/65 pl. IA, F.2.b.1] *smṛtimattvam // pratisaṃlī[la]natvam // samāhitatvam //*

[D4117, F.3.b] *dran pa dang ldan pa nyid dang nang du yang dag par bzhag pa nyid dang mnyam par bzhag pa nyid do/*

Guṇaprabha's Auto-commentary

"Possessing *śīla*" and "being learned" are given for each of the next three [sūtras 90-92]: “Mindful,” “equipoise,” “composure”. Regarding these, it [i.e. each] complements a foursome. [Hence, the first set of five would be] possessing *śīla*, being learned, being enthusiastic for what is undertaken, knowledgeable, and possessing mindfulness. [For the second set of five,] “...and equipoise” should be given after having again invoked these four; the same goes again for “composure” [and the third set of five].

[Xc 14/64, F.8.b.2] *śīlavattābāhuśrutyābhyāṃ ca trīṇyātraikakāny uktāni smṛtimattvam // pratisaṃlīnatvam // samāhitatvam iti // teṣāṃ etac catuṣkaṃ pūraṇam — śīlavān bhavati, bahuśrutaḥ, ārabdhavīryaḥ, prājñāḥ, smṛtimān / punar etac catuṣkam uktvāṃ pratisaṃlīnaś ca bhavatīti vaktavyam / punaḥ samāhita iti //*

[D4119, F.16.a] tshul khirms dang ldan pa nyid dang mang du thos pa nyid dag gis kyang gsum po 'dir re re las grol ba rnam so // *dran pa dang ldan pa nyid dang nang du yang dag par bzhag pa nyid dang mnyam par bzhag pa nyid do* zhes bya ba ni de rnam la bzhi po 'di kha skong ba yin te/ tshul khirms dang ldan pa dang*/ mang du thos pa dang*/ brtson 'grus brtsams pa nyid dang / shes rab dang ldan pa nyid dang*/dran pa dang ldan pa yin te/ slar bzhi po 'di brjod nas nang du yang dag par bzhag pa nyid yin no zhes bya ba brjod par bya ba dang*/ slar mnyam par bzhag pa nyid ces bya ba'o/

Dharmamitra's Ṭikā

The four [criteria] presented earlier should be appended to each of these three—“*mindfulness*”, “*equipoise*”, “*composure*”—thus yielding three sets of five. That is the purpose of the abbreviations here. Therefore, the five—possessing *sīla*, being learned, being enthusiastic for what is undertaken, insight, and having mindfulness—comprise a single set of five, which is the thirteenth set of five.

The five—reached when those four are added to “*equipoise*”—comprise a single set of five. “*Equipoise*” refers to complete isolation.

This is the fourteenth set of five. The five—reached when the four from that context are added to “*composure*”—comprise a single set of five. “*Composure*” means “unagitated”. The inclusion of “being learned” in all [of these] cases indicates the fact of “being established in the Vinaya.” This is the fifteenth set of five.

[D4120, F.24.a-b] ***dran pa dang ldan pa nyid dang nang du yang dag gzhag pa nyid dang mnyam par gzhag pa nyid do*** zhes bya ba gsum po de dag ni re re yang sngar bstan pa bzhi dang sbyar bar bya ste/ des na lnga pa gsum du 'gyur te/ 'dir bsdus pa'i don ni de yin no// de ltar na tshul khirms dang ldan pa nyid dang / mang du thos pa nyid dang / brtson 'grus brtsams pa nyid dang shes rab dang ldan pa nyid dang / dran pa dang ldan pa nyid dang / lnga pa lnga pa gcig ste/ lnga pa bcu gsum pa'o//

yang bzhi po de dag nyid brjod nas/ nang du yang dag gzhag pa nyid dang lnga pa lnga pa gcig ste/ nang du yang dag gzhag pa nyid ces bya ba ni/ rab tu dben par gyur pa nyid ces bya ba'i tha tshig go// lnga pa bcu bzhi pa'o/

yang skabs de'i bzhi po de dag nyid brjod nas/ mnyam par gzhag pa nyid dang lnga pa lnga pa gcig ste/ mnyam par gzhag pa nyid ces bya ba ni mi rgod pa zhes bya ba'i tha tshig go// thams cad du yang mang du thos pa nyid ces smos pas ni 'dul ba la gnas pa'i don nyid ston to// lnga pa bco lnga pa'o//

Apocryphal Notes

The *Vyākhyāna

“*Mindfulness*”, “enthusiasm for what is undertaken and knowledge” along with the previous two¹⁴⁵⁵ are added to “*mindfulness*” to yield five, which are taught to be one set

1455. I.e. possessing *sīla* and being learned.

of five.

“And isolation”,¹⁴⁵⁶ free from intercourse. The earlier four are added to this, thus indicating one set of five, as above.

“Composure”, undistracted and inwardly drawn attention and calm. Like the previous [sūtra,] this too indicates one set of five.

[D4121: F.11.b] **dran pa dang ldan pa'o** zhes pa ni dran pa dang ldan pa'i steng du/ brtson 'grus brtsams pa dang / shes rab dang ldan pa dang / gong ma gnyis kyis bsnan te lnga lnga phrugs gcig tu ston pa'o//

dben pa yang ngo zhes pa ni 'du 'dzi med pa ste/ 'di'i steng du gong ma bzhis bsnan te/ phrugs gcig tu ston pa snga ma dang 'dra'o//

mnyam par gzhaq pa'o zhes pa ni sems mi g.yeng bar khugs shing zhi pa nyid de/ 'di yang gong ma dang 'dra bar lnga phrugs gcig tu ston to//

The *Vṛtti

“Mindfulness”, remembering without forgetting¹⁴⁵⁷ explanations and trainings from the past, training in the present, and later not forgetting the training. Possessing *śīla* and being learned are added to the three—this and the earlier two—to yield one set of five.¹⁴⁵⁸

“Isolation”, there are two kinds of isolation, physical and mental; physical isolation is to reside in a deserted place while mental isolation is the absence of sorrow. Enthusiasm for what is undertaken together with knowledge is added to this, and the two—learned and possessing *śīla*—added to them, yielding one set of five.

“Single-pointed attention”,¹⁴⁵⁹ not thinking of non-virtue but rather single-pointedly thinking of virtue. The four—enthusiasm for what is undertaken, knowledge, possessing *śīla*, and being learned—are added to this, too, yielding one set of five.

[D 4122, F.10.b-11.a] **dran pa dang ldan pa yang ngo //** sngan cad bshad cing bsrlabs

1456. Compare D4121 and D4122 *dben pa* with D4117. D4119. D4120 *nang du yang dag par bzhag pa*. Note that D4120 glosses *nang du yang dag par bzhag pa* with *rab tu dben pa* (usually rendering the Skt. *viveka*).

1457. The translation assumes *ma brjod par* should be amended to *ma brjed par*.

1458. The translation follows KN in omitting the *ste* in D: *gcig ste* (Tibetan Tripitaka Collation Bureau, 2006, 1579).

1459. Compare D4122 *sems gcig tu 'dus pa* with D4117. D4119. D4120 *mnyam par gzhaq pa*.

pa'i rnams ma brjod par dran pa dang / da bsilabs pa phyis mi brjed pa'o//

snga ma gnyis dang 'di dang gsum gyi steng du mang du thos pa dang tshul
khrims dang ldan pa gnyis kyis bsnan te [11.a] Inga phrugs gcig ste **dben pa yang ngo**
// lus dben pa dang sems dben pa dang rnam pa gnyis te/ lus dben pa ni dgon pa na
gnas/ sems dben pa ni mya ngan med pa'o// 'di'i steng du brtson 'grus dang shes rab
du bcas pas bsnan pa'i steng du mang du thos pa dang tshul khrims dang ldan pa
gnyis kyis bsnan te Inga phrugs gcig //

sems gcig tu 'dus pa yang ngo // mi dge ba la ni mi sems dge ba la sems rtse
gcig tu rgyun du sems pa'o// de'i steng du yang brtson 'grus dang shes rab dang
mang du thos pa dang tshul khrims dang ldan pa 'di bzhis bsnan te Inga phrugs gcig

Sūtra 93

The Digest

Guṇaprabha's Sūtra

Traineeship.

[Xc 14/65 pl. IA, F.2.b.2] *śaikṣatvam //*

[D4117, F.3.b] *slob pa nyid do/*

Guṇaprabha's Auto-commentary

"*Traineeship*", one who possesses the *śīla* aggregate of a trainee. This includes a trainee's aggregates of meditation, insight, freedom, and the wisdom and vision of freedom.¹⁴⁶⁰

[Xc 14/64, F.8.b.2] *śaikṣatvam* iti / *śaikṣe-* [Xc 14/64, F.8.b.3] *na śīlaskandhena saman-*
vāgato bhavati / śaikṣeṇa samādhi-prajñā-vimukti-vimukter jñānadarśanaskandhena ity
asyaiṣā saṃgrahaḥ //

[D4119, F.16.a] *slob pa nyid do* zhes bya ba ni slob pa'i tshul khriṃs kyi phung po
dang yang dag par ldan pa yin pa dang*/ slob pa'i ting nge 'dzin dang*/ shes rab
dang*/ rnam par grol ba dang*/ rnam par grol ba'i ye shes mthong ba'i phung po dang
zhes bya ba 'dis bsdus pa yin no/

Dharmamitra's Tīkā

"*Traineeship*", [a person] is called a "trainee" because they have the disposition¹⁴⁶¹
of one who trains to abandon *kleśa* through a path without outflows. "-ship", being a
trainee, "traineeship". In the case of "trainee", a label is applied to the cause, hence
"traineeship." The branches are then stated: [a trainee] has a trainee's aggregate of

1460. I take *jñānadarśana* to be a *dvandva* compound, hence, "wisdom and vision".

1461. Eng. *disposition*; Tib. *ngang tshul can*. This is a term closely associated with or directly rendering the Sanskrit *śīlavat*. See Vasubandhu's *Abhidharmakośabhāṣya* (153.15):
saṃbhavaiṣaṇāśīlatvāt saṃbhavaiṣī; D4090 *chos mngon pa'i mdzod kyi bshad pa* (F.140.b): *srid pa tshol*
ba'i ngang tshul can yin pa'i phyir srid pa tshol ba'o.

śīla, *samādhi*, insight, freedom, and wisdom and vision of freedom.¹⁴⁶² "Wisdom", a trainee's wisdom of phenomena;¹⁴⁶³ vision, a *prajñā* insight, such as *kṣanti* tolerance for wisdom of phenomena; hence, "the wisdom and vision of freedom."¹⁴⁶⁴ That is the sixteenth set of five.

[D4120, F.24.b] **slob pa nyid do** zhes bya ba la/ zag pa med pa'i lam gyis nyon mongs pa spang ba'i phyir slob pa'i ngang tshul can yin pa'i phyir/ slob pa zhes bya'o// nyid ces bya ba ni slob pa'i dngos po ni slob pa nyid de/ slob pa zhes bya ba'i sgra ni rgyur 'jug pa yin pas slob pa nyid ces bya'o// yan lag gi don nyid brjod par bya ste/ slob pa'i tshul khirms kyi phung po dang / ting nge 'dzin dang / shes rab dang / rnam par grol ba dang / rnam par grol ba'i shes pa dang / mthong ba'i phung po dang ldan pa yin no// slob pa'i rnam par grol ba shes pa dang / mthong ba zhes bya ba ni bslab par bya ba mos par bya ba'i rnam par grol bar 'gyur na/ shes pa dang mthong ba 'byung ba ste/ slob pa'i chos shes pa la sogs pa ni shes pa'o// chos shes pa'i bzod pa la sogs pa shes rab ni mthong ba ste/ de'i phyir rnam par grol ba shes pa dang mthong ba zhes bya'o// Inga pa bcu drug pa'o//

Apocryphal Notes

The *Vyākhyāna

"**Trainee**", [a person] is called a "trainee" because they train to abandon *kleśa* through a path without outflows. Hence [the trainee] has a trainee's *śīla*, *samādhi*, insight, freedom, and wisdom and vision of freedom indicate one set of five. Regarding this, "freedom" is what the trainee aspires to. "Wisdom", wisdom of phenomena and so forth. "Vision", insight, such as the receptivity to a wisdom of phenomena.

[D4121: F.11.b-12.a] **slob pa yang ngo** zhes pa ni zag pa med pa'i lam gyis nyon mongs pa spong bar slob pas na slob pa zhes bya ste/ slob pa'i tshul khirms dang ting

1462. Tib. *rnam par grol ba'i shes pa dang / mthong ba*.

1463. I.e. It is the arhat's knowledge and vision of what is experienced by trainees.

1464. Eng. *wisdom of phenomena*; Skt. *dharmajñāna*; Tib. *chos shes pa* and Eng. *tolerance for wisdom of phenomena*; Skt. *dharmajñānakṣānti*; Tib. *chos shes pa'i bzod pa*, respectively. Dharmamitra is here saying that "wisdom and vision" refer to the sixteen moments of realization that unfold along the path of seeing (Skt. *darśanamārga*; Tib. *mthong lam*), as *kṣanti* tolerance builds for the dawning of each successive wisdom. Temporally, then, the vision is said to precede the wisdom. What is important here is that a "trainee" has thus attained the path of seeing and is thus an *ārya* noble.

nge 'dzin dang / shes rab dang / rnam par grol ba dang / de shes pa mthong ba'i
phung po rnam dang ldan pa/ lnga phrugs gcig tu ston pa'o// de la rnam par grol ba
zhes pa ni slob pa'i lhag par mos pa'o// shes pa zhes pa ni chos shes pa la sogs pa'o//
mthong zhes pa ni chos shes par bzod ba la sogs pa'i shes rab bo//

The *Vṛtti

“*Traineeship*”, refers to the seven types of person. Engaging and training in the five—*śīla*, *samādhi*, insight, freedom, and the wisdom of that—constitute one set of five. As they do not associate¹⁴⁶⁵ with the lowest trainings, they are irreversible.

[D 4122, F.11.a] **slob pa yang ngo /** gang zag bdun la bya ste/ tshul khirms dang ting
nge 'dzin dang shes rab dang rnam par grol ba dang de'i ye shes lnga la spyod cing
sbyong ba ste lnga phrugs gcig // ma rabs slob pa dang mi 'dri ste phyir mi ldog pa'o//

1465. The translation assumes ‘*dri* should be amended to ‘*dri*s.

Sūtra 94

The Digest

Guṇaprabha's Sūtra

Non-traineeship.

[Xc 14/65, F.2.b.2] *aśaikṣatā* //

[D4117, F.3.b] *mi slob pa nyid do/*

Guṇaprabha's Auto-commentary

"*Non-traineeship*", non-trainee's aggregate of *śīla* and so on. There, [the non-trainee's] knowledge of good and bad is indeed grounded in the realization of the two-fold code of discipline and dharmatā.¹⁴⁶⁶ Knowledge of the classification of *āpatti* offenses and the rest of the *Vinaya*[*vastu*'s] rites are firmly established in the autonomous [monastic] because [such a monastic has passed] ten rainy seasons.¹⁴⁶⁷ Regarding the expression "when an effort is made," when [one has] acted to avoid a transgression, [that person] is not to be known as having committed a transgression.

[Xc 14/64, F.8.b.3] *aśaikṣateti* // *aśaikṣena śīlaskandhenety ādeḥ yad anayor dharmatā-viniyatam vṛttam tatra yat sādhasādhutāparijñānam, tad tāvat anayor ādhigamikam eva / yad āpattivyavasthāparijñānam yac ca [śiṣṭa]sya* [Xc 14/64, F.8.b.4] *vinayavidheḥ, tatrāpy etau daśavarṣāditvāt svātantrye 'vasthitau niyatam / kṛtaprayatnav iti nātrānatilamghyakāraṇa 'tilamghanam kṛtam veditavyam //*

[D4119, F.16.a-b] *mi slob pa nyid do* zhes bya ba ni mi slob pa'i tshul khirms kyi phung po dang zhes bya ba la sogs pa la/ gang zhig 'di dag la chos nyid dang rnam par nges pa'i tshul khirms de la gang zhig legs pa dang mi legs pa nyid yongs su shes pa de ni re zhig 'di dag las rtogs pa 'byung ba yin no/ /gang zhig ltung ba rnam par gzhag pa yongs su shes pa dang*/ lhag ma'i 'dul ba'i cho ga la yang gang zhig de la

1466. I.e. the Dharma and Vinaya.

1467. Guṇaprabha seems to suggest that this knowledge is acquired over time, through both familiarity and study.

yang 'di dag lo bcu lon pa la sogs pa nyid rang dgar rnam par gnas pa nges par / 'bad pa byas zhes bya ba 'di la shin tu 'da' bar ma byas par byed du 'jug pa shin tu 'da' bar byas pa ma yin par rig par bya'o/

Dharmamitra's *Ṭikā*

“*Non-traineeship*”, [a person] is called a “non-trainee” because they are no longer training to abandon *kleśa*, i.e. an arhat. “-ship”, being a non-trainee, “non-traineeship”. This includes the five branches, the *śīla* in an arhat’s continuum, etc.

“Well then,” [another might assert], “If this and the previous [set of five] do not indicate the fact of being established in the Vinaya, how is it acceptable [that these two sūtras are] in violation of the completely inviolable branch?”

While it is just possible that a trainee or non-trainee might lack a thorough knowledge of Vinaya, this [description] takes *śīla* without outflows as its ken.¹⁴⁶⁸ Thorough knowledge arises only from realization and so, given that [the non-trainee's aggregate of *śīla* is produced] by a noble *ārya* path, [a non-trainee] must have thorough knowledge of the *Prātimokṣa* with its classification of *āpatti* offenses, etc.”

That is not a problem since [the text states] “having passed ten rains”; [the subjects of] these two [sets of five] are noble *āryas* who have undoubtedly applied themselves energetically to the Vinaya over those ten rains. [The fact of] “having passed ten rains” spoken by the Blessed One indicates autonomy¹⁴⁶⁹ and thus, if those two [trainees and non-trainees] were not established in the Vinaya, how could those two be autonomous?¹⁴⁷⁰ That is the seventeenth set of five.

