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# A COMPARATIVE STUDY OF THE KAṬHINAVASTU

# INDO-IRANIAN MONOGRAPHS

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## VOLUME I

1957

MOULTON & CO · 'S-GRAVENHAGE



A COMPARATIVE STUDY  
OF THE  
KATHINAVASTU

*by*

KUN CHANG

SEATTLE

1957

MOUTON & CO · 'S-GRAVENHAGE



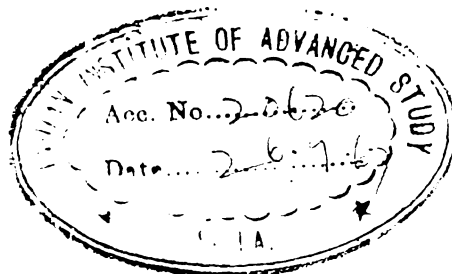
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*Printed in Germany by J.J. Augustin, Glückstadt*

TO  
MY TEACHER  
FRANKLIN EDGERTON



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## ABBREVIATIONS

BD	Books of Discipline, I. B. Horner, English translation of Pali Vinaya Tripiṭaka (London, 1938–52)
Beal	Samuel Beal, <i>Buddhist Records of the Western World</i> (London, 1884)
BHS	Buddhist Hybrid Sanskrit
BHS Dict.	<i>Buddhist Hybrid Sanskrit Dictionary</i> , Franklin Edgerton (Yale University, 1953)
BHS Gram.	<i>Buddhist Hybrid Sanskrit Grammar</i> , Franklin Edgerton (Yale University, 1953)
BSO(A)S	<i>Bulletin of School of Oriental (and African) Studies</i> (London)
Chin.	Chinese language
CPD	<i>A Critical Pali Dictionary</i> (Copenhagen, 1924–48)
Das	S. C. Das, <i>Tibetan-English Dictionary</i> (Calcutta, 1902)
DH	Dharmaguptavinaya (Chinese)
edn.	edition
em.	emendation
fem.	feminine gender
fut.	future
id.	the same
IHQ	<i>Indian Historical Quarterly</i> (Calcutta)
impv.	imperative
instr.	instrumental case
JA	<i>Journal Asiatique</i> (Paris)
Jap.	Japanese language
Jäs.	H. A. Jäschke, <i>Tibetan-English Dictionary</i> (1882)
KP	Kāśyapa Parivarta, edited by Stael-Holstein (Shanghai, 1926)
MA	Mahāsaṃghikavinaya (Chinese)
MI	Mahīśāsakavinaya (Chinese)
MS	Manuscript
MSV	Mūlasarvāstivādinaya
MSV J	I-Ching's Chinese translation of the summary of Mūlasarvāstivādinaya by Jinamitra
Mvy	Mahāvīyūtpatti, Skt. Tib. Chin. Jap. glossary, Sakaki edition (1916); Skt. index (1925); Tib. index (1936)
pf.	perfect tense
pt.	part

PTSD	<i>Pali Text Society Dictionary</i> (London, 1921–5)
SBE	<i>Sacred Books of the East</i>
SV	Sarvāstivāda Vinaya (Chinese)
s.v.	see under the word
SW	An abbreviated Chinese version of Samantapāsādikā Vinaya-vaṇṇanā (TS 24. 795c–6b)
ser.	series
sg.	singular
TS	Chinese Tripiṭaka, edited by J. Takakusu and K. Watanabe, published by Taishō Issaikyō Kankōkai, (1924–1932) (first number indicates volume; second, page-number; a, b, or c, upper, middle, or lower section)
Tshe-ring	Tshe-ring Dbang-rgyal, <i>Dictionnaire Tibétain-Sanscrit</i> , photographically reproduced by J. Bacot (Paris, 1930)
Tib.	Tibetan language
v.l.	variant reading
VA	Samantapāsādikā, Buddhaghosa's commentary on the Vinaya piṭaka, edited by J. Takakusu and Makoto Nagai, 1–VII (London, 1924–1947)
Vin. Texts	The Vinaya Texts, T. W. Rhys Davids, English translation of the Pali Vinaya (Pātimokkha, Mahāvagga, Cullavagga only), <i>SBE</i> , vols. 13, 17, 20 (Oxford, 1882–5)
vol.	volume

# TIBETAN TRANSCRIPTION

ཀ་ ka	ཁ་ kha	ག་ ga	ང་ nga
ཅ་ ca	ཆ་ cha	ཇ་ ja	ཉ་ nya
ཏ་ ta	ཐ་ tha	ད་ da	ན་ na
པ་ pa	ཕ་ pha	བ་ ba	མ་ ma
ཙ་ tsa	ཙ་ tsha	ཐ་ dza	བ་ wa
ཞ་ zha	ཟ་ za	འ་ 'a	ཡ་ ya (གཡ་ g-ya)
ར་ ra	ལ་ la	ཤ་ sha	ས་ sa
ཧ་ ha	ཨ་ a		





## GENERAL REMARKS

*Vinaya* is that portion of Buddhist literature which contains the regulations for the behaviour of the members of the *saṃgha*.<sup>1</sup> Chiefly preserved in the Tibetan and Chinese languages, several types of literature are distinguished within the *vinaya*:

1. *Prātimokṣa* — rules to be recited during the meeting of monks (or nuns) held at the new and full moon. *Bhikṣuprātimokṣa* and *Bhikṣuṇīprātimokṣa* are somewhat different from each other.

2. *Karmavācās* — collections of proposals and motions proclaimed by monks (or nuns) at different occasions. Motions are in the form of demands made by an appointed monk (or nun), to which the monks (or nuns) assent by silence or oppose by voice.

<sup>1</sup> Of the eighteen schools of Buddhists, at least five had their own *vinaya* texts, all of which are preserved in Chinese. The various versions are similar in substance, but differ from one another with respect to arrangement and incorporated stories. Fa-hsien at Pāṭaliputra, in a Mahāyāna monastery, found a complete copy with the fullest explanation of *Mahāsaṃghikavinaya*, of which the original copy was in the Jetavanavihāra. With the help of Buddhayaśas, Fa-hsien translated this *vinaya* into Chinese in the years 416-8. He also acquired a copy of the *Mahīśāsakavinaya* in Ceylon, which was rendered into Chinese by Buddhajīva, Chu Tao-sheng, and others in the years 423-4. Daśādhyāya, of the Sarvāstivādins, was translated into Chinese in the years 404-5 by Kumārajīva under the instruction of Puṇyatara, a monk from Kashmir. However, after having finished two-thirds of the text, Puṇyatara died. The work of translation was resumed after Dharmaruci was invited to China; and later, the translated text was supplemented by Vimalākṣa, another monk from Kashmir. Kumārajīva, the famous Sanskrit and Chinese scholar, had his education in Kashmir and lived in Kucha, both places the homes of early Sarvāstivādins. Dharmaguptavinaya was introduced by Buddhayaśas, who, with the assistance of Chu Fo-nien, translated the text into Chinese in the years 410-2, and returned to Kashmir. It was not until the beginning of the sixth century that Dharmaguptavinaya gained popularity in China. During the T'ang dynasty, Dharmagupta excelled all other schools, and many still preserved commentaries were composed by Chinese on Dharmaguptavinaya. The *Mūlasarvāstivādaśālinī* was translated into Chinese by I-ching about the year 703. A brief survey of the Chinese *vinaya* texts has been made by Anukul Chandra Banerjee in *IHQ*, 1949, 87-94. Tibetan *vinaya* texts are mainly of the Mūlasarvāstivādins.

3. *Sūtravibhaṅga* — analyses or classifications of the rules or classes of the *prātimokṣa*. Each rule is accompanied by an account of the incident which led to its promulgation, and by special cases and exceptions.

4. *Vastu* — detailed and connected accounts of various aspects of life within the *saṃgha*.

5. *Prccā* and *praśna* — a series of questions relating to the discipline of the monks, chiefly posed by Upālin and answered by the Buddha.

6. *Kārikā* and *stotra* — versified texts on *vinaya*.

7. *Uddāna* and *mātrkā* — synopses and summaries of parts of *vinaya* texts.

8. Later commentaries on *vinaya*.

The *kaṭhinavastu*, one of the *vastu* in the Buddhist *vinaya* literature, deals in elaborate fashion with the preparation of new robes for the monks from cloth donated by laymen. This *vastu* is found in the Pali *vinaya*, to which there exists an ancient commentary made by Buddhaghosa, as well as two English translations<sup>2</sup> of the *vastu*. The only northern Buddhist account so far known in Buddhist Hybrid Sanskrit is that of the Mūlasarvāstivādins.<sup>3</sup> Of this *vastu*,

<sup>2</sup> The Pali version is found in Hermann Oldenberg's *The Vinaya Piṭakam* (London, 1879-1883), 1.253-67 (The Mahāvagga, chapter 7). There is a Pali commentary, *Samantapāsādikā* made by Buddhaghosa, edited by J. Takakusu and Makoto Nagai, with the assistance of Kōgen Mizuno (London), I-VII (1927-1947). A special passage of commentary on this *vastu* occupies 5.1105-14. The first translation was made by T. W. Rhys Davids together with Hermann Oldenberg, under the title of, *The Vinaya Texts*, in three volumes, *SBE* 13, 17, 20 (Oxford, 1882-1885) (*Pātimokkha*, *Mahāvagga*, *Cullavagga* only). Another English translation was made by I. B. Horner, under the title of, *Book of Discipline*, in five volumes (London, 1938-52). This *vastu* appears in 2.146-70 of the earlier translation, and in 4.351-78 of the later translation.

<sup>3</sup> The BHS text is in Nalinakṣa Dutt's *Gilgit Manuscripts*, 3.2.149-170 (Srinagar-Kashmir, 1942). The Gilgit manuscripts were found in Gilgit in Kashmir in 1931. The announcement of the discovery of the manuscripts was made by Sylvain Lévi, *JA*, 1932, I, 1-45, and by N. Dutt, *IHQ*, 1938, 409-24. A portion of the manuscripts are preserved in the National Archives, New Delhi, India (kindly informed by N. Dutt in a letter dated February 2nd, 1953). A short treatise of Bhikṣukarmavākya describing the procedure of ordination of a monk, presumably of the Mūlasarvāstivādins, was published in *IHQ*, 1949, 19-30. Some fragments of *vinaya* texts of the Sarvāstivādins appear in *JA*, 1911, 620-5; 1913, 465-558; 1938, 21-64. Fragments of Bhikṣuṇīkarmavākya of the Sarvāstivādins appear in *BSOS*, 1920, 1.3.123-43. For fragments of the *Kaṭhinavastu*, see also Herbert Härtel,

there is a Tibetan translation in the Kanjur,<sup>4</sup> and a Tibetan commentary in the Tanjur.<sup>5</sup> Besides a Chinese translation of this MSV *kaṭhinavastu*, there are four other Chinese versions (DH, SV, MA, and MI) of this *vastu*. The *kaṭhina* rite is also discussed in some other Chinese works.<sup>6</sup> Because many of the passages are obscure, none of these texts make perfect sense.

*Karmavācanā*, *Sanskrittexte aus Turfan* III, Deutsche Akademie der Wissenschaften zu Berlin, Institut für Orientforschung no. 30 (Berlin, 1956), pp. 135–57. Fragments nos. 91–92 (reproduced in Härtel, §§ 108–9), and Nos. 102–3 (in § 111), are similar to the text of Sarvāstivādins. Fragments nos. 104–5 (in § 112) correspond to the MSV text (in my edition §§ 3, 4, 5) with only two variations: (1) MSV § 3 *yāvad āptam vikalpacīvaradhāraṇam iti*; Turfan, *avikalpa*-. (2) MSV § 5. *saṃghasya kaṭhinam abhirucitam*; Turfan, *kaṭhinam* is missing. Härtel's work also contains discussions (1) on outlines of the *Kaṭhinavastu* of the Pali, SV, and MSV versions (in § 105), (2) the expressions of *kaṭhināstarāṇa* and *kaṭhinoddhāra* (in §§ 106–7), and (3) on the eight grounds for the suspension of the *kaṭhina* privileges (in § 110).

<sup>4</sup> The Tibetan version of this *vastu* is found in 'Dul ba section, volume 3, folios 171a.5–183b.7 (Lhasa edition abbr. L); 111a.8–119b.8 (on folio 118b, a repetitious passage should be omitted) (Peking edition, P); 115a.5–124a.6 (Sde dge edition, D); 134b.2–164a.2 (Coni edition, C); 185b.6–200b.6 (Narthang edition, N, quoted by N. Dutt). The Tibetan translation of this *vastu* section was made by Sarvajñadeva and Dharmākara with the assistance of Vidyākara Prabha, a scholar from Central India, and Dpal gyi lhun po, a Tibetan translator in the ninth century A. D.

<sup>5</sup> The Tibetan commentary on the *vastu* section is under the title of *Vinayavastutīkā* (Tib. 'Dul ba gchi rgya cher 'gral pa), and is reported to have been written by Kalyāṇamitra (Tib. Dge legs bshes gnyen). It is included in 77.177a–326a (both Sde dge and Coni editions). There are 13 sections in this work; section 6 (238b.5–251a.7) has a short passage on robes. I have carefully examined this work and found it of little use with regard to the clarification of difficult passages in the Tibetan *kaṭhinavastu*.

<sup>6</sup> The Chinese version of MSV *Kaṭhinavastu* is found in TS 24.97b–99a; SV in TS 23.206c–14a; DH in TS 22.877c–9b; MA in TS 22.452a–3b; MI in TS 22.153a–c. There is a section on *kaṭhina* (TS 24.795c–6b) in the Chinese translation of Samantapāsādikā Vinayavaṇṇanā (abbr. SW). Another passage on *kaṭhina* (TS 24.552a–3a) is found in I-Ching's Chinese translation of Jinamitra's *Summary of the Vinayavibhaṅga of the Mūlasarvāstivādins* (abbr. MSVJ). The Chinese texts in the TS edition, though with serious mistakes in punctuation, are available in almost every library. I divide the various texts into sections for the convenience of reference in my comparison. The following table is an indication of my divisions of these Chinese texts:

MSV: (1) Vol. 24, p. 97.b.5–10; (2) L 10–16; (3) L 16–c.2; (4) L 2–8; (5) L 9–16; (No corresponding Chinese text for BHS § 6); (7) L 16–18; (8) L 18–21; (9) L 21–25; (9b) L 25–p. 98.a.3; (10) L 3–8; (11) L 9–14; (12) L 14–19; (13) L 19–25; (14) L 25–29; (15) L 29–b.3; (16) L 3–6; (17) L 6–11; (18) L 11–14; (19) L 14–17; (20) L 18–24; (21) L 24–28; (22) L 29–c.1; (23) L 1–4; (24) L 5–7; (25) L 7–10; (No corresponding Chinese text for BHS §§ 25, 26); (27) L 11–13; (28) L 14–17; (29) L 17–21; (30) L 22–25; (31) L 26–28; (32) L 29–p. 99.a.3; (33) L 3–6; (34) L 6–9; (35) L 10–12.

A composite outline has been made with the view of (a), comparing similar passages in all the different texts; and (b), on this basis, reconstructing the ancient Buddhist *kāthina* rite. However, there are discrepancies and even contradictions in and between the different texts, thus rendering a full understanding of the rite an impossibility.

The material is presented under different headings. Under each heading is first presented a summary from the MSV *kāthinavastu*,

MSVJ: (1) Vol. 24, p. 552.a.29-b.2; (2) L 2-3; (3) L 3-4; (4) L 4-9; (5) L 9-12; (6) L 12-21; (7) L 21-23; (8) L 23-25; (9) L 25-26; (10) L 27-c.5; (11) L 6-7; (12) L 7-11; (13) L 11-12; (14) L 12-14; (15) L 14-19; (16) L 19-20; (17) L 21-23; (18) L 23-25; (19) L 25-29; (20) p. 553.a.1-2; (21) L 2-6; (22) L 6-7; (23) L 8-9; (24) L 9-10; (25) L 10-12; (26) L 12-13; (27) L 13-15; (28) L 16; (29) L 16-18; (30) L 18-21.

SV: (1) Vol. 23, p. 206c.4-8; (2) L 8-12; (3) L 12-16; (4) L 16-20; (5) L 20-22; (6) L 23-25; (7) L 25-27; (8) L 27-p. 207.a.3; (9) L 3-6; (10) L 6-11; (11) L 12-13; (12) L 13-17; (13) L 17-23; (14) L 24-28; (15) L 28-b.3; (16) L 3-6; (17) L 7-15; (18) L 15-19; (19) L 19-22; (20) L 22-c.9; (21) L 10-12; (22) L 12-22; (23) L 22-24; (24) L 25-29; Exemplification (L 29-p. 214.a.14).

DH: (1) Vol. 22, p. 877c.6-10; (2) L 10-11; (3) L 12-15; (4) L 16-19; (5) L 20-21; (6) L 21-25; (7) L 25-28; (8) L 29-p. 878.a.5; (9) L 5-13; (10) L 13-21; (11) L 21-29; (12) L 29-b.2; (13) L 2-3; (14) L 3-4; (15) L 4-8; (16) L 9-12; (17) L 13-17; (18) L 17-21; (19) L 21-29; (20) L 29-c.6; (21) L 6-9; (22) L 9-13; (23) L 13-15; (24) L 15-18; (25) L 18-24; (26) L 24-27; (27) L 27-29; (28) L 29-p. 879.a.1; (29) L 1-3; (30) L 3-4; (31) L 4-6; (32) L 6-9; (33) L 9-11; (34) L 11-13; (35) L 13-16; Exemplification (L 17-b.22).

MA: (1a) Vol. 22, p. 452.a.7-13; (1b) L 13-15; (2) L 15-b.2; (3) L 2-9; (4) L 9-18; (5) L 18-27; (6) L 27-c.4; (7) L 4-8; (8) L 8-14; (9) L 14; (10) L 15-24; (11) L 25-p. 453.a.6; (12) L 7-11; (13) L 11-14; (14) L 14-16; (15) L 16-18; (16) L 18-19; (17) L 19-22; (18) L 22-24; (19) L 24-26; (20) L 26-27; (21) L 27-29; (22) L 29-b.2; (23) L 2-5.

MI: (1) Vol. 22, p. 153a.19-22; (2) L 22-25; (3) L 25-29; (4) L 29-b.4; (5) L 4-5; (6) L 5-7; (7) L 7-10; (8) L 10-13; (9) L 13-15; (10) L 15-18; (11) L 18-23; (12) L 23-26; (13) L 26-c.1; (14) L 1-4; (15) L 4-7; (16) L 7-10; (17) L 10-11; (18) L 11-16; (19) L 16-18; (20) L 18-20.

SW: (1) Vol. 24, p. 795c.3-5; (2) L 5-10; (3) L 10-13; (4) L 13-14; (5) L 15; (6) L 15-17; (7) L 17-20; (8) L 20-23; (9) L 23-26; (10) L 26-27; (11) L 27-p. 796a.2; (12) L 2-6; (13) L 6-15; (14) L 15-17; (15) L 17-19; (16) L 19-21; (17) L 21; (18) L 21-22; (19) L 22; (20) L 22-26; (21) L 26-28; (22) L 28-29; (23) L 29; (24) L 29-b.3.

The Chinese text (SW) is generally identified as a translation of Buddhaghosa's *Samantapāsādikā Vinayavaṇṇanā* (cf. *T'oung Pao*, vol. XL, p. 289, Makoto Nagai, *Nanpō Shoden Butten no Kenkyū* [Tōkyō, 1936]; and Kōgen Mizuno, in *Okurayama Gakuin Kiyō* [Yokohama, 1954], vol. I, pp. 17-21.) A careful comparison of the Chinese text (in 24 sections) and the Pali text (pp. 1105.31-1114.7) of the *Kāthinakhandhakavaṇṇanā* reveals that the Chinese text is much shorter than the Pali text, and that §§ 1-16 and 18-24 roughly correspond to the sections on pp. 1107.11-1110.5 and 1112.25-1113.20 respectively.

followed by variations in the first Nihsargika rule of the Chinese MSVJ text, in the Chinese (SV, DH, MA, MI) and Pali versions of this *vastu*, and in the section on *kāṭhina* in the Chinese Samantapāsādikā Vinayavaṇṇanā. New topics are sometimes discussed in other texts, but not in the MSV. These new topics are inserted in the proper places in this outline. Arabic numerals in parentheses after the name of the text indicate the sequence of sections in the various texts, e.g., SV, 1: the first section in the Chinese version of this *vastu* in the Sarvāstivādavinaya text. A full table of reference to the Chinese texts is given in footnote 6.

The BHS text is based on Dutt's edition. Expressions in parentheses are Dutt's restorations or emendations. Passages in italics represent my additions, based on the Tibetan translation and the parallel passages in the BHS text itself. Page numbers in Dutt's edition are given in parentheses. An English translation is attached. At the beginning and before each section of the BHS text and its Tibetan translation (not in the Chinese translation), the compiler tried to give a synopsis (*uddāna*) of the contents for mnemonic purposes. However, these brief *uddāna* do not, in each case, represent the entire contents of the text which they precede. Furthermore, written in a very condensed manner, it is difficult to render them into good English.<sup>7</sup> As a result, I have omitted these *uddāna* in my English translation. In the Pali *vinaya*, this *uddāna*, in a more elaborate form, appears at the end of the chapter. At the end of the BHS text and its Tibetan translation (not in the Chinese translation) as well as the Pali and Chinese SV and DH versions is appended a section of exemplifications of the eight grounds for the

<sup>7</sup> For instance, the Uddānam A is composed of disconnected expressions taken from B, C, D, E, F, 27, G, H:

<i>sāketena</i>	<i>guas bcas pa</i>
<i>vitānitam</i>	<i>rdol ba</i>
<i>marditam</i>	<i>blangs pa</i>
<i>kālikam cāpi</i>	<i>dus dang</i>
<i>puḍgalah</i> (F <i>puḍgalikam</i> )	<i>gang zag</i> (F <i>gang zag gi</i> )
<i>mātrkāpadāni</i>	<i>ma mo'i gzhi</i>
<i>akṛtena hi viṃśatiḥ</i>	<i>nyi shu dag tu byas pa</i>
(G -m)	(G <i>ma byas pa ni nyi shu dag</i> )
<i>karaṇīyena tu dvādaśikā</i>	<i>dgos pa dag ni bcu gnyis te</i>
(H <i>karaṇīyena dvādaśikāḥ</i> )	(H <i>bya ba dag ni bcu gnyis dang</i> )

The Uddānam B precedes §§ 1–22. Its translation runs as follows: (Monks) entered the residence for the rains at Sāketa. In order to see their Teacher, they were weary with heat (while they were travelling) in mud. For these (monks), robes were then formally approved.



suspension of *kathina* and removal of *kathina* privileges. This section is an unimportant and repetitious addendum, and represents a later compilation incorporated into the text. I have simplified it in a summary in my English translation.

The Tibetan text is a literal translation of the BHS text except in §§ 23–4, where the Tibetan text differs from the BHS text considerably. The Chinese translation is very brief. The essence of the Pali, as well as the different Chinese texts dealing with *kathina*, is given in the composite outline. The Pali text and its English translation, which are easily accessible, are not reproduced here.

In the glossary under each entry, BHS expressions and their corresponding Tibetan and Chinese translations (if there are any) together with their respective precise English translations are given. If an entry has more than one occurrence and is treated differently in translations, section numbers are given in parentheses. In some cases, the Tibetan or the Chinese translations deviate considerably from the original BHS expressions. Under some difficult expressions, discussions are appended.

COMPOSITE OUTLINE OF THE *KATHINA* RITE

## A. INTRODUCTION

Monks, having spent three months during the rainy season and made up robes at Sāketa, took along with them their outer robes and bowls, and arrived at Śrāvastī in the Jeta grove in Anāthapiṇḍada's park. While they were travelling in abundant grass and mud, they were weary with heat, and their bodies were bathed in sweat. (MSV 1-2)

Monks who had spent three months during the rainy season performed *pravāraṇa* ceremony and made up robes. They took along with them robes and bowls, and came to Śrāvastī. On their way they were weary because of rains, water, mud, and heat. (SV 1-3)

Two groups of monks came to Śrāvastī in the Jeta grove. One group had spent their rain-retreat and had performed *pravāraṇa* ceremony in the country of Kosala; the other in the Cold Snowy Country. The former group took along with them robes and bowls; the latter group, clad in rags, took along with them both new and old robes that they had obtained. These monks were weary because of rainy weather and the heavy drenched outer-robes that they carried on their way. (DH 1-6)

After the monks had kept extra-robes for ten days, they took their robes and went to tell the Lord that their robes had already been kept for ten days. The Buddha said that from hence on they were allowed to receive the *kathina* robes. (MA 1 b)

If a monk needed any of the three robes,<sup>1</sup> he could get them from the *saṃgha*. Aniruddha's robe was worn-out

<sup>1</sup> The diagrams of the three robes: *antarvāsa* "inner robe" (see p. 87), *uttarāsaṃga* "upper robe" (see p. 220), *saṃghāṭī* "outer robe" (see p. 3046 in the *Buddhist Dictionary* by Shinkō Mochizuki [Tokyo, 1944]). (See attached diagrams, pp. 49-50.)

at that time; but, he refused to get material from the *saṃgha*, because he was afraid that he could not finish making it into a robe in one day, so that he would commit the offense of keeping an extra robe. A group of monks who were acquaintances of the people of the city of Pārī intended to come to Śrāvastī and to spend their rain-retreat there. But, as they were one day short of reaching Śrāvastī, they spent their rain-retreat at Sāketa. After this, they finally arrived at Śrāvastī on the 16th. They were weary because of rain, mud, and their heavy robes. (MI 1-3)

Thirty monks of Pāvā (v. 1. Pāṭheyya), all forest-dwellers, all almsmen, all wearers of rag-robles, all wearers of three robes, intended to go to Sāvattthī and to spend their rain-retreat there. But they were stopped by the rain at Sāketa, six *yojanas* away from Sāvattthī. After they had spent their rain-retreat and performed the *pravāraṇa* ceremony at Sāketa, they came to Sāvattthī in a state of weariness because of rain, water, swamps, and drenched robes. (Pali 1-2)

After the rain-retreat, there were four things to be done: (1) *pravāraṇa* ceremony was to be performed, (2) the old boundary was to be dissolved, (3) a new boundary was to be constituted, (4) and *kāṭhina* was to be spread. (DH 7)

#### B. KATHINA PRIVILEGES

After the Buddha had learned of the monks' weariness, the Buddha authorized the *kāṭhina*-cloth and the ten privileges connected with it for the comfort of the monks as well as the enjoyment of the meritorious gifts of the donors: (1) there would be no offense, if monks retained an extra robe over ten days, (2) there would be no offense, if needy monks accepted and kept for more than one month the offered robe-material which was not sufficient, and expected to get more in order to make up a set of three robes, (3) there would be no offense, if monks parted for one night with any one of their three robes allowed, (4) monks could travel abroad with only the inner and the upper robes, (5) monks could keep as many extra

robes as they could obtain, (6) there would be no offense, if monks went to receive a meal in a group consisting of four or more members, (7) there would be no offense, if monks went to receive a meal in sequence by chosen turn, (8) there would be no offense, if monks went to a house of the laity for a meal without being invited, (9) there would be no offense, if monks went to seek as many robes as they could obtain, and (10) the *kaṭhina* to be spread could be acquired from the month of Kārtika to the month of Phālguna.

(1) to (8) are the same as those in MSV. (9) one could enter villages at an unauthorized time without informing other monks,<sup>2</sup> (10) one could accept with his own hand, eat, or partake of the food from the families that had been accepted as learners, even if he was not invited beforehand and not ill.<sup>3</sup> (MSV J 15)

After the Buddha had learned of the monks' weariness, he authorized the *kaṭhina* to be received by the *saṃgha* who had spent the rains and performed the *pravāraṇa* ceremony. The *saṃgha* should be in harmony. (SV 4)

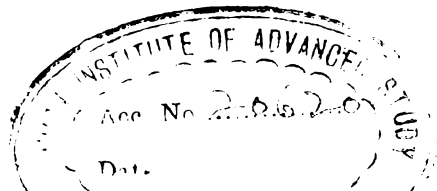
After *kaṭhina* was received, (1) monks could keep extra robes, (2) they could part with their robes and stay over-night in other places, (3) they could separate from the group and eat, (4) they could eat at one place after another, (5) they could enter villages around meal-time without informing other monks. (DH 8)

The five advantages were: (1) one could separate from the group and eat, (2) one could eat at one place after another, (3) one could (enter villages) before and after meal-time without informing (other monks), (4) one could keep extra-robes, (5) one could part with his robe and stay over-night in another place. (MA 2 c)

When the Buddha went to the Park of Ghoṣira at Kauśāmbī to accept the worship of the people, the queen of Kauśāmbī presented five hundred pieces of cotton cloth to the Lord. The Buddha asked Ānanda to give the cotton cloth to the monks; but, the monks wouldn't accept, because they were not allowed to keep extra

<sup>2</sup> A relaxation of *pāṭayantika* rules (MSV 80, 81; SV 80, 81; DH 82, 42; MA 80, 81; MI 80, 81; Pali 85, 46).

<sup>3</sup> A relaxation of the 3rd rule in the *prāṭideśanīya* section (MSV, SV, DH, MI, MA, Pali).



robe-material. Ānanda told the Lord of the entire incident, and the Buddha told Ānanda that henceforth, extra robe-material may be kept for ten days. (MA 1 a)

On account of the previous two incidents (see Section A), Buddha praised the virtues of reducing desires and knowing satisfaction. After he praised the keeping of commandments, he authorized the *saṃgha* to receive *kāṭhina*. If one had received *kāṭhina*, he could be exempted from committing the five offenses: (1) to separate from the group and to eat, (2) to eat again and again, (3) to go to villages without informing other monks, (4) to keep extra robes, (5) to part with one's robe and stay over-night in other places. (MI 4)

On this occasion, the Buddha, having given *dhamma*-talk, authorized the monks to spread *kāṭhina*. When the *kāṭhina* had been spread, (1) monks could go to families for alms without having asked for permission, (2) they could walk for alms, not taking the three robes, (3) they could have a group-meal, (4) they could have as many robes as they required, (5) whatever robe-material accrued there, that would be for them. (Pali 3)

*Kāṭhina* privileges are also discussed in the 32nd *pāṭayantika* rule of MA (TS 22, 353c), and in the 1st *niḥsargika* rule of MI (TS 22, 23b). All the other versions except MSV have only five items. The five advantages in Pali seem to correspond as follow: Pali 1 corresponds to BHS 8 (but with a notable difference); Pali 2 = BHS 4; Pali 3 = BHS 6; Pali 4 and 5 seem to correspond, somehow, to BHS 5 and 9, but the meaning is insufficiently clear to make it certain.

### C. SPREADING OF *KĀṬHINA*-MATERIAL

First, monks were informed about the spreading of *kāṭhina*-material. On the next day, the *saṃgha* was assembled, and a monk made a proposal, together with a motion, saying that *kāṭhina* was to be spread for the *saṃgha* who had spent the rains. When monks went outside the monastery, they would not be considered to be separated from their old and new robes. The *saṃgha* was to approve the proposal and the motion. (MSV 4-6)



On the 14th day of the 8th month, monks were informed about the spreading of robes; on the next day they were assembled, and made a proposal, together with a motion. (MSVJ 1)

Those monks who had received *kāṭhina* would lose neither their old or new robes. (SV 4)

The *saṃgha* should be in harmony and at one place. A monk announced in a loud voice that *kāṭhina* was to be received. (SV 6)

Monks who had stayed in another place and come here obtained valuable *kāṭhina*. A proposal, together with a motion, was made, saying that today, monks were to receive *kāṭhina*. This proposal, together with the motion, had to be approved by the *saṃgha*. (DH 15)

If any stranger donated the *kāṭhina* material to the *saṃgha*, this material should not be received silently. The monk who received this material should declare that he was receiving the *kāṭhina* material. When the material was received by the monk and taken before the body of the *saṃgha*, this material was raised by the monk so that the vertical length was displayed. A proposal, together with a motion, was to be approved by the *saṃgha*. (MA 3)

When a donation of robe-material was obtained and there was a needy monk, a monk announced in a loud voice that the *saṃgha* was to give *kāṭhina*-material to the monk so-and-so. This proposal, together with the motion, was to be approved by the whole *saṃgha*. (MI 5-7)

The *saṃgha* should be informed by an experienced and competent monk, saying that the material for *kāṭhina*-cloth had accrued to the *saṃgha*, and it was to be given to the monk so-and-so for making *kāṭhina*-cloth. This proposal, together with the motion, was to be approved by the *saṃgha*. (Pali 4)

On the morning of the 16th, the donor brought the robe-material and presented it to the *saṃgha*. A monk should tell the donor the amount of needles, thread, dye, and working monks that was needed. The donor, having heard this, should provide food and drink for

the working monks. *Kaṭhina* should be received for the *saṃgha*. (SW 7)

A monk who had obtained more robes during the rain-retreat took one as *kaṭhina* for himself, and distributed the others to other monks. (MSVJ 10)

If there were several donors presenting *kaṭhina* robes, only one *kaṭhina* robe was to be received by this monk; the rest should be distributed among other monks. (SW 8)

If a donor specified that the three robes that he had donated should belong to the monk who held the *kaṭhina*, then other monks could not receive them. (SW 14)

If within the same area where sabbath (*poṣadha*) was kept there were several dwelling-places, the monks could not receive *kaṭhina* separately. They should reach an agreement and stay in one place to receive *kaṭhina*. They should observe the same rules of receiving *kaṭhina*. (SW 16)

#### D. SELECTING A *KATHINA*-SPREADER

Disqualified monks should not be selected as *kaṭhina*-spreaders. That is, (1) one who had not spent the rains, (2) one who had interrupted his rain-retreat, (3) one who had entered the residence for the rains behind schedule, (4) one who had spent the rains in other monasteries, (5) one who had been given a penance for serious offense according to the rules, (6) one who was on *parivāsa* penance, (7) one who was on *mūlaparivāsa* penance, (8) one who was on *mānāpya* penance, (9) one who was on *mūlamānāpya* penance, (10) one who had been suspended, (11) one who acted through desire, (12) one who acted through hatred, (13) one who acted through infatuation, (14) one who acted through fear, (15) one who did not know the difference between *kaṭhina* properly and improperly spread. The *kaṭhina*-spreader should be tested as to his capacity and be approved by the *saṃgha*. (MSV 7-9)

By making a proposal, together with a motion, the *saṃgha* appointed a monk who was endowed with the five virtues to be the *kaṭhina*-spreader. (MSVJ 2)

Monks were to be tested as to their capacity, and a monk was to be appointed to receive the *kaṭhina*. The following five qualities were to be considered: (1) whether

or not he followed a (wrong) course because of passion, (2) whether or not because of hatred, (3) whether or not because of fear, (4) whether or not because of ignorance, (5) whether or not he knew the difference between the *kāṭhina* properly received or not properly received. A qualified monk was to be appointed by a proposal and a motion by the *saṃgha*. (SV 7-10)

An able monk was to be appointed by a proposal and a motion to take *kāṭhina* for the *saṃgha*. (DH 16-17)

An experienced and competent monk was to make the announcement, cf. Section C (Pali 4)

If in a place no monk understood how to receive *kāṭhina*, they could invite a monk from another monastery who knew the rules of receiving *kāṭhina* and ask him to make a motion and to receive the *kāṭhina*. This monk could only make the motion; he himself could not receive the *kāṭhina*, nor share the robe-material. (SW 3)

The monk who had spent the rains at other places and come here could be invited as the robe-spreader to spread *kāṭhina*. (MSVJ 5)

If an unfinished robe was obtained, the *saṃgha*, by making a motion, appointed a monk to finish it; if a finished robe was obtained, it was to be received according to rules. (DH 23)

#### E. MAKING ROBES

After the robe-material had been approved as *kāṭhina*-cloth by the *saṃgha* and a monk had been approved as *kāṭhina*-spreader by the *saṃgha*, this robe-material would be handed over to this monk by the *saṃgha*, and this material would be spread by this *kāṭhina*-spreader. The *kāṭhina*-spreader should at all times in all respects keep the *kāṭhina* in the foreground (i.e., devote himself completely to it), while washing, stretching, cutting, sewing, and dyeing it; when as little as two or three stitches were to be made, he must make a resolution two or three times (i.e., the slightest act must be thoughtfully considered). (MSV 10-11)

By making a proposal, together with a motion, the *saṃgha* took a robe and gave it to the *kāṭhina*-spreader.

