

From The Princeton Dictionary of Buddhism

Dhutaṅga. [alt. dhūtaṅga] (S. dhūtaguṇa/dhūta/dhuta; T. sbyang pa'i yan lag).

In Pāli, lit. “limbs of scrupulousness,” viz., “austerities,” or “ascetic practices.” The term is alternately known as simply dhuta/dhūta in both Pāli and Sanskrit; the Buddhist Hybrid Sanskrit term dhūtaguṇa means the “qualities” (GUṆA) of the “purified” (dhuta) person, viz., an “ascetic.” Dhūtaṅga refers to a specific set of thirteen ascetic practices that the Buddha authorized monks to adopt voluntarily for the purposes of cultivating contentedness with little, detachment, energy, and moderation. These austerities are not enjoined on monks and nuns by the VINAYA, but are rather optional practices that monastics were sanctioned to adopt for limited periods of time in order to foster sensory restraint (INDRIYASAMVARA), an important constituent of morality (ŚĪLA). Based on the Buddha’s own failed experiments with extreme mortification of the flesh (see TAPAS) as a practice conducive to enlightenment while he was a bodhisattva, this specific set of practices was considered to provide a middle way (MADHYAMAPRATIPAD) between self-mortification and sensual indulgence.

The thirteen authorized practices are

- (1) Wearing patched robes made from discarded cloth rather than from cloth donated by laypeople;
- (2) Wearing only three robes;
- (3) Going for alms;
- (4) Not omitting any house while on the alms round, rather than begging only at those houses known to provide good food;
- (5) Eating only what can be eaten in one sitting;
- (6) Eating only food received in the alms bowl (PĀTRA), rather than more elaborate meals presented to the SAṂGHA;
- (7) Refusing more food after indicating one has eaten enough;
- (8) Dwelling in the forest;
- (9) Dwelling at the root of a tree;
- (10) Dwelling in the open air, using only a tent made from one’s robes as shelter;
- (11) Dwelling in a charnel ground (ŚMAŚĀNA);
- (12) Satisfaction with whatever dwelling one has; and
- (13) Sleeping in a sitting position without ever lying down (see CHANGJWA PURWA).

The comparable Mahāyāna list of twelve dhūtaguṇas is essentially the same, dropping the two practices involving eating (5, 6) and adding an additional rule on wearing only garments made of coarse hemp and wool. The VISUDDHIMAGGA recommends these ascetic practices especially to those of either greedy (RĀGA) or deluded (MOHA) temperaments (CARITA), because greed and delusion both wane through, respectively, the continued practice of asceticism and the clarification of what is important in life; sometimes a person of hateful temperament is also said to benefit, because conflict abates as one becomes content with little. The Buddha offered this authorized list of voluntary practices after explicitly rejecting a more severe set of austerities proposed by his cousin and rival DEVADATTA that would have been mandatory for all members of the saṃgha: forest dwelling (see ARAÑÑAVĀSI), subsistence on gathered alms food only, use of rag robes only, dwelling at the foot of a tree, and strict vegetarianism. With the growth of settled monasticism, the practice of the austerities waned, although asceticism continues to be a major prestige factor within the Buddhist lay and monastic communities. In their accounts of India, both FAXIAN and XUANZANG note the presence of followers of Devadatta who adhered to the austere practices he had recommended to the Buddha. The dhutaṅgas should be distinguished from TAPAS, “severe austerities,” or DUṢKARACARYĀ, “difficult feats” of religious virtuosity, practices that do not necessarily involve the authorized types of ascetic practices. See also THUDONG

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TWELVES - Twelve ascetic practices. (S. dhūtaguṇa; P. dhutaṅga; T. sbyangs pa'i yon tan)

1. Wears rag clothing from dust-heaps (S. pāṃśukūlika; T. phyag dar khrod pa)
2. Possesses only three robes (S. traicīvarika; T. chos gos gsum pa)
3. Does not eat after midday (S. khalupaścādbhaktika; T. zas physis mi len pa)
4. Eats only alms (S. painḍapātika; T. bsod snyoms pa)
5. Eats one meal in a single sitting (S. aikāsanika; T. stan gcig pa)
6. Restricts the amount of food consumed (S. nāmantika; T. 'phyings pa pa)
7. Dwells in isolation in the forest (S. āraṇyaka; T. dgon pa ba)
8. Dwells at the foot of a tree (S. vṛkṣamūlika; T. shing drung pa)
9. Dwells in open, unsheltered places (S. ābhyavakāśika; T. bla gab med pa)
10. Dwells in charnel grounds (S. śmāśānika; T. dur khrod pa)
11. Never lies down to sleep (S. naiṣyadika; T. cog bu pa)
12. Does not omit any house on the almsround (S. yathāsamstarika; T. gzhi ji bzhin pa)

From Wikipedia - citing Visuddhimagga - <https://en.wikipedia.org/wiki/Visuddhimagga>