[D4120, F.24.b-25.a] **mi slob pa nyid do** zhes bya ba la/ nyon mongs pa spang ba'i phyir mi slob pas mi slob pa ste/ dgra bcom pa'o// nyid ces bya ba ni/ mi slob pa'i dn-gos po ni mi slob pa nyid do// 'dis kyang dgra bcom pa'i rgyud la yod pa'i tshul khirms la sogs pa yan lag lnga po de dag nyid bsdus pa yin no//

'o na lnga pa gnyis po 'di dag gis 'dul ba la gnas pa'i don nyid ma bstan na/ shin tu

1468. Eng. *as its ken*; Tib. *yul la*. This matches the explanation in D4113 verbatim.

1469. Eng. *autonomy*; Tib. *rang dbang yod pa*.

1470. This matches the explanation in D4113 verbatim.

bzla bar bya ba ma yin pa'i yan lag ji ltar bzla bar rung // 'di ltar 'dul ba yongs su shes pa med par yang slob pa dang mi slob pa nyid ni srid pa kho na yin la/ zag pa med pa'i tshul khirms kyi yul la 'di bya ba'o// 'di ni bya ba ma yin no zhes yongs su shes pa gang yin pa de ni/ mngon par rtogs pa las byung ba kho na te/ 'phags pa'i lam gyi sa yin gyi/ ltung ba rnam par gzhag pa la ni so sor thar pa la sogs pa yongs su shes pa dgos pa'i phyir ro//

de la nyes pa med de lo bcu lon pa nyid ces smos pa'i phyir te/ 'di ltar de gnyis ni 'phags pa yin pas lo bcu bo de dag la 'dul ba gdon mi za bar 'bad par bya ba yin pa'i phyir ro// bcom ldan 'das kyis lo bcu lon pa nyid ces gsungs pa ni/ rang dbang yod par bstan pa yin pas/ gal te de gnyis la 'dul ba la gnas pa'i don nyid med par gyur na/ de gnyis ji ltar rang dbang can du 'gyur/ lnga pa bcu bdun pa'o//

Apocryphal Notes

The *Vyākhyāna

“Non-trainee”¹⁴⁷¹ an arhat. Possessing the five such as that [non-trainee’s] *śīla*, etc. Teaches one set of five.

[D4121: F.12.a] ***mi slob pa yang ngo*** zhes pa ni dgra bcom pa ste/ de'i tshul khirms la sogs pa lnga dang ldan pa lnga phrugs gcig tu ston pa'o//

The *Vṛtti

“Non-Traineeship” refers to arhatship. Since [an arhat] has already achieved *śīla*, *samādhi*, insight, freedom, and the wisdom and vision of that, [they] are in possession of five; thus [this] is counted as a set of five.

[D 4122, F.11.a] ***mi slob pa yang ngo*** // dgra bcom pa la bya ste tshul khirms dang ting nge 'dzin dang shes rab dang rnam par grol ba dang de'i ye shes mthong ba dang / lnga grub zin pas lnga dang ldan pa yin te lnga phrugs gcig tu brtsi'o//

1471. Prajñākara’s text cites sūtra 94 as *mi slob pa yang ngo* where the VS, VSS, and Dharmamitra give *mi slob pa nyid do*.

Sūtra 95

The Digest

Guṇaprabha's Sūtra

Knowledge of origins, pronouncements, supplementary pronouncements, prohibitions, and permissions.

[Xc 14/65, F.2.b.2] *utpattiprajñāptyanuprajñāptipratikṣepābhyanujñābhijñatvaṃ //*

Guṇaprabha's Auto-commentary

Knowledge of origins, pronouncements, succeeding pronouncements, prohibitions, and permissions. The word “origins” connotes this: “this originated from that”, [as] expressed in the *nidāna* narrative from which a *śikṣāpada* originates. A “pronouncement” is the establishing of a *śikṣāpada*. This word “pronouncement” refers to statements such as, “And one should confess a grievous fault to a companion.” Here, “succeeding pronouncement” [refers to knowledge of] prohibitions and permissions. For example, knowledge of the permission for sandals and specific prohibitions such as the *āpatti* of “slapping sounds”. “Permission”, [e.g.] the permission of untimely food, [which is ordinarily] prohibited, to the sick upon medical advice. Indeed the provision, “This is not at all to be done”¹⁴⁷² is a prohibition, as is, “The drinking of alcohol, even with the tip of a blade of grass, and unchaste acts, etc.”¹⁴⁷³ Furthermore, there is no fault in not doing something which has been permitted like, for example, “Wander as you like”. Just so, the non-Buddhist scriptures may be read for the purpose of defeating a proponent of other [tenets], etc. Or not, here, there is no *āpatti* offense whether one does or does not do them. Such understanding of what may and may not be done is to be gleaned from the Vinaya; the knowledge of non-Vinaya [thus] described should be understood through the final set of five, i.e. the set of five with *āpatti* offense.¹⁴⁷⁴

[Xc 14/64, F.8.b.4] **utpattiprajñaptyanuprajñaptipratikṣepābhyanujñābhijñatvam //** ata etad utpannam iti śikṣāpadotpattinidāne asyotpattiśabdenābhidhānam / śikṣāpadavyavasthāpanaṃ prajñaptiḥ / pra- [Xc 14/64, F.8.b.5] jñaptigrahaṇene 'yatām'¹⁴⁷⁵ antike [ca] sthūlātyayo deśayitavyaḥ ityāder api grahaṇam / idam atra punaḥ pratikṣiptam abhyanujñātaṃ cety anuprajñaptiḥ / tadyathopānabhyanujñānena saṇasaṇāpatim¹⁴⁷⁶ ityādeḥ viśeṣasya pratiśedhaḥ / akālabhojanapratikṣepe ca glānasya vaidyavacanād abhyanujñānam / atyantam idaṃ na kartavyam iti hi vidhānaṃ pratikṣe- [Xc 14/64, F.8.b.6] [+paḥ / tadyathā - trṇāgreṇāpi madyasyāpānaṃ abrahmacaryādi ca

1472. Eng. *at all*; Skt. *atyantam*; Tib. *shin tu nas kyang*. I.e. under any circumstances.

1473. I.e. Both intrinsically negative deeds like killing and proscribed misdeeds like drinking.

1474. I.e. Knowledge of Vinaya and non-Vinaya is identified with the last set of five, which are enumerated in sūtra 98: Knowledge of offense, non-offense, weighty, light, and the extended Prātimokṣa transmission.

1475. Yonezawa 2007, 18 and Bapat and Gokhale 1983, 16 both give: *grahaṇena iyatā antike*.

1476. Xc 14/64, F.8.b.5 reads: *athāpānabhyanujñānena*. Skt. *upāna*; Tib. *mchil lham*. Bapat and Gokhale 1983, 16 read: *tadyathā - upānad abhyunajñānena saṇasaṇāpattiḥ*.

/ abhyanuññā punar yasya karaṇīyasyākarāṇe¹⁴⁷⁷ vā nāsti doṣaḥ, kāmacāro 'tra pravṛt-
tau / tadyathā nv ajñānami¹⁴⁷⁸ - paravādinigrahārthaṃ¹⁴⁷⁹ bahiḥśāstrāṇy ādhyeyānītyā-
di¹⁴⁸⁰ atrākarāṇe karaṇe na kaścid āpattidoṣaḥ / etāvac ca karaṇīyākaraṇīyaparijñānaṃ
prativinaye jñeyam / ta- [Xc 14/64, F.8.b.7] d etad avinayābhijñatvaṃ adhikaṃ pañcake-
na khyāpitaṃ veditavyaṃ, āpattyādipañcakena ca //

[D4119, F.16.b] **byung ba dang bcas pa dang rjes su bcas pa dang bkag pa dang
gnang ba mngon par shes pa nyid do** zhes bya ba ni 'di las 'di byung zhes bya ba
bslab pa'i gzhi bskyed pa'i rgyu la bskyed pa'i sgras brjod do// bslab pa'i gzhi rnam
par gzhag par byed pa ni bcas pa'o// byas pa'i tshig gis ni 'di tsam dang nyes pa sbom
po'i ltung ba bshags par bya zhes bya ba la sogs pa yang gzung ngo // 'di ni 'dir slar
bkag pa dang gnang ba mngon par shes pa nyid ces bya ba ni rjes su bcas pa'o// dper
na mchil lham rjes su gnang bas krig krig byed pa zhes bya ba la sogs pa'i bye brag
bkag pa'o// dus ma yin pa'i kha zas bkag kyang nad pa la sman pa'i tshig gis gnang
ba'o// shin tu nas kyang 'di mi bya zhes bya ba bsgrub pa ni bkag pa'o// dper na rtswa
mchog gis kyang chang mi btung ba dang mi tshangs par spyod pa la sogs pa la'o//
gnang ba mngon par shes pa nyid dang zhes bya ba ni slar bya ba gang zhig byed pa
la skyon med pa der 'jug pa la mi byed dam byed na 'jug pa la'o// dper na phas kyi rgol
ba tshar gcad pa'i phyir phyi rol gyi bstan bcos rnam bklag par bya zhes bya ba la
sogs pa 'di la mi byed pa dang mi byed pa la ltung ba'i skyon 'ga' yang med de ngas
rjes su gnang ngo zhes gsungs pa lta bu'o// bya ba dang bya ba ma yin pa yongs su
shes pa 'di tsam ni 'dul ba so so las shes par bya'o// 'di ni 'dul ba shes pa ma yin pa
nyid gcig tu lnga pas bstan pa dang ltung ba la sogs pa lnga pas kyang rig par bya'o//

Dharmamitra's Ṭikā

“**Knowledge of origins, pronouncements, succeeding pronouncements, prohi-
bitions, and permissions**”, regarding this,¹⁴⁸¹ “origins”, the basis, reason, and active

1477. Yonezawa 2007, 18 adds *karaṇe* to yield: *karaṇīyasyākarāṇe karaṇe vā*.

1478. Yonezawa 2007, 18 and Bapat and Gokhale 1983, 16 both give *tadyathā*, without *nv ajñānami*.

1479. Xc 14/64, F.8.b.6 reads extraneous *da*: *paravādidanigrahārthaṃ*.

1480. Bapat and Gokhale 1983, 16 read āXc 14/64, F.8.b.6 appears to read:
ādhyeyānīpaṭādim.

1481. Translation follows KN: *la* in preference to D: *las* (Tibetan Tripitaka Collation Bureau, 2006, 871).

cause from which a particular *śikṣāpada* originates; that is what the word “origins” expresses. “Pronouncements”, the classification of *śikṣāpada*. This word “pronouncement” should also be understood to refer to statements such as, “And one should confess a grievous fault to a companion.” “Succeeding pronouncements”, succeeding pronouncements are the prohibiting what was previously permitted and the permitting of what was previously prohibited. For example, while two sandals are permitted, specific types of sandal are prohibited. [Thus,] prohibitions of what was permitted are [for example] like [the Buddha's decrees], “[Sandals] should not make a scraping sound”, and “[Sandals] should not make a slapping sound”.¹⁴⁸² A permission for what was prohibited is, for example, untimely food, which was previously prohibited, that is permitted for the sick; that is permitting what was prohibited. “Prohibitions”, A thing that is not to be done even at the cost of one's life; for example, [the Buddha] said, “Those who profess that I am their teacher should not pour or drink the slightest amount of alcohol, not even so much as the tip of a kuśa grass”; or intrinsically and proscribed misdeeds such as killing that [the Blessed One] said may not be done. “Permissions”, acts of personal discretion which carry no wrongdoing whether done or not done; for example, “I hereby allow the study of non-Buddhist treatises for the purpose of defeating the opponent.”

[D4120, F.25.a-b] **'byung ba dang bcas pa dang / rjes su bcas pa dang / bkag pa dang gnang ba mngon par shes pa nyid do** zhes bya ba la/ 'byung ba zhes bya ba ni/ bslab pa'i gzhi rnam gang las 'byung bar gyur pa'i 'byung ba de'i gleng gzhi dang / rgyu mtshan dang byed rgyu gang yin pa ste/ de ni 'byung ba zhes bya ba'i sgras brjod do// bcas pa zhes bya ba ni/ bslab pa'i gzhi rnam par gzhag pa'o// nyes pa sbom po ni dge slong 'di snyed cig gi mdun du bshags par bya'o zhes bya ba la sogs pa yang bcas pa zhes smos pas gzung bar rig par bya'o// rjes su bcas pa zhes bya ba ni/ sngar gnang ba'i gzhi la bkag pa dang / sngar bkag pa la gnang ba gang yin pa ni rjes su bcas pa ste/ dper na mchil lham gnyis gnang ba mdzad pa la yang de gnyis kyi bye brag dgag pa mdzad de/ sgra krog krog mi zer ba dang / sgra tug tug mi zer bar bya'o zhes bya ba la sogs pa lta bu ni/ gnang ba la yang bkag pa'o// bkag pa la yang gnang ba ni dper na dus ma yin pa'i zas sngar bkag pa nang pa la gnang ba lta bu ste/ de ni bkag pa la yang gnang ba'o// bkag pa zhes bya ba ni/ srog la bab kyang gzhi 'di

1482. Sandals were permitted and then certain types of sandals were prohibited.

rnam pa thams cad du mi bya'o zhes bya ba ste/ dper na nga la ston par smra ba rnam kyis tha na rtswa'i mchog mas kyang chang mi blud mi btung ngo zhes gsungs pa dang / srog gcod pa la sogs pa rang bzhin gyis kha na ma tho ba dang bcas pa mi bya'o zhes gsungs pa lta bu'o// gngang ba zhes bya ba ni/ ci dgar spyad pa'i yul la bya ba gang yang rung ba zhig mi byed dam byed na ltung ba zhes bya ba'i nyes pa med pa ste/ dper na phas kyi rgol ba tshar gcod pa'i phyir phyi rol gyi bstan bcos bklag pa ngas rjes su gngang ngo zhes gsungs pa lta bu'o// Inga pa 'di dang 'og nas ltung ba zhes bya ba la sogs pa'i Inga pas ni/ 'dul ba 'ba' zhig mngon par shes pa nyid bstan to/ / Inga pa bco brgyad pa'o//

Apocryphal Notes

The *Vyākhyāna

These five—“*Knowledge of origins, pronouncements, succeeding pronouncements, prohibitions,*¹⁴⁸³ *and permissions*”—indicate one set of five. Regarding this, “origins”, the source which is the nidāna narrative in which a *śikṣā[pada]* is pronounced. “Prescriptions”, the classification of *śikṣā[pada]*. There are two kinds of “succeeding pronouncements”; decrees break into two branches, prohibitions of earlier permissions and permissions for earlier prohibitions. For example, while keeping sandals is permitted, those that make a clacking sound, that make a squeaking sound, and that would inspire haughtiness are not permitted;¹⁴⁸⁴ or untimely food, which was previously prohibited but permitted in the case of illness. “Prohibition”, something like alcohol is prohibited and not permitted even in the case of illness. “Permission”, for example an invitation to study non-Buddhist treatises in order to defeat one’s opponent; whether one studies them or not, there is no fault.

[D4121: F.12.a] ***byung ba dang / bcas pa dang / rjes su bcas pa dang / dgag pa dang / gngang ba rnam mngon par shes pa'o*** zhes pa ni rnam pa 'di Inga Inga phrugs gcig tu ston to// de la byung ba zhes pa ni/ bslab pa bcas pa'i gleng gzhi'i khungs so// bcas pa zhes pa ni bslab pa rnam par gzhag pa'o// rjes su bcas pa zhes pa ni rnam pa gnyis te/ sngon gngang ba las de'i yan lag tu bcas pa dang / sngon bkag

1483. Compare D4121 *dgag pa* (future tense) with D4119, D4120 *bkag pa* (past tense).

1484. Emend the Tibetan from *mi snang bar* to *mi gngang bar*.

pa las phyis gnang ba'o// dper na sngar lham 'chang ngu gnang ba las/ krig krig zer ba dang / tsid tsid zer ba dang / dregs pa skye bar 'gyur ba rnams mi snang bar bcas pa lta bu dang / dus ma yin pa'i zas sngar bkag ste ma gnang ba las phyis nad kyi rkyen gyis gnang ba lta bu la sogs pa'o// bkag ces pa ni chang lta bu nad kyi rkyen gyi phyir yang ma gnang ste ye bkag pa'o// gnang ba zhes pa ni phas kyi smra ba tshar bcad pa'i phyir phyi'i gtsug lag slob shig pa lta bu bslabs kyang rung ma bslabs kyang rung nyes pa med pa'o//

The *Vṛtti

“Knowledge of origins, pronouncements, succeeding pronouncements, prohibitions,¹⁴⁸⁵ and permissions”, "origins" refers to the object with respect to which a [śikṣā]pada originates. "Pronouncement" refers to the pronouncement that a certain monk has committed a fault. "Succeeding pronouncement" refers to, [for example] a succeeding pronouncement that disallows sexual intercourse with animals and the emission of semen, which were issued after a pronouncement disallowing sexual intercourse with humans. "Prohibitions",¹⁴⁸⁶ refers to prohibitions that disallow a pārājika defeat and the drinking or consumption of alcohol even at the cost of one's life. "Permissions", the allowance to keep soap and so on; there is no fault if [a monastic] does not keep [soap]. "Knowledge", refers to familiarity with the entire [Vinaya] canon.¹⁴⁸⁷

[D 4122, F.11.a] **'byung ba dang bcas pa dang / rjes su bcas pa dang / bcad pa dang gnang ba shes pa yang ngo //** 'byung ba dang zhes pa ni yul gang du nyes pa'i gzhi byung ba la bya'o// bcas pa dang zhes pa ni dge slong gang gis nyes pa byung ste bcas pa la bya/ rjes su bcas pa dang zhes pa ni mi la mi tshangs par spyod du mi gnang bar bcas pa'i 'og tu byol song dang khu ba yang 'byin du mi gnang bar rjes su bcas pa la bya/ bcad pa dang zhes pa ni phas pham pa dang chang lta bu srog la bab kyang btung zhing spyad du mi gnang bar bcad pa la bya/ gnang ba zhes pa ni gdong phyis la sogs pa 'chang du gnang ba ste/ ma bcangs kyang nyes med pa la bya/ shes pa yang ngo zhes pa ni 'di lnga lta bu 'bum pa thams cad kyi rgyus shes pa la bya ste lnga phrugs gcig //

1485. Compare D4121 *dgag pa* (future tense) with *bkag pa* (past tense).

1486. Compare D4122 *bcad pa* with D4117, D4119, D4120 *bkag pa*.

1487. Eng. canon; Tib. 'bum pa;

Sūtra 96

The Digest

Guṇaprabha's Sūtra

Knowledge of being a hindrance and being a non-hindrance, explainer, and advisor.

