

7. So-sor-thar-pa ; or, a Code of Buddhist Monastic
Laws : Being the Tíbetan version of Prātimokṣa
of the Mūla-sarvāstivāda School.

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PREFACE BY THE EDITOR AND TRANSLATOR.

The work, the Tibetan text and an English translation of which are embodied in this volume, is named So-sor-thar-pa in Tibetan, corresponding to Po-lo-ti-mo-ca in Chinese, Prātimokṣa in Sanskrit and Pātimokkha in Pali, which signifies literally “disburdenment of each individual’s sins,” but includes in fact a complete code of monastic laws. The Tibetan text, which forms a part of volume *ca* of the Kangyur, has not, so far as I know, been printed or translated anywhere. A short summary of the So-sor-thar-pa is contained in the Mahāvvyutpatti,¹ a copy of which with an English translation was prepared by Alexander Csoma de Koros. A reference to it is also found in the “analysis of the Dulva” published by the same scholar in the Asiatic Researches, Vol. XX. The Tibetan text itself was however not an original work but was a mere translation of a Sanskrit work called Prātimokṣa which is now lost. From the colophon it appears that the translation was prepared by a Buddhist monk of Kāśmīra, named Jina Mitra, with the co-operation of the State-interpreter of Tibet named Kluhi-rgyal-mtshan, a native of the town of Cog-gru. As Jina Mitra was a great master of the Vinaya of the Ārya Mūla-sarvāstivāda school, it is presumed from the colophon that the Prātimokṣa translated by him into Tibetan belonged to that school.

It cannot be definitely ascertained when the Prātimokṣa of the Ārya Mūla-sarvāstivāda school was first composed. The composition of this Prātimokṣa must have been undoubtedly later than that of the Dhammapada and the Mahāparinibbāna Sutta as it contains at the beginning and the end verses quoted from those works. The Ārya Mūla-sarvāstivāda school existed however as early as the time of King Kaṇiṣka about 78 A.D.

Jina Mitra was a native of Kāśmīra and author of a work on Logic called Nyāyabindu-piṇḍārtha. He together with Sarvajñadeva, Dānaśīla and some other Indian Panditas visited Tibet and translated Sanskrit books into Tibetan

¹ This work is being published by the Asiatic Society of Bengal under the joint editorship of Dr. E. D. Ross, C.I.E., and M. M. Dr. Satis Chandra Vidyabhusana.

during the reign of Kri-ral, better known as Ral-pa-can.¹ As this king was born in 864 A.D., Jina Mitra must have flourished at the close of the 9th century A.D., when So-sor-thar-pa, the Tibetan version of the Prātimokṣa, was prepared.

For the last 1100 years the So-sor-thar-pa has received a great ovation in Tibet. In each respectable monastery it is recited with reverence by the senior Lama on the full moon and new moon days when all other Lamas assemble together to listen to the recitation. This So-sor-thar-pa which contains a set of rules to be observed by monks is often called “Khrims,” a code of laws, as distinguished from a later Tibetan work also called So-sor-thar-pa,² which explains “Cho-ga,” the rites relative to the observance of the laws. This later work, which is frequently recited in monasteries in Tibet, is divided into five parts headed as follows:—

1. སྟོན་བཞི་ཚོགས། Sbyor-wahi-cho-ga—the method of meeting together. This part explains the manner in which the monks are to be invited and assembled together by the ringing of bells, etc.
2. ཡུལ་འཚམས་བཤུགས། Phyag-htshal-wa—salutation. This part states that a person, while he salutes Buddha, Dharma and Saṅgha, should remain in a standing posture, fold up his palms and bend his body, etc.
3. རྒྱལ་ཁྲིམས་ཀྱི་མཛོད། Tshul-khrims-kyi-mdo—the discourse on moral laws. This part explains how the blessed Buddha, during his sojourn in Jetavana, the garden of Anāthapiṇḍika at Śrāvastī, delivered the discourse on moral laws.
4. སྟེན་བཤུགས་ཀྱི་མཛོད། Spyi-bśags—general confession. This part describes how a person should declare to the community of monks the various sins committed by him through the body, speech and mind.
5. གསོ་སྦྱང་། Gso-sbyon—the cleansing of sins. This part describes how a person can emancipate himself from sins by going through certain rigorous practices prescribed by the community of monks.

It has already been stated that the Tibetan So-sor-thar-pa corresponds to the Chinese Po-lo-ti-mo-ca and the Pali Pātimokkha. The Po-lo-ti-mo-ca was translated into English by Rev. S. Beal and published in the Journal of the Royal Asiatic Society of Great Britain and Ireland in 1862. The Chinese

¹ བོད་དུ་བྱུང་ན་པའི་ཁ་ཆེན་གྱི་འདུལ་འཛིན་ཆོས་མི་ཏུ་དང་ས་ཐོ་རྩུ་དེ་ལ་དང་དུ་ན་གྲི་ལ་མཁས་ཀྱང་བྱུང་ངོ་ ॥ (Dpag-bsam-ljon-bzan, edited by Rai S. C. Das, Bahadur, C.I.E., p. 115.)

² The So-sor-thar-pa explaining “Cho-ga” has been edited by M. M. Dr. Satis Chandra Vidyabhusana and published by the Government of Bengal, Calcutta.

[N.S.]

Po-lo-ti-mo-ca was a translation of a Sanskrit work called *Prātimokṣa* which is now lost. Evidently this Sanskrit work was not identical with the one on which the Tibetan *So-sor-thar-pa* was based as the former is said to have belonged to the school of Dharma Gupta. *Prātimokṣa*, the Sanskrit original of the *Po-lo-ti-mo-ca*, was included in the “*Caturvarga-vinaya-piṭaka*,” otherwise known as “*Dharmagupta Vinaya*” which appears from No. 1117 of Bunyiu Nanjio’s catalogue to have been translated into Chinese in 405 A.D. The school of Dharma Gupta called *Dharma Guptīya* or *Dhamma Guttika*, which sprang up in the second century after the *Nirvāṇa* of Buddha, was one of the eighteen schools into which Buddhism was divided at the time of *Kaṇiṣka* about 78 A.D.

The *Pātimokkha* contained in the Pali language was undoubtedly older than both of the *Prātimokṣas* on which the Chinese *Po-lo-ti-mo-ca* and the Tibetan *So-sor-thar-pa* were respectively based. An English translation of the *Pātimokkha* was published by Rev. Dr. Gogerly in the *Journal of the Royal Asiatic Society of Great Britain and Ireland* in 1862, while a revised translation of the work made by Dr. T. W. Rhys Davids and Dr. H. Oldenberg was published in the S.B.E. series in 1881. The Pali *Pātimokkha* is reputed to have belonged to the *Theravāda* school founded by Buddha himself about 500 B.C. It passed through the three Buddhist Councils until it was reduced to writing in Ceylon in the reign of *Vatthagāmani* (104-76 B.C.).

The *So-sor-thar-pa* contains 258 rules while the *Po-lo-ti-mo-ca* contains 250 and the *Pātimokkha* 227 only. These differences are due to the section on “sins which require expiation” containing 92 rules in Pali and 90 in Chinese and Tibetan, and the section on “many rules which must be learnt”¹ containing 75 rules in Pali, 100 in Chinese and 108 in Tibetan. The “introduction” in Tibetan is a little different from that in Chinese and Pali, while the rules themselves are also somewhat divergent in the three works.

In preparing my translation of the Tibetan *So-sor-thar-pa* I frequently consulted the translation of the Pali *Pātimokkha* published in the S.B.E. series already referred to. I have however made my translation as literal as possible in order that the special features of the Tibetan treatise may be clearly brought out. In translating difficult passages I have relied on

¹ The rules contained in the section on “many rules which must be learnt” are stated at the *resumé* to be 112 in number though by actual calculation they are found to be 108 only. The discrepancy is due to the four rules from 69 to 72 being counted twice, viz. as four rules relating to upbraiding, etc. and as included in the ten rules (69-78) relating to the begging bowl. According to the summaries the total number of rules in the section will be 107 only as the five rules from 59 to 63 are not counted there.

the Tibetan commentaries on So-sor-thar-pa contained in the Tangyur, section *Mdo*, volumes Pu, Phu, Bu, Mu, Tsu and Tshu, and specially on the commentary in volume Tshu named Tshig-gi-brjed-byañ.

A table is given below to show the correspondence, close or approximate, between the rules of the Tibetan So-sor-thar-pa with those of the Pali Pātimokkha.

<i>So-sor-thar-pa.</i>	<i>Pātimokkha.</i>
Pārājikā.	Pārājikā.
Rules 1—4.	Rules 1—4.
Samghādhiseṣa.	Samghādisesa.
Rules 1—11.	Rules 1—11.
Rule 12.	Rule 13.
„ 13.	„ 12.
Aniyata dharmāḥ.	Aniyatā dhammā.
Rules 1—2.	Rules 1—2.
Nihsargīya dharmāḥ.	Nissaggiyā pācittiya dhammā.
Rules 1—22.	Rules 1—22.
Rule 23.	Rule 26.
„ 24.	„ 27.
„ 25.	„ 25.
„ 26.	„ 28.
„ 27.	„ 29.
„ 28.	„ 24.
„ 29.	„ 30.
„ 30.	„ 23.
Prāyaścittiya dharmāḥ.	Pācittiya dhammā.
Rules 1—3.	Rules 1—3.
Rule 4.	Rule 63.
„ 5.	„ 7.
„ 6.	„ 4.
„ 7.	„ 9.
„ 8.	„ 8.
„ 9.	„ 81.
„ 10.	„ 72.
Rules 11—15.	Rules 11—15.
Rule 16.	Rule 17.
„ 17.	„ 16.
„ 18.	„ 18.
„ 19.	„ 20.
„ 20.	„ 19.
Rules 21—22.	Rules 21—22.
Rule 23.	Rule 24.
„ 24.	„ 25.
„ 25.	„ 26.
„ 26.	„ 27.
„ 27.	„ 28.

So-sor-thar-pa.