1. Refuse-rag-wearer's Practice (pamsukulik'anga) — wearing robes made up from discarded or soiled cloth and not accepting and wearing ready-made robes offered by householders.
2. Triple-robe-wearer's Practice (tecivarik'anga) — Having and wearing only three robes and not having additional allowable robes.
3. Alms-food-eater's Practice (pindapatik'anga) — eating only food collected on pindapata or the almsround while not accepting food in the vihara or offered by invitation in a layman's house.
4. House-to-house-seeker's Practice (sapadanik'anga) — not omitting any house while going for alms; not choosing only to go to rich households or those selected for some other reason as relations, etc.
5. One-sessioner's practice (ekasanik'anga) — eating one meal a day and refusing other food offered before midday. (Those Gone Forth may not, unless ill, partake of food from midday until dawn the next day.)
6. Bowl-food-eater's Practice (pattapindik'anga) — eating food from his bowl in which it is mixed together rather than from plates and dishes.
7. Later-food-refuser's Practice (khalu-paccha-bhattik'anga) — not taking any more food after one has shown that one is satisfied, even though lay-people wish to offer more.
8. Forest-dweller's Practice (Araññik'anga) — not dwelling in a town or village but living secluded, away from all kinds of distractions.
9. Tree-root-dweller's Practice (rukkhamulik'anga) — living under a tree without the shelter of a roof.
10. Open-air-dweller's Practice (abbhokasik'anga) — refusing a roof and a tree-root, the practice may be undertaken sheltered by a tent of robes.
11. Charnel-ground-dweller's Practice (susanik'anga) — living in or nearby a charnel-field, graveyard or cremation ground (In ancient India there would have been abandoned and unburied corpses as well as some partially cremated corpses in such places.)
12. Any-bed-user's Practice (yatha-santhatik'anga) — being satisfied with any dwelling allotted as a sleeping place.
13. Sitter's Practice (nesajjik'anga) — living in the three postures of walking, standing and sitting and never lying down.

From Dharma Samgraha - sometimes attributed to Nagarjuna, but considered questionable

Dhūtaguṇa (धूतगुण) refers to the “twelve ascetic virtues” as defined in the Dharma-saṃgraha (section 63).

1. *paiṇḍapātika*: (eating only) almsfood,
2. *traicīvarika*: (wearing only) three robes,
3. *khalupaścādbhaktika*: not (accepting more) after starting eating,
4. *naiṣadyika*: not lying down,
5. *yathāsaṃstarika*: bed in accordance (with whatever is offered),
6. *vṛkṣamūlika*: (living at) the root of a tree,
7. *ekāsanika*: (eating during) one sitting,
8. *ābhyavakāśika*: (living in an) empty place,
9. *āraṇyaka*: (living in a) wilderness,
10. *śmāśānika*: (living in a) charnel ground,
11. *pāṃśūkūlika*: (wearing only) robes made from discarded materials,
12. *nāmatika*: (wearing only) felt garments.

From University of Virginia online dictionary

<https://www.thlib.org/reference/dictionaries/tibetan-dictionary/translate.php>

སྐྱུངས་པའི་ཡོན་ ཏན་བརྒྱ་གཉིས་	OT	[2023] phyag dar khrod pa dang/ chos gos gsum pa dang/ phying pa ba dang/ stan gcig pa dang/ bsod snyoms pa dang/ zas phyis mi len pa dang/ dgon pa ba dang/ shing drung ba dang/ bla gab med pa dang/ dur khrod pa dang/
	DM	zas kyi dbang du byas pa gsum / gos kyi dbang du byas pa gsum / gnas mal gyi dbang du byas pa drug yod pa'i phyir / dang po gsum yod de / bsod snyoms pa dang / stan gcig pa dang / zas phyis mi len pa rnam de yin pa'i phyir / dang po la rnyed pas chog pa'i bsod snyoms pa dang / mthar gyis slong ba'i bsod snyoms pa gnyis su phye nas sbyangs pa'i yon tan bcu gsum du byed pa yang yod do // gos kyi dbang du byas pa gsum yod de / chos gos gsum pa dang / phying ba ba dang / phyag dar khrod pa gsum de yin pa'i phyir / gnas mal gyi dbang du byas pa drug yod de / dgon pa ba dang / shing drung ba dang / bla gab med pa dang / dur khrod pa dang / cog bu ba dang / gzhi ji bzhin pa rnam de yin pa'i phyir / kha cig phyi ma gnyis spyod lam gyi dbang du byas par mdzad nas gnas mal gyi dbang du byas pa bzhi
	JV	practiced

IW	12 ascetic virtues
RY	<p>1) {bsod snyoms pa}. 2) {stan gcig} 3) {phyis mi len} 4) {chos gos gsum} 5) {phying pa} 6) {phyag dar khrod} 7) {dgon pa} 8) {shing grung ba} 9) {bla ga' med} 10) {tsog pu} 11) {dur khrod pa} 12) {gzhi ji bzhin} Twelve Ascetic Virtues: Wearing the dress of a dung sweeper {phyag dar khrod pa}, owning only three robes {chos gos gsum pa}, wearing bad-colored clothes {phyings pa can}, begging for food {bsod snyoms pa}, eating only one meal a day {ldan gcig pa}, restricting the quantity of food {zas phyis mi len pa}, staying in isolation {dgon pa pa}, sitting under trees {shing drung pa}, sitting in exposed places {blag pa med}</p>