[Xc 14/65, F.2.b.2] *āntarāyikānāntarāyikābhijñatvākhyāpitānaśāsakatvaṃ //*

[D4117, F.3.b] *bar du gcod pa dang bar du gcod pa ma yin pa mngon par shes pa nyid dang smra ba po dang rjes su ston pa nyid dang gnas dang re zhig gi gnas 'char 'jug nus pa nyid dang yang sbyar ro//*

Guṇaprabha's Auto-commentary

Knowledge of being a hindrance and being a non-hindrance, *explainer, and advisor*. The breakdown [of this compound]:¹⁴⁸⁸ knowledge of impediments and non-impediments, the explainer, and the advisor. "Hindrance", what may not be done according to the Vinaya. "Non-hindrance", what may be done. "Knowledge", of these two. These two [knowledges] constitute¹⁴⁸⁹ the fact of being established in the Vinaya. "Explainer", one who has the capacity and untiring drive to instill skill in these two so that [the student] may explain in turn and realize.¹⁴⁹⁰ "Advisor",¹⁴⁹¹ one who keeps from transgression;¹⁴⁹² speaks in a consistent manner;¹⁴⁹³ and acts even when fatigued.¹⁴⁹⁴ An "advi-

1488. Skt. *iti vighrahaḥ*; Tib. *zhes bya ba'i bsdu ba'o*. I have already broken down the compound in my translation of sūtra 96 with the addition of two "and".

1489. Skt. *udbhāvakam*; Tib. *stan to*.

1490. Eng. *so that [the student] may explain in turn*; Skt. *punar vaktum*; Tib. *slar smra ba'i phyir*. I.e. An explainer's goal is for the student to understand what is taught and then teach that in turn to others so that they may understand it, and so on. That is, the explainer seeks to transmit understanding and an exegetical tradition to students.

1491. Eng. *advisor*; Skt. *anuśāsaka*; Tib. *rjes su ston pa*.

1492. Skt. *vyātikrame saṃsthāpana*; Tib. *slob ma la sogs pa dag bya ba ma yin pa dag las legs par 'jog pa*.

1493. Skt. *anurūpaṃ vaktṛtvam*; Tib. *rjes su mthun par smra ba nyid*.

1494. Skt. *ālasye cāvartana*; Tib. *le lor gyur pa la yang rab tu 'jug pa*. Dharmamitra (D4120) and Kalyāṇamitra (D4113) give *bya ba dag la rjes su bsgrub pa la 'jug pa*.

sor” is a communicator;¹⁴⁹⁵ here in the sense of recitation.¹⁴⁹⁶ Some read “instructor”¹⁴⁹⁷ and “teacher”¹⁴⁹⁸ in place of these two [explainer and advisor]. “Teacher” there is equivalent to “advisor” here. “Instructs” refers to an instruction [given] for the sake of attention.¹⁴⁹⁹

[Xc 14/64, F.8.b.7] *āntarāyikānāntarāyikābhijñatvākhyāpitānuśāsakatvaṃ* //¹⁵⁰¹ āntarāyikānāntarāyikābhijñatvaṃ cākhyāpitā cānuśāsakatvaṃ ceti vighrahaḥ / akaraṇīyaṃ yad vinaye tad *āntarāyikaṃ*, karaṇīyaṃ yat tad *anāntarāyikaṃ*, tayoḥ *abhijñā-* [Xc 14/64, F.9.a.1] *tvam* / vinaye sthitarthatvasya etad dvayaṃ udbhāvakaṃ / *ākhyāpitā* punar vaktuṃ bodhayituṃ vā asyaitad dvayasya kauśalabhūtaṃ sāmāthyam anālasyaṃ vā / *anuśāsakatvaṃ* vyātikrame saṃsthāpanānurūpaṃ vaktṛtvaṃ, ālasye ca pravartanānurūpaṃ¹⁵⁰¹ / ācakṣako bhavaty anuśāsaka ity asyai[va] pāṭhasyārtha uktaḥ // kecid anayoḥ sthāne - *avavadatyanuśāstīti* paṭhanti / tatra anuśāstī-[Xc 14/64, F.9.a.2] ti tulyaṃ anuśāsako bhavatīty anena / avavadatīti - manasikārārthaṃ ya upadeśas tasyānena abhidhānaṃ //

[D4119, F.16.b-17.a] *bar du gcod pa dang bar du gcod pa ma yin pa mngon par shes pa nyid dang / smra ba po nyid dang / rjes su ston pa nyid dang* zhes bya ba ni bar du gcod pa dang bar du gcod pa ma yin pa mngon par shes pa nyid dang smra ba po nyid dang zhes bya ba'i bsdu ba'o// gang zhig 'dul ba la bya ba ma yin pa de ni bar chad do// gang zhig de ni bar chad ma yin pa'o// de dag la mngon par shes pa nyid do// gnyis po 'di ni 'dul ba la gnas pa'i don nyid bstan to// smra ba po nyid ni slar smra ba'i phyir dang rtogs pa'i phyir gnyis po 'di la mkhas par 'gyur ba'i nus pa 'am le lo med pa nyid do// rjes su ston pa nyid ni rnam par bzlog pa la yang dag par gnas pa nyid dang rjes su mthun par smra ba po nyid de/ le lor gyur pa la yang rab tu 'jug pa dang / rjes su mthun pa'i smra ba po dang / rjes su ston par byed ces bya ba 'don pa 'dis ni 'don pa 'di'i don 'di brjod do/ kha cig ni 'di dag gi gnas la gdams ngag tu byed

1495. Eng. *is a communicator*; Skt. *ācakṣako bhavati*; 'don pa 'dis ni.

1496. I.e. the Eng. *recitation instructor*; Skt. *pāṭhācārya*; Tib. *klog pa'i slob dpon*. Eng. *here in the sense of recitation*; Skt. *asyai[va] pāṭhasyārtha*; Tib. 'don pa 'di'i don 'di.

1497. Eng. *instructs*; Skt. *avavadati*; Tib. *gdams ngag tu byed pa*.

1498. Eng. *teaches*; Skt. *anuśāstī*; Tib. *rjes su ston par byed pa*.

1499. I.e. meditation. Eng. *attention*; Skt. *manasikāra*; Tib. *yid la byed pa*.

1501. Xc 14/64, F.8.b.7 reads *ānantarāyika* for *āntarāyika*.

1501. Yonezawa 2007, 18 and Bapat and Gokhale 1983, 16 both read *avartanānurūpaṃ*.

pa dang / rjes su ston par byed pa zhes bya ba 'don pa yin te/ de la rjes su ston par byed par 'gyur zhes bya ba 'di dang mtshungs pa'o// gdams ngag tu byed ces bya ba ni yid la byed pa'i don du gdams ngag gang zhig de la 'dis brjod pa'o//

Dharmamitra's Ṭikā

“Knowledge of hindrance and non-hindrance, being an explainer, and being an advisor.” "hindrance and non-hindrance" should be appended to those two knowledges, [hence] "knowledge of hindrance and non-hindrance, being an explainer, and being a teacher." Regarding this, "hindrance", that which may not be done according to the Vinaya, e.g. taking life; since that is able to hinder, [it is] called a "hindrance". Regarding "non-hindrances," a non-hindrance is an act that may be done. These two branches—knowledge of being a hindrance and being a non-hindrance—indicate the fact of being in the Vinaya. "Being an explainer", the one who explains is an explainer. "Being an explainer", explainerhood; "being an explainer", the one who is able and skilled in teaching and conveying those two branches¹⁵⁰² to others. "Advisor",¹⁵⁰³ one who keeps students and so on¹⁵⁰⁴ from transgression;¹⁵⁰⁵ speaks in a consistent manner;¹⁵⁰⁶ and applies themselves to their duties.¹⁵⁰⁷ Thus, this [advisor] advises students. And for that reason, [the advisor] is described in the Vinaya as an “explainer” and “advisor”.

[D4120, F.25.b] **bar du gcod pa dang bar du gcod pa ma yin pa mngon par shes pa nyid dang / smra ba po nyid dang rjes su ston pa nyid** ces bya ba ni/ bar du gcod

1502. I.e. knowledge of hindrance and non-hindrance.

1503. The Tibetan translation of Dharmamitra's comments on this below appear to contain redundancies in the second and third places of the list: *rjes su mthun pa dang / rnam par bzlog pa dang*. Kalyāṇamitra repeats almost verbatim Dharmamitra's listing in offering his own comments on the *Pravrajyāvastu*'s mention of the *anūsāsaka*: F.276.a-b: [2] *rjes su mthun pa rnam par bzlog pa dang*. But when these redundancies are removed, D4120 and D4113 are brought into line with Xc 14/64 and D4119, where Guṇaprabha attributes three qualities to the "advisor": [1] Skt. *vyātikrame saṁsthāpana*; [2] Skt. *anurūpaṃ vaktṛtvam*; and [3] Skt. *ālasye cāvartana*. See above.

1504. Here, I take "students" (Tib. *slob ma nams*) to mean "ward" (Tib. *lhan cig gnas pa*; Skt. *sārdhamvihārin*) and "so on" to refer to the "apprentice" (Tib. *nye gnas*; Skt. *antevāsin*).

1505. Skt. *vyātikrame saṁsthāpana*; Tib. *slob ma la sogs pa dag bya ba ma yin pa dag las legs par 'jog pa*.

1506. Skt. *anurūpaṃ vaktṛtvam*; Tib. *rjes su mthun par smra ba nyid*.

1507. Compare D4120 Dharmamitra and D4113 Kalyāṇamitra *bya ba dag la rjes su bsgrub pa la 'jug pa* with D4119 Guṇaprabha Skt. *ālasye cāvartana*; Tib. *le lor gyur pa la yang rab tu 'jug pa*.

pa nyid dang bar du gcod pa ma yin pa ni bar du gcod pa dang / bar du gcod pa ma yin pa ste/ de gnyi ga mngon par shes pa gnyis dang / smra ba po nyid dang / rjes su ston pa nyid ni smra ba po nyid dang rjes su ston pa nyid yin no zhes bya bar tshig sb-yar bar bya'o// de la bar du gcod pa zhes bya ba ni/ 'dul ba las srog gcod pa la sogs pa bya ba ma yin pa gang yin pa ste/ de ni bar du gcod par nus pa'i phyir bar du gcod pa'o// bar du gcod pa ma yin pa zhes bya ba ni/ bya ba gang yin pa ste de ni bar du gcod pa ma yin no// bar du gcod pa dang bar du gcod pa ma yin pa mngon par shes pa nyid ces bya ba yan lag gnyis po 'dis ni 'dul ba la gnas pa'i don nyid bstan to// smra ba po nyid ces bya ba la/ smra bar byed pa ni smra ba po'o// smra ba po'i dngos po ni smra ba po nyid de/ yan lag gnyis po de dag nyid gzhan dag la ston pa'am/ go bar bya ba la mkhas par gyur cing nus pa gang yin pa de ni smra ba po nyid ces bya ba'o// rjes su ston pa nyid ces bya ba ni/ slob ma la sogs pa dag bya ba ma yin pa dag las legs par 'jog pa dang / rjes su mthun pa dang / rnam par bzlog pa dang / rjes su mthun par smra ba nyid dang / bya ba dag la rjes su bsgrub pa la 'jug pa dang rjes su mthun par smra ba nyid de/ 'dis slob ma rnams rjes su ston par byed pa'i phyir ro// de nyid kyi phyir 'dul ba las kyang smra ba po dang / rjes su ston pa zhes gsungs so//

Apocryphal Notes

The *Vyākhyāna

“Knowledge of hindrances and non-hindrances, explainer, and advisor.” This indicates the four—knowledge of hindrances and non-hindrances, the ability to explain them to others, and teach [students] to turn away from what may not be done and lead them to what may be done—are appended to the following [criterion described in sūtra 97].

[D4121: F.12.a] ***bar du gcod pa dang bar du mi gcod pa shes pa dang / bshad pa dang / rjes su ston pa'o*** zhes pa ni bar du gcod pa dang / mi gcod pa shes pa dang / de nyid gzhan la 'chad nus pa dang mi bya ba las bzlog cing bya ba la 'dzud par ston pa bzhi 'og nas 'byung ba dang sbyor bar ston pa'o//

The *Vṛtti

“Knowing hindrances and non-hindrances, able to explain¹⁵⁰⁸ [and teach] and able to make [a niśrita] accept a niśraya or temporary niśraya,”¹⁵⁰⁹ “hindrances” refers to what is harmful and hinders [progress on] the stages to arhatship. “Non-hindrances” refers to what is not harmful and does not hinder the stages to arhatship. “Knowing” refers to clearly knowing these two. “Explain”, the two branches, able to explain the two branches to others, as well. The fourth branch, indicated by “teaching”, able to cause others to comprehend through [one's] explanation. These five comprise one set of five.

[D 4122, F.11.a] **bar du gcod pa dang / mi gcod pa mngon par shes te/ 'chang ba dang gnas pa nye bar gnas pa 'dzin par gzhug nus pa dang bcas pa la yang ngo //**
bar du gcod pa dang zhes pa ni sdig tu 'gyur zhing dgra bcom pa'i rim par 'gyur ba la bar du gcod pa la bya/

mi gcod pa ni sdig tu mi 'gyur zhing dgra bcom pa'i rim pa la bar du mi gcod pa la bya/
mngon par shes te zhes pa ni 'di gnyis la gsal bar shes pa la bya ste/ yan lag gnyis
'chad pa dang zhes pa ni 'di gnyis gzhan la'ang 'chad nus pa dang / yan lag bzhi ston
pa dang zhes pa ni bshad nas pha rol don chud par ston nus pa dang Inga ste Inga
phrugs gcig // bar du gcod pa dang / mi gcod pa mngon par shes te/ 'chang ba dang
gnas pa nye bar gnas pa 'dzin par gzhug nus pa dang bcas pa la yang ngo / /bar
du gcod pa dang zhes pa ni sdig tu 'gyur zhing dgra bcom pa'i rim par 'gyur ba la bar
du gcod pa la bya/ mi gcod pa ni sdig tu mi 'gyur zhing dgra bcom pa'i rim pa la bar du
mi gcod pa la bya/ mngon par shes te zhes pa ni 'di gnyis la gsal bar shes pa la bya
ste/ yan lag gnyis 'chad pa dang zhes pa ni 'di gnyis gzhan la'ang 'chad nus pa dang
/yan lag bzhi ston pa dang zhes pa ni bshad nas pha rol don chud par ston nus pa
dang Inga ste Inga phrugs gcig /

1508. Reading 'chad (explain) for 'chang (keep, look after) here following below and D4121 *de nyid gzhan la 'chad nus pa*.

1509. D4122 here gives sūtra 96 and 97 together while also missing out the fourth branch: Eng. *advisor*; Skt. *anuśāsaka*; Tib. *rjes su ston pa*. The fourth branch is, however, found in the following explanation so it has been added in brackets in the translation.

Sūtra 97

The Digest

Guṇaprabha's Sūtra

With the ability to make [the niśrita] accept a niśraya or temporary niśraya.

[Xc 14/65, F.2.b.2] *saha grāhaṇapratibalatvena niśrayasyopaniśrayasya vā//*

[D4117, F.3.b] *lhan cig 'dzin du 'jug nus pa nyid kyi gnas sam nye bar gnas 'dzin du 'jug nus pa nyid dang sbyar ro/*

Guṇaprabha's Auto-commentary

This is about going forth. Therefore, here, this can be divided into “able to support an assembly” and “temporarily supporting” that: ***With the ability to make [the niśrita] accept a niśraya or temporary niśraya.*** “The ability to make [a niśrita] accept”, an ability with respect to making [a niśrita] accept. This "ability to make [a niśrita] accept" goes with the set of five beginning, "Knowledge of hindrances" [sūtra 96]. Here, regarding these two collections, the word “or” allows for "rely on a niśraya"¹⁵¹⁰ to be added to one foursome while "rely on a temporary niśraya" is added to another foursome, [yielding two different pañcaka]. When the preceptor has gone elsewhere, "ability" refers to making [the niśrita] accept [another] as niśraya. When the preceptor or niśraya goes or lives elsewhere for a set time due to some errand, "ability" refers to making [the niśrita] accept [another] as a temporary niśraya.

[Xc 14/64, F.9.a.2] *etad arthaṃ pravrajyā / tasmād eṣo 'tra viśeṣato 'rhati parṣatsaṃgrahaṃ iti vā asyopasaṃgrahaḥ // saha grāhaṇapratibalatvena¹⁵¹¹ niśrayasyopaniśrayasya vā//¹⁵¹² grāhaṇe pratibalatvaṃ grāhaṇapratibalatvam,¹⁵¹³ sahānena*

1510. Eng. *rely on a niśraya*; Skt. *niśrayagataṃ*; Tib. *gnas la brten pa*. The translation follows the Tibetan. The Sanskrit suffix *-gata* may also be a topic marker, i.e. "regarding niśraya" or, more simply, "allows for niśraya to be added...".

