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受戒撻度三

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Ordination, part 3

佛告迦葉：「昨夜釋提桓因持供養具來供養我欲聽法，是其光耳。」

迦葉念言：「甚奇！甚特！大沙門威德乃爾，使釋提桓因持供養具來聽法耶？大沙門神足自在得阿羅漢，雖爾故不如我得阿羅漢。」時世尊食彼食已還詣本林。

時梵天王欲興供養，於如來所夜闇時放大光明，照四方如大火聚，勝於前光清淨無瑕穢，叉手合掌禮如來已在前而住。

迦葉夜起見林中，有大光明照四方，如大火聚清

The Buddha said to Kāśyapa, “Last night Śakra came to me with gifts for the sake of hearing the Dharma. It was his light that you saw.”

Kāśyapa thought, “How unusual, how extraordinary! The great recluse’s powers are so great that Śakra came to him with offerings to hear the Dharma! The great recluse is an arhat with mastery of supernormal powers. Nonetheless, his attainment of arhatship is inferior to mine.”¹ After the World-honored One finished his meal, he returned to the forest.

Then Brahmā wished to make offerings to the Tathāgata. In the darkness he emitted a great light illuminating the four directions, like a big fire. It was pure and flawless, brighter than the previous light. Brahmā revered the Tathāgata with joined palms and stood in front of him.

During the night Kāśyapa got up and saw the great light in the forest illuminating the four directions like a big fire.

¹ The term *arhat* was also used by some non-Buddhist practitioners.

淨無瑕穢，勝於前光。見已明日往如來所，白言：「時已到，可往就食。」又復問言：「昨夜有大光勝於前光，云何得爾耶？」

佛告迦葉：「昨夜梵天王來聽法，是其光耳。」

迦葉念言：「此大沙門有大神德，甚奇！甚特！乃能令梵天王來聽法。此大沙門，有大神足自在得阿羅漢，雖爾故不如我得 [795a01](#) 阿羅漢。」時世尊食彼迦葉食已，還彼林中。

時迦葉欲大祠祀，於摩竭國界多人集會。迦葉念言：「我祠祀多人集會，大沙門不來者不亦快耶？何以故？我今大祠祀，摩竭國人皆集，大沙門顏貌端正世所希有，若眾人見者，必當捨我事彼為師不承事我。」

時世尊知迦葉心所念，即詣鬱單越取自然粳米，於阿耨大泉坐晝日坐處。

時迦葉復生此念：「大沙門今何以不來就食？我今大祠祀，摩竭國人大

It was pure and flawless, superior to the previous light. The next day he visited the Tathāgata and said, “It is time, let us go take our meal.” He then asked, “Last night there was a great light, brighter than the one before it. Where did it come from?”

The Buddha replied, “Last night Brahmā came to hear the Dharma. It was his light.”

Kāśyapa thought, “The powers of this great recluse are so great that Brahmā came to hear the Dharma. How unusual, how extraordinary! The great recluse, who has mastery of supernormal powers, has attained arhatship. Nonetheless, his attainment of arhatship is inferior to mine.” [\[795a\]](#) At this time, the World-honored One, having eaten the meal offered by Kāśyapa, returned to the forest.

Then, Kāśyapa organized a large sacrifice in the kingdom of Magadha. Many people began to gather. Kāśyapa thought, “Many people are gathering for my sacrifice. I would be most pleased if the great recluse did not come. Why is this? If the people of Magadha attending my sacrifice see the great recluse, whose features are dignified in a way rarely seen in the world, they will quit their service to me and take him as their master, never to return.”

Then the World-honored One, knowing what Kāśyapa was thinking, went to Uttarakuru where he obtained some natural rice. He spent the day sitting by Anavatapta Springs.

Then Kāśyapa wondered, “Why does the great recluse not come for my meal? Many people from the kingdom of Magadha are attending my grand sacrifice. I shall set aside

集，寧可留分耶？」即勅左右留分。

明日清旦，迦葉詣佛所白言：「日時已到，宜知是時。」又復問言：「大沙門！昨日何以故不來耶？我昨日大祀，多人集會，我作是念：『云何今日沙門不來至耶？』我即留食分。」

佛告迦葉：「我亦先知汝意，汝自念言：『今日大沙門不來者，則成我大祠。何以故？我今大祠祀，摩竭國多人集會，大沙門顏貌端正，諸人見者，皆當捨我事彼為師不復事我。』我知汝心中所念已，便至鬱單越取自然粳米，詣阿耨大泉坐晝日坐處。」

時迦葉念言：「此大沙門，甚奇！甚特！有大神德，知我心中所念已，乃至鬱單越取自然粳米，至阿耨大泉坐晝日坐處。此大沙門雖有大神足自在得阿羅漢，故不如我得阿羅漢。」爾時世尊食迦葉食已，還本林中。

a portion of food for him.” He then commanded those near him to do so.

The next morning Kāśyapa visited the Buddha and said, “It is time, let us go take our meal.” He further asked, “Great recluse, why did you not come yesterday? Many people attended my grand sacrifice, and I thought, ‘Why has the great recluse not come?’ I then set aside a portion of food for you.”

The Buddha said to Kāśyapa, “I knew what you were thinking. You thought, ‘My sacrifice will be a success if the great recluse is absent. Why? If the people of Magadha attending my grand sacrifice see the dignified features of the great recluse, they will quit their service to me and take him as their master, never to return.’ Knowing your thoughts, I went to Uttarakuru to get some natural rice. Then I went to Anavatapta Springs, where I spent the day sitting in meditation.

At this time Kāśyapa thought, “How unusual, how extraordinary! The great recluse has powers so great that he knew my thoughts, visited Uttarakuru for natural rice, then went to Anavatapta Springs, where he spent the day sitting in meditation. The great recluse, who has mastery of supernormal powers, has attained arhatship. Nonetheless, his attainment of arhatship is inferior to mine. Then the World-honored One, having eaten the meal provided by Kāśyapa, returned to the forest.

時世尊得一貴價糞掃衣，念言：「當云何得水澆此衣耶？」爾時釋提桓因知佛心中所念，即於如來前指地成大池，極為清淨無有垢濁，前白佛言：「願世尊用此水澆衣。」

時世尊復作是念：「當 795b01 於何物上澆衣？」爾時釋提桓因知如來心中所念，往詣摩頭鳩羅山，取四方大石置如來前：「唯願世尊於此石上澆衣。」

時世尊復作是念：「澆衣已當於何處曬衣？」釋提桓因復知世尊心中所念，復詣摩頭鳩羅山，更取大方石置如來前：「願於此石上曬衣。」

時世尊澆曬衣已，復生此念：「我今寧可於此指地池中洗浴。」即脫衣洗浴。

世尊復作是念：「我今當攀何物出此池？」時彼池側有一大迦休樹，本曲外向。世尊生此念已，樹即迴向池，世尊得攀而出。

Later, the World-honored One obtained an expensive garment made from discarded rags. He wondered, “Where shall I find water to wash it?” At this time, Śakra knew what the Buddha was thinking and created a large pool in front of the Tathāgata by pointing at the ground. The water was absolutely clear, without any defilement. He said to the Buddha, “May the World-honored One use this water to wash his garment.”

At this time the Buddha wondered, “On what object shall I wash my garment?” [795b] Knowing what the Tathāgata was thinking, Śakra went to Mt. Madhukula, picked up a large square stone, brought it back and placed it before the Tathāgata. He said, “May the World-honored One wash his garment upon this stone.”

At this time the World-honored One wondered, “Now that I have washed the garment, where shall I dry it?” Śakra, again knowing the World-honored One’s thoughts, fetched another square stone from Mt. Madhukuta. He brought it back and placed it before the Tathāgata, saying “May you dry your garment upon this stone.”

When the World-honored One had washed his garment and laid it out to dry, it occurred to him, “It would be good to bathe in this pool.” He removed his clothing and bathed.

The World-honored One then wondered, “What shall I use to pull myself out of the pool?” At this time, although there was a Kakuda tree beside the pool, it grew away from the pool. While the World-honored One was thinking about this, the tree bent toward the pool. The World-honored One grasped its branch, and pulled himself from the pool.

時迦葉明日清旦往世尊所白言：「時已到，可往就食。」又問言：「大沙門！何由有此好池？本所不見。」

佛告迦葉：「我近者得一貴價糞掃衣。我念言：『當云何得水洗此衣？』時釋提桓因知我所念，即以指指地，便有此池，清淨無有垢濁。『願世尊可於此池浣衣。』迦葉當知，此池名為指地池，猶若神祠無異。」

復問言：「何由有此大方石？本所無有。」

佛告迦葉：「我作是念：『當於何處浣衣？』時釋提桓因知我所念，即詣摩頭鳩羅山上，取此四方石來，語我言：『可於此上浣衣。』」

復問言：「此第二方石，何由而有？本來不見。」

佛告迦葉：「我浣衣已念言：『當於何處曬衣？』時釋提桓因知我心中所念，復詣摩頭鳩羅山上，取此方石來，語我言：『願於此

The next morning, Kāśyapa visited the World-honored One and said, “It is time, let us go take our meal.” He further asked, “Great recluse, how has this fine pool come into being? It was not here previously.

The Buddha replied, “I recently obtained an expensive garment made from discarded rags. I then wondered where I could find water to wash it. Then Śakra, knowing what I was thinking, pointed at the ground with his finger, and this pool, which is perfectly clear and without defilement, came into being. Śakra said, ‘May the World-honored One wash his garment in this pool.’ Kāśyapa, know that this pool is called the ground-pointing pool. It is no different from a shrine to the gods.

Kāśyapa further asked, “How has this large square stone come into being? It was not here previously.

The Buddha replied, “Just when I was wondering where to wash my garment, Śakra, who knew what I was thinking, fetched a square stone from Mt. Madhukula and said to me, ‘May you wash your garment on this stone.’

Kāśyapa further asked, “How did this second square stone come into being? It was not here previously.”

The Buddha replied, “Having washed my garment, I wondered, ‘Where shall I dry it?’ Then Śakra, knowing my thoughts, fetched this square stone from Mt. Madhukula and said, ‘May you dry your garment on this stone.’”

石上曬衣。」

復問言：「此池上樹，本曲外向，今何曲內向？」

佛告迦葉：「我浣曬衣已作是念：『我寧可入此池洗浴。』即便入池浴，浴已念言：『何所攀而出於是？』此795c01樹即迴曲內向，令我得攀而出。是故爾耳。」即告迦葉：「當知猶如神樹無異。」

時迦葉念言：「大沙門，甚奇！甚特！有大神力，釋提桓因供給所須，乃使無情物隨意。」迦葉言：「此大沙門，神足自在得阿羅漢，雖爾故不如我得阿羅漢。」時世尊食迦葉食已，還詣本林。

時迦葉復生此念：「有人來至此，我當與食。」時世尊即化作五百比丘，著衣持鉢從遠而至。時迦葉遙見五百比丘著衣持鉢從遠而至，生此念：「咄哉！此諸比丘從何而來？我何由得食與之？」時世尊即攝神足還使五百比丘

Kāśyapa further asked, “This tree by the pool used to grow away from the pool. How did it come to bend toward the pool?”

The Buddha said to Kāśyapa, “After having washed my garment and laid it out to dry, it occurred to me, ‘It would be good to bathe in this pool,’ whereupon I entered the pool and bathed. Having bathed, I wondered, ‘What shall I use to pull myself out of the pool?’ Immediately the tree bent toward the pool, allowing me to grasp it and climb out.

[795c] That is why the tree is bent toward the pool.” The Buddha continued, “Know that this is no different from a sacred tree.”

At this time Kāśyapa thought, “How unusual, how extraordinary! The great recluse’s powers are so great that Śakra, for the sake of making offerings, manipulated insentient objects with his mind.” Kāśyapa thought, “The great recluse, who has mastery of supernormal powers, has attained arhatship. Nonetheless, his attainment is inferior to my own attainment of arhatship.” Then the World-honored One, having finished his meal, returned to his forest.

Another time, Kāśyapa thought, “I will provide a meal for anyone who comes.” Then the World-honored One magically created five hundred bhikṣus. Putting on their robes and taking up their bowls, they set off from afar to visit Kāśyapa. When Kāśyapa saw five hundred bhikṣus wearing robes and carrying bowls approaching in the distance, he thought, “Alas! Where are these bhikṣus coming from? How shall I get enough food for them?” Then the World-honored One withdrew his supernormal

不現。迦葉念言：「此皆是大沙門神力所為。」

時迦葉復作是念：「若有人來至此者，我當與食。」時世尊復以神力，化作五百螺髻梵志，手持澡瓶從遠而來。時迦葉遙見五百編髮梵志手持澡瓶來，作是念言：「咄哉！今五百梵志來，何由得食與之？」時世尊即攝神足，令五百梵志不現。迦葉念言：「此大沙門所為。」

時迦葉復生此念：「若有人來至此，我當與食。」時世尊復化作五百事火梵志，去石室不遠皆共祀火神。時迦葉見已作是念言：「咄哉！此從何來？我當何由得食與之？」時世尊即攝神足，令五百梵志不現。迦葉念言：「此皆是大沙門所為。」

時迦葉弟子諸梵志，日三入水浴，極寒戰不堪。爾時世尊，即化作五百火爐皆無烟焰，使諸梵志各

powers, causing the five hundred bhikṣus to disappear. Kāśyapa thought, “The great recluse did this with his supernatural powers.”

Again, Kāśyapa thought, “I will provide a meal for anyone who comes.” The World-honored One again used his supernatural powers to magically create five hundred brahmins with their hair bound in topknots. Carrying water-pots, they began to approach from afar. When Kāśyapa saw five hundred brahmins with topknots and water-pots approaching in the distance, he thought, “Alas! How shall I get enough food for the five hundred approaching brahmins?” Then the World-honored One withdrew his supernatural powers, causing the five hundred brahmins to disappear. Kāśyapa thought, “This is the doing of the great recluse.”

Again, Kāśyapa thought, “I will provide a meal for anyone who comes.” The World-honored One again magically created five hundred fire-worshipping brahmins. While they were making offerings to the fire deity near the stone cave, Kāśyapa saw them and thought, “Alas! Where have they come from? How shall I get enough food for them?” Then the World-honored One withdrew his supernatural powers, causing the five hundred brahmins to disappear. Kāśyapa thought, “This is the doing of the great recluse.”