When the monk had received the robe, he should co-operate with other monks engaging in the work of washing, dyeing, etc. Even those who could sew two or three stitches were all to help this monk to make this robe. The monk who was making this robe should think, two or three times, that he was to spread, he was now spreading, and he had spread this robe as *kāṭhina*. If he made only the last two resolutions, he was still considered to have complied with the rules of making robes. If he did not make these resolutions at all, he was guilty of wrong-doing. (MSVJ 3-4)

A donated robe was to be formally given to the *kāṭhina*-spreading monk. When the robe had been given to this monk, this monk should wash, dye, cut, baste, sew, and measure it. While this monk was doing these, he should make the resolutions that he was to make this robe into *kāṭhina*, and to receive it; that he was making this robe into *kāṭhina*, and was receiving it; and that he had made this robe into *kāṭhina*, and had received it. (SV 11-19)

Among the *saṃgha*, there might be one, two, or three monks who could handle the making of the *kāṭhina* robe. However, these monks should be approved, with a motion, by the whole *saṃgha*. (MA 4) One monk would act as the master (of ceremony) to receive the robe-material, and this monk should declare three times that this *kāṭhina* material should be received by the *saṃgha*. (MA 5 a) While the material was being washed, a statement should be made that this *kāṭhina*-material was being washed, and it should be received by the *saṃgha*. A similar statement should be made during the time of being cut, sewn, dyed, patched, and made proper. (MA 5 b) When the first cut was made by a knife at a place four finger-widths from the corner, a statement should be made that this *kāṭhina*-robe should be received by the *saṃgha*. The same statement should be made when the second and the third cuts were made. (MA 5 c) If the robe was made proper, but these statements were not made, this robe could still be called the *kāṭhina*-robe; but, (the monk) would commit an offense against mo-

nastic rules. If these statements were made, but the robe was not made proper, this robe could not be called the *kāthina*-robe, and (the monk) would commit an offense against monastic rules. If (the monk) had thought of all these, and the robe was made proper, this robe could be called the *kāthina*-robe, and there would be no offense. (MA 5 d) If among ten or twenty thousand monks, agreement could hardly be reached, a group of monks may make the *kāthina*-robe separately. All (procedures) should be still the same, except using "a group of monks" instead of "the *saṃgha*" (in their proposal and motions). A group of more than four monks was not allowed to make the *kāthina*-robe separately. If only one monk was making (the *kāthina*-robe), after getting the material, he should declare three times that he was receiving the robe-material. This monk should say that he should receive this *kāthina*-material during the time of cutting, sewing, dyeing, patching, and making proper by cutting with a knife (three times at a place four finger-widths from the corner). (MA 8) Having finished (the *kāthina* robe), this monk should remind himself and declare for three times that he, the monk so-and-so, was receiving this *kāthina* robe. (MA 9) A *kāthina* robe, made by the *saṃgha*, should not be given to a group of monks, nor to an individual monk. A *kāthina* robe, made by a group of monks, should not be given to an individual monk. (MA 2 b)

When the monk had obtained the *kāthina*-material, he should wash, dye, pound (打), and sew on the same day. If this monk could not manage by himself, one or more than one monk could be appointed by the *saṃgha* to help him. A proposal, together with a motion, was to be made and approved by the *saṃgha*. (MI 8-10)

If there was any robe-material, it should be first washed, and then cut, basted, and sewn by several monks. After it was dyed and made proper, it should be received on the same day. (SW 8)

If the *kāthina* was not finished, all monks were to be called to help to finish it. They should not talk about virtues (?) and make delay. But, sick monks were excepted. (SW 11)

The *kāṭhina*-robes should not be sewn in ordinary stitches; they should be sewn in back-stitches. (SW 17)

It was not allowable to receive a *kāṭhina*-robe which had not been finished. (SV 20)

There were two reasons for which *kāṭhina* could not be received: (1) the robe had not been made up, (2) the monk had parted with his monastery and gone away. (MI 17)

If a finished robe was obtained on the 15th (of Āśvayuja?), it could also be made into *kāṭhina*. (MSVJ 10)

#### F. SPREADING OF *KĀṬHINA*-ROBE

On the 15th day of the month of Āśvayuja, an announcement was made to ask the monks to give back their old robes. On the next day, a monk again announced that with the approval of the *saṃgha*, he would spread *kāṭhina* for the *saṃgha*. He repeated this first to the senior monks, and then to the younger monks. All monks individually expressed their approval. (MS 12-14)

On the 15th of the 8th month, an announcement was made to ask monks to give up any one of their three robes and to take them to the assembly. On the next day, a monk again announced that with the approval of the *saṃgha*, he would spread *kāṭhina* for the *saṃgha*. He repeated this first to the senior monks and then to the younger ones. All the monks expressed their approval. (MSVJ 5-6)

The robe was given, by a motion, to the monk who had been appointed to take *kāṭhina* for the *saṃgha*. This monk said that the *saṃgha* had obtained robes for distribution, that the *saṃgha* who was present was entitled to have a share, that the *saṃgha* had taken this robe and given it to him, and he was to take this robe, to receive it as *kāṭhina* for the *saṃgha*, and that he was to take this robe in this place. After an approval was obtained from the *saṃgha*, this monk stood up and repeated the statement that this robe was the robe received, and was to be made into *kāṭhina*; that it was

being received, and made into *kāṭhina*; and that it had been received, and made into *kāṭhina*. The other monks expressed their approval. Then Buddha explained to Upāli that it was because of the declaration — the robe was being received, and made into *kāṭhina* — that *kāṭhina* was to be received. (DH 18–22)

The *saṃgha* had obtained robe-material and made it into the *kāṭhina*-robe. If everything was agreeable, a monk should ask for approval from the *saṃgha*. (MA 6) All the members of the *saṃgha*, both elder and young, should express three times their approval (of the acceptance of the *kāṭhina* robe) and their willingness of giving up (their *kāṭhina* privileges). (MA 7) (1) The *kāṭhina*-robe could be formally received at the time when it was being made, (2) it could be formally received at the time when it was (presumably already made) being received, (3) it could be formally received at the time when it was being made and received, (4) it could be formally received not at the time when it was being made and received. (When the *kāṭhina*-robe was formally received,) the members of the *saṃgha* should express their approval (of the acceptance of the *kāṭhina*-robe) and their willingness to give up (their *kāṭhina* privileges). (MA 10)

After the material had been made into a robe, the monk took this robe to show all the monks and to ask the *saṃgha* to receive it as *kāṭhina*. The other monks should express their willingness to share this property with this monk. By making a proposal and a motion, *kāṭhina* was received. A monk announced in a loud voice that the *saṃgha* had obtained this *kāṭhina*-material, that this material had been washed, dyed, pounded (打) and sewn, and that this material had been made into a robe and was ready to be received. After an approval had been received from the *saṃgha*, the monk, taking this robe-material, walked around, and repeated the announcement to the *saṃgha*. The other monks then individually expressed their approval. (MI 11–14)

When the *kāṭhina* had been finished, the *kāṭhina*-holding monk discarded the outer robe that he himself

had received and held before. This monk spoke three times that he was holding the *kathina*. After he had spoken this three times, he put on the *kathina*, and said repeatedly to both senior and younger monks that he was holding the *kathina* according to the rules, asking approval from the other monks. When the other monks approved this, this *kathina* would be considered as having been properly held. This *kathina* was held not by the *saṃgha*, nor by the monks; it was held by one monk. (SW 13)

The *kathina* should be formally received on the same day as it was obtained; and it should be made into a robe on the same day as it was formally received. (SW 8)

It was not allowable to spread *kathina* with a robe that had been stored (or kept too long). (BHS MSV 23)

The *kathina* should be formally received on the same day as it was obtained. (SV 5)

When the monk had obtained the *kathina*-material, he should wash, dye, pound (打) and sew on the same day. (MI 8)

A robe was not proper when it was not spread on the same day as it was donated, or when it was not made into *kathina* on the same day as it was spread. (Pali 1.5)  
A robe was proper when it was spread on the same day as it was donated, or when it was made into *kathina* on the same day as it was spread. (Pali 1.6)

#### G. THE RULES OF CUSTOMARY BEHAVIOR FOR THE *KATHINA*-SPREADER

While the *kathina*-spreader held the *kathina*, he should not go into urinals or privies, or into the house where there was smoke; he should not stay in open fields, nor should he go outside his monastery. If he did go, he should not stay over-night. (MSV 15)

The same is stated in MSVJ 7, and in the Tibetan and Chinese translations of MSV, but not in the other Chinese accounts, nor in Pali.



H. QUALIFICATIONS FOR PARTICIPATING IN THE  
KATHINA CEREMONY

While no *kathina*-privileges were to be enjoyed by the monks of the following categories, still, they could receive material-property (i.e., seemingly, they could share in the robe-distribution, but not in the religious privileges mentioned in Section B; the text seems confused and repetitious here): (1) one who had not spent the rains, (2) one who had interrupted the rain-retreat, (3) one who had entered the residence for the rains behind schedule, (4) one who had spent the rains at other places (Chin. novices), (5) one who was not present when *kathina* was spread, (6) one who was on *parivāsa* penance, (7) one who had undergone *parivāsa* penance, (8) one who was on *mānāpya* penance, (9) one who had undergone *mānāpya* penance, (10) one who had been given a penance for serious offense under the rules. For five other groups of monks there was no material-property nor the privileges: (1) one who had been suspended for the sin of non-insight regarding the true doctrine, (2) one who had been suspended for the sin of non-atonement for an offense, (3) one who had been suspended because he had not discarded an evil heresy, (4) one who had spent the rains at other places, (5) one who favored the faction of unrighteousness when there was a schism in the *saṃgha* (cf. MSVJ 9)<sup>4</sup>. (MSV 17-19)

Well-behaved monks who lived in the same monastery were entitled to participate in the spreading of *kathina*. Those who could not come but had expressed their intention to come were also entitled to share *kathina* and its privileges. A list similar to MSV is given here. (MSVJ 11-14)

The following monks could not receive *kathina*: (1) those who had spent their rain-retreat behind schedule, (2) those who had interrupted their rain-retreat, (3) those who lived in other places. (SW 1)

The minimum number of monks to hold the *kathina* ceremony was five. If in a place there were fewer than five monks, they could call monks from other monasteries in order to reach the minimum number and to receive *kathina*. If there were a sufficient number of

<sup>4</sup> If there is a schism in the *saṃgha*, the righteous faction is to perform the *kathina* ceremony. If both factions make and spread robes, the righteous faction is to receive the robe-property (MSVJ 9).

monks in a place, guest-monks could not receive *kāṭhina* from this place. If in a place there were four monks and one novice, this novice could be ordained as a monk when the rain-retreat was ended. They could complete the minimum number and receive *kāṭhina*. The newly ordained monk could also receive *kāṭhina*. If there were one monk and four novices, these four novices were to be ordained as monks in a similar manner. (SW 1-2) (cf. DH 25, MI 4 on commandments).<sup>5</sup>

The *kāṭhina* ceremony could be participated in by proxy. (MSVJ 11, DH 25)

The *kāṭhina* should be taken and presented to the monk whose robe was worn-out. If there were many such monks, the *kāṭhina* was to be taken and presented to the older monks. If none of them was old, the *kāṭhina* was to be taken and presented to the older one. (SW 9)

#### I. IMPROPER ROBES FOR *KĀṬHINA*

(1) a robe merely stretched (for measurement), (2) a robe merely scratched (with fingernails to mark it), (3) a bath-garment robe (or, if *bandhanī* be read with Dutt in the *uddāna* C, a robe merely bound, hemmed, or braided on the edges; perhaps this treatment was characteristic of a bath-garment), (4) a robe merely with small cloth-patches put on it (as marks), (5) a robe merely provided with long strips of cloth (VA on Pali No. 6, sewn on following the basting threads), (6) a robe merely strengthened by adding patches, (7) a robe merely provided with binding (VA on Pali no. 10, inside), (8) an old robe (perhaps one already used as *kāṭhina*, with Chin. SV No. 8), (9) a robe stored or kept too long, (10) a worn-out robe, (11) a robe merely pounded (pressed, dyed, or washed), (12) a robe offered at a wrong time, (13) some individual monk's three robes, (14) an improper robe (i.e., one not made proper by disfiguration), (15) a robe made of a whole (uncut) piece of cloth, (16) a robe of less than five (parts, columns, or cubits), (17) a *kāṭhina* that had not been approved, (18) a robe spread by a *kāṭhina*-spreader that had not been formally approved (appointed), (19) a robe spread by a

<sup>5</sup> Monks who have not received the complete commandments are to be excluded (DH 25). After the Buddha praised the keeping of commandments, he told the monks: "From now on, I allow you, monks, to receive *kāṭhina*..." (MI 4).

*kāṭhina*-spreader outside the limits of the monastery, (20) a robe spread by a *kāṭhina*-spreader who was approved (appointed) outside the limits of the monastery. (MSV 23–24)

(1) *ṣailottakacīvara*, (2) a robe eaten by worms (*srog chags kyis 'tshal ba*), (3) a robe (merely) hemmed, (4) a robe (merely) with patches (*rlo bos*, obscure), (5) a robe (merely) with long patches, (6) a robe made of thin hempen fabric, (7) a robe (*zogs pa*, obscure), (8) an old robe, (9) a robe to be abandoned, (10) a worn-out robe (*dengs pa*), (11) a robe held before (*blangs pa*), (12) a robe not offered on time, (13) some individual's outer, upper, and lower robes, (14) an improper robe, (15) a robe made of uncut cloth, (16) a robe less than five cubits (*khru lga*), (17) a robe on which no agreement had been made, (18) a *kāṭhina* spread by a monk who had not been formally appointed, (19) a *kāṭhina* made of a robe on which an agreement had been made outside the boundary, (20) a *kāṭhina* spread by a monk appointed outside the boundary. (Tib. MSV 23–24)

(1) a robe made of loose-woven and thin material, (2) a bad or evil robe (?), (3) a robe with many knots, (4) a robe made of hempen material, (5) a robe merely with turned hem, (6) a worn-out robe, (7) an abandoned robe, (8) a robe of a deceased person, (9) a robe (merely) pressed with a stone, (10) a robe of an individual monk, (11) a robe less than  $3 \times 5$  cubits in size (cubits supported by Tib.), (12) a robe made of uncut cloth, (13) an improper robe, (14) when no monk was appointed to spread the *kāṭhina*, (15) a *kāṭhina* spread outside the monastery. (Chin. MSV 23–24)

(1) not made properly (作了?), see Section J, (2) of loose-woven or thin material, (3) used to cover a corpse and brought back from the cemetery, (4) (merely) patched with seam-bindings and hemmed, (5) worn before, and to be abandoned, (6) worn-out, torn into pieces, or softened, (7) mended. (MSV J 10)

(1) only measured, (2) only dyed, (3) only the hem laid on, (4) only four corners patched with small pieces of cloth, (5) only with seam-bindings, (6) only pieced together and basted with long stitches (a tentative trans-

lation), (7) made of old and worn-out material, (8) received as *kathina* once before, (9) made of material obtained not at a proper time, (10) made of material dyed with a saffron-color, (11) made of material that had been kept over-night, (12) received by a monk with a doubtful mind, (13) made of improper material, (14) smaller than normal size, (15) three robes smaller than normal sizes, (16) made of uncut material, (17) three robes made of uncut material, (18) not finished, (19) *kathina* that belongs to some individuals other than (?) monks, nuns, probationers, and novices, (20) when a monk who had spent the rains went out and then returned on the same day. When he heard that *kathina* had been received, he was not pleased. This monk was not entitled to receive *kathina*. (SV 20-21)

(1) only washed, (2) only pressed, (3) only the hem laid on,<sup>6</sup> (4) only cut out, (5) only the edges strengthened by braiding, (6) only with button-knots,<sup>7</sup> (7) only with seam-bindings,<sup>8</sup> (8) only with button-loops,<sup>9</sup> (9) obtained not in a proper way, (10) obtained by flattery and fawning, (11) obtained by dropping a hint, (12) obtained by threatening or agitating, (13) kept over-night, (14) to be abandoned, and not made proper, (15) if a monk does not come on the same day, (16) not properly received, (17) without hem attached on four sides, (18) not received in front of the *saṃgha*, (19) 若有難無僧伽梨 (obscure), (20) while the whole *saṃgha* was receiving *kathina* inside the monastery the monk was outside the monastery, (21) made of fancy material, (22) dyed in bright colors, (23) in white color. (DH 10, 12, 13, 14)

|| (1) *dukūla*, a fine cloth made of the inner bark of a certain kind of plant, (2) 鞞 or 鞞 (?) *karṣāpa* (Tib. *ras*

<sup>6</sup> Hem was around the four sides, it should be a little narrower than the seam-bindings.

<sup>7</sup> Button-knot was attached to the edge to be laid in front of the chest. It was in the shape of the seeds (or fruits) of 嬰 莢 (a kind of wild grape), or 葵 (?), or 棠 梨 (a kind of wild pear).

<sup>8</sup> Seam-bindings should be right along the seams and cover an equal distance from both sides of the seams. It was of four to two finger-widths.

<sup>9</sup> A small square piece of cloth was patched at a distance of four finger-widths from the hem. A small string was put through and tied up, making two button-loops. Button-loops were of two finger-widths in length.

gos), (3) small pieces, (4) old stuff, (5) *kambala*, made of (牒) sheep-wool, (6) *kambala*, made of hair, (7) material made of grass, (8) material made of leather, (9) material made of treebark, (10) 板衣 (?), (11) a robe not made during the proper time, (12) not made proper by cutting (into) strips, (13) not made proper by dyeing, (14) not made proper by putting a dot (點), (15) not made proper by cutting with a knife three times at a place four finger-widths from the corner. (MA 11)

(1) not properly washed, (2) not properly dyed, (3) not properly pounded (打), (4) not properly sewn, (5) too big or too small, (6) made of fancy material, (7) received before the *pravāraṇa* ceremony was performed, (8) received because the monk was greedy for material, (9) received because the monk intended to enjoy the five relaxations of the monastic rules. (MI 15)

(1) only marked (with fingernails for the purpose of measurement), (2) only washed, (3) only calculated, (4) only cut out, (5) only pieced together and basted temporarily with false thread, (6) only sewn in lengths, (7) only marked with a small piece of cloth as a sign, (8) only strengthened in seams, (9) only strengthened by a braid, (10) only strengthened by a binding along the back, (11) only strengthened by being doubled in parts, (12) only put into the dye and kneaded, (13) when a hint or suggestion had been designed to extract donations, (14) when there had been talk about the merit acquired by presenting the *saṃgha* with cloth, and the donor had been induced thereby to show his liberality, (15) when the gift was only a temporary one, (16) not spread on the same day as the robe was donated, or not made up on the same day as the robe was spread, (17) to be abandoned, (18) not made legal by disfigurement or by assignment, (19) unless the three robes were of proper sizes, (20) unless the robes were made of five or more than five columns, and the robes were cut and sewn properly on the same day, (21) unless the robe was spread for the monk who was in need, (22) the spreading of *kaṭhina* had not been ratified by the whole of the *saṃgha* within the monastery. (Pali, I.5)

BHS MSV	Pali
1. <i>vitānita</i>	3. <i>vicāraṇa</i>
2. <i>vilikhita</i>	1. <i>ullikhita</i>
3. <i>ḍakaśāṭikā</i> ( <i>bandhanī</i> )	
4. <i>gaṇḍūṣa</i>	7. <i>kaṇḍūsakaraṇa</i>
5. <i>paṭṭikā</i>	6. <i>ovattikakaraṇa</i>
6. <i>plotikā</i> ( <i>upadhiḥ</i> )	11. <i>ovaddheyyakaraṇa</i>
7. <i>pariṣaṇḍa</i>	10. <i>paribhaṇḍakaraṇa</i>
8. <i>purāṇa</i>	
9. <i>saṃnihita</i>	16. <i>sannidhikata</i>
10. <i>phupphusa</i>	
11. <i>mardita</i>	12. <i>kambalamaddana</i>
12. <i>akāla</i>	
13. <i>paudgalika</i> (three robes)	
14. <i>akalpika</i>	18. <i>akappakata</i>
15. <i>acchinnaka</i>	
16. <i>ūnapaṃcaka</i>	20. <i>aññatra paṃcaka vā atireka paṃcaka</i>
17. <i>asaṃmata</i> ( <i>kāṭhina</i> robe)	22. The spreading of <i>kāṭhina</i> must be rati- fied by the <i>saṃgha</i> within the monastery.
18. <i>asaṃmata</i> ( <i>kāṭhina</i> -spreader)	
19. <i>bahiḥsīmāsaṃmata</i> ( <i>kāṭhina</i> robe)	
20. <i>bahiḥsīmāsaṃmata</i> ( <i>kāṭhina</i> -spreader)	

(I. BHS MSV, II. Pali, III. Tib. MSV, IV. Chin. MSV, V. MSVJ, VI. SV, VII. DH, VIII. MA, IS. MI.)

I	II	III	IV	V	VI	VII	VIII	IX
1	3							
2	1				1			
3		3	5		3	3		
4	7	4					14	
5	6	5						
6	11							
7	10			4	5	7		
8		8		5?	8		4	
9	16	9			11	13		
10		10	6	6	7			
11	12		9		2	2	13	2
12		12			9			
13		13	10		19			
14	18	14	13	1	13	14		
15		15	12		16,17			
16	20	16	11				3	
17		17						
18		18	14					
19	22	19	15			20		
20		20						

	Pali	Chin.	MSV	MSVJ	SV	DH	MI
2.	<i>dhovana</i>					1	1
4.	<i>cchedana</i>					4	
5.	<i>bandhana</i>				6		
9.	<i>anīvātakaraṇa</i>					5	
13.	<i>nimittakata</i>					11	
14.	<i>parikathākata</i>					10	
17.	<i>nissaggiya</i>	7		4	14,15		
19.	<i>aññatra saṃghāṭiya</i> ( <i>uttarāsaṃgena</i> , and <i>antarvasakena</i> )						5

J. PROPER ROBES FOR *KATHINA*

(1) a robe offered at the proper time, (2) whatever amount of robe-material acquired for the *saṃgha* during the three months of rain-retreat, (3) a new (never-washed) robe, (4) a practically new robe, (5) an emergency robe, (6) a robe patched with strips of cloth, (7) an outer robe patched with strips of cloth, (8) some individual monk's three robes, provided with the approval of the *saṃgha*, (9) a householder's robe, provided with the approval of the *saṃgha*, (10) a robe of five or more than five parts (columns, or cubits), (11) when both the robe-material and the *kathina*-spreader were approved within the limits of the monastery. (MSV 25-26)

(1) a robe offered on time, (2) robe property of the *saṃgha* during the three months of the summer-lent, (3) a new robe, (4) a practically new robe, (5) an emergency-robe, (6) some individual's outer, upper, and lower robes, if they were given to the *saṃgha*, (7) some individual's robes, if they were given to the *saṃgha*, (8) clothes of the laity, if they were given to the *saṃgha*, (9) a robe of five or more than five cubits, (10) a *kathina* or a robe that had been made into *kathina* with an agreement of the *saṃgha* within the boundary, (11) a *kathina* spread by a monk appointed within the boundary. (Tib. MSV 25-26)

Robe-material that had been obtained during the three months of the rains was made into robes; what had been obtained after the three months of the rains was made into *kathina*-robes. (Chin. MSV 25)

(1) whether the robe was new, whether it had been washed and dyed, whether it had never been worn before, whether it was not emergency robe, or whether it be any one of the three robes, any one of these was to be properly made, (2) a robe of five or more than five cubits was proper. (MSVJ 10)

(1) made of an emergency robe, (2) made of material obtained at the proper time, (3) made of a new robe, (4) made of rags, (5) made of a proper robe, (6) made of pieces of cloth, (7) made of a patched robe, (8) made of some individual monk's, nun's, probationer's and novice's robes, (9) a monk who had entered the residence for the



rains went beyond the boundary of his monastery and then returned on the same day. When he heard that *kaṭhina* had been spread, he was accordingly pleased. This monk was entitled to receive *kaṭhina*. (SV 22-23)

(1) either new robes, or donated robes, or rags should be made proper, (2) obtained in proper way, (3) obtained not by flattery and fawning, (4) obtained not by dropping a hint, (5) obtained not by threatening and agitating, (6) not kept over-night, (7) not to be abandoned, and made proper, (8) a monk came on the same day, (9) received according to the prescribed rules, (10) hem laid on four sides, (11) made of ten pieces in five columns (If a robe made of more than these was to be received, the monk had to wash, stretch, press, cut into ten pieces and sew them in five columns), (12) received in front of the *saṃgha*, (13) the monk should stay inside the boundary of the monastery, and receive it properly, (14) dyed in the usual color of *kaṣāya*. (DH 9, 11, 14)

(1) received from the 16th of the 7th month to the 15th of the 8th month, (2) new stuff, (3) not yet received, (4) 淨施衣捨已 (?), (5) three robes, (6) robes used for covering wounds, (7) bath-garments, (8) half-made (?) (錢勾刺) and not yet received, (9) made proper by cutting, (10) made proper by dyeing, (11) made proper by putting a dot (點), (12) made proper by putting a dot on the corners (點角), (13) made proper by cutting three times with a knife at a place four finger-widths from the corner. (MA 2 a, d-k)

(1) properly washed, (2) properly dyed, (3) properly pounded (打), (4) properly sewn, (5) not too big nor too small, (6) not made of fancy material, (7) received after *pravāraṇa* ceremony, (8) received not because the monk was greedy for material, (9) received not because the monk intended to enjoy the five relaxations of monastic rules. (MI 15)

(1) made of new material, (2) made of practically new material, (3) made of rags, (4) made of rags taken from the dust heap, (5) made of rags picked up near a shop, (6) when no hint or suggestion had been made to extract donations, (7) when no talk about the merit acquired

by presenting *saṃgha* with cloth was made in order to induce donors, (8) when the gift was not a temporary one, (9) spread on the same day as the *kaṭhina* was donated, or made on the same day as the *kaṭhina* was spread, (10) not to be abandoned because not over limit of time, (11) made legal by disfigurement or assignment, (12) three robes of proper size, (13) made of five or more than five columns, and cut and sewn on the same day, (14) spread for an individual who was in need, (15) when the spreading had been ratified by the whole *saṃgha* within the monastery. (Pali 1.6)

Robes of the seven classes of disciples and those of gods and men (?) could be received as *kaṭhina*. (SW 4)

BHS MSV	Pali
1. <i>kālika</i>	
2. robe-material acquired during the three months of the rains	
3. <i>ahata</i>	1. <i>ahata</i>
4. <i>ahatakalpita</i>	2. <i>ahatakaṇṇa</i>
5. <i>ātyayika</i>	
6. <i>philotika</i> (not for the outer robe)	3, 4, 5. <i>philotikā</i>
7. <i>paudgalika</i> (three robes, if the <i>saṃgha</i> approved)	
8. <i>paudgalika</i> (robes, if the <i>saṃgha</i> approved)	
9. <i>grhapati</i> (if the <i>saṃgha</i> approved)	
10. <i>paṃcaka</i> <i>sādhika paṃcaka</i>	13. <i>paṃcaka</i> <i>atirekaṇṇapaṃcaka</i>
11. <i>antaḥsīmāsaṃmata</i> ( <i>kaṭhina</i> robe and <i>kaṭhina</i> spreader)	15. The spreading of <i>kaṭhina</i> must be rati- fied by the <i>saṃgha</i> within the monastery.

(I. BHS MSV, II. Pali, III. Tib. MSV, VI. Chin. MSV, V. MSVJ, VI. SV, VII. DH, VIII. MA)

I	II	III	IV	V	VI	VII	VIII
I		I			2		I
2		2	I				
3	I	3		I	3	I	2
4	2	4		I		I	
5		5		I	I		
6	3, 4, 5				7?		II, 12
7		6			8		5
8	12	7		8			
9		8					
10	13	9			2	II	
11		10					
	15					13	
11		11					

Pali	MSVJ	SV	DH
6. <i>animittakata</i>			4
7. <i>aparikathākata</i>			3
9. <i>asannidhikata</i>			6
10. <i>anissaggiya</i>			7
11. <i>kappakata</i>	I	5	7

There is a considerable diversity among the various lists in the different versions. The Chinese and the Tibetan translations of the MSV text do not match very well with that in the BHS text. The list in DH shows more resemblance to the list in the Pali version.

On the basis of the previous lists, a general description can be made with regard to the *kathina*-robe.

(1) The material should be new or practically new. Loose-woven and thin stuff (or hempen fabrics) are not fit. The stuff used to cover a corpse and brought back from the cemetery should be rejected. Fancy silk material cannot be accepted. Theoretically, robes should be made and spread on the same day as that on which donated. Robes should be made proper by disfigurement and assignment. Robes of individual monks and of house-holders may be spread as *kathina* if the *saṃgha* approves.

(2) The *kaṭhina* should be offered at the proper time and in the proper way. It should not be obtained by flattery and fawning, nor by dropping hints, nor by threatening and agitating. The gift should not be a temporary one.

(3) The robes should be properly washed, stretched, measured, hemmed, patched, strengthened, pounded, dyed, cut, and sewn. They should be of proper size and style with proper button-knots and button-loops.

(4) The robes should be approved as *kaṭhina* by the *saṃgha*. They are spread in front of the *saṃgha* by a formally appointed spreader inside the monastery. The monks should first perform *pravāraṇa* ceremony. They should be present at the spreading ceremony and approve it. Only the monk in need should accept the *kaṭhina*, not the greedy ones.

#### K. TIME SCHEDULE<sup>10</sup>

This topic is omitted in MSV. However, MSV has mentioned the 15th of the month of Āśvayuja and the 15th of the month of

10

India			China	
hot	of gradual heat	<i>caitra</i>	16th, 1st — 15th, 2nd	Spring
		<i>vaiśākha</i>	16th, 2nd — 15th, 3rd	
	of full heat	<i>jyēṣṭha</i>	16th, 3rd — 15th, 4th	
		<i>āṣāḍha</i>	16th, 4th — 15th, 5th	
wet	of rain	<i>śrāvaṇa</i>	16th, 5th — 15th, 6th	Summer
		<i>bhādrapada</i>	16th, 6th — 15th, 7th	
	of growth (vegetation)	<i>āśvayuja</i>	16th, 7th — 15th, 8th	Autumn
		<i>kārtika</i>	16th, 8th — 15th, 9th	
cold	of gradual cold	<i>mārgaśīrṣa</i>	16th, 9th — 15th, 10th	Winter
		<i>puṣya</i>	16th, 10th — 15th, 11th	
	of great cold	<i>māgha</i>	16th, 11th — 15th, 12th	
		<i>phālguna</i>	16th, 12th — 15th, 1st	

This chart is made on the basis of Hsüan-Chuang's *Hsi-Yü Chi* (Beal, I, pp. 71-3). Hsüan-Chuang says (Beal, I, p. 73): "In old times in India the priestly fraternity, relying on the holy teaching of Buddha, had a double resting-time (during the rains), viz., either the former three months or the latter three months; these periods were either from the 16th day of the

Phālguna. The former date was the latest date to receive *kāṭhina* for those monks who had entered the residence for the rains according to the earlier schedule, and the latter date was the latest date to suspend *kāṭhina* for those monks who had entered the residence for the rains according to the later schedule.

MSVJ 8 states the monks could ignore the king's additional intercalary month, and receive their *kāṭhina* according to their own schedule.

The period of receiving *kāṭhina* and the period of suspending *kāṭhina* were respectively thirty days. From the date of receiving of *kāṭhina* to that of giving up of *kāṭhina*, there were four months (120 days).