1511. BG: *grāhaṇa-*

1512. Xc 14/64, F.9.a.2 contains a superfluous avagraha in *upaniśraya*: *niśrayasyopahniśrayasya*.

1513. Bapat and Gokhale 1983, 16 contains an apparent misprint, reading *grāhaṇa*

grāhaṇapratibalatvenaita- [Xc 14/64, F.9.a.3] dāntarāyikābhijñatvādipañcakam / dvāv etau samāyogau, eko *niśrayagataṃ* atra catuṣke prakṣipyāparaḥ *upaniśrayagataṃ* iti pratipādanārthaṃ vāśabdaḥ / upādhyāye anyatra prakrāmati, *niśrayagrāhaṇe* pratibalatvam upayujyate / upādhyāye anyatra vā niśraye tāvat kālikābhiprāyeṇa prakrāmati tiṣṭhati ca kasyaci[t prayo-]¹⁵¹⁴ [Xc 14/64, F.9.a.4] janasya vaśāt *upaniśrayagrāhaṇe* upayujyate //

[D4119, F.17.a] 'di'i don du rab tu byung ba nyid do// de bas na 'dir bye brag tu 'khor bsdus pa 'di 'os pa yin te zhes bya ba 'di'i nye bar bsdus pa'o// ***lhan cig 'dzin du 'jug nus pa nyid kyi gnas sam nye bar gnas 'dzin du 'jug nus pa nyid***¹⁵¹⁵ 'di dang lhan cig tu yan lag bzhi po 'di rnamshes nas gnyis po 'di dag lhan cig sbyar bas te/ gcig ni gnas la brten pa 'dir bcug nas gzhan ni nye ba'i gnas la gnas pa zhes bya ba bstan pa'i don du 'am gyi sgra'o// mkhan po gzhan du 'chag pa la gnas 'dzin du 'jug nus pa nyid nye bar sbyar ba yin no// mkhan po gzhan du gnas pa la de srid kyi dus la dgongs pas 'jug pa dang gnas pa la dgongs pa 'ga' zhig gi dbang gis nye bar gnas 'dzin du 'jug pa nus pa nyid dang sbyar ro//

Dharmamitra's Ṭikā

Regarding this, "knowledge of being a hindrance and being a non-hindrance" comprise two branches. If being an explainer of hindrances and non-hindrances is the third and being a teacher is the fourth, how is the set of five complemented? Hence, ***“With the ability to make [a niśrita] accept a niśraya or temporary niśraya”***, for “the ability to make [a niśrita] accept a niśraya” is appended to the earlier four¹⁵¹⁶ branches, knowledge of being a hindrance, etc. To yield a set of five; the nineteenth set of five. Similarly, “the ability to make [a niśrita] accept a temporary niśraya” is appended to those four branches, to yield a set of five; the twentieth set of five. In the phrase “*niśraya* and temporary *niśraya*,” the word “and” indicates that the two¹⁵¹⁷—*niśraya* and temporary

atibalatvam for *grāhaṇapratibalatvam*.

1514. Yonezawa 2007, 19 reads *kasyacij janasya* (“some person”) where Xc 14/64 F.9.a.3 reads *kasyacit prayojanasya* (Eng;. “some errand”; Tib. *dgongs pa 'ga' zhig*).

1515. D4117 contains a superfluous *'dzin du 'jug pa nyid nyid* (*grāhaṇapratibalatva*) in sūtra 97 and should be amended to *lhan cig gnas sam nye bar gnas 'dzin du 'jug nus pa nyid*.

1516. The translation follows KN: *bzhi* in preference to D: *gzhi* (Tibetan Tripitaka Collation Bureau, 2006, 970).

1517. The translation follows KN: *gnyis* in preference to D: *nyid* (Tibetan Tripitaka Collation

niśraya—are independent. This is indicated by the fact that two branches that mention *niśraya* and temporary *niśraya* are not to be presented in a single set of five; each is separately appended [as the fifth branch] to the four branches indicated in the immediately preceding sūtra [sūtra 96]. [This] means they should be treated as two sets of five. "Make accept", make give. "Ability to make accept",¹⁵¹⁸ the "ability" in "ability to make accept" [refers to] the capacity [for that].¹⁵¹⁹ The ability to make [a *niśrita*] accept what? A *niśraya* or temporary *niśraya*. This yields the following meaning of the phrase: If a preceptor goes elsewhere, [they] are able to make [a *niśrita*] accept a *niśraya*; or [the preceptor] is able to make [a *niśrita*] accept a temporary *niśraya* if [the preceptor] goes elsewhere intending to [be away only] temporarily or they must stay there due to the stipulations of a penance, etc. If these two branches are appended to the four earlier branches, it yields two sets of five. This is the twentieth set of five.

[D4120, F.25.b-26.a] de la bar du gcod pa dang bar du gcod pa ma yin pa mngon par shes pa nyid ni yan lag gnyis yin/ gsum pa ni bar du gcod pa dang bar du gcod pa ma yin pa smra ba po nyid yin/ bzhi pa ni rjes su ston pa nyid yin na/ de lnga bar ji ltar sbyar bar bya zhe na/ de'i phyir **gnas dang re zhig gnas 'char gzhug nus pa nyid dang sbyar ro** zhes bya ba smras te/ bar du gcod pa mngon par shes pa nyid la sogs pa yan lag snga ma gzhi gnas 'char gzhug nus pa nyid dang sbyar ba la lnga pa gcig ste/ nga pa bcu dgu pa'o// de bzhin du yan lag bzhi po de dag nyid re zhig gnas 'char gzhug nus pa nyid dang sbyar ba la lnga pa gcig ste/ lnga pa nyi shu pa yin par sbyar ro// de la gnas dang re zhig gi gnas zhes bya ba la/ dang zhes bya ba'i sgra ni/ gnas dang re zhig gnas nyid rang dbang yod par bstan pa'i phyir ro// 'di skad bstan te/ gnas dang re zhig gnas zhes bya ba'i yan lag gnyis po lnga pa gcig tu rnam par bzhag par mi bya'i/ mdo snga mar bstan ma thag pa'i yan lag bzhi dang so sor sbyar te/ lnga pa gnyis su bya'o zhes bya ba'i tha tshig go// 'char gzhug ces bya ba ni/ sbyin du gzhug pa'o// 'char nus pa nyid ces bya ba ni/ 'char gzhug nus pa nyid de 'char gzhug nus pa nyid ni

Bureau, 2006, 970).

1518. The translation follows KN: 'char gzhug in preference to D: 'char (Tibetan Tripitaka Collation Bureau, 2006, 970).

1519. The Tibetan translations give the phrase 'char nus pa nyid/'char gzhug nus pa nyid three times though it has only been rendered twice in this translation. Since the Derge redaction omits *gzhug* and cites the Vinayasūtra as 'char nus pa nyid, the second 'char gzhug nus pa nyid might be a gloss of 'char nus pa nyid. Note though that the Peking and Narthang reactions cite the Vinayasūtra as 'char gzhug nus pa nyid.

phod pa nyid do// ci zhig 'char gzhug nus pa nyid ce na gnas dang re zhig gi gnas so//
 de ltar na 'dir tshig gi don 'di 'byung ste/ gal te mkhan po gzhan du 'gro na gnas 'char
 gzhug nus pa dang / re zhig pa'i bsam pas gzhan du 'gro'am/ de nyid na spo ba la
 sogs pa dgos pa'i dbang gis 'dug pa na gnas pa re zhig gi gnas 'char gzhug nus pa
 ste/ yan lag 'di gnyis yan lag snga ma bzhi dang sbyar na lnga pa gnyis su 'gyur ro//
 lnga pa nyi shu pa'o//

Apocryphal Notes

The *Vyākhyāna

"**Able to make [a *niśrita*] accept a *niśraya* or *upaniśraya***", if [a *niśraya*] goes else-
 where on a personal errand, [they] personally have the power to entrust the *niśrita* to
 another for *niśraya*. The previous four are added to this, indicating one set of five. And
 one set of five is indicated when the previous four are added to the power to entrust a
niśrita to another for temporary *niśraya* when an act such as a punishment is imposed
 on them [i.e. the *niśraya*].

[D4121: F.12.a] ***gnas dang nye bar gnas pa 'chol nus pa dang sbyar*** zhes pa ni/
 bdag don ched kyi phyir gud du 'gro na bdag la gnas pa gzhan la gnas par 'chol ba'i
 mthu yod pa'i steng du gong ma bzhis bsnan te/ lnga phrugs gcig tu ston pa dang /
 bdag chad pa la sogs pa'i las byed pa'i tshe/ bdag la gnas pa pha rol la re zhig gnas
 par 'chol ba'i mthu yod pa'i steng du gong ma bzhis bsnan te lnga phrugs gcig tu ston
 pa'o//

The *Vṛtti

From “knowing origins”¹⁵²⁰ to the end of the quote [i.e. sūtra 97], [1-2] having one-
 self understood the two, hindrances and non-hindrances, [the *niśraya*] has the power,
 that is, the ability to cause¹⁵²¹ students to comprehend; [3-4] knows how to elucidate
 the two—hindrances and non-hindrances. To these four branches, a fifth [is added]; if
 one sends one’s own student as an apprentice, that temporary *niśrayācārya* will heed

1520. The translation assumes D4122 *gnas shes pa* refers to sūtra 95, e.g. *'byung ba mngon
 par shes pa nyid*; Skt. *utpattyabhijñātva*.

1521. The translation assumes Tib. *sten* (Eng. *in reliance upon*) here functions like the
 causative mood in D4117 and D4119, e.g. *'dzin du gzhug, slob tu 'jug*, etc.

one's words. [These comprise] one set of five.

[D 4122, F.11.a] gnas shes pa nas ngo zhes pa'i bar du ni bar du gcod pa dang mi
gcod pa gnyis bdag shes pa bzhin du slob ma la'ang khong du chud par sten nus pa'i
mthu yod pa dang / bar du gcod pa dang / mi gcod pa gnyis gsal bar shes pa dang /
yan lag bzhi ste bdag gi slob ma nye gnas su gtang na yang nye gnas kyi slob dpon de
bdag gi ngag nyan pa dang lnga phrugs gcig

Sūtra 98

The Digest

Guṇaprabha's Sūtra

Knowledge of offense, non-offense, weightiness, lightness, and the extended Prātimokṣa transmission.

[Xc 14/65, F.2.b.2]

āpatyanāpattigurulaghutābhijñatvapravṛttaprātimokṣavistaratvaṃ //

[D4117, F.3.b] *Itung ba dang Itung ba ma yin pa dang yang ba dang Ici ba nyid mngon par shes pa nyid dang so sor thar pa dang rgyas pa thon pa nyid do/*

Guṇaprabha's Auto-commentary (I)

"Knowledge of offense, non-offense, weightiness, lightness, and the extended Prātimokṣa transmission." There, regarding knowledge of offense and non-offense, [the *nīśraya*] employs [their knowledge of] the commission of what may and what may not be done for the *nīśrita*. Regarding knowledge of weightiness and lightness, [the *nīśraya* employs their knowledge] for the confession of grievous faults. The fact of being established in the Vinaya is indicated by "extended Prātimokṣa transmission". The inclusion of the entire Vinaya is indicated by the word "extended".

The phrase "extended Prātimokṣa"¹⁵²² should not be thought to not treat the remaining [parts of the Vinaya]¹⁵²³ other than the [*Vinaya*]*vibhaṅga*—i.e. the [*Vinaya*]*vastu* and [*Vinaya*]*kṣudraka*, etc. For, the entirety [of the Vinaya] is an extension of the Prā-

1522. Eng. *extended Prātimokṣa*; Skt. *prātimokṣavistaratvaṃ*; Tib. *so sor thar pa dang rgyas pa thon pa*.

1523. Guṇaprabha's use of *śiṣṭa* in *vibhaṅgāc chiṣṭasya* (Tib. *rnam par 'byed pa las lhag pa*) slides between "remainder" and "supplement". The *Vinayavibhaṅga* is an obvious extension of the *Prātimokṣa* since the former explains the *āpatti* offenses enumerated in the latter. The question, then, is: are the remaining parts of the Vinaya—the *Vinayavastu*, *Kṣudrakavastu*, and the *Uttaragrantha*—considered to be extensions of the *Prātimokṣa*? Guṇaprabha affirms, through a double negation, that yes, indeed the whole of the Vinaya is meant by the phrase "extended Prātimokṣa transmission".

timokṣa since the entire Vinaya emerges from the *Prātimokṣa[sūtra]*.

[Xc 14/64, F.9.a.4] [Xc 14/66, F.3.b.4] **āpattyanāpattigurulaghutābhijñatvapravṛt-
taprātimokṣavistaratvaṃ** // tatrāpattyanāpattiyabhijñatvasya karaṇīyākaraṇīyaviniyo-
ge¹⁵²⁴ *niśritaṃ*¹⁵²⁵ praty upayogaḥ, gurulaghutābhijñatvasya sthūlātyayadeśanāyām /
pravṛttaprātimokṣavistaratvena¹⁵²⁶ vina- [Xc 14/66, F.3.b.5] ye sthitārthatvaṃ darśi-
taṃ¹⁵²⁷ / sarvasya [Xc 14/64, F.9.a.5] cānena vistaraśabdena vinayasya grhītatvam / na
ca mantavyaḥ prātimokṣavistaraśabdo na vibhaṅgāc chiṣṭasya vastuḥsudrakādeḥ
pratipādakaḥ iti / sarvasyāsyā prātimokṣavistarabhūtatvāt / sarvasya hy asyāpi prā-
timokṣād utthānam /

[D4119, F.17.a-18.a] **ltung ba dang ltung ba ma yin pa dang yang ba dang lci ba
nyid mngon par shes pa nyid dang so sor thar pa dang rgyas pa thon pa nyid do**
zhes bya ba ni de la ltung ba dang ltung ba ma yin pa dang / mngon par shes pa nyid
la bya ba nyid dang / bya ba ma yin pa nyid dang rnam par sbyar ba la gnas pa'i slad
du nye bar sbyar ba la dgongs so// yang ba dang lci ba nyid mngon par shes pa nyid ni
ltung ba sbom po bshags pa la dgongs pa'o// so sor thar pa dang rgyas pa thon pa
nyid kyis ni 'dul ba la gnas pa'i don nyid bstan to// rgyas pa'i sgra 'dis ni 'dul ba mtha'
dag bsdus pa nyid do// so sor thar pa dang rgyas pa'i sgra ni rnam par 'byed pa las
lhag pa'i gzhi dang phran tshegs la sogs pa ston par byed pa zhes bya ba shes par bya
ba yin te/ so sor thar pa rgyas par 'gyur ba nyid kyi phyir ro// dang po thams cad la
yang so sor thar pa las 'byung ngo //

Guṇaprabha's Auto-commentary (II)

The *Pravrajyāvastu* [emerges] from the passage, “Bhikṣus and bhikṣuṇīs togeth-
er”¹⁵²⁸.

1524. Following Xc 14/66, F.3.b.4 *karaṇīyākaraṇīyaviniyoge* in preference to Xc 14/64, F.9.a.4, which reads: *karaṇīyaviniyoge* for *karaṇīy[ākaraṇīy]aviniyoge*.

1525. Xc 14/66, F.3.b.4 *niśritaṃ*, Xc 14/64, F.9.a.4 *niśritā*

1526. Xc 14/66, F.3.b.4 *pravṛttaprātimokṣavistaratvena*, Xc 14/64, F.9.a.4 *pravṛttapravṛttimokṣaprātimokṣavistaratvena*

1527. Following Xc 14/66 F.3.b.4 *sthitārthatvaṃ darśitaṃ* in preference to Xc 14/64, F.9.a.4 *visthitārthatvaṃ da[rś++++]*

1528. A variant of the phrase *yaḥ punar bhikṣubhikṣuṇībhiḥ sārdham* appears multiple times in the Sanskrit *Prātimokṣasūtra* edited by Banerjee, 1977, #88021, denoting the saṅgha of monks

The *Poṣadhavastu* [emerges] from the passage, “Poṣadha, venerables.”¹⁵²⁹ The *Pravāraṇa* is a subset of Poṣadha. The *Vārṣikavastu* [emerges] from the passage, “Less than a rainy season”.¹⁵³⁰ And, from that very phrase, emerges the *Pravāraṇavastu* because it is established through its connection to the *Varṣā* Rains. The *Kaṭhinavastu* [emerges] from the passage, “When removing the *kaṭhina* frame”.¹⁵³¹ The *Cīvaravastu* [emerges] from the passage, “By a bhikṣu whose robes have already been mended”. The *Carmavastu* [emerges] because it has as its cause these two, the topic of robes and the topic of medicine. The *Bhaiṣajyavastu* [emerges] from the passage, “For all of

and the saṅgha of nuns.