Another time, Kāśyapa’s disciples, who were brahmins, bathed three times a day. They were shivering and could not bear the cold. At this time the World-honored One magically created five hundred hot stoves which had no

得自炙。諸梵志念言：「此皆是大沙門所為。」

時諸梵志，皆欲破薪，而不能得破。諸梵志念言：「此皆是大沙門威力所為。」適^{796a01}得破，便復念言：「是大沙門神力所為。」

欲得舉斧不能得舉，念言：「是大沙門所為。」適得舉斧，復念言：「是大沙門所為。」

諸梵志欲得下斧，而不能得下，念言：「此大沙門所為。」適得下斧，念言：「是大沙門所為。」

諸梵志欲然火不能得然，念言：「皆是大沙門所為。」火既得然，念言：「大沙門所為。」

欲滅而不能得滅，念言：「皆是大沙門所為。」適得滅，念言：「是大沙門所為。」

捉澡瓶水欲瀉去而不能得出，念言：「大沙門所為。」既得去水，念言：「大沙門所為。」

諸梵志欲得止澡瓶水，不能得止，念言：「大沙門

smoke or fire for the brahmins to warm themselves. They thought, “This is the doing of the great recluse.”

Then the brahmins tried to chop the wood, but they could not. They thought, “This is the doing of the great recluse.” [796a] Then they could chop the wood. Again, they thought, “This is the doing of the great recluse.”

Then they tried to raise their axes, but could not. They thought, “This is the doing of the great recluse.” Then they could raise their axes. Again, they thought, “This is the doing of the great recluse.”

Then the brahmins tried to lower their axes, but could not. They thought, “This is the doing of the great recluse.” Then they could lower their axes. They thought, “This is the doing of the great recluse.”

Then the brahmins tried to light their fires, but could not. They thought, “This is the doing of the great recluse.” Then they could light their fires. They thought, “This is the doing of the great recluse.”

Then they tried to extinguish the fires, but could not. They thought, “This is the doing of the great recluse.” Then they could extinguish the fires. They thought, “This is the doing of the great recluse.”

Then they tried to pour water from their water-pots, but it would not come out. They thought, “This is the doing of the great recluse.” Then the water poured out. They thought, “This is the doing of the great recluse.”

Then the brahmins tried to stop the water from pouring out, but could not. They thought, “This is the doing of the

所為。」既得止，念言：
「大沙門所為。」

爾時四面有大黑雲起，
天大雨墮如象尿，潦水齊
腰。

時迦葉念言：「此大沙
門，極為端正人中第一，
或能為水所漂。」即將徒
眾乘一樹船往求世尊。世
尊爾時在外露地經行，地
燥如舊。

時迦葉見佛露地經行，
地燥如舊猶如屋內，念
言：「此大沙門，甚奇！甚
特！使無情之物迴轉如
意。此大沙門，神足自在
得阿羅漢，雖爾故不如我
得阿羅漢。」迦葉他日復
往世尊所，白言：「食時已
到可往就食。」

佛言迦葉：「汝竝在
前，吾後當往。」時世尊
遣迦葉已，猶如力士屈申
臂頃，從經行地沒，即於
彼貫迦葉船底而出。

見已便作是言：「此大
沙門有大神德，先遣我言
後至，今者乃先在船
耶？」

佛告迦葉：「吾遣汝

great recluse.” Then the water stopped pouring out. They
thought, “This is the doing of the great recluse.”

Then dark clouds filled the sky. It began to rain heavily,
like an elephant urinating. The water rose up to their
waists.

At this time, Kāśyapa thought, “The great recluse, most
dignified among men, may get carried away by the flood.”
He gathered his disciples and they got into a wooden boat
and went to search for the World-honored One. At this
time, the World-honored One was outside walking in
meditation on ground which remained dry.

When Kāśyapa saw the Buddha outside walking in
meditation, and saw that the ground was as dry as if it were
indoors, he thought, “How unusual, how extraordinary!
The great recluse is able to manipulate non-sentient things
however he wishes. The great recluse is an arhat with
mastery of supernormal powers. Nonetheless, his
attainment of arhatship is inferior to mine.” As on other
days when Kāśyapa visited the World-honored One, he said
to him, “It is time, let us go take our meal.”

The Buddha said to Kāśyapa, “Please proceed, I will
leave later.” Having let Kāśyapa proceed, the World-
honored One, as quickly as a strong man might bend and
straighten his arm, sank into the ground he was walking on
and rose up through the bottom of Kāśyapa’s boat.

When Kāśyapa saw this, he thought, “The great recluse
has great powers. First he let me proceed, saying that he
will come later, and now he is in my boat!

The Buddha said to Kāśyapa, “I asked you to proceed,

已，如力士屈申臂頃於經行地沒，貫汝船底而出。」

迦葉作是念言：「此大沙門有大神力，先遣我已，後來湧出船上。大沙門有 796b01 大神力得阿羅漢，雖爾故不如我道真。」

爾時世尊知迦葉心中所念，告言：「汝常稱言：『大沙門雖得阿羅漢，不如我得阿羅漢。』如今觀汝，非阿羅漢、非向阿羅漢道。」

迦葉念言：「此大沙門，有大威神，知我心中所念。此大沙門有大神足自在得阿羅漢，我今寧可從彼修梵行。」即前白佛：「我今欲從如來所修梵行。」

佛告迦葉：「汝有五百弟子，從汝學梵行，汝應告彼使知。若彼有意樂者，自隨所樂修行。」

時迦葉即往弟子所告言：「汝等知不？我今欲從沙門瞿曇所修梵行。汝等心所樂者，各自隨意。」

and as quickly as a strong man could bend and straighten his arm, I sunk into the ground I was walking on and came up through the bottom of your boat.

Kāśyapa thought, “The great recluse has great powers. First he let me proceed, then he emerged from the bottom of the boat. The great recluse is an arhat with supernormal powers. [796b] Despite this, his realization is inferior to mine.

At this time the World-honored One knew what Kāśyapa was thinking, and said, “You have often thought, ‘Although the great recluse is an arhat, his attainment of arhatship is inferior to mine.’ As I see you now, you are not an arhat. You are not on the path to arhatship.

Kāśyapa thought, “The great recluse has virtue and powers so great that he knows what I am thinking. The great recluse is an arhat with mastery of supernatural powers. From now on I shall cultivate pure conduct under him.” Thereupon he said to the Buddha, “I wish to cultivate pure conduct under the Tathāgata.”

The Buddha replied, “You have five hundred disciples learning pure conduct under you. You should inform them of your decision. Then they should be free to undertake practices in accordance with their individual wishes.”

At this time Kāśyapa returned to his disciples and said, “There is something I would like to tell you. I am going to cultivate pure conduct under the recluse Gautama. Each of you is free to do as you wish.

諸弟子白言：「我等久已有信心於彼沙門所，唯待師耳。」

爾時五百弟子，即持螺髻事火具、淨衣、澡瓶，往擲尼連禪水中已，來詣如來所，頭面禮足在一面坐。

時世尊與五百人漸次為說勝法，勸令發歡喜心。所謂法者，布施持戒生天之法，呵欲不淨、讚歎出離為樂。五百人即於座上，諸塵垢盡得法眼淨，見法得法成就諸法得果證。前白佛言：「我等欲於如來所出家修梵行。」

佛言：「來比丘！於我法中快修梵行得盡苦際，即名為受具足戒。」

時迦葉中弟，名那提迦葉，在尼連禪水下流居，有三百弟子，於中最高為尊上，為眾人師首。

時彼眾中有一弟子，至尼連禪水上看，見水中有事火具及髮澡瓶，有淨衣為水所漂。見已疾疾來至

The disciples replied, “The recluse has earned our faith long ago; we were just waiting for you, our master, to gain faith in him.

At this time the five hundred disciples took their topknots, implements for fire offerings, and ceremonial garments, threw them into the Nairāñjanā River, and went to visit the Buddha. They bowed to his feet and sat to one side.

Then the World-honored One spoke the Dharma to the five hundred men in progressive stages, which gladdened them. He taught the dharmas of generosity and observing precepts, which lead to rebirth in heavens. He condemned desire as impure. He praised the bliss of freedom from desire. On the spot, the five hundred disciples were freed of defilements and attained the pure dharma eye. They saw the Dharma, understood the Dharma, cultivated various dharmas, and realized fruition. They said to the Buddha, “We wish to go forth from the householders life and cultivate pure conduct under the Tathāgata.”

The Buddha replied, “Come, bhikṣus! You will take delight in my Dharma, cultivating pure conduct to bring an end to the origin of suffering. This is your full ordination.”

At this time Kāśyapa’s middle brother, Nadī Kāśyapa, lived downstream on the Nairāñjanā River. He had three hundred disciples who revered him as their supreme master, as their foremost teacher.

At this time, one of his disciples went to the Nairāñjanā River, where he saw implements for fire offerings, topknots, water-pots, and ceremonial garments floating in the water. Having seen this, he rushed back to Nadī

那提迦葉所語言：「師當知，此尼連禪水中，有髮事火具淨衣澡瓶，為水所漂。不審上流大師，將無為惡人所害？」

時鬱^{796c01}鞞羅迦葉小弟，名伽耶迦葉，居象頭山中，有二百弟子，於中為師首。

時那提迦葉語一弟子言：「汝速往至象頭山中，到已語伽耶迦葉言：『知不？今尼連禪水中，有事火具諸物盡為水所漂。汝速來，可共往看兄將無為惡人所害耶？』」

時弟子受那提迦葉語已，往伽耶迦葉所：「小師知不？師有此語：『尼連禪水中，有澡瓶淨衣髮諸事火具，為尼連禪水所漂。速來，共往看大兄將無為惡人所害耶？』」

時小弟聞其語已，即將二百弟子，詣那提迦葉所。到已，那提迦葉、伽耶迦葉復語一弟子言：「汝速往至大兄所看，將無為惡人所害耶？」

時彼弟子受二師語已，

Kāśyapa and told him, “Master, may it be known to you, there are topknots, implements for fire offerings, ceremonial garments, and water-pots in the water. Perhaps evil people have done something terrible to the great master living upriver.

At this time Uruvilvā Kāśyapa’s youngest brother, named Gayā Kāśyapa, was residing at Mt. Gajaśīrṣa. [796c] He had two hundred disciples who revered him as their supreme master.

Then Nadī Kāśyapa told one of his disciples, “Go quickly to Mt. Gajaśīrṣa, and when you arrive, tell Gayā Kāśyapa: ‘Did you know? Implements for fire offerings and other items have been found in the Nairāñjanā River. Please come quickly, and let us go together to visit our eldest brother, to see if something terrible has been done to him by evil people.

Then the disciple, having heard Nadī Kāśyapa’s instructions, visited Gayā Kāśyapa, to whom he said, “Did you know? My master has told me that there are water-pots, ceremonial garments, topknots and implements for fire offerings floating in the Nairāñjanā River. Please come quickly to see if something terrible has been done to Uruvilvā Kāśyapa by evil people.”

At this time, the youngest brother, having heard this, gathered his two hundred disciples and went to visit Nadī Kāśyapa. Then Nadī Kāśyapa and Gayā Kāśyapa said to one of the disciples, “Go quickly to visit our eldest brother. See if something terrible has been done to him by evil people.”

Then the disciple, having heard the instructions of the

即往看大兄。到已問言：「云何大師，從此大沙門學修梵行為勝耶？」

迦葉報言：「汝等當知！我從世尊出家學道，極為勝妙。」

時彼弟子，還至二師所語言：「諸師當知！我大師已將諸弟子，詣大沙門所出家修梵行。」

時二師念言：「從家捨家從彼學梵行者必不虛。何以故？我兄聰明垢薄多有智慧，而將諸弟子從彼受學，必思量得所故爾耳，而況我等不從受學。」

時那提迦葉、伽耶迦葉各將諸弟子詣大兄所，到已白兄言：「大兄！此處勝耶？」

兄報二弟言：「此處極勝，從家捨家，從大沙門修梵行者，乃為勝妙。」

二弟白兄言：「我等亦欲從大沙門學修梵行。」

爾時鬱鞞羅迦葉，將二弟并五百弟子，往詣世尊所，頭面禮足在一面坐。

two masters, went to visit the eldest brother. Upon arriving he asked “Why, great master, are you cultivating pure conduct under the great recluse, is it superior?”

Uruvilvā Kāśyapa replied, “Know that going forth into homelessness under the World-honored One to learn the path, which I have done, is supreme.”

Then the disciple returned to the two masters and told them, “Masters, may it be known to you that our master has led his disciples to go forth under the great recluse to cultivate pure conduct.”

At this time the two masters thought, “He has given up the householder’s life to learn pure conduct. The Buddha’s teachings must be genuine, because our brother is intelligent, has few defilements, and much wisdom, and because he has also led his disciples to learn under him. He must have made this decision with due consideration. Why don’t we also learn under the Buddha?”

Then Nadī and Gayā Kāśyapa each gathered their disciples and went to visit their eldest brother. When they arrived, they asked him, “Eldest brother, is this place superior?”

The eldest brother replied, “It is supreme. It is most excellent to give up the life of the householder to cultivate pure conduct under the great recluse.”

The two brothers said, “We also wish to cultivate pure conduct under the great recluse.”

At this time Uruvilvā Kāśyapa brought together the disciples of his two brothers, five hundred in all, and went to the World-honored One. They bowed at his feet and sat to one side.

時鬱鞞羅迦葉，前白佛言：「我有中弟，名那提迦葉，在尼 797a01 連禪水邊住，常教授三百弟子，為人師首。次第三弟，在象頭山中住，教授二百弟子，為人師首。今各來集，欲從世尊求修梵行。唯願世尊聽出家受具足得修梵行。」

世尊即聽，漸次為說勝法。所謂法者，布施持戒生天之法，呵欲不淨、讚歎出離為樂。即於座上諸塵垢盡得法眼淨，見法得法成就諸法得果證。各前白佛言：「唯然世尊！我等欲從如來法中出家修梵行。」佛言：「來比丘！於我法中快得修梵行得盡苦際，即名為受具足戒。」

時世尊度此千梵志授具足已，將至象頭山中。於象頭山中有千比丘僧，以三事教化：一者神足教化，二者憶念教化，三者說法教化。

At this time, Uruvilvā Kāśyapa approached the Buddha and said, “I have a middle brother named Nadī Kāśyapa. He lives by the Nairāñjanā River. [797a] He teaches three hundred disciples who revere him above all others. I also have a third brother who lives on Mt. Gajaśīrṣa and teaches two hundred disciples who revere him above all others. Both have brought their disciples here to cultivate pure conduct under the World-honored One. May the World-honored One permit them to go forth and receive full ordination so that they may cultivate pure conduct.”

After accepting their request, the World-honored One spoke the supreme Dharma to them in progressive stages. He taught the dharmas of generosity and observing precepts, which lead to rebirth in the heavens. He condemned desire as impure. He praised the bliss of freedom from desire. On the spot, they were freed of defilements and attained the pure dharma eye. They saw the Dharma, understood the Dharma, cultivated the various dharmas, and realized fruition. They said to the Buddha, “Yes, World-honored One! We wish to renounce the householder’s life and cultivate pure conduct with the Tathāgata’s Dharma.” The Buddha said, “Come, bhikṣus! You will delight in my Dharma, cultivating pure conduct to end the origin of suffering. This is your full ordination.”