The period of receiving *kāṭhina* was thirty days — from the 16th of the 7th month to the 15th of the 8th month. (SV 5)

There were thirty days for monks to receive *kāṭhina*-robe; there were also thirty days for monks to give up *kāṭhina*-robe. The monks who had entered the residence for the rains according to the early schedule could receive *kāṭhina* on the 16th of the 7th month and give up *kāṭhina* on the 15th of the 11th month. This group of monks could receive *kāṭhina* as late as on the 15th of the 8th month, and give up their *kāṭhina* as late as on the 14th of the 12th month. Those monks who had entered the residence for the rains according to the late schedule

5th month to the 15th day of the 8th month, or from the 16th day of the 6th month to the 15th day of the 9th month." (Beal, II, p. 136): "The priests of India, according to the holy instruction of Buddha, on the first day of the first half of the month Śrāvaṇa enters on Wass. With us this is the 16th day of the 5th month; they give up their retreat on the 15th day of the second half of the month Āśvayuja, which is with us the 15th day of the 8th month. In India the names of the months depend on the stars, and from ancient days till now there has been no change in this. But as the different schools have translated the accounts according to the dialects of the countries without distinguishing one from the other, mistakes have arisen, and as a consequence contradictions are apparent in the division of the seasons. Hence it is in some places they enter on Wass on the 16th day of the 4th month, and break up on the 15th day of the 7th month." (Beal, I, p. 38): "(In the country of Chieh-Shuang-Na) At the end of winter and the beginning of spring rain falls without intermission; . . . Hence the priests retire to their rest (rain-rest) on the 16th day of the 12th month, and give up their retirement on the 15th day of the 3rd month. This is in consequence of the quantity of rain, and they arrange their instruction accordingly."

could receive *kāṭhina* on the 16th of the 8th and give up *kāṭhina* on the 15th of the 12th month. This group of monks could receive *kāṭhina* as late as on the 15th of the 9th month, and give up *kāṭhina* as late as on the 14th of the 1st month of the next year. (MI 18)

From the 16th of the 8th month to the 15th of the 1st month of the next year was the time for the taking out of *kāṭhina*. (MSVJ 16)

The proper time to receive *kāṭhina* was the month before and the four months after the spreading of *kāṭhina*. The robe-season may last as long as five months. During the three months of the rain-retreat monks were allowed to get robe-material. In the Chinese version of the MSV *kāṭhinavastu* it is clearly stated that the material obtained during the three months of rain-retreat could be made into robes, and the material obtained after the three months could be made into *kāṭhina*-robes. (DH 24, MSVJ 29)<sup>11</sup>

#### L. SUSPENDING OF *KĀṬHINA*

On the 15th of the month of Phālguna, the *kāṭhina*-spreader announced that the next day *kāṭhina* was to be suspended, that monks should take formal possession of their own robes, and that whatever property was accumulated there was to be distributed by the *saṃgha*. (MSV 16)

On the 15th of the 1st month, the robe-spreader made the announcement that the next day he would take out *kāṭhina*-robe, and that monks should guard and keep their own individual robes. On the 16th, *kāṭhina* was taken out by making a proposal, together with a motion. If there was any material, it would also be divided. (MSVJ 17-18)

Monks should not intend to regularly enjoy the five relaxations of the monastic rules. They should take out their *kāṭhina* after the 4th month in the winter. When

<sup>11</sup> DH 24 clearly states that a year is divided into three seasons (spring, summer, and winter), and each season has four months.

the *saṃgha* was assembled, they should reach an agreement. Monks who had not received the complete commandments were to be excluded. Monks who had expressed their approval by a proxy were also considered to have taken out their *kāṭhina*, though they could not personally participate in the ceremony. (DH 25-26)

When the Buddha was at the city of Śrāvastī, there was a monk changing his clothing several times (a day), and he wore different robes before and after meals. The Buddha noticed this and purposely asked for the reason. The monk said that he had many robes, because he had been receiving the *kāṭhina* robes. The Buddha said that from this time on, monks should give up (receiving) the *kāṭhina* robe. (MA 12)

When the robe-season was up, the *saṃgha* should make a proposal, together with a motion, and give up *kāṭhina*-robes. (MI 19-20)

When *kāṭhina* had been collected, and the *saṃgha* had received a donation, the light stuff (?) could be distributed among the monks who had received *kāṭhina*, and the heavy stuff (?) should belong to the monks of other places — of four quarters. (SW 15)

#### M. EIGHT GROUNDS FOR SUSPENDING OF *KĀṬHINA*

If after the *kāṭhina* had been spread monks had not made nor finished their robes, they took along with them their robe-material and went outside their monasteries, either on business or with expectation. These monks should constantly and firmly think of coming back and of making up their robes within their own monasteries. If they failed to do so, then for them the *kāṭhina* was suspended. They should not plan to stay in other places because of comfortable lodging or better companionship. If their hopes were lost or their unfinished robes were destroyed, then for them the *kāṭhina* was suspended. If they personally participated in or heard of and gave approval to the ceremony of suspending *kāṭhina* held by the *saṃgha* in their own monastery, then for them the *kāṭhina* was also suspended. The eight grounds for suspending *kāṭhina* were: (1) departure, (2) finishing, (3) determination, (4) loss, (5) report-

hearing, (6) boundary-passing, (7) disappointment of expectation, (8) suspension of the *kāṭhina* (MSV 27-35)

(1) to determine to go away, (2) to hesitate, (3) to determine not to come back nor to make robe, (4) to lose robe, (5) to hear the news of taking out *kāṭhina*, (6) to cross the boundary without determination of coming back, (7) to be disappointed because of failure to obtain robe, (8) to take out *kāṭhina*. (MSV J 19-27)

(1) when the robe was finished, (2) when the robe was almost finished, (3) when the monk went away, (4) when the monk heard that his fellow-monks had given up *kāṭhina*, (5) when the robe was lost, (6) when the monk had made up his mind (?), (7) when the monk went beyond the boundary, (8) when the *kāṭhina* was given up. (SV 24)

(1) the monk went away, (2) the robe had been made up, (3) the robe had not been made up, (4) the robe was lost, (5) the hope was destroyed, (6) the monk heard that his fellow-monks had taken out the *kāṭhina*, (7) the monk was outside of the boundary, (8) the monk took out *kāṭhina* together with his fellow-monks. (DH 27-35)

(1) when the robe was finished, (2) when the robe was received, (3) after the time limit which was set by the monk to give up the *kāṭhina* robe, (4) when the report of the *saṃgha*'s giving-up robes was heard, (5) when the robe was presented to another monk, (6) when one had declared to give up receipt of the *kāṭhina* robe, (7) when the robe was lost, (8) when the monk went away, (9) after the 15th of the 12th month, (10) when one had declared to give up (receipt of) the *kāṭhina* robe on the 15th of the 12th month. (MA 13-23)

(1) the time was up, (2) the robe was lost, (3) the monk heard the loss, (4) the monk went afar, (5) the hope was destroyed, (6) the robe had been taken outside the boundary, (7) the monk went outside the boundary, (8) *kāṭhina* was given up after making a proposal, together with a motion. (MI 16)

(1) a monk going away, (2) his robe being settled, (3) his resolving not to have it made up and not to come



back, (4) the robe being lost, (5) his hearing of the general removal of the privileges in the residence to which he has gone, (6) the disappointment of his expectation that a special gift of robe would be made to him, (7) his having crossed the boundary, (8) the removal of the *kaṭhina* privileges together with those of other monks. (Pali 1.7-12)

There were two impediments to the removal of the *kaṭhina*-privileges: (1) the residence-impediment, and (2) the robe-impediment. (Pali 13)

Eight grounds are also discussed in the following other Chinese works: *Samantapāsādikā Vinayavaṇṇanā* (TS 24, 771c), *Buddhatrāta's Vinaya dvāvīṃśati prasannārtha śāstra* (TS 24, 671b), *Vinayamātrkā* (TS 24, 815a, b). Also see SW 18-24.<sup>12</sup>

<sup>12</sup> (SW 18) The phrase, "taking the robe that one possesses," means that the robe has not been made up and has been taken beyond the boundary. (19) The phrase, "beyond the boundary," means other monasteries. (20) The master of the Law asks, "When the *kaṭhina* has been received, and a monk goes beyond the boundary because the new place is a comfortable one in which to stay, this monk will not come back — what sort of a case is this?" It is answered, "If the monk goes beyond the boundary and he finds that the new place has better dwelling places or finds acquaintances, then this monk will not come back. This monk will first lose his dwelling place, then lose his *kaṭhina*." The rest has already been stated in the *vinaya* text. (21) If a monk thinks not to make up his robe nor to return, then he will lose both his dwelling place and his *kaṭhina*. (22) If a monk is making his robe, but he loses what he has made, then he will first lose his dwelling place, and then his *kaṭhina*. (23) If a monk hears that the *saṃgha* has lost their *kaṭhina*, this monk will first lose his *kaṭhina*, and then his dwelling place. (24) If a monk loses his hope, he will first lose his dwelling place, then his hope. Whether he has gotten what he has been expecting to get, or he has gotten what he has not been expecting to get, a detailed statement will be verbose, with but slight variation. They are very vague, and have been extensively stated in the *vinaya* text.

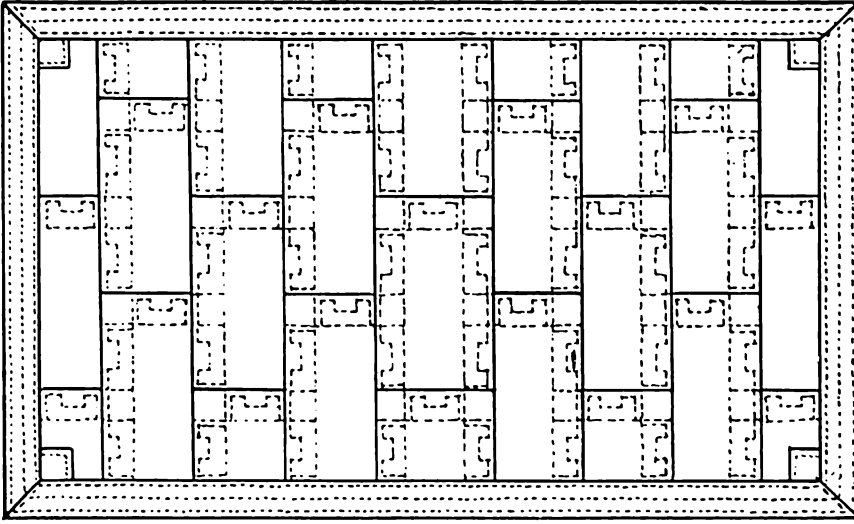
	MSVJ	SV	DH	MI	MA
<i>prākramaṇam</i>	1	3	1	4	
Pali 1					
<i>niṣṭhāpanam</i>	2	1	2	1?	9
Pali 2	to hesi- tate	robe was finished	robe had been made up	the time was up	the time was up
<i>saṃniṣṭhāpanam</i>	3	2	3	6?	
Pali 3	to de- termine not to come back nor to make robe	robe was almost finished	robe had not been made up	robe had been taken out of boundary	
<i>nāśitam</i>	4	5	4	2	7
Pali 4					
<i>śravaṇam</i>	5	4	6	3	4
Pali 5					
<i>sīmātikrāntam</i>	6	7	7	7	8
Pali 7					
<i>āśācchedakam</i>	7	6?	5	5	
Pali 6					
<i>kaṭhinoddhāram</i>	8	8	8	8	10

#### N. EMERGENCY SUSPENSION OF *KAṬHINA* FOR ROBBED MONKS

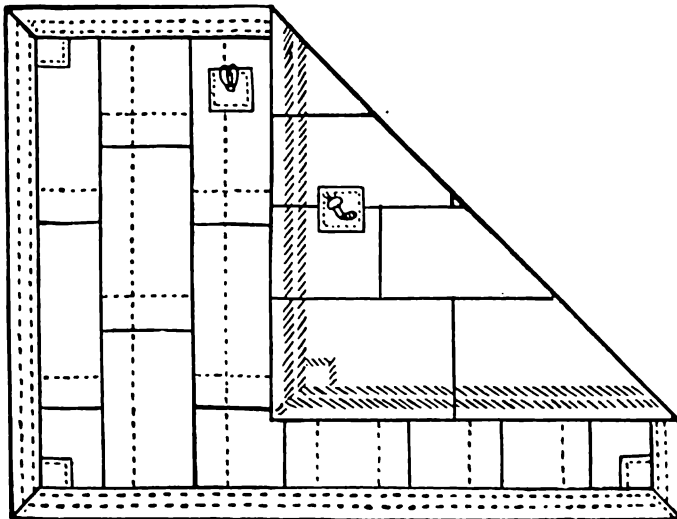
*Kaṭhina* could be suspended for the sake of the monks who had been robbed by brigands. After the robe-property had been divided, any monk who wished to give a share from his own portion to the robbed monks could do so. (MSV 20–22)

In case there was a danger of being robbed, monks could take out *kaṭhina* before the time-limit. (MSVJ 18) This section is found in the Tib. and Chin. translations of MSV, but not in the other Chin. accounts, nor in the Pali.

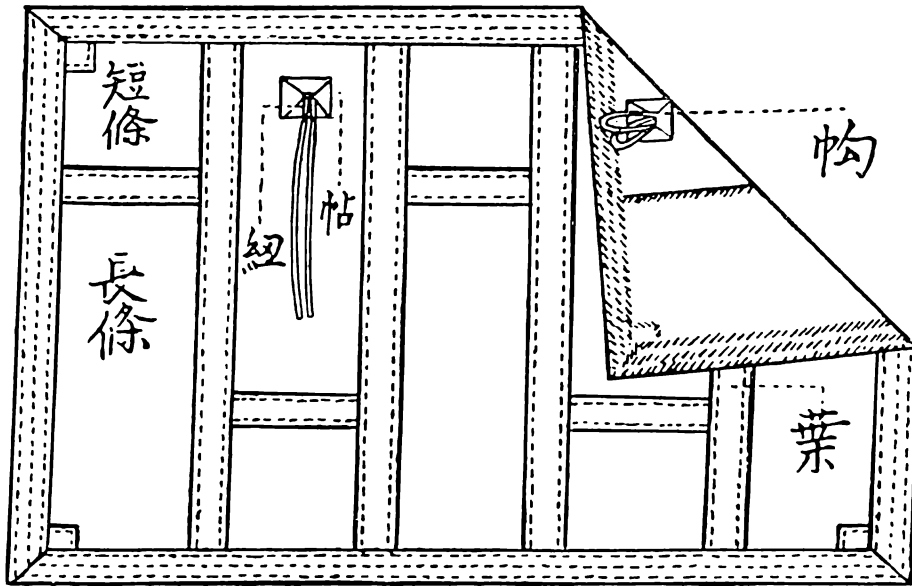
Saṃghāṭi



Uttarāsaṃga



## Antarvāsa



短條 short section

長條 long section

葉 seam-binding

帖 small square patch

紐 button-knot

帛 button-loop

## BHS TEXT

A (151) (kaṭhinavastuni piṇḍo)ddānam  
 sāketena hi kayascid vitanitaṃ<sup>1</sup> marditaṃ kālikaṃ cāpi<sup>2</sup> pudgalaḥ.  
 mātṛkāpadāny akṛtena (hi) viṃśatiḥ karaṇīyena (tu) dvādaśikāḥ  
 (uddānam)

B. sāketena varṣopagatā śāstur darśanakāmyayā  
 kardame uṣṇena klāntānāṃ cīvaraṃ tatra saṃmatam

1. buddho bhagavān śrāvastyāṃ varṣā upagato jetavane anātha-  
 piṇḍa(da)syārāme. tena khalu samayena saṃbahulā bhikṣavaḥ  
 sākete varṣā upagatāḥ. trayāṇāṃ vārṣikāṇāṃ māsānāṃ atyayāt,  
 kṛtyacīvarā, niṣṭhitacīvarāḥ, samādāya<sup>3</sup> pātracīvaraṃ, bahutṛṇe  
 bahukardame uṣṇena klāmyantaḥ, svedaparyākulikṛtaśarīrā, yena  
 śrāvastīm tena cārikāṃ carantaḥ, śrāvastīm anuprāptāḥ. atha  
 saṃbahulā bhikṣavaḥ pātracīvaraṃ pratiśamayya, pāḍau prakṣālya,  
 yena bhagavāṃs tenopasaṃkrāntāḥ. upasaṃkramya, bhagavataḥ  
 pāḍau śirasā vanditvā, ekāntaniṣaṇṇāḥ.

2. dharmatā khalu buddhā bhagavanta āgantukān bhikṣūn anayā  
 pratisaṃmodanayā pratisaṃmodante: kuto yūyaṃ, bhikṣava,  
 etarhy āgacchatha, kutra vā stha<sup>4</sup> varṣā uṣitā iti? pratisaṃmodate  
 bhagavān āgantukan bhikṣūn anayā pratisaṃmodanayā: sukhas-  
 parśaṃ varṣā neyāḥ, kuto yūyaṃ, bhikṣava, etarhy āgacchatha,  
 kutra vā stha<sup>4</sup> varṣā uṣitā? te kathayanti<sup>5</sup>: sāketād vayaṃ,  
 bhadanta etarhy āgacchāmaḥ, sākete vā sma<sup>6</sup> varṣā uṣitāḥ. kaccid  
 yūyaṃ, bhikṣavaḥ, sākete sukhasparśaṃ (152) varṣā uṣitā, na vā  
 stha<sup>4</sup> klāntāḥ piṇḍakena? tathyaṃ, vayaṃ, bhadanta, sākete

<sup>1</sup> Edgerton em. *vitanitam* (BHS Dict. 487), Dutt reports MS *vivaritam*,  
 em. *vicāritam*.

<sup>2</sup> Supported by Uddāna E and Tibetan translation, Dutt edn. *cāpy*  
*akālena*.

<sup>3</sup> Dutt reports here and seq. MS *samādhāya*.

<sup>4</sup> Dutt reads *vāstha* for Skt. *vasatha*; Edgerton, *vā stha* (BHS Dict. 479).

<sup>5</sup> *pratisaṃmodate* . . . *kathayanti* not in Tibetan nor in Chinese translation.

<sup>6</sup> Dutt reads *vā sma* for Skt. *vasāmaḥ*; Edgerton, *vā sma*.

sukhasparśaṃ varṣā uṣītāḥ, na vā sma<sup>7</sup> klāntāḥ piṇḍakena. api tu vayaṃ samādāya pātracīvaraṃ bahutrṇe bahukardame uṣṇena klāmyantaḥ, svedaparyākulikṛtaśarīrā, janapadacārikāṃ carantaḥ, kṛcchreṇehānuprāptāḥ.

3. bhagavān saṃlakṣayati: klāmyanti, bata, me śrāvakāḥ. samādāya pātracīvaraṃ, bahutrṇe bahukardame uṣṇena klāmyanti, svedaparyākulikṛtaśarīrā, janapadacārikāṃ carantaḥ. yan nu<sup>8</sup> ahaṃ bhikṣūṇāṃ sparśavihārārthaṃ dātṛṇāṃ<sup>9</sup> ca deyadharmaparibhogārthaṃ bhikṣūṇāṃ kaṭhinam anujāniyāṃ. yasmāt paṃcānuśaṃsāḥ kaṭhināstare: na daśāhaparamaṃ, na māsaparamaṃ, na rātri-pravāsaḥ, sāntarottareṇa cīvareṇa janapadacārikāprakramaṇaṃ, yāvad āptaṃ vikalpakacīvaradhāraṇam iti. apare 'pi paṃcānuśaṃsāḥ: na gaṇabhojanaṃ, na paraṃparabhojanaṃ, na kuleṣv animantritacārikā, yāvad āptaṃ cīvaraparyeṣaṇam, kārtikān māsād yāvat phālguno māso 'trāntarād āstṛtakāṭhi(nā)nāṃ lābha iti. viditvā, bhikṣūn āmantrayate sma: tasmāt tarhi, bhikṣavo, 'nujānāmi bhikṣūṇāṃ sparśavihārārthaṃ dātṛṇāṃ ca deyadharmaparibhogārthaṃ varṣoṣitair bhikṣubhiḥ kaṭhinam āstartavyaṃ. yasmāt paṃcānuśaṃsāḥ kaṭhine, na daśāhaparamaṃ pūrvavad yāvad āstṛtakāṭhinānāṃ lābha<sup>10</sup> iti.

4. (153) uktaṃ bhagavatā: kaṭhinam āstartavyam iti. bhikṣavo na jānate katham āstartavyam iti. bhagavān āha: yad varṣoṣitasya saṃghasya cīvaralābhaḥ saṃpadyate, tasmād āstartavyam. evaṃ ca punar āstartavyam. pūrvavat sāmagryam<sup>11</sup> ārocayitavyam: idaṃ cīvaraṃ varṣoṣitasya saṃghasya cīvaralābhaḥ saṃpannaḥ. yadi saṃghasyābhirucitam<sup>12</sup> anena cīvareṇa saṃghasya kaṭhinam āstartiṣyati. tataḥ paścād aparasmin divase śayanāsanaprajñaptiṃ kṛtvā, gaṇḍīm ākoṭya, prṣṭavācīkayā bhikṣūn samanuyujya, sarvasaṃghe saṃniṣaṇṇe saṃnipatite, ekena bhikṣuṇā jñaptiṃ kṛtvā, karma kartavyam:

5. śṛṇotu bhadantaḥ saṃghaḥ. idaṃ cīvaraṃ varṣoṣitasya saṃghasya cīvaralābhaḥ saṃpannaḥ, saṃghasya kaṭhinam abhirucitam

<sup>7</sup> Dutt reports MS *vāstha*, em. *vāśma*.

<sup>8</sup> Dutt *yat tu*, misreading; cf. BHS Dict. 444b.

<sup>9</sup> Dutt reports here and seq. MS *dātṛṇāṃ*.

<sup>10</sup> Dutt inserts *lābhaḥ*, and still retains *khyāta*. Actually, *khyāta* should be emended to *lābha*.

<sup>11</sup> Tib. *re zhig thog mar (pūrvavat yāvat) mthun-pa'i (sāmagryam)*.

<sup>12</sup> Dutt reports MS *-rucistam*; Tib. *bzhed na*.

anena cīvareṇa kaṭhinam āstaritum,<sup>13</sup> yenāstīṇakaṭhinād āvāsāt prakrāmataḥ purāṇacīvarāṇām apy avipravāso bhaviṣyati, prāg eva navakānām. sacet saṃghasya prāptakālaḥ<sup>14</sup> kṣametānujāniyāt saṃgho, yat saṃghaḥ idaṃ cīvaraṃ kaṭhinārthaṃ saṃmanyeta, anena cīvareṇa saṃghasya kaṭhinam āstariṣyati. yenāstīṇakaṭhinād āvāsāt prakrāmataḥ purāṇacīvarāṇām apy avipravāso bhaviṣyati, prāg eva navakānām ity eṣā jñaptiḥ, evaṃ ca karma kartavyam.

6. śṛṇotu bhadantaḥ saṃghaḥ. idaṃ cīvaraṃ varṣoṣitasya saṃghasya cīvaralābhaḥ saṃpannaḥ. saṃghasya cābhirucitaṃ kaṭhinam startum,<sup>15</sup> tat saṃgha idaṃ cīvaraṃ kaṭhinārthaṃ saṃmanyate, anena cīvareṇa saṃghasya kaṭhinam āstariṣyati, yenāstīṇakaṭhinād āvāsāt prakrāmataḥ purāṇacīvarakāṇām apy avipravāso bhaviṣyati, prāg eva navakānām. yeṣāṃ āyusmatām kṣamate idaṃ cīvaraṃ kaṭhinārthaṃ saṃmantum, anena cīvareṇa saṃghasya kaṭhinam āstariṣyati, yenāstīṇakaṭhinād āvāsāt prakrāmataḥ purāṇacīvarakāṇām apy avipravāso bhaviṣyati, prāg eva navakānām, sa tūṣṇīm; na kṣamate, bhāṣatām. saṃmatam<sup>16</sup> saṃghena idaṃ cīvaraṃ kaṭhinārthaṃ, anena cīvareṇa kaṭhinam āstariṣyati, yenāstīṇakaṭhinād āvāsāt prakrāmataḥ purāṇacīvarakāṇām apy avipravāso bhaviṣyati, prāg eva navakānām. kṣāntam anujñātam saṃghena, yasmāt tūṣṇīm. evaṃ etad dhārayāmi.

7. tataḥ paścāt kaṭhināstārako bhikṣuḥ saṃmantavyaḥ. paṃcabhir dharmaiḥ samanvāgataḥ kaṭhināstārako bhikṣur asaṃmato na saṃmantavyaḥ, saṃmataś cāvakaśāyitavyaḥ.<sup>17</sup> katamaiḥ paṃcabhiḥ? avārṣiko, varṣacchinnakaḥ, paścimakāṃ varṣām upagato, 'nyatra<sup>18</sup> varṣoṣitaḥ, śikṣādattakaḥ. aparair api paṃcabhir na saṃmantavyaḥ: pārivāsiko, mūlapārivāsiko, mānāpya(cāro), mūlamānāpyacāra, utkṣiptakaḥ. apare paṃca na saṃmantavyāḥ: chandād gacchati,<sup>19</sup> dveṣān mohād bhayād gacchati, āstṛtaṃ cānāstṛtaṃ kaṭhinam na jānāti. paṃcabhis tu dharmaiḥ samanvāgataḥ kaṭhi-

<sup>13</sup> Tib. *sra brkyang bgyis nas, sra brkyang (kaṭhinam) gding bar (āstaritum) bzhed na (abhirucitam)* for Dutt edn. *abhirucitam* (MS *abhibhavitum*) anena cīvareṇa kaṭhinam āstaritum.

<sup>14</sup> Cf. § 9a *prāptakāla*, §§ 10, 21 -m.

<sup>15</sup> Tib. *sra brkyang (kaṭhinam) bgyi bar (startum) bzhed na (abhirucitam)* for Dutt. edn. *abhirucitaṃ kaṭhinam startum*.

<sup>16</sup> Dutt edn. *saṃmataḥ*. Probably read *saṃmatam*; masc. could only go with *cīvaralābhaḥ*, but it is hard to suppose that supplied here.

<sup>17</sup> Dutt *cā-* and *ca(nā)-* supported by Tib.

<sup>18</sup> Dutt reports MS 'nyathu.

<sup>19</sup> Before *dveṣān* Dutt edn. has *bhayād* which seems to be redundant and should be omitted.

nāstārako bhikṣur asammataś ca saṃmantavyaḥ, saṃmataś ca (nā)vakāśayitavyaḥ.<sup>17</sup> katamaiḥ (155) paṃcabhiḥ? na cchandād gacchati, na dveṣān, na mohān, na bhayād gacchati, āstrtānāstrtīṃ ca kaṭhinam jānāti.

8. evaṃ ca punaḥ saṃmantavyaḥ. śayanāsanaprajñaptiṃ kṛtvā, pūrvavad yāvad utsāhayitavyaḥ, utsahase tvam evaṃnāmā saṃghasya kaṭhinam āstartum iti? saced utsahate tena<sup>20</sup> vaktavyam utsahed iti. tataḥ paścād ekena bhikṣuṇā jñaptiṃ kṛtvā, karma kartavyam.

9a. śrṇotu bhadantaḥ saṃghaḥ. ayam evaṃnāmā kaṭhināstārako bhikṣur utsahate saṃghasya kaṭhinam āstartum. sacet saṃghasya prāptakāla<sup>21</sup> kṣametānujānīyāt saṃgho, yat saṃghaḥ evaṃnāmānaṃ kaṭhināstārakam saṃmanyate,<sup>22</sup> saṃghasya kaṭhinam āstariṣyati *īty eṣā jñaptiḥ, evaṃ ca karma kartavyam.*

9b. śrṇotu bhadantaḥ saṃghaḥ. ayam evaṃnāmā kaṭhināstārako bhikṣur utsahate saṃghasya kaṭhinam āstartum. sacet saṃghasya prāptakāla<sup>21</sup> kṣametānujānīyāt saṃgho, yat saṃghaḥ evaṃnāmānaṃ kaṭhināstārakam saṃmanyate, saṃghasya kaṭhinam āstariṣyati. yeṣāṃ āyusaṃmatāṃ kṣamante evaṃnāmānaṃ kaṭhināstārakam saṃmantum, evaṃnāmā kaṭhināstārakaḥ saṃghasya kaṭhinam āstariṣyati, te tūṣṇīm; na kṣamante, bhāṣantāṃ. saṃmataḥ saṃghena evaṃnāmā kaṭhināstārakaḥ saṃghasya kaṭhinam āstariṣyati. kṣāntam anujñātāṃ saṃghena, yasmāt tūṣṇīm, evam etad dhārayāmi.

10. tataḥ kaṭhināstārakasya bhikṣor jñapyā kaṭhinam āstaritavyam. śrṇotu bhadantaḥ saṃghaḥ. idaṃ cīvaram saṃghena kaṭhinārtham saṃmatam. ayam caivaṃnāmā kaṭhināstārako bhikṣuḥ saṃmataḥ. sacet saṃghasya prāptakālam<sup>21</sup> kṣametānujānīyāt saṃgho, yat saṃghaḥ idaṃ cīvaram kaṭhinārtham evaṃnāmno bhikṣor anupradadyād ity, eṣā jñaptiḥ.

11. kaṭhināstārakasyāhaṃ bhikṣor āsamudācārikān dharmān prajñapayisyāmi. kaṭhināstārakeṇa bhikṣuṇā kaṭhinena sarvaṃ tu pūrvamgamena (156) bhavitavyam. dhāvātā, vitanatā,<sup>23</sup> cchindatā, sivatā, raṃjayatā. antato dvau trayo vā sūcīpadakā dātavyāḥ, dvau trayo vā cittotpādā utpādayitavyāḥ.

<sup>20</sup> Edgerton em. (haplography); so Dutt edn. *utsahate na*.

<sup>21</sup> Cf. § 5 *prāptakālaḥ*, §§ 10, 21 -m.

<sup>22</sup> This form has certainly dropped out here. So Tib. *bskos te*.

<sup>23</sup> Dutt edn. *vitātā*; Edgerton em. *vitānatā* (BHS Dict. 487).



12. tataḥ paścād āśvayujamāse śuklapakṣe paṃcadaśyām ārocayitavyam: śvo 'ham, āyusmantah, kaṭhinam āstarīṣyāmi. yuṣmābhiḥ svakasvakāni cīvarāṇi pratyuddhartavyānīti.<sup>24</sup> tataḥ kaṭhināstārakeṇa bhikṣuṇā kaṭhinam gandhapuṣpānvitam surabhidhūpadhūpitam kṛtvā, śayanāsanaprajñaptim kṛtvā, gaṇḍim ākoṭya, prṣṭavācīkayā bhikṣūn samanuyujya, sarvasaṃghe saṃniṣaṇṇe saṃnipatite, vṛddhānte sthāpayitavyam. tato vṛddhānte sthitvā, kaṭhinam grhītvā, vaktavyam:

13. śrṇotu bhadantaḥ saṃghaḥ. idaṃ cīvaraṃ saṃghena kaṭhinam saṃmatam, ahaṃ caivaṃnāmā bhikṣuḥ kaṭhināstārakaḥ, so 'ham evaṃnāmā kaṭhināstārakas tena cīvareṇa saṃghasya kaṭhinam āstarīṣyāmi.<sup>25</sup> evaṃ dvir api trir api. tata āstīrya, saṃghasthavirasya purastāt sthitvā, evaṃ vaktavyam: samanvāhara, sthavira. idaṃ cīvaraṃ saṃghena kaṭhinam saṃmatam, ahaṃ caivaṃnāmā kaṭhināstārakaḥ, tan mayā anena cīvareṇa saṃghasya kaṭhinam āstrtam iti.

14. tena vaktavyam: sādhu āstrtam, suṣṭhu āstrtam, yo 'tra lābhaś cānuśaṃsaś ca so 'smākam iti. evaṃ dvir api (157) trir api. yāvat saṃghanavakasya sarvair vaktavyam: sādhu āstrtam, suṣṭhu āstrtam, yo 'tra lābhaś cānuśaṃsaś ca so 'smākam iti.

15. kaṭhināstārakeṇa bhikṣuṇā kaṭhinam grhītvā, na prasrāvakuṭiḥ, na varcaskuṭiḥ, na dhūpāgāraṃ,<sup>26</sup> praveṣṭavyam, nābhya-vakāśe sthātavyam,<sup>27</sup> na bahiḥsīmāṃ gantavyam. saced gacchati, na tasyāṃ vastavyam. kaṭhināstārako bhikṣur yathāprajñaptān āsamudācārikān dharmān na samādāya vartate, sātisāro bhavati.

16. tataḥ kaṭhināstārakeṇa bhikṣuṇā phālgunamāse paṃcadaśyām punar ārocayitavyam: śva, āyusmantah, kaṭhinam uddharīṣyāmi, yūyaṃ svakasvakāni cīvarāṇy adhitiṣṭhateti. yaś ca tatra lābhaḥ saṃpannaḥ, sa saṃghena bhājayitavyaḥ.

17. āyusmān udālī buddham bhagavantam prcchati: katīnāṃ, bhadanta, kaṭhinam anāstrtam? paṃcānām, udālīn, avārṣikasya, varṣācchinnakasya, paścimakāvarṣopagatasyānyatra varṣopagatasya, tasmin kaṭhine āstīryamāṇe asaṃmukhībhūtasya. apareṣāṃ api paṃcānām anāstrtam: pārivāsikasya, paryuṣitapārivāsasya, mānāpyacārikasya, caritamānāpyasya, śikṣādattakasya ca.

(§ 18 is missing in Dutt's edn.)

<sup>24</sup> Dutt edn. *pratyudvartavyāni*; Edgerton em. *pratyuddhartavyāni*.

<sup>25</sup> Tib. 'dīngs par 'gyur ro, gḍīng ngo, bṭīng ngo.

<sup>26</sup> Probably *dhūmāgāraṃ* "smoke-house".

<sup>27</sup> Tib. omit *nāsthā*.

19. katinām, bhadanta, naiva lābho nānuśamsā? paṃcānām, udālīn,<sup>28</sup> adarśanāyotkṣiptakasyāpratīkarmaṇāyotkṣi<sup>29</sup>ptakasyāpratīniśṛṣṭe pāpake drṣṭigate utkṣiptakasyānyatra varṣoṣitasya, bhinne ca saṃghe adharmapākṣikasya.

20. (158) saṃbahulā bhikṣavo janapadacārikām carantaś corair<sup>30</sup> muṣitās, te 'nupūrveṇa śrāvastīm anuprāptāḥ, bhikṣubhir drṣṭāḥ, svāgataṃ, svāgatam, āyusmantāḥ. kaccit sukhacaryā? kīdrīy, āyusmantāḥ, sukhacaryā? corair muṣitāḥ smaḥ. asmākam, āyusmantāḥ, prabhūto lābhaḥ saṃpannaḥ. yadi kaṭhinam uddhriyate, cīvarair yuṣmākaṃ saṃvibhāgam kurma iti. etat prakaraṇaṃ bhikṣavo bhagavata ārocayanti. bhagavān āha: tasmād anujānāmi corair muṣitakānām bhikṣūṇām arthāya kaṭhinam uddhartavyam. evaṃ ca punar uddhartavyam. śayanāsanaprajñaptiṃ kṛtvā, gaṇḍīm ākoṭya, prṣṭavācīkayā bhikṣūn samanuyujya, sarvasaṃghe saṃniṣaṇṇe saṃnipatite, ekena<sup>31</sup> bhikṣuṇā jñaptiṃ kṛtvā, karma kartavyam.

21. śṛṇotu bhadantaḥ saṃghaḥ. yāvad evāsminn āvāse samagreṇa saṃghena kaṭhinam āstrtam, saṃbahulās ca bhikṣavaḥ corair<sup>30</sup> muṣitā āgatāḥ, sacet saṃghasya prāptakālaṃ<sup>32</sup> kṣametānujānīyāt saṃgho, yat saṃghaś corair muṣitakānām bhikṣūṇām arthāya kaṭhinam uddhared ity. eṣā jñaptiḥ, evaṃ ca karma kartavyam.

22a. śṛṇotu bhadantaḥ saṃghaḥ. yāvad evāsminn āvāse samagreṇa saṃghena kaṭhinam āstrtam, saṃbahulās ca bhikṣavaś corair muṣitakā āgatās, tat saṃghaś corair muṣitakānām bhikṣūṇām arthāya kaṭhinam uddharati. yeṣāṃ<sup>33</sup> āyusmatām kṣamante coramuṣitakānām<sup>30</sup> bhikṣūṇām arthāya kaṭhinam uddharitum, te tūṣṇīm, na kṣamante, bhāṣantām. uddhṛtaṃ saṃghena coramuṣitakānām bhikṣūṇām arthāya kaṭhinam, kṣāntam anujñātaṃ saṃghena, yasmāt tūṣṇīm. evam etad dhārayāmi.

22b. yāsmād (159) yo lābhaḥ saṃpannaḥ, sa bhājayitavyaḥ, bhājite yasyā(bhi)pretaṃ tena svakāt pratyaṃśāt coramuṣitakānām bhikṣūṇām saṃvibhāgaḥ kartavyaḥ.

uddānam

<sup>28</sup> Dutt edn. *adaśanā-* (misprint). *adarśanāya* and *apratīkarmaṇāya* are instr. sg. fem., cf. BHS Gram. § 9.59.

<sup>29</sup> Dutt reports MS *karmanāyotkṣi-*, but em. *-karmanāyutkṣi-* (!).

<sup>30</sup> Dutt edn. *cīr-* (misprint).

<sup>31</sup> Dutt reports MS *etena*.

<sup>32</sup> Cf. § 5 *prāptakālaḥ*, § 9 *prāptakāla*, § 10 *-m*.

<sup>33</sup> Dutt edn. *eṣāṃ*; read *yeṣāṃ*, as repeatedly above.

C. vitanitam<sup>34</sup> vilikhitaṃ bandhani<sup>35</sup> gaṇḍūsaṃ paṭṭikā  
upadhiḥ pariśaṇḍaś ca purāṇaṃ saṃnihitaṃ phupphusaṃ

23. āyuṣmān udālī buddhaṃ bhagavantam pṛcchati: labhyam, bhadanta, vitanitena<sup>36</sup> cīvaraṇa kaṭhinam āstartum? na labhyam, udālin. labhyam, bhadanta, vilikhitena dakaśāṭikācīvaraṇa gaṇḍūśacīvaraṇa paṭṭikācīvaraṇa plotikācīvaraṇa pariśaṇḍacīvaraṇa purāṇacīvaraṇa saṃnihita-(160)-cīvaraṇa phupphusacīvaraṇa kaṭhinam āstartum? na labhyam, udālin.

uddānam

D. marditaṃ cāpy akālena pudgalasya tricīvaram  
akalpikam asaṃchinnam na kuryād ūnapaṃcakam  
asaṃmatam anāstṛtam bahiḥsīme na rohati

24. āyuṣmān udālī buddhaṃ bhagavantam pṛcchati: labhyam, bhadanta, marditena cīvaraṇa kaṭhinam āstartum? na labhyam, udālin. labhyam, bhadanta, akālacīvaraṇa paudgalikayā saṃghāṭyā uttarāsaṃgenāntarvāsenākālpikena cīvaraṇa, acchinnakena, ūnapaṃcakena, asaṃmatena kaṭhinacīvaraṇa, asaṃmatena kaṭhināstārakeṇa, bahiḥsīmāsaṃmatena kaṭhinacīvaraṇa, bahiḥsīmāsaṃmatena kaṭhināstārakeṇa kaṭhinam āstartum? na labhyam, udālin.

uddānam

E. kālikam cāpi traimāsyam ahaṭam caiva kalpitam  
ātyayikam pailotikam pudgalasya tricīvaram

25. labhyam, bhadanta, kālikena cīvaraṇa saṃghasya kaṭhinam āstartum? labhyam, udālin. yo, bhadanta, traimāsyātyayāt saṃghasya cīvaralābhaḥ saṃpadyate (tena) kaṭhinam āstartum? labhyam, udālin. ahatacīvaraṇa (161) labhyam, ahatakalpitena labhyam, ātyayikacīvaraṇa labhyam, pailotikacīvaraṇa labhyam,<sup>37</sup> pailotikayā<sup>38</sup> saṃghāṭyā na labhyam. (labhyam, bhadanta, paudgalikayā saṃghāṭyā kaṭhinam āstartum? na labhyam, udālin, labhyam) sacet saṃghena nisṛṣṭo bhavati, evam uttarāsaṃgenāntarvāsenā.

uddānam

F. paudgalikam gārhapatikam paṃcakam sādhipapaṃcakam  
saṃmatam āstṛtam caiva antaḥsīme ca<sup>39</sup> rohati

<sup>34</sup> Dutt edn. *vitāritam*, with a note saying *prasāritam* or *vicāritam* "stretched before marking the cloth by pencil as done by tailors." Edgerton em. *vitānitam*.