- Rule 28.
 „ 29.
 „ 30.
 „ 31.
 „ 32.
 „ 33.
 „ 34.
 „ 35.
 „ 36.
 Rules 37—38.
 Rule 39.
 „ 40.
 „ 41.
 „ 42.
 „ 43.
 „ 44.
 „ 45.
 „ 46.
 „ 47.
 „ 48.
 „ 49.
 „ 50.
 „ 51.
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 „ 65.
 „ 66.
 „ 67.
 „ 68.
 „ 69.
 „ 70.
 „ 71.
 „ 72.
 „ 73.
 „ 74.
 „ 75.
 „ 76.

Pātimokkha.

- Rule 30.
 „ 23.
 „ 29.
 „ 33.
 „ 31.
 „ 34.
 „ 35.
 „ 36.
 „ 32.
 Rules 37—38.
 Rule 40.
 „ 39.
 „ 62.
 „ nil.
 „ nil.
 „ 41.
 „ 48.
 „ 49.
 „ 50.
 „ 74.
 „ 75.
 „ 64.
 „ 42.
 „ 56.
 „ nil.
 „ 5.
 „ 68.
 „ 69.
 „ 70.
 „ 58.
 „ 84.
 „ 57.
 „ 61.
 „ 77.
 „ 52.
 „ 53.
 „ 6.
 „ 55.
 „ 60.
 „ 59.
 „ 76.
 „ 67.
 „ 66.
 „ 65.
 „ 10.
 „ 47.
 „ 71.
 „ 78.

<i>So-sor-thar-pa.</i>	<i>Pātimokkha.</i>
Rule 77.	Rule 80.
„ 78.	„ nil.
„ 79.	„ 51.
„ 80.	„ 85.
„ 81.	„ 46.
„ 82.	„ 84.
„ 83.	„ 73.
„ 84.	„ 86.
„ 85.	„ 87.
„ 86.	„ 88.
„ 87.	„ 89.
„ 88.	„ 90.
„ 89.	„ 91.
„ 90.	„ 92.
Pratidesāniya dharmāḥ.	Pāṭidesaniyā dhammā.
Rules 1—4.	Rules 1—4.
Saṅkṣya dharmāḥ.	Sekhiyā dhammā.
Rules 1—7.	Rule 1.
Rule 8.	„ 2.
„ 9.	„ 9.
„ 10.	„ nil.
Rules 11—12.	Rules 3—4.
Rule 13.	Rule 13.
„ 14.	„ 7.
„ 15.	„ 8.
„ 16.	„ 23.
„ 17.	„ 11.
„ 18.	„ 5.
Rules 19—20.	Rules 21—22.
Rule 21.	Rule 25.
Rules 22—24.	„ nil.
Rule 25.	„ 6.
„ 26.	„ 15.
„ 27.	„ 16.
„ 28.	„ 19.
„ 29.	„ 21.
Rules 30—39.	„ nil.
Rule 40.	„ 27.
Rules 41—42.	„ 36.
„ 43—47.	„ nil.
Rule 48.	Rule 31.
„ 49.	„ nil.
„ 50.	„ 39.
Rules 51—52.	„ nil.
Rule 53.	„ 43.
„ 54.	„ 51.
„ 55.	„ 50.
Rules 56—57.	„ nil.

So-sor-thar-pa.

Pātimokkha.

Rule 58.
Rules 59—60.
Rule 61.
,, 62.
,, 63.
,, 64.
,, 65.
,, 66.
Rules 67—68.
Rule 69.
,, 70.
,, 71.
,, 72.
Rules 73—78.
Rule 79.
,, 80.
,, 81.
,, 82.
,, 83.
,, 84.
Rules 85—89.
Rule 90.
Rules 91—92.
Rule 93.
Rules 94—97.
Rule 98.
,, 99.
,, 100.
,, 101.
,, 102.
Rules 103—104.
Rule 105.
,, 106.
,, 107.
,, 108.
Adhikarāṇa-samatha
dharmāḥ.
Rules 1—3.
Rule 4.
,, 5.
,, 6.
,, 7.

Rule 49.
,, nil.
,, 46.
,, 54.
,, 45.
,, 52.
,, 53.
,, 47.
,, nil.
,, 38.
,, 5.
,, nil.
,, 56.
,, nil.
,, 70.
,, 64.
,, 69.
,, 71.
,, 72.
,, 67.
,, nil.
,, 66.
,, nil.
,, 67.
,, 63.
,, 61.
,, 58.
,, 57.
,, 60.
,, 59.
,, nil.
,, 73.
,, 75.
,, 74.
,, nil.
Adhikarāṇasamathā
dhammā.
Rules 1—3.
Rule 5.
,, 6.
,, 7.
,, 4.

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SO-SOR-THAR-PA (Prātimokṣa-Sūtra).

The First Book.

INTRODUCTION.

Gleṇ-gshi.

Nidāna.

[Eulogy on the So-sor-thar-pa.]

Obeisance to the Omniscient One,

I bow down my head to the Foremost of Beings who was a flag of glory renowned in the three worlds, who proclaimed in a lion's roar the message of the Sacred Faith, who obtained the precious treasure of omniscience, whose feet were touched by the crest-gems of Brahmā and Indra and who crossed the bottomless and boundless ocean of miseries (1).

The So-sor-thar-pa is the basis of training in omniscience, it is a casket of jewels kept apart in the community of monks, it is a vast lake filled with the rules of Buddhistic discipline, and it is the essence of all things existing in the fathomless and limitless universe (2).

It is the great leader of all holy doctrines taught by the Lord of Faith; and it is the emporium of all articles of study for the community of monks who are comparable to traders (3).

It is the medicine for curing the maladies of those who are distressed through the transgression of moral laws; and it is the ironwhip for young men who are deluded by their age (4).

It is the means of crossing the wide ocean of rotatory existence, and it is the firm embankment and a bridge to those who move towards the good spheres of life (5).

It is the way which leads to the conquest of troubles, it is an excellent guide to the king, and it exists as a ladder for entering the city of emancipation (6).

"When I enter Nirvāṇa the So-sor-thar-pa will be your teacher."¹ Remembering those words you should, O community of monks, assemble together to recite it with reverence due to Buddha himself. It is the very name of Buddha—so rare in all the worlds (7).

It is very difficult to acquire birth as man, still very rare it is to be a monk and rarer yet is the monk's perfect code of moral laws; and though the code of laws may be absolutely pure, it is very difficult to get a good spiritual guide (8).

¹ Mahāparinibbāna Sutta, chap. vi, para 1.

Finding that it is very rare for a Buddha to appear on this earth and for a being to be born as a man, or to become a monk, or to obtain a perfect code of moral laws, or to get a good spiritual guide—the sages desirous of doing good to their selves, and wishing to attain the two paths with their fruits should endeavour, with earnestness, to hear the So-sor-thar-pa (9, 10).

The Buddhas, steady in renunciation, who were the chiefs of monks and masters of disciplinary laws, desirous of attaining the true emancipation, perpetually guarded the So-sor-thar-pa (11).

Even in millions of ages it is difficult to hear, receive and grasp the So-sor-thar-pa—to follow it up is much more difficult (12).

Blessed is the birth of Buddhas, blessed too is the exposition of dharma, harmony in the community of monks is a bliss and blissful is the devotion of those who are in harmony (13).¹

Blessed is the sight of a Buddhist (ārya), blessed too is the association with a holy spirit and absence of the sight of sinful persons is indeed a perpetual bliss (14).²

Blessed is the sight of one who observes moral laws, blessed too is the sight of a learned person, the sight of Arhats is a bliss for getting rid of rebirths (15).

Blessed is the river which has pleasant banks and blessed is the person who meditates on religion; the attainment of wisdom is a bliss and so is the destruction of arrogance (16).

Blessed is the existence of persons who have perfectly subdued their senses, have grown old in peaceful monasteries and have screened their youthful age in the forest of learned men (17).

[Speech of the monk who recites the So-sor-thar-pa.]

O brethren, some seasons of the year are over and some are to come. How many? So many. O brethren, since old age and death are fast approaching, and since the doctrine of the Teacher is about to perish, it behoves the community of monks to practise discipline. Tathāgata Arhat attained the full Buddhistic enlightenment: some others too following him achieved with earnestness the blessed dharma leaning to the side of enlightenment. Our community of monks, devotees of Lord Buddha, are engaged here in petty concerns. Our acts being sordid we should consider what should be the foremost duty of our community.

Let us ask the approval, and enquire about the purity, of the monks who are not come. After that I should repeat the following:—

¹ Dhammapada, Buddhavagga, verse 16.

² Dhammapada, Sukhavagga, verse 10.

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Bowing down to Śākya Simha with folded palms you hear from me for the sake of your discipline the *So-sor-thar-pa* which is recited (18).

Having heard what has been said by the Great Sage, you must act according to the same, and must apply yourselves diligently to avoid the smallest sins (19).

This *So-sor-thar-pa* is indeed a bridle to the person who moves on with perpetual exertions and who striking his horse-like mind with a sharp whip makes it follow the commandments fallen from the mouth of Buddha (20).

Those great persons, who do not turn away even by their speech from the proper course, are comparable to noble horses that gain sure victory in the war of troubles (21).

Those, to whom this is not a bridle or who do not desire it in their heart, are confounded by the war of troubles and wander away in a disconcerted state (22).

O brethren, listen to me, I pray. To-day is the 14th¹ or 15th day of the lunar month for the celebration of Sabbath (*Posadha*) by the community of monks. If it is convenient to the community, let us celebrate Sabbath (*Posadha*) and recite the *So-sor-thar-pa*. O brethren, we do perform the ceremony of Sabbath (*Posadha*) and recite the *So-sor-thar-pa*.

Whosoever among you has committed any fault, let him confess it. If there is no fault, say nothing whatsoever. If nothing is said I am to understand that the brethren are perfectly pure. As a monk gives an answer if a question is put to him separately, so each monk is to give an answer when a question is repeated three times in a community of monks like this. Whatsoever monk in such a community, thus interrogated three times, does not confess a fault of which there is recollection, is guilty of uttering a deliberate lie. The uttering of a deliberate lie has, O brethren, been declared by Lord Buddha to be an obstacle on the way. Therefore a monk who has committed a fault and desires to be cleansed therefrom should confess it if he remembers the same. Having made confession he will reside in happiness. But if he does not confess or declare his fault, he will not be happy.