1529. Skt. *poṣadham vāyam āyusman kariṣyāmaḥ prātimokṣasūtroddeśam uddeśāmaḥ* Banerjee, 1977, #88021.

1530. This exact phrase does not appear in Banerjee, 1977, #88021 but see Skt. *eṣu na varṣakā bhavanti*; Tib. *dag tu dbyar phyi mar gyur la* in Pātayantika 27: *bhikṣavaḥ khalu saṃbahulāḥ āraṇyakeṣu śayanāsaneṣu na varṣakā bhavanti* sāśaṅkasammateṣu <i>nānābha</i>yasammateṣu sapratibhayabhairavasammateṣu ākāṃkṣatā āraṇyakena bhikṣuṇā trayāṇāṃ cīvarāṇāṃ anyatamānyatamaṃ cīvaram antargrhe upanikṣiptavyaṃ syāt khalv āraṇyakasya bhikṣos tadrūpapratyayo bahiḥsīmāṃ ga<i>ntuṃ ṣadrā</i>traparamam āraṇyakena bhikṣuṇā tasmāc cīvarād bahiḥsīmāṃ vipravastavyaṃ tata uttari vipravasen naisargikā pāyantikā. D2 F.11.a: *dge slong rab tu mang po dag gnas mal dgon pa dogs pa dang bcas par grags pa/ 'jigs pa dang bcas par grags pa/ 'jigs pa tha dad pas 'jigs su rung ba dang bcas par grags pa dag tu dbyar phyi mar gyur la/dge slong dgon pa pas 'dod na chos gos gsum la/ chos gos gang yang rung ba khyim gzhan du gzhas par bya'o// dge slong dgon pa pa la mtshams kyi phyi rol du 'gro dgos pa de lta bu'i rkyen zhig byung na dge slong dgon pa pa des zhag drug gi mtha' tshun chad du chos gos de dang mtshams kyi phyi rol du 'bral bar bya'o// de las 'das par 'bral na spang ba'i ltung byed do. See also Skt. **ūnaviṃśavarṣam**; Tib. **lo nyi shu ma lon pa** in Pāyantika 72: *yaḥ punar bhikṣur ūnaviṃśavarṣam pudgalaṃ bhikṣubhāvāyopasaṃpādayeta pāyantikā / sa ca pudgalo 'nupasaṃpannas te ca bhikṣavo garhyā ayaṃ tatra samayaḥ. D2 F.15.b: yang dge slong gang gang zag lo nyi shu ma lon pa dge slong gi dngos por bsnyen par rdzogs par byed na ltung byed do / gang zag de yang bsnyen par rdzogs par mi 'gyur la/dge slong de dag kyang smad par 'gyur ba yin te/ de la de ni cho ga yin no.**

1531. The *kaṭhina* is a frame owned by a saṅgha used when sewing offered cloth into robes. Eng. *when removing the kaṭhina frame*; Skt. *uddhṛte kaṭhine*; D2 Tib. *sa brkyang dbyung ba*; compare with D4119 *tshul khriṃs la gnas pa la ni sra brkyang zhes bya ba*. Guṇaprabha cites *naiḥsārgika pātayantika 1* (Eng. *transgression requiring forfeiture*) as the source for both the *Kaṭhina*- and *Cīvaravastu*s: ***niṣṭhitacīvareṇa bhikṣuṇā uddhṛte kaṭhine*** *daśāhaparamaṃ atirekacīvaram avikalpitaṃ dhārayitavyaṃ tataḥ uttari dhārayen naisargikā pāyantikā. D2 F.8.a: dge slong chos gos zin pas sra brkyang phyung na/ gal te nub gcig kyang chos gos gsum las chos gos gang yang rung ba dang / mtshams kyi phyi rol du 'bral bar byed na/ dge 'dun gyis gnang ba ma gtogs te spang ba'i ltung byed do.*

the sick bhikṣus, medicines were permitted by the Blessed One”.¹⁵³² The *Kauśāmbakavastu* and the *Samghabhedavastu* [emerge] from the passages, “Announce consent and purity to those venerable ones who have not come”¹⁵³³ and “Do not be so adamant as to cause a schism in the whole saṅgha”.¹⁵³⁴ The *Karmavastu* [emerges] from these above indicated acts such as going forth, etc. “For those who have not obtained”, etc. The *Pāṇḍulohitavastu* [emerges] from the passage, “A probation within the saṅgha is desired by those monks,” etc. The *Pudgala* and *Pārivāsikavastus* [emerges] from the passage, “For those who do not want to [acknowledge an āpatti offense]”.¹⁵³⁵ The *Poṣadhasthāpanavastu* [emerges] from the instructions on amending for the classes of āpatti offenses and the confession of saṅghāvaśeṣa. The *Śayanāsanavastu* [emerges] from the passage, “A large dwelling for monks” etc.¹⁵³⁶ The *Adhikaraṇavastu* [emerges]—apart from the instructions on quelling a dispute—from the classification of ways to remedy āpatti offenses. **yaḥ punar bhikṣubhikṣuṇībhiḥ**¹⁵³⁷ **sārdham** ity atah pravrajyāvastunaḥ / **poṣadham āyuṣmanta** [iti poṣadha-

1532. NP 30: *yāni tāni bhagavatā glānānām bhikṣūṇām sāmṣreyāṇi pratisevanīyāni bhaiṣajyāny ākhyātāni tadyathā sarpis tailaṃ madhu phāṇitaṃ tāny ākāmṣatā glānena bhikṣuṇā saptāhaparamaṃ svayam adhiṣṭhāya saṃnidhikārapari-<i>bho</i>gena paribhoktavyāni tata uttari paribhūṃjīta naisargikā pāyantikā. D2 F.11.a: bcom ldan 'das kyis dge slong na ba rnam la phan pa so sor bsten par bya ba'i sman gang dag bka' stsal pa 'di lta ste/ zhun mar dang / 'bru mar dang / sbrang rtsi dang / bu ram gyi dbu ba de dag las dge slong na bas 'dod na rang gis zhag bdun par byin gyis brlabs te/sogs 'jog gis yongs su longs spyod pas yongs su longs spyad par bya'o// de las 'das par yongs su longs spyod par byed na spang ba'i ltung byed do.*

1533. Skt. *anāgatānām āyuṣmantaś chandapariśuddhiṃ cārocayata ārocitāṃ ca pravedayata. D2 F.2.b: tshe dang ldan pa dag ma lhags pa rnam la 'dun pa dang yongs su dag pa dris shig/ dris nas kyang brjod par bya'o.*

1534. Citing saṅghāvaśeṣa 10: Skt. *yaḥ punar bhikṣuḥ samagrasya samghasya bhedāya parākramed bhedakaraṇasaṃvartanīyaṃ cādihikaraṇaṃ samādhāya pragṛhya tiṣṭhet sa bhikṣur bhikṣubhir idaṃ syād vacanīyaḥ. D2 F.5.a: yang dge slong gang dge 'dun mthun pa dbye ba'i phyir rtul bar byed cing / dbyen byed par 'gyur ba'i rtsod pa yang dag par blangs nas rab tu bzung ste 'dug na dge slong de la dge slong rnam kyis 'di skad ces.*

1535. Skt. *akāmataḥ paryuṣitaparivāsenabhikṣuṇā uttariṣaḍrātraṃ samghamānatvaṃ cartavyaṃ bhavati. D2 F.7.a: ji srid du shes bzhin du 'chab par byed pa de srid du des mi 'dod bzhin du spo ba bya'o//.*

1536. Pāyantika 20: *mahāntaṃ bhikṣuṇā vihāraṃ kārayitvā yāvad dvārakośārgalasthānād ālokasaṃjñinā bhūmiparikarmopādāya dvau vā trayo vā chedanaparyāyāḥ saharitāḥ adhiṣṭhātavyāḥ tata uttari adhiṣṭhet pāyantikā. D2 F.12.a: dge slong gis gtsug lag khang chen po zhig rtsig tu 'jug na sgo'i sbubs dang / gtan pa dang / snang ba'i gnas ji tsam pa'i 'du shes kyis sa brtags pa nas bzung ste/pha gu'i rim pa 'jim pa dang bcas pa gnyis sam gsum brtsig par bya'o// de las lhag par rtsig na ltung byed do.*

1537. Following Xc 14/66 F.3.b.4 *bhikṣubhikṣuṇībhiḥ* in preference to Xc 14/64 F.9.a.5

va-]¹⁵³⁸ [Xc 14/64, F.9.a.6] stunaḥ, poṣadhaviśeṣaḥ pravāraṇaḥ¹⁵³⁹ **ūnavarṣakā** iti vā-
[Xc 14/66, F.3.b.6] rṣikavastunaḥ / ata eva vā¹⁵⁴⁰ pravāraṇāvastuno varṣāvāsāb-
hisambandhena vyavasthāpanāt / **uddhṛte kaṭhina** iti kaṭhinavastunaḥ, **niṣṭhitacī-
vareṇa bhikṣuṇeti** cīvaravastunaḥ / **cīvarapakṣacarmmabhaiṣajyapakṣam**¹⁵⁴¹ ceti
tadutthānakāraṇād eva carmmavastunaḥ, **yāni tāni bhagavatā glānānām**
[bhikṣūṇām]¹⁵⁴² [Xc 14/64, F.9.a.7] **bhaiṣajyāny abhyanuḥjñātānī**ti bhaiṣajyavastunaḥ
/**anāgatānām āyusmantaś ca cchandañ**¹⁵⁴³ **ca pariśuddhiñ cārocayata, mā sama-
grasya** [Xc 14/66, F.3.b.7] **saṃghasya bhedāya parākramatetyādeḥ** kauśāmbakavas-
tunaḥ saṃghabhedavastunaś ca / ataś ca pravrajyādikarmmasaṃsūcakād **alabhā**¹⁵⁴⁴
ihoṣi¹⁵⁴⁵ **tenetyādeś** ca carmmavastunaḥ / **akāmaṃ**¹⁵⁴⁶ **tena bhikṣuṇā saṃghe pari-
vastavyam** ityād[eś]¹⁵⁴⁷ [Xc 14/64, F.9.b.1]¹⁵⁴⁸ ca pāṇḍulohitavastunaḥ / **akāmaṃ tene-
tyādeḥ** pudgalapārivāsikavastunaḥ / yad atrāpattivyavasthānaṃ pratikaraṇoddeśaś ca

bhikṣubhiḥ

1538. Illegible akṣaras (*iti poṣadhava-*) in Xc 14/64 supplied by 14/66.

1539. Xc 14/64, F.9.a.6 reads: *viśeṣaḥ pravāraṇā*. Yonezawa emends to *pravāraṇaḥ* as witnessed at Xc 14/66, F.3.b.5.

1540. Bapat and Gokhale 1983, 16 omit *vā* though it is witnessed at both Xc 14/64, F.9.a.6 and Xc 14/66, F.3.b.6.

1541. Yonezawa 2007, 20 reads: *cīvarapakṣam carmaḥ bhaiṣajyapakṣaṇī* following Xc 14/66, F.3.b.6.

1542. Illegible akṣaras (*bhikṣūṇām*) in Xc 14/64 supplied by 14/66.

1543. Xc 14/64, F.9.a.6 read *āyusmantaś ca cchandañ*, which Bapat and Gokhale 1983 emend to *āyusmatām ca chandaṃ*. Xc 14/66, F.3.b.6 reads *āyusmantas cchandañ*, which Yonezawa 2007, 20 emends to *āyusmantāṃś candhañ*.

1544. The translation follows Xc 14/66, F.3.b.6 *alabhā* (Tib. *ma thob pa nyid*) in preference to Xc 14/64, F.9.a.7 *alambha*. Bapat and Gokhale 1983, 17 read *alābhaśca*. Yonezawa 2007, 20 emends to *alābhatvam*, mirroring the Tibetan.

1545. Bapat and Gokhale 1983, 17 read *ihāpi* though that is not attested by either Xc 14/64 or Xc 14/66, F.3.b.6.

1546. Bapat and Gokhale 1983, 17 read *saṃkramaṃ* where both Xc 14/64 and Xc 14/66 read *akāmaṃ*.

1547. Bapat and Gokhale 1983, 17 read *ādinā* where Xc 14/66 read *adeś*. The relevant akṣaras in Xc 14/64 are somewhat illegible but appear to support *ādeś*.

1548. Xc 14/64; F.9.b is missing from Saṅkṛtyāyana's photo plates; see Yonezawa 2020; 448. The Sanskrit for the remainder of the *Vinayasūtrasavyākhyāna*'s comments on sūtra 98 are taken from Xc 14/66, F.3.b.7-4.a.1. Bapat and Gokhale reconstruct the Sanskrit for the remainder of the comments on sūtra 98 as well as those on sūtras 99-102 up to Xc 14/64, F.10.a, *cet bhadanta*.

saṃghāvaśeṣapratideśanīyān tataḥ poṣadhasthāpanavastunaḥ / **māhantaṃ bhi-** [Xc 14/66, F.3.b.8] **kṣuṇā vihāram** ityādeḥ śayanāsanavastunaḥ /

gang zhig **yang dge slong dang dge slong ma rnam lhan cig tu zhes bya ba** 'di las rab tu 'byung ba'i gzhi 'byung ba'o// **gso sbyong gi tshig tshe dang ldan pa rnam zhes bya ba** la gso sbyong gi gzhi 'byung ngo // gso sbyong gi bye brag ni dgag dbye ste/ **dbyar ma tshang ba zhes bya bas** dbyar gyi gzhi 'byung ngo // 'di nyid kyi phyir dgag dbye'i gzhi la dbyar gnas pa dang 'brel bas rnam par gzhag pa'o// tshul khirms la gnas pa la ni **sra brkyang zhes bya ba** sra brkyang gi gzhi 'byung ngo // gos kyi mthar thug pa'i dge slong zhes bya bas gos kyi gzhi 'byung ngo // gos kyi phyogs ni ko lpags dang sman gyi phyogs zhes bya ba de las ldang bar byed du 'jug pa nyid kyis ko lpags kyi gzhi 'byung ba dang / **dge slong nad pa rnam la bcom ldan 'das kyis gang zhig sman de rnam gnang ba zhes bya ba** des sman gyi gzhi 'byung ba'o// **tshe dang ldan pa rnam ma 'ongs pa rnam la 'dun pa dang yongs su dag pa zhu bar gyis shig // dge 'dun dbye ba'i phyir gzhan du 'gro bar ma byed cig ces bya ba** la sogs pa la kau shAm+bl'i gzhi 'byung ba'o// dge 'dun dbye ba'i phyir gzhi dang 'di las kyang rab tu 'byung ba la sogs pa'i las yang dag par mtshon pas **ma thob pa nyid 'dir gnas pa zhes bya ba** 'i tshig 'di las kyi gzhi 'byung ngo // **dge slong kun nas 'dod pas dge 'dun la yongs su gnas par bya'o zhes bya** bas skya ba dang dmar ba'i gzhi 'byung ngo // mi 'dod pa nyid kyis bya ba la sogs pas spong ba'i gzhi 'byung ngo // gang zhig ltung ba rnam par gzhag pa'i slad du byed pa bstan pa dang / dge 'dun lhag ma so sor bshags pa rnam la de nas gso sbyong gzhag pa'i gzhi 'byung ba'o// **dge sbyong rnam kyi gnas pa ni chen po yin te zhes bya** bas gnas mal gyi gzhi 'byung ngo // rtsod pa la nus pa'i bstan pa dor nas kyang ltung ba dang de gso ba'i rnam par gzhag pas rtsod pa'i gzhi 'byung ngo //

Guṇaprabha's Auto-commentary (III)

What remains from the *Prātimokṣa* and *Vastus* are other codes,¹⁵⁴⁹ similar in class to those mentioned.¹⁵⁵⁰ [*Upāli's*] *Questions* emerge from explanations of the causes for the *nidāna* narratives discussed in the *Kṣudraka* and the *Mātrkā* while the *Vinītakas* emerge

1549. Eng. *other codes*; Skt. *vṛttāntaram*; Tib. *tshul khirms gzhan bya ba rnam pa*.

1550. See, for example, the *nīśritavṛtta* and the *nīśrayavṛtta* but also the various *āsamudācārikadharmas*; Tib. *kun tu spyod pa'i chos*), etc.

from [discussions of] comportment.¹⁵⁵¹ The *Māṇavikā* emerges from the [*Chapter on*] *Leather*, etc. Thus, no part [of the Vinaya] is not the extended *Prātimokṣa*. And so, it is said, regarding the renunciant, etc. "[A monastic] should not engage solely in the [*Vinaya*]*vibhaṅga*", [i.e.] much of what may be done emerge from this.¹⁵⁵²

muktvāpy adhikaraṇasamathoddeśam/¹⁵⁵³ apattitapratikaraṇavyavasthāpanād ad-
hikaraṇavastunaḥ / parikarabhūtaṃ uktasya tajjātīyaṃ vṛttāntaram iti dviprakāro
vastūnāṃ prātimokṣasya ca śeṣaḥ / kṣudrakāni mātṛkagatañ ca kiñcid vastūnāṃ nidā-
na-muktatāni vibhāvanaṃ pṛccha sāñcaritrottānānāṃ vibhāvanaṃ vinītakāni / car-
mavastvādīnāṃ māṇivikāyata / evam [Xc 14/66, F.4.a.1] ato na śiṣṭasya na prā-
timokṣavistaratvaṃ / na ca vibhaṅgamātreṇa pravṛttena pravṛjanādi uktaṃ [+]
kartam iti karaṇīyeṣv apy etāvāt mātṛeṇābhyutpatteḥ //¹⁵⁵⁴

brjod pa'i yan lag tu gyur pa de'i rigs can tshul khirms gzhan bya ba rnam pa gnyis yin
na so sor thar pa dang gzhi rnam kyī lhag ma'o// phran tshegs rnam dang ma mo la
brten pa'i gzhi rnam kyī rgyu cung zad gsungs pa la sogs pa rnam kyī rnam par
mtshon pa ni dri ba ste/ spyod pa rnam par mtshon pa ni dri ba dul bar byed pa rnam
so// de ltar 'di las lhag ma med pa'i so sor thar pa rgyas pa nyid ni ma yin no// rnam
par 'byed pa tsam gyis 'jug pa la rab tu byung ba la sogs par byed pa ma yin te/ 'di ltar
bya ba nyid rnam la yang 'di tsam gyis bstan pa'i phyir ro//

Dharmamitra's Ṭikā

“Knowledge of offense, non-offense, weightiness, lightness, and the extended Prātimokṣa transmission”, all [of the following] are placed in a single compound.¹⁵⁵⁵

1551. Skt. *saṃcārīta*; Tib. *spyod pa*.

1552. I.e. Not all Vinaya rules are recorded in the *Prātimokṣasūtra*; many are given in the four sections of the Vinaya, i.e. the *Vinayavastus*, the *Vinayavibhaṅgas*, the *Kṣudrakavastus*, and the books of the *Uttaragrantha*.

1553. Yonezawa 2007, 20 reads: *samarthoddeśam*. The translation assumes that *samatha* is *śamatha*.

1554. Xc 14/66 moves directly to the *Vinayasūtrasvavyākhyāna*'s comments on sūtra 102, omitting sūtras 99-101.

1555. Tib. *thams cad la yang gcig gi tshig tu bya'o*. D4120 here breaks down the compound that constitutes sūtra 98: *āpatyanāpattigurulaghutābhijñānavapravṛttaprātimokṣavistaratvaṃ*. The Tibetan translators, however, already performed this operation with the addition of *dang sgra* (the word "and") in their rendering: *ltung ba dang ltung ba ma yin pa dang yang ba dang lci ba nyid mngon par shes pa nyid dang so sor thar pa dang rgyas pa thon pa nyid do*. In my translations of Dharmamitra's comments, I

"Offense–non-offense", offense and non-offense. "Weighty–lightness", being weighty or light. "Offense–etc.–knowledge", knowledge of offenses, etc. "Transmitted–Prātimokṣa–extended", the transmission of the *Prātimokṣa* and its extensions.

Regarding this, "knowledge of non-offense" must be applied to the activities that students, etc., may and may not do. "Knowledge of weightiness and lightness", grievous faults must be confessed; some say to the entire saṅgha assembled within the *sīmā* boundary; some say outside [the *sīmā* boundary]; some say they should be confessed to seven [saṅgha members of good standing], some say to five, and some say to four.