<sup>35</sup> Dutt reports MS *badhuṭi*.

<sup>36</sup> Dutt reports MS *viharitena*, em. *vitāritena*; Edgerton em. *vitānitena*.

<sup>37</sup> Tib. omits *pailotikacīvaraṇa labhyam*.

<sup>38</sup> Dutt edn. *pailotikayā* (misprint).

<sup>39</sup> Dutt edn. *va*; Edgerton em. *ca*.

26. labhyam, bhadanta, paudgalikena cīvareṇa kaṭhinam āstar-tum? na labhyam, udālin.<sup>40</sup> labhyam, sacet saṃghe(na) niṣṛṣṭo bhavati. gr̥hapaticīvareṇa na labhyam; labhyam, sacet saṃghena niṣṛṣṭo bhavati. paṃcakena labhyam. sād̥hikena paṃcakena labhyam. saṃmatena kaṭhinacīvareṇa kaṭhināstārakeṇa labhyam. antaḥsīmāsaṃmatena kaṭhinacīvareṇa labhyam. antaḥsīmāsaṃmatena kaṭhināstārakeṇa labhyam.

27. aṣṭau mātṛkāpadāni kaṭhinoddhārāya saṃvartante, katame aṣṭau? prakramaṇam, niṣṭhāpanam, saṃniṣṭhāpanam, nāśitam, śravaṇam, sīmātikrāntam. āśācchedakam, kaṭhinoddhāram evāṣṭa-mam.<sup>41</sup> prakramaṇāntikaḥ kaṭhinoddhāro, niṣṭhāpanāntikaḥ, saṃniṣṭhāpanāntiko. nāśitāntikaḥ, śravaṇāntikaḥ, sīmātikrāntikaḥ, āśācchedakaḥ, kaṭhinoddhāra evāṣṭamaḥ.

28. (I62) prakramaṇāntikaḥ kaṭhinoddhāraḥ katamaḥ? yathāpi tad bhikṣur āstīṇakaṭhinād āvāsād akṛtacīvaro 'niṣṭhitacīvaraḥ samādāya pātracīvaraṃ bahiḥsīmāṃ prakrāmaty apunarāgama-nāya. tasya prakramaṇāntikaḥ kaṭhinoddhāraḥ. (1)

29. niṣṭhāpanā(ntikaḥ) kaṭhinoddhāraḥ katamaḥ? yathāpi tad bhikṣur āstīṇakaṭhinād āvāsād akṛtacīvaro 'niṣṭhitacīvaro bahiḥsīmāṃ prakrāmati. pratyesyāmi, cīvaraṃ kariṣyāmīti, tasyaivaṃ bhavati, na haiva pratyesyāmi, api tu cīvaraṃ kariṣyāmīti. tasya niṣṭhāpanāntikaḥ kaṭhinoddhāraḥ. (2)

30. saṃniṣṭhāpanāntikaḥ kaṭhinoddhāraḥ katamaḥ? yathāpi tad bhikṣur āstīṇakaṭhinād āvāsād akṛtacīvaro 'niṣṭhitacīvaro bahiḥsīmāṃ prakrāmati, pratyesyāmi, cīvaraṃ kariṣyāmīti. tasyaivaṃ bhavati, na haiva pratyesyāmi, nāpi cīvaraṃ kariṣyāmīti. tasya saṃniṣṭhāpanāntikaḥ kaṭhinoddhāraḥ. (3)

31. nāśitāntikaḥ kaṭhinoddhāraḥ katamaḥ? yathāpi tad bhikṣur āstīṇakaṭhinād āvāsād akṛtacīvaro 'niṣṭhitacīvaro bahiḥsīmāṃ prakrāmati, pratyesyāmi, cīvaraṃ kariṣyāmīti. sa tad ārabhate, ārabdham tu naśyati. tasya nāśitāntikaḥ kaṭhinoddhāraḥ. (4)

32. śravaṇāntikaḥ kaṭhinoddhāraḥ katamaḥ? yathāpi tad bhikṣur āstīṇakaṭhinād āvāsād akṛtacīvaro 'niṣṭhitacīvaro bahiḥsīmāṃ prakrā(163)mati, pratyesyāmi, cīvaraṃ kariṣyāmīti, samagreṇa ca saṃghena kaṭhinam uddhṛtam, sa śṛṇoti samagreṇa saṃghena

<sup>40</sup> Dutt reports MS adding *na*. Tib. has *na labhyam (mi rung ngo)*, but lacks *labhyam*.

<sup>41</sup> Dutt reports MS adding *na*.

*kaṭhinam uddhṛtam* iti, śrutvā cābhyanumodate, sādhuddhṛtam, suṣṭhūddhṛtam iti. tasya śravaṇāntikaḥ kaṭhinoddhāraḥ. (5)

33. sīmātikrāntikaḥ kaṭhinoddhāraḥ katamaḥ? yathāpi tad bhikṣur āstīrṇakaṭhinād āvāsād akṛtacīvaro 'niṣṭhitacīvaro bahiḥsīmāṃ prakrāmati, pratyesyāmi, na pratyesyāmīti. sīmāṃ cātikrāmati. tasya sīmātikrāntikaḥ kaṭhinoddhāraḥ. (6)

34. āśācchedakaḥ kaṭhinoddhāraḥ katamaḥ? yathāpi tad bhikṣur āstīrṇakaṭhinād āvāsād akṛtacīvaro' niṣṭhitacīvaro bahiḥsīmāṃ prakrāmati, pratyesyāmi, cīvaraṃ kariṣyāmīti, tasya yā sā cīvara-pratyāśā sā sarveṇa sarvaṃ samucchidyate. tasyāśācchedakaḥ (kaṭhinoddhāraḥ). (7)

35. kaṭhinoddhāra evāṣṭamaḥ katamaḥ? yathāpi tad bhikṣur āstīrṇakaṭhinād āvāsād akṛtacīvaro 'niṣṭhitacīvaro bahiḥsīmāṃ prakrāmati cāgatya kaṭhinoddhāraṃ pratyānubhavati, tasya kaṭhinoddhāra evāṣṭamaḥ. (8)

#### uddānam

G. akṛtena hi viṃśatiṃ viprakṛtena hi viṃśatiṃ

āśayā viṃśatiṃ kuryād anāśayā caiva viṃśikāṃ

36. yathāpi tad bhikṣur āstīrṇakaṭhinād āvāsād akṛtacīvaro 'niṣṭhitacīvaro bahiḥsīmāṃ prakrāmati, pratyesyāmi, cīvaraṃ kariṣyāmīti, (164) tasyaivaṃ bhavati, na haiva pratyesyāmi, api tu cīvaraṃ kariṣyāmīti, tasya niṣṭhāpanāntikaḥ kaṭhinoddhāraḥ. (1)

37. yathāpi tad bhikṣur āstīrṇakaṭhinād āvāsād akṛtacīvaro 'niṣṭhitacīvaro bahiḥsīmāṃ prakrāmati, pratyesyāmi, cīvaraṃ kariṣyāmīti, tasyaivaṃ bhavati, na haiva pratyesyāmi, nāpi cīvaraṃ kariṣyāmīti, tasya saṃniṣṭhāpanāntikaḥ kaṭhinoddhāraḥ. (2)

38. yathāpi tad bhikṣur āstīrṇakaṭhinād āvāsād akṛtacīvaro 'niṣṭhitacīvaro bahiḥsīmāṃ prakrāmati, pratyesyāmi, cīvaraṃ kariṣyāmīti, sa tad ārabhate, ārabdhaṃ cāsyā naśyati, tasya nāśitāntikaḥ kaṭhinoddhāraḥ. (3)

39. yathāpi tad bhikṣur āstīrṇakaṭhinād āvāsād akṛtacīvaro 'niṣṭhitacīvaro bahiḥsīmāṃ prakrāmati, pratyesyāmi, cīvaraṃ<sup>42</sup> kariṣyāmīti. samagreṇa ca saṃghena kaṭhinam uddhṛtam, sa śṛṇoti samagreṇa saṃghena kaṭhinam uddhṛtam iti, śrutvā cābhyanumo-

<sup>42</sup> Dutt reports MS *cīvarakaṃ*. Here and in § 60 the MS form is quite possible (see BHS Dict.), but since all the parallel passages except these two have *cīvaraṃ*, this should probably be read.

date, sādḥūddhṛtaṃ, suṣṭhūddhṛtaṃ iti, tasya śravaṇāntikaḥ kaṭhinoddhāraḥ iti. (4)

40. yathāpi tad bhikṣur āstīrṇakaṭhinād āvāsād akṛtacīvaro 'niṣṭhitacīvaro bahiḥsīmāṃ prakrāmati, pratyesyāmi, cīvaraṃ kariṣyāmīti, tasya tatra gatasyaivaṃ bhavati, na haiva pratyesyāmi, api tu cīvaraṃ kariṣyāmīti. tasya niṣṭhāpanāntikaḥ kaṭhinoddhāraḥ. (5)

41. yathāpi tad bhikṣur āstīrṇakaṭhinād āvāsād akṛtacīvaro 'niṣṭhitacīvaro bahiḥsīmāṃ prakrāmati, pratyesyāmi, cīvaraṃ kariṣyāmīti. tasya tatra (165) gatasyaivaṃ bhavati, na haiva pratyesyāmi, *nāpi* cīvaraṃ kariṣyāmīti. tasya saṃniṣṭhāpanāntikaḥ kaṭhinoddhāraḥ. (6)

42. yathāpi tad bhikṣur āstīrṇakaṭhinād āvāsād akṛtacīvaro 'niṣṭhitacīvaro bahiḥsīmāṃ prakrāmati, pratyesyāmi cīvaraṃ kariṣyāmīti, sa tatra gata ārabhate, ārabdhaṃ cāsyā naśyati. tasya nāśitāntikaḥ kaṭhinoddhāraḥ. (7)

43. yathāpi tad bhikṣur āstīrṇakaṭhinād āvāsād akṛtacīvaro 'niṣṭhitacīvaro bahiḥsīmāṃ prakrāmati, pratyesyāmi cīvaraṃ kariṣyāmīti. samagreṇa *ca* saṃghena kaṭhinam uddhṛtaṃ, sa śṛṇoti samagreṇa saṃghena kaṭhinam uddhṛtaṃ iti. sa śrutvā cābhya-numodate, sādḥūddhṛtaṃ, suṣṭhūddhṛtaṃ iti. tasya śravaṇāntikaḥ kaṭhinoddhāraḥ. (8)

44. yathāpi tad bhikṣur āstīrṇakaṭhinād āvāsād akṛtacīvaro 'niṣṭhitacīvaraḥ paligodhasaṃtātir bahiḥsīmāṃ prakrāmati, pratyesyāmi cīvaraṃ kariṣyāmīti. tasyaivaṃ bhavati, na haiva pratyesyāmi, api tu cīvaraṃ kariṣyāmīti. tasya niṣṭhāpanāntikaḥ kaṭhinoddhāraḥ. (9)

45. yathāpi tad bhikṣur āstīrṇakaṭhinād āvāsād akṛtacīvaro 'niṣṭhitacīvaraḥ paligodhasaṃtātir bahiḥsīmāṃ prakrāmati, pratyesyāmi, cīvaraṃ kariṣyāmīti. tasyaivaṃ bhavati, na haiva pratyesyāmi, *nāpi* cīvaraṃ kariṣyāmīti. tasya (saṃ)niṣṭhāpanāntikaḥ kaṭhinoddhāraḥ. (10)

46. yathāpi tad bhikṣur āstīrṇakaṭhinād āvāsād akṛtacīvaro 'niṣṭhitacīvaraḥ paligodhasaṃtātir bahiḥsīmāṃ prakrāmati, pratyesyāmi, cīvaraṃ kariṣyāmīti. sa tad ārabhate, ārabdhaṃ cāsyā naśyati. tasya (166) nāśitāntikaḥ kaṭhinoddhāraḥ. (11)

47. yathāpi tad bhikṣur āstīrṇakaṭhinād āvāsād akṛtacīvaro 'niṣṭhitacīvaraḥ paligodhasaṃtātir bahiḥsīmāṃ prakrāmati, prat-

yeṣyāmi, cīvaraṃ kariṣyāmīti. samagreṇa ca saṃghena kaṭhinam uddhṛtam. sa śṛṇoti samagreṇa saṃghena kaṭhinam uddhṛtam iti. śrutvā cābhyanumodate, sādḥuddhṛtam, suṣṭhuddhṛtam iti. tasya śravaṇāntikaḥ kaṭhinoddhāraḥ. (12)

48. yathāpi tad bhikṣur āstīrṇakaṭhinād āvāsād akṛtacīvaro 'niṣṭhitacīvaraḥ paligodhasaṃtatiḥ bahiḥsīmāṃ prakrāmati, pratyēṣyāmi, cīvaraṃ kariṣyāmīti. tasya tatra gatasyaivaṃ bhavati, na haiva pratyēṣyāmi, api tu cīvaraṃ kariṣyāmīti. tasya niṣṭhāpanāntikaḥ kaṭhinoddhāraḥ. (13)

49. yathāpi tad bhikṣur āstīrṇakaṭhinād āvāsād akṛtacīvaro 'niṣṭhitacīvaraḥ paligodhasaṃtatiḥ bahiḥsīmāṃ prakrāmati, pratyēṣyāmi, cīvaraṃ kariṣyāmīti. tasya tatra gatasyaivaṃ bhavati, na haiva pratyēṣyāmi, nāpi cīvaraṃ kariṣyāmīti. tasya (saṃ)-niṣṭhāpanāntikaḥ kaṭhinoddhāraḥ. (14)

50. yathāpi tad bhikṣur āstīrṇakaṭhinād āvāsād akṛtacīvaro 'niṣṭhitacīvaraḥ paligodhasaṃtatiḥ bahiḥsīmāṃ prakrāmati, pratyēṣyāmi, cīvaraṃ kariṣyāmīti. sa tatra gata ārabhate, ārabdham cāsya naśyati. tasya nāśitāntikaḥ kaṭhinoddhāraḥ. (15)

51. yathāpi tad bhikṣur āstīrṇakaṭhinād āvāsād akṛtacīvaro 'niṣṭhitacīvaraḥ paligodhasaṃtatiḥ bahiḥsīmāṃ prakrāmati, pratyēṣyāmi, cīvaraṃ kariṣyāmīti. samagreṇa saṃghena kaṭhinam uddhṛtam. sa śṛṇoti samagreṇa saṃghena kaṭhinam uddhṛtam iti. śrutvā cābhyanumodate, (167) sādḥuddhṛtam, suṣṭhuddhṛtam iti, tasya śravaṇāntikaḥ kaṭhinoddhāraḥ. (16)

52. yathāpi tad bhikṣur āstīrṇakaṭhinād āvāsād akṛtacīvaro 'niṣṭhitacīvaro vicikitsāsaṃtatiḥ bahiḥsīmāṃ prakrāmati, kiṃ nu pratyēṣyāmi, āhosvin na pratyēṣyāmīti. tasyaivaṃ bhavati, na haiva pratyēṣyāmi, api tu cīvaraṃ kariṣyāmīti. tasya niṣṭhāpanāntikaḥ kaṭhinoddhāraḥ. (17)

53. yathāpi tad bhikṣur āstīrṇakaṭhinād āvāsād akṛtacīvaro 'niṣṭhitacīvaro vicikitsāsaṃtatiḥ bahiḥsīmāṃ prakrāmati, kiṃ nu pratyēṣyāmi, āhosvin na pratyēṣyāmīti. tasyaivaṃ bhavati, na haiva pratyēṣyāmi, nāpi<sup>43</sup> cīvaraṃ kariṣyāmīti. tasya saṃniṣṭhāpanāntikaḥ kaṭhinoddhāraḥ. (18)

54. yathāpi tad bhikṣur āstīrṇakaṭhinād āvāsād akṛtacīvaro 'niṣṭhitacīvaro vicikitsāsaṃtatiḥ bahiḥsīmāṃ prakrāmati, kiṃ nu

<sup>43</sup> Dutt edn. *api tu*.

pratyeṣyāmi, āhosvin na pratyeṣyāmīti. sa tad ārabhate, ārabdham cāsyā naśyati. tasya nāśitāntikaḥ kaṭhinoddhāraḥ. (19)

55. yathāpi tad bhikṣur āstīrṇakaṭhinād āvāsād akṛtacīvaro 'niṣṭhitacīvaro vicikitsāsaṃtātir bahiḥsīmāṃ prakrāmati, kiṃ nu pratyeṣyāmi, āhosvin na pratyeṣyāmīti. samagreṇa saṃghena kaṭhinam uddhṛtam. *sa śṛṇoti samagreṇa saṃghena kaṭhinam uddhṛtam iti*, śrutvā cābhyanumodate sādḥuddhṛtam, suṣṭhūddhṛtam iti. tasya śravaṇāntikaḥ kaṭhinoddhāraḥ. (20)

56. yathāpi tad bhikṣur āstīrṇakaṭhinād āvāsād akṛtacīvaro 'niṣṭhitacīvaro bahiḥsīmāṃ prakrāmati, pratyeṣyāmi, cīvaraṃ kariṣyāmīti. (168) tasyaivaṃ bhavati, na haiva pratyeṣyāmi, api tu cīvaraṃ kariṣyāmīti. tasya niṣṭhāpanāntikaḥ kaṭhinoddhāraḥ.

pūrvasyāṃ viṃśikāyām<sup>44</sup> akṛtacīvaro 'niṣṭhitacīvara ity, atrā-niṣṭhitacīvara ity apanīya, viprakṛtacīvara iti dattvā, nānākāreṇā-parā viṃśikā<sup>45</sup> kāryā. (1-20)

57. yathāpi tad bhikṣur āstīrṇakaṭhinād āvāsād akṛtacīvaro 'niṣṭhitacīvaro bahiḥsīmāṃ prakrāmati āśayā pratyeṣyāmi, *cīvaraṃ kariṣyāmīti*, tasyaivaṃ bhavati, na haiva pratyeṣyāmi, api tu cīvaraṃ kariṣyāmīti, tasya niṣṭhāpanāntikaḥ kaṭhinoddhāraḥ. āśayety anena viśeṣeṇa pūrvavad aparā viṃśikā<sup>45</sup> kāryā. (1-20)

58. yathāpi tad bhikṣur āstīrṇakaṭhinād āvāsād akṛtacīvaro 'niṣṭhitacīvaro bahiḥsīmāṃ prakrāmati, (a)nāśayā pratyeṣyāmi, cīvaraṃ kariṣyāmīti. tasyaivaṃ bhavati, na haiva pratyeṣyāmi, api tu cīvaraṃ kariṣyāmīti. <sup>†</sup>tasya niṣṭhāpanāntikaḥ kaṭhinoddhāraḥ. anāśaye(ty ane)na viśeṣeṇāparā viṃśikā<sup>46</sup> kāryā. (1-20)

uddānam

H. karaṇīyena dvādaśikā paryeṣaṇāt tathā tathā  
deśena paṃcikāṃ kṛtvā āvāsena ca paṃcikāṃ

59. yathāpi tad bhikṣur āstīrṇakaṭhinād āvāsād akṛtacīvaro 'niṣṭhitacīvaro bahiḥsīmāṃ prakrāmati karaṇīyena,<sup>47</sup> pratyeṣyāmi, cīvaraṃ kariṣyāmīti. tasyaivaṃ bhavati, na haiva pratyeṣyāmi, api tu cīvaraṃ kariṣyāmīti, tasya niṣṭhāpanāntikaḥ kaṭhinoddhāraḥ. (1)

<sup>44</sup> MS *visikāyām*, Dutt em. *vicikitsāyām*; it should be read *viṃśikāyām* with *uddānam* G and Tib.

<sup>45</sup> Probably read *viṃśikā*, see note 46. Dutt edn. *viṃśatīḥ*.

<sup>46</sup> So Dutt reports MS; he em. *viṃśatīḥ*.

<sup>47</sup> Dutt reports MS throughout *karaṇe yena*.



60. (169) yathāpi tad bhikṣur āstīrṇakāṭhinād āvāsād akṛtacīvaro 'niṣṭhitacīvaro bahiḥsīmāṃ prakrāmti karaṇīyena, pratyekṣyāmi, cīvaram kariṣyāmīti. tasyaivaṃ bhavati, na haiva pratyekṣyāmi, *nāpi*<sup>48</sup> cīvaram<sup>49</sup> kariṣyāmīti. tasya saṃniṣṭhāpanāntikaḥ kaṭhinoddhāraḥ. (2)

61. yathāpi tad bhikṣur āstīrṇakāṭhinād āvāsād akṛtacīvaro 'niṣṭhitacīvaro bahiḥsīmāṃ prakrāmati karaṇīyena, pratyekṣyāmi, cīvaram kariṣyāmīti. sa tad ārabhate, ārabdham cāsyā naśyati. tasya nāśitāntikaḥ kaṭhinoddhāraḥ. (3)

62. yathāpi tad bhikṣur āstīrṇakāṭhinād āvāsād akṛtacīvaro 'niṣṭhitacīvaro bahiḥsīmāṃ prakrāmati karaṇīyena, pratyekṣyāmi, cīvaram kariṣyāmīti. samagreṇa ca saṃghena kaṭhinam uddhṛtam. sa śṛnoti samagreṇa saṃghena kaṭhinam uddhṛtam iti, śrutvā cābhy anumodate, sādhuddhṛtam, suṣṭhuddhṛtam iti. tasya śravaṇāntikaḥ kaṭhinoddhāraḥ. (4)

63. yathāpi tad bhikṣur āstīrṇakāṭhinād āvāsād akṛtacīvaro 'niṣṭhitacīvaro bahiḥsīmāṃ prakrāmati karaṇīyena, pratyekṣyāmi, cīvaram kariṣyāmīti. tasya tatra gatasyaivaṃ bhavati, na haiva pratyekṣyāmi, api tu cīvaram kariṣyāmīti. tasya niṣṭhāpanāntikaḥ kaṭhinoddhāraḥ. (5)

yathāpi tatra gatasyety anena viśeṣeṇa niṣṭhāpanāntika uktaḥ, evaṃ saṃniṣṭhāpanāntikaḥ. (6)

nāśitāntikaḥ. (7)

śravaṇāntikaḥ. (8)

64. yathāpi tad bhikṣur āstīrṇakāṭhinād āvāsād akṛtacīvaro 'niṣṭhitacīvaro vicikitsāsamtatir bahiḥsīmāṃ prakrāmati karaṇīyena, kiṃ nu pratyekṣyāmi, āhosvin na pratyekṣyāmīti. (170) tasyaivaṃ bhavati, na haiva pratyekṣyāmi, api tu cīvaram kariṣyāmīti, (tasya) niṣṭhāpanāntikaḥ kaṭhinoddhāraḥ. (9)

yathā vicikitsāsam(tatir ity anena viśeṣeṇa) niṣṭhāpanāntika uktaḥ, evaṃ saṃniṣṭhāpanāntikaḥ. (10)

nāśitāntikaḥ. (11)

śravaṇāntikaḥ. (12)

65. yathāpi tad bhikṣur āstīrṇakāṭhinād āvāsād akṛtacīvaro ('niṣṭhitacīvaro) bahiḥsīmāṃ prakrāmati paryeṣaṇāya, pratyekṣyāmi, cīvaram kariṣyāmīti. tasyaivaṃ bhavati, na haiva pratyekṣyāmi,

<sup>48</sup> Dutt edn. *api tu nāpi*.

<sup>49</sup> Dutt reports MS *cīvaram*, see § 39, note 42.

yāmi, api tu cīvaraṃ kariṣyāmīti. tasya niṣṭhā(pa)nāntikaḥ kaṭhinoddhāraḥ. (1)

paryeṣaṇāyety<sup>50</sup> anena pūrvavad aparō dvādaśikaḥ. (1-12)

66. yathāpi tad bhikṣur āstīrṇakaṭhinād āvāsād akṛtacīvaro 'niṣṭhitacīvaro bahiḥsīmāṃ prakrāmati deśānuprekṣī, apunarāga-manāya. tasya prakramaṇāntikaḥ kaṭhinoddhāraḥ. (1)

67. yathāpi tad bhikṣur āstīrṇakaṭhinād āvāsād akṛtacīvaro 'niṣṭhitacīvaro vicikitsāsaṃtātir deśānuprekṣī bahiḥsīmāṃ prakrāmati, kiṃ nu pratyeṣyāmi, āhosvin na pratyeṣyāmīti. tasyaivaṃ bhavati, na haiva pratyeṣyāmi, api tu cīvaraṃ kariṣyāmīti. tasya niṣṭhāpanāntikaḥ kaṭhinoddhāraḥ. (2)

evaṃ saṃniṣṭhāpanāntikaḥ. (3)

nāśitāntikaḥ. (4)

śravaṇāntikaḥ. (5)

yathā deśānuprekṣaṇapaṃcikā evam āvāsaprekṣaṇapaṃcikā. (1-5)  
kaṭhinavastu samāptam

<sup>50</sup> Dutt ed n. *paryeṣaṇety*.

## ENGLISH TRANSLATION

1. Buddha, the Lord, entered the residence for the rains at Śrāvastī in the Jeta grove in Anāthapiṇḍada's park. Now at that time many monks entered the residence for the rains at Sāketa. After three months of the rainy season had passed, the monks, being provided with the robes that had been made up and finished,<sup>1</sup> took along with them their bowls and outer robes, and journeyed in the direction of Śrāvastī. They were weary with heat, in abundant grass and mud, and their bodies were bathed with sweat. And finally they arrived at Śrāvastī. Then many monks having put away their bowls and outer robes, and washed their feet, approached the place where the Lord was. Having approached the Lord and saluted the Lord's feet with their heads, they sat down respectfully on one side.

2. You are to know that it is the custom of the Buddhas, the Lords, to greet incoming monks with this greeting: "Monks, from what place are you coming hither? Where have you spent the rains?"

Buddha, the Lord, greeted the incoming monks with this greeting: "The rains should be spent in comfortable surroundings. Monks, from what place are you coming hither? Where have you spent the rains?"

They said: "Honored sir, we are coming hither from Sāketa, we have spent the rains at Sāketa."

"I hope that you have spent the rains at Sāketa in comfortable surroundings; that you have not been troubled by lack of alms-food?"

"In truth, honored sir, we have spent the rains at Sāketa in comfortable surroundings, and we have not been troubled by lack of alms-food. But while taking along with us our bowls and outer robes, we were weary with heat, in abundant grass and mud, and our bodies were bathed with sweat, as we wandered through the country, so that we arrived here with difficulty."

<sup>1</sup> "Being . . . finished" not in Chinese version.

3. The Lord perceived: "Alas, my disciples were weary. While taking along with them their bowls and outer robes, they were weary with heat, in abundant grass and mud, and their bodies were bathed with sweat, as they wandered through the country. Suppose now, for the comfort of the monks as well as the enjoyment of the meritorious gifts of the donors, that I authorize the kaṭhina-cloth for the monks. Since there are five (religious) advantages when the kaṭhina-cloth is spread: (first, there will be) no (offense, if monks retain an extra robe) over ten days; (second, there will be) no (offense, if needy monks accept and keep) for more than one month (the offered robe-material which is not sufficient, and expect to get more in order to make up a set of three robes); (third, there will be) no (offense, if monks part) for one night (with any one of their three robes allowed); (fourth, monks may) travel abroad with only the inner and the upper robes; (fifth, monks may) keep as many extra robes as they may obtain. Besides, there are five other advantages: (first, there will be) no (offense, if monks go to receive) a meal in a group (consisting of four or more members); (second, there will be) no (offense, if monks go to receive) a meal in sequence by chosen turn; (third, there will be) no (offense, if monks) go to a house of the laity (for a meal) without being invited; (fourth, there will be) no (offense, if monks go to) seek as many robes as they may obtain; (fifth,) from the month of Kārtika<sup>2</sup> to the month of Phālguna (continues) the acquisition of spread kaṭhina." Knowing this, he addressed the monks: "Therefore, monks, in this case, for the comfort of the monks as well as the enjoyment of the meritorious gifts of the donors, I authorize the kaṭhina-cloth to be spread by the monks who have spent the rains. Because there are five (religious) advantages connected with kaṭhina-cloth: (there will be) no (offense, if monks retain an extra robe) for ten days ... (as far as to) ... (continues) the acquisition of spread kaṭhina as mentioned above."

4. The Lord said: "Let kaṭhina-cloth be spread." The monks did not know how it should be spread. The Lord said: "What is acquired as property in robe-material for the saṃgha that has spent the rains, from that the spreading (of kaṭhina) shall be performed. And the spreading shall be performed as follows. Everybody must be informed in the way (described) above: "This robe-material is the

<sup>2</sup> Tib. version has *ston zla 'bring po* (Āśvayuja). Chinese version has the 8th month.

property in robe-material acquired for the saṃgha that has spent the rains, if it is agreeable to the saṃgha, (the saṃgha) shall spread kaṭhina-cloth for the saṃgha with this robe-material." After this, on the next day, after making provisions for couches and seats, striking a gong, and having instructed the monks with a statement of what is (about to be) asked about, when the whole saṃgha is assembled and seated, one monk shall state the proposal, and make the motion:

5. "Listen, honored saṃgha! This robe-material is the property in robe-material acquired for the saṃgha that has spent the rains. Is it agreeable to the saṃgha to spread kaṭhina with this robe (-material), so that (a monk) who goes outside the monastery where kaṭhina has been spread shall not be (considered to be) separated from even his old robes, still less from the new ones (which he will get by the kaṭhināstāra)? If it seems to be a proper time for the saṃgha, let the saṃgha agree and authorize, that the saṃgha shall approve this robe-material for the purpose of kaṭhina-cloth, and that it shall spread kaṭhina-cloth for the saṃgha with this robe-material; so that one setting out from the monastery where kaṭhina-cloth has been spread, shall not be (considered to be) separated from even his old robes, still less from the new ones." This is the proposal; and thus the motion is to be made.

6. "Listen, honored saṃgha. This robe-material is the property in robe-material acquired for the saṃgha that has spent the rains. If it is agreeable to the saṃgha to spread kaṭhina-cloth, then the saṃgha may approve this robe-material for the purpose of kaṭhina-cloth, with this robe-material it will spread kaṭhina-cloth for the saṃgha; so that one who goes outside the monastery where kaṭhina-cloth has been spread, shall not be (considered to be) separated from even his old robes, still less from the new ones. Whoever of you, venerable sirs, agrees to approve this robe-material for the purpose of kaṭhina-cloth, (that the saṃgha) shall spread the kaṭhina for the saṃgha with the robe-material, so that who goes outside the monastery where kaṭhina has been spread shall not be (considered to be) separated from even his old robes, still less from the new ones, he is to remain silent. Whoever does not agree is to speak. It has been approved by the saṃgha that this robe-material is for the purpose of kaṭhina; it will spread kaṭhina-cloth with this robe-material, so that one who goes outside the monastery where kaṭhina

has been spread shall not be (considered to be) separated from even his old robes, still less from the new ones. It is agreed and approved by the saṃgha since there is silence. This I consider settled.

7. After this, a monk shall be approved as kaṭhina-spreader. A monk who is characterized by five qualities, who has not been approved shall not be approved as kaṭhina-spreader, and if he has been approved, he shall be removed. What are the five? One who has not spent the rains, one who has interrupted his rain-retreat, one who has entered the residence for the rains behind schedule, one who has spent the rains in other monasteries, one who has been given (a penance for serious offense) according to the rules. Furthermore, one with five other qualities is not to be approved: one who is on parivāsa penance, one who is on mūlaparivāsa penance, one who is on mānāpya penance, one who is on mūlamānāpya penance, one who has been suspended. Five other sorts should also not be approved: one who acts through desire, one who acts through hatred, through infatuation, or through fear, and one who does not know (the difference between) kaṭhina-cloth (properly) spread and not (properly) spread. But a monk who is not endowed with five qualities and who has not been approved should be approved as kaṭhina-spreader; and when approved should not be removed. What are the five? One who does not act through desire; nor through hatred; nor through infatuation; nor through fear; and one who knows (the difference between) kaṭhina-cloth (properly) spread and not (properly) spread.<sup>3</sup>

8. And further, he (the kaṭhina-spreader) shall be approved in this manner. After making provisions for couches and seats, etc., as above, he is to be tested as to his capacity: "Are you able to spread kaṭhina-cloth for the saṃgha?" If he is able, he shall say that he is able. After this, some monk shall state a proposal and make a motion.

9a. "Listen, honored saṃgha. This monk so-and-so, the kaṭhina-spreader, is able to spread the kaṭhina for the saṃgha. If it seems

<sup>3</sup> Section 7 of the Chinese translation is much shorter than the BHS text. "Next, a kaṭhina-spreading monk should be appointed. A monk endowed with the five virtues should be considered and appointed. One who is free from desire, passion, hatred, ignorance, and one who knows under what circumstances he should spread and under what circumstances he should not spread. If a monk is not endowed with the five virtues, he should not be appointed. If a monk is endowed with the five virtues, he should be appointed. The same procedure is to be followed as in the previous case."

to be the proper time to the saṃgha, let the saṃghaa gree and authorize, that the saṃgha approves so-and-so as kaṭhina-spreader, and that he is to spread the kaṭhina for the saṃgha." This is the proposal; and a motion should be made like this.

9b. "Listen, honored saṃgha. This monk so-and-so, as kaṭhina-spreader, is able to spread the kaṭhina for the saṃgha. If this monk so-and-so is approved by the saṃgha to spread the kaṭhina, this monk so-and-so, as kaṭhina-spreader, will spread the kaṭhina for the saṃgha. Those of you, venerable sirs, who agree to approve so-and-so as the kaṭhina-spreader, let them remain silent; those who do not agree, let them speak." This so-and-so is approved as kaṭhina-spreader by the saṃgha, he will spread kaṭhina for the saṃgha. The saṃgha has agreed and authorized this, since there is silence. This I consider settled."

10. Then kaṭhina-cloth shall be spread with a proposal by the monk who is the kaṭhina-spreader. "Listen, honored saṃgha. This robe-material has been approved by the saṃgha as kaṭhina-cloth, and this monk so-and-so has been approved by the saṃgha as kaṭhina-cloth, and this monk so-and-so has been approved as the kaṭhina-spreader. If it seems to be proper time, let the saṃgha agree and authorize, that the saṃgha hands over this robe-material for kaṭhina to the monk so-and-so." This is the proposal.

11. I shall state (later, § 15) the rules of customary behavior for kaṭhina-spreading monk. The kaṭhina-spreading monk shall at all times (in all respects) keep the kaṭhina in the foreground (i.e. devote himself completely to it), while washing, stretching, cutting, sewing, and dyeing it; when as little as two or three stitches are to be made, two or three times he must make a resolution (i.e. the slightest act must be thoughtfully considered).