O brethren, I have recited the Introduction to *So-sor-thar-pa*. I now ask you whether you are perfectly pure in this

¹ If there is a junction of three lunar days (*tithi*) on one solar day, the middle one is not recognized. Hence when the 15th lunar day is unrecognized, the *So-sor-thar-pa* is to be recited on the 14th. *Posadhas* (Sabbaths) are of three kinds, *viz.* (1) those held on the 14th day of the moon, (2) those held on the 15th day of the moon, and (3) those held on any day by the common consent of the community of monks. In a year there are three seasons, *viz.* winter, summer and rain, in each of which there are celebrated 8 *Posadhas*. The 3rd and 7th *Posadhas* of every season are held on the 14th day of the moon, while the remaining six are held on the 15th day of the moon.

matter. I ask you a second time and a third time. In this matter the brethren are perfectly pure, therefore they say nothing, so do I understand.

FOUR RULES REGARDING DEFEAT.

Pham-par-hgyur-wa_{hi}-chos-bshi.

Pārājikā.

Summary.—Impure conduct, theft, murder and falsehood—these are the four (sins) regarding which rules are given here.

Here are, O brethren, four rules regarding Defeat as known from the So-sor-thar-pa recited each half-month.

1. Whatsoever monk, who has received the monk's system of training and has not abandoned or injured it, indulges himself in impure intercourse down even with a brute beast, incurs Defeat and must not live in the community of monks.

2. Whatsoever monk living in a village or monastery takes a thing not given—which is counted as theft—in such a manner that a king or a minister would seize him and kill, imprison or banish him saying “thou art a thief, thou art stupid, thou art dishonest”—the monk, who thus takes a thing not given, incurs Defeat and must not live in the community of monks.

3. Whatsoever monk deliberately takes away the life of a human being, or procures a weapon for his death, or seeks out an assassin against him, or instigates him to self-destruction or eulogises death saying, “O man, what good do you get from this sinful, impure and wretched life; it is better for you to die than to live”—that is, willingly and intentionally instigates a human being to commit suicide or celebrates to him the praises of death in such a way that in consequence thereof he dies—the monk who thus causes the death of a human being incurs Defeat and must not live in the community of monks.

4. Whatsoever monk without possessing a clear and perfect knowledge speaks of himself, “I possess superhuman knowledge, I am an elect, I am a specialist, I know this, I see this, without such practice something is not known and something is not seen; and finding that sin has arisen from such profession and being desirous of cleansing himself therefrom, the monk at another time, whether asked or unasked, speaks thus, “O brethren, when I knew not I said that I knew, when I saw not I said that I saw, it was but vain, wild and false language”—the monk who speaks in this way, except through excessive confidence, incurs Defeat and must not live in the community of monks.

I have, O brethren, recited the four rules regarding Defeat. If a monk has committed sin arising from the

[N.S.]

breach of any of the rules, he incurs Defeat and must not afterwards live in the community of monks deprived as he is of their privileges.

In this respect I ask, O brethren, "are you perfectly pure?" A second time and a third time I ask, "O brethren, are you perfectly pure?" In this respect the brethren are perfectly pure, therefore they say nothing, so do I understand.

THIRTEEN RULES REGARDING SUSPENSION FROM MONKHOOD.

Dge-hdun-lhag-maḥi-choṣ-bcu-gsum.¹

Saṅghādhīṣeṣāḥ.

Summary.—Emission of semen, contact, discourse, bodily service, intermediation, house, monastery, groundless, a mere trifle, causing dissension, siding, corrupting family, and harsh speech.

Here are, O brethren, thirteen rules regarding Suspension from monkhood as known from the *So-sor-thar-pa* recited each half-month.

1. A conscious emission of semen, except in a dream, is a sin which causes Suspension from monkhood.

2. Whatsoever monk comes, with a perverted mind, into bodily contact with a woman or takes hold of her hand or shoulder or braid of hair, or touches any other parts of her body for enjoyment, commits a sin which causes Suspension from monkhood.

3. Whatsoever monk holds, with a perverted mind, a vicious discourse with a woman regarding sexual intercourse, such as a youth would hold with a damsel, commits a sin which causes Suspension from monkhood.

4. Whatsoever monk, in order to secure the bodily service of a woman to himself, says, with a perverted mind, in her presence, that "the service rendered by one's own body, through an act of intercourse, to a monk of such character, conduct and purity as myself, is the best of all services"—(he) extolling the woman's bodily service, commits a sin which causes Suspension from monkhood.

5. Whatsoever monk by conveying the words of a man to a woman or those of a woman to a man acts as an intermediary

¹ The Sanskrit equivalent for the Tibetan word is "Saṅghādhīṣeṣa" which signifies "residue of monks", "the refuse of monks" or "the monks suspended." It should be noted however that the corresponding word in Pali is "Saṅghādisesa" which signifies sins the atonement for which requires the presence of the Saṅgha (monks) at the beginning as well as at the end.

for a wife, a paramour or even for a harlot, commits a sin which causes Suspension from monkhood.

6. If a monk bringing materials together causes a house to be built up for himself, independent of a layman, he must take care to observe the proper measurements. And herein this is the measurement: the house inside must be twelve of Buddha's spans in length and seven of those spans in breadth. For the inspection of the site he must bring a community of monks who should see that the site is suitable, is not exposed to danger and is easy of access. If the monk, in spite of the site being unsuitable or exposed to danger or not being easy of access, brings materials on his own account and causes a house to be built up for himself independent of a layman without taking the community of monks for the inspection or without showing them the site and also deviating from the proper measurements—(he) commits a sin which causes Suspension from monkhood.

7. If a monk seeks to build for monks a large monastery in which there shall be a resident layman, he must bring for the inspection of the site a community of monks who ought to see that the site is suitable, is not exposed to danger and is easy of access. If the monk, in spite of the site being unsuitable, exposed to danger and not being easy of access, builds for monks the monastery in which there shall be a resident layman, without bringing the community of monks for the inspection or without showing them the site—(he) commits a sin which causes Suspension from monkhood.

8. Whatsoever monk being angry prefers, out of malice, against an innocent monk the charge of Defeat, which is groundless, thinking "I may thus remove him anyhow from the course of purity"; and then at another time being asked or unasked says that the charge is groundless and that it was preferred out of malice—(he) commits a sin which causes Suspension from monkhood.

9. If a monk being angry prefers, out of malice, against an innocent monk a charge of Defeat which is unreal but accords with a part of another dispute, thinking "I may thus remove him anyhow from the course of purity"; and then at another time being asked or unasked says that the charge is unreal and that it was brought on account of its having accorded with a part of another dispute, the monk who out of malice and through imagination alone prefers the charge based thus on a mere trifle commits a sin which causes Suspension from monkhood.

10. Whatsoever monk endeavours to cause dissension in a community of monks that is in harmony or persists in emphasising the points calculated to cause dissension, should be addressed by other monks thus:—"O brother, do not endeavour to cause dissension in the community of monks that is in harmony, do not persist in emphasising the points calculated

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to cause dissension, live in harmony with the community of monks, the community being in harmony there will be no innovations and they being in peace there will be no disputation: combining with one another, as milk combines with water, they do brighten the doctrine of Buddha and live in happiness. O brother, you abandon your expedients to cause dissension in the community of monks." If the monk being thus addressed by other monks abandons his expedients it is well. But if he abandons them not, he should be admonished a second time and a third time. Being thus formally admonished if he gives up his expedients, it is well; but if he does not, he commits a sin which causes Suspension from monkhood.

11. If certain monks—one, two or more—do, out of friendship, side with a monk who speaks out dissension, and address a community of monks thus: "O brethren, do not say anything good or bad to this dissentient monk. Why so? Because, O brethren, the monk speaks according to the law, he speaks according to the precepts, receiving well the law and precepts he holds them carefully and observes them, and he speaks with knowledge and not without it. Since he speaks only when he is so desired, it is our desire that he should speak." Then the community of monks should answer the monks thus: "Say not, sirs, that the dissentient monk speaks according to the law; that he speaks according to the precepts; that he receiving well the law and precepts, holds them carefully and observes them; that he speaks with knowledge and not without it and that since he speaks only when he is so desired, it is our desire that he should speak." Why so? "O sirs, this dissentient monk speaks not according to the law, he speaks not according to the precepts, he has not received well the law and precepts to hold them carefully or observe them. He speaks without knowledge and not with it. Since he speaks only when he is so desired, do not, sirs, desire him to speak. Do not, sirs, desire that there should be dissension in the community of monks: on the contrary desire, sirs, that there should be harmony in the community. The community of monks being in harmony there will be no innovations, they being in peace there will be no disputation: combining with one another, as milk combines with water, they do brighten the doctrine of Buddha and live in happiness. Do not, sirs, side with this monk who speaks out dissension in the community." If the monks being thus answered by the community abandons their course, it is well. If they abandon it not, they should be formally admonished a second time and a third time. Being thus formally admonished if they abandon their course it is well. But if they abandon it not they commit a sin which causes Suspension from monkhood.

12. If many monks dwelling near a village or a town corrupt families and perpetrate evil deeds and the families

corrupted by them are seen, heard and known, and the evil deeds perpetrated are also seen, heard and known, those monks should be addressed by a community of monks thus: "O brethren, you are corrupters of families and perpetrators of evil deeds; the families corrupted by you are seen, heard and known; and your evil deeds too are seen, heard and known: O brethren, you have dwelt here long enough, go away now from this place." Being so addressed if they should answer the community of monks thus: "O brethren, some of you here are walking in lust, some in malice, some in delusion and some in fear; and for a fault of a like nature you do remove some monks while others you do not remove";—the community should in return answer thus: "O brethren, do not say that some of us walk in lust, some in malice, some in delusion and some in fear; and for a fault of a like nature we remove some monks while others we do not remove. Why so? We monks do not walk in lust, we do not walk in malice, we do not walk in delusion and we do not walk in fear. O brethren, you are corrupters of families and perpetrators of evil deeds; and you yourselves have seen, heard and known the corrupters of families and perpetrators of evil deeds: give up your talk that we monks walk in lust, in malice, in delusion and in fear." If those monks being thus addressed by the community of monks abandon their evil course it is well. But if they abandon it not, they should be formally admonished a second time and a third time. If they then abandon their evil course, it is well; but if they do not, they commit a sin which causes Suspension from monkhood.