Then, having given full ordination to the one thousand brahmins, he brought them to Mt. Gajaśīrṣa, where he taught and converted them in three different ways: he taught them by displaying supernormal powers; he taught them mindfulness; and he taught by speaking the Dharma.

彼神足教化者，或化一作無數，或無數還為一，內外通達、石壁皆過，如遊虛空無所妨礙；於虛空中結跏趺坐，亦如飛鳥周旋往來；入地如水出沒自在，履水如地而不沒溺；身放烟火如大火聚；日月有大神德靡所不照，能以手捫摸，身至梵天往來無礙，是謂世尊神足教化千比丘。

憶念教化者，教言：「汝當思惟是，莫思惟是。當念是，莫念是。當滅是，當成就是。」是謂世尊憶念教授千比丘。

說法教化者，一切熾然，何等一切熾然？眼熾然、色熾然、眼識熾然、眼觸熾然。若復眼觸因緣生受，若苦、若樂、若不苦不樂，亦名為熾然。何等為熾然？熾然者，欲火、恚火、癡火也。復云

First, he taught them by displaying supernormal powers. He transformed his body into countless bodies, then restored the countless bodies into one. Using the power of unhindered passage between inside and outside, he passed through stone walls as though he were travelling freely through the air; he floated in the air sitting in the full lotus position, and flew back and forth like a bird; he entered into the earth and reemerged freely, just as water enters and leaves the earth; he walked on water without sinking, as if he were walking on the ground; his body emitted smoke and flames, resembling a large bonfire; with his hand, he touched the sun and moon, which have the great quality of illuminating everything; he physically visited the Brahma realms and then returned without obstruction. This is how the World-honored One taught the one thousand bhikṣus with supernormal powers.

Then he taught them mindfulness. He instructed them, “You should think in such a way. You should not think in such a way. This is how to be mindful. This is not how to be mindful. You should bring such things to an end. You should accomplish such things.” This is how the World-honored One taught the one thousand bhikṣus mindfulness.

Then he taught by preaching. He said, “Everything is burning. What does it mean to say that everything is burning? Your eyes are burning. Visual objects (*rūpa*) are burning. Visual consciousness is burning. Visual contact (*sparśa*) is burning. Feeling (*vedanā*), which arises in dependence upon visual contact, and may be pleasant, unpleasant, or neither-pleasant-nor-unpleasant, is also burning. Burning with what? They burn with the fires of

何名熾然？熾然者，生老病死愁憂苦惱熾然，我說此苦所生處，乃至意亦如是。

爾時世尊^{797b01}，以此三事教授千比丘。爾時千比丘，受此三事教授已，即時無漏心解脫、無礙解脫智生。

爾時世尊化此千比丘已便作是念：「我先許瓶沙王請，若我成佛得一切智，先來至羅閱城。我今應往見瓶沙王。」即正衣服，將大比丘千人，皆是舊學螺髻梵志，皆已得定調柔永得解脫，從摩竭國界遊化漸至杖林中。爾時世尊於杖林中善住尼拘律樹王下坐。

時瓶沙王聞沙門瞿曇出自釋種出家學道，將千弟子遊行摩竭界，皆是舊學螺髻梵志，皆已得定調柔永得解脫，從摩竭界遊行來至杖林中，止善住尼拘律樹王下坐。彼沙門瞿曇

desire, anger, and ignorance. What else is burning? Birth, ageing, illness, death, sorrow, and pain are burning. What I have just said identifies the place where suffering arises.

This is true for the eye, up to the mind.”

The World-honored One thus taught the one thousand bhikṣus in these three ways. [797b] As they were being taught, the one thousand bhikṣus attained liberation from tainted thoughts, and the wisdom of unobstructed liberation arose in them.

Then the World-honored One, having converted the one thousand bhikṣus, thought to himself, “I have agreed to visit King Bimbisāra in Rājagṛha right after I attain the universal wisdom of Buddhahood. It is time to visit King Bimbisāra.” He arranged his robes and gathered the one thousand bhikṣus who were formerly brahmin priests with topknots, but later attained samādhi, became malleable, and attained permanent liberation. He led them through the kingdom of Magadha, where they travelled and taught, eventually reaching Yaśṭivana. Then the World-honored One, having arrived in Yaśṭivana, sat at the foot of Supraṭiṣṭhita, king of the nyagrodha trees.²

At this time King Bimbisāra heard the following: the recluse Gautama, who belonged to the Śākya clan and went forth to learn the path, was travelling in Magadha with one thousand disciples who were formerly brahmin priests with topknots, but attained samādhi, became malleable, and achieved permanent liberation. They had travelled through Magadha before arriving in Yaśṭivana,

² In contrast with the Pali *Vinaya* and the *Mūlasarvāstivāda vinaya* (T1450, 24:135b1, “善住鞞堵波竹林中”), the *Dharmaguptaka Vinaya* contains no indication that Supraṭiṣṭhita is a cetiya or a shrine.

有大名稱，靡所不聞。所謂名稱者，如來、至真、等正覺、明行足、為善逝、世間解、無上士、調御丈夫、天人師、佛、世尊，於天及世間久、魔若魔天，及梵天眾、沙門、婆羅門眾中，自知得神通智證，常自娛樂。與人說法，上中下言悉善，義味深邃，具足演布，修諸梵行。「善哉！乃得見如是阿羅漢。我今寧可自往見大沙門瞿曇。」

時王瓶沙駕萬二千乘車，將八萬四千人前後圍繞，以王威勢出羅閱城，欲見世尊。

時王瓶沙往杖林中，齊車所至處，即下車步進入林。遙見世尊顏貌殊特猶如紫金，便發歡喜心，於如來所前頭面禮足已在一面坐。

時摩竭國人，或有禮足

where the recluse Gautama sat at the foot of the king of the nyagrodha trees. He had become renowned far and wide as the Tathāgata, an Arhat, fully enlightened, perfected in wisdom and conduct, well-gone, knower of worlds, incomparable, tamer of persons to be tamed, teacher of gods and humans, Buddha, and World-honored One.

Among gods and humans,³ including Māra and other types of māras, brahmās, recluses, and brahmins, only he has the supernormal realization of wisdom; he has knowledge of this realization and enjoys this realization. He speaks the Dharma, which is excellent in the beginning, middle and end, profound in word and meaning.⁴ He proclaims the cultivation of pure conduct. The king thought, “It would be excellent to meet such an arhat. I shall personally visit the great recluse Gautama.”

Then King Bimbisāra commanded a procession of twelve thousand carriages surrounded by eighty-four thousand people. They left the city of Rājagṛha in full royal form to see the World-honored One.

At this time, King Bimbisāra was on his way to Yaśṭivana. Once the carriages had gone as far as they could go, he dismounted and entered the forest on foot. When he saw the unique violet-gold features of the World-honored One in the distance, he became joyful. He arrived before the Tathāgata, bowed at his feet, and sat to one side.

Then the people of Magadha [greeted the Buddha].

³ Read “ren” 人 for “jiu” 久 (p. 797b16).

⁴ The English translation is based on an emendation to the original punctuation:

義味深邃，具足演布，修諸梵行。(original, p. 797b18–19)

義味深邃具足，演布修諸梵行。(emended; compare with 779b26: 有義味具足，開現梵行)

而坐者，或有舉手相問訊
而坐者，或有稱姓名而坐
者，或有叉手合掌向如來
而坐者，或有默然而坐
者。

時摩竭國人作是念：
「為大沙門從鬱鞞羅迦^{797c01}
葉學梵行耶？為鬱鞞羅迦
葉并弟子眾，從大沙門瞿
曇學梵行耶？」

時世尊知其國人心中所
念，即以偈向鬱鞞羅迦葉
說：

「汝等見何變？
捨諸事火具？
吾今問迦葉，
云何捨火具？」

爾時迦葉復以偈報世尊
言：

「飲食諸美味，
愛欲女及祀；
我見如是垢，
故捨事火具。」

世尊復以偈問迦葉言：

「飲食諸美味，

Some bowed at his feet and took their seat; some raised their hands in greeting and took their seats; some announced their names and clan-names and took their seats; some joined their palms while facing the Tathāgata and took their seats; and some sat without speaking.

At this time the people of Magadha wondered, “Is the great recluse learning pure conduct from Uruvilvā Kāśyapa? [797c] Or are Uruvilvā Kāśyapa and his disciples learning pure conduct from the great recluse Gautama?”

Then the World-honored One, knowing their thoughts, spoke in verse to Uruvilvā Kāśyapa:

What change have you and the other Brahmins seen
To make you discard your implements for fire worship?
Let me ask you, Kāśyapa,
Why have you discarded those implements?

Then Kāśyapa replied to the World-honored One in verse:

Delicious foods, tasty drinks,
Craving, desire, women, and sacrifices:⁵
These do I see as defilements.
This is why I have discarded the implements for fire worship.

The World-honored One then asked Kāśyapa,

You no longer find delight in

⁵ Commenting on the parallel verse in the Pali Vinaya, Oldenberg remarks, “The mantras which are recited at the sacrifices contain praises of” these worldly pleasures, *Vinaya Texts* 1:138.

於中無所樂；
天上及世間，
今說樂何處。」

Delicious foods and tasty drinks.
Tell me, in the heavens and in the world,
What gives you delight?

迦葉復以偈報世尊言：
Kāśyapa replied to the World-honored One with this
verse:

「我見迹休息，
三界無所礙；
不異不可異，
不樂事火祀。」

I have seen the state of tranquility,⁶
Which is unobstructed by anything in the three realms;
Which does not change, and cannot be changed.
Thus I no longer take joy in fire offerings.

時摩竭國人復生是念：
「大沙門說二偈，鬱鞞羅迦
葉亦說二偈，我等猶故未
別，為大沙門從迦葉受學
耶？為迦葉及弟子從大沙
門受學耶？」

At this time the people of Magadha thought, “The great
recluse has spoken two verses and Uruvilvā Kāśyapa has
spoken two verses. But we still cannot figure out if the
great recluse is a student of Kāśyapa or if Kāśyapa and his
disciples are students of the great recluse.

時世尊知摩竭國人心中
所念已，告迦葉言：「汝起
為吾扇背。」答言：
「爾。」

Then the World-honored One, knowing what the people
of Magadha were thinking, said to Kāśyapa, “Get up and
fan my back.” Kāśyapa said “Yes master.”

時迦葉受佛教已，即從
坐起上昇虛空，還下禮世
尊足，以手摩捫如來足，

After receiving instructions from the Buddha, Kāśyapa
got up from his seat and rose into the air. He came down
and bowed at the World-honored One’s feet, touching them

⁶ Chinese exegete Fali 法礪, interprets the first line of this verse using Chinese syntax: “I have seen the traces [of saṃsāra] become tranquil.” He understands “ji” 迹 (traces, footprints, path; *padam*) to be a reference to saṃsāra, followed by its verb “xiuxi” 休息, to become tranquil (三有輪轉。名之為迹。善脩八正。能除集因。令苦不續。稱為休息。故曰我見迹休息, *Sifenlü shu* 四分律疏, CBETA, X41, no. 731, p. 712, a1-2). Huaisu’s 懷素 commentary echoes this interpretation, *Sifenlü kaizongji* 四分律開宗記, CBETA, X42, no. 735, p. 494, c17-18. However, to correctly understand the first line, it must be parsed as Sanskrit rather than Chinese. This is justified because the Chinese matches the corresponding Pali verse in both terminology and word order: *disvā* [我見] *padam* [迹] *santam* [休息]. Oldenberg translates this as “I have seen the state of peace,” *Vinaya Texts* 1:138, Vin. I.22.5. Cf. Jones, *Mahāvastu* 3:421-422, which renders *padam śāntam* as “the sphere of calm.” Here, *padam/ji* 迹 is understood as a state rather than traces.

以口鳴之自稱姓字：「世尊是我師，我是弟子。」即持扇在如來後而扇。

時摩竭國人自相謂言：「大沙門瞿曇不從迦葉學梵行，迦葉及弟子眾從大沙門瞿曇學梵行。」

爾時世尊知摩竭國人無有疑故，漸次為說法，勸令發歡喜心。所謂法者，布施持戒生天之法，呵欲不淨、讚歎出離為樂。

時摩竭國人瓶沙王為首，八萬四千人十二那由他天，諸塵垢盡得法眼淨，^{798a01}見法得法成就諸法自知得果證。前白佛言：「我等歸依佛法僧，聽為優波塞，盡形壽不殺生乃至不飲酒。」

瓶沙王見法得法，前白佛言：「自念昔日，為太子時，心生六願：一者、若父壽終我登位為王。二者、當我治國時願佛出世。三者、使我身見世

with his hands and kissing them. Kāśyapa announced his name and clan-name, and then declared, “The World-honored One is my teacher, and I am his disciple.” He picked up a fan and fanned the Tathāgata’s back.

At this time the people of Magadha said to one another, “The great recluse Gautama is not learning pure conduct under Kāśyapa; but rather Kāśyapa and his disciples are learning pure conduct from the great recluse Gautama.

Then the World-honored One, knowing that the people of Magadha no longer had any doubts, began speaking the Dharma in progressive stages, which made them joyful. He explained the dharmas of giving and observing precepts, which lead to rebirth in the heavens. He condemned desire as impure, and praised the joy of freedom from desire.

At this time the eighty-four thousand people of Magadha led by King Bimbisāra, along with twelve nayutas of devas, became free from defilements and attained the pure dharma eye. They saw the Dharma, understood the Dharma, cultivated various dharmas, realized fruition, and had inner knowledge of their attainment. ^[798a] They approached the Buddha and said, “We take refuge in the Buddha, Dharma, and Saṅgha. Please allow us to become upāsakas. For the rest of our lives we will not kill, (*up to*) or drink alcoholic beverages.”

King Bimbisāra, who saw the Dharma and understood the Dharma, approached the Buddha and said, “I remember long ago, when I was a prince, I made six wishes: first, that I would inherit the throne after my father passed away; second, that a Buddha would appear in the world during my reign; third, that I might have the opportunity to see

尊。四者、設我見佛已生歡喜心於如來所。五者、已發歡喜心得聞正法。六者、聞法已尋得信解。今我父王已命終，得登位為王。然我治國，正值佛出世。今復自見佛，見佛已發歡喜心，於佛所已發歡喜心，便得聞法，聞法已便得信解。今正是時，唯願世尊入羅閱城。」

時世尊默然受瓶沙王請已，即從座起，著衣將千比丘，皆是舊學螺髻梵志，皆已得定調柔永得解脫，萬二千乘車、八萬四千眾前後圍遶，以佛威神入羅閱城。

爾時值天雨，世尊前後中則清明、上有雲蓋，世尊現此變化入羅閱城。

時釋提桓因，化作一異婆羅門，手執金杖、金澡瓶、金柄扇，身在空中去地四指在如來前引導，復以無數方便讚歎佛法僧。

時摩竭國人皆作是念：「是誰威神化作此婆羅門

that Buddha in person; fourth, that I would become pleased to see him; fifth, that having become pleased, I would be able to hear the true Dharma; sixth, that as I heard the Dharma, conviction and understanding would arise in me. At present, I have inherited the throne of my late father, the king. During my reign, a Buddha has appeared in the world. I am now seeing this Buddha, which has made me pleased. Having become pleased, I have been able to hear the Dharma. As I heard the Dharma, conviction and faith arose in me. Therefore, this is a suitable time, may the World-honored One enter Rājagṛha.