12. After this, in the light half of the month Āśvayuja on the 15th day (the kaṭhina-spreader) shall announce: "Tomorrow I shall spread kaṭhina, venerable sirs. You are to give back your several (old) robes." Then the kaṭhina-spreading monk shall strew fragrant flowers on the kaṭhina and perfume it with fragrant incense, provide couches and seats, have a gong struck, and inform the monks by a statement of the question (to be) raised. When the whole saṃgha is assembled and seated, he shall place the kaṭhina-robies at the elders' end. Then standing at the elders' end and taking hold of the kaṭhina, he shall say:

13. "Listen, honored saṃgha. This robe(-material) has been approved as kaṭhina by the saṃgha, and I the monk so-and-so as kaṭhina-spreader shall spread kaṭhina for the saṃgha with this robe(-material)." Thus twice and thrice. Then after spreading (the kaṭhina), he shall stand in front of the senior of the saṃgha, and speak thus: "Give heed, O senior! This robe(-material) has been approved as kaṭhina by the saṃgha, and I so-and-so am the kaṭhina-spreader. So with this robe(-material) I have spread kaṭhina for the saṃgha."

14. He (the senior) shall say: "Well spread, properly spread. What profit and (religious) advantage is in it shall be ours." Thus twice and thrice. All, even to the youngest monk, shall say: "Well spread, properly spread. What profit and (religious) advantage is in it shall be ours."

15. While the kaṭhina-spreader holds the kaṭhina, he should not go into the hut for urinating, into the privy of defecation, into the house where there is smoke, he should not stay in the open air, he should not go out of the limits of his monastery. If he does go out, he should not stay overnight. If the kaṭhina-spreader lives without applying the rules of customary behavior as laid down, he becomes guilty of a sin.

16. Then on the fifteenth of the month Phālguna the kaṭhina-spreading monk shall again announce: "Tomorrow, reverend sirs, I shall suspend the kaṭhina. Do you take formal possession of your own several robes. And whatever property is accumulated there is to be distributed by the saṃgha."

17. The venerable Upāli asked the Lord, Buddha: "Honored sir, for how many people is kaṭhina not spread?"

"For five, Upāli: one who has not spent the rains, one who has interrupted the rain-retreat, one who has entered the residence for the rains behind schedule, one who has spent the rains at other places,<sup>4</sup> and one who is not present when kaṭhina is spread. And for five others kaṭhina is not spread: one who is on parivāsa penance, one who has undergone parivāsa penance, one who is on mānāpya penance, one who has undergone mānāpya penance, and one who has been given (a penance for serious offense) under the rules."

18. "Honored sir, for how many people is there material property but no (religious) advantages (cf. § 3)?"



“For five, Upāli: one who has not spent the rains, one who has interrupted the rain-retreat, one who has entered the residence for the rains behind schedule, one who has spent the rains at other places,<sup>4</sup> and one who is not present when kaṭhina is spread. And for five others: one who is on parivāsa penance, one who has undergone parivāsa penance, one who is on mānāpya penance, one who has undergone the mānāpya penance, and one who has been given (a penance for serious offense) under the rules.”

19. “Honored sir, for how many people is there neither material property nor (religious) advantages?”

“For five, Upāli: one who has been suspended for (the sin of) non-insight (regarding the true doctrine?), one who has been suspended for (the sin of) non-atonement (for an offense), one who has been suspended because he has not discarded an evil heresy, one who has spent the rains in another place, and one who favors the faction of unrighteousness when there is a schism in the saṃgha.”

20. Many monks who were wandering through the country were robbed by brigands. In due course they arrived at Śrāvastī, and were seen by the (local) monks: “Welcome, welcome, venerable sirs. We hope that it goes well with you?”

“Venerable sirs, how can it go well with us? We have been robbed by brigands.”

“Venerable sirs, a great amount of property has been acquired by us. If the kaṭhina is suspended, we will divide the robes with you.”

The monks told this matter to the Lord. The Lord said: “Therefore I allow you to suspend the kaṭhina ceremony for the sake of monks that have been robbed by brigands. And furthermore, the kaṭhina shall be suspended in this way. Having provided couches and seats, sounded a gong, and instructed the monks with a statement of what is (about to be) asked about, when the whole saṃgha is assembled and seated, one monk shall make a proposal and make a motion:

21. “Listen, honored saṃgha. It is a plain fact that in this monastery kaṭhina has been spread by the whole saṃgha; and (now) there have arrived many monks who have been robbed by

<sup>4</sup> In both cases (§§ 17, 18) Chinese version has “novices” instead of “monks who have spent the rains in other places”. Cf. *pātayantika* rule (MSV 57, SV 57, MI 50, MA 47, DH 70, Pali 70).

brigands. If it seems to the saṃgha to be the proper time, let the saṃgha agree and approve, that the saṃgha shall suspend the kaṭhina for the sake of the monks that have been robbed by brigands." This is the proposal, and the motion shall be made thus:

22a. "Listen, honored saṃgha. It is a plain fact that in this monastery kaṭhina has been spread by the whole saṃgha, and (now) there have arrived many monks who have been robbed by brigands. So the saṃgha suspends the kaṭhina for the sake of the monks that have been robbed by brigands. Those of you, venerable sirs, who agree to suspend the kaṭhina for the sake of the monks that have been robbed by brigands, let them remain silent. Those who do not agree, let them speak. The kaṭhina is suspended for the sake of the monks that have been robbed by brigands, this is agreed and approved by the saṃgha, since there is silence. This I consider settled.

22b. Since whatever property has been acquired is to be divided, when it is divided, whoever wishes shall give a share from his own portion to the monks that have been robbed by brigands.

23. The venerable Upāli asked Buddha: "Honored sir, is it allowable to spread kaṭhina with a robe that has been (merely)<sup>5</sup> stretched (for measurement)?"

"It is not allowable, Upāli."

"Honored sir, is it allowable to spread kaṭhina with a robe that has been (merely) scratched (with fingernail to mark it), with a "bath-garment" robe (or, if *bandhanī* be read with Dutt in the *uddāna*, with a robe that has been merely bound, hemmed, or braided on the edges; perhaps this treatment was characteristic of an (*u*)*dakasāṭikā*, s.v. BHS Dict.), with one that has (merely) had small cloth-patches put on it (as marks), with one (merely) provided

<sup>5</sup> In the Pali list of improper robes, the first dozen are denoted by terms ending in *-mattena* "merely". Two of the three independent Chinese versions (SV, DH) use similar terms. It seems that the BHS (MSV) list begins with a group of this kind. The "improper" robes (no. 1 to 7 inclusive, at least, and doubtless some after no. 8) are "improper" in a negative sense, that the process of proper preparation has not been finished; not that they have been improperly treated or selected. They are all right so far, but need to be finished. The Tibetan and Chinese translations of MSV failed to understand this, because the MSV text omits the *mātreṇa* "merely". When it said *vitanitena*, for instance, what it meant was *vitanita-mātreṇa*, "with a robe that has been merely stretched"; and so on. Tibetan and Chinese renderings of these terms (where *mātreṇa* is to be supplied) are worthless.

with long strips of cloth (VA, sewn on following the basting threads), with one (merely) strengthened (*uddāna*, *upadhi*) by added patches, with one (merely) provided with binding (VA, inside), with an old robe (perhaps one already used as *kaṭhina*, with Chin. SV), with one that has been stored (or kept too long), with one that is worn out (Tib. *denṅs pa*, s.v. Das)?"

"It is not allowable, Upāli."

24. The venerable Upāli asked the Lord Buddha: "Honored sir, is it allowable to spread *kaṭhina* with a robe that has (merely) been pounded (pressed, dyed, or washed)?"

"It is not allowable, Upāli."

"Honored sir, is it allowable to spread *kaṭhina* with a robe offered at a wrong time, with some individual monk's outer robe, upper robe, and inner robe, with an improper robe (i.e. one not made proper by disfiguration), with a robe made of a whole (uncut) piece of cloth, with a robe of less than five (parts, columns, or cubits), with a *kaṭhina*-robe that has not been formally approved, with a robe spread by a *kaṭhina*-spreader that has not been formally approved (or appointed), with a robe approved outside of the limits of the monastery, with a robe spread by a *kaṭhina*-spreader who was approved (or appointed) outside the limits of the monastery?"

"It is not allowable, Upāli."

25. "Honored sir, is it allowable to spread *kaṭhina* for the saṃgha with a robe offered at the proper time?"

"It is allowable, Upāli."

"Honored sir, is it allowable to spread *kaṭhina* with whatever amount of robe-material has been acquired for the saṃgha after the three months of rain-retreat?"

"It is allowable, Upāli. It is allowable with a new (never-washed) robe, it is allowable with a practically new robe, it is allowable with an emergency robe, it is allowable with a robe patched with strips of cloth, it is allowable with an outer robe patched with strips of cloth."

"Honored sir, is it allowable to spread *kaṭhina* with some individual monk's outer robe?"

"It is allowable, if the saṃgha authorizes it; the same is true with the upper robe and the inner robe."

26. "Honored sir, is it allowable to spread *kaṭhina* with some individual monk's robe?"

“It is not allowable, Upāli. But it is allowable, if the saṃgha authorizes it. It is not allowable with a householder’s robe. But it is allowable, if the saṃgha authorizes it. It is allowable with a robe of five (parts, columns, or cubits); it is allowable with a robe of more than five. It is allowable with robe-material and a kaṭhina-spreader that have both been approved; it is allowable with robe-material approved within the limits of the monastery; it is allowable when a kaṭhina-spreader is approved within the limits of the monastery.”

27. There are eight summary points for the suspension of the kaṭhina. What are the eight? The ground of having gone away, the ground of having finished (making robes), the ground of having determined (not to have one’s robe made up nor to come back), the ground of the destruction (of the robes that one has started to make), the ground of having heard (that the kaṭhina has been suspended by the whole saṃgha), the ground of having crossed the limits (of one’s monastery), the ground of having been disappointed with regard to his expectation (of coming back and making his robe), the ground of the same suspension of the kaṭhina ceremony (with the other monks). The kaṭhina is suspended for departure, for finishing, for determination, for loss, for report-hearing, for boundary-passing, for disappointment of expectation, and in the eighth place, for the same suspension of the kaṭhina (with the other monks.)

28. How is the kaṭhina suspended for departure? For instance, if a monk whose robes have not been made up nor finished<sup>6</sup> goes with his bowl and outer robe out of his monastery where kaṭhina-cloth is spread, not intending to come back; his kaṭhina is suspended for departure. (1)

29. How is the kaṭhina suspended for finishing? For instance, if a monk whose robes have not been made up nor finished goes out of his monastery where kaṭhina is spread, thinking that he will come back and make up his robe; later on he takes a notion that he will not come back but will make up his robe. His kaṭhina is suspended for finishing. (2)

30. How is the kaṭhina suspended for determination? For instance, if a monk whose robes have not been made up nor finished

<sup>6</sup> Chinese translation has: “Monks have received kaṭhina in the same place, and have already made it into robes . . .”

goes out of his monastery where kaṭhina is spread, thinking that he will come back and make up his robe; later on he takes a notion that he will not come back nor will he make up his robe. His kaṭhina is suspended for determination. (3)

31. How is the kaṭhina suspended for loss? For instance, if a monk whose robes have not been made up nor finished goes out of the monastery where kaṭhina-cloth is spread, thinking that he will come back and will make up his robe; he starts that, but what he has started is lost. His kaṭhina is suspended for loss. (4)

32. How is the kaṭhina suspended for report-hearing? For instance, if a monk whose robes have not been made up nor finished goes out of his monastery where kaṭhina is spread, thinking that he will come back and will make up his robe; and the kaṭhina is suspended by the whole saṃgha. He hears that the kaṭhina is suspended by the whole saṃgha. And having heard he approves, saying "it is well and properly suspended." His kaṭhina is suspended for report-hearing. (5)

33. How is the kaṭhina suspended for boundary-passing? For instance, if a monk whose robes have not been made up nor finished goes out of his monastery where kaṭhina is spread, whether or not he thinks he will come back, if he passes the boundary, his kaṭhina is suspended for boundary-crossing. (6)

34. How is the kaṭhina suspended for disappointment of expectation? For instance, if a monk whose robes have not been made up nor finished goes out of the limits of his monastery where kaṭhina is spread, thinking that he will come back and make up his robe. The expectation he has of a robe is completely disappointed. His kaṭhina is suspended for disappointment of expectation. (7)

35. How is the eighth case, the same suspension of kaṭhina (with the other monks)? For instance, if a monk whose robes have not been made up nor finished goes out of the limits of his monastery where kaṭhina is spread. Having come back he participates in the suspension of the kaṭhina. He has the same suspension of kaṭhina (with the other monks). (8)

In the rest of the text, the formulas of §§ 29–32 (also, towards the end, § 28) are repeated with modifications, some of which are purely verbal and trifling. All this part is found in the Tibetan translation, and to it corresponds on the whole the Pali Mahāvagga

7.3–12. Chinese SV and DH have similar sections. But it has no correspondant in MI, nor even in the Chinese translations of MSV. Pali has 136 sections in 13 groups. Chinese SV has 166 sections, DH has 118 sections; both are divided into 12 groups.

To begin with, the MSV text in §§ 36–39 repeats §§ 29–32 practically verbatim; there is only one variant, in § 38 = § 31, where § 31 made a slight accidental change. §§ 40–43 repeat §§ 36–39 with very trifling verbal changes. §§ 44–47 repeat §§ 36–39 with insertion of *paligodhasaṃtatiḥ* “fixing in his mind” (literally “having mentality characterized by attachment or devotion,” Tib. *sems la bzhag pa*) after *aniṣṭhitacīvaraḥ*. §§ 48–51 are identical with §§ 44–47 with nearly the same verbal changes as in §§ 40–43. §§ 52–55 are like §§ 44–47, except that *vicikitsāsaṃtatiḥ* (“with mind in doubt;” corresponds to Pali *anadhiṭṭhitena*, Mahāvagga 7.6.3) is substituted for *paligodhasaṃtatiḥ*, and instead of *pratyeṣyāmi cīvaraṃ kariṣyāmīti*, there is read: *kiṃ nu pratyeṣyāmi āhosvīn na pratyeṣyāmīti*, “shall I return or not?”

In § 56 the text summarily directs the repetition of §§ 36–55, substituting *viprakṛtacīvaraḥ* (see BHS Dict.), “(the making of) whose robe is interrupted” (Pali *viṭṭakata-*, Mahāvagga 7.7), for *aniṣṭhitacīvaraḥ*. The section ends: “In the phrase *akṛtacīvaro ’niṣṭhitacīvaraḥ* in the preceding twenty (sections), by removing *aniṣṭhitacīvaraḥ* and putting in *viprakṛtacīvaraḥ*, with this variation (*nānākāra* = *nānākaraṇa*, see BHS Dict.) another twenty (sections) are to be recited.”

In § 57 the text summarily directs repetition of §§ 36–55 with insertion of *āśayā* after *prakṛmāti*, “with the expectation (or hope)” (that he will, or will not, come back and make up, or not make up, his robe); “with (this) different reading *āśayā*, (otherwise) as above, another twenty (sections) are to be recited.” And similarly § 58 with *anāśayā*, “with no expectation.” Pali has what is called “a non-expectation dozen” (*anāsādoḷasakaṃ*) in Mahāvagga 7.8 and “an expectation-dozen” in 7.9, but applies these terms differently from the MSV.

In §§ 59–64 twelve more variations are prescribed; they differ from §§ 36–43 and 52–55 by inserting *karaṇīyena*, “on business, on an errand”, after *prakṛmāti*. Pali Mahāvagga 7.10 also has a “business dozen” (*karaṇīya-doḷasakaṃ*); its insertion is *kenacid eva karaṇīyena*, “on some business or other.” And in § 65, twelve others with *paryeṣaṇāya*, “to seek (something)”, instead of *karaṇīyena*.

§ 66 repeats § 28 inserting *deśānuprekṣī*, “to investigate (other) regions.” after *prakrāmati*; and in § 67 this same insertion is made in §§ 52–55 after *vicikitsāsāmtatiḥ*, thus making a group of five formulas. Finally, these same five are repeated with *āvāsaprekṣī* (read *āvāsānuprekṣī*?), “to investigate (other) monasteries,” instead of *deśānuprekṣī*. The first of these groups corresponds to the nine formulas of Pali Mahāvagga 7.11, called *apacina(na)navakaṃ*, in all of which occurs the term *disaṃgamika*, “going to (other) regions;” and the second to the five of Pali Mahāvagga 7.12, called *phāsuvihārapañcakaṃ*, in all of which the monk goes to investigate other monasteries (*āvāsa*), seeking to find one as pleasant as possible.

## TIBETAN TRANSLATION IN TRANSCRIPTION

A. sra brkyang gi gzhi'i sdom ni  
 gnas bcas pa dang kha cig dang  
 rdol ba<sup>1</sup> dang ni blangs<sup>2</sup> pa dang  
 dus dang gang zag ma mo'i gzhi  
 nyi shu dag (P 111b) tu byas pa dang  
 dgos<sup>3</sup> pa dag ni<sup>4</sup> bcu gnyis te

B. gnas bcas dbyar gnas dam bcas pa  
 ston pa lta<sup>5</sup> bar 'dod pa na<sup>6</sup>  
 'dam rdzab<sup>7</sup> kyis ni ngal gyur pa  
 de la der ni chos gos gnang

1. sangs rgyas bcom ldan 'das rgyal bu rgyal byed kyis tshal mgon med zas sbyin gyi kun dga ra bar<sup>8</sup> dbyar bzhugs par zhal gyis bzhes so. de'i tshe dge slong rab tu mang po dag gnas bcas su dbyar gnas par (L 171b) dam<sup>9</sup> bcas te. dbyar gyi zla ba gsum po dag 'das nas, chos gos byas pa dang ldan,<sup>10</sup> chos gos zin pa dang ldan nas, lhung bzed dang chos gos thogs te, rtswa stug po dang rdzab chen por tsha bas ngal bar gyur cing, rngul gyis lus yog bzhin,<sup>11</sup> mnyan yod gang na ba der<sup>12</sup> rgyu zhing song (D 116a) ste, rim gyis rgyu zhing song ba dang, mnyan yod du phyin to. de nas dge slong rab tu mang po dag gis chos gos dang lhung bzed mkhos su phab nas, rkang<sup>13</sup> pa bkrus te, bcom ldan 'das gang na ba der dong nas; lhags pa dang, bcom ldan 'das kyis zhabs gnyis la mgo bos phyag 'tshal te, phyogs gcig<sup>14</sup> tu 'dug go.

2. chos nyid kyis, sangs rgyas bcom ldan 'das rnams ni glo<sup>15</sup> bur du lhags pa'i dge slong rnams la so so yang dag par dga bar mdzad pa 'dis so so yang dag par dga bar mdzad de: dge slong dag, khyed da gzod<sup>16</sup> ga nas 'ongs, gnas gang du dbyar gnas gnas? (C 135a)

<sup>1</sup> D, L *pa*.    <sup>2</sup> D, P *blings pa*; C *blings ba*; L *blings pa*; N (Dutt) *blings ba*.  
<sup>3</sup> D *dgos pa*; P, L, C *bgos pa*.    <sup>4</sup> P *na*.    <sup>5</sup> L *blta bar*.    <sup>6</sup> L *na'ang*.    <sup>7</sup> P *rdzas*.  
<sup>8</sup> L *ba na*.    <sup>9</sup> L *dang*.    <sup>10</sup> P *dang, ldan*.    <sup>11</sup> L *lus g-yogs bzhin du*.    <sup>12</sup> L *bder*.  
<sup>13</sup> P *tang ba*.    <sup>14</sup> C *cig*.    <sup>15</sup> P *blo*.    <sup>16</sup> P *da bzod*.



btsun pa, bdag cag ni gnas bcas nas da gzod<sup>16</sup> mchis lags te, bdag cag gnas bcas na dbyar mchis lags so.<sup>17</sup>

dge slong dag, khyed cag gnas bcas su ci ga bde ba la<sup>18</sup> reg par dbyar gnas sam? bsod snyoms kyis brel bar ma gyur mod.

btsun pa, mang bar<sup>19</sup> gsol te, bdag cag gnas bcas su<sup>20</sup> bde ba la reg par dbyar gnas shing, bdag cag bsod snyoms kyis kyang brel ba ma mchis lags so. 'on kyang bdag cag lhung bzed dang chos gos (L 172a) thogs te, rtswa stug po dang rdzab chen por tsha bas ngal bar<sup>21</sup> gyur cing, rngul gyis lus yog<sup>22</sup> pas, ljongs rgyu zhing mchis te, rim gyis rgyu zhing mchi<sup>23</sup> ba na, tshegs<sup>24</sup> chen pos 'dir mchis lags so<sup>25</sup>. ('dul ba gzhi, bam po drug bcu bdun pa)<sup>26</sup>

3. bcom ldan 'das kyis dgongs pa: kye ma, (P 112a) nga'i nyan thos rnams lhung bzed dang chos gos thogs te, rtswa<sup>27</sup> stug po dang rdzab chen por tsha bas ngal bar gyur cing, lus rngul gyis yog<sup>28</sup> pas, ljongs rgyu zhing 'gro ba ni, nyon mongs kyis<sup>29</sup> ma la ngas dge slong rnams bde ba la<sup>30</sup> reg par gnas par bya ba'i phyir dang, sbyin pa po rnams kyis sbyin pa'i chos longs spyad<sup>31</sup> par bya ba'i phyir, dge slong rnams la sra brkyang gnang bar bya'o. 'di ltar, sra brkyang bting<sup>32</sup> na, phan yon lnga yod de: zhag bcu las thal na ma yin pa dang, zla ba las thal na ma yin pa dang, nub mo bral na ma yin pa dang, bla gos mthang<sup>33</sup> gos dang bcas pa'i chos gos kyis ljongs rgyur 'gro (D 116b) ba dang, chos gos rung ba ma yin pa ji tsam 'dod pa 'chang ba na<sup>34</sup> ma yin pa'o. gzhan yang, phan yon lnga yod de:<sup>35</sup> tshogs shing za na ma (C 135b) yin pa dang, yang yang za na ma yin pa dang, khyim<sup>36</sup> rnams su mgron<sup>37</sup> du ma bos par<sup>38</sup> 'gro na<sup>39</sup> ma yin pa dang, ji tsam 'dod pa'i chos gos btsal ba dang, ston zla 'bring po nas dpyid zla ra ba'i bar gyi nang der dra brkyang bting ba rnams kyis rnyed pa yin no. snyam du dgongs nas,<sup>40</sup> (L 172b) dge slong rnams la bka stsal pa: dge slong dag, de lta bas na. ngas rjes su gnang ste, dge slong rnams bde ba la<sup>41</sup> reg par gnas par bya ba'i phyir dang, sbyin pa po rnams kyis sbyin pa'i chos longs spyad<sup>42</sup> par bya ba'i phyir, dbyar gnas pa'i dge slong rnams kyis<sup>43</sup> sra

<sup>17</sup> L *mchis mchis lags so*. <sup>18</sup> D *ci ga bde ba la*; P, C *cig bde ba la*; L *ji gang zhes la*. <sup>19</sup> D, L *mang par*; C *mang bar*; P *lnga bar*. <sup>20</sup> L *na*. <sup>21</sup> D *par*? <sup>22</sup> L *g-yogs*. <sup>23</sup> P *'chi*. <sup>24</sup> D, L *tshegs*; P, C *tshogs*. <sup>25</sup> D, P *mchis pa lags so*. <sup>26</sup> L *re bdun pa*. <sup>27</sup> P *rtsa*. <sup>28</sup> D, C *yog*; L *g-yogs*, P *g-yog*. <sup>29</sup> L *kyi*. BHS Text (Dutt edn.) has no counterpart for Tib. *nyon mongs kyis*. <sup>30</sup> D, C, P *bde ba la* missing. <sup>31</sup> D, L, C *longs spyad par*; P *longs spyod par*. <sup>32</sup> P *ting*. <sup>33</sup> P *thang*. <sup>34</sup> P *na* missing. <sup>35</sup> P *do*. <sup>36</sup> C *khyam*? <sup>37</sup> P *'gron*. <sup>38</sup> P *bar*. <sup>39</sup> P, C *'gron*? <sup>40</sup> L *zhes*. <sup>41</sup> P *bde ba la* missing. <sup>42</sup> L, P *longs spyod par*; D, C *longs spyud par*. <sup>43</sup> P *kyi*.

brkyang gding<sup>44</sup> bar bya'o. 'di ltar, sra brkyang la phan yon lnga yod de, zhag bcu thal na ma yin pa dang, zhes bya ba nas, sra brkyang bting ba rnams kyi rnyed pa yin no, zhes bya ba'i bar, gong ma bzhin du'o.<sup>45</sup>

4. bcom ldan 'das kyis, sra brkyang gding bar bya'o zhes bka stsal na, dge slong rnams kyis sra brkyang ji ltar gding ba ma shes nas, bcom ldan 'das kyis bka stsal pa: dbyar gnas pa'i dge 'dun gyi chos gos kyi rnyed pa yod pa gang yin pa de las gding bar bya'o. gding ba ni 'di ltar bya ste. re zhig<sup>46</sup> thog mar mthun<sup>47</sup> pa'i go bar<sup>48</sup> bya ste.<sup>49</sup> chos gos 'di ni dbyar gnas pa'i dge 'dun gyi chos gos kyi rnyed pa byung ba lags te. gal te dge 'dun bzhed na, chos gos 'dis dge 'dun gyi sra brkyang gding bar bgyi'o.<sup>50</sup> de nas phyi de nyin gnas mal bshams nas, gaṇḍī brdungs te, dris pa'i (P 112b) tshig gis dge slong rnams la yang dag par bsgo la, dge 'dun thams cad tshogs shing, mthun<sup>51</sup> par gyur pa dang, dge slong gcig gis gsol<sup>52</sup> ba byas te, las bya'o.

5. dge 'dun btsun pa rnams, gsan du gsol. chos gos 'di ni dbyar gnas pa'i (C 136a) dge 'dun gyi chos gos kyi rnyed pa byung ba lags te. dge 'dun gyi chos gos 'dis sra (L 173a) brkyang bgyis<sup>53</sup> nas sra brkyang gding bar bzhed<sup>54</sup> na; des na sra brkyang bting ba'i gnas nas chas pa la, chos gos rnying pa<sup>55</sup> rnams dang 'bral ba yang mi 'byung na, (D 117a) gsar pa<sup>56</sup> rnams dang lta smos kyang ci 'tshal bar. gal te dge 'dun gyis<sup>57</sup> dus la bab cing bzod na, dge 'dun gyis gnang bar mdzod cig dang. 'di ltar dge 'dun gyis<sup>58</sup> chos gos 'di sra brkyang du mdzad de.<sup>59</sup> chos gos 'dis dge 'dun gyi sra brkyang 'dings so.<sup>60</sup> des na sra brkyang bting ba'i gnas nas chas pa la, chos gos rnying pa rnams dang 'bral ba yang mi 'byung na, gsar pa rnams dang lta smos kyang ci 'tshal. 'di ni gsol ba'o. las ni 'di ltar bya ste.<sup>61</sup>

6. dge 'dun btsun pa rnams, gsan du gsol. chos gos 'di ni dbyar gnas pa'i dge 'dun gyi rnyed pa byung ba lags la, dge 'dun yang sra brkyang bgyi bar bzhed de, dge 'dun gyis chos gos 'di sra brkyang du mdzad pas, chos gos 'dis dge 'dun gyi sra brkyang 'dings so.<sup>62</sup> des na sra brkyang bting ba'i gnas chas pa la, chos gos rnying pa rnams dang 'bral ba yang mi 'byung na, gsar pa rnams dang lta

<sup>44</sup> P bting. <sup>45</sup> N (Dutt) bzhin no. <sup>46</sup> P, C shig. <sup>47</sup> P, C 'thun. <sup>48</sup> L ba. <sup>49</sup> N (Dutt) byas te. <sup>50</sup> D, P, C gding bar bgyi'o; L gding bar bya'o. <sup>51</sup> P, C 'thun. <sup>52</sup> P gsal. <sup>53</sup> L bgyid. <sup>54</sup> D gding par bzhad na. <sup>55</sup> P ba. <sup>56</sup> P ba. <sup>57</sup> L gyis; <sup>58</sup> P gyi. <sup>59</sup> P mdzad do; C mdzad de. <sup>60</sup> L 'ding ngo. <sup>61</sup> P, C las 'di ni 'di ltar bya ste. <sup>62</sup> L 'ding ngo.

smos kyang ci 'tshal. tshe dang ldan pa<sup>63</sup> rnams las, gang dag chos gos 'di sra brkyang du bgyi zhing, chos gos 'dis dge 'dun gyi sra brkyang bting ste, des na sra brkyang bting ba'i gnas nas chas pa las, chos gos rnying pa<sup>64</sup> rnams dang 'bral ba yang mi 'byung na, gsar pa rnams dang lta smos kyang ci 'tshal bar (L 173b) bzod pa (C 136b) de dag ni cang ma gsung<sup>65</sup> shig; gang dag mi bzod pa de dag ni gsung<sup>66</sup> shig. dge 'dun gyis chos gos 'di<sup>67</sup> sra brkyang du mdzad nas, chos gos 'dis dge 'dun gyi sra brkyang 'dings te,<sup>68</sup> des na<sup>69</sup> sra brkyang bting ba'i gnas nas chas pa las,<sup>70</sup> chos gos rnying pa rnams dang 'bral ba yang mi 'byung na, gsar pa rnams dang lta smos kyang ci 'tshal bar<sup>71</sup> dge 'dun gyis (P 113a) bzod cing gnang nas, 'di ltar, cang mi gsung bas,<sup>72</sup> de de bzhin du 'dzin to.

7. de'i 'og tu sra brkyang 'dings pa'i<sup>73</sup> dge slong bsko bar bya ste. chos lnga dang ldan pa'i dge slong ni sra brkyang 'dings par<sup>74</sup> ma bskos pa ni bsko bar mi bya zhing, bskos pa ni dbyung bar bya'o. lnga gang zhe na? dbyar gyi ma yin pa dang, dbyar ral pa<sup>75</sup> dang, dbyar phyi mar gnas par dam bcas pa dang, dbyar tha (D 117b) dad par gnas pa dang, bslab pa byin pa'o. gzhan yang, chos lnga dang ldan na, bsko bar mi bya ste. spo ba pa<sup>76</sup> dang, gzhi<sup>77</sup> nas spo ba<sup>78</sup> pa dang, mgu bar bya ba spyod pa dang, gzhi nas mgu bar<sup>79</sup> bya ba spyod pa dang, gnas nas phyung ba'o. gzhan yang,<sup>80</sup> chos lnga dang ldan na, bsko bar mi bya ste:<sup>81</sup> 'dun pas 'gro ba dang, zhe sdang gis 'gro ba dang, gti mug gis 'gro ba dang, 'jigs pas 'gro ba dang, sra brkyang bting ba dang ma bting<sup>82</sup> ba mi shes pa'o. yang, chos lnga dang ldan pa'i dge slong<sup>83</sup> ni sra brkyang 'dings<sup>84</sup> par ma bskos pa ni bsko bar bya zhing, bskos pa ni dbyung bar mi bya'o. lnga gang zhe na? 'dun pas mi 'gro ba dang, zhe sdang gis mi 'gro ba dang, gti mug (L 174a) gis mi 'gro ba dang, 'jigs pas mi 'gro ba dang, sra brkyang bting ba dang ma bting<sup>85</sup> ba shes pa'o.

8. bsko ba ni 'di ltar bya ste. gnas mal bshams te zhes bya ba nas dge 'dun thams cad tshogs shing mthun<sup>86</sup> par (C 137a) gyur pa dang zhes bya ba'i bar gong ma bzhin du ste. re zhig<sup>87</sup> thog mar spro bar bya ste. ming 'di zhes bya ba khyod dge 'dun gyi sra

<sup>63</sup> C *pa* missing. <sup>64</sup> L *ba*. <sup>65</sup> D, P, C *gsung shig*; L *gsungs shig*.  
<sup>66</sup> D *gsung shig*; P, L, C *gsungs shig*. <sup>67</sup> L, P 'di missing. <sup>68</sup> L 'ding ste.  
<sup>69</sup> L *des nas*. <sup>70</sup> L *las*; D, P, C *la*. <sup>71</sup> P *par*. <sup>72</sup> C *pas*. <sup>73</sup> L 'ding pa'i.  
<sup>74</sup> L 'ding par. <sup>75</sup> L *ba*; P, C, D *pa*. <sup>76</sup> P, C either *ba* or *pa* is missing.  
<sup>77</sup> P *bzhi*. <sup>78</sup> P, C either *ba* or *pa* is missing. <sup>79</sup> N (Dutt) *par*. <sup>80</sup> P *gzhan yang* missing.  
<sup>81</sup> P *mi nus bya ste*. <sup>82</sup> P *ma ting ba*; C *mi bting ba*; L, D *ma bting ba*.  
<sup>83</sup> P *dge 'dun*. <sup>84</sup> L 'ding. <sup>85</sup> P *ting*. <sup>86</sup> C 'thun. <sup>87</sup> P *shig*.

brkyang 'dings<sup>88</sup> par spro'am? gal te spro na, des spro'o zhes brjod par bya'o. de'i 'og tu dge slong gcig gis gsol ba<sup>89</sup> byas te, las bya'o.

9a. dge 'dun btsun pa rnams, gsan du gsol. sra brkyang 'dings<sup>90</sup> pa'i dge slong ming 'di zhes bgyi ba 'di dge 'dun gyi sra brkyang 'dings<sup>91</sup> par spro na, gal te dge 'dun gyis<sup>92</sup> dus la bab cing bzod na, dge 'dun gyis gnang bar mdzod cig dang, 'di ltar, dge 'dun gyis dge slong ming 'dzi zhes bgyi ba sra brkyang 'dings<sup>93</sup> par bskos te,<sup>94</sup> sra brkyang 'dings pa ming 'di<sup>95</sup> zhes bgyi ba dge 'dun gyi sra brkyang 'dings<sup>96</sup> par 'gyur ro. 'di ni gsol ba'o. las ni 'di ltar bya ste.

9b. dge 'dun btsun pa rnams, gsan du gsol. sra brkyang 'dings<sup>97</sup> pa ming 'di zhes bgyi ba 'di dge 'dun gyi sra brkyang 'dings<sup>97</sup> par spro na, de'i slad du dge 'dun gyis (P 113b) ming 'di zhes bgyi ba sra brkyang 'dings<sup>98</sup> par bskos te, sra brkyang 'dings<sup>99</sup> pa ming 'di zhes bgyi bas dge 'dun gyi sra brkyang 'dings<sup>100</sup> par 'gyur na, tshe dang ldan pa rnams (D 118a) las, gang dag ming 'di zhes bgyi ba sra brkyang 'dings<sup>101</sup> (L 174b) par bsko par<sup>102</sup> bzod pa de dag ni cang ma gsung shig,<sup>103</sup> gang dag mi bzod pa de dag ni<sup>104</sup> gsung<sup>105</sup> shig. dge 'dun gyis bzod cing gnang nas, dge 'dun gyis<sup>106</sup> sra brkyang 'dings<sup>107</sup> pa ming 'di zhes bgyi ba dge 'dun gyi sra brkyang 'dings<sup>107</sup> par bskos te, 'di ltar, cang mi gsung bas, de de bzhin du 'dzin to.

10. de nas gsol bas<sup>108</sup> sra brkyang 'dings<sup>109</sup> pa'i dge slong la sra brkyang (C 137b) sbyin par bya'o. dge 'dun btsun pa rnams, gsan du gsol, dge 'dun gyis chos gos 'di ni sra brkyang du mdzad<sup>110</sup> la, dge slong ming 'di zhes bgyi ba 'di yang sra brkyang 'dings<sup>111</sup> par bskos lags te. gal te dge 'dun gyis<sup>112</sup> dus la bab cing bzod na, dge 'dun gyis gnang bar<sup>113</sup> mdzod cig dang, 'di ltar, dge 'dun gyis dge slong ming 'di zhes bgyi ba la chos gos 'di sra brkyang gi slad du tsal to. 'di ni gsol ba'o.