13. If a monk of harsh speech, when spoken to by a community of monks about matters of training in accordance with the law and precepts delivered by Buddha, says: "O brethren, do not say anything, good or bad, to me; I too shall say nothing, good or bad, to you; O brethren, refrain from speaking to me, I too shall refrain from speaking to you;—there is in fact nothing to be spoken about";—he should be addressed by the community of monks thus: "O brother, when you are spoken to by the community of monks about matters of training in accordance with the law and precepts delivered by Buddha, do not make yourself a person who cannot be spoken to, make yourself rather a person to whom we can speak. O brother, when the monks speak to you in accordance with the law and precepts, you too should speak to them in accordance with the same. By mutual conversation and mutual instruction you do save one another from falling into sin. Thus grows up the monkhood established by our fully Enlightened Lord, the Blessed Tathāgata the Vanquisher of enemies. O brother, abandon your resolution of not being spoken to." If the monk thus addressed by the community of monks abandons his resolution, it is good. But if he does not, he should

be formally admonished a second time and a third time. If he then abandons his resolution, it is good; but if he does not, he commits a sin which causes Suspension from monkhood.

O brethren, I have recited the thirteen rules regarding sins which cause Suspension from monkhood. Of these the first nine become sins at once, while the remaining four do not become sins until the end of the third admonition. If a monk commits any of these sins, he must, even against his wish, live in a separate residence for as many days as he knowingly concealed his sins. After this has been done he must, for six further days, cultivate reverence for monkhood. Thereupon he should, while acting according to the law, be reinstated in some place where there is a community of at least twenty monks. If the community being a body of less than twenty, even by one, should reinstate that monk he is not reinstated and that community deserves censure. This is the prescribed course in the matter.

O brethren, I ask you whether you are perfectly pure in this matter. I ask you a second time and a third time whether you are perfectly pure in this matter. In this matter the brethren are perfectly pure. Therefore they do not say anything. So do I understand.

TWO RULES REGARDING UNDETERMINED MATTERS.

Ma-ñes-paḥi-choṣ-gñis.

Aniyata-dharmāḥ.

Summary.—Sitting in a solitary protected place.

Here are, O brethren, two rules regarding Undetermined Matters as known from the *So-sor-thar-pa* recited each half-month.

1. If a monk sits together with a woman in a solitary protected place suitable for the carrying out of lustful desires; and if a female devotee of undoubted veracity charges him with one or other of the three offences, viz., that which causes Defeat or Suspension or requires Expiation, then the monk, if he acknowledges that he so sat, should be held guilty of the offence which he has committed or with which he has been charged.

This is an Undetermined Matter.

2. If a monk sits together with a woman in a solitary protected place, which is however not suitable for the carrying out of lustful desires; and if a female devotee of undoubted veracity, charges him with one or other of the two offences, viz., that which causes Suspension or requires Expiation, then the monk, if he acknowledges that he so sat, should be held

guilty of the offence which he has committed or with which he has been charged.

This is an Undetermined Matter.

O brethren, I have recited the two Undetermined Matters. I ask you whether you are perfectly pure in this respect. A second time and a third time I ask you whether you are perfectly pure in this respect. In this respect the brethren are perfectly pure. Therefore they do not say anything. So do I understand.

THIRTY RULES REGARDING SINS WHICH INVOLVE FORFEITURE.

S_{pañ}-wa_{hi} lhuñ-byed-kyi cho_g gsum-b_{cu}.

Nihsargiya dharmāḥ.

Summary.—Retaining, leaving, keeping as a deposit, washing, accepting, begging, sufficient for upper and lower garments, price, taking each separate and sending.

Here are, O brethren, thirty rules for sins which involve Forfeiture as known from the So-sor-thar-pa recited each half-month.

1. A monk, after a set of Kāṭhina¹ robes has been obtained and made ready for him, can retain an extra robe for ten days, but if he retains it for a longer period he commits a sin which involves Forfeiture.

2. If a monk, after a set of Kāṭhina robes has been obtained and made ready for him, leaves in joke even for one night any one of the three robes allowed, except with the permission of the community of monks, he commits a sin which involves Forfeiture.

3. After a set of Kāṭhina robes has been obtained and made ready for a monk, if another set of robes be offered to him out of season it may be accepted by him should he so wish. After it has been accepted any deficiency thereof (in point of length, etc.) should be made up at once. Being unable to make up the deficiency, if he entertains a hope to do the same soon, he may keep the set for a month. If he keeps it beyond that time he commits a sin which involves Forfeiture.

4. Whatsoever monk causes his old robe to be washed, dyed or ironed by a nun who is not related to him, commits a sin which involves Forfeiture.

5. Whatsoever monk accepts a robe from the hands of a

¹ Kāṭhina is a robe made for a Buddhist monk in the course of a single day and night and presented by the donor before a community of at least five monks. Kāṭhina is usually presented during the end of Vassā between the full moon of Āśvina and that of Kārtika.

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nun not related to him, except in exchange, commits a sin which involves Forfeiture.

6. Whatsoever monk begs a layman or a laywoman not related to him, for a robe, except at the right season, commits a sin which involves Forfeiture.

Here the right season signifies the time when the monk has been robbed of his robe or when his robe has been destroyed, burnt or carried away by wind or water. This is the right season here.

7. If a monk has been robbed of his robe, or if his robe has been destroyed, burnt or carried away by wind or water, he should go to a layman or a laywoman not related to him, for the same. If the faithful layman offers him a choice from among the materials for many robes that monk should take materials sufficient to make an upper and a lower garment of due measurement. If he takes materials beyond the limit, he commits a sin which involves Forfeiture.

8. If the price for a set of robes has been set apart for a particular monk by a layman or a laywoman not related to him, saying "I shall, with this price, purchase such and such a set of robes and shall give the same to a monk of such and such a name when he arrives"—and if the monk, before the offer has been made to him, goes to the layman or laywoman and desirous of getting something fine says: "O gentle one, the price which you have set apart for a set of robes for me, with that you purchase such and such a set and clothe me with the same in due time"—if the set is thus prepared then the monk who expressed a desire for the fine robe commits a sin which involves Forfeiture.

9. If the price for a set of robes has been set apart by a layman and the same has been done by his wife, for a particular monk not related to either of them, saying "we shall with these prices purchase such and such robes for a monk of such and such a name when he arrives"—and if the monk before the offer has been made to him comes to the layman and his wife and expressing a desire for getting something fine says: "O gentle ones, the price which each of you has set apart for a set of robes for me, with that let each of you purchase such and such a set and folding the two sets together make them one and clothe me with the same—and if the sets are thus prepared then the monk who expressed that desire commits a sin which involves Forfeiture.

10. If a king or a minister, or a brāhmaṇa or a householder, or a townsman or a villager, or a rich man or a trader sends through a messenger the price of a set of robes for a particular monk, and if the messenger going to the monk gently says: "O sir, the price of a set of robes has been sent to you through me, graciously accept it", then the monk should answer the messenger thus: "O friend, it does not behove us to accept the

price of robes, but we can accept a set of robes of the suitable kind at the right time." If then that messenger answers thus: "O sir, have you got any agent to look to your requisites?" Then the monk desirous of getting the set should point out to him the guard of the monastery or any other devotee as the agent who looks to his requisites. The messenger taking the price of the set should go to the agent and address him thus: "O agent, my friend, attend to me. With this price of a set of robes may you purchase such and such a set of robes and clothe with the same the monk of such and such a name when he arrives." Having spoken everything elegantly and shown everything accurately, the messenger should approach the monk and address him thus: "O sir, I have given a clear instruction to the agent pointed out, that when your reverence arrives there, he will clothe you with the set of robes betimes." The monk desirous of getting the set should then go to the agent and tell him "O friend, I want a set of robes." The agent should thus be persuaded twice or three times and he should be reminded of the set of robes. If by persuading and reminding the agent twice or three times he succeeds in getting the set of robes, it is well. If he does not succeed in getting it, let then the monk go to the agent the fourth, fifth or sixth time and wait without speaking a word. If while silently waiting up to the fifth or sixth time, he succeeds in getting the set, it is well. But if waiting even up to the sixth time he does not succeed in getting the set, and then exerts himself beyond the sixth time and succeeds in getting it, he commits a sin which involves Forfeiture.

In case of failure to get the set of robes, let him go himself or send a messenger to the place, whence the price came, to say "O gentle one, be it known to you that the price which you sent for the robes of a monk has been of no use to him. O sir, take care that your money is not wasted." This is the proper course in the matter.

Summary.—A piece of silk, entirely of wool, two parts, six years, a full span, journey, washing, gold and silver, silver (coin), and buying and selling.

11. Whatsoever monk gets a new mat made with silk commits a sin which involves Forfeiture.

12. Whatsoever monk gets a mat made entirely of black wool of goats commits a sin which involves Forfeiture.

13. If a monk gets a new mat made, two parts thereof should consist entirely of black wool of goats, the third part of white wool and the fourth part of motley-coloured wool. If the monk gets the mat made without its two parts consisting of pure black wool, the third part of white wool and the fourth part of motley-coloured wool, he commits a sin which involves Forfeiture.

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14. A monk, who has got a mat made, should use it, even against his wish, for six years. If he gets another mat made within the six years—whether he has left or not the old one—without the permission of the community of monks, he commits a sin which involves Forfeiture.

15. If a monk gets a new piece of carpet made into a seat for himself, he must, in order to disfigure it, patch the same with a piece of the breadth of the Buddha's span taken from all parts of the old one which he formerly used. If the monk, with the object of not disfiguring the new one, does not take a piece of the breadth of the Buddha's span from all parts of the old one, he commits a sin which involves Forfeiture.