At this time the World-honored One silently accepted the king's invitation. Then he rose from his seat, arranged his robes, and led his one thousand disciples—who were formerly brahmin priests with topknots, but had attained samādhi and become malleable, gaining permanent liberation—in a procession with twelve thousand carriages surrounded by eighty-four thousand people. They entered the city of Rājagṛha surrounded by the Buddha's power.

Then it began to rain. But around the Buddha and his retinue, it remained clear; above them the clouds formed a canopy. As the World-honored One manifested this power, they entered the city.

At this time, Śakra transformed himself into a brahmin holding a golden staff, a golden water-pot, and a fan with a golden handle. He floated above the ground at a distance of four fingers, and made way before the Tathāgata. He praised the Buddha, Dharma, and Saṅgha in many ways.

At this time, the people of Magadha thought, "Who is this? Who is the one using his powers to take on the form

形，手執金杖、金澡瓶、
金柄扇，身在空中去地四
指，在如來前引導驅却眾
人，復以無數方便讚歎佛
法僧？」[*]那時摩竭國人
向釋提桓因而說頌曰：

「誰化作梵志？
今在眾僧前；
歎誦佛功德，
汝所事者誰？」

爾時釋提桓因復以偈報
摩竭國人

「勇猛一切解，
愛欲及飲食； 798b01
慚愧念知足，
我是彼弟子。

世無有與等，
不見相似者；
如來至真佛，
我是給使者。

滅欲及瞋恚，
無明永已盡；
漏盡阿羅漢，
我是給使者。

猶如度溺者，
瞿曇是法船；
最勝度彼岸，

of a brahmin carrying a golden scepter, a golden water-pot,
and a golden-handled fan, floating above the ground at a
distance of four fingers, making way ahead of the
Tathāgata, praising the Buddha, Dharma, and Saṅgha in
many ways?” Then the people of Magadha turned to Śakra,
speaking this verse:

Who is the magically created brahmin
Leading the Saṅgha,
And praising the merits of the Buddha?
Who do you serve?

Then Śakra responded to the people of Magadha in
verse:

With great energy, he has become liberated from
everything,
From craving, desire, foods, and drinks. [798b]
He is humble and content—
I am his disciple.

No one in the world compares with him;
A similar person is not to be found.
He is the Tathāgata, an Arhat, the Buddha.
He is the one I serve.

He has brought an end to desire, anger,
And ignorance, permanently.
He is an arhat, without taint.
He is the one I serve.

Like a vessel saving people who are drowning,
Gautama is a supreme Dharma ship,
Carrying us to the other shore.

我是給使者。

He is the one I serve.

以度四流際，
能說不死法；
最勝無礙法，
我是給使者。」

Having crossed the four torrents,⁷
He is able to speak the Dharma of the deathless,
The supreme, unobstructed Dharma.
He is the one I serve.

爾時摩竭國王瓶沙復作是念：「若使世尊將諸弟子入羅閱城，先至園中者，我當即以此園地施之立精舍。」時羅閱城諸園中，迦蘭陀竹園最勝。時世尊知摩竭王心中所念，即將大眾詣竹園已。王即下象，自疊象上褥，作四重敷地，前白佛言：「願世尊坐。」世尊即就座而坐。

Then Bim̐bisāra, the king of Magadha, thought, “Wherever the World-honored One stops first as he leads his disciples into the city of Rājagṛha, that is the land I shall donate to him, and on that land I shall construct a monastery for him.” At this time, Kalandaka Veṇuvana was the best land in Rājagṛha.⁸ Knowing what the king was thinking, the World-honored One led his disciples to Veṇuvana. Then the king dismounted from his elephant, took the saddle from the elephant’s back, folded it into quarters, and placed it on the ground. Then he said to the Buddha, “May the World-honored One sit here.” Thereupon the World-honored One accepted the seat that was offered to him.

時瓶沙王持金澡瓶水授如來令清淨，白佛言：「今羅閱城諸園中，此竹園最勝，我今施如來，願慈愍故受。」

At this time, King Bim̐bisāra poured water from a golden water-pot for the Tathāgata to use for washing. He said to the Buddha, “Of all the land in Rājagṛha, Veṇuvana is the finest. I hereby donate it to the Tathāgata. May you take compassion on me, and accept this gift.”

佛告王言：「汝今持此竹園，施佛及四方僧。何以故？若如來有園、園

The Buddha replied to the king, “This land which you have offered should be donated to the Buddha as well as the Saṅgha of the four directions. Why is this? Whatever

⁷ The “four torrents” are the four afflictions of desire, existence, views, and ignorance. See also *Sifen lü*, p. 791ff.

⁸ The meaning of Kalandaka is not explained in this text. Veṇuvana is a rendering of “zhuyuan” 竹園, bamboo grove. This was the site of the earliest Buddhist monastery.

物、房舍、房舍物、衣鉢、尼師檀、鍼筒，即是塔，諸天、世人、魔、若魔天、沙門、婆羅門所不堪用。」

王言：「我今以此竹園，施佛及四方僧。」時世尊以慈愍心受彼園已，即為呪願：

「種植諸園樹，
并作橋船梁；
園果諸浴池，
及施人居止。

如是之人等，
晝夜福增長；
持戒順正法，
彼人得生天。」

爾時瓶沙王前禮世尊足已，更取一小床^{798c01}在如來前坐，欲得聞法。時世尊漸次為王說法，勸令發歡喜心。發歡喜心已，從坐起禮佛而去。

爾時世尊在羅閱城。時城中有刪若梵志，有二百

belongs to the Tathāgata—a plot of land, items on the land, a building, items in the building, robes, bowls, niṣīdana mats, and needle boxes—becomes a stūpa. Gods and people, including Māra, other māras, recluses, and brahmins would not be able to use them.”

The king said, “I hereby donate Veṇuvana to the Buddha and the Saṅgha of the four directions.” Thereupon the World-honored One accepted the park out of compassion, and gave his blessings to the king in verse:

Planting trees in a park,
Making bridges and boats,
Adding fruit trees and bathing pools,
Providing a place for people to stay:

People who do these acts
Grow in merit night and day.
Observing precepts and adhering to the true Dharma,
They will be reborn in the heavens.⁹

At this time King Biṃbisāra bowed at the feet of the World-honored One. He sat on a small seat facing the Buddha to hear the Dharma. [798c] Then the World-honored One spoke the Dharma for the king in progressive stages, which gladdened him. The king got up from where he was sitting, bowed to the Buddha, and departed.

At this time the World-honored One was staying in Rājagṛha. The brahmin Sañjaya Vairaṭī was also in

⁹ This verse mentions most of the seven meritorious ways of giving: 1. building monasteries; 2. creating parks with trees, fruit trees, and pools; 3. providing medicine and medical care for the clergy; 4. building boats; 5. building bridges; 6. digging wells close to the road; 7. building latrines. See *Foshuo zhu de futian jing* 佛說諸德福田經 (CBETA, T16, no. 683, p. 777, b2-8).

五十弟子，優波提舍、拘律陀為上首。

爾時尊者阿濕卑給侍如來，時到著衣持鉢入城乞食，顏色和悅諸根寂定，衣服齊整行步庠序，不左右顧視，不失威儀。時優波提舍，時已到入園觀看，見阿濕卑威儀如是，便生是念：「今觀此比丘威儀具足，我今寧可往問其義。」復自念言：「此比丘乞食時，非問義時。今且待彼乞食已，當往問義。」

時優波提舍尋從其後。時阿濕卑比丘入羅閱城乞食已，置鉢在地，疊僧伽梨。優波提舍念言：「此比丘乞食已竟，今正是問義時，我今當問。」即往問義：「汝為誰？師字誰？學何法？」

即報言：「我師大沙門，是我所尊，我從彼學。」

優波提舍即復問言：「汝師大沙門說何法耶？」

Rājagṛha.¹⁰ He had two hundred and fifty disciples. Of them, Upatiṣya and Kolita were foremost.¹¹

At this time the venerable Aśvajit was serving as the Tathāgata's attendant. When it was timely, Aśvajit put on his robe and took his bowl to enter the city for his begging rounds. His countenance was peaceful and his faculties were concentrated. His robes were properly arranged and he walked solemnly and peacefully. He looked neither left nor right, maintaining proper conduct. Then Upatiṣya entered the grove and observed Aśvajit's conduct. He thought, "This bhikṣu's conduct is impeccable. I shall ask him some questions." He further thought, "It is not suitable to do this while he is begging. I shall wait until he has finished, and then ask him."

Then Upatiṣya followed him. When Aśvajit had finished begging in the city of Rājagṛha, he set his bowl on the ground and folded his saṃghāṭī robe. Upatiṣya thought, "The bhikṣu has finished his begging rounds. This is a suitable time to question him." Thereupon he approached Aśvajit and asked, "Who are you? What is the name of your master? What doctrine are you learning?"

Aśvajit replied, "My master is the great recluse. He is the one I honor. I am learning under him."

Upatiṣya further asked, "What doctrine does your master, the great recluse, teach?"

¹⁰ Sañjaya Vairāṭī was one of the six non-Buddhist teachers at the time of the Buddha.

¹¹ Upatiṣya and Kolita are better known as Śāriputra and Maudgalyāyana respectively.

報言：「我年幼稚出家日淺，未堪廣演其義，今當略說其要。」

優波提舍言：「我唯樂聞為要，不在廣略。」

阿濕卑言：「汝欲知之，如來說因緣生法，亦說因緣滅法。若法所因生，如來說是因。若法所因滅，大沙門亦說此義。此是我師說。」

時優波提舍聞已，即時諸塵垢盡得法眼淨。時優波提舍念言：「齊入如是法，至無憂處，無數億百千那由他劫本所不見。」

優波提舍、拘律陀先有要言：「若先得妙法者，當相告語。」時優波提舍即往至拘律陀所。拘律陀見優波提舍來，便作是語：「汝今顏色和悅諸根寂定，[799a01](#)如有所得。將不見法耶？」

答曰：「如汝所言。」

問言：「得何等法？」

報言：「彼如來說因緣生法，亦說因緣滅法。若法所因生，如來說是因。

He replied, “Because I am young, and my days as a monk are few, I cannot provide a long explanation of his teachings. But I can briefly explain their essence.”

Upatiṣya said, “It does not matter if your explanation is short or long. I only wish to hear the essence.”

Aśvajit replied, “This is what you wish to know: The Tathāgata teaches that dharmas arise through causation and dharmas cease through causation. The Tathāgata has taught the causes for dharmas to arise; the great recluse has also taught the same for dharmas to cease. This is what my master teaches.

As he was listening, Upatiṣya became free from defilements and he obtained the pure dharma eye. Then he thought, “By deeply understanding this dharma, I have entered a state without worry, which has not been seen for countless billions of nayutas of eons.

Upatiṣya and Kolita had previously made a promise to each other: “Whoever first obtains the sublime dharma should tell the other.” At this time Upatiṣya went to see Kolita. When Kolita saw him coming, he said, “Your countenance is peaceful and your faculties are concentrated. [\[799a\]](#) It appears that you have some attainment. Perhaps you have seen the dharma?”

Upatiṣya replied, “It is as you say.”

Kolita said, “What is the dharma that have you attained?”

Upatiṣya said, “The Tathāgata teaches that dharmas arise through causation and dharmas cease through causation. The Tathāgata has taught the causes for dharmas

若法所因滅，大沙門亦說此義。」拘律陀聞是語已，即時諸塵垢盡得法眼淨。拘律陀念言：「齊入如此法，得至無憂處，無數億千那由他劫本所不見。」

拘律陀問言：「不審世尊今在何處住？」

報言：「如來今在迦蘭陀竹園住。」

拘律陀語優波提舍言：「今日可共往如來所禮敬問訊，即是我等師。」

優波提舍報言：「我等先有二百五十弟子，從我所修梵行，當語彼令知，隨彼意所欲。」時優波提舍與拘律陀詣諸弟子所，語言：「汝等知不？我等二人欲從大沙門學梵行，汝等各隨意所欲。」

諸弟子白言：「我等諸人皆從師受學。今大師猶從彼學，我等豈得不從學耶？若師所得者，我等亦當得之。」時優波提舍、拘律陀并諸弟子，相與俱詣竹園。

時世尊與無數百千眾圍

to arise; the great recluse has also taught the same for dharmas to cease.” As Kolita was listening, he became free of defilements and obtained the pure dharma eye. He thought, “By deeply understanding this dharma, one attains a state without worry, which has not been seen for countless billions of nayutas of eons.”

Kolita said, “May I ask, where is the World-honored One residing?”

Upatiṣya replied, “The Tathāgata is residing in Kalandaka Veṇuvana.”

Kolita said to Upatiṣya, “Let us go to the Tathāgata today, to pay our respects. He is now our master.”

Upatiṣya replied, “There are two hundred and fifty disciples practicing pure conduct under us. We should inform them, and let them do as they wish.” Then Upatiṣya and Kolita went to the place their disciples were staying, and told them, “There is something we would like to tell you. The two of us are going to cultivate pure conduct under the great recluse. You may do as you wish.”

The disciples said, “We have been learning under you, our masters. Now that you are learning under the great recluse, we have no reason not to do the same. Whatever realizations our masters have attained, we too shall attain.” Then Upatiṣya, Kolita, and their disciples travelled together to Veṇuvana.

At this time, the World-honored One was speaking the

繞，而為說法，遙見優波提舍、拘律陀并諸弟子來，見已告諸比丘：「彼遠來二人者：一名優波提舍，二名拘律陀，此二人於我諸弟子中最為上首，智慧無量無上得二解脫。」未至竹園，如來已授記別二人為匹。

同友二人并諸弟子到如來所，頭面禮足已，在一面坐。時世尊漸次為說勝法，令發歡喜心。所謂法者，布施、持戒、生天之法，呵欲不淨、讚歎出離為樂。即於座上諸塵垢盡得法眼淨，見法得法成就諸法。自知得果證已，前白佛言：「我等欲從如來法
799b01中出家修梵行。」

佛言：「善來比丘！於我法中快修梵行得盡苦源，即名出家受具足戒。」

爾時世尊遊羅閱城。時尊者鬱鞞羅迦葉與諸弟子出家學道，復有刪若二百

Dharma to the countless hundreds, thousands of people surrounding him. When he saw Upaṭiṣya, Kolita and their disciples approaching in the distance, he said to the gathered bhikṣus, “The two people who are approaching—Upaṭiṣya and Kolita—will be foremost among my disciples. With wisdom that is limitless and unsurpassed, they will attain twofold liberation.”¹² Even before they arrived at Veṇuvana, the Tathāgata had predicted that they would be his equal.