11. ngas<sup>114</sup> dge slong sra brkyang 'dings<sup>115</sup> pa'i kun tu spyod pa'i chos dag bca bar bya ste. dge slong sra brkyang 'dings pas<sup>116</sup> sra brkyang la thams cad du thog mar 'gro bar bya ste. bkru'o,<sup>117</sup> brkyang ngo, dra'o, drub bo<sup>118</sup>, kha sgyur<sup>119</sup> ro, chung ngu<sup>120</sup> na

<sup>88</sup> L 'ding. <sup>89</sup> L ba; D, P, C bar. <sup>90</sup> L 'ding. <sup>91</sup> L 'ding. <sup>92</sup> P, C, D gyi; L gyis. <sup>93</sup> L 'ding. <sup>94</sup> P skos te. <sup>95</sup> D 'dings pa ming 'di; P 'dings pa 'di ming; L 'ding pa ming 'di. <sup>96</sup> L 'ding. <sup>97</sup> L 'ding. <sup>98</sup> L 'ding. <sup>99</sup> L 'ding. <sup>100</sup> L 'ding. <sup>101</sup> L 'ding. <sup>102</sup> P, C bar. <sup>103</sup> D, P gsung; L gsungs shig. <sup>104</sup> P bzod pa'i dag ni. <sup>105</sup> D gsung; L, P gsungs. <sup>106</sup> P gyi. <sup>107</sup> L 'ding. <sup>108</sup> P pas. <sup>109</sup> L 'ding. <sup>110</sup> D, L mdzad lags la. <sup>111</sup> L 'ding. <sup>112</sup> D, P gyi; L, C gyis. <sup>113</sup> D par. <sup>114</sup> P des. <sup>115</sup> L 'ding ba'i. <sup>116</sup> L 'ding bas; C dings pas. <sup>117</sup> P bkro'o. <sup>118</sup> P drub po. <sup>119</sup> P bsgyur. <sup>120</sup> C, N (Dutt) du.

khah kyis srubs<sup>121</sup> gnyis sam gsum yang btsem par<sup>122</sup> bya'o. lan gnyis sam gsum du sems bskyed par bya'o.

12. de nas ston zla 'bring po zla ba yar gyi ngo'i tshes bco lnga la go bar bya ste. tshe dang ldan pa dag, sang kho bo sra brkyang 'dings kyis,<sup>123</sup> khyed cag so so'i chos gos sngags phyung zhig.<sup>124</sup> de nas sra brkyang 'dings<sup>125</sup> pa'i dge slong gis sra brkyang dri dang me tog gis gtor zhing, dri zhim po'i bdug pas (L 175a) bdugs nas, gnas mal bshams te, gaṇḍī brdungs nas, dris pa'i tshig gis dge slong rnams la yang dag par bsgo la, dge 'dun thams cad tshogs shing, mthun<sup>126</sup> par gyur pa dang, rgan pa'i mthar gzhaḡ par bya'o. de nas rgan pa'i mthar 'dug nas, sra brkyang blangs<sup>127</sup> te.

13. dge 'dun btsun pa rnams, gsan du gsol. dge 'dun gyis chos gos 'di ni sra brkyang du mdzad la, bdag dge slong ming 'di zhes bgyi ba yang sra brkyang 'dings par<sup>128</sup> (P 114a) bskos te, sra brkyang (D 118b) 'dings pa<sup>129</sup> bdag ming 'di zhes bgyi bas chos gos 'dis dge 'dun gyi sra brkyang 'dings<sup>130</sup> par 'gyur ro, gding ngo, (C 138a) bting ngo. de skad lan gnyis lan gsum du brjod par bya'o. de nas bting nas, dge 'dun gyi gnas brtan gyi mdun du 'dug ste. 'di skad ces: gnas brtan, dgongs su gsol. chos gos 'di ni dge 'dun gyis sra brkyang du mdzad la, bdag ming 'di zhes bgyi ba yang sra brkyang 'dings<sup>131</sup> par bskos pa lags te, bdag<sup>132</sup> gis chos gos 'dis dge 'dun gyi sra brkyang bting lags so. zhes brjod par bya'o.

14. des, legs par bting ngo, shin tu bting ste. 'di la rnyed pa dang phan yon yod pa gang yin pa de ni bdag cag gi yin no. zhes brjod par bya zhing. de bzhin du lan gnyis lan gsum du dge 'dun gsar bu'i bar du thams cad kyis, legs par bting ngo, shin tu bting ste. 'di la rnyed pa dang phan yon yod pa gang yin pa de ni bdag cag gi yin (L 175b) no, zhes brjod par bya'o.

15. sra brkyang 'dings<sup>133</sup> pa'i dge slong gis sra brkyang thogs te, chab khung sar ma yin, snabs<sup>134</sup> phyi sar ma yin te, tshad bang<sup>135</sup> du 'jug par mi bya'o, mtshams kyi phyi rol tu<sup>136</sup> 'gro bar mi bya'o. gal te song na, der gnas par mi bya'o. sra brkyang 'dings<sup>137</sup> pa'i dge slong gis kun tu spyod pa'i chos ji ltar bcas pa bzhin yang dag par blangs te 'jug par mi byed na, 'gal tshabs<sup>138</sup> can du 'gyur ro.

<sup>121</sup> L *srub*; N (Dutt) *bsrubs*.      <sup>122</sup> D *bar*.      <sup>123</sup> L 'ding gi.      <sup>124</sup> D, P, C *shig*.  
<sup>125</sup> L 'ding.      <sup>126</sup> P, C 'thun.      <sup>127</sup> P *bslangs te*.      <sup>128</sup> L 'ding bar.  
<sup>129</sup> L 'ding ba.      <sup>130</sup> L 'ding.      <sup>131</sup> L 'ding.      <sup>132</sup> D, L *bdag*; P, C *bdag dag*.  
<sup>133</sup> L 'ding.      <sup>134</sup> P, C *snags*; D *snams*; L *snam*.      <sup>135</sup> D, L *tshang bang*;  
C *tshad bar*; P *tshang nang*.      <sup>136</sup> L, C *du*.      <sup>137</sup> L 'ding.      <sup>138</sup> L, C, P 'gal *tshabs*; D 'gal *tsha bas*.

16. de nas sra brkyang 'dings<sup>139</sup> pa'i dge slong gis dpyid zla ra ba<sup>140</sup> yar gyi ngo'i<sup>141</sup> tshes bco<sup>142</sup> lnga la yang go bar bya ste: tshe dang ldan pa dag, sang kho bo sra brkyang 'byin gyis,<sup>143</sup> khyed cag so so'i chos gos rnams byin gyis rlobs shig. de la rnyed pa byung ba gang yin pa de ni dge 'dun gyis bgo<sup>144</sup> bar bya'o.

17. sangs rgyas bcom ldan 'das la tshe dang ldan pa nye bar<sup>145</sup> 'khor gyis zhus pa: btsun pa, du zhig gi sra brkyang ma bting lags? nye bar<sup>146</sup> 'khor, lnga'i ste: dbyar gyi ma yin pa dang, dbyar ral ba<sup>147</sup> dang, dbyar phyi mar gnas par (C 138b) dam bcas pa dang, dbyar tha dad par gnas par dam bcas pa dang, sra brkyang de 'dings pa<sup>148</sup> na mngon sum (D 119a) du ma gyur pa'i 'o.<sup>149</sup> gzhan yang, 'di lnga'i ma bting ba yin te: spo ba pa<sup>150</sup> dang, spo ba spyad zin pa dang, mgu bar (P 114b) bya ba spyod pa dang,<sup>151</sup> mgu bar bya ba spyad zin pa dang, bslab pa byin pa'i 'o.

18. btsun pa, du zhig gi rnyed pa mchis la, phan yon ma mchis lags? nye bar<sup>152</sup> 'khor, lnga'i ste: dbyar gyi ma yin pa dang, dbyar ral ba<sup>153</sup> dang, dbyar phyi mar gnas par dam bcas pa dang, dbyar tha dad par gnas par dam<sup>154</sup> bcas (L 176a) pa dang, sra brkyang de 'dings pa<sup>155</sup> na mngon sum du ma gyur pa'i 'o. gzhan yang, lnga po 'di dag gi ste: spo ba pa<sup>156</sup> dang, spo ba spyad zin pa dang, mgu bar bya ba spyod pa dang, mgu bar bya ba spyad zin pa dang, bslab pa byin pa'i 'o.

19. btsun pa, du zhig gi rnyed pa yang ma mchis la, phan yon yang ma mchis lags?

nye bar<sup>156</sup> 'khor, lnga'i ste: ma mthong bas gnas nas phyung ba dang, phyir mi byed pas<sup>157</sup> gnas nas phyung ba dang, sdig pa'i lta bar song ba ma bor bas gnas nas phyung ba dang; dbyar tha dad par gnas pa dang, dge 'dun dbye<sup>158</sup> na chos ma yin pa'i phygos pa'i 'o.

20. dge slong rab tu mang po dag ljongs rgyu zhing dong ba<sup>159</sup> na, chom rkun pa rnams kyis bcom nas, de dag rim gyis mnyam yod du phyin pa dang. dge slong rnams kyis mthong nas, tshe dang ldan pa dag, 'ongs pa legs so, 'ongs pa legs so. ji ga bde bar spyad dam?

139 L 'ding. 140 L dpyid zla ra ba zla ba. 141 P ngo. 142 P cwa?  
 143 C, P gyis; L gyi. 144 P go. 145 D, C ba. 146 D, C ba. 147 P pa.  
 148 L 'ding ba. 149 P pa'o. 150 P spo ba ba? 151 P mgu bar bya ba  
 spyod pa dang missing. 152 D, C ba. 153 P pa; D ba. 154 L gnas par  
 dam missing. 155 L 'ding ba. 156 D, C ba. 157 N (Dutt) bas. 158 Dbye;  
 P byed. 159 P dad pa.

tshe dang ldan pa dag, bde bar spyad pa ni, ci 'dra ba zhig. bdag cag ni chom rkun pa rnams kyis bcom mo.

tshe dang ldan pa dag, bdag cag la rnyed pa mang du byung ste. gal te sra brkyang phyung na, khyed la chos gos kyī bgo bsha bya ba zhig.

ces pa'i skabs de bcom ldan 'das la dge slong rnams kyis gsol pa dang. bcom ldan (C 139a) 'das kyis bka stsal ba:<sup>160</sup> de lta bas na, ngas<sup>161</sup> rjes su gnang ste, chom rkun pa dag gis bcom pa'i dge slong rnams kyī phyir sra brkyang dbyung bar bya'o. dbyung ba ni 'di ltar bya ste. gnas (L 176b) mal bshams la, gaṇḍī brdungs te, dris pa'i<sup>162</sup> tshig gis dge slong rnams la yang dag par bsgo<sup>163</sup> la, dge 'dun thams cad tshogs shing, mthun<sup>164</sup> par (D 119b) gyur pa dang, dge slong gcig gis gsol ba<sup>165</sup> byas te, las bya'o.

21. dge 'dun btsun pa rnams, gsan du gsol. gnas 'dir dge 'dun mthun<sup>166</sup> pas 'di srid du sra brkyang bting ba las, dge slong rab tu mang po chom rkun pa dag gis bcom nas, lhags na. gal te dge 'dun gyis<sup>167</sup> dus la bab cing bzod na, dge 'dun gyis gnang (P 115a) bar mdzod cig dang. 'di ltar, dge 'dun gyis dge slong chom rkun gyis bcom pa rnams kyī slad du sra brkyang 'byin par mdzad do. 'di ni gsol ba'o. las ni 'di ltar bya ste.

22a. dge 'dun btsun pa rnams, gsan du gsol. gnas 'dir dge 'dun mthun<sup>168</sup> pas 'di srid du sra brkyang bting ba las, dge slong rab tu mang po chom rkun pa dag gis bcom nas, lhags te, dge 'dun gyis dge slong chom rkun pa dag gis bcom pa rnams kyī slad du sra brkyang 'byin par mdzad na. tshe dang ldan pa dag las gang dag dge slong chom rkun pa dag gis bcom pa rnams kyī phyir sra brkyang 'byin par bzod pa de dag ni cang ma gsung<sup>169</sup> shig; gang dag mi bzod pa de dag ni gsung<sup>170</sup> shig. dge 'dun gyis bzod cing gnang nas, dge 'dun gyis dge slong chom rkun pa dag gis bcom pa rnams kyī slad du sra brkyang (C 139b) 'byin par<sup>171</sup> mdzad de, gang gi slad du<sup>172</sup> mi gsung bas,<sup>173</sup> de de bzhin du 'dzin to.

22b. de nas rnyed pa byung ba<sup>174</sup> gang yin pa de bgo bar bya ste, (L 177a) bgos nas, gang 'dod pa des rang gi skal<sup>175</sup> pa<sup>176</sup> las chom rkun pa dag gis bcom pa'i dge slong rnams la bgo bsha bya'o.

<sup>160</sup> P pa ?    <sup>161</sup> L ngas missing.    <sup>162</sup> L ba'i ?    <sup>163</sup> L bsge.    <sup>164</sup> P, C'thun.  
<sup>165</sup> P bar.    <sup>166</sup> C 'thun.    <sup>167</sup> P, D gyi; C, L gyis.    <sup>168</sup> P, C 'thun.    <sup>169</sup> L gsungs.  
<sup>170</sup> D gsung; L, P gsungs.    <sup>171</sup> L bar.    <sup>172</sup> L du cang mi gsung bas.  
<sup>173</sup> D, C pas.    <sup>174</sup> P, C byung ba missing.    <sup>175</sup> P bskal pa.    <sup>176</sup> L ba.

sdom la (C)

rdol ba<sup>177</sup> dang ni sril<sup>178</sup> zos dang  
mtha skor lhan rlo lhan rings<sup>179</sup> dang  
gso ma'i seng ras zogs pa dang  
rnyings<sup>180</sup> dang spangs dang dongs pa'o

23. sangs rgyas bcom ldan 'das la tshe dang ldan pa nye bar<sup>181</sup>  
'khor gyis zhus pa: btsun pa, 'chos gos rdol bas<sup>182</sup> sra brkyang gding  
du rung lags sam?

nye bar<sup>183</sup> 'khor, mi rung ngo.

btsun pa, chos gos srog chags kyis 'tshal ba<sup>184</sup> dang, chos gos cha  
ga btab pa dang, chos gos lhan pa rlo bos btab pa<sup>185</sup> dang, chos gos  
lhan rings<sup>186</sup> can dang, gso ma'i seng ras kyi chos (D 120a) gos dang,  
chos gos zogs pa dang, chos gos rnyings<sup>187</sup> pa dang, chos gos spangs  
pa dang, chos gos dongs<sup>189</sup> pas sra brkyang gding du rung lags sam?  
nye bar<sup>189</sup> 'khor, mi rung ngo.

sdom la (D)

blangs<sup>190</sup> dang dus ma yin pa dang  
gang zag gi ni chos gos gsum  
mi rung ba<sup>191</sup> dang ma dras<sup>192</sup> dang  
khru lngar ma chog mi bya dang  
blo mthun<sup>193</sup> min dang mi gding dang  
mtshams kyi phyi rol mi skye'o

24. sangs rgyas bcom ldan (P 115b) 'das la tshe dang ldan pa nye  
bar<sup>194</sup> 'khor gyis zhus pa: btsun pa, blangs<sup>195</sup> pa'i chos gos kyis sra  
brkyang gding du rung lags sam?

nye bar<sup>196</sup> 'khor, mi rung ngo.

btsun pa, dus ma lags pa'i chos gos dang, gang zag gi snam sbyar  
dang, bla gos dang (L 177b) mthang gos dang, mi rung ba'i chos  
gos dang, ma dras<sup>197</sup> pa dang, khru lngar<sup>198</sup> ma mchis pa dang, blo  
mthun<sup>199</sup> par ma bgyis pa'i chos gos dang, sra brkyang 'dings pa<sup>200</sup>  
ma bskos pa (C 140a) dang, mtshams kyi slad rol tu<sup>201</sup> blo mthun<sup>202</sup>  
par bgyis pa'i chos gos kyi sra brkyang dang, mtshams kyi slad

177 P *rdos pa*. 178 C *srel*. 179 L *ring*. 180 L *rnying*. 181 D, C *ba*.  
182 L *rdol pas*; C *dol pas*. 183 D, C *ba*. 184 L and N (Dutt) *pa*. 185 P *pa*  
missing. 186 L *ring*. 187 L *rnying*. 188 P *dings pas*. 189 D, C *ba*.  
190 P *blangs dang*; N (Dutt) *blangs pa*; D, L, C *blings dang*. 191 L *pa*. 192 P *dris*.  
193 P, C 'thun. 194 D, C *ba*. 195 P *blangs*; D, L, C *blings*. 196 D, C *ba*.  
197 P *dris*. 198 L *lnga*. 199 P, C 'thun. 200 D, C 'dings pa, L 'ding ba.  
201 D *tu*; P, L, C *du*. 202 P, C 'thun.



rol tu<sup>203</sup> bskos pa'i sra brkyang<sup>204</sup> 'dings pas,<sup>205</sup> sra brkyang gding<sup>206</sup>  
du rung lags sam?

nye bar<sup>207</sup> 'khor, mi rung ngo.

sdom la (E)

dus kyi dang<sup>208</sup> ni zla ba gsum  
gsar pa dang ni brtags pa nyid  
phongs pa dang ni gso ma'i ras  
gang zag gi ni chos gos gsum

25. btsun pa, dus kyi chos gos kyis dge 'dun gyi sra brkyang  
gding du rung lags sam?

nye bar<sup>209</sup> 'khor, rung ngo.

btsun pa, dgung<sup>210</sup> zla gsum 'das nas, dge 'dun gyi chos gos kyi  
rnyed pa gang lags pa des sra brkyang gding du rung lags sam?

nye bar<sup>211</sup> 'khor, rung ngo.'

chos gos gsar<sup>212</sup> pa rung ngo, gsar<sup>213</sup> pa brtags pa rung ngo, phongs  
pa'i chos gos rung ngo, gso ma'i seng ras snam sbyar mi rung ngo.

btsun pa, gang zag gi snam sbyar gyis sra brkyang gding du<sup>214</sup>  
rung lags sam?

nye bar<sup>215</sup> 'khor, gal te dge 'dun la phul bar gyur na rung ngo.  
bla gos dang, mthang<sup>216</sup> gos kyang de bzhin no.

sdom la (F)

gang zag gi dang khyim pa'i dang<sup>217</sup>  
khru lnga pa<sup>218</sup> dang khru lnga'i lhag<sup>219</sup>  
blo mthun<sup>220</sup> byas pa'i gding ba dang  
mtshams kyi nang nyid skye ba'o

26. btsun pa, gang (D 120b) zag gi chos gos kyis<sup>221</sup> sra brkyang  
gding du rung lags sam?

mi rung ngo. gal te dge 'dun la (L 178a) phul bar gyur na'o, khyim  
pa'i gos kyis mi rung ngo. gal te dge 'dun la phul bar gyur na rung  
ngo. khru lnga pas rung ngo. khru lnga las lhag pas<sup>222</sup> rung ngo. blo  
mthun<sup>223</sup> par byas pa'i sra brkyang gi chos gos dang sra brkyang  
'dings pas<sup>224</sup> rung ngo. mtshams (C 140b) kyi nang du blo mthun<sup>225</sup>

<sup>203</sup> D tu; P, L, C du.      <sup>204</sup> P rkyang.      <sup>205</sup> L 'ding bas.      <sup>206</sup> P 'ding.  
<sup>207</sup> D ba.      <sup>208</sup> L dang; P nad?; D, C nang.      <sup>209</sup> D, C ba.      <sup>210</sup> P gun.  
<sup>211</sup> D, C ba.      <sup>212</sup> L gsar; D, P, C sar.      <sup>213</sup> L gsar; D, P, C sar.      <sup>214</sup> N (Dutt)  
'dings su.      <sup>215</sup> D, C ba.      <sup>216</sup> P thang.      <sup>217</sup> L khyim pa dang.      <sup>218</sup> P ba?  
<sup>219</sup> P ltag.      <sup>220</sup> P, C 'thun.      <sup>221</sup> P, C kyi.      <sup>222</sup> P, D par; C pa; L pas.  
<sup>223</sup> P, C 'thun.      <sup>224</sup> P 'dings par; D, C 'dings pas; L 'ding bas.      <sup>225</sup> P, C 'thun.

par byas pa'i sra brkyang gi chos gos kyis rung ngo. mtshams kyi nang du sra brkyang 'dings pa<sup>226</sup> bskos<sup>227</sup> pas rung ngo.

27. ma mo brgyad kyi gzhis sra brkyang phyung bar<sup>228</sup> 'gyur te. brgyad gang zhe na? song ba dang, (P 116a) rdzogs pa dang, nges da dang, nyams pa dang, thos pa dang, mtshams 'das pa dang, re thag chad pa dang, brgyad pa ni,<sup>229</sup> sra brkyang phyung ba nyid de. song ba'i mtha can gyis<sup>230</sup> sra brkyang phyung ba dang, rdzogs pa'i mtha can dang, nges pa'i mtha can dang, nyams pa'i mtha can dang, thos pa'i mtha can dang, mtshams 'das pa dang, re thag chad pa dang, brgyad pa ni, sra brkyang phyung zin pa nyid yin no.

28. song ba'i mtha can gyi sra brkyang phyung ba gang zhe na? 'di lta ste, dge slong sra brkyang bting ba'i gnas nas chos gos ma byas chos gos ma zin par lhung bzed dang chos gos blangs te,<sup>231</sup> phyir mi 'ong bar mtshams kyi rol tu<sup>232</sup> song ba de'i ni, song ba'i mtha can gyi sra brkyang phyung ba yin no. (1)

29. rdzogs pa'i mtha can gyi sra brkyang phyung ba gang zhe na? 'di lta ste, dge slong sra brkyang bting ba'i gnas nas chos (L 178b) gos ma byas chos gos ma zin par mtshams kyi phyi rol tu<sup>233</sup> song nas, phyir 'ong zhing, chos gos bya'o, snyam pa las, de 'di snyam du sems te, bdag slar mi 'ong ste, 'on kyang chos gos bya'o snyam pa de'i ni, rdzogs pa'i mtha can gyi sra brkyang phyung ba yin no. (2)

30. nges pa'i mtha can gyi sra brkyang phyung ba gang zhe na? 'di lta ste, dge slong sra brkyang bting ba'i gnas nas chos gos ma byas chos gos ma zin par mtshams kyi phyi rol tu<sup>234</sup> song nas, slar 'ong zhing, chos gos bya'o, snyam pa las, de 'di snyam du sems te, slar mi<sup>235</sup> 'ong zhing, chos gos kyang mi bya'o. (C 141a) snyam pa de'i ni, nges pa'i (D 121a) mtha can gyi sra brkyang phyung ba yin no. (3)

31. nyams pa'i mtha can gyi sra brkyang phyung ba gang zhe na? 'di lta ste, dge slong sra brkyang bting ba'i gnas nas chos gos ma byas chos gos ma zin par mtshams kyi phyi rol tu<sup>236</sup> song nas, slar 'ong zhing, chos gos bya'o, snyam pa las. de 'di snyam du sems te, slar yang mi 'ong la, chos gos kyang mi bya'o. snyam nas.<sup>237</sup> des de rtsom<sup>238</sup> zhing, brtsams pa dang nyams pa de'i ni, nyams pa'i mtha can gyi sra brkyang phyung bay in no. (4)

<sup>226</sup> L 'ding pa.      <sup>227</sup> P skos.      <sup>228</sup> L par.      <sup>229</sup> P na.      <sup>230</sup> L gyi  
<sup>231</sup> D, P, C chos gos dang lhung bzed blangs te.      <sup>232</sup> D, C du.      <sup>233</sup> D, C du.  
<sup>234</sup> D, C du.      <sup>235</sup> P ma.      <sup>236</sup> D, C du.      <sup>237</sup> De' di snyam du . . . snyam  
nas has no counterpart in the BHS text edited by Dutt.      <sup>238</sup> P brtsom.

32. thos pa'i mtha can gyi sra brkyang phyung ba gang zhe na? 'di lta ste, dge slong sra brkyang bting ba'i gnas nas chos gos ma byas chos gos ma zin par mtshams kyi phyi rol tu<sup>239</sup> song nas, slar 'ongs te, chos gos bya'o, snyam pa las. (P 116b) dge 'dun mthun<sup>240</sup> pas sra (L 179a) brkyang phyung la, des dge 'dun mthun<sup>240</sup> pas sra brkyang phyung ngo, zhes thos so. thos nas kyang, legs parphyung ngo, shin tu phyung ngo, zhes rjes su yi rang ba byas pa de'i ni, thos pa'i mtha can gyi sra brkyang phyung ba yin no. (5)

33. mtshams 'das pa pa'i sra brkyang phyung ba gang zhe na? 'di lta ste, dge slong sra brkyang bting ba'i gnas nas chos gos ma byas chos gos ma zin par phyir 'ong ngam<sup>241</sup> mi 'ong, snyam pa las. mtshams kyi phyi rol tu song ba de'i ni,<sup>242</sup> mtshams 'das pa pa'i sra brkyang phyung ba yin no. (6)

34. re thag chad pa pa'i sra brkyang phyung ba gang zhe na? 'di lta ste, dge slong sra brkyang bting ba'i gnas nas chos gos ma byas chos gos ma zin par mtshams kyi phyi rol tu<sup>243</sup> song nas, slar 'ong zhing, chos gos bya'o, snyam pa las. de'i chos gos re ba gang yin pa de, thams cad kyi<sup>244</sup> thams cad du chad pa de'i ni, re thag chad (C 141b) pa pa'i sra brkyang phyung ba yin no. (7)

35. brgyad pa sra brkyang phyung ba nyid gang zhe na? 'di lta ste, dge slong sra brkyang bting ba'i gnas nas chos gos ma byas chos gos ma zin par mtshams kyi phyi rol tu<sup>245</sup> song ba las, de yang slar 'ongs shing,<sup>246</sup> sra brkyang phyung ba nyams su myong ba de'i ni, brgyad pa sra brkyang phyung ba nyid yin no. (8)

sdom la (G)

ma byas pa ni nyi shu dang  
brtsams pa dag ni nyi shu dang  
re ba yod pa nyi shu dang  
re ba med pa nyi shu yin<sup>247</sup> (L 179b)

36. 'di lta ste, dge slong sra brkyang bting ba'i gnas nas chos gos ma byas chos gos ma zin (D 121b) par mtshams<sup>248</sup> kyi phyi rol tu<sup>249</sup> song nas, slar 'ong zhing, chos gos bya'o, snyam pa las. de 'di snyam du sems te, slar mi 'ong mod kyi, 'on kyang chos gos bya'o, snyam pa de'i ni, rdzogs pa'i mtha can gyi sra brkyang phyung ba yin no. (1)

<sup>239</sup> D, C *du*.    <sup>240</sup> P, C 'thun.    <sup>241</sup> C 'ongs sam.    <sup>242</sup> P *de ni*.    <sup>243</sup> D, C *du*.  
<sup>244</sup> D, P, C *thams cad kyi* missing.    <sup>245</sup> D, C *du*.    <sup>246</sup> N (Dutt) 'ong la zhing.  
<sup>247</sup> C *shu gcig*; P *shu gzhan cig zer*.    <sup>248</sup> C 'tshams.    <sup>249</sup> D, C *du*.

37. 'di lta ste, dge slong sra brkyang bting ba'i gnas nas chos gos ma byas chos gos ma zin par mtshams kyi phyi rol tu<sup>250</sup> song nas, slar 'ong zhing, chos gos bya'o, snyam pa las. de 'di snyam du sems te, slar mi 'ong zhing, chos gos kyang mi bya'o. snyam pa de'i ni, nges pa'i mtha can gyi sra brkyang phyung ba yin no. (2)

38. 'di lta ste, dge slong sra brkyang bting ba'i gnas nas chos gos ma byas chos gos ma zin par mtshams kyi phyi rol tu<sup>251</sup> song nas, slar 'ong zhing, chos gos bya'o, snyam pa las. des de rtsom zhing, de'i brtsams pa nyams pa de'i ni, nyams pa'i mtha (P 117a) can gyi sra brkyang phyung ba yin no. (3)

39. 'di lta ste, dge slong sra brkyang bting ba'i gnas nas chos gos ma byas chos gos ma zin par mtshams kyi phyi rol tu<sup>252</sup> song nas, slar 'ong zhing, chos gos bya'o, snyam pa las. dge 'dun mthun<sup>253</sup> pas sra brkyang phyung la, des dge 'dun mthun<sup>254</sup> pas (C 142a) sra brkyang phyung ngo, zhes thos so. thos nas kyang, legs par phyung ngo, shin tu phyung ngo, zhes rjes su yi rang ba byas pa<sup>255</sup> de'i ni, thos pa'i mtha can gyi sra (L 180a) brkyang phyung ba yin no. (4)

40. 'di lta ste, dge slong sra brkyang bting ba'i gnas nas chos gos ma byas chos gos ma zin par mtshams kyi phyi rol tu<sup>256</sup> song nas, slar 'ong zhing, chos gos bya'o, snyam pa las. de der song nas, de<sup>257</sup> 'di snyam du sems te, slar mi 'ong zhing, 'on kyang chos gos ni bya'o, snyam pa de'i ni, rdzogs pa'i mtha can gyi sra brkyang phyung ba yin no. (5)

41. 'di lta ste, dge slong sra brkyang bting ba'i gnas nas chos gos ma byas chos gos ma zin par mtshams kyi phyi rol tu<sup>258</sup> song nas, slar 'ong zhing, chos gos bya'o, snyam pa las. de der song nas, de 'di snyam du sems te, slar mi 'ong zhing, chos gos kyang mi bya'o. snyam pa de'i ni, nges pa'i mtha can gyi sra brkyang phyung ba yin no. (6)

42. 'di lta ste, dge slong sra brkyang bting ba'i gnas nas chos gos ma byas chos gos ma zin par mtshams kyi phyi rol tu<sup>259</sup> song nas, slar 'ong zhing, chos gos bya'o, snyam (D 122a) pa las. de der song nas, rtsom zhing, de'i brtsam pa nyams pa de'i<sup>260</sup> ni, nyams pa'i mtha can gyi sra brkyang phyung ba yin no. (7)

43. 'di lta ste, dge slong sra brkyang bting ba'i gnas nas chos gos ma byas chos gos ma zin par mtshams kyi phyi rol tu<sup>261</sup> song nas,

<sup>250</sup> D, C *du*.      <sup>251</sup> D, C *du*.      <sup>252</sup> D, C *du*.      <sup>253</sup> P, C 'thun.      <sup>254</sup> P, C 'thun.  
<sup>255</sup> P *pa* missing.      <sup>256</sup> D, C *du*.      <sup>257</sup> P, D, C *de* missing.      <sup>258</sup> D, C *du*.  
<sup>259</sup> D, C *du*.      <sup>260</sup> P, C *de de'i*; D, L *de* missing.      <sup>261</sup> D, C *du*.

slar 'ong zhing, chos gos bya'o, snyam pa las. dge 'dun mthun<sup>262</sup> pas sra brkyang phyung la. des<sup>263</sup> dge 'dun mthun<sup>264</sup> pas sra brkyang phyung ngo, zhes thos so. thos nas kyang, legs (L 180b) par phyung ngo, shin tu phyung ngo, zhes rjes su yi rang ba byas pa de'i ni, thos pa'i mtha can gyi sra brkyang phyung ba yin no. (8)

44. 'di lta ste, (C 142b) dge slong gis<sup>265</sup> sra brkyang bting<sup>266</sup> ba'i gnas nas chos gos ma byas chos gos ma zin par mtshams kyi phyi rol tu<sup>267</sup> song nas, slar<sup>268</sup> 'ong zhing, chos gos bya'o, zhes sems la bzahag pa las. de 'di snyam du sems te, slar mi 'ong zhing, 'on kyang chos gos bya'o. snyam pa de'i ni, rdzogs pa'i mtha can gyi sra brkyang phyung ba (P 117b) yin no. (9)

45. 'di lta ste, dge slong sra brkyang bting ba'i gnas nas chos gos ma byas chos gos ma zin par mtshams kyi phyi rol tu<sup>269</sup> song nas, de<sup>270</sup> slar 'ong zhing, chos gos bya'o, zhes sems la bzahag pa las, de der song nas, 'di snyam du sems te, slar mi 'ong zhing, chos gos kyang mi bya'o. snyam pa de'i<sup>271</sup> ni, nges pa'i mtha can gyi sra brkyang phyung ba yin no. (10)

46. 'di lta ste, dge slong sra brkyang bting ba'i gnas nas chos gos ma byas chos gos ma zin par mtshams kyi phyi rol tu<sup>272</sup> song nas, slar 'ong zhing, chos gos bya'o, zhes sems la bzahag pa las, des de rtsom zhing, de'i brtsams pa nyams pa de'i ni, nyams pa'i mtha can gyi sra brkyang phyung ba yin no. (11)

47. 'di lta ste, dge slong sra brkyang bting ba'i gnas nas chos gos ma byas chos gos ma zin par mtshams kyi phyi rol tu<sup>273</sup> song nas, slar 'ong zhing, chos gos bya'o, zhes sems la bzahag pa las. dge 'dun mthun<sup>274</sup> pas sra brkyang phyung la, des dge 'dun mthun<sup>275</sup> pas sra brkyang phyung ngo, zhes thos so. thos (L 181a) nas kyang, legs par phyung ngo, shin tu phyung ngo, zhes rjes su yi rang bar<sup>276</sup> byas pa de'i ni, thos pa'i mtha can gyi sra brkyang phyung ba yin no. (12)

48. 'di lta ste, dge slong sra brkyang bting ba'i gnas nas chos (D 122b) gos ma byas chos gos ma zin par mtshams kyi phyi rol tu<sup>277</sup> song nas, slar 'ong zhing, chos gos bya'o, (C 143a) zhes sems la bzahag pa las. de der song nas, 'di snyam du sems te, slar mi 'ong

<sup>262</sup> P, C 'thun.    <sup>263</sup> P des missing.    <sup>264</sup> P, C 'thun.    <sup>265</sup> D, P, C gis missing.  
<sup>266</sup> P bding.    <sup>267</sup> D, C du.    <sup>268</sup> P blar.    <sup>269</sup> D, C du.    <sup>270</sup> D, P,  
C de missing.    <sup>271</sup> L de.    <sup>272</sup> D, C du.    <sup>273</sup> D, C du.    <sup>274</sup> P, C 'thun.  
<sup>275</sup> P, C 'thun.    <sup>276</sup> L ba.    <sup>277</sup> D, C du.

ste, 'on kyang chos gos bya'o. snyam pa de'i ni, rdzogs pa'i mtha can gyi sra brkyang phyung ba yin no. (13)

49. 'di lta ste, dge slong sra brkyang bting ba'i gnas nas chos gos ma byas chos gos ma zin par mtshams kyi phyi rol tu<sup>278</sup> song nas, slar 'ong zhing, chos gos bya'o, zhes sems la bzahag pa las. de der song nas, 'di snyam du sems te, slar mi 'ong zhing, chos gos kyang mi bya'o. snyam pa de'i ni, nges pa'i mtha can gyi sra brkyang phyung ba yin no. (14)

50. 'di lta ste, dge slong sra brkyang bting ba'i gnas nas chos gos ma byas chos gos ma zin par mtshams kyi phyi rol tu<sup>279</sup> song nas, slar 'ong zhing, chos gos bya'o, zhes sems la bzahag pa las, de der song nas, rtsom zhing, de'i brtsams pa nyams pa de'i ni, nyams pa'i mtha can gyi sra brkyang phyung ba yin no. (15)

51. 'di lta ste, dge slong sra brkyang bting ba'i gnas nas chos gos (P 118a) ma byas chos gos ma zin par mtshams kyi phyi rol tu<sup>280</sup> song nas, slar 'ong zhing, chos gos bya'o, zhes sems la bzahag (L 181b) pa las. dge 'dun mthun<sup>281</sup> pas sra brkyang phyung la.<sup>282</sup> des dge 'dun mthun<sup>283</sup> pas sra brkyang phyung ngo, zhes thos so. thos nas kyang, legs pa phyung ngo, shin tu phyung ngo, zhes rjes su yi rang ba<sup>284</sup> byas pa de'i ni, thos pa'i mtha can gyi sra brkyang phyung ba yin no.<sup>285</sup> (16)