16. If a monk, while he is on a journey, gets some goat's wool, he should accept it if he likes; and having accepted it he may carry it in his own hand, if there is no porter, for a distance of three miles. If he carries it further he commits a sin which involves Forfeiture.

17. Whatsoever monk gets a goat's wool washed, dyed or combed out by a nun who is not related to him, commits a sin which involves Forfeiture.

18. Whatsoever monk receives gold or silver in his own hand or makes another person receive it for him commits a sin which involves Forfeiture.

19. Whatsoever monk performs the various transactions in silver (coin)¹ commits a sin which involves Forfeiture.

20. Whatsoever monk engages himself in any of the various kinds of buying and selling transactions commits a sin which involves Forfeiture.

Summary.—Two rules regarding the bowl, two rules regarding the weaver, gift taken back, the last month of autumn, being in a solitary residence, the materials for robes, appropriation, and keeping in store.

21. A monk can keep an extra bowl for ten days. If he keeps it beyond that period he commits a sin which involves Forfeiture.

22. Whatsoever monk possesses a bowl which is not broken in five places and which can be still used, yet desirous of getting something fine seeks for and obtains a new bowl in exchange for the one he possesses, commits a sin which involves Forfeiture.

That bowl must be forfeited by that monk to his community of monks; and whichever bowl in possession of that community shall be found to be the worst bowl, that shall be

¹ "Mñon-mtshan-can" signifies, according to Csoma, an actor on the stage or in a lawsuit. It corresponds to Sanskrit "rūpika" which may also signify silver (coin).

given to that monk with the words "this, monk, is thy bowl: it must not be given away or abandoned but must be kept until it breaks." This is the right course in the case.

23. Whatsoever monk gets, by begging, a bundle of wool and sends the same to a weaver not related to him to weave it into a garment and obtains the garment, commits a sin which involves Forfeiture.

24. If a layman or a laywoman sends for a weaver not related to them to make a garment for a monk, and if the monk, before the offer has been made, goes to the weaver and says: "O friend, be it known to you that the garment which you are making is for me: make it long and broad, thick and well-woven. If you do so I shall give you a reward—food, drink or any little thing that can be eaten." If the monk gives in this way a little reward for so making the garment, he commits a sin which involves Forfeiture.

25. Whatsoever monk gives to another monk a set of robes, but being afterwards angry or displeased takes it away or causes it to be taken away saying: "O monk, the set was not given to you, send it back", and if the second monk on account of his possessing an extra robe returns the set, the first monk commits a sin which involves Forfeiture.

26. If a monk, the last month of autumn not being yet complete by ten days, is offered a set of robes, he may accept it if he likes and may keep it in reserve till the time of presentation of robes, but if he keeps it longer he commits a sin which involves Forfeiture.

27. If a solitary residence of monks is exposed to fear or danger, a monk dwelling in that residence being driven away by the fear or danger may, if he likes and if the rainy season has been at an end, leave one or another of his three robes in a hut (inside a village); and if any suitable ground arises he may go away from the residence without the robe for six days. If he separates himself from the robe beyond that period he commits a sin which involves Forfeiture.

28. When a month of the hot season is still left, let a monk provide himself with the materials for robes of the rainy season; and when half a month of the hot season is left, let him make them and wear them. If the monk provides himself with the materials for robes when more than a month of the hot season has yet to run, or if he makes them and wears them when more than half a month of the hot season has yet to run, he commits a sin which involves Forfeiture.

29. Whatsoever monk knowingly appropriates for his own use a property intended for the community of monks, commits a sin which involves Forfeiture.

30. The medicines prescribed by the Blessed Buddha for the benefit of sick monks are these, viz., butter, oil, honey and sugar. They may be accepted by a sick monk and kept in

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store up to the seventh day for use. If he keeps them for use beyond that time, he commits a sin which involves Forfeiture.

O brethren, I have recited the thirty rules relating to sins which involve Forfeiture. In respect of them, I ask you, O brethren, whether you are perfectly pure. A second time and a third time I ask you, O brethren, whether you are perfectly pure. In this respect the brethren are perfectly pure. Therefore they do not say anything. So do I understand.

The Second Book.

NINETY RULES REGARDING SINS WHICH REQUIRE EXPIATION.

Ltuñ-byed-kyi-chos-dgu-bcu.

Prāyaścittiya dharmāḥ.

General Summary.—Knowingly, seed, not deputed, again and again, water, house, deliberately, many invitations, robber and entertainment.

Summary.—Telling a lie, speaking evil, slandering a monk, quarrelling, preaching, reciting, depravity, supernatural power, to make known, destroying the minute ones.

Here are, O brethren, ninety rules regarding sins which require Expiation as known from the So-sor-thar-pa recited each half-month.

1. To tell a lie knowingly is a sin which requires Expiation.
2. To speak evil of a man is a sin which requires Expiation.
3. To slander a monk is a sin which requires Expiation.
4. Whatsoever monk revives quarrel with a peaceful monk knowing that the latter has settled disputes in accordance with the precepts, commits a sin which requires Expiation.
5. Whatsoever monk preaches sermons, in more than five or six words, to a woman, except in the presence of a person who can understand what is said, commits a sin which requires Expiation.
6. Whatsoever monk recites sermons jointly with one who is not ordained, commits a sin which requires Expiation.
7. Whatsoever monk tells a person not ordained about the depravity of another monk commits a sin which requires Expiation.
8. Whatsoever monk tells a person not ordained about the superhuman power [of himself or of another monk], even if his statement is true, commits a sin which requires Expiation.
9. Whatsoever monk having previously done what was befitting says thereafter thus: “the monks have, for the sake of friendship, given away the property of the community to their own man,” commits a sin which requires Expiation.
10. Whatsoever monk, when the So-sor-thar-pa is being recited, says: “O brethren, what is the good of reciting each half-month the minute little precepts regarding the “regrets of monks”,¹ “impressed in the mind”², “becoming inconvenienced”³ etc.—(he) thus destroying the minute precepts, commits a sin which requires Expiation.

¹ Vide Rule 62.

² Vide Rule 83.

³ Vide Rule⁴.

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Summary.—Seed, deriding, instructions, couch, mattress, expulsion, encroachment by one coming later, movable, sprinkling and rebuilding.

11. Destroying or causing to be destroyed an accumulation of seeds and a residence of living beings¹ is a sin which requires Expiation.

12. Deriding or abusing a person² is a sin which requires Expiation.

13. Not to listen to precepts is a sin which requires Expiation.

14. Whatsoever monk takes a couch, chair, stool, blanket, pillow or mat belonging to a community of monks and laying it himself on the earth makes the same ready for use or instructs another to do so, and then goes away without himself restoring it to its previous place, or instructing another to do so, unless there is some ground to do the same, commits a sin which requires Expiation.

15. Whatsoever monk spreads out or causes to be spread out a mattress of grass or leaves in a monastery belonging to a community of monks and then goes away without himself folding it or instructing another to do so, unless there is some ground to do the same, commits a sin which requires Expiation.

16. Whatsoever monk being angry or displeased expels or causes to be expelled another monk from a monastery belonging to a community of monks, unless there is some ground to do the same, commits a sin which requires Expiation.

17. Whatsoever monk coming after another monk into a monastery belonging to a community of monks lies down or sits down knowingly encroaching upon the space occupied by the monk who arrived before him thinking that he will go away if he is inconvenienced, commits a sin which requires Expiation.

18. Whatsoever monk coming to the upper storey of a monastery belonging to a community of monks lies down or sits down with his whole weight on a couch or stool the legs of which are known to be movable, commits a sin which requires Expiation.

19. Whatsoever monk knowingly sprinkles or causes to be sprinkled water containing insects in it on grass, dung or dust, commits a sin which requires Expiation.

20. If a great monastery is to be built for a monk he, after examining the door frame, bolts, and windows for the supply of light etc., may build with brick and mud twice or three times, but if he builds beyond these times he commits a sin which requires Expiation.

¹ Also "the place of origin" or "the source of a thing." ² Monk?

Summary.—Not deputed, the sun having set, rice, robe given, robe made up, by appointment, boat, sitting in a solitary place, standing in a solitary place and procured by a nun.

21. Whatsoever monk not deputed thereto by a community of monks delivers exhortations to a nun, unless he possesses virtues¹ befitting such deputation, commits a sin which requires Expiation.

22. If a monk, even when deputed thereto by a community of monks, delivers exhortations to a nun after the sun has set, he commits a sin which requires Expiation.

23. If a monk speaks to a company of monks thus: "the monks deliver exhortations to the nuns for a morsel of rice", he commits a sin which requires Expiation.

24. If a monk gives away (his tattered) robe to a nun not related to him, he commits a sin which requires Expiation.

25. Whatsoever monk makes up a robe or causes it to be made up for a nun not related to him, commits a sin which requires Expiation.

26. Whatsoever monk travels by appointment on a road in the company of a nun, except on the right occasion, commits a sin which requires Expiation.

The right occasion is this: when the road on which they travel is reported to be exposed to fear and danger.

27. Whatsoever monk goes in a boat in the company of a nun, either up or down a stream, except for the purpose of crossing over to the other side, commits a sin which requires Expiation.

28. Whatsoever monk sits together with a nun on a mat in a covered solitary place, commits a sin which requires Expiation.

29. Whatsoever monk stands together with a nun in a covered solitary place, commits a sin which requires Expiation.

30. Whatsoever monk knowingly eats food procured by a nun in a house where he was not already invited, commits a sin which requires Expiation.

Summary.—To go again and again, a boarding house, flour, food, offering, right time, wrong time, storing up, passage of the mouth and delicacies.

31. To go again and again to receive a meal, except on the right occasion, is a sin which requires Expiation.

This is the right occasion, viz. when a monk is sick, when he has some work, when he is on a journey, or when robes are given.

32. A monk who has arrived fresh and who is not sick,

¹ The virtues are mentioned in the foot-note of the Tibetan text

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may accept one meal at a boarding house, but if he accepts more than that, he commits a sin which requires Expiation.

33. If a Brāhmana or a faithful layman offers to monks, who have come to his house, flour, cakes, etc., they may, if they like, take two or three bowlfuls, but if they take more they commit a sin which requires Expiation.