"Extended Prātimokṣa transmission" indicates the fact of being established in the Vinaya. "Extended" should be understood to encompass the entirety of the Vinaya since the entire Vinaya arises from the *Prātimokṣasūtra*. "Extended Prātimokṣa transmission" is understood by [breaking down] the compound,¹⁵⁵⁶ while "offense and non-offense", etc., are determined by the circumstances. Thus, the *Vinaya[vastu]* too [speaks of], "Knowledge of offense, non-offense, weighty, light, and the extended Prātimokṣa transmission."¹⁵⁵⁷

Here, "transmission" indicates [the *niśrita*'s mental] retention when an instructor or preceptor, etc., intends to transmit through recitation.¹⁵⁵⁸ "Recitation" refers to the *svādhyāya* self-recitation style. This is the twenty-first set of five.

[D4120, F.26.a-b] ***ltung ba dang ltung ba ma yin pa dang yang ba dang lci ba nyid mngon par shes pa nyid dang so sor thar pa dang rgyas pa thon pa nyid do*** zhes bya ba la ltung ba dang ltung ba ma yin pa ni/ ltung ba dang ltung ba ma yin pa'o// yang ba dang lci ba de gnyis kyi dngos po ni yang ba dang lci ba nyid do// ltung ba la sogs pa mngon par shes pa nyid ni ltung ba la sogs pa'i mngon par shes pa nyid do// so sor thar pa dang rgyas par thon pa nyid ni so sor thar pa dang rgyas pa thon pa nyid do zhes bya ba thams cad la yang gcig gi tshig tu bya'o//

de la ltung ba ma yin pa mngon par shes pa nyid ni slob ma la sogs pa bya ba dang bya ba ma yin pa la sbyar ba la dgos so// yang ba dang lci ba nyid mngon par shes pa

have created an artificial compound by joining the members with an en dash.

1556. Tib. *tshig las rig par bya'o*.

1557. This citation is from D1.1 *Pravrajyāvastu* F.70.a.

1558. See *adhyāya* and *svādhyāya*. Eng. *transmit (through recitation)*; Tib. *klag pa* and Eng. *recite*; Tib. *'don pa*, respectively.

nyid ni nyes pa spom po bshags pa la dgos te/ 'di ltar nyes pa sbom po kha cig ni mtshams kyi nang du dge 'dun thams cad tshogs pa la bshags par bya ba yin/ kha cig ni mtshams kyi phyi rol du/ kha cig ni bdun la/ kha cig ni lnga la/ kha cig ni bzhi la bshags par bya ba yin pa'i phyir ro//

so sor thar pa dang rgyas pa thon pa nyid kyis ni 'dul ba la gnas pa'i don nyid bstan to// rgyas pa zhes smos pas ni 'dul ba mtha' dag bsdus par rig par bya ste/ 'dul ba mtha' dag ni so sor thar pa rgyas par gyur pa yin pa'i phyir ro// 'dir so sor thar pa dang rgyas pa thon pa nyid ni tshig las rig par bya'o// don las ni ltung ba dang ltung ba ma yin pa la sogs pa nyid kyis grub pa'i phyir ro// 'di ltar 'dul ba las kyang ltung ba shes pa dang / ltung ba ma yin pa shes pa dang / yang ba shes pa dang / lci ba shes pa dang / so sor thar pa'i mdo 'don pa dang rgyas pa bklags pa dang thon pa ste/

bklags pa zhes smos pas ni/ 'dir slob dpon dang mkhan po la sogs pa las bklag pa'i bsam pas bzung ba nyid ston to// thon pa zhes smos pas ni/ kha ton du rnam par gzhang pa nyid ston to// lnga pa nyi shu rtsa gcig pa'o//

Apocryphal Notes

The *Vyākhyāna

"Knowledge of offense, non-offense, weighty, light, and the extended Prā-timokṣa transmission", possessing the five mentioned in this phrase is taught to be one set of five. Regarding this, "knowledge of weightiness and lightness", knowledge of weighty and light is if a grievous [fault] occurs, some say it must be confessed before the whole saṅgha while some say it is confessed before five, etc. Since the entire Vinaya is an extension of the Prātimokṣa, ["extended Prātimokṣa"] refers to knowing [how to] recite the whole Vinaya.

[D4121: F.12.a-b] **ltung ba dang / mi ltung ba dang / lci ba dang / yang ba shes pa dang / so sor thar pa rgyas par thon pa'o** zhes pa ni ming gis smos pa 'di lnga dang ldan pa lnga phrugs gcig tu ston te/ de la lci yang shes pa ni sbom po byung na/ kha cig ni dge 'dun thams cad kyi mdun du bshags dgos/ kha cig ni lnga la sogs pa'i mdun du bshags pa'i lci yang shes pa'o// 'dul ba thams cad ni so sor thar pa rgyas pa yin pas na/ 'dul ba kun kha ton du shes pa la bya'o//

The *Vṛtti

"**Knowledge of offense, non-offense, weighty, light, and the extended Prā-timokṣa transmission**", "offense", knowing that killing a large animal and killing a small animal are alike in being offenses. "Offense", falling into the three [lower] streams [of being].¹⁵⁵⁹ "Non-offense", knowing that acts which are said to be offenses, such as kneeling and sitting cross-legged, are not offenses. "Light", knowing the hierarchy of grievous [fault],¹⁵⁶⁰ *āpatti* [offense], and *duṣkṛta* misconduct and the relative lightness of each. "Knowing weighty", knowing the hierarchy of grievous [fault], *āpatti* [offense], and *duṣkṛta* misconduct and the relative weightiness of each.¹⁵⁶¹ "Knowledge" [refers to] knowing how to elucidate these four. In addition to knowledge of these four branches, [the *Vinayavastu* adds,] "and the transmission". Thus, if [a monastic] has comprehended [these five] and is able to explain [them] to others, they are fit to be an elder. [This comprises] one set of five.

[D 4122, F.11.a-b] ***ltung ba dang / mi ltung ba dang / yang ba dang / lci ba mngon par shes/ so sor thar pa rgyas par thon pa yang ngo*** // ltung ba dang zhes pa ni byol song chen po bsad pa dang chung ngu bsad pa 'dra bar ltung bar rig pa'o// ltung ba ni rgyud gsum du ltung ba'o// mi ltung ba dang zhes pa ni tsog tsog por 'dug pa dang / skyil mo krung du 'dug pa la ltung zhes zer ba yod de de yang mi ltung bar rig pa'o// yang ba dang zhes pa ni sbom po ltung ba dang nyes byas kyi rim pa shes la/ de so so nyid kyi yang ba gang yin shes pa'o// lci ba shes pa ni sbom po dang ltung ba dang nyes byas kyi rim pa shes la/ de so so nyid kyi lci ba gang yin shes pa'o// mngon par shes pa zhes pa ni 'di bzhi gsal bar shes pa ste yan lag bzhi po zhes pa nas ngo zhes pa'i bar du ni kha ton kyang shes/ don khong du chud pa dang pha rol la 'chad nus pa dang 'di ltar ldan na gnas brtan du rung ste lnga phrugs gcig //

1559. D4122 is emphasizing the meaning of "falling" embedded in the Skt. *āpatti*; Tib. *ltung ba*, but which is not captured by my English translation of offense. Other English terms that better capture this sense of the term *āpatti* include *downfall*, *lapse*, and *falling*.

1560. The translation follows KN in adding the *dang* after *sbom po* (Tibetan Tripitaka Collation Bureau, 2006, 1579).

1561. The "hierarchy of *sthūla*, *āpatti*, and *duṣkṛta*" may refer to the middle three class of *āpatti* offenses: *saṅghāvaśeṣa*, *pātayantika*, and *duṣkṛta*.

Sūtra 99

The Digest

Guṇaprabha's Sūtra

In the absence of a senior, rely on a junior.

[Xc 14/65 pl. IA, F.2.b.2] *vṛddhābhāve navakaṃ niśrayet //*

[D4117, F.3.b] *rgan pa med na gzhon pa la gnas bca' bar bya'o/*

Guṇaprabha's Auto-commentary

"In the absence of a senior, rely on a junior", if there is no senior [monastic] who possesses one of the sets of five, [the *Pravrajyāvastu* states]:

[Upasena:] “Reverend, if a monk who has passed sixty rains since ordination is not [able to recite] the extended Prātimokṣa transmission, should he seek *niśraya* with another?”

[The Buddha:] “Upasena, he should seek *niśraya* with another.”

Here, [a monastic] is not independent despite having passed sixty rains [since ordination]; such a very large number [of rains] indicates that [seniority or rains passed] makes no difference for a *niśrita*.

[D4119, F.18.a] *rgan pa med na gzhon pa la gnas bca' bar bya'o* zhes bya ba ni gal te rgan pa lnga pa gang yang rung ba cig dang mi ldan par gyur na de'i cho ga ni 'di yin no// btsun pa dge slong bsnyen par rdzogs pa nas lo drug cu lags la/ des so sor thar pa'i mdo gdon pa dang rgyas par bklags pa dang thon pa ma lags na des kyang gzhan la gnas par mchis par bgyi 'am nye ba 'khor des kyang gzhan la gnas pas 'dug par bya'o zhes gsungs pa yin no// 'dir lo drug cu lon pa nyid kyang rang dbang can ma yin gyi/ shin tu mang ba nyid ston par gnas pa yin zhes bya ba khyad par med par rgan pa med na zhes bya ba la sogs pa gsungs so//¹⁵⁶²

1562. Bapat & Gokhale's reconstruction from Tibetan: *vṛddhābhāve navakaṃ niśrayet //* *yadi vṛddhaḥ yena kenāpi pratirūpakena pañcakena samanvāgataḥ na syāt, tadāyaṃ vidhiḥ -*

Dharmamitra's Ṭikā

What should a senior [monastic] who does not possess a set of five¹⁵⁶³ do at a vi-hāra where no monk has passed ten rains or even possesses any of the five sets? **“In the absence of a senior, rely on a junior.”** This is the protocol¹⁵⁶⁴ [given] in the event that a senior does not possess any of the sets of five. The *āgama* scripture states:

[Upasena:] “Reverend, if a monk who has passed sixty rains since ordination is not [able to recite] the extended Prātimokṣa transmission, should he seek *nīśraya* with another?”

[The Buddha:] “Upasena, he should seek *nīśraya* with another.”

Here, someone who has passed sixty rains is merely an illustration; even one who has passed eighty rains should seek *nīśraya* with another. If a senior monk does not possess a set of five, then he should seek *nīśraya* with a younger monk who does possess a set of five.

[D4120, F.26.b] gtsug lag khang gang na dge slong lo bcu lon pa'am/ de bas lhag pa Inga pa gang dang yang mi ldan pa sha stag 'khod la gtsug lag khang de na rgan pa Inga pa dang / ldan pa med na des ji ltar bsgrub par bya zhe na/ **rgan pa med na gzhon pa la gnas bca' bar bya'o** zhes bya ba smras te/ gal te rgan pa Inga pa gang yang rung ba cig dang yang mi ldan par gyur na/ de'i cho ga ni de yin no// 'dir lung yang 'di yin te/ btsun pa dge slong rdzogs par bsnyen nas lo drug cu lags la des so sor thar pa'i mdo gdon pa dang / rgyas pa bklags pa thon pa ma lags na des kyang gzhan la gnas pas mchis par bgyi'am/ nye ba 'khor des kyang gzhan la gnas pas 'dug par bya'o zhes gsungs pa yin no// 'dir lo drug cu lon pa nyid kyang mtshon pa tsam du zad kyil lo brgyad cu lon pas kyang gzhan la gnas pas 'dug par bya'o// dge slong rgan pa Inga pa dang ldan pa med na dge slong gzhon pa Inga pa dang ldan pa la gnas par

bhadantaḥ bhikṣuḥ upasaṃpadaḥ ūnaṣaṣṭivarṣaḥ, anena prātimokṣasūtraṃ vistareṇa udgrhya paṭhitvā (dhāritaṃ) na bhavati, tena anyatra prakramitaṃ vā tena, upāli, anyanīśrayeṇa bhavitavyam iti uktam / atra ṣaṣṭivarṣaḥ asvataṃtraḥ (= nīśritaḥ) api bahuśrutyaśya viśeṣābhāvāt 'vṛdhābhāve' ityādi uktam.

1563. The translation follows KN: *pa* in preference to D: *na* (Tibetan Tripitaka Collation Bureau, 2006, 970).

1564. Tib. *cho ga*, i.e. *rule*.

bya'o//

Apocryphal Notes

The *Vyākhyāna

What should be done if at a particular vihāra there is no [monastic] who has passed more than ten rains and possesses a set of five, and thus there is no senior [monastic] fit to act as *nīśraya*? **“In the absence of an elder, rely on a junior.”** If there is no [qualified] elder, as described above, a senior [monastic] should rely on a junior who has passed ten rains and possesses a set of five, if there is one.

[D4121: F.12.b] gtsug lag khang 'ga' zhig na bsnyen par rdzogs nas ni lo bcu lhag la lnga phrugs dang ni mi ldan te/ de las rgan zhing gnas 'char 'os pa yang med pa zhig na ji ltar bya zhe na/ **rgan po med na gzhon nu la gnas bca'** zhes pa yin te/ gong du smos pa ltar rgan pa ni med la/ de bas gzhon pa lo bcu yang lon lnga phrugs dang yang ldan na/ rgan rabs de la gnas par bya ba'o//

The *Vṛtti

“In the absence of a senior, rely on a junior”, one may have passed over ten rains since ordination, but if they do not possess five qualities, if there is none older than oneself who has passed over ten rains and possesses five qualities, then [the senior monastic] should rely on the [qualified] junior.

[D 4122, F.11.b] **rgan po la med na gzhon nu la gnas bca'!** khirms rdzogs nas lo bcu yan chad du lon kyang rung ste/ chos lnga dang mi ldan na lo bcu yan chad lon la/ yon tan lnga dang ldan pa bdag pas rgan pa med na gzhon nu la gnas bca'!

Sūtra 100

The Digest

Guṇaprabha's Sūtra

Setting aside only the paying of homage.

[Xc 14/65 pl. IA, F.2.b.2] *sāmīciṃ kevalaṃ hāpayeta*¹⁵⁶⁵ /

[D4117, F.3.b] '*dud pa 'ba' zhig ma gtogs so*'

Guṇaprabha's Auto-commentary

"*Setting aside only the paying of homage*", this means that, setting aside only making obeisance, the senior should observe the entire *nīśrita*'s code as it relates to the junior [serving as *nīśraya*].

[D4119, F.18.a] '*dud pa 'ba' zhig ma gtogs so* zhes bya ba ni phyag bya ba 'ba' zhig ma gtogs pa gnas pa'i tshul khriṃs de las gzhan pa dag la rgan pas gzhon pa las rjes su gnas par bya'o zhes bya ba'i tha tshig go/¹⁵⁶⁶

Dharmamitra's Ṭikā

Should [the senior] observe the entire apprentice's code? "*Setting aside only the paying of paying of homage*" means that, setting aside only the paying of homage, i.e. obeisance, a senior should observe the other parts of the *nīśrita*'s code.

[D4120, F.26.b] ci nye gnas kyi tshul khriṃs thams cad bya'am zhe na/ '*dud pa 'ba' zhig ma gtogs so* zhes bya ba smras te/ rgan pas gnas gzhon pa la btud de phyag 'tshal ba 'ba' zhig ma gtogs pa gnas pa'i tshul khriṃs de las gzhan pa dag la rjes su gnas par bya'o zhes bya ba'i tha tshig go//

1565. See Xc 14/64: *sthāpayitvā*.

1566. **Bapat and Gokhale's reconstruction from Tibetan:** *sāmīciṃ kevalaṃ sthāpayitvā / ity asmin vandanā na śīlavrate paryāpannā, anyatra vṛddhasya nīśritena navakena (saha) anusaṃvāsaitavyaḥ ity abhiprāyaḥ.*

Apocryphal Notes

The *Vyākhyāna

Should he perform all of the deeds of an apprentice? **“Putting aside only obeisance”**.

[D4121, F.12.b] de nye gnas kyi bya ba kun bya'am zhe na/ **phyag nyi tshe ma gtogs** zhes pa yin no//

The *Vṛtti

“Putting aside only obeisance”, once a senior [monastic] relies on a junior [as *niśraya*], he should observe the code for students who have taken *niśraya* but, as [described] in the above sūtra, [the senior monastic] should make obeisance by pressing their palms together, [thus] setting aside paying obeisance by touching the five limbs to the ground.

[D 4122, F.11.b] **phyag 'ba' zhig ma gtogs pa/** sU tra ltag ma ltar rgan po gzhon nu la gnas bcas nas lus smad lnga sa la gtugs te phyag 'tshal ba ma gtogs par thal mo sbyar te phyag byas la/ gzhan gnas bcas pa slob pa'i tshul bzhin du bya'o//

Sūtra 101

The Digest

Guṇaprabha's Sūtra

An independent one¹⁵⁶⁷ who has passed five rains and possesses the last collection may undertake wandering through the countryside.

[Xc 14/65 pl. IA, F.2.b.2] caret [Xc 14/65 pl. IA, F.2.b.3] *a niśritaḥ pañcavarṣaḥ paścimasamāyogena samanvita[ḥ] janapadacārikām //*

[D4117, F.3.b] *lo lnga lon cing lhan cig sbyor ba tha ma dang ldan na gnas ma bcas par ljongs rgyur 'gro bar bya'o/*

Guṇaprabha's Auto-commentary

"An independent one who has passed five rains and possesses the last collection may undertake wandering through the countryside", the last collection consists of "offense, non-offense," etc. [i.e. sūtra 98]. An independent one who has passed five rainy seasons and possesses that may undertake wandering through the countryside.

[D4119, F.18.a] *lo lnga lon cing lhan cig sbyor ba tha ma dang ldan na gnas ma bcas par ljongs rgyur 'gro bar bya'o* zhes bya ba ni ltung ba dang ltung ba ma yin pa zhes bya ba la sogs pa lhan cig sbyar ba tha ma ste/de dang yang dag par ldan pa'i lo lnga lon pas gnas ma bcas par ljongs rgyur 'gro bar bya'o/¹⁵⁶⁸

1567. The Sanskrit gives *a niśritaḥ* as the grammatical subject (in the nominative case) of the sentence, hence "independent one". In Tibetan translation, the grammatical subject is implied and the Sanskrit *a niśrita* is rendered with an adverbial phrase *gnas ma bcas par*, i.e. "independently wandering..." .