52. 'di lta ste, dge slong sra brkyang bting ba'i gnas nas chos gos ma byas chos gos ma zin par, (P, line 2, par to line 8, ci) ci slar 'ong ngam 'on te slar mi 'ong zhes sems la the tshom<sup>286</sup> za bzhin, mtshams kyi phyi rol tu<sup>287</sup> song ba las.<sup>288</sup> de 'di snyam du sems te, (C 144a) slar mi 'ong ste, 'on kyang chos gos ni bya'o. snyam pa de'i<sup>289</sup> ni, rdzogs pa'i mtha (P 118b) can gyi sra brkyang phyung ba yin no. (17)

53. 'di lta ste, dge slong sra brkyang bting ba'i gnas nas chos gos ma byas chos gos ma zin par, ci slar 'ong ngam 'on te slar mi 'ong zhes sems la the tshom<sup>290</sup> za bzhin,<sup>291</sup> mtshams kyi phyi rol tu<sup>292</sup> song ba las. de 'di snyam du sems te, slar mi 'ong zhing, chos gos kyang mi bya'o, snyam pa de'i ni, nges pa'i (D 123a) mtha can gyi sra brkyang phyung ba yin no. (18)

54. 'di lta ste, dge slong sra brkyang bting ba'i gnas nas chos gos ma byas chos gos ma zin par, ci slar 'ong ngam 'on te slar mi 'ong

<sup>278</sup> D, C *du*.    <sup>279</sup> D, P, C *du*.    <sup>280</sup> D, C *du*.    <sup>281</sup> P, C *'thun*.    <sup>282</sup> D, L, C *la*; P *ba*.    <sup>283</sup> P, C *'thun*.    <sup>284</sup> L *ba*; D, P, L *bar*.    <sup>285</sup> In P, C curiously the cases 13, 14, 15, and 16 are repeated.    <sup>286</sup> P *tsom*.    <sup>287</sup> C *du*.    <sup>288</sup> N (Dutt) *song bas*.    <sup>289</sup> L *'di'i*.    <sup>290</sup> P *tsom*.    <sup>291</sup> L *bzhin du*.    <sup>292</sup> D, C *du*.

zhes sems la the tshom za bzhin, mtshams kyi phyi rol tu<sup>293</sup> song ba las.<sup>294</sup> des de rtsom<sup>295</sup> zhing, de'i brtsams pa nyams pa de'i ni, nyams pa'i mtha can gyi sra brkyang phyung ba yin no. (19)

55. 'di lta ste, dge slong sra brkyang bting ba'i gnas nas chos gos ma byas chos gos ma zin par, ci slar 'ong ngam 'on te slar mi 'ong (L 182a) zhes sems la the tshom<sup>296</sup> za bzhin, mtshams kyi phyi rol tu<sup>297</sup> song ba las. dge 'dun mthun<sup>298</sup> pas sra brkyang phyung la. des dge 'dun mthun<sup>299</sup> pas sra brkyang phyung<sup>300</sup> ngo, zhes thos so. thos nas kyang, legs par phyung ngo, shin tu phyung ngo, zhes rjes su yi rang ba byas pa de'i ni, thos pa'i mtha can gyi sra brkyang phyung ba yin no. (20)

56. 'di lta (C 144b) ste, dge slong sra brkyang bting ba'i gnas nas chos gos ma byas chos gos ma zin par mtshams kyi phyi rol tu<sup>301</sup> song nas, zhes bya ba thams cad brjod par bya'o. 'on kyang snga ma'i nyi shu la ni, chos gos ma byas chos gos ma zin par, zhes bya'o. 'dir ni, chos gos ma zin pa,<sup>302</sup> zhes bya ba bor te, chos gos brtsams pa, zhes bya ba bcug ste, rnam pa 'dis nyi shu pa gzhan bya'o. (1-20)

57. 'di lta ste, dge slong sra brkyang bting ba'i gnas nas chos gos ma byas chos gos ma zin par mtshams kyi phyi rol tu<sup>303</sup> song nas, slar 'ong zhing, chos gos bya'o, snyam pa'i re ba yod pa<sup>304</sup> las. de 'di snyam du sems te, slar mi 'ong ste, 'on kyang chos gos ni bya'o, snyam pa de'i ni, rdzogs pa'i mtha can gyi sra brkyang phyung ba yin te. re ba yod pa, zhes bya ba'i<sup>305</sup> khyad par 'dis snga ma bzhin du nyi shu pa gzhan bya'o. (1-20)

58. 'di lta ste, dge slong sra brkyang bting ba'i gnas nas chos gos ma byas chos gos ma zin par, slar 'ong zhing, chos gos bya'o, snyam pa'i re ba med par mtshams kyi phyi rol (P 119a) tu<sup>306</sup> song ba las, de 'di snyam du sems te, (L 182b) slar mi 'ong zhing, 'on kyang chos gos ni bya'o, snyam pa de'i ni,<sup>307</sup> rdzogs pa'i mtha can gyi sra brkyang phyung ba yin te. re ba med pa, zhes bya ba'i khyad<sup>308</sup> par 'dis snga ma bzhin du (C 145a) nyi shu pa gzhan bya'o. (1-20)

<sup>293</sup> D, C *du*.      <sup>294</sup> P *song nas*.      <sup>295</sup> P *rtsol*.      <sup>296</sup> P *tsom*.      <sup>297</sup> D, C *du*.  
<sup>298</sup> P, C 'thun.      <sup>299</sup> P, C 'thun.      <sup>300</sup> C *byung* ?      <sup>301</sup> D, C *du*.      <sup>302</sup> L *par*.  
<sup>303</sup> D, C *du*.      <sup>304</sup> P *pa* missing.      <sup>305</sup> P *ba*.      <sup>306</sup> D, C *du*.      <sup>307</sup> P *ni*  
missing.      <sup>308</sup> P *khyar*.

sdom la (H) (D 123b)  
 bya ba dag ni bcu gnyis dang  
 btsal ba dang ni de bzhin gzhan  
 yul la lngar ni bya ba ste  
 gnas la<sup>309</sup> yang ni lnga yin no

59. 'di lta ste, dge slong sra brkyang bting ba'i gnas nas chos gos ma byas chos gos ma zin par bya ba zhig la mtshams kyi phyi rol tu<sup>310</sup> song nas, slar 'ong zhing, chos gos bya'o, snyam pa las. de 'di snyam du sems te, slar mi 'ong ste, 'on kyang chos gos ni<sup>311</sup> bya'o, snyam pa de'i ni, rdzogs pa'i mtha can gyi sra brkyang phyung ba yin no. (1)

60. 'di lta ste, dge slong sra brkyang bting ba'i gnas nas chos gos ma byas chos gos ma zin par bya ba zhig la mtshams kyi phyi rol tu<sup>312</sup> song nas, slar 'ong zhing, chos gos bya'o, snyam pa las. de 'di snyam du sems te, slar mi 'ong zhing, chos gos kyang mi bya'o. snyam pa de'i ni, nges pa'i mtha can gyi sra brkyang phyung ba yin no. (2)

61. 'di lta ste, dge slong sra brkyang bting ba'i gnas nas chos gos ma byas chos gos ma zin par bya ba zhig la mtshams kyi phyi rol tu<sup>313</sup> song nas, slar 'ong zhing, chos gos bya'o, snyam pa las. des de rtsom zhing, de brtsams pa nyams<sup>314</sup> pa de'i ni, nyams pa'i<sup>315</sup> mtha can gyi sra brkyang phyung ba yin no. (3)

62. 'di lta ste, dge slong sra brkyang bting ba'i gnas nas chos gos ma byas chos gos ma zin par bya ba zhig la mtshams kyi phyi rol tu<sup>316</sup> song nas, slar 'ong zhing, chos (L 183a) gos bya'o, snyam pa las. dge 'dun mthun<sup>317</sup> pas sra brkyang phyung la. des dge 'dun mthun<sup>318</sup> pas sra brkyang phyung ngo, zhes thos so. thos nas kyang, legs par phyung ngo, shin tu phyung ngo, zhes rjes su yi rang ba byas pa de'i ni, thos pa'i mtha can gyi sra brkyang phyung ba yin no. (4)

63. 'di lta ste, dge slong sra brkyang bting ba'i gnas nas chos gos ma byas chos gos ma zin par bya ba zhig la mtshams kyi phyi rol tu<sup>319</sup> song nas, slar 'ong zhing, chos gos (C 145b) bya'o, snyam pa las. de der song nas, 'di snyam du sems te, slar mi 'ong ste,<sup>320</sup> 'on

<sup>309</sup> L *mal*.    <sup>310</sup> D, C *du*.    <sup>311</sup> P, C *ni* missing.    <sup>312</sup> D, C *du*.    <sup>313</sup> D, C, *du*  
<sup>314</sup> D, C, P *pa las nyams*; L *las* missing.    <sup>315</sup> C *pa*.    <sup>316</sup> D, C *du*.  
<sup>317</sup> P, C *'thun*.    <sup>318</sup> P, C *'thun*.    <sup>319</sup> D, C *du*.    <sup>320</sup> P *te*.



kyang chos gos ni bya'o snyam pa (P 119b) de'i ni, rdzogs pa'i mtha can gyi sra brkyang phyung ba yin no. (5)

der song nas, zhes bya ba'i khyad par 'dis rdzogs pa'i mtha can gsungs pa ji lta ba bzhin nges pa'i mtha can dang,<sup>321</sup> (6)

nyams pa'i mtha can dang, (7)

thos pa'i mtha can yang de bzhin (D 124a) no. (8)

64. 'di lta ste, dge slong sra brkyang bting ba'i gnas nas chos gos ma byas chos gos ma zin par bya ba zhig gi ched la mtshams kyi phyi rol tu<sup>322</sup> song nas, ci slar 'ong ngam, 'on te slar mi 'ong, zhes sems la the tshom za ba las, de 'di snyam du sems te, slar mi 'ong ste, 'on kyang chos gos bya'o. snyam pa de'i ni, rdzogs pa'i mtha can gyi sra brkyang phyung ba yin no. (9)

sems la the tshom<sup>323</sup> za bas rdzogs pa'i mtha can gsungs pa'i<sup>324</sup> ji lta bar nges pa'i mtha can dang, (10)

nyams pa'i mtha can dang, (11)

thos pa'i mtha (L 182b) can yang de bzhin no. (12)

65. 'di lta ste, dge slong sra brkyang bting ba'i gnas nas chos gos ma byas chos gos ma zin par btsal<sup>325</sup> ba zhig la mtshams kyi phyi rol tu<sup>326</sup> song nas, slar 'ong zhing, chos gos bya'o, snyam pa las. de 'di snyam du sems te, slar mi 'ong ste, 'on kyang chos gos ni bya'o. snyam pa de'i ni, rdzogs pa'i mtha can gyi sra brkyang phyung ba yin no. (1)

btsal ba<sup>327</sup> zhes bya ba'i khyad par 'dis snga ma bzhin du bcu gnyis pa gzhan no. (1-12)

66. 'di lta ste, dge slong sra brkyang bting ba'i gnas nas chos gos ma byas chos gos ma zin par slar mi 'ong bar yul ltar<sup>328</sup> mtshams kyi phyi rol tu<sup>326</sup> song ba de'i ni, song ba'i mtha can gyi<sup>329</sup> sra brkyang phyung ba yin no. (1)

67. 'di lta ste, dge slong sra brkyang bting ba'i gnas nas chos gos ma byas chos gos ma zin par yul ltar<sup>330</sup> mtshams kyi phyi rol tu<sup>326</sup> song nas, ci slar 'ong ngam, 'on te slar mi 'ong, zhes sems la the tshom<sup>331</sup> za ba las, de 'di snyam du sems te, slar mi 'ong ste, 'on kyang chos gos mi<sup>332</sup> bya'o, (C 146a) snyam pa de'i ni, rdzogs pa'i mtha can gyi sra brkyang phyung ba yin te. (2)

<sup>321</sup> L *mtha can gyi gsungs pa ji lta ba bzhin du nges pa'i mtha can dang.*

<sup>322</sup> D, C *du.*

<sup>323</sup> P *tsom.*

<sup>324</sup> P, C, D *pa.*

<sup>325</sup> P, L *btsal*; D, C *btsal.*

<sup>326</sup> D *du.*

<sup>327</sup> L *ba'i.*

<sup>328</sup> L *bltar.*

<sup>329</sup> L *kyi.*

<sup>330</sup> L *bltar.*

<sup>331</sup> P *tsom.*

<sup>332</sup> D *ni*; L *mi* missing.

nges pa'i mtha can dang, (3)

nyams pa'i mtha can dang, (4)

thos pa'i mtha can yang de bzhin no. (5)

yul lta ba'i lnga ji lta bar gnas lta ba'i lnga yang de bzhin no. (1-5)

sra brkyang gi gzhi rdzogs so<sup>333</sup>

<sup>333</sup> P, C *sto.*

## GLOSSARY

- akalpika-* (D, 24) “unfit; of robes, not made fit for use by disfigurement” (according to VA 863 this disfigurement is brought about by putting a *kappabindu* or small round dot on one or more corners of the robe); Pali *akappiya*, *akappakata*, see CPD. Tib. *mi rung ba* “unfit”. Chin. 不清淨 (24) “unclean, impure”. Cf. *phāṭayantika* rule, MSV 58, SV 59, MI 77, MA 48, DH 60, Pali 58. Tibetan has similar translation *runḡ ba ma yin pa* for *vikalpaka-*.
- akāla-* (D, 24) “not in proper time; of robes, not offered in proper time”. Tib. *duṣ ma yin pa* (D), *duṣ ma lags pa* (24) “untimely”. After the suspension of *kāṭhina* to the beginning of the rain-retreat in the next year, monks are not allowed to accept any robe.
- akṛta-* (A, G, 28, 29, etc.) “not made up”. Tib. *byas pa* (sic!) (A) “made up”; *ma byas pa* (G), *ma byas* (28, 29, etc.) “not made up”. Chin. 作衣已竟 (28) “having made up”, 已作半 (29 etc.) “having halfway made up”.
- acchinnaka-* (24) “uncut; of robes, made of a whole piece of cloth”. Tib. *ma dras pa* “uncut”. Chin. 不割截 “uncut”. Monks’ robes are made of small pieces of cloth resembling the division of paddy fields. The inner robes are usually made of ten pieces of cloth sewn in five columns, the upper robes twenty-one pieces in seven columns, and the outer robes twenty-seven pieces in nine columns. Cf. *asaṃchinnakam*, *cchindatā*.
- atyayāt* (1) “after passage, having passed”, Tib. *’das* “pass over”.
- adarśanāya* (19) (instr. sg. fem. cf. BHS Gram. § 9.59) “for (the sin of) non-insight (into the doctrine?)”. Tib. *ma mthong ba(s)* “for not seeing”. Chin. 不見罪 “a sin of not-seeing”. Pali *adassana* “not comprehending, blindness, infatuation”, not used in the *kāṭhinavattḥu*.

- adharmapāksika-* (19) “one who favors the faction of unrighteousness”. Tib. *chos ma yin pa'i phyogs pa* “one who takes the side of the unrighteous monks”. Chin. 非法律人 “unlawful monks”.
- adhiṭṭhata* (16) “you take formal possession”; see BHS Dict. s. v. Tib. *byin gyis rlobs shig* “create, change into”, (Jäs.) though *byin rlobs* often means “bless”. Chin. 守 “guard” 持 “keep”.
- anāsayā* (G, 58) “with no expectation”. Tib. *re ba med pa* (G), *snyam pa'i re ba med pa* (58) “hopeless, despairing”. Pali *anāsāya*. Chin. SV, DH “a robe is obtained against expectation”. Cf. *āsāya*, *āsācchedaka*.
- anāstrīta-* (D, 7, 17, 17) “not (properly spread)”. Tib. *mi gding* (D), *ma bting ba* (7, 17), *ma bting lags* (17) “not spread”. Chin. 不張 (7), “not spread”, 不成張衣 (17, 17) “robe that may not be spread”. Cf. *āstrīta-*.
- animantritacārīka-* (3) “one goes to a house of the laity for a meal without being invited”. Tib. *mgron du ma bos par 'gro (na)* “one goes to a party without being invited”. Chin. 俗家不請往受食 “one goes and accepts food without being invited by the laity”. The corresponding expression in SV, MI, DH versions of this *vastu* is “without telling other fellow-monks about his trip”. The parallel expression in the Pali version of this *vastu* is *anāmantacāro* for which BD, 4.352 has “going (to families for alms) without having asked for permission”, and Vin. Texts, 2.150 has “going for alms to the house of people who have not invited you” with a foot-note saying that this privilege is one of the exceptions allowed to the Pali 46th *pācittiya* rule, and that *āmanteti* must be equal to *āpucchati* “asks leave or permission”. This Pali rule as well as those in the Chinese Vinaya texts (MSV 81, SV 81, MI 81, MA 81, DH 42) is “whatever monk, being invited and being provided with a meal, not having asked for permission if a monk being there, should call upon families before or after meal, except at right time, there is an offense of expiation”. The right time is the time of giving robes, or that of making robes. This exceptional rule removes the restriction of the activities of the monks during the period of the spreading of *kaṭhina*, so that a freer intercourse between laity and monks might be created and more robe-material could be obtained.

- aniṣṭhita-* (28, 29, etc.) “not finished”. Tib. *ma zin pa(r)* “not finished”. Chin. 作衣已竟 (28) “having finished making robes”, 未作衣 (29, etc.) “having not made up robes”. Cf. *niṣṭhita*, *niṣṭhāṇa*.
- anuṣṇāmi* (3, 20) “I authorize, I allow you”. Tib. *rjes su gnaṅ ste* “allow, permit”. Chin. 欲令 (3) “intend to authorize”, 當可 (20) “may”.
- anuṣṇāyāt* (5, 9a, 21) “let (the *saṃgha*) authorize or approve”. Tib. *gnaṅ bar mdzad cig* “allow, permit”. Chin. 應許 “should approve”.
- anuṣṇāyām* (3) “I authorize”. Tib. *gnaṅ bar bya'o* “allow, permit”. Chin. 聽 “allow to spread”.
- anuṣṇādadyāt* (10) “let (the *saṃgha*) hand over”. Tib. *stsal to* “give, bestow”. Chin. 付 “to give, entrust”.
- anuṣṇātam* (6, 9b, 22a) “it is approved”. Tib. *gnaṅ (nas)* “having allowed, permitted”. Chin. 許 (6, 9b) “allow, assent”.
- anuṣṇāpta-* (1, 2, 20) “arrive”. Tib. *phyin to* (1), *mchis lags so* (2), *phyin pa dang* (20) “arrive”. Chin. 至 “arrive”.
- antataḥ* (11) “when as little as”. Tib. *chung ngu(na)* “as little as”. Chin. 乃至 “even as to”.
- api tu* (2) “but”. Tib. *'on kyang* “but”.
- apratikarmaṇāya* (19) (instr. sg. fem. BHS Gram. §§ 9.59 and 8.42 with 17.22) “for a sin of non-atonement for an offense”. Tib. *phyir ma byed pa(s)* “for not paying back”. Chin. 重犯 “serious offense” or “for committing offense for the second time”. Pali *appaṭikamma* “non-atonement”, not used in the *kāthinavattḥu*.
- apratiniṣṛṣṭe pāpake dṛṣṭigate* (19) “because one has not discarded an evil heresy”. Tib. *sdig pa'i lta ba song ba ma bor ba(s)*. Chin. 不捨惡見 “without giving up heresy”. Cf. *pātayantika* rules (MSV 55, 56; SV 55, 56; MI 48, 49; MA 45, 46; DH 68, 69; Pali 68, 69).
- abhipretam* (22b) “it is wished”. Tib. *'dod ba* “wish”. Chin. 各隨自意 “according to individual's own wish”.
- abhirūcitam* (4, 5, 6) “it is agreeable”. Tib. *bzhed (na)* (4, 5), *bzhed de* (6) “wish, desire; accept”. Chin. 樂 (4) “glad, pleased”.
- abhyānumodate* (39) “he assents, approves”. Tib. *rjes su yi rang ba byas pa* “one rejoices”.

- abhyavakāṣe* (15) “in the open air”. Tib. no translation. Chin. 露地 “open field”.
- avakāśayitavyaḥ* (7) “he shall be removed”. Tib. *dbyung ba bya'o* “to be removed”.
- avārṣika-* (7, 17) “one who has not spent the rains”. Tib. *dbyar gyi ma yin pa* “one who has not spent the rains” (Mvy. 9426 *avārṣika*, Tib. *dbyar gnas su ma zhugs pa'am lor ma lon pa*). Chin. 無夏人 (17, 18) “monk who has not spent the rains”.
- avipravāsaḥ* (5, 6) “not to be (considered to be) separated from”. Tib. *'bral ba ... mi 'byung* “not separate”. Chin. 無離過 “no offense of separating (one's robes)”. Pali *avip̐pavāsa* “not parting with one's robes (physically and mentally)”, not used in the *kaṭhinavattḥu*. SV (12 etc.) has “the monk who makes and receives the *kaṭhina* is not to leave his dwelling-place”; DH (18 etc.) has “the monk is to take this robe and to receive it as *kaṭhina* for the *saṃgha*, and he is to take it in this dwelling-place”; presumably these are the equivalents to this BHS expression.
- asamchinnakam* (D) “uncut; of robes, made of a whole piece of cloth”. Tib. *ma dras* “uncut”. Cf. *acchinnaka-*, *cchindatā*.
- asam̐mata-* (C, 24) “not (formally) approved”. Tib. *blo mthun min* (C), *blo mthun par ma bgyis pa* (24) “no agreement has been reached”. Cf. *saṃmata*.
- asam̐mata-* (7, 24) “not (formally) appointed”. Tib. *ma bskos pa* “not (formally) appointed”. Chin. 不差 (24) “not appointed”. Cf. *saṃmata*.
- ahata-* (E, 25) “new, never-washed”. Tib. *gsar pa* “new”. Pali *ahata-* “not beaten (of cloth), not yet washed, unbleached, new”. VA 1111 explains this by *aparibhutta* “unused”.
- ahatakalpita-* (25) “practically new”. Tib. *gsar pa brtags pa* “to be considered as new”. Pali *ahatakaṭṭha* “nearly, practically new (clothes)”, VA 1111 “by washing it once or twice so as to make it as though unsoiled”. Cf. *kalpita-*.
- ākoṭya* (4, 12, 20) “having struck”. Tib. *brdungs te* “strike”. Chin. 鳴 “sounding”.
- āgantuka-* (2) “incoming”. Tib. *glo bur du lhags pa* “those who happened to come, new-comers”. Chin. 客苾芻 “guest-monk”.
- ātyayika-* (E, 25) “emergency”. Tib. *phongs pa* “needy”. Pali

- accāyika* “not suffer delay, urgent, pressing”. Robes are allowed to be presented by donors who are in an emergency or unusual circumstances, and want to make their gifts without delay, and so gain merit for their act of giving. Cf. *niḥ-sargika* section, MSV 26, SV 26, NI 18, MA 29, DH 28, and Pali 28 in which an emergency robe is allowed to be accepted even ten days before the end of the rain-retreat and exceptional circumstances are given.
- ānuśamsa-* (3, 19) “religious advantage”. Tib. *yon tan* “good quality, valuable property”. Chin. (勝利) (3) “victory”, (饒) 益 (3, 18) “advantage”, 益 (19) “advantage”.
- āmantrayate* (3) “address to”. Tib. *bka stsal pa* “address to”. Chin. 告 “tell”.
- ārabhate* (31, 38, 42) “he starts”. Tib. *rtsom zhing* “begin”. Chin. 起首 (31) “start, begin”.
- ārabdham* (31, 38, 42) “what he has started”. Tib. *brtsam pa* “what one has started”.
- ārocayanti* (20) “they tell”. Tib. *gsol pa* “request”. Chin. 白 “tell”.
- ārocayitavyam* (4, 12, 16) “to be informed, to be announced”. Tib. *go bar bya ste* “to be explained”. Chin. 以言白告衆令知 (4) “inform thoroughly all monks with an announcement”, 應告大衆作如是白 (12) “should tell all monks by making this announcement”, 應在衆中作如是白 (16) “should make this announcement among the *saṃgha*”.
- āvāsaprekṣaṇa-* (67) “to investigate (other) monasteries”. Tib. *gnas lta ba* “examine (other) places”. See *deśānuprekṣī*, *deśānuprekṣaṇa*.
- āśayā* (G, 57) “with the exception or hope (that he will, or will not, come back and make up, or not make up, his robe)”. Tib. (*snyam pa'i*) *re ba yod (las)* “with hope”. Pali *āsāya*. Chin. SV has “because of hoping to get robes”. DH has “a robe is obtained in accordance with expectation”. Cf. *cīv-arapratyāśā*.
- āśācchedaka-* (27, etc.) “disappointing one’s expectation (of coming back and making one’s robe)”. Tib. *re thag chad pa* “disappointed”. Chin. 望斷 “hope is lost”.
- āsamudācārikān dharmān* (11, 15) “the rules of customary behavior”. Tib. *kun tu spyod pa'i chos (dag)* “the rules concerning all the

- activities". Chin. 行法 (11) "rules of behavior", 法 (15) "rules".
- āstartavyam* (3, 4, 4, 10) "to be spread". Tib. *gding ba(r bya)* (3, 4, 4) "to be spread", *sbyin pa bya* (10) "to be given, bestowed". Chin. 張 (3, 4, 4) "spread", 當作 (10) "should make".
- āstartum* (23, 25) "to spread". Tib. *gding (du)* "to spread". Chin. 作 (23) "make", 張 (25) "spread".
- āstaritum* (5) "to spread". Tib. *gding ba(r)* "to spread". Chin. 當張作 "should spread as".
- āstarīṣyati* (4, 5, 6, 6, 9) "he shall spread". Tib. *gding bar bgyi* (4), *'dings so* (5, 6), *bting ste* (6), *'dings par 'gyur (na)* (9) "spread". Chin. 作 (4) "make", 當作 (5, 6) "should make", 當張 (9) "should spread".
- āstarīṣyāmi* (12, 13) "I shall spread". Tib. *'dings (kyis)* (12), *'dings par 'gyur ro* (13) "to be spread". Chin. 當張 (12, 13) "should spread".
- āstīrṇa-* (5) "spread". Tib. *bting ba* "spread". Chin. 張 ... 已 "having spread".
- āstīrya* (13) "having spread". Tib. *bting (nas)* "having spread". Chin. 舒張 "gently spread".
- āstīryamāṇe* (17) "when being spread". Tib. *'dings pa (na)* "when spreading". Chin. 張衣之時 "when robe is (being) spread".
- āstrta-* (3, 7, 7, 13, 14, 21) "spread". Tib. *bting ba* (3, 7, 7, 21), *bting lags so* (13), *bting ngo*, *bting ste* (14) "spread". Chin. 張 (衣) (7, 13, 14, 21) "spread". — *āstr-* means to scatter over, cover, bestow, spread. Pali *attharati* denotes the simpler act of spreading, covering, laying out, not in layers, such as cloth or a bridge. Tibetan *'ding ba* (pf. *bting*, fut. *gding*, impv. *things*) has the meaning of spreading on the ground (a mat, carpet, etc.), laying out, sprinkling, strewing (grass, hay), laying upon (ashes on the snow). Chin. 張 means to open, spread; 受 means to receive, accept. The spreading of *kāṭhina* marked the beginning of the *kāṭhina* rite. After the conclusion of the rain-retreat, because of the need of the monks whose robes had been worn-out, *kāṭhina* was to be spread.
- utkṣiptaka-* (7, 19) "one who has been suspended". Tib. *gnas nas phyung ba* "one who has been banished". Chin. 被舉人 (19) "one who has been accused".



- utsahate* (8, 9a) “one is able”. Tib. *spro* (9a) “to delight in; to be willing to”. Chin. 樂作 (9a) “to be glad to do”.
- utsahase* (8) “you are able”. Tib. *spro* “delight in, willing to”. Chin. 能 “able”.
- utsahet* (8) “one may be able”. Tib. *spro* “delight in, willing to”. Chin. 能 “able”.
- utsāhayitavyaḥ* (8) “one is to be tested as to his capacity”. Tib. *spro bar bya ste* “one is to be willing to”. Chin. 應問能不能 “one is to be asked about his ability”.
- udālin* (23, etc.), Tib. *nye 'khor*, Chin. 鄔波離 Upālin. Throughout this text Udālin is used for Upālin. See BHS Dic. s.v. *Upāli(n)*.
- uddharati* (22a) “(the *saṃgha*) suspends (*kaṭhina*)”. Tib. *'byin par mdzad (na)* “take out”.
- uddharitum* (22a) “to suspend”. Tib. *'byin pa(r)* “to take out”.
- uddharisyaṃi* (16) “I shall suspend (the *kaṭhina*)”. Tib. *'byin (gyis)* “take out”. Chin. 當出 “ought to take out”.
- uddhartavyam* (20, 20) “(the *kaṭhina*) shall be suspended”. Tib. *dbyung ba(r bya)* “to be taken out”. Chin. 應出 “should take out”, 當可出 “may take out”.
- uddharet* (21) “(the *saṃgha*) shall suspend (the *kaṭhina*)”. Tib. *'byin par mdzad do* “take out”. Chin. 出 “take out”.
- uddhrtam* (22a, 32) “suspended”. Tib. *'byin par mdzad de* (22a) “take out”, *phyung, phyung ngo* (32) “taken out”. Chin. 出 (32) “take out”.
- uddhriyate* (20) “(if the *kaṭhina*) is suspended”. Tib. *phyung (na)* “(if the *kaṭhina*) has been taken out”. Chin. 出 “take out”. — *uddhāra-* (Pali *uddhāra-* or *ubbhāra-*) is derived from the verbs *ud-dhr* or *ud-hr-*. Tibetan form *'byin pa* (pf. impv. *phyung*, fut. *dbyung*) means taking out, removing, causing to come forth, drawing out, pulling out, sending forth, releasing, casting out, throwing away. Chinese 出 means taking out, and 捨 means giving up, discarding. It is translated as “suspending” in this *vastu*. The suspending *kaṭhina* marked the end of the *kaṭhina* rite. After the suspension of *kaṭhina*, the *kaṭhina*-robes were formally possessed by individual monks and *kaṭhina* privileges for the monks were removed.
- upagata-* (1, 1) see *varṣā upagata-*.

*upadhiḥ* (C) probably is used in the sense of “an addition of cloth on a robe”. Tib. *gso ma'i seng ras* “hempen fabric”. Presumably this is related with Pali *ovaddheyya* (vv. 11. *ovadeyya*, *avaddheyya*, *ovaṭṭheyya*) which has been translated in Vin. Texts, 2.154 as “by being doubled in parts” or in BD, 4.355 as “by patching”. See *plotikā*.

*upasaṃkramya* (I) “having approached”. Tib. *lhags pa dang* “meet other person”. Chin. 至 “arrived”.

*upasaṃkrāntāḥ* (I) “approached”. Tib. *dong (nas)* “having gone”. Chin. 至 “arrived”.

*ūnaṣaṃcaka-* (D, 24) “of less than five parts, columns, or cubits”. Tib. *khru lngar ma chog* (D), *khru lngar ma mchis pa* (24) “of less than five cubits”. Chin. 不滿三五肘 (24) “less than  $3 \times 5$  cubits”. Cf. *paṃcaka*.

*ekāntaniṣaṇṇāḥ* (I) “they sat on one side”. Tib. *phyogs gcig tu 'dug go* “sat on one side”. Chin. 在一面坐 “sat on one side”.

*etarhi* (2) “hither”. Tib. *da gzod* “but now, but just, not until now”. Chin. 至此 “here”.

*kaccid* (2) “I hope that”. Tib. *ci* “what”.

*kāṭhina-* (5) “*kāṭhina*”. Tib. *sra brkyang* “hard and coarse blanket”. Chin. 羯恥那 (衣) “*kāṭhina*”. *Kāṭhina* is a kind of robe or a kind of robe-material (in the Pali version of this *vastu* there is a special term for *kāṭhina*-cloth — *kāṭhinadussam*). The Tibetan translation designates a kind of coarse blanket of a monk. Tibetan *sra ba* means hard, solid, and firm; and *brkyang* presumably is the perfect form of the verb *rkyong ba* meaning stretch. In most Chinese texts transliterations with three characters of similar pronunciation are employed; for instance *kīāt t'i nā* or *ka t'i nā* (羯恥那 or 迦絺那), but some Chinese texts use the translation “cloth or robe of merit” (功德衣). MSVJ also mentions “hard, solid, refined, and delicate (堅實精妙)” as an alternative translation for *kāṭhina*. *Kāṭhina* usually referred to a kind of hard and coarse cotton stuff; this kind of material was donated by the laity after the rain-retreat of the monks. This kind of donation was considered as of great merit.

*kāṭhināstāre* (3) “when the *kāṭhina* is spread”. Tib. *sra brkyang bting (na)* “when spreading *kāṭhina*”. Chin. 張此衣時 “when this robe is spread”.

- kaṭhināstāraka-* (7, 9a, 10, 11, 11, 12, 13, 15, 15, 16) “*kaṭhina*-spreader”. Tib. *sra brkyang ’dings pa* “*kaṭhina*-spreader”. Chin. 張羯恥那衣人 or 苾芻 (7, 9a, 10, 11, 12, 13) “*kaṭhina*-spreader”, 持衣人 or 苾芻 (15, 15, 16) “one who holds the *kaṭhina*”, 作衣之處 (11) “the place where *kaṭhina* is made.”
- kaṭhinoddhāra-* (27, 28) “suspending *kaṭhina*”. Tib. *sra brkyang phyung ba* “taking out *kaṭhina*”. Chin. 出 (羯恥那) “taking out *kaṭhina*”.
- karaṇīyena* (A, H, 59, 64) “on business, on an errand”. Tib. *ḍgos pa dag* (A), *bya ba* (H), *bya ba zhig (la)* (59), *bya ba zhig gi ched (la)* (64) “on purpose, on business”.
- karma* (4, etc.) “motion”. Tib. *las* “work”. Chin. 羯磨 “karma”.
- kalpitam* (E) “practically (new)”. Tib. *brtags pa* “to be considered (as new)”. See *ahatakalpita-*.
- kālikam* (E) “robe offered on time”. Tib. *dus (kyi)* “timely”. The proper time for receiving robes is the month before and the four months after the spreading of *kaṭhina*.
- krtyacīvarāḥ* (1) “being provided with robes that have been made up”. Tib. *chos gos byas pa dang ldan* “provide with robes that have been made up”.
- klānta-* (B, 2) “weary”. Tib. *ngal gyur pa* (B) “being tired”, *brel bar ... gyur* “to be wanting”. Chin. 難 (2) “difficulty”.
- klāmyantaḥ* (2) “being weary”. Tib. *ngal bar gyur cing* “being tired”. Chin. 艱辛, 身形疲頓 “difficult, and physically tired”.
- klāmyanti* (3) “they have been weary”. Tib. *ngal bar gyur cing* “being tired”. Chin. 極遭辛苦, 形體疲頓 “suffering extreme difficulty and being physically tired”.
- kṣamate* (6) “he agrees”. Tib. *bzod pa* “endure, tolerate”. Chin. 聽 “allow”.
- kṣamante* (9b, 22a) “they agree”. Tib. *bzod pa* “endure, tolerate”. Chin. 聽許 (9b) “allow, assent”.
- kṣameta* (5, 9a, 10, 21) “let (the *saṃgha*) agree”. Tib. *bzod (na)* “endure, tolerate”. Chin. 聽 “allow”.
- kṣāntam* (6, 9b, 22a) “it is agreed”. Tib. *bzod cing* (6, 9b, 22a) “endure, tolerate”. Chin. 聽 (9b) “allow, assent”.