When the two friends and their disciples arrived before the Tathāgata, they bowed at his feet and sat to one side. At this time, the Tathāgata taught the Dharma in progressive stages, which gladdened them. He taught the dharmas of generosity and observing precepts, which lead to rebirth in the heavens. He condemned desire as impure and praised the bliss of freedom from desire. On the spot, they became free of defilements and attained the pure dharma eye. They saw the Dharma, understood the Dharma, cultivated various dharmas, and knew that they had realized fruition. Then they said to the Buddha, “We wish to learn pure conduct under the Tathāgata.” [799b]

The Buddha said, “Come, bhikṣus! You will take delight in my Dharma, cultivating pure conduct to bring an end to the origin of suffering. This is your full ordination.”

At this time, the World-honored One was travelling in Rājagṛha. Uruvilvā Kāśyapa and his disciples had gone forth to learn the path. The two-hundred and fifty brahmin

¹² Twofold liberation includes mind and wisdom.

五十梵志，出家學道。羅閱城中諸貴族姓子等亦出家學道。時羅閱城中諸長者，自相誡勅言：「汝等有兒者，各自慎護，婦有夫主者亦慎護之。今大沙門，從摩竭國界度諸梵志自隨，今來至此復當將此諸人去。」

爾時諸比丘乞食時聞此諸人所說：「此大沙門將諸梵志自隨來此，今復當將此諸人去。」諸比丘聞已皆懷慚愧，往世尊所，以此因緣具白世尊。

世尊告諸比丘：「汝等入羅閱城中乞食，聞諸長者作是言：『大沙門來至國界，度諸梵志將自隨，今復當度此諸人將去。』者，汝等便以此偈報之：

「『如來大勢力，
以法而將去；
以法將去者，
汝等何憂懼？』」

爾時諸比丘受佛教已，入羅閱城乞食，聞諸長者說此語時，即以此偈報之：

disciples of Sañjayin Vairaṭīputra had gone forth to learn the path. Sons of various noble families in Rājagṛha had also gone forth to learn the path. Elders in the city of Rājagṛha cautioned each other, “Parents, protect your sons! Wives protect your husbands! The great recluse is coming from the kingdom of Magadha with the brahmins he has converted. After he arrives, he will also lead our sons and husbands away.”

While the bhikṣus were begging for food they heard people say, “The great recluse has brought his brahmin followers here. He is also going to lead our sons and husbands away.” Having heard this, the bhikṣus felt ashamed. They went to the World-honored One and told him what happened.

The World-honored One said to them, “When you enter the city of Rājagṛha for alms, and you hear the elders saying, ‘The great recluse has come to our kingdom with the brahmins he has converted, he is also going to lead our sons and husbands away,’ you should reply with this verse:

The Tathāgata, who has great power,
Leads them with the Truth (Dharma).
Because they are led by the Truth,
What is there to worry about?

After hearing the Buddha’s instructions, the bhikṣus entered the city of Rājagṛha for alms. When they heard the elders speak of this matter, they replied with this verse:

「如來大勢力，
以法而將去；
以法將去者，
汝等何憂懼？」

時諸長者作是念：「我等如所聞，大沙門以法將去，不為非法。」

爾時尊者鬱鞞羅迦葉將諸弟子出家學道，刪若弟子亦將二百五十弟子出家學道，羅閱城諸豪姓子亦出家學道。大眾皆集遊羅閱城。

時彼未被教誡者，不按威儀，著衣不齊整、乞食不如法、處處受不淨食、或受^{799c01}不淨鉢食、在小食大食上高聲大喚，如婆羅門聚會法。

時有一病比丘，無弟子無瞻視者命終，諸比丘以此因緣往白世尊。世尊言：「自今已去聽有和尚，和尚看弟子，當如兒意看。弟子看和尚，當如父意。展轉相敬，重相瞻

The Tathāgata, who has great power,
Leads them with the Truth.
Because they are led by the Truth,
What is there to worry about?

The elders thought, “What the bhikṣus say is true. Because the great recluse leads them with Truth, non-truth.”

By this time, the venerable Uruvilvā Kāśyapa had led his disciples to go forth and learn the path; Sañjayin Vairaṭīputra’s disciples had also led their two hundred fifty disciples to go forth and learn the path; sons from various noble families had also gone forth to learn the path. Together they travelled through Rājagṛha.

Then, those who had not yet been trained properly did not observe dignified behavior: they wore their robes improperly; they did not beg in accordance with the rules; they accepted improper food wherever they went; they accepted food in improper begging bowls; [799c] they spoke loudly during the morning and noon meals, resembling a gathering of brahmins.

One time, a bhikṣu who did not have any disciples or caretakers, became ill and died. The bhikṣus told the World-honored One what happened. The World-honored One said, “From now on I allow that there be a preceptor (*upādhyāya*). The preceptor should treat his disciples as sons. Disciples should treat the preceptor as their father. They respect each other and look after each other.”¹³ In this

¹³ The English translation is based on an emendation to the original punctuation:

展轉相敬，重相瞻視 (original, p. 799, c5-6)

視，如是正法便得久住，長益廣大。

當如是請和尚。請時當教偏露右肩，脫革屣右膝著地合掌，作如是語：『我某甲請大德為和尚，願大德為我作和尚，我依大德受具足戒。』第二、第三亦如是說。和尚當報言：『可爾。』若言：『如是。』若言：『當教授汝。』若言：『清淨莫放逸。』」

佛言：「自今已去捨三語授具足戒，自今已去聽滿十人當授具足戒。白四羯磨，

當如是授具足戒。欲受戒者詣僧中，偏露右臂脫革屣禮僧足，右膝著地合掌作如是白：『大德僧聽！我某甲，從某甲求受具足戒。我某甲，今從眾僧乞受具足戒，某甲為和尚。願僧濟度我，慈愍故！』如是第二、第三說。

way the true Dharma will last for a long time and provide great benefits.

“An ordinand should be instructed to invite a preceptor in this way: with the right shoulder exposed, leather sandals removed, the ordinand should kneel on the right knee with joined palms and say, ‘I, (full name), request Venerable to be my preceptor. Venerable, would you be my preceptor? I would receive full ordination under your guidance.’ This should be repeated for the second third times. The preceptor accepts by saying, ‘I will,’ or ‘So may it be’ or ‘I will teach you,’ or ‘Be pure, work hard.’

The Buddha then said, “Hereafter, I no longer allow the triple refuge to serve as the full ordination.¹⁴ Hereafter, I require that at least ten people be present for a full ordination, and that a fourfold karman is used.¹⁵

“The full ordination should be granted in this manner. The ordinand should approach the Saṅgha with right shoulder exposed and shoes removed, and bow at the feet of the Saṅgha. Kneeling on the right knee with joined palms, the ordinand should say, ‘Venerable members of the Saṅgha, please listen. I, (full name), have requested full ordination from (name of preceptor). I, (name), now request full ordination from the Saṅgha with (name) as my preceptor. May the Saṅgha have compassion and admit

展轉相敬重，相瞻視 (emended)

¹⁴ The Buddha had previously allowed the triple refuge to serve as full ordination, *Sifen lü*, p. 793, a18–21.

¹⁵ The ten people are the preceptor, the karma master, the instructor, and seven witnesses. “Fourfold” refers to the one motion and three proclamations, which make up part of the transaction.

眾中當差堪能羯磨者如上，當作如是白：『大德僧聽！此某甲，從某甲求受具足戒。此某甲，今從眾僧乞受具足戒，某甲為和尚。若僧時到僧忍聽，與某甲受具足戒，某甲為和尚。白如是。』

『大德僧聽！此某甲，從某甲求受具足戒。此某甲，今從眾僧乞受具足戒，某甲為和尚。誰諸長老忍僧與某甲受具足戒、某甲為和尚者默然，誰不忍者說。此是初羯磨。』第二、第三亦如是說。

僧已與某甲受具足戒、某甲為和尚竟。僧忍，默然故，是事如是持。』」 [800a01](#)

me.’ This is repeated for the second and third times.

“The Saṅgha should appoint a person who is capable of performing the karman as above to state this motion: ‘Venerable members of the Saṅgha, please listen. (Name of ordinand) has requested full ordination from (name of preceptor).¹⁶ (Name) now requests full ordination from the Saṅgha with (name) as preceptor. If the Saṅgha is ready, may the Saṅgha grant full ordination to (name) with (name) as preceptor. This is the motion.

“‘Venerable members of the Saṅgha, please listen. (Name of ordinand) has sought full ordination from (name of preceptor). (Name) now requests full ordination from the Saṅgha with (name) as preceptor. May those venerable bhikṣus who are in favor of the Saṅgha granting full ordination to (name) with (name) as preceptor remain silent. May those who are not in favor speak now. This is the first proclamation.’ This is to be repeated for the second and third times.

“‘The Saṅgha hereby grants full ordination to (name of ordinand) with (name of preceptor) as preceptor. Through its silence, the Saṅgha has approved. Let this be upheld as enacted.’¹⁷

¹⁶ This refers to the ordinand’s request and the preceptor’s assent to be his preceptor for full ordination above.

¹⁷ The Pali parallel of the last sentence is *evametaṃ dhārayāmi*, with the verb \sqrt{dhr} (to hold, uphold, maintain, remember) in the first person causative. Oldenberg renders this as “Thus I understand”; Horner, “Thus do I understand.” In the *Sifen lii*, as well as Kumārajīva’s earlier translation of the Sarvāstivāda Vinaya, it is translated without an identifiable subject, thus conveying the sense that all should uphold it (by remembering it and defending it against possible challenges), not just the speaker. This is explicit in the explanation of Dingbin, an eighth century Chinese commentator, who writes, “After the judgment [transaction] is completed, the group of monks are requested to remember it *together*” 既審已訖眾同憶持故云是事如是持, *Sifen biqiu jieben shu* 四分比丘戒本疏, p. 468 b7–8, (emphasis added). It may be surmised that in the Indian context, the obligation for others to uphold this matter was implicit, in spite of the

時諸比丘知世尊制戒聽授人具足戒。新學比丘輒授人具足戒，不能教授。以不教授故，不按威儀，著衣不齊整、乞食不如法、處處受不淨食、或受不淨鉢食、在小食大食上高聲大喚、如婆羅門聚會法。

時諸比丘聞，其中有少欲知足、行頭陀、樂學戒、知慚愧者，嫌責比丘言：「世尊制戒聽授人具足戒，云何汝等新受戒比丘輒授人具足戒，而不能教授。以不教授故，不按威儀，著衣不齊整、乞食不如法、處處受不淨食、或受不淨鉢食、在小食大食上高聲大喚，如婆羅門聚會法？」

[800a] At this time the bhikṣus understood that the World-honored One had created a rule allowing [his fully ordained disciples] to grant the full ordination to others. Some newly ordained bhikṣus presumptuously granted full ordination to others, but were unable to train them properly. Because they were not trained, they did not observe dignified behavior: they wore their robes improperly; they did not beg in accordance with the rules; they accepted improper food wherever they went; they accepted food in improper begging bowls; they spoke loudly during the morning and noon meals, resembling a gathering of brahmins.

When the bhikṣus heard about this, those among them who had few desires, knew contentment, practiced *dhūtas*,¹⁸ delighted in learning precepts, and had a sense of shame admonished those bhikṣus, saying, “The World-honored One has created a rule allowing [his fully ordained disciples] to grant full ordination to others. Why did you newly ordained bhikṣus presumptuously grant full ordination to others without being able to train them? Because they were not trained, they did not observe dignified behavior: they wore their robes improperly; they did not beg in accordance with the rules; they accepted improper food wherever they went; they accepted food in improper begging bowls; they spoke loudly during the morning and noon meals, resembling a gathering of brahmins.”

first-person wording. The early Chinese translators found it necessary to emphasize the communal nature of the obligation.

¹⁸ *Dhūta* refers to austerities.

時尊者婆先始二歲，將一歲弟子，往世尊所，頭面禮足已，在一面坐。世尊知而故問：「此是何等比丘？」

報言：「世尊！是我弟子。」

問言：「汝今幾歲？」

報言：「二歲。」

復問言：「汝弟子幾歲？」

報言：「一歲。」

爾時世尊以無數方便呵責：「汝所為非，非威儀、非沙門法、非淨行、非隨順行，所不應為。云何婆先！汝自身未斷乳，應受人教授，云何教授人？」

時諸比丘往世尊所，頭面禮足在一面坐，以此因緣具白世尊。世尊言：「向

At this time the venerable Upasena, who had been ordained for two years, had a disciple who had been ordained for one year. He brought this disciple to the World-honored One. They bowed at his feet and sat to one side. The World-honored One, despite knowing the answer, asked Upasena, “Who is this bhikṣu?”¹⁹

Upasena replied, “This is my disciple.”

The Buddha asked, “How long have you been ordained?”

He replied, “Two years.”

The Buddha asked, “How long has your disciple been ordained?”

He replied, “One year.”

At this time, the World-honored One admonished him in numerous ways, saying, “What you have done is wrong. It is not correct behavior, it is not proper for recluses, it is not pure conduct, it violates the norms of our community, and should not be done. Tell me, Upasena, you yourself have not yet been weaned, you still need to be trained—how can you train others?”

At this time the bhikṣus went to the World-honored One, bowed at his feet, and sat to one side. They told the World-honored One what happened. The World-honored

¹⁹ The corresponding passage in the Pali Vinaya does not say that the Buddha knew the answer, but nonetheless provides an explanation of why the Buddha might ask a question to which he already knew the answer: “The Tathāgatas sometimes ask about what they know; sometimes they do not ask about what they know. They understand the right time when to ask, and they understand the right time when not to ask. The Tathāgatas put questions full of sense, not void of sense; to what is void of sense the bridge is pulled down for the Tathāgatas. For two purposes the blessed Buddhas put questions to the Bhikkhus, when they intend to preach the doctrine or when they intend to institute a rule of conduct to their disciples.” Oldenberg and Davids, *Vinaya Texts*, vol. 1, p. 176; Vin. i.31.4.