1568. **Bapat and Gokhale's reconstruction from Tibetan:** *caret a niśritaḥ pañcavarṣaḥ paścimasamāyogena samanvitaḥ janapadacārikām // āpatti-anāpatti-ityādiḥ paścimasamāyogaḥ, tena ca samanvitaḥ pañcavarṣaḥ a niśritaḥ janapadacārikām caret.*

Dharmamitra's Ṭikā

"Should [a *niśrita*] observe those very same [rules] when they have set out upon the road, just as they would observe them when their monk *niśraya* is settled [in one place]?" No, because [the *Pravrajyāvastu* says,] "**An independent one who has passed five rains and possesses the last collection may undertake wandering through the countryside**". The independent one who has passed five rainy seasons and who possesses the last collection may undertake wandering through the countryside. "The last collection" refers to knowledge of offenses, non-offenses, weightiness, lightness, and the extended Prātimokṣa transmission because it was taught at the end of all the collections and hence, is last.

[D4120, F.27.a] dge slong gnas na gnas pa'i ji ltar rjes su gnas pa bstan na/ lam du zhugs pas kyang ci de dag nyid la rjes su gnas par bya'am zhe na/ ma yin te de'i phyir/ **lo Inga lon zhing lhan cig sbyar ba tha ma dang ldan na gnas ma bcas par ljongs rgyur 'gro bar bya'o** zhes bya ba smras te/ gal te lo Inga yang lon la lhan cig sbyar ba tha ma dang yang ldan na gnas ma bcas par yang 'gro zhing rgyu bar bya'o// lhan cig sbyar ba tha ma zhes bya ba ni/ ltung ba dang ltung ba ma yin pa dang / yang ba dang lci ba nyid mngon par shes pa nyid dang / so sor thar pa dang rgyas pa thon pa nyid de/ lhan cig sbyar ba thams cad kyi mjug tu bstan pa'i phyir tha ma'o//

Apocryphal Notes

The *Vyākhyāna

Is it inappropriate to independently wander the countryside just as it is to independently stay in one place? "**An independent one who has passed five rains and possesses the last collection may undertake wandering through the countryside**"¹⁵⁶⁹ indicates that if one possesses the set of five with extended Prātimokṣa transmission and has passed five rains since ordination, it is appropriate to wander the countryside even without a *niśraya*.

[D4121: F.12.b] gzhi gcig na 'khod pa gnas mi bcar mi rung ba bzhin du yul rgyu ba

1569. Translation follows KN: *Inga phrugs* in preference to D: *phrugs* (Tibetan Tripitaka Collation Bureau, 2006, 668). Note also the slightly different Tibetan rendering; here, *gnas med par yul du rgyu ba spyod cig* compared to the VS, VSS, and Dharmamitra: *gnas ma bcas par ljongs rgyur 'gro bar bya*.

'ang de dang 'dra 'am zhe na/ **lo Inga lon pa phrugs tha ma dang yang ldan na gnas med par yul du rgyu ba spyod cig** ces pa yin te/ so sor thar pa rgyas par thon pa la sogs pa'i Inga phrugs dang yang ldan/ bsnyen par rdzogs nas kyang lo Inga lon pa zhig na gnas med kyang yul rgyu ba rung bar ston pa'o//

The *Vṛtti

“One who has passed five rainy seasons may neither wander nor live independently”, if he possesses the last of the collections. If a situation were to arise in which [a *nīśraya*] could not travel elsewhere, there is no wrongdoing if [a monastic] who has passed five rains since ordination and possesses five qualities wanders the countryside independently, provided that he possesses the last of the twenty-one collections. Wherever [that monastic] may go or stay, they must seek *nīśraya* if there is one with five qualities there.

[D 4122, F.11.b-12.a] **spyod cing gnas med par lo Inga lon la/ tha ma'i bsdus pa dang ldan na yul rgyu ba spyod do/** khirms rdzogs lo Inga lon la chos Inga dang ldan zhing bsdus pa nyi shu rtsa gcig gis tha ma dang ldan na yul gzhan du mi 'gror mi rung ba zhig tu gyur na gnas med par yul rgyur song yang nyes med do// yul gang du phyin cing 'dug pa'i gnas de [12.a] na chos Inga dang ldan pa yod na gnas chos shig //

Sūtra 102

The Digest

Guṇaprabha's Sūtra

*Not another, even one with the three knowledges. The niśraya section [is done].*¹⁵⁷⁰

[Xc 14/65 pl. IA, F.2.b.3] *nānyas traividyo 'pi // niśrayagataṃ // //*

[D4117, F.3.b] *gzhan du na gsum rig pa yin yang mi bya'o / gnas pa'i skabs so//*

Guṇaprabha's Auto-commentary

"Not another, even one with the three knowledges", "not another", without either possessing five qualities or having passed five rains. For one who is wearied by the discipline on the path, suffering will become apparent after five rains of śīla.¹⁵⁷¹ Thus, the meaning is seen in the statement, "it is not that they have not passed [enough] rains".

"Even one with the three knowledges". While living as a *niśrita*, there are two aims, [1] recognition of what may and what may not be done and [2] self-control. Regarding this, if, by realizing dharmatā, [one develops] knowledge of former lives, with which one sees past events, and due to that, one relies on the knowledge of minor hardships and their abundance in āgama,¹⁵⁷² through which they have perfect ascertainment of what may and may not be done. [Having realized the first goal, such a monastic] would therefore then live as a *niśrita* for the purpose of self-control. "Suffering" is conducive to being disciplined while training. One is carried away by one's past nature; one hears of arhats who were carried away by their past natures. A certain arhat, having jumped and jumped, was leaping over streams so the venerable Pilinda-

1570. I.e. what relates to the *niśraya*.

1571. The presumption here seems to be that if a monastic still finds monastic life tolerable after five years, the concern is not that they will run away out of dislike for the life. It is, rather, that these relatively new monastics run into trouble due to a lack of expertise. Thus, only those with sufficient expertise are permitted to wander independently.

1572. Skt. *āgamāpatteḥ*; Tib. *'ong ba phun sum tshogs pas*.

vatsa, speaking to the goddess of the Gaṅgā, said, “Stop [him], young maiden!” and so forth.¹⁵⁷³ Moreover, knowledge of the Vinaya is not just a requirement here; given the hardship and many hindrances to seeing the extent of many and subtle,¹⁵⁷⁴ the occasions for [such] efforts will inevitably be diverse. Regarding this, [the *Pravrajyāvastu* says,] “Reverend, if [a monk] has knowledge of the three and has gotten rid of the three stains, if he has not passed five rains and does not possess five qualities, should he too wander the countryside without a *niśraya*?’ ‘Upāli, he should not.’” What is in the Vinaya should be safeguarded and not transgressed in order [1] to accomplish the injunction, “Cast this farther and farther away”;¹⁵⁷⁵ [2] to counteract that lack of faith in others that might arise around ācāra customary conduct; [3] to promote reverence for those who have accomplished the training, and [4] for the renown that contributes to the longevity of the teachings, etc. If [the Vinaya] is transgressed in some other way the ruin of the Teachings is assured. Therefore, those with the three knowledges are, just like others, not permitted [to wander independently] here. The *niśraya* [section] is done.

[Xc 14/66, F.4.a.1] ***nānyas traividyo 'pi*** // nānya ity apañcadharmo ‘py apañcavarṣo ‘pi / bhavati hi mārge daṃmasraṃsas tatra pañcavarṣasāilyāt duḥkhaṃ vikriyā / non-avarṣasyety atābhiprāyo dṛśyate / ***traividyo 'pīti*** / dvayaṃ niḥśritavāse ‘rthaḥ karaṇīyākaraṇīyaparijñānaṃ paridamathas ca / tatra yady apy a- [Xc 14/66, F.4.a.2] sya dharmatābhijñatvāt pūrvanivāsajñānena ca pravṛttāvalokanād alpakṛcchreṇa¹⁵⁷⁶ ca vidyāyāsrāyeṇāgamasampatteḥ karaṇīyākaraṇīyaparijñānasampattiḥ syāt tathāpi paridamaṇārtham anena niḥśritavasa kartavyaḥ / duḥkho hi vyavahāre vinītatvasya sāt-mībhāvaḥ / pūrvaprakṛityapahārāt śrūyate arhatsu pūrvaprakṛityapahāraḥ / utplutyot-plutya kaścid arhan srotāṃsi laṃghitavāṃ tiṣṭha vṛṣalīty āyusmās [Xc 14/66, F.4.a.3] pilindavatso gaṅgādevatām uktavān ityādi / api ca naivātra vinayaparijñānam āvaśyakaṃ kṛcchravād bahusūkṣmaviprakīrṇāvalokanasya bahvantarāyatvāc ca / prayatnānām vicitrā hi prasamgāḥ / tathā hi¹⁵⁷⁷ sa- [Xc 14/64, F.10.a.1] cet bhadanta

1573. In the Pāli canon, venerable Pilindavatsa is esteemed as foremost in communicating with the *deva* gods. See p. 81 Bhikkhu Bodhi, 2003, #64120.

1574. Note the Tibetan assimilates *prayatnānām* (*bad pa rnam*) to the previous sentence, ignoring the *ca*.

1575. D4119 includes the clause 'dis 'dul ba la gnas pa yang bsrung bar bya ba ste, "by this upheld the being established in the Vinaya."

1576. Following Yonezawa 2007, 20 in deference to the Tibetan *chung ngu* though Xc 14/66, F.4.a.2 appears to read: *aśyābda* rather than *alpa*.

1577. BG reconstructs on the basis of the Pali Vinaya: *pañcadharmaiḥ samanvāgataḥ*,

traividyaś trivariṣas¹⁵⁷⁸ trimalaprahīṇaḥ, sa ca pañcabhir dharmair asamanvāgataḥ syāt, tenāpy anihśritena¹⁵⁷⁹ janapadacārikā caritavyā nopālinn ity uktam //

rakṣyañ cānena vinayagataṃ, dūreṇa dūraṃ¹⁵⁸⁰ apasārapatthānāṃ pariḥṭatā- [Xc 14/66, F.4.a.4] sam[pa]ttyartham¹⁵⁸¹ / yad adhyācārāt pareṣāṃ aprasādaḥ syāt tatpari-
hārārtham śikṣāsu kṛtārtho 'py atrādaravān iti gauravotpādanārtham / śāsa- [Xc 14/64, F.10.a.2] nasthity arthaṃ ca - prasiddhatāṃ hy atikramo gacchati kenacid atikramo
satīti dhvamso 'nyathā śāsanasya saṃpadyate / tasmād yathaivānyasyātrānanujñānaṃ
tathaiva traividyaśya // *nīśraya* gataṃ //

[D4119, F.18.a-19.a] /gzhan du na gsum rig pa yin yang mi bya'o zhes bya ba la/ chos
Inga dang mi ldan pa dang lo Inga ma lon pa yang ngo // gang gi phyir lam du 'dul ba
nyams par gyur pa yin te/ der lo Inga tshul khirms kyi dngos po dang ldan pa'i phyir
sdug bsngal gyi rnam par 'gyur ba 'byung ba yin te/ lo ma tshang ba la ni ma yin no
zhes bya ba 'dir dgongs pa mthong ba yin no// **gsum rig pa yin yang** zhes bya ba ni
gnas la gnas pa'i don du bya ba dang bya ba ma yin pa la yongs su shes pa gnyis
dang yongs su 'dul bar byed pa'o// de la gal te yang 'di la chos nyid mngon par shes
pa nyid kyi phyir dang sngon gyi gnas shes pa nyid kyi 'jug pa la lta ba'i phyir dang
dka' ba chung ngu'i rig pa bsten pas 'ong ba phun sum tshogs pas bya ba dang bya
ba ma yin pa yongs su shes par 'grub par 'gyur te/ de lta na yang yongs su gdul bar
bya ba'i don du gnas la gnas par bya'o// gang gi phyir sdug bsngal ba'i tha snyad ni
'dul ba nyid dang bcas pa'i dngos po sngon gyi rang bzhin 'phrog pa'i phyir ro// dgra

*ūnapañcavarṣo 'pi, yato mārgāt vinayabhraṣṭo 'pi tato pañcavarṣaśīlabhāva-samāyogāt
duḥkhavipariṇato bhavati / aparipūrṇavarṣo na bhavati ityatra abhisamdhīḥ dṛṣṭaḥ / 'traividyaś
'pi' iti / nīśraye nīśritārthaṃ karaṇīyākaraṇīyaparijñānaṃ dvividhaṃ ca pariviniṭam / tatra yadyapi
asya dharmatā abhijñānatvāt, pūrvanivāsajñānatvena pravṛtti-darśanatvāt, duṣkara-
alpasamvitpratisevanayā āgatasamṣadā ca karaṇīyākaraṇīyesu pariñānaṃ siddhaṃ bhavati /
evaṃ parivineyārthaṃ nīśrayaṃ nīśrayet / yadartheṣu duḥkhavyavahāravinaṃyate pūrvātma-
sahitabhāvasya svabhāvaparihārāt / arhatāṃ pūrvasvabhāvaparihāraḥ śrūyate / kaścīdarhan
pūjākṣetraḥ, pūjākṣetrebhyaḥ saṃtīrṇaḥ, āyuṣmān pilindavatsaḥ ca gaṅgādevyai 'vṛṣalī'rti
coditavān ityādi / anyacca, vinayapariñānaṃ kathamapi na kṛtaṃ bhavati, duṣkaratvāt /
sthūlakumāryoḥ sārthaṃ ekabhūmau anavasthānavat udyameṣu ca antarāyabāhulyāt / yataḥ
prakaraṇamidaṃ vividhaṃ bhavati //*

1578. Xc 14/64, F.10.a.1 appears to read: *tivarṣa* rather than *trivariṣas*.

1579. Xc 14/64 typically spells *nīśrita* without the *visarga* while Xc 14/66 consistently spells it with the *visarga*: *niḥśrita*. Hence 14/64, F.10.a.1 reads: *aniśritena*.

1580. Xc 14/64, F/10.a.1 reads *duramma*. Xc 14/66, F.10.a.1 appears to read *durim* for *duraṃ*.

1581. Xc 14/64, F/10.a.1 reads *saṃpatyartham* while Xc 14/66, F.10.a.1 reads *saṃttyartham*.

bcom pa rnam la ni sngon gyi rang bzhin 'phrog pa thos pa yin te/ dgra bcom pa la la zhid ni mchong zhing mchong zhing chu bo rnam las rgal bar gyur pa dang / tshe dang ldan pa pi lin da'i bus gang gA'i lha mo la rlang ma 'dug shig ces bya ba brjod par gyur ces bya ba la sogs pa'o// gzhan yang 'dir ni 'dul ba yongs su shes par ci nas kyang bya ba ma yin te/ dka' ba nyid kyi phyir dang / mang ba dang phra mo dang / gcig na mi gnas pa lta ba dang 'bad pa rnam la bar chad mang ba nyid kyi phyir ro// gang gi phyir gnas skabs ni rnam pa sna tshogs pa yin no// 'di lta ste btsun pa gal te de gsum rig pa lo gsum lon pa dri ma gsum rab tu spangs pa yin la/ de yang chos lnga dang yang dag par ldan par ma gyur na des kyang mi gnas pa la ljongs rgyu zhing mchi bar mi bgyi 'am/ nye ba 'khor mi bya'o zhes gsungs pa'i phyir ro// ring po nas ring por 'di ni spong bar mdzod cig ces bya ba yongs su bcas pa bsgrub pa'i don du 'dis 'dul ba la gnas pa yang bsrung bar bya ba ste/ gang zhid lhag par spyod pas gzhan dag la dang ba ma yin pa skye bar 'gyur ba de yongs su spang ba'i don du bslab pa rnam la don byas pa dang 'di la gus pa dang ldan pa zhes bya ba gus pa bskyed pa'i don dang / bstan pa gnas pa'i don du grags pa nyid la sogs pa mi 'da' bar 'gro bar 'gyur ro// gzhan du na gang zhid 'das par gyur na bstan pa nyams pa grub pa yin no// de bas na 'dir ji ltar gsum rig pa yang ma gnang ba bzhin du gzhan pa yang de kho na bzhin no//

Dharmamitra's *Ṭikā*

Is having passed five rains the foremost [consideration] here or is being in possession of the last collection the foremost [consideration]? Here, both are foremost since one who is in possession of the last collection but has not passed five rains should not go [wandering without a *niśraya*] and neither should one who has passed five rains but is not in possession of the last collection go [wandering without a *niśraya*]. Therefore, [the *Vinayasūtra* states,] **“Not another, even one with the three knowledges.”**

Whether or not [a monastic] has passed¹⁵⁸² five rains, if they are not in possession of the last collection, they may not undertake independent wandering through the countryside even if they possess the three knowledges—[knowledge of] past abodes, the transition from death to birth, and the exhaustion of outflows.

“Reverend, if [a monk] has knowledge of the three and has gotten rid of the three stains, if he has not passed five rains and does not possess five qualities,

1582. The translation follows KN: *lon* in preference to D: *yin* (Tibetan Tripitaka Collation Bureau, 2006, 970).

should he too wander the countryside without a *niśraya*?”

“Upāli, he should not.”

Therefore, just as others [who lack the requisite criteria, a new monastic] with the three knowledges does not have permission [to wander through the countryside without a *niśraya*].

The niśraya [section] is done.