- gaṇa*- (3) “a group (of four or more monks)”. Tib. *tshogs shing* “in small group”. Chin. 別衆 “separating from group”. An old commentary (in Chinese) on Dharmaguptavinaya says that *gaṇa* means either four or more monks. Cf. the *pātayantika* rule (MSV 36, SV 36, MI 36, MA 40, DH 33, Pali 32).
- gaṇḍuṣa*- (C, 23) (em. *kaṇḍuṣa*-) “a robe that has merely small cloth patches put on it as marks”. Tib. *lhan (pa) rlo (bos btab pa)*. According to the Tibetan translation, it is a certain kind of robes with patches which are described in Tibetan as *rlo bo*, which is obscure. Mvy. 9193 has *lhan pa klon pa* or *lhan pa gon pa*. Pali *kaṇḍūṣa*- “a strip of cloth used to mark *kaṭhina* robe”. VA 1110 “only by putting on a piece of cloth as a sign”. VA 1128 “a mark or sign of disfigurement is called *kaṇḍū-saka*”.
- gandhapuṣpānvitam* (12) “strewn with fragrant flowers (*kaṭhina*)”. Tib. *dri dang me tog gtor zhing* “strew fragrance and flowers”. Chin. 布列名花 “strew famous flowers”.
- gārhapatikam* (F) “(robes of) a householder”. Tib. *khyim pa('i)* “(robes) of a householder”.
- grhapati*- (26) “(robes of) a householder”. Tib. *khyim pa('i)* “(robes) of a householder”.
- caritamānāpya*- (17) “one who has undergone *mānāpya* probation”. Tib. *mgu bar bya ba spyad zin pa* “one has finished the work of making others content”. Chin. 行六夜竟人 “one who has finished the fixed period of six nights of probation”.
- cārikāṃ carantaḥ* (1) “journeying”. Tib. *rgyu zhing song ste, rim gyis rgyu zhing song ba dang* “walking and going, and walking and going from place to place”. Chin. 漸次遊行 “travelling from place to place”. See *janapadacārikāṃ carantaḥ*.
- cittotpādā utpādayitavyāḥ* (11) “a resolution must be made”. Tib. *sems bskyed par bya'o* “a thought has to be produced”. Chin. 須作如是念 “one must think this”.
- cīvaraṇāparyeṣaṇam* (3) “seeking robes”. Tib. *chos gos btsal ba* “seek robes”. Chin. 求衣 “seek robes”. Cf. *paryeṣaṇa*. One of the *kaṭhina* privileges is that monks may go to seek as many robes as they may obtain. This perhaps corresponds to Pali no. 5 (*yo ca tattha cīvaruppādo so neṣam bhavissati*). VA 1007 says that this may be the robe of a dead monk, or a gift to the *saṃgha*,

or a robe that accrues to the *saṃgha* in any way. This shows that at the division of robes, not only the robes made out of the gift of a *kaṭhina* are to be included, but whatever robes have not been given as intended specially for some monk.

*cīvaraṇḍā* (34) “expectation of a robe”. Tib. *chos gos re ba* “hope for a robe”. Chin. 求衣 “seek robes”, cf. *āśayā*.

*cīvaralābhaḥ* (4, 5) “the property in robe-material”. Tib. *chos gos kyī rnyed pa* “the property of robes”. Chin. 所獲衣物 “the robe-material that has been obtained”.

*cchindatā* (11) “while cutting”. Tib. *dra'o* “cut”. Chin. 割截 “cut”.

*janapadacārikāṃ carantaḥ* (2, 3, 20) “as they wandered through the country”. Tib. *ljongs rgyu zhing mchis te, rim gyis rgyu zhing mchis ba (na)* (2), “walking through the country and coming, walking and coming from place to place”; *ljongs rgyu zhing 'gro ba (ni)* (3), *ljongs rgyu zhing dong ba (na)* (20) “walking through the country and going”. Chin. 所經道路, 漸來 (2) “passing through roads, finally they came”; 人間遊行 (3, 20) “travelling through the country”.

*janapadacārikāprakramaṇam* (3) “as they wandered through the country”. Tib. *ljongs rgyu 'gro (na)* “walking through the country and going”. Chin. 人間遊行 “travelling through the country”.

*jñapti-* (4, 10) “proposal”. Tib. *gsol ba* “request”. Chin. 白 (4) “proposal”, 作白羯磨 (10) “making a proposal with a motion”.

*tasmāt* (20) “therefore”. Tib. *de lta bas na* “therefore”.

*tasmāt tarhi* (3) “therefore, in that case”. Tib. *de lta bas na* “so”.

*dakaśāṭikā-* (23) “bath-garment” (see BHS Dict. s.v. *udakaśāṭikā*). Tib. *cha ga btab pa* “hemmed”. Chin. 繚緣 “with edges turned in”. See *bandhanī*.

*daśāhaparamam* (3) “(one who retains an extra robe) over ten days”.

Tib. *zhag bcu las thal (na)* “if ten days are over”. Chin. 過十日犯 “an offense of keeping extra robes over ten days”.

Cf. the first *niḥsargika* rule in MSV, SV, MI, MA, DH, Pali.

*deyadharmaparibhogārtham* (3) “for the enjoyment of the meritorious gifts (of the donors)”. Tib. *sbyin pa'i chos longs spyad par bya ba'i phyir* “for making to enjoy the meritorious gifts (of the donors)”. Chin. 施主福增長故 “for increasing the merits of the donors”.

*deśānuprekṣaṇa* (67) “to investigate other regions”. Tib. *yul lla ba* “to examine other country”. See next item.

*deśānuprekṣī* (67) “to investigate other regions”. Tib. *yul blta(r)* “to examine other country”. In BHS MSV *kaṭhinavastu* there are two different cases in which the monk examined *deśa*- and *āvāsa*-. The Chinese SV and DH versions of this *vastu* have two different cases. In the former case the monk thought that if he could get a companion, he would proceed to such-and-such a place; if he could not, he would return. In the latter case, the monk thought that he would go to such and such a residence, and if he found the residence comfortable there, he would stay there; if he did not, he would return. Pali version of this *vastu* has *apacina(na)navakam*, in which occurs the term *disaṃgamika* “going to (other) regions”, and *phāsuvi-hārapaṇcākam* in which the monk goes to investigate other monasteries seeking to find one as pleasant as possible.

*dvādaśikāḥ* (A) “twelve”. Tib. *bcu gnyis te* “twelve”.

*dharmatā* (2) “(that is) the custom”. Tib. *chos nyid (kyis)* “(with) the dharma-ness”. Chin. 常法 “custom”.

*dhārayāmi* (6, 9b, etc.) “I consider settled”. Tib. *'dzin to* “perceive, understand”. Chin. 持 (9b, etc.) “take”.

*dhāvātā* (11) “while washing”. Tib. *khru'o* “wash”. Chin. 洗滌 “wash”.

*dhūpāgāraṃ* (15) “incense-house” (em. *dhūmāgāraṃ* “smoke-house, steam-bath”). Tib. *tshad* (heat) *bang* (storehouse) (*du*). Chin. 廚舍煙火之處 “kitchen and other places where there are smoke and fire”.

*navaka*- (5, 6, 6,) “new (robes)”. Tib. *gsar pa* “new (robes)”. Chin. 餘衣 (5) “the rest robes”.

*nāśita*- (27, etc.) “lost, destroyed (the robes that one has started to make)”. Tib. *nyams pa* “damage, destruction”. Chin. 失去衣 “loss of robes”.

*niṣṭhitacīvarāḥ* (1) “being provided with robes that have been finished”. Tib. *chos gos zin pa dang ldan (nas)* “having provided with robes already finished”. Cf. *amiṣṭhita*-.

*nirṣṭo bhavati* (25, 26) “(if the *saṃgha*) authorizes it”. Tib. *phul bar gyur (na)* “if it is given to the *saṃgha*”.

*pañcaka-* (F, 26) “of five parts, columns, or cubits”. Tib. *khru lnga pa* “of five cubits”. Chin. DH says that the inner robes should be  $2 \times 4$  cubits, upper and outer robes should be  $3 \times 5$  cubits. SV says that the normal measure of a robe is  $3 \times 5$  cubits, and the largest size can be as large as  $3\frac{1}{2} \times 6$  cubits, and the smallest can be as small as  $2\frac{1}{2} \times 4$  cubits. MI does not specify the sizes of robes. MA has three different sizes for each one of the three robes. But Indic text seems to say columns or pieces (so Pali *khaṇḍāni*). The three robes are sewn in five, seven, and nine columns respectively. See *acchinnaka*.

*paṭṭikā-* (C, 23) “(merely) provided with long strips of cloth”. Tib. *lhan rings (can)* “provided with long strips of cloth”. VA 1110 under *ovaṭṭikakaraṇamattena* has “only by sewing a long strip by following the false threads”.

*parampara-* (3) “(a monk goes to receive a meal) in sequence by chosen turn”. Tib. *yang yang* “again and again”. Chin. 數數 “repeatedly”. In picking and choosing with regard to food or to different invitations, the monks are to eat straight on whatever is given and to accept an invitation in order in which they are received. But monks may accept an invitation to a house where robes are going to be given or made, rather than to a house where only a meal is offered. Cf. *phāṭayantika* rule (MSV 36, SV 36, MI 36, MA 40, DH 33, Pali 32).

*parisaṇḍa-* (C, 23) (em. *paribhaṇḍa-*) “(merely) provided with binding”. Tib. *zags pa* (obscure). *Parisaṇḍa* probably is a corruption of Pali *paribhaṇḍa-*, a difficult term in tailoring. It is generally interpreted as binding or braiding along the back, or along the edge, or put inside the cloth for the purpose of strengthening.

*paryuṣitaṭṭhāpavāsa-* (17) “one who has undergone *parivāsa* probation” Tib. *spo ba spyad zin pa* “one who has finished the work of changing the place of residence”. Chin. 行遍住竟人 “one who has finished changing dwelling places”. See *pārivāsika-*.

*paryeṣaṇa-* (H, 65) “seeking something”. Tib. *btsal ba (zhig la)* “seek”. See *cīvaraṭṭhāparyeṣaṇam*.

*paligodhasaṃtatiḥ* (45, etc.) “having a mentality characterized by attachment or devotion, fixing in his mind”. Tib. *sems la bzhag (las)* “taking to one’s heart”. There may be some relation in

the *kāṭhina* tradition between this *paligodha* (see BHS Dict.) and the Pali *palibodha* of Mahāvagga 7.13, which is shown by its position (attached to the end of the *kāṭhina* section) to be intimately connected with the rules for the *kāṭhina*-suspension (*uddhāra*). These connections are intricately described in the Pali VA 1112–3. But the Pali *palibodha* is commonly interpreted as meaning “impediment”, while BHS *paligodha* seems certainly to mean “attachment, great interest or devotion”, a meaning which can hardly be made to fit the Pali word. It is, however, at least curious that BHS tradition once (KP 111.6) reads in MS *bodha* (without *pali*!) in a verse, repeating *paligodha* of the preceding prose; the BHS Dict. suggests emending to *godha*; Tib. *chags* confirms the meaning “attachment” in both cases. The Pali *palibodha* section (Mahāv. 7.13) is lacking in MSV, and has a correspondent, among northern *kāṭhina* treatises, only in the Chinese MI § 17, which, while extremely brief, seems to have translated a word meaning “impediment”, as traditionally accepted for Pali *palibodha*; it speaks of two “reasons for which the *kāṭhina* robe may not be received”; as in Pali, one concerns the relation of the monk to his robe, the other to his monastery. In SW §§ 20–24 the losses of one’s dwelling-place and of one’s *kāṭhina* are discussed. “(SW 20) When the monk goes out of the boundary, he finds that the new place has a good house or some acquaintances; therefore, this monk does not intend to come back. This monk will first lose his dwelling-place, then his *kāṭhina*. The rest has already been said in the *vinaya* text. (21) If a monk thinks that he will not make up his robe nor come back, then he will lose both his dwelling-place and his *kāṭhina*. (22) If a monk is making his robe, but he loses what he has made, then he will first lose his dwelling-place, and then his *kāṭhina*. (23) If a monk hears that the *saṃgha* have lost their *kāṭhina*, this monk will first lose his *kāṭhina*, and then his dwelling-place. (24) If a monk loses his hope, he will first lose his dwelling-place, then his hope”.

*paścimakāvarṣā* (7, 17) “(one who has entered) the residence for the rains behind the schedule”. Tib. *dbyar phyi ma(r)* “behind the schedule for the rain-retreat”. Chin. 後夏人 (17) “one who has entered the residence for the rains behind schedule”.



*parivāsika-* (7, 17) “one who is on *parivāsa* probation”. Tib. *spo ba pa* “one who is changing his place of residence”. Chin. 行遍住人 (17) “one who is changing his dwelling-place”. *Parivāsa* was imposed for concealment of a *saṃghāvaśeṣa* offense.

*piṇḍakena* (2) “alms-food”. Tib. *bsod snyoms (kyis)* “gifts, alms”. Chin. 乞食 “begging food”.

*piṇḍoddānam* (A) “statement of contents, abridged summary”. Tib. *sdom* “summary, table of contents”.

*puḍgala-* (A, D, E) “(robes of) some individual’s”. Tib. *gang zag* “(robes) of some one’s”. See *paudgalika-*.

*purāṇa-* (5, 6, 6, C, 23) “old”. Tib. *rnying(s) pa* “old”. Chin. 三衣 (5, 6, 6) “three robes”. Pali *purāṇacīvara* “an old used or soiled robe”, Pali old commentary says that *purāṇa* means “dressed in it once (*nivāseti*), and put on once (*pārūpati*)”. VA 660, 687 “a robe is considered old, if a monk sits on it, lies on it, or uses it as pillow”.

*pūrvamgamena bhavitavyam* (11) “(the monk) shall keep in the foreground, i.e. devote himself completely to it”. See BHS Dict. s.v. *pūrvamgama-* end. Tib. *thog mas 'gro bar bya ste* “go to the foreground”. Chin. 當須在前 “to be in the foreground”.

*pūrvavat* (4) “as above”. Tib. *thog ma(r)* “at first”.

*pūrvavad yāvat* (3, 8) “as mentioned above, as before (as mentioned elsewhere)”. Tib. *gong ma bzhin du'o* (3, 8) “like the above, as mentioned above”. Chin. 如前 (3) “like above”, 先 (8) “first”.

*pūrvasyāṃ viṃśikāyām* (56) “in the above twenty cases”. Tib. *snga ma'i nyi shu (la)* “twenty cases like above”.

*prṣṭavācīkayā samanuyujya* (4, 12, 20) “having instructed or informed the monks with a statement of what is about to be asked about, i.e. a statement of the question raised, the question to come before the meeting”. Tib. *dris pa'i tshig gis yang dag par bsgo (la)* “(monks) are instructed with the statement of what is about to be asked”. Chin. 言白已周 (4) 言白復周 (12) “when words have been passed around”.

*pailotika-* (E, 25) “(robes) patched with strips of cloth”. Tib. *gso ma'i (seng) ras* “hempen fabric”. Cf. *plotikā*.

- paudgalika-* (F, 24, 26) “(robes) of some individual’s”. Tib. *gang zag (gi)* “(robes) of some one’s”. Chin. 屬別人衣 (24) “a robe that belongs to others”. *Paudgalika-* contrasts with *sāṃghika-*. Presumably here *paudgalika* refers to the robes that are intended particularly for some one monk.
- prakaraṇam* (20) “this matter”. Tib. *skabs* “time, case”. Chin. 緣 “reason”.
- prakramaṇam* (27) “departure”. Tib. *song ba* “going away”. Chin. 決去 “determine to go away”.
- prakrāmataḥ* (5, 6) “setting out”. Tib. *chas pa (la)* “setting out”. Chin. 出界 “going outside of the boundary”.
- prajñāpayiṣyāmi* (11) “I shall state”. Tib. *bca bar bya ste* “I am to draw up”. Dhin. 制 “prescribe”.
- pratiśamayya* (1) “having put away”. Tib. *mkhos su phab (nas)* “having put in order”. Chin. 安置 “put aside”.
- (*anayā*) *pratisaṃmodanayā pratisaṃmodante* (2) “they greet with this greeting”. Tib. *so so yang dag par dga bar mdzad pa 'dis so so yang dag par dga ba mdzad de* “they make each other happy with the words that make each other happy”. Chin. 共相慰問 “they comfort and greet each other”.
- pratyanubhavati* (35) “he participates in”. Tib. *nyams su myong ba* “undergo, experience”. Chin. 共衆 “together with the saṃgha”.
- pratyamśāt* (22) “from one’s own portion”. Tib. *rang gi skal pa (las)* “from one’s own portion”. Chin. 其所得衣 “robe that one has obtained”.
- pratyuddhartavyāni* (12) “(your several old robes are) to be given back”. Tib. *sngags* (obscure) *phyung zhig* “take out”. Chin. 捨舊持衣 “give up the robes that you have originally kept”. MSVJ (5) “to give up any one of the three robes and to take it to the assembly”. SW (15) “to discard the outer robe that he himself received and held before”. Pali *ṭaccuddharāṇa* is interpreted as “to discard one’s old set of robes” in Kenneth Elmer Wells, *Thai Buddhism* (Bangkok, 1937), p. 117. By analogy with the meaning assigned to *ud-dhṛ-* or *-hr-* “to take out, give away” *praty-uddhr-* ought to mean the action of taking out or giving up (*uddhr-*) and returning back one’s old

robe to the *saṃgha* to which the robe originally belonged (*prati*). This kind of analogy is at least supported by the Tibetan and Chinese translations in which *phyung* and 捨, the standard renderings for BHS *uddhr-* in this *vastu*, are used respectively. However, in other occurrences (Mvy. 8493, 9133, 8477) Tibetan translations have *phyir* for *prati-*, and *len pa* (pf. *blongs*, fut. *blang*, impv. *lon*, *longs*, *blangs*) “to get, obtain, receive” or *sgyur ba* (pf. fut. *bsgyur*) “to change” for *uddhr-*. Another form derived from *pratyuddhr-* is found in one of the *pātayantika* rules dealing with robes; BHS *pratyuddhārya paribhūṃjita* (SV no. 68, *JA*, 1913, p. 519.5), Pali *apaccuddhāraṇa paribhūṃjeyya* (no. 59, with *a-*), Tib. *rdeng med par byed na* (*rdeng* obscure, can it be *sdong ba* “associate oneself with”?) (no. 68, *So so thar pa*, Calcutta, 1915, p. 91), Chinese “then again use” (SV no. 68, MI no. 81 in *Prātimokṣa* section), “again take by force” (MI in *Vibhaṅga* section), “other does not return (his robe), then he takes by force and wears it” (SV in *Vibhaṅga* section), “afterwards, not talking to the owner, he again takes the robe and wears it” (DH no. 59), “afterwards, not talking to the owner, then he himself wears the robe and uses it” (MSV no. 68), “afterwards, not giving up the robe, he then accepts and uses it” (MA no. 62).

*praveṣṭavyam* (15) “he should go into”. Tib. *'jug par ... bya'o* “one is to go into”. Chin. 入 “enter”.

*prasrāvakaṇṭhi* (15) “the hut for urinating”. Tib. *snabs phyi sa(r)* “the place to blow nose”. Chin. 小便室 “the hut for urinating”.

*plotikā-* (23) “(merely) strengthened by added patches”. Tib. *gso ma'i seng ras* “hempen fabric”. Chin. 紵麻衣 “hempen fabric”. *Plotikā* and *pailotika*, Pali *pilotikā* are equivalent: “strip of cloth”. These strips of cloth must be attached to the robe; but this process does not complete the preparation; when so treated, the robe is still improper, until other things are done. See *upadhiḥ*, *pailotika*.

*phupphusa-* (C, 23) “worn-out”. Tib. *dengs pa* “old, worn”. Chin. 破故衣 (23) “worn-out and old robe”.

*bandhanī* (C) “(merely) bound, hemmed, or braided on the edges”. Tib. *mtsha skor* “edge-circled, i.e. hemmed”. The corresponding form in § 23 is *dakaśātikā*. Probably the treatment of hemming

the edges is the characteristic of an *udakaśāṭhikā* “bath-garment”. MS has *badhuṭi*. Dutt reads as *bandhanī* in the light of Pali *bandhana*. But *bandhana*, according to VA 1110, means “by putting false threads in the material” (presumably this means that material is pieced together and basted together with false thread).

*bahiḥsīmā-* (24, 28) “outside of the boundary”. Tib. *mtshams kyi slaḍ rol (tu)* “outside of the boundary”. Chin. 界外 “outside of the boundary”.

*bhājayitavyaḥ* (16, 22b) “it is to be distributed”. Tib. *bgo bar bya'o* “to be divided”. Chin. 應分 (16) “should divide”, 皆共平分 (22b) “evenly divided”.

*bhājite* (22b) “when it is divided”. Tib. *bgos (nas)* “having divided”.

*mardita-* (A, D, 24) “(merely) pounded, pressed, dyed, or washed”. Tib. *blangs pa* “robes that have been held before” (a tentative translation). Chin. 石碾衣 “pressed with stone”. Pali has *kambalamaddanamattena*. VA 1111 “throwing it once into the dye, *rajana*, for the color of ivory, for the color of withered leaves”. But no such meaning of any derivation of the root *mard-* is otherwise recorded.

*mātrkāpadāni* (A, 27) “summary points”. Tib. *ma mo'i gzhi* “basic grounds” (a tentative translation). Chin. 相 (27) “sign, hint”.

*mānāpyacāraḥ* (7) “one who is on *mānāpya* penance”. Tib. *ngu bar bya ba spyad pa* “one who is making others content”.

*mānāpyacārīka-* (17) “one who is on *mānāpya* penance”. Tib. *ngu bar bya ba spyad pa* “one who is making others content”. Chin. 行六夜人 “one who is on the penance for a fixed period of six nights”.

*māsaṣaramam* (3) “(a needy monk accepts and keeps) for more than one month (the offered robe-material which is not sufficient, and expects to get more in order to make up a set of three robes)”. Tib. *zla ba las thal (na)* “if one month is over”. Chin. 過一月犯 “the offense of keeping extra robes for more than one month”. See the third *niḥsargika* rule in MSV, SV, MI, MA, DH, Pali.

*mūlapārivāsikaḥ* (7) “one who is on *mūlaparivāsa* penance”. Tib. *gzhi nas spo ba pa* “one who starts from the foundation (*mūla*) to change place for residence”.

- mūlamānāpyacāraḥ* (7) “one who is on *mūlamānāpya* penance”. Tib. *gzhi nas ngu bar bya ba spyod pa* “one who starts from the foundation (*mūla*) to make others content”.
- yad* ... *tasmāt* (4) “what ... from that”. Tib. *gang yin pa de (las)* “from what is there”.
- yan nu* (3) “suppose now” (cf. BHS Dict. s.v.). Tib. (*nyon mongs kyis*) *ma la* “because of misery, well”.
- yas* ... *tena* (25) “with whatever”. Tib. *gang* ... *des* “with whatever”.
- yas* ... *sa* (16, 22b) “whatever”. Tib. *gang yin pa de ni* “whatever it is”.
- yasyābhipretam tena* (22b) “whoever wishes”. Tib. *gang 'dod pa de* “whoever wishes”. Chin. 各隨自意 “according to their own will”.
- yā* ... *sā* (34) “the (expectation) that”. Tib. *gang yin pa de* “whatever it is”.
- yāvat* (3, 14) “until” (with gen. cf. BHS Gram. § 7. 58).
- yāvad eva* (21, 22a) “it is plain fact that” (cf. BHS Dict. and PTSD s.v. *yāva*). Tib. *'di srid (du)* “as long as”.
- yasmāt* (3, 3, 6, 9b, 22a, 22b) “because, since”. Tib. *'di ltar* (3, 3, 6, 9b) “so, in this manner”, *gang gi slad du* (22a) “on account of that”, *de nas* (22b) “then”.
- yena* (5) “so that”. Tib. *des na* “so”. Chin. 若 “if”.
- yena* ... *tena* (1, 1) “there where”. Tib. *gang na ba der* “there where”.
- raṃjayatā* (11) “dyeing”. Tib. *kha sgyur ro* “change the colour, dye”. Chin. 染治 “dyeing”.
- rātriṣpravāsaḥ* (3) “(a monk) parts for one night (with any of his three robes allowed)”. Tib. *nub mo bral (na)* “part (with his robe) for one night”. Chin. 過經宿離衣 “the offense of parting with one’s robe for one night”. See the second *nihsargika* rule in MSV, SV, MI, MA, DH, Pali. cf. *aviṣpravāsaḥ*.
- rohati* (D, F) “it is valid”. Tib. *skye (ba)'o* “grow”.
- lābhaḥ* (16, 19, 20, 22b) “property (in robe-material)”. Tib. *rnyed pa* “property”. Chin. 利物 (16, 22b), 財利 (18), 利 (19), 衣利 (20) “property”.

- varcaskuṭiḥ* (15) “the privy of defecation”. Tib. *chab khung sa(r)* “the place for privy”. Chin. 大便室 “the hut of defecation”.
- vartate* (15) “lives”. Tib. ? Chin. 行 “behave, act”.
- varṣā upagata-* (1, 1) “entered into the rain(-retreat)”. Tib. *dbyar bzhugs pa zhal gyis bzhes so* “one has made the vow of keeping the rain-retreat”, *dbyar gnas par dam bcas te* “one has made the vow of keeping the rain-retreat”. Chin. 在 “live”, 坐雨安居 “comfortably spent the rains”.
- varṣā uṣita-* (2, 2) “having spent the rains”. Tib. *dbyar gnas gnas* and *dbyar gnas shing* “one spent the rains”. Chin. 安居 “one has comfortably spent the rains”.
- varṣācchinnaḥ* (7) “one who has interrupted his rain-retreat”. Tib. *dbyar ral ba* “one who has interrupted the rain-retreat”.
- varṣopagata-* (B, 17) “entered into the rain(-retreat)”. Tib. *dbyar gnas dam bcas pa* (B) “one who has made the vow of keeping the rain-retreat”. Tib. *dbyar tha dad par gnas par dam bcas pa* “one who has independently made the vow of keeping the rainretreat”.
- vikalpākacīvaradhāraṇam* (3) “keeping extra robes”. Tib. *chos gos rung ba ma yin pa ... 'chang* “keep unfit robes”. Chin 多畜長衣 “keep more extra robes”. Pali *Pātimokkha* (Minayeff edn. 8.11, St. Petersburg 1869) *cīvare vikaḥḥam āpajjeya* is translated by Dickson as “give direction about the robes”, and by Childers as “fall into discussion about the robes”. The robes which have not been considered, discussed, and assigned to any particular monk can only be kept as unfit and extra robes. One of the *kāṭhina* privileges is that monks may keep as many extra robes as they obtain. Possibly the corresponding Pali expression is *yāvadatthacīvaram*, on which VA 1007 says “as many robes as are required will be allowed as long as they are not allotted and not assigned”. Tib. has *mi rung ba* for *akalpika*.
- vicikitsāsamtatīḥ* (52) “with mind in doubt”. Tib. *sems la the tshom za bzhin* “with mind in doubt”.
- vitanatā* (11) (Dutt edn. *vitaraṭā*) “stretching”. Tib. *brkyang ngo* “having stretched”.
- vitanita-* (A, C, 23) (Dutt edn. *vicārila-*, *vitārila-*) “(merely) stretched (for measurement)”. Tib. *rdol* (or *'dol*) *ba* (Mvy 9445 and Tshe

ring 90a equate it with BHS *pailottakam*) “leaking, having holes, not being water-tight”. Chin. 疎薄衣 “sheer and thin robe”. Pali *vicāraṇa* “by calculating (the number of robes that it will make)”. VA 1110 says “let it be for five, seven, nine, or eleven”.

*viditvā* (3) “knowing”. Tib. *snyam du dgongs (nas)* “having considered”.

*viṣṇakṛta-* (G, 56) “(the making of one’s robe is) interrupted”. Tib. *brtsams pa* “the making of one’s robe is just commenced”. Pali *viṣṇakata* “improperly executed, left unfinished, interrupted”. SV has 毗波羅衣 (transliteration).

*vilikhita-* (C, 23) “(merely) scratched with fingernail to mark the robe”. Tib. *sril zos* (C), *srog chags kyis tshal ba* (23) “material eaten by worms”. Pali has *ullikhitamattena*, *ullikhita* means “scratched”. In making robes, monks scratch the material with their fingernails to show the size of each strip, so that they can recognize while they are cutting.

*viṃśatiḥ* (A) “twenty”. Tib. *nyi shu dag (tu)* “twenty”.

*viṃśikā* (57, 58) “twenty”. Tib. *nyi shu pa* “twenty”.

*śikṣādattaka-* (7, 17) “one who has been given (a) penance for serious offense under the rules”. Tib. *bslab pa byin pa* “one who is under instruction”. Chin. 授學人 (17) “one who is under instruction”.

*śravaṇa-* (27, etc.) “hearing (that the *kaṭhina* has been suspended by the whole *saṃgha*)”. Tib. *thos pa* “hearing”. Chin. 聞出 “having heard (that the *kaṭhina* has been) taken out”.

*saṃlakṣayati* (3) “he perceives”. Tib. *dgongs pa* “consider”. Chin. 作如是念 “have this thought”.

*saṃvartante* (27) “there are”. Tib. *'gyur te* “there will be”. Chin. 有 “there are”.

*saṃvibhāga-* (20, 22b) “dividing”. Tib. *bgo bsha* “distribution”. Chin. 分 “divide”.

*saṃnipatite* (4, 20) “(the whole *saṃgha*) being assembled”. Tib. *mtshun par gyur pa* “being all together”, Chin. 集 (4) “the *saṃgha* are assembled”.

*saṃniṣaṇṇe* (4, 20) “(the whole *saṃgha*) being seated”. Tib. *tshogs shing* “assemble”.

- saṃniṣṭhāpāna-* (27, etc.) “determination (not to have one’s robe made up nor to come back)”. Tib. *nges pa* “determination”. Chin. 決定 “determination”.
- saṃnihita-* (C, 23) “(robes) stored or kept too long”. Tib. *spangs pa* “to be abandoned”. Chin. 犯捨衣 “to be abandoned because of offense”. Pali has *sannidhikata*. VA 1111 says that there are two kinds of *sannidhi* (postponement or storing-up): that of *karāṇa* (making) and that of *nicaya* (accumulation). It further explains that postponement of making is not making to-day, putting the making to one side; the postponement of accumulation means that a *saṃgha*, receiving *kāṭhina*-cloth to-day, gives it to the monks the next day. This clearly indicates that the robe-material should be distributed and made into robes and given to the monks on the same day as the material is donated to the *saṃgha*.
- samanvāgataḥ* (7) “endowed with”. Tib. *dang ldan pa’i* “endowed with”. Chin. 具 “endowed with”.
- samanvāhara* (13) “give heed”. Tib. *dgongs su gsol* “please think this”. Chin. 存念 “keep in your mind”.
- samādāya* (MS *samādhāya*) (1, 2, 3) “taking along with”. Tib. *thogs te* “taking along with”. Chin. 各持 (1) 擎持 (2, 3) “taking along with”.
- na samādāya vartate* (15) “lives without applying”. Tib. *yang dag par blangs te ’jug par mi byed (na)* “if one does not accept and follow”. Chin. 不依行 “not behave accordingly”.
- samucchidyate* (34) “is disappointed”. Tib. *chad pa* “cut”. Chin. 斷絕 “cut and terminated”.
- sampadyate* (4, 25) “it is acquired”. Tib. *yod pa* (4) “there is”, *lags pa* (25) “there is”. Chin. 獲 (4), 得 (25) “obtain”.
- sampannaḥ* (4, 5, 6, 16, 20) “acquired”. Tib. *byung ba lags te* (4, 5), *byung ba lags la* (6), *byung ba* (16), *byung ste* (20) “turn out, to be found”. Chin. 獲 (5) “obtain”; 有 (4, 16, 20) “there is”.
- saṃmata-* (B, 6, 7, 9b, 10, 10, 13, F, 26) “it has been approved” or “he has been approved”. Tib. *gnang* (B) “approved”, *mdzad (nas)* (6), *mdzad (lags) la* (10, 13) “make”; *bskos pa* (7), *bskos te* (9b) “appoint”; *lags te* (10) “to be”; *blo mthun (par) byas pa* (F, 26) “agree”. Chin. 聽作 (9b) “allow to make”, 當作 (10) “should make”, 許張作 (13) “allow to spread as”.



- saṃmantavyaḥ* (7, 7) “he is to be approved”. Tib. *bsko bar bya (ste)* “to be appointed”. Chin. 當差 “should appoint”.
- saṃmantum* (6, 9b) “to approve”. Tib. *bg yi zhing* (6) “make”, *bsko pa(r)* (9b) “appoint”. Chin. 應許 (6) “should allow”, 差 (9b) “appoint”.
- saṃmanyate* (6, 9a) “(the saṃgha) approves”. Tib. *mdzad pa(s)* (6) “make”.
- saṃmanyeta* (5) “(the saṃgha) shall approve”. Tib. *mdzad de* “make”.
- sarvaṃ* (11) “at all times, in all respects”. Tib. *thams cad (du)* “in all respects”.
- sarveṇa sarvaṃ* (34) “completely”. Tib. *thams cad kyi thams cad (du)* “completely”.
- sātisāro bhavati* (15) “he becomes guilty of a sin”. Tib. *'gal tshabs can du 'gyur ro* “one becomes guilty”. Chin. 得越法罪 “one commits the offense against the law”.
- sādhikapaṃcaka-* (F, 26) “more than five parts, columns, or cubits”. Tib. *khru lnga (las) lhags pa(s)* “more than five cubits”. Cf. *paṃcaka-*.
- sāmagryam* (4) “everybody, the totality”. Tib. *mtshun pa* “everybody”.
- sīmātikrāntam* (27) “having crossed the limits (of one’s monastery)”. Tib. *mtshams 'das pa* “crossing the boundary”. Chin. 出界疑 “crossing the boundary with doubtful mind”.
- sīmātikrāntikaḥ* (27) “boundary-crossing”. Tib. *mtshams 'das pa* “crossing the boundary”.
- sīvatā* (11) “sewing”. Tib. *drub bo* “sew”. Chin. 縫刺 “sew”.
- sukhacaryā* (20) “going well, comfortable state”. Tib. *bde bar spyad dam* “whether it goes well?”. Chin. 行李安樂 “are you comfortable and happy on your way?”.
- sukhasparśam* (2) “in comfortable surroundings”. Tib. *bde ba la reg pa(r)* “feeling happy”. Chin. 安樂住 “live with comfort and happiness”.
- surabhidhūpadhūpitam* (12) “(the robe) perfumed with fragrant incense”. Tib. *dri zhim po'i bdug pas bdugs (nas)* “fumigates with the fragrance of sweet-scented fragrant objects”. Chin. 妙香薰馥 “perfume (the robe) with fragrant incense”.

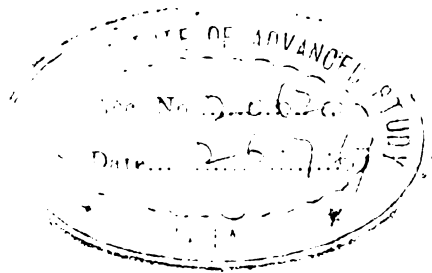
*sūcīṣadakā dātavyāḥ* (11) “(two or three) stitches are to be made”.

Tib. *khab kyis ... btsem par bya'o* “two or three seams are to be sewn with needle”. Chin. 刺三兩針 “making two or three stitches”.

*startum* (6) “to spread”. Tib. *bgyi ba(r)* “make”. See *āstr-*.

*sparsāvihārārtham* (3) “for the comfort (of the monks)”. Tib. *bde ba la reg par gnas par bya ba'i phyir* “for making the monks live happily”.

*svedaparyākulīkṛtaśarīrāḥ* (1, 2, 3) “their bodies were bathed with sweat”. Tib. *rngul gyis lus yog bzhin* (1), *rngul gyis lus yog pas* (2), *lus rngul gyis yog pa(s)* (3) “their bodies were covered with sweat”. Chin. 遍皆流汗 “sweat was all over their bodies”.







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