者婆先比丘二歲，將一歲弟子來至我所，頭面禮足在一面坐。一面坐已，我知而故問：『此是何等比丘？』報言：『是我弟子。』問言：『汝幾歲？』報言：『二歲。』『汝弟子幾歲？』報言：『一歲。』我即以無數方便呵責：『汝所為非，非威儀、非沙門法、非淨行、非隨順行，所不應為。云何婆先！汝自未斷乳，應受人教授，云何教授人？』佛既聽授人具足戒，而汝新受戒比丘，輒便授人 800b01 具足戒，不知教授。以不教授故，不按威儀，著衣不齊整、乞食不如法、處處受不淨食、或受不淨鉢食、在大食小食上高聲大喚，如婆羅門聚會法。」

時世尊以無數方便呵責已，告諸比丘：「自今已去聽十歲比丘授人具足戒。」

彼諸比丘聞世尊制戒聽十歲比丘得授人具足戒。十歲愚癡比丘輒授人具足戒，而不知教授。以不教

One said, “Just now Upasena, who has two years of ordination seniority, brought me his disciple, who has one year of ordination seniority. They bowed at my feet and sat to one side. I asked, despite knowing the answer, ‘Who is this bhikṣu?’ Upasena replied, ‘He is my disciple.’ I asked, ‘How long have you been ordained.’ He replied ‘Two years.’ ‘And your disciple?’ ‘One year.’ Then I admonished him in numerous ways, saying, ‘What you have done is wrong. It is not correct behavior, it is not proper for recluses, it is not pure conduct, it violates the norms of our community, and should not be done. Upasena, you have not yet been weaned, you yourself still need training—how can you train others? I had no sooner made the rule allowing you to grant full ordination to others, than did you newly ordained bhikṣus presumptuously grant full ordination to others without knowing how to train them. [800b] Because they were not trained, they did not observe dignified behavior: they wore their robes improperly; they did not beg in accordance with the rules; they accepted improper food wherever they went; they accepted food in improper begging bowls; they spoke loudly during the morning and noon meals, resembling a gathering of brahmins.

Then the World-honored One, having admonished him in numerous ways, said to the bhikṣus, “Hereafter, I require that full ordination may only be granted by bhikṣus with ten years of ordination seniority.”

The bhikṣus understood that the World-honored One created a rule requiring that full ordination may only be granted by bhikṣus with ten years of ordination seniority. Then some bhikṣus who had ten years of seniority, but were

授故，不按威儀，著衣不齊整、乞食不如法、處處受不淨食、或受不淨鉢食、在大食小食上高聲大喚，如婆羅門聚會法。

諸比丘聞，其中有少欲知足、行頭陀、樂學戒、知慚愧者，呵責彼比丘言：「世尊制戒，聽十歲比丘得授人具足戒。汝云何十歲愚癡比丘輒授人具足戒，不知教授。以不教授故，不按威儀，著衣不齊整、乞食不如法、處處受不淨食、或受不淨鉢食、在大食小食上高聲大喚，如婆羅門聚會法？」

時諸比丘往世尊所，頭面禮足在一面坐，以此因緣具白世尊。世尊以此因緣集諸比丘僧，以無數方便呵責彼比丘：「汝所為非，非威儀、非沙門法、非淨行、非隨順行，所不

ignorant, presumptuously granted full ordination to others without knowing how to train them. Because they were not trained, they did not observe dignified behavior: they wore their robes improperly; they did not beg in accordance with the rules; they accepted improper food wherever they went; they accepted food in improper begging bowls; they spoke loudly during the morning and noon meals, resembling a gathering of brahmins.

When the bhikṣus heard about this, those among them who had few desires, knew contentment, practiced dhūtas, delighted in learning precepts, and had a sense of shame admonished those bhikṣus, saying, “The World-honored One has created a rule allowing bhikṣus with ten years of ordination seniority to grant full ordination to others. How can you ignorant bhikṣus presumptuously grant full ordination to others without knowing how to train them? Because they were not trained, they did not observe dignified behavior: they wore their robes improperly; they did not beg in accordance with the rules; they accepted improper food wherever they went; they accepted food in improper begging bowls; they spoke loudly during the morning and noon meals, resembling a gathering of brahmins.”

Then the bhikṣus went to the World-honored One, bowed at his feet, sat to one side, and told him what happened. The World-honored One gathered the bhikṣus on this account, and admonished the ignorant bhikṣus in numerous ways, saying, “What you have done is wrong. It is not correct behavior, it is not proper for recluses, it is not pure conduct, it violates the norms of our community, and

應為。云何世尊制戒，聽十歲比丘授人具足戒。云何汝十歲愚癡比丘輒授人具足戒，不知教授。以不教授故，不按威儀，著衣不齊整、乞食不如法、處處受不淨食、或受不淨鉢食、在大食小食上高聲大喚，如婆羅門聚會法？」

時世尊以無數方便呵責已，告諸比丘：「自今已去聽十歲智慧比丘授人具足戒。」

時 800c01 諸比丘聞世尊制戒，聽十歲智慧比丘得授人具足戒，便自言：「我十歲智慧得授人具足戒。」而輒授人具足戒，不知教授。以不教授故，不按威儀，著衣不齊整、乞食不如法、處處受不淨食、或受不淨鉢食、在大食小食上高聲大喚，如婆羅門聚會法。

should not be done. The World-honored One has created a rule allowing bhikṣus with ten years of ordination seniority to grant full ordination to others. You have ten years of ordination seniority, but are ignorant; why did you presumptuously grant ordination to others without knowing how to train them? Because they were not trained, they did not observe dignified behavior: they wore their robes improperly; they did not beg in accordance with the rules; they accepted improper food wherever they went; they accepted food in improper begging bowls; they spoke loudly during the morning and noon meals, resembling a gathering of brahmins.

At this time, having admonished those bhikṣus in numerous ways, the World-honored One said, “Hereafter, I allow that full ordination may be granted only by bhikṣus who have ten years of ordination seniority and are wise.”

[800c] At this time, the bhikṣus understood that the World-honored One created a rule requiring that full ordination be given by bhikṣus who have ten years of ordination seniority and are wise. Some of them thought to themselves, “I have ten years of ordination seniority and I consider myself wise, which means that I may ordain others.” Thereupon they presumptuously granted full ordination to others without knowing how to train them. Because they were not trained, they did not observe dignified behavior: they wore their robes improperly; they did not beg in accordance with the rules; they accepted improper food wherever they went; they accepted food in improper begging bowls; they spoke loudly during the morning and noon meals, resembling a gathering of

時諸比丘聞，其中有少欲知足、行頭陀、樂學戒、知慚愧者，呵責彼比丘言：「世尊制戒，聽十歲智慧比丘得授人具足戒。汝云何自言智慧，輒授人具足戒，而不知教授。以不教授故，不按威儀，著衣不齊整、乞食不如法、處處受不淨食、或受不淨鉢食、在大食小食上高聲大喚，如婆羅門聚會法？」

時諸比丘往世尊所，頭面禮足在一面坐，以此因緣具白世尊。世尊以此因緣集比丘僧，呵責彼比丘：「汝所為非，非威儀、非沙門法、非淨行、非隨順行，所不應為。佛制戒聽十歲智慧比丘得授人具足戒。云何汝等自言智慧，輒授人具足戒，不知教授。以不教授故，不按威儀，著衣不齊整、乞食不如法、處處受不淨食、或受不淨鉢食、在大食小

brahmins.

When the bhikṣus heard about this, those among them who had few desires, knew contentment, practiced *dhūtas*, delighted in learning precepts, and had a sense of shame, admonished those bhikṣus, saying, “The World-honored One has created a rule allowing bhikṣus who have ten years of ordination seniority and who are wise to grant full ordination to others. Why did you, claiming to be wise, presumptuously grant full ordination to others without training them? Because they were not trained, they did not observe dignified behavior: they wore their robes improperly; they did not beg in accordance with the rules; they accepted improper food wherever they went; they accepted food in improper begging bowls; they spoke loudly during the morning and noon meals, resembling a gathering of brahmins.

Then the bhikṣus went to the World-honored One. They bowed at his feet, sat at one side, and told the World-honored One what happened. On account of this, the World-honored One gathered the Saṅgha, and admonished those bhikṣus, saying, “What you have done is wrong. It is not correct behavior, it is not proper for recluses, it is not pure conduct, it violates the norms of our community, and should not be done. I have made a rule requiring that full ordination may only be granted by bhikṣus who have ten years of ordination seniority and are wise. Why did you, claiming to be wise, presumptuously grant ordination to others without knowing how to train them? Because they were not trained, they did not observe dignified behavior: they wore their robes improperly; they did not beg in

食上高聲大喚，如婆羅門聚會法？」

時世尊以無數方便呵責已，告諸比丘：「自今已去當制和尚使行和尚法。和尚於弟子所，當作如是法，應如是行。若弟子眾僧欲為作羯磨、作呵責、作擯、作依止、作遮不至白衣家、作舉，和尚當於中如法料理，令僧不與弟子作羯磨，若作令如法。

復次若僧，與弟子作羯磨、作呵責、作擯、作依止、801a01 作遮不至白衣家、作舉，和尚於中當如法料理，令弟子順從於僧，不違逆求除罪，令僧疾與解羯磨。

accordance with the rules; they accepted improper food wherever they went; they accepted food in improper begging bowls; they spoke loudly during the morning and noon meals, resembling a gathering of brahmins.

At this time, the World-honored One, having admonished them in numerous ways, said to the bhikṣus, “I prescribe that hereafter, the preceptor has duties that must be carried out. The preceptor has the following duties to his disciples, which must be carried out. If members of the Saṅgha wish to perform a karman against the preceptor’s disciple, such as admonishment, expulsion, placing under guidance, reconciliation, or suspension,²⁰ the preceptor must tend to the matter in accordance with the rules, discouraging the Saṅgha from performing the karman against his disciple. If the karman is performed, he ensures that his disciple acts in accordance with the Dharma.

“Further, if the Saṅgha performs a karman against the disciple, such as an censure, expulsion, placing under guidance, reconciliation,²¹ or if he is suspended, [801a] the preceptor shall tend to this matter in accordance with the rules, encouraging the disciple to comply with the Saṅgha, not be defiant, and work to remove the offense, so that the Saṅgha may revoke the karman as soon as possible.²²

²⁰ These are five types of punishments, listed in the “Admonishment Skandhaka” 呵責犍度 and summarized in Heirman, *Rules for Nuns*, vol. 1, p. 171–173.

²¹ The karman of reconciliation is explained in the account of bhikṣu Sudharma and the layman Citra, *Sifen lü*, 892b12–893c25.

²² To remove the offense, the offender subjects himself to the penalty, and this would entitle him to request the revocation of the karman.

The English translation is based on emendations to the original punctuation:

令弟子順從於僧，不違逆求除罪，令僧疾與解羯磨 (original, p. 801, a2-3)

令弟子順從於僧、不違逆、求除罪，令僧疾與解羯磨 (emended)

復次若弟子犯僧殘，和尚當如法料理，若應與波利婆沙，當與波利婆沙；應與本日治，當與本日治；應與摩那埵，當與摩那埵；應與出罪，當與出罪。

復次弟子得病，和尚當瞻視，若令餘人看，乃至差若命終。弟子若不樂住處，當自移若教人移。弟子若有疑事，當以法以律、如佛所教、如法教除之。若惡見生，當教令捨惡見住善見，當以二事將護，以法、以衣食將護。是中法將護者，應教增戒、增心、增慧、教學問、誦經。是中衣食將護者，當與衣、食、床、臥具、病瘦醫藥，隨力所堪為辦。自今已去制和尚法如是，和尚應行，若不行如法治。」

“Further, if the disciple commits a saṅghāvaśeṣa, the preceptor shall tend to the matter in accordance with the rules. If the disciple deserves a parivāsa (period of probation), then the parivāsa should be given. If the disciple deserves the restarting of probation (P. *mūlāyapaṭikassanā*),²³ then the restarting of probation should be given. If he deserves a mānatva, then a mānatva should be given. If he deserves rehabilitation, then rehabilitation should be granted.

“Further, if the disciple becomes ill, the preceptor shall look after him, or have someone else look after him, until he recovers or dies. If the disciple is unhappy with his dwelling place, the preceptor shall help him move or have others do so. If the disciple has doubts, the preceptor shall instruct him in the Dharma and the Vinaya, in accordance with the teachings of the Buddha and the Dharma, so that those doubts are removed. If the disciple comes to have wrong views, the preceptor shall instruct him, so that he abandons those views and abides in right views. The preceptor shall provide two types of support for the disciple: support in the Dharma, and support in food and clothing. Support in the Dharma means teaching the disciple to have a deeper understanding of the precepts (*adhiśīla*), deeper mental cultivation (*adhicitta*) and deeper wisdom (*adhiprajñā*); and providing instruction in Buddhist knowledge and sutra recitation. Support in food and clothing means providing robes, food, a bed, bedding, nutriment and medicine when he is ill to the best of the

²³ The *restarting of probation* (lit., the “sanction of [re-starting from] the initial day,” 本日治): if one commits another offense while undergoing parivāsa (probation), then the probation must be restarted.

時和尚於弟子所行和尚法，弟子於和尚所不行弟子法，不白和尚入村入白衣家、或從餘比丘、或將餘比丘為伴、或與或受、或時佐助眾事、或時受他佐助、或時為他剃髮、或受他剃髮，或不白和尚入浴室、或時為他揩摩身、或時受他揩摩身，或時不白和尚至晝日住處房、或至塚間、或至界外、或至他方。

爾時諸比丘聞，其中有少欲知足、行頭陀、樂學戒、知慚愧者，嫌責彼諸比丘言：「云何和尚於弟子所行和尚法，而弟子於和尚所不行弟子法，而不白和尚入村入白衣家，乃至不白至他方？」

時諸比丘往世尊所，頭

preceptor's ability. Hereafter, these are the duties that the preceptor must carry out. If they are not carried out, the preceptor shall be dealt with in accordance with the rules.

Then the preceptors carried out their duties to the disciples, but the disciples did not carry out their duties to the preceptors. They did not inform their preceptors when they went into the village or to a layman's home, when they joined the company of other bhikṣus, when other bhikṣus joined company with them, when giving or receiving [almsfood]; when providing or receiving assistance; when shaving the head of another or having their heads shaved. They did not inform their preceptors when they entered the bathhouse, or when they scrubbed others or were scrubbed.²⁴ They did not inform their preceptors when they went to the quarters for the day's abiding,²⁵ when they went to the graveyard, when they went outside the territory, or when they travelled.

When the bhikṣus learned of these matters, those of them who had few desires, knew contentment, practiced the dhūtas, delighted in learning precepts, and had a sense of shame rebuked those bhikṣus, "Why is it that the preceptors carry out their duties to the disciples, but the disciples do not carry out their duties to the preceptors, not informing the preceptors when they go into the village, to a layman's home up to when they travel?"

At this time, the bhikṣus went the World-honored One,

²⁴ See *Sifen lii*, p. 802c23 for instructions on the bathing procedure, which can involve scrubbing another person.

²⁵ The day's abiding can refer to daytime meditation. See Analayo, "Saccaka's Challenge: A Study of the *Samyukta-āgama* Parallel to the *Cūlasaccaka-sutta* in Relation to the Notion of Merit Transfer," *Chung-Hwa Buddhist Journal* 23 (2010), p. 45, note 15.

