

《四分律》卷33

受戒撻度三

《大正藏》(中華電子佛典版) 冊22 · 頁794~803

菩提翻譯委員會

菩提文教基金會出版

2015年1月6日

菩提文教基金會版權所有©2015

官方網站：

Fascicle 33, Dharmaguptaka Vinaya

Ordination Skandhaka, part 3

Taishō (CBETA edition), vol. 22, pp. 794–803

Bodhi Translation Committee

Published by the Bodhi Foundation for Culture and Education

January 6, 2015

© 2015 Bodhi Foundation for Culture and Education

Website:

<http://dharmaguptakavinaya.wordpress.com>

Ordination, part 3

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. 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,

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

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 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.

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.

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.’”

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

Again, Kāśyapa thought, “I will provide a meal for anyone who comes.” The World-honored One again used his supernormal 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 supernormal 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 supernormal 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 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 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, 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.

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 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 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.

At this time, Uruvilvā Kāśyapa approached the Buddha and said, “I have a middle brother named Nadī Kāśyapa. He lives by the Nairañjanā 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.

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 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 Yaṣṭivana. Then the World-honored One, having arrived in Yaṣṭivana, sat at the foot of Supraṭiṣṭhita, king of the

nyagrodha trees.²

At this time King Biṃbisāra 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 Yaṣṭivana, 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 Biṃbisāra 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 Biṃbisāra was on his way to Yaṣṭivana. 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]. 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

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

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

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

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

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

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

Kāśyapa replied to the World-honored One with this verse:

I have seen the state of tranquility,⁶

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.

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

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.

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.

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.”

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 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 Bim̐bisāra, 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 Bim̐bisāra, who saw the Dharma and understood the Dharma, approached the Buddha

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.

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 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 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.

He is the one I serve.

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.

Then Bimbisāra, 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

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

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.

At this time, King Bimbisāra 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."

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 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

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.

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).

At this time King Bimbisāra 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 Vairāṭī was also in 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?"

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

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.

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, Upaṭiṣya 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.

Upaṭiṣya and Kolita had previously made a promise to each other: “Whoever first obtains the sublime dharma should tell the other.” At this time Upaṭiṣya 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?”

Upaṭiṣya replied, “It is as you say.”

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

Upaṭiṣya said, “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.” 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?”

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

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

Upaṭiṣya 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 Upaṭiṣya 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 Dharma to the countless hundreds, thousands of people surrounding him. When he saw Upatiṣya, Kolita and their disciples approaching in the distance, he said to the gathered bhikṣus, “The two people who are approaching—Upatiṣya 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 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.”

¹² Twofold liberation includes mind and wisdom.

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:

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

“The Saṅga 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.

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)

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.

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

“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

[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;

¹⁷ The Pali parallel of the last sentence is *evametaṃ dhārayāmi*, with the verb *√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 lü*, 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 first-person wording. The early Chinese translators found it necessary to emphasize the communal nature of the obligation.

¹⁸ *Dhūta* refers to austerities.

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 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 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

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.

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 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 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 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 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.

“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 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

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)

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.

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, 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.

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.

“If the preceptor commits a saṅghāvaśeṣa, the disciple 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 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

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

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

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 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, saṅkakṣikā, 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 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

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)

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.

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 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

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.

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 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 discarding it. This was offensive to other bhikṣus. 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

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).

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

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 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."

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 lü*, 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 lü*, 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, 灑水灑地, and 泥漿灑地.

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)

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 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 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

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.

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

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

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

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)

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)

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 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.