[D4120, F.27.a] ji 'dir lo lnga lon pa nyid gtso bo yin nam 'on te lhan cig sbyar ba tha ma dang ldan pa nyid gtso bo yin zhe na/ 'dir gnyi ga yang gtso bo yin te/ gal te lhan cig sbyar ba tha ma dang ldan na yang lo lnga ma lon na des kyang 'gro bar mi bya la/ ci ste lo lnga lon yang lhan cig sbyar ba tha ma dang mi ldan pa de lta na yang 'gro bar mi bya ste/ de'i phyir **gzhan du na gsum rig pa yin yang mi bya'o** zhes bya ba smras te/ gal te lo lnga ma yin nam lo lnga lon yang lhan cig sbyar ba tha ma dang mi ldan na/ rig pa gsum po sngon gyi gnas dang / 'chi 'pho dang skye ba dang zag pa zad pa zhes bya ba dag dang ldan du zin kyang // de lta na des gnas ma bcas par ljongs rgyu zhing 'gro bar mi bya'o// 'di lta rtsun pa gsum rig pa dri ma gsum spangs la de lo lnga ma lags shing chos lnga dang mi ldan na des kyang mi gnas par ljongs rgyu zhing mchi bar mi bgyi'am/ nye ba 'khor mi bya'o zhes gsungs pa'i phyir ro// de lta bas na 'dir gsum rig pa yang ma gnang ba bzhin du gzhan la yang de kho na bzhin no// gnas kyi skabs so//

Apocryphal Notes

The *Vyākhyāna

Is it appropriate for one who possesses the last set of five but has not passed five rains to wander the countryside without a *niśraya*? **“Not another, even one with the three knowledges”**, if [a monastic] has not passed five rains since ordination, they are not permitted to wander the countryside without a *niśraya* even though they possess the knowledge of a non-trainee, of past abodes, birth and death, and the exhaustion of outflows. The *niśraya* section is done.

[D4121: F.12.b] phrugs tha ma dang ni ldan lo lngar ni ma lon pa zhis na gnas med par yul rgyu ba spyad du rung ngam zhe na/ **gzhan ni rig pa gsum dang ldan yang ma yin** zhes pa ste/ mi slob pa'i sngon gyi gnas dran pa dang / skye shi dang / zag pa

med pa'i shes pa mngon du rig pa rnam yod kyang // bsnyen par rdzogs nas lo Ingar
ma lon na gnas med par yul rgyur mi gnang // gnas par gtogs pa'o//

The *Vṛtti

“Not another, even one with the three knowledges”, if one does not possess [a set of] five qualities and has not passed ten rains, they are not permitted to live independently, act as a preceptor, or provide *niśraya* to others even if they know the three—knowledge of past lives, future lives, and the exhaustion of outflows.

The *niśraya* section is done. Up to here, the criterion for an elder and the *niśrita* code [have been presented].

[D 4122, F.12.a] **gzhan gsum rig pa'ang ma yin no//** chos Inga dang mi ldan zhing lo
bcur mi lon na tshe snga ma dang phyi ma dang / zag pa zad pa gsum shes kyang
gnas med pa dang mkhan po dang gzhan gnas 'char mi gnang ngo // gnas pa la gtogs
so// 'di yan chad gnas brtan gyi tshad dang gnas pa'i cho ga'o//

Appendix 4: The 21 Sets of Five

Sūtra 80: The First Set of Five

D1 Rab byung gi gzhi	Xc 14/64 Vinayasūtra	T1444 出家事
First Set of Five	First Set of Five	First Set of Five
bsnyen par rdzogs nas lo bcu lon pa'am lhag pa		一者近圓經十夏已上
nad g.yog byed dam byed du 'jug nus pa	glānopasthāna	二者弟子患能爲看養
'gyod pa skyes pa sel tam sel du 'jug nus pa	kauṅṅtyaprativinodana	三者有惡作疑犯隨事舉勗
sdig pa can gyi lta ba'i nnam pa byung ba spong ngam spong du 'jug nus pa	pāpakadr̥ṣṭigatapratinīḥsarga	四者若有邪見教令正見
mngon par mi dga' na de la dor ba'am 'dor du 'jug nus pa	anabhiratisthānapramīlana	五者若不樂法勤攝受令樂住

Sūtra 81: *bahuśrutya* & *śīlavat*

Sūtra 82.a: Retaining the Tripiṭaka

D1 Rab byung gi gzhi	Xc 14/64 Vinayasūtra	T1444 出家事
Second Set of Five	Second Set of Five	Second Set of Five
tshul khirms dang ldan pa	<i>śīlavattā</i>	一者具戒
mang du thos pa	<i>bahuśrutyam</i>	二者多聞
mdo sde 'dzin pa	sūtradharaḥ	三者持經
'dul ba 'dzin pa	vinayadharaḥ	四者持律
ma mo 'dzin pa	māṭṛkādharaḥ	五者善持母論

Sūtra 82.b: Elucidates the Tripiṭaka

D1 Rab byung gi gzhi	Xc 14/64 Vinayasūtra	T1444 出家事
Fifth Set of Five	Third Set of Five	Third Set of Five
tshul khirms dang ldan pa	<i>śīlavattā</i>	一者具戒無缺

mang du thos pa	<i>bahuśrutyam</i>	二者多聞
mdo sde gsal ba	<i>sūtravyaktaḥ</i>	三者善明經義
'dul ba gsal ba	<i>vinavyaktaḥ</i>	四者於毘奈耶善知通塞
ma mo gsal ba	<i>māṭṛkāvyaktaḥ</i>	五者磨室哩迦藏善明義趣

Sūtra 82.c: Skilled in the Tripiṭaka

D1 Rab byung gi gzhi	Xc 14/64 Vinayasūtra	T1444 出家事
Third Set of Five	Fourth Set of Five	Fourth Set of Five
tshul khriṃs dang ldan pa	<i>śīlavattā</i>	一者具戒
mang du thos pa	<i>bahuśrutyam</i>	二者多聞
mdo sde mkhas pa	<i>sūtrakuśalaḥ</i>	三者持經知義
'dul ba mkhas pa	<i>vinayakuśalaḥ</i>	四者善通毘奈耶
ma mo mkhas pa	<i>māṭṛkākuśalaḥ</i>	五者善明摩室哩迦藏

Sūtra 82.d: Knowledgeable in the Tripiṭaka

D1 Rab byung gi gzhi	Xc 14/64 Vinayasūtra	T1444 出家事
Fifth Set of Five	Fourth Set of Five	N/A
tshul khriṃs dang ldan pa	<i>śīlavattā</i>	
mang du thos pa	<i>bahuśrutyam</i>	
mdo sde rig pa	<i>sūtravidaḥ</i>	
'dul ba rig pa	<i>vinayavidaḥ</i>	
ma mo rig pa	<i>māṭṛkāvidaḥ</i>	

Sūtra 83: Able to Transmit Tripiṭaka

D1 Rab byung gi gzhi	Xc 14/64 Vinayasūtra	T1444 出家事
Seventh Set of Five	Sixth Set of Five	N/A
tshul khriṃs dang ldan pa	<i>śīlavattā</i>	
mang du thos pa	<i>bahuśrutyam</i>	
mdo sde 'dzin du 'jug nus pa	<i>sūtraṃ grāhaṇa eṣāṃ pratibalatvam</i>	
'dul ba 'dzin du 'jug nus pa	<i>vinayaṃ grāhaṇa eṣāṃ pratibalatvam</i>	
ma mo 'dzin du 'jug nus pa	<i>māṭṛkāṃ grāhaṇa eṣāṃ pratibalatvam</i>	

Sūtra 84: The Trainings

D1 Rab byung gi gzhi	Xc 14/64 Vinayasūtra	T1444 出家事
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Sixth Set of Five	Seventh Set of Five	Fifth Set of Five
tshul khirms dang ldan pa mang du thos pa	<i>śīlavattā</i> <i>bahuśrutyam</i>	此五同前。於一一上。唯加極言。 This five is the same with respect to each of the previous [set of five]; [the difference] is only that the word “higher” [極; <i>abhi</i>] is added as explained in detail above.
lhag pa'i tshul khirms kyi bslab pa la slob pa	<i>adhiśīlaśīkṣattā</i>	
lhag pa'i sems kyi bslab pa la slob pa	<i>adhicittaāśīkṣattā</i>	
lhag pa'i shes rab kyi bslab pa la slob pa	<i>adhiprajñāśīkṣattā</i>	

Sūtra 85: Establishing the *nīśrita* in the Three Trainings

D1 Rab byung gi gzhi	Xc 14/64 Vinayasūtra	T1444 出家事
Eighth Set of Five	Eighth Set of Five	N/A
tshul khirms dang ldan pa mang du thos pa	<i>śīlavattā</i> <i>bahuśrutyam</i>	
lhag pa'i tshul khirms kyi bslab pa la slob pa	<i>adhiśīlaśīkṣaṇāyām</i> <i>pratibalatvaṃ</i>	
lhag pa'i sems kyi bslab pa la slob pa	<i>adhicittaśīkṣaṇāyām</i> <i>pratibalatvaṃ</i>	
lhag pa'i shes rab kyi bslab pa la slob pa	<i>adhiprajñāśīkṣaṇāyām</i> <i>pratibalatvaṃ</i>	

Sūtra 86.a: Ācāra, Vinaya, Prātimokṣa

D1 Rab byung gi gzhi	Xc 14/64 Vinayasūtra	T1444 出家事
Ninth Set of Five	Ninth Set of Five	Sixth Set of Five
tshul khirms dang ldan pa	<i>śīlavattā</i>	此五亦同。於一一上。更加勝字。
mang du thos pa	<i>bahuśrutyam</i>	There is another set of five. This five is also the same with respect to each of the previous [set of five] but further adds the word “superior” [勝; <i>adhi</i>] is added.”

lhag pa'i tshul khirms kyi bslab pa la adhyācāraśikṣattā
slob pa
lhag pa'i sems kyi bslab pa la slob pa vinayaśikṣattā
lhag pa'i shes rab kyi bslab pa la slob prātimokṣaśikṣattā
pa

Sūtra 86.b: Establishing *niśrita* in ācāra, Vinaya, & Prātimokṣa

D1 Rab byung gi gzhi	Xc 14/64 Vinayasūtra	T1444 出家事
Tenth Set of Five	Tenth Set of Five	Seventh Set of Five
tshul khirms dang ldan pa	<i>śīlavattā</i>	亦同上說。於上加能。廣說如前。
mang du thos pa	<i>bahuśrutyam</i>	There is another set of five, which also shares those mentioned above but adds “able to” to the above, as explained in detail above.
lhag pa'i spyod pa la slob tu 'jug nus pa	adhyācāraśikṣaṇāyām pratibalatvaṃ	
lhag pa'i 'dul ba la slob tu 'jug nus pa	vinayaśikṣaṇāyām pratibalatvaṃ	
lhag pa'i so sor thar pa la slob tu 'jug nus pa	prātimokṣaśikṣaṇāyām pratibalatvaṃ	

Sūtra 87: The Five Abundances I

D1 Rab byung gi gzhi	Xc 14/64 Vinayasūtra	T1444 出家事
Eleventh Set of Five	Eleventh Set of Five	Ninth Set of Five
dad pa phun sum tshogs pa	<i>śraddhāsaṃpannatvam</i>	一者信成就
tshul khirms phun sum tshogs pa	<i>śīlasaṃpannatvam</i>	二者戒成就
thos pa phun sum tshogs pa	<i>śrutasaṃpannatvam</i>	三者多聞成就
gtong ba phun sum tshogs pa	<i>tyāgasampannatvam</i>	四者捨成就
shes rab phun sum tshogs pa	<i>prajñāsaṃpannatvam</i>	五者智成就

Sūtra 88: The Five Abundances II

D1 Rab byung gi gzhi	Xc 14/64 Vinayasūtra	T1444 出家事
Twelfth Set of Five	Twelfth Set of Five	Eighth Set of Five
tshul khirms phun sum tshogs pa	<i>śīlasaṃpannatvam</i>	一者戒成就
ting nge 'dzin phun sum tshogs pa	<i>samādhisaṃpannatvam</i>	二者多聞成就
shes rab phun sum tshogs pa	<i>prajñāsaṃpannatvam</i>	三者勝解脫成就
rnam par grol ba phun sum tshogs pa	<i>vimuktisaṃpannatvam</i>	四者證智勝解脫成就
rnam par grol ba shes pa dang mthong ba phun sum tshogs pa	<i>tajjñānadarśanasampannatvam</i>	五者智慧成就

Sūtra 89: Enthusiasm & Knowledge

Enthusiasm & Knowledge in sūtras 90-92

Sūtra 90: Mindfulness

D1 Rab byung gi gzhi	Xc 14/64 Vinayasūtra	T1444 出家事
Thirteenth Set of Five	Thirteenth Set of Five	Tenth Set of Five
tshul khirms dang ldan pa	<i>śīlavattā</i>	一者具戒
mang du thos pa	<i>bahuśrutyaṃ</i>	二者多聞
brtson 'grus brtsams pa	<i>ārabdhavīryatva</i>	三者精進
shes rab dang ldan pa	<i>prājñatvaṃ</i>	五者慧
dran pa dang ldan pa	<i>smṛtimattvam</i>	四者念

Sūtra 91: Equipoise

D1 Rab byung gi gzhi	Xc 14/64 Vinayasūtra	T1444 出家事
Fourteenth Set of Five	Fourteenth Set of Five	Twelfth Set of Five
tshul khirms dang ldan pa	<i>śīlavattā</i>	一者具戒
mang du thos pa	<i>bahuśrutyaṃ</i>	二者多聞
brtson 'grus brtsams pa	<i>ārabdhavīryatva</i>	三者精進
shes rab dang ldan pa	<i>prājñatvaṃ</i>	五者般若
nang du yang dag bzhag pa	<i>pratisaṃlīnatvam</i>	第五爲是樂寂靜坐

Sūtra 92: Composure

D1 Rab byung gi gzhi	Xc 14/64 Vinayasūtra	T1444 出家事
Fifteenth Set of Five	Fifteenth Set of Five	Eleventh Set of Five
tshul khirms dang ldan pa	<i>śīlavattā</i>	一者具戒
mang du thos pa	<i>bahuśrutyam</i>	二者多聞
brtson 'grus brtsams pa	<i>ārabdhavīryatva</i>	三者精進
shes rab dang ldan pa	<i>prājñatvaṃ</i>	五者般若
mnyam par bzhag pa	<i>samāhitatvam</i>	四者定

Sūtra 93: Trainees

D1 Rab byung gi gzhi	Xc 14/64 Vinayasūtra	T1444 出家事
Sixteenth Set of Five	Sixteenth Set of Five	Thirteenth Set of Five
slob pa'i tshul khirms kyi phung po dang ldan pa	<i>śīlāsaikṣatvam</i>	一者有學戒蘊成就
slob pa'i ting nge 'dzin gyi phung po dang ldan pa	<i>samādhiśaikṣatvam</i>	二者有學定蘊成就
slob pa'i shes rab kyi phung po dang ldan pa	<i>prajñājñānadarśanaśaikṣatvam</i>	三者有學慧蘊成就
slob pa'i rnam par grol ba'i phung po dang ldan pa	<i>vimuktiśaikṣatvam</i>	四者有學解脫蘊成就
slob pa'i rnam par grol ba shes pa dang mthong ba'i phung po dang ldan pa	<i>vimukteḥ jñānadarśanaśaikṣatvam</i>	五者有學解脫知見蘊成就。廣說如餘。

Sūtra 94: Non-Trainees

D1 Rab byung gi gzhi	Xc 14/64 Vinayasūtra	T1444 出家事
Seventeenth Set of Five	Seventeenth Set of Five	Fourteenth Set of Five
slob pa'i tshul khirms kyi phung po dang ldan pa	<i>śīlāsaikṣatā</i>	無學成就同有學說
slob pa'i ting nge 'dzin gyi phung po dang ldan pa	<i>samādhyaśaikṣatā</i>	
slob pa'i shes rab kyi phung po dang ldan pa	<i>prajñājñānadarśanaśaikṣatā</i>	
slob pa'i rnam par grol ba'i phung po dang ldan pa	<i>vimuktyaśaikṣatā</i>	

slob pa'i rnam par grol ba shes pa dang
mthong ba'i phung po dang ldan pa

vimukteḥ
jñānadarśanāśaikṣatā

Sūtra 95: Need to know Vinaya I: Arisings, Pronouncements, Prohibitions, & Permissions

D1 Rab byung gi gzhi	Xc 14/64 Vinayasūtra	T1444 出家事
Eighteenth Set of Five	Eighteenth Set of Five	Fifteenth Set of Five
byung ba shes pa	utpattyabhijñātvam	一者知有過
bcas pa shes pa	prajñāptyabhijñātvam	二者表示
rjes su bcas pa shes pa	anuprajñāptyabhijñātvam	三者意表示
bkag pa shes pa	pratikṣepābhijñātvam	四者捨棄
gnang ba shes pa	abhyanuñābhijñātvam	五者隨解

Sūtra 96: Need to know Vinaya II: Severing Niśraya

D1 Rab byung gi gzhi	Xc 14/64 Vinayasūtra	T1444 出家事
Nineteenth Set of Five	Nineteenth Set of Five	Sixteenth Set of Five
bar du gcod pa shes pa	āntarāyikābhijñātvam	一者知有留難
bar du gcod pa ma yin pa shes pa	anāntarāyikābhijñātvam	二者知無留難
smra ba po	ākhyāpitṛ	三者隨說教示
rjes su ston pa	anusāsakatvaṃ	四者與依止弟子
gnas 'char gzhug nus pa	saha grāhaṇapratibalatve- na niśrayasya	五者攝受

Sūtra 97: Need to know Vinaya III: Finding a Temporary Guardian

D1 Rab byung gi gzhi	Xc 14/64 Vinayasūtra	T1444 出家事
Twentieth Set of Five	Twentieth Set of Five	N/A
bar du gcod pa shes pa	āntarāyikābhijñātvam	
bar du gcod pa ma yin pa shes pa	anāntarāyikābhijñātvam	
smra ba po	ākhyāpitā	
rjes su ston pa	anusāsakatvaṃ	

re zhig gi gnas 'char gzhug nus pa

saha grāhaṇapratibalatve-
na upaṇiśrayasya

Sūtra 98: Need to know Vinaya III: The Five āpatti & the PrāSū

D1 Rab byung gi gzhi	Xc 14/64 Vinayasūtra	T1444 出家事
Twenty-first Set of Five	Twenty-first Set of Five	Seventeenth Set of Five
Itung ba shes pa	āpattyabhijñatva	一者知有犯
Itung ba ma yin pa shes pa	anāpattyabhijñatva	二者知無犯
lci ba shes pa	gurutābhijñatva	三者知輕
yang ba shes pa	laghutābhijñatva	四者知重
so sor thar pa'i mdo gdon pa dang rgyas pa bkags pa dang thon pa	pravṛttaprātimokṣavistaratva	五者知波羅底木叉

1.