Taking two or three bowlfuls they should come out to an outside grove and divide them up among the monks there saying "we have finished our meal." This is the right course.

34. Whatsoever monk who has once finished his meal takes again, being invited, food or drink, except that which has been left over, commits a sin which requires Expiation.

35. Whatsoever monk knowing that a certain monk has finished his meal invites him and offers him food or drink that has not been left over, saying "O brother, come here, take this", with the intention of making him fall into moral error, commits a sin which requires Expiation.

36. To go in a body to receive a meal, except on the right occasion, is a sin which requires Expiation.

Herein the right occasion is this: when there is sickness, when there is some work, when on a journey, when there is a great assemblage or when there is a general invitation to monks. This is the right occasion.

37. Whatsoever monk takes food or drink at a wrong time commits a sin which requires Expiation.

38. Whatsoever monk eats food, hard or soft, that has been stored up commits a sin which requires Expiation.

39. Whatsoever monk places as food, in the passage of his mouth, anything not given to him, except water and tooth-cleanser, commits a sin which requires Expiation.

40. The Blessed Buddha prescribed the following delicacies for monks: milk, curd, butter, fish, flesh and dried flesh. If a monk, who is not sick, takes these delicacies secured for his own use from a layman's house, he commits a sin which requires Expiation.

Summary.—With living things, to sit in a place of sleeping, standing, a naked ascetic, army, two days, to go to the battle array, beating, threatening and depravity.

41. Whatsoever monk uses water knowing that it contains living things in it, commits a sin which requires Expiation.

42. Whatsoever monk knowing that a man and a woman are sleeping together in a house, goes there and sits on a couch, commits a sin which requires Expiation.

43. Whatsoever monk stands in a solitary covered part of a house in which he knows that a man and a woman are sleeping together, commits a sin which requires Expiation.

44. Whatsoever monk gives with his own hand food, hard or soft, to a naked or wandering ascetic, male or female, commits a sin which requires Expiation.

45. Whatsoever monk goes to see an army drawn up in battle array, commits a sin which requires Expiation.

46. If there arises any occasion for a monk to go to a place to see the army, he may remain there for two days. If he remains longer, he commits a sin which requires Expiation.

47. If while remaining there for two days, the monk should go to the battle array or should relish in mind the sight of the excellent flag¹, the excellent troops² or the review, he commits a sin which requires Expiation.

48. Whatsoever monk being angry or displeased beats another monk, commits a sin which requires Expiation.

49. Whatsoever monk being angry or displeased with another monk threatens him even with his fist, commits a sin which requires Expiation.

50. If a monk knowingly conceals the depravity of another monk, he commits a sin which requires Expiation.

Summary.—Pleasant, fire, community, not ordained, qualities, talking, novice-monk, disfiguring, a jewel and hot weather.

51. Whatsoever monk seeking a brawl should say on that account to another monk: "O brother, come here, let us go to the village to beg food, drink and what else is agreeable," and thereupon without going for alms should say: "O brother, go away, talking with you or sitting with you is not pleasant to me, I prefer sitting alone and talking by myself," he commits a sin which requires Expiation.

52. Whatsoever monk, who is not sick, kindles or causes to be kindled fire for his own comfort, commits a sin which requires Expiation.

53. Whatsoever monk gives anything to a monk of a certain community and being thereupon angry or displeased charges him with an offence which involves forfeiture saying "I gave the thing to the community and not to yourself," commits a sin which requires Expiation.

54. Whatsoever monk lies down for more than two nights in the same place with a person not ordained, commits a sin which requires Expiation.

55. Whatsoever monk says: "in this wise do I understand the doctrine of the Blessed One that the qualities³ declared

¹ The four flags are (1) bull, (2) crocodile (*makara*), (3) lion and (4) serpent (*nāga*).

² The troops consist of (1) elephant, (2) cavalry, (3) chariots and (4) infantry.

³ Sins such as *Prājikā* etc.

[N.S.]

by the Blessed One as obstacles to spiritual progress are not really obstacles," should be addressed by the company of monks thus: "say not so, brother; do not bear false witness against the Blessed One, it is not well; the Blessed One did not say so; O brother, the qualities declared as obstacles to spiritual progress do indeed offer obstruction; and this has been proclaimed by the Blessed One in various ways." If that monk when he has thus been addressed by the company of monks abandons his opinion, it is well. If he does not abandon it, he should be admonished a second time and a third time. If he then abandons his opinion, it is well, but if he abandons it not, he commits a sin which requires Expiation.

56. Whatsoever monk knowing that the monk referred to in the previous rule did not act according to precepts and has not since then abandoned his vicious opinion, welcomes him, talks with him, dwells together with him, eats in company with him or even sleeps with him in one place, commits a sin which requires Expiation.

57. Even if a novice-monk says: "This do I know of the doctrine preached by the Blessed One, viz. that the lustful practices which are said to be obstructive of spiritual progress do not really offer obstruction", he should be addressed by the company of monks thus: "O novice-monk, do not say so, do not bear false witness against the Blessed One, it is not well for you to slander the Blessed One, the Blessed One never preached that which you ascribe to him, O brother, novice-monk! it has been declared many a time by the Blessed One that the lustful practices are obstructive of spiritual progress, O novice-monk, you abandon this opinion of yours." If the novice-monk being thus addressed by the company of monks abandons his opinion, it is well. But if he does not abandon it he should be addressed and admonished a second time and a third time. If he then abandons his opinion, it is well. If he does not, then he should be addressed thus: "O novice-monk, do not from this day forward say that the Blessed One, the Tathāgata, the fully enlightened Buddha, is your teacher; do not occupy the position of a monk, preceptor or the like; you will, unlike other novice-monks, no longer enjoy the privileges of sleeping with the monks for two nights; O dull one, go away, depart."

Whatsoever monk associates with, talks with or sleeps in one place with a novice-monk who has thus been expelled, commits a sin which requires Expiation.

58. If a monk obtains a new robe he must disfigure it, choosing one of the three ways of disfigurement, viz. making a part of it blue, red or orange-coloured. If he should make use of the new robe without disfiguring it in any of the three ways, he commits a sin which requires Expiation.

59. Whatsoever monk picks up with his own hand or causes another person to pick up, except in a grove¹ or in a dwelling place, a jewel or anything considered as a jewel, commits a sin which requires Expiation.

A monk may pick up a jewel or anything considered as a jewel in a grove or dwelling place with the object of restoring it to its owner. Therein this is the right course.

60. The Blessed One commanded that a bath should be taken each half-month. A monk who takes it oftener, except on the right occasion, commits a sin which requires Expiation.

Therein this is the right occasion, viz. one and a half months of summer and the first month of the rains, these two and half months of the hot weather, and when there is sickness, when there is some work and when there are wind and rain.

Summary.—Brute, regret, finger, sport, together with, frightening, hiding, not formally given, groundless and going on a journey without there being any man.

61. Whatsoever monk deliberately deprives a brute of its life, commits a sin which requires Expiation.

62. Whatsoever monk somehow speaks deliberately of another monk that he does not feel happiness even for a moment and produces on that account regrets in him, commits a sin which requires Expiation.

63. If a monk pokes a person with his finger, he commits a sin which requires Expiation.

64. If a monk sports in water, he commits a sin which requires Expiation.

65. Whatsoever monk sleeps together with a woman in the same place, commits a sin which requires Expiation.

66. Whatsoever monk frightens another monk, or makes him, even in fun, be at a loss as to what to do, commits a sin which requires Expiation.

67. Whatsoever monk hides or causes to hide the bowl, robe, mat, needle or girdle or any other requisites of an ascetic life belonging to a monk, nun, monk-pupil, novice-monk or novice-nun, unless there is reason to do so, commits a sin which requires Expiation.

68. Whatsoever monk having presented a robe to another monk continues to use it as if not formally given, commits a sin which requires Expiation.

69. Whatsoever monk being angry or displeased brings against a sinless pious monk a charge of "suspension from monkhood" which is groundless, commits a sin which requires Expiation.

70. Whatsoever monk goes on a journey together with a

¹ Properly, an enclosure used as a preaching-ground.

woman even to the nearest village, without there being any other man, commits a sin which requires Expiation.

Summary.—Robbers, under twenty years of age, digging, invitation, training, quarrelling, going away without saying anything, discourtesy, drinking and at a wrong time.

71. Whatesoever monk journeys by appointment along the same route with a caravan of robbers, even as far as the next village, commits a sin which requires Expiation.

72. Whatsoever monks admit into a full monk's order any person under twenty years of age, commit a sin which requires Expiation.

The ordination of the person is invalid and the monks too are disgraced. Therein this is the right course.

73. Whatsoever monk digs earth with his own hands or employs another person to dig it, commits a sin which requires Expiation.

74. A monk may accept an invitation for four months. If he accepts it for a longer period he commits a sin which requires Expiation.

Exception is to be made in the case of separate invitations, repeated invitations, an invitation on a special occasion and a perpetual invitation. Therein this is the right course.

75. Whatsoever monk being addressed by a company of monks thus: "brother, you should train yourself in this course of study", should answer thus: "by your words I shall not submit myself to the training until I have made enquiries regarding it with monks who are depositaries of laws, precepts and tables of contents: you are like children unwise, unlearned and stupid"—commits a sin which requires Expiation.

A monk, even if he is desirous of attaining omniscience, should submit himself to the training. The monks who are depositaries of laws, precepts and tables of contents should also be interrogated.

Therein this is the right course.

76. Whatsoever monk sits in silence overhearing when monks are quarrelling, making a disturbance, showing disagreements or are engaged in a dispute, with the sole intention of knowing whatever they utter, commits a sin which requires Expiation.

77. Whatsoever monk, when the community of monks is engaged in a formal inquiry, rises from his seat and goes away without saying anything to the monks who remain, unless there is reason to do so, commits a sin which requires Expiation.

78. If the monk (referred to in the previous rule) does not show any courtesy, he commits a sin which requires Expiation.

79. If a monk drinks corn-beer or distilled liquor so as to be intoxicated, he commits a sin which requires Expiation.

80. Whatsoever monk entering a village at a wrong time does not speak a word to the monk who resides there, unless there is reason to do so, commits a sin which requires Expiation.