面禮足在一面坐，以此因緣具白世尊。世尊爾時以 **801b01** 此因緣集比丘僧，呵責彼比丘言：「汝所為非，非威儀、非沙門法、非淨行、非隨順行，所不應為。云何和尚於弟子所行和尚法，弟子於和尚所不行弟子法，不白和尚入村入白衣家，乃至不白至他方？」

爾時世尊以無數方便呵責彼比丘已，告諸比丘：「自今已去當制弟子，如弟子所行法，使弟子於和上所行弟子法，作如是行。若和尚，眾僧為作羯磨、作呵責、作擯、作依止、作遮不至白衣家、作舉，弟子當如法料理，令僧不與和尚作羯磨，若作令輕。復次若僧與和尚作羯磨，作呵責乃至作舉，弟子當於中如法料理，令和尚順從於僧，不違逆求除罪，令僧疾疾與解羯磨。

復次和尚犯僧殘，弟子

bowed at his feet, and sat to one side. They told the World-honored One what happened. The World-honored One gathered the Bhikṣu Saṅgha on this account, [801b] and admonished those bhikṣus, “What you have done is wrong, it is not correct behavior, it is not proper for recluses, it is not pure conduct, it violates the norms of our community, and should not be done. Why is it that the preceptors carry out their duties to the disciples, but the disciples do not carry out their duties to the preceptors, not informing them when they go into the village or to a layman’s home (*up to*) when they travel?

At this time the World-honored One, having admonished those bhikṣus in various ways, announced to the bhikṣus, “I allow that hereafter, disciples carry out duties to their preceptors, just as the preceptors carry out duties to their disciples. The disciple’s duties are as follows: If the Saṅgha wishes to perform a karman against the preceptor, such as an admonishment, expulsion, placing under guidance, reconciliation, or suspension, the disciple must tend to the matter in accordance with the rules. He shall discourage the Saṅgha from performing the karman against his preceptor. If the karman is performed, he shall attempt to lighten the judgment. If the Saṅgha performs a karman against the preceptor, such as an admonishment up to suspension, the disciple shall tend to the matter in accordance with the rules, encouraging the preceptor to comply with the Saṅgha, not be defiant, and work to remove the offense, so that the Saṅgha may revoke the karman as soon as possible.

“If the preceptor commits a saṅghāvaśeṣa, the disciple

當如法料理，若應與波利婆沙，當與波利婆沙；應與本日治，當與本日治；應與摩那埵，當與摩那埵；應與出罪，當與出罪。

復次和尚若病，弟子當瞻視，若令餘人看乃至差若命終。若和尚意不樂住處，當自移若教餘人移。若和尚有疑事，當如法如律如佛所教，如法除之。若惡見生，當勸令捨惡見住善見。當以二事將護，以法、以衣食。法將護者，勸令增戒、增心、增慧、學問、誦經。衣食將護者，當供養衣、食、床褥、臥具、醫藥所須之物，隨力所堪。自今已去制弟子法如是，弟子應行。若不行應如法治。」

時弟子於和尚所不行弟

shall tend to the matter in accordance with the rules. If the preceptor deserves a parivāsa, then the parivāsa should be given. If he deserves the restarting of probation, then the restarting of probation should be given. If he deserves a mānatva, then a mānatva should be given. If he deserves rehabilitation, then rehabilitation should be granted.

“If the preceptor becomes ill, the disciple shall look after him, or have someone else look after him, until he recovers or dies. If the preceptor is unhappy with his dwelling place, the disciple shall help him move or have others do so. If the preceptor has doubts, the disciple shall instruct him in the Dharma and the Vinaya in accordance with the teachings of the Buddha and the Dharma, so that those doubts are removed.²⁶ If the preceptor has wrong views, the disciple shall encourage him to abandon those views and abide in good views. The disciple shall provide two types of support for his preceptor: support in the Dharma, and support in food and clothing. Support in the Dharma means that the disciple encourages the preceptor to grow in his understanding of the precepts, mental cultivation and wisdom, and to continue learning Buddhist knowledge and sūtra recitation. Support in food and clothing means providing robes, food, a bed, bedding, and medicines to the best of his ability. Hereafter, the disciple shall carry out these duties. If they are not carried out, the disciple shall be subject to sanctions in accordance with the rules.

Then, some disciples did not carry out their duties to

²⁶ The variant reading in note 6, p. 801b21 of the *Sifen lü* is followed.

子法。

「弟子不白和尚，不得入村、不得至他家、不得從餘比丘、或將餘比丘為伴、不得與、801c01 不得受、不得佐助眾事、不得受他佐助眾事、不得使他剃髮、不得為他剃髮、不得入浴室、不得為人揩身、不得受他揩身、不得至晝日住處房、不得至塚間、不得至界外、不得行他方，

彼當清旦入和尚房中受誦經法問義、當除去小便器，若白時到、應澡豆若牛屎灰淨洗手，若有可食物當為取、若僧中有利養當為取、當持澡豆楊枝授與和尚令和尚洗手漱口、有可食物授與和尚、僧中有別利養，當白和尚言：『得如是如是物，是和尚分。』

彼當問和尚言：『欲入

their preceptors.

“If the disciple does not inform his preceptor, he may not enter the village, go to people’s homes, join the company of other bhikṣus, have other bhikṣus join his company, give or receive [almsfood], [801c] provide or receive assistance, have another shave his head, shave the head of another, enter the bathhouse, scrub another or be scrubbed, go to the quarters for the day’s abiding, go to a graveyard, go outside the territory, or travel.

“[In addition, the disciple has the following duties:] early in the morning the disciple shall enter the preceptor’s room to receive instruction in sutra recitation and ask questions. Then he removes the chamber pot. He should inform the preceptor when [there is almsfood or offerings].²⁷ Then the disciple washes his hands with bean powder, buffalo dung or ash, and fetches his preceptor’s portion of the alms. If the Saṅgha has received offerings, he shall fetch a portion for his preceptor. After giving his preceptor bean powder and willow branches to wash his hands and clean his teeth, he shall offer food that can be eaten to his preceptor. If the Saṅgha has received other offerings, he shall say to his preceptor, ‘Such has been received, and such is your portion.’

“He shall ask his preceptor, ‘Would you like to enter the

²⁷ The variant reading in note 10, p. 801c7 of the *Sifen lü* is followed.

村不？」若言：『不入。』
當問言：『從何處取食？』
若和尚言：『從某處取。』
當如勅往取。

若報言：『我欲入
村。』彼當洗手已衣架上
徐徐取衣，勿使倒錯。當
取安陀會舒張抖擻看，勿
令有虫蛇蜂諸惡虫。次取
腰帶僧祇支、鬱多羅僧舒
張抖擻看，勿令有蛇蜂諸
惡虫，當授與和尚，應疊
僧伽梨著頭上若肩上。復
次取鉢，當以澡豆若灰牛
屎洗盛絡囊中、若手巾
裏，若鉢囊中持去。應取
和尚 [打-丁+親]身衣疊舉，
復取洗足物臥氈被舉之。
若和尚出行時，當捉和尚
行道革屣。

出房舍時，當還顧閉
戶。復以手推看為牢不？
若不牢當更重閉。若牢
已，當取戶扇孔中繩內
之，遍觀左右已，持戶闔
著屏處，若恐人見、若恐

village?’ If the answer is no, then he asks, ‘Where shall we obtain our food?’ If the preceptor says, ‘At such-and-such a place,’ then he takes this as an order to go to that place and get the food.

“If his preceptor says, ‘Yes, I would like to enter the village,’ then the disciple, having washed his hands,²⁸ carefully takes the preceptor’s robes from the shelf, in the proper sequence. He takes the antarvāsa, smooths it out, and shakes it, checking that there are no harmful beings such as insects, snakes, or hornets. Then he does the same for the belt, saṅkasiṅḡā, and uttarāsaṅga. Then he presents them to his preceptor. He folds the saṅghāṭī and puts it on his head or right shoulder. Then he takes his bowl, washes it with bean powder, ash, or buffalo dung, and places it into a net bag, wraps it in a handkerchief, or places it into an almsbowl sack to carry. Then he takes the preceptor’s undergarment, folds it and puts it away. Then he takes the utensils for washing feet and sleeping mat, and puts them away. When the preceptor is ready to go out, the disciple gets the preceptor’s leather sandals.

“When leaving the dwelling, the disciple turns around to close the door. Then he pushes it with his hand to see if it is firmly closed. If it is not, he should close it again. Once it is firmly closed, he pushes the rope into the hole in the door. Then he looks around as he sets the bolt and puts [the door hook] in a secluded place, checking if anyone is

²⁸ The English translation is based on an emendation to the original punctuation:

彼當洗手已衣架上徐徐取衣，勿使倒錯。(original p. 801, c14-15)

彼當洗手已，衣架上徐徐取衣，勿使倒錯。(emended)

不牢。若不牢，若人見當持去，若移置深牢處。令和尚在前行。若道路逢相識人，當共善語善心憶念。行時當避人道。

彼若欲入村時，[802a01](#)應小下道，安鉢置一面、頭上、若肩上，下僧伽梨舒張看，勿令有蛇蝎百足諸惡虫，授與和尚。若彼村外，有客舍、坐肆舍、若作坊，當持行道革屣置中。應問和尚：『我得尋從不？』若言：『可爾。』即當尋從。若言：『不須，在某處住。』彼應如言在某處住。若和尚入村不時出，彼當作如是意：『入村乞食，此分與和尚，此分屬我。』彼出村已，還至革屣所，取革屣下道，持鉢置地，疊僧伽梨著頭上若肩上。若中路見相識人，當善意問訊。

watching or the hiding place is not secure.²⁹ If it is not secure, or if someone is watching, then he should take [the door hook] with him, or put it in a more secure place. He lets the preceptor proceed first. If they meet someone they know on the way, they should speak kind words with sincerity and mindfulness. When walking on the road, they should stay out of the way of others.

“If they are about to enter a village, they should move off the road, and put their almsbowls aside. [\[802a\]](#) The disciple should take the saṅghāṭī from his head or shoulder and unfold it, checking that there are no harmful beings such as snakes, scorpions, or centipedes, and give it to the preceptor. If there is an inn, marketplace, or workshop outside the village, the disciple should leave the preceptor’s leather walking sandals with one of them. He should then ask the preceptor, ‘May I go with you?’ If the preceptor says yes, then he should accompany him. If he says no, then the disciple should wait wherever he is told to wait. If the preceptor does not come out of the village when expected, the disciple should think, ‘The preceptor has gone into the village to beg. There will be a portion for my preceptor and a portion for me.’ When the preceptor comes out of the village, the disciple should go and retrieve his sandals. Then they should move off the road, place the almsbowl on the ground, and the disciple should fold the saṅghāṭī and put it on his head or shoulder. If people they

²⁹ The verb “*chi*” 持 is taken to be a translation of \sqrt{dhr} , which can mean to lock, see Edgerton, *Buddhist Hybrid Sanskrit Dictionary*, p. 285, s.v. “dhārayati,” which can mean “makes fast, locks.” The term *door-hook* is added in brackets based on similar passages on pp. 932c26 and 934a2. It appears that the door-hook was inserted into the hole in the door (after the rope had been pushed in), and used to slide the bolt over, thus locking the door.

若和尚所住食處，當掃令淨，與敷坐具，具淨水瓶洗浴器盛食器。復當與和尚安置洗浴坐、洗足石具、拭腳巾。若遙見和尚來，即起奉迎。取手中鉢，置鉢檣上若鉢床上，若繩床角頭，若頭上肩上。取僧伽梨舒張看之，勿令有脂膩沾污、或為塵土坩、或為泥污、或飛鳥糞污。若有如是污應去之，宜澆者澆之、捩去水舒張曬置，若木床、若繩床上。

復當與和尚敷坐與革屣、洗足石、拭足巾、與盛水器、抖擻革屣已，置左面看之，恐在下地濕處；若在下地濕處，便取移彼。與和尚洗足竟當棄水，持洗足石拭足巾還置本處。復自淨洗手已授淨，水與和尚洗手。自所

know pass by on the road, they should greet them cordially.

“The disciple should take care of the place where the preceptor eats, sweeping it clean, arranging the sitting mats, preparing the clean-water pot, washing pot, and food containers. Then the disciple should prepare the washing stool, foot-washing stone, and foot towel. When he sees the preceptor approaching, he should get up and greet him. He should take the almsbowl with both hands, and place it on the bowl-pedestal, bowl-stand, or on the corner of the rope-bed. Then he should take the saṅghāṭī from his head or shoulder,³⁰ and unfold it to check that there are no spots of grease, dirt, mud, or bird-droppings. If he finds any, he should remove them, washing the saṅghāṭī if necessary, wringing it, and spreading out to dry in the sun or on the wooden bed or the rope-bed.

“Then the disciple should arrange a sitting mat for the preceptor, give him sandals [worn for foot-washing],³¹ the foot-washing stone, foot-towel, and water-container. Having shaken the sandals, the disciple should put them to his left. He should check whether the ground below them is wet. If the ground is wet, he should move them elsewhere. After he has washed the preceptor’s feet, he should discard the water, and return the foot-washing stone and foot-towel to their original places. Having washed his hands, he offers

³⁰ The English translation is based on emendations to the original punctuation:

若繩床角頭，若頭上肩上。取僧伽梨舒張看之 (original, 802a15–16)

若繩床角頭。若頭上肩上，取僧伽梨舒張看之 (emended)

³¹ The Buddha allowed sandals made of reeds with soles made of woven bark to be worn in a monastery after one’s feet are washed, see *Sifen lü*, p. 847b6-10.

有食，當取與和尚，白言：『此是我食分可食。』彼須者當取。若和尚食時，當侍立看供給所須。若彼食時，有酪漿、煎漿、苦酒、鹽、大麥、漿菜茹授與之，若熱托令冷。若須水授水與。相日時若欲過者，當即同時食。若和尚食已，當手中取鉢行澡漱^{802b01}水。若自食竟、若有餘食，當與人若非人，若著淨地無草處，若著淨地無虫水中。取盛食器淨洗還置本處，取坐具、洗足、床、淨水瓶、澡洗瓶還置本處。」食處淨掃除糞，

彼以食鉢盛糞棄之，餘

the clean water for the preceptor to wash his hands.³² He offers his food to the preceptor, saying, “This is my share of the food. Please have it.” Then the preceptor may take what he needs. While the preceptor is eating, the disciple should stand by, checking that he has what he needs. If available, the disciple should offer yogurt drink, roasted drink,³³ vinegar, salt, barley drink,³⁴ or vegetables. If the food is too hot, the disciple should cool it down by fanning it. If the preceptor needs water, the disciple should give him water. If it is almost midday, then the disciple should eat with the preceptor. When the preceptor has finished eating, the disciple should take the bowl from his hands, and offer water for him to wash his hands and rinse his mouth. [802b] When the disciple is finished eating, if there is any leftover food, he may offer it to other people or to non-humans, placing it on a clean, bare place on the ground, or in water without insects.³⁵ Then he takes the food container, washes it, and puts it away. He puts away the sitting mats, foot-washing stool, clean-water pot, and wash-water pot. He sweeps the eating area to be clean of dirt.”³⁶

One bhikṣu used his almsbowl to collect the dirt before

³² The English translation is based on an emendation to the original punctuation 復自淨洗手已授淨，水與和尚洗手 (original, 802a23–24)
復自淨洗手已，授淨水與和尚洗手 (emended)

³³ In similar passages in the *Sifen lü*, “roasted drink” is replaced with other terms: “clear yogurt drink” [buttermilk] 清酪漿 (found in two passages, p933 and p934), and the unknown term *mannou* 蔓窰 (p904). The *Mingyi biaoshi* remarks that all of these terms are synonymous.