Summary.—Receiving meal, dawn, first time, needle-case, mat, itches, garment, and the Sugata's robe.

81. Whatsoever monk, who has been invited to a house to receive his meal, goes on walking to other houses either before the meal time or after the meal time without saying anything to the inviter,¹ unless there is reason to do so, commits a sin which requires Expiation.

82. Whatsoever monk very early in the morning before the rise of the dawn, when jewels and things considered as jewels have not yet been collected, is seen going away from the door or threshold of the house of an anointed ksatriya king, unless there is reason to do so, commits a sin which requires Expiation.

83. Whatsoever monk, when at the half-month the So-sor-thar-pa is being recited, should say thus: "O brethren, now for the first time do I notice that 'this' rule is embodied in the Scripture and is included in it"; and if other monks should observe concerning that monk thus: "this monk has sat at the recitation of the So-sor-thar-pa twice or thrice, not to say oftener, he should not be overlooked for betraying this ignorance, but he should be dealt with according to the law for the offence he has committed"; regret should be expressed for him thus: "O brother, this is an evil, this is a loss to you that when the So-sor-thar-pa is recited you do not listen to it with reverence, you do not consider it something superior and holy, you do not attend to it with care, you do not get it impressed in your mind, you do not incline your ear to it, and you do not meditate on it with all your hearts"—the monk for whom the regret is expressed commits a sin which requires Expiation.

84. Whatsoever monk causes a needle-case to be made of ivory, bone or horn commits a sin which requires Expiation. The needle-case so made should be broken.

85. When a monk is having a bedstead or chair made for the monkhood, he should make its legs eight fingers in height, according to the Buddha's fingers, exclusive of the portion inside the bed or chair. He who exceeds that limit commits a sin which requires Expiation.

The excessive portion of the bedstead or chair so made must be cut off.

86. Whatsoever monk makes or causes to be made for the monkhood a bedstead or chair stuffed with cotton, commits a sin which requires Expiation.

¹ Layman present.

[N.S.]

From the bedstead or chair so stuffed, cotton should be taken out.

87. When a monk prepares a carpet to sit upon, it must be of the right measure. Herein this is the right measure, viz. two of Buddha's spans in length, one and a half in breadth and one span in the borders. If he exceeds that limit he commits a sin which requires Expiation.

The excessive portion of the carpet so made should be cut off.

88. Whatsoever monk is to make a cloth to cover itches it must be made of the right measure. Herein this is the right measure of the itch-covering cloth: in length four spans and in width two spans, according to the Buddha's span. If he exceeds that limit he commits a sin which requires Expiation.

The excessive portion of the cloth so made should be cut off.

89. If a monk is to make a garment for the rainy season it must be of the right measure. Herein this is the right measure of the rain-garment: in length six spans and in breadth two spans and a half, according to the Buddha's span. If he exceeds that limit he commits a sin which requires Expiation.

The excessive portion of the garment so made should be cut off.

90. Whatsoever monk in going to have a robe made of the dimensions of the Sugata's robe makes it larger, commits a sin which requires Expiation.

Herein this is the measure of the Sugata's robe: in length ten spans and in breadth six spans, according to the Sugata's span.

O brethren, I have recited the ninety rules regarding sins which require Expiation. In this respect do I ask my brethren "are you perfectly pure?" A second time and a third time do I ask my brethren "are you perfectly pure?" The brethren are perfectly pure in respect of them. Therefore they do not say anything. So do I understand.

FOUR RULES REGARDING MATTERS TO BE CONFESSED.

So-sor-bśags-par-bya-waḥi-chos-bshi.

Pratideśanīya dharmāḥ.

Summary.—Village, another house, learner's household and solitary place. The rules of confession as to these four matters were proclaimed by Buddha, the beneficent speaker.

Here are, O brethren, four rules regarding matters to be Confessed as known from the *So-sor-thar-pa* recited each half-month.

1. Whatsoever monk, when a nun not related to him is on the highway during her visit to a village for alms, accepts from her with his own hand food, either soft or hard, and drinks or eats it, should go to a grove outside and make a confession to the monks thus: "O brethren, I have perpetrated a low and unbecoming act which ought to be confessed and so do I confess it." This is a matter which ought to be Confessed.

2. When many monks invited to a layman's house are eating, if a certain nun staying there says: "here give soup, here give rice, here give pulses, here give again", she should be exhorted by the monks thus: "stand aside, sister, for a while until the monks should finish eating." If even a single monk does not dare to exhort the nun in the above way, then all those monks going to an outside grove should make a confession to the monks thus: "O brethren, we have committed a low and unbecoming act which ought to be confessed and so do we confess it." This is a matter which ought to be Confessed.

3. Whatsoever monk accepts with his own hand food, either soft or hard, in a learner's household¹ which has been declared by the monkhood to be under learner's regulations, without having been previously invited, and drinks or eats it, should go to an outside grove and make a confession to the monks thus: "O brethren, I have committed a low and unbecoming act which ought to be confessed and so do I confess it." This is a matter which ought to be Confessed.

4. Whatsoever monk, while he is dwelling in a hermitage situated in a region which is solitary, insecure and beset with various dangers, accepts food, soft or hard, of which he was not previously informed, in the outside grove [the life of the man who offers food being thus exposed to danger], and drinks or eats it, should go to the outside grove and make a confession to the monks thus: "O brethren, I have committed a low and unbecoming act which ought to be confessed and so do I confess it." This is a matter which ought to be Confessed.

O brethren, I have recited the four rules regarding matters which ought to be Confessed. In this respect do I ask my brethren "are you perfectly pure therein?" A second time and a third time do I ask my brethren "are you perfectly pure therein?" The brethren are perfectly pure therein. Therefore they do not say anything. So do I understand.

MANY RULES WHICH MUST BE LEARNT.

Bslab-paḥi-choṣ-maṇ-po.

Saikṣya dharmāḥ.

Summary.—Seven rules regarding the under-garment, three rules regarding the upper-garment, five rules regarding

¹ This refers to a family which is strongly faithful but very poor.

[N.S.]

the belting, etc., five rules regarding the head-cover, etc., five rules regarding jumping, etc., five rules regarding the body, etc., nine rules regarding sitting down, and eight rules regarding giving and taking.

O brethren, here are many rules which must be Learnt as known from the *So-sor-thar-pa* recited each half-month.

1. I shall put on my under-garment all around me.
2. I shall put on my under-garment so that it is not tucked up too much.
3. I shall put on my under-garment so that it is not let down too much (to drag on the ground).
4. I shall put on my under-garment so that it does not hang down like the trunk of an elephant.
5. I shall put on my under-garment so that it is not folded up like the leaf of a palm tree.
6. I shall put on my under-garment so that it does not appear like the beards of barley.
7. I shall put on my under-garment so that it does not appear like the expanded head of a snake.
8. I shall put on my upper-garment all around me.
9. I shall put on my upper-garment so that it is not tucked up too much.
10. I shall put on my upper-garment so that it is not let down too much.
11. I shall go amidst the houses with my clothes well tied.
12. I shall go amidst the houses with my clothes well put on.
13. I shall go amidst the houses speaking few words.
14. I shall go amidst the houses without moving my eyes hither and thither.
15. I shall go amidst the houses looking only as high as a yoke.
16. I shall go amidst the houses without covering my head.
17. I shall go amidst the houses without making any grimaces.
18. I shall go amidst the houses without pressing my head to my shoulders.
19. I shall go amidst the houses without folding together my hands upon my neck.
20. I shall go amidst the houses without folding together my hands upon my arms.
21. I shall go amidst the houses without taking any jump.
22. I shall go amidst the houses without stretching my limbs.

23. I shall go amidst the houses without squatting.

24. I shall go amidst the houses without leaning on my breast.

25. I shall go amidst the houses without leaning to my side.

26. I shall go amidst the houses without jerking my body.

27. I shall go amidst the houses without shaking my hands.

28. I shall go amidst the houses without moving my head.

29. I shall go amidst the houses without putting together my arms.

30. I shall go amidst the houses without complicating my hands.

31. While amidst the houses I shall not sit down on a couch without being bidden.

32. While amidst the houses I shall not occupy a seat without an examination of it.

33. While amidst the houses I shall not get down on a seat with the weight of my whole body.

34. While amidst the houses I shall not sit down laying my feet one above the other.

35. While amidst the houses I shall not sit down laying my thighs one above the other.

36. While amidst the houses I shall not sit down laying my ankles one above the other.

37. While amidst the houses I shall not sit down contracting my feet.

38. While amidst the houses I shall not sit down stretching out my feet.

39. While amidst the houses I shall not sit down making my privy parts visible.

40. I shall take my meal in a decent manner.

41. I shall not cover my meal.

42. I shall not make my bowl brimful with sauce.

43. I shall look into the bowl and its borders.

44. I shall not hold forth the bowl until the meal, hard or soft, has come.

45. I shall not out of greediness cover up the rice with sauce.

46. I shall not out of greediness cover up the sauce with the rice.

47. I shall not hold a bowl (plate) over the meal, hard or soft.

Summary.—Six rules regarding good eating, five rules regarding *tsu-tsu*, etc., and five rules regarding the licking of hand, etc.

[N.S.]

48. I shall eat up my meal in a handsome manner.
49. The bits eaten shall not be too small.
50. The bits eaten shall not be too large.
51. The bits eaten shall be of a moderate size.
52. The mouth shall not be opened wide until the bits have been eaten up.
53. Nothing should be spoken while the mouth is filled with the bits.

54. I shall not make *tsu-tsu* noise.
55. I shall not make *cag-cag* noise.
56. I shall not make *hu-hu* noise.
57. I shall not make *phu-phu* noise.
58. I shall not eat by lolling out my tongue.
59. I shall not prefer one kind of corn to another.
60. I shall not prefer one kind of taste to another.
61. I shall not plaster my cheeks (with the remains of food).
62. I shall not lick my palate.
63. I shall eat without cutting my mouthfuls into several pieces.
64. I shall not lick my hand.
65. I shall not lick my bowl.
66. I shall not shake my hands.
67. I shall not shake my bowl.
68. I shall not eat my food making it a sort of pagoda.

Summary.—Four rules relating to upbraiding, etc., ten rules relating to the begging bowl, five rules as to standing, etc., five rules regarding the covered head, etc., five rules regarding the wearing of braided hair, etc., five rules regarding the riding on an elephant, etc., six rules regarding the holding of a staff, etc. in the hand, and four rules for the sick.

69. I shall not look on the bowl of a monk that sits by me with an intention of upbraiding him.
70. I shall not take into my hand a water-pot while my hand is soiled with the leavings of a meal.
71. I shall not pour out water soiled with the leavings of a meal on a monk that sits by me.
72. I shall not pour out water soiled with the leavings of a meal into (the inner court of) a house without the permission of the master of the house.
73. I shall not pour out the remains of a meal from the inside of my begging bowl.
74. I shall not place my begging bowl on the ground without any support.

75. I shall lay my bowl not on a precipice, nor in an abyss, nor on a steep declivity.

76. I shall not wash my bowl in a standing posture.

77. I shall wash my bowl not on a precipice, nor in an abyss, nor on a steep declivity.

78. I shall not fetch water in my begging bowl from a rapid river drawing it against the current.

79. Standing I shall not preach religion to a person who remains sitting, unless he is sick.

80. I shall not preach religion to a person who remains lying down, unless he is sick.

81. Sitting on a low seat I shall not preach religion to a person who occupies a high seat, unless he is sick.

82. While going behind I shall not preach religion to a person who goes before me, unless he is sick.

83. Walking on the edge of a road I shall not preach religion to a person who is walking on the road, unless he is sick.

84. I shall not preach religion to a person whose head is covered, unless he is sick.

85. I shall not preach religion to a person whose garment is tucked up, unless he is sick.

86. I shall not preach religion to a person who is embracing another, unless he is sick.

87. I shall not preach religion to a person who folds his hands together upon his neck, unless he is sick.

88. I shall not preach religion to a person who folds up his arms, unless he is sick.

89. I shall not preach religion to a person who wears braided hair, unless he is sick.

90. I shall not preach religion to a person who wears a cap, unless he is sick.

91. I shall not preach religion to a person who has a diadem on his head, unless he is sick.

92. I shall not preach religion to a person who has a garland round his head, unless he is sick.

93. I shall not preach religion to a person whose head is wrapped round, unless he is sick.

94. I shall not preach religion to a person who is mounted on an elephant, unless he is sick.

95. I shall not preach religion to a person who is mounted on a horse, unless he is sick.

96. I shall not preach religion to a person who is carried in a palanquin, unless he is sick.

97. I shall not preach religion to a person who is sitting in a carriage, unless he is sick.

[N.S.]

98. I shall not preach religion to a person who puts on high-heeled shoes, unless he is sick.

99. I shall not preach religion to a person who holds a staff in his hand, unless he is sick.

100. I shall not preach religion to a person who holds an umbrella in his hand, unless he is sick.

101. I shall not preach religion to a person who holds a weapon in his hand, unless he is sick.

102. I shall not preach religion to a person who holds a sword in his hand, unless he is sick.

103. I shall not preach religion to a person who holds a battle-axe in his hand, unless he is sick.

104. I shall not preach religion to a person who puts on a coat of mail, unless he is sick.

105. I shall not discharge ordure and urine in a standing posture, unless I am sick.

106. I shall not cast ordure, urine, spittle, snivel, snot or vomited matter into the water, unless I am sick.

107. I shall not cast ordure, urine, spittle snot or vomited matter into a place covered with green grass, unless I am sick.

108. I shall not climb higher on a tree than the height of a full-grown man, unless I am urged by any danger.

O brethren, I have recited the many rules which must be Learnt. In respect of them I ask "are you perfectly pure therein?" A second time and a third time I ask "are you perfectly pure therein?" In this matter the brethren are perfectly pure, therefore they do not say anything. So do I understand.

SEVEN RULES FOR THE SETTLEMENT OF DISPUTES.

Rtsod-pa-shi-war-bya-wahi-chos-bdun.

Adhikaraṇa-samatha dharmāḥ.

Summary.—In presence, by recollection, not being out of mind, by majority, by inquiry into the true nature, by covering over as with grass, and by an undertaking.

O brethren, here are the seven rules for Settling disputes as known from the *So-sor-thar-pa* recited each half-month.

1. In case of a dispute fit to be Settled in presence, the proceedings must be conducted in the presence of the parties concerned.

2. In case of a dispute fit to be Settled from recollection, the proceedings must be conducted from the recollection of the person accused.

3. In case of a dispute fit to be Settled for a person who is no longer out of his mind, the proceedings must be conducted on the notion that the person is no longer out of his mind.

4. In case of a dispute fit to be Settled by a majority of the monks, the proceedings must be conducted by the majority.

5. In case of a dispute fit to be Settled with an inquiry into its true nature, the proceedings must be conducted with the inquiry.

6. In case of a dispute fit to be Settled by being covered over as with grass, the proceedings must be conducted covering it over as with grass.

7. In case of a dispute fit to be Settled by an undertaking, the proceedings must be conducted by the undertaking of the accused.

If disputes do arise these should be settled—perfectly settled—by means of the above-mentioned seven rules for the Settlement of disputes according to the precept, the law and the instruction of the Teacher.

O brethren, I have recited the seven rules for the Settlement of disputes. In respect of them I ask my brethren “are you perfectly pure therein?” A second time and a third time I ask my brethren “are you perfectly pure therein?” In this respect the brethren are perfectly pure. Therefore they do not say anything. So do I understand.

O brethren!

Finished is the recitation of the Introduction to the So-sor-thar-pa.

Finished is the recitation of the four rules of Defeat.

Finished is the recitation of the thirteen rules as to Suspension from Monkhood.

Finished is the recitation of the two rules regarding Undetermined Matters.

Finished is the recitation of the thirty rules regarding sins which involve Forfeiture.

Finished is the recitation of the ninety rules regarding sins which require Expiation.

Finished is the recitation of the four rules regarding matters which must be Confessed.

Finished is the recitation of the many rules—one hundred and twelve—which must be Learnt.

Finished is the recitation of the seven rules for the Settlement of Disputes.

Bhagavān Tathāgata Arhat Samyak-sambuddha delivered these rules which belong to and are included in the Scripture.

[N.S.]

There may arise other rules which accord with the Faith. These too you should reconcile yourselves to, agree to, rejoice in, cherish in your heart without dispute, remember and carefully observe.

[Concluding Stanzas.]

The Buddhas say that patience is the excellent penance and that it is the best Nirvāṇa: he is not an anchorite who injures others, and he is not an ascetic who insults others (23).¹

Just as a person who possesses eyes and locomotion escapes all dangers, so do ye avoid all sins in this world by leading the life of a wise man (24).

Not to blame, not to injure, to live restrained under the law, to be moderate in eating, to sleep and sit alone and to dwell on the highest thoughts—this is indeed the teaching of the Buddhas (25).²

Just as a bee alights on a flower and destroys not its colour nor its scent, but taking a sip departs, so let a sage dwell in his village (26).³

A sage notices neither the perversities of others nor what others do or leave undone, but he should look only to his own conduct, whether that be right or not (27).⁴

A person who conceives the highest thoughts, studies the fundamental characteristics of a saint, and thinks continuously of peace, attains Nirvāṇa the final repose (28).

Merit greatly increases in one who is charitable, there is no enemy to one who is well restrained, a pious person shuns all sins and one whose troubles are over attains Nirvāṇa (29).⁵

Not to commit any sin, to practise virtue and to cleanse one's mind, that is the teaching of the Buddhas (30).⁶

Good is the restraint of the body, the restraint in speech is good, so good is the restraint of the mind, restraint in all things is good. A monk restrained in all things is freed from all sorrows (31).⁷

He who guards his speech, restrains his mind and lets not his body practise any evil—being cleansed in his activity in these three directions—attains the road preached by the sages (32).

Vipaśyī the perfect seer, Śikhī the holder of a charming

¹ Dhammapada, Buddhavagga, verse 6.

² Dhammapada, Buddhavagga, verse 7.

³ Dhammapada, Pupphavagga, verse 6.

⁴ Dhammapada, Pupphavagga, verse 7.

⁵ Mahāparinibbāna Sutta, chap. IV.

⁶ Dhammapada, Buddhavagga, verse 5.

⁷ Dhammapada, Bhikkhuvagga, verse 2.

crest, Viśvabhū the protector of all, Krakucchanda the breaker of the chain of transmigration, Kanakamuni the golden sage, Kāśyapa the keeper of light and Śākya-muni Gautama the god of gods—these seven celebrated Lords of the universe, great Protectors and wise Heroes, taught and spread the So-sor-thar-pa in full details (33, 34).¹

It is revered by all the Buddhas and Śrāvakas. By showing reverence to it do you attain Nirvāṇa which is uncaused (35).

Arise, commence a new course of life, turn to the religion of Buddha and subdue the army of the lord of death just as an elephant demolishes a house of reeds (36).²

One who conscientiously practises this disciplinary doctrine, will put an end to all sufferings by avoiding the cycle of births (37).³

To help one another in keeping the moral laws and to disseminate the doctrine, this Sūtra of So-sor-thar-pa should be recited and the cleansing of sins should be effected by the community of monks (38).

Those for whom the Sūtra has been recited and for whom the cleansing of sins has been prescribed should keep these moral laws, just as a *bos gavaeus* preserves its tail (39).

Whatsoever merit I have achieved by reciting the So-sor-thar-pa, by that may the entire world attain the position of the Great Sage (40).

The Sūtra of So-sor-thar-pa is finished.

It was translated (into Tibetan) by Jina Mitra, a great master of Vinaya of the Ārya Mūla-sarvāstivāda school and Vaibhāṣika teacher of Kāśmīra—with the co-operation of the Tibetan official interpreter and reviser venerable Kluhi-rgyal-mtshan of the town of Cog-gru.

¹ Atthavīsati-paritta 6-7.

² Aruṇavatī Sutta quoted in the Manorathapūraṇī.

³ Aruṇavatī Sutta.