³⁴ The English translation is based on an emendation to the original punctuation: 鹽、大麥、漿菜茹 (original, 802a27)
鹽、大麥漿、菜茹 (emended)

³⁵ The variant reading in note 6, p. 802b of the *Sifen lü* is followed.

³⁶ It was customary to spread cow dung on the floors, so there would not only be dirt, but also dried bits of cow dung (*fen* 糞).

比丘見者皆共惡之。「自今已去不得持食鉢盛糞棄，聽用除糞器、若破器、若故竹筐、若掃帚上除去糞食。鉢當好淨潔持之。」

復次入和尚房時，當看恐有塵土。若有塵土，當出繩床、木床、坐具、大小褥、枕、氈被、若床檣若地敷，當記本處出在外曬之。淨掃除房中，去糞土棄時當看。若有鍼縲若刀，若弊故段衣，下至一九二丸藥，當取舉置現處，若有主識者當取。復當拂拭嚮上若杙上、若龍牙杙上、若衣架上。若房有破壞處、若虫鼠孔穴，可補塞者當治之，可泥者便泥之，可搗便搗，可平治便平治，當以泥漿污灑極令淨潔。當取地敷，曬令燥抖擻內房中。若本敷

discarding it. This was offensive to other bhiksus. the Buddha said, “Hereafter, bhikṣus may not use their almsbowls to collect and discard dirt. Instead, they may use a dustpan, a broken container, an old basket, or the surface of the broom to collect and discard the dirt. The almsbowl is to be kept clean.”³⁷

When the disciple enters the preceptor’s quarters, he should check for dust. If there is dust, he should move the rope-bed, the wooden bed, sitting mats, heavy and light sleeping pads, pillow, and blankets outside. He should remember where the bed supporters and rugs are located, and then take them out to sun them. Then he should sweep the entire room. When discarding the sweepings and dirt, he should check for needles, thread, blades, broken items, pieces of cloth, and even things as small as one or two medicine pills. Anything he finds should be put in an obvious place for the owner to claim. Then he should wipe the casements, posts, elephant-tusk pegs,³⁸ and clothes rack. If there is any damage in the room, such as insect or mouse holes, the disciple should plug the holes when appropriate, use mud when appropriate, tamp when appropriate, and smooth out when appropriate.³⁹ The floor should be kept clean by spreading mud paste and sprinkling water.⁴⁰ Then he should take the rug outside, dry it in the

³⁷ The English translation is based on an emendation to the original punctuation:

若掃帚上除去糞食。鉢當好淨潔持之 (original, p. 802b8)

若掃帚上除去糞。食鉢當好淨潔持之 (emended)

³⁸ “Tusk-pegs” are used for hanging clothes. See the Dwelling Skandhaka, *Sifen lii*, p. 937b19-21.

³⁹ In a similar passage, mud is used for mouseholes and cracks, while “smoothing out” is done to an uneven floor. See *Sifen lii*, p. 931b1-4.

⁴⁰ Spreading mud paste and sprinkling with water is a method of maintaining an earthen floor, and is mentioned numerous times with slightly variant wording, such as 泥漿塗灑, 泥漿灑塗, 澆水灑地, and 泥

坐不齊當更齊整，若本齊整當如本齊整。先內床脚檣拂拭之，當急繩床繩床脚，向身內房中，安置床檣上，取大小褥、枕、氈、被衣，內著房中。先敷大褥，次敷少褥氈被，安枕置上。」

彼取所著衣、不著衣并置一處，取時各各錯亂。「自今已去不得持所著衣、不著衣并置一處，應各各別一處。」

彼取鉢囊、革屣囊、針筒、油器置一處，諸比丘見惡之。佛言：「不應爾。自今已去，聽持鉢囊針筒置一處，革屣囊與油器著一處。」

彼應在房內安闌壯看，

sun, shake it, and return it to the room. If the rug and sitting mats were not well-placed, the disciple should put them back neatly. If they were well-placed, he should return them to that condition. He should first return the bed-supporters and wipe them clean. Right after this he should bring the rope-bed inside, with its legs facing his body as he enters, and put it on the bed-supporters.⁴¹ Next he should bring the heavy and light sleeping pads, pillow, blankets, and clothes inside. He should first spread out the heavy sleeping pad, then the light sleeping pad, then the blankets. Then he should put the pillow on top.

Then the disciple put the clothes the preceptor was using with the clothes he was not using. Each time he went to get an article of clothing, the remaining clothes became disarrayed. The Buddha said, “Hereafter, I require that clothes being used are not stored in the same place as clothes not being used. They should be stored in separate places.”

Then the disciple stored his bowl bag, sandal bag, needle case, and oil container together in the same place. This was offensive to other bhikṣus. The Buddha said, “This should not be done. Hereafter, I allow that the bowl bag and needle case may be stored together in the same place. The sandal bag and oil container may be stored together in another place.”

The disciple should set the bolt inside the room, and

漿灑地。

⁴¹ The English translation is based on emendations to the original punctuation:

當急繩床繩床脚，向身內房中 (original, p. 802b20)

當急繩床，繩床脚向身，內房中 (emended)

令不高下出房外，應還探
802c01 戶觀中庭，恐有塵土
不淨。若有即掃除去，

當取水瓶淨洗已，還盛
淨水置本處。復當與和尚
具水瓶洗浴瓶飲水器，

若浴室中有洗浴時，當
往問和尚：『欲洗浴不？』
若言：『洗浴。』當先至浴
室中看地，若有塵土草芥
當除去，應灑便灑，應掃
便掃。若有不淨澇水應棄
便棄，應內水便內水，應
內薪便內薪，應破薪便破
薪，應內竈中便內竈中。
應與和尚具溫室中瓶，及
坐机，刮汗刀水器、泥土
器、若澡豆、諸洗浴具。
彼當先白和上已然後然
火，然火已白時到。若和
尚病羸、若老極，當自扶
抱，若繩床木床上、若以

check that it is not too high or too low. When he leaves the
room, he should confirm that the door [is closed],⁴² and
check the courtyard for dirt. If it is dirty, he should sweep
it.⁴³ [802c]

He should wash the water pot, fill it with clean water,
and return it to its original place. Further, he should prepare
the preceptor's water pot, wash-water pot, and drinking
vessel.

If the bathhouse is ready, he should ask the preceptor if
he wishes to bathe. If he says yes, then the disciple should
first check the floor of the bathhouse. If there is even a
small amount of dirt, he should clean it. He should pour
water onto the floor if necessary. He should sweep it if
necessary. He should clear away whatever needs to be
cleared away, such as anything that is not clean, or pools of
water on the floor. He should bring in more water if
necessary. He should bring in more firewood if necessary.
He should chop firewood if necessary. He should add wood
to the stove if necessary. The disciple should ensure that the
preceptor has everything he needs in the bathhouse, such as
pots, stool, sweat scraper,⁴⁴ water containers, mud
containers, and bean powder. He should inform the
preceptor before he lights the fire. After it is burning, he
should tell the preceptor when it is ready. If the preceptor is

⁴² The verb “close” is interpolated from a parallel passage in the *Sifen lü*: 出房舍時。當還顧閉戶。復以手推看為牢不，” p. 801c23-24.

⁴³ The English translation is based on emendations to the original punctuation:
令不高下出房外，應還探戶觀中庭 (original, 802b29-c1)
令不高下。出房外，應還探戶，觀中庭 (emended)

⁴⁴ According to another passage in the *Dharmaguptaka Vinaya*, the Buddha permitted the use of a “sweat scraper” when some monks suffered from body odor. It is referred to as a blade (*dao* 刀), but it may not be so sharp that it shaves body hairs. See *Sifen lü*, p. 946a24-29.

衣昇，往溫室中，當從和尚手中取衣。若浴室中有杙、若龍牙杙、若衣架，當持衣置是諸處。若有油，持油與塗身，若盛油器處處在地，當取貫著龍牙弋上。

若和尚病羸瘦老極，當扶抱至浴室中。至已當取浴机床浴瓶、若刮汗刀與若水器、若泥器、若澡豆、諸洗浴具。若煙熏面，當持巾與障，若頭背熱，當以巾覆彼。當白和尚已然後入浴室。若和尚先入已，恐浴室中鬧不敢入，當作是念：『我今不自為己，以和尚洗浴故入。』可作是意入。入已當與和尚揩摩身，當立和尚後。若欲與異人揩身，若受他揩身，當白和尚使知。然後當與揩身。若受他揩身，彼與和尚洗、自

weak from illness, or very old, he should help him into the heated room,⁴⁵ using a rope bed, wooden bed, or robes to carry him if necessary. [As the preceptor undresses,] the disciple should take the clothes from the preceptor's hands, and place them on a post, peg, or clothes rack. If there is oil, he should take some and spread it on the preceptor's body. If there are oil containers strewn about, he should pick them up, string them together, and hang them from a peg.

If the preceptor is ill, weak, or very old, the disciple should help him into the bathhouse. Having entered, the disciple should get all the necessary items for bathing, such as the washing stool, wash-water pot, sweat scraper, water container, mud container, and bean powder. If smoke blows toward his face, the disciple should deflect it with a towel. If the preceptor's head or back are too hot, he should cover them with a towel. He should tell the preceptor when they are about to enter the bathing room. If the preceptor is already inside, and the disciple is hesitant to enter for fear of disturbing those inside, he should think to himself, "I am not doing this for myself. I am going in for the sake of my preceptor's bath," and enter. He should scrub the preceptor's body, standing behind him. If he wishes to scrub the body of another, or be scrubbed by another, he should inform the preceptor before doing so. Having washed his preceptor, he may wash himself.⁴⁶

⁴⁵ The heated room refers to the bathhouse, which was heated.

⁴⁶ The English translation is based on emendations to the original punctuation:

當白和尚使知。然後當與揩身。若受他揩身，彼與和尚洗、自洗已。(original, 802c24–26)
當白和尚使知，然後當與揩身，若受他揩身。彼與和尚洗、自洗已。(emended)

洗已。

若和尚病羸瘦若老極，當扶出浴室外，取座與坐、取拭身巾、若拭面巾、若拭眼巾，授與和尚已。當安洗脚石，與水洗脚、取803a01拭脚巾，與當取洗足，革屣拂拭抖擻授與。

次取衣舒張看抖擻授與。若有眼藥若丸香授與，若有甜漿蜜漿黑石蜜漿，洗手已授與。若和尚病瘦老極，當以繩床木床上昇，若衣上昇還房中。還房中已，手捫摸臥處看，與敷臥氈令臥。先與襯身衣，次以被衣覆之。

出房已還向閉戶，還至浴室中，遍看水瓶、洗水瓶浴机、刮汗刀、盛水瓶、盛泥土器、細末藥、若澡豆諸洗浴物，還置本處。若浴室中有不淨滌水，應除去便除去，應滅

If the preceptor is ill, infirm, or elderly, he should help him out of the bathing room. He should get a stool, body towel, face towel, and eye towel if available and give them to the preceptor. Then he should get the foot-washing stone, and wash his preceptor's feet. He should give the foot towel to the preceptor. [803a] He should take the sandals for feet-washing, wipe them, shake them, and give them to the preceptor.⁴⁷

Next he should give him the robe after unfolding and shaking it. If there is eye medicine, or incense balls, he should give them to preceptor. If there is syrup, honey, or jaggery syrup, he should wash his hands and offer them to the preceptor. If the preceptor is ill, weak, or very old, he should be carried on a rope bed, a wooden bed, or on a robe back into his room. Once in the room, the disciple should feel the sleeping area with his hands, checking that the sleeping mat has been laid out, and have the preceptor lie on it. He should first give the preceptor his undergarment, then cover him with a sheet.

After leaving the room, he should close the door, and return to the bathhouse. He should check that the items used for bathing, such as the water pot, wash-water pot, bathing stool, sweat scraper, water container, mud container, herbal powder, and bean powder are returned to their original places. He should clear away whatever needs to be cleared away, such as unclean things or pools of

⁴⁷ The English translation is based on emendations to the original punctuation:

與水洗脚、取拭脚巾，與當取洗足，革屣拂拭抖擻授與。(original, 802c29–803a1)

與水洗脚，取拭脚巾與，當取洗足革屣，拂拭抖擻授與。(emended)

火便滅之，應覆火便覆，
應閉戶便閉，應持戶闔去
便持去。

彼當日三問訊和尚，朝
中日暮，當為和尚執二
事，勞苦不得辭設：一修
理房舍，二為補浣衣服。
和尚如法所教事，盡當奉
行。若遣往方面周旋不得
辭設，假託因緣住。若辭
設者，當如法治。自今已
去，制弟子修弟子法，弟
子於和尚所，不修弟子
法，當如法治。」

water. If necessary, he should extinguish the fire, cover the
fire [with ash],⁴⁸ close the door, set the bolt, take [the door-
hook] with him when he goes.

The disciple should greet his preceptor three times a
day: morning, noon, and evening. There are two jobs the
disciple must spare no pains in doing for the preceptor:
first, repairing the dwelling; second, mending and washing
the preceptor's clothes. The disciple must carry out the
preceptor's instructions that are in accordance with the
Dharma. If the disciple is sent out on an errand, he may not
refuse by making excuses in order to stay.⁴⁹ If he refuses
by making excuses, then he shall be subject to sanctions in
accordance with the rules. Hereafter, the disciple is
required to carry out his duties to the preceptor. If he does
not, then he shall be subject to sanctions in accordance with
the rules.

⁴⁸ "Ash" is based upon a comparable passage in the Sarvāstivāda (*Shisong*) Vinaya: 應以灰覆火 (CBETA, T23, no. 1435, p. 301, c21).

⁴⁹ The term "*zhouxuan*" 周旋 may be understood to indicate either the disciple's going and coming as part of the errand, or an unspecified social interaction that is part of the errand. The expression "*cishe*" 辭設 is understood as "*sheci*" 設辭 (or 設詞), to make excuses.